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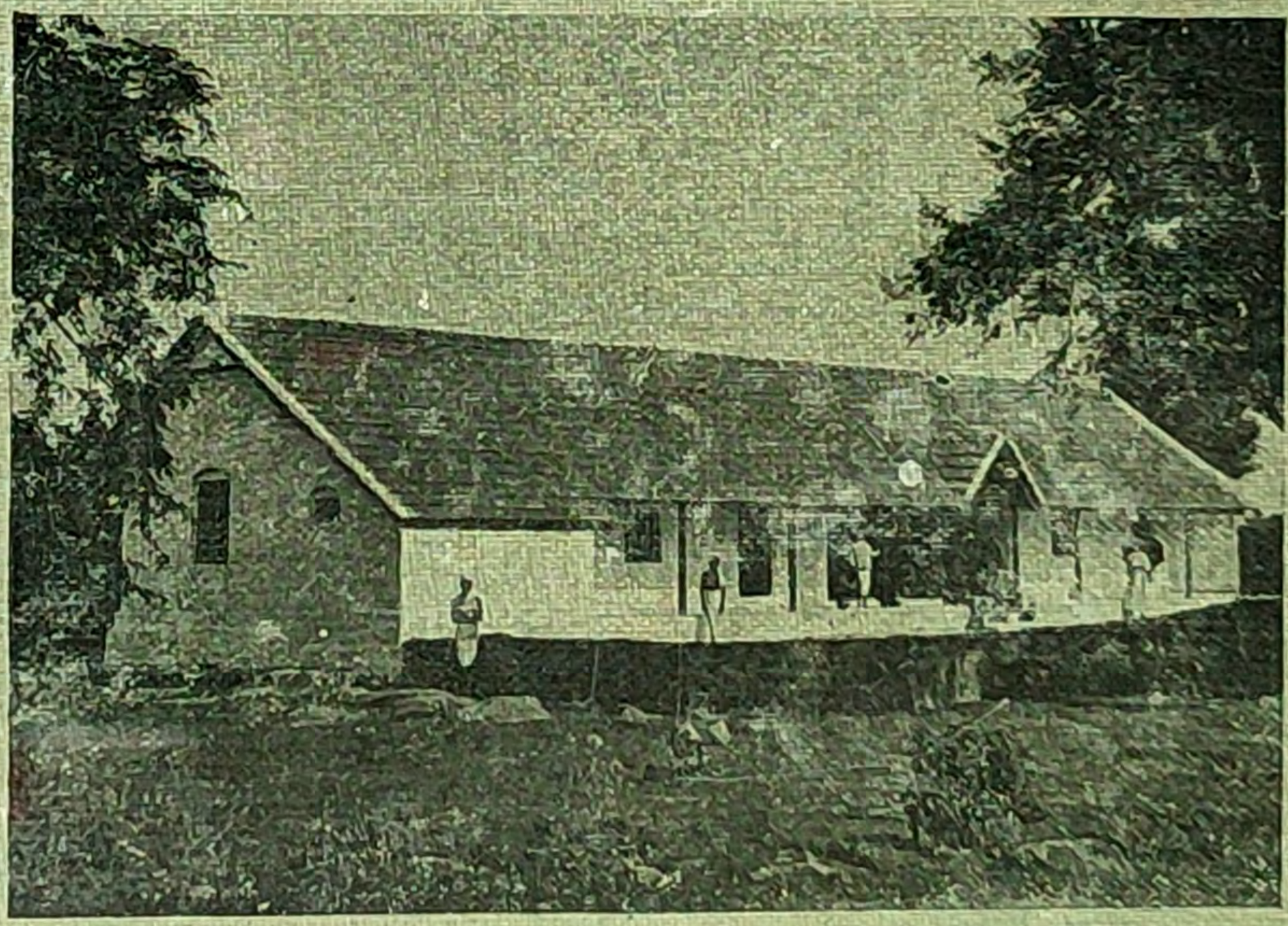
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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



MISSION HOUSE, VALAVANTHI, KOLLI HILLS.

VOLUME XXIII.—1924.

LONDON:

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and Published for THE STRICT BAPTIST MISSION by THE MARSHALL PRESS, LTD., 7, Milford Lane, Strand, London, W.C. 2.



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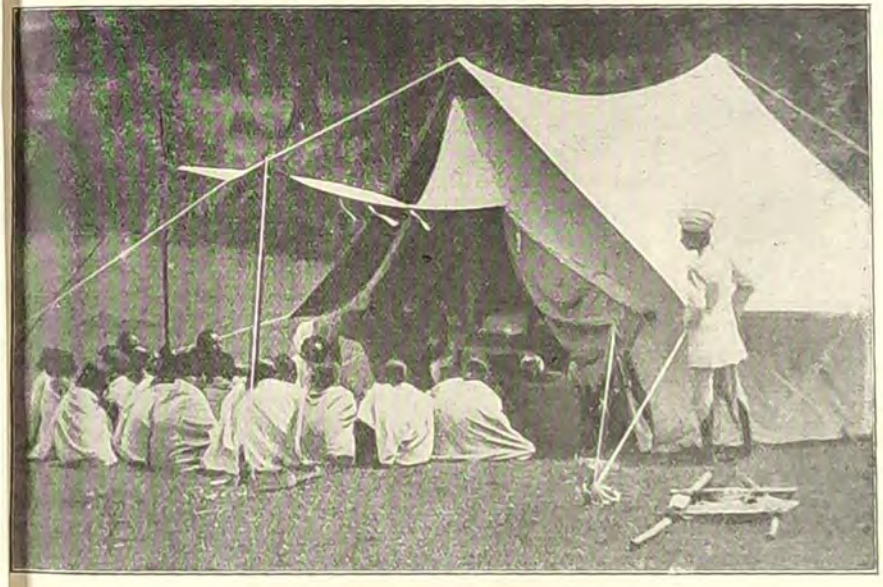
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Vol. XXIII. *New Series, No. 205.* January, 1924

The Strict Baptist Mission HERALD.

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



CAMPING 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

Valedictory Meetings,

In view of the RETURN to INDIA of
Mr. & Mrs. J. M. BRAND.

WILL (D.V.) BE HELD AT

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

Tuesday, January 22nd, 1924.

In the Afternoon at 3.30 p.m.

The L.Z.A. will hold a MEETING

(FOR LADIES ONLY.)

Mrs. J. M. BRAND and Miss E. C. PUTNAM are expected to give Addresses.

Tea at 5.0 p.m. for all.

PUBLIC MEETING at 6.30 p.m.

CHAIRMAN:
The President, Mr. J. B. Collin.

SPEAKERS:
Pastors T. Reynolds, J. T. Peters and J. M. Brand.
Pastor S. Hutchinson will offer the Valedictory Prayer.

COLLECTIONS.

MR. and MRS. BRAND expect to be leaving England on Friday, February 15th. by the S.S. "Leicestershire" (Bibby Line), from Liverpool.

☞ "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. XXIII.] JANUARY, 1924. [*New Series*, No. 205.

CURRENT NOTES.

IT is welcome news that our L.Z.A. Missionary Miss Betts has, after a safe voyage, arrived in Madras. We may suppose that she has settled down in her new surroundings, and is applying herself to the study of Tamil. We bespeak prayer for her that she may acclimatise without undue difficulty, and make good progress with the language of her adoption.

* * * * * *

Need we commend the Envelope Collection to our friends? There are some, perhaps, who merely scan the HERALD and the accounts, who imagine that the Strict Baptist Mission has no need of more money than it has. Others who thoroughly acquaint themselves with the work and its obligations know that this is far from being the fact. The extension of our work, the maintenance of our increasing staff of missionaries, the consequent need of buildings which must soon be erected, and the heavy expenses of furlough travelling make our ordinary income quite insufficient. We trust our friends will remember this fact when considering what to do with the Envelopes.

* * * * * *

We draw attention to the list of Missionary books compiled by the East London Auxiliary of our Mission. Sunday School Superintendents and Teachers would, we think, find the List a useful guide in choosing books for Sunday School libraries or for prizes.

THE JOY OF SERVICE.



UR Master and Lord has told us to keep His commandments, and this in order that His joy might remain in us, and that our joy might be full. When we remember that one of His commandments—and the last—was world-wide evangelisation, we see that experience of the *joy* of our own salvation is largely dependent on our obedience to Him in seeking the salvation of others for whom He died.

We find this aspect of missionary work amply illustrated in the life and labours of the Apostle Paul. No one was more opposed to *legal* obedience than he, and no one was more ardent in loving, grateful, evangelical obedience to Christ his Lord. His desire to know what Christ would have him do, expressed at the threshold of his spiritual life, became his absorbing purpose, and continued to be so until he "was ready to die for the Name of the Lord Jesus."

Christ would have our joy to be full, notwithstanding all the difficulties, temptations and sorrows attendant upon the Christian's life; and His appointment of His people to be His instruments in saving others is for our own spiritual benefit. He could do without us, but in the greatness of His grace He gives us something to do for Him, makes the future destiny of others a matter of concern to us, and so delivers us from spiritual stagnation.

He also leads us to examine ourselves whether we are spiritually fit for His service, "meet for the Master's use." If we are not, our work cannot be spiritual, acceptable and effective. We are "channels only," and we must see to it that nothing in us renders us unfit for His use and the exercise of His power. In the days of His flesh He did not do many mighty works in Nazareth because of their unbelief; and it is at least unlikely that He will mightily use one who is worldly or unbelieving.

His plan for us, surely, is that our spiritual life should be strong and vigorous, our obedience true and ready, our faith expectant, our sympathy with His erring and wandering sheep keen, our love constraining, and our joy full. And these necessary qualities of life and ministry are closely connected with each other.

But who is sufficient for these things? We cannot command them; but we can seek them, and this He bids us do in order to the fulfilment of the purpose of His death, to the glory of God, and, incidentally, to our fulness of joy.

May this be a year of joyous service for our Lord in The Strict Baptist Mission to our brethren and sisters in India, and to ourselves in the Home Churches.

Our Foreign Field.

The News of the Month.

MADRAS.—We have recently participated in three Scripture examinations. The first was that known as the S.B.M. Agents' examination, which we held in common with Sendamangalam and Kolli Fields. Two of the Madras teachers gained distinction with 86 and 80 per cent. of marks.

The second was the written examination of the India Sunday School Union. All the teachers on the Madras staff entered for this, as also did a number of our senior pupils. The results are not yet known.

The third was the Oral Examination of the Sunday School Union. We presented 340 of our pupils, and of these 290 satisfied the examiners.

There have been a number of cases of dengue fever during the month amongst our people.

The teacher from Koyembedu came to me one day and complained of severe pain. I sent him to my own doctor for treatment. On the following morning I learned from the doctor that he feared appendicitis. I immediately made arrangements for the teacher to go into hospital.

On Tuesday, November 13th, we went on board the s.s. *Malda* in Madras Harbour, and welcomed Miss Betts to Madras and to Indian missionary service.

E. A. BOOTH.

Arrival in Madras.

AFTER over four weeks' voyage the s.s. *Malda* arrived at Madras yesterday, November 13th. At the same time an instalment of the monsoon also arrived, so my first impression of India is a very damp one. However, I had an exceedingly warm welcome from the friends at the Mission House, Mr. and Mrs. Booth and Mr. Thrower meeting me on board.

By the time a newcomer actually arrives in India various phases of Eastern life, at first so new and strange to Western eyes, have become fairly familiar by calling at the different ports. We were privileged in having the opportunity of spending several hours in Port Said, Aden and Colombo. Of course, we were most charmed with Colombo, and a very delightful day was spent there last Thursday. Anxious to try the delights of a rickshaw, a party of six missionaries set off on this delightful experience, after which the natives were most pleased to pose for a snapshot.

We then thought we ought to try a gharry, and so we asked to be driven to a European shop; the gharry-wallah, however, insisted upon taking us to the native shopping centre, but when we saw the shops (?) we refused to alight, and he had to return to an English shop. We were not sorry to leave the gharry. Later we had a most delightful drive to Mount Lavinia through beautiful scenery. Passing through the native part of the town was most interesting, as also was a visit to a Buddhist temple, where, of course, we had to remove our shoes before we were allowed to enter.

I am anxious now to start the language study. Mr. Booth has just conducted Tamil prayers. I wonder when I shall be able to speak it like that?

November 14th, 1923. ETHEL M. BETTS.

Our Indian Brethren at Kakkaveri.

THE OPENING OF THEIR NEW CHAPEL.

SATURDAY, October 20th, was a great day for the little Strict Baptist Church worshipping at Kakkaveri, in our Namakal Field. For nearly two years the members have been watching with keen interest the erection of their new house of prayer, and Saturday witnessed the opening services.

The village of Kakkaveri lies sixteen miles to the north of Sendamangalam. For the first six miles the road takes us directly north parallel with the Kolli Hill range, passing through the villages of Kamati Teruvu, Tutticulam, Kalappanaickenpetti, and smaller hamlets. Then we reach a pass over the hills, and getting out of our jutkas follow a zigzag path which takes us to its summit. As we rise higher the surrounding country is gradually unfolded to our sight. The rich alluvial soil carried down by the rivers and streams from the Kollis makes this part of the taluk extremely fertile, and just now it looks its best. Fields of waving corn, cotton, ground nuts and tall sugar cane extend as far as the eye can scan.

The pass itself is barren enough, and is composed almost entirely of a blackish red stone, which contains a great proportion of iron. Were coal to be discovered within a reasonable distance, it would not be long before the hillside would be disfigured by foundries and tall chimneys, but at present nature has its way.

Near the top of the pass a deep cutting has been made that the gradient may not be too steep for bullock carts to climb, and as we pass through this narrow defile suddenly the country on the other side bursts into view. Before and to the right are acres upon acres of palmyra trees, grown chiefly for the sake of the juice, which, after fermentation, becomes toddy, the curse of the non-caste people.

To the left are range after range of low hills, and through these we wind until we have crossed two lesser passes and get out on the ordinary flat country again. Then about seven more miles, and we find ourselves outside the non-caste quarter of Kakkaveri.

It is about three years since the first Kakkaveri people were baptized and added to our Church; now there are sixteen members on the roll. Up to the present worship has been conducted in a tiny hut, lent to us by a heathen man and used as a school during the week, but it was small, ill-ventilated and in bad repair. We had hoped to be established in our own property long ago, but building operations have been slow and hindrances many.

The chapel occupies a good position right on the main road, and stands on the site of an old toddy shop. The ground was very low and in monsoon time under water, so we knew from the first that a high basement would be necessary, but did not realise till we began to dig for the foundation that the ground also was loose, and consisted chiefly of old broken pots; it was evidently a pit which had been gradually filled in by the rubbish of the village. So we had to dig down until we came to firm soil, and put in a foundation and basement of ten feet of solid stone. This involved great expense and much labour, but will keep the building dry and safe during the heaviest monsoon weather. Above the basement the walls are of mud, but are well built, have a good smooth surface, and are whitewashed inside the building; there are three windows and three doors, and the roof is covered with country tiles. The inside measurements of the chapel are 30 feet by 14 feet. At the back are two

rooms, each 12 feet by 6 feet, for the convenience of the visiting missionary and for storing chapel property. At the side is a neat, comfortable little house and verandah for the resident preacher and Biblewoman. A well also has been dug in the compound.

When we arrived on Saturday for the opening services we found that the members had erected at their own expense a pretty punthal or porch of plaited cocoanut palm leaves, plantain trees and paper chains. The interior of the chapel was also gay with wonderful paper flowers and festoons of chains, palm leaves decorated the while walls, and everything looked festive. Let us keep in mind that this was the first event of the kind these people have ever known, and try to imagine what a strange new experience it must have been to them. Less than four years ago they were all in heathen darkness, their only idea of worship being the breaking of a coconut before some greasy blackened stone, their conception of a religious festival nothing but an obscene drunken revel.

Kakkaveri is the home of five of our boarding-school boys, so we took them over with us to help with the singing and take part in the service. We began the proceedings with a procession round the village, headed by young men carrying the Union Jack and banners inscribed with appropriate texts. A drum, a small hand harmonium and some cymbals constituted a band, and everyone joined heartily in the songs of praise. A sharp shower at the commencement had rather a damping effect, and converted the path into a stream, but we gained our object in getting a good following of the villagers, and many of them came into the meeting, which immediately followed the opening of the building.

Mr. Morling was in the chair, and after a lyric of praise, S. Muthuswamy, our Schools' supervisor, read part of Solomon's dedicatory prayer, and led us to the Throne. Four of our hostel boys then recited a conversation between heathen and Christian men. Preacher Dawson gave an excellent address on the words " The house of God," and a temperance lyric by the boys followed. A few remarks were then made by the senior member of the congregation, expressing the appreciation and thanks of the Kakkaveri people for the efforts that had been made by the S.B.M. on their behalf. A few words by the Chairman and the Benediction closed the meeting, and afterwards dried peas, popcorn, betel and nut were handed round as refreshments.

The day's enjoyment was brought to a close with a lantern lecture in the evening. We had a crowded house, and I think it will be a long time before the Kakkaveri people forget the opening of their new chapel.

O. M. MORLING.

The Monsoon.

THE monsoon is one of the characteristic features of the climate of India. When this gives a copious rainfall the ryots are happy and contented, but when the monsoon fails their faces show the dread that is brooding in their hearts. They know that they are face to face with famine. Perhaps one of the greatest boons that the British Raj has brought to India is the magnificent scheme of water conservation and irrigation canals that has come into existence under the present regime. Millions of acres of land have been supplied with irrigation canals, and many millions of people rendered immune from famine. But the rivers themselves are partly dependent on the rainfall, and therefore India can never dispense with the monsoon.

The monsoon is the wind which blows from the Indian Ocean heavily laden with moisture. It is very regular in its time of arrival, and as very little

rain falls at other times of the year, a missionary in India can, by avoiding the monsoon period, usually tour in his district at regular intervals without fear of being overtaken by rainy weather.

The monsoon is divided into two clearly-defined parts. It first blows from the south-west from May to August. In the month of May the wind strikes the Western Ghats, and Travancore in the south, Bombay Presidency in the north, and Mysore State midway between receive a heavy rainfall. The still heavily-laden clouds pass on across the Peninsula and strike the Eastern Ghats far north of Madras. Therefore, this city does not share in the blessings of this part of the monsoon. At this time of the year our thermometer is soaring somewhere above 100 deg. F. daily maximum and something more than 80 deg. F. daily minimum.

The northern parts of the country benefit by this phase of the monsoon as it continues its way further and further north, until it finally receives a rude shock on passing into the frigid air of the Himalayan Mountains. A rebound then sets in, and the second phase of the monsoon commences about the middle of October with a steady north-east wind.

Now the eastern and southern parts of the Madras Presidency are well watered. Last year we had a rainfall of more than thirty inches in one month. The average date on which the monsoon breaks in Madras is the 15th October, and it usually continues for about six weeks. This year the rain arrived, as a train, " to schedule," for the first heavy shower fell before midnight on October 15th. It is remarkable how quickly the face of the country is changed within a few days after the advent of the monsoon. The rice, which perhaps was but an inch or two high, grows at an amazing pace and rapidly carpets the fields with a waving mass of living green. And the tanks and pools on every hand fill up, and every streamlet becomes a rushing torrent. But, on the other hand, it is pitiful to see the people, scantily clothed, shivering and huddling up together in their tiny thatched huts, which more often than not leak like sieves. As regards ourselves, as the temperature leaps down from around 100 deg. F. to about 75 deg. F., we breathe a sigh of relief, and try to keep ourselves dry. The atmosphere is reeking with moisture, and one's clothes, boots, etc., begin to go mouldy.

D. A. THROWER.

"Earth has no Sorrow that He cannot heal."

IT is one of the most important houses in the village of Ayanapuram—or so the family who reside there count it. There is a massive front door studded with nails, and painted with orthodox Hindu signs. The windows are heavily barred, the verandah is wide, with large masonry couches built against the side walls.

A small door in the side wall of the house was open, and there a girl stood shading her eyes from the sun. She beckoned smilingly when she saw us, and we went at her call, and sat down outside the door, while she took her seat on the threshold. She was very attractive as she sat there, in a rose-pink *sari*, with golden ornaments in her ears and nose. She wished to talk.

From the inner courtyard of the house we heard the sound of sobbing. An old voice quavered in a long lament, and finished each stanza in a burst of sobbing. The sadness and loneliness of the sound began to prey on us.

" Who is that weeping? " we asked.

" It is only my mother-in-law," said Kunammal casually. " Don't you know ' he ' died last year, and she sometimes thinks of him and cries like this."

" Can we see her? " we asked.

" Why do you want to see her? " she said. " No, no, see, I am here to listen, you talk to me—and here are my sisters-in-law, they will listen. The old woman will not care to see you "

And so, because the sisters-in-law, three in number, carefully shut the door as they came through, and crowded behind Kunammal on the threshold, and all seemed averse to our seeing the old mother, we were obliged to stay outside. They were all four, bright and pretty girls, they had much to say, and many questions to ask.

They told us their family had lived in that house from time immemorial. Their father, they said, had been our greatest friend in the village, he had always spoken well of " Booth Iyer." Each of them, Kunammal, and the three sisters-in-law had attended our School in Ayanapuram when they were little girls, and they were convinced that the School had depreciated greatly both in numbers and quality since those days! " Oh, it was a fine School, and we loved it," they said, " we learned beautiful stories there, and you gave us beautiful presents at Christmas-time, which you said was your Jesus Swami's birthday."

" I had the best skirt of any," chimed in Kunammal. " It was blue, and red, and purple, everybody said they had never seen such cloth in this country." All through the gay chatter of the girls we were conscious of that sad sobbing behind the closed door. How we longed to reach her!

We read to them, out there in the sunlight, the story of Jesus casting out devils, and unwillingly touched an open wound. Kunammal grew very serious, the laughter and brightness had gone from her eyes, and there was a quiver in her lips as she laid a hand on mine.

" Amma, stop a minute and listen to me," she said. " They tell me that I have a devil in me; do you think it is true? "

" What makes them say so? " we asked.

" It is because my three babies died. They were so pretty, my babies, and I loved them so much, but they tell me that the devil that lives in me killed each one when they were so young." " All day I am not afraid," she said, " the sun is so bright and the world seems beautiful, but when night comes on, and it grows dark, I am afraid, oh, so afraid, Amma."

" Afraid of what? " we asked.

" Of the devils all around, who knows where they are hiding, and when they will spring out—but most afraid of the devil that is in me."

Oh, poor Kunammal! We told her of God's love and care, and pointed her to Him before Whom the devils fled. We questioned her on the catechism she had learned as a little child at school, and light and relief seemed to break as she answered the questions regarding the goodness and might of the One True God. She repeated again the words that He is the Great Good Spirit Whom the devils fear.

The sobbing behind the door had ceased, and round the house there crept an old woman, with her eyes red with weeping and her white hair dishevelled. She sat there in the sunshine and listened too, and for both of them, the young wife and the old widow, there was the same great message of Salvation and Life in Jesus Christ.

" Amma, he has gone, alas! he has gone!" cried the old woman, stretching out empty and hopeless hands into space, and smiting herself in incontrollable grief. Then she turned and went back to lament in the courtyard. Kunammal was smiling as she bade us good-bye, and asked us to come again soon. The sun was shining now and she was not afraid. But how often our

thoughts go back to those two in the big house—the old heart to whom the world is so empty, the young heart to whom the world is so full—of devils. Both of them need Jesus Christ, and both of them need our prayers.

WINIFRED BOOTH.

Satan Still Hindering.

IN the October issue of the HERALD I indicated some of the difficulties and opposition experienced by Jaganathan, of Sembiyam, and I asked for prayer on his behalf. Those who have prayed for Jaganathan will be interested to know of further developments.

Jaganathan is a minor, and his parents refused their consent to his baptism. This was a great disappointment to him, and he tried to think of some plan by which he could obtain the consent of his parents. Other measures proving useless he decided to leave home. He went to a village a few miles away and stayed with some relatives there. After three days his parents found him, and he told them that he would not return home unless they would allow him to join the Christian Church. They gave their consent, and he returned home.

Jaganathan took this step quite on his own initiative. It is easy to blame him. But it is not so easy to say how otherwise he could effectively assert his belief in his right to be free to follow the dictates of conscience. Behind his action there was courage and determination, and the step was only taken after persuasion had failed.

Having secured the consent of his parents, Jaganathan applied for baptism and Church membership, and was accepted. Hearing of this further step his relatives renewed their efforts to turn him from his purpose. All sorts of means were used to effect this end, but Jaganathan steadily maintained his determination to join the Christian Church. The heathen relatives and others then turned their attention to our workers and other Christians in Sembiyam who were encouraging him. Our friends there were abused and insulted and threatened with personal violence. Groups of men would gather about the houses of our Christians threatening them and making life very uncomfortable.

I kept in touch with the progress of events, and was greatly cheered to know that in spite of all contrary forces at work, Jaganathan was standing firm. All arrangements were completed for the baptizing to take place at Ayanapuram during the morning service on the second Lord's Day in November. But the candidate did not come to the service.

Jaganathan set out for Ayanapuram service that Lord's Day morning with some of our other Christians, bringing with him the necessary change of clothing. His heathen grandmother and some young men from Sembiyam accompanied the party. During this journey they made their supreme effort to turn Jaganathan from his purpose. Just what they said I do not know, probably promises, threats and ridicule were used in turn. When about half of the journey was accomplished, Jaganathan asked the Christians to go on ahead, taking with them his change of clothing, and assured them that in spite of opposition he somehow would manage to reach the chapel. But the foes proved too strong, Jaganathan was persuaded by them and he turned back. He turned back when actually near the end of his journey to the place where he intended to make public confession of his faith in Christ. The devil won the battle on that journey to chapel that Lord's Day morning.

It is so very difficult to put one's self in the place and circumstances of

another, and to estimate the forces which led to a certain act. It is especially difficult when the other one is of another race, and has been born and bred in a heathen religion. To do so completely is impossible, for one cannot assume another's personality and all that goes to make up that mysterious entity. This makes it necessary for us to suspend our judgment.

Jagannathan needs our prayers more than ever. The present stage of the matter cannot be the final one. Sooner or later he will realise the implications of the act of turning back. Again he will have to face the issue. The next conflict will be harder than the last, for his opponents have gained ground. But beyond all shadow of doubt God can give him the needed grace and courage to confess publicly his faith in Christ.

The victory will be gained through prayer. so again I ask for your prayers on behalf of Jaganathan.

ERNEST A. BOOTH.

Gospel Work in the Morning.

PRACTICALLY the only time that the Kolli Hill women can be reached is the early morning. This seems to be their most leisure time, and it is then, and only then, that they will sit down readily to listen for a few minutes to the recital of the Gospel message as brought by the Bible-woman or missionary. This being so the Christian worker must be ready to set out at 7 a.m., and make the best of the opportunity that awaits her. A few days ago we were visiting a village near by, and our experiences that morning were rather varied. One must be ready to listen to the various tales of trouble with a sympathetic ear, and then turn them into the channel of the great message that one is burdened to deliver. The first house we visited was that of a widow who shared her home with an only grandson. The story of bereavement after bereavement was told, and tears rolled down the old lady's cheeks as she related her troubles. As we bade her farewell she said, "Your's is a good story, and I believe it is true, and that your Swami is the only true One, but I am old; my grandson is young, and he comes to the Mission House to work (he is a carpentary apprentice), you must teach him so that he may know."

The next visit was to a house where there were three women gathered. They had no tale of woe, they were young, and care had not yet furrowed their brows. They listened, but as they went indoors giggling and unimpressed we felt that there the message had fallen on stony ground, and that their hearts were hard.

So we went on. We passed one house where sickness has laid one of its occupants low, so that they had no time to listen. They were told to bring their sick one to the Mission Dispensary for treatment. We finished the morning's work at a house where the family were just completing the purification ceremonies after a funeral. So we returned home, impressed with the people's need of the Gospel, and yet burdened with the knowledge that they are not ready to hear and to heed the Saviour, who is the Succourer in every woe. Only He can make hearts, even sad hearts, open to His call, and we can only be ready to speak His Word in His appointed way, believing that He will bring forth fruit.

ETHEL A. WATTS.

Our Home Churches.

Prayer Subjects for January, 1924.

Week Beginning—

SUNDAY, 6TH.—Let us pray for the work in and around Madras—for our Missionaries, Mr. and Mrs. Booth, Mr. Thrower, and Miss Betts, and their helpers; and for Jaganathan.

SUNDAY, 13TH.—For the work in the Namakal Field, East and West, with its many villages and thousands of souls, and for Mr. and Mrs. Morling and Miss Appleby.

SUNDAY, 20TH.—For the work on the Kolli Hills among its population of 20,000, and for Mr. Watts (who is carrying on until Mr. and Mrs. Brand return) and his helpers.

SUNDAY, 27TH.—Let us pray in particular for the L.Z.A. work in each field that the Gospel may enter the hearts of the women, and that they may have courage to confess Christ. Praise for Miss Betts' safe arrival in Madras.

Our Study Circle.

QUESTIONS on last month's HERALD :—**1.** IN which of our fields of work are Koluttur, Semmencheri, Konnur, Kakkaveri, Rasipur, Valavanthi, Pursawalkam, Periyapalayam, and Vepery? **2.** WHAT is the story of Vecraswamy's conversion, and how does it justify our School work? **3.** How long has Ragammal been a genuine convert, and how was the hindrance to her baptism removed? **4.** Try to visualise the Arapillai temple and its surroundings, the journey to it, the festival, and the preaching of our missionary and his helpers. **5.** How would you reply to anyone who said that our Mission Schools are not Evangelistic? Two answers at least might be given. **6.** How may English magazines and newspapers be usefully employed in India? **7.** How far is Erumaipatti from Sendamangalam? Describe in your own words an evangelistic journey there as if it were an experience of your own.

Sunday School Prizes.

THE East London Auxiliary of the Strict Baptist Mission presents its Third Annual List of Missionary Books suitable for presentation as Sunday School Prizes in the hope that School Officers and Teachers will find it useful. Our scholars should be encouraged to read this class of literature. Children are always interested in people of other lands. In each book, besides a spirit which breathes love to the Master, there is that note of adventure and heroism which boys and girls seek in other books. Each of these is warmly recommended. None of them have appeared in an earlier list. The last list was published in January, 1923, in *Seed Thoughts* and in the S.B.M. HERALD.

	s.	d.
PICTURES FROM A MISSIONARY'S ALBUM, by Mrs. Booth. Pub. by Marshall Bros. Sorrow and joy alternately move our hearts as we are led on irresistibly through this book from our beloved sister's pen. Well illustrated. For scholars 13 and over	2	6
DAWN IN TODA LAND, by C. F. Ling. Pub. by Morgan & Scott. About a strange tribe in South India and Gospel work among them. Well illustrated. For scholars 10 and over	2	6
AMONG THE WOMEN OF THE PUNJAB, by Miriam Young. Pub. by the Carey Press. Very happily written. Some good Indian pictures. For scholars 12 and over	2	6

Suggestions for Sunday School Officers

	s.	d.
PANDITA RAMABAI, by Helen Dyer. Pub. by Pickering & Inglis. A remarkable Indian woman, who spent herself for thousands of India's child widows. Well illustrated. For scholars 13 and over	3	6
A HERO OF THE AFGHAN FRONTIER, by Alice Pennell. Pub. by the R.T.S. About Dr. Pennell, who laboured among fierce tribes on the borders of a land into which missionaries dare not go. Good illustrations. For scholars 13 and over	3	6
KERALA, THE LAND OF PALMS, by I. H. Hacker. Pub. by the L.M.S. The customs of South India and the methods and results of Gospel work are well told and illustrated. For scholars 10 and over ...	2	6
THE PEACH GARDEN, by J. S. Helps. Pub. by the Epworth Press. A charmingly written story of a Chinese lad who vowed he would never be a Christian. For scholars 10 and over	2	0
JAMES GILMOUR AND HIS BOYS, by R. Lovett. Pub. by the R.T.S. This servant of God laboured in China through many trials. Mostly letters to his sons in Scotland. Some good pictures. For scholars 11 and over	2	6
1,000 MILES OF MIRACLES IN CHINA, by A. E. Glover. Pub. by Pickering & Inglis. How the Lord brought some missionaries through the Boxer Peril in 1900. More wonderful than romance. Well illustrated. For scholars 13 and over	3	6
KHAMA, by J. C. Harris. Pub. by the Livingstone Press. How for years this great African Chief ruled his people with Christian foresight. For scholars 10 and over	1	6
CHILDREN OF THE CHIEF, by Mabel Shaw. Pub. by the L.M.S. A splendid story of a girl who was once a slave and became a useful Christian. For scholars 9 and over	1	6
KALIPA, Authors—Three Missionaries. Pub. by the S.P.G. How a Kaffir boy entered the service of the King of kings. Well illustrated. For scholars 10 and over...	2	6
IN THE HEART OF SAVAGEDOM, by Stuart Watt. Pub. by Pickering & Inglis. Stirs the soul to its depths. Over 60 African pictures. For scholars 13 and over	5	0
MARY SLESSOR OF CALABAR, by W. P. Livingstone. Pub. by Pickering & Inglis. The Scotch mill-girl for whom many in Africa bless God to-day. For scholars 13 and over...	3	6
ADVENTURES WITH THE BIBLE IN BRAZIL, by F. C. Glass. Pub. by Pickering & Inglis. Colportage and preaching in this land of degraded Romanism is fraught with many dangers. Every chapter a picture. For scholars 13 and over	3	6
PAPUAN PICTURES, by H. M. Dauncey. Pub. by the L.M.S. Deals with life in the South Sea Islands and missionary work there. Coloured illustrations. For scholars 10 and over	2	6

All these books may be obtained from Mr. Clement Wileman, 5 & 7, Red Cross Street, E.C.1.

M. W. REED.

Carpenter's Tools Wanted.

OUR INDUSTRIAL SCHOOL on the KOLLI HILLS requires to be equipped with good, second-hand or new carpenter's and joiner's *tools*. Will any friends who can give any of the tools mentioned below for our young Indian students kindly send them at once to Mr. J. M. Brand, 3, Cavendish Road, St. John's Wood, London, N.W.8.?

Wanted !

SAWS, hand, tenon, rip, cross-cut, rat-tail, keyhole—HAMMERS, light and heavy—CHISELS, bevel-edged and cutting, ¼ in., ½ in., ¾ in., ⅞ in., 1 in., 1½ in.; also cold chisels and mortice chisels—BRACE AND BITS, centre, spoon, etc.—PLOUGH:—PLANES: jack, trying, rebate, bead, and moulding planes; also all-steel smoothing planes—Glue Pots—Steel Cramps of various sizes—A Lathe for wood-turning, worked by manual power—Spoke-shave—Drawshave—Foot-rule—Angurs, ½ in., ⅝ in., ¾ in., 1 in., 1½ in.—Screwdrivers, large and small, and any other joiner's or carpenter's tools.

Meetings.

Akeman Street, Tring.—On Wednesday, December 12th, we had the pleasure of hearing Mrs. Brand speak on the "Impossible Things" that God had done on the Kolli Hills through prayer, and we believe that the influence of her remarks will remain with us as a stimulus to more prayer. After the meeting tea was handed round, and a large number of friends were gathered together. A collection was taken amounting to £16 18s. 6½d.

Announcements.

"**Herald**" **Subscriptions.** — Subscriptions for the S.B.M. HERALD for 1924 are now due. It would help considerably if our readers would pay their subscriptions. The Magazine is sold under cost, and the deficit, however large, falls on the General Fund.

* * * * * *

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.

* * * * * *

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.

* * * * * *

Mr. and Mrs. Brand's Return to India.—They will (D.V.) sail on February 15th by the S.S. *Leicestershire* (Bibby Line) from Liverpool. The time of their departure for Liverpool will be announced when known.

* * * * * *

Our Secretary, Mr. Chisnall, asks us to express his thanks to the many friends who have expressed their sympathy with him and his family in their unpleasant experience. The letters are too numerous for him to reply to individually.

* * * * * *

Pictures from a Missionary's Album, 1/6 and 2/6, plus postage. This book, written by our Madras Missionary, Mrs. E. A. Booth, and published by Messrs. Marshall Brothers, may be obtained of our Secretary, Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex.

* * * * * *

Death.—We much regret to announce the death of John Lincoln Watts at Sendamangalam on November 7th, 1923, after a severe illness. He was born at Bangalore on July 30th, 1923. We express sincere sympathy with Mr. and Mrs. Lincoln Watts.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—A happy New Year to all you Cornerites! And don't you think I ought to wish the same to those older friends of ours who do us the honour of strolling into the Corner? I am sure you do; so in your name and my own I wish all who read these lines a really happy New Year in the best and truest sense—and that is, happy in the love of Jesus.

Speaking of Jesus to those of you who love Him, do you ever think of giving *Him* pleasure? You would say to me, "Jesus is so infinitely happy in the glory of heaven that we can't give Him pleasure." So He is; but didn't He say to the disciples, "that *My joy might remain in you*"? It is possible, then, for us, if we love Him, and trust in His precious blood and try to do as He tells us, asking the Holy Spirit to help us, to give pleasure to our great Lord Jesus. And I am sure that trying to please Him is the best way to be happy ourselves, for He also said "And that your joy might be full." Will you Cornerites make it your New Year's motto and your endeavour to be "well-pleasing to the Lord" (Col. iii. 20). If doing what your parents tell you is so pleasing to Him, how pleasing it must be when you try to do what *He* tells you!

The last wishes of dear relatives and friends have the force of commands, and are very sacred to those they leave behind, and every effort is made to carry out those wishes. And we may imagine that the spirits of those departed friends, if they know what is being done on earth, are glad when they see their last solemn wishes being faithfully performed.

The last command of the Lord Jesus before He went to heaven was to go and preach the Gospel to all people; and, of course, He is pleased when He looks down and sees that we are obeying Him. And if He smiles we must be happy. So I am not only wishing you all a Happy New Year, but telling you how you may have it.

But do *all* of you love and trust in Him as your Saviour? If not, you can't be truly happy, for without love and faith you can't really try to please Him, even though you do put money into the missionary box. If you want to have a Happy New Year, "you must be born again." Then you can begin to please the Lord Jesus as your Saviour. I trust the Holy Spirit may lay this question upon your hearts, "Am I born again?" and that He may produce this miracle of grace in you, and then make you concerned for the boys and girls of India, millions of whom are living and dying in heathen darkness without knowing anything of the Lord Jesus. If so, you will not only put your money into the missionary box with very different feelings, but you will pray that Jesus may save them as He has saved you.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from November 11th, to December 10th, 1923.

General Fund.

	£	s.	d.
Wisbech, S.S.		19	10
B.C.		17	8½
Boxes	1	9	5½
Manor Park, Sale of Work	6	2	0
Richmond	1	8	7½
S.S.		19	9½
Infants		6	5
Senior Girls		9	0
Boxes	1	18	8
Ilford, Birthday Thank-offering, Nov. 7		10	0
Greenwich	1	12	9
P.P.C., &c.		4	11
Homerton Row, Lantern Lecture	1	7	1½
Boro' Green	5	18	8½
S.S.	10	6	7½
Boxes	4	17	7¾
Reports		2	6
P.P.C.		4	10
Newick, Zion	2	6	0
Watford, Beulah, Miss Garner (box)	2	0	0
Reading, Miss M. M. Bowen		5	0
Long Marston, Mother's Meeting		8	6
Stockley Mission, Lantern Lecture, for Kolli Hills	6	10	0
P.P.C.		5	5
Clapham, Courland Grove	1	13	5
P.P.C.		3	9
Leicester, Zion, Miss Allen (box)	1	17	4
Mr. Mellor (box)		5	9
Mr. A. Tyler (box)	1	1	0
Stratford, Gurney Rd., Miss A. Webb	1	0	0
Qtly. Subs.		5	0
S.S.		13	11
Mrs. Moore (box)		7	4
Rishangles	1	11	0
Horham, Sale of Reports		2	2
Postcards		2	10
Fressingfield	1	7	10½
Boxes	5	12	7½
Reports		3	4
Bookmarks		2	5
Mr. J. Harwood (box)		9	0
Occold, Postcards		4	8
Laxfield	3	5	4
Boxes	8	8	8
Postcards & Book-marks		5	8
Occold, Coll. & Boxes	6	13	5½
Norbiton, Miss A. Dean, Birthday Gift	1	0	0
Staines, S.S.	1	7	0
Meopham, Children's Mission	1	16	7
Lantern Lecture		6	5
Bath, Providence, S.S.	2	1	8
Env. Coll.		3	6
Boxes	2	19	5
Erith, Reports		1	0
Tenterden, Reports		2	0
Canada, Toronto, Mrs. A. Caffin	2	0	0
Kilburn, Mr. W. F. Boys, Palm Leaves		1	6
Whittlesea	2	0	0
Reading, Lantern Lecture	1	16	0
Stoke Ash	4	10	0
Tottenham, Reports		7	0
Hoxne, Miss M. Crupper		11	0
Miss B. Crupper		5	0
Miss H. Wills		4	0
Miss Theobald		10	0
Wooburn Green	1	7	8
P.P.		1	8
Brighton, Prarthana Sabha	7	15	0
Sale of Work	4	12	1
Birthday Gifts, per Mr. F. Cozens	1	10	6
Donation, a Friend	1	0	0
Croydon, Derby Road	1	0	0
Tring, Akeman St.	19	17	6
Tadworth, Sale of Work	25	0	0
PERSONAL—			
Sale of P.P.C., per Mr. J. M. Brand	1	1	6
A Friend		10	0
M.A.H.		10	0
Mr. & Mrs. Galley	1	0	0
Friend 146	10	0	0
Birthday Gift, Kolli Hill House	350	0	0
For His Name's Sake	2	6	
Birthday Thank-offering, Nov. 26	2	6	
Mrs. A. Elsey (box)	15	10	
Mrs. F. G. Hindes, $5	1	1	3
MISCELLANEOUS—			
5 per cent. War Stock (£2,181 7s. 10d.)	54	10	8
	£591	8	10

Pension Fund.

	£	s.	d.
3 per cent. L.C.C. (£935 1s. 3d.)	7	0	3
5 per cent. War Stock (£607 5s. 6d.)	15	3	7
	£22	3	10

Herald Fund.

	£	s.	d.
Richmond	1	8	4
Clapham, Courland Grove		13	6
Newick, Zion		15	0
Newquay		3	4
Hounslow		8	6
Fressingfield		12	11
Occold		13	9½
Bath, Providence		8	2
Erith		9	0
Cranleigh, Mrs. D. Mann		5	0
Colnbrook	1	0	0
Folkestone, Zion		4	6
Tunbridge Wells		3	0
Tottenham		12	0
Watford, Mt. Zion		7	0
Horsham		2	6
PERSONAL—			
Dorothy Baldwin		15	0
Miss K. Whatling & Miss Gardiner		6	6
Miss Brown		1	6
Mrs. Gee		2	6
	£9	11	6½

Ladies' Zenana Auxiliary.

Money received from Nov. 10 to Dec. 9, 1923.

	£	s.	d.
Bethnal Green, Collection	3	18	2
Lynton Rd., Y.L.B.C., for B.W.	3	6	8
West Ham, Women's Meeting		14	6
Brighton, Coll.		18	0
Stratford, Gurney Rd., 1d. Weekly Subs.	1	1	11
Tottenham, Coll.	1	5	0
	£11	4	3

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 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.

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The Strict Baptist Mission HERALD.



Price One Penny

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

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The Strict Baptist Mission HERALD.

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

VOL. XXIII.] FEBRUARY, 1924. [*New Series*, No. 206

CURRENT NOTES.

WE have bidden our friends, Mr. and Mrs. J. M. Brand, God-speed, and they will soon be on their way to the land of their adoption. It is ours to translate our good wishes into prayer, first for their safe journey, and then, as they again take up the threads of their work on the Kolli Hills, for their guidance as they attempt to deal with the difficult problems which await them. They have told us of the blessing given after seven years' labour, but now with the coming of converts, difficulties necessarily arise which call for Divine help.

* * * * * *

One of these is connected with the deplorably low mental and moral condition of the people generally, which makes it desirable in some way to shield the children of our converts from the contaminating moral atmosphere. When describing the conditions to the Council at their January Meeting, Mr. Brand mentioned a plan which he had in mind, and which he asked us to pray about. We are sure he will be glad to have the prayers of all our readers.

* * * * * *

Mr. and Mrs. Watts will be taking over the work in the Namakal Field at Sendamangalam from Mr. and Mrs. Morling soon after the arrival of Mr. and Mrs. Brand on the Kollis. He, too, will need our prayers as he takes up the threads of that work.

* * * * * *

We commend to the attention of praying friends the Notes on the Prayer Calendar subjects, written by Mrs. Watts, which will be found on another page.

Our Foreign Field.

The News of the Month.

MADRAS.—Mr. Thrower was down with a severe attack of fever for several days in November, and the doctor was in grave doubt whether he should be allowed to sit for the Tamil examination. However, I had a consultation with the doctor on the day prior to the Written Test, and it was decided that Mr. Thrower might sit for the examination, provided that he rested absolutely between the two sessions. It would have been a severe disappointment to us all had he been prevented from taking the examination.

It is a joy to report the baptism of Ganesan, of Sembiyam, which took place at Ayanapuram in November. Determined efforts were made by the enemies of Christianity at Sembiyam to persuade Ganesan to renounce his faith. The attempt failed, and Ganesan, a lad of seventeen, bravely confessed Christ.

I am glad to report the arrival of the Christmas boxes, and thank all friends who contributed. The children will have a good time this Christmas.

His Excellency Lord Reading, the Viceroy of India, paid his State visit to Madras in December. For some days prior to the visit the Mohammedan Khalifat party and the Hindu Swaraj party went about in organised bands, exhorting people to boycott the Viceroy's visit. They intimidated the bazaar-keepers, compelling them to promise to close their shops on the day of the Viceroy's arrival, as that day was to be observed as a day of mourning. In certain directions they succeeded, but I am glad to say that the Viceroy was accorded an enthusiastic welcome by the people of Madras generally.

E. A. Booth.

KOLLI HILLS.—Sickness.—There is a good deal of sickness prevailing at the present time amongst the workers. As they are all people from the plains, they feel the cold at this time of the year very much, and so are unable to withstand attacks of fever, coughs and colds. The children especially suffer. Frequent calls come at this time on the missionary's stock of tinned milk, cereal foods and warm vests. The liberality of friends in sending supplies of vests in the Christmas boxes enables us to keep a number for emergency use during the year.

Death.—John, one of the Boarding School lads, who ran away last May, returned to Sendamangalam in November. He had been deserted by his companion, Aaron, very soon after leaving Sendamangalam, and had made his way alone to an estate in the Wynaad. There he speedily had a return of his old complaints, hookworm and malignant malaria. After spending some time in hospital he determined to return here, and did so; he travelled part of the way by train, then walked, or rode by bullock cart whenever a kindly cartman took pity on him. He turned into the Sendamangalam compound a physical wreck, so much so that, in spite of careful nursing and treatment, he passed away on the 5th December.

Camp.—On returning to the hills after the burial of our baby, John,

in Sendamangalam. I prepared to spend the rest of the month in camp at Kurangunadi. The monsoon has been very light this year, almost a failure, so that it was fine weather for camping work. After the period of anxiety concerning the baby, the quiet regular work in camp was much enjoyed, and also the freedom for a while from the incessant interruptions that come when staying at headquarters.

December 20th, 1923. L. WATTS.

The Supervision of Mission Work.

IN the ordinary course of things a missionary expects to visit more or less regularly the mission stations in his field, not merely as a kind of inspector, but mainly as the legitimate and necessary exercise of his work as an evangelist. He needs sometimes deliberately to put aside correspondence and other office work in order to pay his dues as a man sent primarily to preach the Gospel. But since he is a missionary in charge of a field containing a number of mission stations and a staff of mission workers, he must make his visits a combination of evangelism and supervision.

Every mission station has its problems, every worker has his weaknesses. Indian Christians are no nearer the angelic state than are English Christians or English missionaries. The temptation, "such as is common" to us, is to think we know all about the troubles that arise, and criticise accordingly. More often than not such premature criticism is unjust, for the simple reason that we do not ascertain all the facts. We need the admonition "Judge not that ye be not judged." Visitation of mission stations is therefore necessary, in order that we may not judge, but help to bear the burdens of our Indian brethren.

It is sometimes argued that because the missionary is of different race, and observes different customs to the Indian, that he cannot therefore live under the same conditions. This may be true to a certain extent, yet, in order to understand the difficulties and problems of our Indian helpers, it is necessary to share with them as far as possible their conditions. Our Master leads the way in this, for, in order to be able to succour us in our temptations, He took our place, and was tempted in all points as we are.

I am coming more and more to the conviction that to be of greatest help to our Indian workers, and they do need all the help that we can give, we should, so far as it is possible in the periodical visitation of their stations, live with them under the same roof, share with them their food, find out by actual experience the difficulties they have in getting supplies, firewood, water, and also, perhaps, that greatest difficulty to a Christian worker—the lack of a quiet place for prayer and study. Even if the station is quite near to headquarters, I have proved it to be helpful to stay there for a night or longer in the same way as one would stay in a more distant place. It has made the relation between the missionary and worker more free and cordial and less like that of master and servant.

A few instances may be given from recent work here on the Kolli Hills. In arranging the work of preachers and Biblewomen, it is easy to have a list of their villages and make out a plan for them to work to; but it is quite another thing for the preachers to work to it as written. It is necessary to know the villages, to walk to them along with the preacher, note their size, distance and accessibility to be able to make a plan of work that is workable.

It was noticed that in some areas the more distant villages were not

visited, though they were on the plan. I stayed in the stations, and found that the preacher and his wife, who is Biblewoman, have to discuss each morning how to take the children. They are the only Christians in the place; they cannot afford to keep a servant, and the three children are all small, two having to be carried. Father and mother each take one child in their arms, and the other child walks; if both parents are planned to visit a distant village too far for the child, a nearer village has to be substituted.

The diary reports of workers in a certain station showed a very large number of days when work was not done on account of sickness. Medical treatment seemed to have no effect. Staying there one evening when the mosquito nets were being hung for the children to go to bed, I noticed that one net was almost dropping to pieces. Although the mother had heroically tried to keep the net together by innumerable patches, it was perfectly apparent that it kept more mosquitoes in than it kept out, and the children could not get free from malaria because they were continually being infected. They now have a nice large new net.

Quiet prayer and study of the Word together in the home, talking over on the spot concerning the inquirers, the hinderers, and the hopefuls, all help to make the work more joyous, and, may we not say, more Christlike.

L. WATTS.

"The Eyes of the Blind shall be Opened."

THE village of Ayanapuram is away from the traffic routes, and is scattered over a plain in a sequestered spot. Save when there is a festival in progress, it has an atmosphere of quietness. It is reached by a sandy track, which in monsoon time becomes a river. The village temple is in a palm grove, and close by there is an unpretentious whitewashed building standing in its own grounds. This is the S.B.M. Chapel, where for many years we have conducted Christian worship.

As we made our way to the chapel last Lord's Day there was holy joy in our hearts as we thought of the ensuing service. We arrived well ahead of the prescribed time for the service, but we found that some worshippers had already gathered. One of these was a woman named Gnanamani from the distant village of Sembiyam. As we greeted Gnanamani her whole face lighted up with joy, which she did not attempt to hide. She is glad because at this service she is to make public confession of her faith in Christ Jesus by being baptized into the name of the triune God.

A congregation drawn from several villages assembled for worship at the customary hour. After explaining the meaning and purpose of the sacred rite, I invoked God's blessing upon the new disciple, who then came to the pool and was baptized according to Christ's ordinance.

A few words about God's dealings with Gnanamani will be of special interest to those who pray for God's blessing upon our work. During various interviews with Gnanamani I gleaned the following particulars. She was born of heathen parents; she never attended school; she married a heathen man. Some years later her husband became an earnest inquirer, and afterwards joined the Christian Church. Some of the blessing experienced by the husband overflowed to the wife, and she became interested in the Christian religion. Being unable to read, she was entirely dependent upon her memory of what others told her about Jesus Christ and the way of salvation. There came a

change into her life, and the woman who " did not bother herself about her sins " was troubled in mind, and " the thought of her sins became bitter." Having renounced idolatry and various heathen practices, Gnanamani concluded that as she now worshipped the one true unseen God, this was all that was required, and she was quite satisfied with what she had done. On one occasion, when I talked with her, she affirmed with confidence, " I am not a sinner now." In response to my question for the ground for such a statement, she replied, " I know it surely in my heart, and also a voice from heaven has told me that my sins are forgiven." She made this statement to me in the tone and assurance of a Pharisee. Probably she had learned these phrases by heart, and was pleased to be able to repeat them. It was evident that she did not realise her real need.

I read to Gnanamani the plain statement of God's Word, " If we say that we have no sin, we deceive ourselves, and the truth is not in us." She admitted to me that her own statement and what I had read to her did not agree. But she went home quite indignant, and freely spoke her mind to our preacher as to what I had said to her about her sinful condition. But this proved to be the turning-point, and she was brought to realise her true state and deep need. Her mind was receptive to the teaching given by our workers from time to time, and she began to pray for herself in a new way.

Some months later Gnanamani again asked me to baptize her. As she told me of her spiritual experience, there was an earnestness which I had missed previously. She confessed herself a sinner, and added " Sin is bitter to me." She told me that she prayed daily for pardon. " I believe Jesus has forgiven me, because, after I have prayed, He speaks in my heart and I am happy." Our workers spoke well of her character and conduct, and we gladly welcomed her into the Christian Church worshipping at Ayanapuram.

ERNEST A. BOOTH.

Gospel Work at Night.

ONE of the best means of taking the Gospel to the hill people is that of showing lantern pictures at night. Two things favour this kind of work; first, the people have returned from their field work and have eaten their evening meal; also, the message illustrated by pictures appeals in a way that preaching alone cannot. They most readily gather to see the pictures and listen to the explanations.

Recently, at the time of our Annual Meetings for the Christians here, we went out each night to show the lantern pictures, having borrowed lantern and slides from Sendamangalam. One evening we went to a village called Kiriyangadu, some little distance from Valavanthi. It seemed as if the spot chosen for the gathering was specially made for the purpose; it was like a small amphitheatre, with walls and heaps of stone all round for the people to sit on and see without getting in each other's way. Pictures were shown illustrating the parables of the Prodigal Son and the Lost Sheep, and some showing incidents in the life of Christ. For about an hour and a quarter the villagers listened with rapt attention to the addresses given.

As there were about one hundred and fifty heathen people around that lantern we feel that such efforts are greatly worth while, and though we had had a full day and returned home tired at 10 o'clock, we were glad that God had allowed us to take His message to such a number.

ETHEL A. WATTS.

Our Home Churches.

Prayer Subjects for February, 1924.

Week Beginning—

SUNDAY, 3RD.—Let us pray for the safe voyage of our missionaries Mr. and Mrs. J. M. Brand; praise our Lord for Ganesan's courage (see page 19); and pray for his mother, who, though still a Hindu, gave her consent to his baptism, that she may be brought to the Lord Jesus. Prayer for Jaganathan (see January HERALD, page 10).

SUNDAY, 10TH.—Praise for encouragement in the Namakal Field, and prayer concerning the persecution of the Christians that they may be kept stedfast, and be protected.

SUNDAY, 17TH.—Pray for blessing on the Scripture teaching in our Schools in the Madras, Namakal and Kolli Hill Fields, and for all our Biblewomen and Colporteurs.

SUNDAY, 24TH.—We ask for special, definite prayer concerning the low mental and moral condition of the people on the Kolli Hills (concerning which Mr. Brand gave an appalling description at the last Council meeting), that he may be guided and used of God.

Our Study Circle.

1. WHAT is the Divine purpose in our service for Christ, and what is the condition of true service? 2. How many English missionaries have we in India at the present moment? 3. WHERE is Kakkaveri, how many members are there in that Church, and how long is it since they were brought out of heathen darkness? 4. WHAT is the value of the monsoon to India, and what does it suggest as to India's spiritual need? 5. GIVE an example of demonophobia, or fear of demons or devi s. 6. How can we help Jaganathan in his endeavour to confess Christ?

Prayer Calendar Notes for February.

THESE Prayer Calendar notes are introduced so that friends may more intelligently pray for the subjects mentioned. To some people the name of a certain place may convey very little, and it has been requested by a few friends that brief notes on some of the subjects be given month by month. May they lead to more intensive prayer for the work which is being carried on by our Mission.

MONDAY, FEBRUARY 4TH.—Cheolai is one of our oldest centres of work in the Madras Field. The school is a caste one. Scripture teaching is given twice daily in the school, also weekly. Mrs. Booth conducts a sewing class for girls, which is always concluded with a Scripture lesson, singing of a lyric, and prayer.

WEDNESDAY, FEBRUARY 6TH.—Tuttikulam is a village three miles north of Sendamangalam. The Biblewoman works both in caste and non-caste quarters. Home Rule feeling is very strong in this village, which makes Christian work very difficult at times.

SATURDAY, FEBRUARY 9TH.—The Egmore Biblewoman works amongst the non-caste women. Although the women are very ignorant, many are most interested in the Gospel message, and the work there has in previous years borne fruit.

We begin the New Year with Prayer

SUNDAY, FEBRUARY 10TH.—There are two Sunday Schools carried on at Vepery, Madras—one for the children of our Christian converts and workers, which is held immediately after the Sunday morning service, and the other held on Sunday afternoons for the children of heathen parents.

MONDAY, FEBRUARY 11TH.—Several of the pupils of our Valavanthi school are young men, who are learning carpentry. They study after working hours, and daily are taught a Scripture lesson. Pray especially for these young men students.

ETHEL A. WATTS.

The New Year's Prayer Meeting

was held on Tuesday, January 1st, at Chadwell Street, and presided over by Mr. J. B. Collin. After the reading of Scripture, prayer was offered by Brethren J. T. Peters, D. Butcher, A. Vine, and T. Dean. Mr. J. M. Brand then gave an address based on Zechariah iv. 6, " Not by might, nor by power, but by My Spirit, saith the Lord of hosts," and, after referring to the historical setting of the passage, said that these words of encouragement were intended by the Lord to turn the eyes of the workers from the greatness of the task and their weakness to His strength, and that this was the message He had to speak to us in this first Mission Meeting in 1924. It was very significant that the first meeting should be a prayer meeting; for when we pray we turn away from ourselves to Him, and lay the burden on Him. When we think of the greatness of our task in India—the smallness of our resources, our limitations and comparative poverty, and the great masses of heathen, their ignorance, their superstition, the caste difficulty, the tremendous grip of custom, the long steady pull of heredity, every convert brought into the Christian Church in India having behind him generations of heathenism—when we think of these things, we should be likely to despair did we not hear these gracious words of the Lord. Not by the greatness of your efforts, arguments or even gifts, but by My Spirit, saith the Lord of hosts. On the Kolli Hills we have had experience of the futility of every effort to save a single soul, having had to wait seven years for the first convert. We needed more of the Holy Spirit's power in our ministry. There was a great deal of organisation and effort, and our eyes were often filled with the work and its difficulties. Paul, however, prayed for the Ephesians that the eyes of their understanding might be opened, that they might know what is the exceeding greatness of His power to those who believe. If we asked how the power is communicated, Zech. iv. 2 gives it to us—the pipes were attached not to a reservoir, which must some time or other have run dry, but to a living tree, representing Christ. In daily intercourse with Him the power comes and the lamp of testimony burns brightly.

To-night in India there were little lonely mission stations in one of which there would be a missionary and his wife and a preacher, a teacher perhaps and a little school. Miles away there would be a village station, where a colporteur lives. Three weeks out of four he is absent on his journeys, and while he is absent his wife lives her lonely life there, the only Christian in the village. Ten miles further on there is a village, where a teacher and his wife live. These are just little light spots surrounded by great patches of heathen blackness. When we think of the fewness of these little light spots, what have we to comfort us? " Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

In the history of this Mission God has led us along the pathway of great losses in order, surely, to teach us that the power is His. Let us not be discouraged on account of our weakness, poverty, smallness of numbers and the greatness of the task; and let us not be guilty of the sin of Israel, who " forgot God." " Here in this prayer meeting to-night we are at the source of the power that moves the machinery."

Prayer was then offered by Brethren Chisnall, Fromow, Lynn, S. G. Nunn and Robinson; and Mr. Collin expressed our thanks to our friends at Chadwell Street.

The Valedictory Meeting

held at Mount Zion Chapel, St. John's Wood Road, on Tuesday, January 22nd, in order to commend our Kolli Hill Missionaries, Mr. and Mrs. Brand, to the gracious care of the Lord Jesus, and to bid them an affectionate farewell, was devout and spiritual in tone, and full of quiet missionary fervour.

In the afternoon about 250 ladies gathered together to wish their sister Mrs. Brand " God-speed " as she once again sets her face toward India. The meeting opened with prayer by Mrs. Silvester and the singing of the hymn " Take my life and let it be." The reading of Psalm cxlv. was followed again by prayer, that all present might by life and lip speak of the glory of God's kingdom and His power, and that the Holy Spirit would be pleased to make the meeting an inspiration and encouragement to our sister for the days to come. Miss Putnam, our missionary-in-training, gave a brief outline of some of her experiences during the past four months, and earnestly asked for a continuance of prayer on her behalf, that the training being received might fit her more truly to do God's good will and pleasure. Her message and appeal were based on the words " Followers of God as dear children."

Mrs. Brand, after thanking the many branches of the L.Z.A. represented there for all the sympathy and help given at the deputation meetings attended by herself and Mrs. Collin, sought to take her hearers in imagination with her as she returns to the work among the women on the " Mountains of Death." We witnessed the welcome of the native workers, we saw her surrounded by the women in all the hideous darkness of their terrible moral depravity, ignorance and heathen superstition, we heard the wondrous news of salvation by Jesus Christ alone spoken in the simplest of language to them, and repeated again and again; and with united hearts our prayer ascended to our Father's throne with strong crying in the words of Asa, " Help us, O Lord our God; for we rest on Thee, and in Thy Name we go against this multitude."

In the evening our worship fitly commenced with " Crown Him with many crowns," and was followed by the reading of Psalm lxxii. by Mr. H. G. Dann and prayer by Mr. C. J. Welsford. The President, Mr. J. B. Collin, expressed his and our feeling of thankfulness that so many were present notwithstanding the railway strike, and his desire that Mr. and Mrs. Brand might feel that God is with them.

Mr. T. Reynolds, Pastor of the St. John's Wood Road Church, and Mrs. Brand's Pastor, said that the preaching of the Gospel, whether in home or foreign lands, could be carried on only as our hands were linked with the Hands that were nailed to the cross, and as our lives were in vital union with our living Head, and whatever methods we adopted we were entirely dependent on Divine power.

Addressing Mrs. Brand in particular, Mr. Reynolds said that we would gladly keep her with us, but there were voices calling her back to India and little arms outstretched to welcome her, and there was a great work for her to do in India for Christ. " So we say to you, Go, and the Lord be with you. We shall follow you not only in our thoughts, but shall daily talk to God about you. We can pray for you both so differently to what we could twelve months ago, for we have seen you, and during your stay in England you have endeared yourselves to us all." After referring very sympathetically to the inevitable pain of parting, Mr. Reynolds said in reference to Mrs. Harris in her weakness, " With all our hearts we thank God that He has graciously spared her till you came home to the land of your birth. God bless dear Mrs. Harris, beloved and respected by the whole Denomination; God bless Connie; God bless Paul." When the future history of the evangelisation of the Kolli Hills should be read by our children's children, the names of Mr. and Mrs. Brand would appear as the missionary pioneers of the Kollis, fitted and sent out to tell the people there the wondrous story of Christ's redeeming love.

" Paul said to the Corinthian Church, ' Be of good comfort all

"We are glad" and "He faileth not"

the saints salute you . . . the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you,' and I am sure that we in this meeting to-night join with him, and say this to you: May the unfathomable riches of the Father's eternal love be yours; may you live in the heart of Jesus, His favour compassing you about as a shield and being to you in all the coming days all that you need; and may the Holy Ghost be your Counsellor, enlightening your mind and filling you with a greater love than ever for the women of India, and especially of the Kolli Hills. The prayer I breathe for you from the bottom of my heart is, May the Lord bless you, lift upon you the light of His countenance, and give you peace. Farewell; be of good comfort; the grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you. Amen."

Mrs. Brand was asked to the platform, and expressed her thanks for these words. People had asked her again and again, "Are you glad to be going back to India?" When she first heard the call she said, "Here am I." The Lord took her and had used her in India. "Don't you think," she said, "when He says to us again, 'You may go again to the same place and carry on the work again,'—don't you think we are glad! It is too wonderful that the Lord should choose those who are most unworthy, and send them forth. We have quite a different feeling than when we set out first. We know what the difficulties are, and we know the joy. We know that in all our insufficiency God is able. Do you who love our Mission believe the things God is going to do? He said to me, 'Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?' That text has come again and again with great force, and my parting word to you, friends, is this: Believe with us—pray with us—that God is going to show His glory on the Kolli Hills. He can. He has used the weakest, and He will again. I say farewell, and thank you for all you have been to us—more than we expected or deserved. May He go on to bless you in this Church and in the Denomination for His Name's sake. Amen."

Mr. J. T. Peters, Pastor of the Church at Guildford, addressing Mr. J. M. Brand as his Pastor, assured him that no one could more sympathise with him or be more appreciative of the work the Lord had enabled him to do in India and in the Churches at home. He could add a hearty Amen to all the kind words and good wishes which had been uttered. His messages had awakened a response in the hearts of some who hitherto have not been enthusiastic in regard to missionary enterprise. "The Church at Guildford thank God for what His grace has made you, and for the honour which the Lord Himself has conferred upon you and your beloved companion on the Kolli Hills; and we pray that your labours may be crowned with richest blessing, and that you may indeed see the glory of the Lord there. We are not unmindful of the pain your hearts must feel in leaving your dear children in the homeland, but we pray that you may have such a vision of Calvary as shall eclipse everything else, and enable you both to lay yourselves, with loved ones dearer than life, upon the altar afresh, constrained by His love Who loved you and gave Himself for you." Mr. Peters then referred to three words in Zephaniah iii. 5 for our mutual encouragement and inspiration—"He faileth not." This was faith's grip of a glorious fact. Looking at it in the light of the Divine character, in the light of Calvary, and in the light of the Gospel, it was impossible that God could fail in any sense. His purposes of love and mercy towards those on the Kolli Hills could not fail, and this afforded inspiration and encouragement to those who serve Him. His faithfulness extended to His promises and to His lovingkindness and His power. All the days, and all the nights too, in sorrow and in joy, in depression and in times when the heart sings, always and everywhere He is with us according to His promise. "God bless you both, and make you a greater blessing than ever. We shall follow you with our prayers, and receive from time to time glad tidings which shall cheer our hearts. We are confident of this because 'He faileth not.'"

Mr. J. M. Brand had felt the difficulty of giving an idea of the conditions on the Kolli Hills, but hoped that now at the end of his deputation work

they had a better idea of them than before. As he looked eastward and thought of the Kolli Hills, he did so encouraged by the glorious fact enshrined in the words "He is able." This was particularly so in regard to the degradation of the people, mental and moral. Their outlook was extremely limited. The whole community was unable to read and write, and, shut away by the mountains and forests from the rest of the world, they had very little knowledge of what takes place around them. Their moral degradation was worse, and the fact that it was not possible to speak of it would convey some idea of its nature. As to their physical degradation, their bodies were soaked with malaria, which accounted for much that would be difficult to understand otherwise. They were dull, and, though naturally industrious, some people would think them lazy. These people were entirely different and lower in the scale than any people among whom the Strict Baptist Mission has worked hitherto. What a joy to remember that "He is able"! "We can give our testimony: we have seen already that some of these people have been transformed into the children of God."

Mr. Brand then reviewed the intense conservatism and suspicion of the people towards all outsiders, and the causes of it. All these things increased our responsibility to send them the Gospel of the Lord Jesus Christ as the only remedy for their ills. Another factor was that there are still areas where there are no teachers. There were also problems caused by the gathering in of converts. There was the problem of the persecuted convert, turned out of caste and deprived of the means of making a living; the problem of protecting the children of converts from the polluted moral atmosphere of the villages; the problem of training workers; and the problems connected with pastoral work. "What we want to see is a number of Christian homes where the morning begins and the evening closes with prayer, and the Word of God is the light of the family and the rule of the house, and where the children might be protected from the poisonous moral atmosphere that obtains in every heathen village. Such a word as 'home' was unknown on the Kolli Hills, and there was no such thing. It might seem impossible now, but our hope was in Him Who is able to do exceeding abundantly above all that we ask or think. We had a very small conception of the power of God, and we needed to have Paul's vision of Christ's power."

The valedictory prayer was then offered by Mr. Hutchinson, after which a hymn, written for the occasion by Mr. Cecil White, of Guildford, was sung.

Mr. Collin, in the name of the congregation, of the Council and of the Churches, wished Mr. and Mrs. Brand God's blessing as they once again were leaving our shores. "Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Speaking especially to Mrs. Brand, these words were given, "He shall cover thee with His feathers and under His wings shalt thou trust." There were many tender ties at home and many difficulties abroad to meet. "'He shall cover thee with His feathers' expresses the tender love of our God to you in the position which you are called to occupy, and the almightiness of His power is shown by 'Under His wings shalt thou trust.' God bless you both and your dear children and your friends at home."

Mr. Chisnall offered the closing prayer, which was followed by "Our God, our help in ages past."

The collection amounted to £38 1s. 8½d.

Seven Months' Deputation Work.

By J. M. BRAND.

IT is with feelings of deep thankfulness that one attempts to record the work of the past seven months in England. First, we thank God for journeying mercies, and for strength given to carry out the programme, not one meeting having had to be abandoned. Then we thank the numerous friends all over the country who have received us so hospitably and listened to our story so patiently.

Helpers in Many Churches

Our first address after the Welcome Meetings was given at **Gurney Road, Stratford,** on June 5th, when we had the pleasure of meeting for the first, but not the last time, some of the numerous band of missionary enthusiasts from the East London District. On June 7th we appeared on the platform at **West Hill, Wandsworth,** with head attired in an Indian puggaree, and related the story of its former owner.

Then on June 10th we were at **Mount Zion, St. John's Wood,** where the Mission always receives earnest and generous support. We have spoken several times during the year at this humming hive of varied missionary activities. The following Sunday I preached at the **Old Baptist Chapel, Guildford,** where I have been in Church membership for the past 23 years. They are more a missionary Church to-day than ever. The same week we held a District Meeting at **Devonshire Road Chapel, Greenwich,** when Mr. Jarvis gave the Mission his support from the chair in an interesting speech. The next day we had a missionary meeting at **Tadworth,** where we found many warm-hearted supporters. On June 24th and 25th I preached and lectured at **Cranleigh,** and had the joy of reunion with many old friends and relatives, in the place where I spent many happy holidays as a boy. From June 28th until July 4th I toured in the North of England. At **Leicester** we rejoiced to meet Pastor and Mrs. Crook, old supporters of the Mission. Here we had a representative gathering and a generous response.

Travelling on to Yorkshire, we came to **Haworth**—the Bronte country. The young people about here raise a good amount every year for the Mission by working with their fingers at handicrafts and selling the products, for which they are to be highly commended. The meeting at **Morley** was attended by a press reporter, and a good summary of the address was published in the local papers. There is a real work of God going on at **Middlesbrough.** The people are living and loving Christians, and we had a good time with them. At **Newcastle** the visit of the Prince of Wales was drawing crowds into the next street, but a goodly company met with us to hear about God's work on the Kolli Hills.

We returned to London in time to make an all-too-short acquaintance with **Bassett Street** friends and Pastor Goodenough, on Saturday, July 7th, and on the following day I preached at **Courland Grove, Clapham,** where the missionary spirit is intensified by personal ties with representatives on the foreign field .At **Warboys** the friends gave the missionary a warm reception in a double sense. At the afternoon meeting the heat was almost like Madras when the temperature falls sometimes in the co'd season.

On July 15th we were at **Mount Zion, Chadwell Street,** where we had not to arouse but only to inform missionary enthusiasm. We much enjoyed fellowship in service with Pastor and people here. At **Norbiton** we found a real interest in the work, and a generous practical response to its needs. I preached on Sunday, July 22nd, at **Wisbech,** and spoke the next day at **Whittlesea,** and found a very sympathetic hearing in both places. Going from east to west, I found at **Trowbridge** a number of friends gathered in the building where J. Warburton formerly ministered, and all listened appreciatively to the account of the work in India. At **Walsall** I found Pastor Freston recovering from the serious accident that so nearly cost him his life. There are some earnest supporters here who take a deep interest in God's work in India.

Then in August came the Holiday Camp at **Guildford,** followed by a Sunday at **Hounslow,** where the Mission has been consistently supported for many years. There followed a short rest in Yorkshire on the lovely moors above the sea, and then a visit to **Chatteris,** where the kind friends gave us a hearty welcome and an interested hearing. The Mission Committee at **Hastings** had arranged a lecture at **Ebenezer Chapel,** and it was my privilege to be the first missionary to hold a meeting of this kind there. I shall not easily forget the deep and keen interest manifested here. My friend and relative Mr. Wadey has helped forward the missionary cause at **Horley** together with his fellow-workers, and we had a successful meeting there on

September 5th. Our visit to **Cambridge** (**Eden Chapel**) on September 9th had been specially anticipated by us. We had the pleasure of meeting the sons of fellow-missionaries there. Altogether it was a very happy week-end.

That same week we paid the first of several visits to our dear friends at **West Ham Tabernacle,** to whom the Mission and all its interests have always been matters of vital concern. The following Sunday I linked up afresh the ties of an old friendship with Mr. and Mrs. Chapman and their family and other friends at **Blerton,** and on September 20th lectured to friends old and new at **Walthamstow** in their nice new building. **Wellingborough** stands out in memory because of the splendid effort of the Sunday School, which raised over £40 in the year for the Mission. Well done, Brother Newton and your fellow-workers! On September 26th we had a full meeting at **Halstead,** where the missionary cause is assisted by a fine group of Christian young people. A very happy and interesting evening was spent at **Brentford** with the Study Circle on the subject of "Priestcraft" on Saturday, September 29th. On September 30th, though suffering from a heavy cold, I managed to get through the services for the day at **Lynton Road, Bermondsey.** Here, again, a large and well-ordered Sunday School is a big factor in Mission support.

On October 2nd, at **Mayford,** and on the 3rd at **Haslemere,** I had the privilege of addressing missionary meetings, the first ever held in both places. The young people at **Goldsmith Road, Leyton,** took a lot of trouble to educate themselves and their friends in missionary subjects, and the result was a successful meeting on October 4th. The next Sunday and Monday were spent among the hills at **Poynings.** This is not a large cause, but the friends have big hearts, and warm hearts too, and we value their prayers and support. The young people of **Manor Park** (**Rehoboth**) held an interesting missionary meeting on Wednesday, October 10th. There are some faithful workers here.

The Pastor at **College Park, Lewisham,** is our old friend Mr. Waller, and I found, when visiting this Church on October 14th, that the missionary interest is well sustained. **Derby Road, Croydon** (Pastor Dann), was the rendezvous for a meeting of the Churches of the district, and the numbers present and the attention visible on the faces of the audience testified to their genuine interest in the extension of Christ's kingdom. On October 21st I preached at **Homerton Row,** the Church from which Mr. E. A. Booth first went out to India, and I had the pleasure of renewing acquaintance with several old friends of the Mission here.

Pastor Kelk went to some trouble in arranging a Lantern Lecture at **Stevenage,** and a large company filled the chapel and listened attentively to the address. **Sudbourne** was new ground to me, but I soon felt at home in Mr. Cordle's hospitable home, and we had a happy time on the Sunday. On October 30th I spoke at **Berkhamstead** in the afternoon and **Watford** in the evening, receiving a cordial welcome in both places. The next evening a good company gathered at **Salem, Richmond,** to the Lantern Lecture, and Pastor Hughes voiced the appreciation of the friends at the close. At **Bethnal Green,** which is a light in a dark place, Pastor J. H. Lynn took the chair for us at an interesting missionary meeting on November 8th. On November 11th and 12th I preached and lectured at **Borough Green,** and had the pleasure of meeting some earnest, faithful workers in the Mission cause. Borough Green is remarkable for its connection with Alfred Saker, the African missionary, and for having the worst railway service I've struck so far! (L.S.E. and C. Railway—please note!).

On Nov. 14th we attended the Annual Meetings of the **Prarthana Sabha, Brighton,** which were held in **Ebenezer Chapel.** Our good friend Pastor J. E. Flegg, and a noble band of co-workers, are associated in this auxiliary of the Mission. Mr. Arthur Harris did splendid service for the Mission by arranging meetings at **Stockley** and at **Southall.** The young people here help greatly with garments, etc., for the Christmas boxes.

From November 17th to 22nd missionary meetings were held at the following places in Suffolk: **Horham, Rishangles, Fressingfield, Occold,**

Praise to God, and Thanks to the Churches

Laxfield. Dear Suffolk friends, I often think of your kindnesses to me, and of the meetings we attended together. Allow me thus to bid you a special and personal farewe l before we return to India.

At **Tring** our valued friends at Frogmore do a great deal for the Mission, and we have vivid memories of their kindness to us personally. To one and all at Akeman Street we would say a heartfelt "Thank you!" and "Farewell!" **Chelmsford** is a keen missionary Church, and has its own representative in India. Pastor Hewitt does all in his power to keep the interest alive and growing. We had a first-rate meeting at Chelmsford. It was a real pleasure to me to have a week-end with Mr. Colls and his family at **Chesham,** and to speak at his chapel on Sunday. Here again the Sunday School, ably led by earnest workers, is doing good work for the Mission. I have very happy memories of **Margate,** where good friends had arranged a visit from Mr. Hutchinson to coincide with my own. Mr. Kirby, of **Ramsgate,** took the chair at the Monday meeting in the regretted absence of the Pastor, Mr. Throssell, on account of illness. My deputation tour concluded with meetings at **Bethesda, Ipswich,** and at **Crowfield.** At the former we had the largest numbers of any meetings of the tour. Thank God for the work Pastor Galley is doing at Ipswich! Pastor Clover, of Crowfield, is a warm-hearted supporter of the Mission. At the close of the meeting here we sang the Doxology, which fitly expressed the feelings of the writer in concluding the last meeting of his deputation tour.

Announcements.

Mr. and Mrs. Brand's Return to India.—Since last month's announcement it has been arranged that Mr. and Mrs. Brand will (D.V.) travel overland to Marseilles, starting on Thursday, the 21st of February, from London, probably from Charing Cross, at 11 a.m.

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Mr. Thrower's Examination.—We are glad to hear that Mr. Thrower has passed his final examination in Tamil with a very good percentage of marks. We congratulate him, and also the Mission on the addition of another vernacular-speaking missionary to our staff in India, all of whom are proficient in Tamil.

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The Christmas Boxes arrived at Madras early in December, and our Missionaries have been busy in unpacking, sorting and distributing the gifts of our many friends at home. We hope next month to have particulars.

* * * * * *

The Half Yearly and Welcome Meeting will (D.V.) be held on Tuesday, 29th April. Further particulars will be availab'e next month. Meanwhile our friends will perhaps note the date, so that Mr. and Mrs. Morling may have a rousing welcome after their long sojourn in India.

* * * * * *

Ladies' Zenana Auxiliary.—The next Quarterly Prayer Meeting will be held (D.V.) on Wednesday, February 27th, at "Mount Zion," Chadwell Street, from 3 to 4 p.m. It is sincerely hoped that many of our friends will make an effort to attend.

Notices.

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

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 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 Children's Corner.

MY DEAR NEPHEWS AND NIECES,—You will all be glad to hear of the safe arrival at Madras of the Christmas Boxes, which you helped to fill. I daresay we shall soon hear of the joy of distribution. Meanwhile, let me ask if you have begun to work for this year's Boxes. I want you to break the record again.—Ro and Pratt, of Trowbridge, wishes all you Cornerites a Happy New Year. Your letter was sent to me, Roland, by Mr. Chisnall. Had you forgotten where I live?

I read some months ago in the *Life of Faith* a story which I thought you would like to hear some day. We have in our Strict Baptist Mission in India cases of persecution which I hope you don't forget; but this one happened in China. In a certain village in China there were seventy families, seven of which were Christian and the rest heathen. The heathen families determined to pick a quarrel with the Christians, and so get possession of their lands and houses; and this is how they tried to do it.

The first act was to bring some of the smaller idols out of the village temple and set them in front of the door of Mr. Kwoa's house, as he was the leading Christian. This was intended as a taunt and an insult to Mr. Kwoa, beside which they expected something would be sure to happen to the idols, which would afford an excuse for attacking the Christians. Something did happen. In the morning Mr. Kwoa's children, in their zeal, unwisely perhaps, took the idols and threw them into the village pond. This was sacrilege, and just what the heathen wanted, so no one interfered.

The next act was to attempt to kill all the Christians when the little band gathered for worship. A gang burst in and began to beat them with clubs. Mr. Kwoa was marked out for special treatment. One of the ruffians, who had a gun, aimed over the shoulder of another man at Mr. Kwoa; but, just as the gun went off, the man on whose shoulder it rested threw up his arm, in his struggle with another Christian, and it was injured by the shot.

Now came act three. Mr. Kwoa was accused before the county magistrate of attempting to murder one of his neighbours. This official was a heathen and a hater of Christians, and the wounded man seemed to be clear evidence that Mr. Kwoa had tried to commit murder; so he put him in prison, in a tiny, foul den, for six months. During this time he was repeatedly led about the streets wearing the *cangue* (a wooden board fastened round his neck) on big market days, his hands chained, so that he could not brush away the swarms of flies, which, with the unwashed sores and ulcers, tortured him almost to madness. All this he endured for the sake of the Lord Jesus; and his wife and children endured the mental torture of knowing that he might be executed any day, and that, anyhow, he could not long survive this treatment. This is what I call heroism in the mission field.

But the story doesn't end here, happily. Something wonderful happened. Kwoa's friends came to the missionary and begged him to do something to force the judge to loose the prisoner; and they said, "The Catholic priest would do as much for his Christians." But, no, the missionary seemed to be hard-hearted, and refused. Instead of that, he said, "Suppose we all pray that the Lord will give some striking proof to the judge of the innocence of our friend, and that the judge may be moved to release him." It was agreed to, and they began to pray. And the Lord heard.

One day the magistrate, while engaged on another case (Kwoa's case apparently quite forgotten), suddenly amazed the court officials by saying, "I want to see the gun with which Kwoa shot his enemy." So the *yamen* runners hurried to Kwoa's house and brought a musket that he owned. It was an old-fashioned muzzle-loader, seven feet long, heavy and rusty, and had been used to frighten wolves away, but had not been fired for many years. The judge took the gun in his hands. "Not very new," he said.

Continued on next page.

LIST OF SUBSCRIPTIONS, &c.,

Received from December 11th, 1923 to January 10th, 1924.

General Fund.

	£	s.	d.
Brentford (25 boxes)	12	2	4
Wandsworth, West Hill, S.S. Birthday Box	1	12	0
Leicester, Ebenezer Tract Society	2	0	0
Clapham, Courland Grove, S.S.		12	3
Birthday Box		7	1
Rowley Regis. S.S.		13	0
Tring, Reports		1	8
P.P.C., etc.		14	1
Margate	3	13	6
S.S.	1	12	11
P.P.C.		11	5
Calendars		5	0
Lingfield, Mr. Jas. Ellis		14	0
Loughborough, Forest Rd., Infant Class (box)		6	6
Reports		1	0
Chesham	6	4	6
Miss Belsham's Bible Class	1	10	0
Maidenhead, Miss Manlove, P.P.C.	3	0	
Lewes, Mrs. Girdlestone (Subs.)		10	0
Cambridge, T.B.E.B.	4	0	0
Ilford, B.C.		11	7
Mrs. Steggles (box)		11	11
Reports		2	6
Swavesey, Reports		1	0
Birthday Offerings		3	0
Staines, S.S.		11	6
Bethnal Green, S.S.	3	0	0
Horham	8	15	0
Boxes	25	10	4½
Ipswich, Bethesda, Men's Bible Class	1	12	6
Lantern Lecture	4	15	9
Men's Bible Band	5	0	0
Walthamstow, S.S.	1	17	11½
Lewes, Jireh	5	5	0
Crowfield	1	1	0
Anon.	1	0	0
Guildford, P.P.C.		18	1
Almanacks		18	6
S.S.	7	0	0
Grundisburgh, Miss A. Last		10	6
Lessness Heath, Reports		1	5
Bedmond		5	0
Hounslow, S.S.	2	7	6½
Mayford, S.S.	1	15	1
Watford Tabernacle, Reports		4	2
Loughborough, Forest Rd. S.S.	1	5	0
Kenninghall, S.S.	2	6	6
Miss B. Bloomfield		5	0
Boxes		19	0
Greenwich, Devonshire Rd.		16	8
Men's Bible Class		10	0
Wattisham, Reports		4	0
Kilburn Vale, Ebenezer S.S.	3	19	3
Croydon, Salem S.S.		5	3
Notting Hill, Mr. H. Burbage (box)	3	0	0
Miss May Taylor (box)	1	0	0
Birthday (box)		18	6
Farthing box		2	6
Chelmsford		18	6
Reports		3	8
Bible Class	1	0	0
S.S.	1	14	5
Masborough, Bible Class		18	3
Friends		4	11½
S.S.	3	16	9½
Gravesend, S.S.	2	0	0
Boxes	1	17	6
Gaddesden Row		13	0
North Finchley, S.S.	1	3	0
Reports		1	0
Croydon, Derby Rd., Bible Class	1	9	0
Datchet, S.S.		10	0
Saffron Walden, London Rd. S.S.		11	0
Leyton, Goldsmith Rd.	4	7	6
Newquay (Cards)		14	3½
Ilford, a Friend	1	0	0
PERSONAL—			
Misses S. & M. Shiles	5	0	
Miss S. Hart		10	0
Birthday Thank-offering		5	0
Mrs. H. A. Blunt	1	1	0
Mrs. E. Howes		5	0
Mr. Norman Knowles		7	6
Mr. A. Cradduck	1	0	0
Mr. P. Offord	1	0	0
Mrs. M. E. Barlow		2	6
Mr. W. H. Begbie		5	0
Mrs. Church	20	0	0
A Friend		10	0
Mrs. Pannell (Toronto, $5)	1	2	2
Mrs. E. Gamnon		5	0
Miss H. Morling (New Year's Gift)	1	0	0
A Friend at Woburn Sands		3	0
An Invalid Friend at Hitchin	1	7	0
MISCELLANEOUS—			
Deposit Interest	4	14	2
2½ per cent. Consol Stock (£39 1s. 11d.)	4	10	
Ditto (£451 7s. 5d.)	2	16	5
	£187	11	9½

Herald Fund.

	£	s.	d.
Salhouse		4	4
Middlesborough		5	0
Lingfield, Mr. Jason Ellis		6	0
Kingston-on-Thames		17	0
Crawley		15	0
Swavesey (Cambs.),		6	0
Sidney (N.S.W.), Mr. E. W. Hobbs		10	0
Ilford, Reports		7	6
Horham	3	10	1½
St. Neots, Mrs. M. Cork	1	0	0
Hollinwood, Bethesda S.S.	1	0	0
Lessness Heath, Reports		9	0
Long Marston		12	6
Bedmond, Bethesda		2	6
Newcastle-on-Tyne		13	6
Mayford, S.S.	1	2	6
Watford, Tabernacle		13	6
PERSONAL—			
Mr. C. H. Jefferies		2	0
Mrs. E. Howes		2	0
Mr. Norman Knowles		1	6
Mr. W. H. Begbie		1	6
Mrs. J. W. Oliver		2	6
Per Mr. Newman Watts		10	0
Miss Ruth Miles		5	0
Kenninghall		3	0
Wattisham, Reports	1	4	0
Chelmsford	1	10	10
Gravesend		11	0
North Finchley, S.S.		3	6
Saffron Walden, S.S.		5	6
Greenwich, Devonshire Rd.	3	15	9
	£21	12	6½

Ladies' Zenana Auxiliary.

Money received from Dec. 10, 1923, to Jan. 9, 1924.

	£	s.	d.
Bethnal Green (1 box)	1	2	6
Tring, Collection	16	18	7
St. John's Wood, Collection	2	17	8
Ipswich, Bethesda, Collection	2	1	10½
Mother's Mtg.		14	0
Walthamstow, Y.W.B.C.	9	5	
Bedmond, Bethesda B.C.	1	4	4
Lewisham, B.W. Salary	3	10	0
PERSONAL—			
Mrs. Blunt	1	1	0
A.M.P. Rect. 41		5	0
	£30	4	4½

Then he noticed that the lock was rusty and wouldn't move! Suddenly he burst out, "This gun hasn't been fired for years! Free Kwoa and bamboo the liars!"

Which was the better way? The missionary's way or that of the Christians? Does God answer prayer? The God Mr. Kwoa worshipped is the God of Daniel, and of Shadrach, Meshach and Abednego, and the God Who sent His angel to deliver Peter out of prison. Is He your God, your Father, and your Saviour and Friend?

Your affectionate UNCLE JOHN.

Vol. XXIII. *New Series, No. 207.* March, 1924

The Strict Baptist Mission HERALD.



CHRISTIAN CHILDREN IN THE NEW CLOTHES
(From the Christmas Boxes.)

Price One Penny

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

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The Strict Baptist Mission HERALD.

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VOL. XXIII.] MARCH, 1924. [*New Series*, No. 207

CURRENT NOTES.

WE draw earnest attention to Mr. Booth's note as to the state of things in India. Not only would Constitutional Government be rendered impossible if the Extremists on the Supreme Council succeeded in their aims, but missionary work would be, at least, imperilled, and Christian teaching in Mission Schools almost certainly prohibited. We ask for prayer that their efforts may be not only defeated, but overruled for good, and the wrath of man made to praise God.

* * * * * *

We have great pleasure in intimating that the Council of the Strict Baptist Mission are about to publish a new book, which, we hope, may be ready some time next month. It has been written by our Sendamangalam Missionary, Mr. David Morling, and is a valuable and very interesting record of his pioneer work in Sendamangalam and the vast Gospelless area surrounding it. The publication will synchronize with our brother's arrival in England, and both it and he will, we are sure, be heartily welcomed.

* * * * *

Our announcement last month of Mr. Thrower's success in his final Tamil Examination has to be supplemented, we are very pleased to say, by the information received later, that he passed "With Distinction," and this when it was feared that he might have to miss the Examination altogether or be seriously handicapped in it, by a sharp attack of fever.

Our Foreign Field.

The News of the Month.

MADRAS.—In the Tamil Church, Christmas is a very important festival, and special services are conducted. It was very pleasing on this occasion to see caste and non-caste children from our schools sitting side by side in a Christian place of worship. It struck one as significant and prophetic when a number of caste children sang very sweetly a hymn of praise to Jesus, and a little later non-caste children sang a Christian lyric. "Jesus the Wonderful" was the theme of very good addresses. Special lyrics were sung by various parties, accompanied by music produced from harmonium, drums, jews-harp and cymbals.

At the close of a morning service at Ayanapuram, in speaking to one of the members, I learned that he had declined an offer of double pay to work on that day, in order that he might attend Christian worship. He is a man with a family of young children, and the money would have been very acceptable, but he preferred to attend the house of God.

A pleasing feature in many of our Tamil Christians is their strong belief in prayer in times of trouble. Some months ago a false charge was brought by the police against one of our members. As usual, the case dragged its weary length, being postponed for various reasons on several occasions. During this time the brother involved made repeated appeals to the Church for prayer on his behalf, and again and again in the weekly prayer meeting the matter was laid before the Lord. On Christmas Eve this brother arrived at the Mission House breathless, but with radiant face, bringing us the news that the case had been dismissed, as the charge was proved false, and again he thanked us for our prayers.

It is a very great pleasure to record that Mr. Thrower in his second Tamil examination "*passed with distinction*," gaining 77.3 per cent. of marks.

THE STATE OF THINGS IN INDIA CALLS FOR MUCH MORE PRAYER ON BEHALF OF THOSE IN AUTHORITY THAN IS GENERALLY RECOGNISED. THEY ARE FACING COLOSSAL PROBLEMS IN THE MIDST OF MOST DIFFICULT CIRCUMSTANCES.

E. A. BOOTH.

NAMAKAL FIELD.—In the early part of December we had the pleasure of entertaining the Missionary Conference, which met for a special session in Sendamangalam.

Last month Maurice, Ronald and Monica left the Nilgiris for their long vacation. We expect they will remain with us until the close of our next furlough.

We congratulate Mr. Thrower on his success in the second Tamil examination. Immediately after the test he came, by arrangement, to Sendamangalam, and for three weeks gave us valuable aid in the office.

We extend our hearty thanks to all friends who took any part in furnishing the Christmas boxes. Most of the contents were given away in the Sendamangalam Circle; others have been distributed in the course of the

Activity on the Kollis

present camping tour. The children in our two new schools on the western side were especially delighted.

The great shortage of rainfall in the last two monsoons, particularly the recent one, has led to scarcity of water. Though we are only now commencing the hot season, many wells are dry and people are suffering acutely. We find it necessary to supplement the supply of our well in the opposite compound, and are now blasting in the house compound.

The last Sunday of the old year was a good day. On December 30th we had the joy of baptizing five persons in Sendamangalam. Two are sons of our Tuttikulam workers, and were students of our Boarding School in the olden days; two are of heathen families, won by two young members of the Church; one is a relative of the Kakkaveri Christians.

On New Year's Day we held a united ordinance service in Sendamangalam, at which all our members were invited to be present. This was much appreciated by workers living in distant and lonely stations, and who had enjoyed no opportunity of thus remembering the Lord in His death for a long time. Nine were added to the Church—five by believers' baptism and four (previously baptized) on testimony.

The next day the annual tea for the mission workers took place. All gathered at the Mission House about 3.30 p.m., where some read periodicals, others indulged in games. At the close our friends partook of tea and biscuits, and then received their parcels of things chosen from the Christmas boxes.

We have just spent a few days' camp in a tamarind grove near Boddireddipatti, whence we were able to visit the stations in that circle, and where we distributed New Year presents to the children.

Changing camp last Friday with three children was full of interest and movement. Rising at 4.30, we took coffee, packed up, struck tents, loaded the bundies and came on to Namakal, where the mail-bag and various items of business awaited us. Twenty miles more by jutkas through the hottest part of the day brought us here to Jedarpalayam. After sunset the luggage arrived; we unloaded, unpacked, furnished our new temporary home, had supper, and then gladly lay down for the rest of the night.

CAMP, *January 22nd*, 1924. D. MORLING.

THE CHRISTMAS BOXES.

The Story of a Coat.

I WAS once part of a bale of cloth that stood in a draper's window. A lady came by and stood looking in at the window one day. Presently she came into the shop, and I heard her tell the shop assistant that she wanted some cotton material. "Let the colours be bright and cheerful," she said, "for I want it to make up into coats and skirts for Indian children."

"Here you are, madam," said the shopman; "here is the very thing you want," hauling me out of the window and placing me on the counter.

"That is very pretty," said the lady. "I like the pink and green check; give me a dozen yards of that." I began to feel excited as I was wrapped up in brown paper, for I had heard the word "India." Was I really going to India?

A few days later I was spread on a table in a schoolroom. My kind lady took a sharp pair of scissors and cut me up into some strange-looking pieces,

which were to be sewn together to make coats. There were several girls there with needles and cotton, and they sat and sewed the coats, while the lady read a story to them. The story was about India, and the girls seemed pleased and interested.

I heard there that the boys and girls in India knew nothing about Jesus Christ till they came to a mission school and were taught by the teachers and missionaries. Some of them had learned to love Jesus in the school, and when they went home they told their parents all about Him. The parents had never heard about Jesus, and so they could not teach their children about Christmas, which is Jesus' birthday, nor did they give them presents—and that was why the boys and girls in England were sending clothes and toys to their little Indian brothers and sisters, so that they should be made happy for Christmas. About two months before Christmas I found myself in another room, where there were hundreds of other coats and skirts and toys of all kinds. Another kind lady was carefully packing them all into large wooden boxes. Oh, how tired she was! But she was so glad that there was so much to send to India that she forgot she was tired.

The boxes were all packed and nailed down and put on a great ocean steamer. For many weeks I was in the dark hold of the big ship, rocked by the mighty sea. We were landed at last in India and sent to the missionaries' house. There we were unpacked and arranged in heaps all around a room, ready to be given away. The missionaries seemed as tired and as happy as the lady who packed us, and I wondered why.

And then the boys and girls began to come for their presents—such crowds of them! They stood in rows, a class at a time, and each one received a garment and a toy. How happy they were, and how quickly they put their garments on and ran home to show them to their mothers! It was a long time before my turn came to be given away, as I was the last one in a huge pile of coats. I heard the missionaries say that a thousand boys and girls had had clothes, and then at last my turn came. The boy to whom I was given trembled with joy. He held me so tightly that I thought he would hug me to death. He took me home to his father and mother and brothers and sisters—there were so many of them! I felt bewildered.

My owner's name was Rajoo; he had no other coats, and so he wore me all day and all night too. I was rather long in the sleeves, but that did not matter, they said, as sleeves can be rolled up. Sometimes Rajoo's father thought *he* would like to wear a coat, so he took me from Rajoo and sent him to school without one. I was not too long in the sleeves for the father. Rajoo's big brother sometimes wore me when he went to work in the mills, and sometimes his baby brother toddled about with me buttoned round his neck and trailing on the ground behind him. But whoever wore me during the day, Rajoo always insisted that he must have me in the evening, because I was his property.

One day I did service as a turban to Rajoo's uncle, and on another day Rajoo's mother could not find a cloth in which to dry baby brother after his bath, and so used me as a towel. But with it all I was very happy in India, for, you see, I was useful, and that is the great secret of happiness. Then, too, I saw and heard for myself that the Indian boys and girls were being taught about Jesus in the mission school, where I went with Rajoo. As Rajoo ran home from school one day he was singing "Jesus loves me, this I know," and how glad I was that he knew! He sang the song to his father and

mother and brothers and sisters many and many a time. My thoughts went back to the kind lady who bought me on that summer's day, the loving girls who sewed the coats, and the dear lady who packed them for India; and oh how I wished that they could hear Rajoo sing the song too!

WINIFRED BOOTH.

"Hands Across the Sea."

ON a very stormy monsoon day in November a good ship steamed into the harbour at Madras. We had anxiously looked for the coming of that particular ship for two reasons—first, because one of the passengers she carried was our missionary comrade, Miss Betts, and also because stowed away in the hold of the *Malda* were certain cases consigned to us which heralded the coming of Christmas.

We were not long in going on board to welcome Miss Betts, and she (unaware till she reached Madras that she had been accompanied by so much Christmas cheer) was able to participate later on in the pleasure of distributing the gifts that came in the boxes.

If it is true that "we count time by heart-throbs," then Christmas was a long, long time in coming to some little eager hearts in India. A small bird must have whispered the tidings to waiting little ears that the boxes had arrived and were actually in the mission house. Every day some little expectant face peeped into a window with the hope of seeing something, or a little hand brought a copper with the excuse that a school book was required.

We had meanwhile unpacked those dear delightful boxes, and here let me say that the missionaries experienced many a happy thrill as the gifts were unpacked and arranged. Each little garment and toy told a story of a loving heart that thought and a loving hand that gave—you and we were very near bending together over those cases full of love.

On December 22nd our mission workers assembled here for a social hour. After games and conversation, we gathered beneath an old tamarind tree and listened to a Christmas message from Mr. Booth. Cakes and sweets were distributed, and each worker received a parcel containing a length of material and a few little gifts from the Christmas boxes. They, too, felt the touch of your hands as they expressed their heartfelt thanks to those who had sent the gifts.

At length the great day arrived for the children. Christmas Eve dawned sunny and bright, and I am sure the S.B.M. school children rose with the birds that morning. By 8 a.m. the first happy band arrived, accompanied by their teachers, and on and on through the hours of the day till 5 p.m. there came joyous troops of children from our fifteen S.B.M. schools. Each school was dealt with in turn, a class at a time, and each name checked on the attendance register of the school, so that only the deserving ones could have presents.

You were not here, dear friends, to see the happy little faces, the bright eyes, the trembling eager hands, but nevertheless they were *your* hands that gave the gifts of joy to the children and brought the glow of Christmas to our hearts. As the last happy troop departed we looked around an empty room with as much satisfaction as we had experienced over a full one. A thousand and fifty-five children had come during the day, and every child had received a garment and a little toy, so that there was cause for satisfaction. To the loving hearts and hands that gave to those across the sea I send the grateful

thanks of the hearts and hands that received. The message comes to you on the wings of Love, the swiftest and surest wireless system in the world.

WINIFRED BOOTH.

Christmas Morning.

THIS (Christmas) morning we attended service at Vepery, which was conducted absolutely in native style. The only portion of the service that was intelligible to me was the tune to "Hark, the herald angels sing." This opening hymn was sung with great spirit by quite a good congregation, *i.e.*, approximately forty women and fifty men. Besides these, there were about eighty school children squatting on the floor.

The important feature of the service was that the "Kilpauk Emanuel Bajanai" was present. It sounds rather grand—written down—but personally I was rather loath to give an opinion when asked how I enjoyed it! The bajanai consisted of a small harmonium (which, with apologies to the instrument, I thought sounded rather like bagpipes), a jews-harp, two or three curiously shaped drums, and a few other instruments (?), such as cymbals, etc., that made a noise—that is the point, to make a noise—a real. good deafening noise delights the heart of the native, and there is no doubt about his appreciation of his native music. And so, in this respect, there was enjoyment to see the pleasure the bajanai gave to its own.

But the children did very well—each school represented sang a carol. It was rather remarkable thus to hear caste children singing praises to God.

Preachers Poniah and Gnanathekum gave addresses from Isaiah ix. 6. "His Name shall be called 'Wonderful' and 'Counsellor.'"

Passing through some thickly populated districts on the way to and from chapel, and seeing the people about their usual daily occupations, completely ignorant of the special season of the year, the thought was with me persistently, though at first it seemed almost incredible, "The birth of our Lord and Savious Jesus Christ means nothing to these people." There were sacred bulls coming along the road, jingling their bells and looking very gay with their bright decorations; there was the large Hindu temple, and men bathing in the sacred tank close by; there were the absurd signs of sect everywhere: hair either shaved or too long and grotesque marks on the faces; all these signs of religion and many besides, and yet—the birth of our Lord and all that it means, meant nothing at all to them.

The need of the prayer so often heard in the homeland is made very evident by these sights, that the powers of darkness may be overthrown, and that the light of God's Truth may break more and more over this dark land.

ETHEL M. BETTS.

An Open Letter

To all whom it may concern.

DEAR FRIENDS,—A few days ago it was my privilege to assist my colleagues in unpacking the Christmas boxes, and sorting out the gifts that speak to us of your love and sympathy and prayerful interest in the work of the Mission. For all your contributions we want to say a big "Thank you." I particularly desire to thank those who remembered the medical part of our work. The parcels of cotton wool, dressings and bandages are very acceptable, and a roll of iodoform gauze was a special joy to me. A tin of plaster, too, was accorded a warm welcome, and has already proved useful. I will tell you how it came into use.

Distribution of Gifts at Sendamangalam

Yesterday morning, after we came home from chapel, a man came along with his son, a boy of ten or eleven years old. He told us that the day before the child had been to the temple on Naina Mulai, a high hill near here, to worship the swami, and coming down he had fallen and cut a deep gash in his forehead over the right eye. It is an ugly-looking wound, and I am afraid it will take a long time to heal, and he will probably carry the scar all his life. He is a plucky little chap, and makes no unnecessary fuss when the wound is being dressed. If it heals well, the family will be our life-long friends.

Thanks to your generosity, there will be no lack of dressings in the dispensary for some months to come, so, on behalf of my patients and myself, I send you hearty thanks. Yours sincerely, RUTH APPLEBY.

Sendamangalam, Namakal Taluk, S. India.
January 7th, 1924.

At the Turn of the Year.

ONCE more we at Sendamangalam, both missionaries and Indian workers, send our heart-felt thanks to all friends who took any part in preparing and sending the much-prized Christmas boxes. Thanks to early despatch, they arrived here in good time, so we were able to sort out, count and arrange for the distribution at our leisure.

Several of our helpers work in stations a long distance from headquarters, so we find it most convenient to have our annual celebrations, when they all come in for their salary and monthly meetings. On the morning of New Year's Day they arrived, and we gathered in the chapel, where Mr. Morling gave us a New Year's message based on the words, "He Who is able to keep you from stumbling." This was followed by the Lord's Supper, to some of us a sacred and very blessed time long to be remembered, particularly as we had the joy of receiving nine disciples into Church fellowship. Business meetings and classes for preachers and teachers filled in the evening and the morning of the next day.

In the afternoon, promptly at 4 o'clock, a procession of workers with their families trooped into the compound, their singing accompanied by the clash of cymbals, and energetic, if not tuneful, performances on the violin and hand organ. Soon all, except a few who preferred to rest, were absorbed in games, which they seemed to enjoy most heartily. Tea followed, and then the proceedings were brought to a climax by the distribution of the parcels of clothing and other useful articles, to which all our workers look forward with such expectancy and appreciation. In these days, when coarse Indian mill cloth is the only material in the village bazaar within their means, a length of English print of a dainty attractive pattern pleases the women immensely, and helps them considerably in clothing their school-going children, who must be neatly clad whatever circumstances the parents may be in. The presents having been distributed, with a lyric and prayer we separated.

The next celebration was connected with the boys' hostel, and was held when the boarders returned from their holidays on January 5th. At 3 o'clock we all assembled on a large open space, which, at the beginning of the year, is usually a beautiful lake, but this year, alas, is perfectly dry. Here all joined in various races and games until sunset. Then we returned to the hostel for a feast of coffee and Indian cakes and sweetmeats, during which Mrs. Watts kindly entertained us with a gramophone. At the close each boy received a parcel containing a coat (or shirt), trousers, a toy and marbles. Cocoanuts were given as prizes for the races.

On the following Monday all the schools in the Sendamangalam circle came to receive their share of the presents. We were able to give each child a garment and a toy; so all went away very happy.

Towards the end of the week we went out on camp near Erumaipatti, where we distributed gifts to the schools of that circle. The last to receive their presents were the little ones on the western side when we camped there the following week. How delighted they all were! I wish you could have seen how their bright eyes shone and with what happy little faces they went home. Many of these poor mites have never before worn any garment but an old rag, nor had a plaything in all their little lives. Now they have tasted of the joy of Christmas. May they and many others who received a share in these loving gifts be brought to share in that deeper joy which only those experience who know and love the Lord of Christmas. O. M. MORLING.

By the Wayside.

WE started off from the mission village school at sunset, and as we walked down the main road I drew the attention of my Indian brother to the surpassing glory of the crimson afterglow in the western sky. Perhaps half a mile from the school we left the road, and, turning sharply to the right, made our way across the rice fields and through a cocoanut grove to a pariah hamlet, just as the last rays of daylight gave way to the light of a slightly clouded moon. The Indian preacher and the missionary, with one young Christian fellow who had accompanied us to the place, sought out a suitable spot in the main street of the cheri, and then commenced our operations by singing a rousing lyric, " The Name of Jesus is sweeter far than honey." As we sang the children gathered around, prattling noisily, and a number of men followed, until we had a good audience by the time the lyric was finished. A number of women might also be seen listening from their hut doorways, and from the corners of some of the numerous alleyways that pass between the huts.

The preacher gave his message first, prefacing it by remarks to the effect that we were very glad to see so many people gathered together, and asking them to listen attentively to what we had to tell them. He spoke of Dives and Lazarus, and as I listened to that wonderful parable in its Indian dress I realised that one of the chief lessons the European Tamil preacher has to learn is to present his characters in genuinely Indian attire. Our brother told of a Maha Rajah who lived in the midst of luxury with an abundance of servants, and of a poor beggar whom his own relatives spurned and turned out because of his loathsome disease. The Maha Rajah died, and was taken to the burning ghat, while the poor beggar had to be buried in a pauper's grave by the Government of the land. While the story was being told and the lessons applied, the people listened attentively, though the children, who squatted around us in a semi-circle, persisted in chattering and disturbed us somewhat.

The missionary then spoke to the company, which had by this time increased considerably in numbers. He wished to illustrate his remarks by means of a small booklet, but although the moon was high the night was cloudy. The preacher, therefore, focussed an acetylene cyclo lamp on the speaker. The booklet contained unprinted black, red and white pages, and these were used to illustrate the blackness of men's hearts through sin, the precious blood of Christ needed for cleansing, and the resulting purity respec-

tively. The hearers showed an intelligent interest in the address, and at one point a man put in a useful comment. The speaker tried to point out that no sacrifice for sins could avail except the subject were free from sin himself, and when the question was asked whether the Hindu swamis were guilty of sin or not, a man replied, " They committed sin and they did deeds of merit too." The speaker then challenged those village folk to search the life of Jesus Christ and see if they could find any sin there. Finishing with an earnest word of warning, we said our salaams and wended our way back to the Mission school. D. A. THROWER.

L.Z.A. Camping.

IN most minds the word " camping " will probably produce a vision of white tents on a grassy meadow, but in India it does not necessarily imply this. We " camp " in all kinds of places. Travellers' bungalows built by Government for the accommodation of those who have to take frequent journeys from one place to another; rest-houses built in native style, and used mostly by natives; chapel vestries, schools—these and other buildings often serve as a lodging for the country missionary.

During August I made my first acquaintance with camp life. Mrs. Morling and I spent one night at Erumaipetti, and that served as an introduction to a four days' camp on the western side of our field. I want to tell you a little about that from the standpoint of the women's work. We have three Biblewomen stationed there.

On Tuesday morning, August 28th, we were up early to get our luggage packed into the bullock-bundy which was to take it to our camping place, Sedaipalayam, on the bank of the River Cauvery. We ourselves left home about 8 a.m., and rode in a jutka as far as Paramati, where we halted at the rest-house to partake of refreshment from our tiffin basket. We were very pleased to meet Preacher-Colporteur Sundosham here, and to have his help in making arrangements for the remainder of our journey and the next three days' work.

The road from Paramati to Sedaipalayam is quite good as roads go in this part of the country, and we hoped to get another jutka to take us to our destination, but the prices asked were so high that we had to content ourselves with a bullock-bundy, which meant three hours more on the road instead of of only one. However, we arrived at last feeling quite ready for a wash and a cup of tea. The latter was soon available from the tiffin basket, but the former was not quite so quickly obtained, as water had to be fetched, and the hand-bowl unpacked from the *saman* (luggage) bundy, which had arrived just before us.

Our lodging was what is known as a " channel shed," a small substantial building, with two medium-sized rooms and verandahs back and front. It was built for the use of engineers, who occasionally have to go there to supervise the irrigation works. The furniture consists of three tables, as many chairs and benches, a stand for clothes, a towel-horse, and a mirror! Every other thing, whether a luxury or an essential, must be brought by the traveller, and happy are they who forget no necessary article in this out-of-the-way place, for there are no postal facilities there. The arrangements for our camp were in Mrs. Morling's practised hands, so we suffered no lack of anything that careful forethought could provide. The place is under the care of a " watcher," who is authorised to rent it to travellers at the rate of twelve annas per day.

In the evening, after having unpacked and rested, we strolled out to see the village. It is a very small place, with only two or three little bazaars in it. A market is held there weekly, and the people in this and the neighbouring villages depend on that for their supplies.

We attracted a good deal of attention, and a number of the people remembered that on a previous occasion Mrs. Morling gave away medicine, and they were disappointed to find we had not brought any. Our visit was chiefly to introduce me to the work of that part, so we were not making a long enough stay to do medical work. On my next trip that way I hope to take a supply of drugs with me.

The Cauvery was a broad, swiftly-flowing river, though there was not as much water in it as there had been a few weeks before. It was a refreshing sight after the barrenness we had left behind, and a delightfully cool breeze blew from it right across the verandah where we had pitched our camp cots. We hoped to have obtained some fish, but enquiry elicited the information that the fishermen only go fishing just before the weekly shandy day—Friday—so we were unable to get any.

On Wednesday morning we were up early, and set off for our first village, Kottamangalam. The road to it lies over a stretch of sand dunes, and the only way to get there is by bullock-bundy or "shanks' pony." As the sun was not very high above the horizon, we decided the latter might be the more pleasant way, but we took the bundy along for future use.

The Biblewomen met us at the entrance to the village, and showed us round it. We very soon had a following of most of the children and a fair proportion of the adults. We were very interested to find that an enterprising young man had started a school for the youngsters of his quarter. He showed us the place, with a good deal of pardonable pride, and was very pleased for us to sit down in it, and talk to the people who were crowding around. It is only a little mud and thatch structure with the entire front open, but it answers the purpose. The school furniture consisted of a stool, a few books, and some crude pen and ink drawings hanging on the walls. The stool was at once brought forward and offered to us, and from somewhere someone quickly produced a grass mat and spread on the floor with an apology for the lack of better accommodation. Our eyes fell on the little pile of books beside us—evidently used as school readers. Along with several on Hindu gods we found a copy of one of the Gospels, and a Christian booklet, probably obtained from the Teacher or Colporteur stationed in that part, and evidently used. It seemed a curious mixture, but it was a real joy to us to see a part of God's Word there.

After spending a little while in the village we got into our bundy and set off for Sirunellikkombai. As the same Biblewoman works here also, we took her along with us. We had left the sand dunes now and were on a cart track over sand and rocks.

Sirunellikkombai is only a small village, but there are people here enquiring about Christianity, and are so eager to have their children taught that they put up a school on their own initiative. After that could any missionary refuse to send them a teacher? The building is of mud and thatch, erected in a primitive style, but it answers the need. We found about twenty-six children present, and Mrs. Morling took the opportunity to examine them in Scripture. The school had only been open for about two months, and the elder children had made creditable progress. They were very pleased to sit for their photographs, but it was with some difficulty they were made to understand that they must all keep perfectly still. R. APPLEBY.

(To be continued.)

Our Home Churches.

Prayer Subjects for March, 1924.

Week Beginning—

SUNDAY, 2ND.—Let us pray for Divine control and guidance of the Supreme Council of India, on which the Extremists are strongly represented and hope to make Constitutional Government impossible.

SUNDAY, 9TH.—Praise and prayer for Ganesan, who has had courage in face of great opposition and threatenings to confess Christ in baptism.

SUNDAY, 16TH.—Prayer concerning the shortage of rainfall in South India and the consequent prospect of a dry season and all that it entails.

SUNDAY, 23RD.—For Mr. and Mrs. Morling's safe and recuperative voyage to England with their three children.

SUNDAY, 30TH.—Praise for baptisms in Sendamangalam and prayer for the converts that they may be kept, and grow in grace.

Our Study Circle.

1. WHAT purpose is served by sending the Christmas Boxes to India? 2. WHAT new ideas or thoughts about Mission work in India does your reading of " The Supervision of Mission Work " arouse in your mind? 3. IN what ways is the Magic Lantern useful in publishing the Gospel in India? 4. Is your Church one of the helpers of the S.B.M.?

Prayer Calendar Notes for March.

MARCH 2ND.—Sendamangalam Church. Special prayer is asked for the five new members who joined on January 1st, that they may be kept steadfast.

MARCH 3RD.—Pottanam Biblewoman. Her work in the non-caste village is very encouraging. Pray that the women who are interested may be brought to a saving knowledge of Jesus.

MARCH 5TH.—Tuttikulam Preacher. This worker is having very poor health lately. Pray for his restoration to full working power.

MARCH 8TH.—Kilpauk Biblewoman. Work amongst caste women is very hard, both for the Biblewoman and also for the women who may be interested. Pray that freedom may be given in the Lord.

MARCH 16TH.—Puliyampetti Services. Three families of Christians live here—the Teacher, Peter, and Caleb. Caleb has grown cold and does not regularly attend the services; pray for him.

MARCH 17TH.—Puliyampetti School. About ten lads attend a night school here. One or two show quiet interest in the Gospel.

MARCH 19TH.—Pursawalkam School. Both caste and non-caste children attend here. Re-read the article " Following the Gleam " in December 1923 HERALD.

MARCH 20TH.—Palayapaliyam Biblewoman. Works amongst both caste and non-caste people. Some are friendly, but we want to see more interest.

MARCH 22ND.—Boddireddipatti School. Caste boys are coming in larger numbers now.

MARCH 23RD.—Ayanapuram Church. Pray that the fifty members of this Church may be true light-bearers.

E. A. WATTS.

The Next Christmas Boxes.

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

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

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

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

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

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

6. For the girls' skirts, fairly strong materials (print, zephyr, cretonne, etc.), *not muslin*, should be used, and these should be made *full*.

7. Small toys are easier for distribution than large ones. It is better for every boy and girl to get a small toy than for only a few to get large ones. Dolls, balls, beads, tops, marbles, mouth organs and tin whistles are always acceptable. Please do not send breakable things. Lengths of material—white calico, print, striped shirting, etc.—are much needed. There was an insufficient supply of these for our last boxes. H. V. H.

Announcements.

The Half Yearly Meeting, which will also be a **Welcome Meeting** to Mr. and Mrs. David Morling on their return for furlough, will be held (D.V.) at **Devonshire House** (the Friends' Meeting House). **Bishopsgate Street** (opposite Liverpool Street, E.C.), on **Tuesday, April 29th,** at 3.30 and 6.15. Particulars next month.

Mr. and Mrs. J. M. Brand's Departure.—Our friends, who are proceeding overland to Marseilles, where they will embark for India, left Victoria Station on Tuesday, February 21st, at 11 a.m. A little crowd of sympathetic, missionary-minded friends from various Churches gathered to wish them God-speed. Many prayers will, no doubt, follow them on their journey and as they take up their work.

Mr. Thrower's Final Examination.—Since last month we have learned with great satisfaction that Mr. Thrower passed with Distinction. We doubly congratulate him.

The East London Auxiliary.—During the month of February the East London Auxiliary has been conducting a series of Lantern Lectures among the scholars of the East London Churches. The subject has been " John Williams —the Apostle of the South Seas." The children have been asked to write essays on the subject, and prizes will be awarded for the best. Last year the subject was " David Livingstone," and twenty-eight essays were sent in, twelve of which were awarded prizes of good missionary books. This effort makes the children sit down and think about missions. It may be that the Lord will speak to some in this way, so that, in later years, they may lay themselves on His altar of service. M. W. REED.

The Political Situation in India.—It will, we trust, be prayerfully noted how seriously Mr. Booth writes under News of the Month as to the need of prayer concerning the present difficulties facing the Indian Government. He also writes, in a private letter, concerning the situation, " We are all wondering what will happen in the Supreme Council where the Extremists are strongly represented, and where they hope to make Constitutional Government impossible." Brethren, let us pray.

Four Missionaries en voyage.—Early in March Mr. and Mrs. Brand will, we trust, be nearing India, and towards the end of the month Mr. and Mrs. Morling and their three children will be on their way home, and expect to arrive in England on April 19th. Let us pray for their safe journeying.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming four more members of the Corner this month whose names ought to have appeared long ago. They are John Spencer, William Burton, George Drake and John Brown, all of Homerton Row Missionary Band. They have written me very nice letters telling me about their work, and I am glad to learn that they are "progressing very favourably." One of them says, "We hope you answer us. Don't disappoint us, please;" so I have been feeling a sense of responsibility, lest I should forget, but now that I have succeeded in remembering, I am relieved. I should like, at the same time, to thank Miss Edna Spratt and Miss E. M. Caten for their letters and for their efforts to get the children interested in the work of the S.B.M. to the point of *doing* something to help.

I have also heard from the Courland Grove Band about their work, especially as to what the boys do, and I was greatly surprised and pleased to hear of the number of things they make in order to sell, and so provide money to buy things for the Sewing Class to make up, etc. They do chair-caning, gardening (such as cutting hedges, mowing lawns, weeding, etc.) and carpentry (sleeve-boards, clothes-horses, oak trays, Noah's arks, soap and knife boxes, tooth-brush rack, hat racks and similar articles). And they are about to learn basket making, and are willing to cut keys. What a busy hive Courland Grove must be. It almost "takes one's breath away." I wonder whether Homerton Row Band or any other can give a similar record of work, or will compete with Courland Grove.

When you have read this month of the delight with which your and our grown-up friends' work and gifts have given to the hundreds of children in our Mission Schools in Madras, Sendamangalam and on the Kolli Hills, I am sure every Cornerite will want to do his and her very best this year. Last year's record of 8 Christmas Boxes will be hard to break, but I am sure you can do it. Don't forget that you give almost equal pleasure to our missionaries as you do to the children.

I want to come in somewhere, and say how much your efforts please *me;* and I am egotistic enough to think that I have some little share in last year's result, although I didn't do any of the work. Mine was the easy task of urging you to do your best, so that every boy and girl in our Schools might have a present. *And you did it;* and no one of our little brown children went away disappointed. (Mind! never call them "black," as some people do.)

Well, I dare say some of you will say, "How conceited Uncle John is! He doesn't do any of the work, as we do, but sits in an arm-chair, and tells *us* what to do." Well, perhaps you are right; but, I shan't mind what you say or think if you break the record this year. Don't leave it to the last month or two, and then make a spurt: steady work all the year is the way to do it.

And, now, let me ask each of you to ask yourselves, "*Why* am I doing this work for the boys and girls of India? Is it only to please them, or my Teachers, or just because others are doing it? Or, is it, first of all and most of all, because I love Jesus Christ, and want to please Him by helping in this way to send the Gospel to India as He commanded His disciples? Am I a disciple of Christ?"

Good-bye, dear boys and girls, for another month.

Your affectionate,

UNCLE JOHN.

LIST OF SUBSCRIPTIONS—(*continued from page 48*).

	£	s.	d.
Mr. F. R. Stockwell	2	2	0
Bound Vols., per W.C.	8	0	
Birthday Gift, Jan. 7th	2	0	0
Metro. Tab. Women's Missy. Assoc.	1	0	0
P.O., Liverpool, Env.		2	6
Mrs. C. Hutchinson, Env.		1	0
Mrs S. Forrester		5	0
Mr. & Mrs. J. Driver	1	0	0
Z.Y.X.	3	0	0
Friends, for Building, for Women's Work on Kollis	100	0	0
Mr. C. G. Stevens	1	0	0
Miss K. Button		5	0
Friend O.2.	10	0	0
Mr. J. Harris	2	2	0
S.W.A.	1	0	0
Mr. E. E. Brett	2	0	0
S.R.J.H., Env.	1	0	0
Jan. 14, from Tithe Box, Env.		6	6
S.W.A.	20	0	0
A Friend, Bradford		5	0
E.A. (box)		4	0
Carr. on Xmas Boxes, per Miss H. V. Harris	1	7	0
Mr. W. Henson		10	0
Mr. J. Longstaff	5	0	0
MISCELLANEOUS—			
Farewell Mtg. to Mr. & Mrs. Brand, held at St. John's Wood	38	1	8½
	£436	7	3½

Herald Fund.

	£	s.	d.
Chesham		12	0
Brentford	3	3	6
Hounslow		11	6
Walthamstow, Miss J. Bashan		1	4
Mrs. Booth		2	0
Epsom, S.S.		10	0
South Chard		2	0
Cransford		6	0
Bromley, Mr. G. A. Brazier		13	0
Newcastle-on-Tyne, Mrs. Moffat		5	0
Peckham, Heaton Rd., Mr. J. Knight		7	0
Tunbridge Wells, Miss K. Looker		1	6
Dorking		14	0
Notting Hill Gate	1	4	0
Fulham	1	0	0
Walworth, Victory Place, S.S.		5	0
Margate		1	0
Mrs. Finn			6
Berkhamsted Com.	1	5	0
Coventry		3	0
Woolwich		2	0
Norwich, Orford Hill, S.S.		8	6
St. Albans	1	5	0
Aston Clinton		18	6
Bassett St., S.S.		13	0
Somersham		16	0
West Ham		3	0
Chadwell St., Miss Deal		6	0
Calcutta, Miss Billing (1923)		5	0
Miss Billing (1924)		5	0
Tenterden, S.S.		9	0
Whittlesey	1	12	6
Manor Park		7	9
Clapham, Courland Grove		13	6
Leicester, Ebenezer	1	2	0
Reading, Providence	2	1	0
Tring, Akeman St.	3	4	6
Woolwich, S.S.		2	6
Epsom, Mrs. A. Sturry		2	0
Cheltenham		2	0
Tunstall		15	0
Basingstoke		10	0
Limehouse		2	6
Bolton, S.S.		12	0
Northampton		3	0
High Wycombe		10	0
PERSONAL—			
Mr. A. L. Clarke		1	6
Mrs. F. A. Law		1	6
Mr. W. Harris		2	6
Mr. H. Pitt		1	6
Mrs. T. Vincent		1	6
Mrs. C. Hutchinson		1	9
Miss Swinyard		2	6
Mrs. S. Forrester		1	6
Mr. E. E. Brett		10	0
Streatham		2	6
Mrs. Ruth Washer		2	0
	£30	7	4

Ladies' Zenana Auxiliary.

Money received from Jan. 10 to Feb. 9, 1924.

	£	s.	d.
Croydon, Salem (box)		11	0
Bethnal Green, Hope (box)		17	6
Wandsworth, W. Hill, Collection	2	2	0
Box		5	0
Valedictory Mtg., Jan. 22, Afternoon Coll.	7	9	1
Hartley Wintney	1	0	0
Whittlesea		10	8
	£12	15	3

Notices.

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

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. On and after March 20th the address will be **193, Westmount Road, Eltham, S.E.9.**

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. On and after March 10th the address will be **85, The Avenue, Ealing, W.13.**

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, &c.,

Received from January 11th, to February 11th, 1924.

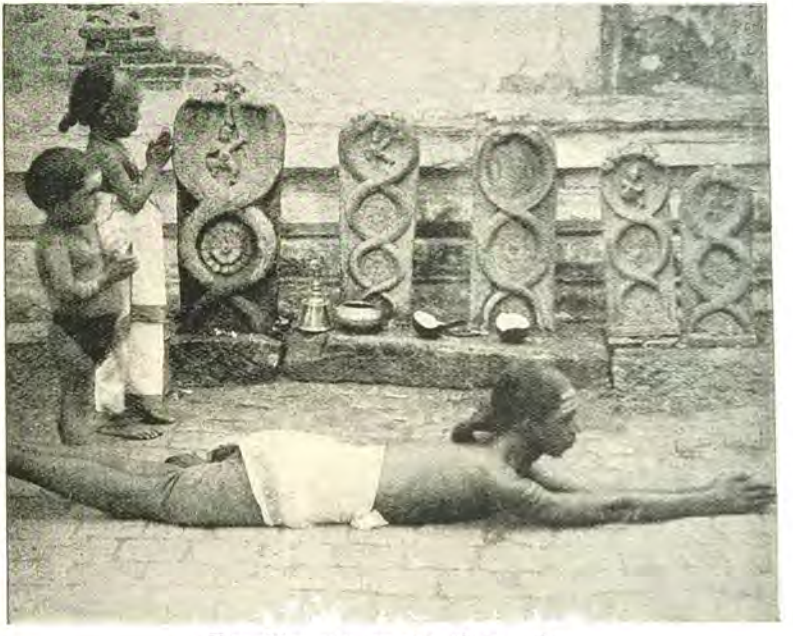
General Fund.

	£	s.	d.
Chesham, Reports		1	0
Mrs. F. Evans		1	0
S S.	2	7	7
Brentford,			
Bd. Vols.		12	0
Reports		7	4
Farthing Box, 7th Class, Girls		3	6
Hounslow, Reports		2	2
Env. Collection ...	3	1	6
Epsom, S.S.		11	0
Bradford,			
Mr. J. Booth		5	0
Somersham,			
Mrs. Reeder, Reports	1	0	
South Chard,			
Donation		10	0
A Friend		5	0
Cransford,			
Reports		1	0
S.S.	1	11	3
Cricket Hill,			
Yateley	2	18	0
Streatham, Hambro' Rd.,			
Reports			8
S.S.		15	10
Dorking	17	10	5
Cheltenham,			
Mr. A. Mitchell ...		10	0
Ipswich, Bethesda,			
Jnr. Xtian. Band	1	13	0½
Boxes	9	16	11½
Ilford, S.S.		9	8
Env. Coll.	1	4	0
Wood Green, Park Ridings,			
S.S.	8	0	0
Walworth, Victory Place,			
S.S., Reports		2	0
S.S. Env. Coll.	1	10	6
Margate, Reports ...		1	2
A poor woman, for Biblewoman		10	0
Mrs. Doughty (box)		2	5
Leyton, Goldsmith Rd.,			
S.S., In Memory of Mr. Thrower's Birthday	1	1	0
Env. Coll.	2	0	0
Berkhamsted Common,			
S.S.	1	6	0
Miss Eva Bance (box)	1	5	6
Kings Langley,			
Env. Coll.	1	10	0
Over, Mrs. Leslie Watts (box)	1	0	0
Amersham,			
Friends & S.S. ...	8	5	0
Coventry (Boxes),			
Miss E. M. Harris		10	0
Miss Redfern		15	0
Wooburn Green, S.S.	1	0	0
Norwich, Orford Hill,			
S.S.	1	15	7
Per Mrs. H. Fox, Saxlingham		6	7
Reports		2	0
Bermondsey, Lynton Rd.,			
Env. Coll.	2	11	5
Infant's Class		10	9
Guildford, O.B.C.,			
Env. Coll.	7	0	0
Watford, Tabernacle,			
S.S.	7	1	1
Wellingborough,			
Env. Coll.	1	6	8
Reports		5	0
Bassett St., S.S.	1	0	0
Env. Coll.	1	0	0
West Ham, S.S.	6	7	3
Fleckney,			
Mrs. C. F. Gamble		5	0
Mr. and Mrs. Z. Buckby		10	0
Mr. F. W. Gamble		5	0
Mr. L. H. Gamble		5	0
Southsea, Mrs. Gibson,			
Env. Coll.		10	0
Clapham, Courland Grove,			
Env. Coll.	1	2	6
Ilford, Birthday Gift,			
Jan. 3	3	0	0
Stowmarket, Mr. H. Chilvers,			
Env. Coll.		5	0
Saxmundham,			
Miss S. Nichols, Env. Collection		2	6
Manor Park	2	5	0
S.S.		9	0
Chadwell St., Miss Deal,			
Env. Coll.		10	0
Leicester, Ebenezer,			
S.S.		9	1½
Mrs. Bree		2	0
Mr. F. Reeve		2	0
Eastbourne,			
Miss A. Bradford		10	0
Isleworth, S.S.		19	7¾
Miss K. Smith		12	4½
Bromley	1	13	6
S.S.	1	5	0
Mr. & Mrs. Thorp	1	1	0
Env. Coll.	1	2	9
Clacton, C. & B.,			
Env. Coll.		3	6
Calcutta,			
Miss Billing (1923)	2	0	0
Miss Billing (1924)	2	0	0
Tenterden, S.S.		6	9
Swavesey, Mrs. Frost,			
Env. Coll.		5	0
Walton-on-Naze,			
Env. Coll.	1	4	0
S.S.		15	0
Whittlesey,			
S.S.	3	11	11
Card Coll.	2	3	0
Home Boxes	4	2	6
Mrs. Benstead's Class	3	2	3
Povnings,			
Env. Coll.	1	7	6
Folkestone, Zion, S.S.,			
Env. Coll.		8	0
Prittlewell,			
Env. Coll.	5	10	0
Walsham-le-Willows,			
Env. Coll.		12	6
Lewisham	1	10	0
S.S. (boxes)	12	3	11
S.S., Missy. Sun.	1	2	6
Miss Sanders (box)		7	4
Miss Phillips (box)	4	0	0
Watford, Beulah,			
S.S.	5	0	0
Newcastle-on-Tyne, Picton Place, Env. Collection	1	10	6
Newquay,			
Env. Coll.		18	6
Manor Park,			
Env. Coll.	1	12	0
S.S., Missy. Week		8	6
Qtly. Subs.		5	0
Miss Spire's Class, Farthing Box ...		2	9
Sewing Class Sale		11	9
Willingham,			
Env. Coll.	2	0	0
Aylesbury, Walton St.,			
Env. Coll.		15	6
Gt. Blakenham,			
Env. Coll		10	6
Miss V. Brunden (box)		4	6
Harwich Env. Coll. ..		8	3
Tottenham,			
Env. Coll.	2	2	6
Leicester, Ebenezer,			
Env. Coll.	2	1	0
S.S.	1	3	0
Reading, Providence,			
Env. Coll.	1	7	6
S.S.		6	6
Reports		10	9
Rattlesden,			
Env. Coll.		4	0
Chatham, Enon,			
S.S.	1	0	0
Long Marston,			
Env. Coll.		4	0
Guildford	3	5	6
Berkhamsted Common,			
Env. Coll.	2	0	0
Wandsworth,			
Mr. T. G. Dean ...	2	0	0
Cambridge,			
Env. Coll.	5	1	3
Woolwich,			
Env. Coll.	2	8	9
Cheltenham, Providence,			
Env. Coll.		8	0
Wood Green, Dovecote,			
Env. Coll.		11	9½
Coll.	2	2	8
Birthday Box		10	2½
Staines, S.S.		16	3
Y.P.S.	1	1	6½
Epsom, Salem,			
Env. Coll.	1	6	8
Basingstoke,			
Env. Coll.		1	0
Box		7	6
Tonbridge, Zion,			
Env. Coll.		15	0
Hartley Wintney,			
Env. Coll	1	3	10
Limehouse,			
Env. Coll.		8	0
Hastings, Ebenezer,			
Env. Coll.		9	0
Hastings Tabernacle,			
Tab., Env. Coll. ...	1	1	0
Miss Midmer (box)		5	0
Streatham Providence,			
Env. Coll.	2	4	0
Sudborne,			
Env. Coll.	1	0	0
Bolton, S.S.	1	9	0
Bath, Bethel,			
Env. Coll.	2	12	6
Northampton, Mrs. Hall,			
Env. Coll.		10	0
2 Friends, ditto...		3	0
High Wycombe	4	8	6
Reports		5	0
Env. Coll.	1	6	6
Berkhamsted Common,			
Mrs. C. Hodsden & Family (box)	4	0	0
PERSONAL—			
Mr. Luther Jarvis (box)	1	0	0
Mr. J. R. Huntley		10	0
Birthday Gift,			
Jan. 25th	2	2	0
Ditto		7	0
Mr. A. L. Clarke		5	0
Mr. W. Harris	1	1	0
Ditto (don.)	1	1	0
Mr. H. Pitt		8	0

Vol. XXIII. *New Series, No. 208.* April, 1924

The Strict Baptist Mission HERALD.

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



THE WORSHIP OF THE SNAKE GOD.

Price One Penny

Of the Secretary, W. CHISNALL, 85 The Avenue, Ealing, W. 13.

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The Strict Baptist Mission.

Welcome to Mr. & Mrs. D. MORLING

ON THEIR RETURN FROM SENDAMANGALAM
ON FURLOUGH.

The Welcome & Half-Yearly Meeting

WILL (D.V.) BE HELD AT

The Friends' Meeting House, Devonshire House, 136 Bishopsgate, E.C.2,

ON

Tuesday, April 29th, 1924.

A Ladies' Meeting at 2.30 p.m.

OPEN TO ALL LADIES INTERESTED IN THE MISSION, when it is expected that MRS. MORLING will give an Account of her Work in Madras and of her later Work in and around Sendamangalam.

A Devotional Service at 3.30 p.m.

Pastor C. J. WELSFORD will preach.

Tea at 5 p.m., 6d. each.

Public Meeting at 6.15 p.m.

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

Speakers: Our Sendamangalam Missionary, Mr. D. MORLING, and Pastors H. G. DANN and R. ROBINSON.

Collections.

SECRETARY: W. CHISNALL, 85 The Avenue, Ealing, W.5.

The Strict Baptist Mission HERALD.

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

VOL. XXIII.] APRIL, 1924. [*New Series*, No. 208

CURRENT NOTES.

WE are thankful to hear of the number of baptisms which have taken place in the River Cauvery (*see* page 53), which Mr. Morling calls " first-fruits " in the Western half of the Namakal Taluk. But while it behoves us to praise the Lord for His manifest grace, and to pray for more signs of His " working with us," we should regard the appeal which Mr. Morling makes for these babes in grace, and not only for these, but others in Madras and on the Kollis who are endeavouring to live the Christian life against opposing influences such as we cannot adequately imagine.

The story of progress on the Kollis under the Lord's gracious blessing will not soon be forgotten, but will, we trust, lead to continued prayer concerning the needs of the Hill people and our missionaries. At the same time we expect that the story of the past years of pioneering work in and far around Sendamangalam, which we expect to hear from Mr. Morling on his return to England this month, will be of absorbing interest. Devonshire House, Bishopsgate Street, has again been secured for the Welcome Meeting, on the 29th, and we hope and expect the Meeting House to be filled with interested listeners.

We need also to pray that the faith of our Missionaries may be so sustained that it may rest confidently on the promises of God. The articles received from our brethren reveal the fact that there is little of romance and much of seeming disappointment. In many cases the seed falls they know not where, and in others there is much anxious questioning whether it has fallen by the wayside, in thorny ground or stony places. May our brethren be enable to remember that there is no real failure, nor can be.

Our Foreign Field.

The News of the Month.

MADRAS.—The baptism of Rajasekaram at Vepery, on the first Lord's Day in February, marks an addition to the number of those who, having first learned of Jesus in our schools, have afterwards been brought to know Him as their own personal Saviour, and to enter the fellowship of the Christian Church.

It is always a sad business to have occasion to remove names from the Church roll on account of evil living. This has been our recent experience both at Vepery and Ayanapuram. In each instance it was touching to note the reluctance with which this business was carried out, showing that the members regarded the removal of names from the Church roll as a very serious matter. Earnest prayer was offered for the reclamation of those who had gone astray.

This note is published in the hope that it will stir up our friends at home to further prayer for our Tamil Church members. They live in the very centre of temptation, where Satan's seat is, and their whole environment is calculated to kill their spiritual life. In the case of those freshly brought out of heathenism the strength of the backward pull is tremendous. E. A. BOOTH.

Christmas on the Kolli Hills.

NOT very many years ago the word "Christmas" was practically unknown on the Kolli Hills. With the advent of the missionary and the establishment of Christian work, the Christmas *pandikai* is now a recognised thing amongst the workers and the Christian community generally.

Christmas morning dawned with bright sunshine, and there was a positive nip in the air as all the Christians at Valavanthi gathered for morning worship in the chapel. The singing of the hymn,

"Let us with a gladsome mind
Praise the Lord, for He is kind,"

seemed most appropriate. The short service, lasting about fifteen minutes, consisted of the hymn, repeating the text given for memorising on the previous day, Scripture reading and prayer.

The morning for the missionaries was taken up with preparing the parcels of presents for all the Christians and their families, and sorting out garments and toys for the school children. The plentiful supply of warm clothing in the Christmas boxes made it possible to give a warm garment to each one of the workers and Church members as well as their children, and all the scholars in the schools also received a garment and a toy. While all these preparations were going on, the workers from the out-stations were all gathering in Valavanthi, so that by midday the whole of the Christian families had collected here.

At three o'clock the Christmas service was held, when the chapel was nearly full. It was a very simple service, so that all could understand. Afterwards all assembled in front of the Mission House to receive their

parcels. These were distributed along with parched peas and popcorn. The children were immensely pleased with their toys, and even the sturdy carpenters and sawyers were delighted to have a tin whistle.

To many the great event of the day was the feast of curry and rice, which was served to all the Christians at seven o'clock. About fifty sat down, and to all appearances thoroughly enjoyed it. The curry was so generously supplied with green chillies that the missionaries found it difficult to appease their appetites, and were glad to finish up their meal in the bungalow with cold mutton and tomatoes.

The two days following were occupied with the ordinary monthly meetings of the workers, so that they did not have to come in again at the end of the month.

We did not forget the absent ones away in boarding schools, and parcels were sent to these by post, so that they were able to enjoy with us the pleasures of the season. We thank all the friends who labour so lovingly to make Christmas a happy time for the boys and girls in India, and would specially thank those who sent out such a beautiful supply of warm garments. The doctor also wishes to express his thanks for the good supply of surgical dressing material for the dispensary.

E. A. WATTS.

First-fruits of the West.

WE are sure that many friends have followed the rapid movement of events in the western extension with prayerful expectation. Before giving the latest news, we may here very briefly recapitulate the history of affairs on that side. After several short visits in 1922, we made a long camping itinerancy on the west side in the spring of last year. At that time we were encouraged to find that many people evinced an ardent desire to leave Hinduism and to study the Christian religion. Most evidently there was a great opportunity for service in those parts, so we called for volunteers, and in May sent two Christian families to open stations there. June saw us again in camp on that side, when we confined most of our attention to those really interested in Christianity. The next month we sent an experienced preacher to work especially amongst those who desired Christian instruction. Reports were so encouraging that in November we made another camp there, and came into closer contact with the inquirers. Those who publicly renounced their old heathen customs and asked for baptism were entered in a register, and given special teaching in doctrine and Christian life.

Last month, after pitching our tents near Boddireddipatti and visiting the various stations of that circle, we passed on to the Cauvery and halted at Jedarpalayam. On the Sunday morning a two-mile walk brought me to Sirunellikoil. While the adults were gathering together, Preacher Christian held a children's service, in which the address was a happy combination of statement and question. The biggest boys are very keen to learn, and showed a most encouraging attitude in religious things. In the adult service Preacher Moses from Kakkaveri and the writer gave addresses to a very interested audience. At the close of the meeting we publicly examined applicants for membership, when seven of that village and two from Kottamangalam were accepted for baptism.

I then sat on the clean sand floor of the open shed, thoroughly enjoyed some of the contents of my tiffin basket, and set off for Tidumal. The homely structure serving as school and chapel was soon overcrowded, when Preacher

"A Red Letter Day"

Dawson, of Namakal, gave a stirring address on the Philippian jailer. Then followed some close catechising on the prayer life, after which thirteen of those under instruction were accepted for admission into the Christian fold.

A little before noon on Thursday, January 24th, a large group of us gathered on the northern bank of the Cauvery. A lyric on sins forgiven was heartily sung, a prayer was offered, a few words of exhortation were made, and then, by the side of a rock boldly jutting into the swift-running current, sixteen brethren and six sisters put on Christ through the sacred ordinance of baptism. Half an hour afterwards we all met in an old tumble-down cooly shed (freshly swept and garnished for the solemn occasion), received the newly-baptized friends into the Church, and then through the appointed emblems remembered our Lord and Saviour in His sufferings and death. Need I say that to some of us that day has already become a red-letter day—a day heralding a new era in the history of Christian work on the Sendamangalam-Namakal Field?

Yes, we hope this is not the end, but the beginning, the beginning of new days. It is more than probable that other accessions will shortly follow; indeed, some people were really disappointed in not being chosen last month. Of course, they all are very ignorant, only three out of the twenty-two being able to read a verse of Scripture, while all are struggling from the moral mire of an outcaste's life. This means a new and grave responsibility, especially for the L.Z.A.—a responsibility which, I am sure, all true friends will gladly accept.

Mingled with our heartfelt praise to God for His goodness in thus saving souls, let there be earnest, patient prayer (1) for these young and faltering babes in grace, and (2) for those Indian brethren and sisters who will now need much wisdom in their new and responsible position as spiritual leaders.

February 6th, 1924. D. MORLING.

L.Z.A. Camping.

(*Continued from January issue, page 41.*)

We listened to their attempt to sing a lyric, and then sent them home and sat down in their place to eat our lunch. This was followed by a walk round the village, and talks with the women, who received us very warmly.

We took a different route back to our temporary home, some of the way being across the middle of fields, which at this season are bare. My private opinion was that the man who was guiding us just took a bee line (which, however, turned out to be a rather crooked one) to the place where he wanted to go, but we arrived safe and sound, quite ready for a wash and a cup of tea. The next day was a busy one. We had arranged to spend the night at Nadandai, so had to be up betimes and pack up our things ready to stow in the bundy which was to take them direct to that village. We ourselves had a day's visiting before going there.

Our first objective was Tidumul, where we found our Biblewoman waiting for us. Here, in the non-caste quarter, the people have been making enquiries about the Christian religion, and they are asking for a school, but as yet they have not been so enterprising as their neighbours in Sirunellikkombai. We visited in both the caste and non-caste parts of the village. Just at the entrance to the non-caste part are two large trees, under which, on a raised platform, are the village gods and their guardians. We halted there and talked to the people who had come out to look at us. It was a touching sight:

behind us the idols of clay; before and around us the people who, till recently, had never heard of the true God. It was a grand opportunity, and was well used.

From Tidumul three-quarters of a mile of sandy cart track brought us to Oliapalayam, where the Bibleworman and her husband live. We sat down on the little verandah under the eaves of their house to have our lunch, and though they put up a cocoanut leaf screen beside us, there were several pairs of curious eyes watching our every movement. In fact, wherever we went we had a crowd of observers, and we began to understand just a little of that short sentence in the Gospel, "And they had no leisure so much as to eat." But the people were all friendly, and in this village they had given the preacher a supply of young cocoanuts for us. On a hot day nothing is more refreshing than the liquid from the young nut, and one can safely drink it without any question as to its purity. In a country where one dare not drink unboiled and unfiltered water, this cool and pleasant liquid is often very welcome. We made a survey of Oliapalayam, stopping in one place under a shady tree to talk to some men and women who were engaged on the first stage of cable making. They were sitting on the ground with a block of wood in front of them, and a smaller piece of hard wood in their hands, and with this they were beating the mid rib of the palmyra leaf to remove the pith from the fibres. The fibres would afterwards be packed in bundles and taken to the shandy at an adjacent village, where they would be purchased and despatched to Tuticorin where the cables are made.

From this village we walked to an adjoining one called Goundanpalayam. (These two villages are not shown on the map). I have never seen anywhere such abject poverty and degradation as met our gaze in the non-caste quarter of this village. Here again we took our stand under the tree which sheltered their poor, weather-beaten swamis, and men, women and children came out to look at us. No doubt we were curiosities, probably the first white people they had ever seen. At first they stood at a little distance and just stared at us with frightened eyes, but as we spoke to them in their mother tongue they gradually drew nearer and listened. But in the few minutes at our disposal how little could be told of the Great Message, and how could they, living lives scarcely above the level of the cattle around us, be expected to understand the simplest part of it. With people like these the message has to be put very, very plainly, and repeated over and over again with untiring patience. Our workers here need very much of this grace: will *you* pray for them?

As the afternoon wore away we turned our faces towards Nadandai, and again the path lay over sandy tracks and bare fields. This is said to be a very fertile tract of country, but as I looked at the fields I asked, "However do they plough here?" Everywhere, as far as the eye could reach, large stones and fragments of rock lay scattered about, some of them very, very pretty. I am sure a geologist would spend some happy hours in a place like this. Although we were hot and tired we thought it would be more congenial to walk a good part of the way, rather than be jolted about in the bundy with the risk of being overturned at places where the road was particularly rough. As we were going along behind the bundy we saw the driver take up one of our umbrellas and wave it beside the bull's head. In this part of the country the animals are not accustomed to the sight of umbrellas, and are quite frightened by them, so this was the driver's way of giving the beast a little

mild stimulus. One morning there was an amusing little incident in connection with our loading up. Our *saman* lay all ready for putting into the bundy, when, to our surprise, the man came along and took up an umbrella and walked off with it. We asked the reason, and found that the bull had apparently made up its mind to have a day's rest, and the umbrella was to frighten it on to its feet, which it very successfully did!

Our lodging-place in Nadandai was the village Government school, which the teacher kindly placed at our disposal for the night. It is a fair-sized building of its kind, light and air being provided by a doorway and three small windows, and also by an opening across the middle of the roof. The place was formerly two small houses, and when they were turned into a school the walls were joined up, but the roofs left as they were. Our *saman* had arrived before us, and Colporteur Sundosham had done his best for our physical requirements. We arrived feeling tired and weary, hot and dusty, and the most desirable thing was a bath and change of clothing. But the whole village seemed to have heard of our arrival, and every hole and cranny was occupied by a curious eye, and the four plain walls of the little schoolroom offered no vestige of privacy. We looked round to see what we could devise. "Necessity is the mother of invention," and with two blackboards and easels and our travelling rugs we rigged up a screen in one corner, which made a very passable dressing-room. After removing the day's dust and grime we sat down to our evening meal, with the eyes of many watchers still upon us. Probably they wondered how and what these white people eat. Some of them know a little about the matter now! Although darkness had fallen our visitors showed no inclination to take their departure, and evidently intended to stay as long as there was anything to be seen. So, in desperation we turned the lantern almost out, and sat in the darkness till they gradually melted away. Then with a tiny gleam of light we retired and prayed for sleep and rest. But we were not yet to be left in peace. Just as we were falling asleep a scratching noise near by aroused us. A cat had visited us through the opening in the roof, and was busy investigating the contents of our larder. We sent her away, re-arranged our food supplies, and again settled down, this time more successfully. In the morning we thought it advisable to arise as soon as the first streaks of light proclaimed the coming day, and we managed to complete our toilets before any visitors arrived. We breakfasted early, and then went out to see the village with the Biblewoman stationed there. The people received us very well, and a crowd gathered round us, and begged us to sit down and talk to them. I do not know if it was all mere curiosity, but even if so they listened well to the simple Gospel message that was spoken. We spent a little time with the Biblewoman and her husband and family, and after commending them and their work to our Heavenly Father, started off once more for Paramati, en route for home. Here we had some food and hired a jutka to take us as far as Namakal. There we transferred to another, and so home. In all we covered about sixty-four miles. I hope to be able to pay regular visits to this part of the field in future.

I am hoping that those who read this article will do so with the map of the Namakal Field beside them. It will be noticed that the three little families of workers over there are nearly thirty miles away from headquarters, and not only so, several miles divide them from each other. This means that they live very solitary lives, and their only opportunity for Christian converse is on Sunday, when a service is held in Sirunellikkombai, or on Saturdays, when they

sometimes visit each other. Even this privilege is a somewhat rare one for our Biblewoman in Nadandai, for she has three tiny children, and they cannot walk as far as the next worker's house, so she is dependent on the visits of the others for Christian fellowship. Month by month the men workers come to Sendamangalam for meetings and salaries, but the women with their little children cannot take that long journey. Will you who are more highly favoured in this respect make very special remembrance of these our sisters who are working in these lonely outposts? There is darkness and degradation all around them, and very little to help and encourage. Will *you* do what you can to hold up their hands?

September 14th, 1923. R. APPLEBY.

Kolli Hill Camp Notes.

(No. 1.)

THERE is something especially invigorating in camping evangelistic work. It takes the missionary away from the constant direction of work from headquarters, and brings him into a contact with the work and the workers that is possible in no other way. It is essentially the practical work of missions, and, like most other practical things, it is worth a good deal more than the loads of theory expounded from the office chair.

During the first four weeks of this year I have been camping in four of the stations on the Kolli Hills, spending a week in each place. The planning had been made with much prayer for a long time beforehand, and worked out splendidly; no time was lost by failure to get coolies to transfer the baggage from one place to another. Also no hindrances occurred in the lines of communication from Sendamangalam, whence all food stuffs had to come.

As the usual day for moving camp was Saturday, the services of the Lord's Day formed the most helpful prelude to the week's work. The congregations have been small, on no occasion more than five adults and five children, but these services have been seasons of refreshing from the presence of the Lord. The preacher certainly receives none of that more or less artificial inspiration induced by large audiences, but he can testify to the gracious power of God experienced in the little companies of His people. The Lord's Day has also provided opportunity for prayerfully planning the work of the week.

The usual order for each day has been village preaching immediately after early breakfast. Starting out at seven, if the villages were near and the path moderately level as in Valappoor Nadu, we would be ready to commence preaching at about the same time as the people were ready to listen. Dew is very heavy at this time of the year, and it makes the nights very cold. The people will not stand or sit in the morning until they can get in the sunshine and feel warm. Or if the villages were far and the path very rocky, we should not reach the place until after eight. Although we started out in the heavy dew, with perhaps a shiver as the long grass shook the dewdrops in one's face, by eleven o'clock, which was the usual time for returning, we needed a change of clothes from perspiration. In this way thirty-one villages were visited, distributed in six nadus or districts.

Audiences were generally very good compared with the size of the village. The heart pictures were used throughout the camp, and these proved an attraction. Sometimes there were only half a dozen people to speak to, sometimes even fewer, but the Gospel is for "every creature," a command,

specially using the singular, to warn us against missing the individual in looking for crowds. The larger part of adult audiences would very often be women, and I must say that every time I am in this kind of work my admiration of the constancy of our Biblewomen and lady missionaries increases. It seems almost hopeless to try and keep an Indian village woman's attention for even one minute. Even when you think she is listening, she begins to converse with her neighbours, perhaps about your boots, showing that her thoughts are poles asunder from the subject of the preaching. Only the constant regular house-to-house visitation and repetition of the Gospel truth can make impression on these undeveloped minds, and then only by the direct handling of the Spirit of God. True, many of the men are not much better, but their attention is easier to hold if a conversational method of preaching is adopted, whereby the man replies " 'M,— 'm,— 'm " at each interval in the speaking. Even then it is necessary to ask a question now and again that requires some different answer. If he says " 'M " to that, it shows that he is only pretending to follow, and he has to be awakened more vigorously, or the office of spokesman has to be transferred to someone else.

Village preaching proves over and over again the absolute superiority of the Gospel story over everything else for teaching eternal truths. The heart pictures have been very useful indeed, and when explained carefully, along with our Lord's teaching concerning the need for a changed heart, they have been very effective; but if the preacher fails to keep to the Scriptural basis very closely, the effort fails in its convicting power. But the parables and stories of the Gospel seem to fit in so aptly always. In one village we took our stand in a favourable spot for people to gather and sang our lyric. A number of people gathered several yards away, and when we asked them to come closer to see the pictures, they called out that the house between themselves and us was defiled because of the birth of a child, and they could not come that way as they would be defiled too. We told them to come round another way, and when they did some force had been given to our Lord's words about defilement in Mark vii. 17-23. On another occasion we arrived in a village to find most of the men engaged in building a new grain-house; no more natural and pointed subject could be imagined than the Master's parable of the rich fool. And very often, after having clambered over rocks and pushed through thorn bushes, descending into the valleys to get to some more distant and inaccessible village, there has rung in the heart the song :—

" Lord, whence are those blood-drops all the way,
That mark out the mountain track? "
" They were shed for one who had gone astray
Ere the Shepherd could bring him back."
" Lord, whence are Thy hands so rent and torn? "
" They are pierced to-night by many a thorn,"

and the story of the lost and found sheep was told again.

It is this that makes our prayer for our workers more and more that they may be true students of the Word of God, so that they may be able to know the appropriate word for each opportunity. The name very commonly given to Christians by people about these parts is Biblemen or " people of the *vethaur*." This is partly a term of derision, because, when they kneel in prayer, the only thing the ignorant onlookers can see as a possible object of worship is a Bible. But like many other words of contempt, it is a true one,

and we want that its truth may be increasingly apparent. By working day after day along with various preachers, one notices the differences between them. One keeps leaving the subject and coming back to it when the people begin to get a little fidgety; another makes up for lack of grammar and perhaps choiceness of expression by real earnestness; another has absolutely no sense of music, and cannot fall into the key in which the lyric is started: the only thing to do is to change into his key, and make as much harmony as possible. But one is compelled to praise God for the general earnestness of the men whom He has given us and their desire to preach the Word. In all our work we need to give them the benefit of our wider facilities for obtaining light on His own message.

This kind of work by its very nature yields no immediate results, but since it is a work of direct obedience to the Master's command, that in itself is our encouragement and reward. I have been reading in odd moments on camp the wonderfully pithy chapters in "At Home in the Bible," by T. H. Darlow, and was greatly cheered by the following extract: "The evangelist in the market-place, the colporteur by the roadside, may well faint and grow weary, but for his assurance that every word of Divine truth carries its own immortal message, and can spring up and bear fruit and prosper, he knoweth not how. *All seeds germinate best in the dark;* and though now they lie buried away out of sight, yet in due season even we shall reap, if we faint not and scant not our sowing."

L. WATTS.

Shadow and Sunshine.

MANY and varied are the experiences of the Christian worker who visits in heathen homes with the message of God's grace. It sometimes seems as if one sees all the emotions the human heart is capable of in the course of one brief afternoon. The house of mourning and the house of mirth stand side by side. The tenderness of motherhood, utter hopeless despair, bitter hatred which is only satisfied with murder, and light-hearted reckless sinning are all in one little street. Were it not for the consciousness that we carry with us the Word that is mightier than all the forces of good and evil, we should fear and faint.

Three times during the past few weeks God has given us a great and glad surprise in a heathen home. On each occasion it has been during, what had seemed till then, a profitless afternoon's work. The following was our experience last Friday, while visiting among the caste homes of Ayanapuram. It had been a discouraging afternoon. In one house the women were too busy drying their crop of paddy to take any interest in our message. In the next house an old woman sat sobbing and wailing, and would not be comforted by anything we could say. A group of women farther on seemed to find our story rather amusing. "Amma!" said one, "shall I come with you? Then I need do no work and have no *cushtum*" (hardship). "Do you think *she* has no *cushtum*?" said another indignantly, pointing at me. "What *cushtum* it must be to come all this way to talk to an animal like you?" We left them to their quarrel and moved on, only to be told by the next little group of women that they were just going to do their marketing, and could not possibly wait to listen, so would we come another day.

We walked across the street to a house that looked deserted. The front door stood open, and we knocked and called to anyone who might be within. A woman's voice answered, and she came from her little dark kitchen drying

A Glad Surprise

her hands on her *sari*. Her face lit up as she saw us, and she gave us a warm welcome, and we three—she, the Biblewoman, and I—sat down in the little front room. We had visited this home a few weeks previously, when a curious crowd had stood at the doorway. She reminded us of this, and then said she would tell us now what she could not speak of then.

" I have been looking for you to come again," she said, " because I want to tell you that Jesus Christ is my *Swami*. I once worshipped idols, but I have given them all up now, for I know that He alone is the true God. Yes, I know about His sacrifice for sinners—have you not told me? Am *I* not one of the sinners for whom He died? "

The wonder of this simple confession overpowered us. Her face was radiant, and she spoke of God like a little child speaking of her father.

" Where do you worship Him? " I asked. (The heathen temple where she had worshipped for long, long years stood a few yards away in the same street.)

" I have no temple but this," she said, laying her hand upon her heart. " I worship Him here, and I want to keep it clean for Him."

We sat there and talked with her a long time; she was eager to listen, and she wanted to tell us all that was in her heart. I asked her to come to our service at Ayanapuram on Sunday morning, and she promised to do so. During service on Sunday morning I caught sight of her sitting alone at the back of the chapel. Her head was uncovered, and she was listening intently to the sermon. Mr. Booth was preaching on the text " As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name " (John i. 12). At the close of the service I went to speak to her, and her joy at seeing a friendly face was pathetic—she caught my hands and kissed them repeatedly. I asked her whether she understood what she had heard, and her face was alight again as she replied, " I understood it all."

Our thoughts and prayers followed her as she went out of the Christian house of prayer back to her heathen home—a lonely pathetic figure. Her neighbours and numerous relatives (who live with her) have by this time realised the fact that she has given up the faith of her fathers, and is seeking a new way. Only God knows how hard may be the path on which He has called her to walk. Oh, friends! will you follow with *your* prayers that brave and lonely traveller as she sets out on a stony road with a radiant face to reach the City of God?

WINIFRED BOOTH.

"The Seed is the Word of God."

DAY by day, week after week, month after month, and year upon year we teach the Christian Scriptures to all the boys and girls in our schools. In the vast number of instances we do not know what harvest is reaped from this sowing, but we continue to sow in hope in the belief that God's Word will not return to Him void.

Now and again we are given a glimpse of the work which the Word is effecting in the lives of the pupils. These indications of what is going on under the surface afford a sound foundation for the faith that we shall one day see greater results than are yet revealed. THE day will afford many surprises.

Among the pupils in our school at Vepery was a boy named Rajasekaram, the son of heathen parents, living in a non-caste quarter. He left school

about ten years ago, and so far as we knew the Scripture lessons had not made any definite impression on his mind. He obtained work in the Arsenal, and as he grew up he joined his relatives and friends in idol worship and the observance of Hindu festivals. For some reason he gradually relinquished this habit, and ceased to worship idols a few years ago.

It is now two years since someone gave his people a Roman Catholic picture of Jesus, and for a time Rajasekaram worshipped that picture of our Lord. There came back to him memories of the lessons he had learned about Jesus in our school, and he had a desire to know more about Him. He became a seeker, and sought the company of a neighbour who is one of our Church members, and in that way he began to attend the Gospel services at Vepery. He read the New Testament for himself, and our workers got into personal touch with him and taught him the way of salvation.

The consciousness of his own need became a burden, and he prayed for the pardon of his sins. From that time he has made progress in the Christian life. In speaking of his conversion, Rajasekaram said : " Before that time I sinned without caring, but now I am afraid of sin, and when I sin I ask for pardon." He gave clear testimony of repentance for sin, and of faith in Jesus as his own Saviour, " Who suffered for me that I should trust and love Him."

When it became evident that he intended to join the Christian Church he experienced opposition at home, and even right up to the very morning of his baptism strong persuasions were used to turn him from his purpose. But Rajasekaram was loyal to his convictions, and was baptized and received into the fellowship of the Christian Church at Vepery in February.

ERNEST A. BOOTH.

Prayer Calendar Notes for April.

SUNDAY, 6TH.—Namakal. A small congregation worships here each Sunday. It consists of the workers and their families from Namakal and Vettambady, the family of the Christian Government doctor, and one or two others.

MONDAY, 7TH.—Egmore School is a large non-caste school situated in a very populous part of Madras.

WEDNESDAY, 9TH.—Tuttikulam School. Continue praying for the restoration to health of the workers here.

THURSDAY, 10TH.—Education is in a very backward state on the Kollis, and not more than fifty scholars attend the five schools there. Pray for larger opportunities in this direction, if it is His will.

SATURDAY, 12TH.—Remember James (see November HERALD), also Samuel in school in Tinnevelly; Moses, Andrew and James in Sendamangalam; Ruth and Mary in Salem; also Aaron and Timothy, who are absconding. Pray also for a way to be made for our own S.B.M. Girls' Boarding School.

SUNDAY, 13TH.—Semmencheri Sunday School. Abundant blessing has rested upon work in this place. Read again " The Patience of Hope " in December HERALD.

THURSDAY, 17TH.—Puliyampetti preacher. The district is probably the most rugged and difficult of all our hill stations. Pray for blessing also on the daily meeting of the few Christians here for prayer.

SATURDAY, 19TH.—Muttanchetti Biblewoman. Through an accident her husband died, and she has returned to her home in the South. Pray that another Biblewoman may be sent to fill the vacancy.

SUNDAY, 27TH.—Sirunellikombai. Eight converts from this place have recently been baptized, and there are several other candidates. Pray that the preacher stationed here may be blessed in his ministry.

Our Home Churches.

Prayer Subjects for April, 1924.

Week Beginning—

SUNDAY, 6TH.—Let us pray for the Tamil Churches in Vepery and Ayanapuram (Madras), that they may be strengthened against the temptations which so constantly and powerfully assail them, and be enabled to live God-honouring lives.

SUNDAY, 13TH.—For blessing on the Scripture teaching in our Madras Schools.

SUNDAY, 20TH.—Praise for the twenty-two Indian brethren and sisters recently baptized in the Cauvery, and prayer that these babes in grace may grow in grace and in the knowledge of Christ.

SUNDAY, 27TH.—Prayer for the Pastors and Biblewomen who have the spiritual care and leadership of these new-born souls, that they may have spiritual wisdom and power to guide and nurture them.

Announcements.

THE WELCOME MEETING ON THE 29th.—We draw special attention to the fact that the **Ladies' Meeting** to be held on April 29th, at 2.30 p.m., **is open to all ladies interested,** and they will be heartily welcome. By some misunderstanding the advertisements in *The Gospel Herald and Earthen Vessel* and *The Christian's Pathway* limited this meeting to members of the L.Z.A. Committee. Will our friends make it as widely known as possible that **all ladies are cordially invited to be present ?**

* * * * * *

Mr. and Mrs. Brand's Arrival.—We are glad to hear that our brother and sister arrived at Colombo on March 11th. After Port Said the voyage was pleasant, and the weather not too hot.

Notices.

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

ALL COMMUNICATIONS for the HERALD should be sent to the Editor (**S. Hutchinson**), S.B.M. HERALD, **193 Westmount Road, Eltham, S.E. 9,** by the 10th of each month.

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, AND FOR REPORTS, HERALDS, etc., and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 85 The Avenue, Ealing, W. 13,** 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 find it difficult to write to you at all this month, as, in view of moving to another house, everything is upset, and there is very little time available for writing. In fact, I have seriously contemplated leaving the Corner severely alone this month. However, if you will be content with a sort of hodge-podge, I will do my best.

If you are not tired of hearing of missionary heroes, perhaps you will like to hear this short story of James Chalmers, missionary to the cannibals of New Guinea. The first man whom he made friends with wore a necklace of human bones and a man's jaw as a bracelet, and he and his wife " had to sleep in a hut adorned with human skulls until their own house was ready." One day Chalmers heard that the people living nearest to him had for some reason determined to kill him, and that a certain day had been fixed for the murder. But the time passed, and nothing happened, until at last Chalmers asked one of them why they had not killed him! This was their reply—they had each night crept up to the mission house to murder him, " but each time as they drew near, some power they could not understand seemed to hold them back, and they had turned back in fear." Now they were sure, the man said, " that his God was protecting him, and they would never try to harm him again." I expect some of you will say " That's a story of God-given courage and Divine protection," and you will be quite right.

Blind Chang, of Manchuria, although not an English missionary, was equally heroic. He had been a gambler and a bad character altogether, but the grace of God had given him a new heart while in hospital at Moukden. After his blindness had been partly cured he returned to his village a hundred miles away. Months afterwards one of the missionaries discovered him, and found that he was in the habit of groping his way about alone, singing the one hymn he had learned in hospital, and speaking to all who would listen of Christ and His saving death. At first he was laughed at, but afterwards, while " some believed, others reviled him, and the whole countryside was in an uproar. When the missionary arrived there were nine believers, each " prepared to forsake the religion of his fathers, to face poverty, persecution, and even death, for the sake of Jesus Christ."

Chang continued his work until the dreadful Boxer riots of 1900. The Boxers seized ten Christians and threatened them with death if they did not betray Chang's hiding-place. When he knew of this he insisted on giving himself up. " The Boxers commanded him to bow down to the idols, but to this he answered, ' I can only worship one living and true God.' Three days later he was driven through the town to the common burial ground outside. As he went he prayed and sang ' Jesus loves me, this I know,' and, arriving at the place of execution, he prayed three times ' Heavenly Father, receive my spirit.' Then he was killed." He was a true missionary, although he had not gone to a foreign land, and he died a martyr's death, bearing witness to the Truth at the cost of his blood.

I wonder how many of us love the Lord Jesus as blind Chang, the converted Chinese gambler, did? Your affectionate UNCLE JOHN.

Welcome to Mr. and Mrs. Morling.—Will ladies please note that the Meeting at 2.30 **is for all ladies interested in the Mission,** and **NOT** for L.Z.A. Committee only, as announced in *The Christian's Pathway* and *The Gospel Herald and Earthen Vessel.*

Envelope Coll.	10	10	2
Mrs. J. E. Bennett (Namakal)	5	0	0
Mrs. J. E. Bennett (Kolli Hills)	5	0	0
Ipswich, Bethesda, Mrs. Hines (Env.)		6	0
Ditto, Bd. Vol.		2	0
Lessness Heath, Envelope		12	0
Glemsford, Ebenezer, Envelope		15	0
Norwich, Mr. & Mrs. Kerridge		10	0
Chesham, Mr. J. Howard	2	0	0
Ditto, Env.		2	6
Tunbridge Wells, Envelope		16	0
Wood Green, Park Ridings, Envelope	1	16	6
Otley, S.S. (box)		14	9
Tring, Akeman St., Envelopes	17	9	0
Reports	1	0	0
Gt. Blakenham, Mr. R. E. Rushbrooke	1	0	0
Stockley, Mission S.S.	2	10	0
Ditto, Envs.	1	1	3
Lingfield, Miss Stanton		2	6
Miss Mumford		2	6
Mr. Berry		5	0
Tollington Park, Envelope		17	0
Clapham, Courland Grove, S.S		12	11
Birthday Box		7	8
Hounslow, Mrs. A. J. Robbins (Kollie)	10	0	0
High Wycombe, A Friend		3	6
Brighton, Tabernacle, Envelopes	1	0	0
Borough Green, Envelopes	2	11	0
Fulham, Ebenezer, Envelopes	3	0	0
Y.M.B.C.		12	6
Wattisham, Env.		13	6
Lode, S.S.	1	1	6
Stratford, Gurney Rd., Envelopes	2	12	0
Qtly. Subs.		17	6
Mrs. Clarke (box)		13	4
S.S.		19	0
S.S. Birthday Box		17	4
Leyton, Goldsmith Rd., Reports		2	0
Croydon, Salem, Envelopes		15	0
Rushden, Succoth, Envelopes		9	0
S.S.		19	6
Salhouse, Envs.		6	0
Mrs. Waters (box)		11	0
Streatham, Hambro Rd., Mr. H. Watts	2	0	0
Raunds, Envs.		17	0
Friend	5	0	0
Chelmsford, Mr. E. Leeks		15	6
Bradford, a Friend, Envelopes		2	6
Stainer, S.S.		12	0
Ipswich, Zoar, Envelopes	1	2	0
Reports		2	0
Miss Bray's S.S. Class (Env.)		4	0
Crowfield	2	2	0
Billericay, Envs.	2	0	0
Watford, Beulah, Envelopes		10	0
St. Albans, Envs.	1	17	3
Claxton, Envs.		5	0
Gt. Yarmouth, York Rd., Envelopes	1	3	11
Laxfield, Envs.	1	5	0
Peckham, Zion, Envelopes	1	0	0
Brentford	4	16	9
S.S.	3	19	8
Stoke Ash, Envs.		16	0
Reports		4	0
Clapham, Rehoboth S.S., Birthday Box		12	0
Norbiton, Zion	5	7	1
S.S.	8	5	3
B.C.	5	10	0
Boxes	3	15	8
Envelopes	1	5	2
Richmond, Salem, Miss G. Makey (box)		6	10½
S.S	1	13	7
Infant's Class		8	0
Y.P.S.		9	3
Envelopes	2	19	6½
Mrs. C.	2	0	0
Swindon, Providence, Envelopes	2	11	2
Reports		3	10
Miss Morse		5	0
Walsall, 1923 Coll.	9	17	6
Rovton, Bethesda, Envelopes		14	4
Bermondsey, Lynton Rd., Y.P. Meeting		8	6
Mr. J. B. Collin, colouring lantern slides	1	4	0
Chadwell Street, Envelopes	18	0	0
Croydon, Derby Road, Envelopes	2	15	0
Mr. H. G. Dann (box)	15	0	
Middlesborough, Envelopes	1	5	0
Rowley Regis, S.S., Envelopes		10	0
S.S.		12	0
Norwich, Orford Hill, Envelopes	1	3	6
Tring, Ebenezer, Envelopes		13	0
PERSONAL—			
Mrs. Burland		2	0
Mrs. L. Collins		2	5
A Widow's Mite (Hatfield), Env.		2	6
Mrs. R. Aston (2 dollars)		8	6
Mr. & Mrs. Galley	1	0	0
M. A. E. B., Watford	1	0	0
Miss S. Hart		10	0
Birthday Gift, Feb. 15. Postal F2629485, Chesterton Rd., Cambridge, 5/- not 7/6, as stated in letter		5	0
Readers of *The Christian*		10	0
A Friend, Env.	5	0	0
Misses Paffard		10	0
L.P., Ipswich	5	0	0
Miss R. M. Brain		10	0
Ditto, Envs.		2	6
Farewell Mtg. Coll.	1	10	0
Prayer Calendar		1	6
P.P.C.	2	7	0
£321	6	3½	

Herald Fund.

St. John's Wood	1	6	0
Ipswich, Bethesda, Mr. Hines		2	0
Yeldham (Essex)		10	5
Hounslow		7	6
Stratford, Gurney Rd.		11	0
Leyton, Goldsmith Rd.	1	2	0
Ipswich, Zoar		6	6
Tottenham		12	0
Leicester, Zion		6	0
Bexley Heath		6	0
Eastbourne, Mrs. Baker		1	6
Norbiton, Zion	1	8	5
Richmond, Salem		2	9
Swindon, Providence		15	6
Walthamstow		2	3
Royston, Bethesda	1	1	8
Tunbridge Wells		4	0
Kings Langley		6	6
PERSONAL—			
Miss Browning		2	6
Miss C. S. Green		1	6
Misses Paffard		6	0
Miss R. M. Brain		2	6
A Friend (Brockley)		2	6
£10	7	0	

Pension Fund.

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

Medical Fund.

St. John's Wood Rd., Men's Own	1	0	0

In the March issue Leicester, Zion should read Leicester, Providence.

Ladies' Zenana Auxiliary.

Money received from Feb 10 to March 9, 1924.

Watford, Y.W.B.C.	1	18	6
Stratford, Gurney Rd., Salary of B.W.	7	5	0
1d. Weekly Subs.	1	0	9
West Ham, Women's Meeting		12	6
Greenwich		6	6
Lynton Rd., Y.L.B.C., for Support of B.W.	3	6	8
Profit on Sale of P.C.s.	1	4	11
£15	13	10	

The Strict Baptist Mission HERALD.

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



On the way to Camp on the Kolli Hills.

Price One Penny

Of the Secretary, W. Chisnall, 85 The Avenue, Ealing, W. 5.

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. XXIII.] MAY, 1924. [*New Series*, No. 209

CURRENT NOTES.

BY the time these Notes are read many of our friends and supporters will have seen and heard our Sendamangalam Missionary, Mr. David Morling, who is now at home on furlough after a long and strenuous term of service. Far more, however, in London as well as in the Provinces, will have been unable to hear his deeply interesting story of evangelistic work in the vast area committed to his charge.

* * * * * *

What is more important than that is the record he has to give of what the Holy Spirit has done in the hearts of idolaters hitherto steeped in sin and vice, and is making manifest in their lives. This is what stirs the hearts of all who believe in Divine sovereignty, and in the abiding imperativeness of the command to preach the Gospel " in the whole creation "—to see Satan cast out in pursuance of ancient decretive purpose.

* * * * * *

There will be two ways open to our friends in all the Churches of becoming acquainted with, and rejoicing in, what God has done through the Strict Baptist Mission, represented by our brother. He will, after a much-needed rest, visit as many of our Churches as possible, so that he may be seen and welcomed by as many as are able to attend the Meetings. But to those who, for various reasons, cannot do so, his book " Pioneering on the Cauvery " will convey not only the story of the inception and progress of the work in the large district of Namakal, but much interesting information concerning the people. The book will be ready early this month.

Our Foreign Field.

The News of the Month.

MADRAS.—The teaching and training of our Indian workers is a very important part of the work of a missionary. With this end in view monthly classes are held. Questions are set in advance, and written answers are required from each worker. These answers are read out by each one in class, and so members are able to compare their answers. In the Agents' Bible Class we are continuing our very detailed study of the life of Christ. Just now we are dealing with the later stage of His public ministry. In the Preachers' Theology Class we are making a fresh study of the doctrine of the Atonement, going through the New Testament and taking the teaching of the various writers in due order.

During moonlight nights we ask for volunteers from among our workers to undertake united evangelistic open-air meetings. The response varies, but those who come gladly give their testimony, and frequently we have a numerous audience. In some places the workers are accompanied by a number of school children, who sing Christian lyrics, and so help to gather a crowd. We frequently find in our audience young men who in previous years were pupils in our schools, and we grasp the opportunity of having a personal word with such, and again invite them to attend our services.

Through the generosity of one of the members a prize distribution was held at Chintadripet, when fourteen of those attending the morning English Sunday School received prizes for regular attendance. These included adults as well as children. The prizes were most useful lengths of cloth.

An exhibition of lantern pictures in Vepery Chapel, dealing with scenes in the life of our Lord, attracted a large audience. This additional opportunity of making known the Gospel was zealously used by the speaker.

When visiting Indian Christians in their homes and conducting family worship, we frequently find that our people gather many neighbours to join in the worship. This shows a true missionary spirit, as they desire that others should share the blessing. On one of my recent visits I came upon a Christian who had been discharged from the hospital as hopelessly incurable. He seemed to be on the verge of the grave, but there was true gratitude in his eyes as he heard the comforting words of our Lord. I was gratified to learn that, although the man was a stranger to Madras, one of our preachers had sat up with him through the previous night. The friends were thankful for our visit.

On February 20th there was a total eclipse of the moon, which we watched with interest. The popular Hindu belief is that the eclipse is caused by a celestial serpent swallowing the moon. Crowds of Hindus went down to bathe in the sea in order to remove the defilement caused by the eclipse. All rivers flow into the sea, therefore on such an occasion to bathe in the sea is equal to bathing in all the sacred rivers. The bathing must be preceded by a period of fasting, the occasion being an auspicious one for washing away the impurity of the soul.

E. A. Booth.

Preaching to Eye and Ear

KOLLI HILLS.—Owing to the very poor rainfall last monsoon the rice crops this season are quite a failure. The wet lands in which the rice is grown are already dried up, and the young rice plants have withered in many places. Although crops of grain are so numerous on the hills, the failure of the rice crop entails very serious hardship on the people.

The dispensary has been inspected this month both by the Executive Engineer, who came to inspect the building for awarding the Government building grant, and by the District Health Officer of Salem District. The latter wrote in the visitors' book as follows: "I visited the Kolli Malai Dispensary to-day. It is a neat little place, and appears to be managed very successfully. The hill tribes are in my experience very averse to take advantage of such institutions, and it speaks volumes for the management of the dispensary that it is able to attract large numbers of patients. I hope this little institution will grow in size and usefulness, and be a centre of medical relief for the whole neighbourhood."

Aaron, the son of the Sakkaraipetti poochari, and who was left by his father in the guardianship of Mr. Brand, has returned. He ran away last May, and all efforts to trace him, except the prayer effort, failed. Much prayer has been made both in England and India for the return of this lad, and this week he walked into the Mission compound. Though from his own point of view there seems no reason for him to have come back, for he seems to have fared pretty well where he has been, yet we know, and acknowledge with thankfulness, the power of God in influencing the lives of men. We need to pray now the more earnestly that Aaron may be truly converted.

10*th March*, 1924. L. WATTS.

Out With the Lantern.

LEAVING Sembarambakkam I biked west, through Perambur, to the village of Ahmaikulam. This place is said to have been named after a tank noted for tortoises in that neighbourhood, for Ahmaikulam means "The Tortoise Tank." The last quarter of a mile of road is very sandy and difficult to negotiate, but after turns of riding and walking alternately I trundled into the cheri at about sunset. There one of our preachers with the lantern, etc., awaited me.

In the few minutes remaining before darkness fell we set to preparing for our meeting. First choosing a small open space by the roadside, we then commandeered two bamboo poles, set them up and spread the sheet between them. Next we had to importune our friends to find us some substitute for a table to support the lantern. After a number of inquiries we were finally supplied with a rickety bench and a box to stand on the same. These served our purpose fairly well, and the first slide was speedily thrown on the sheet—a lyric. A number of young Christian men from Sembiam were in our company, and with their assistance we sang the opening song of praise in that heathen cheri.

Prattling children swarmed around us, and their elders came up one by one and squatted on the ground. After the lyric, pictures illustrating the life of our Lord were shown, and the preacher spoke to the people for about an hour. Generally speaking, the audience was quiet and attentive, though, as always, a fractious infant made its presence felt from time to time. Finally, we sang another lyric, asked the Divine blessing on the hearers, thanked the latter for their attention, and bade them farewell.

Having packed up the lantern, we started off—my friends for Sembiam, myself for Kilpauk. But our roads lay together for about three-quarters of a mile, and, the night being very dark, my friends asked if I would walk this distance with them and so give them the benefit of my cycle lamp. This I did, and about halfway the lamp suddenly revealed a snake in the middle of the road. Providentially I possessed a stick at the time, and quickly despatched the reptile, when it was seen to be one of the most deadly of snakes—a Russell's viper. How clearly the preserving mercy of God is revealed in this incident!

D. A. THROWER.

Kolli Hill Camp Notes.—(No. 2.)

IN a previous article I have given some notes more directly concerned with the preaching work on camp. In this article I am gathering up other notes of some interest. All hilly regions are beautiful, and the Kolli Hills are certainly no exception. As one travels from place to place, the sheer joy of watching for the next view through an opening in the forest or from the shoulder of a hill is exhilarating. In travelling from Valappoor to Puliyampetti the path led through Gundurnadu along the eastern edge of the Kollis. It was by no means an easy path, but for that reason was probably more picturesque. First across the tolerably level fields of Valappoor to Elingampatti, which is built on such a slope that the narrow paths between the houses and out into the forest above are more like stone ladders than anything else. Then a long climb up to the shoulder of the hill and over into the next valley. After a short descent the way led across a causeway, over which a fairly wide stream flowed, then along the side of this stream for some distance. The stream is completely overhung by trees, and the forest scenery around is exceedingly pretty. The path leads on through valleys and across hill-tops, from which can be seen the plains down below, with the well-wooded foot-hills in the near distance, and the Patchai Hills, the Kalvaroyan Hills, and other ranges as a background. Finally, we had to cross the bare face of a rock slanting at what seemed like 45 degrees, with scanty foothold, until we literally dropped down on to Puliyampetti.

But while I was enjoying the beauty of each change in the scenes as we passed them, I could not help trying to find a reason for the inability of the average Indian to see the glory and beauty of God's creation around him. One answer at least came from the roughness of the path. I was shod with thick field service boots, and suffered no harm from kicking a few stones, though even then it was necessary to keep a sharp look-out for rocks and protruding tree roots in the way. The Indians have no boots, and therefore have to pay their whole attention to their feet, thus having no opportunities such as I had for looking on and up. Is this not a parable of the spiritual walk, wherein we fail to see the beauty of our Lord unless we are shod with the " preparation of the Gospel of peace," whereby we can tread safely along a pathway beset with temptations? It also increases the desire to speed on the making of " straight paths " for the feet of those who stumble.

The difference in the various parts of the Kollis is very noticeable. The Valappoor nadu is a real plateau, very undulating, of course, but practically free from high uncultivable ground. This makes it very fruitful, and its population is probably larger than most other *nadus*. There are not many large villages, but a whole host of small ones, containing from six to twenty houses. It is possible for the preacher here to visit three or four of a group

of villages in a morning's work. Puliyampetti, on the other hand, is situated in a part that is exceptionally rocky, and therefore sparsely populated. Untold labour must have been expended on the terracing of the mountain sides. Below the village a small field, three or four yards wide, is banked up by a wall two yards high, and to descend into the valley one has to drop hundreds of feet. To go to Valkulli, which is the extremity of our work on that side, is like going halfway down to the plains. The other *nadus* in which we work are of varying degrees of rockiness between these two.

Being at some distance from the Valavanthi dispensary, I had the medicine chest with me, and was able to help fifty patients. Quite a number of people come on these occasions with long-standing complaints that have failed to yield to local treatment. As continued treatment is impossible, they can only be given a temporary palliative, which helps for the time being. One girl with sores on her arms had them bandaged, but came next day with the bandages rolled up and her dirty cloth reinfecting the sores. On being asked why she had taken the bandages off, she explained that the medicine had made the sores discharge, and she thought the bandages were to be kept clean!

There are other diversions to camp life. One was the occurrence of Pongal, an annual feast of some importance. It is theoretically associated with the boiling of new rice, but on the Kollis it is a general holiday of fun. Bands of young fellows get together all the garments they can lay hands on, European and clownish garments being specially desired, then they dress up in these, one being specially dressed as the clown; they tie strings of little bells round their ankles, and go from house to house dancing round the clown. With the money collected they have a feast some days after. This provides another diversion, as the pigs have to be caught for the feast. At Puliyampetti there was tremendous rushing and shouting as about thirty men armed with clubs were trying to catch two pigs that had been chosen for slaughter. The pigs rushed about in the undergrowth and defied capture for a long time, as no one was anxious to get too near them.

Having been quite by myself on this camp, there has been time for quiet reading and study and prayer. It has been a time not only of getting to close acquaintance with the evangelistic work on the Kollis, but of strengthening preparations for the busy time now of taking over the charge of Sendamangalam and Namakal Fields from Mr. Morling, and handing over this work to Mr. Brand on his return.

L. WATTS.

"God moves in a Mysterious Way."

WHEN our hearts were heavy through the defection of Jaganathan of Sembiyam, God cheered us by the coming of Ganesan, who, in the midst of organised opposition in Sembiyam, bravely confessed his faith in Christ Jesus. This was encouragement through an unexpected channel, because only a short time before, when Jaganathan was overcome by the enemy, Ganesan himself had said, "How can I come out and confess Christ if that is the way they treat those who wish to join the Christian Church?" But the unexpected happened, and the timid Ganesan was given remarkable courage, so that he made his confession when the enemies of the faith were most determined to prevent any from joining the Christian Way.

Ganesan is a youth of seventeen, and he is a cotton operative. His father is dead. Ganesan was sent to our school at Sembiyam as a child, and continued there until he passed the third standard. When he was at school

and learning the Christian Scriptures, Ganesan desired to become a Christian, but after leaving school he worshipped idols and made fun of the Christian religion. He joined the other lads of the village and led a careless life, doing many wrong things, and it seemed as if all the good lessons he had learned at school were lost.

But a year ago Ganesan became genuinely concerned about spiritual things, and the truths he had learned years previously came back to his mind. He sought out our teacher at Sembiyam and asked for teaching and guidance. He renounced idolatry and gave up evil ways. He sought the mercy of God. He borrowed a New Testament and read the Gospel message for himself.

Last month the preacher brought Ganesan to me as a suitable candidate for baptism. His testimony was clear and simple, and it was evident that a work of grace had taken place in his heart. Amongst other things, Ganesan said : " Since I put my trust in the Lord Jesus my sins have been forgiven, and I have walked in a new way. In former days sin did not bother me, but now it causes great trouble of mind. I pray to God about it, and then peace comes into my heart. I know that baptism will not save me, but it is a command of Christ, which those whose sins are forgiven ought to obey. It is a sign that one is a Christian, and it is the way to join the Christian Church."

On this confession of faith I gladly promised to baptize him. When the news reached Sembiyam that Ganesan was to be baptized, persistent endeavours were made to turn him from his purpose. He was warned that serious consequences would follow if he joined the Christian Church. In that hour he was given surprising courage : he dared his opponents to do their worst, and told them that he was determined to be baptized in spite of all opposition.

In November I baptized Ganesan into the fellowship of the Christian Church at Ayanapuram. His action put fresh heart into the believers at Sembiyam. It was like a gleam of glorious sunshine breaking through a thunder cloud. Ganesan needs our prayers, for he lives in the midst of spiritual enemies, who just now are making things very uncomfortable for Christians in Sembiyam. Ganesan now conducts prayers at home with his mother, who gave her consent to his baptism, and he reads the Gospel to her. He hopes that his mother will become a Christian. Shall we not pray that she too may be brought to know and confess the Lord? ERNEST A. BOOTH.

Hills and Valleys.

JOURNEYING on the Kolli Hills is very difficult, but it is most interesting. On a recent occasion I went for the first time to our station at Valappoor, on the opposite side of the hills to this. The path took me through cornfields which were being harvested, through thick forests and over rocks; then again across a tremendous fertile valley full of rice and other cornfields, until I reached the school building where I was to stay for the night. I arrived about five in the afternoon while it was still light, so, having prepared my meal and left it cooking, I took the opportunity of going to the edge of the hills and looking over the plains on that side. It took me about fifteen minutes to reach the view-point by means of a rugged ascending path. On reaching the top a most wonderful view extending over hill and plain was presented. Looking back over the Kollis, one could get a splendid idea of the great extent of the southern portion of these hills—the wide fertile valleys, the wooded mountain slopes, the rough precipitous rocks, the rushing waterfalls, and, not least by any means, the scattered villages. Praise the

"No Witness for Christ in all that Area"

Lord, He has given to us as a Mission the privilege of preaching the Gospel in many of those villages, but from that point could be seen whole divisions where no Christian work is being carried on. As I looked round I could not help feeling the responsibility that God has laid upon us in giving us the Kolli Hills as our field of labour. May our heavenly Master help us to be faithful in preaching a pure Gospel to these souls, and remind us constantly that He said " to every creature."

Turning round I saw a view even more wonderful. I stood on a rock overlooking a steep descent for some two thousand feet. At the bottom of the hills there was spread the vast expanse of plain, and then in the distance another range of hills called the Patchai Hills. Both plains and hills are green with fertile fields, but no Gospel light shines there. With the exception of a Roman Catholic temple, the white gopuram (*i.e.*, tower) of which can be seen in one of the villages of the plain, there is, so far as we know, no witness for Christ in all that area.

At the foot of the Kolli Hills on that side there is a large market held every Tuesday, and people from hill and plain meet there in large numbers for the purpose of buying and selling grain, fruit and vegetables. What an opportunity such a place as this affords for preaching the Word and distributing Gospel portions! Then that range of the Patchai Hills is in the same condition regarding the Gospel as these Kolli Hills were fifteen years ago. Will their condition be the same in another fifteen years? " How can they hear without a preacher? " When the Saviour gave His great command, did He exclude these people from the " every creature "? As God has sent preachers to call out His own from amongst the people of the Mountains of Death, so may He call someone to sound out the message of the Gospel on the Green Mountains, that from amongst them also shall be revealed those who by His grace shall know Him as their Saviour, Redeemer, and Friend.

ETHEL A. WATTS.

Our Priestly Office.

I HAVE just been reading a book from Mr. Brand's library, a book I have long desired to read—" Letters to his Friends," by Forbes Robinson. In his letters he is frequently telling his friends that " it is easier to talk with a man than to pray for him." How true this is! " Talking may be a great snare when it takes the place of prayer—and how easily it does." How often we ministers and missionaries fall into this snare! We do not appreciate as we should that God has called us to be priests as well as prophets, and that the priestly office of prayer is often more important than the prophetic office of preaching. When we think of a man we seem more naturally to say, " I must have a talk with him," than we do, " I must pray for him," yet the latter should come first.

Friends who use the Prayer Calendar may therefore be encouraged by the call to more direct prayer. You are called to be priests unto God, offering the sacrifice of the sweet smelling incense of intercessory prayer. Far more may be accomplished by talking to God about the work and workers in India than we can do by talking to them. In the exercise of this priestly office we have to recognise that what we do not know, God does; but we are not to be any the less earnest in our praying because we do not know everything. Names and places may be a trouble to some, but the Lord can read them if we cannot. And please remember to pray that we may not lose the joy of our priestly office by an over-emphasis on the prophetic.

L. WATTS.

Samuel, Whom Jesus Called.

MOONOOSWAMI lived in a little thatched hut with his father. He was a lonely little boy, for his father went away very early in the mornings to work in the fields, and Moonooswami was left to amuse himself as best he could with the boys in the village. One day the teacher of our Mission School met Moonooswami idling in the street, and persuaded him to go to school. He went every day after that, and liked the school and the lessons he learnt there. Best of all, he liked the stories about Jesus Christ that the teacher so patiently taught him every day. Something new and sweet came to stay in Moonooswami's heart—it was as if a little bird had made its home there, and sang a song all day. The little bird's name was Love, and the song was all about Jesus. He told his father about Jesus when he came home at night, and told him that He was the only true God, Who died to save sinners. The stone idol in the village was no longer Moonooswami's god, and he wanted his father to believe in Jesus too. The poor father laughed, and told him not to be foolish. The stone gods were good enough for him, he said, and they should be good enough for Moonooswami.

One day Moonooswami could not go to school. His head ached and his body burned with fever. He lay in his hut alone all day, and grew worse as the hours wore on. The fever continued for several days. His father would leave a little rice by his side and go away to work all day, and Moonooswami lay there too ill to eat or to speak. As he grew worse Moonooswami became delirious, and talked of many things that his father did not understand. Jesus was beside the little lad, and Moonooswami told Him all about his pain and fever, and all about his sins too. His father heard him talking to Jesus, and became afraid. He remembered that Moonooswami had said that Jesus was the true God. "If Jesus is a god, then He must be a spirit, and if He is a spirit, then He will harm us," said the poor father.

"Ay—Ay—O! My boy has a devil in him, and someone must drive it out," he cried. He ran quickly to a sorcerer in the village and told him all about it. "Yes, it is a devil," said the sorcerer. "We must first make some offerings to the evil one, so that he does not harm us, and then he may leave your son." They bought a fowl and killed it as a sacrifice to the devil, and got together some fruit and flowers and cakes and nuts, and burned some camphor beside poor delirious Moonooswami. "Now," said the sorcerer, "we must beat the evil spirit till it leaves the boy." And so he beat poor sick Moonooswami with a cane—beat him till his skin was torn and bleeding, and he lay still as though he were dead. When he ceased to speak the sorcerer and the father thought the devil had departed.

For many days Moonooswami lay between life and death. The cruel wounds left on his legs became large poisoned sores, and the fever became worse. But Jesus never left his side, and heard his prayer for pardon and healing, and so Moonooswami came back to life and health. When he was able to walk again he crept back to his loved school, and there a great wish came in his heart to be baptized and to let others know that he loved Jesus and belonged to Him. One day little Moonooswami was baptized, and asked that he should be named Samuel. Like Samuel he had heard the voice of Jesus, and like Samuel he had answered His call.

WINIFRED BOOTH.

Garlands and a Gospel.

"JESSAMINE, will you buy jessamine? Flowers for the *swami*. Jessamine, jessamine." The shrill voice travelled down the village street, growing louder every moment. We were sitting on the *pial* of a house in Konnur. Around us was a crowd of women and children. We were telling them the Message of Life.

The jessamine-seller stopped when she saw the unusual gathering, and stood on the outside of the little crowd. She lowered her basket from her head to her hip, and listened as she toyed with a glistening white garland. It was the eve of a Hindu festival—on the morrow every Hindu home would be swept and garnished, and every household god would be anointed with oil and garlanded with flowers. It was early in the afternoon—the workers from the mills and the railway workshops had not yet come home, and there was ample time to sell her garlands before dark—and so she lingered and listened. The strong scent of the flowers filled the still air and beat on our senses. Each flower chain was a yard in length, composed of three or four strands of jessamine buds, held together at intervals by a velvety pink oleander blossom.

Flower chains!—each one the outward and visible sign of the stronger and grimmer fetters of heathenism. The flower-seller had silver fetters on her arms, heavy bracelets that clinked as she played with her garlands, but very soon the restless hands grew still and she listened quietly and intently, with earnest eyes fixed upon us.

We finished speaking and opened our bag of books. Tracts were distributed to the few who could read, and pictures of the Good Shepherd given to the children who could understand the message attached to them. We spread our little stock of Gospel portions on the *pial*, and said, "Who will buy a book? The price is only three pies each."

"What are the books about?" asked an argumentative one.

"They are about Jesus Christ, of Whom we have been telling you," we said.

Pushing through the crowd, a hand was outstretched, with a coin lying on its palm. The silver bracelets of the flower-seller clinked again as she took the book I handed her.

"Can you read, Amma?" I asked her.

"No, how should *I* know, Amma?" she said. "But I will give the book to someone I may meet who can read. You say the stories are about God, so somebody else can hear what I have been hearing to-day." She tucked the little Gospel portion safely underneath her garlands and lifted her basket to her head. She walked away down the street, calling "Jessamine, jessamine!" carrying with the fetters the way of deliverance. We watched her till she disappeared from sight and we could hear her cry but faintly, but she left behind her a hope that was more fragrant than her jessamine, for we remembered the little silent messenger hidden beneath her flowers.

Whom would she meet? Who would receive from the hands of a heathen woman that Message of Life? What did she carry away within her heart that made her wish to tell others? These are questions that none can answer save God. We had but sown a seed and planted a prayer.

"Beyond our hope and vision dim
The harvest-time is hid with Him."

WINIFRED BOOTH.

Our Home Churches.

Prayer Subjects for May.

Week Beginning—

SUNDAY, 4TH.—Let us pray for a recuperative holiday for Mr. and Mrs. Morling, and for a period of happy and helpful deputation work among our Churches.

SUNDAY, 11TH.—For the wide circulation of Mr. Morlings's book just being published, because it is a record of what the Lord has done through him and his helpers.

SUNDAY, 18TH.—Let us remember each of our Missionaries in prayer—for their guidance, protection, and blessing on their work—Mr. and Mrs. Booth, Mr. Thrower, and Miss Betts, in Madras; Mr. and Mrs. Watts, in Sendamangalam, during the Morlings' furlough; Mr. and Mrs. Brand. recently returned to the Kolli Hills; and Mr. W. Kimber and Miss Putnam, who are preparing to go to India.

SUNDAY, 25TH.—For blessing on Mr. Watts' Tamil Notes on the I.B.R.A. Bible Readings, which circulate throughout the Tamil country. Praise for the conversion and baptism of two sons of our missionaries—one in India and one in England.

The Welcome Meeting.

THERE was no doubt as to the warmth of the welcome given to our Missionaries, Mr. and Mrs. Morling, at Devonshire House, on Tuesday, April 29th, whether in regard to numbers or to enthusiastic interest in the proceedings of the day, particularly in the story he had to tell of what the Lord had done by him in the pioneer work of the past seventeen years. and especially during this last term of service.

In the afternoon, under the presidency of Mr. J. E. Flegg, the meeting was opened by Brethren A. Vine and H. Brand reading the Scripture and offering prayer, when Mr. Flegg heartily welcomed our Missionaries and rendered praise to God on their behalf. Prayer was then offered by Brethren S. Hutchinson and W. A. Dale, and

Mr. Morling spoke briefly, expressing his thanks for the kindness of his reception; and went on to speak of the courage of our brethren. the converts, in his field in South India. Whereas they had before conversion been in constant fear of evil spirits, now they were liberated from all this. If this were due to the grace of God, as it was, we should be more diligent in proclaiming it.

After our brother Mr. S. E. Garrard, Pastor of the Church at Akeman Street. Tring, had suitably commended the preacher to God, Mr. C. J. Welsford delivered a sermon on 1 Cor. xv. 58, " Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord," etc. Brotherly love was the cement which binds Christians together, especially in the Lord's work, when seeking the interests of His kingdom. The need of stedfastness in Divine truth was emphasised in view of " abounding " in the work of God. Nothing was so emphatically the work of God as saving men, and the marvel was that, while there were so many mighty works of God in which we could have no hand, in this, the greatest work of all, He had made us His co-workers. The Christian Church should be more than a hospital for invalids. If the life of God were in our souls we ought to be working in His service, and to be abounding in it, to go beyond the mark. to do more than we must do. The motive to such abounding service was a powerful one— " Ye know that your labour is not in vain in the Lord, not only with respect

to others, but to ourselves." As an illustration of this, there were Churches which date their revival from the time of their taking an interest in missionary work. "There is that scattereth and yet increaseth."

At the evening meeting, when the President, Mr. J. B. Collin, took the chair, Mr. W. F. Waller read the Scripture and Mr. A. E. Brown led the meeting to the Throne of Grace. The Chairman, after welcoming the friends present, individually and warmly welcomed Mr. and Mrs. Morling on behalf of the meeting, the Churches represented, and the Council. He urged the friends present not to expect too much of our two missionaries in Deputation work. They needed rest, and there were only twenty-six Sundays available for visiting Churches. He hoped they would find their furlough a joyful and refreshing time of health and strength.

Mr. H. G. Dann, Pastor of the Church at Derby Road, Croydon, speaking on Rom. x. 14, dwelt on the four "Hows," first answered by the Son of God in order to their being answered by us. How shall they call? How shall they believe? How shall they hear? How shall they preach? Our answer was only the working out of the Divine answer, which clothes the missionary purpose with certainty. How shall they preach *except they be sent?* May the inspired question come home to all hearts that there may be deeper devotion to this great and glorious work.

Mr. R. Robinson, Pastor of the Chadwell Street Church, felt the joy and inspiration of being present "at a gathering like this," and commented on Heb. xi. 8. Abraham's going forth, not knowing whither he went, would have been folly but for the call of God, and faith. We needed more of the "recklessness of faith," and our great concern was not so much the "whither," the issue, but the Divine Call. Our business was to listen for that. This emphasised our entire dependence upon God, the glad possibility of what God may accomplish through us, and the call for prayer and watchfulness, watching the guiding hand of God.

Mr. David Morling again expressed his grateful appreciation for the kind words and earnest prayers of real friends, and, in a highly interesting and vigorous address, went on to describe the relative positions of Madras, Sendamangalam, and the Kolli Hills, the large extent of our field and the number of its towns and villages. He gave cogent reasons for the recent extension of the Namakal Field: (1) To put Sendamangalam in a better centre, making work far more convenient; (2) To provide a new centre, the *town* of Namakal, which was the centre of roads, of influence, and of trade, and the centre of the most interesting part of our Namakal Field, viz., the Western Extension, in which there is so much of spiritual interest, and where people are pressing into the Kingdom. The town of Namakal was needing and deserving the very best we could give it. Mr. Morling then described the moral and religious condition of the people, giving graphic illustrations from his own experience of them.—Speaking of the work, he said that religious instruction was given in the schools every day for one or one and a half hours, and in this way the Gospel was brought to the homes of a class of people whom it was exceedingly difficult to reach otherwise. The work of colportage was passed in review. In some years our colporteurs sell or distribute six or seven thousand Bibles and Portions and other books, and tens of thousands of tracts. The more material side of the work of the past years was briefly referred to. Thirty pieces of land had been purchased and twenty-five buildings erected, the latest of which were the Hostel and the Day School in Sendamangalam. Having no foreman, the superintendence of this work had involved tremendous labour. Forceful illustrations, amusing and pathetic, were given of the way in which our preachers deal with interrupters and objectors in our aggressive open-air preaching. They were men of consecration and real ability. "I have often thanked God with my heart and soul for men who could put the Gospel, the way of salvation, before the people with such extreme simplicity and beauty." The need and value of the Boarding School for our preachers' children, and for the training of our future preachers, teachers, and Biblewomen was shown. Our workers must be home-grown. Since this was The Strict Baptist Mission, its teaching must be distinction if we would have our preaching distinctive.

An incident was skilfully employed as a plea for a *Girls'* Hostel. Some young girls had asked to be taken to the Hostel, but of course had to be told that it was only for boys, when Mr. Morling added, " I hope after I have been to England to be able to put up a Hostel for Girls, and then I shall be able to take you."

Dealing with " Results," concerning which he could say nothing during his last furlough, Mr. Morling said there were now many inquirers, and in Western Namakal there was such a spirit of enthusiasm that he had had to start Inquirers' Classes. It was assuring to hear what care is taken in regard to accepting converts for baptism, and it was a joy to learn that since New Year's morning thirty-three persons had been baptized, one of whom was one of his own children. There were now three Churches—viz., in Sendamangalam, Kakkaveri, and Tidumal. Notwithstanding the poverty of the people, which was illustrated, they have been doing what they could—they not only gave the land for a school or chapel and the materials for the building, but put up the building themselves—on condition that we gave them a preacher. Graphic instances were given of the changed lives these converts were living. Mr. Morling's concluding words, which were greeted with signs of hearty appreciation, were retrospective and prospective. " We laboured on for fifteen or sixteen years with very little result, and now we have three Churches. The prospect is bright, and Namakal, the centre of this new movement, has a glorious future and needs and deserves our best."

Mr. Hutchinson, requested by the President, said that a new book had been written by Mr. and Mrs. Morling, describing the pioneer work of the past seventeen years, which he hoped would be published early in May. It was worthy of the denomination, and he bespoke for it such a welcome as the audience had given to its authors.

Mr. Chisnall emphasised the need of the Girls' Boarding School, and pleaded for help, sympathy and prayer.

The Vice-President closed the meeting with prayer.

The collection was announced as £96 0s. 2d.

Prayer Calendar Notes for May.

1ST.—Pursawalkam Biblewoman. This neighbourhood has been worked for many years, and many women know the Gospel story; the great need is conversion.

4TH.—All workers come in to Valavanthi to-day for the monthly meeting around the table of the Lord. They need encouragement to go back to their lonely stations to-morrow.

10TH.—The Puliyampetti Biblewoman has many hard paths to climb, and there is little response to the Gospel. She needs grace to keep the message ever new day by day.

13TH.—The school at Ayanapuram is the oldest in the Madras villages. Scripture teaching has been blessed in the past in spite of Ayanapuram being a " hard " place. May fruit to the Scripture teaching be more abundant.

14TH.—The Namakal Biblewoman's work lies largely amongst the proud caste people of the town. Pray that she may be able to use every opportunity for witnessing to the Lord Jesus.

17TH.—Erumaipetti school has dwindled lately. There is now a new teacher, who is trying to build up the work again. Pray for him.

18TH.—Lord's Day service at Elur. There are only two Christian families here, but the non-caste people are friendly. Pray that they may come to hear the Word.

22ND.—The people in and around Kurangunadi have been hindered by the backsliding of Simon and the influence of Brahmins. The preacher needs grace to continue day by day preaching the Word.

25TH.—Choolai school is composed entirely of caste children. Though it is more difficult for them boldly to confess Christ, yet we should pray for conversions, if it is His will.

E. A. WATTS.

Reviews.

Timothy Richard of China. By W. E. SOOTHILL, M.A. 12s. 6d. Seeley, Service & Co.

TIMOTHY RICHARD, known in China as Li Timotai, was a statesman as well as a pioneer missionary, and his influence in the Government and in educational and social work can hardly be estimated. Mr. Soothill's very able and interesting biography will, however, enable any reader to form a clear idea of the remarkable life and work which made the name of Li Timotai " known and respected " throughout China. Whether, as Mr. Soothill hints, his name will stand second only to Morrison's, is a question which perhaps depends for its answer on the particular point of view from which Richard's and the other honoured names on the roll of China's great missionaries are viewed. However that may be, this is not only a very sympathetic biography, but one which views its subject and his work from all sides, enabling the reader to form his own estimate, as far as may be, of a life lived for China nearly fifty years. The book contains many good photographs.

Missions as I Saw Them. By Mrs. THOMAS BUTLER. 6s. Seeley, Service & Co.

MRS. BUTLER and her husband formed part of a deputation appointed by the United Methodist Church in 1921 to visit their mission stations in China and Africa. Mrs. Butler writes with ease and facility, and the book is happily and largely descriptive, and gives a bird's-eye view of the work carried on by her Mission. Concerning the work in Wenchow, she says : " We were very deeply impressed by the careful and strict examination through which all the candidates have to pass before being accepted as members, and the long probation in which they have to prove themselves sincere and earnest in their desire to become Christians." Many interesting pictures, Chinese and African, adorn the book.

Announcements.

Thank You.—Mr. Chisnall asks us to acknowledge the sum of 10s. for the S.B.M. from an anonymous friend, the postmark of whose letter is " Plaistow, April 12th."

The Strict Baptist Mission Holiday Camp, 1924, will be held (D.V.) from **Saturday, August 2nd, to Saturday, August 9th.** It is expected that the place of the Camp will be within easy range of London. Please reserve the dates. Full details next month.

The Council of the S.B.M. has appointed MR. A. VINE, 7, RECTORY GROVE, CLAPHAM, S.W.4, as MISSION HERALD SECRETARY. He has very kindly undertaken the work of distributing THE HERALD, and Mr. Chisnall is very grateful for the relief which this arrangement will afford him. All applications for THE HERALD should in future be sent to Mr. Vine.

The Ladies' Zenana Auxiliary Gift Week for the Biblewomen's Fund will be held (D.V.) from May 4th to 11th. L.Z.A. Secretaries and other friends are asked to forward gifts to Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1.

* * * * * *

READY EARLY IN MAY.

Pioneering on the Cauvery

By DAVID MORLING.

A Record of Pioneer Missionary Work North of the River Cauvery during the past seventeen years and of Divine blessing attending it.

Published by Messrs. MARSHALL BROTHERS, LTD., 2, Crane Court, Fleet Street, E.C. 4 for THE STRICT BAPTIST MISSION.

Price 1/6 and 2/6

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have asked our Missionary, Mr. Morling, to write to you this month, and I am sure you will be pleased to have him writing to you direct, especially those of you in the country, who may not see and hear him yet. I asked him to write about a missionary hero, and this is what he says :—

What is the sign of the Mohammedan religion? Perhaps you have not heard. What is it for Hinduism? Well, you know what many reckon to be the sign of Christianity—the cross. The star and crescent represent Mohammedanism, but the moon and stars are seen generally in fair weather, not in the storm. A fakir, or religious ascetic, calmly sitting on a cheetah skin and looking with both eyes at the tip of his nose (!), truly represents Hinduism and the Hindu's placid and selfish life. But a cross always stands for self-sacrifice and heroism. So in Christianity we expect to have real heroes, men and women, valiant for their religion. British military people say that the folk of S. India have no valour, no "backbone," so they never trouble to station any of our British soldiers south of Madras. Yet many of our Christians there are men and women of great courage.

Many years ago a man named Narayanan read a tiny book showing unclean and ferocious animals living in a man's heart. He read also in the book about Christ, Who could change his bad dispositions, so he began to pray that Christ would turn out the rat of thievishness, the lion of anger, and make him a good man. Eventually he was baptized in Sendamangalam. Then troubles began. The rich landowner of Narayanan's village called him up, insulted him, threatened and coaxed him. Everyone began to persecute and ridicule him. But Narayanan stood firm. They burned his house down, threatened to take away his little property, and made it almost impossible for him to earn a living in those parts; yet he would not give in. If he had chosen he could have left that part of the country, returned to the south, and lived there without any trouble. But he determined to live near his relatives and tell them about Christ. That was real courage.

About that time he came to the Mission House in Sendamangalam and asked the missionary to let him be a Christian colporteur. We gave him some books, which he took from village to village and sold to the heathen. He soon returned for more, and from that day he remained a faithful and successful worker in our Mission. On many occasions, far away from any of our Mission stations, many miles from any other Christian, he would take his stand in some big market, arrange his little array of books, and there QUITE ALONE give his humble but fearless witness to Jesus Christ. Sometimes ruffians have set upon him, torn up his tracts and flung the books in his face. Quite uncomplainingly he bore the loss of his books, bore the cowardly insult (very hard for a caste man) they heaped on him, and then passed on to the next town, only to return to the scene of the insult soon after. I think you will agree Narayanan was a brave man. Another time I want to tell you about the very brave but terribly lonely death that he died. D. MORLING.

Don't you think Narayanan's courage in confessing Christ and working for Him is an example to some of us? Have all those of you who love Christ confessed Him in the way He has bidden; and if so, are you doing anything to serve Him? Or are you waiting for something to do which will be pleasant, easy and safe? This wasn't Narayanan's way.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from March 11th to April 10th, 1924.

General Fund.

	£	s.	d.
Wandsworth, West Hill S.S.	2	2	0
Brighton, Prarthana Sabha, Envelope	1	8	6
Birthday Fund	1	7	6
Boxes and Donations	11	13	0
Tottenham, Ebenezer S.S.	1	8	1
Lymm, S.S. Class, etc.	3	5	0
Somersham, Envelope	1	1	7
Clapham, Courland Grove S.S.		6	11
Birthday Box		5	8
Mrs. Watts	2	0	0
Mr. A. W. Thrower Mission Study Circle, for Support of Sembian School	12	0	0
Warboys, Env.	7	15	0
Homerton Row, Env.	2	5	0
Walworth, Victory Place	1	1	9
Croydon, Derby Rd. Y.P.S.		5	0
Over	2	12	0
Envelope	3	8	6
Miss G. Ekins (box)		15	0
Literature		3	2
Yelling		12	0
Literature		5	11
St. Neots	2	10	0
S.S.	5	6	0
Bible Class	4	5	0
Boxes	2	17	9
Potton (Beds)	2	12	1½
Envelopes		1	6
S.S.		17	11
Mrs. White (box)		3	0½
Reports		1	10
Literature		2	5
Walthamstow, Envelopes		14	0
Oundle, Envs.		10	0
Chadwell St., Mr. G. Ridley Bd. Vol.		4	0
Gravesend, Env.		15	6
Mayford, S.S., Env.		15	0
High Wycombe, Miss Olive Rogers' Birthday Thankoffering, Feb. 7		1	0
Haworth, Hall Green, Envelope		16	6
West Ham Tabernacle, Envelope	3	5	0
Boxes	13	17	11
Saffron Walden, London Road, Envelopes		10	0
S.S.		5	0
Y.W.B.C.		7	1½
Y.M.B.C.		5	10½
Mr. Wemmant		7	10
Reports		1	2
Margate, Env.		5	0
Envelopes		13	6
Remembrance	5	0	0
Mrs. Austen		3	6
Over, Reports		2	0
Croydon, Salem S.S.		7	3
Ilford, S.S.		10	4
Walton-on-Naze, S.S.		14	0
Envelope		9	1
Bethersden, Mrs. Jane T. Adams	1	13	0
North Finchley, S.S.	1	4	0
Envelope		2	6
Horley, Env.	1	1	0
Brentford, S.S.	3	16	7
Brighton, Ebenezer S.S.	5	5	8
Hounslow, S.S.	3	2	6
Raunds	1	13	6
Hastings, Ebenezer	2	9	9
Tabernacle	3	3	0
Dorking, Lantern Lecture	2	3	6
Watford Tabernacle, Envelope	1	12	6
Tollington Park	2	12	0
Erith	2	0	0
Meopham		2	0
Guildford, Profit on Sale of Home-made Marmalade	2	4	0
Walsall, Midland Rd., S.S.	6	6	8
Boxes	4	10	2
Bilston S.S.		13	3
Donations		11	0
PERSONAL—			
Anon. 537		12	6
X.Y.Z.	1	16	6
G.E.W.	5	0	0
Mrs. S. B. Caplin	1	0	0
Miss Ada Fitzgibbon	12	6	
Sale of Photos		4	10
Cambridge, Birthday Gift, Feb. 15		5	0
E. D., Thankoffering		2	6
G.S., Envelope		10	0
MISCELLANEOUS—			
2½ per cent. Con. Stock (£451 7s. 5d.)	2	16	5
2½ per cent. Con. Stock (£39 1s. 11d.)		4	10
	£167	11	5

Herald Fund.

	£	s.	d.
Brighton, Prarthana Sabha	3	4	6
Ilford		7	6
Watford Tabernacle		12	0
Epsom, Salem S.S.		2	6
Margate		2	0
St. Neots		15	0
Potton (Beds)		5	0
Dunstable		3	0
Sale		10	0
Saffron Walden		5	6
Margate, Miss Wickens		15	7
Over, Reports		18	0
North Finchley, S.S.		3	6
Fulham		14	0
Hastings, Tabernacle	1	17	0
Otley		13	0
Meopham	1	0	0
Tottenham		12	0
Walthamstow		10	0
Lessness Heath		9	0
PERSONAL—			
Mrs. V. P. Bright		1	6
Mrs. Tree		7	6
Mrs. Fricker		3	0
	£14	11	1

Pension Fund.

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

Ladies' Zenana Auxiliary.

Money received from March 10th to April 9th, 1924.

	£	s.	d.
Lewisham, For B.W. Salary	4	0	0
Mrs. Withers (Canada)	12	5	
	£4	12	5

Notices.

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

ALL COMMUNICATIONS for the HERALD should be sent to the Editor (**S. Hutchinson**), S.B.M. HERALD, **193 Westmount Road, Eltham, S.E. 9,** by the 10th of each month.

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 85, The Avenue, Ealing, W.5,** from whom COLLECTING BOXES may be obtained.

ALL APPLICATIONS for HERALDS and REPORTS must be sent to **Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4.**

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. XXIII. *New Series, No. 210.* **June, 1924**

The Strict Baptist Mission HERALD.

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



A MADRAS RECKLA.

Price One Penny

Of the Secretary, W. CHISNALL, 85 The Avenue, Ealing, W. 13.

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.

Young Men's Holiday Camp

DATE.—From **August 2nd** to **August 9th, 1924.**

PLACE.—Heston Farm, near Osterley Park, Middlesex. (By kind permission of MR. A. J. ROBBINS).

The Site of the Camp is an ideal, rural spot. There are facilities for Cricket, Tennis and Swimming. The Camp will afford a unique opportunity for an enjoyable week in the country, providing **Healthy Exercise, Good Company, Spiritual Fellowship** and **Missionary Study. YOUNG MEN CORDIALLY INVITED.**

CAMP LEADER.—MISSIONARY D. MORLING.

TERMS.—For the whole week, 24/-. For each separate day, 4/-.

Please apply early to W. A. KIMBER,
98, Tressillian Road, Brockley, S.E. 4.

NOW READY.

Pioneering on the Cauvery

By DAVID MORLING.

A Record of Pioneer Missionary Work North of the River Cauvery during the past seventeen years and of Divine blessing attending it. The book contains a sketch map and several original photographs taken on the spot.

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Price 1/6 and 2/6

The Strict Baptist Mission HERALD.

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

VOL. XXIII.] JUNE, 1924. [*New Series*, No. 210

CURRENT NOTES.



R. MORLING'S book "Pioneering on the Cauvery" is now ready, and should be purchased by all who are interested in missionary work in India, especially pioneer work. The book gives a concise and interesting account of gracious leading, strenuous and patient labour and Divine blessing, and contains much incidental and interesting information concerning the people. It is a rehearsal of the Lord's dealings.

* * * * * *

We remind all who are interested in the work in the Namakal Field (a thousand square miles and a thousand villages) that there are now three little Churches in that Field, viz., in Sendamangalam, Kakkaveri and Tidumal. These will be found marked in the sketch-map in "Pioneering on the Cauvery." We commend these infant Churches, shining as little lights in the surrounding dense darkness, to the prayers of our readers.

* * * * * *

Those who were present at the Welcome Meeting will remember Mr. Morling's hint as to the serious need of a *Girls'* Hostel. We hope the hint has not been lost sight of, but that it will germinate and bear fruit. It might be the subject of petitions in Missionary Prayer Meetings.

* * * * * *

We are now able to give full information concerning the 1924 Holiday Camp for young men, and we advise all who wish to attend it to make immediate application. Those who attended the 1922 and 1923 Camps will need no urging.

Our Foreign Field.

The News of the Month.

MADRAS.—At a service in Sembiyam I was gratified to meet about a dozen young fellows who formerly were pupils in our school. They are now engaged in cotton mills or railway workshops. They make no profession of Christianity, but they attend the evening services at Sembiyam. They are able to read, and at my request they read aloud a passage from the New Testament during the service. Their previous knowledge of Scripture greatly helped them to understand the message about the "Narrow Gate."

In visiting one of our members who had not attended service for a considerable period, it was gratifying to hear her quiet declaration, "I am ready to go when He calls." Until late in life this woman was an idolater. Her present age is said to be eighty.

The great festival of the "sixty-three" gods has just been celebrated in Madras. For two days parties of gaily-dressed women and children thronged the streets leading to Mylapore. The festival greatly reduced the attendance at our schools. I noticed booths erected in Chintadripet, Egmore and Pursawalkam, where free drinks of rice water, butter-milk and coffee were distributed to those on their way to the temple. The provision of such refreshment is a means of securing spiritual merit. Frequently it is done in fulfilment of a vow. A person in sickness or trouble will vow to give worshippers free refreshment if the gods will now deliver from trouble.

On the first Saturday in April we held our annual Ingathering Festival at Vepery. Members and friends brought a goodly variety of gifts. There was a happy spirit in the meeting, and the Church funds were liberally helped by the sale of the gifts. E. A. BOOTH.

SENDAMANGALAM.—Changing over.—We welcomed Mr. and Mrs. Brand back to the Kollis on Saturday, March 15th, and after a few days spent in handing over the details of the work in the Kolli Field, we were able to relieve Mr. and Mrs. Morling in the Sendamangalam Field on Saturday, March 22nd. We bade them and the three children farewell on the following Tuesday.

Smallpox.—Almost our first responsibility on taking charge here was the isolation and nursing of two cases of smallpox amongst the boarding boys. Although one boy died, we are thankful to say that the other boy has made a good recovery, and the precautions taken have been blessed to the prevention of the spread of the disease amongst the other boys.

Water Scarcity.—The monsoon failure has caused the wells to go dry, and great difficulty is being experienced in obtaining water. Our own well, which has not been exhausted before, is available for about two hours only in the morning to provide some drinking water; all other water for washing, the boarding school, and other purposes has to be limited to the amount coolies can bring on their heads from a distance of over half a mile.

Well-digging.—In handing over charge, Mr. Morling remarked that I

should have to follow Isaac's example and dig wells. The wells at Tuttikulam, Elur, Erumaipetti, and Kakkaveri are dry, so that we are having to get them deepened, while the wells on the compound here are being examined with a view to having deep borings made. L. WATTS.

Our Arrival on the Kolli Hills.

OUR journey to India was pleasant and invigorating. From this description one day and night must be excepted, during which we passed through the severest storm that it has been my lot yet to experience. For the rest of the way we were favoured with perfect sailing weather, and the time passed very quickly until one morning, as the dawn came up, our engines stopped, the anchor dropped, and we looked over the deck rail at Colombo. Immediately a group of Indians swarmed up the side, and before we realised it we were talking in the familiar Tamil tongue once more.

Two nights and a day sped by in the train, and then a long jutka journey by road to Sendamangalam, where we spent a day in re-arranging our baggage for the journey up the hills, and in converse with our good friends Mr. and Mrs. Morling.

Our first meeting with hill men was at the foot of the hills early on Saturday morning, March 15th. Some forty coolies were waiting to convey us and our luggage to the top of the hills. Hearty greetings were exchanged, and on the way up the steep mountain path we told each other our experiences—ours in England and theirs on the Kolli Hills during our absence. Of course, their first inquiries were about the children, and they entered keenly into our account of every detail of the arrangements made for looking after them in England.

At the summit of the climb, Mr. and Mrs. Watts were waiting to welcome us, having kindly brought a basket of provisions to refresh us on the way. When we came to the last hill's top before arriving at the Mission House, we found a crowd of Mission workers and hill men with presents of fruit and flowers. They had built a booth of greenery, and in this we sat and received their welcome addresses. We had not anticipated anything of this sort, as the hill people are not used to demonstrations of such a character. When we started out for the last lap to the Mission House, we were preceded by drummers and a trumpeter blowing strident blasts on a curled trumpet five feet long! Once inside the house, we had scarcely sat down when a loud explosion rent the air. I feared someone's gun had burst, but it was only congratulatory fireworks! Scon the place was swarming with large crowds of hill women, who had come to welcome Mrs. Brand. We could not help being gratified by the evident expressions of pleasure at our return.

We have scarcely had time yet to unpack our goods and settle in. But we have been to the out-stations, and have had a good look at the work and the workers and Christians. We feel very thankful to our friends Mr. and Mrs. Watts for their careful work here during the past year, and for the good success that has attended their efforts. They have had many difficulties in a new and complicated task, and we feel sure that after-days will reveal that God's blessing has abundantly rested upon their year on the Kolli Hills.

J. M. BRAND.

DEAR FRIENDS,—It is with feelings of deep gratitude that once again I write to you from our little mountain home. In looking back over the past year, we see indeed much cause for praise and thankfulness, and our hearts

A Strange Collection

are full of sweet memories of fellowship and communion with dear ones who are serving Him in the Homeland. It was encouraging to witness the progress of mission work in our Churches, especially among our L.Z.A. friends. I was not able to visit many places, but happy times were spent at Mount Zion (St. John's Wood), Guildford, Greenwich, Mount Zion (Chadwell Street), Hounslow, Chelmsford, Cambridge, Southall, Stockley, Walthamstow, Leyton, Fulham, Croydon, Ilford, Richmond, West Ham, Bethnal Green, Brighton, Tring, and Ipswich. In all these places we felt the warmth of true enthusiasm for the Lord's work, and we feel many new friendships have been formed.

Our welcome home to the Kollis was more hearty than we had expected, and our feeling of greatest thankfulness to-day is that with renewed health and strength we are once more honoured with permission to settle down and work among these dear people, who, though so rough and low, have yet a warm place for us in their hearts. We found many improvements and comforts in our little home, and we want to express our appreciation of the way Mr. and Mrs. Watts have held the fort in our absence. Through many trials and difficulties they have worked on, and we pray that some day for them and for us there may be a rich harvest.

E. C. BRAND.

Ingathering Meeting.

ON Saturday, April 5th, a good number of people met in Vepery Chapel for the Ingathering Meeting. A large variety of gifts were brought, including cooking utensils, wearing apparel, and even live stock were making their presence known—viz., ducks, fowls and pigeons. At three o'clock the auction started, and by five o'clock everything had been sold. Some articles, such as brass work, fetched more than double the original price. There were also some rupee notes put up for sale, and, to my surprise, there was keen bidding for these. Eventually they were purchased at the rate of 2 Rs. 2 ans. for one rupee, and a silver rupee coin fetched no less than 3 Rs. 8 ans. Probably it would not appeal to people in general to pay 3s. 6d. for 1s.!

Many amusing incidents occurred during the auction. Once the auctioneer's ultra-business-like attitude caused him to fall into a trap. An article was rapidly mounting up, and he was joyously shouting out the price, when all of a sudden down it came—someone had bid the wrong way. The auctioneer hastily covered his error amidst a good deal of amusement.

As the goods were finally purchased, those which could be conveniently thrown were thus sent to their owners; even the poultry were sent flying over the heads of the people to be caught by the purchasers. An Indian auction certainly has its humorous side.

The financial result of this Ingathering Meeting amounted to 160 Rs., which, I understand, compared with previous years, is very satisfactory.

My desire above everything, and in this I echo the prayer of all those interested in the work of God, is that the outcome of the work carried on in the Master's Name may be an ingathering of precious souls into the kingdom of our Lord Jesus Christ.

E. M. BETTS.

Wandering Sheep.

THE vast forests and rocky, uncultivable tracks on the Kolli Hills provide a scanty subsistence for the cattle and sheep belonging to the people. But they must live, and therefore they are allowed to roam all over the hills in search of food. Cattle may be seen high up on the mountain

ridges, clambering amidst the rocks in search of tufts of grass growing in the crevices. In spite of the watchfulness of the cowherds, the bells that are tied round the animals' necks, and the animals' own instinct for returning home, it is not surprising that very frequently they get lost. As one travels about the hills one's attention is frequently attracted by the fearful stench to the decaying carcase of an animal that was lost, or the activities of the vultures may be seen in the distance.

Palestine is a hilly country, and it must have been conditions such as these that are the basis of those beautiful references to lost and straying sheep that we find in the Gospels. Our Lord's parables and inferences have their teaching for men, and certainly amongst the Christians on these hills may be seen the likeness of sheep. During the past year we have had to report that boys have run away from the boarding school, Jacob's wife has left him and returned home, others have gone off to tea estates, and so on. These are wandering sheep. The wild rugged nature of the hills, the more independent life of the people, who are their own masters very largely, and the careless, perhaps unintentionally selfish habits of the people make it difficult for those who become Christians immediately to recognise the bonds that should unite them one to the other. Church life and fellowship is in a very immature stage. We have to remember that it is the influence of generations of Christian parentage that makes the fellowship of the Church a real thing to us. Not only so, but even amongst ourselves there are many who feel that they could get on very much better if they could live the Christian life alone and not bother about, or be bothered by others. It is not surprising, therefore, in first generation Christians to find that they fail to keep together. As a flock of sheep may be scattered over a very wide area, each seeking for itself without thought of the other sheep, so these young Christians are actuated by selfish rather than altruistic motives.

It is always so in the beginning of things; the team instinct does not develop in children until they are getting into the teens. The early Christians evidently showed similar tendencies to division and selfishness, or the Apostles would not have had cause for the oft-repeated injunction to " look not every man on his own things, but every man also on the things of others." So that this tendency to wander, though distressing at the time, should not discourage. Indeed, we have every cause for encouragement. The Son of Man " shall set the *sheep* on His right hand, but the *goats* on the left." In our Lord's parables it is always the wandering *sheep* that the shepherd seeks and saves.* We are thankful that they are sheep, for if they are such, then " they shall never perish," but though they are " as sheep going astray," they shall return unto the Shepherd and Bishop of their souls. L. WATTS.

* The New Testament does not use the term " sheep " in any case to indicate those who are finally lost; the straying sheep are always found, because the Lord says " I know My sheep."

Peace and Turmoil.

OWING to some unwise words spoken, there has been trouble at Sembiyam between the Christians and the non-Christians. The words rankled, leaving a feeling of bitterness which developed into a quarrel. With the hope of clearing up the matter, I told our preacher at Sembiyam to make it widely known in the village that I was coming on

Sunday evening. On the same afternoon he went to the houses of all concerned and invited them to meet me.

A good congregation gathered for the evening service, as our Christians from the surrounding villages had come to cheer their brethren and sisters in Sembiyam. The singing of the lyrics was most hearty, and the volume of sound let the neighbourhood know that the Christians had assembled for worship. Earnest addresses were delivered, exhorting the disciples to be patient and courageous, to be ready to endure trouble for the sake of the Name, and to seek victory through prayer. Addresses, prayer, reading and singing were all calculated to put fresh heart into the disciples of Sembiyam, and the sympathetic presence of other disciples greatly cheered them.

Although we rather expected disturbance at this meeting, we had an unusually quiet time for an hour. Then loud, discordant voices, coming nearer and nearer until a great crowd reached the door of the building, changed the whole atmosphere, which suddenly became charged with unrest and disquiet. Various men went out to try and quieten the folk, but all their efforts were in vain. It was no longer possible for the preacher to continue, nor was the congregation able to pay heed to the speaker. We joined in a song of victory, and with the Benediction the meeting closed.

Then I went out to interview the heathen people, who were making such a noise. I invited them to come inside and sit down and quietly talk things over. They declined to enter the building. A great number of voices, each trying to make itself heard above the others, made it impossible to make out what was being said. So, immediately on emerging from the temple of peace, I found myself in the midst of uproar and confusion.

Presently, by getting into close touch with some who were leaders, we were able to make out their complaints. When they found that I definitely dissociated myself from unkind and provoking terms which had been used about them, they became quieter. I assured them of my sympathy, and my willingness to do anything I could to put things right, if they would bring to my notice any definite grievance. The visit and interview cleared the atmosphere, and the way is prepared for dealing hopefully with the situation.

ERNEST A. BOOTH.

Stars and Lamps.

IT was the feast of Kar-the-ki, and little Flower was so happy and excited. Kar-the-ki was the time of lamps and fireworks, and all the fun would commence in the evening when darkness was coming on. Flower's mother had been making cakes all day—sweet, brown greasy cakes. Her father had bought new pots and pans to cook their food in. There were new baskets and brooms in the home. The floor had been swept and plastered over with mud, and there were wonderful chalk designs drawn all over the floor, and in front of the house, with yellow flowers arranged in various patterns. Her father had brought home some fireworks and rockets, too, and dozens of little earthen lamps, which were to be placed in rows or in groups before the house, and lit when it became dark.

Far away on a hill-top was a great lamp tended by the Hindu priests. Later on in the night Flower's family were going there with offerings of oil and butter and *ghee*. There would be hundreds of other people there with offerings too, and the priests would pour all the offerings of butter and oil and *ghee* into the great lamp, so that it burned all night. Then they would sit,

and watch, and worship, till the gods sent a shower of rain which would extinguish the great lamp. When the rain came the people would go home rejoicing, saying that the gods had accepted their offerings and they were to have a year of plenty. If the rain failed to come, or to extinguish the lamp, it was a sign that the gods were angry, and famine would visit the land.

" Oh ! how I wish it would get dark ! " said little Flower, as she ran home from school, thinking of the cakes, and the lamps, and the fireworks. She had been taught in school that day of how God made the earth and sun and moon and stars, but she was too excited to remember that now. Very soon evening came on; the sun went down behind the trees, leaving a red glow like a great fire in the sky. "Ah, ah ! it is a good sign; the rain will come to-night," said Flower's father. The red glow faded, quickly grey twilight came and went, and then it was dark except for the stars. The little earthen lamps were lit and arranged before the house—some in niches in the wall, some on squares and triangles, others in rows on either side of the front door. Flower danced and clapped her hands with joy as her father went in to fetch the fireworks.

Bang ! bang ! went the crackers, and now and then a big rocket shot up into the sky, and Flower looked up to watch it with her hands over her ears. It lasted only for a second; there was a flash of fire, a few sparks, and then darkness again. With her little face upturned to the sky Flower saw the stars, which did not go out. She kept on looking up even after the last rocket had dropped. The teacher at school had told her that God made the stars. " They must be God's lamps," thought little Flower.

The Kar-the-ki lamps flickered and went out one by one, and no rain came. The fireworks had all died out, but God's lamps burned steadily and brightly all through the nights and all through the years. " Why is it? " asked little Flower, and something in her own heart made answer. " Because the gods of the Kar-the-ki lamps are false, but God Who made the stars is the only true God." Still looking up, she saw five bright star lamps that formed a cross in the sky—the stars of the Southern Cross. She remembered that Jesus died on the cross to save sinners, and she believed it and loved Him for it. And so on Kar-the-ki night God lit a lamp in little Flower's heart, and that light was to burn all through her life—it showed her the way to Jesus and heaven.

WINIFRED BOOTH.

A Promising Inquirer.

EARLY in November a youth from Tirupuli came to see me. He is about eighteen years old, and his name is Velayutham. He is a Kolli Hill lad, but when he was very young his parents went to work on a tea estate in Ceylon, and he has spent most of his life there. He went to school, and studied up to the fourth standard. About two years ago his parents died, and he came back to live with some relatives in Tirupuli. At the present time he is supporting himself by teaching the village munsiff to read and write. This man has recently been appointed, and it is necessary for him, as headman of the nadu, to be able to read and write reports.

The workers at Puliyampetti found this lad out, and specially worked and prayed for him. As he has had the mind-quickening influence of some years at school, he was able to grasp in a far different way to the unlettered hill-man the truths concerning salvation. He came to me to talk about these things, and though his conception of salvation is very, very crude, yet I felt glad that good seed had been sown in his heart.

"Of Thine Own have we given Thee"

It is an extremely rare occurrence to find an inquirer on these hills who can read, so that it was with great joy that I was able to give Velayutham a New Testament to take away with him. One or two texts were marked and explained, and he went back to his village. Some days after, on my way to Puliyampetti, I came across him sitting by a stream reading his Testament. He also came to Puliyampetti on the Sunday, when we had another conversation together. In view of the great need for Christian workers in this field, and the fact that workers from the plains find it so difficult to acclimatise here, the prayer naturally springs from us that this youth may be one of the Lord's workmen amongst his own people. Our petitions at the throne of God's grace are therefore the more earnest that Velayutham may be truly converted and prove himself a vessel meet for the Master's use. L. WATTS.

How a Chicken Preached a Sermon.

A PLUMP brown hen clucked and scratched in an Indian courtyard. Seven little fluffy yellow chicks were hers, and she was full of a mother's care. "Cluck, cluck, cluck," she cried, scratching the hard earth floor, and picking up broken grains of rice and dropping them again for her babies to find. "Cheep, cheep, cheep," said the balls of yellow fluff, peeping from under her warm brown wings, and tumbling over one another in order to do as she told them. A kind old man stood in the doorway, watching them for a long time. The sun rose higher and higher, and was now peeping over the roof of the house into the courtyard. Shafts of bright sunshine darted into the yard, and as mother-hen scratched the earth floor the dust became atoms of gold as it rose in the air.

"Mary," called the kind old man to his grandchild in the room behind him, "come and see my chicks; they have all come out and are so pretty. Come quickly." Mary came quickly at her grandfather's call, and stood holding his hand tightly as she watched the gambols of the chicks. They were so pretty, and she wanted to hug each one as they cheeped and ran around their mother, but she was just a little afraid of the brown hen. And then a strange thing happened—one little yellow chick ran out from under its mother's wing, and stood with outstretched wing and twittering beak right in the middle of the courtyard. Its weak little legs trembled as it stood there, but, lifting up its twittering beak, it looked straight at Mary and her grandfather. Like an arrow from heaven came a thought which pierced the heart of the old grandfather. It seemed to him that the little yellow chick was speaking, and this is what it said: "Your chicks! *All your* chicks! Who gave you these chicks and everything you possess but God? And you do not think of giving to Him. *All* your chicks! Which one of us is the Lord's portion?" The grandfather hastily brought a silken cord and tied it around the leg of the little chick that brought him the thought. "This one shall be the Lord's portion," he said.

A month or two went by, the little chicks became big ones, and the thought in the heart of the grandfather grew too. He told it to all his friends and fellow-Christians, and in their hearts planted a desire to give to God. They decided that on a certain day they would all bring gifts to the chapel and lovingly give them to God. And this was the first of our ingathering services at Madras. The gifts were many and varied. There were fruits and vegetables, cakes and sweets, brass vessels and cloths, lamps, and cups and saucers, and there was also the chicken with a silken cord around its leg, which preached a sermon to the heart of the old grandfather. WINIFRED BOOTH.

A Sunday at Sirunellikombai.

IT was recently my privilege to spend a Sunday amongst the people of this village, who are earnestly inquiring about the Christian way. Bible-woman Rutnam and I were lodging in the Public Works Department Bungalow at Sedapalayam, about two miles away from Sirunellikombai. On the previous day we had discovered that it was not possible for a vehicle of any sort to go between the two villages except by a very roundabout way. On a former visit our bullock bundy had managed to cover the ground, though I had a feeling at the time that we were trespassing. Since then the farmer had sown his fields and blocked up the gaps with prickly pear cactus, and neither man nor beast can penetrate that. The only course remaining to us was to walk. Accordingly we rose early, and started before the sun had been up long enough to make that exercise unpleasant.

The first part of the way lay along a river bed, which was then quite dry. On leaving that we crossed a stretch of sand, which brought us to the bund of a large tank. Here also there was no water, so we were able to make a bee-line across the bed of the tank to a narrow lane which led us to the village.

Our little schoolroom stands out prominently on some rising ground just on the outskirts of the village. As we approached we saw the people were already assembling, but what surprised me was that all the women had baskets with them. I afterwards found out the reason for this. Service commenced soon after our arrival. The men sat on the sanded floor on one side, and the children in the middle, and after a great deal of persuasion a few of the women were induced to come in and sit down on the opposite side. The others sat about outside, and as the building is quite open that was no detriment to their hearing. The preacher took his stand at one end of the building and gave out a lyric, in the singing of which the children joined heartily if not very harmoniously. I was pleased to find they had learned to sing as well as they had, for the school had only been opened three months previously, and till then they had no notion of singing Christian lyrics.

Prayer, the reading of Scripture, and the singing of another lyric followed. Then, as the preacher rose to speak, all the women picked up their baskets and filed off. I wondered what was happening, but had to wait till the end of the service for an explanation. The rest of the congregation listened attentively to a simple discourse based on the parable of the Prodigal Son. This is a story which always appeals to an Indian audience, and this one was no exception. The singing of another lyric and the Benediction brought the meeting to a close, and then I began to make inquiries. We had arranged to hold a special meeting for the women after the usual service, but where were they? The men said, " They have gone to work." Only the day before the women had told me they would all be at home for the next three days. It was the time of the cholam harvest, and the women of the villages are glad of the opportunity to bring a little grist to the mill. At the best of times they make a precarious living, and are always ready to seize any work that will bring in even a day's food. But this morning the overseer had not come to set them to work, so the men went to fetch them back.

Reader, are you shocked at this disregard of the Sabbath? Remember, these poor women have none of them made a profession of Christianity. They have left off worshipping idols, and are groping towards the Light, but they have as yet only very faint ideas of Christian walk and practice. All their lives have been lived in heathenism : it is only recently that they have come

to know that there is a better way. How, then, should they know many of the things with which we have been familiar since our earliest days? They have much to learn, and the privilege of teaching them is ours.

After a few minutes the men returned, and to my joy the women followed them. At a hint from the preacher, all the men disappeared, and then the women freely came inside and sat down. They are too shy to do this when the men are present. Three Biblewomen were present, and each gave an address. The first told briefly how God made the world and our first parents, and showed how sin had brought ruin upon us. The second told of the coming of the Saviour and His wonderful birth and sinless life, and the third spoke of His sacrificial death, His resurrection and expected return. Opportunity was taken to point out the need for keeping the Lord's Day holy.

For nearly two hours those women sat and listened as the way of salvation was portrayed. I had not intended the meeting to last nearly as long as that, and was agreeably surprised to find the women willing to listen to the end. Village women are not blessed with very strong powers of concentration, and half an hour is generally as much as they will give to the consideration of one subject.

We closed as we had opened, with a lyric and prayer, and the women dispersed to their homes. By this time we were quite ready for lunch, so our little company of mission workers met again, and sat down on the floor picnic fashion to refresh ourselves. Afterwards we spent a little time conversing, and singing Tamil lyrics and translations of English hymns—old favourites like "We sing of the realms of the blest" and "When I survey the wondrous cross." A short season of prayer concluded our fellowship, and we parted, each to resume again the work of his or her respective sphere.

November 17th, 1923. RUTH APPLEBY.

Idol Worship.

THERE are two great sects in Hinduism, Saivites and Vaishnavites. The former worship Siva and the latter Vishnu. Siva is the "great god," the terrible one whom people fear; Vishnu is the benign god, who has many incarnations. Devotees of Siva smear sacred ash in horizontal lines on their foreheads and bodies. Worshippers of Vishnu wear the mark of the trident. Both sects worship idols.

It is worth noting the teaching of Hindus themselves regarding idol worship, which fills so large a place in their religion. It is claimed by Hindus that all worshippers do not approach the idol in the same spirit, and that it is regarded as having different values to different types of men.

A Saivite Catechism of recognised authority divides men into four different classes, and gives the following four different conceptions held by these various types :—

(1) To the lowest class the idol is the god, and those who belong to it are unable to conceive of the god apart from the idol.

(2) The second class of men regard the idol as an embodiment of the deity, who has taken that shape to manifest himself to the worshipper.

(3) The third class attribute the presence of the deity in the idol to, or make it conditional on, the invocation of the worshipper, by means of which the idol becomes the abode of the deity.

(4) To the fourth class the idol serves as a mere reminder of the deity, who is spirit, and does not dwell in stones hewn by men, but must be worshipped in spirit.

Whilst accepting the above as a fair statement of Hindu views regarding idol worship, it must be said that the vast majority of the folk with whom we come in contact belong to the class to whom the idol is the god.

The fourth class is composed mainly of those who have accepted the teachings of Western science, a great number of whom have lost all faith in Hinduism, and have not yet found anchorage in any other religion. Agnosticism and materialism are rapidly gaining headway among such men.

ERNEST A. BOOTH.

Keeping the Light Burning.

AS we made our way to Koluttur one Sunday afternoon our eyes were refreshed by the beautiful green of the young rice plants, the tender shoots of which carpeted the fields on either side. A pleasing feature of the Sunday School at Koluttur is the presence of a number of young men, who, although far beyond school-going age, attend regularly and learn the lesson with the other pupils. Only personal influence could achieve such a result, and their presence is a tribute to the influence of the headmaster.

At the close of the lesson I notified that I would hold a Gospel meeting in the school at 5 p.m., and the pupils made this known. Meanwhile, accompanied by the teacher, I visited the houses of all the Christians in the village. When we began work in Koluttur there was not a single Christian. We are thankful that there are several now. In visiting them I urged them each to bear their witness among their own people.

The teacher at Koluttur carries on a night school, at the close of which he conducts worship each day, to which all are invited. This is a great help to the Christians in the village. It encourages them to let their light shine.

When the time came for the Gospel meeting, I was pleased to find that nearly a score of adults, in addition to the senior pupils, had gathered in the school. They listened well to an address on " Seeking the Kingdom of God."

The whole tone of the work at Koluttur is distinctly hopeful. We have reason to praise God for the blessing He has bestowed on our work there. Let us praise Him also for the harvest that will yet be gathered.

E. A. BOOTH.

THE CHILDREN'S CORNER (*continued from page* 95).

One Friday noon he came to me at headquarters for some instructions, and very early next morning, even before cockcrowing, he set off back to his station, ten miles distant. That day he made the final arrangements for completing his share in the building work, and in the evening left everything very proper and in order. The next morning, as I was conducting service in Sendamangalam, an urgent messenger came to say that Narayanan was lying in front of his house very ill. Two brethren at once hastened to the scene, and there found the old hero lying lifeless on the earthen floor of the little porch. Around was a vulgar crowd grinning and chatting, but not one had come near to bring the dying man his pillow, or to raise his head or to offer a drop of water. On the other hand, two persons had already slinked round the back door and stolen the old man's money.

Our two friends then tried hard to get a cart to bring away the body, but everyone refused. In the end they commandeered the service of a carter who was driving through the place, and at an exorbitant price brought the remains to headquarters. Narayanan was the first to be buried in our new cemetery, where we erected a rough stone bearing his initials and the date of his departure.

D. MORLING.

* * * * * *

I think you will see from the story of this brave Indian Christian how dangerous it often is in India for a Hindu, and especially a caste man, to confess Christ and to serve Him. For us in this country and in these days there is no danger; yet so many who are trusting in Christ are not obeying His command and following Him " wholly."

Missionary work which, under God's blessing, produces such Christians as this deserves all the support and prayer we can give it. What are you doing to help?

Your affectionate, UNCLE JOHN.

Our Home Churches.

Prayer Subjects for June.

Week Beginning—

SUNDAY, 1ST.—Let us pray for the young fellows who attend the evening services at Sembiyam, Madras.

SUNDAY, 8TH.—For the work of our Colporteurs that Divine blessing may attend the sale and distribution of Bibles, Portions and Tracts.

SUNDAY, 15TH.—For Velayutham, that the enquirer may prove to be, or may become, a possessor of the grace of God (see page 89).

SUNDAY, 22ND.—For little "Flower," that she may be kept by God's grace and grow in it (see page 88).

SUNDAY, 29TH.—For Mr. Morling's book, that it may have wide circulation and stimulate the missionary spirit in many of our people.

Prayer Calendar Notes for June.

1ST.—Chintadripet Anglo-Indian Church. A small church and a congregation of very poor Anglo-Indians. Self-supporting financially, but interdependent with us on the grace of God through prayer.

5TH.—Mission Workers' Bible Study Classes. All the workers will meet in Sendamangalam to-day for the one occasion in the month on which they are able to study the Word together.

7TH.—Ayanapuram School. Paramanantham and Devanesan are seals to the teaching of Scripture in this place. Pray that there may be many more.

8TH.—Kakkaveri. A Church was formed here in March this year. The members are few and simple, but earnest in faith. Pray that their number may be increased and their testimony bright.

9TH.—Olaipalayam Biblewoman. One of the new stations in the Namakal Field. In addition to the house-to-house visitation, the Biblewoman pays special attention to teaching the new Christian women in Tidumal.

10TH.—Vettambadi School. This school is well attended and has two teachers. See note on page 37 of 1923 HERALD volume.

12TH.—Koyembedu Biblewoman. The work amongst the women of four non-caste quarters needs much patience and prayer, as the women are very ignorant.

E. A. WATTS.

Announcements.

Preliminary Notice.—The Annual Meeting will be held on OCTOBER 28TH, and will be a **Valedictory Meeting** in view of the departure of **Mr. W. A. Kimber** for India.

"**Pioneering on the Cauvery.**"—Mr. Morling's book is now ready, and may be obtained of Messrs. Marshall Brothers, 2, Crane Court, Fleet Street, E.C.4. Price: paper boards, 1s. 6d.; cloth, 2s. 6d.

Holiday Camp, 1924.—We draw attention to the advertisement on our cover of the Camp to be held the first week in August. We are expecting a large attendance of young men, and early application should be made to Mr. W. A. Kimber.

THANK YOU.—Our Secretary, Mr. Chisnall, asks us to acknowledge the following amounts received for the Strict Baptist Mission, for which we thank the anonymous donors:—"A Wellwisher" (Postmark, "Haywards Heath, May 9th"), 20s.; "For Jesus' Sake," 10s.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—First and foremost I have to acknowledge receipt of two very well-written letters from Stanley Reynolds and Aubrey Groves, of the Junior Christian Band at "Bethesda,' Ipswich, who wish to be my "nephews" and to belong to the Corner. You are very welcome, Aubrey and Stanley; and I am very pleased to hear how active you and your Band are on behalf of the boys and girls of India; but will you remember that they are not "black." I am afraid many people think that Indians are negroes and as black as ebony. This is a great mistake, as you will see if you read Mr. Morling's new book, "Pioneering on the Cauvery." They are brown, and many of them are of a *very light* brown colour. Since Aubrey tells me that this page is read to the Band, I hope you will all remember and never call the people of India "black"—or "niggers," as some people do. Don't forget, Stanley, that blind Chang's courage was the courage of faith—the faith which is the gift of God.

Will Miss Reeder, who has kindly forwarded these two letters, accept my thanks for acting on behalf of the Corner, and for the letter she is going to write. I trust the Band will be very successful not only in working for the Strict Baptist Mission, but in its members' working for God from love to the Lord Jesus Christ as their Saviour. While they are learning about India's need of the Gospel, may they be led by the Holy Spirit to realise that they, too, need it just as much—that is, the salvation which Jesus procured by His death on the cross. I trust some of them *do* love the Lord Jesus already, and are working in the Band for His sake.

I have asked Mr. Morling to finish his story of our Strict Baptist Mission hero, brave old Narayanan, and now you will hear how he died as a Christian martyr—that is, he died as a witness for God's Truth and as a servant of Christ.

* * * * * *

Last month I said I would tell you about brave Narayanan's end—that is the end of his earthly life, which really meant the beginning of a glorious service.

We have a station west of Sendamangalam called Elur (pronounced Yerlōor). It is far from the main roads, a long way from the police, and in such an awkward position that Government officials do not care to go there. The result is the people are very disorderly and lawless. When I was camping there once they came and threatened to fire our tents if we did not at once leave the neighbourhood. Then Biblewoman Kirubai (Grace) was discovered to have become suddenly raving mad. When we examined her we found a big ugly wound on her head, which showed there had been foul play. Elur station then became empty, without any worker.

At that time we had just started digging the foundations for building, in Elur, a prayer house and preacher's house. I called up Narayanan and told him about the wicked behaviour of the Elur people, and asked if he was willing to go there and erect the building. He immediately and eagerly accepted the invitation, and without even going home to get his cooking vessels, he set off to bear the torch of God's truth in that dark, benighted place.

Narayanan's post was particularly difficult, for most of the people where he now lived belonged to his old heathen caste. They were very angry with him for breaking his caste and "falling into the Christian Way." Often they would laugh and scoff at him, but he bore their insults with great patience and courage for Christ his Saviour's sake. Moreover, he was all alone, without wife or relative to cook his food, without any Christian friend within miles to give him a word of encouragement. Still he was very successful. His prudence, courage and honesty made the people respect him, though many hated him Often he would say to me, "Ah, they do not know. If they knew they would not act so. *Only he who has tasted knows the sweetness of the honey-comb.*"

(*Continued on page* 93.)

LIST OF SUBSCRIPTIONS, &c.,

Received from April 11th to May 12th, 1924.

General Fund.

	£	s.	d.
Notting Hill Gate ...	3	15	0
Wood Green, Dovecote S.S.	7	17	3
Ramsgate, Env.	1	10	0
Tring, Ebenezer ...		7	9
Clapham, Courland Grove S.S.		7	3
Guildford, O.B.C. ...		10	0
Manor Park, S.S. ...		13	5
Qtly. Subs.		7	6
Bethnal Green, Env.	1	0	0
West Ham, Tabernacle, for Worker on Kolli Hills	21	0	0
Brentford, Master Hedley Fromow, from Sale of Woodwork		8	6
Miss L. Fromow, Farthing Box of Girls' 7th Class		4	0
Berkhamsted Com.	2	12	0
Croydon, Derby Rd., Anon.	1	0	0
B.C. Box	1	1	4½
Royton, Coll. and Boxes ...	8	1	0
Waldringfield		18	0
Greenwich, Devonshire Rd., S.S. Birthday Box		12	6
Staines, S.S.	1	6	6
Lewisham, Env.	1	15	0
S.S.	3	2	0
Ipswich, Bethesda, Envelope		12	0
Reports		10	0
Mr. W. Sparrow...		10	0
Wood Green, Dovecote S.S., Collected by Boys & Girls on Cards	4	0	5
Tadworth, Env.		12	6
Norwich, Orford Hill, S.S. & B.C.	1	19	3
Fulham, Ebenezer S.S.	2	2	0
Clapham, Courland Grove S.S.		1	10
Birthday Box		14	1
Hounslow, Mrs. Walker (box)		2	2¾
PERSONAL—			
Mrs. Fenwick	3	3	0
Mrs. Sharples, Evington (box)		10	6
Miss Hodsden		4	6
E.S.K.	1	1	0
Miss S. Hart		10	0
Mr. J. G. Wild ...	1	0	0
A little help for the Mission		10	0
Birthday Gift, April 13th	1	0	0
For Jesus' Sake ...		10	0
R.F., Sale of Home-made Cocoanut Ice		15	0
X.Y.Z., Girls' Hostel, Sendamangalam..	2	6	0
S.X., ditto	1	0	0
Wellwisher		10	0
Mr. & Mrs. Galley		10	0
MISCELLANEOUS—			
Welcome Meetings, Afternoon	32	19	2
Evening	63	1	0
Profit on Tea ...	3	14	6
Add. Amt. sent	5	0	0
Deposit Interest ...	4	9	5
Sale of Literature, P.P.C., etc.	1	6	6
	£193	13	11½

Herald Fund.

	£	s.	d.
Hounslow		3	6
Guildford, O.B.C., Reports	2	4	0
Manor Park		10	5
Woolwich		5	0
Bermondsey, Lynton Rd., Mr. J. B. Collin ...	10	0	0
Ipswich, Bethesda...	1	16	6
Norwich, Orford Hill		5	0
PERSONAL—			
Mrs. Gyles		3	0
	£15	7	0

ERRATA.

In May Issue, Margate, Reho both, should read :—

Herald Fund—			
Heralds		13	7
Miss Wickens Heralds		2	0
Miss C. A. Fordham		2	0
General Fund—			
Envelope Coll.		13	6
Remembrance	5	0	0
Mrs. Austen (box)		3	6
Miss C. A. Fordham (Env.)		5	0

Ladies' Zenana Auxiliary.

Money received from April 10 to May 9, 1924.

Coll. at Welcome Mtg. to Mrs. Morling ...	10	16	0
W. Ham Women's Mtg.	14	6	
Watford, Y.W.B.C. ...	1	16	4
	£13	6	10

Notices.

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

ALL COMMUNICATIONS for the HERALD should be sent to the Editor (**S. Hutchinson**), S.B.M. HERALD, **193 Westmount Road, Eltham, S.E. 9,** by the 10th of each month.

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 85, The Avenue, Ealing, W.13,** from whom COLLECTING BOXES may be obtained.

ALL APPLICATIONS for HERALDS and REPORTS must be sent to **Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4.**

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. XXIII. *New Series, No. 211.* **July, 1924**

The Strict Baptist Mission HERALD.

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



THE VALAVANTHI DISPENSARY, KOLLI HILLS.
(See article on page 105).

Price One Penny

Of the Secretary, W. CHISNALL, 85 The Avenue, Ealing, W. 13.

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The Strict Baptist Mission.

Young Men's Holiday and Mission Study Camp

DATE.—From **August 2nd** to **August 9th, 1924.**

PLACE.—**Heston Farm, near Osterley Park, Middlesex.** (By kind permission of MR. A. J. ROBBINS). The site of the Camp is an ideal, rural spot. There are facilities for Cricket, Tennis and Swimming. The Camp will afford a unique opportunity for an enjoyable week in the country, providing **Healthy Exercise, Good Company, Spiritual Fellowship** and **Missionary Study. Young Men Cordially Invited.**

CAMP LEADER.—MISSIONARY D. MORLING, of Sendamangalam, South India.

OBJECT.—To Study the Bible and Missionary work in India and other lands.

CAMPERS' APPLICATION.—Applications from intending Campers must be received by Mr. W. A. Kimber, 98, Tressillian Road, Brockley, S.E. 4, not later than July 12th. Each applicant for Camp accommodation 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 2nd to the 5th August only. Whole-timers and part-timers will all be welcomed.

ALL EVENING MEETINGS at the Camp will commence at 7 p.m.; and **Visitors** (ladies and gentlemen) will be heartily welcomed to these meetings.

VISITORS requiring meals must notify Mr. W. A. Kimber at Heston Farm, Middlesex, two days before their visit.

TERMS.—For the whole week, 24/-. For each separate day, 4/-.

GIFTS IN KIND will be gratefully received. Please communicate with Mr. W. A. Kimber, 98, Tressillian Road, Brockley, S.E. 4.

A SYLLABUS of the Week's Lectures and Conferences will be found on page 110.

The Strict Baptist Mission HERALD.

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

VOL. XXIII.] JULY, 1924. [*New Series*, No. 211

CURRENT NOTES.

WE draw particular attention to the request for prayer for our Indian Christians, although, probably, Mr. Brand's note, which so graphically expresses their need, is sufficient. The importance, both to the Christians and to our work in their villages, of strong faith in Christ when assailed so fearfully by the world, the flesh and the devil, can hardly be over-estimated; and for this it is our privilege to pray, remembering that they are not less our brethren in Christ because young in the faith and perhaps weak.

* * * * * *

Turning to more material things, which, nevertheless, are intimately connected with spiritual work, the extension of our area in the Western half of the Namakal Taluk necessarily involves considerable expenditure in land and buildings. We believe that our Lord has given us this large district to evangelise, and we should be unfaithful to His command and His leading if we did not go in to possess the land. And we believe, further, that He will incline the hearts of His people to furnish the necessary funds. At the last Council Meeting the deficit on our General Fund, the working fund of the Mission, was £326.

* * * * *

All who remember the plea of our Indian girls for a Hostel for themselves, so well presented at the Annual Meeting by Mr. Morling, will be glad to know that the Ladies' Zenana Auxiliary recognise the need, and are responding to the girls' eager appeal. The result is that when Mr. and Mrs. Morling return to Sendamangalam a Girls' Hostel and Boarding School will be started. We need hardly add that this will also involve further expenditure.

Our Foreign Field.

The News of the Month.

KOLLI HILLS.—My Preaching Plan.—One of the first things that I did upon our return to take up our duties on the Kolli Hills was to make a preaching plan for the village stations. According to this plan I visit and preach at Puliyampetti every alternate Sunday, and on the remaining Sundays I preach in the morning at Ariyur, and in the afternoon at Valavandi.

Old Stephen.—Some friends will remember old Stephen, through whom we were first led to open the station at Puliyampetti. From being a promising enquirer, he went back into heathenism open and unashamed. Now I am thankful to say he once more seeks the company of Christians, and recently came to a service where he heard the Gospel simply proclaimed. He visits the Christian teacher daily, and often asks for the Bible to be read to him. Also he has given up his drinking habits All of which encourages us to hope and pray for greater things

The Rescue.—One Sunday recently, after morning service was over and most folk were resting in their houses, loud cries for help reached our Dispensary Compounder. He is a sturdy young man, and at once ran in the direction of the cries. Soon he saw several men dragging another man into the jungle. On approaching them he saw that the man was bleeding profusely from a gaping wound in the forehead, and was now unconscious. In a moment he saw that the men were dragging their victim into the jungle to finish off the barbarous work they had begun. When they saw the Compounder coming, one of the assailants called out, " If you come near, we'll serve you the same as we've served him ! " Nothing daunted, the young man went near and succeeded in worrying them and hindering them from their purpose for a few minutes. Meanwhile, other of our Christians had heard the noise and came running up. Seeing these approach, the ruffians made off, leaving two murderous choppers in the hands of the rescuers. When I reached the spot, the victim was sitting up, and conscious, but was unable to walk. Our young Christian men picked him up, getting their nice Sunday clothes smeared with his gore and dirt, and carried him up to our Dispensary, where he was treated and sent down to the plains where he lived. We are proud of the way our young Christians behaved in this affair.

Dispensary Work.—The Mission Dispensary supplies a very great need amongst the hill people. As time goes by they are resorting to it in larger numbers. To-day the register shows that 2,173 new cases have been treated already since January 1st (up to May 12th), without counting the daily attendances of those who come a second and third time and more for further treatment. But bare figures fail to convey any idea of the amount of human suffering and wretchedness that we are enabled to relieve at the Dispensary. It is a wonderful privilege to watch the faces of the patients, and to see how the expression changes from day to day. Some are brought in very ill, and their countenances are eloquent of agony, and sometimes of despair. Kindness and treatment work wonders, and the poor face that had been drawn and

strained is relieved and happy. One feels it an honour to be associated with such a work. Then there is the opportunity afforded of proclaiming the Evangel, and large numbers of hill people are reached with the Gospel who would otherwise never hear it

Industrial Work.—We find, after a year's experience, that it is a hopeless task to attempt to teach the carpenter's craft to young men who have no knowledge at all of reading or writing. So we now make it a condition of entering the carpenters' class that the applicant shall at least be able to read and write a little. Weekly examinations are held on Saturdays, and by this means we are able to form an opinion of the progress made by the students. Solomon is the most promising pupil so far. He has made very creditable progress during the year. The other hill boy students are Aaron, Daniel and Jacob.

Training Class.—On Tuesday and Thursday evenings we hold classes for the two young hill Christians who, we hope, will become Mission workers. Here again noticeable improvement is to be recorded. Both students have a good working acquaintance with the Bible, and are able to express the truths of the Christian religion more or less clearly. They show real keenness to become proficient in their work, and their Bible study is pursued in the evenings with zest and, we trust, with profit. Our aim is to produce, with God's help, Christian workers from amongst the hill people, who shall evangelise their own folk.

May 12th, 1924. J. M. BRAND.

The Earth Bringeth Forth Fruit.

IT is impossible to be long on the Kolli Hills without noticing the great fertility of the soil and the number of different crops of grain, fruit and other produce of the earth. Except for one or two of the driest months of the year, the whole of the population of the hills is occupied in harvesting one crop or sowing another. It has been interesting to enumerate the various kinds of grain, fruit, trees, and other things that are grown.

Of grains the principal is, of course, rice. Most of this is grown in the wet, swampy lands. Each valley is most carefully levelled and terraced so that the water that runs down into it shall spread over the widest possible area. The ground is divided into innumerable sections, each bounded by an earth wall so that the water runs into each one and is let out on the lower side by a small opening. These are really fields of mud two feet deep at least (as one finds out when the pony misses his footing on the narrow paths between the fields), but just the proper soil for the rice plant. These fields of more or less stagnant water are undoubtedly the breeding places of the deadly malarial mosquito, but it would be impossible to drain them. There is also a dry-ground rice grown, but not very largely.

Other grains have mostly to be grouped under the common English term millet, but really there are very many kinds of different small grain, such as *samai*, *ragi*, five or six varieties of *tinnai*, and *varagu*. These grains are considered low-class food by many plains-people, but they are very nourishing, and form the staple food of the hill folk. They have a regular programme of crops, and as soon as the ground is cleared of one, another variety of seed is sown. Maize and wheat are also fairly extensively grown.

There is a very large variety of leguminous plants, such as beans, peas and pulse. The beans are mostly of the dwarf French bean type, and are not picked green, as we eat them, but are allowed to ripen. Flax, mustard and the

castor oil plant are grown, all three being sown in the same field with *ragi*. The full-grown plants being of various heights, the ground is used to the utmost to produce crops of four, and even six different things at the same time. The tobacco plant also has its season. Coffee, chillies, coriander, fenugreek and pepper are also cultivated.

Of fruit there is a splendid variety. Kolli Hill plantains are the best kind of plantain known by any of the S.B. Missionaries, and the Annual Conference is not complete without a large bunch of them. They can be obtained all the year round. Innumerable headloads of sweet and bitter oranges, limes, pine-apples, guavas, citron and jack fruit are taken in their seasons to the markets at the foot of the hills; and lemons, pomegranate and passion fruit are also grown.

The sago palm is fairly common, and forms the principal reserve for food in case of failure of other crops. Pumpkins and sweet potatoes are the most commonly-grown vegetables.

There are great varieties of trees. Many of these are useful for building and general carpentry work, and the industrial school is constantly drawing its supplies from these trees. In the vast forests, reserved by Government, there are trees, creepers, shrubs, ferns, mosses far too numerous to mention. The valuable sandal-wood tree is grown largely, and the protection and registration of these forms the principal work of the forest officers. In parts there are small forests of bamboos.

There is practically no occupation on the hills other than agriculture, and except for the few indigent folk, who will be found in every community, practically everyone is a landowner.

Yet, in spite of the bounty of the Lord seen all round them and enjoyed by them, the people know not God. They are not mindful of His benefits, but are most aptly described by the Holy Spirit Himself in Phil iii. 19. "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Nevertheless, we rejoice in proclaiming a Saviour Who is able to change these vile bodies, that they "may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things unto Himself."

L. WATTS.

Sunset Glory.

THERE are grey days sometimes, when the sun is hidden behind a curtain of cloud. The hours are long, and work seems profitless. At eventide there is a cloud-bank dark and lowering in the west. But even as we watch the grey turns to purple, and the purple to deepest blue. There are streaks of rose and amber, followed by a crimson flush, and then a glow as of fire lighting the whole sky. For behind the darkest cloud there is still the glory of the sun. There are grey days, too, in life. We had one yesterday—till sunset time, and then we saw the glory of God.

Arrangements had somehow become upset—I had intended to meet Bible-woman Sarah and visit with her in Periamet, but having been delayed in starting, Sarah and I missed each other at our usual meeting place. I looked up and down the road hoping that every woman who passed was Sarah—but she came not. Then a familiar figure appeared in sight. It was Biblewoman Arseervathum, whose work that day lay in another direction, and whom I had not expected to see here. She explained that owing to a noisy funeral ceremony in her district she had not been able to get a hearing. She was, therefore, on her way to Karakai Cheri, another of her districts.

And so I accompanied her—little thinking that the Lord had turned our steps into another path to show us a wonder of His grace.

As we picked our way through the garbage of one of the lanes in that neighbourhood, we came upon three women sitting before a hut. They called us, and we sat down at once to talk with them. They sat in a row, so I will name them ONE, TWO and THREE. ONE was the most talkative, and had the first word.

" She wants to fall into your religion," she said, pointing at TWO. " Yes," echoed THREE, who was small and old, and very prim, " She wants to fall into your religion. She tells us this all the time."

We looked enquiringly at TWO. She was old, too, the oldest of the three, there was a dreamy look on her face, and her hands were quietly folded on her lap. And then she told us—

" I have been looking for you to come again," she said. " Do you remember coming here about a month ago, when you found a crowd of people sitting there? " (pointing to an open space a little way off). " I was there in the crowd, and listened to what you and this *Amma* said. I had heard about your religion before; but that day as I listened I wanted so much to know the Lord Jesus that you were speaking about. I thought about Him all that evening, and at night I tried to ask Him something, and since then I am all the time asking Him something."

" Do you pray to Him every day? " we asked.

" Oh, no! " interrupted ONE, " she does not know about that, how should *she* know! "

" No, no," echoed THREE, " how can *she* know! "

" Yes," said TWO, with quiet dignity, " I do not know. I do not pray, I only speak to Him."

" What do you say to Him? " we asked.

" I just look up to Him," she said, lifting her eyes to the sky, " and I say, ' Lord Jesus, look on me.' Yes, that is all I say every day, ' Lord Jesus, look on me.' But He knows what I mean."

Looking into that quiet old face, and hearing that child-like testimony, we were touched to the depths of our hearts. She had travelled so far on life's journey—such an unsatisfying journey!—she would soon lay her burden down and close her tired eyes. She was not afraid to die, she told us simply, because she thought God would take her to His heaven. Her child-like faith had gripped the Father's hand

For a long, long time we sat and talked to her. Her two old friends sat there, too, and listened patiently. We asked her to come to service on Sunday morning, and she said she would do so.

" Do not think that you must have fine clothes to come to service," we said.

" No, no, He does not look at my clothes, but at my heart," was the surprising reply. She was travelling quickly to her City of Refuge. We turned to THREE. " Will you come to service with your friend? " we said.

" *She* will never come," exclaimed ONE.

" No, I will never come," echoed THREE.

" Why not? " we said

" Because she wants a big funeral and many drums, and plenty of flowers when she dies," explained ONE.

THREE nodded her head in assent

Two spoke again: "You will not see the flowers or hear the drums, sister; so what does it matter?" she said. "It is the soul that lives—Yes, it is the soul that lives, and I am looking to Him. Yes, I am looking to Him"—once again lifting her dim eyes to the sky with a look of peace upon her face.

We left her there with her two old friends. There was a wonder and a hush upon our spirits, and we wanted to get away to a quiet place to praise and pray.

WINIFRED BOOTH.

A Pen Picture.

I AM sitting this evening in a favourite spot, commanding one of the prettiest views I have seen on the plains of India. My vantage point is a little hill composed largely of huge boulders of rock. In the crevices, wherever there is a little earth, the hardy prickly pear cactus has taken hold. All around is a wide panorama of hills and plains, and it occurred to me that you might like to see it, so I will do my best to draw a pen picture of the scene.

Most prominent in the picture, and bounding the view on the east, is the Kolli Hill range. From here the hills look wonderful. We see them all day long under varying aspects. In the morning the sun rises over them and sometimes gives us very beautiful colour effects. During the early part of the day the contour of the hills is not very clearly defined, but after the sun has passed the zenith, gradually the various spurs and peaks begin to appear. The most beautiful views are a short time before sunset. Then the trees and shrubs and boulders on the lower slopes stand out in such marked relief that they seem to be only about half a mile away instead of five miles.

Sometimes just as the sun sinks behind our horizon we get most wonderful colour effects: blue and green, pink and gold, mauve and purple, all blend together in exquisite harmony, especially when there are light fleecy clouds just over the hills. A few evenings ago there were storm clouds coming over, and the setting sun lighted them up, so that they appeared a deep ultramarine blue. The hills themselves take on most beautiful shades too, so that we often feel that we want to call them "The Purple Mountains." Sometimes they appear a beautiful deep purple gradually fading and paling as the light goes. A few months ago we had a wonderful picture. The whole range from north to south looked like burnished copper. It only lasted a few minutes, but while it was present we stood and watched it, full of admiration and amazement. I have never seen anything like it before or since. Just now the hills are very bare owing to the lack of rain, and there have recently been extensive forest fires which have destroyed much timber.

Jutting out from the Kollis and partly bounding the view on the north is a little range ending in a prominent peak known as Naina Mulai, surmounted by a temple, which is a popular place of pilgrimage. This peak is a landmark for miles around, and the largest market in the district is held near its base. Behind these hills, away in the distance, can be seen peaks in other mountain ranges.

To the south and west the plains stretch away to the horizon, broken occasionally by an isolated rocky hill To the south-east there is one known as Talai Mulai—"head mountain." This is only a few miles from Erumaipetti, and its summit is crowned by a temple, which, like the one on Naina Mulai, is visited by crowds of people during one month of the year.

The little hill on which I am sitting borders on the large Sendamangalam tank, which, alas! is quite dry and bare. On the tank bund is a small rest-

house with stone pillars, looking very picturesque against the background of banyan trees. A little bit away to the left is the burning ground, and a tongue of flame darting upwards proclaims that some poor soul has left its earthly habitation. Beyond this is a gleam of white through the trees shows where the Mission buildings bear their silent testimony to the Gospel of Jesus Christ. Immediately behind me is the dwelling of a sanyasi (? holy man). It consists partly of a natural rocky cave in the side of a hill. This has been built around to form a very respectable little house. In front of it is a flourishing garden kept up by the labours of those who think that by this work they will acquire merit.

At the present time most of the fields are dry and bare: only where there is an irrigation well with a supply of water remaining, a patch of green can be seen. But I will try and tell you how it looks when there is not a shortage of water.

The two chief colours in the picture are blue and green—the deep intense blue of the tropical sky, reflected in all the pools of water, and the green of the foliage. Patches of very brilliant green show where the rice fields are: somewhat less bright are crops of other Indian grains. Interspersed amongst the fields and lanes are tall cocoanut and palmyra palms, giving the whole a typically Eastern aspect, while another Oriental touch is added by the bullocks working in the fields. All the farm work is done by these patient animals, and most of those used in this neighbourhood are white. There is a pretty irrigation well near here, surrounded by graceful cocoanut palms, and hour after hour the bullocks go backwards and forwards along their short track drawing water in a leathern bucket in the manner of hundreds of years ago. Elsewhere they are harnessed to the primitive plough, turning over the soil as it has been done for generations.

As daylight fades the labourers wend their way homewards, and there must be no dallying, for darkness comes quickly in this country, and then poisonous snakes and scorpions take their walks abroad. Here and there amongst the trees patches of brown thatch indicate the dwellings of the people. For a little while during the preparation and consumption of the evening meal there will be plenty of life and animation around these houses, but as darkness falls silence steals over the scene, and the labourer stretches his weary limbs and sleeps, knowing that he must be up with the dawn to resume his toil for "the bread that perishes."

R. APPLEBY.

Kolli Hill Medical Work.

MEDICAL work has proved of very great assistance to the preaching of the Gospel on the Kollis. It is an asset in all Mission work, but especially so in places where, apart from the Christian missionary, there is no medical aid to be had at all. Practically the only person on the Kollis who is turned to in case of sickness is the village *poochari*, who, because he can't very well say anything else, declares that the sickness is a visitation of the devil, and proceeds to exorcise it, for a consideration of course. Confidence has now been established in the efficacy of the medicines given in the Mission Dispensary, and many people come who would otherwise never listen to the Gospel; and we believe many people live who would otherwise die.

The Dispensary at Valavanthi is a substantially-built place, with a large room as general dispensary, a smaller room as an emergency ward for in-patients, and a store-room. Verandahs back and front make ample room for patients to

Medicine, the Handmaid of the Gospel

wait in. There is an Indian Christian surgeon in charge, who is entirely responsible for the conduct of the work done there. (*See the picture of the Valavanthi Dispensary on the front page*).

The provision of the annual returns to Government for 1923 enables the following figures to be given : — There were 4,694 separate patients. This figure is not the total attendance, but merely the number of separate patients. A large number of patients attend several times, so that the total attendances would be a considerably larger number. Of these patients 3,953 were Hindus, 16 were Mahommedans, the remainder being Christians and others.

The principal ailments treated were :—

Malaria	1,820
Digestive Disorders	954
Injuries	421
Skin Diseases	389
Diseases of the Nervous System	162
Diseases of the Nose...	154
Diseases of the Respiratory System	144
Minor Operations performed	240

It will be seen from this that malaria is the most serious medical problem of the Kolli Hills, and the bad name the hills have earned all over South India is abundantly warranted. Quinine is the most useful drug to employ in this fever, but unfortunately efficient prophylactic measures cannot be taken while the population grows half the grain needed for its consumption in the wet lands, which are the breeding places of the mosquito.

This medical work is made use of as a direct evangelistic agency, and not a few of the Christians and enquirers first heard of the Saviour through needing medical aid.

L. WATTS.

Ruth.

THE other day Ruth returned from her school in Salem. The man who carried her up the hillside, put her down a little way from our door. The demure little maiden came towards us, and looked up shyly into my face with her lovely dark eyes. She seemed to be remembering past days. She was quiet and reserved at first, but brightened up when we unpacked her box, and told us about the things they used at school. But it was after she was safely tucked into bed at night that her tongue was loosed, and through the dark we heard her sweet little voice telling us the names of her school-fellows and the verses they had learned, and then a short hymn got mixed up with it all, and we laughed to ourselves and thanked God He had spared the little one to us, and given her a bright and quick intellect. She loves running off to school here, and studying with the other children.

We still have the old tussels about dress, for Ruth does like to be finely dressed. She WILL put on her Sunday dress on Monday morning, and when she is told to take it off, her sweet, bright face changes into a thundercloud, and rebellion gleams from her expressive eyes. But Ruth has learned to say, " Sorry, mother," and when the storm has passed it is sweet to have her arms around me, and her " Nulla (good) Mama " gently spoken. Now her favourite English sentence is, " My name is Ruth Brand," said with the prettiest accent imaginable, and in thought we go back to the day when in very deed the Lord placed her a baby in our arms, and said to us, " Go, nurse, her for Me."

E. C. BRAND.

A Strong Plea for our Prayers at Home

The Hinge.

DR. JOHN MOTT says that " Everything vital to the Missionary enterprize hinges upon prayer." Our Indian agents need our constant prayers. They form the most important part of the whole of the Mission machinery at home or abroad. Apart from them neither the Home Council nor the missionary on the foreign field would be able to accomplish much. Many of them are in isolated stations, and find it difficult to make any headway against the anti-Christian forces amid which they live. In some instances they are the sole representatives of Christ in a village, and they suffer in various ways.

Working in a heathen atmosphere year after year without any manifest spiritual result, is liable to make even a good worker indifferent to spiritual issues, and work become a dull routine, devoid of heart or hope.

Our Indian Christians need our prayers. Many of them have been rescued from idolatry and superstition, and their relatives and friends are still idolaters. The power of the backward pull of habit and friendship is simply tremendous. These new disciples are fiercely tempted to compromise with evil, and to be silent about the one fact which spiritually separates them from heathen worship and custom.

The missionaries need your prayers. Much of our work is just steady plodding in the face of stolid indifference. Indian agents expect guidance and help from the missionary in every difficulty, spiritual, moral or temporal. Who is sufficient for these things? Without question the spiritual tone of the staff is largely governed by the spirituality or non-spirituality of the missionary. Constant giving out means spiritual impoverishment unless there is a greater intake. The missionary needs to guard and cultivate his devotional life which is in constant danger of being swamped by missionary routine activities. Anything you can do to help the missionary in the cultivation of his spiritual life is well worth while, in view of the tremendous difference this will make to the whole staff. But above and beyond all else, PLEASE PRAY FOR US.

It is in no perfunctory way that I ask friends at home to pray for India at this time. I doubt if any government in the world has to deal with a more difficult or delicate situation. A wrong move now may eventuate in widespread lawlessness or violent revolution. The depressed classes or " untouchables " number more than sixty millions. The outlook of this great body will be decided largely by the action of the Government of India in the near future. They have cause to mistrust a Brahmin government. They need and deserve the protection and help of the British Government. The bulk of Indian Christians have been drawn from the depressed classes.

If we desire to see a spiritual awakening in our Mission, the way to obtain it is to pray to the Lord of the harvest. Has the HINGE become rusty?

ERNEST A. BOOTH.

NOW READY.

Pioneering on the Cauvery

By DAVID MORLING.

A Record of Pioneer Missionary Work North of the River Cauvery during the past seventeen years and of Divine blessing attending it. The book contains a sketch map and several original photographs taken on the spot.

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Our Home Churches.

Prayer Subjects for July.

Week Beginning—

SUNDAY, 6TH.—Let us pray for the important work of teaching the Christian women in the West and North of our Namakal Field to read

SUNDAY, 13TH.—For the education of our Indian boys and teachers who, since they are to become the future leaders among their people, must be in our hands till they have passed the age of adolescence.

SUNDAY, 20TH.—For old Stephen, of Pulayampetti, Kolli Hills, that he may be brought right out into the light and boldly confess Christ before men (see page 100).

SUNDAY, 27TH.—For our Indian Christians; our Indian Helpers (Preachers, Teachers, Biblewomen and Colporteurs); and our Missionaries, that they may be richly endued with the Holy Spirit and receive the help and blessing they each peculiarly need in order to fruitful testimony and service (see page 108).

Prayer Calendar Notes for July.

JULY 3RD.—Moolakanni School. This is the one Mission station in the *nadu* of Tinnanoor. There are about twelve names on the school register.

JULY 6TH.—Thacker Lane Sunday School. Situated in a very thickly-populated part of the City of Madras, there are great opportunities.

JULY 7TH.—Kurangunadi Biblewoman. Pray that in the isolation of this hill station, with no Christian intercourse outside her home, she may find increasing strength in the Lord and His Word.

JULY 8TH.—Koyembedu School. A village school outside Madras. All non-caste children.

JULY 9TH.—Elur Biblewoman. Another isolated station, but the non-caste people are friendly.

JULY 10TH.—Olaipaliyam Preacher is the senior worker amongst the stations in the new field He needs daily grace in guiding the new Christians.

JULY 13TH.—Ariyur Services. Workers in Ariyur and Valappoor, together with David, a convert in Ariyur, meet for worship. L. WATTS.

Our Indian Christians.

IN reference to our suggestion above of prayer for our Indian Christians, the following quotation from a letter from Mr. J. M. Brand, dated May 12th, 1924, will enable petitioners to understand the need of our prayerful fellowship with them :—" I have been feeling recently how much sympathy we need with these poor warped temperaments. Here on these hills, as elsewhere, each individual Christian has his own separate and distinct fight, which is totally different from anyone else's. Their dreadful parentage, the fatal influence of a corrupted childhood, and their entire lack of self-discipline, may help to explain to us what can never be plain to *them*, viz., the storms of evil that sometimes sweep across their souls. A fit of black gloom, or perversity, or worse, will sometimes hold a poor soul in its grip, during which they are intensely miserable, but apparently quite helpless. How one realises the need, the absolute necessity, of living in daily and hourly touch with a Living Saviour, Who can and does dispel these evil influences."

Meetings.

Braintree, Salem.—On Sunday, May 18th, Strict Baptist Missionary services were held, when two helpful and inspiring sermons were preached by the Secretary, Mr. W. Chisnall, and collections taken for the S.B.M.

East London Spring Rally.—A very happy gathering met on Wednesday, May 21st, at West Ham Tabernacle, when friends from each of the East London Churches were assembled to give Mr. and Mrs. Morling a hearty reception. Our brother's record of the way in which God is working in the Sendamangalam and Namakal Fields was very cheering. Mrs. Morling kindly distributed interesting missionary books to eight scholars from five schools for essays on the Lantern Lecture " John Williams, of the South Sea Islands." Mr. Morling's book, " Pioneering on the Cauvery," was on sale after the meeting, twenty-four copies of which were sold, besides copies of Mrs. Booth's " Pictures from a Missionary's Album."—M. W. REED.

Livingstone College.—Commemoration Day was held on Saturday, May 31st, 1924, when a large number were present. The chair was taken by Sir W. J. Simpson, C.M.G., the well-known authority on Tropical Medicine and Hygiene, who bore testimony to the value of the training at Livingstone College to the Missionary both in regard to his own health and to his work among the people. Two missionaries, one from the Gilbert Islands and the other from Congo, also bore their own testimony from personal experience on their respective Mission fields of the value of the training they had received at the College. It is to be regretted that the finances of the College are causing considerable anxiety, about £500 being needed to balance the Cash Account. A pleasing feature of the proceedings was the handing of a cheque for £50 17s. 9d. to the Treasurer by the senior student on behalf of past and present students to help meet the cash deficit, " as a token of gratitude, esteem and good will to our Alma Mater." The College, to which the Strict Baptist Mission owes so much through our Missionaries, depends upon the fees of the students and the subscriptions of a few friends for its upkeep.

Announcements.

Preliminary Notice.—As already announced the **Annual Meeting**, which will be our public **farewell** to **Mr. W. A. Kimber**, will (D.V.) be held on **October 28th.** A Devotional Meeting will be held in the afternoon, when addresses will be given by our Sendamangalam Missionary, **Mr. D. Morling**, and one other speaker. In the evening he and **Mr. W. A. Kimber** will speak, and the Valedictory Address will be given by Mr. Kimber's Pastor, Mr. R. Robinson. Fuller particulars later.

The Holiday Camp, 1924.—We bespeak the careful attention of all who are able to attend the Camp this year to the advertisement on our cover. Careful attention to the instructions it contains will prevent confusion and save unnecessary labour. Application should be made as early as possible to Mr. Kimber.

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 26th.*

THE CHILDREN'S CORNER (*continued from page* 111).

the wigwam with his new father and mother. After returning to his own family, he did not forget the new relationship, but as Hassel had sent his parents presents from time to time, he also sent them regularly a share of his own yearly income.

Some of you older ones will perhaps think, and rightly, that Mr. Evans took the wiser course as well as the most courageous If he had not done so he would have been in constant fear as soon as Hassel's death became known to his relatives, and nothing, humanly speaking, could have saved him from death. Nevertheless, his act was as brave and Christian-like as it was wise, and it was the high courage of faith—faith to do what was right.

Your affectionate, UNCLE JOHN.

Strict Baptist Mission

YOUNG MEN'S HOLIDAY CAMP.

PROGRAMME.

SATURDAY, AUGUST 2nd.

4 p.m. Devotional Meeting.
7 p.m. Study Circle :—World-wide Survey of Harvest Field.

SUNDAY, AUGUST 3rd.

11.0 a.m. Special Sermon at Camp by Pastor F. GRIMWOOD.
Afternoon. Open Air Work.
6.30 p.m. Campers attend Zoar Chapel, Hounslow. Missionary Sermon by Pastor A. E. BROWN.
8.0 p.m. The Lord's Supper (Members of Strict Baptist Churches).

MONDAY, AUGUST 4th.

9.0 a.m. Bible Reading.
10.0 a.m. Study Circle :—Survey of Indian Mission Field.
7.0 p.m. Lecture :—The New Field—Its Geography, Peoples, Problems and Prospects, by Missionary D. MORLING.

TUESDAY, AUGUST 5th.

9.0 a.m. Bible Reading.
10.0 a.m. Study Circle :—Distinguishing Doctrines of Grace, an Incentive to Missionary Work.
7.0 p.m. Lecture :—The Presentation of the Gospel at Home and Abroad, by Pastor S. HUTCHINSON.

WEDNESDAY, AUGUST 6th.

9.0 a.m. Bible Reading.
10.0 a.m. Study Circle :—Pioneering on the Cauvery.
7.0 p m. Lecture :—A Camping Tour: all Aspects, by Missionary D. MORLING.

THURSDAY, AUGUST 7th.

9.0 a.m. Bible Reading.
10.0 a.m. Study Circle :—Strongholds of Satan: Our Weapons and Methods.
7.0 p.m. Addresses by Mr. W. A. KIMBER (Missionary-elect) and Pastor W. CHISNALL (Sec. S.B.M.)

FRIDAY, AUGUST 8th.

9.0 a.m. Bible Reading.
10.0 a.m. Study Circle :—How to Spread Mission Interest at Home.
7.0 p.m. Prayer, Praise and Testimony.

TRAINS 10 minute service) to OSTERLEY PARK, DISTRICT RAILWAY.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES, — I am wondering — wondering several things about you, although there are so few of you I have met except on paper, which isn't quite the same as meeting face to face. I am wondering how many of my young friends who read this Corner are lovers of the Lord Jesus, and trusting in Him as their Saviour. This comes before everything else. We cannot take a real and proper interest in Missionary work if we are not ourselves true disciples of the Lord Jesus Christ. Shall I tell you why? Because we can't be concerned about the salvation of others unless we are concerned about our own. How is it with you?

Then I am wondering how many who read the Corner, children or adults, are really, deeply interested in, and eagerly obeying, the Saviour's last command—for that's what Missionary work is—nothing less and nothing more. Read the Command, and think out what I say. It is true, as I have just said, that no one can be interested in saving others unless he himself is saved, but it is sadly true that we may be saved, and yet trouble very little about the salvation of others, especially of those we have never seen and who live thousands of miles away. Well, now, how about you, whether you are a Cornerite or not? If you love the Saviour, how are you obeying His last Command given just before He died for you?

And then, last of all, I am wondering how you Cornerites, and would-be Cornerites, are getting on with the Christmas Box things. O, you say, Christmas is six months ahead! Yes, but the date for sending in parcels is only *three* months ahead, and holidays will come in between now and then. Are you trying to break last year's record?

If you are not getting tired of heroes I will tell you of another one. A missionary to the Chippewayan Indians named Evans was one day out in a canoe shooting ducks with a young Indian who had become a Christian. (By the way, in what part of the world do the Chippewayan Indians live?) By some accident the missionary's gun went off and killed the Indian. You may try to imagine Mr. Evans's grief. But there was something else to be thought of and done — something which demanded bravery as great or greater than "going over the top." The dead Christian Indian's relatives were all heathen, one of whose cruel practises was to demand blood for blood, life for life. This Mr. Evans, of course, knew; but his sorrow and sense of responsibility was so great that he felt he must surrender himself to Hassel's relatives. In view of his probable death, he arranged all his private affairs and made arrangements for carrying on the Mission, and then had the pain of parting with his wife and daughters. I don't think any of us can imagine how painful that was to all of them. Then Mr. Evans set out all alone for the distant part of the country where the Chippeways lived.

When he reached the tribe and found the wigwam of Hassel's father, he sat down on the ground and told the story of the son's death, tears of sorrow trickling down his face. As soon as the men of the family heard it they grasped their tomahawks and drew their knives and cried out for the blood of this paleface who had killed their kinsman. There was "but a step between him and death," and this he had foreseen. But when the men were about to spring on him as he sat unresisting on the ground, there ran forward Hassel's old mother, who put both her hands on the missionary's head, and said, "He shall not die! There was no evil in his heart. He loved my son—he shall live, and shall be my son in the place of the one who is not among the living."

The old lady, although stricken with grief on hearing of her son's death, had been watching the stranger's face and listening to the tones of his voice, and was convinced that Mr. Evans was a true friend of her boy, and that his sorrow for what had happened was sincere.

The Christian missionary was actually adopted after the India fashion into the tribe and family of these heathen Chippeways, and for a time remained in

(*Continued on page* 109.)

LIST OF SUBSCRIPTIONS, &c.,

Received from May 12th to June 10th, 1924.

General Fund.

	£	s.	d.
Watford, Tabernacle, S.S.	7	10	6
Stratford, Gurney Road, Anon.		10	0
Infant School Birthday Box		6	1
Qtly. Subs.		7	6
Boxes		13	1½
Women's Bible Class		13	10½
Sunshine Band	3	0	0
Ditto (Namakal).	4	0	0
Manor Park, Miss Tattersall (box)	2	8	0
Mr. W. R. Lowrie	1	0	0
Clapham, Courland Grove, S.S.		5	4½
Birthday Box		4	4½
Mr. R. V. Watts	2	0	0
Chatteris, Zion, Y.W.B.C.	3	0	0
Sendamangalam, Mr L. Watts	2	0	0
Fressingfield, Envelope		6	3
Chatham, Enon S.S.	1	0	0
Acton Tabernacle		3	0
Otley, S.S. (boxes)		15	8
Watford, Mt. Zion, Envelope		3	0
Braintree	1	14	0
Per Mr. Baker		6	0
Hatfield Peverell, Friends		10	0
West Ham, Birthday Thankoffering, May 20th	1	1	0
Yarmouth	3	12	1½
Reports		1	4
S.S. Box	1	6	3½
Boxes	8	2	3
Brentford	13	18	0
Mr. F. Secrett	2	0	0
Tring, Ebenezer		6	0
Prittlewell, Mr. & Mrs. J. Troupe		10	0
Bedworth, Mr. A. Bucknall		10	0
Yeldham	1	15	0
P.P.C. and Palm Leaves		13	10
Wandsworth, West Hill	2	2	10
Weel: Evening B.C. (boxes)	1	9	4
Clacton, Emily Homes		16	0
Sudborne	2	4	8
Boxes	1	8	8
Tunstall	1	15	10
Boxes		9	4½
Aldringham	1	4	4½
Lit.		3	2
PERSONAL—			
A Friend	100	0	0
Miss S. Hart		10	0
Birthday Thankoffering, May 11	1	0	0
A Wellwisher, May 9th	1	0	0
Mr. A. J. Jarrett	1	0	0
Miss E. C. Sach		15	0
Mr. C. H. Deal	1	0	0
MISCELLANEOUS—			
East London Spring Rally	4	0	0
5 per cent. War Stock	54	10	8
Sale of Curios, per D.M.		17	11
	£243	1	5

Herald Fund.

	£	s.	d.
Homerton Row	1	5	0
Woolwich, Enon		2	6
Stratford, Gurney Road		10	0
Eastbourne, Mr. A. S. Blinkhorn		5	0
Hounslow		3	6
West Ham, Tabernacle	1	0	0
Sendamangalam, Mr. L. Watts		5	0
Fressingfield	1	3	9
Acton, Tabernacle	1	5	0
Watford, Mt. Zion		3	6
Ramsgate		10	0
Erith		3	0
Yarmouth		15	0
Royton		6	0
Tunbridge Wells		3	6
Walthamstow, Church Hill		5	6
Tunstall		1	2
Berkhamsted, Beulah		10	0
	£8	17	5

Mr. Morling's Children Fund.

	£	s.	d.
A Friend	60	0	0

Pension Fund.

	£	s.	d.
3 per cent. L.C.C.	7	0	3
5 per cent. War Stock	18	18	0
	£25	18	3

Ladies' Zenana Auxiliary.

Money received from May 10 to June 7, 1924.

GIFT WEEK.

	£	s.	d.
Aston Clinton		8	0
Bethnal Green	1	14	0
Brentford	4	12	0
Brighton	8	11	6
Brixton	3	1	0
Cambridge	4	0	0
Chadwell Street	20	3	0
Clapham, Courland Grove	2	15	6
Croydon, Derby Rd.	2	0	0
Fulham	2	0	0
Grays		8	0
Guildford	2	15	0
Hartley Wintney	2	0	0
Hastings		9	6
High Wycombe		18	0
Hounslow	4	0	0
Ilford	2	5	0
Ipswich, Bethesda	1	3	7
Ditto, Zoar		10	0
Kilburn Vale	1	17	6
Kingston	1	7	6
Laxfield	1	0	0
Leyton	1	8	0
Lynton Road	4	13	0
Newquay		13	0
Norbiton	3	1	1
Norwich	1	5	0
Notting Hill Gate	1	7	0
Prittlewell	2	11	3
Ramsey		10	0
Reading	1	16	6
Richmond	2	6	0
St. John's Wood	8	15	0
Stoke Ash		10	6
Tollington Park	3	6	6
Tottenham	2	0	0
Tring	15	2	6
Tunbridge Wells	1	7	6
Walsham-le-Willows	1	0	0
Walthamstow	2	14	7
Wattisham	1	10	0
West Ham, Envs.	1	0	3
1,000 farthings coll. by E. Hampshire	1	0	10
144 farthings coll. by G. Francis		3	0
Wood Green, Dovecote		6	6
Park Ridings		15	0
Woolwich	3	13	8
PERSONAL—			
"Bradford"	1	0	0
"E.G.," London, E.		10	0
Mrs. Hutchinson	1	0	0
G.E.H.		10	0
Mrs. Morling	1	0	0
Mrs. Austin		7	6
	£135	5	3

GENERAL.

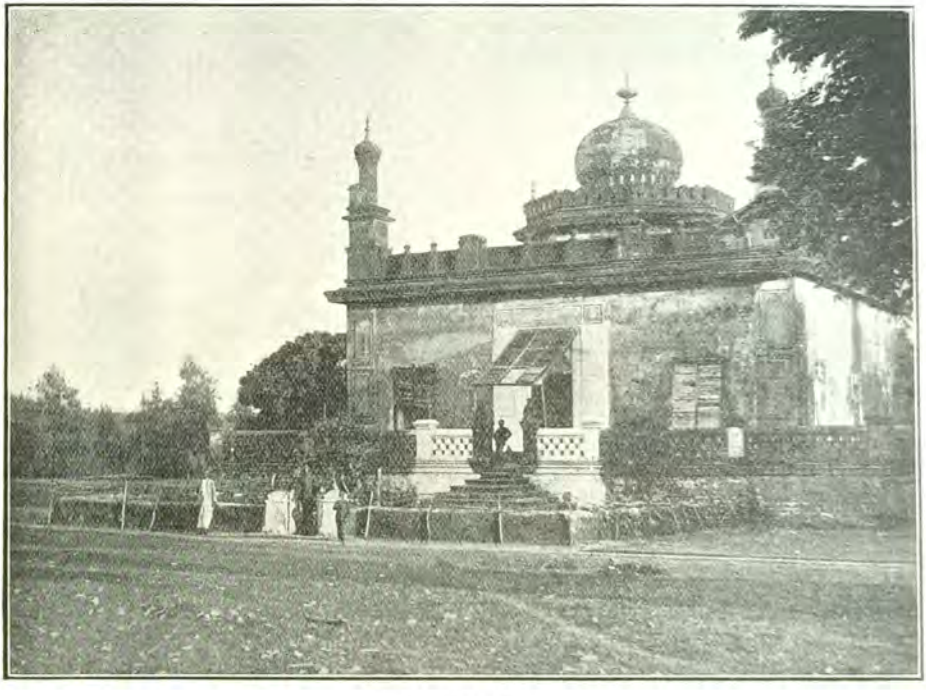
	£	s.	d.
Stratford, Gurney Rd., 1d. Weekly Subs.	18	10	
Ipswich, Bethesda, Sale of Postcards		4	6
Mrs. L. Watts	2	0	0
Mr. H. S. Nunn	10	0	0
Brighton, Coll.	1	0	6
Mrs. Boys, Kilburn Vale	1	1	0
Prittlewell, Salary of Bibleworman	6	0	0
	£21	4	10

In the March issue, "Margate, a poor woman for Bibleworman, 10s.," has been transferred from the General Fund to the L.Z.A.

And in the June issue, "Personal, X.Y.Z., Girls' Hostel, Sendamangalam, £2 6s., and S.X., Girls' Hostel, Sendamangalam, £1" have also been transferred from the General Fund to the L.Z.A.

Vol. XXIII. *New Series, No. 212.* **August, 1924**

The Strict Baptist Mission HERALD.



A Rajah's Tomb.

Price One Penny

Of the Secretary, W. Chisnall, 85 The Avenue, Ealing, W. 13.

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, 1924, 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, 1924, 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 23, 1924.

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, London, E.C., at 2 p.m., on TUESDAY, OCTOBER 28th, 1924.

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

Young Men's Holiday Camp

From August 2nd to August 9th, 1924.

AT HESTON FARM, near OSTERLEY PARK, MIDDLESEX.

PROGRAMME.

SATURDAY, AUGUST 2nd.

4.0 p.m. Devotional Meeting.
7.0 p.m. Study Circle:—World-wide Survey of Harvest Field.

SUNDAY, AUGUST 3rd.

11.0 a.m. Special Sermon at Camp by Pastor F. GRIMWOOD.
Afternoon Open Air Work.
6.30 p.m. Campers attend Zoar Chapel, Hounslow. Missionary Sermon by Pastor A. E. BROWN.
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7.0 p.m. Addresses by Mr. W. A. KIMBER (Missionary-elect) and Pastor W. CHISNALL (Sec., S.B.M.)

FRIDAY, AUGUST 8th.

9.0 a.m. Bible Reading.
10.0 a.m. Study Circle:—How to Spread Mission Interest at Home.
7.0 p.m. Prayer, Praise and Testimony.

ALL EVENING MEETINGS are open to VISITORS, ladies and gentlemen; who will receive a hearty welcome.

VISITORS REQUIRING MEALS must give two days' notice to Mr. W. A. KIMBER, at Heston Farm, Middlesex.

The Site of the Camp is within 15 minutes' walk of OSTERLEY PARK STATION.

TRAINS (10 minute service) to OSTERLEY PARK, DISTRICT RAILWAY.

The Strict Baptist Mission HERALD.

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

VOL. XXIII.] AUGUST, 1924. [*New Series*, No. 212

CURRENT NOTES.

THE Camp, the purpose and programme of which are now well known, will have begun its important work by the time these pages are in the hands of our readers. Some may perhaps be inclined to query the "importance" of the Camp, seeing that it provides for recreation as well as study. Other few perhaps may question the necessity of Mission study. To any such, we venture to suggest that to endeavour by any lawful means to arouse or increase loyal and enthusiastic interest in and obedience to the last Command of the Lord Jesus Christ must be necessary and important.

* * * *

In reference to the forward movement in the Namakal area of our work in South India which has now been before our friends and subscribers for some months past, it ought to be known that the Council is now faced with the necessity of heavy expenditure in building in the *town* of Namakal (a picture of which appears in Mr. Morling's book "Pioneering on the Cauvery"). This will be the centre of our work in the Western half of the Namakal Taluk; and in addition to the buildings we took over from the L.M.S., other buildings must be erected. The total cost is estimated at £1,500, towards which we have £950 which has been in hand for building purposes. About £600 is therefore necessary, and the Council invite special donations towards this sum. It may be mentioned, in this connection, that there is a deficit of £830 on the General (or working) Fund of the Mission.

* * * *

We draw attention to the notice on page 126 concerning the Christmas Boxes, and trust there will be a large response in gifts of the usual kind to fill the boxes. Our friends' kind attention to the requests there mentioned will greatly facilitate the labour of receiving, packing and despatching the goods.

FAITHFUL STEWARDSHIP.



HE object of the Camp which is being held during the first week of this month, is to emphasise the fact of our stewardship of the Gospel, and the necessity on all accounts of faithfulness in its exercise. It is sometimes said nowadays that there is no need to plead the cause of missionary work; but this can hardly be so considering the attitude of either hostility or indifference which some, at least, of the Lord's people still maintain. And even in regard to many who do "take an interest" in foreign missions and do something to support the work in "regions beyond," can it truthfully be said that they "have done what they could"?

There is but one Court of Appeal, the Word of God; and He who presides as Sovereign Lord of His people, has said, in addition to His graciously imperative command "Go ye," "If ye love Me keep My commandments." He expects the imperiousness of that love of His, which constrained Him to be "clothed with mortality to die," to be met by the loyalty of the love His Holy Spirit has generated in our hearts.

He has made those who bear His Name stewards—"stewards of the mysteries of God," and expects them to be "good stewards of the manifold grace of God." A good steward is one who not only safeguards his master's goods, but deals with them according to instructions; so we find that "it is required in stewards that a man be found faithful," and that an account of our stewardship will hereafter be required by our gracious Master. Paul recognised his stewardship, and reckoned himself a debtor to his Lord and a debtor to the heathen; and discharged his stewardship by proclaiming Christ wherever he was sent in loving obedience to Him and in whole-souled compassion for the souls of men.

The practical question for each of us is What is my special share in this stewardship? Is it to actually proclaim the Gospel, and, if so, in this or in other lands? Or is it to be actively engaged in promoting the great Cause, and in one way or another—or in several ways—helping to send and to maintain those who go? In particular, am I abounding in the grace of giving and of prayer, in order that they who know not God may not only hear of His great salvation, but may feel its power?

One thing is certain, whether it be acknowledged or not—each member of the Body of Christ is included in His great command; each can do something in obedience to it; and each will have to render an account of his stewardship to Him who called and appointed him His steward. And would any of us like to miss the unspeakable joy of hearing Him say—

"WELL DONE, THOU GOOD AND FAITHFUL SERVANT. ENTER THOU INTO THE JOY OF THY LORD."

Our Foreign Field.

Pressing into the Kingdom.

A FEW days before I left Sendamangalam on the periodical visit to the new stations in the Namakal Field, I had a letter from Preacher Christian, in which he said that there were thirteen candidates for baptism, whom I should have to examine when I came. These candidates had been attending the services and classes for enquirers, and in the opinion of the preachers working amongst them, they had, by the grace of God, attained to that measure of saving faith, which is looked for in candidates for baptism.

On the day following my arrival in Olaipalayam, I went to Sirunellikombai and found the low thatched shed, which does duty as school and chapel, quite full. The school children were sent out to play for a while, and the enquirers sat along the wall. A quiet vestry is undoubtedly the best place for interviewing baptismal candidates, but such places are unknown in this field. The examination is a public one, for the wall of the school shed is so low that people sitting outside can look inside and hear all that is said. As the candidates thus publicly profess their faith, the comments of the onlookers are sometimes helpful to the judging of the testimony, as Indians are by no means backward in commenting on divergencies between testimony and life.

In spite of these, to us, unorderly elements, we feel it to be an exceedingly solemn time, and, with a prayer for guidance, each of the candidates, all of whom were males, was taken separately and questioned concerning his faith. The testimony is very simple, as the preachers are allowed to do no prompting, and no leading questions are asked. But it was a glorious testimony to the power of the simple Gospel, and to the faithfulness of the teaching given, that from whatever point of experience the questioning commenced, the candidates gave their central, and perfectly voluntary witness that it is the blood of Christ that cleanseth away all sin. Some of the older men testified that they had been seeking the way for years, and had not found it amidst the pantheon of heathen deities. Now their hearts were perfectly satisfied in the Lord Jesus. There were some who were not quite clear in their testimony, and these were encouraged to wait a while for clearer understanding. Others in the audience also begged to be allowed to give their testimony, though when they did so, it was seen that the preachers had made their selection with much care.

Again in the evening at Tidumal other enquirers were examined in the same way. Some of the number mentioned by the preacher were not in their villages at the time of my visit, but as soon as they returned and heard what had happened they hastened off to where I was and earnestly asked for a hearing. This earnestness forcefully reminds us of the Lord's words, "The kingdom of God is preached, and every man presseth into it."

On the following Lord's Day morning the eleven accepted candidates, along with other Christians and friends, gathered at the River Cauvery for the baptism. A few words of teaching and exhortation were given, and missionary and candidates entered the water to symbolise in the Lord's appointed way the

passing, through His death, from the old life into the new. They each received new names, chosen mostly by themselves; David, Samuel, Israel, John and so on. The Lord only knows, for it cannot be expressed, the joy of thus baptising as brothers in the family of God those who, with us, look only to Him for salvation.

Afterwards in a cooly rest-house we gathered, and after the new brethren had been received into the Church by the right hand of fellowship, the ordinance of the Lord's Supper was observed. We had no furniture, and my food basket served as the table, but the meeting lost none of its solemnity for all this.

Now our great task is the forming of these young Christians into regular Churches, with suitable places to meet in, and proper opportunities for regular teaching of the "all things which I have commanded you." Some of them, at least, must be taught to read, for illiterate Christians make very slow progress. And all this work is thirty miles away from the missionaries' present headquarters in Sendamangalam. We need to wait much and long upon God for guidance in all these matters. L. WATTS.

Concerning Lighthouses.

SOME new inventions in the way of lighthouse lights have recently come to Madras, and being invited by a friend to see them, I found a demonstration of these full of interest. The one that specially interested me stood about six feet high, was of 14,000 candle-power, and valued at something over £2,000.

It is of a very obliging and independent character, as it needs no lighthouse keeper to tend it, but comes on at sunset, and goes out at sunrise, by itself. This is owing to the rays of light being caught by some brass rods, and passed on to a black rod, where the light is absorbed and turned to heat. The heat causes the black rod to expand, and so closes a small valve through which gas passes to feed the light; this puts out the light, which remains extinguished until sunset, when, the light no longer having effect upon the black rod, it contracts again, and so opens the valve through which the gas passes again, and the light comes on.

There is always a pilot light inside, and so complete is this invention that provision is made for a fresh supply of mantles (quite miniature ones) for this light. Should the mantle break by any chance, the light shoots downward *burning through a tiny piece of wood*, which releases the fitting holding the broken mantle, this immediately goes down, and is replaced by another on which is a new mantle. The strange thing is that that insignificant piece of wood, which looks apparently useless and out of place amidst the other fittings, is the centre of this marvellous clock-work arrangement, and unless that is first *burnt through* by the pilot light, the fittings cannot be released and a new mantle substituted.

This light may be left from three to six months on its own, and will be a boon to the place for which it is intended, which is so infected with malaria, that many of the Lighthouse keepers and families have died.

Other splendid inventions we saw. I liked the massive light that gave a triple flash. How the lights dazzled us! But none of them were as powerful as the Madras Lighthouse light, which is 150,000 c.p.

What the Lighthouses are along the dangerous coast of India, so is the Gospel in a spiritual sense.

In spite of the surrounding darkness of heathenism, superstition and

persecution, yet here and there are to be found those who are serving the true God. They may be like the small piece of wood, *burnt through* by the Pilot Light, consecrated to the service of God, and so the Great Light flashes out, its triple flash carrying the message, "God is Light," "God is Love," "God is Life."

May "God Who commanded the light to shine out of darkness" in this place "give the Light of the knowledge of the Glory of God in the face of Jesus Christ."

E. M. BETTS.

Preaching to Village Christians.

The Congregation.—There is all the difference in the world between a literate and an illiterate audience. Now a village congregation in India is generally made up of people many of whom cannot read their Bibles. They may have an acquaintance with the facts of the life of Christ and some Old Testament Stories, but the preacher must not presume on a greater knowledge of the Bible than this, and among recent converts it will be less rather than greater. This is not to say that the congregation is stupid. In all the practical affairs of life the degree of intelligence in a village congregation is probably quite as high as, or even higher than that of a literate congregation.

On one side of you sit the men, on the other the women. Then there are the children, some of whom like to imitate those Members of Parliament who draw attention to themselves by "crossing the floor" of the House from time to time. Some village congregations are disorderly, especially those made up of people who have not been used to indoor meetings of any description. The men get up and go outside to clear their throats or blow their noses. The women get tired of the unaccustomed sitting in one posture and suddenly discover that the baby requires a change of air outside. In a well-trained congregation these irregularities are reduced to a minimum, but some folks require a lot of training.

Text and Subject.—The mind of a man who cannot read is generally incapable of dealing with abstract thoughts. He needs the story, the parable, the picture, and the Bible is full of these. The village preacher will often take a miracle, an episode, or a parable as his text, rather than a single verse. Also he will preach upon the great fundamentals of the Christian faith, leaving obscure points of doctrine to those preachers whose congregations are supposed to be capable of understanding them. All the great essentials to salvation are simple, and the most important truths are the easiest to translate and to bring within the limited comprehension of a village congregation.

Style.—Prosiness is fatal here as in England. The preacher must first be interesting in order to be more than interesting. Look out for the yawns! Not that you are likely not to notice them, for they are very visible and sometimes vocal. A number of yawns are a sure sign that the people don't know what you are driving at.

The preacher to an Indian village congregation should be simple and direct in his style. The people will not take it amiss if the preacher stops now and then to ask them a question. Sometimes he will ask the people to repeat together a text, and the response is always hearty. So long as the attention of the congregation is held the preacher is encouraged by a degree of responsiveness much more generous than he receives in England. As the

interest deepens the head nodding increases, or the head-shaking, as the circumstances require, and the facial expressions of many become most eloquent. Whispered ejaculations escape the lips of some. "Dear me!" "Ah!" "Aiyo!" and the very Tamil and untranslatable "Addaddadday!"

In spite of the difficulties there is much real pleasure in preaching the Gospel to these simple, loveable people. And as for the results, we leave that to One Who has said that His Word shall not return to Him void.

June, 1924 J. M. BRAND.

Carry On.

IN a village where there is not a resident Christian community it is most difficult to maintain regular services. But in some instances the number of those who are either enquirers or are interested enough in Christianity to attend a Christian service, make the endeavour to maintain a service well worth while. One drawback is that the attendance is liable to very considerable fluctuations. A death in the village, or a festival in the neighbourhood, will often reduce the attendance to vanishing point. But once a service has been established it is most important that it shall be held regularly however small the attendance.. It is necessary to let it be known that the service will not be given up on any occasion because of some local event.

On the closing Lord's Day of last month I had arranged to conduct the evening service at Sembiyam. The preacher sent word that there was a very important Roman Catholic festival in progress at a neighbouring village, and that the Sembiyam people would all go to see the entertainment. In these circumstances the preacher thought that I had better postpone my visit. I kept to the programme. As we neared Sembiyam we encountered an unusual stream of vehicles of all descriptions fully laden with passengers returning from the festival. There were also crowds of folk on foot, including swarms of beggars.

The attendance at our Sunday School was very thin, as the majority of the children had gone to see the festival. We learned another reason for diminished attendance. One of the chief men of the village had died and his funeral was just about to start. The villagers are more or less related, and the funeral of a chief man is not a thing to be missed.

We sent two or three of the boys to tell our friends of our arrival and intention to conduct service. Meanwhile we visited the house of one of our members where there was a baby a few days old. My wife greatly pleased the mother's heart by various enquiries, and nursing and stroking the baby.

We returned to the school and at the appointed time the gong was beaten. We sang some Christian lyrics and presently a congregation gathered. This so increased as the service proceeded that in the end we had a larger company than usual. Most of those present were young men who in former years had been pupils in our school.

My message was the great and gracious invitation to the heavy laden to come to the Saviour Who alone can give spiritual rest. How one longed to make the message so plain and so winning that they would come to Him! The seed has been sown and we leave the issue with the Lord of the Harvest, praying that some of the seed may have fallen upon "good ground.' ERNEST A BOOTH.

"No man cometh unto the Father but by ME"

A Mohammedan Festival.

OUR evangelistic work is carried on among Tamil speaking Hindus, but in many places we come into contact with Mohammedans who understand Tamil. Hindus worship idols, Mohammedans do not. Hindus say that there are many gods, Mohammedans say that "God is One." Hindus call their places of worship, Temples. Mohammedans call theirs Mosques. Mosque means a house of prayer. There are no seats in a mosque, the floor is generally covered with mats or carpets. In the direction in which Mecca lies there is a niche in the wall, towards which the worshippers are required to look when they pray. The chief official of a mosque is a NAZIR, who performs various religious ceremonies.

The following particulars of a Mohammedan festival will give some idea of the way in which religious fervour is maintained. In celebration of an event in the Mohammedan calendar a procession was formed at the mosque. In the fore-front were two men who gave a fencing exhibition, using long bamboo canes. That was followed by half a dozen drummers who made the most deafening noise possible. Then came two men leading two fine ponies which were caparisoned with rich cloths, profusely garlanded with flowers, and having high feather crests on their heads. Immediately following was the NAZIR, walking under a huge red canopy bedecked with yellow flowers. Close to him was a man carrying on his head an iron tray on which there was a brazen urn, in which a charcoal fire burned. From time to time the NAZIR flung some incense into the fire, and the whole atmosphere was filled with the odour. Another attendant carried a basket of garlands of yellow flowers, these were placed by the NAZIR on the necks of those Mohammedans he wished to honour. Behind these were several men carrying green banners bearing the emblem of the Crescent. Noisy performers on tambourines and drums and clarionets brought up the rear of the official procession. The remainder was unofficial.

The festival so celebrated is known as the QUADIR WALI. It is difficult to name anything about it which can be construed to be religiously helpful or uplifting.

E. A. BOOTH.

"The Valley of Leeches."

I HAVE just come in from a talk with a woman on the verandah. A phrase in her last sentence to me reminds me of a recent experience. She said, summarising in her own terse way my remarks, "Yes, if we worship Jesus Swamy we go to heaven. If we worship the false gods we go to the 'Valley of Leeches' (*i.e.* Hell)."

The Valley of Leeches! This descriptive name for "hell," often heard from the lips of Indians, meant little to me years ago, but was very real and vivid to me a few days ago on my way to Kurunganadi. We had reached the edge of the great sombre forest, my dholy men and I. I usually enjoy the walk along the shady path between the giant trees, but this was just after the rains, and the path lay dank and dark before us. The men were still carrying me. The next moment they were shouting and leaping, "The leeches! The leeches!" they cried. "Put me down, I'll run," I said, knowing they could not carry me and hurry on as they should to escape them. In a minute I was out of the dholy and running down the steep slippery path. But oh! the horror of it. No running, however swift,

could outwit the leeches. I still shudder when I think of it. We were all running, I leading, but I screamed as I glanced at my feet. They were covered with leeches all hurrying to get inside my shoes. I stooped to pick them off, but they clung on, slipping and squirming under my fingers, while all the time others were swarming round and flinging themselves on me. I must confess I called my poor dholy men and got into the dholy. They at least could see their feet, but the horror of leeches is that they glide into the shoe and then inside the stocking without one's knowing where they are, until they have fixed themselves and start drawing blood. I pulled off my shoes and searched as they carried me as quickly as they could to the other end of the forest.

We know not what or where hell is. Is it a place of remorse and bitter regret? If so, the "Valley of Leeches" is a true name to give it with its clinging, pitiless tormentors.

Coming back we had learned wisdom. At the narrow entrance to the forest we took some of a certain fruit and cut it in halves and applied the juice to our feet and ankles. Protected thus we bravely re-entered the deep shades of that terrible "Valley of Leeches," and walked boldly to the end untouched by the seething creatures on either side who were waiting for us, but which seemed to recede and disappear as we advanced.

We remembered the words of One Who said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." That dark valley has no terrors for those who are protected by the all-prevailing power of the Blood.

E. C. BRAND.

First Camping Experience on the Nilgiris.

I WAS surprised to meet in Ootacamund recently a Doctor whom I last saw in the Gt. Ormond Street Hospital a year ago. She has come to India as a Missionary Doctor, her work lying in Mysore City, but at present is spending holiday on these Hills, as we are.

It is very cold and wet now in Ooty, the monsoon having broken on these Hills, and a few days ago, I was appreciating a cosy fire in my room at the Missionary Rest Home at this Hill Station, which is 7,500 ft. above sea level, and well away from the heat of the plains, when Dr. Salmon suddenly appeared and informed me she was going out camping to some villages away across the Hills, and the Sister who had promised to accompany her had "let her down." She then asked if I would go in her place, and be ready to start in as little time as possible, as the car which would take us on our way was waiting at the bottom of the hill.

Not knowing in the least what kind of adventures were before, there being no time for explanations, in a few minutes I was ready and we started off, leaving a message that we would return the next evening.

First of all we spent nearly two hours in vainly trying to find the right road; eventually the owner of the car, who had kindly undertaken to take us as far as the road went, confessed he would have to give it up, and as he had to prepare for a Bible Reading that evening, we felt we could not take up more of his time.

By this time I had discovered that relapsing fever was prevalent in the Badaga villages we were to visit, and the idea was to give injections and to do all possible to check it. This fever causes an alarming number of deaths among the Hill people. The Todas, of recent years, have been

reduced by many hundreds owing to this scourge, with the result that comparatively few (some three or four hundred) of this most interesting Hill tribe remain.

And so, we did not feel justified in giving up at the first difficulty. The party consisted of four, a Missionary, a native Evangelist, the Doctor and myself. We now hired rickshaws, and these took us part of the way. Up, up, over the shoulder of Dodabetta, we went, the mist and rain making a very dismal picture. Down in the valley at our side we could see nothing but mist. Arriving at a spot where a narrow path led across the Hills, we left the rickshaws, and on we went, down a steep incline into the valley, through rough, dry water courses, across streams, and on until a final climb brought us to Tuneri. It was 10.15 a.m. when we left Ooty, and 3.45 p.m. when we reached the Rest House where we were to camp.

The Badagas build their houses on top of the Hills and cultivate the lower portions. The houses are very strongly built, with massive doors, and outside is a low, covered-in kind of verandah. The view all around Tuneri is very lovely, the hills and valleys, and rich cultivation making a most pleasing picture.

After we had refreshed ourselves with a cup of tea, we returned to the village we had left about half-a-mile behind us, and there saw all the sick folk.

It was most pathetic to see whole families down with relapsing fever, and yet, because of their caste, they would not allow us to enter their houses, not even if we removed our shoes, so the poor sufferers, who really were too ill to be moved, especially into the cold air, were brought groaning to the place outside the door, and there were examined and treated, with half the village as spectators. It made one realise a little the strength of the word "caste" in India.

We reached our camping spot at dusk, and found we were able to have a fire. It was quite cheery, as the wind roaring around us in the trees made it seem almost wintry.

Next morning we went off to another large village and spent the whole morning there among the sick, while the Missionary was doing Evangelistic work. To diagnose a case through an interpreter when several friends and relatives of the patient are anxious to help, is by no means an easy matter, but a fairly satisfactory morning was spent, in so far as all cases of relapsing fever were dealt with, and in all, forty-five patients treated. We thought, with longing, of the ninety-six other villages, in that district alone, but had to hasten back to prepare for our seven mile walk back to Ooty.

We started out about 1.30 p.m., and had to climb steadily for a considerable distance. The day was clear, revealing a gorgeous view of the Nilgiris, the Hills undulating all around, and far away, between the peaks, could be seen, the plains. The rains had made the paths very wet and slippery, causing us some difficulty when our path led steeply down into the valley, but the promise which came to us was verified: "He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

At about 5.30 p.m., after having had tea by the way-side in a monsoon shower, we reach Ooty, very stiff and weary, but happy to have been privileged to do a little bit of real Missionary work.

Ootacamund, Nilgiri Hills, June, 1924. E. M. BETTS.

Our Home Churches.

Prayer Subjects for August.

Week Beginning—

SUNDAY, 3RD.—Let us pray for the S.B.M. Camp at Heston, which is being held this week, that its influence may be spiritually beneficial to all who take part in it, and that it may afford great stimulus to the missionary spirit in our Churches.

SUNDAY, 10TH.—For Ruth (adopted by Mr. and Mrs. J. M. Brand on the Kollis) that she may know the Saviour for herself (see last month's HERALD).

SUNDAY, 17TH.—For Divine blessing on the simple preaching of the Gospel to illiterate village Christians (see page 120).

SUNDAY, 24TH.—For the spirit of prayer in the Ladies' Zenana Auxiliary Prayer Meeting, to be held on Wednesday the 27th, at 3 o'clock, for Divine blessing on the work of the Strict Baptist Mission among the women of India.

SUNDAY, 31ST.—The growth of our work in India and the extension of its area is necessarily causing prayerful consideration on the part of the S.B.M. Council; and our friends are asked to plead at the Throne of Grace for Divine guidance and for the necessary means to carry out our Lord's will.

Prayer Calendar Notes for August.

AUGUST 3RD.—Peruvallur. The Christian workers and others in this and surrounding stations meet for worship on Lord's Day afternoons.

AUGUST 5TH.—Muttanchetti School. A new teacher has commenced work. Pray that he may be able to make friends of the villagers and do earnest work amongst the children.

AUGUST 7TH.—Moolakanni. A young man and his wife are stationed here, the only Christians in a large nadu. Pray that they may shine as lights day by day.

AUGUST 13TH.—Peruvallur School. The school has recently suffered a setback. Pray that the teachers may experience again the consecration of His Spirit to the work.

AUGUST 16TH.—Kurangunadi School. The work proceeds under many difficulties, for opposition is strong here.

AUGUST 17TH.—Egmore School. A flourishing non-caste school, which has been the means of blessing to several. Pray that blessing may continue and conversions be seen.

AUGUST 20TH.—Konnur Biblewoman. Working mainly amongst non-caste women she needs grace to continue day by day, where seemingly no impression is made on the dull minds of the women.

E. A. WATTS.

CHILDREN'S CORNER—*continued from page 127.*

prayer over each until this had been done a thousand times. She went beyond all the members of her family by performing a ceremony called "THE MILLION LIGHTS," to insure to her a pathway of light when her soul should leave her body. To do this she had to light two or three hundred little oil lamps before shrines and idols, and while doing so excluded from her mind everything else, and was in deep meditation upon the Vedas (pronounced Vaydas).

Next month I must tell you about her conversion.

Your affectionate, UNCLE JOHN.

Please Remember the Christmas Boxes

Meetings.

High Wycombe, Zion.—Sunday, June 29th, was Missionary Sunday, when we had the pleasure of welcoming Mr. David Morling, who preached morning and evening in a clear and convincing manner, showing God's plan in the spread of the Gospel, and its suitability for sinners of every nation and colour. He also addressed the School in the afternoon.

On Monday a Ladies' Meeting was held in connection with the Sewing Meeting. Mrs. Baigent, the President, was in the chair, and welcomed Mrs. Morling, who gave an address, telling the pathetic story of the Namakal Pariah women, of their great need of the Gospel, and of the work being done among them. Miss R. Rogers also took part in the Meeting. A collection was taken, which, with the proceeds of the tea (which was all given), amounted to £2 7s. A good number of sisters were present.

Announcements.

Ladies' Zenana Auxiliary Prayer Meeting.—The next Quarterly Prayer Meeting of the Ladies' Zenana Auxiliary will (D.v.) be held at **Mount Zion, Chadwell Street, on Wednesday, August 27th, from 3—4 p.m.** It is earnestly hoped that there will be a large attendance of ladies to seek the Lord's guidance and His blessing on our work among the women of India. He says, "Ask, and ye shall receive."

The Annual Meeting will (D.v.) be held at Devonshire House, Bishopsgate, on October 28th, and will also be our Valedictory Meeting in view of Mr. Kimber's departure. Addresses will be given in the afternoon by Mr. D. Morling and another speaker, and in the evening Mr. Morling and Mr. Kimber will speak, and the Valedictory Address will be given by Mr. Kimber's Pastor, Mr. R. Robinson.

Mr. W. A. Kimber's Departure.—It has now been arranged for Mr. Kimber to leave England for Madras on November 28th next by the British India s s. *Talamba*.

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. It would be convenient if our friends could send their parcels **between September the 20th and 30th, but the latest date is the 30th,** *and 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.

We are grieved—as we are sure the Tuddenham Campers of 1922 will be—to hear of the death of JOHN CRICK on June 26th, after much suffering from heart trouble, at the early age of 19. He was enthusiastic in the cause of Foreign Missions, and we remember with great pleasure, tinged with sadness at his departure from our midst, the geniality, equable temper, and high spirits which made him the life of the 1922 Camp. His last words were "I am not afraid to die." Our very warm sympathy goes out to his relatives and friends.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have recently learned that some of you don't know who I am, or where I live, "*almost* believing" that I am "Uncle John," and *quite* believing that I still live at 65 Woolstone Road, Forest Hill. So to confirm one belief and correct the other, let me say that I have been "Uncle John" since 1907, that I changed my address on the 20th March last to 193 Westmount Road, Eltham, S.E. 9, and that my name and address appear in the HERALD every month except when crowded out as it was last month. That's quite enough about *me*.

Well, now I have the pleasure of greeting the Dorking Missionary Band, who wrote to me on May 7th, by one of its members (who does not give me his name) telling me about the Band. They meet together, boys and girls, on Monday evening about 6 o'clock, and work till 7 or 8, and then the meeting is closed with a hymn, Scripture reading and prayer. I am sorry this letter did not reach me in time for either the June or the July HERALD. Anyhow, dear Dorking Missionary Band, I'm glad it has reached me at last, kindly forwarded by my friend, Mr. Chisnall; and it is pleasant to know, as I gather from your letter, that you are a happy and busy family. As I have said to the Cornerites generally, so I say to you in particular—I hope you are going to break the record this year and send more things for the Christmas boxes than you have ever sent before.

Have I ever told you, Cornerites, the story of Sooboonagam Ammal, whom I once met in India, I believe, although I did not then know her history? The story is too long for one page of the HERALD, but is so interesting, that I must continue it next month.

She was a strict Brahman, and up to the age of 18 was "steeped in heathen darkness and superstition." It would be too difficult and take too long to try to explain to you what a Brahman is. It must be enough to say that a Brahman belongs to the highest sect of Hindus, and that for any of us to touch him means to him pollution, while for him to eat with us would be impossible. Sooboonagam belonged to one of the highest sects of Brahmans; her father was very rich and a graduate of Madras University, but he was, nevertheless, an idolater. She was brought up in the seclusion of the Zenana, but every wish was gratified, and her silks and jewels were very expensive. At the age of 10 she was married; her wedding cost £666, and the presents she received were worth a fortune. She then became Ammal or Madam. She was very "religious," taking part in every Hindu ceremony, going to eight sacred rivers, besides bathing many times in the sea, and visiting fifty temples. At one time she fasted forty days to appease the gods, and have peace in her home, taking nothing but milk during that time to keep body and soul together. On another occasion she fasted twenty-five days and went every evening to bathe in the sea, and purify herself; and during that time performed penances with every ceremony. She used to go round a certain sacred tree forty-two times very early every morning, each time making an offering to the shrine attached to the holy tree. She also received the "seal of the priests," as a token of her devotion to the gods, a very unusual thing with young Hindu women. Her devotion was so great that nothing would satisfy her but the building of a temple at Kodambakam, near Madras. She decorated it with some of her best jewels, purchased twenty-five expensive handkerchiefs for its use, and gave the silver sprinkler for the holy water, and, while doing this, fasted forty-five days in addition to the many other fasts required by her caste and creed. Besides the idols in her home she had in her own room twenty-five pictures of idols and twelve images, small and large, of the very best kind. It was her "privilege" as the petted child of the household to decorate the idols in the house with flowers and to prepare everything for their worship. She drank the sacred water after placing it before the idol, and used to sit before each idol for hours with a wet cloth about her counting the hundred beads given her for this worship, and offering a

(Continued on page 125.)

LIST OF SUBSCRIPTIONS, &c.,

Received from June 11th to July 9th, 1924.

General Fund.

	£	s.	d.
Brighton, Prarthana Sabha	5	12	7
Boxes		11	10
Mrs. Greenyer (Horley)		10	0
Sale of Photos		8	1
Croydon, Salem S.S.		5	6
Clapham, Courland Grove S.S.		7	8
Birthday Box		2	4
Walthamstow, S.S.	2	14	2
Haslemere	5	2	4
St. Albans, Bethel	1	0	0
Rowley Regis, S.S.		10	0
Gt. Gransden	1	5	5½
Envelope		2	0
Boxes	8	2	3
S.S.		6	3
Y.M.B.C.	2	10	3
Wandsworth, Chatham Rd. S.S.	1	10	0
Rattlesden, Friend	1	0	0
Hedge End, Boxes	1	14	0½
Donation		4	11½
St. John's Wood	10	6	1
Wellingborough, Friend, per Mr. H. A. Newton	2	10	0
Stratford,Gurney Rd.	1	16	2
S.S.		15	5
Mrs. S. J. Taylor		2	6
Birthday Gift, May 30th		10	0
Boxes	1	18	9
Bermondsey, Lynton Rd., Mr. J. B. Collin	200	0	0
Reports		3	6
153	1	1	0
Birthday Box	2	10	0
Prahran, Hope, Birthday Box	1	3	7
Boxes & Donations	2	16	5
Walton-on-Naze, The Naze Bap. Mission S.S.	1	0	0
Saffron Walden, S.S.		3	9
Y.M.B.C.		5	8
Y.W.B.C.		5	7
Hounslow, Y.P.S.		9	0
S.S.	2	11	7½
Wellingborough, Mrs. Mather	5	0	0
Ilford, S.S.		11	9
Croydon, Derby Rd., Mr. H. G. Dann	1	0	0
Newquay, S.S.		18	11
B.C.		9	6
Birthday Box		3	2
Halstead, Providence		10	0
Tunstall		3	6
Orford, Lit.		1	2
Harwich	1	18	1
Lit.		3	8
Bromley, College Slip	1	2	2
S.S.	1	1	6
Lit.		2	10
Clapham, Courland Grove, Lit. and Curios	1	12	0½
Notting Hill Gate	4	10	0
Tunbridge Wells	2	2	8
Lit.		1	7
Walthamstow, Church Hill, Lit.		1	10
High Wycombe	4	6	6
Wooburn Green	1	10	1
Lit.		1	6
PERSONAL—			
Mrs. W. Hitchcock		2	6
Anon.	50	0	0
A.S.F.		10	0
Mr. H. Parsons		5	0
Mr. Jarman and Family	1	5	0
MISCELLANEOUS—			
Legacy, Mrs. Saw, deceased	100	0	0
Deposit Interest	2	11	0
Profit on Sale of "Pioneering"		7	4
2½ p.c. Con. Stock (£451 7s. 5d.)	2	16	5
2½ p.c. Con. Stock (£39 1s. 11d.)		4	10
	£450	3	3½

Herald Fund.

	£	s.	d.
Clapham, Courland Grove		13	6
Walworth, Victory Place		6	6
Woolwich		2	6
Hounslow		3	6
Ilford		7	6
Gt. Gransden		2	0
Tottenham		12	0
Crowfield	1	11	0
Cransford		7	6
Clacton-on-Sea, C. and B.		5	0
Hedge End	1	1	0
Stratford,Gurney Rd.		10	0
Walthamstow, Mrs. E. Booth		2	6
Bermondsey, Lynton Road	1	0	0
Prahran, Hope		10	0
Fulham, Ebenezer		12	0
Saffron Walden		6	6
Lessness Heath		9	0
Watford Tabernacle		12	0
Harwich		17	6
PERSONAL—			
Mr. T. H. Voysey		10	0
	£11	0	6
2½ p.c. Con. Stock (£1,067 14s. 5d.)	6	13	5

Ladies' Zenana Auxiliary.

Money received from June 8 to July 9, 1924.

GIFT WEEK.

Amounts previously acknowledged	135	5	3
Brentford (addl.)		2	0
Croydon, Salem		9	6
Greenwich	1	12	0
Haslemere	2	14	6
Homerton Row	2	0	0
Lynton Road (addl.)		2	6
Swindon	1	0	0
Stratford,Gurney Rd.	1	6	6
Victory Place S.S.	1	6	8
Wandsworth	1	0	0
Per Miss E. Elliott		7	6
Manor Park		5	0
Wellingborough	1	4	6
	£148	15	11

GENERAL.

Coll. at Mrs. F. Brinkler's Drawing Room Mtg.	6	3	0
Courland Grove, Col.	1	4	6
Croydon, Salem, Box		10	0
Walthamstow,Y.W.B.C.		13	8
Lynton Rd. Y.L.B.C. for B.W.	3	6	8
Badingham and Cransford	1	0	0
Tunbridge Wells, Col.	1	8	0
Bedmond, Bethesda, Box	1	8	0
High Wycombe, Col.	2	7	0
St. John's Wood, Col.	3	18	0
Tollington Pk., Don.		8	0
A.M.P.		4	0
"Two Peapickers" for Girls' Hostel		6	6
Miss S. A. Ash (Box)		12	6
Mrs. A. B. Faulkner	2	0	0
	£25	9	10

Notices.

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

ALL COMMUNICATIONS for the HERALD should be sent to the Editor (**S. Hutchinson**), S.B.M. HERALD, **193 Westmount Road, Eltham, S.E. 9,** by the 10th of each month.

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 85, The Avenue, Ealing, W.13,** from whom COLLECTING BOXES may be obtained.

ALL APPLICATIONS for HERALDS and REPORTS must be sent to **Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4.**

SPECIAL CAMP NUMBER.

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The Strict Baptist Mission HERALD.



A Camp Group.

Price One Penny

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The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of the STRICT BAPTIST MISSION will close on September 30th, 1924, 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, 1924, 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 28, 1924.

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, London, E.C., at 2 p.m., on TUESDAY, OCTOBER 28th, 1924.

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. XXIII.] SEPTEMBER, 1924. [*New Series*, No. 213

Strict Baptist Mission Camp, 1924

At Heston Farm, Hounslow.

Saturday, August 2nd.

THE DEVOTIONAL MEETING.

At 4.5 p.m. on August 2nd a united assembly of visitors and campers gathered in the large marquee for prayer and praise. Our brother Mr. Morling read of the armour with which the soldier of Jesus Christ needs to be equipped (Eph. vi. 10-20), and then recommended the following subjects for prayer :—

(1) All preachers of the Gospel in London on the morrow. (2) The Sunday services for campers, at the Camp and at Hounslow. (3) All missionary workers. (4) Every meeting at Camp—morning, afternoon and evening. (5) The Camp Leader (Mr. Morling), upon whom a special responsibility rested. Three brethren sought the Lord's blessing on these various subjects, and then prayer was asked for :—(1) The S.B.M. at large. (2) The Committees at home. (3) New converts; that spiritual strength be given them in the midst of the poisonous atmosphere of India.

THE FIRST STUDY CIRCLE

was held at 7 p.m., the topic being
" **A World-wide Survey of the Great Harvest Field.**" " The field is the world" (Matt. xiii. 38); " The whole world lieth in wickedness" (1 John v. 19).

In this study India was excluded from consideration, the questions being intended to direct attention to the needs of the continents of the world. Our thoughts were first turned to **Africa**, and after inquiring into the prevailing religions, we were asked, " Why is Central Africa more plastic and impressionable than many other parts of the world? " After some discussion, we concluded that the real cause must be traced to the fact that the proportion of truth in the prevalent religion (animism) is very small, the strength and solidity of a religion lying in the proportion of truth it possesses. The greatest foe to the progress of Christianity in Africa was shown to be Mohammedanism. In the early centuries of the Christian era the northern shores of Africa were peopled by Christians, but now that wide expanse of territory has come under the sway of Islam. The reason is that those Christians failed " To give the more earnest heed to those things which they had heard, lest at any time they let them slip." They were Bibleless Christians, and could not " wield the sword of the Spirit,

which is the Word of God." The greatest progress of the Gospel has been in Central Africa, and it is a fact that the greater proportion of missionary candidates to-day are destined for Africa. Many interesting and thrilling biographies of missionaries in Africa are to be bought, and it was suggested that time spent in reading fiction might be more profitably spent in the perusal of such biographies, and those of Fred Arnot, Mackay of Uganda, and Laws of Livingstonia are lives well worth studying. At this point in the study the Mission Secretary mentioned what he felt was a real need of the Mission—namely, a Missionary Library, and we await with interest any steps that may be taken in the formation of such a library.

Turning to **Asia**, and discussing the respective homes of the various religions, we discovered that Buddhism took its rise in India, but that subsequently the Brahmins astutely included Buddha among the various incarnations of the Creator of all things, and so were able to say that all that Buddhism taught was also taught by Hinduism. Mission work is much more difficult in Asia than in Africa, and the reason was shown to be that in Asia we have firmly established religions, containing a large proportion of truth and ethical teaching, the work of devoted labour during many centuries. Nevertheless, the Gospel has advanced. The greatest visible success has been in Korea, where in some quarters no one is admitted to Church fellowship until he or she has been used in leading another soul to Christ. The least success has been in the areas where Mahommedanism thrives, *i.e.*, in South-West Asia, and in those nations where, as a rule, no foreigner is permitted to enter, as in Afghanistan. It is interesting to note, however, that British engineers have entered that country in recent years.

The urgency of the missionary situation is one which, to say the least, calls for our serious consideration. Until forty years ago Japan was a deeply religious country, but now, since the influx of Western teaching, it has discarded the religion of its fathers and is now rapidly becoming materialistic. China is now endeavourng to learn the secrets of British naval, military and commercial power; and, remembering the vast population of China, we tremble at the prospect of that nation becoming aggressive. In Central Africa, Mahommedanism is the greatest foe, and it is proverbial that " every Mahommedan is a missionary." The needy land of South America is very far from having been evangelised. We go forward remembering that " the Lord reigneth."

Sunday, August 3rd.

Twenty-one campers gathered at the breakfast table at 8.15 on Sunday morning, and sat down to a good meal prepared by the lady helpers, Miss Silvester and Mrs. Williams. At 9 a.m. we gathered for Bible reading and prayer. After praise and prayer had been offered, Mr. W. A. Kimber gave a brief survey of Paul's first missionary journey (Acts xiii. and xiv.). For the morning service (11 a.m.) we were glad to welcome Pastor F. Grimwood, whose reading was taken from Acts iv. 1-33, and his text from Daniel xi. 32 : " The people that do know their God shall be strong, and do exploits." On the page of history the character of the people who know their God stands out in bold relief. Peter and John were " unlearned and ignorant men," but the people " marvelled, and took knowledge of them that they had been with Jesus." Reviewing the steady stream of godly men from the commencement of the Christian era, we were led down to the men of to-day who, knowing their God, are waging warfare against the tide of infidelity and scepticism which is rising in the Church of Christ. Mr. Grimwood concluded with the expression of a heartfelt wish that the God of our fathers would lead the young men of the Churches of His grace to know their God, and then, in Jesus' Name, to be strong and do exploits. Amen.

About twenty-five campers and visitors gathered for united prayer for the proposed open-air service in Hounslow. At 2.20 p.m. they set out for their destination, but rain began to fall soon afterwards and continued all the afternoon, making a meeting in the open air impossible, and the young men returned at the end of the afternoon, glad to change their wet clothes.

The Campers were hoping to unite with the worshippers at Hounslow Chapel for the evening service, and up till 6 p.m. they waited in the hope that the rain would cease. As, however, the weather showed no sign of improvement, it was deemed advisable to hold a service in Camp. The Camp-leader read from Isaiah lv., and then, after the singing of the hymn, " Gracious Spirit dwell with me," Mr. Kimber gave a short address on " Enemies to the spiritual life of (*a*) the individual believer, (*b*) the Church of Christ," followed by Pastor Hutchinson's sermon based on 2 Thess. iii. 1. This passage is the request of a true missionary, and breathes the missionary spirit. In asking for the prayers of others, Paul shows a desire to awaken the missionary spirit in them; for when we really pray for a man, we necessarily become deeply interested in him. Moreover, we see Paul's desire for the glorification of the Word of God, and that the power of that Word may be felt as a revolutionary force in the lives of others. The Word of the Lord is to run, but we must wait upon the Holy Spirit for the indication of the course. The Lord Himself orders providential circumstances, and these are the wheels upon which the Gospel chariot will run. If the Word has had free course in our souls, then we owe a debt to prayer—to prayer for others—that they too may find the nourishing power of that Word in their own hungry souls.

Monday, August 4th.

BIBLE READING.

This morning's Bible Reading was conducted by our brother Mr. Banyard, of " Bethesda," Ipswich, who dealt with the spiritual lessons which may be learnt from the incident in Matt. ix. 27-31, dealing with the healing of the two blind men. Regarding these men as typical of the seeking soul, he noticed first that they knew they were blind, but they had heard of One Who could cure them. Hence they followed and cried after Him. He did not answer them at once, but kept them waiting, for the narrative says that He went on His way until He came to the house. The seeking soul may have to pray and weep much before the Lord of Life and Glory speaks the word which restores the soul. The Master's first words questioned the faith of these men, for He said, " Believe ye? " There are many kinds of beliefs, but that which accompanies salvation is what a missionary abroad translated as " heart-grip." Remembering that He is able, what do we wish Him to do for us? Mr. Banyard suggested several needs, and concluded by reminding us of the need of Mission Finance just now.

With reference to the latter, Mr. Chisnall said he felt that the whole thing was a direct challenge to our faith. Mr. Morling stated that the condition of the finances and the even greater need of the Holy Spirit in the life of each Mission worker called for immediate prayer. The need was then laid before the Lord.

STUDY CIRCLE II.

INDIA.

The result of this Study, conducted by Mr. Morling, and largely by question and answer, was as follows :—

The followers of India's various religions are found, on the whole, in well-marked areas. Buddhism thrives chiefly in Burma and Ceylon. The citadel of the stronghold of Hinduism is in the Gangetic Valley, with Benares as the centre; whilst Mahommedanism holds its greatest sway over the Nizam's dominions, in the central part of the Indian Peninsula. Whilst religious beliefs affect the life of peoples, so also do geographical conditions. In the North-West, in the Himalaya region, the people are brave and fearless, and possess a splendid physique. The people of Bengal are effeminate and lazy, whilst the southern folk are phlegmatic and superstitious. Viewing all these areas, the greatest spiritual progress has been made in the extreme south, in the Tinnevelly district, but least progress is indicated, as we might expect, in the region of Mohammedan areas.

The biographies of Christian missionaries in India were referred to as being full of interest, and the following were mentioned as being of marked

importance: Carey, by Dr. Smith (Everyman Library); Schwartz, of the Danish Hall Mission (1750-1798); Ziegenbalg; Dr. Duff, of the Scottish Mission, in Bengal; Bishop Heber; Wilson, of Bombay; Walker, of Tinnevelly; Adoniram Judson, of Burmah; Dr. Pennell, of Afghanistan.

There is in India to-day a remnant of what is believed to be the old Syrian Church, and the question has been asked, " Why have its members not evangelised at least South India? " The reason is that the spirit of caste, so opposed to the Spirit of Christ, has been allowed to enter the Church, thus effectually preventing Church members from mingling with those of other castes. In recent years, however, through the reading of the Bible, many members of that Church have been truly converted, and, moreover, are great sticklers on questions of doctrine. The whole system of caste is to be traced to racial distinction and to the division of labour in long past generations, and this system is perpetuated chiefly by a rigid exclusiveness in matters of marriage, eating, and touch. It is remarkable to notice that the work of Baptists in India is confined to those countries which border the Bay of Bengal, from Cape Cormorin round to the Malay Peninsula, and this grouping of the various Baptist Societies is sometimes called the " Bengal Constellation." Some very real factors which are opposed to spiritual progress in India are (*a*) the worldliness and flagrant immorality of British traders and residents; (*b*) the drink trade; (*c*) the agnostic literature issued by the National Secular Society of England, and (*d*) the rationalistic teaching of certain missionaries. In conclusion, the brightest hopes of mission work lie in the southern and north-western areas, especially amongst the poorer and non-caste population, of which there are 62 millions.

THE EVENING MEETING.

A Survey of Western Namakal, the New Field. " The Lord thy God, He will go over before thee " (Deut. xxxi. 3). " Come over . . . and help us " (Acts xvi. 9).

Mr. Merling showed that very much of the area which the S.B.M. holds at present is unevangelised, and for this reason we might well ask, " Why take on the responsibility of a new field? " This problem, however, finds its parallel and also its solution in Scripture, for we find that Paul was anxious to preach in the region of Bithynia, but the " Spirit suffered him not," directing his attention towards Europe instead. At a later period the Lord's servant did useful work in the regions which, for the time being, he was bidden to pass by, and that work then received blessing So with the S.B.M. God is calling us to occupy fields farther on, and who knows what His purposes may be?

The Geography of the Field.

The **area** of the whole field, new and old, is about 1,000 square miles, and is bounded to the east by the Kolli plateau, to the south-east by the Talai hills, to the west by the River Cauvery, and to the north and north-west by the road running E.N.E. from, say, Tiruchengodu on through Kakkaveri, and skirting the northern spur of the Kollis. The new field is the western and north-western portion and encloses 600 villages, so that there is one village to each square mile (the **City** of London covers approximately one square mile).

The **soil** is exceedingly fertile, and Madras engineers have " harnessed " the river by damming it, so that irrigation is possible over a large area. In consequence, this part of the country is now able to support an increasing population.

The **elevation** is greater in the north than in the south (Namakal, 850 ft.; Sendamangalam, 900 ft.), and because of their elevation both are free from indigenous malaria.

The People.

The people of the towns are intellectually higher and less conservative than the rural population. Namakal is a centre for education, but education is not sufficient to change men's hearts. We recall the fact that " a man of Macedonia . . . prayed to Paul, saying, ' Come over into Macedonia and help us.' " Macedonia, a province where the wisdom of the Greeks abounded, was the province that called for help. Among many matters of spiritual import

is the feeling of discontent which the people of some of these western villages have with the religion of their fathers. The call to evangelization is not merely the mute appeal of souls enslaved by the prince of this world, but it is also a vocal appeal, for our men are being asked to send preachers to that part of the field. The work is, however, not without its

Problems.

Geographically, Paramati is the centre of the new field, but it is only a tiny village, where the needs of Europeans cannot always be met. For this reason, Namakal must be regarded as the centre of operations, like the hub of a seven-spoked wheel, the Seven Dials of the taluk. A mission-house is needed here, for it is very difficult for a Christian missionary to obtain lodgings of any kind. Moreover, in anticipation of future converts, the work calls for the establishment of a hostel and a school. In the extreme west alone the Lord has called out thirty-eight of His other sheep, and these need shepherding and feeding. For the most part they are very unlearned and extremely poor. The employers in this area have boycotted the Christian young men, so that they are obliged to eat cactus fruit in order to live.

Prospects.

These, as Carey observed, are as bright as the promises of God. We certainly ought to open schools in the Western area, so that the children may be taught the Scriptures of truth. The work will be hard, but the missionary's " sheet-anchor " is the remembrance of the fact that he has been *thrust* out into the work.

Tuesday, August 5th.

BIBLE READING

The young men were glad to welcome Chadwell Street's Pastor as a regular camper. Pastor R. Robinson led this morning's devotions, and, after the offering of prayer by four of the campers, gave us some helpful thoughts on the conclusion of the account of Barnabas and Paul's missionary journey, when " they rehearsed all that God had done with them." We must remember that God does something *for* His servants before He can do anything *with* them. The choosing, redeeming, and justifying of believers has already been accomplished, but God does something *in* us as well, for by Him is begun the work of transforming our daily life, and this transformation is to be continued till each regenerated soul is " presented faultless before the presence of His glory with exceeding joy." The Apostles were *instruments* in God's hands. An instrument or tool is useful when it is in the hands of one who knows how and when and where to use it, but that same tool in the wrong place can be decidedly dangerous. We are of the greatest use, and are in the safest place. when we are in the hands of Him Who understands us perfectly.

STUDY CIRCLE III.

The Doctrines of Grace an incentive to Mission Work.

The object of this Study, Mr. Morling announced, was not to show how truly orthodox the S.B.M. is, but rather to indicate the harmony which exists between the doctrines of grace and an aggressive evangelism. After noticing some of the deadening effects of modernism, the question arose as to what was the difference between a believer who is " evangelical " and one who is " evangelistic." The answer was, briefly, that the former is one who firmly believes in all the foundation truths of the Gospel (*e.g.*, Ruin, Redemption, Regeneration, Justification by faith, etc.). The latter is one who firmly believes in the same fundamental truths of the Gospel, and also believes that they are to be published to the whole world. Since the Reformation the tendency has often been for the doctrines of grace to develop into a system of philosophy.

The doctrine which we know as the " effectual entrance of the Holy Spirit " is a most practical doctrine in missionary work in India. When confronted with the task of preaching to people at the very bottom of the social scale, one feels completely helpless and hopeless; but the thought that His grace is invincible is the backbone of the spiritual worker.

Heathen Knowledge of Sin

Some missionaries, usually beginners, have made the declaration in front of a heathen audience that " Christ died to save you all." One simple rustic, on hearing such a statement for the first time, immediately asked, " Why then did He not tell us and our ancestors about it before now? " The fallacy of the statement is obvious, even apart from the Word of God. The doctrine of particular redemption is the only one which is Scriptural and practical. When we remember the complete unity of purpose which exists between the Christ Who died and the Holy Spirit Who regenerates, it is ridiculous to suppose that that purpose could in any wise fail. Touching the actual presentation of the Gospel, our wisest plan is to study the accounts given in the Acts. It has been said that every missionary problem is solved therein.

Experience in mission work in India always tends towards Calvinism. The doctrine of the perseverance and *preservation* of the saints is most reassuring to the missionary. Mr. Morling cited the case of Abraham, a convert from heathenism in the Namakal Field, quite alone, who is meeting fierce persecution in his home and his village, and who is the only professed Christian in his caste, and expressed his belief that he would, through grace, be " more than conqueror." Whilst we know that all God's children will surely be saved, nevertheless there rests on each believer a responsibility to seek to spread the Gospel. The Way of salvation is to be proclaimed to all men.

The question is sometimes asked, " Why should the heathen be sent to hell without ever having heard the Gospel? " This question is usually based upon the false premiss that God owes a *debt* to all men; but the heathen will be condemned by their own wilful sins. Nine-tenths of the commandments of the law are written in the hearts of all heathens. They *know* that it is wrong to worship idols, to swear, to kill, to commit adultery, to steal. Not one of them lives up to the light that God has given him.

We noticed further that Calvinism is not consistent with fatalism. There is a false Calvinism which, touching spiritual things, says that God will do all without His children troubling. It was noticeable, however, that such Calvinists, while believing that it is God Who causes the crops to grow, nevertheless hoe and plough and manure their fields with great care and diligence.

That a true passion for souls is not inconsistent with orthodoxy is shown in Scripture. In the opening verse of the 10th chapter of Romans, Paul says, " My heart's desire and prayer to God for Israel is that they might be saved," yet in the preceding two chapters the great doctrines that are elaborated are (*a*) God's unfailing purpose and (*b*) God's electing love.

Calvinists have occupied no mean position in the founding of modern missions, and the names of Carey, Duff, Wilson, and Judson are written boldly across the pages of mission literature.

EVENING MEETING.

The Presentation of the Gospel at Home and Abroad.

As this Lecture by Pastor S. Hutchinson in the evening is to be printed separately, and space is limited, we need not summarise it here.

Wednesday, August 6th.

BIBLE READING.

Our brother Mr. John Thorpe, an active member of the S.B.O.M., conducted this morning's reading. He felt that he did not come " with excellency of speech " or " with enticing words of man's wisdom," but prayed that what he said might be " accompanied with a demonstration of the Spirit and of power." In the second chapter of 1 Corinthians we are reminded of the three Persons of the Trinity Who are concerned in the matter of salvation. In verse 2 we see Jesus Christ, the One Who was tempted in all points like as we are, yet without sin. In verse 5 we are pointed to God the Father, in Whose power the faith of believers must stand, and in verse 4 we are reminded of the Holy Spirit, Who reveals the things of Christ. May our determination be as Paul's was, " Not to know anything among men save Jesus Christ and Him crucified."

"Pioneering on the Cauvery" studied

STUDY CIRCLE IV.

"Pioneering on the Cauvery."

This Study was based upon Mr. Morling's book, and some of its statements were enlarged upon.

We in the Homeland sometimes fail to grasp the full significance of what we read because we fail to understand the meaning of Tamil terms which frequently occur in reports from India. To prevent this difficulty some time was spent in discussing the meaning of certain terms, *e.g.*, District; *Taluk* (county); *dāk* (traveller's bungalow); *mofussil* (rural district); *Hindu*, Indian; idol (the *image* of a god); god (the power behind the image); *panchamas* (outcastes); Hostel, Day School and Boarding School. We shall remember that the Hostel and the Day School *together* constitute the Boarding School.

The rainfall of the Sendamangalam area is much less than that received on either the Western or Eastern coasts. Sendamangalam is on the leeward side of the Western Ghats, so far as the south-west monsoon is concerned, and it is on the leeward side of the Eastern Ghats, so far as the north-east monsoon is concerned. The annual rainfall is equal to that of London (25 to 30 inches), but much of this is lost by evaporation.



Attention was paid to the chapter on "Aggressive Evangelism," and it became evident to us that we have reason to value our Indian evangelists, who are men of great courage and thorough ability.

The work has its encouraging and its discouraging aspects, and these are well illustrated in the chapter on "Light and Shade." Remembering the power and intolerance of caste, and the sinful habits of former generations, great care and patience are needed in dealing with those who have backslidden.

In these days, when "we see on every hand the subtle and insidious working of a great apostacy . . . there is all the greater need for those who love the Truth to be diligent in placing the Bible itself in the hands of the people" (p. 93). In several instances the Lord has richly blessed the work of our colporteurs. One was once very encouraged, though surprised, to meet a Brahmin who read the Psalms when troubled in soul. The formation of the Church at Kakkaveri can be traced to the selling of a three-pie booklet to a young man, who was called by grace.

On Tour with Mr. Morling

It is difficult to estimate the value of a truly Scriptural Boarding School, but as we think of the needs of the children of our workers, the training of our own future workers, and the unscriptural teaching which they are liable to receive in other Boarding Schools, we are certain that our Boarding Schools should receive every encouragement.

EVENING MEETING.

A Camping Tour was the subject of Mr. Morling's Lecture in the evening. When changing camp on such tours, he said, it is customary to rise at 4 a.m. while it is yet dark, and then, by candle-light, to take a light meal (*chota*) before packing. In packing, every detail must be remembered, down to such articles as bootlaces, pepper and salt. At the commencement of the tour the preachers are very vigorous, removing the tent-pegs and loosening the guy-ropes, so that the tents almost collapse over the heads of the missionary occupants. By 6.30 a.m. the workers start off, Mr. Morling travelling on a bicycle, whilst Mrs. Morling rides in a jutka—the acme of sheer discomfort. Various precautions are necessary in selecting the camp site If it is pitched in the slightest hollow, woe betide the tent occupants in a rainy season! Then, too, care must be taken to choose a shady spot, for protection from the sun's rays, and to this end a tamarind grove is always the heart's desire of the camper.

With regard to the tent itself, we need to remember that protection from the sun's rays is more than mere protection from the heat. The tent consists of the inner part (the tent proper) and the outer covering, forming a double tent. The material is three-ply, each layer being coloured white, green and yellow respectively, so that altogether there are six thicknesses of cloth between the sun's rays and the interior of the tent.

Time is very precious during itineration, and therefore a fixed daily programme is rigidly adhered to as far as possible. The work is usually arranged in circles with some spot as a centre, and often this spot is far from a food-supply stores, so that missionaries often have to live on tinned food.

Living in a heathen land is somewhat analogous to living in a disused poisonous well. For the latter supplies of oxygen must be constantly sent down, and in spiritual service daily, hourly supplies of heavenly grace are needed to maintain spiritual life; and since prayer is the channel by which the blessing comes, prayer meetings are held every afternoon. The Tamil preachers sometimes rise at an early hour in the morning, and literally wrestle with God in prayer ere they commence the day's work.

The work is not without its humorous side, and Mr. Morling gave several instances of this, including bullock-bundy accidents and the sudden precipitation of bundy occupants into a bush of prickly cactus. Mrs. Morling's medical knowledge is of great value, and drugs such as "Mag sulph." are in frequent demand.

Thursday, August 7th.

BIBLE READING.

A pleasing feature of the Camp was the attendance of a representative (though unofficial) section of the Young Men's Open-Air Mission (S.B.O.M.). This morning's reading was taken by our brother Mr. Cornell, one of the honorary secretaries, who outlined some of the characteristic features of the Apostle Paul, exhibited in his Epistle to the Romans. He says: "*I am carnal*" (vii. 14), reminding us of the enmity which exists between fallen human nature and the spirituality of the Christian walk and conversation. "*I am debtor*" (i. 14). Paul feels that he owes a debt to other men, in that he ought, so far as he is able, to tell them of the Gospel which is able to make them wise unto salvation. "*I am not ashamed of the Gospel*" (i. 16). If we are followers of the Lord, may we never be ashamed to own Him in our home and in the workshop. "*I am ready*" (i. 15). Are we ready for service, or is some secret sinful desire holding us back? "*I am persuaded*" (viii. 38). We notice the passive voice of this verb. The sinner is acted on and persuaded by the Spirit of God. Paul had the lasting assurance that, having been once made a partaker of the Divine nature, he could never be separated from the love of

God. " *I am the apostle of the Gentiles* " (xi. 13). Paul was a " sent " one, as this word implies. We need the word from heaven before engaging in the Lord's service. " *I am sure* " (xv. 29). In this servant of Jehovah there is always the note of certainty, of assurance, and we may trace this truth to the fact that these recorded utterances were inspired by the Holy Spirit. " *I am glad* " (xvi. 19). The Christian alone knows that joy which is mentioned by the Lord Himself and by His servants.

STUDY CIRCLE V.
Stronghoids of Satan.

Hinduism.

An interesting discussion took place among the campers regarding the question, " Should a missionary among Hindus seriously study Hinduism? " On the one hand, it was pointed out that the Holy Spirit only works in the realm of His own Truth, and that therefore our really serious study should be directed only upon Holy Scripture; on the other hand, using a familiar analogy, it was difficult to see how a physician could cure disease without having a thorough knowledge of diseases, and in the same way it was difficult to see how a missionary could adapt the Truth to the needs of his hearers without having some knowledge of the faults of their religious beliefs. We found the solution of the problem in Acts xvii., where Paul's knowledge of Greek poetry (that of Aratus) was turned to good account in his address to the Athenians.

The great strength of Hinduism lies, first, in the large proportion of truth which it contains, and, secondly, in its observance of caste; its weakness is seen in (*a*) the indefiniteness of its teaching; (*b*) the fact that its beliefs are hereditary, *i.e.*, the son believes the religion because his father, grandfather, great-grandfather, etc., believed it; (*c*) its idolatry, for its adherents, while worshipping many images, know in their own hearts that there is really only one God; (*d*) the unsatisfying nature of the teaching of the Hindu scriptures: and (*e*) caste. This may appear to contradict a previous statement, but we must remember that caste divides men in " water-tight " compartments, and feeling sometimes runs very high between these various sections. " A house divided against itself shall not stand."

In Hinduism we have definitely set forth such ideas as Incarnation, Priesthood, Mediatorship, Atonement, etc., and the question arises, " Are these deliberate counterfeits of the devil or are they traces of a former and purer religion? " Then those who have taken a careful note of the course of Hinduism see that there is a gradual process of deterioration at work, and are inclined to think that Hinduism is descended from a purer religion. Northern India is not so very far from Mesapotamia and Babylon, the latter the land of Jewish captivity, and so it is quite likely that the practices of the Hebrews were copied by surrounding nations. It is at the very least interesting to hear that the custom of sprinkling vermilion upon the lintel of the door-post is common in certain quarters in India. Nevertheless, it is certain that the devil *is* using these ideas as counterfeits of true Scriptural teaching.

Christian missions have been working for over a century now, and their power is slowly but surely being made manifest. This is seen especially in the attitude of the rising generation towards the gods of its fathers, for in many instances there has been an open renunciation of these so-called deities. In certain high-caste quarters there has been no little consternation with regard to missions to the depressed classes, and one reads the following significant remark, " If the outcastes are not to be all gathered into the Christian fold, it is high time that Hindus should bestir themselves and save them." Some " missions " have been instituted by certain Hindu societies, and there is a movement towards the compulsory teaching of Hinduism in schools.

THE EVENING MEETING.

The evening meeting was presided over by Mr. Morling, and addresses were given by Mr. W. Kimber and Pastor W. Chisnall. The former spoke from the words, " Whatsoever He saith unto you, do it." Our service must rest upon a true basis, upon a sure foundation and the motive for Christian

service is contained in Paul's exhortation, " I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, which is your *reasonable* service." In proportion as we believe that the Saviour died to save us from banishment to eternal night, so shall we be anxious to serve Him. The reins of government of the universe are in the hands of the " Lamb that was slain," and before we can be of any use we must be in harmony with Him and His purposes. Only a broken heart can proclaim the Gospel—a heart broken down with the sense of its own sin, a heart melted by a Saviour's love. Then He claims our unlimited obedience. " *Whatsoever* He saith, do it." The tendency of the mind, in the very nature of the case, is to *limit*, but even as the Lord Jesus did only those things which His Father did, and uttered only the words which He was given from above, so we ought to seek to do and say only those things pleasing to our risen Lord. Reviewing the methods by which we may know that we hear *God's* voice, and recognising that He always speaks the right word at the right time, the question comes, " What is He calling *me* to do? " The first thing that a child of His should do is to confess Him through His ordinance. But perhaps that has been done. Then remember He Who is the Living Word speaks to-day through the written Word, and He will make it plain.

Mr. Chisnall directed our thoughts to the instance of the Greeks who came to worship at the feast, and who said to Philip, " Sir, we would see Jesus." Remembering the solemnity of the fact that eternity must be spent in one of two places, the speaker wondered whether anyone at this Camp was saying, although not audibly, " Sir, I would see Jesus."

Children sometimes lose themselves in the dry and arid deserts of Australia, but if they possess strength enough to utter it, there is a cry which is very penetrating, and which reaches home. In a similar way there is a cry, the cry of a lost child, which always reaches the heavenly Home, and that is the cry, " God, be merciful to me a sinner." Those who have learnt something of God's mercy are speaking of that mercy in India to-day. It could be said of so many of them that " No one careth for their souls," but we know that a real sight of Christ brings salvation to their souls. Markandan, one of our assistant teachers, was one who had " seen Jesus," and, stricken down by a fatal fever, he was able to say " I am not afraid to die." And now he dwells in the presence of his Master, bathed in the sunlight of His countenance.

Friday, August 8th.

BIBLE READING.

Pastor Robinson conducted this morning's devotion, and, after prayers by several of the campers, spoke of " Joseph—the man of vision." The man who has a vision, an aim, a goal, is the man who has an incentive to work. The Christian is, or should be, a man of vision There are three visions which he needs to see, and they are :—

(1) *A Vision of the Cross of Christ*—one which enables him to understand that this is the place of forgiveness. When Christian, in " Pilgrim's Progress," came to the Cross, the burden dropped from off his back, and he went on his way more briskly. All the while my sin is unpardoned it will tend to drag me down; but when I meet Him Who " breaks the power of cancelled sin and sets the prisoner free," then I can go on my way untrammelled.

(2) *A Vision of the Throne of Christ.* Since He hath ascended on high and hath led captivity captive, all things have been put under His feet. In the risen Lord we discover the Source of all our strength.

(3) *A Vision of the Coming of the Kingdom of Christ.* As we pray " Thy kingdom come," we should remember that one day ultimate and complete success will attend His Name.

STUDY CIRCLE VI.

Interest at Home.

The questions set for this Study were as follows :—

(1) Mention two methods by which YOU can best strengthen interest.

(2) How do you account for the fact that some Strict Baptists are keenly

interested in interdenominational work, such as the C.I.M., but indifferent about the S.B.M.?

(3) We have still failed to touch numbers of the country Churches. What can we do?

(4) Have you any suggestions to make concerning the HERALD?

(5) What place do you think the S.B.M. should occupy in public prayer?

(6) How and where might the District Meeting idea be extended?

(7) What use can be made of literature? Are we needing more literature?

(8) Will YOU help by introducing the HERALD, by starting a Study Circle, by instituting the Monthly Mission Prayer Meeting—above all, by your daily prayer?

Among the suggestions that were made, we mention the following methods for extending and deepening interest :—

(*a*) By mentioning the S.B.M. in our conversation.

(*b*) By importunate public prayer.

(*c*) By instituting a missionary-box in the home.

(*d*) By coming to next year's Camp and bringing a chum.

(*e*) By the publication of literature *suitable for distribution*.

With regard to the HERALD, the following recommendations are respectfully made to the Editor :—

(*a*) That an opportunity be given for questions on missionary topics.

(*b*) That the HERALD contain more matter suitable for children.

THE EVENING MEETING.

After the reading of Psalm cxlv. by our brother Mr. Culliford, the campers were invited by Mr. Robinson to give their testimony. We rejoice to say that all the young men, from the youngest (aged 11) to the eldest, gave a brief but pointed testimony to the fact of blessing received. We have reason to believe that blessings were bestowed such as the campers were not able altogether to express in words, but we believe that what " we know not now, we shall know hereafter," and that future days will reveal the fact that " great grace was upon them all."

W. A. KIMBER.

To our Local Secretaries.

AN URGENT NEED.

A few weeks ago I sent a letter to all our HERALD Secretaries and to many of the L.Z.A. Secretaries, drawing their attention to the Mission's two recent publications, " Pictures from a Missionary's Album " and " Pioneering on the Cauvery." Some very promptly replied and gave us their hearty co-operation in the sale of these books. I was delighted to find that some secretaries had sent to Messrs. Marshall Bros. for copies before my letter reached them. But others have not replied at all, and there is good reason to believe that a great number of our Churches have seen neither of these books.

Let me say that the Council is now commencing a new pioneering venture on the west of the Namakal Taluk. Alongside this new and large responsibility we have now the heaviest deficit in our General Fund that we have seen for a long time. Hence the Mission is now urgently needing your enthusiastic co-operation.

Will you please try to secure orders for these books, and thereby strengthen the interest of old subscribers and win NEW SUPPORTERS to this great work of the Lord? Some are winning not only new supporters but NEW CHURCHES through a wise distribution of Mission literature. We have been led to the new movement in the west of Namakal by the hand of the Lord; we have been urged to it by the clamant call of those thirsting for knowledge of the true way. Let the pioneering work *there* be fully backed up by a pioneering movement *here*. Ten or more copies will be sent carriage paid.

64, Goldsmith Avenue, Acton, W.3. D. MORLING.

Our Home Churches.

Prayer Subjects for September.

Let us pray for Mr. Morling's children, that they may be settled in a home or homes before Mr. and Mrs. Morling leave England; also for suitable land for a Mission House and Boys' Hostel in Namakal; and for the means to go forward in Western Namakal.

MR. MORLING'S ENGAGEMENTS FOR SEPTEMBER, 1924.

Sept. 2, Chadwell Street, Clerkenwell (Pastor's Anniversary)—3, Halstead—4, Saffron Walden—5, Council S.B.M.—6 and 7, Wisbech—8, March, Cambs.—10, Manor Park—14, Cambridge (Eden)—15, Over, Cambs.—16, Chatteris, Cambs.—18, Hounslow—21, Bierton—23, Hastings—24, Kingston—25, Wood Green, Park Ridings—27, Wellingborough, S.S. Conference—28, Wellingborough—30, Croydon, District Meeting—Oct. 1, Lillie Road, Fulham—2, Goldsmith Road, Leyton.

Announcements.

A District Meeting in connection with the North London Branches of the L.Z.A. has been arranged for Monday, Sept. 22, at 71, White Lion Street. **Address by Mrs. D. Morling.** As Mrs. Morling is unable to visit all the Churches separately, it is hoped that as many as possible will take this opportunity of hearing her. The meeting will begin at 7 p.m.

Ladies' Zenana Auxiliary.—We are glad to be able to announce that Miss Nellie Putnam has passed the C.M.B. Examination which was held early in August.

Mr. David Morling's Address is 64, Goldsmith Avenue, Acton, London, W. 3.

Mr. W. A. Kimber's Departure was wrongly announced last month as Nov. 28th. It should have been Nov. 8th.

The Valedictory Meeting will D.V. be held at Devonshire House, Bishopsgate, E.C., on October 28th.

A Deficit of £1,046 on the General Fund, the Working Fund of the S.B.M., was announced by our Treasurer at the Council Meeting on August 1st.

Birth.—On July 20th, 1924, a son, David Lincoln, to Mr. and Mrs. Lincoln Watts, at Ootacamund.

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. It would be convenient if our friends could send their parcels **between September the 20th and 30th, but the latest date is the 30th**, *and 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.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—You will be pleased to hear that the Corner has been invaded during the past month. Twelve new Cornerites came rushing in all at once from Great Yeldham, Essex, and their ages range from eight to twenty-seven! I will give you their names, but will leave you to guess their ages. Dolly Ambrose, Edith Fisher, Kathie Fuller, Gracie Lloyd, Winnie Lloyd, Elsie Parminter, Maudie Pasfield, Dorrie Ruggles, Olive Ruggles, Doris Rulton, Ethel Tarbin, Grace Turner. I take it for granted that I may welcome them in your name. I have to thank Mrs. Newman for sending me their names and telling me what they have been doing in the Sewing Class for the Christmas Boxes. She says, "They have dressed numerous dolls, made all kinds of fancy things, and plenty of boys' coats, &c. They all take the HERALD each month, and follow your letters with great interest." They meet on Wednesday evenings, from 5 to a quarter to 7, and begin with prayer and a short portion from God's Word. Then a suitable book is read to them while they sew. I am very glad, too, to hear of the interest which is taken in the S.B.M. by the members of the Church and congregation. All this sounds very promising, and I am sure I may, on behalf of the Council of the S.B.M., thank Mrs. Newman and her helper, Miss Fisher, for what they are doing in this great Cause, so dear to the heart of Christ. And I think I may reverently say that HE is pleased.

Now we have come to the Box month, when the Leaders of your Sewing and Working Classes are to send in the results of your work during the past twelve months. How quickly the months seem to have run away! It seems to be only a few weeks ago that I was congratulating you on having broken the record last year, and urging you to do your best to break it again. I wonder whether I shall be able to say again, as in March last, "*And you did it*!" As I write this, although I have no wireless, and don't want it, I can almost hear some of you saying, "When *will* Uncle John be satisfied? He's always wanting us to do more." Of course I am! What better wish could I have? I wonder what you would think of me if I said, "I hope, dear Cornerites, you will not do more than last year, or do a little less!" No doubt you would all want me to resign; and, serve me right, too. Well, I shall be on the tip-toe of expectation to learn whether last year's record of eight boxes has been broken; but, alas! I shall have to wait until November for the news.—Don't forget; everything must be sent in between the 20th and 30th of this month.

I read the other day that when a Korean becomes a Christian he tells his friends that he is going to "do the doctrine"; and that a Chinese convert gave as his confession of faith, "I am now reading the Bible and *behaving it*!" Quaint, isn't it? But it means a great deal. I think *I* should have to I say am *trying* to "do the doctrine" and to "behave" what I read in the Bible. How is it with you, Cornerites? I can only say that "doing the doctrine" and "behaving the Bible" is the noblest life anyone can live. But don't forget, it can't be even attempted if you are not born again and helped by the Holy Spirit.

I must give you the story of Sooboonagam's conversion in October, as there is not room enough for it this month.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from July 10th, to August 11th, 1924.

General Fund.

	£	s.	d.
Southport, Princes St. S.S.		6	9
Brentford, Mr. Jas. Secrett	2	0	0
S.S.	3	15	8
Leyton, Goldsmith Rd.	3	17	3
Richmond	3	16	0
S.S.		8	10
Boxes		6	9
S.S. Boxes	1	8	1
Senior Girls	1	8	3
Y.P.S.		1	11
Y.P.S., Jnr.		3	7½
Infants		4	6¾
Manor Park. Qtly. Subs.		5	0
Miss Spire's Box		15	6
Miss Spire's Class Farthing Box		10	0
Chatham, Enon	3	0	1
S.S.		7	6
Clapham, Courland Grove	8	0	0
North Finchley, S.S.		16	6
Woolwich	12	12	0
S.S.		11	0
Hounslow, A.J.R.	30	0	0
Clapham, Courland Grove S.S., Env. Coll.	1	16	0
Birthday Box		5	1½
Crawley, Bethel (Boxes)	3	0	0
West Ham, Tab. S.S.	11	15	6
Watford, Tab. S.S.	6	11	0
St. Albans	4	2	0
Needingworth, S.S.	1	11	6
Mr. Saunders' Box		8	6
Bexley Heath, B.C.		12	6
Toronto, A Friend (5 dollars)	1	2	8
Aldringham, S.S.		10	6
Kilburn, Ebenezer S.S.	1	17	0
Horham, Envs.	1	0	0
Cheltenham, Bethel B.C.		13	6
Walthamstow	1	11	3
Boxes	2	12	9
Norwich, Orford Hill, S.S. and B.C.	1	11	0
Mrs. Fox (Box)		4	5
Warboys	1	10	11
Bradford, Boxes	4	10	0
Aston Clinton, Y.P. Meeting	1	3	7
Stratford, Gurney Rd., Eight Boxes	3	15	9
Qtly. Subs.		8	0
Mr. W. J. Faunch		5	0
Haworth, Ladies' Sewing Guild	20	0	0
Collection	9	8	10
Boxes	4	3	5
Middlesboro'	1	13	7
West Hartlepool		15	3
Newcastle	1	5	0
Warboys	7	15	0
Hollinwood, Bethesda	7	7	1
Royton	2	10	8
Southport	4	16	10
Leicester, Providence	10	15	0
Mrs. Tyler		10	0
Missionary S.C.	16	12	0
Bassett Street, S.S.		8	6
Coventry, Miss Redfern		10	0
Miss E. M. Harris		10	0
Croydon, Derby Rd.	5	10	8½
S.S.		11	10½
Birthday Box		14	1
Lee Common	1	1	0
Tring, The Misses Butcher	20	0	0
Friends, per Miss Butcher	11	0	0
Lewisham, College Park S.S.	3	11	0
Brighton, Misses Chapman	1	1	0
Reading, Providence, Miss Pursey (Box)		9	6
Mrs. Woodham (Box)		14	0
Mrs. Vinden (Box)	1	0	0
Beccles, Env.		2	3
S.S. Boxes	1	5	0
PERSONAL—			
Birthday Thank-offering from Cambridge	1	0	0
Mr. Thos. Benstead		5	0
Mrs. J. W. Oliver (Send. Exten.)	4	0	0
Per W.C., Sale of P.P.C.		2	4
X.Y.Z. (New Missionary Fund)	1	15	4
Birthday Thank-offering, Aug. 1		2	6
M.A.H., for Extension Fund		1	0
Miss A. E. Pratt		10	0
839 (New Bldg., Namakal)	50	0	0
Mr. and Mrs. A. G. Hodsden (Box)		15	0
MISCELLANEOUS—			
Sale of P.P.C., per D.M.	2	0	8
	£324	7	1½

Herald Fund.

	£	s.	d.
Bermondsey, Lynton Rd., Mr. Jas. B. Collin	25	0	0
Richmond		4	6
Manor Park		5	6
North Finchley, S.S.		3	6
Wattisham		18	0
Bexley Heath		7	6
Cheltenham, Bethel B.C.			8
Norwich, Orford Hill		5	0
Warboys	1	5	0
Bradford		5	0
Woolwich		2	6
Haworth		10	0
Bassett St., S.S.		10	0
Epsom, Salem S.S.		5	0
Tottenham		12	0
Clapham, Courland Grove		13	6
Beccles	1	19	3
PERSONAL—			
Mr. C. W. Neve		3	0
Sales, per W.C.			6
	£33	10	5

Ladies' Zenana Auxiliary.

	£	s.	d.
Money received from July 10 to August 9, 1924.			
Aston Clinton	3	1	0
Bassett Street, Gift Week		14	0
Boxes		11	6
Id. Weekly Subs.		10	0
Bethnal Green	5	17	1
Brentford, Boxes	18	7	6
Collection	1	4	6
Brighton	12	8	0
Brixton	6	0	0
Cambridge	6	16	8
Chadwell Street	34	4	2½
Chelmsford, Gift Week	1	10	0
Clapham, Courland Grove	8	14	6
Croydon, Derby Rd.	10	10	0
Finchley, Soho Memorial	2	2	6
Fleckney	3	12	0
Fulham	8	12	10
Guildford	6	7	8
Hastings, Y.W.B.C.	1	13	6
Haworth, Hall Grn.	4	3	2
High Wycombe	3	2	7
Hitchin	2	9	0
Homerton Row	6	10	0
Hounslow	3	7	0
Ipswich, Bethesda	45	5	0
Ipswich, Zoar	2	12	0
Kingston	2	3	6
Laxfield	4	10	7
Lewisham, Gift Week	2	14	7
B.W. Salary	4	0	0
Leyton	2	0	0
Lynton Road	9	13	0
Manor Park	2	3	6
Newquay	5	0	0
Norbiton	12	10	4
Norwich, Orford Hill	2	0	0
Notting Hill Gate, Collection	1	1	0
Boxes	2	0	0
Prittlewell	12	10	0
Ramsey		10	0
Reading	4	6	0
Richmond	9	7	0
Stratford, Gurney Rd., Id. Weekly Subs.	1	0	9
Boxes	4	6	6
Swindon	2	3	6
Tring, Boxes	70	13	8½
Part support of B.W.	4	13	0
Walthamstow, Boxes	10	8	10½
Farthing Fund	2	17	4½
Warboys	6	10	9
Watford, Gift Week	7	0	0
Y.W.B.C.	1	17	8
Boxes	8	15	0
Wattisham	4	13	8
Wellingborough	9	5	0
West Ham	7	6	4
Whittlesey	2	10	0
Wood Green, Dovecote	1	8	7½
Wood Green, Park Ridings	2	13	7½
Woolwich	8	12	5
PERSONAL—			
Mrs. Blythe	1	0	0
Mrs. Forrester		5	0
Mrs. Frost		8	1
A Friend, for B.W. Lily	12	0	0
Miss E. J. Applegate	1	0	0
In Memory of Mr. & Mrs. J. Rush	10	0	0
Per Miss E. Elliott	10	1	6
Mrs. W. W. Peck	1	0	0
Miss Russell		5	0
Mr. J. B. Collin	50	0	0
Mrs. Sharman		2	6
Miss E. E. Henderson		10	0
Total	£520	4	7

Vol. XXIII. *New Series, No. 214.* **October, 1924**

The Strict Baptist Mission HERALD.



VICTORIA INSTITUTE, MADRAS.

Price One Penny

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The Annual Meeting

of The Strict Baptist Mission and

VALEDICTORY to MR. W. A. KIMBER

WILL (D.V.) BE HELD AT

Devonshire House, Bishopsgate, London, E.C.

ON

TUESDAY, OCTOBER 28th, 1924.

3.30. A DEVOTIONAL MEETING.

Chairman: Vice-President, **Pastor J. E. Flegg.**
Speakers: Our Sendamangalam Missionary, **Mr. D. Morling** and **Pastor W. F. Waller.**

Tea at 5 p.m. - - - Sixpence.

6.15 p.m. PUBLIC MEETING.

Chairman: The President, **Mr. J. B. Collin.**
Speakers: **Missionary David Morling** and **Missionary-Elect W. A. Kimber. Mr. R. Robinson** (Mr. Kimber's Pastor) will deliver the

VALEDICTORY ADDRESS.

Valedictory Prayer by **Principal James Willoughby, M.A.**

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

The ANNUAL GENERAL MEETING at 2 p.m. (for Delegates only).
The Ladies' Zenana Auxiliary ANNUAL COMMITTEE MEETING (for Delegates only, by ticket) at 2.30 p.m.

COLLECTIONS.

W. CHISNALL, *Secretary.*

The Strict Baptist Mission HERALD.

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

VOL. XXIII.] OCTOBER, 1924. [*New Series*, No. 214

CURRENT NOTES.

IN a note from our Mission Field, concerning the Annual Conference recently held by our missionaries in Madras, it will be seen how greatly they appreciate the sympathy, prayers and co-operation of friends at home, and how eagerly they enquire of one who has recently returned from furlough as to the progress of the missionary spirit in the Home Churches, and as to those friends, in particular, whose help, spiritual and practical, they are acquainted with. It is stimulating to be reminded that our friends in India who act as our representatives and proxies are keenly watching us as far as they are able.

* * * * * *

It is not only stimulating, but heart-searching, to remember that there is One Who is more intensely interested, and Who is much more narrowly watching the extent and progress of our obedience to His Command. If we are doing all that we can in the Cause He has committed to us, we know He is satisfied. But are we? is the question which sometimes disturbs our equanimity. If the love of Christ constrain us as it did Paul, we shall, perhaps, find that we can do a little more than we have done—not for the S.B.M. so much as for Him Who bade us go.

* * * * * *

None who attentively read the Camp Report published in last month's HERALD will question the need of all the help that can be given for the extension of the work in the Namakal Taluk, as well as for its maintenance in our other fields of work. It is no vain imagination which pictures our glorified Lord looking abroad upon these fields and seeing that they are white unto harvest. Who will help to reap?

Our Foreign Field.

The News of the Month.

MADRAS.—When visiting Pursawalkam School I noticed at a short distance a group of children. I found that they were gathered around a "holy" man, who, lying full length on the public road, was rolling his way to the temple. He did not change his course but went over mud, or stones or filth, or anything that lay in his track. With his matted hair he looked a pitiable object. In his hand he held aloft a small tin in which he received the gifts of the pious. At very frequent intervals in his progress he called aloud the name of the deity whose favour he sought, "GOVINTHA! GOVINTHA!"

Ordinary items of the daily round are filled with religious significance for the pious Hindu. When a Hindu takes his morning bath in river or temple-tank or elsewhere, the whole proceeding is an act of worship to the sun. When a Hindu woman lights her lamp at eventide, the act is associated with the worship of Agni, the god of fire.

Paramanantham was recently elected to the honorable office of deacon of the Tamil Church at Ayanapuram. More than a quarter of a century ago, when we first opened a school in Ayanapuram, the very first pupil was a small boy named Parthasarthy (the Paramanantham of to-day). When he left school and for years afterwards he was a heathen, and in his young manhood he became an opponent of Christianity and of our work in Ayanapuram. But in time of great trouble the lessons learned in Scripture teaching at school came back to Parthasarthy, and he turned to God in prayer. He became a true believer in Jesus, and at his baptism he took the name of Paramanantham. Let us trace the steps of his pilgrimage—(1), A Mission school pupil—(2), An opponent of Christianity—(3), A seeker after God—(4), A secret disciple—(5), A baptized believer—(6), A deacon of the Church. All these progressive experiences in the same village.

A missionary friend of mine went to a Government office to register a document. After the business was completed, the Government Official, a high caste Hindu, opened the top right-hand drawer of his office table and took out a Bible, remarking, "I always keep the Book there and I read it at all sorts of times." The missionary examined the Bible, and to his surprise found that from Genesis to Revelation right through the Book there were passages underscored to an extent he had never seen in any Christian layman's Bible, or even in many a Pastor's Bible.

Here was a man who made no profession of Christianity, satisfying his spiritual craving by continual reading of the Word of God, year after year. Let us all take fresh heart about our work, so much of which seems unfruitful. The result is greater than we know, and the harvest will be greater than our estimate.

ERNEST A. BOOTH.

Pray for the Missionary and his adopted children

Towards the close of July we were glad to welcome again to Madras the members of our Conference of Missionaries. Mr. and Mrs. Brand, from the Kolli Field, Mr. Watts and Miss Appleby, from the Sendamangalam Field, gathered with the missionaries of the Madras Field to discuss problems and projects connected with the work of the mission. Look not every one on his own field only, but every one also on the field of the other, is a rule which is observed throughout the proceedings. In this way we all become acquainted with the larger difficulties and opportunities of each part of the work. After thorough discussion, the Conference is in a position to make its united recommendations to the Council at home as to the line of true advance, and the best way of using our forces and opportunities.

It is on these occasions that the missionaries most recently returned from furlough are plied with innumerable questions regarding the missionary temperature of various home Churches. Enquiries after friends whose prayers and various forms of help have been greatly valued are a prominent feature of the conversation when Conference is not in session. It is a joy to learn of new recruits among those who serve the missionary cause in the home Churches. In the name of the Conference, I assure those who help the S.B.M. in any way of our deep appreciation of their co-operation. ERNEST A. BOOTH.

The Missionary's Family.

IT is a large one, for it numbers thirty boys ranging from six to eighteen years of age. It is an adopted family, for the boys come from many homes, some from the homes of Christian workers living in isolated stations, others from the Kolli Hills, and a good contingent from the new Christian communities in Kakkaveri, Nattamangalam, Tidumal and Sirunellikombai. It is a happy family, for the majority of the boys are now learning clean habits of thought, word and action, and above all are entering more fully than they could ever hope to do in their villages into the understanding of Christian teaching. But it is a real family, and not merely an institution, and as such it brings responsibilties, sometimes anxiety, but withal a large amount of joy to the missionary at Sendamangalam who has charge.

This family has first of all to be fed, and thirty boys can put away a very large pile of rice each day. Mrs. Morling has paid such careful attention to the diet of the hostel that we have had very little to do except to carry on with the supplying of the raw food in accordance with the quantities found to be sufficient. But the working out of the best kinds and combinations of foods, with their quantities, was no small task, and even now the provision of variety calls for constant thought. The boys do their own cooking, and prepare rice porridge for breakfast, *Kambu* (a species of millet) and curry for dinner, and rice and curry for supper. There are various little extras and special dishes on occasions during the week.

Then they need clothing. The Mission workers, of course, provide their children with clothes, but the little stock kept back from the Christmas distribution is frequently drawn upon to provide a garment for a poor orphan boy, or for one coming from a family unable to buy clothes for themselves.

Exercise is a great need for boys. For some reason or other, schoolmasters think that boys need a pile of homework to keep them out of mischief. But the mischief had better be outside than inside them, and to save the expense of castor oil and Epsom salts, we have divided them into two teams for competition games. The missionary also gets some strenuous exercise when

seeking to encourage the boys to run and win. Plans are in progress for a regular series of local explorations and nature studies.

Last week Samuel was playing leap frog and leaped on to his nose Christudas kicked a stone when running and gave it a jag. Vethakan bought a halfpennyworth of jack fruit and had bad pains in his stomach. This, by the way, gave the game away, for there had been an extraordinary run on the castor oil bottle that morning. Moses and Luke have had fever and gastric symptoms for several days, and have needed special care and diet. Ebenezer has sore eyes, and Gnanasundram has itch. Thus the medicine box is needed several times every day, as one or the other comes for a little attention.

But we are seeking to emphasise most the spiritual side of the home. The day is opened and closed with family worship, which consists of a hymn, Bible reading and prayer. Before each meal each boy repeats a Scripture verse. Boys will be boys, even in these matters, and if they are specially hungry they select the shortest verse they remember. We are trying to get them to memorize passages and repeat one verse each. On Wednesday evenings the junior boys come to the bungalow for a good sing-song and Bible lesson. As we want all of them to know as much as possible about their Bibles, a portion of the time is spent in learning where the various books are, so that they do not search for Corinthians in the Old Testament, and Chronicles in the New. It is remarkable how quickly some boys who came to the Hostel four months ago have progressed in Bible knowledge. The senior boys come for a similar meeting on Friday evening, when a short prayer meeting is held, and a section from " Pilgrim's Progress " is read and talked about. When the missionary is in Sendamangalam the Sunday afternoon service is always adapted for the boys. On other Sundays I am afraid there is a good deal of nodding, as our Tamil brethren have not yet got quite the right idea of a children's address.

Seven of the boys are Church members, and we believe that others are at heart anxious to confess their Lord. We pray that all of them may be vessels of His grace.

The three oldest boys are now pupil teachers, and next year hope to go to teacher training school. We keep them in the hostel, so that better influence may be had over them, for a longer period. All of the boys cannot become teachers, though we hope now for a succession of our own boys to become real Strict Baptist workers; but we do pray that all of them may carry into life some greater benefit and Christian influence through the few years spent in the Mission Hostel.

L. WATTS.

A Travelling Episode.

MANY and various are the experiences to be met with when travelling in India, especially if the journey is across country. The missionaries of the Namakal Taluk found this out recently, when travelling to Madras to attend the Annual Conference of Missionaries. Very careful arrangements had been made for the first part of the journey, to Salem Junction. The motor 'bus proprietor had been interviewed several times, and on the very morning of the day we had planned to start he faithfully promised to send the afternoon 'bus via Sendamangalam, and so save us the uncomfortable jutka ride to the Salem road. A meal had been ordered at Salem, and all that foresight could do had been done. But, alas,

" The best laid plans o' mice and men
Gang aft agley."

and so, behold us, at 5 p.m., sitting on the verandah of the Sendamangalam bungalow wondering whether the 'bus would come, or whether the proprietor had failed us. We began to have great doubts about it, and these were made certainties by a man coming from Namakal who told us he had seen the 'bus leave for Salem.

There was nothing for it but to get jutkas as quickly as possible, and hope to get to the station in time for the midnight train. It did not take long to find three men who were willing to do at least part of the journey; so we packed in our luggage and set off, Mr. Watts and I on our cycles, the others in jutkas. The cycles were soon ahead, so we decided to push on, and stop at a village half way, where we hoped to bespeak fresh jutkas for the remainder of the journey. At Masakkalpetti we called a halt, and made enquiries about jutkas, and found some men who were willing to take the night journey. Having accomplished this much, we sat down in the little toll-gate house to wait for our colleagues. Nearly an hour passed, and there was no sign or sound of them, and we began to feel very dubious about catching the train, to say nothing of getting a meal. Just then a motor 'bus came along, bound for Rasipur, a town about a mile from where we were. We hailed the driver, and told him our dilemma, and he agreed to return in half an hour's time and take us on to Salem Junction. Now, we thought, our troubles were at an end. But no, they were only just beginning. A few yards along the road a tyre burst, and a new one had to be substituted. It only took a few minutes, and we were encouraged as we saw the car start off again, and composed ourselves to wait patiently for its return.

In the meanwhile, the rest of our party had joined us: they had had trouble on the way, and found it necessary to change jutkas, which delayed them for half an hour. Their arrival was welcome in more ways than one. For one thing, they had refreshment with them in the shape of a tin of biscuits and a can of water, and as it was now six hours since we had partaken of anything, we were glad to get something to eat and drink.

Nearly an hour passed, and anxiety arose afresh in our minds, but the sight of headlights coming towards us relieved our fears. But another disappointment was in store for us. Instead of the 'bus, a small car had been sent for us, and try as we might, we could not squeeze ourselves and our saman (luggage) into it. We decided that the 'bus must be fetched, and to make sure of it, Mr. Watts got into the car and was driven off in the direction whence we had come. After another tedious wait, the 'bus arrived. We soon had everything on board, and started once more, still cherishing the hope that we might not only catch the train, but have time for a belated supper also. We went along right merrily for about eight miles, and then, sissss—— a tyre had burst. This time there was no spare one to replace it. The driver and his mechanics soon had the wheel off, but it was beyond repair. They decided to stuff the tube with straw, and two of them went off in search of this commodity, but returned empty-handed. The next idea was to break off sprigs of leaves from a margosa tree, and try that. By the light of the lamps two of them climbed a tree and stripped off the leaves, and these were stuffed into the tube. The wheel was replaced, and we started again, bumping along in a most uncomfortable fashion. We covered two miles, and then the wheel came to grief again. The only thing to do was to send to Salem for help. Two of the mechanics took our cycles, and disappeared into the darkness.

By this time we had quite given up hope of catching the train, and decided to get an hour's rest as best we could. Mrs. Brand and I took a mackintosh

and a rug and lay down by the roadside, while the others tried to find a comfortable spot on the seats of the 'bus. Although the ground was hard and the mosquitoes troublesome, I think that was the better place. Sleep was impossible, but we lay and watched the moon rise, and remembered Him Who said: "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." This was to us one solitary experience—it was His continual portion.

We waited till three a.m., but no relief had come, and we began to feel anxious about catching the day train, and had entered into negotiations with some passing bullock bundies to carry us on, when, to our relief, came the welcome sight of motor car headlights bearing down upon us. A Ford car had been sent to us, and our cycles left in Salem. It was a very tight squeeze to get ourselves and our belongings into it, but we managed it, and reached Salem without any more excitements. As soon as possible we called up the waiter, and got breakfast. The train was due in at 7.30, but it was an hour late. When it did come, we were glad to find there was room for us all to lie down and get a few hours' sleep

As we neared Madras, the train suddenly came to a standstill in the open country. We soon learned the reason—a man had fallen out. The train was backed to the spot where he lay, with his head downwards, at an angle of 45 degrees. Of course, a crowd of people from the train were soon on the spot. Mr. Brand and Mr. Watts went to see if they could render assistance, and found some ignorant but well-intentioned person trying to pour water down the unconscious man's throat. The poor fellow had sustained many bruises, and concussion of the brain was feared. He was put in the brake van, and a message sent to the next station to have a stretcher ready to take him to hospital. Our missionaries saw him off the train there, and we went on without further incident to Madras, arriving there about twelve hours later than we had anticipated. The rain was pouring down there, but it did not take us long to reach the Kilpauk bungalow, where our colleagues were waiting to welcome us.

August 5th, 1924. RUTH APPLEBY.

Early Morning in the Villages.

STARTING at 7.0 a.m. this morning, I made my way (by cycle) out of the city in a southerly direction, past the Kilpauk cemetery, and on to the rural district beyond. Within about a mile of the city I came upon the brick and tile kilns which skirt both sides of the road for some distance. Here I met one of our Indian preachers, and we walked into the nearest village to preach to the people.

Standing near a row of date palms at the side of the road we struck up a lyric:

"O King Jesus, rule over me."

and then addressed the people who were within ear-shot. They included several toddy-climbers, who each had a peculiar bag slung at his side for carrying the tools of his trade, a bamboo ladder 12 feet or so in length, a large knife, and a strong belt made from palmyra leaves (this is used in climbing the trees). Behind us squatted a woman cooking fish at an earthen fireplace outside her house. After delivering our messages to the people, who were but few in number, as the village was a small one, we made our way to a place about half a mile distant. While walking along the road we overtook several of the toddy-climbers. They had each his ladder on one

shoulder, and his palmyra-leaf belt on the other, his knife and bag of tools being slung from the waist. We also saw several of these men climbing the palmyra trees which flanked the road

The second village, which we now entered, was but a hamlet consisting of a row of twelve mud-and-thatch huts, the occupants of which are employed in the neighbouring brick fields. Getting into the shade of a large shrub near the middle of the hamlet, my friend and I sang a lyric, when a number of men and women gathered round, and we spoke to them of Jesus, the only Saviour of sinners. Afterwards we distributed handbills, said our salaams, and left the place.

While returning along the road we had taken to this place, the village "temple" was pointed out to me. It consisted of a space about six feet square by the side of the road. This space was evidently formerly enclosed by brick walls, but these have long since fallen down, until now the only remains of the "temple" and its contents are a few bricks marking the site of the old walls, in the centre a small begrimed stone image of the goddess of the village—Mangalia Ammal, and in front of the spot where the entrance used to be a roughly hewn stone representing Siva's sacred bull.

These common folk of the villages are very ignorant, superstitious, and degraded. Friends in the Homeland,—Pray for the people who sit in darkness.

D. A. THROWER.

Floods and Famine.

ENGLISH newspapers will probably have reported the tremendous floods that have occurred during July in South-West India. These floods have seriously dislocated all means of communication, have devastated large tracts of cultivated land, have washed away whole villages, and caused untold distress amongst thousands of people. At Ootacamund, where my wife was staying at the time, nine inches of rain were measured in one day; while at one point on the Mysore slopes of the Nilgiri Hills, over 30 inches were registered within a *week*. I understand that the average *yearly* rainfall in London is about 25 inches.

When rain falls at this rate, it must of necessity find abnormal channels, and it is then that low-lying properties suffer. Damage has mostly been done along the courses of the Bhavani and Cauvery Rivers. At ordinary times these are wide and sandy beds with small streams connecting the waters collected in the deeper parts. Now they are rushing torrents overflowing their banks. Where land on either side of the river is low, the water has covered everything, and quite a number of villages have been completely submerged. Even places so far along the Cauvery as Srirangam and Trichinopoly have suffered severely.

Last week I had to cross the Cauvery to reach Ootacamund in order to bring my family back to Sendamangalam. The large railway bridge was showing signs of such strain due to the continuous rush of water against the piers that through traffic was suspended. European passengers were allowed to walk across, and so I reached my destination, though a whole day late. The rushing waters were a wonderful sight. Whole trees torn up by the roots by the force of the floods were being tossed about and carried down like so much straw. These coming into contact with bridge-piers caused much damage. All kinds of other debris from washed out farm buildings and villages, together with the bodies of animals, surprised and caught by the sudden rush of water, were seen floating down. At one place nearer the forests the bodies

Thousands suffering through Famine

of some elephants were seen. Lives have been lost in many places through the sudden onrush of water preventing escape.

A large number of road bridges have been undermined and destroyed by the strong currents, and large numbers of people are stranded. One of our teachers who went to Trichinopoly to bring back his wife and new baby has got stranded there, and finds it impossible to get back to his station. In other isolated places food stocks are getting low, and they cannot be replenished while the floods last. That part of the Namakal Taluk lying along the banks of the Cauvery has been flooded, and most of the villages near the river south and east of Sedarpalayam (to be seen on the S.B.M. map of the Namakal Field) are under water.

Yet, in spite of these super-abundant rains to the north-west of us, the Namakal Taluk is experiencing another rain famine. The past two monsoons have not been good in Namakal, and this monsoon thus far has been an entire failure. Early this year, the wells in Sendamangalam gave signs of exhaustion, and steps were taken to economise the expenditure of water. A few showers in May caused the springs to flow again for a time, but towards the end of June water had again to be brought in from the field wells, as the other wells had become exhausted. I was camping at Tidumal at the latter end of June, and conditions there were even worse. The wells belonging to the non-caste quarter, where our Christians live, had quite dried up, and the people were reduced to begging a little water from the caste people, whose wells were also low. The Christians came in for a double dose of grudging and abuse, and their condition was indeed pitiable. Land work was also almost at a standstill, as no new crops could be sown until the rain breaks up the sun-baked soil.

When I related the heart-breaking poverty of our Tidumal and Sirunellikombai Christians to the hostel boys and Christians in Sendamangalam, they immediately offered to put a handful each of rice aside before it was cooked each day from their own food, so that it could be collected and sent over to Tidumal. This has been done and as often as possible what is collected is sent over to relieve the distress amongst our brethren. The Kolli Hill Church also sent a collection for grain to be purchased.

It will be seen that the monsoon is a most variable thing, and that in this land of wonders both flood and famine may exist side by side. We believe that God s gracious purposes will be fulfilled through it all; but do earnestly pray for strength and wisdom to stand the strain of the circumstances, and also that the measures now being taken to conserve the water supply in Sendamangalam may also provide a much more constant supply for future years.

L. WATTS.

Reaping.

" The secret is deeper than we can read,
But we gather the grain if we sow the seed."

BIBLEWOMAN Anna and I had spent a long afternoon visiting in a caste quarter of Ayanapuram. The hooter of the railway workshops, two miles away, had long ago warned us that work was over, and the men would soon be trooping home; and the women had begun to show signs of uneasiness that we did not depart. And yet we lingered in the street, strangely reluctant to go. " Just one more house," we said, and turned our faces away from the homeward road.

In that last house were four people, an old man, two women, and a boy.

The younger woman gave us a bright welcome, the other three merely stared. We sat and talked to them for some time. The girl's eyes were very bright, and a tearful smile flitted now and then across her face. The old father, and aunt and brother still stared, save when the aunt muttered under her breath, and the old man responded with grunts. It was time to go, and we rose to depart—and then came the surprise of the afternoon, and we learnt the meaning of the finger that had pointed to " Just one more house."

Jewel, the young woman, rose and stood in the doorway. " Oh, wait!" she cried, passionately, " I have something to tell you." And then, with a wistful pleading, she cried, " I want to be a Christian; oh, take me away with you." How quickly the scene had changed! The elder woman sprang to her feet and began to scold the girl, her voice rising to an angry shriek. Cursing and swearing wildly, she rushed out of the house into the street.

The old father looked at us with sullen eyes. " Let her go—let her go, I say," he said. " Three of my children have died, and she will be the fourth. When she leaves me she will be counted as one dead. Oh, Swami!" he cried, smiting himself, " why am I afflicted thus?"

When the storm had subsided a little, we gathered by dint of questions the story of Jewel's life.

Seventeen years ago she had been a little girl in our Mission School at Ayanapuram, and there a tiny seed had been sown in the child's heart. She learnt there of the One True God and of His Son, Jesus Christ, the Saviour of sinners. She lost faith in her Hindu gods, and the worship in her home had no meaning for her She went with her parents to Hindu temples and festivals merely "to see the fun," and not to worship.

She was removed from school when she was still very young, and continued to live at Ayanapuram. Week after week, for long, long years, one of our Biblewomen would come to her home and teach her to read, and would tell her and her people the old, old story of Jesus and His love. She thought Jesus was a " good " God. She believed already that He was the Only God.

And so the years sped by. She gave up worshipping idols, and refused to go to the temple even " to see the fun."

She knew not why, but one day there came into her heart a great longing and a great love. The little seed sown in the Mission School had suddenly begun to grow, and was shooting up out of the darkness to find God's great light. She knew then that Jesus had died for *her* sins, and she loved Him. A few more months went by, and she loved and longed in silence, but the heathen atmosphere of her home, and of her village, oppressed her. She hated the Hindu worship in her home, hated the language she heard, and the sights she saw. Something within her cried out that she must leave it all, and become an open Christian.

" They know it," she said, pointing to her father and brother—" and now let me go away with you."

I cannot describe the poignancy of the situation. We sat there looking from her wistful eyes to the angry eyes of her father. The sun dipped in the west, and shadows began to creep into the little house, as we reasoned with the angry man, and silently prayed for the girl.

And then we realised that the Peace of God had come into that caste home as we sat there, and our hearts were full of wonder.

" Teach my daughter some sense," said the old man. " If she wants to worship another God she must do so; how can I prevent her—but if you take her away from here (and now his eyes and voice held a dark threat) she will be dead—dead."

"The Planting of the Lord"

Jewel smiled as she put her hand on mine. "He does not understand," she said. "No one understands what is in my heart. But God knows."

We asked her to pray each day for guidance as to the next step she was to take. "He will show you the way," we said, and she nodded brightly, and said. "He will."

We came home in the quiet evening, once more holding on with a glad hope to the promise which says: "My Word . . . shall accomplish that which I please—and it shall prosper in the thing whereto I sent it."

WINIFRED BOOTH.

Notes on the Way.

LIVING SOULS AND THE LIVING SEED.

WE were off before sunrise. But the ploughers were before us! How often do these hillmen put us to shame with their eager ploughing and sowing before it is light. We were all among these tillers of the ground as my dholi men strode forward toward Ariyur.

"See!" I cried, "They are ploughing right over the new springing crops! What a shame!"

"No, it is best! They root out the weeds," said my men.

"But the true plants too, surely?"

"No, they will not be hurt," they assured me.

And I saw it all at once. The plough of persecution that weeds out the false—although it drags at the young roots of the true seedling, only makes it hereafter take deeper root. It was a vivid picture, for the tender blades lay crushed and prone on the ground, and we felt we had seen it before, here, among the new Christians, when we had watched and wondered: "Will they stand it?"

A few days later I passed the same way again, and saw the crops cleansed and free, lifting up chastened blades to the sunlight. "—— For God is able to make them stand."

"The foundation of God standeth sure having this seal—The Lord knoweth them that are His."

We were climbing down the steep descent to Kirakardu, Biblewoman, Teacher and I. No dholi here! Rocks, thorn bushes and crags in wild confusion! Suddenly I noticed a huge boulder in front of us, lying as if it had been hurled from the height above. But the wonder of it was that from its very centre, through a great jagged crack, a tree with strong, claw-like, branches was growing, yes, and thriving, too. I turned to those who were with me, and said, "Do you see? There is only one explanation of this wonder. A *living* seed must have somehow fallen into the rock, and because it had life it had power to break its way through. We have the Living Seed with us. Can It not do still greater things here?"

And we went on to the village with renewed hope and faith in our hearts to preach the Living Word, knowing that It—"The Word of God is not bound."

E. C. BRAND.

REMARKABLE TESTIMONIES.

From a private letter just received from Madras we glean the following welcome particulars, which should lead us to praise, and then to prayer:

"You may imagine the indescribable joy it has been to hear one heathen woman, and then another, confess her faith in Jesus Christ, as a result of the teaching given by our Biblewomen. There have been *five* such confessions since the beginning of this year, and in each instance the story has been told to me personally, coming as such a wonderful surprise, both to me and to the Biblewoman in whose district it has happened. Two of the women have been brave enough to come alone to our services at Ayanapuram and Vepery, and both of them are caste women, which makes it more surprising."

Our Home Churches.

Prayer Subjects for October.

Week Beginning—

SUNDAY, 5TH.—Let us pray, again, that Mr. Morling's children may be settled in a home or homes before he leaves England with Mrs. Morling.

SUNDAY, 12TH.—And for suitable land for a Mission House and Boys' Hostel in Namakal town; and for the means to go forward in Western Namakal. (The importance of the two above subjects accounts for their repetition this month.)

SUNDAY, 19TH.—Praise for the remarkable testimony of five women, and prayer for them that they may be kept and inspired with courage.

SUNDAY, 26TH.—Prayer for ourselves that our faith may be stimulated to expect great things of God, and to attempt great things for Him. Prayer for the numbers of homeless and starving people through the floods in S.W. India (see page 153).

Mr. D. Morling's Engagements for October.

October 1, Lillie Road, Fulham—2, Goldsmith Road, Leyton—3, Council Meeting—5 and 6, Chelmsford—7, Billericay—8, Richmond—10, Devonshire Road, Greenwich—12, Homerton Row—13, Chiswick C.E.—14, Courland Grove, Study Circle—15, Norbiton—19, College Park, Lewisham—21, Brentford District Meeting—22, Tottenham—23, Horley—26, Lynton Road, Bermondsey—28, S.B.M. Annual Meetings, Devonshire House, Bishopsgate—29, Staines—November 2, Tring, Akeman Street.

Meeting.

Homerton Row.—In answer to prayer, and as the result of united effort, the Fourth Annual Meeting of the Missionary Band, held on Sept. 3rd, was one of the best gatherings that have ever taken place in the Schoolroom. The Master's presence was realized in a marked manner. Mr. Beecher presided, and encouraging reports were read by the Secretary and Treasurer. Mr. W. A. Kimber being present, the opportunity was taken of wishing him "God-speed." Both he and Mr. H. J. Webb gave addresses, to which all listened with much interest. The members, by dialogues and tableaux in costume, brought before all present the need of those in the regions beyond, and the responsibility of Christ's disciples toward them. The message of the evening was one not likely to easily fade from the memory of those who heard it. The 100 Suits, about 300 Toys, and Tamil Texts for the Christmas Box, were displayed. The collection in aid of the funds amounted to £6 14s.

Announcements.

In past years our Mission has been deficient in missionary books written by our own missionaries. This literary defect is now being rectified, we are glad to think; and the production of "Pictures from a Missionary's Album," by Mrs. E. A. Booth, and "Pioneering on the Cauvery," by Mr. D. Morling, are very able and interesting contributions to missionary literature, which every supporter of the Strict Baptist Mission, if not every Strict Baptist, should welcome and read, and which should find a place in our Sunday School libraries. One reviewer says of "Pioneering": "The story is written in a graphic way, with the pen of an artist; we share the difficulties and rejoice in the triumphs with the intrepid missionary . . . We realise that through this work Christ Himself is touching human life with all His ancient power."

The Annual and Valedictory Meetings

Full particulars of the Annual Meeting are given on another page, and we need only emphasise the fact that it is also to be a Valedictory Meeting. Mr. W. A. Kimber has been in training during the past two years—first at Livingstone College, and then at the Strict Baptist Bible Institute—and we trust that such spiritual blessing may be his as will make his training effective in his evangelistic work during the coming years. Come, and influence others to come, and seek the blessing on his behalf, and of the Mission.

The lecture on "The Presentation of the Gospel at Home and Abroad," delivered at the S.B.M. Camp in August last, has been printed, and is now ready at the price of a penny. It can be supplied by our Secretary, Pastor W. Chisnall, 85, The Avenue, Ealing, W.13.

The large deficit on the General Fund reported last month has been slightly reduced, but still stands at upwards of £900.

BRENTFORD, NORTH ROAD.

A DISTRICT MEETING will (D.V.) be held on **OCTOBER 21st, 1924.** **Messrs. D. Morling** of Sendamangalam, **W. Chisnall** (Sec. S.B.M.), **Danks** of Staines, **Hughes** of Richmond, **Brown** of Hounslow, and **W. A. Kimber** (Missionary-elect) are expected to take part.

Chairman - - **Mr. R. Mutimer.**

The Late Mr. R. Sturton.—We have only recently heard, with regret, that our old friend, Mr. Sturton, of Cambridge, died on the 4th of March last, after a long and trying illness, at Bournemouth. Mr. Sturton, who was a good friend and supporter of the Strict Baptist Mission, will be remembered by many friends in our Churches. We express warm sympathy, though at so late an hour, with Mrs. Sturton and the family.

THE CHILDREN'S CORNER *(continued from page 159.)*

and yet with anxiety, knowing that Sooboonagam's relatives could spend thousands of pounds in order to get her back. Soon after she arrived her people came looking for her, and two days after two European Inspectors came with some native gentlemen, one of whom was a relative, who, when he saw her in the presence of the missionary, used every endearing argument to induce her to return. To it all she said, bravely and firmly, "I cannot go back. I am a Christian." Then he tried to make her confess that the missionaries had persuaded and helped her to leave home. She answered, "Before God and these officers as my witnesses, I say that these ladies had nothing to do with my coming away; they gave me the Light, and I walked into it." Then he told her that she would forfeit all her property. She said, "I have all my treasures in the Bible, and its truths are more to me than all my worldly possessions." Then he said, "Do you know that we, as a family of orthodox Brahmans, will have to perform the funeral ceremony for you? Do you know that your mother will have to perform it? Your husband will light the funeral torch? You will be *dead* to us, *dead* to the mother who bore you, *dead* to all your people, *dead* to the whole Brahman community?" "Yes," she said, with tears in her eyes, "I know it—I am *dead* to all; but tell them I yet live, and will tell of Christ's love to my people."

The officers seemed much affected by her language, and turning to her relative, said, "We have heard her words and her testimony, and it is a clear case:" then, after shaking hands with her, they told the lady missionary that if there should be any more trouble she could look to them for help. Disappointment and rage filled the relative's face as he moved away with the police officers.

I must leave off here, and try to finish the story next month. Don't forget, it is true, and happened only 30 years ago.

Your affectionate UNCLE JOHN.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Sooboonagam was between 16 and 17 years of age when some Madras missionaries became acquainted with her. She was anxious to learn Tamil because "There were some prayers in the Vedas and Sastras, and some ceremonies which, if she knew Tamil, she could perform." The missionaries agreed to teach her on condition that she took Scripture lessons, and learned to read the Bible. Her mother and other relatives objected, but she told them what her object was, and said that the Scripture lessons would "'Go in at one ear and come out of the other.' She was confident in her belief, and in her idols; and her people, knowing it was only to promote her worship of the gods, consented to her learning." But the Holy Spirit meant otherwise Sometimes she took lessons and sometimes was too much engaged in idol worship, and would wave her hand, without a word, for her teachers to go away. Friday was always kept sacred for bathing and the gods. This went on for a year and a half. She cared nothing for her teachers, and only pitied them for the trouble they took.

But gradually she became interested in the Bible lessons, and began to read the Bible for herself. Quietly she grew more interested, and her zeal for idol worship began to flag. Her relatives became suspicious when they saw her reading the Bible, but she said she did so out of pure curiosity. They watched her life, and noticed her growing indifference, and saw that she was not visiting the temple she had built, although there were many things to be finished there. When they urged her to have the golden image of herself bowing before the idol in her temple made as she had intended, she said it must wait until she had received all her money. For the sake of appearance, she performed her *pujas* (pronounced *poojahs*, *i.e.*, acts of Hindu worship), but her heart was far from them, and she neglected her most arduous duties, and when asked the reason gave evasive replies, which did not satisfy the priests and her mother. Penances and fasts were ordered, and the lessons forbidden, but in order to quiet her mother, and at the same time have her lessons, she went through all the rites and ceremonies. Then she sent letters to the missionary, telling her that she had given up all idol worship, and depended on Jesus alone for salvation, and was willing to leave all and come to her. Meanwhile, she was suffering persecution at home. At the same time, under the Holy Spirit's teaching, she felt that she was sinning against God and grieving the Holy Spirit by her evasions and by hiding her true convictions.

Then occurred a "singular, though painful, deliverance." A heathen festival was being observed in the house. Many Brahman priests were there, and received gifts; there was much feasting, and every one in the house had to worship one great idol there. Sooboonagam didn't know what to do, but asked God to help her. And He did. She suggested to her mother that as there were so many people in the house, it was necessary that the chest containing all their jewels should be watched, and as she wasn't feeling well she would sit by it. This satisfied her mother; but after a time her name was called, the priests insisting on her coming and worshipping the idol. Her mother took her place and she went, but with what reluctance and sadness you must try to imagine. Her heavenly Father had not forgotten her, and did not forsake her. As she crossed the threshold to the room where the idol and the priests were, a scorpion stung her! The pain was so great that she had to be taken from the room; and there was no idol worship for her that day.

She now felt that she must take a bolder stand for Christ; and the consequence was that her relatives made arrangements to send her away from Madras. This she dreaded, and as she was greatly loved, she had her own way and remained. Nevertheless, she had reason to fear that she might be shut up in a temple for life. She determined to leave all and follow Jesus, and one evening came to the Mission House, fearing all the way that she was followed and would be caught. The lady missionary received her with joy,

(*Continued on page* 158.)

LIST OF SUBSCRIPTIONS, &c.,

Received from August 12th to September 10th, 1924.

General Fund.

	£	s.	d.
Fulham, Ebenezer S.S. Birthday Box	1	11	1
Tring, Ebenezer		6	5
Special Building, Namakal	2	0	0
Tottenham, S.S. Birthday Box	2	9	11
Walsall	10	5	0
Chelmsford, Env. Coll.		14	6
S.S. Boxes	3	19	5
Walsham-le-Willows, Mr. Wm. Deaves, Reports		2	0
Stratford, Gurney Rd. Miss F. Burton		5	10
Clapham, Courland Grove		7	0
Birthday Box		1	6
Missionary Study Circle for Gospel Portions in Madras Villages		15	0
Missionary Study Circle and S.S. for Upkeep of Sembiam School	12	0	0
Guildford, O.B.C.	6	0	0
Datchet, S.S.		10	0
West Ham, Tabernacle S.S. Mrs. Upsdale		10	0
Croydon, Salem S.S.		11	0
Bedmond, S.S.		10	0
Lewisham, College Park, Mrs. Prior's "Blessing Box"	1	8	0
Sydney, Belvoir St. S.S.	11	10	0
Bermondsey, Lynton Rd., Infant Class		4	0
Crowfield, Zoar C.		10	0
Southport, Miss Salisbury, Forward Movement	5	0	0
Accrington, Mr. M. A. Halt		10	0
Burgess Hill, Mr. F. R. Wallis		10	0
Norbiton, S.W.A. and Birthday Gifts July 6 and Aug. 5.	14	14	0
Tonbridge, Zion S.S.	1	8	0
Tenterden, Jireh	1	10	3
Walthamstow, Church Hill, Mrs. E. C. Booth		10	0
Homerton Row, Mr. and Mrs. Turnpenny	2	2	0
Madras, Mr. and Mrs. E. A. Booth	5	0	0
Sipson, Mr. R. R. Robbins	20	0	0
Croydon, Derby Rd., Mr. H. G. Dann, box	1	0	0
Ipswich, Zoar, Miss Double		5	0
Bassett St., Miss Brazier	1	10	0
Miss Brazier, Girls' Boarding School	1	0	0
Tring, Akeman St.	13	15	10
Brighton, Ebenezer S.S.	5	1	8
Sewing and Hobby Classes	2	0	0
Berkhamsted Common, Mrs. W. Hodsden and family, box	1	1	6
Brighton, Prarthana Sabha, boxes and donations	10	17	6
Birthday Fund	1	3	6
Rowley Regis, S.S.		11	6
Manor Park, Boxes,			
Mrs. Riddle		1	1
Mr. F. Hill		12	6½
Leonard Brown		1	10
Miss Francis		4	3
Junior B.C. Farthing Box		9	1½
Sewing Class ditto		5	0
Miss R. Hill's ditto		10	6
PERSONAL—			
Aug. 6, Birthday Gift, for land to be purchased in Namakal	75	0	0
Z.Y.X.		10	0
Misses Paffard		10	0
Mrs. E. Martin, box	3	0	0
R., Birthday Gift, Aug. 4	1	0	0
Mr. and Mrs. Galley		10	0
Miss G. Stevens	2	0	0
31		10	0
From Readers of *The Christian*, per Messrs. Morgan & Scott, Ltd.	6	10	0
Miss Mary Dennis, box	1	7	6
Friend 881	100	0	0
Miss Hart		10	0
Interested		2	6
Interested (Girls' Hostel)		2	6
Mr. and Mrs. Driver	1	0	0
Mr. Wm. Woolidge		10	0
59	5	0	0
	£346	8	3

Herald Fund.

	£	s.	d.
Walsham-le-Willows		10	0
Walsall	1	7	0
Guildford, O.B.C.		16	0
Bedmond, S.S.		6	0
Sydney, Belvoir St. S.S.		10	0
Lewisham, College Park	2	0	0
Ipswich, Zoar, Miss Double		9	0
Tunbridge Wells		4	3
Wood Green, Park Ridings		12	0
Brighton, Prarthana Sabha		1	2
Claxton		6	6
West Ham, Tabernacle		15	6
PERSONAL—			
Interested		5	0
	£8	1	5

Pension Fund.

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

Ladies' Zenana Auxiliary.

Money received from August 10-31, 1924.

	£	s.	d.
Chadwell St. (addl.)	1	0	0
Chelmsford	2	10	0
Greenwich	7	12	6
Haslemere	1	0	0
Ilford	5	5	0
Lewisham	6	9	6
Lynton Rd. (addl.)		10	2
Ipswich, Bethesda (addl.)	1	10	0
Norbiton (addl.)		16	11
St. John's Wood	30	11	6
Stratford, Gurney Rd. Subs. for B.W.	7	10	0
Box		6	6
Tottenham	6	0	0
Walworth, Victory Place	1	0	9
Walsham-le-Willows	2	0	0
Wandsworth, West Hill, Subs for B.W.	2	13	6
Boxes	4	1	7
Wood Green, Dovecote (addl.)		3	0
High Wycombe (addl.)		4	6
PERSONAL—			
Misses Paffard		10	0
Mrs. E. A. Booth	1	0	0
	£82	15	5

Notices.

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

ALL COMMUNICATIONS for the HERALD should be sent to the Editor (**S. Hutchinson**), S.B.M. HERALD, **193 Westmount Road, Eltham, S.E. 9,** by the 10th of each month.

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 85, The Avenue, Ealing, W.13,** from whom COLLECTING BOXES may be obtained.

Vol. XXIII. *New Series, No. 215.* **November, 1924**

The Strict Baptist Mission HERALD.

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



A VAISHNAVITE TEMPLE.

Price One Penny

Of the Secretary, W. CHISNALL, 85 The Avenue, Ealing, W 13.

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HAVE YOU READ

Pioneering on the Cauvery

Written by our Sendamangalam Missionary,
MR. DAVID MORLING.

It records the beginning of the work in Sendamangalam as our Central Station in the district of Namakal, South India, and the gradual growth of the work during the past 17 years.

The book has been well reviewed, and the following are extracts:—

"An enthralling account is given in these pages of pioneer work in an untouched field in South India . . . a wonderful organisation has been built up, with many souls brought from heathen darkness to the glorious light of Christ. . . . The story is written in a graphic way with the pen of an artist; we share the difficulties, and rejoice in the triumphs with the intrepid missionary. The scenes in Indian life live before us, and when enmity at entry into a village is changed into mourning at departure for furlough, when faith overcomes the fear of demons and illuminates dying eyes, we realise that through this work Christ Himself is touching human life with all His ancient power."—*The Life of Faith.*

"The religions, superstitions, idol-worship and degradation of the poor devotees are vividly brought before the reader. The difficulties encountered and successfully overcome are narrated with a modesty which bespeaks genuineness, and removes, or prevents, the rise of the suspicion that the matter is written up. . . . We earnestly recommend this unique book to Sunday School superintendents and teachers for prizes and reward books, and to all our readers, and heartily wish it a very wide sale and the author many souls for his hire and seals to his ministry, and the Society which sends forth and supports these self-denying missionaries very much of God-given success, for He alone can make their efforts fruitful in the manner in which we all desire."—*The Christian's Pathway.*

"The Strict Baptist Mission is wise in publishing this book. Mr. Morling, one of their missionaries in India, is a man born for the work, and he has written of what he has seen grow before his eyes. The book throbs with interest, and is full of missionary enthusiasm and optimism. The book gives a glimpse of what great things can be done by faith in God and hard, persevering work. We shall hear more of this missionary in years to come if the Lord delays His coming."—*The Sword and the Trowel.*

"Is a small book, but a really interesting one . . . gives a very vivid account of the people, their social life, their religion, etc., with illustrations of missionary difficulties and success. These pages reveal a thoughtful and observant man and a true servant of the Lord."—*The Record.*

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The Strict Baptist Mission HERALD.

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

VOL. XXIII.] NOVEMBER, 1924. [*New Series*, No. 215

CURRENT NOTES.

THERE are very encouraging signs in our three areas of work in South India indicative of the Lord's wonder-working hand which should quicken our prayers and raise our expectations high. Have we limited the Holy One of Israel? If so, let us seek the faith that trusts Him wholly, "to find Him wholly true." The very difficulties created by Satan should fill us with joy as being clear evidence of the power of the Cross.

* * * *

The fire disaster at Sendamangalam, so discouraging to the earnest young teacher in charge of the School, may, in answer to our prayers, prove to be a blessing in disguise; as may also the difficulties connected with the Hostel. One purpose in the Lord's permission of these things may well be to stir us up to increased sympathy and prayer, reminding us that our Lord has put us in charge of the work in a very real sense.

* * * *

One evidence of the thoroughness of the work of our brethren in India is afforded by the success of one of our women teachers in Madras in the gaining of 85 per cent. of marks in the Sunday School Union Scripture Examination, the highest number of marks in the whole of the Tamil country, for which she has been awarded the silver medal. We congratulate our Madras missionaries and all concerned, and praise our Lord.

Our Foreign Field.

The News of the Month.

MADRAS.—Friends at home will have followed with interest the attempt to reach the top of Everest. We had the pleasure of attending a lecture in Madras given by Dr. Somervell, one of the four living men who reached the dizzy height of 28,100 feet, and was then compelled to turn back. Dr. Somervell told us that the rate of progress at that elevation was one hundred feet per hour, the climber having to take nine breaths for every step forward. It would have taken at least nine hours more to reach the top from the highest point they gained. Dr. Somervell is a medical missionary in South India, working in connection with the London Missionary Society. He hopes to make another attempt to conquer Mount Everest in 1926.

The results of the Sunday School Union Scripture Examination have now been received. We presented 34 candidates for the Written Examination, and 27 of these passed. Teacher Pakkiyam gained 85 per cent. of marks. This being the highest number of marks gained by any teacher in the whole of the Tamil country, she has been awarded the silver medal for that division.

The floods in South India have caused widespread distress of such magnitude that an appeal has been made to the whole of India to rally to the help of the sufferers. In order to help the folk whose houses have been destroyed and whose crops have been washed away, we made special collections at our services at Vepery, Ayanapuram and Chintadripet. It is a pleasure to be able to send thirty rupees to the fund for the distressed.

On the closing Lord's Day in August I had the joy of baptizing a disciple named Pooshanam into the fellowship of the Christian Church. She is a pupil in our Egmore School.

During recent months there has been a marked change in the attitude of the people of Madras towards Gospel preaching. Preachers are nowadays given a quiet hearing in places where formerly the people made preaching impossible. We are buying up the opportunity.

At Choolai we get good audiences for open-air preaching, but we find it most difficult to get people to enter the schoolroom for a meeting. The school is in the midst of a caste quarter, where there have been many anti-Christian outbreaks. The folk will crowd around the windows and door to hear and see all they can from these points, but they will not be persuaded to enter and sit down. They seem to fear what might happen if they attend a meeting in a Christian schoolroom. It may well be that the other caste folk would mark them as "suspects."

ERNEST A. BOOTH.

* * * * *

SENDAMANGALAM.—Some short showers in August were very welcome, and provided a little more water in the wells; but they did not continue, and water famine is as serious as ever. Prices of food grains have increased, so that there is considerable distress. For this reason emigration to Ceylon and the Straits Settlements is very large.

There are now a number of inquirers and candidates for baptism amongst the Boarding Hostel boys in Sendamangalam, also at Kakkaveri and Sirrunellikombai. These are a stimulus to prayer, though for the present we have no water for a baptismal service.

The work at Tidumal in the Namakal Field has received somewhat of a setback owing to the outrageous allegations made against Missions by the accountant of that village. Satan has stirred him up to frighten the people

there on account of the success that has hitherto attended the preaching of the Gospel. These things remind us that our work is a warfare, and that we need to keep our weapons sharp by the power of the Holy Spirit.

L. WATTS.

* * * * *

KOLLI HILLS.—Baptisms.—This month we have had the pleasure of baptising two young men, converts from the hill people. One had been an inquirer for a long time, and was a member of our Christian community before we went on furlough. The other was brought under Christian influence by means of our Dispensary about eighteen months ago. He then came for treatment, taking eighteen days to crawl the twelve miles to the Dispensary, where he appeared one day in a dying condition. Under God's blessing, the treatment was successful, and he speedily regained health and strength. Then he heard of the Gospel and the way of salvation, and was led to put his trust for spiritual healing in the same Saviour Who, he felt, had so marvellously healed his body.

Young Convert Preaches the Gospel.—We have just been to the north on a brief camp, when we took with us Jacob, a young hillman who confessed Christ about two years ago. When we were preaching in a certain village this young man plucked up courage to speak to the people. He told them in simple language the story of the raising of the widow's son at the entrance of Nain. After telling of Christ's power to save, he concluded by giving his own personal testimony in earnest words that rivetted the attention of the villagers. The latter were astonished to hear one of their own caste preaching what they have regarded as a foreign religion.

New Converts' Home.—Through the kindness of a friend in England, we are enabled to begin the erection of a small building, which we trust will be used as a temporary refuge by women converts who may be deprived of a home by their desire to become Christians. Our plan is (D.V.) to give such persons a shelter and Christian instruction here until permanent arrangements may be made for them. Work on the building has just commenced. Prayer is requested that a suitable Indian matron may be found to take charge of the institution.

Government Grant for Building Dispensary.—We are thankful to say that Government have recognised the value of the medical and surgical work of the Mission Dispensary on the Kolli Hills by contributing a sum of Rs.1,003 towards the cost of the new dispensary building. This amount, which has just been received, is equal to about £70 at present rate of exchange.

Wonderful Recovery from Sickness.—A promising young Kolli Hill Christian, whom we had looked upon as likely to become a good Christian worker here, was taken ill with pneumonia. We were most concerned for his recovery, and when the temperature began to fall on Monday last we hoped the crisis was safely past. Then on Tuesday there was a change for the worse. Temperature rose to 104, delirium supervened, followed by all the appearances of imminent death. We were greatly distressed at the prospect of losing one whose life we had hoped would be so valuable to the cause of Christ on these hills. Earnest prayer was made for his recovery. We felt so sure that his recovery was God's will that in spite of the seemingly near approach of death we were enabled to pray with faith that he would be raised up. It was now afternoon, and the doctor, the compounder, and I agreed to divide the night into watches by his bedside. When I went to begin my watch at 2 a.m. the compounder met me with beaming face. " He is improving," he said. By dawn the temperature was down to 100, and swift recovery followed. There *may* be a good scientific explanation of all this, but we feel that an Unseen Presence entered the room and a Hand touched the sufferer, so that the fever left him. Thus it was in the days of His flesh, and " He is the same yesterday, to-day and for ever." J. M. BRAND.

Food and Clothing for the Hostel Boys

A Call for Help.

WE have come to a difficult period with the Sendamangalam Boys' Hostel, and we want to call to you, who are our companions in the work, to come and help us. Of the thirty boys in the Hostel, seven are orphans, and another seven are children of very poor Christians living in the new Namakal field. All of these boys were two or three years ago in the midst of dark heathendom, but now a great light has come into their lives, and some of them have already confessed the Lord in baptism. They heard the Gospel first in the little village schools that have within the past year or so been started in their villages, and having shown such progress there the Hostel is now providing for them a Christian training such as they could not possibly get in their homes. Though they would be known as Christians there, their parents are so young in the Christian life, and the surrounding heathenism is so dense, that their lives would be stunted and frail. It is the prayer and vision of Mr. and Mrs. Morling, who founded the hostel here, and it is our own most earnest prayer too, that the training of these boys in Christian habits and thought will lay a strong foundation for the Christian community in the new field such as shall not easily be overcome by the onslaughts of the evil one.

But famine has come to the Namakal Taluk, and food prices have gone up so much that the present resources of the Hostel are quite insufficient to buy food for these boys. The water in our own wells has also become exhausted, so that water has to be brought from a distance. Our boys being Christians are not allowed to draw from these other wells, as they belong to caste landowners in Sendamangalam: consequently the continuous employment of caste men to bring the necessary water has been a great drain on funds. Both food and water have during the past few months been very costly. We are therefore faced with the necessity of sending some of the boys who have parents home to their villages, as we cannot keep them here if we have no food. But the famine is even worse in the western half of the Taluk, where they live, and the people are exceedingly poor through having no work. The boys themselves have been giving a handful of rice each day from each boy's allowance to help the poor Christians in Tidumal and Sirunellikombai, their own relatives and friends.

In order not to take away the independence of the Christians who send their boys to the Hostel, they are required to pay at least one rupee a month for each boy. The rule is that if the rupee is not paid by the 15th of the month following that in which it is due, the boys must be sent home. This month we had to send three boys home to remind their parents of their responsibility, and it was heartbreaking to see the sorrow of the lads as they had to leave, if possibly only for a time, the school which has brought so much joy and light into their lives.

After food, clothes are necessary, but without sufficient money for food we dare not buy cloth, though the boys hardly have sufficient to cover their nakedness. A few Sundays ago one boy was noticed to be absent from chapel; when inquiry was made, it was found that he was ashamed to come because he had not a decent garment to come in. Boys will wear out clothes, and though the Hostel boys have a good share of the garments sent in the Christmas boxes, these will not last the year out. They need some suits of good khaki drill to last them through.

With all this the Mission Council can only send the money that it has in hand, and the Treasurer has reported deficits on the General Fund of the Mission for several months past. Friends! do you agree that we should send these boys home? We do want your advice, for it is so hard to send them away on our own responsibility without first asking your opinion. Will you please let the Secretary and the Council know how you feel about it? You may like to know that it costs six shillings a month to feed and clothe one boy in the Hostel.

ETHEL A. WATTS.

Our Home Churches.

Prayer Subjects for October.

Week Beginning—

SUNDAY, 2ND.—Let us praise God for Pooshanam, and pray for keeping and consoling grace as she lives, a lonely soul, in her heathen home; and pray for her sister Manicam. (See page 164).

SUNDAY, 9TH.—For the sufferers by flood and drought in the Namakal district, and remember that water is needed for baptism in Sendamangalam.

SUNDAY, 16TH.—For the Sendamangalam Hostel and the work among the boys.

SUNDAY, 23RD.—For the seekers, in whom the seed is growing secretly, that they may have courage to confess their faith in Christ, and for young converts that they may be kept stedfast.

SUNDAY, 30TH.—For Divine guidance as to the pioneer work needed at home so that the constraining love of Christ may be felt in all our Churches in regard to His great commission. Let us ask and trust Him for a great forward movement at home.

The Sixty-third Annual Meeting

OF the Strict Baptist Mission, which was also a Valedictory Meeting for Mr. W. A. Kimber, was held at Devonshire House, Bishopsgate Street, on Tuesday, October 28th, 1924, and proved to be one of the best meetings in the history of the Mission.

In the afternoon, Mr. R. Robinson, who had been elected Vice-President at the previous Delegates' Meeting, took the chair, and, after the reading of Scripture by Mr. A. Vine, of Courland Grove, and prayer by Mr. C. J. Welsford, heartily welcomed the large assembly, in the name of the Council of the S.B.M., as " a gathering of the clans."

Mr. W. F. Waller delivered an earnest address on the unalterable purpose of Christ.

Mr. David Morling, our Sendamangalam missionary, after referring to John iv. 35 and 36, and picturing the Samaritans coming to Jesus as He sat by the well of Samaria, and His saying to the disciples : " The fields are white unto harvest," went on to say that, looking at our Mission to-day, this was truer than ever before. A great and effectual door had been opened for us in India. Was it by chance that India, with its 320 millions of people, had been placed in the hands of the British people? The juncture of events in the 18th century proved the contrary. The first half of that century was terribly black in England with what we now call Modernism; in the second half God raised up Whitefield, Wesley and others, and gave a mighty revival of vital religion and godliness. Just then, in the latter part of the second half of the 18th century, the Lord placed India in our hands, and when Lord Cornwallis, the first Viceroy who really brought about law and order in India and made British power paramount, was leaving India at the end of his term of service, just as his boat was coming away another boat was preparing to enter—on that boat was the pioneer of British modern Missions, William Carey. " How exactly the clock of God works!" It was not chance. God placed this great ancient people, deeply religious and intelligent, in the hands of a people who are but of yesterday. Elsewhere open doors have been closed, but in India, though there was revolution, it was not *red* revolution, and the door was still open; but, while we dare not limit the power of God, there is an element of urgency. By virtue of the recent Indian reforms there are 127 elected members of the Madras Council, only five of whom are

Christians, the others being Hindus and Mohammedans. We do not know when the door God has opened will close: we only know that He can shut it, although man cannot. Religiously, we have great opportunity. The duplicity of the Brahmans, who are our first cousins, they and we being Aryans, is now being exposed in almost every Indian newspaper—they, the "twice-born," the worshipped, the gurus, the religious teachers of final authority, who ruled Rajahs! In view of this fact we have great opportunity. The Gospel of the grace of God has been preached during the past 120 or 130 years, and though we may not see very much of direct conversion amongst the higher castes, there is a great permeation of society by Christianity. The people are ashamed of *sati* (the burning of widows alive), for instance; and the principles borrowed from Christianity are being taught—the unity of God, the Fatherhood of God, and the brotherhood of man—and are reaching down to the lowest strata of the religious and social life of India, and working with dynamic force. People who were hard as granite are now plastic, and we have opportunities for effective service which we have never had before. The heart of our Lord Jesus Christ was stirred to the very depths as He saw those Samaritans coming towards Him—men and women who were not converted, but who wanted to hear more; and in India we have groups of hundreds and thousands of men who are not asking to become Christians, but are asking to receive instruction.

Mr. Morling referred to his visits to Travancore with Mr. Watts and Mr. Brand, the influence of which stirred him up to fresh and greater activity. They preached in Tamil and in English to their hearts' content, with 1,200 to 2,000 men and women listening to the Gospel. At seven o'clock in the morning 700 people would be present at a Bible Class. These people are not asking us for missionaries, but for our moral and spiritual support, and here again the Lord has opened an effectual door

As to the S.B.M., the Report shows that the fields are white unto harvest. In our Madras schools 1,100 heathen boys and girls are being taught the Word of God twice a day, and many have been baptised. In the Sendamangalam and Namakal Fields there has been a tremendous intellectual awakening amongst the people. Every man who can read at all is only too ready to take practically any book you can put into his hands. Many have been poisoned by a blasphemous book sent from the City of London. The people will have books, and it is because of this that we are able to sell hundreds and thousands of Bibles, Testaments, Gospel Portions and Christian literature. Since there are many who are ready to give them what is worse than their own religion, let us give them the best Book, the Book of God.

Among the non-caste people of our new field, Western Namakal, there are scores of men and women who are begging us to send them teachers, but in many cases we have been unable to respond. In this respect, too, the fields are white unto harvest. Will you not help us to enter into that new field, to send preachers and teachers who shall tell those people the way of salvation?

"He that reapeth receiveth wages"—he shall not do it for nothing, he shall receive blessing in his own heart. Mr. Morling bore personal testimony to the fact, saying: "I find this service is a means of grace. I feel—and I confess it humbly—that I should be the most miserable wretch in this room were it not for the opportunity of doing something for the Lord Jesus. He blesses me in my own heart for the little I do for Him."

"He shall gather fruit unto life eternal"—lives won for Christ. The Holy Spirit has used the Word we have proclaimed; and Peter of Kakkaveri, a great drunkard, two others who devoted all their time and strength to robbery, and others, are instances of His saving power.

To-day only is my day. God has given me to-day that I may give it whole-heartedly and enthusiastically back to Him. "I must work the works of Him that sent Me," our Lord said, "while it is to-day." Why? "The night cometh when no man can work." And there is also the imminence of our Lord's return. He is coming quickly. Does it not introduce the element of urgency? And ought it not to stir us up to greater activity?

In the evening the President took the chair, and, after Messrs. Plail and F. Grimwood had read Scripture and offered prayer respectively, expressed

gratitude for all God has done, and the need of prayer for grace and faith to go forward in the work He has called us to

Mr. Chisnall presented the 63rd Annual Report, and announced an anonymous donation of £151; and Mr. Robbins made a financial statement, pleading for more financial support, especially for a large increase of small donations and subscriptions.

Mr. W. A. Kimber, missionary elect, described how he had been brought from darkness to light, and the successive steps by which he had been led. He was only ten years old when he heard Mr. Morling at Chadwell Street outline the philosophy of Hinduism. This gripped him, and he prayed, not only for his own deliverance, but that he might take the news of such deliverance to the people who believed in that philosophy. In later years he was brought into the glorious liberty of the children of God, and confessed the Lord in baptism. Several signs of the Lord's will were recounted, and then Mr. Kimber referred to his acceptance by the S.B.M., and his two years of training, first at Livingstone College, and then at the Strict Baptist Bible Institute, expressing warm gratitude to Mr. Willoughby as his spiritual counsellor and guide, who had enabled him to get an orderly grasp of the doctrines of grace, and to see that they were no hindrance to the proclamation of the Gospel, but a help.

Mr. R. Robinson, Mr. Kimber's pastor, in a sympathetic and warm-hearted valedictory address, expressed his and our wish in the words: "Be strong in the Lord and in the power of His might." In view of the difficulties of the work lying before him, Mr. Robinson urged four things upon him, *viz.*, Be strong in the confidence that you have received the Lord's call: that the Message you have received is the Lord's Message; that the Lord will perform His own work; and in the Word of God, in the Holy Spirit, and in the efforts you put forth in the Master's Kingdom. "On behalf of this great Meeting, I wish you well. May the Lord, Who has called you by His grace and into His Service, Who has shown you the sphere of service, and has already partly equipped you for it, go with you every step of the way, comfort and establish your heart, and use you much for the extension of His Kingdom and the glory of His Name, and preserve you unto His heavenly Kingdom. Amen."

Mr. Willoughby then affectionately commended Mr. Kimber to the Lord, implicitly bearing witness to his Christian character and conduct: after which Mr. Collin shook hands with the outgoing missionary on behalf of the Meeting.

Mr. Morling's address, which we regret cannot be given even in barest outline, concerned our aim in India—individual regeneration, not mere reformation. "Because the Church there is a regenerated, consecrated, instructed Church, will you give them your whole-hearted confidence? I am sad to think that even now there are so many of our Churches that are doing nothing in support of the Mission. Do all in your power by private conversation and public and private prayer to bring those Churches in."

Mr. W. S. Baker pronounced the Benediction.

The collections amounted to £132 1s. 3¾d.

Mr. D. Morling's Engagements for November.

November 2—Akeman Street, Tring. **3**—Aston Clinton. **4**—Chesham. **5**—Akeman Street, Tring. **6**—Berkhamsted Common; Potten End. **7**—Council Meeting. **9** and **10**—Borough Green, Kent. **11**—Bethnal Green. **12**—Prarthana Sabha, Brighton. **15**—East London Missionary Rally, West Ham Tabernacle. **16**—Victory Place, S.E. **17**—Horham. **18**—Fressingfield. **20**—Laxfield. **21**—Occold. **23** and **24**—Bethesda, Ipswich. **25**—Crowfield. **26**—Somersham. **27**—Great Blakenham. **28**—Sutton. **30**—Thame. **Dec. 1**—Dorman's Land.

Wanted—Home Pioneers!

MOST of the HERALD readers are aware that the S.B.M. have now definitely taken up the great task of evangelising the new Namakal Field. In this advance they are not actuated by the shallow motive to do some new thing,

or merely to enter regions beyond; they are urged by the clamant call of outcastes for Christian instruction, they are led forth by the hand of the Lord into unlooked-for places. God has further encouraged them in this venture by giving unprecedented blessing in the new area of Gospel activity, where two Churches have recently been established.

This divinely-imposed task necessarily entails new and large financial responsibilities. A missionary must be stationed in Namakal town, where a mission-house is urgently required. Land must be purchased; workers' houses and a hostel must be erected. At Tidumal there is a Church with a membership of 38, but it meets for worship in an open thatched shed. Two good schools and a congregation have their sessions in the frailest of temporary structures, while workers are living in heathens' houses on a very uncertain and insecure tenure. That is not all. Synchronising with these urgent needs we have the largest deficit that the General Fund has borne for a long time.

This, then, is the problem. How can we go forward *there* if we have reached our limit *here*? How can we enter a new and large field burdened with a heavy deficit? The only solution is that the new pioneering there must be backed up by pioneering here.

A few days ago I asked a brother, " How many S.B. Churches are there in a radius of fifteen miles from your town? " "A dozen," he replied. " How many are taking a share in missionary enterprise? " " One." (!)

Yes, quite contrary to the belief of many, there is scope, abundant scope, for pioneering at home. While the Churches in London and its immediate environs are alive to their privileges in sending the Gospel to the heathen, many causes of truth in the country are entirely ignorant of S.B.M. activities, and hence do nothing. The work which the Lord has now thrust upon us in Namakal calls upon every S.B. Church to participate in the glorious enterprise. All help is urgently needed. Hereafter let us all make this our aim: *That every cause of truth in my county take an active share in helping Strict Baptists to give the Gospel to India.* Doubtless there will be difficulties both many and great. But all pioneering is difficult. Will you make it your aim? Will you be a home pioneer?

Let me outline one or two methods of such pioneering.

METHOD I.

Most of the missionless causes are regularly visited by

Itinerating Ministers.

Nearly all of you, dear brethren, are acquainted with missionary work. Will you try to bring it to the notice of the Churches you visit? If you feel it would be inadvisable to mention publicly and particularly the S.B.M., will you not at all events make it a rule to pray publicly for God's work in India, and to declare boldly the duty and privilege of God's people to disseminate the Word in Gospel-less lands? Also, an occasional sermon on the great Christian missionary principles, or on the missionary work of the New Testament, would be refreshing and help friends to gain the wider outlook. Moreover, much may be done by personal touch, by private conversation. You could introduce one of the S.B.M. books, and pass on some of its smaller literature. Remember, a book can go where a missionary cannot. Try it.

METHOD II.—**Pastors.**

There are some Churches with pastors which have not yet taken up the mission cause. This week I have privately visited two such places. Will you please study the Acts of the Apostles as being the first Christian missionary report, and as being the Holy Spirit's outworking of the great fourfold commission of our Lord? Will you please send to the S.B.M. Secretary for literature setting forth the constitution and activities of the Mission? God is now granting us very rich blessing. Come and take a share.

There are many pastors whose Churches are doing nobly for the Mission, but who, as anniversary preachers, visit many causes of truth that know nothing of Strict Baptist work among the heathen. Brethren, you have a

Will Secretaries and Members Help?

splendid opportunity. Your influence in those Churches is tremendous. Will you use it both in public and in private to inculcate the truly Christian principle underlying active and aggressive evangelism? And do not forget the Study Circle, the Monthly Missionary Prayer Meeting, and the Quarterly Missionary Sermon in your own Church.

METHOD III.

Much of the successful working of mission affairs rests with the
Local Secretaries.

For you there is real scope for pioneer work. I could mention the name of a Local Secretary in an exceedingly small Church who has recently introduced the S.B.M. into *five new Churches*. He is one of those who cannot keep quiet. He bubbles over. Are the "Missionary's Album" and "Pioneering" being taken up by the Sunday School Superintendents as prizes for scholars? If not, try and introduce them. Where possible, we might just as well put our own denominational literature into the hands of our young people as that of other denominations. Can you bring the HERALD or an S.B.M. book into a mission-less Church? If not, can you secure new subscribers in your own Church?

I have recently seen instances where one person, usually a lady, has overcome apparently insuperable obstacles in enthusing Churches with evangelistic fervour. Let me suggest that you make more use of literature. Have handbills and tracts ready for distribution, and be ready to give up-to-date information to inquirers. Make it an aim to get a HERALD and a copy of each of the Mission's new books into *every Christian home* of your Church. Read all you can of good mission work, especially of missionary biography, until you yourself burn with holy enthusiasm.

METHOD IV.

But why should *all* this work of propaganda be left to Itinerant Ministers, Pastors, and Local Secretaries? Why should not the
Rank and File
take a share? I know of a young man who was persuaded that a companion of his, who was quite unacquainted with the S.B.M., was intended for the mission field. He sent to the publishers of the HERALD a small postal order, instructing them to post his chum a copy of their magazine each month for a year. Within three months his companion had applied to the S.B.M. for the post of missionary, and now, for more than twenty-one years, has done his best to serve the Lord in that Mission.

A lady from Cambridge recently went to a certain cause of truth and introduced the subject of the S.B.M. Within a few hours a collecting-box of a certain modernist mission was removed and S.B.M. boxes were bespoken. A few days afterwards arrangements were completed for a visit from the furlough missionary. After all, the *personal touch* is needed. Give the Mission a personal word of recommendation when you visit a mission-less cause, and when you come in contact with your own fellow-members who are holding aloof from Strict Baptist missionary activity. Let this be your motto: THAT EVERY CAUSE OF TRUTH IN MY COUNTY TAKE AN ACTIVE SHARE IN STRICT BAPTIST MISSIONARY WORK.

64, Goldsmith Avenue, Acton, W.3. D. MORLING.

The S.B.M. Christmas Box List for 1924.

EVERYONE will be glad to see the increase in the Christmas Gifts for our Indian children and workers. As Miss Harris's note at the end of the following List tells us, *nine* boxes are being sent out this year (one *large* box more than last year) and over 2,000 garments. We express very warm thanks to all contributors; to Miss Harris for all the work of receiving, sorting, and packing; and to Mr. Albert Vine, of Mount Zion, St. John's Wood Road, for the boxes. If any name has been omitted, a postcard should be sent to the Editor, who will insert it in the December number.

List of Contributors.—BASSETT STREET, per Miss J. Clifton. BATH, "Bethel," per Mrs. Grivell and Mrs. Upsdale. BECCLES, Martyrs' Memorial, per Miss E. Stannard. BERKHAMSTED, POTTEN END, per Miss Hodsden. BETHNAL GREEN, "Hope," per Miss Ginn. BRENTFORD, Girls' Sewing Class, per Miss L. Fromow. CAMBRIDGE, "Eden," per Miss Eldred. CHADWELL STREET, Mount Zion, per Miss Pardoe; Bible Class, per Miss Falkner; Girls' Working and Praying Band. CHELMSFORD, Sewing Band, per Miss A. Lancaster. COURLAND GROVE, Working Class, per Mrs. Royffe. GREAT YELDHAM, "Hope," Girls' Missy. Sewing Class, per Mrs. Newman. GREENWICH, Devonshire Road, per Misses H. and S. Smart. GUILDFORD, per Miss E. Shellard. HIGH WYCOMBE, "Zion," per Miss R. Rogers. HOLLOWAY, "Ebenezer," Elthorne Road, per Mrs. Waller; Sunday School, per Misses Dutton and Gobbit. HOMERTON ROW, Missionary Band, per Miss Rutter. HOUNSLOW, "Zoar," per Miss Terry. HOVE, per Miss Botting. ILFORD, L.Z.A., per Mrs. Othen. IPSWICH, "Bethesda": Girls' Prayer and Working Band, per Miss Cattermole; Junior Girls' Prayer and Working Band, per Miss Wright. KINGSTON, "Providence," Young People's Fellowship, per Mrs. Hamilton. LAXFIELD, per Miss E. Aldous. LEICESTER, "Zion," Ladies' Working Party, per Mrs. Baker. LEYTON, Goldsmith Road, per Miss D. Cuthbert. MANOR PARK, per Miss Spire. MIDDLESBROUGH, per Misses Haggerty and Taylor. NORBITON, "Zion," per Mrs. Anderson. NORWICH, Orford Hill, per Miss E. Cage. PRITTLEWELL, Sewing Class, per Mrs. Jeffs. RATTLESDEN, per Mrs. Staddon. READING, "Providence," per Mrs. Wooham. RICHMOND, "Salem," Young People's Society, per Mrs. Robinson. ST. JOHN'S WOOD, Mount Zion: Missionary Sewing Meeting and Friends; S.S. Sewing Band; Senior and Junior C.E. SOMERSHAM, Missionary Sewing Band, per Mrs. Reeder. SOUTH CROYDON, Derby Road, per Mrs. Jarvis. SOUTHALL, Baptist Chapel, per Miss M. Harris. STOCKLEY, Missionary Sewing Band, per Mrs. Charity. STRATFORD, Gurney Road, Girls' Missionary Sewing Class, per Miss Webb. TRING, Akeman Street, per Miss Butcher. TROWBRIDGE, "Zion," Sunday School Sewing Class, per Mrs. Wiltshire. WALTHAMSTOW, per Miss J. Basham. WALTON, per Mrs. Howe. WANDSWORTH, West Hill: Sunday School, per Mrs. Breed; Adults, per Mrs. W. J. Styles and Mrs. Jarvis. WARBOYS, Girls' Sewing Class, per Miss B. Fitch. WATFORD, Derby Road: Women's Bible Class, per Miss E. Gray; Young People and Friends, per Miss Ball. WATFORD, Mount Zion, per Mrs. L. F. Smith. WATFORD TABERNACLE, Women's Bible Class, per Miss Grey. WEST HAM TABERNACLE: Girls' Sewing Class, per Miss Cook; Primary ditto, per Mrs. Upsdale; Mrs. Snow and Friends. WHITTLESEA, "Zion," Zenana Working Party, per Mrs. C. Smith. WOKING, Mayford Chapel, per Mr. Godwin. WOOD GREEN, "Dovecote," per Mrs. Kyte.

The following friends have also contributed:—Misses Miller and Light, Brighton; Mrs. E. Hartley, Framlingham; Mrs. and Miss Pool and Friends, Tunbridge Wells; Mrs. Boulsher, Walton-on-Thames; Mrs. Pearson's Boys' Class, Tunbridge Wells; Miss Bowen, Reading; Mrs. E. Frost, Cambs.; Mrs. E. Galley, Bow, E; Miss E. M. Harris, Coventry; Miss J. Chaplin, Southminster; Miss E. Skeet, Framlingham; Miss Hawes, Horham; Mrs. A. Jeffs, Hounslow; Miss Ruth Mynott, West Mersea; Miss Taylor, Meopham; Miss A. Phillips, Sewing Class and Friends, Ladywell; Mrs. J. Bennett, Bristol.

A few contributions were sent with no name or address of sender enclosed.

The Christmas gifts have come in *splendidly* this year. Over 2,000 garments (not including boys' caps) and a good supply of toys have been sent from 50 of our Churches and from friends. Six large boxes and three smaller ones are now ready for shipment, and we hope will arrive in India well before Christmas. Such love and keen interest have been expressed in the many notes which have accompanied the various contributions that I feel sure the dear workers, who will have the pleasing task of opening the boxes, *must* catch the breath of love which permeates them, appreciating the gifts, and enjoying the distribution of them, all the more for the spirit in which they have been sent.—H. V. HARRIS.

Meetings.

Chelmsford L.Z.A. and Sewing Class.—Mrs. Morling's visit to Chelmsford on Wednesday, September 10th, is one which will long be remembered by those who had the opportunity of hearing her speak of her work among the people of India. In the afternoon a ladies' meeting was held—the first part taking the form of a prayer meeting—when Mrs. Morling spoke of the high-caste women and their mode of living. The seventh Annual Sewing Class Meeting was held in the evening, when the garments, numbering 50, were on view. At this meeting Mrs. Morling gave a very descriptive account of the pariah or non-caste people, pointing out the extreme poverty which existed among them. Both meetings were thoroughly appreciated, and we trust much good may result.

Tring.—On Wednesday afternoon, September 24th, a meeting was held in the Akeman Street Schoolroom to welcome Mrs. Morling and hear her account of Zenana work in India. Miss Ellen Butcher presided, and a large number of friends gathered together. Mrs. Morling told some touching stories of the results of confessing Christ among caste and non-caste women, which made one feel more than ever the need for prayer. Mrs. Collin followed with a few remarks on "God's abounding grace," and our response in "the grace of giving." After the meeting tea was handed round, and the collection amounted to £17 19s. 0½d.—E. M. M.

Goldsmith Road, Leyton.—The Annual Meeting of the Missionary Sewing Class was held on October 2nd, presided over by Mr. F. S. Chilvers, the year's work amongst the young people having been previously sent to Miss Harris. Mr. Morling gave us an interesting account of child life and worship in India, and Mr. Vine followed, emphasising the great work of our Mission. The members, by recitations and dialogues, helped us to realise the need of our Indian brothers and sisters. They collected in their mission boxes £3. and the collection amounted to £5 2s. 3d., making a total of £8 2s. 3d. for the S.B.M.—D. C.

Announcements.

Mr. W. A. Kimber will (D.V.) sail for Madras on November 8th in the ss. *Talamba*. We ask for prayer that all the circumstances of his departure and voyage may be under our Lord's direction, and that our brother may have His safe conduct.

Mr. and Mrs. Morling's Farewell Meetings will take place on Tuesday, December 30th, at St. John's Wood Road. The L.Z.A. will hold a special farewell meeting in the afternoon for Mrs. Morling, to which all ladies are invited. The evening meeting will be the united farewell to both Mr. and Mrs. Morling. We trust our brother and sister will be greatly cheered by a large and spiritually enthusiastic assembly.

Meanwhile, it should be laid upon the hearts of all of us to seek in prayer a suitable home for the children Mr. and Mrs. Morling will be leaving in England. This is the hardest and most trying part of a missionary's experience, and it should be shared as far as possible by all who bid our missionaries God-speed.

The date of Mr. and Mrs. Morling's sailing will be about January 16th, 1925, by the P. and O. *Maloja*.

Questions.—In response to the suggestion made at the Camp last August, the Editor will be pleased to receive questions, and to answer them as far as possible.

Heralds and Reports.—All applications for HERALDS and REPORTS must now be made to Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4, instead of to Mr. Chisnall.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am continuing the story of Sooboonagam, which I trust you are not tired of.

The trouble was not yet over. All the week people came and went, and some were constantly outside the gate, until one afternoon Sooboonagam's mother, aunt and the little nephew whom she dearly loved came into the compound with a "multitude of bold, frightful-looking men." Their threats and imprecations could be heard by the missionaries and Sooboonagam all over the house. They wanted to see her, and the mother was invited to come in, but she was afraid that she might be shut in! The police were sent for, but none could be found as the day was a holiday. Sooboonagam all this time was alone, in tears, and entreating God *for the missionaries*. She wondered how they could endure such treatment, and feared their courage would fail and that they would let her people take her. At last she went down, and her relatives used at first all sorts of loving entreaties until they inquired if she had broken caste by eating with the missionaries. "Yes," she said, "I am a Christian; I am very happy; I cannot worship idols any more; Jesus is the true God." Then they raged, and in the vilest language called her an outcaste again and again. Then they pleaded again, and placed before her every worldly attraction. This failed, and then they asked the lady missionary *how much money* she would take for Sooboo—they would give any sum she might name. This also failed, of course, and "Then the broken-hearted mother called on all the gods to curse her child, and with bitter cries lamented that, instead of finding her at our place, she had not dragged her dead from a well." The people were now so furious that Sooboo and the missionaries retired. At last the police came, and the people retreated with cries of vengeance, shouting that if they had Sooboo in their power they would cut her in pieces.

Sooboo's heart was filled with sorrow for her mother. The whole scene had been unnerving, but the interview with the mother had been the most trying of all. "My affections are not changed towards you, my mother," she had said; "I love you now as I always have, but you hate the Jesus I love, and I cannot go back to you."

Other visits followed of a less painful nature, but through all Sooboonagam stood firm. Five weeks later she was publicly baptized after making so clear and noble a testimony, that her case could not be dragged into court. The baptism was the talk of the courts, the business houses and the bazaars. Before the baptism, hearing that great crowds were coming to witness it, the missionary household, feeling somewhat anxious, gathered for prayer, and with prayer came direction. Crowds of Europeans, native Christians, Hindus and Mohammedans were gathered inside and outside the "church," and were at all the doors and windows, so that they could not be closed, and police were on all sides of the building. After the baptism, unexpectedly to all, Sooboo said, with tears rolling down her cheeks, "I was a poor sinner. I worshipped idols, but now Jesus has forgiven all my sins. I have left all and taken Him. I want you all to pray for me." "Hindus who had come to jeer and give trouble went away deeply impressed, confessing that the woman was evidently sincere, and that they were resolved not to interfere with her actions." No one gave any trouble.

Within a month after the baptism the Hindu funeral service was performed for Sooboo, although she was still alive. An effigy of her was made, and, after special ceremonies, was thrown on the fire, and the priests shouted "Dead! Dead!" and "Burnt out!" six times. Other ceremonies followed, and Sooboo was henceforth regarded as dead to all whom she loved, and when she happened to meet any of them they passed her without a sign of recognition.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from September 10th to September 30th, 1924.

General Fund.

	£	s.	d.
Sturry, S.S.	1	6	1
Miss S. Schweltzer		7	0
Miss A. Schweitzer		7	0
Reports		1	0
Envelopes		4	0
Rushden,			
Sucooth S.S.		17	6
Infant Class	1	4	0
Mrs. A. E. Brown, Box		7	0
Crawley, Mr. and Mrs. F. T. Mitchell, Box		12	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. T. Thiselton		2	6
Bromley,			
Miss L. Kent		3	0
Yeldham, Boxes	1	5	8
Manor Park,			
Y.P. Sewing Class		16	0
Handcross, Reports		1	0
Donations		4	0
Kilburn Vale,			
Ebenezer	2	14	3
Birthday Box	1	9	0
North Finchley,			
Mrs. E. Camp, Box		14	6
In loving memory of Mr. G. Simpson	1	1	0
Mr. and Mrs. Munn Box		18	5
Bath, Bethel, Reports		2	6
Donations	5	11	0
Boxes	5	4	10
Poynings	1	15	4
S.S.		14	0
Tottenham, Mrs. Eastty		10	0
Carlton	3	18	3
Rattlesden,			
Mothers' Box		5	0
Hounslow	1	15	0
Miss Carter		8	3
Sunday School	2	14	6½
A.J.R.	2	12	6½
Hastings, Auxiliary,			
Ebenezer S.S.	1	3	7
Tabernacle SS.	1	17	10
Sale of Reports		1	0
Donations	3	0	7
Thame,			
Miss Mears, Box		10	0
Folkestone, Zion S.S.	1	7	0
Loughborough, Forest Rd. S.S., Env.		2	6
Infant Class		11	7½
Senior Class		5	4½
March	10	1	6
March	1	13	6
Kingston-on-Thames	6	7	4
Mr. H. Jeffs		10	0
Tamworth Road, Croydon	3	12	6
Willingham, O.B.C.S.S.	1	5	2
Reports			10
Bolton, S.S.		10	0
Wood Green, Park Ridings	3	0	0
Otley, S.S.		12	6
Cambridge, Eden, Reports		7	5
Stratford, Gurney Rd.	3	10	0
Saffron Walden, S.S.		2	8
Y.W.B.C.		5	8½
Y.M.B.C.		4	0½
Mrs. Tebbutt, Box		12	0
Mr. Wenman, Box		4	6
Margate, S.S. Birthday Box		13	6
S.S. Missionary Box		4	0
Miss Sutton		2	6
Hartley Wintney	7	2	0
Aylesbury, Walton Street, Boxes	1	5	4½
S.S.	1	3	2½
West Ham, Tabernacle	22	8	4
Brighton, Prarthana Sabha, Boxes	1	5	2
Bermondsey, Lynton Road, in memory of M.R.E.	1	0	0
Birthday Box	1	4	7
153		5	5
Stoke Ash, S.S.	2	2	2
Boxes	1	12	10
Woolwich, Enon.	5	17	0
L.M.P.	1	0	0
Wooburn Green, Ebenezer	1	4	6
S.S.	2	13	6½
Birthday Box	9	4	1
Reports		1	0
Hastings, Tabernacle	4	11	6
Miss Pope		5	0
Mrs. Relfe		3	6
Miss A. Carpenter		1	9
Wisbech, Zion S.S. and B.C.	2	11	8
Boxes	1	10	5
Norwich, Orford Hill S.S. and B.C.	1	7	9
Mrs. Betts, Box		4	6
Late Mrs. Guy		2	3
Miss O. Lincoln		3	0
Trowbridge, Zion S.S. Girls' Class	3	12	10
Boys' Class	1	3	10
Miss Adams, Box		16	0
Envelopes		2	10
High Wycombe, Miss Rogers' Box		7	6
Crowfield, Bethesda, Boxes	1	12	1
Clapham, Courland Grove S.S.		9	6
Birthday Box	1	11	9
Homerton Row, S.S.	8	0	0
Bierton	4	0	0
S.S.		18	0
Madras, Mr. D. A. Thrower	2	0	0
Guildford, O.B.C. Boxes			
Pastor J. T. Peters	3	0	0
Mr. H. Brand	6	16	9
Do., Kolli Hill Box	10	0	0
Mr. A. Snell		16	7
Mr. E. C. Foster		19	5½
Mr D. Parsons		14	5
Mr. W. Nicholson		7	1
Mr. Searle		10	0
Mr. Cordwell		11	11
Mr. Bristow		2	5
Mr. Goodchild		17	3½
Mr. E. Baker	1	0	0
Superintendent's Birthday Box	1	14	8½
Mrs. Riddle, Godalming		7	1½
Mrs. Skuse and Mrs. Maskrey		14	0
Mrs. Leadbetter		17	7
Miss McGill		19	1½
Miss Usher		6	3
Miss G. Attfield		3	9½
The Misses Brand.	1	13	2½
Miss Shellard		9	10½
The Misses Hine		2	5½
Mrs. White		13	11
Miss Fearis		3	5
Mrs. Over		5	8½
Miss N. Fox		9	9½
Mr. Philpott		7	2
Mr. Trew		16	11
Mrs. Ayling		9	0½
Sudborne	1	10	0
Halstead	3	6	0
B.C.	2	16	10
S.S.		19	8
Saffron Walden	2	0	0
Wisbech	2	4	2
Over	2	13	3
Chatteris	4	3	0
Bottisham and Lode.	4	10	6
Portsmouth, Rehoboth S.S.	2	14	6½
Reports		2	0
Envelopes		10	2½
Wandsworth, West Hill, Box		3	8
Reports		2	0
Thankoffering Envelopes		14	0
Y.W.B.C.	2	5	0
Leicester, Providence S.S.	2	3	0
Cambridge, Eden	7	7	9½
Fee for Sermons (Mr. Morling)	2	10	0
S.S.	11	2	6
Y.P.C.S.	1	0	0
Mrs. Hart		5	0
Mr. & Mrs. Ansell	1	15	0
Boxes	4	7	6½
Miss Whyatt (card)	1	16	0
Wellingborough, Tabernacle S.S.	53	14	1
St. John's Wood Profit on Tea Farewell Meeting		6	2
Miss Hunt		1	8
Mr. Grimes	1	1	0
Mrs. Barrat		5	0
Men's Own	4	11	6
Mr. R. S. W. Sears	2	2	0
Mrs. C. C. Harris	15	0	0
Miss M. Robbins		5	0
Mission School	5	3	0
Mr. Kidman		5	0
Mr. H. C. Harris	5	0	0
Mr. F. J. Smith	5	5	0
Mr. & Mrs. Fraser	5	0	0
Mr. E. Sears	2	0	0
Mr. A. Vine	2	2	0
Mr. T. Wing		5	0
Mr. T. W. Morgan	1	0	0
Mr. S. H. Goodley	1	1	0
Miss K. Boys		10	0
Mrs. Howe	1	0	0
Mr. C. W. Harris	10	0	0
Mr. Andrews, Box		11	2
Mr. Crooks, Box		2	7
Mr. C. Funnell, Box		3	11
Miss H. V. Harris		5	0
Miss E. L. Harris		10	0
A Friend		10	0
Mrs. R. R. Robbins	10	0	0
Sunday School	52	1	0
Paul, Connie and Jan, sale of curios	1	0	0
Anon., Extension Fund	50	0	0
Mr. T. Wing, ditto		10	0
Ipswich, Bethesda S.S.	27	4	8½
Infants' Class	4	10	7½
Donations	2	17	0
Boxes (for work in Ayanapuram)	30	0	0
Berkhamsted, Miss Polly Smellis, Box		10	0
Middlesboro', S.S.		18	0

LIST OF SUBSCRIPTIONS—*continued.*

	£	s.	d.
Mrs. Hughes		3	0
Miss Taylor	1	0	0
Miss Knox		10	0
Mrs. Allick		14	0
Trowbridge, Zion :			
Miss Fanny Pollard, Box		8	6
Miss Marion Smith Env.		2	8
Mr. A. L. Wiltshire Box		11	6
Croydon, Derby Road			
Boxes	2	5	0
Reports		5	0
Broadstairs,			
Miss Chisnall		3	9
Walton-on-Naze S.S.	1	8	0
Chadwell Street,			
Mrs. Jones		10	0
Miss Coulridge		6	0
Miss R. Hammond		10	0
Mr. & Mrs. Silvester		10	0
Mrs. and Miss Silvester	3	3	0
Mr. R. Robinson		10	0
Anonymous	25	0	0
Miss Stephens		5	0
Mrs. Fricker	1	1	0
Miss Wilmshurst		10	0
Mr. S. G. Nunn	4	4	0
Mr. G. E. Shepherd	5	0	0
Mr. J. G. Mackenzie	2	2	0
Mr. H. S. Nunn	20	0	0
Mr. W. Rutter		10	0
Mr. and Mrs. G. Ridley	5	13	9
Miss Pardoe		17	2½
Misses Addison		6	0
Mr. R. Hall		5	0
Mr. S. Whybrow		2	6
Mr. H. Goodhew		5	3
Mr. F. G. Miller		10	0
Study Circle Box	5	0	0
Birthday Gifts, Sept. & Aug.		10	0
Mission'ry Sunday	22	8	0
Lecture by Mr. Brand	2	10	0
Sunday School	25	9	6½
PERSONAL :			
Miss E. Nutter		10	0
Miss Croft		5	6
H.B.	5	0	0
Mr. W. J. Denmee Box		5	0
Mr. S. B. Caplin	2	0	0
Mrs. S. B. Caplin	1	0	0
Xmas Boxes		5	0
Mr. J. Davies		10	0
Miss Hart		10	0
Mr. & Mrs. Hindes	$5		
Invalid Friend at Hitchin (sale of her work)	1	4	0
Miss E. E. Henderson		10	0
Mr. & Mrs. Jarvis		10	0
A Friend, 984	1	10	0
F.T.N.	5	0	0
A Friend per F.T.N.	5	0	0
Miss Huggins		10	0
Mr. W. Henson, Box		10	6
Mr. E. H. Sadler	1	0	0
Miss M. A. Angeloni	5	0	0
X.Y.Z.	2	0	0
MISCELLANEOUS :			
Sale of P.P.C.	3	9	5½
Interest on Deposit		12	0
Collection	132	1	3¾
Special Collection for General Fund	158	15	0
Reports sold		12	8
	£1041	2	0½

Herald Fund.

	£	s.	d.
Sturry		7	6
Rushden, Succoth	1	2	6
Clapham Junction Providence		12	0
Boro' Green	1	10	0
Bromley, Miss L. Kent		2	0
Hounslow		3	6
Kings Langley		6	0
Handcross, Reports		6	0
Kilburn Vale, Ebenezer	1	0	0
Bath, Bethel	1	10	0
Rattlesden, Mothers' Box		5	0
Thame, Miss Mears' Box		9	6
Newquay		17	0
Folkestone, Zion S.S.		3	0
Raunds		10	0
Walthamstow		8	0
March	2	0	2
Willingham		10	0
Cambridge	4	1	3
Saffron Walden		5	6
Margate		5	1
Mrs. Raxworthy			6
West Ham, Tabernacle		18	0
Ilford		7	6
Aylesbury, Walton Street		16	1
Bermondsey, Lynton Road	4	10	0
Stoke Ash, S.S.	1	5	0
Lessness Heath		9	0
Wooburn Green Ebenezer		12	0
Norwich, Orford Hill		5	0
Trowbridge, Zion		9	0
High Wycombe	1	0	0
Bierton		18	0
Bottisham and Lode		17	0
Blakenham		7	0
Portsmouth, Rehoboth	1	0	0
Wandsworth, West Hill	1	18	0
North Finchley		3	6
St. John's Wood	5	1	2
Ipswich, Bethesda	1	17	0
Croydon, Derby Rd.	3	3	0
Chadwell Street	4	17	10
Tollington Park		17	0
PERSONAL :			
Mrs. A. Brown		1	6
Sale of Heralds at Camp		10	6
	£48	17	7

Pension Fund.

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

Medical Fund.

	£	s.	d.
St. John's Wood ..			
Men's Own	2	0	0
Mr. R. S. W. Sears	1	1	0
Mr. T. W. Morgan	1	0	0
	£4	1	0

Ladies' Zenana Auxiliary.

Money received from September 1st to October 8th, 1924.

	£	s.	d.
Clacton, Wellesley Rd.	1	1	0
West Ham, Women's Mtg.		13	6
Woolwich (2 boxes)		14	10
Reading, B.C. for Girls' Hostel and School	1	1	0
Prittlewell, B. W. Salary	3	11	3
Chadwell Street, Women's Mtg.		10	0
Collections	1	12	9
Tring, Collection	17	19	1
Cambridge, Collection	1	18	0
Croydon, Salem, Collection	1	14	0
Fulham, Collection	1	18	10
Lewisham, B. W. Salary	5	0	0
PERSONAL—			
Mrs. R. Ridgewell		5	0
Mrs. Watts (box)		6	0
	£38	5	3

Notices.

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

ALL COMMUNICATIONS for the HERALD should be sent to the Editor (**S. Hutchinson**), S.B.M. HERALD, **193 Westmount Road, Eltham, S.E. 9,** by the 10th of each month.

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 85, The Avenue, Ealing, W.13,** from whom COLLECTING BOXES may be obtained.

ALL APPLICATIONS for HERALDS and REPORTS must be sent to **Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4.**

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The Strict Baptist Mission HERALD.



A Poochari (Village Priest), Kolli Hills.

Price One Penny

Of the Secretary, W. Chesnall, 85 The Avenue, Ealing, W. 13.

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Valedictory Meetings,

In View of the RETURN to INDIA of Mr. and Mrs. DAVID MORLING,

WILL (D.V.) BE HELD AT

MOUNT ZION CHAPEL, St. JOHN'S WOOD RD., N.W.

TUESDAY, DECEMBER 30th, 1924.

In the Afternoon at 3.30 p.m.

The L.Z.A. will hold a MEETING

(FOR LADIES ONLY.)

Mrs. D. MORLING and Miss E. C. PUTNAM are expected to give Addresses.

Tea at 5 p.m. for all.

PUBLIC MEETING at 6.30 p.m.

CHAIRMAN:

The President, Mr. J. B. Collin.

SPEAKERS:

Missionary DAVID MORLING,

Pastors H. J. Galley and T. Reynolds.

VALEDICTORY PRAYER by Pastor R. ROBINSON.

MR. and MRS. MORLING expect to be leaving England on January 16th, 1925, by the P. and O. Maloja.

"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 CALENDAR, 1925.

This is a distinct advance on our previous Calendars. The subjects and texts are arranged on a different plan; the weekly sheets tear off easily, and the "get up" is tasteful. The Calendar is cheap at SIXPENCE, and ought to command a ready sale.—ED.

The Strict Baptist Mission HERALD.

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

VOL. XXIII.] DECEMBER, 1924. [*New Series*, No. 216

CURRENT NOTES.

"WANTED—HOME PIONEERS."

WE adopt the title of Mr. Morling's appeal in last month's HERALD in order to express our hope that it has been read and seriously pondered by many of our friends with a view to actively carrying out his suggestions. It seems to us that he has touched the vital spot, so far as our work at home is concerned; and we do not think he has overstated the urgency of the need of such a movement.

The opening up of so large a field of missionary work as Namakal—which has been clearly committed to our hands—necessarily involves a considerable increase of expenditure, which the present income of the Strict Baptist Mission is unable to meet. The Council, however, believing that our Lord has appointed the work, also believe that He will provide the means.

It will be agreed by most, if not all, the readers of the HERALD, that faith must be accompanied by works; so that, while we pray and trust, we should also adopt whatever means seem to be suited to the end required, and at the same time likely to be approved by Christ. It is surely according to His mind that any who have hitherto disregarded His great Command should be led to give it their whole-hearted obedience.

This is what is wanted—that those who are already missionary enthusiasts should endeavour to light the flame in others. Small as our Denomination is, its resources are not fully tapped, and we believe that the income needed for advance in Namakal could be secured if our Ministers, Deacons, Superintendents, Teachers, and Members would make it their business to secure recruits to the missionary cause.

WILL YOU BE A HOME PIONEER?

Our Foreign Field.

The News of the Month.

MADRAS.—When talking to the senior pupils in Egmore School, I asked: "How many of you pray alone at home?" About half a dozen signified that they did so, by standing up. In reply to my further question: "How many of you join in heathen ceremonies at home?" a larger number arose, including some who stood previously. Further enquiry elicited the explanation that in accordance with what they learned at school, those who stood first prayed alone to Jesus Swami, but when heathen ceremonies were being conducted in the home, some joined in that service also, as members of the family. It is at such a stage that the conflict between light and darkness is manifested.

When visiting the Sunday School at Sembiyam I noticed a group of young men outside the building, sitting in the shade, gathered round our preacher, who was earnestly teaching them the Word of God. This was a bit of extra work on the part of the preacher, and such work is of great value. The young fellows came to the service which I afterwards conducted, and it was a pleasure to note how heartily they enjoyed singing Christian lyrics.

The other evening, when participating in open-air preaching in a densely-populated quarter of Madras, I was struck with the strange mixture of East and West which presented itself to one's view. A short distance away was a large grove of cocoanut palms, with their fronds swaying in the breeze. In the mid-distance there was a steam-engine at work, and electric lights glowing. Close around were clay-wall houses thatched with palmyra leaves, in the midst a school-house, with a tiled roof, and a notice board in English.

Against the wall of the school were several large and lurid coloured pictures, which formed the subject of the preacher's addresses. The pictures were printed in Europe. In front of the pictures was a crowd of Tamil folk, some of whom were privately discussing the interpretation of the pictures, whilst the speaker was proceeding with his address. Right close to the outer edge of the crowd was a Tamil woman seated on the ground presiding over an assortment of cakes, sweetmeat and fruit, these being displayed on a mat in small quantities. She carried on her trade side by side with the preaching, and obligingly provided small change for some who wished to purchase farthing copies of the Gospels, a good number of which were sold that evening.

In connection with our English work at Chintadripet I had the joy of baptizing a sister, on a profession of personal faith in the Lord Jesus, on the second Sunday in October. ERNEST A. BOOTH.

Mahatma Gandhi.

THE people of India, both Hindu and Mohammedan, revere Mr. Gandhi beyond all other men. The news that Mr. Gandhi had sentenced himself to fast for twenty-one days because of the outbreak of a fresh series of quarrels between Hindus and Mohammedans, caused a thrill of sensation throughout India.

Innumerable meetings were convened in all parts of India, from which resolutions were sent to Mr. Gandhi appealing to him to break his fast. The Indian daily newspapers were filled with news as to the progress of the fast. A daily bulletin was issued by the doctors in attendance giving particulars as to temperature, blood-pressure, physical condition, sleep, activities, etc., etc. The papers chronicled almost every movement and spoken word during the fast. The fast has demonstrated afresh that Mr. Gandhi is the greatest personality in India to-day

Recently it seemed that Mr. Gandhi was losing ground among the political parties, and in several instances he had been obliged to give way to the Extremists. The fast may not be altogether unrelated to that fact.

It looks as if the fast has resulted in the Hindus and Mohammedans agreeing to bury the hatchet for the present, so that it has served a good purpose. It has given Mr. Gandhi a fresh grip upon both parties. But that by a twenty-one days' fast Mr. Gandhi can permanently conquer the deep-seated, hoary antagonism between Hindu and Mohammedan I do not believe.

One curious feature of the chorus of adoration and adulation now being sung about Mr. Gandhi is the way in which Hindus link his name with the name of Jesus Christ. In seeking to find one worthy to compare with Mr. Gandhi, it is very significant that Hindus pass by all the names of the Hindu gods, and select Jesus Christ as the one to whom they compare Mr. Gandhi, and by whose side many place him. In this act they are casting a slur upon the gods of the Hindu pantheon. Summing up the situation, the editor of a Hindu paper said: " Mr. Gandhi's life is regulated by the same motive as that of Jesus Christ when He died upon the cross."

The following paragraph, written by the most prominent Hindu lady of to-day, has just appeared in the public press :—

" MRS. SAROJINI'S APPEAL.

" For the Sins of His People.

" The following has been sent by Mrs. Sarojini Naidu to *Bombay Chronicle* :

' To those of us who during the past few weeks have shared the melancholy privilege of keeping watch with him in his own special Garden of Gethsamene, Mahatma Gandhi's poignant and sorrowful message of his vicarious sacrifice for the sins of his people comes but as the natural expression of his soul's cumulative agony and concentrated despair at the tragic spectacle of senseless, suicidal, internecine conflict and hatred.

But woe betide the nation that dare accept, as the price of a temporary and unreal armistice, so supreme and terrible a self-immolation on the part of India's Saint, now martyred by the very hands that once crowned him prophet of abiding national unity and invincible national peace.' "

* * * * * *

On the day that Mr. Gandhi concluded his fast, a religious ceremony was observed, in which Mohammedans, Hindus, and a Christian participated. A prominent Mohammedan gentleman recited a prayer from the Koran beginning " God the most compassionate, the one object of worship from whom alone comes help to mankind." Then Mr. Andrews, formerly a Christian missionary, sang, at Mr. Gandhi's request, the Christian hymn " When I survey the wondrous Cross." Then a Hindu friend recited some verses from the Hindu scriptures. At the end of this ceremony Mr. Gandhi broke his fast by partaking of orange-juice.

Considerable interest has been aroused in many quarters regarding Mr.

Gandhi's attitude to the Christian religion. Many Indian Christians have stated that Mr. Gandhi is really a Christian, only he does not call himself one, and that it is only a matter of words. But this is not a correct reading of the facts.

Perhaps no one in India has done more to direct the attention of the great mass of non-Christian peoples of India to the teachings of Jesus Christ than has Mr. Gandhi. But Mr. Gandhi himself does not profess to be a Christian, nor does he give the place of Lordship to Jesus Christ. A recent article of Mr. Gandhi's, published in *Young India*, makes this quite clear. He says :—

"My regard for the life of Jesus is indeed very great. But I do not accept the orthodox teaching that Jesus was or is God incarnate in the accepted sense that He was or is the only Son of God. I do not believe in the doctrine of the appropriation of another's merit. His sacrifice is a type and an example for us. Everyone of us has to be crucified for salvation. I regard Jesus as one among the most illustrious teachers and prophets the world has seen.

"I regard Christianity and Mohammedanism as religions equally true with my own, but my own, Hinduism, gives me full satisfaction."

It is in the light of this frank avowal that Mr. Gandhi's references to Jesus Christ and to Christianity should be interpreted. ERNEST A. BOOTH.

The Influence of Caste Prejudices on Mission Work.

IN this land of many castes it is impossible that caste prejudices should not have some effect on mission work. Christianity is definitely opposed to caste, and therefore caste will take up the attitude of opposition. But there are points where caste prejudices have a definite influence on mission work and workers. It is surprising, and very helpful too, to notice how almost all these influences were felt in the early Church.

The picture drawn in Acts vi. 1 is almost exactly similar to conditions in many Churches in India, where the members are drawn from more than one caste. Although they are all centred around one Lord, they have not yet come to the full appreciation of the fellowship of saints, and are thereby divided into classes. There is a certain amount of outward fellowship, but under the surface the old prejudices work and find unconscious expression in many ways. Inter-marriage and inter-dining are becoming more common, but they are by no means free yet.

It is not at all uncommon for the most bitter complaints to find their origin in a seeming neglect shown in the ordinary things of life. A Christian convert from a caste family, having been brought up to consider the touch of an outcaste defiling, has certain habits so ingrained into his being that they become involuntary rather than voluntary movements. The convert from an outcaste family, on the other hand, in spite of the tremendous advance from unclean habits that must be apparent before he can be accepted as a Church member, still retains many things which to him also have become involuntary movements. Without the least intention to differ, or to quarrel, these two brethren find that the differences in their upbringing act like a file and cause friction; then, as in early days, "when the number of the disciples was multiplied, there arose a murmuring."

In these days also the people known as the "depressed classes" of India are seeking to rise in the social scale. They do receive benefits as Christians which they would not as pariahs; for instance, a pariah is not allowed to travel on the motor-buses from Namakal to Salem, but if he is able to say

he is a Christian, then he may travel. Consequently the Christian of non-caste extraction is apt to be very touchy about things which he thinks affect his new dignity. He attributes, very often most unjustly, little unintentional differences of treatment to intentional caste feeling.

Our brethren simply need in larger measure the grace and love of God. Those drawn from caste families need the grace of condescension to brethren of lower estate, without the appearance of patronage, and also without giving up the more cleanly habits that are a part of their lives. Those drawn from non-caste families need the grace of seeing things from the standpoint of others, and not thinking always of evil motives. As the grace of the Lord Jesus Christ is poured upon the Churches, there shall grow up a generation that knows not caste.

The more especial influences on Mission work are felt in connection with the workers. When work is being established, where should the worker find a house? Quite apart from *his* original caste—for we want that to lose its influence—if he lives in the non-caste quarter, he will be prevented from working in the caste villages; if he lives in the caste village, he may not be seen too closely in touch with the non-caste people, though they may be Christians. An example of this came to my notice the other day. I had been out on camp, and had been treating for a week the children of some of our Christians for abscess. I wanted to leave dressings for the treatment to be continued. In trying to make arrangements for this to be done, I found that the Christians could not come to the preacher's house, neither could the preacher be seen handling the child himself, and the parents were not able to do the dressing themselves. The very thought of this separation between Christians is most repugnant, but so long as the worker depends for his house, water and other necessities on the goodwill of the people, he must conform more or less to their rules. As in most cases the only houses to be obtained for rent are in the caste quarters, it will be seen how very seriously in some cases this may affect the work amongst non-castes.

In school work, too, it is often most difficult to maintain a school common to all classes. If it is insisted that all scholars shall study in the same room (the caste people much prefer the non-caste children to sit outside), the caste folk may do one of two things—they may withdraw all their children, or they may intimidate the non-caste people, so that their children are prevented from coming. The result of this has been in some instances that we have refused admission to caste children unless they are willing to sit in the same room with others. I have been very pleased to read in the inspection books of one or two of our schools the remarks of a Brahmin school inspector on the necessity for removing the dividing walls in schools. This attitude may be one of the good results of Mr. Gandhi's teaching.

It is this need of a common ground between the castes that makes it so necessary for the Mission to provide its own houses and buildings. It gives the workers freedom to work amongst all castes; it makes the Christians feel that from whatever caste they come they have a place of their own that is separate from the petty caste rules and disciplines. It provides a place for conducting school where common treatment to all can be insisted upon. These buildings are costly, however economically they are built, but when they mean so much for the unhampered dissemination of Gospel light and truth, we cannot allow the lack of them to be a hindrance to the work.

L. WATTS.

The Seed Growing Secretly.

IT is difficult for those who have not been under the domination of heathenism to imagine the tremendous difference experienced by a soul emerging from the dark thraldom of Hinduism into the light and liberty of the religion of Jesus Christ.

The vast majority of the pupils in our schools belong to heathen homes, and are brought up to observe the ceremonies of Hinduism. What they learn from the Christian Scriptures in our schools they find to be utterly at variance with the ideas of religion they slowly imbibe in their homes. So far as one can judge, the constant contact with the ideas and customs and ritual of Hinduism generally outweighs the teaching of Christianity received in school. The silent, persistent pressure of custom and tradition and example prevents many from giving serious thought to the relative merits of Hinduism and Christianity. The Tamils have a proverb, "One must walk as the street walks." One of the biggest sins in Hindu eyes is to differ in religion from one's relatives. And yet in many instances the seed is growing secretly.

In spite of the difficulties inherent in the situation, there are a number of pupils in our schools who have given up the worship of idols as practised in their homes. Some do more—they read the Christian Scriptures in their homes and pray alone to Jesus. From among such there emerge from time to time those who have been led into further light, and who have earnestly sought for the salvation which Jesus alone can give.

Pooshanam, a pupil in our Egmore school, is one of these. Brought up in a heathen home, she participated in heathen ceremonies. By reason of the Scripture lessons taught in our school she gave up heathen ceremonies. She read the Gospels at home, and the light that streams from the Cross shone into her dark heart. She became convinced of her condition before God and of her need of a Saviour, and became an earnest seeker. About this time she was taken from school, although she attended for a time the sewing and Scripture class conducted by Mrs. Booth. Of her spiritual experience and the secretly growing seed we knew nothing.

But the seed was growing secretly even amid the most unpromising circumstances of a heathen home. Her spiritual desires became so strong that she did the most unusual thing of coming back to school when long beyond the usual school age. From time to time she accompanied the schoolmistress to Christian services. Then a greater blessing came when she knew that her sins were pardoned and peace filled her soul. Private prayer and the reading of the Gospels brought the conviction that she ought to confess her faith in Christ and join the Christian Church. For an Indian girl to reach these decisions, and take the initiative whilst knowing that every step was contrary to the customs of her people, is truly remarkable. She told her parents of her desire to join the Christian Church, and gained their consent, although other relatives made objections, and right to the last tried to prevent her from being baptized.

When I was visiting Egmore school one day the schoolmistress told me that Pooshanam wished to be baptized. During the inquiries which followed I learned the particulars given in this article. She gave clear testimony of conviction of sin, earnest seeking of pardon, realisation of forgiveness and peace of heart.

I sent a special message to her father, asking him to be present at the baptizing service. I am pleased to say that he came, together with other

heathen relatives, so that it can never be said, "This thing was done in a corner." It was a joy to receive Pooshanam into the fellowship of the Christian Church, and to realise that in her conversion God has given us another manifest token of His blessing on the teaching of Scripture in our schools.

I wish our friends to picture Pooshanam, now a baptized disciple of Jesus Christ, living in a heathen home, seeing her parents and relatives worshipping Hindu deities and performing heathen ritual. Pooshanam does not join them. She is a separate, lonely soul. She reads her Bible and prays alone. There is nothing at home to help her in her religious life—no godly example, no encouraging word, no spiritual fellowship. The atmosphere in which her spiritual life has to be lived and the light of her religion has to burn is antagonistic to its development, and we must not be surprised if the light sometimes flickers and burns low. But He Who kindled the light will see that it is not extinguished. He Who caused the seed to grow secretly will see that the harvest ripens.

I ask you to pray for Pooshanam, and not for her only, but for all those of whom she is a representative, who are seeking to live a true Christian life in the midst of heathen homes. In the home of Pooshanam there is a younger sister named Manicam, who also is a pupil in our Egmore school. Will you pray that the seed sown in the Scripture lesson may yield a harvest in her case also?

ERNEST A. BOOTH.

The Temple of the Goddess Angalammal.

ON the Poonamalee road, at Arambakkam, and about three miles from here, is a small Hindu temple bearing the above name. About three years ago a man in the city of Madras, not having a mind to work, thought he could make a fairly good living by turning sanniyasi (ascetic). Accordingly he set out on pilgrimage, and visited all the most sacred towns within, say, twenty-five or thirty miles of Madras. In the course of his travels he came to the town of Tiruvanur, where great good fortune awaited him, for, while bathing in a tank attached to one of the temples in that place, he found a stone swami, large numbers of which are yearly thrown into these tanks. He was so pleased at this, which he considered to be a signal blessing and revelation of his god come into his life, that he made a vow to give himself more than ever to the service of his swami.

Shortly afterwards he returned to Madras, and there sought for a suitable place to erect a new temple and settle down to the most holy occupation of temple-priest, or poosari, as it is called in the vernacular. He fell in love with, and married, a girl in Arambakkam, and as the people of this place cared nothing for their village swami and temple, the sanniyasi thought that this was a good spot for him to perform his vow. Therefore, while his wife supports him by cooking and selling rice cakes, he spends his time squatting by the roadside beating his little drum, and giving sacred ashes to all who drop a copper into his box.

At first the "temple" was a very small concern, consisting merely of a drawing of Kali, that fearsome goddess who is always thirsting for blood. However, with the aid of the money collected from his devotees, the poosari was soon able to add a picture of Mathura Veran (the hero of Madura). The object of the two pictures is somewhat as follows. When the people see the picture of Kali with her fearsome visage, sixteen hands, and the great trident

she carries, they will be terror-struck, and will gladly give their money to avert her wrath. When they look at the picture of Mathura Veran, who was a notorious drunkard and adulterer, they will learn to say nothing about the life of the poosari of his temple! The Poonamalee road is traversed by a large number of carts bringing bricks to the city, and by asking the cartmen for a brick as they pass, this poosari has, in the course of two years and a half, collected sufficient bricks to make a start with the actual building of his temple.

At the present time the pictures of Kali and Mathura Veran have been eclipsed by a bronze idol, two feet in height, of the goddess Angalammal. Angalammal was not purchased, but borrowed from a neighbouring village! The idol was lying unused in a house, and the owner was probably only too glad to let it out on loan. First of all, he would consider that he was performing a very meritorious act, and second, he would not care to keep such a malignant deity in his house for long. The people fully believe that by worshipping this Angalammal they will be preserved from cholera, small-pox, and other diseases. In the month of Adi (July-August) they will bring gifts of sheep, fowls, boiled rice and vegetables to the goddess. Afterwards the poosari will take all that he needs, and the rest may be given to the poor and to beggars. At other times the poosari sits and beats his drum hour after hour, gives sacred ashes to the worshippers, and performs magic for their sicknesses and troubles. Some people, wishing to acquire merit, have presented the goddess with silver eyes, teeth, ear-rings, bangles, etc., and these have been stuck on with saffron paste.

This morning we had a talk with this poosari about the sinfulness of his life, and the way in which he is leading the villagers into sin and idolatry. We told him about the Lord Jesus and His way of salvation, but, alas! although he admitted the truth of what we said about his sin, he merely laughed. My dear friends, pray for this poosari and the Arambakkam villagers, some of whose children attend the Mission school.

D. A. THROWER.

Fire!

ONE day last week, during the noontime rest hour, we were aroused by the noise of excitement around the house, as the folk were shouting to one another that a school was on fire. It was the Mission school in the outcaste portion of Sendamangalam. The building had a thatched roof, and, according to the only reports available at present, some children were playing around with fire and set light to it. After the months of baking heat the thatch required very little to set it burning fiercely, and in a very few minutes every piece of wood in the place was burnt to ashes, leaving the bare mud walls remaining. The furniture, door, books and records were all burnt, as was the house and belongings of the poor man who lives next door.

About two months ago Rajamanicam, a senior boy in the Sendamangalam Hostel, started work as teacher in this school. He is a lad from Kakkaveri, and is among the first of those whom we have had the privilege of training in our own school. This is his first post as teacher, though he still lives in the Hostel. When he went there the school was rather poor, with only an average of 18 in daily attendance. With the enthusiasm of youth he has

worked hard to improve the school, and has now worked the school up to a daily attendance of 30, and that in a time when things are so hard that all children able to earn an anna are sent to work gathering firewood.

As the Inspector had sent notice that he would be inspecting the school this week, Rajamanicam spent his Saturday holiday in getting the walls whitewashed and making the place generally clean. His disappointment can be imagined when in a few moments all his work was destroyed. When he brought the salvage into the bungalow, it consisted of the hinges and bolts of the door and a Gospel portion which had somehow escaped burning.

School is being continued for the present in the chapel, and the children are coming fairly well. Sendamangalam has advanced so little in social ideas that one or two residents in the street through which the children have to come have told the poor outcastes that they must not pass that way. We want to persevere, however, as we hope one day that all classes in Senda-mangalam will come to one school. Meanwhile, Rajamanicam is bravely trying to keep things together, though he is handicapped without a black-board, slates, and other usual appliances of a school. ETHEL A. WATTS.

The Poor of this World Rich in Faith.

SOMETIMES one is permitted to catch a glimpse of it—that "light that never was on sea or land." Such was my privilege recently, and in a most unexpected way. I was visiting with Biblewoman Annapooranam amongst the mat-makers, and our last visit was to Muttammal. She is a widow, poor and feeble, very deaf, and suffering acutely with an eye disease. She and her aged mother, who is also a widow, eke out a precarious living by making grass mats. We are always welcome at their little mud hut, for Muttammal's heart, like Lydia's, has been opened to attend to the things of God. For over two years she has ceased to put on any caste marks, heathen festivals have no attraction for her, and she openly confesses her faith in the Lord Jesus Christ.

Some months ago she was very, very ill, and we felt that her end had come. We asked if she was ready to go, whether she had any fear. "Why should I fear? The Lord Jesus has died for me, and taken away all my sins. I am ready to go if He calls me, or to stay if it is His will." This was her testimony whenever we saw her. Much to our surprise, she recovered, and one morning she walked into the dispensary, and, with a gleam of pleasure in her eyes, told me the Lord Jesus had raised her up again.

The present days are very hard ones for the poor of this neighbourhood. Water is scarce; the fields are dry and bare; farm work is at a standstill; many are without food. Muttammal was telling me a little of their hard circumstances and of her physical infirmities, which I fear are beyond medical aid. As I listened, wondering what word of encouragement to give her, John xiv. flashed into my mind, so I opened the Gospel and read her the first few verses. She listened eagerly—as she always does to God's Word—and as we commented on the comforting words of the Master, telling her it was for *all* His disciples He was preparing a place, her soul caught the joy and wonder of it, and a look of rapture lighted up her thin face. The knowledge that when Jesus called her from all the hardships and suffering of her life here, she would exchange her poor little mud hut for a mansion in the heavens, which He had gone to prepare for her, was a joy beyond expression. Our hearts warmed as we talked together of His love and grace, and of what He has done and is doing for us. The burden and heat of the day were forgotten in watching the light of joy in Muttammal's face. I am sure that in the day when the Lord makes up His jewels, Muttammal will be amongst them. RUTH APPLEBY.

Our Home Churches.

Prayer Subjects for December.

Week Beginning—

SUNDAY, 7TH.—Let us pray for the boys in Egmore School who pray alone to "Jesus Swamy," but join in heathen ceremonies at home, realising their difficulty. (See page 180.)

SUNDAY, 14TH.—For Divine overruling of Mr. Gandhi's influence in India. (See page 180.)

SUNDAY, 21ST.—For a large response of Home Pioneers, with the result that many more Churches and individuals may have fellowship with us in Indian pioneering. (See pages 179 and 188.)

SUNDAY, 28TH.—For spiritually enthusiastic meetings at St. John's Wood Road on Tuesday, 30th, when bidding "Good-bye" to God's servants, Mr. and Mrs. Morling.

Wanted.

IT has been decided by the S.B.M. Council that on our return to India we should take up our station in Namakal town ready to develop the new field, which is so full of rich promise. In our evangelistic work throughout that field we have found the optical lantern a great power for good. In any village we can easily secure the attendance of nearly every man, woman and child at the lantern service, when we have a wonderful opportunity of presenting the glorious Gospel.

For the new field we need new equipment, and this includes, among many other things, lantern slides. In some parts of England the advent of moving pictures has rendered the ordinary lantern quite obsolete. Let me say that gifts of good slides would be most acceptable to me. The following subjects are just a selection of those most suitable: The Life of Christ—The Life of Paul—Our Lord's Miracles — Our Lord's Parables (each in detail) — Scripture Biographies—Scenes in Bible Lands—Nature Studies—Travel Series, etc., etc.

Such gifts sent to me *early* at 64, Goldsmith Avenue, Acton, W.3, would be gratefully received. D. MORLING.

More Material for Pioneers.

I WAS very glad that at the Annual Meetings our good Treasurer, Mr. Robbins, made an appeal for volunteers to start a campaign for bringing the S.B.M. into all our **Missionless Churches.** We are expecting many mission-minded friends will energetically and speedily address themselves to this pioneering venture. The new work will require new material, and pioneers will find this need met in Mr. Hutchinson's instructive and interesting lecture on "The Presentation of the Gospel at Home and Abroad." Through the generosity of our Chadwell Street friends, this is now procurable at the price of one penny. I should be delighted to see that lecture broadcasted through *all* Strict Baptist Churches, high and low, far and near.

WILL YOU HELP TO DO IT?

Send to our Secretary, 85, The Avenue, Ealing, W.13, or to my address, for a parcel of these booklets. Get a copy into every home.

64, Goldsmith Avenue, D. MORLING.
Acton, W.3.

Good-Bye to Mr. W. A. Kimber at Chadwell Street.

On the Thursday following the Annual Meeting, Oct. 30th, a large gathering of members and friends was held at Mount Zion, Chadwell Street, for the purpose of bidding good-bye to Mr. W. A. Kimber, who was shortly leaving for India. Pastor R. Robinson presided in his usual genial way, and after Mr. Hall had read the Scriptures and Mr. McKenzie offered prayer, homely addresses were given by Messrs. J. Webb, G. Ridley, S. G. Nunn, Will. Shepherd and Will. Sinclair. Each speaker testified concerning the real affection in which the young missionary was held by Church, congregation, and Sunday School, and the Pastor, on behalf of the subscribers, asked his acceptance of a handsome bicycle and a camera, with all necessary accessories, together with a wallet containing the balance in Treasury notes, expressing the hope that each would be found very useful in India, and would often bring to remembrance the many friends left in the Homeland.

Mr. Kimber, having feelingly responded, expressed again his conviction of his undoubted call to the Foreign field, and the comforting assurance that he would be borne upon the prayers of all his friends at Chadwell Street. A touching incident was witnessed when Mr. Kimber, senr., in a few words spoke of the pang experienced by himself and his wife at parting with their boy, but this was being sanctified to them in the knowledge that it was in full accord with God's plan and purpose, and so they were enabled to surrender him in perfect confidence and peace.

After singing "Blest be the tie that binds," Mr. G. E. Shepherd commended one and all to the Divine blessing and protection, and a very happy and memorable meeting was closed with the Benediction by Pastor W. Chisnall.

A.V.

Meetings.

Church Hill, Walthamstow.—An L.Z.A. meeting was held in connection with the "Gospel Meeting for Women," on Thursday, Nov. 6th, when Mrs. Morling had a large and appreciative audience. She gave a most excellent and interesting address describing vividly the lives of the women and girls in the Zenanas. The collection amounted to £1 6s. 6d.

* * * * *

Ilford.—The Annual Meeting of L.Z.A. was held on Oct. 23rd. Mrs. G. Smith, of Wandsworth, presided. Mrs. Morling gave an interesting address on the great importance of L.Z.A. work, the opportunity our workers have of getting into the Indian homes, and outlined the needs of the people in the new field. Mrs. Collin spoke from Deut. viii. 2, "Thou shalt remember," reminding us of the beginning of L.Z.A. work in connection with the S.B.M. The attendance was good, and the power of the Holy Spirit was realized. A number of postcards were sold. The collection amounted to £2 8s. 9d.

* * * * * *

East London Missionary Week.—Nov. 9th to 15th, 1924. This annual effort, organised by the East London Auxiliary of the Mission, was well supported again by each of the Churches in the district. In three centres early morning meetings were encouraging, particularly that held at Gurney Road on the Tuesday, when Mrs. Morling and Mrs. Collin had an audience of over 100 women. The evening services were thoroughly hearty in spirit. The concluding meetings were held at West Ham Tabernacle on Saturday, Nov. 15th, when the building was well filled both afternoon and evening, and some 300 friends sat down to tea. In the afternoon the Children's Choir, consisting of scholars from all the schools in the district, sang specially selected pieces, and a scholar from Limehouse recited very effectively "An Echo from the East." The choral piece, "An Indian Jewel," told the story of Chundra Lela, a remarkable Indian woman who suffered much in her quest of God and pardon for sin, and who afterwards was an earnest soul-winner for the Lord Jesus Christ. Mr. Morling gave the children some very interesting word pictures of Indian life.

The President, Mr. J. B. Collin, occupied the chair at the District Rally

in the evening, when Mr. Hutchinson and Mr Morling were the speakers. At the close Pastor Welsford, on behalf of a few friends in E. London, presented Mr. Morling with a Lantern and apparatus for his work in the new Namakal Field, and in accepting it Mr. Morling told how whole villages and towns would turn out to see the "light pictures," and of the splendid opportunity one had at such times of presenting the Gospel to the vast crowds that gathered.

May the Lord use for His glory the efforts of all who assisted in the services of Missionary Week.

Announcements.

The New Year's Prayer Meeting will (D.V.) be held at Chadwell Street, Clerkenwell, on Tuesday, January 6th, 1925, at seven o'clock p.m. Pastor J. Hunt Lynn is expected to give the address.

Mr. W. A. Kimber left St. Pancras for Tilbury on Saturday morning, November 8th. A large number of friends from various Churches assembled at the Station to bid him good-bye, and he left amid very hearty demonstrations of affectionate goodwill

The Secretary desires to thank very warmly all those kind friends who so lovingly responded to his appeal, so that the deficit of £103 was more than met by their generous and sympathetic gifts.

Will you each accept this note as my grateful appreciation of help rendered in a time of need?—W. CHISNALL.

The Christmas Boxes.—By some unaccountable mistake, which we regret, the contribution of THE INTERMEDIATE SECTION OF THE CHRISTIAN BAND of "Bethesda," Ipswich, was omitted from the List of Contributors last month.

Mr. D. Morling's Engagements for December.

December 1—Dormans Land. **3**—East Grinstead. **5**—Council Meeting. **7** and **8**—Guildford. **9**—Mayford. **10**—Hartley Wintney. **11**—Dorking. **14** and **15**—"Rehoboth," Margate. **16**—Reading. **17**—Bath. **18**—Trowbridge. **19**—Swindon. **30**—St. John's Wood Road, Farewell Meeting.

Notices.

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

ALL COMMUNICATIONS for the HERALD should be sent to the Editor (**S. Hutchinson**), S.B.M. HERALD, **193 Westmount Road, Eltham, S.E. 9,** by the 10th of each month.

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 85. The Avenue, Ealing, W.13,** from whom COLLECTING BOXES may be obtained.

NOW READY.

The Strict Baptist Mission Calendar, 1925.

Containing Prayer Subjects each week and a Scripture Text for every day.

Handsomely mounted on Stout Card for hanging, with photo of Sendamangalam Day School and Chapel, and having Postal and other useful information.

PRICE - - SIXPENCE EACH.

Postage extra—1 copy 2d., 3 copies 3d., 6 copies 6d., 12 copies 9d.

Please order early, with remittance, to Mr. A. VINE, 7 Rectory Grove, Clapham, S.W. 4.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am pleased to hear from Kenneth S. Brazier, of Lewisham, that he likes reading the Corner, and wants to join as one of my nephews. Yes, Kenneth, I am glad to have you, and hope you will be a loyal Cornerite, but first, and most of all, a true follower of the Lord Jesus Christ.

It gives me great pleasure to say to you all, and to all others whom it may concern—*you've done it*! You know what I mean. I wanted you to break the record of Christmas Boxes, and you have. As you read last month, *nine* boxes have been sent out this year, to make our little Indian brothers and sisters pleased and happy at Christmas time. It is a great thing to have a share in making 1,500 Indian children happy once in the year at least. That being so, don't you think we ought to send ten boxes in 1925? I had a letter from Miss Cuthbert, of Leyton, a former Cornerite, in October (which she will, I hope, forgive my not answering), telling me that the Leyton Sewing Class girls "have again broken all records, having sent up 114 garments and several dolls. The girls have worked well, as we get about 15 each week to our Class, including a few boys, *one of whom gained a prize for needlework*." I wonder if any other Sewing Class can give a better record than that?

Let me finish about Sooboonagam :—

There is a good deal I might tell you about Sooboo's genuineness and humility, but I can only say that after a period of training she became a Biblewoman, and, although she had held such a high position among her own people and had left all her riches, she would not receive more than any other Biblewoman's pay, saying that she must not call any money her own unless she worked for it.

I wish I could hear your thoughts about Sooboonagam Ammal and her conversion, especially the thoughts of those of you who don't yet love Jesus, and also the thoughts of those of you who do love Him but haven't had the courage to confess Him. Perhaps her love to Him and her courage may help you. To those of you who are not trusting in Jesus as your own Saviour, let me say that you need the same Saviour and His wonderful power as much as Sooboo did. Only His grace can touch your heart, as it did hers.

I have room for only a short story. If any of you have read David Brainerd's life you know that he was a missionary to a savage tribe of American Indians. When he arrived at the principal village of the tribe, having previously pleaded with God for His blessing, he pitched his tent. Some of the Indians watched him and then hastened away to tell the Chief. A Council was held and it was decided that Brainerd *must die*. A party of the Indians hid near the tent and waited for him to come out, but Brainerd continued in the tent a long time in prayer. They became impatient, and looking through an opening in the tent saw him on his knees. As they looked they saw a great rattlesnake crawl under the tent and over Brainerd's feet until it reared its head as if to strike his neck; but suddenly it drew back as if God forbade it, and glided out at the opposite side of the tent. All the while Brainerd was so absorbed in prayer that he was unconscious of either the Indians or the rattlesnake But, what about the Indians? They were so amazed that they went away and told the other savages what they had seen. At length, Brainerd, seeming to hear God say, "My presence shall go with thee," took his Bible and went towards the village. You may imagine his surprise to see numbers of the tribe come out to greet him. They treated him with the greatest respect, evidently thinking that he must be under the protection of the Great Spirit since He had protected him from the rattlesnake, and they listened to his preaching. "The angel of the Lord encampeth round about them that fear Him and delivereth them."—Are you trusting Him "at all times?"

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from October 1st to November 10th, 1924.

General Fund.

	£	s.	d.
Newcastle, Boxes	3	12	0
Oundle, Zion S.S.	1	0	0
Boxes	1	13	10
Reports		1	8
Croydon, Salem	2	17	6
Croydon, Derby Road, Bible Class		18	2
Mr. H. G. Dann		11	10
Brighton, Tabernacle	1	4	7½
Leyton Goldsmith Rd	5	2	3
Birthday Box		10	2½
S.S.	2	9	9½
Elthorne Rd., sp. col.	1	12	5
S.S.	2	19	5
B.C.	1	12	7
Prittlewell	11	5	0
S.S.	4	11	10
Boxes	8	18	3
Sale of P.P.C.		6	8
Carriage, reports, &c.	9	12	0
Coalville, Mr. W. Bishop box & personal	1	17	6
Kingston-on-Thames	1	16	9
Wood Green, Park Ridings	1	11	6
Fulham	3	0	0
Chelmsford, S.S.		18	3¼
B.C.	4	13	7¾
Boxes	1	1	8¼
Donation	1	0	0
Annual Collections	6	12	2½
Ilford		11	0
Birthday offering, Oct. 2		5	0
Bible Class		9	2½
Collection	6	11	2
Woolwich, Mrs. Furlong		5	7½
Mrs. Patterson		5	0
Swavesey, B.C.		3	3½
Over, Mrs. Kirby's box		8	3
Mr. Morling's books		3	0
S.S.	1	0	8½
Glemsford, Mr. Morling's books		3	0
Rushden, Succoth			
Mr. J. Bennett	1	0	0
Kilburn Vale, S.S.		12	0
Irthlingboro'	3	13	5
Boxes	4	2	7
Master Will. Cooper		2	6
Rowley Regis, Reports		2	0
Bilston, Bethesda	1	4	9
Watford, Tabernacle	7	0	0
Clapham, Courland Grove, S.S.	1	11	4¼
Birthday Box		6	6¼
Chesham, S.S.	1	11	4½
Birthday Box		4	9½
Bermondsey, Lynton Road S.S.	1	1	0
Cransford, S.S.	1	4	9
Richmond, Salem	1	8	2
Boxes	4	12	0½
S.S.	1	9	8½
Hillingdon Heath, Miss S. A. Ash		13	6
Epsom, Salem	2	6	6
S.S.		12	2
Mrs. J. Humphries (box)		7	2½
East Ham		12	3
Stevenage, S.S.		8	8¼
Boxes	3	4	1½
Manchester, Mrs. Abbott		2	6
Miss Jowle		2	0
A Friend		10	0
Mr. W. Caplin and family		10	0
Brentford, District Meeting	5	5	6½
P.P.C.		6	5
S.S.	2	19	1
7th Class Farthing Box		3	6
Tottenham	1	17	6
Bermondsey, Lynton Road	7	3	4
Kings Langley	3	15	7½
Birthday Box		18	3½
Boxes	3	6	1½
Stoke Ash, Boxes		14	0
Wattisham, Harvest Festival	6	15	0
Thame, Mr. J. K. Elton	1	0	0
Guildford, reports		6	0
West Ham Tab., Miss Gurney birthday gift		15	0
Bethnal Green, Hope S.S.	4	10	0
Aylesbury	2	11	0
Southport, Miss M. A. Hope		7	6
Middlesboro, Miss M. Tash (box)		1	6½
Walthamstow, Church Hill Birthday box		18	6
Mendlesham Green, Mr. Wm. Davey		6	0
Hounslow, Friend	20	0	0
Mr. F. Marshall	1	0	0
Mrs. Booker		4	0
Mr. F. Liddell		5	0
Kingston, Providence Pastor's Box	1	0	0
Croydon, Salem S.S.		9	4
Greenwich, Devonshire Road	1	16	6
Homerton Row	7	0	0
Chatteris, Y.P.S., Namakal		10	0
Norbiton	6	14	5
Horley	7	16	6
Staines, Y.P.S.		11	0
Aston Clinton	1	2	6
Chesham	6	0	5
Tring, Akeman St.	24	10	0
Sale of P.P.C.	5	12	5
Boxes	7	17	7½
Kolli, Mr. J. M. Brand	11	7	4
Clapham, Courland Gr. A Cornerite. Exten.		10	0
PERSONAL—			
Mr. & Mrs. Hindes	1	2	1
Mr. R. Kirby	5	0	0
Mrs. H E. Mather	2	0	0
Sale of P.P.C., per D.M.	4	15	6
Friends A. B. C., Sendamangalam Boys' Hostel	14	0	0
A Friend	10	0	0
357	25	0	0
M.A.E.B.	1	0	0
Mr. R. Bower		10	0
V.O.	3	0	0
A Reader of S.B.M. Herald		10	0
Mrs. A. J. Powell		4	6
Mrs. Jarvis for Scrip. Madras		5	0
Kolli		5	0
Namakal		5	0
Sendamangalam	10	0	0
Birthday Thankoffering Oct. 31	1	0	0
Mr. J. C. Booth	3	3	0
Miss S. Stockwell	2	2	0
Miss Grace Challis, Extension	3	0	0
A Reader of Christian's Pathway	1	0	0
M.A.H.		10	0
Miss J. Greenwell	1	0	0
Mr. C. S. Turner	5	5	0
Mrs. C. A. Church	20	0	0
E.D.		5	0
MISCELLANEOUS—			
Annual Meeting	132	1	3¾
General Fd deficit	168	16	0
Sale of Reports	7	18	10
Profit on Tea	4	10	0
2½ p.c. Consols (£39 1s. 11d.)		4	10
2½ p.c. Consols (£451 7s. 5d.)	2	16	5
	£718	13	3

Herald Fund.

	£	s.	d.
Oundle, Zion	1	0	3
Elthorne Road	1	5	0
Woolwich		7	6
Prittlewell	2	8	0
Glemsford, Provdience		5	4
Irthlingboro	1	4	0
Rowley Regis		18	0
Tottenham		12	0
Watford Tabernacle		12	0
Clapham, Courland Grove		11	6
Richmond	1	14	7
Hillingdon Heath		1	6
Dunstable		2	6
Manchester		3	2
Fulham		10	0
Walworth, Victory Place		4	6
Chatteris, Y.P.S.		10	0
PERSONAL—			
Miss J. Greenwell		2	0
	£12	11	10

Pension Fund.

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

ERRATA.

In the Report—
Leicester: Ebenezer, General 2 13 1½
Heralds ..... *nil*
Leicester: Providence, General 33 4 0
Heralds 1 2 0
is correct. £3 4s. General, and £1 2s. Heralds were credited to Ebenezer instead of Providence, in error.

Ladies' Zenana Auxiliary.

	£	s.	d.
Money received from Oct. 10 to Nov. 9, 1924.			
Lynton Rd., Y.L.B.C. for B.W. Salary	3	6	8
Croydon, Salem, box		9	6
Norbiton, Collection	3	7	2
Prittlewell, Coll.	2	4	4
Ilford, Collection	2	8	9
St. John's Wood, Miss Harris's B.C. for Kolli Hills B.W.	12	0	0
Wood Green, Dovecote, Coll.		13	6
Richmond, Coll.	1	4	7
Sale of articles		10	0
Walthamstow, Women's Gospel Meeting	1	6	6
PERSONAL—			
Anon. for Girls' Hostel & School	5	0	0
Mrs. Mitchell (box)		7	7
	£32	18	7

The Strict Baptist Mission Report 1924.

Price Twopence.

The

Strict Baptist Mission

FOUNDED
1861.

INCORPORATED
1907.

The Sixty-Third

REPORT

1924.

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 28th, 1924.

SECRETARY:
PASTOR W. CHISNALL, 85, THE AVENUE, WEST EALING,
LONDON, W. 13.

Officers and Council.

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J. B. COLLIN, Esq., Lynton Road, Bermondsey.

Vice-President:

Pastor J. E. FLEGG, Brighton.

Treasurer:

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Hon. Minute: Mr. A. VINE, 7, Rectory Grove, Clapham, London, S.W.4.

Editor of the Mission Herald:

Pastor S. HUTCHINSON, 193, Westmount Road, Eltham, London, S.E.9.

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Mr. J. FROMOW
Mr. C. W. HARRIS
Pastor S. HUTCHINSON
Pastor R. MUTIMER
Pastor R. ROBINSON

Council:

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Mr. A. E. CRISP
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Pastor H. D. TOOKE
Mr. H. C. TURNPENNY
Pastor W. F. WALLER
Mr. C. WEBB
Pastor C. J. WELSFORD

With the Officers.

Ladies' Zenana Auxiliary.

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MRS. SILVESTER.

Vice-Presidents:
MRS. HUTCHINSON. MRS. E. A. BOOTH.

Hon. Deputation and Organising Secretary:
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MISS SEARS — MISS HARRIS — MRS. R. 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 L. WATTS — MRS. L. WATTS
MISS R. APPLEBY, L.Z.A.

KOLLI FIELD.

MISSIONARY J. M. BRAND — MRS. J. M. BRAND

HOME ON LEAVE.

MISSIONARY D. MORLING — MRS. D. MORLING

IN TRAINING AT HOME.

MR. W. A KIMBER — MISS E. C. PUTNAM

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WESTMINSTER BANK, LTD., HOUNSLOW BRANCH.

Solicitors:

MESSRS. G. BROWN, SON AND VARDY, 56, Finsbury Pavement, E.C.2.

Auditors:

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:—

"And He (JESUS) said unto them, Go ye into all the world, and preach the Gospel to every creature."

THE

SIXTY-THIRD REPORT

1924.

"THE PEOPLE THAT WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT."—Isa. ix. 2.

THE record contained in the following pages is a fulfilment of this gracious promise and it is out of gratitude to God for His wonderful works unto the children of men thus described, that we present to our subscribers and friends the Sixty-third Annual Report of the S.B.M.

It has often been asked by the various Committees in different years, "What hath God wrought?" with deep feelings of heart, but never more so than this present year. Prayer has again and again been offered to our Covenant-keeping God that this .

"LITTLE ONE SHOULD BECOME A THOUSAND, AND A SMALL ONE A STRONG NATION."—Isa. lx. 22.

and a slight comparison between the First Annual Report of 1862 and the last one of 1923 reveals the blessedness of answered prayer.

These statistics are as follows :—

FIRST ANNUAL REPORT, 1862.

Three Churches subscribed, viz., Keppel Street, St. Neots, and Tunbridge Wells, with a total income, including the

balances in hand, of £104 14s. 8¼d., and it is gratifying to know that these three Churches, to the honour and glory of God, are still subscribing to the Mission.

SIXTY-THIRD ANNUAL REPORT, 1924.

230 Churches subscribing a total income of £5,910 3s. 11d.

"WHAT SHALL WE THEN SAY TO THESE THINGS? IF GOD BE FOR US, WHO CAN BE AGAINST US."—Rom. viii. 31.

"So we thank God and take courage," and although the Council is faced with great responsibilities by "a great door and effectual" so recently opened in the Namakal Taluk, "and there are many adversaries," yet our God is able to do exceeding abundantly above all that we ask or think.

We are also profoundly grateful for all that our friends have done, enabling us to meet all our responsibilities, but to carry on the work efficiently we require at least another £1,500 per annum. In putting our needs thus before our subscribers, we would solicit an interest in their sympathy and prayers that, by interceding on our behalf at the Throne of Grace, our God may so extend our constituency by raising up new subscribers that an increased income may result.

But praise and thanksgiving must be the note of this Report as we recount the many instances during the year of God's goodness and mercy, as, by the power of His Holy Spirit, He has brought so many out of heathen darkness into His marvellous light.

So we commend this record of another year's work to your kind and prayerful consideration, and as we spread it before the Lord we pray He may use it for His own glory and the extension of His kingdom.

The Madras Field.

IN reporting the work of the Madras Field, I thought it would be useful for our friends at home if I cast my report in the form of answers to questions which are frequently asked.

WHY ARE WE WORKING IN INDIA?

We are working in India in obedience to the command of Jesus Christ our Lord, Who told His disciples to "go into all the world and preach the Gospel to every creature." The world is so big, and we are such a small body of dis-



MADRAS STAFF, 1924.

Front row : Junior Teachers. *Second row* : Preachers and Missionaries. *Third row* : Biblewomen. *Fourth and fifth rows* : Men and Women Teachers.

ciples, that, whilst our sympathy extends to all in darkness and need, and we would include them all in our prayers, yet, in order that we may effectively obey the command of our Lord regarding the evangelisation of the world, it is necessary for us to concentrate our efforts in the task of evangelising a definite part of the field which is the world.

There can be no question as to the spiritual needs of the teeming millions of India. Ignorance, Superstition, Idolatry, Caste, Priestcraft, and Religious Unrest constitute a clamorous call for the Gospel of Light and Love and Life. Nor can there be any question as to the urgency of the present opportunity. In more senses than one, India is now

at the cross-roads. To-day we are faced on every hand with opportunities of making known the Gospel of Christ among all classes of people. India is changing so rapidly that no one can tell how long this opportunity will last. It behoves us to work while it is day, for none can predict when the night will come, and conditions will be altogether more difficult.

In the providence of God the destinies of Britain and India have been linked together for centuries, and this connection makes it imperative that we should give to India the " good news " which has been such an untold blessing to our own people. We owe India the Gospel because we have it and she needs it, and because our Lord has told us to give it.

WHERE ARE WE WORKING IN INDIA?

India is a vast sub-continent with a population of 320 millions. It contains an infinite variety of peoples differing widely in ancestry, language, religion, culture and customs. The triangular outline of the country is known to all. In the south-east there stretches along the Bay of Bengal the seventeen hundred mile coastline of the Presidency of Madras, which has a population of forty-two millions. Look at a map of India, and note the position of Madras city, where this report is written. The people in the Presidency north of the city of Madras are chiefly Telugus, whilst those in Madras city and south are chiefly Tamils.

There are seventeen millions of Tamil folk, and it is amongst some of these that God has called us to work. All the S.B.M. stations are in the Tamil country, and the language in which our work is carried on is Tamil. There are all grades of culture among the Tamils, ranging from those unable to read or write, to graduates of Madras University, and some who possess Oxford, Cambridge, or London degrees. In social status they scale from the " untouchable " Panchama to the " twice-born " Brahmin Out of every hundred Tamils, less than ten are able to write a letter and read the answer to it.

Although we wish to make the Gospel known to all, we find our greatest opportunity amongst the " depressed classes," who are the victims of a relentless system of social oppression and who constitute one-sixth of the population of the Presidency.

AMID WHAT CONDITIONS ARE WE WORKING?

Politically the conditions are much quieter than they have been for some time. During the period under review, we have not been hindered in any way in Gospel work. The former violent anti-Christian agitation has died down. To a

greater degree than before people are willing to listen to the Gospel message, and the name of Christ does not arouse the strong antagonism it once did. Possibly this is because educated India is beginning to realise that the religion of Jesus is not a product of Britain. A number of Hindus who have not the slightest intention of changing their religion are studying the life of Christ. The example of Mr. Gandhi in this matter has been powerfully influential. Cases of conversion, followed by public confession of Christ in baptism still arouse antagonism and involve persecution. On the other hand a new note of tolerance is being sounded by a few venturous souls who plead that "a man should be free to choose his religion." This is accepted more in theory than in practice. Hinduism is showing considerable reorganising energy and elasticity. An orthodox Hindu religious assembly recently agreed to admit as members Parsees and Buddhists! The past history of Hinduism shows its capacity for assimilating ideas from other religions, and it is probable that this is the way it will endeavour to deal with Christianity. Between the two a skirmish is in progress, but the great fight is yet to come.

WHAT WORK ARE WE DOING?

In our endeavour to spread the message of the Gospel not only widely but thoroughly, we have found certain methods of service useful, and these may be classified as (1) Educational, (2) Evangelistic, (3) Pastoral.

(1) **Educational.**—In the Madras Field we have 15 schools, with a total of 1,050 pupils on the rolls. During the year, fees amounting to Rs.380 were received. The Government grant towards the cost of maintenance and equipment of schools was Rs.3,087. The great majority of the children are of heathen parentage. Scripture lessons are taught every day to all the pupils. Each day-school is also a Sunday-school. These pupils are the men and women of to-morrow. At no other period of their lives can we hope to have such an opportunity of teaching the Gospel. There are many adults living quite close to our mission stations who rarely hear the Gospel. They will not attend a chapel service, nor will they trouble to go to the open-air preaching, and most of them are illiterate. How different is the case of the pupils in our schools. Each morning and afternoon they are taught the Gospel story, they memorise Scripture truth, and they sing Gospel lyrics. Such teaching, continued for a number of years during the most receptive period of life, influences the character to some extent all the remaining years. A number of our pupils have given up participation in heathen ceremonies, and seek the help and blessing of the true God.

Again and again, God has placed the seal of His approval on our school work by blessing the Scripture teaching to the conversion of souls. A girl in our Egmore school recently came and asked for baptism. Her testimony showed that, although living in a heathen home, she had long given up heathen ceremonies, and through the Scripture teaching had been brought to a real knowledge of her spiritual condition and need. She began to pray alone, seeking pardon, and the way in which she told of the peace which came into her heart was truly refreshing.

Let it be constantly kept in mind that in our schools characters are being moulded, and principles are being taught that powerfully affect the whole lives of many who, whilst in school, make no profession of faith in Christ Jesus.

(2) **Evangelistic.**—The most important centres of our evangelistic work are those places where we have schools. We have special influence with the parents of pupils and we are able to maintain touch with some former pupils who are now earning their livelihood.

In open-air work a preacher's audience is never twice alike, but by regular weekly preaching in certain selected stations we do come into frequent contact with folk living in those places. When preaching in the bazaar a preacher must be graphic and earnest, or the audience will vanish. Whilst not encouraging argument, and not allowing controversy, the preacher must be ready to answer briefly any question a hearer may put, and invite the questioner to private conversation afterwards. In this way we preach the Gospel to thousands of folk every month. On moonlight nights we get the teachers to join the preachers in open-air evangelism, and the gatherings on these occasions are large.

Special meetings are held in our schools at night for men after their return from their work, and these proceedings are often made more attractive by Indian music.

Another part of our evangelistic work is visiting the homes and engaging in religious conversation with individuals. In this way we get into contact with former pupils, and this work has been blessed to the ingathering of some whose minds were first impressed when they were in our schools. Such, for instance, was the case of Ganesan, who works in a cotton mill. He was in the fourth standard when he left school, and he soon strayed from the straight path. For years he observed the usual heathen ceremonies. Our preacher visited him, and the lessons learned in school were brought back to his mind. During the past year he became a sincere seeker, and by the grace of God he found the Saviour. In spite of active persecution he was baptized into the membership of the Christian Church.

We believe in the value of the printed page, and we distribute large quantities of Tamil Gospels, Tracts, Magazines and Picture Text cards.

(3) **Pastoral.**—It is God's plan that believers should be gathered into Church fellowship, and not remain isolated units. This involves a difficulty in India, for many relatives who will take no serious notice of a change of faith if it is not made public, are aroused to active opposition as soon as baptism and Church fellowship are contemplated. There are special difficulties where women converts are concerned. Several who have been brought to the Saviour are unable to follow Him in baptism because of their dependence upon their husbands for maintenance, in some cases even attendance at public worship is made impossible.

There are two Tamil Churches in the Madras Field, one at Vepery, having a membership of 98, and the other at Ayanapuram, with a membership of 48. In each Church there has been a slight decrease in membership through death, removal and discipline. Each Church has a Tamil " preacher-in-charge " and a Tamil diaconate. With the help of the missionary these look after Church affairs, and recommend what action the Church should take. The preacher-in-charge regularly visits members in their homes and conducts family worship. It is found very difficult to secure the attendance at midweek service of members other than those on the S.B.M. staff. The same is true regarding voluntary Christian work. The general opinion is that this business should be looked after by those paid to do so. There is pressing need for a change of practice in this matter on the part of the members.

During the year the Churches subscribed Rs.717 towards the salaries of the preacher-in-charge and the current church expenses.

WHO ARE THE WORKERS?

First let it be said plainly that we have never appointed any but Christians to carry on the work of the Mission. There are several grades of workers. (1) Preacher-in-charge, who is responsible for the conduct of public worship and for visiting the members of the Church and congregation in their homes. (2) Preacher, whose main work is to preach the Gospel to the heathen at the appointed open-air stations, also to get individual religious conversation with as many heathen as possible, and to persuade enquirers to attend our services. (3) Preacher-teacher is a village worker whose chief duty is that of schoolmaster, but who gives a short period each day to preaching in the immediate neighbourhood of the school, before or after school hours. (4)

Teacher, who gives whole time to school work, having to secure the attendance of pupils as well as teach them.

It would be difficult to overstate how much depends on the efficiency and loyal co-operation of our Indian staff. Apart from them it would be impossible for us to carry on this work. A good proportion of the present staff has been with us for a long term of years, and has rendered fine service.



MR. E. A. BOOTH. MR. D. A. THROWER.
MRS. E. A. BOOTH. MISS E. M. BETTS.

The relation of the European missionary to the Indian staff is many-sided, comprehending that of brother, friend, guide, teacher and superintendent. To help our Indian workers in the discharge of their duties, theology classes for preachers, and Bible Study classes for teachers, are conducted monthly by the missionary. During the year the staff contributed Rs.286 to the Gospel Fund.

HOW CAN YOU HELP?

The Secretary will gladly suggest a variety of ways. I will here mention only the way of intercession. The difficulties and problems of the work are many, but your prayers will help us to overcome them. The temptations to which the workers are exposed in the direction of compromise with things on the borderland of heathenism are very real, and your prayers are earnestly asked. There are enquirers who are now groping their way through the darkness of superstition, and there are believers too timid to confess their Lord, whilst others are prevented by circumstances beyond their control from confessing Him. There are backsliders whose conduct brings reproach on the Name they once confessed. All of these need your prayers. There are those who are gladly carrying on their work amid difficult and sometimes very disheartening conditions, and so glorifying the Lord. Praise God heartily for all such. They are the salt of the Church.

ERNEST A. BOOTH.

MADRAS VILLAGE WORK.

WITH profound thankfulness to our God I tender a brief account of the work carried on in His Name in the villages of the Madras Field during the past year. In connection with the work I have covered about 2,800 miles by bicycle this year. Will you, reader, come with me on a tour of inspection?

Street Preaching.—Each of the five preachers and teacher-preachers has a circuit of villages in which he regularly presents the Gospel to the people. At the beginning of this year I entered into this work, and now, with a programme including 35 centres, I go out with each of the preachers in turn. Let us take a run out to Agraharam. It is 7 a.m., and time for us to start. We get on our cycles and, passing out of the city toll gate, proceed down the main road going west. After the first mile we turn sharply to the left, pass the end of the road leading to the Sembarambakkam school, and pedal in the direction of Konnur. Before we are two miles from the city we are painfully aware of the disgraceful condition of the road. This is a type of all except the main roads leading from Madras. Presently the road fades away and becomes nothing more than a bullock-cart track, the sand is in places as much as six or nine inches deep, and we have to frequently dismount and push our machines until we can find a few inches of hard track to take to riding again. We leave this

so-called "road," and run into Konnur over three-quarters of a mile of waste land, part of which is occupied by a brick kiln. Here is the Konnur cheri, here come one, two, three yapping dogs and a crowd of youngsters just starting off to school. Here is the school. "Good morning, Pirasangiyar, are you ready to come to Agraharam?" "Yes, sir." All right, we will leave our cycles here and be off. We make our way down to the railway station about half a mile away, walk through the station, cross the line, and take to a bridle path across the fields. Three-quarters of an hour of steady walking will bring us to Agraharam cheri. On the way we pass close to the large village of Thathankuppam, which the preacher visited yesterday morning. Here we are, and under the shade of this tree will be a good spot for our work. Let us start up a lyric, "I will praise, I will praise the Saviour." Here come the children, all sizes, mostly very barely clad in dirty rags, and a number of the smaller ones without anything on at all. Now their elders are beginning to gather round us. Our preacher displays one of a series of Bible pictures which he has in a roll. It is a picture of Noah's ark, and our brother tells the story of the deluge, mentions the great floods that have recently devastated vast areas in South India, and warns the people before us to flee from the wrath to come. Now we will have another lyric—"The Name of Jesus, 'tis sweeter than honey." I make my presentation of the Gospel to our friends, after which we distribute handbills to any who can read, and offer Gospels for sale. Alas, there are extremely few people who can read in many of these outlying villages where there is no school. All we can do here is to ask the people to send their children to the Mission school, more than three miles away. Thanking our friends for the attention they have given to our preaching, we say our salaams and make our way back to Konnur.

Schools.—Reaching the school we find that the attendance is poor this morning, caused, as the headmaster says, by an epidemic of sore eyes that has visited the village. I have told him to send a boy down to the Mission House for medicine. In all our schools the greatest importance is attached to the Scripture teaching, and this really forms one of our best forms of evangelism. The headmaster examines the various classes in last week's Scripture lesson, after which we write our criticisms or a word of encouragement in a small book provided for this purpose. Returning by the way we came, at about a mile from the city we turn off to Sembarambakkam. This school is situated in a Mohammedan quarter, and a number of the scholars are Mohammedans. As we go round the schools examining the Scripture teaching,

we find that most of the children have a fair knowledge of the outstanding facts of the life of Christ, and we know that in a number of cases they have learned to love Him. Having encouraged our friends the teachers to do their best to increase the strength of the school we leave them and return to the Mission House for breakfast.

At noon the heat is such that it is not wise to be out of doors, so we take advantage of the next two hours for study, correspondence, etc.

Pastoral Visitation.—After visiting two or three schools during the afternoon, we are able in the early evening to



ONE OF OUR TEMPORARY CHAPEL BUILDINGS

call on several Church members. This work well repays effort on our part, for our friends respond readily to sympathy with their troubles, and interest in the details of their lives, shown by the missionary. We call on Arulappan, for instance. He lives in a small thatched hut, in the Dhoby village not far from Sembarambakkam. His wife, Esther, as soon as she sees us coming in, spreads a grass mat on the ground just outside her door. The hut is low, and has no window, so we prefer to have our devotions outside, both for light and air. Arulappan and ourselves and his two small children sit down on the mat, while Esther prefers to sit just in the

doorway of the house. We sing a lyric, read a passage of Scripture, and make a few simple, practical remarks applying the teaching of the Word to daily life. Then we have prayer together, followed by conversation.

Men's Meetings.—Leaving Arulappan and his family, we go to Kolattur, where we have arranged to have a men's meeting this evening. At the entrance to the cheri we see a blackboard and easel giving notice of the evening meeting, and outside the school there is another notice. Our preacher-teacher here is not at home; he has gone round the cheri "whipping up" the men. At about 6.30 p.m. we open the meeting, and before 7 o'clock the schoolroom is full of men and boys who listen quietly and attentively throughout the meeting. In these meetings opportunity is given for the younger teachers in the villages visited to give short addresses. The missionary usually opens the meeting with a lyric, followed by prayer, and reading of a few verses of Scripture. He then gives a brief introductory address, to be followed by the preacher and teachers. Each month meetings are held in several centres, and during the cooler months of the year the lantern is largely used in this work. This is a typical day's work.

Other Items.—We have now had a look at the various activities of the workers in the Madras villages, but the following remain to be mentioned.

We maintain a Sunday morning service at Ayanapuram, and it has been a joy to me to conduct the monthly communion service here. The week-evening and Sunday afternoon prayer meetings have been held in Koyembedu, Kolattur, Konnur, Peruvallur, Sembiam, and Sembarambakkam.

Lastly, I wish to thank all our friends who have so loyally supported us during the year. The future is bright with promise in the Madras villages, and I ask for a continued interest in your prayers as I carry on the work of the Master here.

D. A. THROWER.

Sendamangalam and Namakal Fields.

For the first nine months of the year under review I had charge of the Kolli Hill field, the report for which is being presented by Mr. Brand. It is, therefore, again my somewhat difficult task to prepare a report for work of which I have only recently assumed charge; it must of necessity be more or less a repetition of the reports which Mr. Morling is giving in person in his deputation visits to the Churches.

Some of the outstanding events of the year may be mentioned first. The ingathering of the first fruits in the Namakal Field has been among the happiest experiences of work in this area. On three occasions a certain spot in the River Cauvery has been the scene of Christian baptism, when



A View of Namakal Town.

converts from the outcastes have been led through the waters on a profession of their faith in the Lord Jesus Christ as their own personal Saviour and God. On these three occasions no fewer than 38 brethren and sisters have publicly confessed themselves as followers of Christ, and have taken their stand for Him. This number could have been increased very considerably if all who wished to come had been accepted. Very careful examination of candidates is made, and all, of whom there is any doubt whatever as to reality

and depth of experience, are encouraged to wait upon God for further grace and knowledge. The task lying before the Mission now is the faithful and efficient training of these new Christians in the Christian life, and forming them into united and witness-bearing Churches. This training involves many questions, and presents many difficulties, by reason of the fact that all are new to the Christian way. As a rule, the number of experienced Christian workers in the Church is a great assistance in the conduct of Church affairs. In the Church formed in this field, the new Christians outnumber the workers by seven to one.

During the year a separate Church has also been formed at Kakkaveri in the northern part of the Sendamangalam field. Hitherto the members living in all parts of the field were included in the Sendamangalam Church roll. It was felt that the time had come for separate Churches to be established; so that now the Kakkaveri Church shows a membership of 20, that at Tidumal has 44, leaving Sendamangalam with a still scattered membership of 28. The total increase of Church membership over that of last year is 38. For these many signs and seals of the Lord's gracious working we render heartfelt praise.

Namakal Taluk has suffered very much during the year from lack of water. Monsoons have failed, and in all parts of the taluk there has been such a serious shortage of water as has not been known for very many years. Even the best wells have dried up, and deepening wells has not provided up to the present any increase. This has entailed great hardship on the people, and we have been especially concerned for the Christians in the Tidumal area, who are drawn from the outcastes and are still treated as outcastes by the caste villagers. They have held on bravely amidst the abuse of those who taunt them with the failure of their new religion to bring worldly good. Along with the drought have been the floods along the banks of the Cauvery, as that river has been swollen to an extraordinary extent by the enormous rains that have fallen at its source. These floods have devastated the villages along its banks, many of them being in the Namakal Taluk. Very careful arrangements have been made, and considerable expense incurred in conserving the water in Sendamangalam so that the hostel and workers should not be deprived of water. Up to the present we have been able to have a regular though limited supply. One result of the drought has been to postpone indefinitely the baptism of several candidates who are eager publicly to confess their Lord.

The building of the temporary Mission house in Namakal has been commenced, and all being well it should be ready for

occupation by the time Mr. and Mrs. Morling return to India. The occupation of Namakal by a missionary will make the supervision of the work in the Namakal Field far more efficient, and aid development.

The ordinary methods of work have been continued. In the two fields there is now a staff of eight preachers, one preacher-teacher, and two colporteurs. These brethren are at work day by day in the village streets, market places and houses, seeking to make known the glorious riches of the Gospel of Christ. Their message is always "the old, old story of Jesus and His love," but we do need to pray very earnestly, that old though that story is, it may come ever



KAKKAVERI SCHOOL-CHAPEL AND PREACHER'S HOUSE.

with a freshness to the hearts of the preachers so that the repetition of it, year in and year out, may not make their work monotonous and mechanical. The preachers and colporteurs have given 3,642 addresses to audiences totalling 92,385 people. The sale of Scriptures and Gospel literature has increased slightly over last year; 58 Bibles and Testaments, 1,065 Gospel portions, and 4,665 Gospel tracts and booklets being sold. The reason for the serious decline in the sale of Scripture portions can probably wholly be assigned to the fact that, owing to the increased cost in paper and printing, the Bible Society has had to increase the price of the Gospel portion from one farthing to one halfpenny.

There are now 13 day schools and two night schools,

with a staff of 17 teachers and a total of 514 scholars. Some of the schools, such as Muttanchetti and Erumaipetti, have been very low, but are now increasing in strength again. The drought has reduced the availability of work so much that large numbers of people have migrated to Ceylon and taken their children with them. The Pottanam day school has been restarted, with two of the older Hostel boys as teachers, and it is now a healthy institution with 35 scholars. Another Hostel boy has been placed in charge of the Sendamangalam Panchama School, and has been so successful in increasing the attendance and efficiency of the school that he is asking for assistance. In all the schools morning and afternoon Scripture lessons are taught, and the missionary tries to get round to each school for Scripture examination once a month. The boarding hostel at Sendamangalam is quite full with 29 boys; others could be admitted had we room for them. This hostel is one of the most promising parts of our work, both from the point of view of providing our own workers, and in training the boys in Christian life. The Lord's blessing is resting on the work.

Sunday and week-day services are held regularly in seven centres for Christians. These are ministered to by the preachers, and the missionary visits each place in turn, spending about one Sunday in six at home in Sendamangalam. There are 39 members of the I.B.R.A. Preacher Dasan is the enthusiastic leader of evangelistic temperance work. The workers maintain the Gospel Extension Society with an income of Rs.571 during the year; they are just now considering how to increase their usefulness.

Contributions to Church funds have amounted to Rs.299, and the Government grants to school were Rs.1,170. Special gifts for the Scripture fund have amounted to Rs.191.

The year has been one of progress, and we pray that this brief report, together with the addresses of Mr. Morling at home, and the reading of his book, "Pioneering on the Cauvery," will enable others to join with us in praising the Lord for His goodness.

L. WATTS.

The Kolli Hills Field.

"Go ye into all the world and PREACH the Gospel to every creature." (Mark xvi. 15.)

"Go ye therefore and TEACH all nations." (Matthew xxviii. 19.)

PREACHING AND TEACHING.

It is surely significant that our Lord's last great missionary command was given in words that included the two ideas of teaching and preaching. Many friends at home who are only superficially interested in missionary work think of the missionary as a preacher only. Whereas we on the mission field find, by actual experience, that the teaching function must be combined with that of the preacher, if lasting good is to be done.

To take **Preaching** first. Here on the Kolli Hills the



ON THE ROAD TO THE KOLLIS.

Gospel is proclaimed day by day from **six** separate centres. These are given below, with the names of the Christian workers at present in charge. The number of villages and hamlets regularly visited with the Gospel is also given.

Valavandi	Pr. Tr. Selvanathan	17
Kurungunadi	Pr. Tr. Koilpillai ...	13
Puliyampetti	Pr. Solomon ...	12
Valappoor	Pr. Tr. Isaac ...	14
Ariyur	Pr. Tr. Devadas ...	15
Moolakani	Pr. Tr. Jeevamoni...	19

In this way, during the past year, the Preachers have delivered 2,757 addresses to audiences aggregating about

17,519 persons. It will be seen that the average audience gathered by our preachers is not a large one. The hill hamlets are generally small. One village is often divided into four or five or more hamlets, each part separated from the other by one, two, or three hundred yards, or even more. Each hamlet must be visited, and the Gospel preacher needs special enduement from on high so that he may deliver his Message day by day with freshness and power, and avoid staleness and formality.

Then there are the

Regular Sunday Services.

which are held every Sunday at three centres, namely, Valavandi, Ariyur and Puliyampetti. The missionary preaches at Valavandi one Sunday, and at both Valavandi and Ariyur on every alternate Sunday. On other Sundays the services at these places are conducted by Indian Christian workers.

After Preaching—Teaching.

The true missionary may lack eloquence, but he **must** be " apt to teach." Especially is this found to be true when converts from heathenism are gathered into the Christian Church. The missionary finds then that he must get down to patient, regular and long continued **teaching.** This we have tried to do during the past year. There is first of all the **Enquirers' Class,** which is held once a week. In Indian mission work " Enquirers " are those who show some special interest in Christianity. It is generally from the ranks of enquirers that converts are drawn. Here on the Kolli Hills to be enrolled as an Enquirer and to attend our Enquirers' Class, means that a man has definitely declared his wish to become a Christian. Such a man has generally broken caste, and is looked upon already as a Christian by the heathen people. Actually, however, he is still very ignorant of what it means to be a Christian, and our classes are for the purpose of teaching him the way of salvation. Here he also learns the Ten Commandments, as well as selected verses of Scripture suited to his comprehension and spiritual experience. The meaning of Baptism and the Lord's Supper, and their significance for him, are unfolded to the enquirer as he approaches the time when he is to be admitted to the Church.

But the teaching of the young convert does not end with his baptism and admission to Church membership. This is rather only the beginning. Perhaps the main part of our work amongst the Christians during the past year has been training the new converts in

Christian Doctrine and Praetice.

We have to instruct them to hold their own family worship,

and to order their lives along Christian lines. Sunday by Sunday, and on week-days too, we seek to unfold to them what a wonderful salvation it is that has come into their lives, and how wonderfully Jesus Christ saves them, not only from the punishment, but also from the power of sin. But this teaching is conveyed more effectively perhaps in deeds than in words. There is the daily example of the missionaries' own lives; and there is the instruction that they receive subconsciously as they witness day by day the reaction of the Christian spirit to evil habits of speech or conduct that new converts often bring over with them from the old life. They see how Christians regard quarrelling, bad language,



MISSION HOUSE, VALAVANTHI, KOLLI HILLS.

tale-bearing, impurity, lying, etc.; and when an occasion arises for dealing with any such sins in actual life, it is a valuable lesson not only to the actual offenders, but also to those who look on. These Real Life Clinics may be painful to the patient and also to the teacher, but they have great teaching value for those who look on.

A further most important part of our Teaching Work during the past year has been the **Training of Workers.**

Our Training Class meets twice a week. At present there are two students, both converts from the hill people. It is a mistake to think that the missionary can take any convert

from his young men and transmute him into a Preacher. There needs to be some evidence of a Divine call before any training can be effective. Perhaps the most satisfactory evidence of such a call is an earnest desire to preach the Gospel, and I am thankful to say that both our young students seem to possess that. In this class instruction is given in the life of Christ, the practical use of the Bible, as well as in simple homiletics and elementary theology. Day by day these two young men are also taught the three R's in the day school. Our aim is to train Hill Christians to evangelise their own people, and we trust that this class will be useful in carrying out such an aim.

Under the heading of Teaching comes the work of our regular **day schools.** At five of our stations our mission teachers conduct schools for the children of hill people. Some 60 children attend these schools. The first four standards only are taught. The children learn simple Bible stories. The hill people are not generally willing to send their children to Christian schools, nor are they keen on education of any kind, so our educational work amongst heathen children is not on a large scale. In order to attract as many pupils as possible, the teachers instruct the children at any time of the day that they can attend school. Some can only come in the evening, others in the afternoons, owing to their having to earn their living in the fields.

The final phase of our teaching work that we shall mention in this report is **Training the Church.**

The very idea of a Church is foreign to India. The independent expression of views in a Church meeting, the vote, election to the diaconate and other offices, the collective responsibility of the Church for the good conduct of the individual members; these, and many other essentials to normal Church life, are totally strange to a Church out here composed of members recently converted. We have tried in a small way during the past year to lead the young believers on into a conscious and corporate Church life. We do not pretend to have reached the goal, but we hope some progress has been made. Our present Church roll numbers 22 members, of whom two are under discipline. Twelve of these are hill people.

It remains to mention two special forms of work; one is the **Industrial School.**

Our experience during the past year has led us to the conclusion that it is not practicable to teach students to be carpenters unless they can read and write, so we have reduced the number of students. At present there are four carpenter students and six sawyers; two of the former have made considerable progress in the craft, so that they are of great value to us in our present building programme. In

connection with this school we employ a good number of unskilled coolies in various works, and every evening, after work for the day is over, they are brought together to listen to a Gospel address. The other special form of work is the

MISSION DISPENSARY.

This is run with the help of a qualified Sub. Assist. Surgeon and a Compounder, both of whom are earnest Christian workers. The attendances of patients at this institution are increasing every year. For the past year the register shows that there were 8,936 attendances. Figures taken from this register show that the number of patients treated annually has increased by more than 65 per cent. during the past four



MOUNT ZION CHAPEL, KOLLI HILLS.

years. The Dispensary building cost £134, of which half was contributed by Government. It is a substantial stone building, and is provided with a small extra room to accommodate emergency cases. The woodwork for this entire building was cut from trees growing near by, and after having been seasoned was worked into the required forms by our Industrial School. Both the Surgeon and the Compounder make it a part of their work to give Gospel addresses to the patients, and it is an encouraging sight to see groups of sick people with their friends sitting listening intently to the Gospel story. Last Sunday it was our joy to baptise a man belonging to the hills, whose conversion resulted from his first coming as a patient to the Mission Dispensary.

In writing the above account of the past year's work on the Kolli Hills, it has been constantly before my mind that, for the greater part of the period under review, the work was not done by the writer, but by Mr. and Mrs. Watts, who were enabled to tide the Mission work on the Kolli Hills over a difficult period. My wife and I are grateful to them both for their painstaking labour here. May future days reveal a plentiful harvest; already one convert has been baptised who was brought under Christian influences during their term of service here.

J. M. BRAND.

Furlough Reflections.

OUR voyage from Bombay on board the P. & O. " Kaisar-i-Hind " was, on the whole, fairly enjoyable. Weather was favourable, though rough seas in the eastern Mediterranean and the Gulf of Lyons made many passengers feel very uncomfortable. At this part of our voyage, sickness broke out, and laid low, amongst many others, our youngest child, Monica. One day we despaired of her life, but God mercifully spared her, so that when we arrived at Tilbury on April 17th she was able to walk ashore. The evening of the same day saw the family re-union at Acton. How strange for parents to be surrounded at table by their own children whom they can scarcely recognise.

The welcome accorded us at Devonshire House ten days later was hearty and generous. It was good to meet friends of bygone days; it was encouraging to see the interest shown in the account of God's work in India. The same cordial reception has been accorded us in the many Churches we have visited during the past three months.

In our many itinerancies throughout the land one cannot fail to be impressed with the deepening of mission interest. We say most gratefully that those who know, care; those who have definite knowledge of the work take active interest in it. But there are many who do **not** know. The number of Churches quite ignorant of the Mission and its great activities is surprising.

Just recently the Council has been led into new pioneering work in the West of Namakal County. This new movement will necessarily entail new and large financial responsibilities, though now our General Fund is suffering from a heavy deficit. Evidently, then, the new pioneering **there** must be backed up by pioneering **here.** **New supporters** are sorely needed. **New Churches,** Churches that now do not participate

in the world-wide proclamation of the Gospel, are earnestly requested to come and take a share in this great and holy enterprise. Will **you** try to lead them into that share?

Let all of us who profess loyalty to the Lord Jesus Christ make this our aim: That every Cause of truth in my county takes an active part in helping Strict Baptists give the Gospel of the grace of God to the heathen.

D. MORLING.



SENDAMANGALAM PRIEST TO GOLDSMITHS AND SILVERSMITHS.

Preparation.

This year has been spent at the Bible Institute. Here it has been my privilege to have Mr. Willoughby as my principal and teacher, and, above all, as spiritual counsellor and guide. With the other students it has been a joy to gather around the Word of God, and to engage in the study of subjects calculated to assist us in the work of the ministry.

The Institute is not a home of rest. Our Principal has always given us plenty to do, and has not failed to rub the file over us when necessary. I thank him for the latter occasions as much as for the times, far more frequent, when his words have been those of encouragement only. Every moment has been well spent, and I am sorry that my studies have ended so soon. God bless the Strict Baptist Bible Institute!

May I take this opportunity of thanking all who have so constantly prayed for me. I have been very conscious of the presence of the Spirit of the Lord, Who is made unto us wisdom, as well as righteousness, sanctification, and redemption. I have been surprised at the help He can give in the study of a subject like Greek, and, therefore, I am encouraged as I look forward to my studies in Tamil, believing that you will be praying and rejoicing in the fact that He abideth the same.

W. A. KIMBER.

Summary.

The following statistics of the different fields may be interesting to our subscribers, and we therefore gladly give them:—

Field.	Churches.	Members.	Indian Staff.				Schools.	Pupils.
			Preachers	Teachers.	Bible-women.	Colporteurs.		
Madras ...	2	146	8	35	13	—	15	1050
Sendamangalam	2	48	6	15	9	1	10	459
Namakal ...	1	44	3	2	5	1	3	55
Kollis	1	21	1	5	7	—	5	60
Totals	6	259	18	57	34	2	33	1624

Ladies' Zenana Auxiliary.

Our highly valued helper, MRS. BOOTH, writes of the L.Z.A. work in Madras.—

There are "Burden-rests" at intervals on every long country road in India. These are constructed of two stout granite pillars which support a long granite slab. Here the weary travellers stop, and roll from their heads their heavy loads on to the stone slab.



THE L.Z.A. BIBLEWOMEN IN MADRAS.

From left to right—*Back row*: Anna, Lily, Samathanam, C. Elizabeth, Annal. P. Gnanatheepum. *Middle row*: Sarah, P. Elizabeth, Sampooranam, Arseervathum, D. Gnanatheepum. *Seated in front*: Rachel, L. Gnanatheepum.

Groups of travellers may be seen at every "burden-rest," some spent and weary, others light-hearted and talkative; they tell each other of the long miles they have walked, as they rest in the quiet shade and gather strength for the journey before them.

And so we, too, pause at intervals on the road of Life and raise an Ebenezer, as we tell of past blessings in order to gain courage and strength for the future.

This report of the work of the L.Z.A. staff in Madras is

meant to be such an Ebenezer, for I would tell of One who accompanied us all the way and gave us joy and blessing in our service.

In August, 1923, Miss Appleby having been transferred to the Sendamangalam field, the Zenana work in the Madras field, came again into my care.

In November, 1923, Miss Betts arrived in Madras. We welcomed her with much pleasure and many bright hopes for the future of the L.Z.A. She is giving herself bravely and whole-heartedly to the study of Tamil, and our hopes remain undimmed. The first year in a strange land is the longest and most difficult period of a missionary's life, and at the end of it stands the spectre of the first language examination, and so Miss Betts needs the special prayers and sympathy of all L.Z.A. friends.

Our staff of Biblewomen in this field numbers thirteen. Of these seven carry the Gospel message to several districts in the widely spread City of Madras, and six visit many villages lying scattered outside the city area. Both caste and non-caste women are visited in city and village.

It would be difficult to say which type of woman is the more easily reached. There is the hardness of caste to contend with in one case, and deep-rooted superstition in the other; the cold supercilious attitude of the city dweller, and the piteous ignorance and depravity of the village woman.

But woman is woman the wide world over, and somewhere beneath the mysterious surface there throbs a woman's heart, which only a woman can reach. A little love and sympathy shown by the Zenana worker opens many a closed door, and heals many a wound.

Our Biblewomen visit on an average 40 houses each. This does not necessarily mean that each worker visits 40 families. In the city, as many as seven or eight families reside in one house, and the Biblewoman may have an audience of twelve women in a single courtyard. The same may be said of the villages, where the women are generally found in groups sitting out of doors in the shade of a tree. One has but to sit down beside them and enter into conversation and our audience increases every minute.

The Indian day is so long, and no one is in a particular hurry—and so we get our opportunities.

If we are not able to tabulate the number of women our workers have visited during the past year, neither can we even imagine the number of hearts God may have opened to receive His Word proclaimed by women to women.

Some speak of "The glamour of the East," and it may constitute differing things to different people. The **glow** of

the East comes into a missionary's heart when she tells the Gospel message to Indian women, who so quickly understand and love the stories of the Bible, so full of human experience and Eastern colour.

No village woman will fail to understand the straying of the lost sheep, and the Shepherd's tireless search, for around her little hut is a buffalo calf and a family of goats claiming her attention.

Tell the story of Christ raising the widow's son at Nain to one who sees every day the open bier, the hushed bearers, and the silent sleepers, while the drums beat and the cymbals clang, and if she has lost one dear to her the sweet story will be asked for again and again.

Relate the parable of the Sower to another who is driving away the crows from the little store of **paddy** drying before her hut, and looking out across the ploughed fields divided by white, sun-baked paths she sees and understands every detail of the picture.

We were reading to a group of women one day the story of the Fall of Man. When we reached the words " The woman . . . gave me of the tree and I did eat," one in our audience exclaimed " There! just like men always putting the blame on their wives!" A woman's eyes filled with tears as she heard of the prodigal son leaving the swine and returning in rags to his father who ran forth to meet him. " The father's love remained," she softly said.

God has blessed the service of the L.Z.A. staff during the year, and has given us the incomparable joy of seeing souls brought to the Saviour. Five heathen women have given a fearless testimony, in their own homes, of faith in the Lord Jesus. Three of these are caste women in the village of Ayanapuram, and in the district of Periamet. The other two are non-caste in the districts of Vepery and Egmore. In each instance the confession was made publicly before heathen relatives and friends, and showed God-given courage in the heart of the down-trodden woman.

Two of these women, Rajammal, of Ayanapuram, and Thanam, of Periamet, have taken a further step in braving the jeers and persecution of their heathen relatives, and attending our services at Ayanapuram and Vepery.

Ruthnam, of Ayanapuram, was one of the tiny girls in our school there seventeen years ago. She left school when she was very young, but the Scripture teaching she had there was never forgotten. Later on our Biblewoman began to visit her home regularly, and she studied God's Word with fresh interest. There grew in her heart a great love for Jesus Christ and a hatred of her heathen gods. Her love and longing reached a climax one day when, in the

presence of her angry father and other relatives, she implored us to take her away with us so that she might be a Christian and serve Jesus. These five are outstanding evidences of God's blessing on the work. But I might tell of other women whose eager, whispered words, and tear-filled eyes, and hurried following of us from house to house speak of a love too timid to be openly confessed.

Our Biblewomen endeavour to teach as many women as they can to learn to read. When the pupil has sufficiently advanced, we put into her hands a Gospel portion, and the reading lesson thereafter is from that book. Ninety-two women are being thus taught by our Biblewomen.

Once a month the Zenana staff meets in the Mission House for Bible study. We have been going through a series of studies in the life of Christ, and have found the lessons helpful to our own souls, as well as useful in proclaiming the Word to others. The distribution of the written Word is an important part of the Biblewoman's work. Each worker carries on her daily round a packet of tracts for distribution, and a few Gospel portions for sale. The portions are sometimes given away to those who are eager to have them but are not able to pay for them.

And so, as we look back and tell of the mercies on the way we have travelled, there comes to us fresh hope and a new courage. Once more we take up the burden, and holding His hand with a firmer grasp, step out into the untrodden road.

* * * * * *

Our dear co-worker, MRS. MORLING, although on furlough, has kindly sent the following plea, which we heartily and prayerfully commend to the notice of all friends interested in the work amongst Indian women:—

In considering the events of the past year, and reviewing the present situation of our work in the Namakal Taluk, there are four matters which seem to call for particular attention.

The first is that of the illiteracy of the women who have been brought into Christ's fold and His visible Church. Of the women from Kakkaveri and the West, who were added to the Church last year, only one could read the letters of the Tamil alphabet at the time of her baptism. This means a more serious situation than we of Christian parentage in England can readily understand. The new believer in a heathen country has no recollection of beautiful Bible stories heard at her mother's knee in her childhood, nor of her mother's voice singing sweet hymns, such as linger so tenderly in our memory, nor of kneeling down to lisp some simple evening

prayer. She cannot even remember being taught that it is wrong to tell untruths, to act deceitfully, to desecrate God's holy day. On the other hand her memory is stored with the impure folklore of the neighbourhood, the unclean lives and speech of those around her, and the abominations which have meant " religion " to her until the Lord found her and drew her out of that horrible pit. Now she had been made a new creature in Christ Jesus, and she desires to do right, but with such a history she is scarcely able to discern light from darkness.

" The entrance of Thy words giveth light," says the Psalmist. How often we have proved it in our own experience. When our way has seemed hedged in in all directions,



WASHING CLOTHES BY THE RIVER.

we have turned to the Word of God, and have there found clear guidance and the strength to follow the light. How necessary is it then that these poor women, who have missed so much in their past should learn to study the Word of God for themselves, so that they may be strengthened in their faith, may grow in knowledge, and be more fit to train their little ones in the fear of the Lord.

There are several things which militate against the achievement of this object—the natural disinclination of the women themselves to study, their lack of intellectual development and consequent difficulty to grasp the simplest teaching, and their hard, strenuous work, which leaves so little time and strength to give to anything else.

Following this comes the great need to give the young women of to-morrow better opportunities than their mothers have enjoyed. The Council and L.Z.A. Committee have made plans for the opening of a Girls' Boarding School in Sendamangalam as soon as the arrangements can be carried out.

This will provide a plain elementary education for the daughters of our Christians, a thorough training in Scripture knowledge, and will take the girls out of the immoral village environment into an atmosphere of healthy Christian life and example.

Another matter which calls for real concern is that, although we have laboured amongst the middle-class caste women for many years, we have seen so little blessing attending the testimony given, and, except in a very few instances, we have not yet been able to gain access to those secluded purdah women of Sendamangalam who are so entirely shut away from the sound of the Gospel. Thus the enemy of souls schemes by one means or another to keep his captives secure. Oh, may the One Who is stronger than he go before His servants this coming year of service, break down the walls of indifference and active opposition, so that His Word may go forth, prosper and be glorified in the hearts of sinners.

Remembering, then, the new responsibility, the new privilege, the new opportunity which this new year presents, an old need presses with new urgency upon us. The need of consecrated Indian women workers, women free from heavy home duties, apt to teach, persevering and patient amidst discouragements, courageous when facing opposition, blameless in their daily walk and home life. We shall need them so much for training these new Christians over on the western side in the fear of the Lord. We shall need them for that most important work amongst the girls in the boarding home. And we shall need them, many of them, in the renewed attack against those citadels of Satan which seem so strongly fortified against us.

In pondering these things we have joy in the knowledge that our God is not at the end of His resources. He still has limitless supplies to place at His people's disposal, but He says, "I will be enquired of." Dear sisters, are we each taking our share in this blessed privilege of intercessory prayer? Are we each really taking to heart our duty as disciples to seek the glory of our Master in the extension of His great Kingdom? Shall we not pray with a new urgency and steadfast faith that these new needs may be met, that these new opportunities may be rightly grasped, and that new trophies may be won in the strength of our Lord God?

* * * * * *

From the Sendamangalam Field, MISS APPLEBY sends the following information:—

As we look back over the past year our hearts are filled with gratitude for what the Lord has done in our midst. We are encouraged to look forward, in hope that we may see yet greater things in the days to come.

We began the year with a staff of 13 Biblewomen, and we finish with the same number, though there have been several changes, three being new workers. We have only one Biblewoman in Sendamangalam now, and we need at least three; but we have been able to re-open work in Kondampetti and Vadaghpetti, and a new station has been occupied on the west, where the people are enquiring. This year, too, has seen a worker resident in Kakkaveri. There are several vacancies on our staff, which we are anxious to fill, but suitable women are difficult to find. Muttanchetti is again without a Biblewoman. The husband of the woman who was there, died last December, and she has left to live with her parents.

We started the year with a visiting list of 548 houses, and, at the time of writing, we have 672. Our pupils now number 28, an increase of 8. Half of these are in Namakal town, where the desire to be able to read has opened doors for us in high caste homes, and given opportunities to preach Christ where otherwise we might not be received.

This year we have the joy of reporting baptisms among the women. The first to come was the Kakkaveri woman mentioned in Mrs. Morling's report last year. She gave a very clear testimony, and her evidence showed that she understood the significance of baptism, and at the close of the old year we gladly received her into Church fellowship. In January six women from the villages on the western side were baptized in the River Cauvery, and received into the Church. One came from Kottamangalam, one from Sirunellikkombai, and four from Tidumal. That was a day which will long live in the memories of the missionaries who were privileged to be there. Many other women in these villages are on our enquirers' list, and we are praying that ere long others may be added to the Church. These people are very poor and ignorant. Theirs is a hard life. They suffer much from the caste people, for whom they work. This year, on account of the drought, they are having great difficulty in obtaining enough to keep body and soul together. Yet their simple faith is firmly rooted, and they are enduring and standing fast—a proof of the genuineness of the work of grace in their souls.

In some of our older stations, I have been encouraged

to find women who seem to have a real desire toward the Lord God of Israel. Some there are who say they have lost faith in their old gods, and only worship Jesus Swami, but none have ventured to come out boldly. We feel that year after year of faithful seed-sowing *must* bear fruit, but we long to see more evidence of it. Elur is still a hard place, and our workers are not very well received there. In order to assist them in gaining access to the people they have been allowed a small quantity of quinine and other simple medicines, and this has been of service to them in the village, as they have been able to help their neighbours in times of illness.



A Native School.

Monthly Bible classes have been held in Sendamangalam for those Biblewomen who live near enough to attend. We have been studying the first part of the Book of Genesis. Owing to the distance and the inconvenience of travelling, some of our staff have only been able to pay an occasional visit to headquarters. In order to help them I have taken special lessons with them when visiting their stations.

An interesting feature of the L.Z.A. work in this field is the camping which is necessary in order to supervise the work in the scattered stations. During the past year I have camped four times on the western side, and ten times

in Erumaipetti and Kakkaveri. Two of these occasions were with Mrs. Morling, when she was handing over the work to me. In October I went to Kakkaveri with Mr. and Mrs. Morling for the opening of the new Chapel there, and in January I joined them at Jedarpalayam, when we held the first baptizing service in the River Cauvery.

In some places on camp the medicine box has been greatly in demand. I have recorded 615 treatments, but it is difficult to keep an account when surrounded by a crowd of people who are all clamouring for attention.

The Sendamangalam dispensary was re-opened last August. The number of attendances during the year was 901, and of these 571 were new cases. My frequent absences from headquarters make it impossible to do regular medical work here. The number of attendances would be much higher if people were sure of finding me when they come.

We have had eight patients in the little ward during the year. When I arrived here last July, a young woman who had been stabbed by her husband was there. She was being attended by the Government doctor, and made a wonderful recovery. Soon after she was discharged I was asked to receive a woman with septicæmia. I attended to her for several weeks and she recovered. Then another stabbing case was admitted, and made a good recovery. After that a boarding school lad who had run away and returned in a very serious state, occupied the ward. We were unable to keep him there, so sent him to Namakal hospital, where he died. In January I had Biblewoman Thanan under my care with pleurisy. She was in the ward for several weeks, but happily there were no complications and she got quite well. After that we admitted a little girl who had fallen down a well, and sustained terrible injuries to her head. The local doctor was responsible for her treatment. In March two small boys in the Hostel contracted smallpox, and they were put into the ward and isolated. One little fellow made a good recovery, but I regret to say the other died very soon after the onset of the fever. These were very anxious days for us all.

I have several times been called out to render assistance in midwifery cases.

Thus, by medical work, and the direct teaching of the Evangel we are endeavouring to make Christ known in town and village in this taluk.

* * * * * *

MRS. BRAND, of the Kollis, sends the following:—

As it is not yet five months since our arrival here from England our report will be a short one.

In visiting round the stations, one is still more impressed with facts emphasised in our meetings at home, namely, the isolation of our workers, and the need for frequent visits from headquarters.

Teachers are able to walk over to services in Puliampetti, Valavandi or Ariyur, but the Biblewomen are often not able to go so far, and so have little to help them in their spiritual life. The personal talks, reading and prayer we always have with them is the most important part of our visit.

We try to impress on our Biblewomen that their first duty is to teach the Hill Christians.

I am finding it helpful to have the three Christian hill women here to study with me. They read the Bible, and then I encourage them to repeat the Gospel stories they have been reading. I give them dictation and arithmetic, but the latter is intensely difficult to them, and I sometimes despair when I find they are hopelessly at sea, even in their twice times table.

The Hill children studying here are much quicker, and it makes one long for the time when the Lord will give us many such little ones, so that before they are hardened and dulled by sin we may have the joy of teaching them and leading them to the Saviour.

* * * * * *

MISS BETTS, in her short report, gives us an insight into some of her experiences during the difficult first year in a foreign land, and we would ask all our friends to continue remembering our sister at the Throne of Grace in this time of language preparation:—

It is evening in the Mediterranean Sea, and we wend our way to the fore of the vessel that is bearing us eastward. Leaning over the rail we watch as the ship ploughs her way through the water. Occasionally a porpoise appears for a short time, and then vanishes beneath the waves. A brilliant moon is set in the heavens, casting a dancing streak of silver upon the waters, and almost in the wake of this silvery line the vessel bears us along.

Gazing along this line out across the sea, it seems to the watcher like the "pathway to India," and our thoughts travel along this "pathway," and we wonder what the future holds for us at the other end.

And then, as we drink in the beauty of the night, words that had been given us "to be opened at sea," as the boat

train left Liverpool Street Station, come with force and lingering sweetness—" Above is the Everlasting God, and beneath are His Everlasting Arms."

* * * * * *

I arrived in India on the 13th November, 1923, and on the 15th commenced grappling with the intricacies of the Tamil language. This has practically occupied my time since then. The difficulties of the language are not a few, and I would thank those friends who have remembered to pray for me in my study.

During the year I have come into contact with the people of the land, and their " manner of life " is sometimes something of a revelation to me.

I have seen somewhat of the degrading influence of idol worship, and the powerful influence of caste, and I anticipate the time, when, the language no longer a handicap, I may go among the people, converse with them, and tell them of the Way that leads to everlasting life.

During the past months I have realised God's help and blessing, and through all the various difficulties of the " first year," I have had a continued realisation of the words that were so wonderfully grand to me as I stood on board ship " in the midst of the sea "—" Above is the Everlasting God, and beneath are His Everlasting Arms " (Lit. Heb.).

* * * * * *

Home News.—Last year in " Home News " we had cause to record our gratitude to God for the abundant blessing which was being bestowed upon those who were labouring for Christ, in our name, in various parts of Southern India. This year still more abundant blessing has been showered upon the work, and many women have been called from heathen darkness into God's marvellous light. But, as the records show, these women are very ignorant and require much teaching in the things of God, and our great need is for many more God-sent Biblewomen who can tell out and patiently teach His Word, so, whilst we render praise to our God for the fruit given, may we be helped in the future more earnestly to beseech Him to appear for us in our need.

It has been a joy to welcome to the Homeland our dear sister, Mrs. Morling, and whilst we render thanks to Him, Who alone is worthy, for all He has enabled her to do in our midst, notwithstanding the many other claims upon her energies and time, we would record our gratitude to her personally for all her self-sacrificing services to the Churches and the L.Z.A.

We are very glad to report that Miss Putnam has suc-

cessfully passed through her first year of training, and she has our best wishes as she enters her second period.

Five new local branches have been formed, and to the Secretaries of these we accord a hearty welcome. All our helpers we again commend to the Word of God and His Grace, and our desire is that unitedly we may "Go forward," seeking only to do God's Will in His appointed way.

"Preparation."

The Day to which I had looked forward at last arrived, and September 21st, 1923, dawned bright and sunshiny. It was a special Day, because that was the one on which I was to enter Mount Hermon Missionary Training College to prepare for service in India.

Almost a year has passed since then, and many varied and useful lessons have been learned. Until the end of 1923 I stayed at Mount Hermon, and found it to be a veritable "Mount of Vision." The happy days were passed principally in Bible study, both private study and lectures. Sometimes we were invited to conduct meetings, and our Principal encouraged our attendance at such meetings as would be helpful in the days to come. One of these was the gathering at the Royal Albert Hall, when Christians banded together to show their allegiance to the Bible as the Inspired Word of God.

It was a privilege to be allowed to visit twice a week the British Home for Incurables, at Streatham, and several happy hours were spent with the inmates there, and in doing little things for them, and telling them of the One Who is able not only to cure their bodies, but to save their souls.

In January I entered the Mothers' Hospital, Clapton, and spent six months there in preparation for the examination of the Central Midwives Board. In August I sat for this and passed successfully, and I should like to thank the many friends who were praying for me at the time, because I know that God was present in that Examination Hall.

The Hospital Training includes district work, and six weeks were spent in the neighbourhood of Canning Town. There, more particularly than in Hospital, one came into very close contact with many of our poorer sisters, and there, too, one realised more the "joy in service." The work was difficult, and often trying, but the seed was sown in our Master's Name, and He has promised that "they who sow in tears shall reap in joy." So, day by day, we went in and out of these homes, and, while ministering to their physical needs, sought to tell them of the Great Saviour.

My attention has lately been called to the following lines:

The weary ones had rest, the sad had joy
That day, and wondered "*how*"?
A ploughman, singing at his work, had prayed—
"Lord, help them *now*."

* * * *

Yes, we are always wondering, wondering "*how*,"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee!

It is with this thought that I enter into another year's training, for I know that God *still* answers prayer.

E. C. PUTNAM.

The following are the names of the Biblewomen in the various fields:

MADRAS FIELD.

Stations.	*Biblewomen.*
Choolai	P. Elizabeth
Kilpauk	P. Samporranam
Periamet	Arseevatham
,, ...	Sarah (in caste quarter)
Egmore	D. Gnanatheepam
Konnur	C. Elizabeth
Pursawalkam ..	D. Lily
Koyembedu ..	Rachael
Semberambakkam	A. Anna
Sembiam	P. Annal
Ayanapuram ..	L. Gnanatheepam
,, ..	P. Gnanatheepam (in caste quarter)
Arambakkam ..	M. Samathanam

SENDAMANGALAM FIELD.

Stations.	*Biblewomen.*
Sendamangalam ..	Annapooranam
Pottanam ..	Tharamavedevu
Tuttikulum ..	Thanam
Palayapalayam ..	H. Rajammal
Erumaipetti ..	Gnanathrivian
Kakkaveri ..	Monomoni
Elur	Rutnam
Vadaghpetti ..	R. Rajammal
Namakal	Gnanabranam
Kottamangalam ..	Paripooranam
Nadandi	Kirubai
Olaipalayam ..	Mary

KOLLI HILLS.

Stations	*Biblewomen*
Valavandi	Gnanabaranam
,, ...	Nesamoni
Ariyur	Rachael
Valappoor	Naomi
Kurangunadi	Mary
Puliyampetti	Gnanamoni
Moolakani	Alice

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. 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.

The Holiday Mission Study Camp.

The Camp at Heston Farm was a season of spiritual uplift to us all, whether campers or visitors. There were twenty campers during the week-end, but, as several of these had to return to business on Tuesday, our number was reduced to fifteen, two of the campers journeying from their business back to camp each evening.

Since a detailed account of each of the meetings will be found in the September "Herald," no extensive account



A Camp Group.

need be given here. At each meeting the presence of the Holy Spirit was sought, and we know that our prayers were answered, for not only did we experience that liberty which characterises the presence of the Lord the Spirit, but we also rejoice to hear of signs of His regenerating power in the hearts of those present.

Our earnest prayer is that the camp may be an annual institution during the coming years. Humanly speaking, there are difficulties in the way, but we place these difficulties at the feet of Him to Whom nothing is a problem, and are content to trust and obey.

The Mission Herald.

DURING the year the interest in our Magazine has been well maintained, but a wider circulation still is needed to place it upon a self-supporting basis, a position very much to be desired.

Month by month a splendid record of work done in the various fields is given—a record which tells of trials and difficulties, of overcoming faith and conquering grace. In view of the new field at Namakal, which is now being opened up, and of the encouraging results already experienced, we feel sure the forthcoming numbers will be increasingly interesting, and should prove a real stimulus to further prayer and practical support from the Churches.

We again plead that the Superintendents will advocate the circulation of the HERALD in our Sunday Schools, and would remind them of the special advantage offered to the scholars in their being supplied at half-price. We would draw attention to the Children's Corner, which is so ably and cheerily conducted for them by their warm-hearted friend "Uncle John."

But more than all we seek the prayers of all readers of the HERALD that a great manifestation of Divine power may rest upon all the work at home and abroad, and that, through the self-denying efforts of the little band of S.B.M. missionaries and native helpers, the kingdom of our Lord and of His Christ may be greatly increased among the Tamil-speaking people of India.

Owing to the increasing work of the Mission, it has been necessary to relieve the esteemed General Secretary of some of his routine work, and Mission Secretaries, Superintendents, and subscribers generally are desired to send all communications concerning the HERALD to Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4, who will be responsible in future for its circulation.

The Calendar.

THE Council very much regret that the Calendar for 1924 did not receive the full support of the friends of the S.B.M. as had been confidently anticipated, and though some 1,400 copies were disposed of, it resulted in a rather heavy pecuniary loss. In spite, however, of this disappointment, it was felt that the Calendar was a means of much good, and brought every day before interested friends some special need of the work. The Council accordingly appointed a small sub-committee to care-

fully consider the matter, which was done, and it was decided to give it a further trial.

The Calendar for 1925 will be arranged upon a different plan, which it is hoped will appeal more directly to a wider circle of friends, and efforts will be made to remedy certain deficiencies in the former productions, so that it is hoped the little daily reminder of the passing of time and the need of constant watching and prayer will be found in every vestry and schoolroom, and in the homes of all who love and are interested in the work of the S.B.M. at home and abroad, as well as of other organisations for the spread of the knowledge of the Redeemer's love and grace.

The date of publication will be announced in the HERALD, with full particulars. The price will be the same as before, viz., sixpence, thus bringing it within the reach of all, and a generous friend has kindly offered to indemnify the Council against any possible loss.

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.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1923—						
At Bank—Deposit A/c	550	0	0			
" Current Account	763	12	1			
2½% Consols at cost ...	340	0	0			
" " " ...	21	15	0			
5% War Loan ...	950	0	0			
" " ...	1,200	0	0			
				3,825	7	1
Income during the Year—						
General Fund :—						
Subs. and Donations	4,058	7	1¾			
Envelope Collections ...	213	9	1			
Mr. Morling's Children's Fund	120	0	0			
Legacy *re* late Mrs. Saw	100	0	0			
Interest on Deposit A/c	12	6	7			
" " Consols ...	12	5	0			
" " 5% War Loan	109	1	4			
HERALD Fund	221	10	9¼			
Girls' Hostel	3	7	6			
Hospital and Medical Fund	6	1	0			
Pension Fund	89	17	3			
Ladies' Zenana Auxiliary—						
General	963	18	3			
				5,910	3	11
				£9,735	11	0

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	5,378	17	0			
HERALD Fund	332	13	7			
Pension Fund ...	150	0	0			
General Voyage A/c	365	0	6			
				6,226	11	1
Ladies' Zenana Auxiliary, Gen.	56	10	0			
" " Medical A/c	19	13	8			
				76	3	8
Cash Balance—						
At Bank, Deposit Account	900	0	0			
" Current Account	21	1	3			
2½% Consols at cost	340	0	0			
2½% Consols at cost	21	15	0			
5% War Loan ...	950	0	0			
" " ...	1,200	0	0			
				3,432	16	3
				£9,735	11	0

GENERAL ACCOUNT.—*October 1st, 1923, to September 30th, 1924.*

INCOME.	£	s.	d.
Balance, Oct., 1923—	266	9	6
Subscriptions and Donations, 1923-1924 ...	4,058	7	1¾
Mr. Morling's Children's Fund ...	120	0	0
Envelope Collections	213	9	1
Legacy *re* late Mrs. Saw	100	0	0
Interest on Deposit Account	12	6	7
Interest on Consols ...	12	5	0
„ „ 5% War Loan	109	1	4
Transferred from L.Z.A. for extra Rent	40	0	0
„ „ „ Report	10	0	0
„ „ „ Indian Salaries Expenses	658	8	10
„ „ „ General Expenses	1	10	0
„ „ „ Grants for Sendamangalem	21	6	3
„ „ Extension to General Fund	240	18	10
Deficit...	103	16	0
	£5,967	18	6¾

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	3,966	12	1
„ New Buildings on the Namakal Land	170	7	4
„ Land for Missionary's House & Hostel	70	11	6
„ Ministerial, General, Deputation, and Committee Room Expenses	132	17	5
„ Missionary on Furlough, &c.	280	6	0
„ Missionary Boxes, Stationery, Postages, &c.	9	19	4
Printing 53 17 6			
Printing and Report... 73 16 0			
Advertising, &c. 63 12 0			
	191	5	6
„ Secretary's Salary and Office Expenses	306	0	0
„ Missionaries' Children	162	13	6
„ Missionaries' Life Insurance	23	4	4
„ Transferred to Voyage Account	440	0	0
„ „ „ HERALD Fund *re* deficit	95	12	9¾
„ „ „ Pension „	53	8	9
Mr. W. A. Kimber—			
Outfit	25	0	0
Fees—Institute ...	40	0	0
	£5,967	18	6¾

BALANCE SHEET.—*As at September 30th, 1924.*

LIABILITIES.

	£	s.	d.
Pension Fund	149	14	1
Madras Boarding School ...	254	8	3½
Girls' Hostel...	423	7	6
Extension Fund	959	1	2
Medical and Hospital Fund...	32	3	11½
General Voyage Account ...	171	10	11
Ladies' Zenana Auxiliary—			
,, ,, General	820	18	11
,, ,, Medical Fund ...	155	3	0
,, ,, Voyage Account ...	290	4	5
,, ,, Emergency Fund ...	280	0	0
	£3,536	12	3

ASSETS.

	£	s.	d.	£	s.	d.
By Balance at Bank—						
Deposit Account	900	0	0			
Current Account	21	1	3			
				921	1	3
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
By Deficit *re* General Fund...			...	103	16	0
				£3,536	12	3

In accordance with the provisions of the Companies (Consolidation) Act, 1908, I, William Littleton, practising as a Certified Public Accountant at 126, Bishopsgate, London, E.C. 2, hereby certify that I have obtained all the information and explanations I require as Auditor. I have examined the Deposit Book for the £900, also the Securities for the £340 and £21 15s. and £950 and £1,200 invested on behalf of the General Fund, and the £1,938 and £160 and £99 9s. 3d. and £150 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, 1924.

6th October, 1924.

WILLIAM LITTLETON, F.C.P.A., F.C.R.A.

Sundry Accounts.

HERALD FUND.

Subscriptions, 1923-24 ...		221	10	9¼	Printing "Heralds" and Postages	332	13	7
Transferred from L.Z.A. ...		15	10	0				
Balance deficit from General Fund		95	12	9¾				
	£	332	13	7		£	332	13	7

HOSPITAL AND MEDICAL FUND.

Balance, October, 1923 ...		26	2	11½	Balance	32	3	11½
Subscriptions, 1923-24 ..		6	1	0				
	£	32	3	11½		£	32	3	11½

PENSION FUND.

Balance, October, 1923 :—					Investments :—			
Investments and Cash	2342	11	1		L.C.C. Stock and 2½% Consols at cost ...	1631	0	0
Interest on Investments ...	88	16	3		5% War Stock	307	0	0
Subscriptions, 1923... ...	1	1	0		5% War Loan, 1929-47...	160	0	0
Transferred from L.Z.A. General Fund—					5% War Loan	99	9	3
1¼% on £904 19s. 10d.	11	6	3		5% War Loan—			
Transferred from General Fund—					£148 15s. 3d. at 100⅛% ... 148 19 0			
1924 1¼% on £4275 3s. 9d.	53	8	9		Commission ... 1 0 0			
					Stamps ... 1 0			
						150	0	0
					Balance	149	14	1
	£2497	3	4			£2497	3	4

EXTENSION FUND.

Balance, October, 1923	1200	0	0		Transferred to General A/c	240	18	10
					Balance	959	1	2
	£1200	0	0			£1200	0	0

GENERAL VOYAGE ACCOUNT.

Balance, October, 1923 ...	36	11	5		Mr. Kimber's Passage ...	33	0	0
Transferred from General Account	440	0	0		Mr. J. M. Brand's Passage	3	8	6
Transferred from L.Z.A. Voyage A/c	60	0	0		Mr. & Mrs. Morling's and Children's Passage ...	328	12	0
					Balance	171	10	11
	£536	11	5			£536	11	5

GIRLS' HOSTEL.

Subs., October, 1923-24 ...	3	7	6		Balance ...	423	7	6
Transferred from L.Z.A. Emergency Fund ...	420	0	0					
	£423	7	6			£423	7	6

MADRAS BOARDING SCHOOL.

Balance, October, 1923	£254	8	3½	Balance	£254	8	3½

LADIES' ZENANA AUXILIARY.

Balance, October, 1923				1050	5	9	
Donations in Gift Week	160	14	6				
Other Donations ...	803	3	9				
				963	18	3	
				£2014	4	0	

Deputation Expenses (Mrs. Brand)	2	12	6
Pictures for Kolli Hills ...	4	3	0
Home Expenses, etc. ...	7	14	3
Exam. Fee Miss Putnam ...	1	1	0
Training Fees ,, ...	34	13	0
Miss Betts' Farewell Mtg. and Sundries	7	16	3
Transferred to General Account—			
Herald	15	10	0
Reports	10	0	0
Rent	40	0	0
Pension Fund	11	6	3
Indian Salaries and Expenses	658	8	10
Trans. to L.Z.A. Emergency Fund	150	0	0
Medical Account	100	0	0
Voyage Account	150	0	0
Balance	820	18	11
	£2014	4	0

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1923 ...				96	2	11	
Transferred from L.Z.A. General Account... ...				100	0	0	
				£196	2	11	

Donation to M.S.M. (Dr. Neatby)	3	3	0
Instruments and Drugs for Madras	7	11	3
Instruments and Drugs for Kolli Hills	8	19	5
Grants for Sendamangalam Trans. to General A/c ...	21	6	3
Balance	155	3	0
	£196	2	11

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1923 ...				200	4	5	
Transferred from L.Z.A. General Account... ...				150	0	0	
				£350	4	5	

Trans. to S.B.M. General A/c Mrs. Morling's Passage	60	0	0
Balance	290	4	5
	£350	4	5

L.Z.A. EMERGENCY FUND.

Balance, October, 1923 ...				550	0	0	
Transferred from L.Z.A. General Account ...				150	0	0	
				£700	0	0	

Transferred to S.B.M. General Account for Girls' Hostel and School ...	420	0	0
Balance	280	0	0
	£700	0	0

Abstract of Receipts.

1st October, 1923 to 30th September, 1924.

—: o :—

	£	s.	d.
Accrington—			
General		10	0
Acton, *Tabernacle—*			
General		3	0
Heralds	1	17	9
Aldringham—			
General	1	18	0½
Amersham—			
General	8	5	0
Aston Clinton—			
General	2	1	7
Heralds		18	6
Aylesbury, *Walton Street—*			
General	3	4	1
Heralds		16	1
Basingstoke—			
General		8	6
Heralds		10	0
Bassett Street, *Keppel St.—*			
General	4	18	6
Heralds	1	3	0
Bath, *Bethel—*			
General	13	10	10
Heralds	1	10	0
Bath, *Providence—*			
General	5	4	7
Heralds		8	2
Beccles, *Martyrs' Memorial—*			
General	5	8	1
Heralds	1	19	3
Bedmond, *Bethesda—*			
General		15	0
Heralds		7	6
Bedworth—			
General	1	0	8
Berkhamsted, *Beulah—*			
Heralds		10	0
Berkhamsted Common—			
General	14	5	0
Heralds	1	5	0
Bermondsey, *Lynton Road—*			
General	213	11	8
Heralds	40	10	0
Bethersden—			
General	1	13	0
Bethnal Green, *Hope—*			
General	4	15	0
Bexley Heath—			
General	1	6	3½
Heralds	1	3	6
Bierton—			
General ...	4	18	0
Heralds ...		18	0
Billericay—			
General	2	0	0
Blakenham—			
General	1	15	0
Heralds		7	0
Bolton, *Dorset Street—*			
General	1	19	0
Heralds		12	0
Borough Green—			
General	24	1	4
Heralds	3	0	0
Bottisham and Lode—			
General	4	10	6
Heralds		17	0
Bradford—			
General	4	17	6
Heralds		5	0
Braintree, *Salem—*			
General	4	7	6
Brentford, *North Road—*			
General	51	14	1
Heralds	3	9	8
Brighton, *Prarthana Sabha—*			
General	50	16	3
Heralds	3	5	8
Brighton, *Ebenezer—*			
General	12	7	4
Brighton, *Tabernacle—*			
General	1	0	0
Broadstairs—			
General		3	9
Bromley, *College Slip—*			
General	7	11	9
Heralds		15	0
Burgess Hill—			
General ...		10	0
Calcutta—			
General	4	0	0
Heralds		10	0
Cambridge, *Eden—*			
General	68	11	2
Heralds	4	1	3
Carlton—			
General	3	18	3
Chadwell Street, *Mount Zion—*			
General	146	2	3
Heralds	5	3	10

	£	s.	d.
Chatham, *Enon*—			
General	6	7	7
Chatteris, *Zion*—			
General	8	3	4
Chelmsford—			
General	9	6	0
Heralds	1	10	10
Cheltenham, *Bethel*—			
General		13	6
Heralds			8
Cheltenham, *Providence*—			
General	2	8	0
Heralds		2	0
Chesham, *New Town*—			
General	12	6	7
Heralds		12	0
Clacton—			
General		19	6
Heralds		5	0
Clapham, *Rehoboth*—			
General	1	9	9
Clapham, *Courland Grove*—			
General	54	7	3
Heralds	2	14	0
Clapham Junction—			
General	1	3	0
Heralds		12	0
Claxton—			
General ...		5	0
Heralds ...		6	6
Colnbrook—			
Heralds	1	0	0
Coventry—			
General	2	5	0
Heralds		3	0
Cranleigh—			
Heralds ...		5	0
Cransford—			
General	1	12	3
Heralds		13	6
Crawley, *Bethel*—			
General	3	19	6
Heralds		15	0
Cricket Hill, *Yateley*—			
General	2	18	0
Crowfield—			
General	6	5	1
Heralds	1	11	0
Croydon, *Derby Road*—			
General	20	2	10½
Heralds	3	3	0
Croydon, *Salem*—			
General	2	10	6
Croydon, *Tamworth Road*—			
General	8	4	9
Datchet—			
General ...	1	10	0
Dorking—			
General ...	19	13	11
Heralds ...		14	0
Dunstable—			
Heralds		3	0
Eastbourne—			
General ...		10	0
Heralds ...		6	6
Epsom, *Salem*—			
General	1	17	8
Heralds		19	6
Erith, *Providence*—			
General	2	1	0
Heralds		12	0
Fleckney—			
General	1	5	0
Folkestone, *Zion*—			
General	1	15	0
Heralds		7	6
Fressingfield—			
General	8	1	6
Heralds	1	16	8
Fulham, *Ebenezer*—			
General	7	5	7
Heralds	2	18	0
Gaddesden Row—			
General		13	0
Glemsford—			
General		15	0
Gravesend, *Zoar*—			
General	4	13	0
Heralds		11	0
Great Gransden—			
General	12	6	2½
Heralds		2	0
Greenwich, *Devonshire Road*—			
General	3	16	10
Heralds	3	15	9
Grundisburgh—			
General		10	6
Guildford, *Old Baptist Chapel*—			
General	69	2	0
Heralds	3	0	0
Halstead, *Providence*—			
General	7	12	6
Handcross—			
General		5	0
Heralds		6	0
Hartley Wintney—			
General	8	5	10
Harwich, *Ebenezer*—			
General	2	10	0
Heralds		17	6
Haslemere—			
General	11	12	11

	£	s.	d.
Hastings, *Ebenezer*—			
General	2	18	9
Hastings, *Tabernacle*—			
General	9	10	9
Heralds	1	17	0
Hastings, *Auxiliary*—			
General	6	3	0
Hatfield Peveral—			
General		10	0
Haworth, *Hall Green*—			
General	34	8	9
Heralds		10	0
Hedge End—			
General	1	19	0
Heralds	1	1	0
High Wycombe, *Zion*—			
General	10	18	6
Heralds	1	10	0
Hollinwood—			
General	7	7	1
Heralds	1	0	0
Homerton Row—			
General	19	4	1½
Heralds	1	5	0
Horham—			
General	35	10	4¼
Heralds	3	10	1¾
Horley, *Victoria Road*—			
General	1	1	0
Horsham, *Rehoboth*—			
General	1	5	0
Heralds		2	6
Hounslow, *Zoar*—			
General	59	6	9¾
Heralds	2	4	9
Hoxne—			
General	1	10	0
Ilford, *Ebenezer*—			
General	9	8	9
Heralds	1	10	0
Ipswich, *Bethesda*—			
General	89	10	7
Heralds	3	15	6
Ipswich, *Zoar*—			
General	1	9	0
Heralds		15	6
Irthlingborough—			
General	9	5	6
Heralds	1	4	0
Isleworth—			
General	1	12	0
Kenninghall—			
General	3	10	6
Heralds		3	0
Kilburn, *Ebenezer*—			
General	10	1	0
Heralds	1	0	0
King's Langley—			
General	8	12	0
Heralds		12	6
Kingston, *Providence*—			
General	6	17	4
Heralds		17	0
Laxfield—			
General	13	4	8
Lee Common—			
General	1	1	0
Leicester, *Ebenezer*—			
General	5	17	1½
Heralds	1	2	0
Leicester, *Providence*—			
General	30	0	0
Leicester, *Zion*—			
General	5	17	1
Heralds		6	0
Lessness Heath—			
General		13	6
Heralds	1	16	0
Lewes, *Jireh*—			
General	5	15	0
Lewisham, *College Park*—			
General	28	19	9
Heralds	2	0	0
Leyton, *Goldsmith Road*—			
General	22	5	10½
Heralds	1	2	0
Limehouse, *Elim*—			
General	3	5	10
Heralds		2	6
Lingfield—			
General ...	1	4	0
Heralds ...		6	0
Lode—			
General	1	1	6
Heralds	1	2	0
Long Marston—			
General		12	6
Heralds		12	6
Loughborough—			
General	2	12	0
Lymm—			
General ...	3	5	0
Madras—			
General	7	0	0
Maidstone—			
General ...		3	0
Manor Park—			
General	21	13	3
Heralds	1	3	8
March, *Providence*—			
General	11	15	0
Heralds	2	0	2

	£	s.	d.
Margate, *Rehoboth*—			
General	14	14	8
Heralds	1	5	10
Masbro'—			
General ...	5	0	0
Mayford—			
General	2	10	1
Heralds	1	2	6
Meopham—			
General	2	12	6
Heralds	1	0	0
Middlesbro'—			
General	8	19	1
Heralds		16	0
Needingworth—			
General	2	0	0
Newcastle-on-Tyne—			
General	3	5	6
Heralds		18	6
Newick, *Zion*—			
General	2	6	0
Heralds		15	0
Newquay, (*Cornwall*), *Ebenezer*—			
General	2	10	1
Heralds	1	0	4
Newquay (*Cardiganshire*)—			
General		14	3½
Norbiton, *Zion*—			
General	40	7	8
Heralds	1	8	5
North Finchley, *Soho Memorial*—			
General	7	12	0
Heralds		14	0
Northampton, *Providence*—			
General		13	0
Heralds		3	0
Norwich, *Orford Hill*—			
General	9	9	10
Heralds	1	3	6
Notting Hill Gate, *Bethesda*—			
General	13	6	0
Heralds	1	4	0
Occold—			
General ...	6	18	1½
Heralds ...		13	9½
Orford—			
General		1	2
Otley—			
General	2	13	11
Heralds		13	0
Oundle, *Zion*—			
General ...		10	0
Over—			
General	10	13	11
Heralds		18	0
Peckham, *Zion*—			
General	1	0	0
Heralds		7	0
Plymouth, *Emmanuel*—			
General		10	0
Heralds		10	0
Portsmouth, *Rehoboth*—			
General	3	6	9
Heralds	1	0	0
Potton (*Beds.*)—			
General	3	18	10
Heralds		5	0
Poynings—			
General	8	16	10
Prahran, *Hope*—			
General	4	0	0
Heralds		10	0
Prittlewell, *Providence*—			
General	6	7	6
Ramsgate, *Mount Zion*—			
General	1	10	0
Heralds		10	0
Rattlesden—			
General	1	9	0
Heralds		5	0
Raunds—			
General	7	10	6
Heralds		10	8
Reading, *Providence*—			
General	6	9	3
Heralds	2	1	0
Richmond, *Salem*—			
General	20	17	9
Heralds	1	15	7
Rishangles—			
General	1	11	0
Rowley Regis, *Providence*—			
General	2	16	6
Royton, *Bethesda*—			
General	11	6	0
Heralds	1	7	8
Rushden, *Succoth*—			
General	3	17	0
Heralds	1	2	6
St. Albans, *Bethel*—			
General	6	19	3
Heralds	1	5	0
St. John's Wood, *Mount Zion*—			
General	215	11	0
Heralds	6	7	2
Medical	5	1	0
Pensions Fund	1	1	0
St. Neots—			
General	14	18	9
Heralds	1	15	0
Medical	1	0	0
Saffron Walden, *London Road*—			
General	6	11	11
Heralds	1	2	0

	£	s.	d.
Sale, *Stanley Grove*—			
Heralds		10	0
Salhouse—			
General		17	0
Heralds		4	4
Sandgate—			
General	2	0	0
Heralds		5	0
Saxmundham—			
General ...		2	6
Sipson—			
General	40	0	0
Somersham—			
General	1	2	7½
Heralds		16	0
South Chard—			
General ...		15	0
Heralds ...		2	0
Southport—			
General ...	15	17	7
Southsea—			
General		10	0
Staines—			
General	5	14	9½
Stevenage, *Albert Street*—			
General	5	16	0
Stockley Mission—			
General	10	6	8
Stoke Ash—			
General	9	5	0
Heralds	1	5	0
Stowmarket—			
General		5	0
Stratford, *Gurney Road*—			
General	31	3	5
Heralds	1	11	0
Streatham, *Hambro Road*—			
General	8	12	8
Sturry—			
General	2	5	1
Heralds		7	6
Sudborne—			
General	12	5	8
Heralds		6	0
Swavesey *(Cambs.)*—			
General		9	0
Heralds		6	0
Swindon, *Providence*—			
General	3	0	0
Heralds		15	6
Sydney *(N.S.W.), Temple*—			
General		10	0
Sydney *(N.S.W.), Belvoir Street*—			
General	11	10	0
Heralds		10	0
Tadworth—			
General ...	26	12	6
Heralds ...		1	6

	£	s.	d.
Tenterden, *Jireh*—			
General	1	18	3
Heralds		9	0
Thame—			
General	1	1	0
Heralds		18	6
Tollington Park, *Zoar*—			
General	3	9	0
Heralds		17	0
Tonbridge, *Zion*—			
General	2	3	0
Tottenham, *Ebenezer*—			
General	7	1	6
Heralds	3	0	0
Tring, *Akeman Street*—			
General	87	14	4½
Heralds	3	4	6
Tring, *Ebenezer*—			
General	5	7	7
Trowbridge, *Zion*—			
General	6	18	2
Heralds		9	0
Tunbridge Wells—			
General	3	0	3
Heralds		12	0
Tunstall—			
General	3	8	8½
Heralds	1	0	5
Waldringfield—			
General		18	0
Walsall, *Midland Road*—			
General	32	3	7
Heralds	1	7	0
Walsham-le-Willows—			
General		14	6
Heralds		10	0
Walthamstow, *Church Hill*—			
General	13	15	1½
Heralds	1	11	7
Walton-on-Naze—			
General	6	10	1
Walworth, *Victory Place*—			
General	2	14	3
Heralds		18	6
Wandsworth, *Chatham Road*—			
General	9	12	11½
Wandsworth, *West Hill*—			
General	31	18	8
Heralds	1	18	0
Warboys—			
General	17	0	11
Heralds	1	5	0
Watford, *Beulah*—			
General	7	10	0

	£	s.	d.
Watford, *Tabernacle*—			
General	31	1	3
Heralds	1	17	6
Watford, *Mount Zion*—			
General		3	0
Heralds		10	6
Wattisham—			
General	9	0	10
Heralds	2	2	0
West Ham, *Tabernacle*—			
General	85	3	2
Heralds	2	16	6
Wellingborough, *Tabernacle*—			
General	62	15	9
West Hartlepool—			
General		15	3
Whittlesey—			
General	15	16	8
Heralds	1	12	6
Willingham—			
General	3	6	0
Heralds		10	0
Wisbech, *Zion*—			
General	9	13	3
Wooburn Green, *Ebenezer*—			
General	17	4	0½
Heralds		12	0
Wood Green, *Dovecote*—			
General	15	2	4
Wood Green, *Park Ridings*—			
General	12	16	6
Heralds	1	4	0
Woolwich, *Enon*—			
General	16	16	3
Heralds	7	1	6
Yeldham—			
General ...	3	14	6
Heralds ...		10	5
Yelling—			
General		17	11

	£	s.	d.
Yarmouth—			
General ...	15	6	7
Heralds ...		15	0
Personal—			
General	1289	13	11
Heralds	6	19	3
Mr. Morling's Children's Fund	120	0	0
Annual Meeting—			
Collection	102	7	7¾
Sale of Literature... ...	5	5	9
Profit on Tea	3	11	6
Half-Yearly & Welcome Meetings—Collection ...	104	14	8
Farewell Meeting	39	11	8¼
District Meeting, Croydon...	6	3	0
East London Spring Rally...	4	0	0
East London Auxiliary, Missionary Week	16	1	0
Sales of P.P.C. Curios, &c...	10	10	4½
Legacy *re* the late Mrs. Saw.	100	0	0
Interest on Deposit at Bank	12	6	7
General Fund—			
Interest on Consols ...	12	5	0
Interest on 5 per cent. War Loan	109	1	4
Pension Fund—			
Interest on Consols, &c. ...	88	16	3
L.Z.A.—			
General	963	18	3
Balance in hand, Oct., 1923—			
Deposit account	550	0	0
Current account	763	12	1
Consols	340	0	0
Consols	21	15	0
5 per cent. War Loan ...	950	0	0
5 per cent War Loan ...	1200	0	0
	£9735	11	0

Grand Total ... ... £9735 11s. 0d.

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 concerning 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, 85, The Avenue, West Ealing, London, W. 13, who will always gladly assist in the organization of Missionary Meetings in any part of the Country.

Ladies' Zenana Auxiliary.

Receipts from September, 1923 to August, 1924.

———: o :———

Aston Clinton (per Mrs. L. White)—

	£	s.	d.
Gift Week ...		9	0
12 Boxes ...	3	1	0
	£3	10	0

Bassett Street (per Miss J. Clifton)—

Gift Week		14	0
1d. Weekly Subscriptions		10	0
Boxes		11	6
	£1	15	6

Bedmond (per Miss Burrage)—

	£2	12	4

Bethnal Green (per Mrs. Chapman)—

Gift Week	1	14	0
Collection	3	18	2
Boxes	7	17	1
	£13	9	3

Brentford (per Miss M. Fromow)—

Gift Week	4	14	0
Collection	1	4	6
59 Boxes	18	7	6
	£24	6	0

Brighton (per Miss A. Cozens)—

Gift Week	8	11	6
Collections	1	18	6
Boxes	12	8	0
	£22	18	0

Brixton (per Mrs. Cundell)—

Gift Week	3	1	0
15 Boxes	6	0	0
	£9	1	0

Cambridge (per Miss Eldred)—

Gift Week	4	0	0
Boxes	6	16	8
	£10	16	8

Chadwell St. (per Miss M. Silvester)—

Gift Week	20	3	0
Donations & 49 Boxes...	30	15	8½
Part Support of Bible-woman	4	8	6
	£55	7	2½

Chelmsford (per Mrs. Gosling and Miss Lancaster)—

Gift Week	1	10	0
Collection		16	0
Boxes	2	10	0
	£4	16	0

Clacton, *Wellesley Road* (per Miss Dykes) 1 7 0

Clapham, *Courland Grove,* (per Mrs. F. Brinkler)—

Gift Week	2	15	6
Collections	7	7	6
Boxes	8	14	6
	£18	17	6

Cransford and Badingham (per Mrs. Skeet)—

Collection	1	0	0

Croydon, *Derby Road,* (per Mrs. White)—

Gift Week ...	2	0	0
Collection ...	2	6	0
41 Boxes ...	10	10	0
	£14	16	0

Croydon, *Salem* (per Miss Smither)—

Gift Week ...		9	6
Box	1	13	0
	£2	2	6

East London Auxiliary—

Missionary Week ...	1	19	0

Finchley, *Soho Memorial Hall,* (per Mrs. Pond)—

In Memory of Mrs. Simpson	1	0	0
Boxes	1	2	6
	£2	2	6

Fleckney (per Miss Deacon)—

Boxes	3	12	0

Fulham (per Mrs. Brown)—

Gift Week	2	0	0
Collection	1	14	5
24 Boxes	8	12	10
	£12	7	3

Grays (per Miss Steel)—

	£	s.	d.
Gift Week		9	0

Greenwich (per Miss Smart)—

	£	s.	d.
Gift Week	1	12	0
Boxes	7	18	0
	£9	10	0

Guildford (per Miss E. Shellard)—

	£	s.	d.
Gift Week	2	15	0
Boxes	6	7	8
	£9	2	8

Hartley Wintney (per Mrs. Gossling)—

	£	s.	d.
Gift Week	2	0	0
Donation	1	0	0
	£3	0	0

Haslemere (per Mrs. J. Mann)—

	£	s.	d.
Gift Week	2	14	6
Box (2 years)	2	0	0
	£4	14	6

Hastings (per Miss Thirkell)—

	£	s.	d.
Gift Week		9	6
Donations & Boxes ...	1	13	6
	£2	3	0

Haworth, *Hall Green* (per Miss Kane)—

	£	s.	d.
Boxes	4	3	2

High Wycombe (per Miss Rogers)—

	£	s.	d.
Gift Week		18	0
Collection	2	7	0
15 Boxes	3	7	1
	£6	12	1

Hitchin (per Miss Montgomery)—

	£	s.	d.
Boxes	2	9	0

Homerton (per Miss H. Rutter)—

	£	s.	d.
Gift Week	2	0	0
Donation & Boxes ...	6	10	0
	£8	10	0

Hounslow (per Miss Terry)—

	£	s.	d.
Gift Week	4	0	0
Boxes	3	7	0
	£7	7	0

Ilford (per Mrs. Othen)—

	£	s.	d.
Gift Week	2	5	0
Collection	2	10	0
Boxes	5	5	0
	£10	0	0

Ipswich, *Bethesda* (per Mrs. Woods)—

	£	s.	d.
Gift Week	1	3	7
72 Boxes for Support of 3 Biblewomen ...	46	15	0
Collections	2	15	10½
Sale of Postcards ...		4	6
	£50	18	11½

Ipswich, *Zoar* (per Mrs. Gardner)—

	£	s.	d.
Gift Week		10	0
Donations & 5 Boxes ...	2	12	0
	£3	2	0

Kilburn Vale (per Mrs. Boys)—

	£	s.	d.
Gift Week	1	17	6
Subscription	1	1	0
	£2	18	6

Kingston (per Mrs. Hamilton)—

	£	s.	d.
Gift Week	1	7	6
Boxes	2	3	6
	£3	11	0

Laxfield (per Miss Aldous)—

	£	s.	d.
Gift Week	1	0	0
Boxes	4	10	7
	£5	10	7

Lewisham (per Mrs. E. Chilvers)—

	£	s.	d.
Gift Week	2	14	7
Boxes	8	4	10
Support of Biblewoman	15	10	0
	£26	9	5

Leyton (per Mrs. F. Chilvers)—

	£	s.	d.
Gift Week	1	8	0
Collection		10	6
Boxes	2	0	0
	£3	18	6

Lynton Road (per Miss A. Shearring)—

	£	s.	d.
Gift Week	4	15	6
Donations & 8 Boxes ...	10	3	2
Y.L.B.C. for support of Biblewoman (per Miss L. Heywood)	10	0	0
	£24	18	8

	£	s.	d.
Manor Park (per Miss Ince)—			
Gift Week		5	0
7 Boxes	2	3	6
	£2	8	6
Newquay (per Miss Kent)—			
Gift Week		13	0
Boxes	5	0	0
	£5	13	0
Norbiton (per Mrs. Anderson)—			
Gift Week	3	1	1
42 Boxes	13	7	3
	£16	8	4
Norwich, *Orford Hill* (per Miss E. Cage)—			
Gift Week	1	5	0
Boxes	2	14	0
	£3	19	0
Notting Hill Gate (per Mrs. Boatwright)			
Gift Week ...	1	7	0
Collection ...	1	1	0
Boxes	2	0	0
	£4	8	0
Prittlewell (per Mrs. Jeffs)—			
Gift Week	2	11	3
Part support of Bible-woman	6	0	0
34 Boxes	12	10	0
	£21	1	3
Ramsey (per Miss Pentelow)—			
Gift Week		10	0
Boxes		10	0
	£1	0	0
Reading (per Mrs. Woodham)—			
Gift Week	1	16	6
Boxes	4	6	0
	£6	2	6
Richmond (per Mrs. Robinson)—			
Gift Week	2	6	0
Collection	2	8	8
Donations & 19 Boxes ...	9	7	0
	£14	1	8
St. John's Wood (per Miss Harris and Miss Widden)—			
Gift Week	8	15	0
Bible Class for support of Biblewoman on the Kollis	12	0	0
Collections	6	15	3
51 Boxes	30	11	6
	£58	2	2
Stoke Ash (per Miss Hitchcock)—			
Gift Week		10	6
Stratford, *Gurney Road* (per Mrs. Simpson)—			
Gift Week	1	6	6
Support of Biblewoman (per Mrs. Bardrick) ...	14	15	0
1d. Weekly Subscriptions	4	2	3
12 Boxes	4	13	0
	24	16	9
Swindon (per Mrs. Parker)—			
Gift Week	1	0	0
Boxes	2	3	6
	£3	3	6
Tollington Park (per Mrs. Sandell)—			
Gift Week	3	6	6
Donation		8	0
	£3	14	6
Tottenham (per Miss Field)—			
Gift Week	2	0	0
Collection	1	5	0
Boxes	6	0	0
	£9	5	0
Tring (per Miss Maull)—			
Gift Week	15	2	6
Collection	16	18	7
Part Support of Bible-woman	4	13	0
Boxes	70	13	8½
	£107	7	9½
Tunbridge Wells (per Miss Pool)—			
Gift Week	1	7	6
Collection	1	8	0
	£2	15	6
Walsham-le-Willows (per Mrs. Deaves)—			
Gift Week ...	1	0	0
Donation ...	2	0	0
	£3	0	0

	£	s.	d.
Walthamstow (per Miss J. Basham)—			
Gift Week	2	14	7
Y.W.B.C.	1	3	1
Boxes	10	8	10½
Farthing Fund (per Mrs. Field)	2	17	4½
	£17	3	11
Walworth, *Victory Place* (per Miss W. Stephens)—			
Gift Week	1	6	8
Boxes	1	3	2
	£2	9	10
Wandsworth, *West Hill* (per Miss Applegate)—			
Gift Week	1	0	0
Collection	2	2	0
Part Support of Bible-woman	2	13	6
12 Boxes	4	6	7
	£10	2	1
Warboys (per Miss Fitch)—			
Boxes	6	10	9
Watford (per Miss Ball)—			
Gift Week	7	0	0
Y.W.B.C.	7	14	6
Boxes	8	15	0
	£23	9	6
Wattisham (per Mrs. Squirrell)—			
Gift Week	1	10	0
Boxes	4	13	8
	£6	3	8

	£	s.	d.
Wellingborough (per Miss Perkins)—			
Gift Week ...	1	4	6
Boxes	9	5	0
	£10	9	6
West Ham (per Mrs. Baker)—			
Gift Week	2	4	1
Women's Meetings Collections	2	1	6
Donations & 13 Boxes ...	9	4	8
	£13	10	3
Whittlesey (per Mrs. Smith)—			
Boxes	3	0	8
Wood Green, *Dovecote* (per Miss Howes)—			
Gift Week		6	6
Collection		15	6
Boxes	1	11	7½
	£2	13	7½
Wood Green, *Park Ridings* (per Mrs. Sayers)—			
Gift Week		15	0
Boxes	2	13	7½
	£3	8	7½
Woolwich (per Mrs. Rose)—			
Gift Week	3	13	8
20 Boxes	8	12	5
	£12	6	1
Personal—			
Gift Week	6	15	0
General Fund	100	14	3½
Per Miss E. Elliott ...	10	1	6
	£117	10	9½
General—			
Collections ...	50	17	3

L.Z.A. Total **£963 18s. 3d.**

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

Miss P. P. NUNN,

58 Myddelton Square, London, E.C. 1.

The Christmas Boxes.

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, etc., 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, etc., will be gladly supplied by Miss H. V. Harris, "Nethania," 3, Cavendish Road, St. John's Wood, N.W. 8, 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."

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 :—

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