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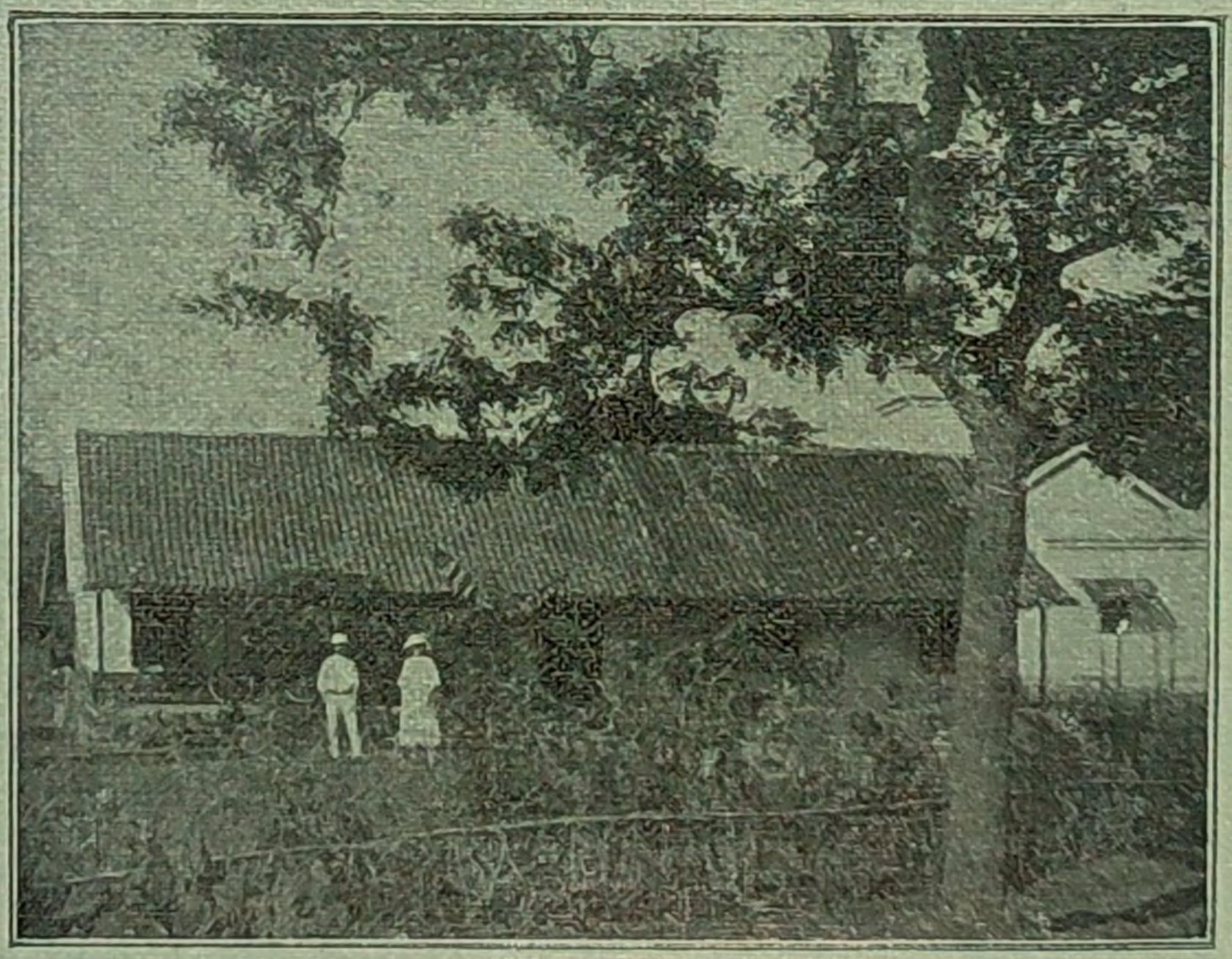
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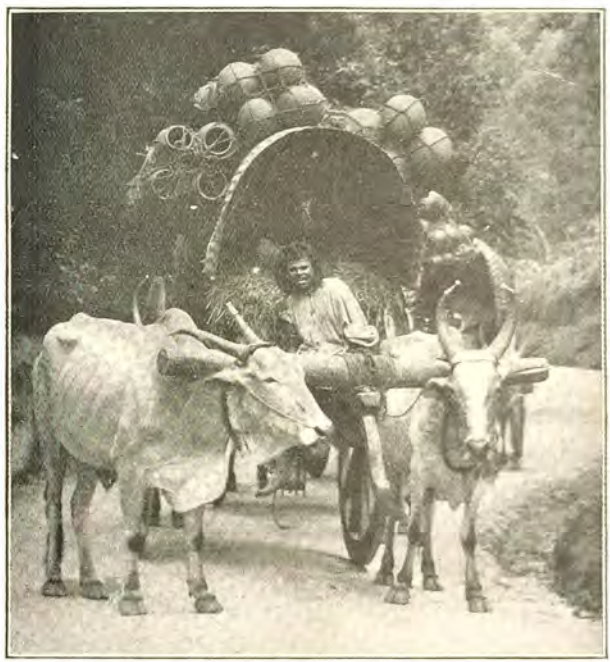
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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



A Load of Waterpots.

VOLUME XXIV.—1925.

LONDON:

Printed by Robt. Stockwell, Baden Place, Borough, S.E. 1; and Published for
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PLOUGHING.

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Vol. XXIV. *New Series, No. 217.* **January, 1925**

The Strict Baptist Mission HERALD.

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



OPEN AIR PREACHING ON THE KOLLI HILLS.

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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, W.C. 2

The

New Year's Prayer Meeting

WILL (D.V.) BE HELD AT

CHADWELL STREET, CLERKENWELL,

on TUESDAY, JANUARY 6th, 1925 at 7 p.m.

Pastor J. HUNT LYNN is expected to give the address.

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IMPORTANT.

I should like to inform friends who have kindly purchased books of me that their accounts should be closed at the earliest possible date, as I am shortly leaving for India.

Please send remittance now to me at

64 Goldsmith Avenue, Acton, W. 3.

D. MORLING.

The Strict Baptist Mission HERALD.

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

VOL. XXIV.] JANUARY, 1925. [*New Series*, No. 217

CURRENT NOTES.

IN another page we are able to give, through the kindness of the East London Auxiliary, a list of missionary books which may be used as prizes, or as additions to Sunday School Libraries. We are not familiar with many of them, but we have the guarantee of our brethren in the Auxiliary that each book has been carefully examined, and can therefore be recommended to Sunday School Superintendents, Secretaries and Teachers. We have long wished that missionary books of a suitable character might have a large place in the literature for our Sunday School children, and we hope this list will be put to good use.

* * * * * *

We bid our brother and sister, Mr. and Mrs. David Morling, this month, God-speed, at the close of their furlough, during which, we fear, they have had little holiday rest. On the other hand, we are sure their visit has been valuable to us all in its stimulating effect. They leave behind them a band of fellow-workers who will be keenly and prayerfully interested in the development of the Western Namakal Field, to which they are now to devote their energies.

* * * * * *

It will be noted with gratitude and hopefulness that there is a greater readiness than formerly in Madras to listen to the Gospel, and to read Christian literature, as Mr. Booth tells us this month. We believe God's working goes on whether the devil opposes or not, but the change is welcome, and gives opportunity for wider and more constant seed-sowing, to say nothing of more comfort to our missionaries and Indian evangelists. Still let us pray; the devil is not asleep.

Our Foreign Field.

The News of the Month.

MADRAS.—A welcome change has been gradually showing itself among the Hindus of Madras in their attitude towards Christian preachers. They do not now attempt to break up our open-air meetings, nor is any serious opposition offered to preachers, even in the caste quarters. On every side there is a readiness to listen to the Gospel message, and to read Christian literature.

On Armistice Day we held thanksgiving services. Our Indian brethren joined earnestly in praising God for the termination of the Great War and the continuance of peace. Special prayers were offered for those maimed in the war, and for the war widows and orphans, of whom there are a great number in India.

It is always a pleasure to learn of mission agents doing some voluntary Christian work apart from and in addition to their appointed duties. Hearing that one of our teachers was conducting a Sunday School for adults in Lockcheri, we paid a surprise visit one Sunday evening. We found a group of youths seated on a bamboo mat spread on the earth in the open, being taught a Scripture lesson by one of our teachers. The way in which the pupils answered the questions showed that they understood the lesson. I gladly availed myself of the opportunity of speaking a word of encouragement to the teacher and the pupils.

The Annual Sunday School Union Scripture Examination is an important event in our schools. The oral division of that examination took place on November 15th. Pupils from our fifteen schools were grouped in three centres —Vepery, Kilpauk, Ayanapuram. There were 397 candidates, 15 examiners, and three supervisors. Each child was asked ten questions connected with the lessons of the previous six months. The examination was completed within three hours. The results show that 333 candidates passed the examination, and 64 failed. ERNEST A. BOOTH.

Baptisms in Sendamangalam.

THERE have been candidates for baptism waiting here for some time, but on account of the water famine we were unable to fill the baptistery. At the end of September a few good thunderstorms made it possible to spare the water, and our thanksgiving for rain took the form of a baptismal service on October 5th.

There were nine candidates, six brethren and three sisters. All gave their testimony to the Church messengers, to the missionary, and afterwards to the Church. Some details from their testimony can be given briefly.

Three of the older boys in the hostel were among the nine, Gnanaprakasam of Kakkaveri, Moses from the Kolli Hills, and Ebenezer, son of Preacher Gnanayutham. I remember Mr. Morling telling me a year ago of the tremendous dressing down Gnanaprakasam had, not only from the missionaries, but from the other boys for being at the bottom of the Scripture examination. That probably did good, for it has impressed upon him the need for deeper knowledge of God's Word, and he has given evidence of a change of heart. Ebenezer also was expelled from the hostel for some months on account of bad behaviour, but the Lord has met with him in His grace. Moses is the grandson of old Stephen, of Puliampetti, on the Kolli Hills, and his baptism gives joy to Mr. and Mrs. Brand, as well as to ourselves, as a seal to the ministry of the Word in both fields.

It was particularly interesting to hear these boys tell of how God has spoken to them as they have been reading their Bibles in quiet places among the rocks. It is not easy to find a quiet corner in a hostel with thirty boys; but they have found their quiet places of retreat amongst the rocks near by, and as they have read and prayed they have found the shelter of that Rock, which is Christ.

Dhevasagayam and his son and daughter, Mariadas and Rajammal, have come from Roman Catholicism. The father was a Hindu, who, at the age of 33, became very dissatisfied with his religion. Some tracts turned his attention to Christianity, and not knowing better then, he obtained admission to the Roman Catholic Church, thinking that to be a sufficient entrance into Christianity. He soon found that his soul could not find peace in any outward religion, and has been seeking the True Way. The study of the Bible in the home has led father, son and daughter into the light and liberty of salvation through the merits of Christ alone.

It is with a very deep feeling of humble gratitude that I record that three of the candidates spoke of the spiritual blessing they had received through a sermon which I preached some few months ago on the chief of sinners. These seals to the personal ministry of God's Word are most encouraging.

L. WATTS.

Pray on.

WHILE we were on the Kolli Hills last year, we asked for prayer for Aaron, who had absconded from the Sendamangalam Boarding School. Aaron is the son of the village priest, who died and left his two children under the guardianship of Mr. Brand. Prayer was answered, for although unsuccessful attempts were made to find the boy, he came back to the Kolli Hills just a week before Mr. and Mrs. Brand arrived from furlough. Prayer was again asked that the Lord would graciously work in Aaron's heart with converting power. To those who have joined with us thus far in the ministry of prayer for Aaron, we are deeply grateful, and we write that they continue with us at the throne of grace.

On his return to the Kollis Aaron was most unsettled. He has naturally an independent spirit, and his months of freedom from restraint had increased that somewhat. He tried his hand at carpentry in the Valavanthi Industrial School for a month or two; but after the summer leave Mr. Brand wrote down asking if we could re-admit him into the Boarding School. While not wanting to refuse him, we feared somewhat the influence he might bring; but after prayer were finally led to accept him again.

It is our joy now to observe a real change in the lad. He is by no means perfect, but his character has changed, and for this reason we would urge our fellow-workers to maintain the grip of faithful prayer that the Lord may glorify His Name again in the salvation of a soul. L. WATTS.

Podampil.

IN a sweet valley, surrounded on all sides by rugged hills, we came one day upon this secluded village. I remember how charmed I was with the clear stream that runs just outside the village wall—that was eleven years ago! Last Friday I was there again. How many changes I have seen in these years, but Podampil looked absolutely unchanged, the same old stepping stones over the running water, the same deep growth of water plants, and the same calm and solitude all around—and yet it was with some hope in my heart that all was not absolutely the same, that once more I looked upon that fair scene.

My dholi men put me down outside the higher village; it bears the same name, but is some little way up the hill on the other side of the stream.

Malayan, one of my bearers, at once led the way through the scattered houses to one on the further side—his own house, and there we found Bible-woman Naomi sitting on the low mud verandah. He knew, and she knew, and I knew the secret of this visit, and our silent longings that he may soon

have courage to come out on the Lord's side. But no hint of his special interest was given, and it was more to the crowd that gathered outside the house that we addressed ourselves, while the little house mother tried to persuade her frightened baby to come out to see us.

They all listened splendidly, and we felt our young Solomon's influence has not been in vain. He has relatives here, and has often slipped away after study hours to spend the evening with them.

We went from that village to the lower one, with Malayan as guide, who was glad and eager to introduce us to his people.

Since then the secret has been leaking out that he intends to be a Christian; his wife is threatening to leave him, and then sometimes promising to stand by him. So we wait, and watch, and pray, knowing God only can give him the courage to take the final step, which cuts him off from caste and friends—it is a long and difficult step. But with God nothing shall be impossible.

EVELYN C. BRAND.

Kolli Hills Dispensary Notes.

THERE are many steep precipices on the eastern side of these hills. A cow, grazing, went dangerously near to the edge of one. Its owner rushed forward to save it, but the cow and the man together slid down the terribly steep side of the rock. Both would certainly have perished had not a ragged bush checked the man's fall. The cow was smashed to pieces, but the man was carried here in a battered condition . . . bruises and wounds, and a compound fracture of the knee-cap making it essential that he remain in hospital for some time.

This, which seemed such a disaster to the poor fellow, millet harvest being in full swing, and no one to reap his fields in his absence—this seeming disaster was, we hope, one of God's opportunities of blessing. I know the man will not forget all he saw and heard here, as he lay helpless from day to day in our tiny dispensary ward. He certainly turned to God in his suffering, and raised earnest hands in prayer as we knelt with him. And he gave the deepest attention to the oft-repeated Gospel story, assuring us, when at last he was able to leave the hospital cured, that henceforth he would praise and worship the true God.

Ere he left, another and more serious in-patient was brought to us. A young man had been apparently in the best of health when suddenly he was seized with complete paralysis and entire loss of sensation from his hips downwards. He was brought to the dispensary on the third day, suffering from agonising internal pain. He would certainly have died a painful death within a day or so if he had not been brought. He is here still, and weeps bitterly when his people come to see him, for he dreads the thought that perhaps he will not be able to walk again. We watch anxiously for signs of interest and faith in Christ, as day by day we try to lead him to turn from his people's superstitions, and look to the Great Healer. Our Christian medical man often prays with him, and he is taught that only God can heal him.

(*Later*: We quite thought he was dying the day before yesterday. But wonderful to relate, he rallied, and has regained sensation in his legs. This morning he actually could slightly move his toes.)

Across two fields from the Mission House stands Mr. Mutti's grain shed. With all his faults—and Mr. Mutti certainly has his full share—he has at least been generous with this grain-shed, allowing our surplus in-patients to sleep there whenever necessary. It is a hospital ward indeed—sleeping and eating accommodation for several persons in those eight feet square. How often it has sheltered our patients!

As I bent down to go through its low doorway this evening, I saw a bright fire burning in one corner. Its light shone on the dark faces of two women, a man, and a little child. There is no room for these little patients in the dispensary ward, so they are staying here. The tiny one is exceedingly ill, its life hanging, as it were, by a slender thread. The parents have brought it

here from a distant village as a last hope. It lay moaning and crying in its mother's arms while we talked to them of the Saviour.

So we thank God that day by day He is bringing men and women and children under the sound of the Gospel, and within reach of this ministry of love and healing; and we know it will not be in vain.

EVELYN C. BRAND.

A Month of Festivals.

THE Tamil month of Purattasi seems to be crowded with festivals of one kind or another in the Sendamangalam district. The temple at the top of Naina Malai holds festival each Saturday; then there are the Tool-feast, and the feast of Sarasvathi, the goddess of learning: Deepavali also follows on soon after. On these feast days the children do not come to school, and the teachers are therefore free. Splendid opportunities are therefore provided for village evangelism with a considerably increased preaching staff. The hostel boys also are of very great service with their large stock of good Gospel lyrics.

Each Saturday morning a band of eager workers has started out for Naina Malai at five a.m., and, as the the pilgrims to the temple like to climb the hill early, by seven o'clock the small tent has been pitched and books and tracts laid out for distribution; the preaching also has been in full swing. The brethren take it in turns to mingle among the crowd distributing tracts and Gospels, and on returning to the tent they are ready to give their message. The crowd is constantly changing, so that the preaching stand is occupied from seven in the morning until after twelve mid-day. As the stand is right on the main pathway to the temple, a very large number of people hear some message from the Gospel during the morning.

On the other days, a round of villages has been made. The boys have been very eager to come, and their rousing singing has gathered large crowds wherever we have stood. In each preaching place, not more than two or three brethren would take part, so that many parts of the villages could be reached, and more people hear the Gospel. The younger brethren were given opportunities for speaking, and many made their first open-air address on these days.

Colporteur Devasagayam is very earnest in making things plain, and very frequently, even during an experienced preacher's address, if he thought the words used were not simple enough, or strong enough, he would interject the right word. Especially with the younger men he would stand by their side and amplify their addresses as they went along. One young brother was explaining the second heart picture with some good ability, but it was cheering to hear the quiet reminder from Devasagayam: "Tell them about the Cross, brother; tell them more about the Cross."

We, too, have kept festival this month. On the morning of Lord's Day, October 5th, as is told in another article, nine brethren and sisters were baptized in Sendamangalam. On that afternoon we kept the feast of the Lord with the newly-received members. It was a time of rejoicing and encouragement, for which we thank God. By it we were reminded once again of His Cross, and prayed that it may find a still larger place in all our life and teaching.

L. WATTS.

Deepavali.

THE Hindu religion has many festivals, most of them more or less grotesque and very little understood by the common people, although rigorously observed by all. Just now they are celebrating Deepavali, to the accompaniment of squibs and fireworks. To-night houses will be lighted up with numerous little lamps, and if rain comes and extinguishes them that will be looked upon as a sign of favour from the gods.

A few days ago I was in Kakkaveri, and while talking with a woman there the subject of Deepavali was mentioned, so I asked her to tell me what this festival commemorated, and she gave me the following story:

Held in Satanic Bondage

" A long time ago there was a very wicked giant, who gave a great deal of trouble to the people of a certain place. He constantly came among them, and carried off their jewels and cattle, and even their children. The people were in great distress, but no one was able to meet and conquer him. At last they besought the god Krishna to come to their aid. Taking in his hands an offering to induce the giant to appear, he caught him unawares and killed him. So every year, to commemorate this deliverance, we keep this festival."

" Do you think that really happened, or is it just a made-up story?" I asked.

" How can we tell, that is what we are told."

" We Christians have some festivals, too, you know, and we are sure that the events we commemorate actually happened "

And we told again the story of how Christ Jesus came into the world to deliver men and women from the power of Satan and eternal death.

The book story of the festival is slightly different, and runs as follows :

Narakasuran—the Hindu equivalent of Satan—was the son of the goddess Earth. He came into the world and subjected it to himself and worked much distress among the inhabitants thereof. Neither the celestial beings nor the people of the earth could bear this tyranny and cruelty, but they were unable to find a way of escape. At last one day Indra, the god of the seasons, went to visit Krishna, and besought his aid for the distressed world. As soon as Krishna heard the state of affairs, he went to the town where Narakasuran was living, slew him, and rescued all his prisoners, and reclaimed all stolen property.

With stories like this, Satan blinds the eyes of men—not merely the poor and ignorant, but the learned and intellectual, too.

October 27th, 1924. R. APPLEBY.

How we spent Deepavali.

DEEPAVALI, one of the great Hindu festivals, was celebrated throughout India on Monday, October 27th. All workers in offices, factories, workshops, and indeed nearly all employees had a holiday, and the day was given up to jollification by masses of Hindus. The preachers of the Madras villages, together with their missionary, determined to take advantage of this opportunity for a whole day of evangelism. We met at Padi, some three miles beyond Konnur, soon after 7.30 a.m., and spent nearly two hours preaching in the large *cheri* there. The people who gathered to listen to the messages we delivered in two places totalled nearly 140 adults. A number of Gospels and other booklets were sold before we left Padi and walked over to Villivakkam.

At Villivakkam about sixty people listened to the Gospel, and we were able to sell a few books there also. While we were addressing the villagers, the attention of the latter was attracted by a " holy " mendicant, who was rolling down the street, and making loud invocations to the gods. He had mutilated himself by passing a wire through his face from cheek to cheek, and he presented a horrid spectacle as he rolled over two or three times, stopped to receive alms from the villagers, and rolled on again, paying no heed to whatever filth might lie in his way.

From Villivakkam we made our way to Konnur, where we spoke for a short time. Our audience was, however, small, as the day was now well advanced towards noon, the men being too lazy to turn out of their houses to listen to us, and a number of them already intoxicated.

Passing on across the main line of the Madras-West Coast Railway, we reached Kolattur soon after eleven o'clock. Then a wash, a rest, and a good meal of curry and rice were very welcome.

Early in the afternoon we set out again and made off across the fields to Thathankuppan, a couple of miles away. We preached in two parts of this *cheri*, to a total of more than eighty people, who listened quite attentively. The preachers disposed of a number of Gospels, and distributed tracts to all who could read.

Returning to Kolattur, we finished our day's work with two addresses in the *cheri*. By this time the sun had set; therefore, knowing it useless to attempt any more preaching that day, owing to the great prevalence of drunkenness on the evening of festival days, we parted, feeling very thankful for the opportunities of service for God which had been ours.

The seed has been sown, and is being watered by our prayers. Oh, that God may give an increase. D. A. THROWER.

Mohammedanism in India.

THE census of 1921 shows that there are nearly three million persons in the Madras Presidency, whose religion is Mohammedanism. Of this vast number, probably two-thirds are converts from Hinduism, and the descendants of such converts. The great majority of the latter are almost untouched by any Christian missionary agency, beyond a few schools for the children. Owing to their different religious history, conceptions and creed, Mohammedans have to be approached from a different angle to Hindus. To get into close contact with them one needs to become acquainted with their religious customs and sects and beliefs. Generally speaking, the most promising avenue of approach is that of their monotheism.

Mohammedans are by no means ashamed of their religion. There are many mosques in Madras; from the minaret tower of each the public call to prayer is announced in a loud voice five times daily by the Muezzin. At the present time a vigorous anti-Christian propaganda is being carried on in all parts of India. Here in Madras there are several Mohammedan printing presses publishing vast quantities of Mohammedan and anti-Christian literature in the English, Tamil and Telugu languages. During a recent enquiry, one publisher stated that he disposes of more than a million copies yearly of a certain Mohammedan religious handbill. The Koran (Mohammedan Bible) in English and Tamil translations, in various types and sizes and bindings (including a beautifully-printed edition on India paper, priced thirty rupees), is sold in large quantities in the Madras Mohammedan bookshops. Much of the literature published in Tamil grossly misrepresents Christian teaching, and attacks Christianity.

Mohammedans say that they are on the eve of a great revival. The editor of a Mohammedan magazine published in India, wrote recently :— " Mohammedanism is not dead, she is as ever alive and aglow with divine fire, and it is yet in her destiny once more to illumine the whole world with her light. There is a wonderful magnetic communion and strong solidarity among the Moslems of the world, and we live and work with a golden hope for a bright future for Islam."

At a recent public meeting in Madras Presidency, Mr. Mohammed Ali, one of the foremost of Indian political agitators, made the following significant statement in defence of the missionary propaganda of Mohammedanism in India :—

" I myself believe in a missionary religion, and by a missionary religion I mean one in which, in the words of Professor Max Muller, the spreading of the truth and the conversion of unbelievers are raised to the rank of a sacred duty. It is the spirit of truth in the hearts of believers, which cannot rest unless it manifests itself in thought, word and deed, which is not satisfied till it has carried its message to every human soul, till what it believes to be the truth is accepted as the truth by all the members of the human family. The man whose conversion we seek must be free to choose his own faith."

The present-day activities of Mohammedanism in India are a challenge to the Christian Church. ERNEST A. BOOTH.

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.

Our Home Churches.

Prayer Subjects for January, 1925.

Week Beginning—

SUNDAY, 4TH.—Let us pray for rain in the Namakal Taluk, which is much needed. The monsoon has failed again, and this will intensify, in the coming year, the difficulties and hardships of last year. Pray for rain, or for strength to hold on, says Mr. Watts.

SUNDAY, 11TH.—Praise for the change in Aaron, and for the baptisms in Sendamangalam, and prayer for the work of grace to continue in the Hostel.

SUNDAY, 18TH.—For a safe and happy voyage of Mr. and Mrs. Morling, and Divine preparation for the resumption of their work in India.

SUNDAY, 25TH.—For guidance, help and blessing on the visit of Messrs. Booth and Watts to the Travancore Churches, from January 25th to February 1st.

Farewell to Mr. and Mrs. Morling.

NOTWITHSTANDING the stormy weather, a large number of ladies gathered at St. John's Wood Road in the afternoon of Tuesday, December 30th, to hear Mrs. Morling and Miss Putnam speak, and few seats were vacant when the evening meeting was held. The President, Mr. J. B. Collin, took the chair, and Pastors W. F. Waller and C. J. Welsford read a portion of Scripture, and sought the Lord's blessing in prayer. Mr. Collin then welcomed the friends present, and said we were to bid God-speed to Mr. and Mrs. Morling, and to have our interest in missionary work re-invigorated, if that were necessary.

Pastor H. J. Galley warmly expressed his desires for our returning missionaries—that they might be graciously sustained, have voyaging mercies, nearness and communion with the Lord on the great waters, and be landed on India's shore invigorated and filled with the blessing of the Lord. He wished them what they would wish for themselves—better than that, that they might richly enjoy all those blessings which our Heavenly Father had planned to bestow upon them. Commenting on the report which Barnabas and Paul gave to the Church in Jerusalem of the "miracles and wonders God had wrought among the Gentiles by them," said it was far more wonderful to be used to raise a dead soul to everlasting life than to perform the miracles of those early days, which were intended to convince the heathen that the message of God's servants was something extraordinary. This was the kind of "miracles and wonders" which the Holy Spirit was now pleased to work through His agents, as our brother and sister. Mr. Galley went on to adduce from missionary literature remarkable instances of the power of the Gospel in heathen lands, and went on to say that the S.B.M. HERALD, month by month, showed that God is working miracles in India now through our brethren. He prayed that Mr. and Mrs. Morling might be so used that the news sent home from the Namakal Field might nerve us to further work. Let the prayer of every one of us be that of Saul of Tarsus—"Lord, what wilt Thou have me to do?"

Pastor T. Reynolds thanked God for Mr. and Mrs. Morling's visit to the homeland, and said we should not soon forget the last Annual Meeting, when our souls were stirred to their depths as Mr. Morling told us of the work that is carried on in India. The more missionary spirit there was in our Churches the better for the Churches: without it they were of very little use. We must have a vision of Christ before we had any message to take to others. Carey saw Christ—and India; and Mr. and Mrs. Morling, too, have seen

Christ and India, and that is why they are going back to India to tell the people of the wonderful sight they have seen—

"I saw One hanging on a tree."

They were going, not merely as representatives of our Society, but as ambassadors of Christ, servants of the most high God. "While we are about to bid you, Mr. and Mrs. Morling, good-bye, there are those who are preparing to welcome you, who love you for what God has made them through you." It would cost our brother and sister something to say good-bye to relatives and children, but they had counted the cost. Let *us* beware of taking up Christian work as a recreation : God cannot be served without sacrifice. "We wish you, dear Mr. and Mrs. Morling, God-speed. We commend you to His safe keeping. The Lord be with you and remain with you; equip you for all that lies before you; and may you hear God's promise ringing through this Meeting tonight, 'My Presence shall go with you.'"

Our Namakal missionary, Mr. D. Morling, was thankful for assurances of prayer in regard to the great work he and his wife were about to enter into, and proceeded to give some reasons for continued diligence in prayer for this work in India. First, there was the great advance in Western knowledge in the East. In whatever steamer you come by, you will find one or two Indians, Japs, Chinamen, crossing the ocean westward, with most serious intent—to discover the secret of the industrial, social, political, and military and naval successes of the West—to study some new process in some great Western Institution, or chemistry, or democracy, or to dive into the secrets of naval and military strategy. It was an ominous fact, said Mr. Morling, that the whole East is marching toward Western civilisation. It is ominous from the point of view of numbers. In India and China alone there were 750 millions of people, while in the British Isles there were only about 45 millions. The educated classes of those 750 millions were determined to acquire the secrets of the West. The Russo-Japanese war was a landmark of Asiatic history, and it set afoot movements of vast import in every country of Asia. If the East is being armed with the thunderbolts of Western militarism, we should give them the Word of God and place before them the only religion which can provide them with the only moral force capable of restraining them in the use of these weapons. Let us beware of the modernised paganism which is becoming prevalent in the East.

There were ominous signs also in civil life. The recent reforms had given the Indian a greater share of administration in India. Many in England who study Indian affairs had forgotten that a man must not only have ability but character in order to govern. Hinduism cannot give them that character; and a merely secular education cannot give it. In illustration of this, Mr. Morling gave instances of his experience of this fact in Namakal. The character of the *Vakils*, or Indian lawyers, was another case in point.

The condition of so-called Christian Missions in the East was another call to us. There was a Mission we had had business with that years ago stood for true Evangelicalism, but which had now become emasculated by Modernism and impotent. It has now decided to withdraw its work from the whole of India, except on the coast of Travancore. Other Missions are fearing a similar result. Supporters say: "If the Bible isn't true, why should we spend money in supporting these old doctrines." Some of our own friends in the homeland have also taken this idea. If Missions are so bad, they say, we ought not to support them any longer. They should rather say, however, if there is such teaching, there is all the more reason for every real evangelical to be true to the Gospel. If we find so-called Gospel workers are playing the traitor, there is the more reason for playing the man ourselves. In India, China, and other parts of the East, we have an absolute challenge to every one of us in the homeland, who is a true Evangelical—who believe in the grand old Bible, and the Deity of the Lord Jesus Christ. In Rasipur, for instance, there was a little light, but Evangelicalism was superseded by Modernism. God is calling to us in the language of Isaiah, "Arise, shine."

The conditions here at home are calling for advance, *i.e.*, the conditions

Serious Conditions at Home

in our own Churches. "I confess I speak with a heavy heart. I have been visiting the Churches, from Newcastle to Brighton, from Margate to Bath. In these 190 Meetings or more, I have seen many things that have delighted my heart; but all is not well. There are far fewer Strict Baptist Churches than there were eight years ago. I have been told that during a short pastorate nine Churches had closed down. It is evident to very many of our pastors that our Denomination is going through a great crisis—as if it were passing through very dangerous places, *viz.*, Fatalism and Antinomianism. May God give us a great spirit of evangelism, and more intelligent, faithful, and systematic Bible teaching, taking the Word of God as we find it."

It is true that things are exceedingly difficult here at home, especially in country places, but at the same time we have special opportunities. "I have been in places where every place of worship, except the Strict Baptist, was tainted with Modernism. We have many opportunities that we have never enjoyed before; let us, therefore, beware of unused opportunities." Have you ever thought of North Africa, where in the fifth and sixth centuries there were 4,000 Christian Churches. They failed, not only to hold fast, but *to hold forth* the Word of Life, with the result that throughout the whole of North Africa, instead of 4,000 Christian Churches, there are 10,000 Mohammedan mosques. The S.B.M. stands for Evangelism, if it stands for anything at all. May we have men without the fear of man but with very much the fear of God before their eyes, who shall give us faithful Bible teaching. Let us use all and every means, including preaching in the open air; and may God give us a great passion for the glory of Christ, in the salvation of sinners.

The condition of things in Namakal calls for more diligence and fresh endeavour in going forward. The S.B.M. did not grab at this new field. We were asked to take it over fifteen years ago, but we didn't do it. We have now been thrust into it by God the Holy Spirit. The first station was Elur, from which I had a most urgent appeal to go and speak to the people about Christianity. Kakkaveri was the second station; Sirunellikombai was the third; and Tidumal the fourth. Mr. Morling gave particulars in each case of how the call came, and some of the results. In Kakkaveri there is a membership of twenty-four, and in Tidumal of forty-four. We have these five hundred square miles and five hundred towns and villages, and the Council of the S.B.M. has decided that Mrs. Morling and I are to leave Sendamangalam and go to Namakal Town and open up that new field. Are we prepared—are you at home prepared—for that new field? If I were to ask our Treasurer he would say, "No, we are not prepared. While we have a deficit it is hardly time to go forward in the new field." I would ask every one of you Pastors to do all you can by a kindly aggressive influence on behalf of the Lord's work in India. I appeal also to every one of the itinerant ministers. The Churches in which you minister need the S.B.M. as much as the S.B.M. needs them. If any of them are standing aloof will you do something by means of personal influence, by your prayers, and by your private conversation, to bring them in. I appeal to all Secretaries to be even more constant in their endeavours to find out persons and Churches that are outside the circle. There is also opportunity for the rank and file to do something in this direction. Last of all, I ask everyone of you who can pray for yourselves to pray for the work of the Mission.

Concerning the present condition of affairs in Namakal, Mr. Watts is pleading for prayer for rain, and that the converts may have strength to hold on. Pray also for land, which we are needing in the new station, the town of Namakal. Pray that God may guide us; pray as to the choice of preachers, teachers, Biblewomen, and Colporteurs; pray for me also, and for my dear wife, that we may have not only physical health and strength, but wisdom in all these matters, and more of His Holy Spirit, so that all our outward and inward life may be an inspiration and source of strength to our workers and Christians.

Mr. Collin, addressing Mr. and Mrs. Morling separately, in suitable terms wished them special blessing and God-speed on behalf of himself, the Council, the friends present, and all the Churches represented.

Pastor R. Robinson affectionately commended our departing missionaries and their children to the care of our heavenly Father.

Pastor W. Chisnall drew attention to our literature, including Mr. Morling's book, on sale at the doors, and a very happy and successful meeting closed with the Doxology.

The collection amounted to £48.

Sunday School Prizes and Libraries.

THE East London Auxiliary of the Strict Baptist Mission has pleasure in issuing its Fourth Annual List of Missionary Books suitable for presentation as prizes, and for addition to libraries

In our classes to-day we have the missionaries and the missionary supporters of the next generation, and much can be done now, by encouraging them to read such books as these, to build up a lasting interest in missions.

Each book is recommended, after careful examination, and besides having a good Gospel tone, is full of the habits and ways of the boys and girls of other lands, and the quiet heroism of the missionary.

	s.	d.
PICTURES FROM A MISSIONARY'S ALBUM, by Winifred Booth. Pub. Marshall Brothers. Vivid scenes of life in S. India. For scholars 12 and over	2	6
PIONEERING ON THE CAUVERY, by David Morling. Pub. Marshall Brothers. Full of incident, and of gripping interest. For scholars 12 and over ...	2	6
IN EASTERN GARDENS, by Mabel Major. Pub. R.T.S. Gospel work in a picturesque setting. For scholars 12 and over	2	6
A GIRL-WIDOW'S ROMANCE, by Miss Abbott. Pub. R.T.S. A happy deliverance from cruel custom. For girls 10 and over	2	6
BOANERGES, by Emily Drew. Pub. Hodder & Stoughton. Three true stories of India. Excellent. For scholars 12 and over	2	6
THE TAMING OF AMBO, by D. S. Batley. Pub. C.M.S. An Indian schoolgirl is Ambo, and the way her friend tells her of Jesus is very affecting. For scholars 10 and over	2	0
FERINGHI, by A. Dumbarton. Pub. C. H. Kelly. A converted Indian gypsy lad and his wide influence for good. For scholars 12 and over	2	0
HABEEB, by Mary Entwistle Pub. C.M.S. A happy little picture of Palestine life. For children of 9 or 10	2	0
IN BEAUTIFUL FORMOSA, by Marjorie Landsborough. Pub. R.T.S. A charming account of mission life in this island below Japan. For scholars 10 and over	2	6
A CONGO PATHFINDER, by J. H. Weeks. Pub. R.T.S. The life and adventures of Holman Bentley, specially written for young people. For scholars 12 and over. Some good pictures	3	6
ADAORA, by Mary Bird. Pub. R.T.S. A West African story. Adaora, a Christian girl, has some trying experiences. For scholars 10 and over	1	6
OOWIKAPUN, by Egerton R Young. Pub. C. H. Kelly. A Red Indian story. Full of the Gospel. For scholars 12 and over	2	0
ON THE INDIAN TRAIL, by Egerton R. Young. Pub. R.T.S. Of the same strain as Oowikapun above. A better quality book. For scholars 12 and over	3	6
DOWN THE ARAGUAYA, by Archie Macintyre. Pub. R.T.S. A stirring story of a river journey to the Amazon Forests with the Gospel. Good pictures. For scholars 12 and over	2	6
THE BROWNIE'S BOX, by Florence Bone. Pub. R.T.S. A little girl's persistent effort for India's children. For scholars 10 and over ...	3	0
THE FURROW ON THE HILL, by Florence Bone. Pub. R.T.S. How a girl's ambition to be a missionary was realised. For scholars 11 and over	2	6
LOYAL HEARTS, by R. Callender. Pub. Allenson's. Really good. Sparkling with childhood's ways. For scholars 10 and over	2	0

A New Form of Help

Announcements.

The New Year's Prayer Meeting will (D.V.) be held at Chadwell Street, Clerkenwell, on Tuesday, January 6th, at 7 p.m. Pastor J. Hunt Lynn is expected to give the address.

* * * * * *

Livingstone College, to which some of our missionaries owe so much of their present usefulness, shows in the Annual Report for 1923-4 that it still needs more generous support from the Missionary Societies and the missionary-minded public. It would be difficult to over-estimate the value of its work, which, in the words of Sir William Simpson, teaches the missionary " how to care for his own health, and to get into the hearts of the people among whom he works." The College makes " a justifiable appeal to the missionary-minded to supplement its income from fees by contributions," the students who attend the College being " almost-all unable to pay more than the minimum fees."

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For Sale on Behalf of the Strict Baptist Mission. — A friend, who is interested in our work in India, has offered to sell the following plants and give all the proceeds to THE STRICT BAPTIST MISSION. Any friends who feel disposed to help the Mission in this way will please write to MRS. GREGG, BRANFOLD, STRENSALL, YORK, *mentioning the Strict Baptist Mission Herald*: Hollyhocks, Columbines, Polyanthus, Raspberry Canes, Perpetual Spinach, Evening Primroses, 2d. each.

Iris, Fleur-de-Lys, Sage, Balm, Large Marguerites, Veronicas, Yellow Tree Lupins, Lupins, Pansies, 6d. each.

Montbretias, Michaelmas Daisies, Honesty, Small Sunflowers, Edging Daisies, 6d. per dozen. London Pride, 1d. each.

Crassulas (lovely scent), Coronellas, Primulas, Bridal Wreaths, Mesembryanthemums, Dorothy Perkins Roses (Ramblers), Flowering Broom (yellow), 9d. each. Postage extra.

* * * * * *

Thank You.—Our Secretary, Mr. Chisnall, asks us to acknowledge the receipt of 2s. 6d. " For the Strict Baptist Mission," from an unknown friend, with thanks. The only legible part of the postmark is " Seve."

* * * * * *

The Christmas Boxes. — A CORRECTION — In the list of contributors published in November last, " Miss A. Phillips, Sewing Class and friends, Ladywell," should have been " Lewisham College Park, Sunday School Missionary Working Class, per Miss A. Phillips."

* * * * * *

BOOKS BOUGHT OF MR. MORLING.—We learn that there are MANY outstanding accounts which have not been settled. Mr. Morling is leaving England on the 16th inst. Will every friend who has ordered books be kind enough to settle with Mr. Morling IMMEDIATELY.

THE CHILDREN'S CORNER (*continued from page 14*).

thankful that we had been preserved in safety from such a fearful thing. It is no wonder that we were frightened, for our master and mistress, who were with us, were quite startled, and they are much superior to us. Other people who were in the road also gave exclamations of fright, and the dogs all barked loudly at IT, but no one dared to touch IT, or try to stop IT, so I suppose IT is still going on with IT's fearful work.

Who are " we?" What was IT? R. APPLEBY.

I dare say Miss Appleby would be pleased if you were to send your answers to her at Sendamangalam, Namakal Taluk, South India.

Your affectionate UNCLE JOHN.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Let me wish you all a very happy New Year. There is only one way of being happy. Many people talk of happiness, and at this time of year wish each other happiness without knowing what it means or how to get it. It can't be given to each other, it can't be bought, and it can't be worked for. It is the free gift of the Lord Jesus Christ to those who love and trust and serve Him. It doesn't mean being in a merry mood, or pleased because things are nice and just as you would like to have them. You may have had many presents at Christmas time, nice things to eat, and pleasant games with others without being happy. If you were to ask me what happiness really is I think I should say, delighting in Jesus Christ as your Saviour and Lord and being pleased and contented with all that He gives you. If you break up that rather long sentence into shorter ones, and think about them, you will see what I mean. If I were talking to older folk, or sermonising, I should say that happiness is a condition of heart and mind which finds *satisfaction* in the Lord Jesus Satisfaction is the root of happiness. So, you see, when I wish all you Cornerites a happy New Year, I mean a bigger thing than a few toys or sweets or games, which, however nice, are soon over—something which is not dependent on temporary trifles, and something which we may have even when things seem to go wrong. Where is this rare and precious jewel, which all the riches in the world can't buy, to be found? Only in the Lord Jesus, and only His followers can find it It is always in Him, and we miss it only when we do not " abide " in Him. The Apostle Paul enjoyed it in his life of toil, privation and pain, for he said, " As sorrowful, yet always rejoicing." My New Year's wish, then, is that those of you who are not followers or believers in Christ, may become so by the Holy Spirit's regenerating power, and that those of you who are His followers may have satisfaction in Him whatever happens.

Perhaps this talk will make some of you think, " Uncle John doesn't want us to have nice things to eat at Christmas time, and New Year's presents, like other people. He calls them ' trifles,' and doesn't want us to have any ordinary pleasure." Well, if I have made you think that, I've blundered badly. I'll tell you a secret about Uncle John, if you won't tell anybody—he likes nice things himself, but because he knows they can only give passing pleasure—not real happiness—he wants you to find that satisfaction in Christ which does give happiness, so that your enjoyment of the things He gives you may be purified and sweetened.

Now I want to bring you into touch with one of our L.Z.A. Missionaries. Miss Appleby, of Sendamangalam, has sent me the following description of a strange experience, and she wants you to find out what it means. She has kindly let me into the secret, and I am glad she has, for I am very dull at guessing riddles.

A STRANGE EXPERIENCE.

We had been very busy in the fields all day, my sister and I, and just before sunset we were walking leisurely along the road towards home, thinking of the substantial meal and comfortable bed that awaited us there, when suddenly IT dashed past us. We caught a glimpse of something partly black and partly bright like silver, of cloth waving in the wind, and a figure that seemed to be motionless as IT suddenly came beside us without a sound or note of warning. I stepped back a bit, and IT glided past me, but my sister was very frightened, and in her terror she tried to run away from IT. But that was impossible. IT seemed to go like the wind, and my poor sister was unable to escape from IT. At last she made a determined effort. The road widened a little, so she ran to one side and got quite close to the hedge, and IT swept past her, and she, too, was safe. We were so glad to see it disappear in the distance, and felt very

(*Continued on Page* 14.)

LIST OF SUBSCRIPTIONS, &c.,

Received from November 11th to December 11th, 1924.

General Fund.

	£	s.	d.
Berkhamstead Common Potten End	3	3	6
Brentford Auxiliary	10	13	6
Leyton, Goldsmith Road	2	7	9
Tring, Ebenezer		10	0
Chatham, Enon, S.S.	1	0	0
Greenwich, Devonshire Rd., Reports		15	2
Horsham, Rehoboth S.S.	1	0	0
Catworth, Miss Brown box		16	2
Ilford, Birthday Gift Nov. 7		10	0
Reports		1	8
Tring, Mr. E. Wright, Boys' Hostel	6	0	0
Clapham, Courland Grove S.S.		7	0
Birthday Box		10	0
Watford, Beulah S.S.	5	0	0
Miss Garner, box	1	18	6
Hounslow, Anon., Extension		5	0
Y.P.S.		7	1
Homerton Row, Mr. and Mrs. H. C. Turnpenny, Boys' Hostel	3	12	0
Tottenham, Reports		6	0
Rishangles	1	1	4½
High Wycombe, Reports		1	6
Ramsey, Mrs. Wilson box		13	5
Lewes, Jireh	3	3	0
Norbiton, Zion, Birthday thankoffering, Nov. 8		5	0
Haworth, Hall Green, Well-wisher Extension	1	0	0
Newick, Zion	2	2	0
Bath, Providence, Envelopes		17	4
S.S.	1	18	1¼
Boxes	3	0	4½
Boro' Green	22	1	3
Walworth, Victory Place S.S.		18	0
Fressingfield	1	0	10
Boxes	5	10	2½
A Donation		10	0
Reports		2	4
Mr. J. Harwood, box		6	0
Laxfield	2	17	9
Boxes	4	10	10½
Reports		1	4
Occold	1	3	9½
Boxes	5	5	11¼
Bethesda, Ipswich	3	16	0½
Bible Band	1	5	0
Crowfield	4	7	0½
Somersham		14	6½
Gt. Blakenham	1	0	0
Miss V. Crunden, box		4	6
Ipswich, Miss Godfrey		5	0
Sutton		18	0½
Thame	3	10	0
Dorman's Land	5	3	0
East Grinstead, Armoury Mission		16	4½
Newquay (Cornwall), Reports		2	6
Bible Class		9	6
Reading, Providence, Miss M. Bowen		5	0
Cheltenham, Miss Craddock	1	18	0
Wortwell		18	3
Meopham, Miss Taylor, P.P.C.		1	7
Hoxne, boxes	1	6	0
High Wycombe	3	15	0
Staines, Bridge St. S.S.	3	0	0
Bexley Heath, Miss E. Langford, Reports		1	0
Rowley Regis, S.S.		13	0
Brighton, Prarthana Sabha	7	3	6
Friend	2	5	8
Birthday Fund	1	0	6
PERSONAL—			
Anon, 115, Extension	3	0	0
Mr. & Mrs. Galley, Boys' Hostel	1	0	0
Friend, Southend-on-Sea		10	0
Mr. A. Collins		2	6
A.E.	1	0	0
127	2	0	0
Mr. Thos. Benstead		5	0
Sale of lit., per W.C.		2	0
136, Boys' Hostel		1	0
Mr. C. A. Fordham		2	6
A Widow's Mite, Extension	1	0	0
A.J.F.	2	0	0
Sale of lit., per W.C.		1	2
Three Friends, Boys' Hostel	10	0	0
G.M.P.	1	0	0
Do., Boys' Hostel	1	0	0
Birthday Gift, Dec. 3	100	0	0
Misses S. & M. Shiles		5	0
Mr. A. Baker, reports		1	0
Miss A. Thomas		3	6
Do., Extension		3	6
Mr. T. H. Voysey, Boys' Hostel	1	0	0
Miss R. K. Rammell, Birthday Gift, Nov. 25		2	6
Miss A. Brandon, Reports		3	3
Miss R. Rogers, Mr. H.'s Booklet		1	0
Mr. H. Pitt		7	6
Mr. & Mrs. Galley, Boys' Hostel	1	0	0
Mr. & Mrs. Chaplin		5	0
Mrs. Gregg, Boys' Hostel	5	0	0
MISCELLANEOUS—			
East London Auxiliary	14	8	5
5 per cent. War Stock, £2,181/7/10	54	10	8
Sale of P.P.C. per D.M.	5	10	5½
	£348	18	9½

Pension Fund.

	£	s.	d.
5 p.c. War Stock (£756 0s. 9d.)	18	18	0
3 p. c. L. C. C. (£935 1s. 3d.)	7	0	3
	£25	18	3

Herald Fund.

	£	s.	d.
Hounslow		3	6
Greenwich, Devonshire Road	1	13	1
Loughborough		12	0
Bradford, a Friend		2	6
Tottenham		12	0
Erith		3	0
Tunbridge Wells		4	3
Newick, Zion		15	0
Bath, Providence		10	2
Fressingfield		10	10
Laxfield	1	5	0
Occold		11	0
Ilford		7	6
Cheltenham, Miss Craddock		2	0
Wood Green, Dovecote		10	0
Bexley Heath, Miss E. Langford		9	0
PERSONAL—			
Mrs. M. L. Gee		2	6
Miss Whatling		10	0
Mrs. Washer		1	6
Miss Milsom		10	0
Miss A. Thomas		3	0
Mr. T. H. Voysey		5	0
Mr. H. Pitt		1	6
	£10	4	4

Ladies' Zenana Auxiliary.

Money received from Nov. 10 to Dec. 9, 1924.

	£	s.	d.
Leyton, S.S. Collec.		10	0
Brighton, Collec.	2	0	0
Ipswich, Bethesda, Women's B.C.		13	9
Collec., W.B.C.	1	16	8½
Collec., Women's Meeting	1	0	0
Croydon, Quarterly P.M.		10	0
East London Auxiliary Mission Week	2	14	0
West Ham, Women's Meeting		12	6
Swindon, boxes		6	6
Dorking, boxes	1	10	0
Lewisham, Collec., Women's Gospel Meeting	2	18	10
Mrs. Langford		10	0
	£15	2	3½

Vol. XXIV. *New Series, No. 218.* February, 1925

The Strict Baptist Mission HERALD.

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



ADEN HARBOUR.

Price One Penny

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

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The Strict Baptist Mission.

FOUNDED 1861. **INCORPORATED 1907.**

The work of **The Strict Baptist Mission** is carried on in **South India** in four centres, *viz.*:

MADRAS **SENDAMANGALAM**
NAMAKAL **THE KOLLI HILLS**

Madras.—5 Missionaries, 56 Indian Workers, Two Tamil Churches, *viz.*:—Vepery, 98 members; Ayanapuram, 48 members. 15 Day and Sunday Schools; 1,050 Pupils. Scripture Lessons every day. Evangelistic, Pastoral and Educational work. Regular Open-Air Preaching in Madras and its villages. Night Schools for Men. House Visitation. Zenana Work. Sale and Distribution of large quantities of Gospels and Christian Literature.

Sendamangalam and Namakal.—Upwards of 700 square miles; 1,000 towns and villages; Population upwards of 100,000. 42 Indian Workers, Three Tamil Churches, *viz.*:—Sendamangalam, Kakkaveri and Tidumal, having altogether 92 members (38 baptized during the past year). 13 Day and Sunday Schools; 514 Scholars. 2 Night Schools. Boys' Hostel at Sendamangalam. Sunday and Week-day Services at seven centres. Evangelistic, Pastoral and Zenana Work. Colportage of Scriptures and Gospel Literature.

The opening up of the New Western Namakal Field, now to be undertaken by Mr. David Morling, will necessitate the erection of buildings in the town of Namakal, involving an extra expenditure this year of about £1,500.

The Kolli Hills.—Population 20,000. 2 Missionaries, 13 Indian Workers. One Tamil Church of 21 members. 5 Day and Sunday Schools and 60 Pupils. Evangelistic Work is carried on in 90 villages from six separate centres. Regular Sunday Services at three centres. Enquirers' Classes are held once a week, and a Training Class for Workers twice a week. An Industrial School. A Mission Dispensary in charge of a Christian Surgeon and a Christian Compounder, who preach the Gospel to the patients. Zenana Work.

Totals.—**11** Missionaries; **111** Indian Workers. **6** Indian Churches; **259** Members. **33** Day and Sunday Schools and **1,624** Pupils receiving daily Scripture Teaching.

The Strict Baptist Mission HERALD.

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CURRENT NOTES.

WE draw particular attention to the article by Mr. Booth this month on "Children of Believing Parents," because it reveals the care which our Missionaries exercise in accepting candidates for baptism, not only when drawn from dark heathenism, but also when coming from Indian Christian homes. If there is one thing more than another that begets confidence in the work of the Strict Baptist Mission it is the genuineness of the converts, and the fact that we are not satisfied with merely nominal Christianity.

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Any of us who try to realise the conditions of life on the Kolli Hills will note with interest and satisfaction that Valavandi has the beginnings of a Christian village, the centre of which is the modest wooden Mission House from which Christian teaching and influence are radiating to the surrounding heathen villages. "*Recent additions to our Christian Community on the Kolli Hills*" will show how the spot of light amid the darkness is growing, and will enlist the sympathy and prayers of many.

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First impressions of work in India are nearly always interesting, and bring us more into sympathetic touch with our newer missionaries. This is so with Miss Betts' "First Impressions of Zenana Visiting"; but one sentence in particular arrests our attention as we read it, *viz.*, "Now the hopes and longings of years were, in a measure, being realised." This reveals the true missionary spirit, and we are wondering in how many members of our Churches "these hopes and longings" are secretly working.

OUR FORWARD MOVEMENT IN NAMAKAL.

OUR brother, Mr. David Morling, will be arriving in India soon after this magazine is in the hands of our readers. He goes, as we all know, committed, we believe, by his Lord and Master through the Council of the Strict Baptist Mission, to the great enterprise of opening up to missionary influence the until recently unevangelised western half of the Namakal Taluk—an area of 500 square miles, containing 500 towns and villages, and thousands of men, women and children " sitting in darkness and the shadow of death."

This great endeavour in the cause of Christ involves the immediate erection of a house for our missionary and his wife to live in, and also other necessary buildings. This will require an expenditure of £1,500. Concerning this it may be said that if our Lord has sent Mr. Morling to do this work it is equally certain that He will provide the means; and, also, that He is affording His servants in the homeland a unique opportunity of extending His work, and helping forward the proclamation of the Gospel in that Gospelless region, concerning which we might say " a great door and effectual is opened unto us, and there are many adversaries."

The "adversaries" will be Satanic, human and circumstantial, and it may be, as it has been in the history of missions, that some " adversaries " are those who sit still and criticise, saying: " To what purpose is this waste?" In view of all these probabilities and possibilities, we may take heart and courage, reckoning that these are additional indications that we are doing the Lord's own work, and that He is, therefore, permitting our faith to be tried and tested until He shall say: " Be it unto thee even as thou wilt."

We do not think it necessary to do more than to so make the needs known that our friends and fellow-helpers may be able somewhat to visualise them, and at the same time to hear their Master's commanding voice speaking to them. He does not require us to plead beseechingly with anyone to provide the material means for carrying on His own work.

The greater need is for that fellowship in prayer which will provide the more necessary spiritual power to make the work effectual and fruitful. At the last Council meeting Mr. Morling attended before leaving England, he asked for prayer concerning (1) the choosing and buying of land in Namakal Town; (2) building his house; (3) wisdom for meeting new problems; and, we may add, for the power of the Holy Spirit to make the Word run and be glorified in the hearts of the people.

Our Foreign Field.

The News of the Month.

MADRAS.—One distinct gain accruing from the recent Unity Conference at Delhi, at which all religions in India were represented, was the clear vindication of the right of every man to follow after religious truth, to practise the worship of God according to his conscience, to witness to that which he believes, and to invite others to share in it. Leading Hindus and Mohammedans subscribed to this declaration, which marks a very definite advance step.

We place special emphasis on the teaching of Scripture in our schools. We find that it increases the interest of both teachers and pupils if they have to prepare for an examination in this subject. In November we presented eighty teachers and senior pupils for the written test of the India Sunday School Scripture examination.

On the last Lord's Day in November I had the joy of baptizing three believers on a personal confession of faith in the Lord Jesus.

All who contributed to the Christmas cases will be pleased to hear that the cases have been safely delivered at the Mission House. We most heartily thank all the donors.

On Thursday, December 4th, at 7.30 p.m., we boarded the s.s. *Talamba* in Madras harbour, and welcomed Mr. Kimber to Indian missionary service.

In visiting a member whose wife was sick, we realised afresh the utter spiritual isolation in which our brother lives. The joint family system obtains in this household, which consists of between thirty and forty persons of three generations. Amongst these Paramanantham is the only Christian. As we read and prayed in that house we were conscious of the difficulty of continuously maintaining a consistent Christian witness in the spiritually antagonistic atmosphere in which our brother lives his daily life. The strength of the downward backward pull is tremendous For him, and for all placed in similar circumstances, we ask for your prayers. ERNEST A. BOOTH.

Outward Bound.

ONE of the things which are a real means of grace to the missionary-elect is the knowledge that he has a regular intercession maintained on his behalf in the homeland. The writer remembers with joy the Monday evening prayer-meetings at Chadwell Street, where so often the Lord has met with us in times of difficulty.

It was my privilege to attend the Monday prayer-meeting prior to my leaving England, and, on that occasion, petitions were offered that I might meet with fellow-believers on the ship, and, if the Lord so willed, that I might be used in His service during the voyage. I am informed that it is the exception rather than the rule to meet spiritually-minded passengers on East-bound ships, so that a real interest attaches to the record of the answers to those prayers.

A considerable number of well-wishers gathered at St. Pancras Station to

Going at the King's Command

wish me "God-speed," and, as I was shaking hands with friends, a tall, well-built gentleman came up and spoke to me. He asked if I were a missionary, and I replied "Yes." He then introduced himself as Colonel Cleeve, and said that his son, Captain Cleeve, of the Indian Army, was journeying to Aden by the s.s. *Talamba*. He hoped that we should have seasons of fellowship together, and added that we should both be remembered in prayer by him.

Having arrived on board the s.s. *Talamba*, moored in mid-stream off Tilbury, I saw a pile of luggage heaped up on the deck. By noting the packages marked "C" (for Cleeve), I was able to trace the man whom I sought. I introduced myself, and very soon we were at home in each other's company. It is an interesting thing that regenerated souls who have known each other for the briefest period, can say with sincerity,

"Blest be the tie that binds
Our hearts in Christian love."

So it was with us that day, and all the days of our voyage to Aden.

At 12.30 p.m. we took our first meal on board, and as I was coming out of the dining saloon, somebody at a table asked: "You are Kimber, aren't you?" and there I recognised a man whom Pastor Reynolds, of St. John's Wood, had introduced to me at St. Pancras Station. He was proceeding to Madras. Later on in the voyage, by means of the Divine service held on board, we became acquainted with another Christian passenger, Mr. Cooper, of Keble College, Oxford, who was going to Calcutta, intent on studying mission problems.

No one was feeling well enough to come to service on the first Lord's day of the voyage, but on the following Sunday a notice of an evening service was posted up on the notice-boards. A few of us prayed in our cabins for the presence of the Holy Spirit at the service, and for His guidance in every detail. The main part of the service was conducted by Mr. Cooper from the English prayer-book, and then I was privileged to give a personal testimony of my call by grace and to the mission field. Evidently the worshippers were not accustomed to addresses of that nature, but it certainly provided a topic for conversation and criticism at next morning's breakfast table.

After the service two of us held a very informal but happy prayer meeting in the quiet of the stern deck. Beforehand we had been conscious of the opposition of the evil one, but a friend in the homeland sent a special message for that Sunday—"God is able"—and we proved that "He is faithful that promised."

I am glad to say that services, attended by some twenty to thirty passengers, were held on each succeeding Lord's Day. W. A. KIMBER.

First Impressions of Zenana Visiting.

MRS. BOOTH and I started out to meet Bible-woman Sarah in Periamet, with the intention of visiting in the caste quarter there. But it was the day for the celebration of the *Karthikai* festival; consequently the caste houses were shut to us. We, therefore, turned to the non-caste quarter, and there I obtained my first real glimpse of Zenana work.

The thing that impressed me most was the intense interest of the people, old and young alike, in the stories that were told. Our first little gathering consisted of three old women, three or four young ones, and several children. A mat was spread on a *pial* (mud verandah), and there we sat while Bible-

woman Sarah told the story of " Dives and Lazarus," and Mrs. Booth told the story of the " Ten Virgins." When Mrs. Booth asked if I would tell them a story, I suggested that probably they had had enough. But this was by no means the case They were quite willing to go on listening all the afternoon; and so I ventured on my first public exhibition of Tamil, by telling the story of the " Lost Sheep "—the parable which, I believe, most of us start with. I must say the people listened very sympathetically, and by the continuous motion of the Bible-woman's head, I was encouraged to think it was being understood.

One of the women with whom we were speaking, about a year ago, confessed her faith in Jesus Christ. Since then, although she has not been able to attend services, owing to her fear of her sons, she has continued to talk openly of her faith among the people. It was very sweet to hear her say : " My last thought at night and first thought in the morning is of Jesus Swami." What an incentive that piece of testimony to L.Z.A. workers ! The inestimable privilege and importance of taking the Gospel to the homes of the people was brought home to me very forcibly. So many of them otherwise would never hear. Now the hopes and longings of years were, in a measure, being realised.

Eventually we left our first little group, and passed from place to place. Some were too busy to listen; others only too eager. At last we came to a courtyard where there were about eight or nine Mohammedan women. Some were doing beautiful embroidery and other work. Others were busy with one another's hair, or nursing infants, but none too much occupied to listen, like little children, to the stories that were told.

At last a flutter went round, and the women bestirred themselves to prepare the evening meal. The work for that day was over, the seed had again been sown, and we left with yearning hearts that other testimony, such as that we had heard from that old non-caste woman, might be forthcoming by the blessing and power of the Holy Spirit. E. M. Betts.

Recent Additions to our Christian Community on the Kolli Hills.

THE Mission House at Valavandi is the centre around which the nucleus of a small Christian village is beginning to grow. In various ways one and another of the Hill-people are brought within the zone of influence and drawn to throw in their lot with the outcasted Christians. A few weeks ago a young woman appeared at the dispensary with burnt lips. She had attempted to poison herself with a corrosive juice, and not having succeeded, something led her to try the next most desperate step., *i.e.*, to go to the Christians at Valavandi. One of our Christian hill-girls found her crying, and took her to her house. She knew nothing about Christianity, and could not tell why she had come. But she was willing to stay with us, and her mind seemed singularly open to receive the truth. She had valuable jewels in her ears and on her neck. I guessed there would be trouble about those jewels.

Within a few days a big crowd came up to the Mission House, and demanded the girl. I explained that she had come of her own accord, and was quite free to leave us if she wished. She refused. Her people argued with her, reviled her, and finally attempted to take her off by force. Unsuccessful in these attempts, they came on several subsequent occasions to try to get the jewels back. At last the girl, of her own free will, gave the jewels

to those who asked for them, on the condition that they would not worry her any more to leave the Christians. This young and intelligent hill-girl is now under instruction in the Christian way, and we have great hopes that she will soon know the Saviour for herself.

A fortnight ago a girl of about twelve appeared at the door of one of our hill-Christians' houses near by. She told a story of cruelty and neglect by a stepmother. We sheltered her for the night and gave her food. The next day she was in the Mission House with several other girls sitting around Mrs. Brand, when a group of hill-women from a neighbouring village appeared at the window. They caught sight of the girl and immediately walked into the bungalow and seized hold of her by the hair, calling her a naughty girl, and other harder names. The girl shrieked, but they hauled her away with them, Mrs. Brand being unable to interfere to prevent as the girl was a minor. A few days later she again disappeared from her home and ran down to the plains. Someone took her to Mrs. Watts at Sendamangalam, where I found her. I took her back to the Kolli Hills, and she has been with us ever since. The relatives of the girl seem to have given her up to us this time, and it is our privilege to give her a Christian training and home.

Last week an enquirer named Malayan brought his wife and two children to live close by the Mission House. They come regularly to morning prayers and Sunday services, and they have broken caste by eating with the Christians. These also are under instruction in our Enquirers' Class. Their own people regard them as renegades to their ancestral religion. They came in a body last Saturday to try to persuade them to go back. The women went to their door and set up the death wail. It is not a pleasant sound. They wail unceasingly and weep real tears all the while. Their point of view is that Malayan's wife, by going over to the Christians, has become dead to all her old friends, therefore they wail for her as for one dead. It was a trying experience for Mr. and Mrs. Malayan, but they stood firm, and the crowd of relatives went off at last, cursing them. J. M. BRAND.

"When the Enemy shall Come in like a Flood."

SEVERAL times recently I have been hindered in my work by floods. Since the monsoon rains the roads and field paths leading to a number of the places which I visit have been under water. Two weeks ago I arranged to hold an evening meeting at Konnur. As the road that I usually take to this village was unfordable, I made a detour of a couple of miles, and tried to reach the school via Villivakkam. As I started out a heavy shower came on and I was wet through before reaching Villivakkam, and there found that the path was several feet under water. Knowing that to push on and conduct the meeting in my wet clothes would be courting an attack of fever, I very reluctantly turned back.

Yesterday evening we held a meeting for men at Kolattur, illustrating our addresses with the lantern. Mr. Kimber and I cycled out just before sunset, and on the way I remembered that the only road leading to the Kolattur *cheri* was breached by the overflow from a tank near by. I was wondering whether we should have to paddle, when we came to the spot and found that our thoughtful brother the teacher had despatched two school-boys with a couple of benches to convey us across. By a series of relays of the forms we were able to get over the water dryshod. The return journey was a little adventurous, as we had to negotiate the flooded road, and also

had to find our way in the dark for a couple of hundred yards along a narrow path between flooded paddy fields.

Then again, this morning I went to Maduvu *cheri*, beyond Sembiam, to preach. The path usually taken is now quite unfordable, and I had to use a longer route.

As these floods hinder the Lord's work outwardly, so the enemy tries to hinder that work in the hearts of men. Among other instances, I might mention Jaganathan of Sembiam, who was accepted for baptism about a year ago, but on two occasions failed to put in an appearance at Ayanapuram when arrangements had been made for his baptism, because of the intimidations of his relatives. He has since backslidden to such an extent that he is now notorious in Sembiam as a thief, and has just returned from several weeks in gaol.

My friends in the homeland, will you pray that when the enemy shall come in like a flood the Spirit of the Lord may lift up a standard against him, and that in the return of Jaganathan and others the witness which is being borne for God in these villages may bear fruit. D. A. THROWER.

One of God's Glow Worms.

A SWARM of fireflies on a dark night in India is a sight that charms and surprises. Dancing and darting through the foliage of a tree, making a quivering light tip to every branch, and following each other in a chain of twinkling lights, they appear to be myriads of real live fairies with their lanterns, taking part in some enchanting revel.

But more beautiful and restful than the golden lights of a thousand fireflies is the steady shining of a glow-worm in the grass.

Also, on a dark night, where the grass is long, or a bush undisturbed, we see a steady single emerald light, shining bravely and quietly through the hours of the silent night. We go back again and again to see if it is still there, and we find it always in the same place, with never a flicker in its light.

Just such a radiance was our Teacher Thavamathu in her little sphere. Fifteen years ago our young teacher, Gabriel John, married a quiet little Christian girl, and brought her to share his home and his work in the S.B.M. A few years later she was baptised and joined her husband's Church.

Two sons were given to Thavamathu, and she trained them in the fear of God. Both in her home and in her school Thavamathu's influence was loving and gentle. She was one of whom it could be said: "Her ways were ways of pleasantness, and all her paths were peace."

Some hundreds of young lives came under her training and influence during the many years she taught in our school. She patiently and lovingly showed them the way to the One True God. She was always at her post, in Sunday School, in Day School, or in Chapel, when she was well enough to attend. She avoided quarrels, and spoke evil of none. Her quiet restraining hand held her big gruff husband back from many a storm. A few years ago Thavamathu developed an incurable illness, which she bore patiently. She suffered much at times, but carried on her work consistently.

On Nov. 24th she had an attack of fever which obliged her to rest for two days. On Nov. 25th the fever left her and she sat talking to her husband and some of our other workers, who had called to see her. Not one of them thought she was seriously ill, but Thavamathu told them that she was going Home that day. "I shall not be here to-morrow," she said, when parting from them.

At 8 p.m. she told John that she was hungry and would like a last meal with him. He served her with the usual food, which she ate with relish. Before lying down to rest, John, as usual, read and prayed with his family, and his wife asked him to continue reading to her her favourite Psalms.

Long after the little sons were asleep she continued to talk with her husband, making various arrangements for the home and family which she felt she would no longer carry on. John was then thoroughly anxious, and sat beside her as she lightly slept.

At one a.m. she awoke "Wake the children," she said, "for I must kiss them good-bye." "Oh, why do you say these things," said poor distressed John. "You are no worse than you have been for years. Why disturb the boys when they are quietly asleep? Just lie down and try to sleep yourself."

She lay down with a longing look at the two little sleeping lads, and then cast a farewell look at her husband's face. "What is the time?" she asked.

"A quarter past one," he made answer, and hearing her sigh, bent over her to find her gentle spirit had departed.

We miss little Thavamathu in the school, miss her gentle smile, and her quiet voice, and in the hearts of her husband and her children is a dark and empty place. But God, who took the gentle radiance from earth to set it above the stars, can fill the empty spaces with His own glory.

WINIFRED BOOTH.

Children of Believing Parents.

THERE is a peculiar pleasure in baptizing and receiving into the Christian Church young people whom one has known from their birth, and whose development one has watched through the growing years. On a recent Lord's Day I had the joy of baptizing two such believers.

One was Grace, the daughter of Dharmanathan, himself a convert from heathenism, twenty years ago. Grace received her first schooling in our Pursawalkam school, and afterwards attended a higher grade school. In her home the Bible was read and prayer offered daily. On many occasions I have conducted Christian meetings in her home. But until six months ago Grace did not take any interest in these things. Then a change took place in her heart, and she realised that the words of the Bible conveyed a personal message to herself and truly described her condition. The girl who had been so careless about religious matters began to pray alone and to seek God's mercy. There came a fresh desire to read God's Word for herself and to know what He said about such as she. That a change had taken place in her heart was shown by a change in conduct, which specially manifested itself in more ready obedience to parents and more care about word and deed.

Grace became interested in the visits of the preacher and the Bible-woman, and through the teaching they gave she moved onward towards the light. There came into her heart a desire to confess her faith in Christ Jesus. Grace gave remarkably clear and straightforward testimony as to repentance and faith and desire to obey the command of our Lord regarding baptism.

The other candidate was Samuel, the son of Preacher Dhanaraj. Samuel began his school life in our Egmore school, and then passed on to the High School, where he is now studying. Brought up in a Christian family, where daily family worship is always observed, Samuel regarded this as a bit of formality which had no real significance for him personally.

There gradually grew in his heart a dissatisfaction with things and a

desire to be religious. He took to saying prayers alone and was regular in his attendance at services. He came and asked me to baptize him. I was not satisfied with his testimony. He spoke as if pardon of sin was a matter of course, and I was unable to discover any sense of real indebtedness. I told him that I could not baptize him. He went away crestfallen.

Some months later Samuel came to me again, and it was evident that there had been a change of heart. The unexpected check which he had experienced had proved spiritually profitable. He spoke of the burden of sin and of the seeking for forgiveness. He said: "I know my sins have been pardoned because of the joy which comes into my heart after I have confessed to God, and also because God's Word says that if we confess our sins He will forgive." Samuel said that he wished to be baptized in obedience to Christ's command, and in order to let others know that he is a true Christian.

These two young believers were baptized and received into Church fellowship at Vepery. They are the children of many prayers. The seed which lay dormant in their memories for several years has now yielded a rich harvest.

In connection with our work here we have many children of believing parents on whose behalf we ask for the prayers of God's people. We should greatly rejoice if these two recent confessors proved to be the beginning of a harvest reaped among the children of God's believing people here.

ERNEST A. BOOTH.

"A Garland for Ashes."

THE house seemed deserted. Biblewoman Gnanatheepum knocked with her fists on the massive door, and called, "*Amma, Amma.*" On the front wall of the house, on either side of the door, were grotesque paintings executed in lurid colours. There were impossible tigers wrestling with ferocious men. The whiskers of the tigers, and the moustaches of the men, seemed a speciality of the artists, and vied with each other for fierceness. One of the tigers appeared to wink knowingly at us as we stood waiting there.

A wood-pecker in a tree near by kept up his monotonous cry: "Gone, gone, gone," he said.

A girl with a basket on her head walked down the quiet village street. "They have all gone to a wedding," she called to us as she passed.

"Not all, she will be at home," said Gnanatheepum, using her fists again. A bolt was shot back, and the door slowly swung open. An elderly woman stood there smiling a welcome, and very soon we were sitting in the little front room with our hostess, who was strangely eager to talk.

"They have all gone to a wedding feast," she told us, "and I am left alone." ("They" included three sons and their wives and several children.)

"Why did you not go?" we asked her.

"*I*!" she said, in surprise, "how should *I* go! The presence of such a one as I would bring misfortune on the bride, for am I not a widow and accursed. I must not be seen at a feast or any happy gathering—but I may go to funerals," she added.

"And why does this reproach rest on you?" we asked.

"Who can say," she sadly replied. "Such is my fate. They say it is because of my sins that my husband died, and now I must bear the consequences. When my sons go to work each morning, I hide myself, for if I should be the last person they saw at home misfortune would follow them all day."

Joy amid Sorrow

She smiled sadly as she spoke. There was something of the stoic about her. It was the custom of her country, so why should she complain, but we knew there was a wound that hurt badly. Her eyes brightened as we asked about her grandchildren, who were known to us, and very dear to her heart.

She told us about them, mentioning one or another with grandmotherly pride, and then—

"It is my little Flower who creeps to my side at night and questions me, when she hears me weeping and telling God all my sins and sorrows."

"Oh, why do you weep?" we asked, in sympathy.

Two slow tears stole down her cheeks. "My heart is so full," she said, "so full of sorrow and of sin, and I have to tell God all about it."

"Which God?" we asked.

"*Your* God," she promptly answered. "His Name is Jesus. Did you not tell me that He forgives our sins and comforts our sorrows? Now I pray to Him and He gives me peace."

His peace was stealing over her heart, and she was quietly smiling as she told us, as simply as a little child, how the knowledge of Him had come to her.

"You sat *there*, and you *there*, and I was *there*," she said, pointing to the places we occupied on a previous occasion "You read to me, and then told me the story of a woman who wept at Jesus' feet, and wiped His feet with her hair, and the kind words He spoke to her. And so I tried Him, and found Him true."

That was all. She had found "a garland for ashes," and to us had been granted the incomparable joy of labours owned and blessed by Him.

And so, in poor benighted Ayanapuram, after 25 years of sowing, we are gathering a flower here and there, and finding them very fragrant. (This is the third testimony, within a few months, of faith in the Lord Jesus by a caste woman in that village.) Flowers fit for the weaving of a garland for the King of Kings.

WINIFRED BOOTH.

Dialogue between Brahmin Munshi & Pupil.

AFTER AN EVENING LESSON.

Pupil (seeing Munshi yawn): You look tired, Munshi.

Munshi: Yes, they have not brought me my cup of tea this evening.

P.: Why not?

M.: The kitchen was locked at three o'clock to-day, and will remain locked until to-morrow morning.

P.: Won't you have any food in the meantime?

M.: No. The family had a meal at three o'clock to-day, but I was out, and so missed it.

P.: Have you a ceremony to-night?

M.: Yes. The eclipse of the moon is about mid-night. We have a ceremony then. I do it out of respect for my mother more than anything. She is staying with us.

P.: Well, goodnight, Munshi. I hope you will not be a shadow by to-morrow morning.

NEXT MORNING, AFTER THE LESSON HAD PROCEEDED ABOUT AN HOUR.

M.: I really must ask you to excuse me further this morning. My head is really unbearable. It is due to our ceremony being late last night, and disturbing our rest.

Pupils express their sorrow at his sufferings, and depart.

N.B.—The ceremony referred to is performed whenever there is an eclipse of the moon. The Hindus suppose that a snake swallows and then vomits the moon, as the earth's shadow passes over it. To prevent getting defiled during this process they bathe and fast.

E. M. BETTS.

Our Home Churches.

Prayer Subjects for February, 1925.

Week Beginning—

SUNDAY, 1ST.—Let us pray for much blessing on open-air preaching in Madras, and the distribution of Christian literature in the present readiness of Madras Hindus to listen and read. For blessing on the Scripture knowledge of the children in our fifteen Madras Schools. Pray for Paramanantham (*see* p. 21).

SUNDAY, 8TH.—For rain in the Sendamangalam Field.

SUNDAY, 15TH.—Mr. Brand asks for prayer, saying: "Ask *great* things for these poor Kolli Hills. God give us a faith more commensurate with His great power."

SUNDAY, 22ND.—Mr. Morling asks for prayer concerning his new work in the Namakal Field, *i.e.*, as to choosing and buying land and building his own house, and for wisdom in dealing with new problems.

Pray on, Pray on, Believing ones.

I believe God answers prayer. I am sure God answers prayer. I have **proved** *God answers prayer. All glory to His Name.*

MY DEAR SISTERS,—I feel I must write a brief testimony to the praise and glory of God for answered prayer, and to the encouragement of fellow believers whose daily prayer is "Thy kingdom come." About six months ago two or three of us were led to start a Monthly Prayer Meeting, to pray for every missionary on the foreign field, especially for those who are working in the S.B.M. in India. Those meetings have been real times of prayer—real waiting upon God for "Him to stand among us, in His risen power."

After reading in the HERALD the great financial need of the Mission, I did long for those of us who met for prayer to support one or more boys in the Hostel; yet, for some reasons, I was a little hesitant in bringing the matter forward. However, I spoke about it to a dear Christian friend, and we two agreed to make it a definite matter of prayer. How true, "more things are wrought by prayer than this world dreams of." While we were praying, our God was working. The very next meeting, just before we got to prayer, a dear sister told us it had been on her heart to suggest that we support one or more boys in the Hostel My heart said "praise the Lord." I feel just filled with love and praise to my dear Saviour, for of late I have proved many times, and in so many ways, the reality of, and answers to, real, believing prayer.

Perhaps God is not calling you and me to the foreign field, but, fellow Christian, God is calling us to prayer. May we be real prayer warriors, fighting against "principalities and powers," clad in "the whole armour of God," *much using* the weapon of "all prayer." So shall we each be victorious Christians, yea, "more than conquerors through Him who has loved us."

Fellow Christian, engaged in the same great warfare, will you join us at the "Throne of all grace," and, those of you who can, in the vestry every last Thursday in the month, at quarter to six o'clock.

I pray that every one of us who labours in His vineyard may be kept in touch with Jesus, daily proving the truth of that promise: "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you."—With Christian love, yours affectionately, BEATRICE FITCH.

Secretary for the Warboys Branch of the L.Z.A.

Subscriptions for "The Herald"

Announcements.

Thank You.—We are asked to acknowledge with thanks the receipt of 2s. 6d. in a New Year's thankoffering envelope, from an anonymous friend. The postmark was "Lower Breck Road, Liverpool, 16 Jan., 25."

S.B.M. Herald Subscriptions are now due. Post free, 1s. 6d. per annum. The printing of the HERALD makes a heavy drain on the *General Fund* of the Mission, *the fund which pays for the current expenses of the work in India.* It would, therefore greatly help *the General Fund* if every reader would remit this small amount to any Local Secretary, or direct to our Treasurer, Mr. A. J. Robbins, Vicarage Farm, Hounslow, Middlesex. *Each payment for the* HERALD *is practically a subscription to the General Fund for our missionary work in India.*

The Half-Yearly Meetings.—Preliminary Notice.—The Half-Yearly Meetings will (D.V.) be held on April 28th, 1925, when Pastor Abner Morling has promised to preach in the afternoon, and speak in the evening.

Mr. and Mrs. D. Morling left St. Pancras at 11 a.m. on Friday, January 16th, amid the hearty farewells and good wishes of a large number of friends.

Ladies' Zenana Auxiliary.—The Quarterly Prayer Meeting will (D.V.) be held on Wednesday, Feb. 25th, at 6 p.m., at "Zion," London Road, Norbiton. The Committee would be glad to see many friends present to unite in prayer for God's blessing to rest on the work of the L.Z.A.

The Christmas Boxes arrived in December, and much pleasure was experienced in their opening, and in the distribution of the articles and gifts.

Mr. Kimber arrived in Madras on Dec. 4th, and began Tamil study on Monday, December 8th.

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.

CHILDREN'S CORNER—(*continued from page* 31.)

Abdallah had died because he was faithful to the Lord Jesus Christ, and because his friend Sabat had obeyed the law of Mohammed. But this was not the end of it, and I must tell you about Sabat next month.

Doesn't the Christian heroism of Abdallah make some of us ashamed of ourselves? Is there any one who reads this story ashamed or afraid to confess Christ?—Your affectionate UNCLE JOHN.

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

	£	s.	d.
Tottenham		6	0
Woolwich		4	6
Gravesend		15	6
Berkhamsted Com.	1	5	0
Wellingborough ...	1	16	0
Manor Park		12	9
PERSONAL—			
Mrs. E. Howes ...		2	0
Mr. N. Knowles ...		1	6
Mrs. E. Frost		6	0
Claydon, Ipswich		1	4
Miss A. Fullbrook.		1	6
Mr. W. Harris ...		2	6
Mr. W. H. Begbie .		4	0
Miss Looker		1	6
Miss Ruth Miles .		5	0
Miss Swinyard ...		2	6
Mr. A. Cradduck .		3	0
Miss E. M. Harris .		1	6

	£	s.	d.
Per Miss M. A. Holt		12	0
Mrs. S. Forrester .		1	6
Miss M. L. Chapman		10	0
Mr. A. L. Clarke .		2	0
Miss M. Gurney ...		1	7
Mrs. Drury		1	6
	£21	16	2

Pension Fund.

	£	s.	d.
2½ p.c. Consol Stock (£1067 14s. 5d.) ...	6	13	5

In the December issue, £6 11s. 2d. was entered to Ilford in mistake for Billericay.

Ladies' Zenana Auxiliary.

Money received from Dec. 10, 1924, *to Jan.* 9, 1925.

	£	s.	d.
W. Hill, Wandsworth, Collection	2	6	0
Boxes	3	11	0
For Girls' Hostel...	2	4	6
Lewisham		5	1
Church Hill, Walthamstow, Y.W.B.C.	13		5
Bedmond, B.C.	1	1	6
Sale of hdkfs., per Mrs. Morling		16	6
Collection at Ladies' Farewell Mtg. to Mrs. Morling	7	2	8
Mrs. Sharman		5	0
Mrs. W. Peck	1	1	0
	£19	6	8

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I imagine that you have all begun work for the 1925 boxes with the strong determination to break the record of 1924, and to send out ten boxes at least this year. I wonder whether this will make any of you say to yourselves that my imagination is running away with me, or that I am never satisfied. I am not an oarsman, but I know that if an oarsman rests on his oars and keeps on resting his boat never gets anywhere, but very likely goes backward; and if I hear any of you whispering wearily: "Oh, I can't do more than I have done; I'm so tired," I shall know at once that we shall have fewer boxes instead of more.

But I think I hear coming through my imaginary wireless an indignant chorus of voices protesting that I ought not to think such things of any of you; that you are not "weary ones"; and that, of course, you mean to beat last year's work. So I must apologise for making so great a mistake.

I want to take you with me to Arabia. Two young Arabs, Abdallah and Sabat, are riding on camels towards Mecca, the birth-place of Mohammed, the "holy" city towards which every Mohammedan turns in worship five times a day. If these two Arabian pilgrims worship in Mecca before the sacred Kaaba and kiss the black stone in the wall, Paradise will be certain, so they fondly believe, and they will take the proud title of Haji, which will proclaim to everyone that they have been to Mecca. They did so; and then rode eastward across the desert until they came to Kabul, the gateway of India. Abdallah was taken into the service of the ruler of Afghanistan as one of the officers of his Court, while Sabat turned westward towards Persia and stayed in the city of Bokhara, where we must leave him for the present.

In Kabul was an Armenian (pray don't think this means Arminian!) who had a book printed in Arabic which Abdallah could read. He had never read such wonderful things, and he felt that they were true. As he read these things Abdallah saw "Someone who was infinitely greater than Mohammed—One Who was strong and gentle and good, but Who was killed by wicked men." He was our Lord Jesus Christ, and the stories were Matthew, Mark, Luke and John. "I worship Him," said Abdallah in his heart, and instead of keeping his new faith to himself he felt he must confess Christ, and "he was baptized a Christian," although he knew it would be the duty of any and every Mohammedan to kill him.

The Moslems were furious; and to save his life Abdallah fled to Bokhara, but the news reached there sooner than he, and when he entered the city he saw his friend Sabat coming towards him. Sabat would, no doubt, have saved his friend but for the cruel law of Mohammed, and he was a fiery, hot-tempered Moslem. "I had no pity," he said, afterwards; "I delivered him up to Morad Shah, the King."

Sabat stood by while his friend was being tried. "You shall be given your life and be set free," they said, "if you will spit upon the Cross and renounce Christ, and say, 'There is no God but Allah.'"

"I refuse," said Abdallah.

A sword was brought and unsheathed. Abdallah's arm was stretched out, the sword was uplifted, and his hand, cut clean off, fell on the ground.

"Your life will still be given you if you renounce Christ and proclaim Allah, and Mohammed as his prophet."

"Abdallah made no answer, but looked up stedfastly toward heaven, like Stephen, the first martyr, his eyes streaming with tears. He looked at me," said Sabat, "but it was with the countenance of forgiveness."

Abdallah's other arm was stretched out, again the sword flashed, and his other hand fell to the ground. Standing there, bleeding and handless, he bowed his head, with his neck bare, and again the sword flashed, and his head fell. Sabat saw his friend's head lying on the ground, and his body carried away.

(*Continued on page* 30.)

LIST OF SUBSCRIPTIONS, &c.,

Received from December 11th, 1924 to January 12th, 1925.

General Fund.

	£	s.	d.
Wandsworth, West Hill, Birthday Box		17	0
Mayford	1	10	0
Do., S.S.	1	0	0
Horham	7	18	7½
Boxes	27	3	5¾
S.S.		12	10¾
St. Neots, Mr J. Cook	1	2	6
Stratford, Gurney Rd., Reports		2	6
Ipswich, L.P.	5	0	0
Bermondsey, Lynton Rd. S.S.	1	13	6
Do., Infant Class.		4	2
Newton Abbot, Mrs. H. Fisher		5	0
Stoke Ash	4	7	6
Greenwich, Devonshire Road B.C.		10	0
Masboro, S.S.	5	0	0
Harwich, Reports		1	2
Lewes, Mrs. Girdlestone		10	0
Leicester, Ebenezer A few friends		5	0
Tract Society	1	0	0
Peckham, S.S.		4	0
Tadworth, Mrs. Humphreys		11	6
Boxes	4	19	10½
Sale of Work	21	12	9½
Datchet, S.S.		10	0
Clapham, Courland Grove S.S.		6	1
Birthday Box		4	11
Heaton, Reports		1	0
S. Walden, London Road, Reports		1	0
Hounslow, S.S.	3	10	7½
Tring, Ebenezer, Geo. T.	6	0	0
Walthamstow, Church Hill S.S.	2	14	5
Reports		2	4
Amersham, S.S. & friends	8	0	0
Guildford, S.S.	7	10	0
Kenninghall, S.S.	2	2	6
Winnie Mitson, box		7	2
Annie Bloomfield, box		5	0
Miss B. Bloomfield		5	0
Notting Hill Gate, Bethesda, Mr. H. Burbage	3	1	3
Birthday Box		13	6
½d. Box		5	3
Leicester, Ebenezer, Miss Reeves' S.S. Class		6	0
Walton-on-Maze S.S.	1	7	6
N. Finchley, S.S.	1	2	0
Mr. and Mrs. Mann (box)		10	0
Reports		1	0
Guildford, O.B.C.	7	7	6
Hartley Wintney	4	7	4
Donations		16	0
Margate	3	16	0
S.S.	1	7	9
Dorking	2	16	8½
Reading, Providence	2	2	0
Bath, Bethel	3	14	6
Trowbridge, Zion	2	16	0
Swindon, Providence	2	8	3
Reports		2	2
Boxes	1	7	3
Miss Morse		5	0
South Chard, Subs		10	0
A Friend		5	0
Streatham, Hambro Road S.S.	3	0	6
Mr. D. T. Weston	1	1	0
Mr. H. Watts	2	0	0
Kilburn, Ebenezer S.S.		17	3
Cheltenham, Mr. A. Mitchell		10	0
Ilford, S.S.		15	1½
Leyton, Goldsmith Road	4	0	0
S.S.	1	3	6
Lessness Heath, Reports		3	4
Loughborough, S.S.	2	12	0
Reports			8
Chesham, Reports			8
Mr. F. S. Evans		1	0
Miss Belsham's B.C.		2	0
Brentford, S.S.	3	12	9
Gravesend, boxes	3	0	0
Sale of Pictures		7	0
Donations	2	5	0
Berkhamsted Common, Potten End S.S.		18	6
Miss Eva Rance	1	1	0
Mr. & Mrs. C. Hodsden & family box		3	0
Raunds, S.S.	1	7	0
Wellingoorough, Reports		4	0
Clapham Junction, Providence S.S.	1	1	0
Croydon, Derby Rd., S.S. Birthday Box		8	10
Southport, Mr. H.		5	0
Mrs. Rowland		5	0
Tottenham, Sewing Class Girls' Hostel	5	0	0
Hoxne, Donation from memoer of the Ch.		15	1
Dorking, Sale of Work		10	8 11
Subs.	2	18	10½
Boxes	1	18	3
Donation	1	5	0
Farthing Fund		14	4½
Manor Park, Quarterly Subs.		5	0
Sale of Work	4	2	0
Miss Spire's Class Farthing Box		7	0
PERSONAL—			
Supporter	500	0	0
Mr. Norman Golding	10	0	
Mrs. E. Howes		5	0
Mr. N. Knowles		5	0
Birthday Thank-offering, Dec. 18		4	0
Miss M. E. Barlow		2	6
P.O., Sevenoaks postmark		2	6
Miss A. Fullbrook, Report			2
Mr. W. Harris	1	1	0
Do., Mr. Morling's work	2	2	0
Miss N. R. Pannell		12	9
Mr. McDonald, per A.W.T., Extension		10	0
Miss D. Baldwin		17	6
Friend, 256	1	0	0
Mrs. French		10	0
35, A Friend	10	0	0
Mr. A. T. Burland	1	0	0
Mr. F. R. Stockwell.	2	2	0
Mr. W. Woolidge		10	6
For Jesus' Sake		10	0
Miss Swinyard, Report			6
Mrs. Bewers, do.		1	0
Mr. and Mrs. F. Washer		10	0
Gravesend, Namakal	6	0	0
331, Extension Fd.	2	2	0
Mrs. S. Forrester		5	0
Mr. A. L. Clarke		5	0
P.O., Epson post-mark, Thank-offering		1	6
Birthday Gift, Jan. 7	2	0	0
MISCELLANEOUS—			
Sale of Mr. Hutchinson's Booklet		1	6
Farewell Mtg. to Mr. & Mrs. Morling	48	16	10¾
Sale of Lit.		16	2
Int. on Deposit	4	17	0
Sale of Lit., per D.M. Curios &c.		11	7½
Lit.	2	12	1
2½ p.c. Consol Stock (£39 1s. 11d.)		4	10
Do. (£451 7s. 5d.)	2	16	5
	£818	0	6¾

Herald Fund.

	£	s.	d.
Salhouse		5	0
Horham	3	15	0
Kingston		12	0
Hounslow		3	6
Colnbrook	1	0	0
Biggleswade, Mr. H. Potter		1	6
Harwich		11	0
Crawley		17	0
Peckham S.S.		7	0
Walthamstow, Mrs. Booth		2	6
Heaton		19	0
S. Walden, London Rd.		4	3
Lingfield	1	0	0
Walthamstow, Church Hill		10	9
Kenninghall, Mrs. A. Bloomfield		1	6
Miss A. Bloomfield		1	6
Bethnal Green		6	0
N. Finchley, S.S.		3	6
South Chard		4	6
Watford, Tabernacle		14	8
Swindon, Providence		14	0
Lessness Heath		9	4
Cheshan,		12	0

Continued on page 30.

Vol. XXIV. *New Series, No. 219.* **March, 1925**

The Strict Baptist Mission HERALD.



GIVING RICE TO A RELIGIOUS MENDICANT.

Price One Penny

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

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The Strict Baptist Mission.

FOUNDED 1861. INCORPORATED 1907.

The work of **The Strict Baptist Mission** is carried on in **South India** in four centres, *viz.*:

MADRAS **SENDAMANGALAM**
NAMAKAL **THE KOLLI HILLS**

Madras.—5 Missionaries, 56 Indian Workers, Two Tamil Churches, *viz.*:—Vepery, 98 members; Ayanapuram, 48 members. 15 Day and Sunday Schools; 1,050 Pupils. Scripture Lessons every day. Evangelistic, Pastoral and Educational work. Regular Open-Air Preaching in Madras and its villages. Night Schools for Men. House Visitation. Zenana Work. Sale and Distribution of large quantities of Gospels and Christian Literature.

Sendamangalam and Namakal.—5 Missionaries. Upwards of 700 square miles; 1,000 towns and villages; Population upwards of 100,000. 42 Indian Workers, Three Tamil Churches, *viz.*:—Sendamangalam, Kakkaveri and Tidumal, having altogether 92 members (38 baptized during the past year). 13 Day and Sunday Schools; 514 Scholars. 2 Night Schools. Boys' Hostel at Sendamangalam. Sunday and Week-day Services at seven centres. Evangelistic, Pastoral and Zenana Work. Colportage of Scriptures and Gospel Literature.

The opening up of the New Western Namakal Field, now to be undertaken by Mr. David Morling, will necessitate the erection of buildings in the town of Namakal, involving an extra expenditure this year of about £1,500.

The Kolli Hills.—Population 20,000. 2 Missionaries, 13 Indian Workers. One Tamil Church of 21 members. 5 Day and Sunday Schools and 60 Pupils. Evangelistic Work is carried on in 90 villages from six separate centres. Regular Sunday Services at three centres. Enquirers' Classes are held once a week, and a Training Class for Workers twice a week. An Industrial School. A Mission Dispensary in charge of a Christian Surgeon and a Christian Compounder, who preach the Gospel to the patients. Zenana Work.

Totals.—**12** Missionaries; **111** Indian Workers. **6** Indian Churches; **259** Members. **33** Day and Sunday Schools and **1,624** Pupils receiving daily Scripture Teaching.

The Strict Baptist Mission HERALD.

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

VOL. XXIV.] MARCH, 1925. [*New Series*, No. 219

CURRENT NOTES.



UR friends, young and old, who were working and giving last year in order to supply the Christmas Boxes, will reap some reward for their labour in the gratitude expressed by our Missionaries, and their record of the delight which the varied presents gave the children and the Indian workers. These gifts are a sidelight on Christianity. Hindus, it is true, give to the poor, but, as every recipient of their bounty knows, it is done to acquire merit.

* * * * * *

The Half-yearly Meeting, as our Preliminary Notice shows, is to be held on the 28th of next month at Devonshire House. It will lack the " attraction " of a Missionary, but it will not lack the Presence of Him Who bade us " Go," and Who is the supreme attraction of His believing and obedient people. The S.B.M. is embarking on a great forward movement in Namakal, as all know, and we need the valued sympathy, encouragement and help of all who can come, for His sake.

* * * * * *

Our pages this month illustrate the darkness of Hinduism amid which our brethren and sisters labour. The power of caste, for instance. No one can fully describe caste, but its dominant power is seen and felt in its effects. The superstition of the people, too, is seen as holding them in an equally strong grip, though in other ways, which would be ludicrous if not so serious. And what can one think of a religion whose deities can be polluted? The people are sitting in darkness: we have the light: and the Master said " Go."

Our Foreign Field.

News of the Month.

MADRAS.—Will all who contributed to the Christmas Cases accept our warmest thanks for all their welcome gifts. In this number we are happy to include our friends at Belvoir St. Chapel, Sydney, Australia, whose practical interest in our work we keenly appreciate. It is difficult to convey adequately the great pleasure which these gifts afforded to the fifty-five agents and eleven hundred pupils who shared in the distribution. When the parcels of gifts were handed to the Agents they desired that their grateful thanks should be conveyed to the donors.

We lay great stress on the importance of Scripture teaching in our schools. To increase the efficiency of teachers in this respect we hold monthly classes to which they are required to bring written answers to set questions. The answers are read aloud in class and in this way the teachers help each other to make the Scripture lesson interesting to the pupils.

Indian music differs greatly from European music, and the latter does not attract the Hindu. In some of our special services recently we had Indian music with drums, cymbals, etc., to accompany Tamil lyrics. In a short time we had a crowd of non-Christians in the porch of the Chapel, who stayed as long as the music lasted and then vanished. A peculiarity in Indian music is the single dominant note which is sustained right through all the variations of the melody.

The problem of how to retain contact with the pupils who pass out of our Schools is one that is ever with us. We reach some through personal interview and others through Zenana work, but the great majority move outside of our sphere of direct influence when they leave school. When, however, we come into casual contact with them through open-air evangelism they hear the message with better understanding than those who have never learned the Christian Scriptures.

E. A. Booth.

The Christmas Distribution.

IN MADRAS.

The element of joy is largely absent from the life of the Indian. Those with the longest missionary experience know most about the souls held in bondage by the powers of darkness; but even the beginner can see that, for the most part, their life is one long struggle for existence, and the lot of those born in the land of darkness and the shadow of death is joyless. Even the days of childhood have nothing to relieve the sorrow. But now the light shineth in the darkness, and the Christmas season provides opportunity to send tokens of love from folk in the homeland. Conceive the sense of pleasure which fills the heart and mind of a boy who is marching to receive a Christmas present sent from loving hearts across the seas; and then try and estimate the elation of eleven hundred such hearts and minds, and you will have some valid reason for believing that the compound of the Mission House was the scene of many happy faces on Boxing Day. It is true there was no crisp morning air, no red

berries nestling among the sharp-pointed holly leaves, no snow upon the ground, no boys with winter-warmers, and no hot-chestnut men. But what of that? For many months these scholars had been looking forward to this great occasion, and at last the day had come.

There were the caste girls from Choolai School, dressed in their best clothes, and anxious to have their photographs taken, but endeavouring not to show concern. The best " sari " was in evidence on this occasion, the hair was curled in a " bun " with flowers interwoven, nose and ear jewels were worn, a liberal supply of powder was applied to the cheeks, and the eyebrows were painted black. The great expectation of these girls was the reception of a doll—and the friends in England and Australia made it possible for nearly all the girls to receive one. Even an elder girl, who had reached her sixteenth birthday went away with a doll in her arms, and pleasure in her heart. The boys, too, endeavoured to appear at their very best on this occasion; in the matter of cleanliness, of course, the Indian boy has a distinct advantage over the English boy—he can have dirty hands and nobody need know it!

The schools began to arrive at 7.30 a.m., carrying coloured banners and singing lyrics. The order in which the distribution was carried out was very pleasing, and spoke much for the care and forethought of those in charge. Each school was dealt with class by class so that from twelve to twenty scholars at a time lined up on the verandah. Under the eye of the missionary the names of scholars were called out by the teacher from the school register: those scholars who had attended regularly received a garment and a toy, but bad attendance resulted in the loss of the toy.

On New Year's Day the annual social gathering of the Vepery Church and congregation was held, commencing at 3 p.m. The airy building was well filled, the men occupying forms on one side, and the women on the other, when Mr. Booth extended a warm welcome to all present. A lyric was sung and then Mr. Thrower commended the gathering to the Lord. Every available deacon was present, and they, in conjunction with the missionaries, then proceeded to distribute the gifts of plantains, oranges, sweetmeats, biscuits and savoury balls. One or two of the children ate a plantain, but the majority present reserved their gifts for home consumption; and one of the deacons, of ripe experience in these gatherings, put all his fruit and sweets into a pillow-case.

Gatherings of this kind are a means of grace, for the scattered workers in the town and the villages are able to gather together for mutual encouragement through the communion of saints. The benediction having been pronounced, the workers dispersed and set off for their homes, some in gharries, some on cycles, and others on foot.

W. A. KIMBER.

IN SENDAMANGALAM AND NAMAKAL.

ONCE more Christmas has come and gone, your Christmas gifts have been received and distributed, and we have settled down again to the ordinary routine.

The boxes reached us in Sendamangalam about a week before Christmas, and they had not been long in the house before hammers and chisels were at work removing the nails, and we spent some happy hours sorting the garments and toys. The room looked something like a clothes and toy shop by the time we had finished. We were delighted with the quality of the things sent us, and feel very grateful to those who have spent so much time and money in making and sending them. We had enough toys to give one to each child:

Grateful Salaams from many hearts

most of the girls received a doll, and many boyish hearts were made glad by the possession of a ball.

The distribution has been spread over several weeks here owing to the size of the field. We began giving away the presents before Christmas, and this, the third week in January, has seen the final distribution. We have been camping on the Western side for a week, and the children in those villages have received their share of your generosity. Yesterday we visited Sirunellikkombai, which was the last on the list. I am sure you would have liked to see the distribution there. The girls were ranged on one side of the little mud building and the boys on the other, and eager expectant eyes were fixed on the box containing the wonderful things which had come all the way from that dim and distant region known to them as "*Seemai.*" Here before their eyes was tangible proof that such a place really did exist, for as the lid was opened little Edith Watts came forward and with great delight handed out balls to the boys and dolls to the girls. As she offered the last doll to a tiny girl not much bigger than herself, a piercing scream rent the air. Just what was passing through the little mind we cannot say, but the child possibly thought that some denizen of the lower world was being presented to her. It was a doll of a somewhat different pattern from the others, and the child had never seen anything like it before. A few kind words of explanation soon soothed her and she accepted the toy and went off quite happily with it.

The children of these villages were all so pleased with their gifts—they get so little, and a new garment and a toy is a great acquisition to them. Parents and friends all crowded round the schools to see what the children had received, feeling the texture of the material and examining everything. I saw one old couple looking with amazement at a doll that could open and shut its eyes! I think the elders were as pleased as the children. Parents will be encouraged to send their children to school regularly, and the little ones will have an added stimulus to attend when they remember the joys of these days.

We send on to you the grateful salaams which they gave as they received the gifts, and pray that you may be richly rewarded in your own hearts by Him for Whose sake you do this.

Jan. 20, 1925. R. APPLEBY.

A Day in Camp on the Kolli Hills.

WE started very early this morning . . . ten hill-men and I. One man to carry bedding; one for the medicine and food boxes; and eight for the dhooiy in which I ride. The stars were shining brightly. It was 5.30, and we had to carry a lamp for the first mile or so.

Then came the dawn. As we climbed a rocky hillside facing west, a grand sight stretched out before us. The sun, still invisible to us on the other side of the great mass of the Kolli Hills, was flooding the plains with light. The sunshine crept across the landscape casting blue peaked shadows of the hills in clear outline on the plains thousands of feet beneath us. Behind us nestling in mist lay the tiny Valavandi Mission Settlement. Far below us, now in the sunlight, we clearly saw Sendamangalam, and beyond that Namakal, and the New Field.

As we passed on, the men showed me where a leopard had been killed the day before. The monsoon having failed, the large forest was wet only with dew, so the leeches were not numerous. Only two attached themselves

to me. We hurried on to the end of the Leech Forest, and then the men were busy with sticks ridding themselves of the pests.

We came to Kurungunadi. The Teacher and the Biblewoman were already out in the villages, not having known of my arrival. I soon found out what village they had started for, and following them up spent the rest of the morning amongst the women of Urpuram.

A man ran up to us and begged for protection from his people. He pointed to a crowd of hillmen seated in solemn conclave a short distance away. "They are threatening to put cow-bones in my house to defile it," he said. Seeing he was in real distress, the Teacher went to the caste meeting to speak for him, while the Biblewoman and I devoted ourselves to the women.

I was deeply touched by a poor dwarfed deformed woman. She ran away from us like a frightened animal. When at last we prevailed on her to come nearer, we saw how terribly dirty and neglected she was. No one cared for her. We tried to tell her of Jesus, and asked her to come to Valavandi that we might care for her, but she refused. So strong a hold has caste and fear even upon so degraded a creature.

On our way back to the schoolroom we found our dhoolymen gathered at the caste meeting, and our teacher trying to see justice done.

I went into the schoolroom and sat down. A woman put her head in at the window and said, " Please come across to my house and see my son." I went and found the son sick with chronic malaria, and had a talk with mother and son.

Later. My dhoolymen have just been in in high spirits. The caste meeting ended well for the oppressed man, and they were all treated to a feast in the village.

Later. Now as I sit and write, I see my men gathering dry sticks in the valley below, in preparation for their evening meal. They are evidently to have another feast, for they have just borrowed 7 annas from me to buy meat. The women are passing the window on their way home from work. The sun is low in the west.

Later. I have just been to the village near by. All the women were busy preparing their supper. I received a welcome at each house I visited, except Sinnakali's. He has been an enquirer for years, and we hope is a true believer. But opposition is very strong in his home just now. His mother walked in stiff with suppressed anger. She would hardly speak to me and disappeared behind her door as soon as she could. Sinnakali, however, came up and sat opposite to me talking and listening. Simon's daughter is more friendly than of yore. The chill evening dew was falling, so I said, "Good-bye," and " Come at once for medicine, if you need it, as I start away early in the morning."

Several men have been for medicine, and four little children for evening study. They have been squatting around my lamp spelling out the words with the teacher's help.

8.45 p.m. It is a glorious moonlight night. I have just been a little way along the field path and seen two men sitting in their wee portable night-shelter, with a blazing fire in front. The object of this arrangement is to protect the cattle which are tied up around the fire . . . The bells of these cattle are the only sounds that break the night stillness.

10 p.m. Having fixed up my mosquito net and settled in for the night, I was just dozing off when there was a call at the door and a light shone through the cracks " Come round to the window," I said, and drawing a

blanket around me I struggled to my feet. There stood three men. One was the headman of the caste. He had come to talk about the afternoon meeting. I heard what he had to say, and sent him round to the Teacher. The latter was asleep, and it needed a lot of doorknocking to rouse him. I heard their voices talking far on into the night.

EVELYN C. BRAND.

The Power of Darkness.

ON the road just by the side of the Mission House at Madras we came upon a man putting something into a hole which he had made in the ground. We stood and watched the proceedings. In the bottom of the hole the man had placed some white flowers. By the side of the hole and keenly intent upon every movement, sat a Hindu woman nursing her baby. Taking a cocoanut, the man passed it around the head of the child. Breaking the cocoanut with an iron bar, the broken sections of the nut were passed around the child's head and were then thrown into the hole. On a brass tray there was a lump of camphor which the man lit and then passed several times around the head of the mother and child. The burning camphor was then thrown into the hole.

The mother, holding her child in her arms, stepped across the hole from west to east and then from south to north. Then looking neither to the right or left, she went straight and swiftly to her house.

There were no incantations, and a grandmother who was present knew the ceremonial better than the man who officiated and she repeatedly instructed him as to the next item. After the mother had gone and the ceremony had been concluded, I questioned the man who had performed the ceremony as to its meaning. He was not able to give any definite information. He was not a priest but just a neighbour doing a good turn. The child had been sick, and various medicines duly administered had failed to cure. So the family had come to the conclusion that some evil spirit had taken possession of the child. The ceremony we witnessed was their means of driving the evil spirit out of the child into the hole in the ground. They believed that the spirit would enter the first living thing that crossed the hole. The power of darkness held these people in its thrall and blinded them to the light of reason.

The folk who gathered indicated that they were not very pleased at our presence. They were sharing in a work of darkness and did not wish it discussed in the light of common sense. One blamed the man for performing the ceremony where English folk could see it, but the man pointed out that he had chosen the right spot—where two paths crossed.

Others had now gathered, and as we asked them in a friendly way to explain the ceremony we found that no two of them agreed. Among these was a neighbour of the woman, and he said that when the mother was sweeping the house at dawn, a strange bird of ill omen hovered over her head and an evil influence passed from the bird to the mother and affected her milk and this caused the sickness of the child.

Others expressed a different opinion, and I had a talk with them as to the efficacy of the ceremony and asked them whether, even supposing that there was an evil spirit in the child, it could be driven out by any external ceremony. But so far as any speech indicated the thought of the mind, the power of darkness held its sway in their hearts.

ERNEST A. BOOTH.

A Camp at Elur.

SOME of the readers of the *Herald* were camping last year, with white tents on a nice green meadow in genial English summer weather, along with companions of kindred minds. I thought of them when camping for a few days at Elur.

Elur is ten miles west of Sendamangalam. I have not camped there before, but have often felt it would be advisable to do so in order to spend more time there and in the surrounding villages. Accordingly I arranged to go there for four days. We have a house in Elur where a Preacher and a Biblewoman live, and adjoining this is a room about 12ft. by 9ft., built for holding meetings in. This room has mud walls on three sides, and on the fourth is hung a screen made of plaited strips of bamboo. This allows free access of air but unfortunately does not keep out the rays of the afternoon sun. Neither does it keep out the dust. A slight breeze was blowing while I was there and it was difficult to keep food and drink clean. The room is furnished with a small table and a high stool. To this I added my camp cot, a folding wooden chair, a deck chair, and such paraphernalia as is required for eating and drinking and sustaining life. There is no facility for cooking there, so I had to take a tent for kitchen purposes.

Elur is a hard place. There are a few friendly people in it, but caste feeling is very strong and there is much animosity felt towards Christianity. It was in this village that one of our Biblewomen suddenly went temporarily insane a few years ago, when left for a short time alone. Here, too, Colporteur Narayanan died under suspicious circumstances. The workers we have there now are constantly fearing that the house will be broken into, and they have deposited their valuables at the Mission House for safe keeping. A mud walled house offers very little resistance to a determined burglar—a sharp implement quickly makes a hole big enough to admit the intruder. During my stay there I was very much amused to find that they felt so safe, they slept with the door open. Had any persons felt so disposed they would have had no difficulty in entering my room and taking practically all my things, for one side was absolutely open. But He Who watches over Israel neither slumbers nor sleeps, and everything was kept in safety.

About half a mile this side of Elur is the large village of Agharam. Between the two villages, in the rainy season, are two little streams. There had been a good rain a few days before I made this visit so I found a little water in both, and on all sides the people were irrigating fields and ploughing ready for sowing rice.

The people in Agharam are more friendly than those in Elur, and we receive a good hearing here. I was able to render a little medical help to several. All around these villages the caste feeling is so strong that I have often been unable to give medical help because the people refuse to drink medicine mixed with water that has been touched by myself or one of my helpers. Medicine in the form of powder, pills, or ointment will be eagerly asked for, and used without any scruple. Sometimes, after making careful enquiries into a case and doing my best to diagnose and prescribe for the disease, I have been told that the person cannot take the medicine if I put water in it. Deep-seated prejudice blinds the eyes even to physical good. Our hearts are pained as we feel that our hands are tied from rendering the help we would so gladly give.

But there are others, among the non-caste peoples who are always glad

Busy with the Medicine Box

to see the medicine box. From Elur I went one day to Tattaiyangapetti. It is one of the cleanest villages I have ever seen. One part of it was as silent and deserted as a place of the dead—the inhabitants were all out in the fields. But the " cheri " people were at home, and it was chiefly for their sake we had come. After spending some time talking to them, all who wanted medicine were invited to come to the bullock bundy at the entrance to the village, bringing with them bottles, or some other receptacle for medicine, and a pot of water—for in travelling round from village to village drugs need to be in concentrated form. A number of people availed themselves of the opportunity, and several have since come to me in Sendamangalam.

The next day we went to Natamangalam—nearly two hours' ride in a bullock bundy over tank beds, and sandy tracts. We have several Church members from this village, and for their sakes I was desirous of visiting it. One of them is the teacher of the Government School. After we had been all round the village we were glad to rest and have our lunch in this building. I spent about an hour with the medicine box, under the shade of a " swami " tree, dispensing as fast as I could, chiefly to the " cheri " people. One man ran to his home, over a mile away, to fetch a bottle when he heard there was medicine to be had. Finally, all seemed to be satisfied, so the box was closed and replaced in the bundy, and we started home. But we had scarcely left the village when three men came running after us with bottles in their hands, so we had to stop and give them medicine. Last Friday a man walked into the dispensary at Sendamangalam asking for some more of the ointment I had given to an old woman with an " incurable " ulcer, as it was very much better.

So, in our humble and very imperfect way we try to follow in the footsteps of the Master Who " went about doing good," and pray that His blessing may rest upon all that is in accordance with His will.

RUTH APPLEBY.

Snapshots.

ON a recent visit to the villages in the Namakal Field jottings were made of a few very common incidents that may serve as illustrating the character of ordinary evangelistic work.

After a cycle ride of 22 miles I was resting on the verandah of Colporteur Santhosham's house at Nadanthai. A little crowd of children were most interested in my sandwiches, and my appearance generally. Older folk occasionally chided the children for their lack of manners and drove them away, but this was only as an excuse for standing and having a good look themselves. After finishing my meal I produced some of Mrs. Grimke's Tamil text cards and offered one to any child who could read. Several boys read the texts and took the cards. Another boy stood some distance off and called to a boy who had received a card to obtain one for him also. When told to come near he shook his head and said, " I must not; I am a pariah." On my insisting that he should come and receive the card and not have it thrown at him, the other boys carefully made a passage for him to come to me without the possibility of touching them.

There is a fairly wide path from Kunnamalai to Pambagoundanpalayam, and as the preachers and I were walking along it, a man coming in the opposite direction went and stood close under the hedge on the side of the path, while we passed by. As we passed him he just uttered the word " Chukla," meaning that he belonged to the leather working outcastes of that name and there-

fore was a defiled person. He went to the side of the path so that we should not be defiled by passing too close to him. However common these incidents are in our work it is absolutely impossible to get used to the oppressive caste rules which keep so many people in the condition of outcastes.

Most of the people in Kunnamalai panchama village were out at work when we got there, but we found a woman named Marathai, an old man, and three boys who were minding cows. They came to listen as we stood in the shade of a tree, and were apt pupils in learning the lessons from the book of black, red and white pages. Marathai especially was most keen on answering the questions, and by her adding little bits on her own showed that she remembered lessons previously given by the preacher in her village. The audience, though small, was most encouraging, and we pray that from this village some of the Lord's lost sheep may be found.

At Sirunellikombai the people were gathered in the school shed for an evening meeting, and as usual, the children sat in front. As the meeting was mainly for Christians a simple but suitable address on faith, hope and love as outstanding characteristics of the true Christian was given. In these congregations teaching has to be given very largely through question and answer. It was most noticeable how ready with answers were three or four little girls sitting in the front. The attention of Church members such as David, Satthianathan, Yesudial and others would keep wandering, and they had to be called to listen to a repetition of the point. But these girls were all ears and eyes and missed nothing. These are the girls who asked us some months ago if there was no boarding school for girls as well as boys. We can surely expect great things from God if He enables us to care for and teach such children as these.

L. WATTS.

Polluting the Deity.

FOR some considerable time there has been trouble in the Native State of Travancore regarding the right of the so-called Depressed Classes (Panchamas) to use certain public roads, and in particular roads leading to and around the Hindu temple at Vaikom. For months past panchamas have paraded that road in spite of all opposition on the part of the caste people, and breaches of the peace have inevitably occurred, resulting in the imprisonment of a number of Panchamas.

The struggle for ordinary civil rights entered on a new phase last month on the occasion of the annual temple festival. One of the most important ceremonies in connection with that festival is the carrying of the deity in procession to a neighbouring shrine and back again. The orthodox Hindus asserted that to take the deity down the road where panchamas were assembled would cause pollution to the god.

More than fifty thousand caste Hindu pilgrims had come from far and near to participate in the Astami festival at Vaikom. Having failed to persuade the " untouchable " Panchamas to leave the road during the procession, the temple authorities decided to carry out the ceremony in the usual way. They headed the procession, immediately followed by four richly caparisoned elephants bearing the deity, and escorted by the military and police forces.

When the procession reached the place where some Panchamas were assembled, the temple authorities stopped the procession and demanded that the police should conduct the Hindu Panchamas to a distance where they would

Sinful Men purifying their Deity !

not pollute the deity. The Panchamas claimed that the road was a public one and that they had every right to use the road, and they declined to leave it. The European Commissioner of Police was present, and he declined to remove the Panchamas from the roadside. The excitement was intense, for the situation was absolutely unprecedented in the history of Travancore State. Never before had the Panchamas dared to approach the road during the procession of the god. Some of the orthodox were greatly incensed at the refusal of the Police Commissioner, and especially when he refused to remove a PULIYA who had formerly been sent to jail in connection with the assertion of civil rights. (Puliyars are the pariahs of the West Coast, and they are forbidden to approach within a hundred paces of a caste Hindu).

As the Untouchables declined to remove themselves beyond polluting distance, a number of Brahmins and caste Hindus prostrated themselves across the road, and a number sat in rows on the road before the elephants to prevent the procession from advancing. The police superintendent warned those in charge of the procession that they were playing with fire and advised them to remove the Hindu obstructionists out of the way. Before force became necessary the obstructionists removed themselves, and the deity in procession passed close to the " unapproachable, untouchable Panchamas " for the first time in Travancore.

The orthodox Hindus held that the deity had been polluted by the presence of the Panchamas, and after the deity reached the temple a purification ceremony for the god was performed by the priests.

What a contrast to the teaching of Christianity ! Our Lord was not only constantly in the presence of sinners of all classes, but He touched them and ate with them and yet was undefiled. Here in Travancore there was no physical contact, but the mere presence of a certain class of men within the prescribed number of yards polluted the deity and necessitated that sinful worshippers should purify their deity !

It is with satisfaction that one notes that the action of the Brahmins in Travancore has been severely criticised by the Brahmins in Madras. One of the leading Brahmins, Sir Sadasiva Iyer presided at a protest meeting, and declared that unapproachability is nowhere mentioned in the Hindu Vedas and is the fruit of caste-pride and priestcraft. Such a pronouncement from such a leader heralds the dawning of a better day for the Panchamas.

ERNEST A. BOOTH.

CHILDREN'S CORNER—(*continued from page* 47.)

his own land because of a rebellion, came to Penang, and Sabat went with him to Sumatra to help to recover his throne The struggle with the rebels dragged on without any result, until at last Sabat decided to return to Penang; but on the very first day of his journey he was captured by the rebel-chief, thrown into the dark and stifling hold of a sailing vessel, where he suffered agonies in its gloom and filth—horrors made worse because he was a Christian. In his last letter, written with his own blood in the darkness, he said he was now ready, like his friend Abdallah, to die for the Master Whom he had denied. One day he was bound, thrust into a sack, carried on deck, and thrown into the sea.

I wonder what you Cornerites think of Abdallah and Sabat, and which of them bore the best and bravest witness for Christ?—Your affectionate

UNCLE JOHN.

Our Home Churches.

Prayer Subjects for March, 1925.

Week Beginning—

SUNDAY, 1ST.—Let us pray for our Lord's blessing on the Scripture teaching in our Schools in Madras, Sendamangalam, and on the Kolli Hills. It is seed cast upon the waters.

SUNDAY, 8TH.—For the people referred to in these pages who are " sitting in darkness and the shadow of death," that upon them " The Light " may shine.

SUNDAY, 15TH.—For Mr. and Mrs. Morling as they are beginning their great work of development in Namakal, which involves much arduous labour and presents many problems.

SUNDAY, 22ND.—For Mr. Watts, too, who is now in sole charge of the work in and around Sendamangalam, that he may have Divine guidance in carrying on the work in his large field.

SUNDAY, 29TH.—For Mr. and Mrs. Brand, who are planning to visit every village on the Hills this year, that much blessing may attend their evangelism.

Lantern Lecture.

THE East London Auxiliary of the Mission has again made arrangements for the delivery of a Lantern Lecture to the children attending our East London Churches. This time the Auxiliary is using the splendid set of slides prepared by Mr. Brand on his work on the Kolli Hills. The children are encouraged to write essays on what they see and hear, in the belief that application to such a subject may be a blessing to them in many ways. Several prizes of missionary books have been distributed in other years, and it is hoped that a few more will be won this year. M.W.R.

Announcements.

Miss E. M. Betts has, we are glad to say, passed her first examination in Tamil, and we congratulate her, the L.Z.A. and the S.B.M.

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The Half-Yearly Meeting.—PRELIMINARY NOTICE. It has now been arranged that the Meeting on April 28th will (D.V.) be held at Devonshire House, Bishopsgate Street. As previously announced, Pastor Abner Morling, of Stoke Ash, is expected to preach in the afternoon and to speak in the evening.

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As to the 1925 Christmas Boxes.—Owing to the extra large supply of warm clothing (woollen vests, etc.), sent in for last Christmas, we have enough over for this year's boxes as well. So will the friends who are working for next Christmas, kindly leave these out of their programme, just *for this time* please, remembering that there is an ever increasing need for the other clothing—boys' and men's coats, women's and girls' skirts and rowkies, etc.

H. V. HARRIS.

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The Ladies' Zenana Auxiliary Gift Week, for the Biblewomen's Fund, will be held (D.V) from March 15th to 22nd. Secretaries and other friends are asked to forward gifts to Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1.

For Sale

For Sale on Behalf of the Strict Baptist Mission.—A friend, who is interested in our work in India, has offered to sell the following plants and give all the proceeds to THE STRICT BAPTIST MISSION. Any friends who feel disposed to help the Mission in this way will please write to Mrs. GREGG, BRANFOLD, STRENSALL, YORK, *mentioning the Strict Baptist Mission Herald*:

Golden Rod, Mint, Raspberry Canes, Evening Primroses, Hollyhocks, Perpetual Spinach (once planted always a supply), White Campanulas, Doronicums—2d. each.

Iris, Fleur de Lys, Yellow Tree Lupins, Veronicas, Lupins, White Phlox, Nepeta Mussini, Sage, White Marguerites (large)—6d. each.

London Pride and edging Daisies—1d. each.

Small Sunflowers, Michelmas Daisies, Montbretias, Winter Heliotrope, Sweet Williams—6d. dozen.

Rambler Roses (Dorothy Perkins), Bridal Wreaths, Crasselas (lovely scent), Primulas, Mesembryanthemums, Coronellas—9d. each.

Postage extra.

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.**

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

	£	s.	d.
Per Miss T. Matthewman		1	0
Sturry	7	7	0
Cheltenham		3	0
Ramsey	1	10	0
Watford, Mt. Zion		10	0
Bassett St.		15	0
Tenterden		10	0
Whittlesey	1	16	0
Bermondsey, Lynton Rd. S.S.		10	0
Chorley (Lancs)	1	0	0
Norwich, Orford Hill		6	0
Tottenham		6	0
Swanscombe		4	0
Gt. Yeldham		6	3
Hounslow		16	0
Greenwich, Devonshire Rd.	3	5	11
Beccles		13	6
Halstead	1	11	6
Calcutta, Miss Billing		5	0
Somersham		16	0
Dunstable, Mr. Thompson		2	6
Leicester, Providence	1	2	0
Epsom, Salem		4	0
Aston Clinton		16	0
Sudbourne		6	0
Chelmsford, S.S.	1	11	0
High Wycombe	1	0	0
Bolton, Dorset St.		13	0
Stratford, Gurney Rd.		14	9
PERSONAL—			
Mr. C. S. Green		2	6
Mrs. Vincent		1	6
Mr. W. V. Lowe		1	6
Mrs. E. E. Brett		10	0
Mr. & Mrs. Blunt		10	0
Miss F. A. Manlove		1	6
Mrs. Hutchinson		1	6
Mrs. Harris		1	6
Miss R. M. Brain		3	0
A Friend (Brockley)		1	0
Miss Button		2	0
Mrs. Stockwell		2	6
	£25	15	9

Ladies' Zenana Auxiliary.

Money received from Jan. 10, to Feb. 9, 1925.

	£	s.	d.
Lewisham, B. W. Salary	3	10	0
Walton-on-Naze		11	6
Stratford, Gurney Rd., 1d. Weekly Subs.	1	18	3
Mrs. F. Brinkler, for Gospel Portions for Sendamangalam	1	0	0
Sale of booklet, "Arrows"	7	11	7
Sale of Clinical Thermometer		1	6
	£14	12	10

The Children's Corner.

MY DEAR NEPHEWS AND NIECES.—I have a letter this month from Miss Gower, Leader of the Junior Christian Endeavour Missionary Committee at Mount Zion, St. Johns Wood Road, telling me that seven of the members are "very keen" to join the Corner. Their names are Audrey Hobart, Edith Nye, Louie Cook, Ida and Phyllis Handsford, Doris Unwin and Winnie Willett. I am very pleased to have them, and equally glad to hear that they "are willing to do anything they can to help their little Indian brothers and sisters." That's what I like to hear. Last year they dressed dolls and made woollen balls for the Indian babies. They will see this month how much pleasure their work and gifts gave in India. On Boxing Day more than 1,000 Indian schoolchildren gathered at the Mission House in Madras, when each child had some article of clothing and a toy, *and they all went away supremely happy.*

We left Sabat, last month, standing beside the dead, headless and handless body of his friend whom he had in his Moslem zeal delivered up to death. "The news spread through Bokhara like a forest fire" that a Christian had died for his faith like that. But what about Sabat? Was he happy now he had done what he thought was his duty? Instead of that he was in an agony of mind. Abdallah's look of forgiveness when his hands were being cut off haunted him. He tried to forget by travelling far and long, but nothing gave him peace or rest. At last he sailed to Madras, and there the British East India Company gave him a post in the Civil Courts as an expounder of the law of Mohammed. While in Vizagapatam a friend handed him a little book in Arabic—the New Testament. Sabat read it, and compared it with the Koran, which it was his business to explain. Then the miracle of conversion happened. The truth came into his soul "like a flood of light," and he began to worship Jesus Christ, whose life he had now read for the first time. Like Abdallah, he felt he must confess Christ. The news soon reached Arabia, and at once Sabat's brother girded on his dagger, left the tents of his tribe and travelled by camel across Arabia and took ship for Madras, and disguising himself as an Indian, went to Vizagapatam to the house where Sabat was living. Sabat saw the supposed Indian and suspected nothing, when suddenly the brother struck at him fiercely with his dagger. Sabat flung out his arm and spoilt his brother's aim, but was wounded. The brother threw off his disguise and Sabat, remembering the forgiveness of Abdallah, forgave his brother, gave him many presents, and sent loving messages to his mother.

Sabat went north to Calcutta and joined the men who were translating the Bible, and because he knew Persian as well as Arabic he was sent to help Henry Martyn at Cawnpore, who was translating the New Testament into Persian and Arabic. But you will remember that Sabat was a fiery Arab although he had become a true Christian; and because his Persian was criticised by some of the translators at Calcutta, he became furiously angry, denied Jesus Christ, and spoke against Christianity, left his friends, sailed to Penang, and began to live as a trader.

But Christ had prayed for him, as He did for Peter, and when Sabat's anger had died down, and he saw in a Penang newspaper an article saying that the famous Sabat who had become a Christian had become a Mohammedan again, he wrote a letter to the newspaper declaring that he was still a Christian. He also wrote to a friend, a British officer, that he had not had a moment's peace and was full of sorrow for having denied Christ; and was only anxious to spend his life in undoing the evil he had wrought.

One day, a Prince from one of the Malay States, who was in flight from

(*Continued on page* 44.)

LIST OF SUBSCRIPTIONS, &c.,

Received from January 12th, to February 10th, 1925.

General Fund.

	£	s.	d.
Leicester, Zion,			
Miss Allen	1	13	7
Mr. Miller		7	6
Mr. Hickson		2	6
Cransford, Reports ..			10
Hartley Wintney,			
Two Friends	38	0	0
West Ham, Tabernacle	12	6	10
Sturry,			
Miss S. Schweitzer ..		7	0
Miss A. Schweitzer ..		7	0
Reports		1	0
S.S.		14	0
Miss Atkins, Env. ..		4	6
Meopham, Reports ..		1	0
Manor Park	2	0	0
S.S.		8	0
Ipswich, Bethesda ..	3	0	0
Cheltenham, Bethel B.C.		12	0
Lewisham, Mr. Hutchinson's Booklet ..		2	0
Wellingboro',			
Mrs. A. Giles, Env. ..	1	0	0
Hounslow, Env. ..	3	13	0
Mrs. Bannister ..		2	6
Coventry,			
Miss Redfern, box ..		7	6
Miss E. M. Harris, box		7	6
Biggleswade,			
Mr. H. J. Potter, Env.		2	6
Bassett St., S.S. ..	1	1	10
Whittlesey,			
Mrs. Benstead's Class	3	10	0
S.S. Birthday Box ..	1	5	7
S.S. Girls' Box ..		11	4
S.S. Boys' Box ..		16	10
Infants' Box		8	3
Card Collection ..	3	17	6
Home Boxes	3	9	0
Fleckney, Mr. Z. Buckby		5	0
Mrs. F. M. Buckby ..		5	0
Mr. T. W. Gamble ..		5	0
Mrs. C. F. Gamble ..		5	0
Newquay (Cornwall),			
Env.	1	3	0
Wood Green,			
Park Ridings S.S. ..	9	3	0
Clapham,			
Courland Grove S.S.		6	4
Birthday Box ..		10	8
Bermondsey,			
Lynton Rd. S.S. ..	1	1	0
Birthday Box ..	1	3	9
Envelopes	2	2	10
Folkestone, Zion S.S., Env.		4	6
Reports			6
Walsall,			
Mr. S. Nicklin, Env.	1	0	0
Lewisham, College Park	2	8	10
S.S.	7	3	6
Chorley (Lancs) ..	5	0	0
S.S. Class per B.C. ..	5	0	0
In the Name of Jesus	10	0	0
Glemsford,			
Ebenezer, Env. ..	1	1	0
Leyton,			
Goldsmith Rd., Env.	2	0	0
Norwich, Orford Hill ..	2	3	8
Reports		2	9
Box per Mrs. Fox, Saxlingham ..		7	7
West Ham, Tabernacle	11	5	8
Swavesey,			
Mrs. E. Frost, Env. ..		2	6
Wandsworth, West Hill, Y.M.B.C.	1	7	0
Tunbridge Wells, Env.	2	7	9
Cambridge, Eden, Env.	6	11	0
Gt. Yeldham, Reports			10
Folkestone, Zion, Env.		2	6
Greenwich,			
Devonshire Rd. ..		5	7
Env.		12	6
Guildford, O.B.C., Env.	4	0	0
Croydon,			
Windmill Rd., Env.		10	0
S.S.		8	0
King's Langley, Zion, Env.		15	0
Watford, Tabernacle S.S.	7	5	0
Beccles,			
Martyr's Memorial, Env.		5	0
S.S.	3	4	0
Reports		1	4
Bromley	1	11	6½
S.S.	1	5	0
Mr. H. W. Thorpe, box	1	0	0
Cheltenham, Env. ..		10	0
Southsea,			
Mrs. Gilson, Env. ..		10	0
Staines, S S.	1	8	0
Gaddesden Row, Miss M. A. Hughes, box ..		12	0
Calcutta, Miss Billing..	2	0	0
Somersham, Reports ..		1	0
Ramsgate,			
Mr. F. J. Kirby, Env.	1	1	0
Biggleswade,			
Miss F. Potter, box..		4	6
Guildford,			
Miss McGill, Env. ..		10	0
Chatham, Enon ..	1	0	0
Tollington Park ..		11	6
Lingfield, Mrs. Barsons		4	0
Misses Mumford ..		5	0
Masboro', per Miss T. Matthewman ..		6	0
Leicester,			
Providence, Env. ..	1	5	0
S.S.		18	0
Epsom, Env.	1	0	0
S.S.		6	7½
Croydon, Derby Rd., B.C.		14	2
Aston Clinton, Reports			10
Wisbech, Miss Ivy Reynolds' six months' support of a boy in Hostel	1	16	0
Sudbourne, Env. ..		14	0
Clacton, C. & B., Env.		3	6
Lessness Heath, Env.		10	0
Isleworth, S.S.	1	4	0
Miss K. Smith, box ..		8	4
Thame, Env.		10	0
Prittlewell, Env. ..	3	0	6
Otley, S.S. Box.. ..		10	0
Mrs. J. Robinson, box		5	10
Miss Lancaster ..			6
Chelmsford, S.S. ..	1	14	10
Reports		3	9
Gt. Blakenham, Env. ..		14	8½
Mr. W. Bannister, box		8	9½
Crowfield,			
Bethesda, Env. ..	2	7	0
High Wycombe, Env...		16	0
Reports		4	0
Newcastle, a friend, Env.		2	6
Chadwell St.. Env. ..	23	0	0
Bolton, Dorset St., Env.	3	0	0
Stratford,			
Gurney Rd., S.S. ..	1	16	3
Boxes		16	9
S.S. Birthday ..	1	7	7
Otly subs.	1	15	0
Envelope	2	13	6
Tring, Akeman St., Env.	23	2	3
Long Marston,			
Mothers' Meeting Box		6	0
Envelope		4	
Trowbridge, Zion,			
Mrs. C. Boyes, box ..		5	8
PERSONAL—			
Mrs. Tiptaft	1	0	0
M.B.		3	6
Miss R. M. Brain ..		10	0
Do., Env.		2	0
A Friend (Brockley)		2	0
Do., Env.		2	0
444	25	0	0
Mrs. C. Gregg ..		15	0
Miss Button, Namakal		5	0
Miss H. Botting, Env.		7	0
Mrs. R Aston, 3 dollars			
Mr. O. Burwood ..		2	6
Miss M. L. Godwin, for Namakal ..	5	0	0
Mr. & Mrs. J. E. Bennett, Env.	3	3	0
A.E.D.		5	0
Mrs. S. E. Nichols ..		2	0
Mr. W. Parker ..		5	0
Birthday Gift, Jan. 8	3	0	0
G S., Env.		10	0
Folkestone		5	0
Mr. W. V. Lowe ..		1	6
Messrs. Geo. Brown, Son & Vardy ..	2	2	0
Liverpool, Env. ..		2	6
Mr. H. King		10	0
Mr. C. Hutchinson, Env.		2	0
Per Miss Ellen Butcher, a Friend at Woburn Sands		3	0
Friend		17	0
Missionaries' Children, D.M.	60	0	0
East Suffolk	4	0	0
Mrs. E. E. Brett ..	2	0	0
Miss C. A. Fordham, Env.		5	0
N.D.		5	0
Miss A. Bradford ..		10	0
Mrs. Caffin	1	0	0
Do., 5 dollars.. ..	1	0	0
S.H.	1	0	0
Mr. J. Harris.. ..	2	2	0
E.J.G., Boys' Hostel		10	0
Mr. Longstaff ..	2	0	0
Mr. & Mrs. Blunt ..	1	0	0
Mrs. Hutchinson, Report			3
Mr. & Mrs. Arnold, Env.		5	0
From a Reader of *The Christian*, per Messrs. Morgan & Scott ..	50	0	0
Interested, Env. ..		2	0
Miss A. M. Pool, Env.		4	6
Do., Lit.		1	6
	£434	15	4

Herald Fund.

Bromley, College Park		14	8
Cransford		7	6
Northampton, Providence		8	0
Tunstall		4	1
Masboro'		1	0

Continued on page 46.

Vol. XXIV. *New Series, No. 220.* **April, 1925**

The Strict Baptist Mission HERALD.

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



MISSION HOUSE, VALVANTHI, KOLLI HILLS.

Price One Penny

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

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The Strict Baptist Mission.

THE

HALF-YEARLY MEETING

WILL (D.V.) BE HELD AT

DEVONSHIRE HOUSE, BISHOPSGATE

(immediately opposite Liverpool Street) on

TUESDAY, APRIL 28th, 1925.

A Devotional Service at 3.30 p.m.

Preacher—PASTOR ABNER MORLING.

TEA AT 5 P.M. - - SIXPENCE.

PUBLIC MEETING at 6.30 p.m.

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

SPEAKERS :

Pastors J. G. BEWERS (of Handcross), ABNER MORLING (of Stoke Ash), and ALLEN NEWBERY (late of Belvoir St., Sydney).

A MEETING for Ladies only will be held from 2.30 to 3.30, when Mrs. COLLIN and Miss E. C. PUTNAM will give Addresses. All lady friends invited.

COLLECTIONS.

The Strict Baptist Mission HERALD.

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

VOL. XXIV.] APRIL, 1925. [*New Series*, No. 220

CURRENT NOTES.

HAVE we all tried, even though vainly, to visualise the conditions caused by drought in and around Sendamangalam? As previously reported, the monsoon has failed, and the outlook is very serious. Mr. Watts had hoped to get water from our well in Sendamangalam by blasting the rock deeper. This he has done, but without result. It is difficult, if not impossible, to realise either the straits to which the people are reduced, or the difficulties our missionary may have to face or is facing. The wells all around are becoming dry. Let us bear the matter before our Lord Who said, "Lo, I am with you all the days."

* * * * * *

And there is the same trouble on the Kolli Hills. It will be noticed on another page that rain fell in the village of Valavandi, where Mr. and Mrs. Brand live, and *nowhere else.* It would seem as if our Lord intended this remarkable fact to be a stimulus to our faith and prayers. The Lord's arm is not shortened. Putting it in very human terms, If He can give rain in Valavandi, can He not give rain all around? Everyone will say, Of course He *can.* But is He waiting for our prayers? And are our missionaries waiting for our practical fellowship in prayer rather than for merely fugitive sympathy?

* * * * * *

Picture Manicam, as you read about him this month, a new-born Christian, eighteen years of age, the only Christian in his heathen home; and also try to imagine the sore temptation of our converts in Tidumal, in order to brotherly sympathy and fellowship with him and them.

Our Foreign Field.

News of the Month.

MADRAS.—In January I had the joy of baptizing a convert from heathenism, named Manicam, who lives in Chintadripet. When our preachers were speaking in the open air some six months ago in Chintadripet, on the difference between those who fear God and those who do not, Manicam was convicted of his spiritual need, and from that time he began to seek salvation. He attended the Sunday School at Chintadripet and the services at Vepery. He works in a leather warehouse. All his people are heathen, and none of them attended the service when Manicam was baptized; but his parents gave their consent, and although he is the only Christian in the house, Manicam, who is eighteen, continues to live at home. His clear testimony regarding conversion and faith in Christ Jesus was a spiritual refreshment. We praise God for this seal upon the ministry of the Word. E. A. BOOTH.

SENDAMANGALAM.—Water Shortage.—We are sorry to report that the well-boring, and the new well-digging authorised by the Council to be carried out in the Sendamangalam compound, have failed to give a larger supply of water, and the water famine in the whole district is daily becoming more acute. The wells are becoming dry in all parts, and in order to scrape up the little water that remains at the bottom the people stand on the parapet walls and lean over. Only this week the surgeon in the Sendamangalam dispensary has sent for us to assist him in dealing with two women very badly injured through falling into wells—one with a broken leg and other injuries, and the other with a badly injured head. Both cases are being nursed in the Mission dispensary.

Camp at Olaipalayam.—Camp work for eight days was held in the villages of the Namakal Field in January. From Olaipalayam the schools at Tidumal, Sirunellikoil, and Kunnamalai were visited and examined. Upwards of 100 patients were attended to medically, and the Gospel was preached to the sick folk who came. The Churches meet for regular worship, but the numbers are sadly depleted owing to the migration to tea and coffee estates on account of the drought making work very slack here. The exceedingly difficult times also make the temptation to compromise with the old methods of living very strong. When they first became Christians the men of Tidumal cut themselves off from all participation in heathen festivals, although their hereditary occupation is that of drum-beaters at such festivals and ceremonies. The lack of work in the fields and the pangs of hunger have weakened the stand of some, who have agreed to beat the drums so long as they are not required to bow to the *swamy*. These poor Christians need all the spiritual help we can give them, and we are very grateful to God that henceforward a greater amount of attention can be given to them by the taking of that part of the work by Mr. Morling.

Travancore Baptist Meetings.—Mr. Booth and I spent a week in Travancore at the invitation of the Baptist Churches there, and took part in their annual Convention meetings. The Convention was held at Kurianoor,

and was attended by a large number of people. The morning meetings, being mostly attended by the Baptists, were made the occasion for Bible studies in the distinctive doctrines of grace. At the other meetings large numbers of Syrian and other Christians were present, and the subjects ranged round the saving and strengthening power of the Lord Jesus.

Mr. and Mrs. Morling's Return.—We welcomed our colleagues back on Thursday, February 12th, looking very well. They immediately plunged into the work of transferring to Namakal, and have now taken charge of the work that lies in that field. L. WATTS.

KOLLI HILLS.—Our Aim for 1925.—On the first day of the year it came into our mind to set before ourselves and our fellow-workers as our goal for 1925—*to preach the Gospel in every village of the Kolli Hills before the end of the year.* Although it is now twelve years since we came to live here, yet there are still several parts of the hills where the Gospel has not yet been proclaimed. God helping us, we will try to remove this reproach before the close of the year.

A Gospel Camp in the N.W. Corner of the Kollis.—Seven miles to the N.W. of our Kurungunedi station there is a group of villages where we had never penetrated. As a first step towards our goal (see above), we spent some days in January visiting each hamlet in the group and telling the villagers the Good News. On our first arrival they were very suspicious, but when they found that we were the people who ran the dispensary in Valavandi their manner at once changed, and they became as friendly as we could wish. We were surprised to find how many had come from this distant corner of the hills to the Mission dispensary. Some of them had heard about Jesus Christ in this way before we went there.

Medical Work.—The word got around quickly that " medicine " was to be had. From then onwards we had scarcely a moment to ourselves from dawn to darkness. Old patients, proud to claim acquaintance, came and brought their friends. The first day we treated twenty-two patients, and the last day seventy. One evening we announced the magic lantern pictures. When the time came we looked around in the darkness, and saw in the distance lines of lights moving down the hillsides. It was the hill people coming to see the Gospel pictures. Each man or woman carried in his or her hand a blazing splinter of wood or a glowing brand, kept alight by waving in the air. These snake-like lines of lights dropped slowly down from the opposite heights, now disappearing, now reappearing, until at last they blazed up near at hand, and the voices of the people could be heard shouting, " Where are you? " " Which way? " So they kept arriving until we had well over two hundred who listened to the Gospel story illustrated by the pictures. At the end, when there was no more gas in the generator and no more pictures to show, they complained that it had been too short !

A Camp in the South.—Last week we went for a similar camp in the southern end of the hills. I wish one of those American millionaires would pay for some nice roads to be made up here ! My friend Dobbin strongly objects to walking across slippery boulders, especially when there are dark chasms between. Once on one of these camp journeys he slid over a boulder, dropped six feet into a ravine on his back, and lay there helpless, all four legs waving in the air ! That was last month. This time the paths were better, only one steep rock-face slide at an angle of about 40 deg., down which he skated merrily. We settled in a field shed belonging to a hillman whom we

had once helped in a time of trouble, and who was now anxious to show that he had not forgotten. We had good times preaching in the villages, and, generally speaking, the audiences were most attentive, excepting one village, where they all ran away on our approach. In one village a man asked me to take out a painful tooth. It came out easily. So he thought he would have another one removed. That done, he sat still and pondered a while. Then he lifted his upper lip and revealed a row of decayed stumps. " What about them? " he asked. The man was willing, and the spectators were anticipant, so I set about it . . . When the last stump was out I turned away to wash up, hoping the patient was not feeling too bad from loss of blood and the pain of the extractions. Then came a cry from behind me. I turned to see what was the matter. The man was holding on with thumb and finger to one of his few remaining teeth. He had decided to have another one out! " Here! " he said, " this one's been aching a lot. Pull him out too! " So we relieved him of his *eighth* tooth, and went on to the next village.

A Wonderful Rain.—Famine is impending in these parts. For the second year in succession rain has failed and grain prices are high. The rice swamps, instead of rich liquid mud, exhibit only hard dry surfaces, and scarcely anyone dares risk the loss of seed by venturing to sow. Adjoining the Mission property here there is a stretch of valley where rice was planted in bygone times, but cultivation was given up on account of lack of water. It occurred to me that, in view of the famine, this land might be dug up and artificially irrigated, in order to provide food for our workers. Some of the young men in our Industrial School had prepared the seed-bed, and on the day appointed for sowing they came to me and said, " Will you cast the first handful of seed, praying to the true God? " I went down and in their midst offered a prayer for God's blessing on the crop, then, after I had cast the first handful, they went on with the sowing. The weeks went by. It was the dry weather, and the springs disappeared, and the fields became dry and hard. The water from the well diminished. Our experiment seemed likely to fail for lack of sufficient water. Then on the day of the lunar eclipse (February 9th) there came a great and amazing rain, filling our well, and flooding all the fields and stream-beds within an hour or so. Our dry land was turned into springs of water, and the rice fields smiled once more. The wonderful thing about this rain was that it fell neither north, south, east nor west, but only in Valavandi Nadu. The very next day I was camping six miles south, and they had had none at all! So in other directions. And this was the first time in all our twelve years on the Kolli Hills that rain had fallen in February, which is the one certainly dry month of the year. The hillmen look upon it as a miracle, and wish they had had faith to plant their rice too. *Was* it a miracle?

Cholera.—Riding over to Ariyur yesterday to conduct morning service, I was passing a hill village when I noticed a man lying on the ground with cords tied around his legs and his body covered with a cloth. I inquired what it was. A woman standing by said, " Cholera." The cords were tied tight to relieve the painful cramps that are a feature of this disease. I obtained medicine from our dispensary, and gave it to those who were suffering. There were several cases. The victims were lying stretched out in the street or huddled up on their tiny verandahs. Some had died already. I asked the headmen why they had not come for medicine. They replied that their neighbours had forbidden them to step outside the limits of the village lest the infection should spread!

February 16th, 1925. J. M. BRAND.

With Strict Baptists in Travancore.

IN response to an invitation I went to Travancore to help in meetings arranged by the Malayalam Strict Baptists. Leaving Madras on Sunday night, I was joined at Salem by Mr. Watts on Monday morning, the train taking us as far as Ernakulam. Here we got into a steam ferry and crossed to Cochin, passing quite close to the site of the new harbour now in course of construction. After waiting several hours on the quay at Cochin, we boarded a steamboat, which took us to Alleppey. During the night the boat stopped, and I was roused by an official and asked to enter my name in a book. On inquiring the reason, I was told that as we were passing out of Cochin State into Travancore State I was required to make a declaration to satisfy the Customs authorities. We were sleeping when the boat stopped at Alleppey, and had to scramble to dress, pack, and get our baggage ashore, as the boat was going on immediately to Quilon.

It was somewhere about four in the morning when we found ourselves and our kit on Alleppey quay in the dark, strangers in a strange town. Friends from Travancore had promised to meet us at this point, but none were there. We made our way to the Y.M.C.A., aroused the secretary and explained our position. He very kindly gave us the use of a portion of a room, where we unpacked the luncheon basket and had *chota-hazri* (little breakfast). Whilst we were so occupied friends from Travancore arrived, apologising for their lateness (they had overslept). We then learned of a change of route and of destination, and were told that unless we made haste we should miss the boat. We made our way briskly to the quay, and then found that we had more than an hour to wait! We boarded a small steam launch, which took us down the river Pombar to Chengunacheri, past verdantly green rice fields and numberless islands planted to the very edges with cocoanut trees. The folk living on these islets do their daily marketing and visiting by boat, and we passed a number of boys going to school in canoes, which they handled skilfully.

At noon on Tuesday we reached Chengunacheri, and we should have halted for a meal, but as there was no accommodation available we decided that we would push on to the end of the journey without delay. Fortunately we were able to secure a Ford car, into which we packed our boxes, camp cots, provisions, bedding, etc., and six persons, in addition to the driver and some live fowls. At one point a bridgeless river had to be crossed. The car was run on to a platform fastened to two long narrow boats; this construction was poled across the river, and the Ford went on again merrily through undulating fertile country until we reached Kurianoor, where the meetings were to be held.

We walked up a hill, at the top of which we were shown an unfinished house, which was to be our home for the next few days. The house was solidly built of stone and had a lofty roof, but there was not a single door. Whilst we were unpacking our kit, a table, a chair and a stool were brought to the house from a neighbouring Mission school. We learned that the house had been built by a missionary of the Plymouth Brethren Mission some three years previously, and that the school belonged to the same mission.

At the foot of the hill close to the high road a pandal or shed was erected, formed simply of cocoanut leaves spread on bamboo rafters, supported on sticks about eight feet high. This was the place where the meetings were held. At one end there was a roughly made platform, the boards being tied together

with thongs of bark. A small space in front of the platform was covered with a leaf mat. The remaining space was bare ground. A large number of the worshippers brought their own mats to sit on.

The meetings began on Wednesday evening. Several meetings were held daily until Sunday evening, when the Convention closed. As the people speak Malayalam, our messages had to be translated into that language. To me this was a distinct drawback, and I was conscious of loss of power in transmission. Before each sermon we carefully went through the main points of teaching with the interpreter in private, so as to prepare him as far as possible to make clear the teaching we wished to give.

The attendance was quite small on Wednesday and Thursday. On Friday, when preaching on the Atonement, I had an audience of two hundred. On Saturday and on Sunday there were approximately a thousand persons present at each preaching service. On Sunday I had the curious experience of finding my interpreter suddenly disappearing and his place taken by an entire stranger when I was two-thirds of the way through the sermon! At each gathering there were quite a good number of women. They were all dressed entirely in white, and none of them wore jewels. On remarking about this, I was told that it was in accordance with their Church regulations.

Punctuality is certainly not a strong point in Travancore. On no occasion did a meeting begin at the advertised time. An hour later than the time announced was the usual experience. I was pleased to note the number of people who brought their Bibles. The singing of lyrics was a marked feature at each gathering. Two or three young men would lead the singing from the platform, and the congregation joined in for half an hour at a stretch, singing in good time and tune.

At their request I presided at the annual gathering of the Sisters' Society, when two hundred women were present. A Malayalam woman secretary read the report of the activities of the year. This part of the work was formed three years ago, and has a membership of 160 sisters and has branches in twelve Churches.

The leader of all the Baptist work in Travancore is Mr. K. V. Simon. Baptist Churches have been established in twenty-two centres, the total membership being about five hundred. As far as I could learn, the great majority of the members have come from the Roman Catholic and Syrian Christian Churches, which have flourished for centuries in Travancore. Mr. Simon has gathered a number of young men around him who assist in various ways.

When Mr. Simon addressed the gathering he had by his side one of his young men, who repeated Mr. Simon's words sentence by sentence, copying the words and tone and gesture. The effect is that of a Voice and an Echo. I found it quite amusing to watch, and could not discover the reason or use of the arrangement, for both spoke Malayalam. Mr. Simon's style is that of a Hyde Park orator. He rouses the people, claps his hands and shouts "Praise!" "Praise!" emotionally, and this is at once taken up by those around him. It is evident that talking is no difficulty to him, and he has the gift of leadership.

Immediately after the last meeting of the Convention we packed our kit into a bullock cart and began the homeward journey. We were poled down the river in a covered punt all night. Before dawn we got into a motor-bus and were driven to the railway station. I reached Madras after fifty hours' continuous travelling.

ERNEST A. BOOTH.

Succouring the Oppressed.

A BY-PRODUCT OF MISSION WORK.

MISSIONARIES working in out-of-the-way places often come across cases of injustice and oppression. Unfortunately, the habit of extortion is still rife among the petty officials and lower subordinates in Government service. And it is not at all uncommon for persons not in Government service to dress themselves out in a khaki suit and brass buttons, and sally forth to impersonate Government officials in the remote villages of India.

Recently I was visiting our Ariyur School, when a hill-man, with a cowed and furtive manner, revealed to me a little drama that had been enacted in his village. A band of plainsmen, headed by a uniformed forest subordinate, suddenly appeared as my informant was grazing his goats. They drove off the goats and penned them in, refusing to liberate them until the owner should pay a large fine. Pleading and remonstrance only provoked the aggressors to violence. The owner of the goats was beaten, and a youth belonging to him received a severe cut on the thigh. Frightened by this treatment, and by the threats of the supposed official to prosecute him in the Courts, this poor hillman paid the sum demanded, an amount equal to about £10 10s. As he had not such a large sum by him, he had to raise a loan at high interest, which it will take him probably years to pay off. Meanwhile the tricksters had passed on to neighbouring hamlets, where they repeated their performance with similar profitable results.

A week or two afterwards, a small group of hillmen from another direction appeared at our door. They seemed to be in the greatest distress. The centre of the group was an old man, who said : " Oh, Dhori; I am in great trouble. A Government official has taken all my goats, and refuses to let them go. I was grazing them on my own lands. He says I grazed them in the Reserves. It is false. Now I have to pay a fine of Rs. 260 (£17 6s. 8d.). Alas! What shall I do?"

This story sounded suspiciously like the one I had heard before, so I made further enquiries of the group at the door, and found that the official was still at the village with his plainsmen assistants. Calling for my pony, I got the hillmen to lead me to the place. They led me to a wild part of the hills not far from the mission house, and there in a field hut was the official surrounded by a group of low class Mahommedan roughs from the plains. They did not seem pleased to see me. At first the official, a Brahmin, tried bluff. He showed his official books and papers, and said he had detected the old man grazing the goats in Government Reserves. But I had, fortunately, brought with me the man who had been victimised on the former occasion, and he identified several members of the group as his assailants. The officer was a different man, but his association with the roughs was proof of his guilt on this occasion, and I called upon the village Munsif to make a report to the distant Magistrate. This scared the Brahmin official, and he immediately released the goats, tore up the signed confession he had extracted from the owner, and abjectly promised never to oppress the villagers again. As for the alleged demand of Rs. 260, he swore he had not asked a pice!

It was now the turn of the hillmen to triumph. They came forward and told the Brahmin official just what they thought of him. Several were speaking their minds at once, without any reticence, and with singular directness and vigour of style. The Brahmin official felt it was time for him to be going,

and he and the Mahommedans took their departure with more speed than dignity. Before they went, however, we made them sign an undertaking never to visit the Kolli Hills again, except upon legitimate business, and not to consort with officials for the purpose of extorting money from the hillmen. The following day those hillmen came to me once more, this time with a present of fruit, and many expressions of gratitude, and placed a gift of three shillings in the Dispensary Box as their thankoffering for help in time of need.

Another case of a different kind occurred last week. Mrs. Brand was preaching in a village near here, when one of the women came crying to her, and said, "Why don't you stop them selling liquor and ruining our men? Iyo! Here we are in the midst of a famine, with no money to buy food, and yet my husband is selling our food grain to buy liquor!" As they talked, together, the husband of the woman approached, staggering and shouting under the influence of drink.

Now the selling of drink on the Kolli Hills is prohibited by Government. It appeared that some plainsmen had brought up some gallons of beer and spirits, and were selling it in a shed near by. I went to the shed, caught the men red-handed selling the stuff, and made them pour it all out on the ground. They were thankful enough to get off without being reported to the police, but were most unwilling to "waste good liquor!" They implored to be allowed to drink it themselves, but I was obdurate, and it was comical to see the distressed expression on their faces as they poured the spirit on the grass. The hillmen are really glad to be delivered from the temptation. They know now they are not strong enough to resist. The women, especially, and parents, are really grateful to us for our action in this matter.

The above incidents represent a not unimportant side of mission work in village India. The missionary is the only white man in the locality, and is the sole representative of a civilisation that calls itself "Christian." Actions such as these speak to the illiterate villager much louder than words, and their message and meaning are discussed by the people in many a hamlet and home. We believe that they are helped thereby to understand to some extent, at least, that the Christian Way stands for righteousness and justice, and is the enemy of oppression and wrong.

August, 1924. J. M. BRAND.

Diary Notes of a Short Camp.

ELUR, *Thursday Evening.*—A meeting is arranged for 7.30, and now at seven o'clock no one is present except the resident workers. However, although it is after dark, Yesudasan, Royappan, and Abraham come in from Nattamangalam, which is three miles away. Benjamin and his wife are the workers, and with Paul and James, who have come with me from Sendamangalam, we call for the meeting to start. Just as we sit down the rumble of a cart is heard, and the Christian Sub-Registrar of Puduchatram arrives with his wife after a journey of five miles. This makes a happy gathering; to be sure, there is nothing ecclesiastical about the building or furniture, but as we read God's Word and sing His praises our hearts warm to the consciousness of His Presence.

9.15.—James does not quite know why he has been brought. He is a hostel boy, and has not been very happy with the other boys lately. As we talk over things before getting into bed he is impressed by the fact that God must have made the arrangement to keep him out of the scrap which he and

the other boys were expecting as soon as the *dorai* was away on camp. Prayer together seals the heart-to-heart talk, and we are soon asleep.

Friday Morning.—Visited three villages for preaching. Received a good hearing in the first two, but there was a discussion about some money affairs going on in the third, so that the people did not listen well.

Friday Afternoon.—Visited the *chukla* quarter of Elur. These people are outcaste leather workers. They listened well, and by answering questions showed that they remembered something of what the preacher and Bible-woman had taught them previously.

Friday Evening.—Six young men from the non-caste street of Elur came to see me. They had previously been inquirers, but have been very slack for the past year. After reminding them of the story of the Cross of our Lord, we had prayer together. They promised to attend the services and read their Testaments again, but there is still the suspicion that they have some ideas of material benefit from inquiry into Christianity. Another talk and Bible study with James finishes the day.

Saturday.—Left Elur for Kakkaveri. On the way called on Mr. Israel, the Sub-Registrar at Puduchatram. Conducted a cottage meeting in his house before passing on. The bullock cart with the camp impedimenta broke down on the way, and some delay was caused while another cart was obtained.

Kakkaveri, Sunday.—Morning service very encouraging in point of numbers. The subject of Isaiah's vision of the holiness of God seemed very applicable to the condition of the people here, all of whom are from the outcaste community. They are somewhat aggrieved because they are not receiving any different treatment generally from the caste people since they have become Christians. A clearer conception of the holiness of God will help them.

Twenty children attended Sunday School, and a good number were at the afternoon prayer meeting.

Cottage meetings were held in the evening in Philip's and Jacob's houses, both houses being filled for the short service. Regular family worship has not yet become a habit of these brethren, so that the benefit of it was specially emphasised.

Kakkaveri, Monday.—Walked out to Thoppanaickanpetti with Preacher Moses, and had good audiences in three places. In the second the audience was composed largely of stonemen and coolies employed in the building of a new temple. The third place was the outcaste quarter, and a few Roman Catholics were found, to whom a Gospel was given for reading.

In the afternoon the school children were examined in the Scripture lessons. This is a new school, but the children showed good progress in both Scripture and Catechism.

Cottage meetings were held in Gnanamuthu's and Paul's houses. Again the importance of regular family worship was urged.

Tuesday.—Left Kakkaveri for Sendamangalam, on the way calling in at Tuttikulam to examine the school. Found the attendance rather deficient and work not up to standard. Gave a model lesson on the temptation of the Lord Jesus to show the teacher how to keep the attention of the infant class, which he had been largely ignoring through their alleged lack of attention.

The Taluk board school teacher sent for me to see him as he was very sick. He has been an inquirer, and we still have hopes of him. Medicine was prescribed to be sent for from Sendamangalam. Reached home in time for breakfast at 11 o'clock.

L. WATTS.

Glimpses into Tuttikulum Homes.

TUTTIKULUM is a large village situated nearly three miles from Sendamangalam. The S.B.M. has carried on work there for some years past. It has been a place of many hopes and disappointments. Caste feeling is very strong there, and non-co-operation has also a hold on the people.

We have a Biblewoman working in the village, and there is reason to believe that the teaching given regularly in some of the homes is not without effect. In paying periodical visits there, I have several times been encouraged to find that the message has been warmly received, and some, at least, of the teaching remembered. My last visit there was a time of encouragement and disappointment: Encouragement to find women listening apparently with real desire; disappointment to see no outward effect in the conduct. Let me tell you a little about it.

We entered a house, the Biblewoman and I, and sat down on a string bed, which the women of the house immediately brought forward for our accommodation. Two women were there, the younger of whom had been learning to read, and she had advanced far enough to be able to read quite fluently the portion put before her, which was the story of the centurion's faith. We talked to them of this beautiful record, and the lessons it contained for us. They both listened attentively, and expressed their belief that it was all true, and we ought to worship the only God Who made all things, and Who gives us all good gifts. Then the young reader got up, saying she must go. We asked the reason for this hasty departure.

"We are just ready to start for the Talai Mulai."

"Why do you go there?"

"To worship the swami."

(This is a special month in connection with that temple, and every Saturday crowds go there with their offerings.)

"But you have just told us that you believe there is only one true God Whom we ought to worship. You are sinning against that God when you worship idols. Besides, your journey and labour are all useless, for that swami cannot see or hear you, or do you any good."

She agreed; "But it is our custom"—and so she left. As we, too, left the house, I remarked to Thanam: "How disappointing! She listened so well, I thought she was really sincere." Back came the answer: "She doesn't really believe in these idols, but she has to go with her mother." Years ago a restored leper said: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand and I bow myself in the house of Rimmon . . . the Lord pardon thy servant in this thing." Is this a similar case?

We went on to another house, where an old woman limped forward to greet us. Her left leg was much swollen, and had been smeared over with some sticky black mess. We enquired about it, and she informed us that she had just returned from visiting a shrine about thirty miles away, and her leg had swollen through the walking.

"And what have you gained by going there?"

"Oh, nothing."

"After all that trouble you have received no good from the swami, but instead, you have a swollen and painful leg! Could the swami not have prevented that! Come, now, listen, and we will tell you of a better Swami." And so we told to her and the little crowd who had gathered round us, the story of Him Who said: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." When we had finished she looked at me with a gleam in her old eyes, and began: "There was a woman in a certain village. Her husband died. She had one son, and she reared him well. One day he was taken ill and died. They put him on a bier and took him away to bury him, and the mother went too, weeping much. On the way they met a crowd, and the Swami was there. He came and took hold of the boy's hand, and told him to get up. Life came back to him and he got up. Then He told the mother to take him home again, and they were all ever so glad, and

believed Him." As she finished she turned to me with a look of triumph, proud of her knowledge. I asked where she heard that story. Pointing to the Biblewoman, she replied : " *She* told me." I wondered how much of the inner meaning of that beautiful story had pierced her mind.

Again the scene changed. We entered a house where a young girl was lying indisposed. We expressed our sympathy, made enquiries, and gave some medical advice, and the way was prepared for a Scripture talk. The head of the house was the elder sister of the sick girl, and she was a very willing listener. After Thanam had talked to them for a little while, the woman turned to me, saying . " Now you read to us and talk to us some more. I have a great liking for Jesus Christ." By this time I was tired and hungry, and nature was forcibly pressing its claims, but an appeal like this could not be refused, so I read them the angels' message to the shepherds, and told again the sweet story of the Saviour's birth, and its purpose. " Now both of you together sing to us." We sang and explained to them a Gospel lyric, then knelt and prayed that the sick girl might be restored, and the hearts of all in that house be opened to receive the Lord Jesus.

Do you wonder that Tuttikulum is still to us a place of hopes and prayers?

July 15th, 1924. RUTH APPLEBY.

Thank You.

IT is with great joy that I write on behalf of the girls and boys of our schools in the Sendamangalam and Namakal Fields to thank the kind friends in England who once again have so kindly helped to make Christmas a happy time here. The garments were very acceptable, and gave such a lot of pleasure. There were also plenty of toys, so that every child was able to have one. It was very interesting to watch the children in the schools of the Namakal Field. Some of the girls had never had a doll before, and were so very, very pleased when they were given one. It was indeed a happy day for them.

We also thank those friends who sent lengths of cloth. These came in very useful for presents for the workers. A piece of English material is always highly prized by them. Thank you, too, for the supply of medical stuff. Dressings are in constant demand where there is a hostel of thirty boys. Last week three boys scalded their feet while straining the rice, and there was quite a raid on the bandages and cotton wool.

Our service is a mutual one. You, dear friends, have the joy of giving, while we out here have no less joy in distributing, and in our service we trust we have the Lord's approval. " Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." E. A. WATTS.

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.**

Our Home Churches.

Prayer Subjects for April, 1925.

Week Beginning—

SUNDAY, 5TH.—Let us pray for rain in the Sendamangalam Field and on the Kolli Hills. (See page 52.)

SUNDAY, 12TH.—For our converts in Tidumal, who are tempted to compromise and beat the drums at heathen festivals (their old occupation) by reason of want of work owing to the drought. (See page 52.)

SUNDAY, 19TH.—For blessing on the visit of Messrs. Booth and Watts to the Strict Baptists of Travancore. (See page 55.)

SUNDAY, 26TH.—For Manicam, eighteen years of age, recently baptized, who is the only Christian in his home. (See page 52.)

Announcements.

No Camp this Year.—We regret to have to announce that it has been decided that no Camp can be held this year. The Council of the S.B.M. has endeavoured to arrange for its being held, notwithstanding the absence of a missionary, but without success, and has reluctantly come to the conclusion that the project must be abandoned for 1925.

* * * * * *

A Word with Our Subscribers.—It would greatly help our Treasurer if our friends, when sending him subscriptions or donations, would kindly let him know whether they should be addressed as Mr., Mrs. or Miss, and whether the remittance is a personal one or sent on behalf of a Church or Sunday School.

* * * * * *

For Sale on Behalf of the Strict Baptist Mission.—A friend, who is interested in our work in India, has offered to sell the following plants and give all the proceeds to THE STRICT BAPTIST MISSION. Any friends who feel disposed to help the Mission in this way will please write to Mrs. GREGG, BRANFOLD, STRENSALL, YORK, *mentioning the Strict Baptist Mission Herald*:

Golden Rod, Mint, Raspberry Canes, Evening Primroses, Hollyhocks, Perpetual Spinach (once planted always a supply), White Campanulas, Doronicums—2d. each.

Iris, Fleur de Lys, Yellow Tree Lupins, Veronicas, Lupins, White Phlox, Nepeta Mussini, Sage, White Marguerites (large)—6d. each.

London Pride and edging Daisies—1d. each.

Small Sunflowers, Michaelmas Daisies, Montbretias, Winter Heliotrope, Sweet Williams—6d. dozen.

Rambler Roses (Dorothy Perkins), Bridal Wreaths, Crasselas (lovely scent), Primulas, Mesembryanthemums, Coronellas—9d. each.

Postage extra.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I wonder whether you missionary young people ever think of the difficulties missionaries have in learning a new language in order to speak to heathen people in their own tongue. When, for instance, you hear of our Strict Baptist missionaries passing their first and second examinations in Tamil, do you ever think of the hard work they have to do during two years to acquire such a knowledge of it as to be able to speak so that Tamil people can really understand them? I remember hearing, when I was in India, of a missionary who lived and died there many years before I went. He was an able English scholar, and learned Tamil so well that he could read and write it perfectly; but his pronunciation of the difficult Tamil sounds was imperfect. The story I heard was that one day he was preaching in Tamil in the open air, after having made careful preparation, when a man in the crowd said to one of the Tamil preachers, "Why does the *Dhorai* (gentleman) speak to us *in English*?"

But what I wanted to tell you more particularly, is something of the difficulties of translating the Bible into new and unfamiliar languages. For instance, when Carey began his translation of the New Testament into Bengali, it is said that his first translation of the words, "A little leaven leaveneth the whole lump," was "A little crocodile crocodileth the whole lump." The story might easily be true, for it is said that the two words "leaven" and "crocodile" are very much alike in Bengali.

A similar mistake was made in translating the Gospel of Matthew into Micmac for the Indians of Nova Scotia. "Nation shall rise against nation" was at first translated "A pair of snow shoes shall rise up against a pair of snow shoes." But the mistake was not as big as it seems, for only one letter was wrong.

A worse mistake was made by a lady missionary, I have read, in speaking to a class of girls. What she *meant* to say was, "To-night I want each of you to cut a little branch off a tree, and plant it in the shade, and water it every day, and see what happens." But the girls laughed, and the poor missionary could not understand why. She learned afterwards that she had used the word "nose" instead of "branch of a tree." Where that happened, or what the language was, I can't tell you.

A missionary to the Indians and Eskimo of North America was preaching one day, and all went well until he described how Eve came into the world, when he noticed that his hearers were "smiling audibly." He found that instead of using the word *ospikakun* for "his rib," he had said *ospwakun*, which meant "his pipe"!

A missionary in East Africa once nearly made an absurd mistake in translation. He was translating into the Teso dialect the words "Take up thy bed and walk." The Teso people sleep on a raised mud platform, and when he inquired what the Teso word for bed was, the reply was *etuti*, the name of this platform. Happily the missionary discovered in time the exact meaning of *etuti*, or his rendering would have been "Take up thy mud platform," etc.

If any grown-ups wander into the Corner this month, I wonder what they will say? Will they call these stories the humours or the difficulties of translation, and will they condemn me or condone? I must "wait and see"; but I hope to tell you next month of the efforts of some missionaries to find the right native word to express a Christian idea or doctrine in languages which had never before been reduced to writing. Meanwhile, the Lord be with you during the coming month.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from February 10th, to March 10th, 1925.

General Fund.

	£	s.	d.
Rattlesden, Env. ...		4	0
Literature ...			6
Meopham, Env. ...		4	6
Clapham, Courland Grove,			
For Sembiam Sch.	12	0	0
S.S. ...		6	0
Birthday Box ...		4	1
Whittlesey, Mrs. Curtis, Env. ...		2	6
Hastings, Auxiliary,			
Ebenezer S.S. ...	1	0	10
Ebenezer Friends	1	11	7
Tabernacle S.S. & B.C. ...	1	7	7
Warboys, Env. ...	7	0	1
Bath, Bethel, Env.	2	9	0
Somersham, Env.		13	0
Reading, Providence,			
S.S. ...		6	6
Reports ...		10	3
Envelopes ...	1	11	3
Epsom, Salem, Env.		4	6
Brentford, S.S.			
7th Girls' Class Farthing Box ...		2	0
Ipswich, Bethesda,			
Miss G. Horne ...		7	0
Wood Green, Dovecote	1	15	0
Literature ...		1	10
S.S. ...		12	6
Birthday Box ...		10	8
Kilburn, Env. ...		17	0
Richmond, Salem,			
Reports ...		1	10
S.S. ...	1	16	0½
Senior Girls ...		9	0¾
Infant Class ...		4	1
Y.P.S. ...		7	2
Jnr. Y.P.S. ...		1	7
Mrs. C. ...	2	0	0
Box 15, Miss G. Makey ...		7	8¾
Env. Coll. ...	2	5	0
Manor Park, Miss Tattersall's Box ...	2	5	6
Envelopes ...	1	4	0
Wood Green, Park Ridings, Env. ...	1	14	0
Stockley Mission S.S.			
Kolli ...	3	0	0
Mission and S.S., Env. ...	1	8	0
Berkhamstead Common, Env. ...	1	13	0
Tring, Ebenezer, Env.	1	10	0
Aylesbury, Env. ...		12	0
Claxton, Env.		10	0
Willingham, Env....	2	2	0
Boro' Green, Env.	1	18	6
Poynings, Env. ...		14	0
St. John's Wood ...	8	14	0
Mr. and Mrs. C. E. Grimes, Exten.	1	1	0
Miss Byford, Boarding Sch. ...		10	0
Wandsworth, West Hill S.S. ...	2	0	0
Tenterden, Env. ...		4	0
Haworth, Hall Green, Env. ...	1	4	6
Bexley Heath, O.B.C. Env. ...	1	13	6
Prittlewell, Env. ...	1	6	6

Amount reported last month instead of £3 0s. 6d., should have read £3 10s. 6d.

	£	s.	d.
Chesham, Mr. L. Ivory Env. ...		7	0
Walthamstow, Env.	1	16	0
Yeldham, Env. ...		9	0
Watford, Beulah, Env. ...	1	0	0
Ipswich, Zoar, Env.		10	0
Reports ...		2	0
Eastbourne, Mr. A. S. Blackhorn ...		5	6
Laxfield, Env. ...		15	0
Norbiton, B.C. ...	7	10	0
S.S. ...	9	14	5½
Env. ...		13	6
Coll. Boxes ...	4	9	10½
Collection ...	5	6	5
Watford, Tabernacle, Env. ...	3	12	0
Leyton, Goldsmith Rd. Reports ...		1	2
Mayford, S.S., Env.	1	0	0
Fulham, Ebenezer, Env. ...	1	12	2
Middlesboro', Env.	1	10	0
Trowbridge, C.M.M. & A.M.M., Env. ...		5	0
St. Neots ...	2	10	0
B.C. ...	4	15	7
S.S. ...	4	12	6½
Boxes ...	2	3	0¾
Yelling ...		13	6
Northampton, Providence, Env. ...		5	0
Halstead, Env. ...	1	10	0
St. Albans, Bethel, Env. ...	2	2	0
Gt. Yarmouth, York Rd., Env. ...	1	14	0
Cheltenham, Env.		3	0
Bermondsey, Lynton Rd. Infant Class ...		4	0
Peckham, Zion, Env.		16	6
Ipswich, Bethesda, Env. ...		10	10
Reports ...		7	6
Env. ...	1	0	0
Tring, Akeman St. Mrs. Garrard's Girls' Class ...	1	3	6
Norwich, Orford Hill, Env. ...	1	0	0
Bethnal Green, Env.		7	0
Guildford, Profit on sale of Home-made Marmalade ...	3	0	0
Croydon, Derby Road, Env. ...	2	6	6
Lessness Heath ...		17	1
Hitchin, Bethel ...	3	9	9
Bradford ...		2	6
Braintree, Env. ...		12	6
Leicester, Zion, Env.		12	0
PERSONAL—			
Bound Vols., per W. C. ...		8	0
Misses Bevan ...	1	1	0
Friend 501 ...		10	0
505 ...		7	6
Readers of *The Christian* ...		10	0
Mr. W. Henson ...		10	0
520 ...	10	0	0
Mrs. Sharples-Erington (box)		13	1
Carriage on Xmas Boxes, per Miss H. V. Harris ...	1	14	0
Mrs. E. Tree ...		7	6
Miss M. Browning		3	6
Mrs. R. Aston, $3		12	4
T.A. ...		10	0
L.M.P. ...	1	0	0
Mr. Wm. E. Syms	15	0	0
Mrs. Stevens ...	1	0	0
	£189	3	6

Pension Fund.

3 p.c. L.C.C. (£935/1/3)			
Less Tax ...	5	8	9

Herald Fund.

	£	s.	d.
Reading, Providence		5	0
Miss Pursey ...		2	6
Reports ...	1	9	6
Richmond, Salem		6	0
Fulham, Ebenezer	1	10	0
Manor Park ...		10	6
Clapham, Courland Grove ...		11	6
Bethersden ...		3	0
St. John's Wood ...	3	0	6
Ipswich, Bethesda ...		10	0
Wood Green, Dovecote	1	0	0
Hartley Wintney ...		4	6
Ipswich, Zoar ...		5	0
Eastbourne, Mr. A. S. Blackhorn ...		4	6
Norbiton, Zion ...	2	13	6
Leyton, Goldsmith Rd.		17	4
Middlesboro' ...		13	6
St. Neots ...	1	0	0
Tottenham ...		6	0
Peckham, Zion ...		2	0
Ipswich, Bethesda ...	2	2	0
Tunbridge Wells ...		4	9
Masbro' ...		1	0
Bradford ...		6	0
Walthamstow, Church Hill ...		14	3
S.S. ...		8	0
Brentford, Auxiliary	4	9	0
PERSONAL—			
Miss E. Jones ...		1	6
520 ...		1	6
529 ...			5
Miss Browning ...		1	6
	£24	4	9

Ladies' Zenana Auxiliary.

Money received from Feb. 16-Mar. 9, 1925.

	£	s.	d.
Stratford, Gurney Rd.:			
B.W. Salary ...	7	5	0
Girls' Hostel, per Sewing Class		7	6
Bassett Street:			
1d. Weekly Subs.		10	0
Sale of "Arrows":			
Per Mrs. Rose ...		18	2
Per Miss Harris ...		1	10
	£9	2	6

Vol. XXIV. *New Series, No. 221.* May, 1925

The Strict Baptist Mission HERALD.

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



DYEING AND WINDING THREAD.

Price One Penny

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

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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. XXIV.] MAY, 1925. [*New Series*, No. 221

CURRENT NOTES.

ALTHOUGH it has been announced more than once that Mr. and Mrs. Morling, instead of going back to their old station Sendamangalam, were to make the town of Namakal their headquarters for the future, we are not sure that the significance of the change has been fully and generally realised. At the request of the Council, our brother and sister have entered a large field and undertaken a task full of difficulty and hard work.

* * * * * *

Not only has Mr. Morling again undertaken the purchase of land and building operations as he did in Sendamangalam, but he is faced with one of the hardest places for evangelism to be found in South India. The town abounds in Government offices and high caste officials, and is also "a hotbed of sedition." It will need much sanctified commonsense, tact, and discretion as well as faithfulness, to preach the Gospel there.

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And when we remember, in addition, that the town is the centre, although not the geographical centre, of an area of 500 square miles and an equal number of towns and villages, it will be realised in some degree, that we, the Council and subscribers of the Strict Baptist Mission, have sent our friends out to a pioneering evangelism involving many problems and demanding much wisdom.

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Our Lord Who said, "Lo, I am with you all the days," is all sufficient, and will not fail His two servants who have gone at His bidding; but the situation demands our earnest fellowship in prayer.

Our Foreign Field.

News of the Month.

MADRAS NOTES.—I am writing these notes on March 16th, 1925. In company with the editor of this magazine I landed in India on March 16th, 1895, so that I have completed thirty years Indian missionary service in connection with the S.B.M.

One evening last month I went to Lockcheri, and in a small shed made of cocoanut leaves I found a group of young men sitting on the ground around a kerosine lamp, each reading aloud from his own book, some in Tamil and some in English. Under conditions of considerable difficulty these young fellows were endeavouring to improve their education. Sitting down in their midst, I tested the ability of each one and encouraged them to persevere. I had a quiet talk with them about religion, and was gratified to notice how earnestly two of them listened. I have since presented them with Christian lyric books and books of simple Christian teaching.

We are still getting a good hearing for the Gospel in Madras. One evening we stood for an hour at the Kilpauk Toll gate, and had an attentive audience the whole time. There was a burden-rest close by where women bringing bundles of grass, etc., into the city, placed their burdens whilst they rested, and they listened to the message. We also secured the presence of a lot of men returning home from their day's work, and a number of these purchased copies of the Gospel. In a similar way on another evening we stood on the main road in front of our Semmencheri School, and in spite of the traffic, we secured a good hearing from a constantly changing audience.

E. A. Booth.

First Days in our New Headquarters.

AFTER an extraordinarily smooth and pleasant passage from England, we reached our port, Colombo, on February 7th, and, travelling northward through Ceylon, we crossed the ferry, and once again stood on Indian soil. A day's halt was made at Trichinopoly, where we had the opportunity of seeing some of its marvels of ancient architecture, and of visiting the spot where Bishop Heber, the author of " From Greenland's icy mountains," lies buried. From there by train, jutka, by wading through the river, by ferry boat, and by motor-car, we at last reached our old station Sendamangalam, where we received a very kind welcome from Mr. and Mrs. Watts and Miss Appleby and a somewhat temptestuous one from our faithful old dog Spot. It was good to see them and our Indian helpers once more, and to hear how the work was progressing.

Perhaps I should have mentioned before that on the way to Sendamangalam we made a short halt at Namakal, where we inspected a very new white building, on the verandah of which we recognised some familiar plants, and on looking inside found some of our own furniture. As we gazed eagerly round the rooms for the first time, the prayer went up that it might be not only a happy home to us, but a centre from which light and hope might radiate to those who now sit in darkness and in the shadow of death.

Work begins in Namakal

We stayed in Sendamangalam for four days sorting and packing our household goods preparatory to their removal. Exactly a month from our departure from London we moved to our new home in Namakal.

By the end of ten days we had acquainted ourselves with the fresh surroundings, and had become fairly well settled. We felt anxious to go out west to see how our Christians in Tidamal and Sirunellikombai were faring. So we arranged to go for a short camp in their neighbourhood, and visited Nadanthi, Tidamal, and Sirunellikombai. We were pleased to see that the congregations have increased, that there are some who desire to confess their faith by baptism and that the caste people of Sirunellikombai, who at first showed so much opposition and jealousy, have now decided that it is better to be friendly, and have actually added another little apartment to our non-caste school so that their children may have the benefit of our instruction.

We begin our work in this new field with a staff of seven preachers and teachers, and five Bible-women. May the Lord send to us many more God-fearing men and women to carry on this great work.

Just now, the problem of the acquisition of land on which to erect Mission buildings, is occupying our minds, and is the subject of much prayer. There are several good sites in the neighbourhood for sale, but there are difficulties which have, up to the present, prevented the securing of any. We ask that you will continue to join us in prayer that we may be guided to make a wise purchase, so that the work of the Lord may go forward without further delay.

OLIVE M. MORLING.

The new building referred to above is one of the buildings in which the work in this important centre will be carried on, but is only the temporary home of Mr. and Mrs. Morling until suitable land can be acquired and their house built.—ED.

My Word shall not return Void.

THAT open-air evangelism is Scriptural, and that it was practised by our Lord and His apostles, is not open to question. That we are right in maintaining such witness is equally certain. The fact that it is out of favour in many quarters is no reason why we should give it up. In the midst of myriads of folk who will not enter a building set apart for Christian worship, we have no option but to declare the Gospel message in the open air, where some of these folk will listen to it.

It is frequently difficult to trace direct results from open-air evangelism. There are places where we have maintained such witness through a long course of years without knowing of any definite spiritual result. Doubtless much good is effected of which we at present are ignorant, but which will be manifested hereafter. We sow in faith and in hope.

Chintadripet is a densely populated place where we have preached the Gospel for many years. We frequently use pictures illustrative of some Gospel truth. One of these depicts the difference between the death of the godly and the ungodly. This picture and the explanation given by our preachers, greatly impressed a Chintadripet youth named Manicam It caused him to think of his own condition, and made him a regular attendant at the open-air preaching. This brought him into personal contact with our workers, from whom he received religious instruction. He began to read the Gospel for himself and to attend our services at Vepery.

Recently Manicam asked me to baptize him, and I then learned some of

his spiritual experience. In speaking of prayer, he said : " I began to pray regularly some six months ago. Before that I did not know how to pray, but I used to think in my heart that I wanted my sins forgiven." In speaking of sin Manicam said : " I have some pleasure whilst doing it, but afterwards sorrow comes and I confess my sin in prayer to God and He forgives it, and then joy comes into my heart." When asked whether God would forgive sin Manicam said : " If a child does wrong against his father and then is sorry and asks his father to forgive him, the father will forgive his own child. So God the heavenly Father will forgive me."

In the Church meeting those who have been in touch with Manicam testified to his consistent life, and told of the way he had publicly taken his stand with the preachers in Chintadripet and helped in the meetings.

Manicam is 18 years of age. He works in a leather warehouse. His parents are Hindus. They were at one time opposed to Manicam becoming a Christian, but now they consent. Living in a heathen home in the midst of heathen surroundings, Manicam will not have an easy task in maintaining his witness for Christ. Everything around him is against the development of Christian character, and he will find life a conflict. So I ask your prayers for him, and for all like him, who in the midst of heathen homes, are called to bear their witness daily for Christ Jesus

E. A. Booth.

The Scent of a Flower.

WE gather both thorns and flowers as we travel on life's road. The way of missionary service is not more difficult to tread than the ordinary highway, for if the thorns are sometimes sharper, the flowers are sweeter also, and God gives grace to glory in the thorn wounds as we remember His thorn-crowned brow. Hidden in the thorn hedge we sometimes come upon a flower of exceeding fragrance, and we rejoice greatly. It is of such a " glad and sweet surprise " that I wish to tell.

Thayar-Ammal is a poor woman of the potter's caste whom we have visited for many years with the Gospel message. She has always been glad to see us, and interested in what we taught her, and as time went on she spoke of us as her best friends, and appeared to have a great respect for the Christian religion. She came to us when she was ill or in trouble, and was grateful for help given in the Mission dispensary, or any sympathy extended towards her. And there she stood for twenty long years.

A few days ago, hearing that Thayar-ammal had been very ill in hospital, and had just returned to her home, Biblewoman Sampooranam and I went to visit her.

It was a dark little hut and we stooped low to enter it. She struggled to her feet as she saw us come in, and burst into tears.

" Oh, *Amma*, *Amma*! " was all she could say between her sobs, as she clung to my hand. We tried to calm her, thinking she was feeling weak and ill, and waited for her tears to cease. " I have something to tell you," she said, and when she was calmer she explained the reason of her tears.

She had been very ill in hospital, and thought that her end was near. Lying there she remembered the things she had heard from us about the power of Jesus to heal and to save. She at once called to Him to have mercy upon her and to heal her, so that she might return to her husband and children. The Lord heard her cry and wonderfully healed her, so that even the people in the hospital were surprised at her quick recovery, she said. She put into

One living soul in the Potters' Village

my hand a silver rupee: "I want to give this to Jesus swami, to show Him that I am thankful: please give it to His Church," she said. Many memories of bygone years crowded about us as we sat talking to her and looking into her earnest face. "I have no gods but Jesus; I lost faith in the false gods a long time ago. I believe in Him alone, and I worship Him in my heart. My heart is His temple," was her simple testimony.

"What do you believe about Him, is it that He can heal you whenever you are sick?" we asked her.

"No," she said, "my soul needs healing as well as my body, and He alone can heal and save my soul, for He died to save sinners."

And so she spoke, with many curious faces looking in at the door, and many ears listening to her words. It may be that even at that moment the news was travelling through the village that Thayar-Ammal had fallen into the Christian religion.

We thank God for the joy of finding such hidden flowers in the thorns. He who put the fragrance in the heart of the flower can make it the means of causing the thorns to blossom.

Thayar-Ammal in a little dark hut with a sickly husband and eight children to care for is, so far as *we* know, the only one in the Potters' village who has lifted her wistful face to Heaven. But God knows how far the fragrance of a single flower may carry

WINIFRED BOOTH.

An Afternoon with the Biblewoman.

MRS. BOOTH was prevented from keeping her appointment with the Biblewoman. I, therefore, very gladly went in her place.

The district, Chintadripet, is a very crowded one, and we spent quite a full afternoon there among the people, in every instance having quite a little congregation to address. I could not help feeling how wonderfully the Lord was appearing for me. It was my first venture alone, and I found the women more than usually attentive and quiet. If they were amused sometimes at my Tamil, at least it was kindly amusement, and I joined with them. In spite of it, they were most anxious to hear. Maybe there was something of a novelty in hearing a fresh voice. The chief thing was that they understood the Gospel message which was told to them.

When we prepared to take our leave in one house, we were begged to remain, as they were sending out for "soda water" to refresh us. For more reasons than one, with many salaams, the kindly offer was refused.

However, in another house, the "soda water" was already provided, and was brought and offered to me in the bottle! Again, however, I did not feel the need of it, and suggested it should be passed on to the Biblewoman. She appreciated it. Who but an Indian could have *poured it down* as she did, in the midst of a little crowd of spectators?

This art of "pouring" drink down the throat is peculiar to the Indian; even small children either acquire it early, or inherit it! I am always afraid they should choke, but they never do apparently. I find, however, it is a useful method when unpleasant medicine has to be given, they are fortunately unaware of the taste until it is taken.

Several of the girls in this district are learning to read, and are making very good progress. They seem so keen on learning. One girl I was particularly interested in. She showed great keenness, and listened to the Biblewoman's message so quietly and earnestly. I liked her expression, too. It is

a source of interest in this country to notice the remarkable difference between the facial expression of the Indian Christian and the Hindu. The latter, in some cases, is perfectly evil, while the former, who can describe? Some of these girls are now able to read the Gospels, and as they do so, will you please pray that the Light may dawn in their hearts.

Babies, Babies everywhere. But even to this there was an exception. In one house, to my surprise, they were conspicuously absent, and the women were very amused when I asked where they were. Apparently, they were locked out, for I noticed the door being fastened, and anyone who knocked was very cautiously admitted. I suppose this was in order to ensure quiet for our talk. Usually, if the babies are screaming all the time, it does not worry the women in the least. Again, I saw God's hand in the quiet atmosphere granted to us. It is so difficult for one new to the language to try and give a message while all sorts of interruptions are taking place. Recently, when I was visiting with Mrs. Booth, the Biblewoman was in the middle of telling a Gospel story, when two cows came bounding through the courtyard. Of course, the women immediately rushed after them, and, when they had been captured, returned, and the Biblewoman went on with the story.

Only once on the present occasion was there an interruption. It was when a woman rejoined the group after seeing that her wares, which she was selling at the street corner, were safe, and then, in a loud voice, one of the other women repeated to her the part of the story she had missed. I listened spellbound, while one heathen woman repeated to another how the Lord Jesus had gone about doing good, healing the sick, giving sight to the blind, casting out devils and causing the lame to walk. It was a welcome interruption to hear the story thus repeated, and at the same time emphasised to the people.

One woman who looked more like an African than an Indian, asked me to try and get her a place as an Ayah! She was so surprised, by the way, when she found I could speak Tamil!

At length, after addressing seven groups of listeners, we salaamed our way out of the district, and I returned with a heart full of thankfulness to God for the opportunity of service, and for all the help and blessing He had given.

Jan., 1925. E. M. Betts.

Voluntary Work on Camp.

So much has been written on work in camp that it is difficult to add much of interest, and yet there are always little things happening which are an encouragement to the missionary and are helpful to pass on.

It had been a happy, though tiring day. The bullock cart ride in the morning was only of four miles, but it took two hours over the roughest of rough tracks. At Kunnamalai the school children had assembled to receive their Christmas presents. This is our newest school, and they had never before had a treat like this. It was a great joy to see these little excited ones receive their first gifts from over the seas. The reason for the gifts is carefully explained; that it is because of the love of the Lord Jesus Christ that the children in the schools so far away send these love-gifts to them, and also to remind them of that greatest gift of all, the gift of God's Son.

After the morning's work was done we had a picnic meal in the worker's house before returning to the camp, and from his verandah we were able to talk to the folk who come and bring their sick ones. While the sun is still

Letting his light shine

high, we rumble and bump over that road again. A cup of tea is most refreshing, but a group of people have gathered and while medicines are being dispensed the preacher tells the Gospel story. By the time the last patient is sent away, it is dark, and we are ready for the evening meal. And so we close another day's work. We spend the last hour before bedtime sitting outside the tent, I with my sewing, Miss Appleby with her knitting, and Mr. Watts with his book, from which he is reading aloud. The babies are sleeping quietly, and, as we say, the day's work is done.

But hark! is it done? There is a murmuring noise at the back of the tent, and we peep through the curtains to the kitchen tent a few yards off. In front of this a group of men sit listening, not to the usual gossip of the servants, but to the reading of the Bible. Inside the tent is a young man named Paul, who is from Lock Cheri, Madras, and is now our camping boy. He was converted about two or three years ago, and was baptised by Mr. Booth at Vepery At the close of the day it is his custom to read his evening portion from the Word aloud, so that the other servants may hear, and while on camp he finds opportunities which cannot be let slip for reading and explaining the Word of the Lord Jesus to those who pass by, or who are attracted by the novelty of the white man's cooking arrangements. His faithful testimony as a Christian is felt in our home, and we know that his witness for Christ while on camp, at this time when we think our work is done, must result in blessing.

Pray for Paul, that as he seeks to tell others of his own personal possession of the Lord Jesus Christ as his Saviour, the message may be blessed to the conversion of souls.

E. A. WATTS.

Notes for the Children.

IT was time for prayer the other evening, and our room was nearly dark. Ruth had prayed, and was in her little bed. As I kneeled down to pray something fell to the ground by my side. "A hairpin," I thought, and, feeling along the ground, I picked up a strange thing. I could not tell what it was, so rolled it carefully on my fingers; then it seemed to move, so I dropped it, and saw in the darkness something moving along the floor. I ran for a match, and there what do you think we saw? A scorpion! If you knew how terribly a scorpion sting hurts, you would understand how I thanked God for keeping it from striking me. A scorpion's sting with its tiny sac of poison is in its tail. It is really like a hypodermic syringe!

Kongi.—Kongi is about ten years old. She does not know—no one knows her exact age. Kongi has no mother, and, as her grandmother beat her and did not love her or want her, Kongi set out all on her own. She had always been ill from babyhood with a swollen face and feet, and her illness made her feel always hungry, so Kongi learned to steal. She lived by wandering from village to village, begging a meal here and stealing raw meat there, and eating it as she found it.

One evening she wandered into Valavandi. "Will they let me sleep here?" she wondered, and slipped into Jayamanie's house. And so it was that in the dark they brought her to the bungalow. Kongi is not an attractive-looking little girl, and seemed the dullest of the dull; but being on the look-out for lost sheep, we made her welcome. Next day we took Kongi to the dispensary for treatment. A few minutes later a man leaned down and, looking into her face, said, "What, Kongi, you here? Who brought you?" And we knew that we could not keep her. Children under age belong to their

relatives. At midday anxious-faced women peered into my window. There was not the anxiety of love, but of caste fear, lest one of their own should become defiled. Kongi sat on the floor beside me, and we let them come in to speak to her. They persuaded and teased her, and then at last seized her and dragged and carried her away screaming. My heart ached for her, but we knew that if God wanted us to have her He would bring her back some day.

Days went by, and then once more an anxious face appeared at the window. "Is Kongi here? No? Then we have lost her again!" they said. But still time went by and no child appeared, and we dreaded that perhaps she was lying lost in the forest. Then Mr. Brand had to visit Sendamangalam, and whom should he see on Mr. Watts' verandah but little Kongi! They had found her wandering in the streets, but did not know who she was. So Kongi is with us again, and she is trying to be good, but now and then she falls into her old sins. "Kongi," I said to her the day before yesterday, "if you tell me what you did in the night I will not punish you." It took her a very long time to make up her mind to confess, but I was so glad she said at last, "I took the meat." I knew she had, but longed to make her truthful, so we knelt together and asked God to help her to conquer her evil habits and to give her a new heart. EVELYN C. BRAND.

Death from Scorpion Sting.

THE difference between Christian and heathen is forced most strongly upon one's notice in the hour of death, both in the case of the one passing beyond, and in those who bear the loss.

The heathen have no hope beyond the grave; death is the king of terrors; the future is dark with horrible possibilities. They cannot comfort one another with the gracious promises of our Saviour.

For upwards of a quarter of a century I have known Palaiyam of Ayanapuram. He was the first friend I found in that village, and he gave me the use of a verandah for the first school in Ayanapuram. Hearing that his son, Ulaganathan, had died, I went to express to the parents my sympathy in their loss. They were not in the house, but I found them in a small thatched shed, just sitting apart in their sorrow, and avoiding the house which would remind them constantly of their dead son. It was very pathetic to see these two sitting alone in their grief, and not wishing for anyone to be with them.

I told them of my sorrow for them in their loss, and spoke of the mystery of death, and how these events were intended to remind us of the uncertainty of our own hold upon life, and the necessity of being ready for the call.

But Palaiyam is a heathen, and he does not know Jesus as a refuge in time of trouble, and so he was not able to take this burden of grief to the Saviour. Presently Palaiyam walked away, saying: "I cannot bear to think about it, my heart yearns for him."

Then I sought out the eldest son, Paramanantham, who, as a boy, attended our school, and learned the Christian Scriptures. A few years ago he confessed his faith in Jesus, and was baptized into the fellowship of the Christian Church. Paramanantham's grief was very keen, but he had been able to take his sorrow to Jesus, and was strengthened to bear it. In a quiet room we sat together on a mat and read the fourteenth of John, and commended all the sorrowing ones to our heavenly Father.

I learned from Paramanantham the following particulars of the death of

his brother Ulaganathan. In company with two others, Ulaganathan was engaged in emptying the huge rice store, a room with a single aperture at the top of the wall close to the roof. In this room last year's crop of rice was stored, and this was to be taken out to make room for the new crop. Ulaganathan was engaged in this work when a scorpion stung his hand. He called out with pain and left the work. His brother tied the wrist tightly, and put some home remedy on the finger which had been stung. Being a fairly common occurrence, no special notice was taken of the incident, beyond killing the scorpion, which was a red one about three inches long. Paramanantham left the village for Madras, where business detained him until late at night. On his return Ulaganathan told him that the pain was severe, and that he had vomited. Paramanantham called in local "medicine men," but their remedies afforded no relief. The household now became seriously alarmed, and Ulaganathan was taken to a doctor in Madras, who, on making examination, declared that the patient had been brought too late for treatment. He gave an injection to numb the pain, and the patient passed away soon afterwards.

As a boy Ulaganathan was a pupil in our Ayanapuram School. Three or four years ago he was an earnest enquirer, who we hoped would publicly confess faith in Christ Jesus, but he went back. A few weeks ago, after preaching at Ayanapuram, I had a talk with Ulaganathan, and reminded him that at one time he wished to join the Christian religion, and I asked him to come with his brother to the services again. On the day before he died he was reading the Bible. He was a strong young man of 25; arrangements for his marriage at any early date had recently been completed. He was widely known and respected, and people from several miles around came to his funeral.

Just another echo of the Voice: "In such an hour as ye think not . ."

ERNEST A. BOOTH.

India and the Opium Traffic.

INDIA is directly and vitally interested in the opium traffic question, which is to be further considered by the League of Nations at an early date. China is the greatest producer of opium, but India is the world's greatest exporter of raw opium. Opium was used in India long before the British occupation. The animating principle of the British Government in regard to the *domestic* consumption of opium is to aim at the maximum for revenue, and the minimum for consumption.

Indian opium was exported to China from an early date, and was the subject of acute controversy. Agitation in England resulted in a new policy, and in 1913 the Government of India stopped the export of opium to China altogether, and since that time no Indian opium has been exported to China.

But in India itself the consumption of opium has increased, and the Government accepts the view that it is both impossible and undesirable to eradicate the Indian practice of eating opium. In British India Government controls the production, manufacture, and sale of opium. An important point to be noted is that the attitude of Government to opium *smoking* is entirely different from its attitude to opium *eating*. The bulk of the opium consumed in India is eaten, not smoked. It is this factor which differentiates the Indian problem from that of all other countries. Opium *smoking* is viewed with official disfavour, and the aim of the Government is to prohibit it in India.

In 1922 India exported 7,500 chests of opium, and consumed 5,628 chests, the total revenue to the Indian exchequer amounting to about four million pounds sterling.

There is now a strong international anti-opium movement, and it may be useful if we consider the task which confronts it. The opium vice takes three forms, opium eating, opium smoking, and the use of morphia, heroin, etc., as narcotics. Opium eating is confined to India, exported opium is mainly used for smoking, only a relatively small quantity being needed for medical and scientific purposes. It is impossible for the nations to prohibit the *smoking* of opium if there is no limit to the production of raw opium, for every bit of opium that is produced is consumed. *The heart of the problem is the limitation of the total production of opium.*

The great opium-producing countries are China, India, Turkey, and Persia, and these countries are being asked by the League of Nations : "In order to prevent the abuse of opium products to agree to exercise control of the production of raw opium in such a manner that there will be no surplus available for non-medical and non-scientific purposes.

The Indian representatives at the League of Nations Assembly in 1923, in accepting this as the goal, made the reservation : " That the eating of opium according to the established practice in India, and its production for such use, are not illegitimate." The Indian representatives stated that " Opium is in virtually universal use throughout India as the commonest and most treasured of the household remedies accessible to the people. To prevent the sale of opium, except under regular medical prescription, would be a mockery, and to millions it would be sheer inhumanity."

In no other country but India is a defence offered for the permanent establishment of such a non-medical use of opium The claim for the harmlessness of the Indian practice of eating opium is in conflict with expert medical opinion.

There is no widespread sense of the importance of this issue in India, but it is encouraging to note that the Assam Legislative Council, led by a Christian, has now determined to prohibit the use of opium altogether within ten years.

On a rough calculation, ten times as much opium is produced as the medical and scientific needs of the world demand. Without question there is no way of preventing excess consumption effectively except by limiting production.

India is the greatest opium-exporting country in the world, and without her co-operation effective international action is impossible. " If India persists in claiming the right to *eat* opium, other countries cannot well be denied the right to *smoke* opium, and the attempts to cut down production to the level of medical and scientific needs is thwarted at the outset." E. A. BOOTH.

For Sale on Behalf of the Strict Baptist Mission.—A friend, who is interested in our work in India, has offered to sell the following plants and give all the proceeds to THE STRICT BAPTIST MISSION. Any friends who feel disposed to help the Mission in this way will please write to Mrs. GREGG, BRANFOLD, STRENSALL, YORK, *mentioning the Strict Baptist Mission Herald* :

Golden Rod, Mint, Raspberry Canes, Evening Primroses, Hollyhocks, Perpetual Spinach (once planted always a supply), White Campanulas, Doronicums—2d. each.

Iris, Fleur de Lys, Yellow Tree Lupins, Veronicas, Lupins, White Phlox, Nepeta Mussini, Sage, White Marguerites (large)—6d. each.

London Pride and edging Daisies—1d. each.

Small Sunflowers, Michaelmas Daisies, Montbretias, Winter Heliotrope, Sweet Williams—6d. dozen.

Rambler Roses (Dorothy Perkins), Bridal Wreaths, Crasselas (lovely scent), Primulas, Mesembryanthemums, Coronellas—9d. each.

Postage extra.

Our Home Churches.

Prayer Subjects for May, 1925.

Week Beginning—

SUNDAY, 3RD.—Let us continue to pray for rain in the Sendamangalam field. The well in the Mission compound is quite dry, and as the wells in the fields dry up, Mr. Watts has to send further and further for water.

SUNDAY, 10TH.—Pray for the repentance and restoration of some members of The Ayanapuram (Madras) Church.

SUNDAY, 17TH.—Now that the town of Namakal is the headquarters of the new field in which Mr. and Mrs. Morling are located, the acquisition of land for their dwelling-house and the hostel is a pressing need. Pray that the necessary land in a suitable position may be bought at a reasonable price.

SUNDAY, 24TH.—Pray, too, that Mr. and Mrs. Morling may have all needed wisdom and foresight as they begin their difficult work in Namakal. Humanly speaking, the future of their work depends, under God, upon their sanctified judgment in laying its foundations now.

SUNDAY, 31ST.—Let us praise our Lord for having spared and kept our brother, Mr. Booth, during the past 30 years, and for the blessing granted to his and Mrs. Booth's work in Madras; and pray for their continued preservation and blessing.

The Half-Yearly Meeting.

ALTHOUGH the uncertainty of the weather on the 28th of April, and, perhaps, also the absence of a missionary, tended to somewhat reduce the number present, one had every reason for gratitude to our Lord for meetings, afternoon and evening, so favourable in point of numbers, spiritual earnestness, and cheer, and also in financial result, £90 5s. being the amount of the collections for the day.

The afternoon meeting was presided over by the President, Mr. J. B. Collin, in the much regretted absence of the Vice-President, Mr. R. Robinson, who was unable to be present. Mr. Welsford read a portion of Holy Scripture, and prayer was offered by Messrs. Hutchinson, Chandler, and Plail.

Mr. Abner Morling, Pastor of the Church at Stoke Ash, was gladly welcomed, as representing our Suffolk and Norfolk Churches, and for his own sake, and preached a Gospel sermon, with a strong missionary tendency, from 1 Tim. i. 11: "According to the glorious Gospel of the blessed God which was committed to my trust." The Message was glorious in its Origin, its Subject, its Design, and in its Operation. It was sin that had necessitated Missionary Societies and nothing but the power of the Gospel could produce conviction of sin, and constrain men to cast their idols to the moles and to the bats. This Gospel had been committed to us by Christ as a trust, as it was to the disciples, and He says to us, "You are heralds of the Cross: you have the Gospel: go into all the world and preach it to every creature." "Brethren, that is enough for me, and ought to be enough for us all. We can all be fellow helpers of the glorious Gospel of the blessed God. That is what we are here for to-day, that we may cheer each other in the work committed to our trust."

At the evening meeting, the Word of God was read, and the assembly led to the Throne of Grace by Messrs. Dann and Beecher respectively, when Mr.

Collin, who presided, in introducing the speakers, reminded us that Satan is the foremost opponent of the Gospel of the grace of God. Men, also, who do not like the doctrines of free and sovereign grace, oppose it. Modernism seemed to be saying that the Gospel shall *not* be preached. We should pray that those who do love the Lord Jesus Christ and His Gospel, may see that the Church must proclaim that Gospel.

The genial and practical earnestness of Mr. J. G. Bewers, of Handcross, who was new to our platform, was evidently welcomed, particularly when he whispered that he was a " Standard " man, and wished he could be the means of rousing our " Standard " friends up. " Help " was his subject, and that, he truly said, was what the Strict Baptist Mission needed. Many " looked on and passed by," like the priest and the Levite, but there were some practical people in the Church still. He outlined the primary need of the S.B.M. as prayer—private, family, and in public worship. Ministers were also reminded that they could help not only by their public prayers, but also by mentioning our foreign mission in their preaching. Mr. Bewers then made a practical suggestion as to money, having regard especially to the new Namakal field, " Where," he said, " I understand Mr. Morling is pioneering, a work which requires £1,500 for building, etc." " If fifty of us give one shilling every Lord's day for twelve months, that would amount to £135 4s, and I don't believe that one out of the fifty would ever miss it."

We were glad to welcome, also, to the platform of the S.B.M., from the other side of the world, Mr. Allen Newbery, until recently Pastor of the Church at Belvoir Street, Sydney, who delivered a searching and appealing missionary address on " Sowing beside all waters," which was an exposition of Isaiah xxxii. 20. Sowing the seed was the great service of the Triune God, which alone, under the mighty influence of the Spirit of Truth, could bring men out of nature's darkness into the glorious light of God. Describing the manner of the sowing, it was to be sown *freely*. As the incarnate Son gave Himself for our salvation, and the eternal Spirit gave Himself as our Comforter, we must give not only our money, but ourselves, our lives devoted wholly and solely to His service. It must be sown *wholly*—the seed not mixed with tares; and " all the nations " was the only limit to our sowing—" beside all waters." Some prepared the soil who might never see the sowing, but they would rejoice in the great Harvest Home with those who had sown. Others would have to carry burdens—the burden of the Word of God, and the burden of the souls of men. A blessing was pronounced on " those who send." " The S.B.M. stands for the sending of men and women to India. Would that we were large enough to send missionaries the whole world over." " God is able to make this little Society a thousand-fold stronger than it is to-day."

Mr. Abner Morling, referring to Mr. Bewers' address, said, " If that is Standardism, I am a Standard man," a remark which was received with evident appreciation by the large audience. The best he could do was to say, Amen. He believed the Lord was doing great things through the S.B.M., not only in India, but at home, in getting people to do something for the Gospel who had done nothing. Speaking of the year of Jubilee, when the trumpet sounded throughout the land of Israel, Mr. Morling showed that it typified the blessings of the Gospel, and prefigured missionary effort. As no one man could sound the trumpet through all the land, there must have been many trumpeters. The anti-typical year of Jubilee had come, and our business was to sound the trumpet: " Return, ye ransomed sinners, home." " One is your Master—Christ Jesus the Lord. May God Almighty bless the Mission."

Announcements.

Ladies' Zenana Auxiliary.—The Next Quarterly Prayer Meeting will (D.V.) be held at " Mount Zion " Chapel, Chadwell Street, Clerkenwell, on Friday, May 22nd, at 7.30 p.m., when it is hoped that there may be a large attendance of praying supporters of the L.Z.A.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I was unable last month to finish what I was telling you about the difficulties of translation, for want of space, and the following paragraph has been waiting for you all the month :—

It has been said that when pagan peoples have been converted, their language has to be converted too, because their words do not express the spiritual ideas of the Bible. Here is a case in which the native word for "bless" in one of the Congo languages could not be used. A missionary one day met an old native witch doctor, to whom he had been of some help previously. The old man came up to him, and, before everybody, spread out his hands to north and south, then to east and west, and then pointed up to the skies, and then—*spat full at him*! One of the missionary's native boys, afraid that this would make the missionary angry, said, " That is his expression of good wishes for you." " What is? " he asked. " This man's blowing on you." " Why, but he *spat* on me." " Yes, that is because he trusts you very much." The old man had blown the missionary a blessing, and believed that the missionary could work him good or evil by reason of having been spat upon. So you see that the exact equivalent in that Congo dialect for " to bless " was " to spit upon." But the missionary felt he could not translate " Isaac *spat* upon him," and preferred to write " Isaac *spoke* good things to him."

Now I want to tell you something of the difficulty some missionaries have had in reducing a language to writing. A beginning is made with one word; the sound of a word is caught and written by the missionary, then other words, until, by asking hundreds of times " What is this? " a vocabulary is made and a grammar constructed.

An American missionary in East Africa was doing this with the language of the tribe he lived among, but for two years and a half he could not discover a native word to represent the word " Saviour." It happened that a brother missionary in another tribe had been badly torn by a lion some weeks before, and the native who had been with him at the time, named Kikuvi, was the means of his rescue. Kikuvi was telling the American missionary all about it, but the wanted word didn't come, until just as the missionary was in despair, Kikuvi said in a modest sort of way, *Bwana nukuthaniwa na Kikuvi* (The master was *saved* by Kikuvi). The missionary nearly jumped for joy, but more wisely tested the correctness of the word by changing the verb from the passive to the active form, saying *Ukuthania Bwana*? (You saved the master?). This being correct, the missionary said, " Why, Kikuvi, this is the word I've been trying to get you to tell me these many days, because I wanted to tell you that Jesus the Son of God came——" " O, yes," he interrupted, and his black face lit up as in the light of the camp fire he turned and said, " I see it now—I understand! Jesus came to *kuthania* (save) us from our sins, and to deliver us from the hand of *Muimu* (Satan)." For the first time, the missionary, after two and a half years of persistent seeking, was able to translate the precious word " Saviour."

" Trust " is another word, scarcely less important, that some missionaries have had to find a native word for. This was the case with a missionary who was working among one of the Zambesi tribes 200 miles north of the Victoria Falls. He asked for this word hundreds of times, and used to tell little stories in order to get the Africans to say the word he wanted, until one day he was on a ricketty ladder in his house repairing one of his rooms with his hands above his head in a difficult position, when he heard one of the men say in the Ila dialect, " Well, if I were the missionary I wouldn't *trust* that

ladder." You may imagine the missionary's joy. He was down the ladder at once, and writing down the sound of the long-sought word.

Dr. J. G. Paton, the veteran missionary of the New Hebrides, in his early days in Aniwa, was hindered in his work of translation for want of the right word in Aniwan for this same word "trust." He prayed long and earnestly that God would guide him, and he made every possible enquiry without success, until one day he was sitting in his room *with his feet on the floor*, pondering the difficult question. As one of the more intelligent women entered the room, he thought he would make another attempt, because as he was *resting on* the chair, his attitude might lead to the discovery of the word he wanted. So he said to her, "What am I doing now?" "You are sitting down, Misi." Then Dr. Paton drew up his feet and placed them on the bar of the chair and leaned back in an attitude of repose. "What am I doing now?" he said. "You are *leaning wholly*, Misi," or "You have lifted yourself from every other support." "That's it!" shouted Dr. Paton; and, as he said afterwards, a flood of holy joy filled his soul as he realised that the answer to his prayer had come at last. So he wrote in the Aniwan Bible "*Fakarongrongo Jesu anea mouri*," *i.e.*, "Leaning on Jesus unto eternal life," or "for all the things of eternal life" as the explanation of faith.

In Eskimo there was no word for "forgiveness," so the missionaries had to manufacture one, and this was the result: *Issumagijaujungnaiermik*, *i.e.*, Not being able to think about it any more.

These efforts of missionaries to translate words which reveal the way of everlasting safety and happiness, are interesting to read about; but the great question for you each is, What do I know about the "Saviour," "trusting," and "forgiveness"? If any of you do not love and trust Him, you can't be really concerned about others being saved by Him. In other words, you are not really missionary-minded, although you are Cornerites. Is this true of any of you?—Your affectionate UNCLE JOHN.

* * * * * *

P.S.—I have just heard from Miss Gower that Winnie Martin and Ethel Collier, of the Junior Christian Endeavour Missionary Committee, St. John's Wood Road, would like to be Cornerites, and I welcome them heartily.

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.**

LIST OF SUBSCRIPTIONS, &c.,

Received from March 10th to April 11th, 1925.

General Fund.

	£	s.	d.
Brighton, Prarthana Sabha Env.	1	0	0
Donation	1	10	0
Boxes	9	19	5
Birthday Fund	1	10	0
Rowley Regis S.S.		9	0
Cransford, Env.		7	0
Walworth, Victory Pl. Env.		14	9
Newick, Env.		7	0
Brentford, Mr. J. Fromow, Bd. Vol.		2	0
Sunday School	4	4	2½
Hounslow, 585		6	0
S.S.	3	8	7½
Kings Langley			6
Notting Hill, Bethesda S.S.	5	8	0
		12	0
Miss M. Taylor, box	1	0	0
Env.		10	0
Egham, Ebenezer	1	0	0
Bedmond		10	0
Bexley Heath	2	11	0
Bible Class & friends		11	0½
Clapham, Courland Gr. S.S.		6	6
Birthday Box		3	6
Tring, Akeman St., Reports	1	0	0
Leicester, Zion B.C.	1	0	0
S.S.		7	6
Wellingborough, Tabernacle, Env.	1	7	0
E. London Aux.	1	0	0
Kilburn	2	0	7
Somersham, Mr. A. J. Reeder (box)		11	6
Homerton Row, Env.	2	2	0
Croydon S.S.		9	0
Sydney (N.S.W.), Belvoir St., Extension	5	15	0
Wattisham, Env.		14	0
Reports		2	6
Swindon, Providence Env.		15	0
Tring, Ebenezer		10	0
Royton	3	12	8½
Boxes	2	0	0
S.S.	2	0	0
P.P.C.		3	0
Over, Reports		1	0
Tottenham, Ebenezer, Env.		18	6
Newquay, S.S. box		14	6
B.C.		6	1
West Ham, boxes	19	14	8
Brighton, Ebenezer S.S.	7	6	6
Walsall	7	11	2
Ilford, S.S.		12	0
Sheffield, Mt. Olivet		10	8
Over, S.S.	1	6	8
B C.		8	0
Kilburn Vale, Ebenezer S.S.		11	6
Croydon, Derby Road Mr. H. G. Dann, box	1	0	0
Margate, Reports		1	4
Env.		8	6
Poor Woman for Bible Woman		10	0
Horley, Env.		18	6
Walsham-le-Willow, Env.		7	0
Bethersden, box	1	13	0
North Finchley, S.S.	1	9	0
Env.		11	6
St. Albans	3	0	0
Lessness Heath, Bd. Vol.		2	0
PERSONAL—			
A Friend		10	0
Mrs. S. G. Carpenter		5	0
Mr. & Mrs. Driver	1	0	0
Mr. H. Franks		10	0
Mr. Geo. Spratt		5	0
Mr. Herbert Watts	2	0	0
"Inasmuch," Namakal Exten.		10	0
Golden Wedding, Mar. 25	15	0	0
Mr. H. H. Looker, $5	1	0	10
Mr. W. H. Honeyball		10	0
S.H.	1	0	0
Friend 639		6	0
Mr. Thos. Benstead		10	0
MISCELLANEOUS—			
2½ p.c. Consol Stock £39/1/11		4	10
Do., £451/7/5	2	16	5
	£138	10	7

Pension Fund.

	£	s.	d.
2½ p.c. Consol Stock, £1,067/14/5	6	13	5
3½ p.c. Conversion, £160	2	3	5
	£8	16	10

Herald Fund.

	£	s.	d.
Brighton, Prarthana Sabha	3	15	6
Otley		13	0
Kings Langley		6	6
Handcross		6	3
Dunstable		5	0
Ilford		8	3
Bedmond		5	0
Bexley Heath		5	0
Kilburn		10	0
Woolwich		5	0
Wattisham	1	1	0
Royton	1	1	10
Ramsgate	2	5	0
Over		18	0
Claydon, Mrs. F. Mann		1	0
Tottenham		6	0
Margate		14	7
Notting Hill Gate	1	4	0
North Finchley, S.S.		3	6
Lessness Heath		9	6
PERSONAL—			
Miss Grace Newman		1	6
Mrs. Gyles		3	0
	£15	8	5

Ladies' Zenana Auxiliary.

Money received from Mar. 10 -April 9, 1925.

GIFT WEEK.

	£	s.	d.
Aston Clinton		13	0
Brentford	5	10	0
Brighton	8	12	0
Brixton	2	18	6
Chadwell Street	28	10	0
Clapham, Courland Gr.	3	11	6
Croydon, Derby Rd.	2	7	6
Fulham	2	0	0
Grays		11	0
Hartley Wintney	1	5	0
High Wycombe	1	3	9
Haworth	1	6	0
Hitchin	1	4	6
Hounslow	4	17	6
Ipswich, Bethesda	1	3	0
Kilburn Vale		15	0
Kingston-on-Thames	3	3	0
Laxfield		17	0
Leyton	2	0	0
Lynton Road	5	15	0
Newquay		18	8
Norbiton	3	13	8
Norwich	1	8	0
Notting Hill Gate	1	18	0
Ramsey		6	6
Reading	2	5	6
Richmond	3	10	0
Tollington Park	3	1	0
Tottenham	2	5	0
Tring	16	15	9
Tunbridge Wells	2	8	6
Walsham-le-Willows	1	1	0
Walthamstow, Church Hill	1	15	9
Do., Women's Meeting	12	6	
Walton-on-Naze		3	8
Wood Green, Dovecote	13	8	
Do., Park Ridings	2	5	0
Woolwich	3	2	2
PERSONAL—			
Mrs. Austin		7	6
Miss Leonora Peck		10	0
Sale of daffodils given by Mr Curtis, Warboys	1	4	0
Mrs. Hutchinson	1	0	0
	£129	9	1

GENERAL.

	£	s.	d.
Croydon, Salem, box		10	0
Lynton Rd., B.W. Salary	3	6	8
Lewisham, B.W. Salary	4	0	0
West Ham, Women's Mtg.		10	0
Mrs. Collin, for Literature Fund	1	1	0
Sale of "Arrows"		3	2
	£9	10	10

Vol. XXIV. *New Series, No. 222.* **June, 1925**

The Strict Baptist Mission HERALD.

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



A Sacred Rock at Nallur, Namakal.

Price One Penny

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

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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. XXIV.] JUNE, 1925. [*New Series*, No. 222

CURRENT NOTES.

THE immediate result of Mr. Bewer's suggestion at the Half-yearly Meeting, as to the extra money needed for building, etc., in Namakal Town, was the issue of the first 50 boxes and the receipt of £130. The second 50 boxes are now going out to applicants who promise 1s. a week for a year, each box totalling £2 12s. by the end of the year, and the whole 50 £130. Application for these special boxes for Namakal Extension should be made to Pastor W. Chisnall.

Prayer is still needed, as we suggest in Prayer Subjects, for rain in and around Namakal, Sendamangalam, and the Kolli Hills. The Mission well in Sendamangalam has dried up, and the water scooped up from irrigation wells is muddy and alive with insects. The bad water is causing dysentery and other complaints.

The work in Sendamangalam is bearing fruit under Divine blessing, and nine candidates have recently been baptized, and four Hostel boys have been accepted for baptism during the month March-April. No water being available in Sendamangalam for baptism, the nine candidates had to be taken in carts to the River Cauvery, a distance of twenty miles.

Need we emphasise the need of prayer for our Missionaries in regard to dealing with the various difficulties more or less peculiar to Evangelistic work among Indian people, and to pastoral work among the converts? Added to the natural evils and temptations of the human heart is the blight of Hinduism and its attendant evils. If we cannot visualise these, let us remember that they exist, and that the converts and our Missionaries and their Indian helpers need our prayers.

Our Foreign Field.

News of the Month.

MADRAS.—The annual Ingathering Service, which largely corresponds to the Harvest Thanksgiving Service at home, was held on the first Saturday in April. Useful gifts of all descriptions, ranging from a goat to a cake of soap, were gladly contributed by members and friends. In addition, each of the schools sent a gift, and the pupils attended the service to see what their gifts realised. The sale of gifts amounted to Rs.165, which will be paid by the purchasers in monthly instalments during the remainder of the year. This is a method which appeals to the Indian mind. The money is for the Tamil Church, and the matter is attended to by the Church officers.

The results of the Sunday School Scripture Examination have now come to hand. We are disappointed to find that in the Teachers' Division only thirteen of our candidates passed out of the thirty who appeared. We must do better next time, as this is quite altogether below our average.

We have had an unusually severe epidemic of smallpox in Madras this year. This has greatly affected our school work.

Owing to economic conditions, there are many retrenchment schemes being carried out in Government and commercial circles. The result is that there is an unusual amount of unemployment in Madras. Many of our members are affected by this, and it is very difficult for them to obtain work.

In visiting the Church members in their homes, I have sought to stimulate them in the observance of family worship. As one sees the conditions in which they live, one realises that the utter lack of privacy in their homes militates against regular devotions. Generally speaking, Indians are not partial to " order " and " rules," either in their work or in their homes, and the result is evident in the haphazard way in which many homes are conducted. On the other hand, there are homes where " order " reigns, and where the Bible is always at hand and family devotions are conducted regularly.

E. A. Booth.

NAMAKAL.—After a restful voyage Mrs. Morling and I landed at Colombo on February 7th, and arrived at Sendamangalam on Thursday, February 12th, where we met with a hearty reception. Welcome meetings were held in Namakal on the Saturday, while on Sunday I preached at the Namakal morning service. By the next day, the 16th, we had removed our furniture and taken up our residence in the temporary house at Namakal. Our house consists of two rooms, the larger of which is divided into two by a cloth screen. Accommodation, of course, is very limited; entire absence of shade and insufficient protection overhead from the unusual heat make the high temperature rather trying, but we have no cause for complaint, and are enjoying the great blessing of good health and spirits. Lack of accommodation has compelled me to use the vestry as my office.

The week following our arrival in Namakal we camped on the western side. We saw all our workers there and each of the stations, except Kunnamalai, and so got into touch again with the problems associated with such work.

Drought in the Namakal District

Since the first day of our arrival every effort has been made to secure land suitable for a Mission House and Hostel. Many hours of talking, and still more hours of thinking and praying, have been given to this very important matter. Lack of foresight and courage now might hamper work for generations. We ask the prayerful co-operation of all our Mission friends.

Good work has been done with the lantern. Pictures have been shown and lectures given in the Namakal chapel, in the caste quarters and non-caste streets. We extend our hearty thanks to friends who have generously helped in giving slides and lanterns.

For the first time our Tidumal Church has been visited by death. During the past three months smallpox has made ravages on the west, and amongst many others has removed David of Sirunelli.

Last week the Car Festival, the most popular feast of the year, was celebrated in Namakal. The cars of the various temples, with their strange loads of idols, musicians, Brahmins and dancing women, were dragged round the principal streets of the town. Mr. Watts and four of his preachers kindly co-operated with us in preaching the Gospel to the assembled crowds.

The heat this year is unusually great. For five or six hours in the day the thermometer registers over 100 in the most protected part of our verandah. At this time of the year the heat is accompanied by two kinds of wind, one of which is the " Demon," in other words the whirlwind. This sometimes gathers tremendous force, travels over fields and roads, picking up all in its embrace and hurling it high into the sky. Recently we saw one of these so-called demons at a distance of about four miles. It was evidently travelling over cultivated fields of red soil, for it showed even at that distance an apparently solid and red column of earth and rubbish, the top of which was clearly seen towering above the Kolli mountains.

Will friends please note that our postal address is now Namakal, S. India?

D. MORLING.

SENDAMANGALAM.—The Scripture Gift Mission has very kindly sent us a beautiful parcel of Tamil Scripture portions in the form of cards, folders and booklets. They are splendidly printed and illustrated, and are of very great service in the work of evangelism. We wish to thank the S.G.M. for the gift, and commend the distribution of the portions to you for your prayers.

Drought.—The Mission well in Sendamangalam has dried up for the first time since it was dug at the commencement of the station. We are entirely dependent on water that can be scooped up from the bottom of irrigation wells in the fields. This water, as may be imagined, is muddy and alive with insects, and has to be strained before use. With nearly eighty persons on the Mission compound, the provision of water simply for drinking and cooking is no small matter. Although it is not the heavy monsoon season in July for this part, we are praying that the Lord may send specially good rain then. Will friends please remember in their private prayer-times, as well as in the missionary prayer meetings in June and July, to pray for rain in this district?

Sickness.—With the great heat consequent on the continued drought, our children became very limp, and David, the baby, was unable to shake off the fever which he had. My wife has therefore taken them to Kotagiri, on the Nilgiri Hills, where they have recovered and are now well. The bad water is predisposing to a good deal of dysentery and other bowel complaints amongst the hostel boys and workers. It is a long time now since we had a clean bill of health.

Baptisms.—On Saturday, April 11th, nine candidates were baptized in the River Cauvery. As we have no water here, we had to take the party in carts for twenty miles to the river, where the service was held, with much thankfulness of heart to the Lord for His great goodness. L. WATTS.

"As a Nurse . . ." (1 Thess. ii. 7).
"As a Father . . ." (1 Thess. ii. 11).

HERE at Valavandi, on the Kolli Hills, our Christian community at the present time numbers thirty-two souls, including children. It is extraordinary how many different kinds of people there are in this small number. There is our Christian medical man, an English-speaking Syrian Christian, whose ancestors have been Christians for 1,500 years. There is Israel, who had not heard the name of Christ until about two years ago. Then there are some Indian Christian workers and their wives and children. Living alongside of them are two or three families of Hill Christians. Two young men are devoting their mornings to carpentering and their afternoons and evenings to Bible Study and other lessons in preparation for Christian service amongst their own people. Another young Hill Christian is working as a whole-time carpenter. Still another is an ordinary coolie. Some of their wives work in the fields, and the wives of the two students are having lessons in the Bible to prepare them for the work of Biblewomen. Then there are the children, and especially Ruth and Kongi. There being no room for these two elsewhere, they live with us in the bungalow, which sometimes makes them the objects of jealousy, I fear, with the other children.

You would be surprised at the immense variety of character and temperament to be found in such a small number of folk. One man is given to fits of the blues, during which attacks he sees everything through dark coloured spectacles. Another man is a splendid worker, but he is difficult to get on with, and if we give him someone to help him in his job, they soon fall out and there is a violent quarrel. The Christian hill-women are prone to petty jealousies, and sometimes, when their husbands are on good terms with each other, the women will spoil the men's friendships, each woman making her husband take sides in her cause. Recently an epidemic of quarrelsomeness has broken out, infecting nearly everybody in turn. The missionaries have to be peacemakers, patiently listening to grievances, and attempting to reconcile those who are estranged.

This is no easy task. The passions aroused are often so violent, the outlook of the parties is so extreme, and the cause so petty or obscure, that the wisdom of a Solomon and the patience of Job are needed to act as mediator. When once the smouldering embers of a dispute have broken into the flame of an open quarrel, the ordinary Indian is not given to self-restraint, and all reserve is thrown to the winds. The onlookers are regaled with full and intimate particulars of everything in the private life of the other party which is not to his credit, and, especially if the parties are women, old dead sins, long-buried misdeeds, follies and crimes of the other woman, and her male and female relatives back to the third generation, are dug up and brought to light and recited in a shrill voice, and with a wealth of adjective and innuend which you would not have thought possible from one whom you have looked upon, probably, as a nice quiet little woman!

Every morning at Tamil prayers it is our custom to repeat a text in unison,

to be learnt by heart and repeated the next morning. More than once lately the text chosen has been, " Love one another," or, " This is My commandment, that ye love one another," "As I have loved you . . . that ye love one another." How easy to say! But a difficult lesson to learn, and to teach, when eyes are flashing, or red with crying, and bosoms are heaving with passion, and hearts are boiling with resentment, and revenge, and hatred. Then one thinks of Paul's words to his old converts, as he recalls the time when he had but recently led them out of heathenism into the light of the Gospel: " We were gentle among you, even as a nurse cherisheth her children." " Ye know how we exhorted and comforted and charged every one of you, as a father doth his children."

What an unparalleled missionary was Paul! But some of us latter-day missionaries feel we have not the gentleness and patience of Paul, and consequently we stand in need of the prayers of fellow-Christians, that we may show the Spirit of Christ both in life and teaching as we seek to lead these newly-converted Christians away from the old bad ways into the glorious liberty of the children of God.

J. M. BRAND.

A Morning in the Madras Dispensary.

EVEN before my pandit has finished the Tamil lesson the sound of many voices reaches me from the Dispensary verandah, about thirty yards away. As soon, then, as the pandit takes his leave, I fetch the key and open the Dispensary door. The first who enters is a woman carrying a small boy of two years, who has had his limbs severely burned by hot water. He is a plucky little fellow, and makes very little fuss while his wounds are being dressed, although they surely are very painful. Then another woman enters with a young baby, who has a boil on the head which must be opened. Really there is no need for the mother to look so very frightened. The baby does not mind it—at least it utters no cry. Then comes a woman with a peculiar complaint in her arms and legs, and she calls it " Jalla jalla." I have never heard of this before, so, seizing my topie, I go in search of Mrs. Booth and tell her, " Here is a woman with *jalla jalla* in her arms and legs—whatever is that? " The complaint is, apparently, uniquely expressed, for it takes certain discreet inquiries to ascertain that it means " nerves." The woman goes away happy wth a bottle of medicine, but first she pays many, many *salaams*, and comes and touches my feet (a token of her gratitude).

The next patient is a child requiring castor oil, much to its disgust. It is forced down on the floor, and many hands hold it tightly. Then, when it opens its mouth for a good shriek, down goes the oil. How much better is the next child; the promise of a sweet acts like magic, and both medicine and sweet vanish in a moment. Next comes a boy with a wound in his head like a deep hole. His mother says that the branch of a tree struck him. But how wonderfully improved the wound is since yesterday—it will be all right in a day or two. Next comes an old woman with a bad and painful boil. She is very unhappy about it, and begs to be given poison. But she is bandaged up instead, and somebody helps her to her mud hut across the road. She will be all right in a few days. Then a girl wants her ears syringed. For some reason she is convulsed with laughter every time the syringe goes near her ears, and her wriggles and giggles make it not an easy task.

The next woman brings in a child. I am glad to find the boil in her ear has broken (I have been trying for this for a day or two). " But, oh," says

the mother, "how frightened I was! I had to pray to the swami." Asked which swami, she mentions some heathen deity, and when asked if she knows about Jesus Swami, she answers "No." How all alike instinctively turn to *someone* for help in the time of trouble! Another woman enters, and has the mistaken idea that if she shouts well I shall better understand her tale of woe. She proceeds, therefore, with a lengthy recital, which nearly deafens me. Eventually the essential particulars are gathered, and she goes away happy with ointment and medicine; but how very explicitly one must give instructions, or else the ointment might be taken and the medicine rubbed on! The next woman, besides having a bottle of medicine given her, has some medicine in a little packet. She asks if I will give her the latter, and I mix it up and she takes it. Before she goes I see her looking round in search of something, and, upon inquiry, find she is hunting everywhere for the medicine she has just taken. A few people needing ointment for skin troubles, and some needing medicine for fever, follow. Eventually they are all treated, and the last patient has departed, the utensils are washed and put away, and Tamil study is resumed.

E. M. BETTS.

Famine on the Kolli Hills.

YOU often read of these lands of lasting and brilliant sunshine, of the fair blue skies of the East. They are indeed lovely *sometimes*, and we grow to love and enjoy them. But, oh! the trial and agony of famine months, when rainless scorching skies are for ever overhead, and one is living in the midst of a poor agricultural people, who are entirely dependent on their crops for a livelihood. The people of the Kollis are mostly poor as a rule, but now, after two dry years, when monsoons have failed, their condition is indeed pitiable.

Last month in Kurungunadi I saw much poverty. I examined the stuff a poor woman was preparing for food; they had been out searching for it, as their other grains and rice had failed them. It is the inside of a palm tree, and as it is mixed with small splinters of wood those who eat it are likely to suffer with acute dysentery. I found the same condition of famine when I went south to Mulakuni. Here they were mourning the loss of many families, who had been obliged to leave for Kandy the day before as they were faced with famine. Below Puliampetti in two villages water has so far failed that the dirty little puddle that is left has to serve for cattle, pigs, and the poor human population. So foul is the water that now the dreaded guinea-worm disease has taken possession of the place, and eighty of the people are unable to walk in consequence of the ravages of this pest. The worm breeds in water, and so everyone who drinks of the contaminated well is likely to become a victim.

So hunger and disease seem to be everywhere, and you will not wonder that we watch the skies anxiously day by day, hour by hour, praying earnestly that the Lord may in His mercy send us heavy showers. We have had lovely showers in April before this, but as the month goes on, and the sky seems to get bluer and the ground harder, we often repeat to ourselves Habakkuk's words:—

"Although the fig-tree shall not blossom,
Neither shall fruit be in the vines,
The labour of the olive shall fail,
And the fields shall yield no meat,
The flock shall be cut off from the fold,
And there shall be no herd in the stalls,
Yet I will rejoice in the Lord,
I will joy in the God of my salvation."

May He soon come with salvation to these poor hills!

E. C. BRAND.

Namakal Sunday School.

JUST at present we have three Christian families living in Namakal town beside our own Mission workers. One is that of the Malayalam Assistant Surgeon, who is in charge of the Government Hospital, and is a member of the Syrian Reformed Church. The other two families are Wesleyans and Congregationalists, and are working as teachers in the Local Board Schools. They are all liable to transfer at the shortest notice, but we are pleased to have their presence at the chapel while they are here. These, with our Mission workers, form our congregation at the Sunday services, and we have been feeling we ought to do something for their children. So on Sunday, April 5th, we opened our first Sunday School for Christian children, and enrolled the names of twelve scholars. The first who arrived were the doctor's little ones, Jacob Cheriyan and his sister Susannah, both bright intelligent children. Jacob, who is only seven years old, can read, write and speak in three different languages—Tamil, English, and his mother tongue Malayalam. Next, five of our own workers' children came in; seven more followed later on, but of these two will not be able to attend regularly. We hope for a few additions next Sunday.

I am glad to say there is no lack of teachers. For our twelve pupils we have eight adults anxious to teach. We do not wish to discourage any from taking part in the good work, so are arranging to divide our children into two classes and let the teachers take turns, two coming each Sunday. May God bless this new service for the little ones, and use it in bringing many of them to feel their need of Jesus and His great sacrifice for sin.

OLIVE M. MORLING.

Darkness and Light.

ONCE a year the principal god of Sendamangalam is taken for a ride round the town on the unwieldy idol-car. A large and elaborately decorated canopy is erected over the car, and on the proper day the god is brought out and placed in position, accompanied by a crowd of priests and devadasis (temple women). Then the thing is dragged round by hundreds of men and brought back to its position. The car festival brings thousands of people into Sendamangalam, and hence it is a kind of annual fair, when temporary bazaars are erected in the streets, and swings and roundabouts receive much youthful patronage.

This is a daytime description; but what of the night? So much of what we see and read of Hinduism is that which concerns the daytime, and perhaps that is why our hearts are not stirred more to horror at the depth of evil in idolatry and heathenism. At night the outing of the god is celebrated by nautches, when the devadasis perform those dances which rouse to an intolerable burning those evil passions in men, and things that cannot be written follow. Satan holds carnival at such times, and morality and uprightness are lost in the nauseating darkness.

On one of these evenings after supper I came across one of our young men putting on his coat and getting ready to go out. I asked him where he was going, and he said that he was going into the town to see the fair and he might be a little late. I then told him that he could see the fair in the daytime, but I did not care for Christian young men to be out at night during the festival. Immediately he took off his coat and said, " Then I am not going."

But several of our other young men did go out—out into that awful darkness, and, losing their way, they found themselves watching the nautch. The evil spell of Satan held them, so that they went again another night, and yet again. Then, by the gracious Spirit of the True God, the spell lost its power with most of them, and shame at the wicked things they had seen took its place. They did not go again, but found that they were powerless to prevent two of their number from continuing in the darkness. These two, led by an evil genius in the shape of a Hindu friend, were lured still farther into the darkness of evil passion, and were being prevailed upon to evil action.

It was just at this time that I gathered from careless remarks made by our hostel boys that all was not right, and on making some inquiries amongst the Mission workers, found out what was happening. Early next morning the two young men were called singly to the quietest part of the bungalow and faced with the facts. One of them, filled with shame, burst into tears and acknowledged his sin in seeking the gratification of evil desire; in that and subsequent interviews it has been our joy to lead him back to the light and cleansing of the blood of Jesus. But the other young man was of different temper, and sought to cover his actions by vain excuses. The darkness had so blinded his eyes that he could not see the connection between his sin and the life and testimony of the Church of Christ of which he was a member. Much prayer was made for guidance, and the matter was laid before the Church for disciplinary action. At first this aroused a spirit of resentment in him, but as he found that the action taken was a true expression of the feeling of the Church against his sin, the evil spirit was broken, and in penitence the Lord was sought and found again.

The grace of the Lord is now sought in restoration and healing of the wounds that sin has made. The experiences of this time will, I am sure, be a lifelong lesson to the young men concerned, but with an atmosphere so permeated with the evil it is a constant battle.

Now for the light. At the same time as the darkness was covering the young men, light was shining in the hearts of the hostel boys. Quite a number of them have been thinking and praying about baptism for some time, and the hostel superintendent has been led to give short talks in midday meetings of the boys on subjects that have been greatly blessed to the confirmation of their faith. There were ten applicants from among the boys, but although they all gave encouraging testimony, only four were considered ready for baptism. We believe that the Holy Spirit still has work to do in the hearts of the others before they can enter into the fulness of joy in public confession. Of those who testified before the Church, James and Devadasan are orphans, Matthew comes from Sirunellikoil, and Thamburaj is the son of our workers at Erumaipetti.

James is now sixteen, and has been one of the unruly boys of the hostel. Everyone has remarked the change that is seen in his whole conduct, and his advance in earnest attention to the things of God. Devadasan is thirteen; he was top of the school in Scripture last year with 100 per cent. marks. He is a bright lad, but is frequently suffering from inherited disease. His testimony was very affecting. Matthew applied for baptism over a year ago, but was not accepted. During the time of waiting much growth has been seen. Thamburaj is fourteen, and, as he said, being born into a Christian family, he thought rather highly of himself compared with the other boys. God has shown him that he is no better than others, and that he needs and finds a Saviour in the Lord Jesus. So God commands the light to shine out of and overcome the darkness, and in His light we take courage and rejoice. L. WATTS.

The Festival of Pongal.

ABOUT the middle of January, and on the first day of the Tamil month called " Tai month," the chief day of the feast of Pongal is celebrated by both caste and non-caste Hindus throughout India. This day marks the entry of the sun into the zodiacal sign of Capricorn, and therefore is New Year's Day astronomically. This period of the year also synchronises with one of the Indian harvests, hence the people of this country celebrate for four days the feast of Pongal (or " the boiling "), which has the double significance of a sacrifice of propitiation to the sun, which is supposed to recommence its annual circuit of the heavens at this time, and of an ingathering festival.

On the first day of Pongal all the old cooking pots, etc., must be broken up, and the winnowing fans, brooms, etc., burned; and a new stock of household utensils is then purchased. Those who can afford it also buy new cloths. Throughout the day and night old and young alike make merry by beating drums, and in the evening all are expected to bathe themselves, after which they have a feast on all the delicacies they can afford.

The second, the great day of the feast, is occupied in cleaning up the house. Walls are whitewashed, geometrical designs in red and white chalk are drawn on the floor of every room, and outside the door of the house, and the household utensils are washed and scoured and smeared with sacred ashes (i.e., the ashes of cow-dung). The rice-pot is taken out of doors, as to-day the rice must be boiled out in the sunlight as a sort of offering to the sun-god, and the new season's rice which has just been harvested is put in the pot, while the whole family gathers round to watch it boil. The vessel has already been decorated with figures representing a cow, horse, ass, sheep, pig, rat, fox, lizard, cat, dog, and six other animals, and as the rice begins to boil the members of the family look anxiously at the pot and then at each other, wondering at which point the rice will boil over. If it boils over at the cow the omen is excellent for a prosperous year, but if it boils over at the pig or at the ass woe to that family! The people prepare various delicacies and take them, with a sample of their Pongal rice, fruits, raw sugar-cane, etc., as presents to their friends. Returning home, they gather together their households, perform worship to the sun, and then shout " Pongal! Pongal! " and sit down to partake of the feast of the year.

The third day is known as the " Oxen Pongal." Ox carts and other vehicles are washed down, painted in a variety of colours, and their wheels smeared with sacred ashes. The oxen and sheep are washed, smeared with saffron, and marked with spots of red paint. The bulls are decorated with garlands of sugar-cane and palm leaves, and are yoked in carts and driven round the streets at high speed, while the children have joy rides. The cow being the most sacred animal in the country it is often decorated with silk cloths and expensive jewellery and led round the town followed by a brass band.

On the final day friends visit one another, and the masses go out sight-seeing; in the case of those dwelling in the City of Madras to the museum, the menagerie, the park or the beach.

On the two chief feast days workers in factories and offices have leave of absence, and agriculturists leave the fields to keep the feast. We took advantage of the opportunity for evangelistic effort which was thus afforded on the 13th and 14th of this month, and with eight brethren preached the Gospel

in a number of villages on the outskirts of the Sembiam area. Hundreds of tracts were distributed, a good number of Gospels sold, and the Word of the Cross preached to crowds aggregating several hundreds of people.

D. A. THROWER.

Kartikai.

WHEN out walking with Mr. Booth one evening, shortly after my arrival in India, our homeward journey lay by the neighbouring Kilpauk temple of Selliamman. As it happened, that was the day of the festival of Kartikai, and, in consequence, the numerous triangular niches in the outer walls of the temple sheltered tiny oil lamps, whilst the sound of exploding fireworks was audible from time to time. As we passed the temple gates Mr. Booth recognised the man who was standing there, and asked him the occasion of the festival. The man replied that the festival was in honour of one of Siva's victories, and then, contrary to custom, we were invited to witness the proceedings. We entered the inner court, and found that worship was being offered in one of two small temples. The devotees—men, women and children—had brought offerings of cocoanuts, plantains and camphor, which were placed on a small table to the right of the entrance. The priest's wife was the first to present her offerings, and it was evident that she feared some mishap through the presence of strangers. But our guide, who was the headman of the village, assured her that we were known to him, and so the ceremony proceeded.

Standing with clasped hands, the woman looked towards the inner chamber, where two idols, one a duplicate of the other, were perched on stone pedestals. The priest's assistant then took the cocoanuts and cracked them on the threshold, so that the milky contents were spilled on the ground. The broken pieces of nut were then placed at the base of the swami's pedestal, and a bell was rung to awaken him from his sleep. The succeeding ceremony, evidently not intended for the common view, was carried on behind closed doors, to the accompaniment of more bell-ringing. When the offering had been duly accepted, the priest reappeared, and swung open the doors once more. Just then he must have caught sight of us, for he told the headman that he would like to honour us by removing the garlands of flowers from the swami's neck to our necks. But we begged to be excused. Moreover, we understand that the devotees, and not the priest, must buy these garlands.

The number of worshippers was now augmented by the addition of men, women and children, who assembled to receive the marks of the sacred ashes, which the priest smeared across their foreheads, and which, in some cases, he dabbed on their tongues. Next, some camphor was ignited, and the offerers passed their hands quickly through the flames, and finally they prostrated themselves before the idol. Turning from the temple, the company gathered round a heap of dried palm leaves shaped like a beehive, within which strings of crackers were entwined. At a given signal a boy lit the pile, the flames leaped up, and soon the crackers were exploding as the sparks flew upward. As we drew back from the heat a young man came and spoke in a friendly way to Mr. Booth, who asked who he was. The young man replied that he had been a scholar in one of our Mission schools, and that he was now employed at a Madras bank and earning a good wage; but there he was—still in the grip of the enemy of souls.

W. A. KIMBER.

Sendamangalam Harvest Thanksgiving.

IT is in the early months of the year in India that the main rice crops of the year are gathered, so we hold our thanksgiving services about March or April. This year the day was fixed for April 3rd. Early in the morning the people assembled in the boys' school, bringing their gifts to be sold by auction. The singing of a lyric, reading from the Psalms, and prayer, opened the proceedings; and then a chair was brought forward and the auctioneer mounted on it. Usually Preacher Benjamin fills this office, but this year he had a bad throat and could not shout, so Preacher Moses was asked to " take the chair." He was less familiar with the work, and a little hardness of hearing rather handicapped him, while it lent some humour to the meeting. Several times he went on calling one price after a higher one had been bidden, but there was always someone ready to correct him.

Gifts were of various kinds : Cloths, brass, fruit, vegetables, chickens, etc. The latter rather enlivened the proceedings at times. East and West were vividly represented in such diverse articles as Swan Ink, Sunlight Soap, London needles, Swedish matches, Ceylon tea, and local products in the shape of bananas, sugar candy, and jaggery. The sugar candy proved an attraction to seniors as well as juniors. Holding up a packet of beautiful white crystals, the auctioneer exclaimed. " Oh, this makes your mouth water," and promptly tasted a sample to lend emphasis to the words.

After the sale a feast was held, to which the whole Christian community was invited. Men and women, boys and girls, sat in rows on the schoolroom floor, each with a large piece of green plantain leaf before him. Those appointed to be waiters came along with large vessels of beautiful white rice, and pots of appetising curry and various condiments, and a generous helping of everything was placed on each ones " plate." As the Indian dietary is usually too pungent for my palate I had taken the precaution to have some food at home before going to this feast, but I found that some of the women knowing my weakness had prepared a special curry for me, so I had perforce to sit down and eat some of it, and it really was delicious. As a second course, a dish called *piasm* was served. This is made of sago, ghee, nuts, sultanas, etc., and is very sweet and quite tasty.

I think all enjoyed themselves, and a spirit of hearty good fellowship was evident throughout. These gatherings are quite a help, by the way, to our people, who spend most of their days in lonely village stations.

The Sale realised Rs.60, which go to the funds of the Gospel Extension Society to help in carrying on evangelistic work in this district.

RUTH APPLEBY.

Temple Cars.

HINDU temples of any size and importance possess a sacred car in which the deity makes its processional journeys on festival occasions. Around such temples there is a special road along which the car is drawn for the purposes of exhibiting the god.

The cars are constructed of wood. They are very massive erections, the wheels in some instances being seven feet in diameter. These are not made of spokes with a rim, but of several thick pieces of wood rounded and fitted together. The axles, too, are of wood, and the whole base is compacted of solid timber, supporting a superstructure which is sometimes fifty feet in height. Over the first elevation there are several tiers of lighter

materials, the whole contracting into pyramidal form, resembling the usual shape of the temple towers.

From the base to the crown on all four sides the car is covered with most elaborately carved figures, illustrating some scene depicted in the sacred books of Hinduism. Many of the representations are obscene. In the larger cars there are many hundreds of figures, the carving of which has occupied years. The cost of such cars is very considerable, and to provide a car for a temple is an act of great merit.

On the days of procession the cars are adorned with rich cloths and garlands of flowers. On a platform in the centre the god is placed, decked with silver and with gold. These gods "must needs be borne, because they cannot go" (Jer. x. 5). By the side of the god are the attendant priests, fanning the deity and performing various ceremonies during the procession.

Huge ropes or chains are fastened to this enormous vehicle, and hundreds of people are set to work to draw the car along the prescribed route. In recent times the priests have in some places been obliged to use violent methods to persuade people to draw the car. But generally there are sufficient men who consider they will gain merit with the gods by such service. I have known instances where the wheels have become so crazy that Government has forbidden the temple authorities to move the car, because it would endanger the lives of devotees by falling on them. I have also seen temple cars which, through age and neglect, have been allowed to simply drop to pieces bit by bit.

During the procession of the car, devotees throng the route in great numbers and worship the god. Many of these prove their piety by presenting to the deity costly gifts of jewels, richly embroidered cloths, ornaments, etc., the gifts being received by the Brahmin priests, who in return give their blessing to the donors. The pace of progress is extremely slow and frequent halts are made to afford opportunities to devotees to offer their gifts. The occasion of the procession is a time of great joy. The piercing and dissonant sounds of the instruments of music are something wonderful.

It will be understood from these particulars that the sacred cars are a valuable asset to the temple authorities. Imagine then their surprise and indignation, when during the past year, several of the most notable of these processional cars were burnt to ashes. There has been an epidemic of fires in the sacred cities of South India. For a long time the origin of these fires was a baffling mystery. Finally a young Hindu was arrested, who confessed to being the culprit. Although still professing Hinduism he had become possessed of a fervent hatred of idolatry. He adopted this course to demonstrate the helplessness of the gods who could not prevent het destruction of their own temple cars. ERNEST A. BOOTH.

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

A chorus sung at this afternoon meeting was very fitting :—

" Yes, I know the Book is true !
Yes, I know the Book is true !
I'm acquainted with the Author,
And I know the Book is true."

Do *you* know the Author, and *love* the Book?

Did I hear anyone say that this isn't a *missionary* letter? But the Bible is a Missionary Book from beginning to end.

Good-bye, dear boys and girls—and anybody else—for another month. By the way, at the Crystal Palace I heard a voice behind me say, to my great astonishment, " Uncle John ! " and it was from one of those kind grown-ups who sometimes stray into the Corner.—Your affectionate UNCLE JOHN.

Our Home Churches.

Prayer Subjects for June, 1925.

Week Beginning.

SUNDAY, 7TH.—Let us continue to pray for rain in the Namakal, Sendamangalam, and Kolli Hill Fields.

SUNDAY, 14TH.—And for the much-needed land in Namakal Town for Mr. and Mrs. Morling's house. Their present accommodation is only two rooms, with insufficient protection from the heat overhead.

SUNDAY, 21ST.—For the children of our missionaries (all of whom, with two exceptions, are in England).

SUNDAY, 28TH.—For wisdom, love, and patience on the part of our missionaries in dealing with the various problems that arise, and with the peculiar difficulties that occur among the Indian converts.

Meeting.

EAST LONDON SPRING RALLY.—A very warm-hearted gathering was held at Church Hill, Walthamstow, on Wednesday, 20th May. The absence of a Missionary from the Field was reflected in the attendance, but hearty singing, good addresses and the Holy Spirit's presence characterised the meeting. Pastor Ernest Kevan gave everyone present a cheery word of welcome, and after addresses by Pastors C. J. Welsford and J. S. Smith, eleven prizes were distributed to scholars from various schools for their essays on the Lantern Lecture on the Kolli Hills, two Bethnal Green girls carrying off, one the 1st prize in the Senior Section of the Essayists, and the other the 1st prize in the Intermediate Section. Pastor W. S. Baker concluded the proceedings with a stirring address on "Intercession."—M. W. REED.

Announcements.

Another L.Z.A. Missionary.—We have the pleasure of announcing the acceptance of Miss Eleanor Savage, a member of the Church at Whittlesea, for service in India after the usual course of Bible Study.

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The General Fund deficit at the beginning of May amounted to £375 1s. 7½d.

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For Sale on Behalf of the Strict Baptist Mission.—A friend, who is interested in our work in India, has offered to sell the following plants and give all the proceeds to THE STRICT BAPTIST MISSION. Any friends who feel disposed to help the Mission in this way will please write to Mrs. GREGG, BRANFOLD, STRENSALL, YORK, *mentioning the Strict Baptist Mission Herald*:

Golden Rod, Mint, Raspberry Canes, Evening Primroses, Hollyhocks, Perpetual Spinach (once planted always a supply), White Campanulas, Doronicums—2d. each.

Iris, Fleur de Lys, Yellow Tree Lupins, Veronicas, Lupins, White Phlox, Nepeta Mussini, Sage, White Marguerites (large)—6d. each.

London Pride and edging Daisies—1d. each.

Small Sunflowers, Michaelmas Daisies, Montbretias, Winter Heliotrope, Sweet Williams—6d. dozen.

Rambler Roses (Dorothy Perkins), Bridal Wreaths, Crasselas (lovely scent), Primulas, Mesembryanthemums, Coronellas—9d. each.

Postage extra.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I wonder if any of you were at the Crystal Palace last Saturday (May 16th). If so, no doubt you were present at the Young People's Rally, and heard, and *saw*, Mr. Montague Goodman's very interesting and instructive lecture on the Bible, and you will not need to read the Corner this month; but for the sake of any who were not present, I will, if possible, give some idea of the lecture in this brief space.

First, there was a beautifully drawn and painted diagram representing the Bible. It was a circle divided into seven segments coloured with the seven primary colours. In the centre was the cross; from above the circle a shaft of light came down to the centre, and at the top of the shaft a Dove. Just inside the circle beginning at the top a broad band of *black* came down the right side of the circle round to the top again, gradually narrowing until it disappeared. Also, beginning at the top beside the black line, a very thin *red* line began, and ran down the right side, and round to the top again, gradually widening until it was quite broad. Each segment, beginning from the top and proceeding round the right of the circle round to the top again, was lettered and coloured—Law, red; Prophets, orange; Psalms, yellow; Gospels, green; Acts, blue; Epistles, indigo; Revelation, violet. In each of these segments were the names of the books belonging to it—for instance, under "Gospels" were Matthew, Mark, Luke, John. The New Testament arrangement of books I need not tell you; but the Hebrew arrangement of books under Law, Prophets, and Psalms you may not be familiar with, so I give you these: THE LAW — Genesis, Exodus, Leviticus, Numbers, Deuteronomy; THE PROPHETS—Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Minor Prophets (*i.e.*, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi); THE PSALMS—Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles. (This ancient Hebrew arrangement Christ referred to in Luke xxiv. 44.) Between the Old Testament and the New was a black space.

This is the explanation. The Bible is represented as a circle because nothing can be added to or taken from it: it is a perfect thing. The Dove shining from above through the circle to the centre at the Cross represents the fact that the Bible came from heaven, and that the Holy Spirit is its Author. The centre of the Bible is the Cross, *i.e.*, the atoning sacrifice of Christ, its most important part. Every segment of the circle, *i.e.*, every part of the Bible, meets there in the centre, and has some connection with it. The seven colours represent the different characters of the books, such as history, law, prophecy, poetry, all combining in the pure white light of God's Truth. The black gap separating the Old Testament from the New is the 400 years during which no word came from heaven until Jesus, "the Light of the world," came. The New Testament divides into four segments, making with the Old seven, the perfect number in the perfect circle. The black band and the red band represent the double story of the Bible, *i.e.*, man's sin and God's grace. As soon as man sinned God's grace began to appear, and there has been conflict between the two ever since, but "where sin abounded grace did much more abound." Sin began in a garden, and the story ends in a Garden where sin is for ever excluded. All the sections tell of Christ. Moses wrote of Jesus, for the Law is full of pictures of Him; in the Prophets appears the whole story of the Cross hundreds of years before Christ came; and in the Psalms the praises of Jesus are sung—Pictures, Prophecy, Praises. In the New Testament, the Gospels tell of the Performance of God's salvation; the Acts tell of the Proclamation of God's salvation, and how it spread; the Epistles tell of the Purpose and Power of the Gospel; and the Revelation tells of the Perfecting of God's salvation.

I express my indebtedness to Mr. Montague Goodman for his concise and illuminating exposition.

(Continued on page 93.)

LIST OF SUBSCRIPTIONS, &c.,

Received from April 12th to May 12th, 1925.

General Fund.

	£	s.	d.
Hounslow, a Friend		6	0
A small Easter Offering		3	0
Mrs. A. J. Robbins	5	0	0
Acton Tabernacle, Env.		3	6
Reports		5	6
Walton-on-Naze S.S.	1	7	0
Norbiton, P.P.C.		10	6
Potton, S.S.	1	11	7½
Reports		2	0
Boxes	13	10	½
Warboys, Qtly. Sub. for Hostel, Sendamangalam	1	10	6
Eltham, S.S.		6	0
Norbiton, P.P.C.		10	0
Madras, Mr. and Mrs. E. A. Booth	5	0	0
Bassett St., Env.		12	0
Berkhamsted Common	2	0	0
Greenwich, Devonshire Rd., Birthday Box (S.S.)		13	0
West Ham Tabernacle, S.S. for Native Preacher	19	0	0
Cambridge, Eden, W.W. new Namakal Fund	2	10	0
Clapham, Courland Grove	7	6	
Birthday Box		1	0
Egham, Ebenezer	1	0	0
Norwich, Orford Hill, S.S. and B.C.	1	15	0
Croydon, Derby Rd. S.S.	7	10	
Wisbech, Zion, Env.		10	6
Watford Tabernacle, S.S.	7	0	0
Chelmsford, B.C.	2	0	0
S.S.	1	13	3
New Year's Offering, Env.	1	16	9
Wandsworth, West Hill, Mrs. Styles	1	1	0
Stoke Ash, Env.		10	0
Handcross, Env.		4	0
Boxes		8	2
Brighton, Ebenezer, Birthday Thankoffering, April 30	1	0	0
Staines, S.S.	1	14	11
A gift		2	6
St. John's Wood, 7 members of C.E.S.	3	3	0
Dunstable, Mr. Thompson		2	6
Bethersden, Misses Paffard		10	0
Do., Namakal Exten.		5	0
Chesham, S.S.	1	3	11
Richmond, Salem, Y.P.S.		10	3½
Box 15, Miss G. M.		17	2
S.S.	1	12	3½
PERSONAL—			
Mrs. Fricker		3	0
Birthday Offering, April 2	1	0	0
Do., April 13	1	0	0
Friend 779	200	0	0
782	25	0	0
Mrs. A. Burland		10	0
Friend in Sutherlandshire		1	0
Mr. J. P. Moss	7	0	0
1/50 A Boxes for Namakal Extension	130	0	0
From a Suffolk Friend		10	0
Miss S. A. Ash		10	0
Mrs. Gregg, Proceeds of Sale of Plants	1	6	0
Mr. S. Bunfoot		10	0
MISCELLANEOUS—			
Half-Yearly Mtg	95	0	0½
Do., Profit on tea		8	3
Deposit Interest	5	18	0
	£540	15	4½

Pension Fund.

	£	s.	d.
Tax deducted Mar. 1 from 3 p.c. L.C.C. Stock, refunded	1	11	6
Tax deducted Apr. 1 from 3½ p.c. Conversion Stock, refunded		12	7
	£2	4	1

Boys' Hostel.

	£	s.	d.
Mrs. Galley	1	0	0

Herald Fund.

	£	s.	d.
Hounslow		7	0
Acton, Tabernacle	1	8	4
Watford, Tabernacle		12	0
Potton		10	6
West Ham	1	10	0
Grays, Mr. C. Thorogood		9	4
Fulham, Lillie Rd.		10	0
Hastings, Auxiliary	2	0	0
Tottenham		6	0
Norwich, Orford Hill		5	0
Wisbech, Zion		12	0
Masbro		1	0
Erith, Providence		6	0
Bethersden, Misses Paffard		6	0
Richmond, Salem		1	6
PERSONAL—			
Mr. J. Matthewson		1	0
Miss S. A. Ash		2	6
	£9	8	2

Ladies' Zenana Auxiliary.

Money received from April 10-May 9, 1925.

GIFT WEEK.

	£	s.	d.
Amount previously acknowledged	129	9	1
Bassett Street		15	0
Bethnal Green	2	0	0
Brentford (addl.)		13	6
Cambridge	2	17	6
Croydon, Salem		8	0
Guildford	2	14	6
Ilford	2	12	0
Manor Park		13	0
Prittlewell	3	14	3
St. John's Wood	8	6	0
Victory Place	1	7	2
Wattisham	1	14	0
West Ham	1	5	0
Env.	1	0	10
Collected in farthings by Ethel Hampshire		3	0
Do., Gladys Francis	1	14	0
Wandsworth, West Hill, per Miss Elliott		17	6
	£162	4	4

GENERAL.

	£	s.	d.
Prittlewell, for B.W. Salary	3	10	0
Watford, Miss Gray's B.C.	3	0	0
Mrs. Walter Robinson, Thankoffering		10	
Mrs. R. Ridgewell		5	0
Mr. H. S. Nunn	10	10	0
A.M.P.		4	0
Collection at L.Z.A. Half-Yearly Mtg.	3	13	10
	£21	12	10

Notices.

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

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *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. XXIV. *New Series, No. 223.* **July, 1925**

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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. XXIV.] JULY, 1925. [*New Series*, No. 223

CURRENT NOTES.

WE are thankful to be able to record two cheering facts which are answers to our prayers. One is rain on the Kolli Hills and, we hope, also in and around Sendamangalam, so that it is believed that the rice crop has been saved just in time. The other is the almost equally welcome fact that land in the best possible position for our purpose has been secured in Namakal Town. In both cases the hand of the Lord is apparent.

Now that the necessary land has been secured in Namakal, we are anxious that the building of the Mission House and the Hostel should proceed without delay. When it is remembered that Mr. and Mrs. Morling are living in two rooms insufficiently protected from the heat and the sun's rays, the sympathies of our friends will be stirred, although they have not had personal experience of the conditions of life in India for Europeans.

We draw attention to the announcement on another page of the deficit of £553 on our General Fund Account, which was reported by our Treasurer at the last Council Meeting. As the work extends, expenses necessarily increase; added to which is the fact, which we have also announced, that we are now losing at the rate of £300 a year on our remittances to India owing to the rising rate of exchange. Without making any "appeal," we think it right that our friends should share the knowledge of these facts with us. Our Lord, Who bade us "Go," has promised to be with us all the days, and this means the supply of every need for the extensive proclamation of His Gospel. If we cannot literally obey as our brethren and sisters have done, we can all obey the spirit of the command.

OUR INDIAN WORKERS.

IT may be questioned whether the Indian brethren and sisters—of whom there are 118—who help our Missionaries in their evangelism sufficiently occupy our thoughts and prayers. Our sympathies naturally go out to the brethren and sisters whom we know and who have gone from our midst, and our prayers go up to the Throne of Grace for them regularly; but perhaps we do not realise as we should how much the evangelism of our Mission depends upon their Indian helpers, and how impossible would be the task of proclaiming the Gospel over so wide an area as our four missionary centres without them. The fact is that, necessary as our missionaries are, their Indian workers are also indispensable. Not only are they accustomed to the climate and Indian modes of living, but their idiomatic knowledge of the native language, and their familiarity with the customs, habits, modes of thoughts and speech of their own people is, of course, such that few, if any, Europeans can ever acquire. And it must be remembered, also, that the darker and more awful recesses of Hinduism are known to them—or at least to those who are converts direct from heathenism—*from the inside*, as matters of actual experience. This experience operates in more ways than one—some, helpfully in their evangelism; others, adversely in their spiritual life.

This leads to the fact of their Hindu heredity. Even if not actually born into idolatry, as the majority of our converts are, it might be said to be in their blood. Whether born into a heathen home or brought up in a heathen village, they have been surrounded by the soul-darkening influence of idolatry and vice all their early years, poisoning the very springs of life. And when called by God's sovereign grace, the foul principles, ideas and habits which have been the warp and woof of their lives still remain in their minds, although grace has captured their hearts; and the fight of faith against sin, inward as well as outward, is sterner and harder than with us. The enemy comes in like a flood, or, as one of our own missionaries has put it, "storms of passion sweep over their souls," and then they need strong anchorage within the veil. Add to all this the loneliness of many of these dear, tempest-tossed souls as they seek to evangelise their heathen neighbours, living in a village where all the rest are heathen, and far away from any Christian fellowship or influence, and you will realise that they need much of the oil of grace to keep the lamp of life burning with steady flame, and to maintain evangelistic fervour. Can they grow in grace and preach to others under such Satanically adverse influences? Yes, if power comes from the risen Christ; and this it is our business—and yours—to pray for. Our loyalty to the command of Christ is not complete when we have sent out, and maintained, and prayed for our missionaries. It is incomplete unless we pray for abundance of grace for their helpers—the Preachers, Teachers, Biblewomen and Colporteurs. Their spiritual usefulness will be in proportion to their spirituality, their loyalty to Christ, their zeal in seeking to win souls, and their dependence upon the Holy Spirit. To us who live under happier, moral and spiritual conditions is committed the care of these brethren and sisters—*converts as well as workers.* Paul's words to the Philippian converts exemplify our duty, "I have you in my heart,"

Our Foreign Field.

News of the Month.

MADRAS.—In open-air evangelism we continue to get a quiet hearing from all classes met with in this work. We find that for attracting a crowd there is nothing quite so effective as pictures. One Sunday afternoon a Mohammedan religious festival prevented us from securing a good audience in the place appointed. We moved to another quarter, where a good crowd gathered. On this occasion two of our Church members joined the preachers as voluntary helpers, and gave useful testimony, and another assisted by distributing tracts.

I conduct a Theology Class monthly for our preachers. Each one is required to bring written answers to the questions set, and to read out the answer in class. It is gratifying to note that in their preaching the members of the class utilise the lessons taught in the class.

In the same way I conduct a monthly Bible Study class for all the Agents, keeping in mind the necessity of making the lesson bear on their own spiritual life, and of providing lessons which they can use in their class teaching.

E. A. BOOTH.

Rama.

IN India no name is more commonly invoked in the hour of death than that of Rama. Millions believe in the efficacy of his name to ensure their eternal salvation. Hindus declare that there is no sin which cannot be cancelled by a single utterance of the blessed name of Rama. Hindus of all castes and sects and classes revere the name of Rama, and believe in its magical efficacy. It is difficult to account for the exalted position now given to Rama, for his name does not occur in the sacred Vedas.

The original Rama was a son of a king of Oudh. He was a great military hero and a model son and husband and father. Long after his death, when his history had become misty, Rama was raised to the status of a god as the seventh incarnation of Vishnu, and is the warrior god of the Hindu pantheon.

The deeds of Rama are enshrined in the noble Indian epic called the RAMAYANA, written in Sanscrit by Valmiki, and since translated into all the leading vernaculars of India. The exploits of Rama are familiar to every Hindu, for men wander all over the country reciting the sacred poem to the people. Throughout the poem the character of Rama is that of a human hero, and not that of a god. The claim set up for his having been an incarnation of Vishnu rests exclusively on his impossible achievements in the slaughter of impossible giants and monkeys. The Ramayana is really a romantic legend, and not sober history, although the people of India believe every line of it to be strictly true. The Ramayana makes the stupendous claim that "He who reads and repeats this holy life-giving Ramayana is liberated from all his sins and exalted with his posterity to the highest heaven."

Among the devout worshippers of Vishnu there are those who wear the Nama-sutra (Name cord). This is a rosary formed of a slender cord of red

silk, on which are tightly strung ten little balls of silk and gold thread. The cord is wound around the right thumb. As the devotee almost ceaselessly repeats the name of Rama, he registers each hundred by pushing a ball to the knotted end of the cord. When all the balls are together at the knotted end, the devotee has the satisfaction of knowing that the merit of repeating the sacred name of Rama a thousand times has been placed to his credit. This process is repeated *ad infinitum*. The Nama-sutra confers the right to meditate on the name of Rama. This privilege comes as a result of initiation by a priest who must with his own hands wind the Nama-sutra round the right thumb of the disciple, pronouncing his benediction.

In contrast with this we inevitably think of the words of Paul: "Christ Jesus humbled Himself, becoming obedient unto the death of the Cross, WHEREFORE God highly exalted Him and gave unto Him the Name which is above every name." And to us there is

"None other Lamb, none other Name,
None other Hope in heaven or earth or sea,
None other Hiding-place from guilt and shame,
None beside Thee."

ERNEST A. BOOTH.

Blessing at Pottanam.

STATION work was commenced in the village of Pottanam (3 miles N.W. of Sendamangalm) in 1911; in 1925 we are able to record the first addition to Christ's visible Church from that place. School work was commenced amongst the caste children; non-caste children were admitted later as their parents gained courage to send them, but they were kept separate from the caste children by a very substantial "wall of partition." One of those non-caste boys named Arumugam learned the Scripture lessons with deeper thought than apparently the others did, and determined in his young heart that he would serve only the Lord Jesus Christ.

Somehow or another, the teachers at Pottanam became very slack, and the school went down so much that Mr. Morling decided that the station could only be kept open as a preaching station. Before passing censure on slack workers, we have to remember the fact of their isolation amidst such powers of darkness as are capable of extinguishing all but the most virile faith. This left Arumugam without a school, but he was so keen on continuing in a Christian school that he persuaded his father to let him come into the Sendamangalam Boarding School. After much hesitation the father consented, and also gave a written permission for his son to follow the Christian religion. But so great is the power of village opinion and caste oppression that after two months the father could hold out no longer, and took Arumugam away back to the village. During those two months, however, he made great progress in the Christian life.

In July last year two of our Sendamangalam Boarding School boys, Gnanasundram and Andrew, passed out of the top class at school, and wanted opportunity for trial as teachers. Other things being favourable, they were sent to try their hand at re-opening the Pottanam school. There were at first some caste prejudices in various directions to overcome, but in a very few months the average attendance grew to over thirty. The "wall of partition" remained for the first few months, but they felt it to be rather a hindrance than a help, and so obtained permission to take half of it down. In another little while the other half came down also, and now the children have no distinction made between them.

Blessing also at Ayanapuram

Arumugam was among the first to rejoin school, although he is a big lad, and has been regular all through. He became very friendly with the two young teachers, and would often meet with them after school for Bible reading and prayer. He has attended the services in Sendamangalam. Hearing that some of the Hostel boys were applying for baptism, he became exercised in heart, and asked if he might join them. His testimony was satisfactory, and he was accepted by the Church. His father raised no objection, and so Aaron, as he is now known, was baptised in the River Cauvery on April 11th.

On returning to his home his faith was soon tried by seeing his mother with her hair down her back mourning the religious death of her son. He was blamed all round for having brought the village into disfavour with the caste folk. But he stood out quietly and the commotion died down.

At the end of April the teachers had a little entertainment in the school before the summer leave; and in one of the dialogues one of the non-caste boys taking part sat on a stool. This roused the feelings of a few caste men immediately; it is possibly bearable for them to have non-caste children sitting on the *floor* in the school with no division between them and caste children, but for a non-caste boy to dare to sit on a *stool* before caste men is too much for their honour to bear. So the order was given that no children may be sent to the Mission School any longer, and Aaron must not be seen in Sendamangalam, or consorting with Christians at all. Aaron had a pretty bad time of it for a day or two, but the two young teachers stuck to their work, and a good number of the children have returned to school. Aaron, just as I am writing this, is reading with the teachers in this compound.

L. WATTS.

Subamani.

THE son of Christian parents who are members of the Church of England, Subamani was born at Valarpuram, a town about 20 miles from Madras City. He lived at home until about twelve years of age, studying in the local school. His parents then sent him to a boarding school in the city, where he eventually attained to the seventh standard, and left school at the age of sixteen. After being employed for several years in the city as junior office clerk, painter's boy, etc., in turn, Subamani entered the teaching vocation, and finally came into the S.B.M. slightly more than three years ago as a junior teacher.

During these three years Subamani has carried out his duties satisfactorily, and has always been regular in his attendance at the Church services and prayer meetings. However, for more than two years he showed no definite interest in spiritual matters. About a year ago he expressed a desire to be baptised. Though at that time he did not know the real significance of the rite, he felt that as he had been attached to this Mission for some time, it would be the right thing to do to join our Church. The preacher and I had many quiet talks with him in the shade of a large tree after the conclusion of the Sunday morning services at Ayanapuram. We impressed on him the importance of secret prayer and Bible reading as the way of strength to overcome temptation, and we taught the foundation truths in connection with baptism.

Last month our friend (he is about 23 now) came to us and said that he must be baptized, and could not wait any longer. He was then able to give the following simple testimony. Some time ago he was sick, and prayed to

the Lord to restore him to health. He did heal him, and from that day Subamani has believed in the Lord Jesus. Whereas he formerly had no fear of sin, now he has no peace after he has sinned until he turns to the Lord in penitence and finds forgiveness with Him. "Do you read the Bible alone," we asked. "Yes, I rise at 4 a.m., and read the Bible and pray before starting the day's work." If he omits to read his Bible on occasion he does not feel happy that day.

Subamani's testimony was very simple and brief, but we are sure that he truly believes in the Lord Jesus, and we therefore baptized him at Ayanapuram on Easter Day, giving him the name of Yesuthasan (servant of Jesus). It is our prayer that this young man (who is the first convert received since I took up the work here) may be made a blessing to the Church, and that the Church may be the means of blessing to him. D. A. THROWER.

Individual Tuition.

THERE has been some discussion of late concerning my munshi's methods of teaching. There is the method of class instruction, and that of individual tuition. The munshi, perhaps with an eye on the precious rupee, claims that in the former method the pupil can learn more, because he or she can profit by the mistakes of others. Other people feel that the latter method is more beneficial to the pupil, who, in many cases, shrinks from betraying his ignorance in front of his fellows. Moreover, his difficulties can be dealt with more fully by the teacher when alone.

We probably reap more in this life if we regard ourselves as pupils in the great school of the universe. If we are sincerely anxious to learn, we are sure that the Lord Jesus will not turn us away. As we sit at His feet, we may learn lessons that can be learnt nowhere else. So wonderful is this school, that, while it has very many pupils, nevertheless, each one receives personal, individual instruction. It is true that we can learn many things from others, but some spiritual lessons must be learnt alone.

A missionary colleague recently said, "Missionary life in India is a real education," and in my own sphere I am proving this day by day. Some lessons are of a material nature, learnt by noticing the habits of the Tamil people. Many of the latter are hopelessly in debt, and all are improvident. So we learn the dangers of borrowing. Then, a favourite expression used with reference to a piece of work that needs doing, is "To-morrow." Very often this means that it is postponed indefinitely. So we learn the dangers of delay. But there are higher lessons than these, and one at least is this, that missionary service is, or should be, a means of grace to the worker's own soul. Some very suggestive thoughts on this subject appeared in a recent article in a review published here. The writer says, "On the busiest day you can ask yourself now and again, 'What am I doing this *for*?' What is the ultimate aim and purpose of this job?' It is a little thing, but it fits into something bigger, and that bigger thing is leading somewhere into larger places still. If you were philosophically inclined, you would remind yourself of how you often reach the reality of things best by considering them theologically, in the light of their ultimate aim. You can often along this line effect a unification of the scattered fragments of your life. Take any concrete case you like. Language study, well, it is easy enough to see the aim of that, and we need hardly stay to state it. But by mastering a language you are

turning one great barrier between men and men into a means of fellowship, in order that that fellowship may be with the Father and with His Son."

But we get further into the heart of the matter if we can get firm hold of the principle that all our missionary effort is one form of the search for God. "Oh, that I knew where I might find Him!" if that can be the continual cry of our hearts in the midst of our work, and not only when we have finished it, the work cannot become secularised: it is essentially an adventurous pilgrim's progress. W. A. KIMBER.

More Kolli Hill Dispensary Notes.

I HAVE just paid a last evening visit to the Dispensary. The floor seemed strewn with prone figures. As they always lie with heads covered right up in their blankets, one cannot distinguish between them. The family arrived yesterday. The one-year-old baby is in a very precarious condition. It has been a struggle for life all day, and now its hard, laboured breathing could be heard before the door was opened. The mother put her head up. "It's just the same," she said wearily; then the father arose from his blanket. "My wife's chest is paining, where she beat it in distress for the child." I poured a little medicine into the wee mouth, and it moaned at the movement of its neck. We had prayed with them a short time ago, so, reminding them of God's power to heal and save, I went into the little side ward, where the poor aged mother is watching anxiously over her grown-up son, a man of about forty. He, too, is dangerously ill. Asleep one night in his tiny night-shed, he slowly became conscious of pain, and then awoke to find his shed and clothes on fire. He is terribly burnt from his waist downwards nearly to his knees, and, with shock, complications and fever, lies in a critical condition. He seemed to be sleeping, so I said a few quiet words to the old woman and came away. EVELYN C. BRAND.

"Everything shall Live whither the River cometh."

THE words at the head of this article were suggested to me during a journey it was my privilege to take last year; in fact, for mile after mile they rang through my brain like some sweet refrain. Here in the East we often see very beautiful illustrations of the truths recorded in that most Oriental Book, the Bible, and this was one of the most striking I have ever seen. I was on my way to the Palni Hills for rest and refreshment during the hottest of our hot weather. A few weeks before I started an enterprising company opened up a motor-'bus service between Namakal and Trichinopoly, a distance of fifty-two miles. This was welcome news to me, for it would save me nearly twenty miles of jutka riding, besides the trudge across the sandy bed of the Cauvery. At that season the river is merely a thin shallow streak of water, with half a mile or more of sand on either side. During recent years motor-'buses have become very popular in India. They now traverse the country in all directions, but unfortunately none have yet deemed it desirable to include Sendamangalam in their route. Accordingly, one fine morning, I set out by starlight, in a jutka, in order to reach Namakal before the 'bus was timed to start. I found the vehicle at the starting-place, with the usual little crowd of onlookers surrounding it. One of the proprietors was going to Trichinopoly that morning, but when the 'bus was loaded up and everything ready to start he was nowhere to be seen. But no one seemed at all concerned: what did it matter whether we started at seven or eight o'clock?

The Perennial River

He arrived about 7.30, and we set off. The road was good, and we travelled at a fair pace except when the driver had to slow up to pass bullock bundies, or shut off his engine to let them pass us—a very frequent occurrence.

For the first twenty miles or so the scenery was very much like that around here—the same dry red earth, the same hard grey rock—drought and barrenness everywhere. Then, all of a sudden, we seemed to be riding into Paradise. Instead of the dry red earth there were fields of brilliant green rice. In place of the hardy prickly pear were groves of plantains, cocoanut palms, etc. By the roadside were avenues of ancient banyan trees with their picturesque hanging roots, many with three or four huge trunks supporting the widespreading branches. Sometimes it was difficult to tell which was the mother tree and which the offspring. Suspended from some of the branches were the neatly plaited nests of the weaver bird—a real work of art. Interspersed with the banyans were beautiful mango trees laden with fruit. Feathery bamboos waved their graceful heads, and all vegetation flourished in tropical luxuriance. But what had made the change? We had entered the region watered by the Cauvery irrigation scheme, and until we crossed the long bridge and entered Trichinopoly the road lay through this beautiful scenery. Here and there we caught glimpses of the great river as it wound its tortuous course to the sea, but most of the way the road lay parallel with the irrigation channels. As I feasted my eyes on the beauty of it all, the words that I have written above flashed into my mind. It is so in nature: but is not the natural merely a parable of the spiritual? The Holy Spirit is compared to a river, and where He comes He brings life and beauty. We have seen some of His workings recently on our western border, but we are longing to see the evidence of the presence of this life-giving River in all parts of the field. "It was a river that I could not pass over: for the waters were risen, waters to swim in, a river that cou'd not be passed over."

RUTH APPLEBY.

The Value of Medical Work.

AS the regular station and field work of a missionary becomes established, he finds less time for definite and orderly dispensary work, but this by no means makes it less necessary for him to have such medical training as is possible for him to obtain. In most mission stations boarding schools become established at some time or other, or if not these, a Christian community settles around the place. With a boarding school particularly, the call on the medical box is very frequent. We have in Sendamangalam a hostel of thirty boys, and during the course of a year have registered in a rough diary seven hundred treatments. In running through them the most common ailments treated are these; digestive disorders, such as constipation and diarrhea, very often just ordinary "tummy ache" that boys will get after chewing green mangoes. Just at the time of writing we are frequently coming across boys quietly baking tamarind beans, a most prolific source of stomach ache. Worms are also common; Indian children will always snatch a handful of raw rice to eat when the grain is being measured out for the day, and this being unwashed produces worms. Itch is exceedingly common, and most difficult to eradicate. Sulphur lotion is found to be the best treatment, provided it is accompanied by daily baths and change of clothes. We are most thankful that we have not got itch in the hostel just now, as we are suffering from drought, and can only allow enough water for bathing once a week. Fever is, of course, fairly

common, but we do not suffer a great deal from it here. Then on the surgical side, the most common injury is that of damaged toe. The boys kick a stone or in some other way knock their feet about so that lint and bandages are in frequent demand. Thorns also run into their feet, and unless they can be got out without breaking, inflammation is likely to set up. The boys have to do their own cooking, and while stirring the rice sometimes splash the boiling water over themselves. Such things as toothache, boils, scorpion bites, guinea worm are of some frequency, and come for treatment. None of these things are very serious, although if left untreated they may become so, but because the missionary is on the spot, and is able to look after the boys daily, a great deal of ill-health is prevented, and the doctor, be he near or far, does not have to be called in for any of the ordinary cases.

All district missionaries also have to spend a greater or lesser part of their time in camping in the more remote parts of their district. These parts will in most cases also be those parts which are farthest away from medical help. Camping medical work is therefore a most necessary part of the work of evangelism on these tours. It may be that really the people are not more than six or seven hours' journey from a hospital, but heathenism is not noted for its care of sick folk. and the number of parents and relatives who will take the trouble to make a journey of half a day with a sick man, woman, or child, is woefully small. As soon as the camp is pitched, and word has gone round that the missionary has arrived, a little group of sick and suffering folk gather at the tent door. These always make ready listeners to the Gospel message, and instances are by no means lacking of those who have found their souls' salvation through the Word preached at these times. I have usually found that a fair proportion of attendants at camp dispensing have been old long-standing cases of neglected injury or disease. These are, unfortunately, not encouraging cases, as they need much longer treatment than can be given on tour. But sympathy and a few days' treatment often works wonders, and once it is proved that regular treatment does help, they are more ready to make up their minds to go into hospital.

L. WATTS.

The Drink Problem on the Kollis.

THERE are two kinds of intoxicating drink largely used by the people in S. India. Both are indigenous products. The less intoxicating is called "Toddy," and is the fermented juice of the palm. The second is called "Arrack." This is a spirit distilled from a well-fermented mixture of toddy and jaggery (coarse sugar), etc.

Both these products are legally obtainable only at shops licensed by the Government. The licenses for such shops are sold by auction once a year to the highest bidder by a Government officer. The revenue derived from the sale of these licenses, and from the excise department generally, forms a very considerable part of the income of the Government. One of the chief planks in the Congress Party platform is suppression of the drink traffic. This end is sought to be attained by preventing bidders from purchasing licenses, and so paralysing the Excise Department. Some people think that the main idea of the party politicians in this effort is not so much to promote temperance as to render government impossible by drying up one of its principal sources of income.

Whatever views may be held with regard to the sale of liquor to the plains-people, no right-minded person can approve of introducing it to the hill tribes. Statistics prove that the consumption of liquor, especially strong spirits, by hill tribes, is suicidal. Most of the hill tribes of S. India are more or less physically disabled by malaria. When to this initial handicap is added the further incubus of alcohol, the disease-resisting powers of the

A Necessary Missionary Duty

body become rapidly weakened, and large numbers fall victims to fever, tubercle, and other fatal diseases.

When we first came to the Kolli Hills there were two licensed shops on the hills, and the hill-people had already acquired the habit of drinking toddy and arrack. It was an iniquitous step to open drink shops on the Kolli Hills, and upon our earnest representation to Government, the licenses were withdrawn. But the habit having been acquired, the people found it difficult to live without it, and gradually the bad characters in certain villages at the foot of the hills have discovered that it is a very profitable business to carry up large pots of liquor to the hills and retail it to the hill-people. Of course, this is against the law. But there are no police on the hills, and law-breakers were encouraged by continued immunity from punishment to carry on a regular trade in toddy and arrack. Several times have I caught these rascals, and warned them not to do it again, sometimes making them pour away the stuff on the ground, hoping that their loss might discourage them from future similar adventures.

But recently certain hillmen have learned the art of distilling the strong spirit themselves. In the dead of night, hidden away in some cave of the forest, these men have worked their illicit distilleries, and then sold the noxious product to their fellow-castemen at a good profit. One young man, living about three miles from the mission house, and well known to us, has done a big bad business in this way lately. In spite of our counsels and urgent advice, he has continued to distil and sell the arrack. Mrs. Brand, visiting in the villages, has met with weeping women whose husbands have sold the family foodgrain in order to buy spirits. At last we informed the Excise Police on the plains, and yesterday the Inspector arrived in disguise. I gave him a guide to lead him to the secret distillery, and at three o'clock this morning they set out in the darkness to investigate. The culprit was found sleeping in his field-shed. Aware of the approach of the police, but not in time to escape, he locked the door on the inside. Unfortunately for him, he had no back door exit, and the Inspector sat down patiently outside the door until the man should decide to open. Hour after hour they sat there, the policeman on the outside and the culprit on the inside of that closed door. Prolonged meditation at last convinced the latter that there was no escape, so he opened the door and came out, looking ashamed. A search immediately revealed a quantity of fresh brew ready for distillation, and all the vessels requisite for the process. The man was at once arrested, and has just been taken down to Sendamangalam.

Some of his friends came and interceded with me to let him off this time. But I pointed out to them the impossibility of this. They said, " But he is weeping many tears." I replied, " Yes, but think of the tears shed by your women and children whom he has made hungry and naked by his trade."

November 17th, 1924. J. M. BRAND.

Home Mission Started in Namakal.

WE have always endeavoured to inculcate the principle of self-help amongst our Indian Christians. We have started this in the new field in the very commencement of its history. A fortnight after our arrival some of the Christian workers gathered together and decided to start a Home Mission. Next day subscriptions were collected to the amount of nearly ten rupees and placed in my hands. Our friends hope to repeat this every month.

To help further on the good cause they determined to hold a Harvest Festival at the next monthly gatherings, and to give the proceeds to the Home Mission. So on April 4th people were seen bringing to our house fowls, fruit, cloths, corn, and anything they could bring for the Lord's work. A Christian carpenter brought a very good easy chair and two other articles of furniture, all of which he had made specially for this purpose. A service was held in the limited but highly appreciated accommodation of our house, after which the gifts of the friends were sold. The proceeds amounted to nearly Rs.70. which sum will be devoted to Christian work on the field.

D. MORLING.

Our Home Churches.

Prayer Subjects for July, 1925.

Week Beginning.

SUNDAY, 5TH.—Let us praise the Lord for the land given in Namakal and the rain given on the Kolli Hills, and pray that both drought and rain may be the means of spiritual blessing.

SUNDAY, 12TH.—Pray for our Indian workers, who are isolated in heathen villages, that their spiritual life may be sustained and vigorous in spite of the evil influences surrounding them.

SUNDAY, 19TH.—For the quiet, intensive work in and around Madras, and the Biblical instruction of the Preachers and Teachers. The value of this work depends, under God, on their spiritual condition and knowledge.

SUNDAY, 26TH.—Prayer concerning the large deficit on our General Fund Account.

An Extract from Miss E. Savage's Account of her Call by Grace and to the Mission Field.

FROM my earliest childhood I have loved my Lord and Master, and many times as a child (unknown to anyone) experienced the deepest sorrow for my sins. When I was about seventeen years of age, a girl friend of mine went before the Church, wishing to confess the Lord Jesus by baptism, and I longed to do likewise. At this time I went through much conflict, my feelings then were to the effect that I was not worthy to make a public profession. In 1918 it was seen fit that I should leave home, but it was not until the autumn of 1919 that I was awakened to a true sense of the awfulness of sin against a holy God, and my need of a Saviour. It was then I was led to pray very earnestly that the Lord would reveal to me that, unworthy though I am, He had died for me. In March, 1920, the light came, and the words, "I will never leave thee nor forsake thee," were made an unspeakable blessing to me. In the last Sunday of April, 1920, I had the great joy of being baptized by my stepfather, Pastor Benstead, of Whittlesea, and was received into membership there on the first Sunday in May, 1920.

On my return to the post I held, I began to feel earnest longings to do some work for my Master, and this called forth earnest prayer. Mission work had not occurred to me, though I had always taken a great deal of interest in our Society but it has been evident to me since, that the Lord often leads his children very gently. On the night of June 24th I was sitting in my bedroom late at night. I had been reading my Bible, and praying that the Lord would show me what He wished me to do. As I sat thinking, a voice spoke to me and said, "Go ye into all the world and preach the Gospel to every creature," and as the words were spoken there appeared before me a vision of women and children of India with arms outstretched toward me for help. I saw them plainly, and the vision always remains. As I write it seems as vivid as it was that night, and I have to confess, to my shame now, I bent my head and wept many bitter tears, and I said, "Not that, Lord, not that; let me work at home." I loved my home dearly, and I felt that if I were to leave it I could do nothing; so I pleaded with the Lord for three months, until the fact that my Lord and Master had honoured me by directly calling me to work for Him broke across my soul, and my cry went up, "Lord, forgive me; I am so human; make me worthy of this great honour Thou hast placed on me," and from that time a great joy possessed me.

My Call to the Mission Field

I wrote to tell my mother, who replied saying how overjoyed she was. She also went on to say that now her prayers concerning me had been answered. When I was a child she had taken me to Chapel as usual one Sunday morning. Mr. Peters was preaching, and my mother experienced a very great blessing through the sermon, and felt that not only must her own life be devoted to the Lord's work, but that she longed to give something more, and her eyes fell on me as I sat near her, and she said, " Lord, I'll give you Ella." In her heart she dedicated me to the Lord's service, and in the light of this incident I feel I am doubly called to His service. I would like to mention the fact that until after the Lord had called me my mother did not speak to me of her experience.

Since 1920 I have endeavoured to prepare myself for the field, and in all my preparation the Lord has wonderfully directed me. In offering myself for the work of the L.Z.A. of the S.B.M. in India, I feel led to do so because the doctrines they hold are very dear to me. It has been a subject of much prayer, and in answer to these prayers my Lord has said, " This is the way, walk ye in it." I know that of myself I can do nothing, but I can say, " My sufficiency is of God."

Announcements.

THE ANNUAL MEETING.—PRELIMINARY NOTICE. The Annual Meeting will (D.V.) be held on **Tuesday, October 27th.** This will also be Miss Putnam's Farewell Meeting. Miss Watts, Mr. Thrower's fiancée, who will be going to India to be married, will be included in the farewell, and Miss Savage, the recently accepted L.Z.A. missionary, will be introduced at the evening meeting. Further particulars next month. Please note the date.

The General Fund Deficit now amounts to £553, and it should also be known that in consequence of the increasing rate of exchange, we are now losing at the rate of £300 a year on our remittances to India.

Land secured in Namakal Town.—In answer to many prayers, land has now been secured in Namakal for the erection of a house for our missionaries, Mr. and Mrs. Morling. It is, we hear from them, the best possible site in the town for the purpose. The story of how the land was secured is exceedingly interesting.

Rain on the Kollis.—Also in answer to many prayers, rain has been given on the Kolli Hills. We give thanks to our Lord.

Thank You.—Mr. Chisnall has received £1 from an anonymous correspondent (P. C. M.) for the funds of the S.B.M. Will he kindly accept this expression of thanks?

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, as **EARLY IN JULY** as possible, and *not later than July 27th.*

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

followed by about a hundred men, came and entered into the little sitting-room. They had weighty matters to discuss with Mr. Saker, they said. Mrs. Saker, who was in the inner room, was suspicious of some plot, and while the palaver was going on, she made her way out to the outer buildings—just in time to see about 20 slaves dragging the rope with which the cow was bound, and the cow vigorously resisting. Mrs. Saker quickly stepped back, got a knife, hid it in the folds of her dress, and then, before the natives could understand what she was going to do, cut the rope. The cow quickly ran back to its shed, while the twenty men tumbled one over the other down the steep bank towards which they had been pulling! You can easily imagine the scene, and how Mrs. Saker laughed as the men picked themselves up. The chiefs, instead of being ashamed, were angry, and complained that they had not been well treated!

Good-bye for another month, when, I suppose, you will be holiday-making.
—Your affectionate UNCLE JOHN.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I haven't said a word about the Christmas Boxes for a long time, and I am wondering how you are all getting on with your work. You will remember that we sent out 9 boxes last year, and that I wanted you to break the record and send out 10 this year. And there is good reason for this, because we have one more mission centre to supply—that is the town of Namakal, which Mr. and Mrs. Morling have now entered. So we have Madras, Sendamangalam, Namakal, and the Kolli Hills, where there will be hundreds of little brown, eagerly expectant faces awaiting your kind work and gifts. You wouldn't like even one of them to go away from the distribution next Christmas disappointed and tearful; would you? "Oh, but," some of you may be saying, "Christmas is a long way off; there's no need to hurry; plenty of time." That's just where you are mistaken. I was taught in my youth that "Procrastination is the thief of time," and so it is. ("Procrastination" is such a nice, long word, and helps so well to fill up, like that other once-cherished word "Mesopotamia," but now ignominiously called "Mespot.") Don't forget that the boxes have to be packed in September; and the holidays will soon be coming on. What was that I heard through my imaginary wireless? "You need not make all this fuss about it. It's you who are making a mistake. We remember quite well when the boxes are to go, and all that; and our work is well on the way to fill the ten you want." If that is so, I am not sorry to have made the mistake, and I shall be on the tip-toe of expectation for ten boxes. So I'll leave that subject.

For there's something else I want to say a word or two about. ("How many did you say, Uncle John?") You have heard of the "Namakal Extension Boxes" and what they are for. Of course, as you read the Herald through and through I need not explain, but only remind you that every one who takes one of these boxes promises to put in it one shilling a week. Well, now, I am not expecting *Cornerites*, whose pocket-money is, no doubt, strictly limited, to take these boxes and make this promise, but I suggest that you might exercise your persuasive tongues, and get your parents and friends to take the boxes and promise 1s. a week—extra, of course, to what they are already subscribing to the S.B.M. And that isn't all. I am also thinking of those nice grown-up people who condescend, and do me the honour of reading the Corner. I mustn't, of course, speak to them direct, as they are not Cornerites, but I may say to you, Wouldn't it be nice if *they* would take the hint—and, of course, the boxes too? I dare say you think they ought; but I'm rather afraid they will smile and pass on. However, we shall see. Anyhow, you must do your part, and persuade someone to write to Mr. Chisnall for a "Namakal Extension Shilling-a-Week Box." His address is 85, The Avenue, Ealing, W.13.

I have room for only two stories of Mrs. Saker. Some of you know that she was the wife of Alfred Saker, the Deacon and Sunday School Superintendent of the Strict Baptist Church and Sunday School at Borough Green, who in 1845 became a missionary of the Baptist Missionary Society (when the Strict Baptist Mission had not come into existence), and went to Cameroons, on the east coast of Africa. They had been in Africa about a year, and had come to King Akwa's town to live. Although Saker had obtained some influence over the king and his chiefs, they and the people were wild and fierce, and the missionaries had to be constantly on their guard. One day the king tried to frighten Mrs. Saker by lifting up his arm to strike her, but to the king's amazement she didn't flinch. "You no fear?" he said. "No," she answered, "if I had been afraid I should not have come here." She was a heroine, and not only brave, but watchful, and ready to act in an emergency. Mr. Saker had a cow, and, of course, the people tried to steal it, so that the cow had to be guarded day and night. One day the chiefs,

(Continued on page 110.)

LIST OF SUBSCRIPTIONS, &c.,

Received from May 13th to June 10th, 1925.

General Fund.

	£	s.	d.
Stratford, Gurney Rd.,			
Sunshine Band ...	4	0	0
Mrs. Moore (box)		6	2
Qtly. Subs.		15	0
Fressingfield, Env.		7	6
Bermondsey, Lynton Rd.			
Infant Class		5	6
Clapham, Courland Grove			
S.S.		13	0
Brentford, Mr. F.			
Secrett	2	0	0
Wattisham, Mrs. Garrod			
(box)		12	6
Hastings Aux.,			
Sunday Aft. Meeting	2	2	3
Monday Eve. Meeting	5	10	6
Bexley Heath, P.P.C.		2	6
Yarmouth, boxes	9	17	8¾
Collections	4	5	1½
Reports & P.P.C.		2	10
West Ham Tabernacle,			
Birthday Thankoffering May 20	1	1	0
East London Aux.,			
Spring Rally	1	11	1
S.H. Booklets		3	7
Watford, Mt. Zion, Miss			
L. F. Smith, Env.		3	0
Lewisham, College Park,			
Env.	3	16	6
S S.	2	15	6
Chatham, Enon	1	0	0
Croydon, Derby Rd.,			
Y.P.S.		17	0
Sale of Cards, etc.		5	0
B.C.	1	5	1½
Friend	1	10	0
Mr. H. G. Dann, box	1	2	10½
High Wycombe	4	8	0
Towersey		10	0
Manor Park,			
Miss Spire's box ...		16	0
Mr. L. Hill, farthing box		5	9
S.S.		6	3
Meopham, S.S.	1	10	0
Harwich, S.S.		6	0
Wandsworth, West Hill	1	8	10½
Boxes	1	8	1
Datchet, S.S.		10	0

	£	s	d.
PERSONAL—			
Mrs. S. B. Caplin	1	0	0
Mr. W. V. Lowe ...		2	7
Lanyark		10	0
Legacy, per the late Miss Ginn	10	0	0
Mr. E. C. Tagg ...		5	0
Birthday Thankoffering, May 11	1	0	0
P.C.M. (May 14), Croydon)	1	0	0
J.D.F.		10	0
843		6	0
Anon., Acton postmark	1	0	0
Mrs. Bailey	2	0	0
A Well-wisher		5	0
Mr. S. Hutchinson, Lit.		2	0
Mr. H. R. Smith, Spec. for Madras work		5	0
MISCELLANEOUS—			
5 p.c. War Loan £2,181/7/10	54	10	8
Namakal Exten., boxes			
B16 to 25 (20 boxes)	52	0	0
	£203	0	8¼

Herald Fund.

	£	s.	d.
Stratford, Gurney Rd.		10	0
Fressingfield	1	0	0
Harwich		7	1
Hastings, Mr. F. Newbery			9
Yarmouth		14	6
Watford, Mt. Zion		7	0
Tottenham, L.Z.A.		6	0
Tunbridge Wells		5	7
Manor Park		9	4
Walthamstow, Church Hill		11	2
PERSONAL—			
Mrs. M. Baker		1	6
	£4	12	11

Pension Fund.

	£	s.	d.
5 p.c. War Loan, £756/0/9	18	18	0
3 p.c. L.C.C. (£935/1/3) £7/0/3 less 28/- tax	5	12	3
	£24	10	3

Ladies' Zenana Auxiliary.

	£	s.	d.
Money received from May 10 to June 9, 1925.			
Stratford, Gurney Rd.,			
1d. weekly subs.	1	1	7
Gift Week	1	7	6
Watford, Gift Week	7	10	0
Lewisham, Gift Week	2	2	9
Wellingborough, Gift Week	1	2	0
Stoke Ash, Gift Week		8	0
Badingham		13	0
Brentford, Girls' Sewing Class, for Girls' Boarding School		15	0
Sale of Literature ..	3	18	0
PERSONAL—			
Miss S. A. Ash (box)		15	6
Mrs. W. F. Boys ...	1	0	0
Mrs. Blunt		6	0
The late Miss Mary Ginn	5	0	0
	£25	19	4

CORRECTION. — The last 7 lines under "Gift Week" in last month's Herald should read as follows:—

West Ham, Env.	1	5	0
Collected in farthings by Ethel Hampshire	1	0	10
Do., by Gladys Francis		3	0
Wandsworth	1	14	0
Per Miss Elliott		17	6

Notices.

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

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *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. XXIV. *New Series, No. 224.* **August, 1925**

The Strict Baptist Mission HERALD.

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



STREET PREACHING ON THE KOLLI HILLS.

Price One Penny

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

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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, 1925, 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, 1925, 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 27th, 1925.

THE ANNUAL GENERAL MEETING

Of the MEMBERS of the INCORPORATED ASSOCIATION of THE STRICT BAPTIST MISSION

WILL BE HELD AT

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

ON

TUESDAY, October 27th, 1925, at 2 p.m.

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. XXIV.] AUGUST, 1925. [*New Series*, No. 224

CURRENT NOTES.

OUR brethren and sisters who represent us and our Churches in our mission field in South India have recommenced their "labour in the Lord" after their much-needed rest on the hills. We trust they are refreshed and invigorated spiritually as well as physically and mentally, and equipped for their work by the Holy Spirit. We have the privilege of petitionary co-operation, as Paul said to the Corinthians: "Ye also helping together by prayer for us." We have to resist the natural tendency to think that when we have paid our subscriptions, or done the work expected of us, we have fulfilled our obligations to the Lord and to them.

* * * * * *

The same may be said concerning their Indian helpers, at the risk of repetition, and with greater emphasis. So much depends upon their spirituality, Biblical knowledge, and Christian character and conduct; and there is so much in their surroundings and the evil influences that play upon them, that we need to keep them constantly before the Throne of Grace. We are called to this missionary service, as our brethren and sisters have been called to actually enter the mission field. Shall we seek that the succeeding months of their evangelism may be the most fruitful ever known in the history of the S.B.M. Does not our Lord bid us "call" and promise to "answer" us?

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We commend "Laws and Customs on the Kolli Hills" to any of our readers who are trusting in Christ for salvation, but fear to confess Him. How much does it cost many of our Indian brethren? And how little would it cost us?

Our Foreign Field.

News of the Month.

NAMAKAL.—Will friends please note our new address: NAMAKAL, S. INDIA.

Soon after purchasing land in Namakal we started the digging of a well, and are now commencing building work.

Almost no rain has fallen in Namakal, so that springs are very low. The well in the chapel compound has been deepened, and is giving us sufficient water.

On the 2nd inst. (June) we returned from our Kolli Hill forest retreat, where we had enjoyed a little respite from the heat of the plains.

D. MORLING.

Gaining a Foothold in Namakal

ONE of the first and most important tasks to fulfil in opening up a new field is the choice and purchase of land at headquarters. This is often a difficult problem. The site should not be inside the town, or the missionary will certainly be cut off from non-castes. It evidently should not be very far from the people, though a hostel should be far enough to be free from the frequent epidemics. To be on a back road would not well advertise the high service of our King, and to build on low land would spell disaster to health. Moreover, the buyer *must* think of the future and its unknown possibilities. Purchasing a plot that will not allow of extension is a short-sighted and expensive policy. At any time the purchase of an adequate site for headquarters demands intelligent and prayerful consideration, but in this instance it was made more difficult by the fact that provision must be made for the Hostel.

When, on our arrival at the town of Namakal, we first faced this problem, we knew it was made the subject of daily prayer, so we were sure the Lord had something good in store for us. As soon as we made known our wants here, we had offers of help from old acquaintances. The leading Muslim gave us the choice of several pieces of his land. The Government pleader would have freed a plot from a mortgage loan that he had given. An old subordinate of the Forest Department would stand as "middle man," a most important individual in Indian bargaining. The head Government official of the division suggested that he call up owners of suitable plots and give them a faithful word!—a procedure to which I am glad we did not resort.

After our making diligent inquiries about land which we had no intention of buying, a Mohammedan came and offered a large field one and a half furlongs from the present chapel compound. The position was excellent, the price was impossible; however, we bravely went forward. On making investigations, we soon found that a part of the land he would have sold us belonged to other people. Then another piece of it disappeared! The professed owner was in no way disconcerted at this awkward discovery, but simply made it an excuse for reducing the price a little. What was left of the site was quite

ample for our purposes, so we got hold of his sale deed and made progress on a surer basis. By dint of long and convincing harangues made by our erstwhile Forester, the owner's price became more reasonable. Then for days he would not come near, but pretended that he did not wish to sell. We at once countered by energetic inquiries about sites we should have been sorry to purchase. Again the Muslim, pressed by a heavy debt resting on the land, came and discussed prices. This time we brought him down to our figure, and then to clinch the bargain, handed over a fairly liberal advance. Suddenly he changed his mind, and declined to sign the receipt or even accept the money.

Our poor Forester was enraged. His language became far more forceful than polite, and he left the office with the promise that he would soon bring the " rascal " to his senses. A few days after, I learned that a notable character of the outcaste community had raised a great noise in the merchants' street. He had stood before the bazaar of the would-be seller, shouted out to passers-by all his bad deeds (both existent and non-existent), and then proclaimed his latest and crowning sin of going back on an open bargain which he had made with the newly-arrived white gentleman. Such a one was a scoundrel, a vagabond, one whose word could never be trusted, unworthy of the great Mohammedan religion.

The son of the " false prophet " felt he had gone too far, and secured the service of an intermediary, who was none other than the Chairman of the Namakal Union, and who assured us his friend would readily sell the land for the amount we promised. The sale deed was then prepared, and that in the house of the leading Mohammedan, the moving spirit in the local non-Co-operative and anti-British movement!

The land was not yet ours. When the final arrangements were being made we met with violent opposition from a secretary of a local Urban Bank. From the first we learned that this bank had advanced the loan on the field, and that the landowner had paid several sums in reducing the debt. The reason for the opposition of the secretary soon became apparent. He had received five instalments on the loan, but though he had given proper receipts for each, he had not entered in his books the last instalment, which amounted to about Rs.120. However, being quite sure the receipts were valid, we concluded the purchase, deducting from the price the amount of the mortgage balance. I gave the secretary an opportunity to avoid arrest by paying me the amount in default. As he failed in this, we were obliged to adopt our own course. I fear that when we presented our fifth instalment receipt and received the mortgage deed fully endorsed, he found his position rather awkward.

Thus the Lord has enabled us to overcome all difficulties, and to secure a site which we consider is the best for our purpose in the whole town. It is high ground, standing on the main road of the county, has a commanding view, consists of well-cultivated land suited for hostel gardening, and is largely free from plague infection by being one furlong removed from other houses. Let us thank God for so signally answering prayer. D. MORLING.

A Mohammedan Wedding.

ON our arrival at Namakal we received a most cordial welcome from the representatives of the various communities, and they have since several times sought opportunities to exhibit a friendly and helpful attitude.

It was partly through the influence of Supjan Sahib, the Chairman of the Namakal Local Union (Town Council), that we were able to obtain such a

good site for the Hostel and the Mission House. Later on, as a further evidence of his friendliness, a rose-red invitation card arrived, bidding us to the wedding of his eldest daughter.

As neither Mr. Morling nor I had attended a Moslem wedding before, we accepted the invitation, and set out at three o'clock one warm afternoon to attend it. On arrival we saw a large and prettily decorated pundal or booth of cocoanut leaves erected outside the house. Here the guests were received and entertained.

We were a little disappointed to find that the actual ceremony had taken place earlier in the day, and that this was merely the reception. Chairs and benches were provided, but most of the guests preferred to sit on the carpeted floor. At the farther end of the pundal, accompanied by his male relatives, sat the father of the bride, ready to receive his visitors. By his side was a small table covered with a gorgeous cloth, upon which stood some fragrant burning tapers, a large silver decanter of rose water, fitted with a spraying apparatus, and silver bowls containing a solution of sandal-wood paste.

As each guest arrived a member of the household ran forward to drench the poor protesting individual with rose water, another followed with the sandal wood solution, which was more kindly received, some of the visitors stripping off their coats and shirts in order to smear all the upper part of their bodies with it. Then a third attendant presented the new arrival with a tray containing some plantains, betel and nut, and a cocoanut. These courtesies being over, the guest was free to leave or to stay and amuse himself as he pleased, and no further attention was given to him. The band in attendance consisted of a drum, a violin, a tiny harmonium and a flute. The melodies were weird but harmonious, and one could not but admire the wonderful skill with which the musicians handled their crude instruments.

Myself the exception, all the invited guests were men. The women of the household were indoors, but whenever the door was opened they made the best of their opportunity to peer out and see what was going on.

A few minutes after our arrival the bridegroom, a young man of about twenty-two years, made his appearance. A good-looking young Moslem, he was elaborately attired in a white satin turban embroidered in gold, a long tussore silk coat trimmed with an arm band of bright green satin and gold. A magenta and gold silk scarf was over his shoulders. White satin trousers and white kid shoes completed the outfit. But where was the bride? Before leaving I asked if I might see her. The relatives seemed to think it rather a novel request, but they allowed it. I was conducted inside the house, through several apartments, across an inner courtyard to the back of the establishment where the women live. There I found a crowd of women, including the bride's mother, who spoke only Hindustani. After conversing with her for a little while through an interpreter, I remarked that she would be glad when all the anxiety connected with the wedding was over. " Yes," she replied, " but I still have three anxieties (daughters) left and—no sons."

Once more asking to see the bride, I was taken into a small adjoining room about seven feet square. There she sat on a grass mat, a little girl of thirteen years dressed in a magnificent magenta silk sari, while an orange silk and silver sequin veil entirely covered her bowed head. My heart went out to the silent trembling little bride in that stifling room and those heavy draperies and jewels. I tried to speak a few words of encouragement, but do not know how much she understood, as she was not allowed to speak or let me have a peep at her face.

It was a relief to get out once more into the fresh air and make our farewell salaams, but I have often wondered since how the little maid is faring in her new home three miles away. Let those of us who have known what it is to be a bride carry our thoughts back to that happy day, contrast it with this, and give thanks. CLIVE M. MORLING.

Laws and Customs on the Kolli Hills.

WHAT IT COSTS TO BECOME A CHRISTIAN.

ALBERT SCHWEITZER, in his book, "On the Edge of the Primeval Forest," emphasises the fact that among primitive peoples may be found highly developed systems of law. He goes on to say that in such communities, although they are living in what we moderns would call barbarism and savagery, the ordinary illiterate native is far better acquainted with his tribe law than, say, the ordinary Englishman is with English law. These observations are true of the people living on the Kolli Hills. Here the hill folk have neither written laws nor lawyers, yet their daily life is governed by an intricate code of rules intimately affecting their liberty of action in every relationship of life. There are laws of precedence in social and religious functions; laws of domicile; laws of marriage; laws of property inheritance, and so on. And the people know their laws. Ask the first rude herdsman you meet some question on, say, the division of a deceased hillman's property, and he will give you a legal opinion upon the spot, duly safeguarded by conditions and provisos, quite after the style of a family lawyer at home.

Some of these laws are part of the great system of Hindu law that the British have codified and administered in the Civil Courts throughout the land for many years. Others are purely local, and have force only on the Kolli Hills. The former, of course, are enforced by the strong arm of British justice, but the latter are enforced just as successfully by the village elders. If a man defy the former, the State employs the policeman, the jail, and even the soldier to compel obedience. If he defy the latter, the village elders employ the dread instrument of the boycott, which speedily brings the offender to his senses. The boycott is applied in varying degrees of stringency suited to the gravity of the offence. For a light offence it may be merely exclusion from feasts, whereas, for a serious breach of law, the culprit will be denied the use of the village well, etc. No one may enter his house, and wherever he may go on the hills no one will permit him to enter the house. This latter penalty has been incurred, and is still being suffered by every Christian hillman. Finally, there is the dreaded "ox-bone" punishment. This is reserved for the contumacious offender. One day a procession of village elders, with drums beating and a number of the despised pariahs, approaches. One of the pariahs carries a bone from the sunbleached skeleton of an ox. This defiling symbol is inserted into the grass roof of the offender's home.

It is impossible for Westerners to realise the horror and physical loathing with which the hill people regard this act. Any part of a dead body, and particularly the dead body of an ox, is thought to be defiling. When the bone has been placed in position, the entire village or hamlet is defiled, and every individual inhabitant passes automatically under the operation of the most stringent form of boycott described above. The result is that the wrath of the entire village descends in a stream of irresistible indignation upon the head of the culprit. Life in the village becomes impossible for him, and he is forced immediately either to leave the Kolli Hills or to submit to caste law; and the

first step in the latter alternative is to pay for the purification ceremony, not only for himself, but also for the entire village!

When a hillman who has come under Christian influences hears the inner call to take his stand publicly as a Christian, he must contemplate the inevitable result with the deepest concern. He will become an outlaw to his own people. His own relatives will think and speak with horror of him, and of the act by which he will voluntarily accept social and religious ostracism from his own flesh and blood. The wonder is that any have been found willing to pay the price. The baptism of one true convert, and, still more, the patient perseverance of one such convert after baptism, amid conditions such as have been described, are signs and evidences to us of the power of Divine grace. After thirteen years' work amongst these people the number of such converts can still be counted almost on the fingers of two hands; yet we are not discouraged: we go on sowing the seed. He Who has given us the firstfruits will surely give us a big harvest one day. J. M. BRAND.

Tamil Christian Lyrics.

SINGING is one of God's good gifts to His people in all countries, for thereby are they able to make melody before Him. Tamil Christians enjoy singing as much as any people, and though the congregational method of singing may not quite suit the customary genius of Tamil music, yet hymns and lyrics do form a most important part of the collective worship of Tamil Christians. In many cases translations of Western hymns in Western metre are far more easily understood than the purely Tamil lyrics, because so many composers of lyrics have thought much more about their own vocabulary than that of the majority of their fellow-Christians. The grammar of Tamil poetry also is quite a separate thing from the grammar of ordinary Tamil prose.

It has to be remembered, of course, that the majority of Tamil Christian lyrics were not composed for congregational singing at all, but for the use of *bhagavathars* or singing evangelists, who sing a verse and then repeat it line by line, giving the meaning of the words sung after every repetition. This method is a very favourite one with the people, and as used by truly able evangelists is very effective. But there are quite a good number of lyrics written in an easier style, and may be sung from the heart, as well as by the lips, of the ordinary Christian. When they are able to join in a lyric of this kind their singing is very hearty.

The metrical system of Tamil lyrics depends on alliteration, not on rhyme. Similar alliterative poems are, I believe, found in very old Anglo-Saxon writings. Tamil lends itself very much to alliteration, and the rhythm and accent of some of the lyrics is really very striking. The alliteration may be of vowel or consonant, or both.

The two following examples make no pretence at poetry, but are translations of two very well-known Tamil lyrics. The first is one sung very feelingly by those who know the joy of salvation. We have it most clearly sung on a gramophone record, and it is always a favourite. The second example is of a most useful evangelistic lyric.

Refrain.—While my Redeemer lives
What can I lack, O my soul?
My life to redeem, He gave up His own,
And is my Companion by rising again;

He now sits in heaven the brightest in glory,
To grant full salvation to those whom He loves.

He conquered my sin and the death that engulfed me,
Hell and the devil He made tremble with fear;
He cancelled the guilt and the curse—Heavenly Leader;
Canst thou be anxious still, O my soul?

He will grant blessing, He will be gracious,
And for me He will pray in heaven His home.
He's my Shield from destruction, and He goes before me—
He is the Way, Truth and Life, He's the Door of the fold.

He removes all my troubles, and dries all my tears,
And right to the end He will never forsake.
He pardons my sins, and gives me rejoicing,
And will take me at last to His heavenly bliss.

Refrain.—Living Saviour, Living Saviour,
Look on ruined sinners, Lord.
Whosoever is not saved
Will for ever be condemned;
Father, therefore bid the sinner
Leave his sin and mercy find.

Those who are in bondage hardened
Soften by Thy wondrous grace;
And the heart by sin emboldened
Crush and make it new again.

Show with all Thy love the purpose
Of that cross on which Thou diedst;
Grant in grace, O Lord, the cleansing
By the blood for sinners shed.

L. WATTS.

Impressions of a Missionary Conference.

ONE of the benefits of taking a holiday on the hills during the hottest part of the year is the contact it affords with other missionaries. Large as the individual missionary's field may be, and however multitudinous and varied his activities may be, the tendency is to become very local in outlook. One's vision becomes considerably enlarged and brightened by contact with missionaries who come from all parts of the country to the hill stations for rest and reinvigoration.

We were privileged this year to be in Kotagiri at the time of the Annual Missionary Conference, which this year lasted three days. Amongst other things, three very definite impressions were made upon our minds, and for these we are profoundly thankful to God.

First, we rejoiced at the solidarity of all missionaries engaged in active evangelistic work in declaring *the Gospel of the Lord Jesus Christ as the one Message for sinful men.*

The first address of the conference was given by a blind Lutheran missionary from the Santal district in Bengal. His subject was, "Christianity amongst Primitive Peoples." The primitive peoples of India include practically all those who are termed outcaste or depressed. Out of a well-ordered

memory he gave information and statistics concerning these peoples, and the comparative amount of work being done amongst them by missions, showing that the expenditure of both men and money for work amongst these poorest and neediest of India's peoples, is small compared with the large numbers of missionaries and tremendous sums of money wholly given to educational work, which to a very large extent only touches the higher classes. Then, in pleading for the work yet needing to be done, he drew out of the rich store of his experience of the grace of God as shown in the converted lives of those he knew. His earnestness in presenting his subject led him to overstep the time allotted.

The next subject was, "Action Songs for Illiterate Women." This was given by a lady missionary from the Hyderabad district, who first of all spoke of the difficulty which all mission workers experience in teaching Bible stories to illiterate women whose minds have not been trained to retain anything but what is necessary to know to fill hungry mouths. Then she outlined a method which a few missionaries in the Hyderabad district had adopted, and which was found very successful. A parable, or Gospel incident, can be told by the Biblewoman a hundred times, and even then hardly an outline of it is grasped by illiterate village women. But they found that if the Gospel story was sung and accompanied by simple illustrative actions or gestures, such as a preacher often makes, or as are made in somewhat animated conversation, they grasped the lesson very quickly. This missionary, therefore, gets her Biblewomen around her, and having selected a Gospel incident and a tune, sets them to putting the words in their simplest possible form to the tune. The result is not poetry, nor is it meant to be; but it is a presentation of the Gospel most intelligible to the poor illiterate women. The missionary then sat down on the floor of the chapel, and sang to us the Telugu version of Zaccheus. Although we do not know Telugu, we, and, from remarks passed afterwards, I think, most of the missionaries there, felt that we had learnt a lesson in Gospel presentation that day. We want to try it amongst our women—and men, too.

Another subject discussed was the provision of literature for the semi-literate. Thousands of children leave school after having just learned to read with difficulty, and they simply degenerate into illiteracy again. There is no Gospel literature simple enough for them to read, but an endeavour is to be made to make good the deficiency now.

The second clear impression received from the conference is *the recognised and important place that Christian missions hold in the work of healing.* Two important papers were given on leprosy and tuberculosis, and much valuable information was given about the modern, and very successful treatment of these diseases. The Government of Madras has recently built a huge leper settlement at Chingleput, and although the Government will still be responsible for its support, the United Free Church of Scotland Mission has been asked to supervise and manage it. It was interesting to note in regard to tuberculosis, that doctors consider that a good deal of the incidence of the disease amongst Christians is due to the fact that converts from the lower and agricultural classes think that it is more becoming in Christians to wear shirts and coats. Ordinarily, these classes wear no upper garment, and their chests are hardened to changes in weather; the wearing of clothes afterwards lessens their power of resistance.

The third impression was that of the need of *a Christian conscience on social questions.* Information regarding the great increase in gambling at horse races, and the flooding of the country with lottery tickets, chiefly by

Roman Catholic institutions, was laid before the Conference. Indian Christians to a large extent, have no clear conscience as to the sinfulness of obtaining money by these means, and many are being led astray. The matter of cinema films was also considered. Films that present the worst side of European and American life, and which are banned by the censorship laws of the countries of production, are shown in every town of any size in India. Here again the conscience of the Christian needs to be aroused against attendance at such places. The battle against opium and strong drink also wages fast.

But with all our efforts and planning, as the leader of the devotional period reminded us, we need ever to keep before us the great fact of an all-wise God Who, though He does not despise our feeble planning and organising, but gladly uses them where He can, sometimes has to put them aside because His plans and His purposes are so much grander and more full of grace.

L. WATTS.

A Lesson from the Cricket Field.

EACH year in Bombay what are called the quadrangular cricket matches are played, when teams from the Muslim, Parsee, Hindu, and European communities contend for supremacy. This year the Hindu team carried off the honours, but what is remarkable in this success is that for the first time in the history of these matches the captain of the Hindu eleven was a Panchama, or one who comes from the untouchable out-caste community. The *Epiphany*, a Christian weekly paper, makes the following very apt comments on this, and I transcribe them for their valuable remarks on the subject of caste in India.

"What we need pre-eminently in India is to get rid of sham and pretence. The pretence that the caste system represents facts of inborn differences in capacity must be destroyed before India can be united in one commonwealth. These Hindu cricketers, determined as they were to do their utmost to attain success, dealt with facts and not pretences. They did not say, 'The Brahman is a born leader, and therefore we must choose one to be our captain on the cricket field'; they looked facts in the face, and chose the best man to lead them, heedless as to whether he was Brahman or Panchama. It is pitiful to think of the waste that is going on in India among Hindus who will not even attempt to give equal opportunities to all to make the appropriate use of the abilities with which they have been endowed. A sweeper's child must remain a sweeper, a panchama must remain a panchama. Each caste is bound by an iron band, and the gravest social penalties are inflicted on those who attempt to break through."

Although there are many amongst the Hindus who recognise that the caste system is the greatest barrier to progress, they "nevertheless uphold it as the one great bulwark of the Hindu religion. They realise that as soon as caste is overthrown an era of religious liberty will begin in India; they dare not trust Hinduism to be able to make good its claims on the spirits and consciences of men.

"There are, however, some who perhaps quite genuinely believe that they are under an obligation to continue the religious customs and practices of the society into which they happen to be born. The other day a Christian minister was passing through the ward of a hospital when a sick man signalled to him. On going to the bed he asked 'Are you a Christian?' The reply came 'No, I am a Hindu. God put me into Hinduism, as He

put you into Christianity, and it would be a sin on the part of either of us to leave our religion.'

"Presumably the presence of this Hindu patient in a hospital which practised Western methods of medicine indicated that he confined his theory to religion in its narrower sense; he evidently did not suppose that because God had put him into a society where cow-dung is believed to make an excellent plaster for wounds it would be a sin on his part to use antiseptic bandages. But this leads inevitably to the enquiry, why should the exception be made of religion?

"But God has not established a series of religions for different races and placed men in them any more than He has established a series of castes and placed men in them. What God has done is to give man the Divine Light which by no effort of his own could he discover. The Light of Asia is also the Light of Europe, the Light of the World. Men are not set by God in different religions or in different castes, but He reveals Himself to those who seek Him in the one religion which is to embrace all in the one great casteless family within the Eternal Fatherhood." L. WATTS.

The Old Missionary.

IN a strange roundabout way I came to know of the existence of the Old Missionary. The fact about him that aroused my interest was that he had spent some thirty years working amongst a hill tribe closely related to our Kolli Hill people in manners and customs. My curiosity was aroused to know what success he had had in preaching to these people, and how difficulties regarding the special customs of the hill people had been met. I decided to go and see him.

After a short train run I got out at a tiny station. A few Indians also had descended from the train, but they rapidly disappeared, and when I stepped outside on to the road I found myself in a lonely jungle, with the last Indians melting away in the distance. No houses or buildings were visible. After walking about three-quarters of a mile I turned off the road according to directions, and walked across some fields. Some distance away stood a low brick house. Some coolies were working near by. As I approached the house I saw a man in European dress. He was tall and big, with a slight stoop. He wore a huge topee, and walked slowly, stopping now and then to cough. As he approached me I saw he was suffering from asthma. In a wheezy voice he greeted me, and we sat down under a tree to talk.

He told me that he came out to India some thirty years ago under a certain Continental Missionary Society, and was stationed on a range of hills, not far from the Kolli Hills. After some years of work there he had a dispute with his Society. They wished him to baptize a number of hill people, but he did not consider them fit for baptism. As the result of this dispute he resigned from the Society and started independent work. He had no means of support, so he left the hills and settled down at this spot in the middle of the jungle, and began to cultivate the land for a living. Evangelistic work was carried on amongst the coolies, who joined him in his farming operations, but the struggle for existence was sometimes severe. Just at present he was feeling the effects of the famine, and creditors were pressing him for money which he did not know how to raise. "But," said he, in his slow steady way, "in some way or other the Lord will provide. Ah! Mr. Brond," he went on, with pauses for wheezes and coughs, "after twenty-four years . . . TWENTY-

FOUR YEARS . . . living in this way . . . a man learns to trust the Lord." "I've been in some queer corners, but the Lord has never failed me yet. Yes, twenty-fours years depending only on the Lord does strengthen a man's faith."

I asked him about his community, for he had some three hundred people living on his farm. He said they were mostly still heathen, but he had a few converts. He showed me the place of worship, which was quite Oriental in style, being entirely open on one side. Not one convert had come from among the hill people. These hill folk formed the majority of his work-people, and were very well disposed to Christianity. "They are not nearly so prejudiced against us as formerly," said the Old Missionary, "and I am hopeful that we shall have fruit from amongst them before long." I was inwardly marvelling at the incurable optimism of the man after waiting thirty years without one convert from this hill tribe. "Come along, and I'll show you where we live," he said, and I followed slowly in his wake.

We turned a corner and came upon a very long, low whitewashed building with doors at intervals all along, and the eaves of the roof coming out some distance from the walls so as to form a narrow verandah. This I took to be a row of coolies' houses. About one hundred feet long, this building grew into a large sort of barn, open on both sides. The floor was covered with coolie women squatting amidst piles of ears of grain which they were separating from the stalks. We picked our way through the women to the centre, and sat down at a huge round table. I looked around and took stock of my queer surroundings. A group of four women pounded rice in one corner. At their feet another woman was grinding flour at a stone mill. A tame monkey left its occupation of stealing grains of rice to investigate me. It stood up on its hind legs with a paw on my knee, and chattered something soft'y in monkey language, which seemed to mean, "Have you ever been in such a strange home as this?" Just outside in the sunlight a peacock paraded. A big bundle of sacks swung from a rope high up in the roof. Two bookcases full of medical and other works stood by the wall. An open door in one wall revealed a wooden bedstead and clean white counterpane. I realised that after all I was not in a barn, but in the old missionary's home.

An elderly Indian lady came into the room, and I rose to my feet. "My wife," said the old missionary. We shook hands, and the missionary's wife said she had just come from her dispensary. "You see, my wife is a qualified doctor," said the old man, "and every day there are some patients to attend to." We went in to breakfast in a small ante-room, the coolie women continuing their work and chatter just outside. The meal was very simple, but nicely cooked. Afterwards my host showed me a room at the extreme end of the long, low building, which I had at first taken for a row of coolies' houses, and here I found a bed and washing arrangements. The glare of the sun was kept out by matting. I rested here at noon, and rejoined the old couple afterwards.

We sat together at the big round table—the little Indian lady, her big European husband and I—while the coolie women at our feet went on cutting their grain stalks. It was all so patriarchal and so utterly unlike what one had seen before. I wondered what the old missionary thought of his life's work now that he was drawing towards the end of it. I asked him, "What do you think is the best method of evangelising these poor people?" He said, "You must LIVE amongst them. Let them see your daily life. It is not enough to preach to them once in a while, and then go on to the next village. They do not understand." I was thinking of the old man's record: of his quarrel with his Society twenty-four years back; of his resignation and the hard years that followed, and of the smallness of the visible results. It was time for me to go, but I put one more question, "If you had your time over again, with your present experience to guide you, what course would you take?" The old man mused a while, and then he said very deliberately, "Well, if I had my time to live over once more, I think I would do just the same again."

J. M. BRAND.

Our Home Churches.

Prayer Subjects for August, 1925.

Week Beginning—

SUNDAY, 2ND.—Let us pray for rain in and around Sendamangalam and Namakal.

SUNDAY, 9TH.—Our missionaries returned to their stations in June, and recommenced their work for another year. Let us pray for their health and strength, temporal and spiritual, and a year of great blessing in each field.

SUNDAY, 16TH.—That the consciences of Indian Christians may be made to see the evil of gambling, etc., and its inconsistency with Christian profession (see page 122).

SUNDAY, 23RD.—Let us consider what it costs in many cases "to become a Christian" (*i.e.*, to confess Christ) in India, and pray for faith, courage, help, and protection for such as Mr. Brand describes (see page 119).

SUNDAY, 30TH.—Let us not forget the pathetic aspect of Hinduism, and the sorrows which it cannot soothe, but rather intensifies, and let us pray that the consolations of the Gospel may come to many hopeless hearts.

Announcements.

THE ANNUAL MEETING.—Preliminary Notice. It has now been arranged, through the kindness of our St. John's Wood friends, that the Annual Meeting is to be held at Mount Zion, St. John's Wood Road, God willing. The date, as announced last month, is **Tuesday, October 27th.** The Meeting will be of special interest, as we shall bid two ladies God-speed in view of their departure for India, and welcome another lady (an account of whose call to foreign missionary work appeared last month), as an L.Z.A. missionary-elect.

* * * * * *

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 19th 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.

CHILDREN'S CORNER—*(continued from page 127).*

then of the abiding promise of God : "Them that honour Me, I will honour.' —Your affectionate UNCLE JOHN.

P.S.—Don't forget! The Christmas box parcels have to be sent in next month. See the Notice on another page.

P.S.—I have just met one of my youngest Cornerites, Dennis Hart, of Rattlesden. His mother reads the Corner to him; and introduced us to each other.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have just found among my papers the story of a mission convert in China which was written by a missionary with whom I corresponded many years ago, and who was killed with his wife in the Boxer riots of 1900. It was seven years before his death that my friend wrote the account of a brave Chinese convert, which I will tell you in my own words.

The man's name was Li Tien K'uei. How it ought to be pronounced I can't tell you. He had been a bad man, a good-for-nothing idler and gambler, and "rascality generally had been his delight." *How* he was converted I don't know, but his conversion must have been real—*i.e.*, the new birth showing itself in a new life—or he would not have faced the persecution he endured.

Giving up his idleness and gambling, he turned to honest employment, and, after a while, succeeded; but as he refused to contribute to idolatrous festivals persecution began. The heads of the temple waited for a favourable opportunity, and "during one of the annual theatres" in honour of the idols, they went with a crowd to his shop, and demanded the usual contribution. As he firmly refused to give it, they seized him by the neck and queue (or pigtail), and dragged him out into the midst of the crowd, which had gathered from miles around, and again demanded a contribution "in honour of the holy gods." They were not true gods, he said, and he would give nothing. They then knocked him about, threw him down, and treated him shamefully.

During the afternoon, the Collector of Customs called at the shop, and demanded to know why he had not "honoured the gods." He replied that they were false gods, and immediately received a box on the ear. This encouraged his persecutors, who now ordered him to close his shop, saying they would have no heretics in that place.

He then went into the town, and reported the matter to my friend the missionary, who sent an evangelist to see the persecutors, and the next day went himself, and endeavoured to bring them to a better mind, but it was of no use. The Collector of Customs had taken the matter up, and they ridiculed the missionary's interference.

Happily the matter didn't end there. The man had bravely endured persecution for Christ's sake, and now relief was to be given him. While the missionary was preparing the formal information to lay before the District Official, the Customs Collector called on that official, or one of his subordinates, to find out if there was any likelihood of the missionary being able to call them to account for their doings. "He was startled almost as if he had put a lighted match to gunpowder. 'Any harm done? Why, it means the ruin of the District Official should this affair get known in the capital. Any harm done? Why, it means degradation and thrashing for you and all concerned if it comes to the Official's ears through the missionary. Get the matter hushed up at any cost.'" The Collector was scared out of his wits, and hurried back to his post, and calling for the heads of the town, bade them go at once and beg for a settlement on the missionary's own terms.

Before the missionary knew this, he had heard that similar trouble was occurring in a neighbouring village, where five converts had refused to pay temple dues, and the heads of the temple were stirring up the people, and threatening to kill the five converts if the dues were not paid. Then, while he was preparing to lay the matter before the District Official, two evangelists came running in with the good news that the persecutors were begging for terms of peace. The end of it all was a public apology; and since then more attention was paid to the Gospel, and several enquired more fully about the true God.

Persecution doesn't, of course, always end so happily; but I want you to think of the genuineness of the convert and his God-given courage, and

(Continued on page 126.)

LIST OF SUBSCRIPTIONS, &c.,

Received from June 11th to July 10th, 1925.

General Fund.

	£	s.	d.
Brighton, Prarthana Sabha	5	9	4
Wandsworth, West Hill, Env.		10	0
Hounslow S.S.	2	18	2½
Anon, 864		6	0
Rowley Regis, S.S.		10	0
Haslemere	4	2	0
New Year's Thankoffer-ings, per Ruth Mills		5	9
Tring, Ebenezer		7	0
Streatham, Hambro Road	2	0	0
Cambridge F.I.S., Namakal		10	0
Horham, Env.	1	0	0
Yeldham	2	10	6½
Ramsgate, Mrs. Harring-ton (don.)		8	6
Walthamstow, Church Hill S.S.	3	3	9
Tottenham, Ebenezer Y.P.S.		15	7
Finchley, Soho Memorial S.S.	1	6	6
Southery, Mr. J. W. Stevens	5	0	0
Stratford, Gurney Rd.	1	15	0
S.S.	1	0	10
Mr. C. Webb		6	6
Mrs. C. Clarke		7	1
Clapham, Courland Grove, S.S.		5	0
Birthday Box		7	0
Walton-on-Naze S.S.	1	1	0
Wandsworth, Chatham Rd.	2	6	0
Hedge End, boxes		18	6
Leyton, Goldsmith Rd.	5	12	0
Streatley Hall S.S.		11	6
Bermondsey, Lynton Rd., Mr. J. B. Collin	200	0	0
Brentford, Mr. J. W. Secrett	2	0	0
Bassett St. S.S.		7	7½
Gerald Pickering, box		1	6½
Margate, Rehoboth Alex. Phil. Homes	1	2	0
Tunstall, Env.		3	0
Mr. O. Burwood		3	6
Namakal Fund		10	0
Norwich, Orford Hill S.S. and B.C.	1	13	7
Miss Cage, box		3	11
Mrs. Fox (box), Sax-lingham		7	7
PERSONAL—			
Anon., for Kolli Hills	5	0	0
Miss Hart		10	0
Readers of *Christian*	3	0	0
Sale of plants—Mrs. Gregg	1	5	3
Miss Redgrave	3	0	0
Mrs. Walter Hitchcock	2	6	
"Bertha"		2	6
Mrs. E. Galley		10	0
Mrs. Oliver, Namakal	3	0	0
133		10	0
Mr. J. E. Flegg	1	1	0
Mrs. J. E. Flegg	1	1	0
G. R. le G.		10	0
A.S.F.		10	0
Miss E. Reynolds, Namakal	1	0	0
MISCELLANEOUS—			
Deposit Interest	2	11	4
Sales at Half-Yearly Meeting	3	1	7
2½ p.c. Consol Stock (£39/1/11)		4	10
Ditto (£451/7/5)	2	16	5
	£282	2	8½

Herald Fund.

	£	s.	d.
Rotherham		1	0
Wandsworth, West Hill	1	2	6
Guildford, O.B.C.	2	16	0
Homerton Row	1	5	0
Crowfield	1	11	0
Ramsgate, Mrs. Har-rington		1	6
Saffron Waldon		7	2
Clacton, C. and B.		5	0
Ilford		8	3
Walworth, Victory Place		7	6
Cransford		7	6
North Finchley		3	6
Stratford, Gurney Rd.		16	6
Lessness Heath		11	0
Birmingham		1	6
Hedge End		14	9
Balcombe		3	8
Tottenham		6	0
Bassett St.		11	6
Claydon, Mrs. Mann		1	0
Tunstall		3	6
Fulham, Ebenezer		10	0
Norwich, Orford Hill		5	5
PERSONAL—			
Mrs. Booth		2	6
	£13	3	3

Boys' Hostel.

	£	s.	d.
Warboys, L.Z.A. Prayer Mtg., support for boy	1	10	6

Pension Fund.

	£	s.	d.
2½ p.c. Consol Stock (£1,067/14/5)	6	13	5

Ladies' Zenana Auxiliary.

Money received from June 10 July 9, 1925.

	£	s.	d.
Wandsworth, West Hill (Gift Week addl.)		2	6
Homerton Row (Gift Week)	1	10	0
Walthamstow, Church Hill, Y.W.B.C.	1	0	0
Haslemere (Gift Week)		10	0
Bedmond, B.C.	1	1	6
Ipswich, Zoar, boxes	2	0	0
Lewisham, B. W. Salary	4	0	0
Bassett Street, boxes		16	0
Bexley Heath, boxes		6	2
Sale of Literature		10	0
Chelmsford (Gift Week)		16	6
PERSONAL—			
In loving memory of A.J.S.	1	0	0
Mrs. J. W. Oliver	1	0	0
Miss D. M. Marshall (Birthday Gift)		5	0
Mrs. Forrester, box		5	0
	£15	2	8

Notices.

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

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *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. XXIV. *New Series, No. 225.* September, 1925

The Strict Baptist Mission HERALD.

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



A Fruit Bazaar.

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 The Marshall Press, Ltd., 7 Milford Lane, Strand, W.C. 2

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of the STRICT BAPTIST MISSION will close on September 30th, 1925, 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, 1925, 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 27th, 1925.

THE ANNUAL GENERAL MEETING

Of the MEMBERS of the INCORPORATED ASSOCIATION of THE STRICT BAPTIST MISSION

WILL BE HELD AT

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

ON

TUESDAY, October 27th, 1925, at 2 p.m.

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. XXIV.] SEPTEMBER, 1925. [*New Series*, No. 225

CURRENT NOTES.

INTEREST naturally centres at the present time in the progress of the work in the town of Namakal, where the foundations of S.B.M. work for Christ are being laid, and so laid, we trust, as to afford a sound basis for aggressive evangelism throughout the portion of the Namakal Taluk lying to the west and the south-east of the town. Just now Mr. Morling is busily engaged in material work, without which spiritual work cannot be carried on.

* * * * * *

We are, therefore, asking our friends to pray for Divine guidance and help, so that the building of the Mission House may be wrought in God, and may hereafter stand as a monument to His praise and as the centre of future S.B.M. evangelistic work until our Lord's return. May our brother be kept in health and strength and in spiritual power; and may no power, Satanic or human, be permitted to mar or hinder the work.

* * * * * *

Land was secured in Namakal in such a way that the hand of God may be clearly seen in answer to the prayers of His people. We suggest a re-reading of "Gaining a Foothold in Namakal," which appeared last month, for the stimulus of praise, and for such confirmation of faith as will enable us to pray in confidence for the acquisition of land in Tidumal. (See "News of the Month.")

OUR RESPONSIBILITY.

IT is well, and perhaps necessary, sometimes to survey the work which has been committed to our hands as a whole, rather than, as we are constantly doing, to consider, as circumstances direct, its different portions separately. A view of the extent of the work is calculated to impress our minds with a sense of the honour and responsibility which our Lord Jesus Christ has imposed upon us. The Commission to the Church at large throughout the age is world-wide in its scope: the Commission to the Churches composing the Strict Baptist Mission is limited—at present—to four centres in India, *viz.*, Madras, Sendamangalam, Namakal, and the Kolli Hills, as we all know, the area of which consists of some hundreds of square miles. This field of labour, though small compared with the vast mission fields of the world, is large compared with our staff and resources.

But it is better to think in terms of human souls. In and around these centres are probably a quarter of a million souls sitting in darkness and in the shadow of death, most of whom have never even heard of Christ. How dense the darkness is that envelopes these heathen souls, and how strong the Satanic bonds that hold them in tyrannous slavery, can hardly be conceived by any of us, although these pages are bearing constant and pathetic witness to their condition from our brethren and sisters in India.

Among these many thousands are souls "elect according to the foreknowledge of God the Father," redeemed by God the Son, and yet to be regenerated by God the Holy Spirit. How great their number is is hidden from us, but it is probably much greater than we have any conception of, or are likely to know this side of eternity. But we know this, that as surely as a number known to God were chosen and redeemed, so surely they will be regenerated and eternally saved; for the plan of Divine grace revealed in the Scriptures of Truth is incapable of failure at any point, and none of the vast multitude given to Christ can be lost.

What, then, is our responsibility? It has been often stated, but needs frequent repetition, even to ourselves. For the deliverance of human souls we are not, of course, responsible, but for the widest possible proclamation of a Deliverer "mighty to save."

All this is but a recapitulation of our articles of belief; but the practical application of that belief to the field of labour allotted to us confronts us with the greatness and the glory of the issues of our labour in the Lord. If we look only at the numbers and the darkness and the Satanic power so often manifested, we are likely to be dismayed, and to question the wisdom of attacking the frowning walls of Hinduism and Animism with such apparently feeble forces. But then we forget the mighty God, His abiding presence, and His promise of bringing in His other sheep. This is our assurance of success; but this very fact is one of the items of our responsibility. Success being assured through our instrumentality, we should be all the more eager to do as our Lord bade us, that through the "foolishness" of our preaching He may save them that believe. He is gathering, and, whether we are faithful or not, will continue to gather His people out of the many thousands among whom our brethren and sisters are making His saving power known, and the only question for each of us is: What is my particular share in the great responsibility resting upon every member of His Church? We cannot all "go," nor can we all do the same thing, excepting prayer, of course, but we can all do something, and if our hearts are set on obeying our saving Lord's last Command, we shall adopt the memorable prayer of the great missionary to the Gentiles: "Lord, what wilt Thou have me to do?" Would we miss His "Well done, good and faithful servant" at last?

And let us remember that our responsibility is also our honour—the honour of bearing, as the ambassadors of the King of kings, His Royal Proclamation, and the honour of being used by Him to gather out the purchase of His blood as a people for His Name.

Our Foreign Field.

News of the Month.

NAMAKAL.—For many months we have been endeavouring to secure land at Tidumal. Will friends give us their co-operation?

We are glad to say that the Government has made over to us a small piece of land at Sirunellikoil for the erection of a school and teacher's house.

Smallpox has wrought ravages in that neighbourhood, and removed another of our members there, a lad who had hoped to join our Boarding School this term. Vaccination officials have been very remiss in their duties in those out-of-the-way parts.

Sunday morning congregations in Namakal are very encouraging. As the majority of the auditors are not workers of the mission, but Christians hailing from other parts of the country, our duties are more truly pastoral than they have usually been.

Many of our tasks have hardly been pastoral. During the past month we have been nearly immersed in preparing plans and arranging prices for building the Mission House. Making our own bricks and burning our own lime is a new experience for us. To-day, July 14th, we have started the actual construction by laying the concrete footings. Lack of water is a great difficulty in building, but not so great with us as with those who, having no water to drink, are evacuating the neighbourhood. D. MORLING.

"The Benighted Presidency."

THIS is how the rest of India refers to Madras. In Bombay and Bengal it is the correct fashion to speak slightingly of Madras. There is no real justification for the title. The fact that Madras is off the usual route of the tourist who lands at Bombay and goes across to Calcutta and the show places of the north, results in Madras being less known than the other two presidencies. But it was in Madras that British rule had its birth, for Clive, the creator of the British Indian Empire, was in the Madras service of the East India Company.

The epithet "benighted" is undeserved and incorrect when comparing Madras with Bombay and Bengal. In the matter of civil administration, Madras has progressed more rapidly than either of the other presidencies, and has shown so much greater mental balance that seditious and revolutionary organisations do not flourish in Madras. In the matter of education, Madras is unquestionably in advance of both Bombay and Bengal. In the religious sphere it should be borne in mind that of the total Christian population of all India, more than two-thirds are in Madras. The first Christian place of worship in India was built in Madras. The first English Church built in India was St. Mary's, built in 1680, and still standing in Fort St. George, Madras. The first Protestant missionaries to India began their work in Madras Presidency in 1706. Tamil was the first Indian language into which the New Testament was translated.

The Written Word glorified

The area of Madras is twenty thousand square miles greater than the area of the United Kingdom. The population of Madras is approximately the same as that of Great Britain. The great bulk of the people are Dravidian (*i.e.*, Non-Aryan or Brahmin). Madras is the India of the old picture and story-books. It is also the land of the great pagodas. The magnificent temples at Conjeeveram, Madura, Tanjore, Kumbakonam, Rameswaram, and Srirangam, are unsurpassed in all India, and are standing evidences of the tremendous power of the Hindu religion in the Madras presidency.

Viewed from the *Christian* standpoint, Madras is benighted in just the same way as all India is benighted. It is this fact which brought the Strict Baptist Mission to Madras, and which keeps it here. God led our denomination to take up missionary work in Madras. Our prayers, hopes, fears, efforts, disappointments and victories in missionary enterprise are so bound up with Madras that it is not conceivable that its name can ever be erased from the memory or prayer of the denomination. We here are in the midst of the darkness of sin, of superstition, of idolatry, of devil worship, of grotesque misrepresentations of God, of false ideas of God, of salvation by human merit and priestly ritual—this is the darkness which is a constant challenge to those who have the Light of Life.

ERNEST A. BOOTH.

The Power of the Word.

AT a festival in South India some years ago, a Colporteur sold a Gospel to a young Hindu. Recently at a celebration of the same festival he met this man again. "Did I not sell you a Gospel some years ago?" "Yes," was the answer. "Have you studied the book?" "Yes, I read it carefully until I came to the chapter which tells how Jesus cast devils out. After that I stopped and put the book away." "Why did you stop?" asked the Colporteur. "Well," said the Hindu, "in my house there is a woman who utters prophecies to people who come to consult her. From this practice we have received no little income. As soon as I read about the casting out of devils, and repeated the story in the home, this woman lost her gift of prophecy, and our income from that source failed. I ceased reading the book and put it out of sight. Still the woman was silent. So I sent the book out of the house to a friend. Shortly afterwards the gift of prophecy returned to the woman, much to our joy and profit. You will understand, therefore, why I do not read the Gospel now, and why I do not want any of your books."

* * * * * *

In the Nizam's Dominions, a man who recently sought membership in the Christian Church gave evidence of considerable knowledge of the New Testament. When asked who had been his teacher, he replied "No one. I have only had this Book which I bought from a travelling bookseller."

* * * * * *

Another Colporteur who had visited a SADHU, or Hindu "holy man," from time to time, was gladdened to learn that the seed he had sown had taken root. The words of the Book had laid hold of the man's heart. "Take this necklace of sacred beads that I wear on my neck," said the SADHU, "and this bag of ash with which I smear my body. I shall need them no more. I have found a new Master."

E. A. BOOTH.

Jack Fruit and Visiting.

THIS is the Jack fruit season! One does not need eyes to be told of this fact when visiting around the villages. The smell is so strong and permeating. My dholi boys knew it, and were glad as we set out for Vullapoor last Friday.

Jack fruits are big and clumsy; they present a curious appearance, as they grow mostly round the lower part of the tree, attached directly to the trunk. They hang also from the branches. One full-sized fruit is a good load for one man. They are carried down to the plains for sale. The seeds, which are much prized by the people, are large, and taste like chestnuts when roasted, but the fleshy part of the fruit is eaten here with great relish by the hill people.

We had not been in Vullapoor many minutes when I met some of my men as I set out to find our Biblewoman. I noticed they seemed very happy. "Are you looking for Jack fruit?" I asked. "We have already had one!" they replied, and passed on to join their also Jack fruit seeking companions.

I went on to the village, where the teacher told me his wife was working. Seeing a small crowd in a doorway I leaned down and peeped under the low roof. They were all eating Jack fruit! So, asking the teacher to go on and find his wife, I took a seat among the feasters, glad to find a ready and cheery audience. Jack fruit has a way of making people very friendly and happy, especially when there has been a time of famine. How nicely they listened! —babies and all eating the indigestible fruit! Then the Biblewoman arrived, and still we went on telling stories and chatting with the people.

Presently, "Just hold my wife's hand!" a young man broke in.

"Why? Is she ill?" I asked.

"No, no. I only want you to see what you think of her, and if she will go to heaven," etc.

"That I cannot tell," I replied, "God alone knows her heart and if she believes in Jesus." And then later, after I had held her wrist some time: "Have you any children?" I asked, feeling my way to a more direct solution of the problem.

"No," said the husband, "that is why I wanted you to hold her hand."

"But she is still very young, not more than 16 or 18?" I ventured.

"I don't know," he replied, "but we have been married three years, and still there is no child; I have thought of taking another wife—is this one likely to have children, do you think?" and so on, while we tried to lead them to a purer idea of home life, and the power of God to give the little one desired.

After more talk we moved on to another house, and then to another village. As we passed on we noticed men were cutting down Jack fruit. We had an encouraging talk with an intelligent woman who had a dear new baby, and with another who had lost hers a few months back. To the one with her new joy and the other with her new sorrow, we brought Christ's message, which suits all cases.

As we talked, the men outside were forming into "a Jack fruit circle," as I call it. They all squat round the great fruit, while one cuts it and dips out the sticky segments, handing them round, long threads of glutinous juice following the movements of his hands.

Pathetic Indian Old Age

"*Amma!*" they shouted to our Biblewoman, "will you have some Jack fruit?" But she refused, being too shy to accept it in my presence.

After visiting another village, we returned to find our men reclining in sleepy satisfaction all over the schoolroom, having eaten two more Jack fruit. I felt glad, as I always feel rather mean eating my lunch when I know they must wait for theirs until they return home.

But they have never had enough! and as we went home they were still discussing Jack fruit, and tapping the low-hanging fruits as they passed to see if they were ripe. How like children they are! and how one longs to see them wake up to a sense of *soul* hunger. E. C. BRAND.

Old People.

ONE meets them in every village—these poor old people, with scarcely a rag to cover them, dragging out a miserable existence, unloved and unwanted. Their strength to work has gone, and since they can no longer bring any grist to the mill they are just a burden on their families. They know it—they are made to feel it—and often one hears the remark, "Why is my life spared? I am of no use to anyone. When will death come to me?" Yet the pity of it is that they have often no hope of any happiness in the life beyond. They are only so miserable here that they long for release from the present evil.

They always appeal to my sympathy when I meet with them—these poor old people. Sometimes we try to talk to them, but so often it seems useless. Their intellects have become blunted, their minds seem to be able to grasp nothing beyond what appertains to the barest necessities of life. Yet one longs to be able to give them a ray of hope, a prospect of something better beyond; and sometimes, as we speak to them, God opens the ear to hear and the heart to receive.

Recently I was visiting in Agharam with Rutnammal. We turned a corner and saw a poor old woman sitting on a string cot in the shade cast by the wall of her house. She was very feeble, scarcely able to move about, and it was evident she was not long for this world. She made room for us, and we sat down beside her and talked to her and another woman who also had seen many years of hard toil. Our words did not apparently make much impression, but how little we know of what passes in the minds of the hearers?

When I saw Rutnammal yesterday she asked me if I remembered this poor old woman. "Yes, what of her?" I asked. "She died a few days after you were there. I was with her, and she said to me, 'I have left off praying to Narayanan and all the other swamis, and I am trusting in the God that you and the *dhorisani* talked about. I am going to Him. He will receive me,' and with a happy expression on her face she passed away."

And then Rutnammal told of the passing of another one, not quite so old nor quite so poor, but totally blind. I had seen her several times when visiting Elur. She would sit just inside the tiny doorway of her house, while we sat on the low verandah under the eaves, and listen attentively as we spoke of Jesus and His wonderful life, and the salvation He came to bring. She, too, passed happily away, telling Rutnammal that she was trusting only in Jesus, and we believe that now her eyes behold the King in His beauty.

So we are encouraged to "sow beside all waters," for we "know not which shall prosper, either this or that, or whether both shall be alike good."

RUTH APPLEBY.

Hindu Funerals.

HINDU funerals are usually very noisy affairs, which often disturb our rest and study when they occur near the Mission-house. An epidemic of smallpox has visited the villages, the death-rate has risen, and funerals (common enough at any time) have become almost daily occurrences. Last Sunday morning, while we were worshipping at Ayanapuram, funeral ceremonies were taking place within a hundred yards or so of the Church, and our devotions were not a little disturbed by the noise of drums and trumpets and the shouting of men. In this article I shall try to state a few things about Hindu funera's, and, as the various castes observe ceremonials which differ widely from each other, I shall on this occasion confine my remarks to those of Brahmins.

When a Brahmin is dying he is taken up and hurried out of doors just at the last moment, lest his ghost should haunt the house! Should he die too suddenly for this precaution to be taken, the almanac must be consulted, and the auspiciousness or otherwise of the star under which the man died ascertained. If the omens are found to be auspicious, the body is conveyed out through the doorway, and the usual ceremony proceeded with. If the star is not favourable, exit must be made through a hole knocked in the wall of the house, and the hole filled in before the ghost has time to return! Even this precaution is not sufficient at times, and in the case of very bad omens the house is locked up for three, six or twelve months before being re-occupied. After the funeral a new pot must be filled with water and placed in the house at the spot previously occupied by the dead for the refreshment of the ghost! This water must remain for three days.

Unlike most other castes, Brahmins do not beat drums, blow conch shells like bugles, or indulge in shouting at their funerals. On the other hand, they mumble the classical *mantras* or prayers for the dead. If the person who dies has any male children, the duty of performing the obsequies fal's on the eldest son. Should the eldest son happen to be far from home when his father dies, it is considered a decided misfortune, and the future of the deceased is handicapped thereby. The body is placed on a wooden bier and taken to the burning-ground. The eldest son or next nearest male relative follows with a pot containing fire. The pyre is constructed of a layer of sticks surmounted by cakes of cow-dung to a height of about two feet. After the corpse has been laid on the pyre, the chief relative lights the latter, and then proceeds to cleanse himself from ceremonial impurity before quitting the spot. He takes up an earthen vessel filled with water and places it on his shoulder. One of the crowd takes up a stone and knocks a small hole in the bottom of the pot. As the water runs down his body the man passes three times round the burning pyre, throws down and breaks the pot near the feet of the dead, and leaves the place, without once looking back. During this part of the ceremony all the relatives and friends repeat the *mantras* in order to gain for the departed a ready entrance into bliss. Before returning home after the funeral all must bathe and put on clean clothes. On reaching the house no one will enter until he has seen the light of a lamp inside. It does not matter what time of day it may be, it is imperative that a lamp be kept burning on this day to propitiate the manes.

On the following day the nearest relative takes milk to the place of cremation, and, after the bones have been buried, places the pot of milk on the

grave. All male relations must have their faces shaved on the sixteenth day, and thus the ceremonies end.

Women are not allowed to take any part in funeral ceremonies, except such as are carried on inside the house. When a woman is widowed, she must remove from her neck the gold token of marriage, and place it in a vessel of water to typify the termination of her married life. D. A. THROWER.

A Good Soldier of Jesus Christ.

OUR English Baptist Church at Chintadripet has lost by death its oldest member, Mr. Joseph Herron, who died in Madras in June, aged 86, having been a member of the Church for 55 years.

Mr. Herron, whose father was in the Dublin Fusiliers, attended the Regimental school, and at the age of 15 was sent as an apprentice to learn carpentry in the Madras Gun Carriage Factory. He served there for thirty years, retiring on a small pension in 1885.

I remember Mr. Herron telling me his experience of the Great Mutiny of 1857. He was then in the Gun Carriage Factory. It was feared that the Mutiny might spread to Madras; and the guns in Fort St. George were trained on the Mohammedan quarter of Triplicane, and orders were issued that if the Madras troops mutinied Triplicane was to be blown up. Workmen of European descent in the Gun Carriage Factory were armed with muskets to protect the large number of their people who flocked into the Factory grounds for safety. Happily the Madras troops remained loyal. The imposing building known as the Memorial Hall, was erected by public subscription, to commemorate the exemption of Madras from the horrors of the Mutiny.

Through the instrumentality of the Strict Baptist ministry, Mr. Herron was led to a saving knowledge of the Lord Jesus Christ, and was baptized in Madras in 1870, and received into the fellowship of the Church at Chintadripet. He was elected deacon in 1889, and served faithfully and capably in that capacity until 1920, when increasing weakness compelled him to tender his resignation. Thereafter he was not able to attend the services regularly, but he never lost his interest in the cause, and maintained his monthly subscription right up to the close of his life.

Perhaps he had some premonition that the end was near, for when I last saw him he told me where he wished to be buried. He was of a cheery disposition, but at the last he was a lonely soul, for all his relatives had passed away, and he had never married. He lived a godly life, and served the Baptist Church faithfully and earnestly for a long time, and through some difficult periods. He was ever ready in his testimony to the goodness and faithfulness of God. ERNEST A. BOOTH.

Indian Mourning.

YEARS ago in Boscombe I went to the Palestine Exhibition. I remember the scene where women from the East were wailing for the dead. People were smiling and laughing at the wild and curious custom. There may be differences of opinion about it, but one shrinks from making light of anything that stands for sorrow, mourning and loss. It is real to these people, if their customs are different to ours.

Early this year we were on a distant camp. I climbed a hill to visit a

remote village. I soon found myself in company with an elderly woman who was bound for the same place.

" My sister's child died the day before yesterday," she said. " This is the day we mourn for her," and we talked together of the sad event till we reached our destination. Here she parted from me and hurried forward to the bereaved house, where the sorrowing ones were seated. As their visitors arrived they rose, and, running to meet each other, fell into one another's arms and began a loud weeping, all four swaying locked together in mutual grief and sympathy. To a newcomer to the hills it might appear a curious sight, especially as they continued like this for a long time, wailing. But the crowd of bystanders stood respectfully by in silence, or spoke quietly to me about the circumstances, till at last we were able to sit down with them and tell them of the only true comfort for sorrowing hearts.

Last Friday I went to Tunnimettipetti to see a sick woman. As I approached the house a woman in the one above called to her son, " Fetch out a blanket, the Dhorisani has come." Her husband had died two days before, so I went and sat on the seat prepared for me on the little mud verandah, while she threw herself into my arms and started wailing. It was no new thing to me, and I felt able to enter into this poor widow's grief as she recited in a weird rhythmical chant all the incidents of her husband's last days, punctuating it all through with deep heaving sobs.

" He has gone! he has gone!

" We lived so long together!

" I bore him three sons.

" In the morning was he not ploughing?

" Was he not well and speaking to us all?

" Suddenly the pain came—the pain came in his stomach.

" Did we not send for medicine?

" He will be better soon, we hoped.

" The doctor came—he gave purgatives—he did all he could—all to no effect.

" Again my son came for medicine.

" But his father had gone e'er he returned.

" What shall I do now? "

And so on in like phrases of utter distress and grief; the son, too, weeping inside the house and the daughter-in-law at my feet. Then suddenly they ceased, and we quietly discussed the sad event, while I told them where to look for true solace and help.

So grief is the same, more or less, all the world over. It is for us who know the great Healer and Comforter to try and lead heart-broken ones to Him.

E. C. BRAND.

Perseverance.

WHILE walking in the mission compound the other morning I noticed an interesting thing. There, on the sandy path, were two bluish-black beetles, each half-an-inch long, rolling a comparatively large ball of earth, very much in the way that boys roll a large snow-ball during a spell of snowy weather. There was this difference, however, namely: that one beetle pushed with its two front feet, while the other, walking backwards, pushed with its back feet. This insect is the scarab, or dung-beetle, which was held to be sacred by the Egyptians. A natural history writer says, " It executes most arduous tasks in protecting its young. This beetle only bestows its care upon

one egg at a time, but this care is incessant. So soon as it has laid it, the scarab-beetle makes its way to the dung of some herbivorous mammal, and bears off a small mass, in the centre of which this egg is carefully placed. Afterwards it forms a regular spherical ball with it, the bulk of which exceeds that of its own body. When it is finished, the insect takes it with its two hind feet, which are long and crooked, and suited to this work, and rolls it about in every direction, pushing it backwards and forwards. By dint of being worked along the sand and fine earth, this ball of excrement, soft enough at first, becomes more and more hard and smooth on the surface.

"The scarab-beetle pursues its work with unheard-of perseverance; nothing stops it, nothing turns it back; it is a blind instinct that guides it. If the place it is traversing be a hillock or sloping ascent, it pushes the ball with all its strength. But very often it tumbles, when the ball escapes from its grasp and rolls away. The insect then seeks it anxiously, and if some neighbour, without anything to do, has taken possession of it, or if it be lost in the high grass, so that it cannot be found again, the process commences once more. When the ball is quite finished, well rounded, large and hardened, the beetle pushes it into a hole, which has been dug for the purpose, and leaves it to its fate.

"It was these remarkable labours which drew the attention of the ancients to the insect. In ancient Egypt, where men marvelled at this prodigious care, the sacred Scarabius became the symbol of fecundity; on the other hand, the perseverance with which the dung-beetle rolls the ball uphill again, like Sisyphus in the fable, seemed to offer a reminiscence of the labours of Isis and Osiris."

It is with good reason that the Scriptures direct our attention to the insect world (Prov. vi. 6). This beetle commands our esteem, in that it does one thing at a time, and that it does it with perseverance. The learning of the Tamil language has been compared to rolling a great stone uphill, and the figure is a good one. Just now my time is almost wholly occupied in the task, and the only way to success is to keep on plodding. When the language is learnt, then there lies beyond another uphill task, namely, the carrying out of our missionary task. Everywhere the great citadel of Hinduism frowns above us, but—we are one with Him Who is set "Far above all principality, and power, and might, and dominion," and so in confidence we press on. W. A. KIMBER.

Notices.

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

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *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.**

Our Home Churches.

Prayer Subjects for September, 1925.

Week Beginning—

SUNDAY, 6TH.—Praise for land secured in Namakal (see " Gaining a Foothold in Namakal " last month); and prayer for the progress of building operations now begun (see this month's " News of the Month.")

SUNDAY, 13TH.—Prayer is specially asked by Mr. Morling for the acquisition of land in Tidumal (Tidumal is about 18 or 20 miles due west of Namakal, and is shown on the map).

SUNDAY, 20TH.—For rain in and around Namakal.

SUNDAY, 27TH.—For Mr. Kimber's progress in Tamil and his success in the approaching first Examination.

Announcements.

THE ANNUAL MEETING.—Preliminary Notice. It has now been arranged, through the kindness of our St. John's Wood friends, that the Annual Meeting is to be held at Mount Zion, St. John's Wood Road, God willing. The date, as announced last month, is **Tuesday, October 27th. Pastor C. T. Dykes,** of Laxfield, is expected to preach in the afternoon. The Meeting will be of special interest, as we shall bid two ladies God-speed in view of their departure for India, and welcome another lady (an account of whose call to foreign missionary work appeared in the July number), as an L.Z.A. missionary-elect.

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 19th 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.

THANK YOU.—Mr. Chisnall acknowledges with thanks the receipt of 4s. 6d. from " One at Epsom " for the Strict Baptist Mission. Will the donor please note that Mr. Chisnall's address is now 85, The Avenue, Ealing, W.13. He left Isleworth many months ago.

FARTHING COLLECTIONS.—We hear that the teachers and scholars of " Ebenezer " Sunday School, Tottenham, have collected £4 15s. in farthings for the Strict Baptist Mission, in addition to other collections, Birthday Box, etc. Well done, Tottenham! We hope you and others who collect farthings for the S.B.M. may have many imitators. Who will begin?

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—September, the Christmas Box month, has come, and the days will be flying by until the 30th, the last day for receiving your work and gifts; but I am hoping that you have all been so invigorated by your holidays that you will keep pace with time, and finish the work, so that every contribution to the Boxes may be sent in soon after the 20th.

A few months ago, Mr. Watts, of Sendamangalam, sent me a book written and printed in India, called "The Brigand's Story," saying that it would interest me. It did; and I think it will interest you if I can tell the story briefly enough without spoiling it. The brigand's name was Jumbulinga. He had been an honest merchant, was trusted everywhere, and had a happy home. One day he was asked by an acquaintance to join in wrong-doing, and refused; but an enemy contrived to bring him into suspicion, and he was in danger of arrest, although he had committed no crime. He fled to the forest, to earn money for his wife and two children, and then went to Colombo, and on to Penang. After a time he returned to India, thinking it would be safe, but had to flee to the mountain forest again; but when he heard that his wife had been made to suffer for his sake he came down and gave himself up. Weeks passed in prison, during which time his wife died, and he was still awaiting trial for a crime of which he was innocent. "Then something happened which changed the current of his life." What this was the story does not say: but the result was that he escaped, and by that act became a criminal. Then he wrongly thought that by taking from those who oppressed the poor, and giving to the poor, he would be doing no sin, and gradually a band of robbers gathered round him, and he became their captain. Some years were passed in this way, and then he was caught, but escaped and fled again to the forest. How he met a lady missionary who cared for his soul and for his children I haven't room to tell you, but from her he heard something of the Gospel for the first time. Then followed temptation, crime, betrayal, wounding and capture, and in the prison hospital God's salvation and forgiveness came to his soul. All this I have had to pass over quickly, for it is, really, only the beginning of the story.

Jumbulinga was now a true Christian, but, of course, had had little or no teaching of the principles of Christianity. He thought it would be right to escape from prison if he could do so, and he did, and then again lived on the roads on which he used to rob travellers. But now he was a *new* Jumbulinga and his ways were different. He lived honestly, though the temptation to do as he had done was very great. "And greater still was the fearful temptation to revenge. But day after day he read the Psalms, the only book he had with him; and when one day some Hindus urged him to take revenge, he said, "I have been forgiven: must I not forgive?" and they were amazed. And he also refused to let others punish his betrayer. His old robber companions tried to get him to become their captain again. All this time his missionary friends continued in prayer for him that he might be preserved from sin, and that the police, who were hunting him might be protected from danger.

This went on for three months, and then a number of crimes, committed by others, Jumbulinga was supposed by many to have done. The robbers imitated his dress and manner in order to fasten their crimes on him. On one occasion some women travelling at night were stopped by a robber, who said, "I am Jumbulinga." In great fear they were taking off their jewels, when a shout surprised them and alarmed the robber. "If you be he, then who am I?" and the true Jumbulinga made the other restore the jewels. At another time a traveller in a bundy (bullock cart) passed him on the road. "Hast anything to spare?" said Jumbulinga, "I have come far, and am

hungry." And the traveller thought, "Why, at a word he could get all he requires," and then gave him one rupee, four annas. "It is all I have with me," he said, "I am not travelling with money." Then Jumbulinga returned the four annas with grateful salutations, saying, "It will be needed for the toll." Then the traveller remembered that he had heard that Jumbulinga was now a Christian, and would not rob.

At last it was falsely reported that Jumbulinga was murdering people. Hard as this was to bear, it was harder still to be told by some, falsely, that his missionary friends had lost faith in him. He was far away from the district in which they lived, and a letter the lady missionary had written had not reached him. Many tales were told of offences which he had not committed. Sometimes Jumbulinga nearly despaired, and was tempted to return evil for evil. But at such times succour always came, and the prayers of his friends were answered.

At last the end came. Jumbulinga was drawn down from his hiding-place by an invitation to a feast; surrounded by police, and after defending himself for three hours without killing anyone, as he might easily have done, flung his gun away, and bade them shoot.

I daresay you will think this a strange missionary story, and so it is: but it makes us think. For instance, the Gospel is seen to be the *power* of God unto salvation: and when His saving power is exerted neither men nor Satan can destroy His work. Then you will have seen how differently God saves men, yet always the same—I mean the circumstances of their call by grace differ, but the power is the same, and the means the precious blood of Christ. *Regeneration*, or the new birth, is always the same, but *conversion*, the turning from sin to God, differs in appearance. No two are quite alike. And after conversion, the outward circumstances of a Christian's life differ from all others, Jumbulinga's strangely so, and yet, although God seemed to leave him to himself, and permitted such hardships and false accusations, all was intended for his good and God's glory. And when he was on the point of despair, help came from God, and gave Jumbulinga victory. So it is with all of us, more or less, although the circumstances are very different. You remember the scene in the Interpreter's House in Bunyan's "Pilgrim's Progress"? While Satan poured water on the fire, an unseen hand poured oil on, and so the flame burned on.

But most of all, perhaps, I want you to see that God's power to save in the Mission Field is as great and wonderful as it is here. And it *appears* to be more wonderful, because there is so much more in a heathen country to oppose His power. The missionary friends of Jumbulinga, when praying for him, used to feel that they were fighting against the power of Satan, and they were; and so are our missionaries in Madras, Sendamangalam, Namakal, and the Kolli Hills. And perhaps if we were more earnest in our prayers we should feel it too.

But I must stop and say "Good-bye" for another month.—With love from your affectionate UNCLE JOHN.

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The S.B.M. CALENDAR, 1926

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General Fund.

	£	s.	d.
Hounslow, Friend. 927		6	0
Anon.		10	0
Walthamstow, Mrs. S. B. Caplin	1	0	0
Tottenham, Mrs Brooks	2	2	0
Haworth	11	12	6½
Boxes	4	6	10½
P.P.C., etc.		3	2
Sewing Guild	11	5	0
Great Gransden	1	2	5½
Boxes	9	13	0½
Wandsworth, West Hill		10	0
Masbro', P.P.C.		5	4
Chatham, Enon	2	10	3
Clapham, Courland Grove	7	0	0
S.S.	3	14	0
Manchester, Mrs. Parish		5	0
Broadstairs, M.F.C. Birthday Gift, July 7		5	0
Wisbech, I.R., for support of Simon in Send. Hostel	1	16	0
Prittlewell, Mr. & Mrs. J. Troupe		10	0
Cranleigh, Miss L. Leggett, Box		10	6
Bradford, Boxes	3	7	0
Hove, Mr. C. H. Gosling	3	0	0
Brentford, North Rd. S.S.	3	18	4
Tring, Akeman St.	27	17	6
Misses Butcher	22	0	0
West Ham, Tabernacle S.S.	14	17	8
Warboys	1	9	9
Gravesend, Three Friends, New Year's Thankoffering		7	0
An Invalid's earnings, "In His Name," for Kolli Hill work	1	0	0
Bierton	4	0	0
Needingworth, S.S.	1	17	2
Mr. Saunder's box		8	4
Croydon, Derby Rd.	6	8	4
Kettering, Mr. E. Rootham		8	6
Staines, S.S.	2	0	0
Warboys	8	15	0
Whittlesea	4	11	0
Hollinwood	7	10	0
P.P.C.		4	7
Rochdale, Hope	2	11	0
P.P.C.		16	4
Otley, S.S.		14	3
Burgess Hill, Mr. F. R. Wallis		10	0
Richmond, Salem	2	17	8
Jnr. Y.P.S.		1	5
S.S.	1	1	4
Senr. Girls		13	4
PERSONAL—			
Birthday offering, July 6. J.A.A.	10	0	0
K.A.R.	15	0	0
Anon., Ealing	1	0	0
In memory of Barbara Brazier	5	0	0
A Friend, C.C.	1	0	0
S.W.A.	50	0	0
Birthday Offering, Aug. 1		2	6
876	50	0	0
L.P.	5	0	0
Mr. Herbert Watts	3	0	0
Mr E. J. Cockram, box	12	6	
Miss G. Stevens	2	0	0
	£325	7	8

Herald Fund.

	£	s.	d.
Haworth		8	0
Great Gransden		4	6
Woolwich, Enon		5	0
Watford, Tabernacle		12	0
Manchester, Mr. F. Croft		10	0
Bradford		5	0
Warboys	2	0	4
Tottenham		6	0
St. Albans	1	5	0
Richmond, Salem		1	6
Masboro'		1	0
Meopham		15	6
Hounslow		7	0
	£7	0	10

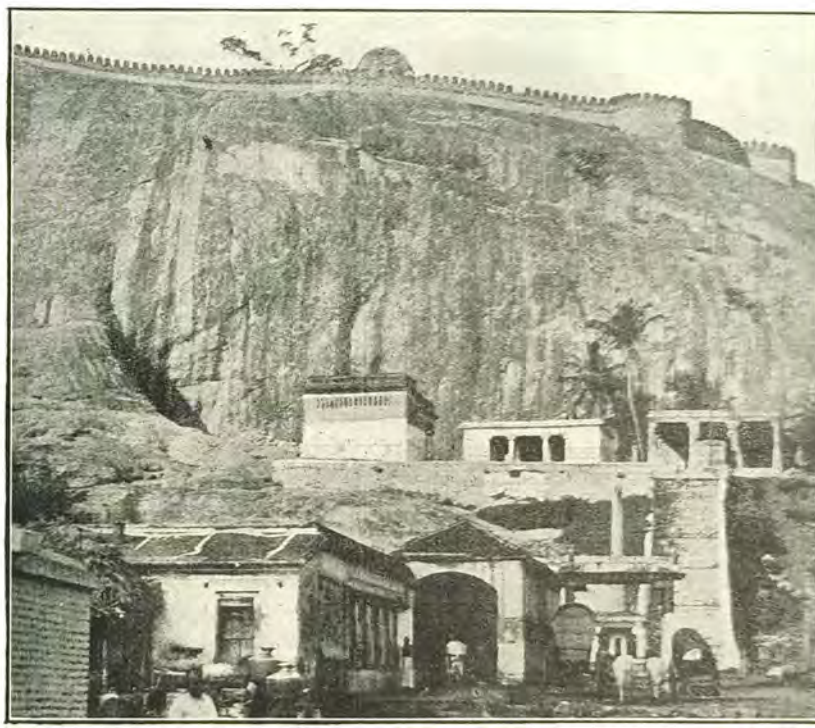
Ladies' Zenana Auxiliary.

Money received from July 10-August 7.

	£	s.	d.
Aston Clinton	3	4	3
Bethnal Green	7	2	10
Brentford	21	8	0
Brighton, Boxes	14	0	0
Collection		16	0
Brixton	6	6	6
Cambridge	6	15	0
Chadwell Street:			
Boxes & Dons.	33	7	2
For B.W.	3	16	6
Chelmsford:			
Missionary Sewing Class		6	1½
Miss Morling		7	6
Clapham, Courland Grove	9	6	0
Croydon, Derby Rd.	11	4	0
Finchley, Soho Memorial:			
In memory of Mrs. Simpson	1	0	0
Boxes	1	0	5
Fleckney			
Fulham	7	15	1
Grays	1	12	0
Greenwich	7	0	0
Guildford	5	6	1
Haslemere		14	6
Hastings	1	15	6
High Wycombe	2	10	0
Hitchin	2	4	6
Homerton Row	1	8	0
Hounslow	4	0	0
Ilford	5	5	0
Ipswich, Bethesda	36	6	1
Kingston	1	13	0
Laxfield	4	7	2
Leyton	2	0	0
Lynton Road:			
Y.L.B.C. for B.W.	3	6	8
Boxes & Dons.	10	14	0
Manor Park	1	16	7
Newquay	5	3	1
Norbiton	16	5	0
Norwich	2	10	0
Notting Hill Gate	1	5	0
Over	1	17	6
Prittlewell: Boxes	12	12	3
For B.W.	3	15	9
Sunday School Corner Class		6	2
Ramsey	1	3	10
Reading	6	4	8
Richmond	9	2	0
St. John's Wood	22	9	6
Stratford, Gurney Rd.:			
Boxes	3	10	0
Sewing Class, for Girls' Hostel		6	9
1d. Weekly Subs.		16	9
Swindon	1	13	0
Tollington Park	4	4	0
Tring:			
Boxes & Dons.	71	12	10
For B.W.	4	16	0
Tunbridge Wells	2	4	0
Walthamstow: Boxes	7	16	0
Women's Gospel Meeting	1	3	6
Farthing Fund	2	15	10
Girls' Sewing Class		5	3
Walton-on-Naze		10	0
Wandsworth, West Hill:			
Boxes	8	15	0
For B.W.	2	10	6
Warboys	6	18	0
Wattisham	4	14	6
Wellingborough	9	3	0
West Ham	6	7	6
Whittlesey:			
Sewing Meeting	1	10	0
Mrs. Benstead	1	0	0
Sale of Sweet Peas		10	0
Wooburn Green		18	1
Wood Green, Dovecote	1	13	8
Wood Green, Park Ridings	4	8	0
Woolwich: Boxes	11	0	0
Ladies' Sewing Circle	1	0	0
PERSONAL:			
Mrs. Hutchinson	1	0	0
Miss Grace Flegg		10	0
Mr. & Mrs. E. Chilvers (Thankoffering)		10	0
Per Miss Croft	1	0	0
A Friend for B.W. Lily	12	0	0
Mrs. Falkner	2	0	0
Mrs. Deaves		10	0
Per Mrs. A. Downing	4	6	
Mr. J. B. Collin	50	0	0
Miss E. E. Henderson		10	0
Mrs. E. A. Booth	1	0	0
Miss L. Peck		10	6
	£534	6	4½

Vol. XXIV. *New Series, No. 226.* October, 1925

The Strict Baptist Mission HERALD.



THE NAMAKAL ROCK AND TEMPLE. *(See page 151).*

Price One Penny

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

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The Strict Baptist Mission.

The

ANNUAL MEETING

and

VALEDICTORY

WILL (D.V.) BE HELD AT

ST. JOHN'S WOOD ROAD, N.W. 8,

On Tuesday, 27th October, 1925.

A DEVOTIONAL SERVICE at 3.30 p.m.

Preacher : - Pastor C. T. DYKES (of Laxfield).

Tea at 5 p.m. - - - **6d.**

PUBLIC MEETING at 6.15 p.m.

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

The Annual Report and Cash Accounts will be presented by the Secretary and the Treasurer.

Pastor R. Robinson will bid God-speed to Miss Putnam ; and the President will, on behalf of the Mission, bid farewell to Miss Putnam and Miss Watts.

The Valedictory Prayer for Miss Putnam will be offered by Pastor W. Chisnall.

Speakers : - Pastors C. T. DYKES and W. C. PLAIL.

The ANNUAL GENERAL MEETING at 2 p.m.
(For Delegates only).

LADIES' ZENANA AUXILIARY
ANNUAL GENERAL COMMITTEE at 2.30 p.m.
(Admission by Ticket only).

Will Secretaries please write to Mrs. Collin, with the names of their Branch Representatives.

• • • • **Collections** • • • •

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

The Strict Baptist Mission HERALD.

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

VOL. XXIV.] OCTOBER, 1925. [*New Series*, No. 226

CURRENT NOTES.

WITH great pleasure we announce on another page the decision of the Council to hold an All-Day Prayer Meeting on Monday, October 5th, at Mount Zion Chapel, Chadwell Street. It is many years since the S.B.M. held such a Prayer Meeting, the ultimate results of which have probably far exceeded the most sanguine expectations. The present need of Divine guidance—a need created by the growth and success of the Mission—is such that we desire as wide a fellowship in prayer as possible on the part of the friends of the S.B.M. We trust that a steady stream of petitioners burdened with desire for the glory of God and His guidance and blessing, may pass through Chadwell Street Chapel during the twelve hours from 9 to 9.

* * * * * *

We draw attention to the fact already announced that at the Annual Meeting on Tuesday, 27th inst., three L.Z.A. ladies will be present—Miss Putnam, who will shortly be proceeding to India to begin the work to which she has been called; Miss Watts, who is going to India to be married to Mr. Thrower; and Miss Savage, who has been accepted as a missionary-elect, and is taking further training in view of her future service in India.

* * * * * *

We are sure that keen interest is being taken in the progress of the new Mission House in Namakal, the need of which must be patent to all who realise the present conditions under which Mr. and Mrs. Morling are living. As soon as these building operations are completed Mr. Morling will be freer for actual missionary work; prayer, therefore, for the unhindered progress of the work will have an evangelistic, spiritual aim.

OUR NEED.

LAST month we were led to review " Our Responsibility " without having then any intention of referring to our corresponding need. We are, however, led this month by circumstances which seem to be of Divine arrangement, to say something as to the needs which necessarily arise when our responsiblity is recognised, and an earnest attempt is made to carry the Gospel to " the regions beyond," as far as we are able. While our responsibility is to fulfil our Master's command, our need is for Him to constrain and enable us all to do what He bids. And it is when we earnestly attempt to discharge our obligation that needs arise which compel prayerful appeals to our Master.

The needs which we have to emphasise are felt, and felt acutely, by our missionaries in India, and by the Council charged with the administration of its affairs; but those needs equally attach to the Churches supporting the Strict Baptist Mission whether the members feel them or not. The growth of the Mission, particularly its recent large extension in the Namakal Taluk, or District, has created in the minds of the members of the Council a deepening sense of their need of Divine guidance and help. For guidance, they look to Christ alone; but while they also look to Him for help, they expect that He will send it through His believing people, urged by love and loyal obedience to His Command.

There is first of all our need of Divine guidance in the conduct of the Mission as a whole, in order to the due maintenance of every part of the work as it exists at present, so that any possible extension in any one field may not be at the expense of the existing work in any other field.

In particular, guidance is felt to be specially necessary in regard to the development of the Namakal field, *i.e.*, the many square miles of unevangelised territory to the west of Namakal Town. While the Council are conscious that the extension of our work in Western Namakal is of God, it is felt that we and our missionaries need particular guidance in all its details, so that we may proceed at every step along the line of our Lord's will.

Then there is the fact that, although missionary interest has greatly increased of late years, there are still many in our Churches who, apparently, feel no concern at their neglect of their Lord's last and imperative Command of world-wide evangelism. Our need—and theirs also—is that they should realise this fact, and have it laid upon their hearts to loyally obey Him, feeling the force of His condescending appeal, " If ye love Me, keep My commandments."

As a necessary consequence the question of finance is closely

associated with every other need. The Lord's work cannot be carried on without money, and while it is His to give guidance and provide power, He bids His people provide the material means to carry on such work as He appoints. Neither maintenance nor extension is possible without money. At the present moment requests from our missionaries have to be carefully considered in connection with the monetary means at our command, and while some can only be partially granted, others have to be indefinitely postponed, owing to the present large deficit in the General Fund of the Mission. Missionary finance is more a matter of heart obedience than of pocket ability. The hand obeys the heart, and, if the heart is under the constraining love of Christ, there can be no lack of means to carry on such work as He indicates.

For these and other reasons the Council has decided to invite the supporters of the Strict Baptist Mission to join them in a day of special prayer for Divine guidance, influence, help and blessing, on behalf of the Council, the Churches represented by it, and our missionaries on the field.

As announced on another page, this All-Day Prayer Meeting will be held, God willing, on Monday, October 5th, and we are arranging that this number of the Magazine shall be published and distributed on Friday, 25th September, in order that ample notice may be given of the Meeting. We ask that our readers will in the meantime lay the Meeting before the Lord, asking Him to direct the petitioners throughout the day.

Jesus came, and spake unto them, saying,

All Power is given unto Me in heaven and in earth.

Go ye therefore,

And make disciples of all Nations,

Baptizing them in the Name of

The Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things

Whatsoever I have commanded you:

And, lo, I am with you all the days,

Even unto the end of the Age.

Amen.

Our Foreign Field.

News of the Month.

MADRAS.—During the closing week of July the Madras missionaries travelled to Sendamangalam for the Annual Conference of S.B.M. Missionaries. Mr. and Mrs. Watts were the hosts. These Conferences are of very great value in giving each missionary first-hand information of the work of the Mission as a whole, and of the problems peculiar to each field.

At our monthly preachers' class it was gratifying to note a keen desire for a blessing upon the work of witnessing and for a spiritual revival in the Tamil Church. We shall greatly appreciate the prayerful sympathy of home friends in this.

I am thankful to say that although recovery after the operation has been slow, and her throat is not yet normal, my wife is now progressing steadily.

E. A. BOOTH.

NAMAKAL.—Our Annual Conference was held at Sendamangalam in the third week of July. We were glad to be able to entertain our Madras friends at Namakal for a few hours on their homeward journey.

Last month we sent a boy from one of our Christian families to a C.M.S. blind school. The little fellow was blinded, as many are, by smallpox.

In the latter part of May we started sinking the well for our new compound. Hard granite is creating a great difficulty, and we need the guidance of God in future operations. Water is greatly needed.

The foundations of the Mission House have been raised to ground level. Materials are being collected for the superstructure, while joinery work for doors and windows is making good progress. D. MORLING.

Missionary Conference at Sendamangalam.

IN the last week of July our missionaries met for their Annual Conference in Sendamangalam. As the European missionary staff increases, it begins to get a little more difficult to arrange accommodation, but by using tents and every available space in the mission house, we were able to get everyone in. The excessive dryness made Sendamangalam seem a very hot place, and especially during that week the sun blazed to its utmost, so that those of our company who were in tents were thankful for the shelter of the comparatively cool house, especially during the midday hours. Our friends from Madras found the journey much easier than heretofore, as by coming to Sankari station instead of to Salem, they were able to get a motor-'bus from the station door direct to Namakal, and thence by special arrangement right through to Sendamangalam. The journey was thus made for the first time from station to mission house without a break. At the same time as the arrival of the motor-'bus, Mr. and Mrs. Brand arrived from the Kollis, and we were soon exchanging greetings, feeling glad to have the fellowship of one another's company for a little while.

The Conference lasted for four days, during which time various mission problems were discussed, work for the next year talked over, and recommendations formed to be sent to the Council at home. Each day the meetings began with a devotional session, and at the close we were privileged to have from our senior missionary, Mr. Booth, a few choice and helpful thoughts. His challenge to fuller service and to a more constant surrender to the life of hardship and sacrifice, will remain with us for many days.

The time passed very quickly, and too soon we had to say good-bye. The Kolli friends were off first on the Friday morning, and the Madras band left soon after, and for a few hours were able to stay at Namakal to inspect the new headquarters of Mr. and Mrs. Morling.

We welcome these opportunities of mutual fellowship, and pray that the deliberations concerning future work will be Divinely used, and that as a mission staff we may ever continue to be united in the bonds of Christian service.

E. A. WATTS.

Namakal: its History—I.

ONE of the fundamental teachings of Hindu philosophy is that this universe and all its manifestations—mountains, kingdoms, sins, virtues—all are Illusion. We think them real because of Ignorance. The only Reality is the impersonal, all-pervading God. Does this fallacy account for the fact that Hindus have never developed the historical sense? If the rise of dynasties and the fall of empires are Illusion (as when a piece of rope at night appears to be a snake), then why trouble to record them? Still, the ages afford a few stepping stones to a knowledge of the past.

It is interesting to learn that implements of the Stone Age have been discovered in this county. On the Kolli Mountains, which rise within eight miles of Namakal, " celts " and hammer axes have been unearthed, though nothing has been found on the plains. Relics of the Iron Age in the Salem District are more abundant. There are " Cromlechs " which contained urns, in shape very much like our present-day *sals*, or earthenware pots, and ornamented with a pure white enamel exccedingly hard, the secret of which is hidden from modern chemists.

It is with some surprise that one hears of the discovery in this neighbourhood of Roman coins. In the days of Julius Caesar the Romans developed the Red Sea trade, and apparently one of their trade routes lay across S. India and along the Cauvery Valley, where they bargained for pepper, pearl, and beryl. Considerable hoards of coins belonging to the reigns of Augustus and Tiberius have been found at a town a few miles south, but it is significant that none are of those reigns after the time of Nero.

Recorded histo·y of S. India starts with the famous kingdoms of Chola and Chera. The capital of the first was sixty miles south-east, and that of the other was twenty-five miles south-west of this town. Their territories found their northern extremity a short distance from here, where even now a low ridge running across ploughed fields is shown as the dividing line of the two kingdoms. For centuries these dominions formed the hunting ground of the marauding Deccan peoples in the north. No landowner was safe from these freebooters; no shrine was sacred to these Muslim iconoclasts. In a famous temple I visited a few weeks ago, I was shown two idols broken by the over-zealous followers of the Arabian Prophet. The picturesque fort

crowning the rock of Namakal was probably built by a prince of the Chera kingdom to protect the northern confines of his territories from these fierce incursions.

Happily, the junction of the Western and Eastern Ghats, which is only a few miles from here, partly cuts off the south from the turbulent Deccan Sultans. The Bodai and Kalrayan Mountains that now form the natural boundary on the north of the S.B.M. field, were of vast political importance, and made Namakal and Rasipur counties the border line of contending forces, where for ages was seen the ebb and flow of historic nations.

The virility of the war-loving Muslims was more than a match for the peaceful idolaters. An underling of Haider Ali, the Mysore Sultan, took possession of the Namakal fort, whence he made his dreaded raids on Sendamangalam and the rich villages of the Cauvery. Agriculture and commerce declined: bazaarmen, fearing to keep their goods downstairs, built their bazaars so that customers (as may be seen to-day) were served by baskets let down from the terrace! To this day Namakal town is divided into two halves, Kottai and Pettai; the former of which was on the side of the cruel Nawab, the other adhering to the southern kingdom. The name of a neighbouring village still reminds the people of an infamous visit made by the Deputy and his royal master of Mysore, when Hindus were given the choice of The Honour of Islam or Death. Even now the Hindus taunt the local Mohammedans that their ancestors renounced the religion of their land at the threat of a Nawab. Is it any wonder that Ghandi despairs of ever healing Hindu-Muslim differences?

In the midst of all this chaos and welter of blood, the East India Company joined hands with the enemies of Haidar, and invaded his territories. In the wars which followed, the local fort fell successively into the hands of the English, French, and again to the Muslims. The Third Mysore War brought Lord Cornwallis from Calcutta into the field of battle, who, after serious reverses, dictated terms of peace at the enemy's capital. By this treaty the whole of the Salem District was ceded in 1792 to the Company, and thus the reign of terror and anarchy was brought to an end.

The old rock of Namakal still continued as an outpost; a military road was constructed running through Namakal, and connecting the big cantonments of Bangalore and Trichy. Within forty years the outpost was removed; the bungalow which was used as a resthouse for officers on long marches is now occupied by our head civil official; the military camping ground has become the admirable site of a score of splendid Government buildings: while from our front door we can watch the temple lights twinkling from the erstwhile ammunition chamber of the grey and frowning fort.

A highly educated Indian lawyer was recently showing me round his newly built house, when I asked him the meaning of the small, closely barred windows, seven and eight feet above the floor. His reply was cleverly evasive. On my mischievously plying him again, a Christian companion at my side said, " Sir, these windows are both a relic of the bad old days and a symbol of our lurking fear of the unknown future. But this our friend knows full well, that while the British Raj remains there is no cause for fear."

Whether the course of this world is Illusion or nay, it would be well for the Indian malcontent to glance occasionally into his history.

D. MORLING.

Drought and Rain.

THE long season of drought in the Namakal Taluk has been a cause of much anxiety and loss to every community, except perhaps to the well diggers, who have been in great demand for deepening and widening wells and tanks. The large Kamalaliyan tank or lake so boasted of by the Namakal people because of its perennial supply of pure, good water, has been absolutely dry since the beginning of this year, and even the wells sunk in its bed have been so low that only about a cupful of water could be drawn at a time.

This water famine has resulted in a great deal of fever, bowel trouble, and skin disease; in fact, almost every physical ailment now is ascribed to the impurity and scarcity of water.

In country places nearly every man has a little piece of land to cultivate. It may be very small, of poor quality and heavily mortgaged, but it is to its owner a precious possession, and only real need will induce him to part with it; for does he not depend on its produce for his year's supply of grain? Already impoverished by two bad seasons, many farmers pledged their household vessels or took out a fresh mortgage on their fields to buy seed for this year's crops. They ploughed, and waited for rain. Two good showers fell, and all over the country men, women and children turned out to sow the seed. In a few days a beautiful green carpet covered the whole countryside, and everyone rejoiced in it. But, alas! as no more rain fell much of it has withered away and become a serious loss. It has made one's heart ache to go round the villages hearing the pitiful tales of disappointment, and to see the fields covered with young corn all scorched and withered.

When sickness or famine threatens the Hindu, he at once begins to search for the cause of it, and usually decides that it is because he has been lacking in his worship of the village deity, so he resorts to vows, offerings, sacrifices and festivals, hoping by this means to please his god, and remove his difficulties. All of these means were tried, but none of them brought the desired rain. Then a brilliant idea occurred to some of the priests and religious leaders in Namakal. They read the weather forecasts given in the papers, watched the clouds gathering in the south-west, and felt certain rain was coming on a certain date, and thought they had a fine opportunity of re-establishing some of their waning power over their ignorant followers. They gathered the people, told them that the drought was caused by an evil spirit, which, if they thoroughly punished it, would immediately give rain. Money was collected, a hideous image, painted in gaudy colours with a great yawning mouth, was prepared, and set upon a car. After the priests had recited some incantations this evil spirit was supposed to come into the image. They called it the *Kodum Pavi* (the heinous villain). All day long this frightful object was carried through the streets of Namakal surrounded by an excited crowd shouting "Give rain, give rain," abusing it, spitting upon it and subjecting it to every kind of indignity, and at night Hindus of all castes came armed with brooms and bamboos and gave the *Kodum Pavi* such a beating that very little of it remained.

The next day they and we watched the sky. We, too, had been longing and praying so earnestly for rain, but we did so hope it would not come that day. The clouds gathered and darkened; we could hear the distant thunder, and all thought a heavy storm was coming. But just as the clouds came overhead a strong wind arose and carried them over to the other side of the Kolli hills. The hopes of the people and of the priests sank to zero.

But the Lord has been mindful of us. About ten days later He sent us beautiful refreshing showers, and they have continued at intervals since. They have been light, not sufficient to make any appreciable difference to the wells, but the corn, which had not entirely withered, has lifted up its head, the trees and shrubs once more look green, and a new hope has arisen in the heart of the poor cultivator. May God continue to us this great blessing of rain, so that the empty tanks and wells may be filled and there may be a sufficiency for man and beast.

OLIVE M. MORLING.

Laws and Customs on the Kolli Hills.

No. 2.—THE FARMER AND FARM LABOURER.

ALL the Kolli Hill dwellers are agriculturalists. There is not a man of them who knows of any other way of earning his daily bread than to win it from the soil. In all the hills there is not a single artizan, merchant, or shopkeeper. All are either small farmers, or farm labourers.

The most important crop is millet, of which some thirteen varieties are grown. Rice is cultivated in the valleys. These are the food grains of the people, and when the rainfall is good, there is enough food for the population, and some over and to spare to pay the interest on their loans to the money-lenders on the plains. But when the rains fail, the people have recourse to certain tubers found in the forest, and to the pulverised pith of the sago palm.

In addition to the above crops, the hillman grows tobacco, wheat, mustard, castor-oil seed, beans, coriander, oranges, limes, citrons, pineapples, guavas, pomegranates, coffee and bananas. All these are taken to the plains and sold to pay the demands of the rapacious moneylender, and to buy clothes and jewels, cattle and agricultural implements, and the few articles of food not procurable on the hills. Finally, the great Jack fruit is a most important crop. The hills are covered with these huge trees, and sometimes one tree will produce several hundredweights of fruit in a single season. These fruits are sufficient to sustain life during three or four months of the year in famine times.

A pleasing feature of the economic situation on the Kolli Hills is the equal distribution of lands amongst the people. There are no big landholders, and comparatively few destitute people. There is a large number of small farmers who till a few acres of "dry" land, an acre or so of "wet" land, and a patch or two of garden and fruit orchard. They keep about a dozen head of cattle, and do all the work themselves with the aid of one or two hired labourers.

The relations between master and man are simple and patriarchal. The month of May is the time for hiring the labourer, who is engaged for the entire year. He enters the master's home, lives in the house, and to all intents and purposes becomes one of the family. The master and man, or men, share the entire work of the farm between them. At night time the man sleeps out in the field in a tiny shelter, and guards the cattle from wild beasts. In the home the housewife cooks a common meal for her husband, herself and children and the farmhands. The master provides the man with one cloth, one blanket of coarse goats' hair, and about 240 lbs. of grain as wages for the year, in addition to his food.

Now imagine the problems that arise when a Kolli Hill man is converted to Christianity. He must be either a farmer, or a farm labourer. Suppose he is the former. Owing to the living-in system described above, he is disabled from engaging a farm labourer, for no non-Christian labourer would eat in a Christian's house. On the other hand, suppose he is a labourer. He

is at once deprived of his only means of livelihood, for no non-Christian farmer would think of allowing a Christian hillman to enter his house, much less eat with his family.

Thus we are faced with an economic problem of vital importance. The missionary in India cannot ignore the difficulties and struggles of the converts. He must do his best to help. But in the above instance it is indeed difficult to know what can be done.

There is one solution, and it is the best and most desirable, namely, a large increase in the number of converts. With a big Christian community, Christian labourers would be able to hire themselves out to farmers of the same faith, who would be glad to receive them. Let us go on to pray that God may open the windows of heaven and pour us out such a blessing, that the problem may be solved without our interference!

J. M. BRAND.

A Caste Incident.

HINDUS claim that their system of Caste is of divine origin. Caste is the foundation of Hinduism, both as a religion and as a social system. A man's caste is said to be the outcome of his deeds in a former life. Caste endows the high-caste Hindu with a monopoly of religious and social pre-eminence, and it looks upon the sixty millions of non-caste Hindus as an unclean race, unworthy of manhood.

Within the pale of caste itself there are numberless divisions, the members of which must not eat together under pain of excommunication, but these divisions are utterly insignificant compared with the bottomless abyss which religiously divides the caste from the non-caste folk. Hinduism teaches that the shadow of a non-caste man falling upon a caste man defiles the caste man. A caste man seeing a non-caste man lying sick and helpless on the road must not touch him lest defilement and excommunication ensue.

A concrete incident will show how caste works out in the every-day life of the people. Walking on the bed of a dried-up tank in Sendamangalam I came upon a large well which had been cut down through the rocky bed of the tank. A steep, roughly-hewn track led down to the deep bottom, in one corner of which there was a little water in a cavity, where one person at a time was able to ladle out the water. It was a time of water famine: most wells were absolutely dry, many homes were dependent on this meagre supply, and a large number of women and children were patiently waiting their turn to obtain some brackish water.

As I came close to the well I was attracted by the sight of a boy at the top of the slope, sobbing as if his heart would break. I asked those around the cause of his grief. I was told that the lad had gone down to the bottom of the well, filled his water-pot, and had just brought it to the top, when some caste people had attacked him, thrown down his water-pot, breaking it, and spilling the water on the parched earth. The sole cause for their action was that he was a non-caste boy.

The well was a public one, but the caste folk had made it their business to drive away non-caste folk, and there was no one to hinder them from so doing. In ordinary times the caste folk would draw water from their own wells, but these were now dry. With drought stalking through the district, every source of water supply became increasingly precious. Being obliged to draw from this well the caste folk drove away the non-caste lest the water should be contaminated by their presence.

This boy had been sent to get a pot of water to meet the needs of the

Sorrow without Hope

family for the day. He had managed somehow to fill his pot and bring it to the top, and just when his effort seemed successful, he was unjustly robbed of his water, and his pot was smashed, and he was beaten by the caste folk, for taking water from a public well He faced the certainty of another beating on reaching home, not only because he had failed to bring the needed water, but also the water-pot had been broken to pieces.

I do not know whether the sheer injustice of the whole business rankled in his heart as it did in mine, or whether years of such treatment at the hands of caste folk had made him oblivious of this, and his grief was solely on account of the loss of his water-pot. The relief which I saw come over his face when I gave him money to buy another pot was a very cheaply purchased pleasure for me.

ERNEST A. BOOTH.

Hopeless Grief.

"*You must not grieve for them (i.e., those who have died), like the rest of men who have no hope.*"—1 THESSALONIANS (Moffat).

THIS word of Scripture was brought very vividly before my mind when I was on my way to a meeting in Peruvallur yesterday evening. As I was about to enter the road in which the Mission school is situate I met a funeral procession, which had evidently come from a house close by, and was on its way to the burning ground. The bier was preceded by a man blowing a conch shell (which made a very melancholy sound), and was followed by a crowd of mourners and others.

The crowd was far from being a company of reverent mourners. A number of women, presumably near relatives of the deceased, were wailing, beating their breasts, screaming with utter abandon, and pressing through the crowd towards the bier. But presently several other women took hold of first one and then another of these utterly miserable and distracted creatures, saying to them, "Come along, you are only a woman," and carried them, struggling and screeching with heart-rending pathos, to their homes (for women are not allowed to attend Hindu funerals).

Those who have no hope beyond the grave have good cause to grieve when death snatches away their nearest and dearest, but what a blessing it is that the Christian has no need to give way to such emotion!

D. A. THROWER.

Periapalyam.

WE found a sleepy village at Ayanapuram to-day. House after house was entered to find it either deserted or the occupants fast asleep. The Biblewoman roused some of the women. They listened sleepily, and undoubtedly were fast asleep again as soon as our backs were turned.

The reason for this was that yesterday the people walked a long distance to the Periapalyam festival. This festival occurs annually in the Tamil month Adi. What an enormous crowd there must have been at that temple for the purpose of worshipping the swami. We tried to point out to the people the vast difference between the God Who loves, hears, and sees, and the stone image which neither cares nor hears.

We found a woman who had not been to the festival. Fifteen years ago she was a scholar in one of our schools. While she was listening to the message she suddenly broke into song. A Christian lyric she had learned at school still remained in her memory. She enjoyed speaking to us of what she learned at school, and added, when we asked her, that she believed in the Lord Jesus, and prayed to Him.

Aug., 1925. E. M. BETTS.

Our Home Churches.

Prayer Subjects for October, 1925.

Week Beginning—

SUNDAY, 4TH.—Let us pray to-day for the outpouring of the spirit of believing prayer to-morrow; and then during the week for Divine and gracious answers to the petitions which have been offered for rain in Namakal.

SUNDAY, 11TH.—For Miss Betts, that she may receive special help in her second Tamil Examination in order to pass " with distinction."

SUNDAY, 18TH.—For Mr. Kimber, that he also may be enabled to pass his first Tamil Examination " with distinction."

SUNDAY, 25TH.—For the Annual Meeting on Tuesday next, the 27th, that the presence and power of the Lord may be realised, and that the issue of the Meeting may be a large increase of missionary zeal and effort in our Churches, and great blessing in the various centres of our work in South India.

Announcements.

AN ALL-DAY PRAYER MEETING.

IN view of the pressing needs of the Strict Baptist Mission owing to the growth of the work under Divine blessing, the Council recognises this to be the call of God to lay the needs before Him in the confidence that He Who has appointed the work and our consequent needs, will also provide all necessary supplies. It has therefore been arranged to hold an **ALL-DAY PRAYER MEETING at Mount Zion Chapel, Chadwell Street, on Monday, October 5th, 1925, from 9 a.m. to 9 p.m.**

The Meeting will be presided over each hour of the day by a different Chairman, and friends will be free to come and go at any hour of the day, and for any period, however short or long, as circumstances and convenience may dictate. We are hoping for a constant succession of petitions from a large number of brethren seeking to know the will of God as to the further development of HIS WORK, and pleading for all necessary help and means to do His will.

THE LADIES' ZENANA AUXILIARY.—Preliminary Notice. The next Quarterly L.Z.A. Prayer Meeting will (D.V.) be held at " Mount Zion," Chadwell Street, on Thursday, November 5th, 1925, at 3.45 p.m. Miss E. C. Putnam, who will shortly be proceeding to India, is expected to give a short address. Tea will be provided at 5 p.m. at 71, White Lion Street. Ladies only.

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION.—MRS. GREGG, of Branfold, Strensall, York., has again kindly offered to sell the following plants **and to give all the proceeds to the Strict Baptist Mission.** Any purchaser will, therefore, be benefitting the Mission :—

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Postage extra. Please mention the S.B.M. HERALD when writing to Mrs. Gregg (Branfold, Strensall, York), whom we thank for her kind interest and help.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am waiting patiently to hear—as I *hope* to hear—that you have broken the record again this year, and sent out 10 boxes to India instead of 9. Meanwhile, I hear what cheers me up, and helps me to hope for the best. Miss Vera Watts writes to me that the young people at Courland Grove, Clapham, are able to report that they have done "much better" than they have ever done before. The boys have earned £5, and the girls £6, and the children in the Sunday School have collected £24, while the number of Indian garments is about the same as last year. I suppose the fact that Miss Watts (Miss Vera's elder sister, and sister of our Sendamangalam missionary) is going to India on the 14th of November next to be married to Mr. D. A. Thrower, helps to make the Courland Grove young people keen in their work for the Strict Baptist Mission (although I trust there is also a higher motive), as they naturally feel increasingly in touch with our work in India. Well, you can't, of course, *all* send out missionaries and missionaries fiancées from your own schools or Churches; but I trust you too—or at least some of you—have the higher, or rather the highest, motive. For as many of you as can truthfully and humbly say, "The love of Christ constraineth me," I thank God.

Perhaps the following short stories will interest you The first is one from North China, where, a few years ago, a young man became a Christian. His old father was very angry, and tried in various ways to get him to give up his new religion, but the young man remained firm. At last the father told his son that if he still persisted in following Christ he would bury him alive, and gave him a few days in which to decide. (A Chinese father seems to have had the right to do so, and this burying alive is said to have been "not uncommon.") The day arrived, and the young feilow was led by his old father to the edge of the deep hole which was to be his grave if he refused to give up Christianity. A sorrowful group of relations stood around who had tried in vain to shake the old man's determination. "Will you give it up?" he said to his son. "No, father, you can bury me in there if you like, but I can't give up Jesus Christ." Unexpectedly the old man burst into tears, and the family group returned home.

My next story is from Korea. This is how an ignorant but converted coolie did an ingenious bit of missionary work, and won for Christ an educated elderly Korean gentleman. It happened that both of them were in the habit of rising early—the Christian coolie to pray: the gentleman to feed his cow. The coolie for some time prayed for the scholar, and longed to tell him of the love of Christ; but how was he to presume to do so? At length he thought of a plan: and one day said, "Sir, may I exchange labour with you?" "What kind of work could we exchange?" "It must be hard for you to get up early in the morning to feed your cow. I am ignorant, and can't read, while you are a great scholar. I will come every morning and do that work, if you will read a chapter in the Bible every day." The gentleman laughed, and agreed. The agreement worked very well, and at the end of a month the gentleman had become so interested in the Bible that he began to read it for himself, and not long afterwards declared his faith in Christ, and became a Church member. You may imagine how glad the coolie was.

Perhaps you have heard the story of the Moravian missionary who went to the West Indies to preach to the slaves, but found it impossible to do so as long as he was only a missionary. The slaves were driven into the field very early in the morning, and returned late at night with scarcely strength enough to roll themselves into their cabins, and quite unable to listen to any teaching. Besides, they naturally felt savagely disposed toward all who were of the race and rank of their masters. The Moravian determined to reach the slaves by becoming himself a slave. He did so; became a slave, lived as they lived, toiled as they toiled, suffered as they suffered, and preached the

Gospel to them as they toiled and suffered. This touched their hearts as nothing else could have done. Like the good Samaritan, the missionary came where they were; and, as far as possible, he followed the example of our Lord Jesus Christ.

Look at this vivid scene in the Dark Continent—Africa. A powerful chief in the Zambesi country had been converted, and called his people together to witness the destruction of his idols. There they all stand on the banks of the Zambesi, the chief with the idols at his feet, which he had so long worshipped as gods, and his people standing around him in wondering expectation and awe. Taking the idols up one by one he flung them into the river, while the people looked, expecting every moment to see him drop dead; but as the idols sank beneath the waters he cried out, "If you are gods, why don't you float?"

Turning now to India, an old Brahmin pundit, or teacher, who had for years been teaching a missionary, and had often heard about Christ, but had never confessed Him, was regarded by the people as still an orthodox Brahmin. The day of his death had come, and the whole household was gathered around him. He called in the missionary, and in the presence of all said, "If these thorns" (meaning the old women near him) "would only let me alone, I would be happy. They are always waking me up with 'Old man, get up, don't sleep.' I am not asleep, Sahib (Sir). I am thinking of the Christ, and what you told me about Him. I have been talking to Him, and asking him to take away my sins. He has done it! O, Sahib, He has done it! I am at peace with Him, and am not afraid." He died as he was talking, and peace was written all over his face.

A lady missionary to the hill tribes of Central India one day had this question put to her. A woman put her hand in that of the missionary and said, "Sister, if this story is true which you have told us, and there is only one True Way, *why have you left us so long?* We women think that to eat, and to sleep, and to work is all that we need to do, and now you have come and told us this strange, wonderful story."

One more. A missionary was addressing a crowd of Hindus, when one of them furiously struck at him with a huge club, intending to kill him, but missed his aim, so that the missionary was only lightly struck on the shoulder. The crowd had been listening to the Gospel message with interest; and they seized the man as he was endeavouring to escape, and brought him to the missionary, who asked what he must do to him. The crowd at once said, "Beat him, and we will hold him while you inflict the punishment." The missionary answered, "The religion I profess teaches me to return good for evil, and I mustn't beat him." Then they said, "Take him to the magistrate," but the missionary answered, "The Master I serve teaches me to love my enemies; I mustn't do so." Then turning to the man, he said, "Go to your home ashamed, and when you return to it, recollect that it was the command of that blessed Saviour, hatred to Whom prompted you to do me this injury, that has saved you from the merited punishment."

I will leave you to make your own comments on these stories, and draw from them the lessons they teach and illustrate, while I say "Good-bye" for another month.—Your affectionate UNCLE JOHN.

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A Thankoffering to God from one at Epsom, Aug. 6, 1925		4	6
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Anon., 994		10	0
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ALL SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to **Mr. A. J. Robbins, Vicarage Farm, Hounslow.**

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *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.

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The Strict Baptist Mission HERALD.



A Shrine at the foot of Two Sacred Trees. *(See page 165.)*

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The Strict Baptist Mission HERALD.

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CURRENT NOTES.

AS announced on another page, and as many friends already know, Mr. J. M. Brand has been dangerously ill for some weeks past. According to the latest news the crisis is passed, and he is now on the way, we trust, to recovery. Our first note must be one of praise to our Lord for His sparing mercy, with prayer for complete recovery. How great the loss of our brother would have been to our Mission on the Kolli Hills one does not like to contemplate; but we trust he is being spared to see the spiritual transformation on the Hills that he and Mrs. Brand have so earnestly laboured and prayed for.

* * * * * *

Under God, the Strict Baptist Mission owes a debt of gratitude to the District Medical Officer and to Dr. Innes for their prompt attendance and careful treatment of the disease. If it is not out of place we should like to express our gratitude to them, as we are sure the Council will also, when acquainted with the facts.

* * * * * *

It was at the All-day Prayer Meeting on October 5th that Mr. Brand's serious condition became known, and many friends were able to plead for his recovery. Whether or not the change for the better synchronised with the Prayer Meeting we do not know; but we cannot fail to see God's gracious interposition. When, notwithstanding competent medical treatment and skilful nursing, Mr. Brand was at his worst, the change consequent on fresh diagnosis and different treatment was so rapid as to be nothing less than marvellous.

Our Foreign Field.

News of the Month.

MADRAS.—During August we devoted a large amount of time and energy to preparation for and conduct of the full week of special services, which, we believe, will result in definite blessing to the Tamil Church.

To endeavour to enlist the co-operation of the rank and file of our Christians in active work for the Lord, we have inaugurated arrangements for volunteer preaching bands to bear Gospel testimony every Full Moon night. Hindus pay great attention to the phases of the moon, and on Full Moon nights many keep up and talk until a late hour, and are therefore more accessible than on other nights. We have arranged for preaching bands in different centres from 8.30 till 10 each Full Moon night.

Last Full Moon I joined the preaching band at Semmencheri. There was a good turn-out of helpers, and we had valuable assistance from players of musical instruments. One of the members living in Semmencheri spread mats on the roadway, and invited all whom he could reach to sit and listen to the preachers. The audience occupied the whole thoroughfare. It was after ten when I addressed the gathering. As I came away I noticed that a number of women, who did not join us in sitting on the mats, gathered in groups within the sound of the speakers' voices. The first of this series of moonlight meetings was a success in Semmencheri. E. A. BOOTH.

Revival.

"WILT THOU not revive us again?" is a petition of the Psalmist which has been echoed by the people of God all down the centuries. There are tides in the spiritual life of the Church, and for some time in Madras we have experienced a season of low tide. A number of our people have got into a careless condition of heart, which manifests itself in absence from God's house, the neglect of family worship and private devotions, and in an utter lack of joy in God.

This condition of things burdens the hearts of the more spiritually minded, who grieve over the low state of Zion, and make it a matter of earnest prayer. It was the Tamil leader amongst these who first suggested that we should hold a series of special services, with the definite object of seeking to promote the spiritual uplift of believers.

In making arrangements for the meetings, prayer was accorded a very prominent place. Subjects which needed definite emphasis at this time were chosen in advance, and assigned to speakers fitted to deal with them. Our people were notified in good time and exhorted to pray for God's blessing upon the gatherings, and to make arrangements to be present themselves and to bring relatives and friends with them. Leaders were appointed to conduct early morning prayer meetings in half a dozen centres daily, and one central prayer meeting each evening at Vepery.

The special meetings began on the evening of Lord's Day, August 23rd, when the preacher's message was based on the plea of the Psalmist, "Wilt THOU not revive us again?"

The attendance at the early morning prayer meetings was good generally, and in some places exceeded expectations. This was especially the case at Semmencheri, where it was very encouraging to see the number of young men who came into the prayer meeting before going to work, and it was a joy to hear their brief petitions for God's blessing. In this centre the prayer meetings gathered strength as the week advanced, and finished up on the top note.

Daily the S.B.M. preachers visited a different neighbourhood, calling at the homes of all the members of the Church and congregation, speaking words of cheer and exhorting them to attend the meetings.

The evening preaching services were held at Vepery, and right throughout the week there was a good helpful tone in the addresses, and a most earnest desire on the part of each speaker for the spiritual uplift of the people. The speakers were conscious of a prayerful atmosphere and a receptive audience. The singing was a real service of praise.

It so happened that Messrs. Morling and Brand were in Madras for that week-end, and we were glad to avail ourselves of their help on the closing day, Sunday, August 30th. Large congregations gathered to hear their impressive and helpful messages, and the week of special services closed at high-water mark. The spiritually minded undoubtedly received a blessing. From beginning to end the supreme motive of the effort was the glory of God in a revival of spiritual life among the Church members, leading to increased devotion, a deeper experience and definite witness-bearing in personal evangelism. It is not too late to pray for spiritual results. ERNEST A. BOOTH.

Sacred Trees in South India.

THE common Indian villager is a firm believer in numerous deities, male and female, which are said to inhabit certain trees, stones, or hills, near his home. The very thought of some of these godlings fills him with terror lest they should ruin, take possession of, or slay him; but others are benign in their influences and watch over his village. He knows little or nothing of the gods of orthodox Hinduism, though himself orthodox in so far as he visits the recognized temples of Vishnu or Siva at the time of the major annual festivals. His every-day worship consists in trying to propitiate the harmful deities, and in appealing for protection and prosperity to one of the kindly spirits which have been created from time to time by his highly superstitious ancestors. He has no other refuge in sickness, adversity, childlessness, or other distress.

Among the trees the margosa (or neem) and the peepul (or poplar leaved fig) are considered particularly sacred. In the following words, which are quoted from a chapter on the Religions of India in a well-known book, we have an illustration of the awe with which the ordinary villager regards these trees: " Sitting beneath a peepul or ' sacred fig ' tree the present writer has heard a peasant say, ' Parameshwar ' (the lord of all) ' is in this tree; he is in the roots; he is in the leaves; he is everywhere in the world.' " In this part of the country the margosa tree is supposed to be inhabited by the goddess Mariamman, the patron of smallpox, and the peepul tree by Nahan, the snake god.

The margosa tree, which is proverbially bitter in all its parts except the fruit, seems to have become sacred to the Indian peasant by reason of the medicinal properties found in its bark and leaves. The tree is also noted for

" Malevolent Deities "

its cool and refreshing shade. When a person is attacked by smallpox a layer of margosa leaves is spread on the floor of the house and the patient put to bed on these, without so much as a grass mat between him and the floor. A plaster of margosa leaves is also often applied in cases of eruption of the skin. On the occasion of certain of the popular festivals both men and women perform the rite of walking round this sacred tree bedecked in nothing but a girdle of its leaves.

The peepul (in Tamil the king tree) is remarkable for the long narrow point of its leaf, and belongs to the same family of trees as the famous banyan. They are both wild figs, but their fruit is coarse, and is only eaten by birds. The leaf stalks being very long, the leaves are shaken by the gentlest breeze, and cause a rustling noise, which has given rise to many superstitious beliefs, and has thus resulted in the sacredness of the tree. The peepul attains a very great age, a famous specimen at Anuradhapura, in Ceylon, being said to be over two thousand years old.

As smallpox and serpents are among the most deadly enemies of the villager, it is not surprising that he is anxious, if possible, to appease these malevolent deities by offering sacrifices and prostrating himself before the trees which he believes they haunt. As we go from village to village we frequently pass the shrines which have been built at the base of these trees. In some places a margosa and a peepul have been planted together, so that one appears to be growing out of the trunk of the other, and a shrine erected at their base. In this way the worship of Mariamman and Nahan is centralised in one shrine, and the demands made on the pocket and heart of the villager reduced. When in distress, or when wishing to thank the deities for some boon received, the peasant or his wife offers milk or fruit at the shrine, daubs the idol with vermillion as a token of reverence, or perhaps lights a lamp at night.

The photograph on the front cover represents one of these shrines at the foot of the two sacred trees on the lane which leads to our Kolattur School. Within may be seen an image of Nahan, with the hood spread, dotted with vermillion, and draped in a cloth. D. A. THROWER.

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" **HOPELESS GRIEF.**"—Objection has been taken to the translation of 1 Thessalonians iv. 13, which appears, with Dr. Moffatt's name, under this title on page 156 of the S.B.M. HERALD for October. Although the translation of this particular passage conveys no error, we regret that, through inadvertence, we did not substitute the Authorised Version. We particularly regret that Dr. Moffatt's name appended to the quotation may have seemed to convey approval on our part of his translation of the New Testament as a whole. This is far from being the case. For ourselves, and as representing the Strict Baptist Mission, we condemn Modernism in all its aspects, and have absolutely no complicity with it. We are sure it is equally so with our young brother, Mr. D. A. Thrower; but he will no doubt speak for himself. The Editor assumes full responsibility for his own inadvertence, the Council having had no knowledge of the article until its appearance in print.—EDITOR.

Our Home Churches.

Prayer Subjects for November, 1925.

Week Beginning—

SUNDAY, 1ST.—Let us pray for Mr. J. M. Brand's complete restoration to health and strength.

SUNDAY, 8TH.—For answers to the many petitions presented to the God of all grace at the All Day Prayer Meeting.

SUNDAY, 15TH.—For the spiritual life of the Church in Madras, and for blessing on the special services held last August.

SUNDAY, 22ND.—For Divine guidance and help among the Sendamangalam workers, and blessing upon Mr. Watts' endeavours to foster Bible Study.

SUNDAY, 29TH.—For blessing on Miss Appleby's medical and evangelistic work.

The Annual Meeting

At St. John's Wood Road on October 27th, might have been overshadowed by uncertainty, if not fear, concerning the condition of our dear brother, Mr. J. M. Brand, who for several weeks past had been most dangerously ill with malignant cerebral malaria and typhoid. Owing, however, to the kind thoughtfulness of our President Mr. J. B. Collin, we had reassuring news which tended to cheer us considerably. He had cabled to Mr. Watts, and received the following cablegram, dated October 26, in reply: "Brand recovering. Arrives Sendamangalam Monday. Going Ootacamund Tuesday —Watts." We knew, therefore, that while the Meeting was in progress, our Kolli Hill missionary was being taken to the hill station colloquially known as Ooty, in order to seek, under Divine blessing, renewed health and strength in the invigorating air of the hills.

Pastor R. Robinson, Vice-President, presided over one of the largest afternoon assemblies we remember. The proceedings began with the hymn, "Great was the day, the joy was great," and then Pastor J. T. Peters read 1 John v., and Pastor Welsford led the Meeting in prayer. Mr. Robinson warmly welcomed the assembled representatives of many Churches, referring to these missionary meetings as "red-letter days." Our Lord's words in John xvii., "Believe Me," were the burden of his address, and he hoped they would be the keynote of the day's Meeting. In all the difficulties and discouragements we meet with in the work committed to our trust, we might look up to Christ on the Throne, to Whom had been given all power in heaven and earth, and hear Him say, "Believe Me."

Several brethren, among whom were Pastors Chandler, Bewers, and Colls, engaged in prayer, when, after the hymn, "Come, kingdom of our God" had been sung, Pastor C. T. Dykes took for his text 1 John v. 19: "We know that we are of God, and the whole world lieth in wickedness." "The Epistle of Love," as it had been called, might, he thought, be more properly called the Epistle of Certainties. The first verse struck the keynote of assurance; and assurance was the explanation of our gathering, for assurance was essential, not only to Christian joy, but to Christian service. He then dealt with the

Inception, the Illumination, and the Inspiration of the knowledge referred to in the text. Under the first head Mr. Dykes referred chiefly to the work of the Sunday School and the Christian ministry; under the second, to the work of the Holy Spirit in the heart, by which sin and Satan become realities, and the soul knows something of the holiness of God and the awfulness of hell. Thirdly, our knowledge of God was the inspiration of missionary work. Realising that we were once in darkness; that to-day we know the Son of God, and that we are the sons of God; and that the whole world lieth in wickedness, let us not forget, in the joy of our salvation, that there are those who are where and what we were. This was the prevailing power with the early disciples, who went forth with decision and intense conviction, and the Lord worked with them, and signs followed; so that this knowledge made a missionary Church; and we Strict Baptists maintain that we are following the New Testament order. We, above all men and women, ought to exhibit the missionary spirit. As we realised our sonship we should realise our debtorship, and then there would be no need to make strong appeals concerning missionary work. The measure of our assurance was the measure of our obligation; and it was also the measure of our power.

The evening Meeting, presided over by the President, Mr. J. B. Collin, began with "Our God, our help in ages past," followed by Psalm xcvi., read by Pastor A. E. Brown, and prayer by Pastor W. S. Baker. Mr. Collin, in welcoming the crowded congregation, which occupied every available seat, expressed the sense of gratitude to God which we all felt for what He had done for the Mission during the past year, and, particularly, for the better news we had received concerning our brother, Mr. Brand. We had good reason to trust God.

After the singing of "O'er those gloomy hills of darkness," Pastor W. Chisnall, our General Secretary, presented the 64th Annual Report, which was his 21st Report, and after referring to several items in it, strongly urged that each Church should appoint a Missionary Secretary, with whom he could communicate when necessary; and also pleaded for personal birthday subscriptions, and an annual Missionary sermon in each Church.

Our Treasurer, Mr. A. J. Robbins, compared this year's finances with those of last year. Our income this year was £6,503; last year £5,910. Our expenditure this year £7,332; last year £6,300. This year our expenditure had exceeded our receipts by £829. Referring to the balance on this year's accounts, Mr. Robbins said that a great deal of this money was ear-marked for special purposes, and could not be used for the general work of the Mission, leaving us with a very small balance on the General Fund. The reason of our expenditure this year being so large, was that nearly £1,000 had been sent to India "for bricks and mortar" for Namakal. Salaries had increased by £562, and must necessarily still increase, as the work in India extended. Mr. Robbins concluded with a very appreciative and cheering word to the local Missionary Secretaries in our Churches, "who are the backbone of our Society," and he hoped they would be greatly encouraged.

Pastor W. C. Plail said that the Report was a record, not of what we or our missionaries had done, but of the power and manifestation of God; and we recognised gratefully that the Lord of hosts had not failed us, but had graciously honoured His Word, and that He would yet fulfil the promises He had given. Giving thanks for Mr. Chisnall's 21 years of secretarial service, he hoped and prayed that the Lord would long spare him to continue his work

for the Mission. Mr. Plail went on to speak of Paul's vision of the man of Macedonia—a vision of a man in great need. Had *we* had a vision of the need that exists in India? Did we ever *try* to visualise things as they are there? The man who saw the Macedonian vision was one not easily turned aside by imaginary needs, but a man of conviction, whose heart had been fired by the Eternal Spirit; and with God-given determination he went into Macedonia. His life was a constant answer to his prayer when called by grace, "What wilt Thou have me to do?" We all had a solemn obligation to obey the Lord's command to go into all the world, and preach the Gospel, and His promise remained the same for us.

Mr. Dykes thought the Meeting was an inspiration, and that it augured well for our S.B.M. "As we look at you, our hearts go out in gratitude to God for your enthusiasm. Some of you have come from great distances; and we feel that the missionary spirit is very much alive." His theme was, "Great grace was upon them all." If great grace rested upon us we should be still more enthusiastic. There would be no room for "little individualities." Someone in Suffolk had said, "Leave your little wheelbarrows, and all push the family coach." Great grace produced unity and harmony: and we needed more true harmony in the Churches of our Denomination. Great grace was also manifest in praying, the vision being filled with God and the wonderful things He had done. The disciples prayed in the name of Jesus; they expected answers and received them. Was there any connection between money and grace? Yes and no. The plea of our missionaries had been for prayer rather than money; but as great grace rested upon us, money problems would be solved. There would be conscientious, sacrificial giving.

Mr. Robinson moved—and the motion was carried unanimously—that our loving sympathy be sent to Mr. and Mrs. Brand. Our prayers were that they might have abundant grace in their heavy trial, and for him a speedy and complete recovery. This was seconded by Pastor J. Hughes, of Richmond.

Mr. Robinson then gave an appropriate valedictory address to Miss Putnam, our L.Z.A. missionary, and to Miss Watts, who is proceeding to India to be married to Mr. D. A. Thrower. It was based on Paul's words to Timothy, "A vessel unto honour, sanctified and meet for the Master's use." They were vessels for His use in the hands of a strong and loving Father, to Whom they were precious. They would be used as He wills and where He chooses; and, whatever their capacity, He would fill them. "I cannot hold very much," was once said, "but I can *run over*." They were to consider that they were vessels chosen of God, carried from place to place by Him at His will, and that He would Himself fill them by His Holy Spirit. That, surely, was the secret of a happy and useful life.

The President, in expressing our desires for God's blessing to rest upon both ladies, gave Miss Putnam the words in 2 Thess. i. 11 and 12: "Wherefore also we pray always for you," etc.; and Miss Watts, "The Lord is thy Keeper."

Mr. Chisnall then offered the valedictory prayer, sympathetically commending the two ladies to their heavenly Father's care and keeping.

After the usual vote of thanks to the Pastor, Deacons, and ladies of "Mount Zion" Church, it was announced that the lady missionaries would leave St. Pancras at 10.30 on November 14th, embarking at Tilbury by the s.s. *Nellore*.

The collections for the day amounted to £135 5s. 2¾d.

The service closed with "Crown Him Lord of all," the Doxology, and the Benediction.

The Day of Prayer.

More than thirty years ago, at a period of great crisis in the affairs of the Strict Baptist Mission, the supporters of that time, like the early Church, fled to prayer, and an all-day meeting for prayer and intercession was held, the needs and difficulties of the Mission were laid before the Lord, receiving in His Own good time and way a clear and definite answer to their petitions.

As the readers of the Herald have been made aware, it was felt by the Council that the time had come when the experience of bygone days should be repeated. Accordingly, Monday, October 5th, was appointed for a Day of Prayer and Intercession, to plead for a fuller manifestation of Divine grace and power to rest upon the work of the Mission in India; a quickening of spiritual zeal and missionary interest in the Home Churches, and for a bestowal of the material help necessary to carry on the work to the glory of God. Mount Zion Chapel, Chadwell Street, was the meeting-place, and promptly at nine a.m. the beloved President, Mr. J. B. Collin, began a service which will never be forgotten by many who were enabled to be present at intervals during the day. From 9 a.m. till 9 p.m. the voice of prayer, thanksgiving or exhortation was not silent, and at the closing hour the large gathering, which nearly filled the body of the chapel, united in the Coronation hymn, "All hail the power of Jesus' Name," and, after the Benediction by the Vice-President, Pastor R. Robinson, heartily sang the Doxology.

During the day no less than eighty earnest petitions were taken to the Throne of Grace, over forty hymns were sung, and twelve addresses of ten minutes each were given by various ministerial brethren. While it was realised that the needs of the Mission, both at Home and on the Foreign Field, were many, and each was duly laid before the Lord, it was also felt to be a time of special thanksgiving: for it was announced that the heavy deficit, which had hung like a dark cloud over the Council, had been all cleared away, and the financial year had ended on September 30th with a small balance in hand. But a chastening and disturbing note was heard quite early in the day, for news had come to hand that our beloved Missionary, Mr. J. M. Brand, on the Kolli Hills, was seriously ill with enteric fever, causing grave anxiety to Mrs. Brand and all on the Field. This sad news gave a fresh impetus to prayer, and all day our brother was lovingly commended to the gracious healing power of the Great Physician, while tender sympathy was expressed for all his loved ones. [The disease was reported, later on, to be malignant malaria.—Ed.]

Pastor H. J. Galley brought the cheering news that his people at Bethesda, Ipswich, not being able to join the meeting at Chadwell Street, had assembled for prayer at seven a.m., and the friends at Mount Zion, St. John's Wood, were remembering in a special way the needs of the Mission during their Week of Prayer.

The attendance throughout the day was most encouraging, several friends coming from quite a distance, all of which showed a real and prayerful interest in the spiritual well-being of those who are in the darkness of heathenism and the power and thraldom of sin and Satan. Among those who attended the meeting throughout the day was Pastor J. H. Lynn, who was present at the All Day Prayer Meeting thirty years ago.

What will be the answer to the prayers of these 80 brethren, as well as of the hundreds and, we hope, thousands of others who, unable to meet with us at the place appointed, yet lifted up their hearts and voices in their homes, places of business, and their prayer meetings in the evening? Shall we not look for it in Luke xi. 9-10, emphasised by the President in his opening, and confirmed by another chairman later in the day: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened"? Is there not also need to remember the Apostolic injunction, "Continue in prayer, and watch in the same with thanksgiving"? (Col. iv. 2).

A. Vine.

Brethren W. Chisnall and A. Vine were also present throughout the day.—Ed..

The S.B.M. Christmas Box List for 1925.

List of Contributors.—BATH, "Bethel," per Mrs. W. Grivell. BRENTFORD, Girls' sewing Class, per Miss L. Fromow. BERKHAMPSTEAD, Potten End, Sunday School, per Miss E. Hodsden. BIERTON, Bucks, Dorcas Sewing Class, per Miss C. Ellis. BETHNAL GREEN, "Hope," per Miss Ginn. BECCLES, Martyrs' Memorial, per Miss Stannard. CAMBRIDGE, "Eden," per Miss Eldred. CHELMSFORD, per Miss A. Lancaster. CHADWELL STREET, "Mount Zion": Girls' Working and Praying Missry. Band, per Miss P. Nunn; Bible Class, per Miss Falkner. CHATTERIS, "Zion": Women's Bible Class, per Miss J. Dyson. COURLAND GROVE, Clapham, per Miss Dadswell and Mrs. Royffe. CROYDON, "Salem," Sunday School "Children's Hour," per Miss G. Piggott. ELTHORNE ROAD, "Ebenezer," Girls' Sewing Class, per Miss Dutton. FOLKESTONE, "Mount Zion," Sunday School. GREENWICH, Devonshire Road, per Miss L. Burfoot. GUILDFORD, L.Z.A., Girls' Sewing Class, per Miss Shellard. GREAT YELDHAM, Essex, "Hope," Girls' Sewing Class, per Mrs. Newman. HAWORTH HALL GREEN, Yorks, Sunday School Sewing Guild, per Miss Merritt. HOVE, per Miss H. Botting. HOUNSLOW, "Zoar," per Miss Terry. HOMERTON ROW, Missry. Sewing Class, per Miss H. Rutter. 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 M. Wright; Junior and Int. C.E., per Miss D. Garrard. KINGSTON, "Providence," Young People's Fellowship, per Mrs. Hamilton. KING'S LANGLEY, "Zion," Missry. Sewing Class, per Miss Timberlake. LEYTON, Goldsmith Road, Sewing Class, per Miss D. Cuthbert. LEWISHAM, College Park, Sunday School Sewing Class, per Miss Phillips. LAXFIELD, Suffolk, per Miss Aldous. MIDDLESBROUGH, per Misses Haggerty and Taylor. MANOR PARK, "Rehoboth," Sewing Band, per Miss Spire. NORWICH, Orford Hill, per Miss E. Cage. NORBITON, "Zion," L.Z.A., per Mrs. Anderson. OVER, Cambs, Sunday School, per Mrs. Thixton. POTTEN, Beds., Sunday School, per Mrs. White. PRITTLEWELL, Sewing Class, per Mrs. Jeffs. READING, "Providence," per Mrs. Woodham. RATTLESDEN, Suffolk, per Mrs. Staddon. RICHMOND, "Salem": Junior Young People's Society, per Mrs. Shipton and Miss Satchell; L.Z.A. Senior Sewing Circle, per Mrs. A. Robinson. STRATFORD, Gurney Road, Girls' Missry. Sewing Class, per Miss Ada Webb. SOMERSHAM, S.B. Workers, per Miss Reeder. SUDBOURNE, Church and Friends, per Mrs. Cordle. ST. JOHN'S WOOD, "Mount Zion," Church Sewing Meeting and Friends; Sunday School Sewing Band; the Junior Christian Endeavour, per Miss Gower. TOTTENHAM. TROWBRIDGE, "Zion," Sunday School Missry. Sewing Class, per Mrs. A. Wiltshire. TRING, Friends, per Miss E. Butcher. WATFORD, "Zion," per Miss L. F. Smith. WATFORD TABERNACLE: Church Members, Senior and Junior C.E., per Miss Ball; Bible Class, per Miss R. Prake. WEST CROYDON, Derby Road, Sewing Class, per Mrs. Jarvis. WANDSWORTH, West Hill: Sunday School, per Mrs. Breed; Adult Work, per Mrs. Styles and Mrs. Jarvis. WALTON-ON-NAZE, Mothers' Meeting, per Mrs. Howe. WARBOYS, Girls' Sewing Class, per Miss B. Fitch. WEST HAM TABERNACLE: Girls' Missry. Sewing Class, per Misses Cook and Wakefield; Friends, per Mrs. Snow. WOKING, Mayford Chapel, Sewing Class, per Mrs. Godwin. WALTHAMSTOW, Church Hill, Missry. Working Party and Women's Gospel Meeting, per Miss Basham. WHITTLESEA, "Zion," L.Z.A., per Mrs. C. Smith. WOOD GREEN, "Dovecote," Sunday School, per Mrs. Kyte; L.Z.A. Sewing Class, per Mrs. Parish and Mrs. Simpson.

The following friends have also contributed:—Mrs. G. A. Paul, St. Albans; Anon., two Friends from Chiswick and Aston Clinton; Mrs. Galley, Bow; "An Aged Pilgrim," aged 83; Miss Hawes, Horham; Mrs. and the Misses Pool and Friends, Tunbridge Wells; Mrs. Jeffs, Hounslow; Miss Taylor, Meopham; Miss Tattersall, Leigh-on-Sea; Miss Teall and Friends, Cheltenham; Miss R. Mynott, Essex; Miss M. Stanford, Epsom; Mrs. J. Bennett, Clifton; Mrs. Pearson's Boys' Class, Tunbridge Wells. If any name

has been omitted, please write at once to the Editor in order that the name and contribution may be inserted in the December HERALD.

The cases were again kindly provided by Mr. A. Vine, of St. John's Wood.

A Word to the Christmas Box Contributors.

The packing of the Christmas Boxes is nearly finished, and I feel sure that those who have contributed so generously towards them will be interested to hear something of how the gifts have come in, and how the numbers compare with those of last year, when 20 of our Churches (besides individual friends) contributed, and 1,001 garments (not counting boys' caps) were sent out. This year parcels have come from 26 of our Churches, and there are 1,120 garments. Last year we sent out nine cases—six large and three smaller ones. This year there are again nine, but two of the smaller cases are *much* larger than those of last year. So that there is a substantial increase, for which we are thankful.

But will friends please remember that this year we have an additional field to supply, the requirements of which will more than swallow up our precious surplus of garments, leaving rather fewer for the other fields than we were able to send them last time? May the realisation of this make us doubly keen in our efforts to provide for next year's Boxes; for while we pray that God may increase the numbers in the Schools and Churches of our Mission in India, and praise His Name that He is doing so, it is surely up to us at home to keep pace with this increase, so that our supplies may always be adequate for the needs of our fields—yes, even when there are double the number we have now, and our children and workers multiplied tenfold!

That there is a growth of missionary zeal in our Churches and Sunday Schools is evidenced by many of the communications received with the parcels. One leader of a Junior Sewing Band writes: "It is delightful and encouraging to find that these mites are so interested in the work for the Mission. I really think they would come to a Sewing Class every night in the week if we could manage it." And another: "The girls are keenly interested . . . the young lads have a fretwork class, where they make fretwork articles and sell them in aid of the Mission." This latter may be a suggestion to some who are asking what their boys can do to help, while for any whose work may have been curtailed through lack of funds, perhaps this, another quotation, may be an inspiration: "Again this year, as last, we have asked for no money, but the Lord has graciously *answered our prayers* and sent us all we have required, and we believe He will still continue to do so."

May God abundantly bless all those who carry on this branch of service throughout the coming year, and may many more join their ranks, and experience with them the blessing which *must* come into the life of a Church or individual in which exists a true and active missionary spirit.

HOPE V. HARRIS.

[*The Editor is sure that Contributors to the Christmas Boxes would wish him, in their name, to thank Miss H. V. Harris for the labour so cheerfully undertaken in receiving and packing their many gifts for the Strict Baptist Mission in India.*—ED.]

Notices.

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

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *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 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.

Announcements.

MR. J. M. BRAND'S ILLNESS.—It is already known by many of our friends how seriously ill Mr. Brand has been, as it was announced at the All Day Prayer Meeting. The disease was malignant malaria, and for some time our brother's life hung in the balance. God's blessing, however, attended skilful doctoring and careful, unremitting nursing, and the latest news is that the crisis has been passed. When the last mail was received it was hoped to take Mr. Brand to the Palni Hills in order to recruit his strength. We hope to have further news before this is in the hands of our readers. Arrangements have been made for carrying on the Kolli Hill work in the meantime.

Miss Putnam and **Miss Watts** are expecting to sail for India on the 14th inst.

Meetings.

Chelmsford Missionary Sewing Class.—The Eighth Annual Meeting of the Sewing Class was held on Wednesday, September 16th, when a happy and profitable time was spent. The Annual Report was presented, which showed a record year's work, 75 garments being made as against 50 for the previous year. These were on exhibition and inspected by friends present. Addresses were given by the Pastor, Mr. R. Hewitt and Mr. F. J. Knight; also singing, recitations and dialogues by members of the Class. A sale of lavender bags on behalf of the Sewing Class Fund realised approximately 18s.

Leyton (Goldsmith Road).—The Annual Meeting of the Sewing Class was held on Thursday, October 1st. Mr. Chilvers was in the chair, and Mr. Reed and Mr. Chisnall spoke. Mr. Reed gave a very encouraging word to workers and helpers on "Go, work to-day in My vineyard," and Mr. Chisnall spoke on "Come," giving the children a graphic account of the boxes being packed and sent off to the docks to be shipped to India. Dialogues and singing were given by members of the Class. A good number were present, and the collection realised £5. 110 garments, 60 caps and 8 dolls were sent this year to Miss Harris.—L. M. C.

THE CHILDREN'S CORNER—(*Continued from page* 174).

next day, and day after day, to hear more of this wonderful Saviour. Weeks passed by, until one morning he rushed into the missionaries' room, and before his tongue could speak his beaming face told of his new discovery: "I know it now!" he said, "Jesus *can* save me from all my sins, for He has *done* it." Yes, and the opium habit was broken and the desire gone. Now he wanted to let others know that Jesus could save them also. He went back to Hok-chiang, where his companions in sin lived, to tell them of Jesus. Friends tried to persuade him not to run into such danger; but he would go to his own people, and with no weapon but the Word of God. There he was pelted with clods and stones, beaten and bruised, driven from place to place; but nothing stopped his witness for Christ. At last his persecutors brought him before a cruel district magistrate at Hok-chiang, and false witnesses made the vilest charges against him. The magistrate sentenced him to receive 2,000 stripes with the cruel bamboo on his bare back. This was done until the flesh lay in strips, and he was borne to the mission premises almost dead. The doctor had never before seen such injuries inflicted by the bamboo, and when he sought to comfort this Christian martyr, before he could find suitable words, the sufferer said with a smile, "Teacher, this poor body be in great pain, but my inside heart be in a great peace." Then, to the missionary's astonishment, lifting himself a little on his cot stained with his blood, he said, "If I get up again from this, you will let me go back to Hok-chiang, won't you?" For some time his recovery was doubtful, and then improvement slowly began; and when he was only half healed and scarcely able to walk he stole away and suddenly appeared at Hok-chiang to preach again to his persecutors. Do you wonder that they were brought to the Saviour? For fourteen years he kept on preaching, and was the means of winning hundreds of converts. In 1876 his health failed, but when too weak to stand he gathered around him those to whom he could preach Jesus Christ, and passed away, singing, in the joy of unclouded hope.

Your affectionate UNCLE JOHN.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am waiting to hear the number of boxes about to be sent to India this year, so that I cannot at this moment say whether all of you have broken the record or not. But I know already that some of you have broken your own particular records. Chelmsford last year sent 50 garments: this year 75. Goldsmith Road, Leyton, last year sent 114 garments and 15 caps: this year 110 garments, 60 caps and 8 dolls. From partial information so far received from Miss H. V. Harris, while the boxes are being packed, I think the record must be broken, for 26 Churches and Schools have contributed this year, as against 20 last year. Last year about 1,000 garments were sent: this year 1,120, not counting boys' caps, are being sent. Read what Miss Harris has kindly written about the Christmas Boxes—their number, etc.

One of my correspondents, a former Cornerite, very rightly says, "At this rate of beating the previous year's record every year, there is no knowing what numbers we shall attain before long." That sounds rather alarming. It seems to present a picture of piles of garments and numbers of exhausted workers. But I did not quote all that my friend said. It was this: "I only hope and pray that our missionary spirit and enthusiasm at . . . may never die down, but may grow brighter and keener every day." Who said it seemed alarming? And who was going to propose a losing game? I wonder what the missionaries in India would have said to me if I had said to you, "My dear young friends, you have worked *so* hard, and broken the records *so* well, that you must take a long, long rest, and then not try to break any more records, but do rather less than more." I will leave you to guess what sort of letters I should receive. So I will not say any more about that—just now. What do you think the Wellingborough Sunday School collection for the past year is? £43 1s. 11d., and £19 of it came from the Girls' Bible Class. Well done, Wellingborough!

I need not tell you about our All Day Prayer Meeting. You have heard about it, or you ought to have done so; and if not, you can read about it in this number. It reminds me of the Haystack Prayer Meeting. That was an all-day prayer meeting, although a very much smaller one, but it led to great results. It was held 119 years ago in America. One of the students at Williams' College was burdened with the thought of missions, and, after long reflection and prayer, spoke to two or three of his intimate fellow-students; and in order to be in quietness and privacy he led them into a meadow at a distance from the college, and there beside a large haystack they spent the day in prayer and fasting. He found that the Holy Spirit had been working in their hearts as in his own concerning foreign missions. "They formed a student fraternity, and the result of the agitation carried on by its members in the Churches" led to the formation of the American Board of Foreign Missions, which now has many missionaries at work in India.

I wonder if I shall have room to tell you the story of Ling-Ching-Ting, the Chinese opium smoker. You have, of course, heard of Pastor Hsi, another Chinese opium smoker; but this was a very different sort of man—a liar, a gambler, a sorcerer, and for twenty years an opium smoker. He one day heard a missionary in Foochow preach on Christ's power to save. He stayed to speak to the missionary, and said, "This Jesus I never heard of until now, and I do not know who He is; but did you not say that He can save me from all my sins?" "Yes, I said exactly that." "But then you did not know me when you said so." And he told the missionary how bad his life had been, and went on to say, "No man who has used opium for so long a time was ever known to be cured. Now if you had known me, you would never have said what you did, do you see?" Of course, the missionary repeated what he had said about the power and willingness of Jesus to save. The opium smoker was struck dumb with amazement. He came back the

(*Continued on page* 173.)

LIST OF SUBSCRIPTIONS, &c.,

Received from September 10th to September 30th, 1925.

General Fund.

	£	s.	d.
Crowfield, Bethesda	2	13	0
Folkestone, Zion S.S.	1	13	0
Stratford, Gurney Road :			
Collection at Harvest Mtg.	4	11	4½
Mr. C. Webb	5	0	0
Eight Boxes	4	0	6
Qtly. subs., June qtr.		15	0
Manor Park, Boxes	2	0	3½
S.S. Birthday Boxes		1	10
S.S. Farthing Boxes		17	11½
Fulham, Birthday Box	1	6	0
Mayford, S.S.	1	1	0
Bromley, College Slip		3	6
Bath & District :			
Special effort for Namakal Extension	20	0	0
Halstead, Bible Class	2	9	0
S.S.	1	0	6
Monthly P. Meeting, Box	2	5	6
Coll. at Ann. Mtg.	2	11	0
P.P.C.		6	1
Rattlesden, Donation		12	6
P.P.C.		13	5
A Friend	1	0	0
Waterlooville : Namakal Extension, from a few Lovers of Truth	1	15	0
Tonbridge, Zion S.S.	1	4	8
Thame, Miss C. L. Mears		10	0
Reports			6
Croydon, Derby Road :			
Reports		5	0
S.S.		14	2
Boxes	2	9	4
Clapham, Courland Grove, Support of Ahmaikulam School	5	0	0
Gospel portion, Madras School		15	0
Bath, Bethel, Reports		1	10
A Friend		5	0
Anonymous		5	0
Another Friend	1	0	0
A Sympathiser	1	0	0
Australian Friend		5	0
Gratitude	1	0	0
Gray, Mrs.		2	6
Hemmington, Miss		1	0
Herbert, Miss		5	0
Isaac, Miss		5	0
Mullins, Mr. W. E.		12	6
Robbins, Mrs. E.		2	6
Robbins, Miss B. C.		2	6
Robbins, Miss K. V.		5	0
Taylor, Miss		1	6
Wiltshire, Mrs.		2	6
Boxes	5	4	1
Willingham, S.S.		16	0
Reports			6
Wood Green, a member of	3	0	0
Newquay, S.S.		5	7
B.C.		5	6
Birthday Box		4	4
Visitors		3	9
Margate, Miss Sutton		5	0
Raunds, S.S.	1	8	1
Free-will Offering		8	9
Reading, Providence, Boxes	1	6	4
Richmond, Chocolates		4	7
Miss Hadlow		5	0
Box No. 9		8	7½
Y.P.S.		4	8½
S.S.	1	0	9½
Senior Girls		4	2½
Infants		9	1½
Aylesbury, S.S.		19	4
Boxes	1	9	11
Sturry, S.S.	1	2	0
Misses Schweitzer		5	0
Envelopes		7	0
Chatham, S.S.	1	0	0
Kingston, Providence S.S.	6	2	4
H. and E.J.		10	0
Horley, Mr. Stapley, box		3	0
Chelmsford, S.S.	2	12	8½
B.C.	3	14	1½
Boxes		19	9½
Special donation	1	5	0
Collection	2	16	8½
Bexley Heath, Boxes	1	18	6
Donation	1	14	0
Walton, S.S.	1	7	6
Wooburn Green	1	5	0
Birthday Box	6	16	2½
S.S.	2	3	0½
Reports			4
March	12	6	7
Thankoffering		11	0
Homerton, S.S.	9	0	0
H.C.T. Birthday Gift	3	16	0
Mr.& Mrs.Turnpenny	1	1	0
Bedmond, S.S.		10	0
Clapham, Courland Grove, S.S.		5	6
Birthday Box		8	8
Leicester, Providence, Sewing Class	16	0	0
S.S. Box	1	6	6
Wandsworth, West Hill, Women's B.C.	1	8	6
Y.M.B.C.	1	0	0
Box		9	6
Elthorne Rd., S.S.	2	6	4
B.C.		18	1
Portsmouth, Rehoboth, S.S.	2	10	7
Envelopes		8	11
Reports		2	0
Mr. Conn		5	0
Bierton, S.S.	1	15	4
Bermondsey, LyntonRd.	8	9	3
S.S.	1	10	0
Somersham, Sewing Band for Medical Fund Bandages	1	1	0
Sudbourne, S.S.	1	3	10
Miss Cordle		6	2
Chatteris, Zion :			
Sale of Work	3	19	7
Y.W.B.C.	3	0	0
Donations	3	18	11
Oundle, S.S.	2	0	1
Hounslow, Zoar, S.S.	3	0	11½
Mr. F. Edmunds	1	0	0
A.J.R., *re* postage	4	13	11½
Saffron Walden, late S.S.	2		4
Mrs. Tebbut's Bible Class		16	3
Mr. W. E. Tebbut	1	0	0
Madras, Mr. D. A. Thrower	2	2	0
Anon., 1132		10	0
Bermondsey, Lynton Rd. :			
In memory of M.R.E.	1	0	0
Birthday Box	2	5	6
153	1	1	0
Kings Langley, Zion, Boxes	5	4	0
S.S.	3	0	3
Extra gift		5	9
Trowbridge, Zion, S.S.	4	9	0
Boxes	1	0	4
Norwich, Orford Hill, S.S.	1	11	1
Master Rex Purling's box		3	6
Hastings Auxiliary, Due on last year			7½
Reports		1	4
Mr. & Mrs. Childs		10	6
Mrs. Funnell		5	0
Miss A. Rolfe	1	0	0
Mrs. Rolfe		12	0
Miss Pope		5	0
Ebenezer, S.S.	2	8	6
Tabernacle, S.S.	1	7	6
Miss K. Erry		2	10½
Master E. Hamlin		4	10
Miss Evenden		7	0
Miss Bane		6	10
Mr. E. Midmer		10	0
Mr. G. S. Cavey		10	0
Guildford, Pastor J. T. Peters	3	0	0
Mr. H. Brand	6	10	0
Mr. H. Brand (Kolli Hills)	21	3	0
Mr. A. Snell		11	0
Mr. E. C. Foster	1	3	0
Mr. D. Parsons		13	9
Mr W. Nicholson		11	0
Mr. Cordwell		10	6
Mr. Bristow		5	6½
Mr. Goodchild		8	4⅓
Superintendent's Birthday Box	1	6	1
Mrs. Riddle (Godalming)		6	0⅔
Mrs. Maskrey		12	0
Mrs. Leadbetter		18	10⅔
Miss McGill	1	3	3½
Miss Usher		8	3
Miss G. Attfield		2	9
The Misses Hine		2	3½
Mrs. White		11	2½
Miss Fearis		3	1
Mrs. Over		5	3⅓
The Misses Brand	1	19	6⅔
Miss Shellard		16	0
Miss N. Fox		2	3⅓
Mr. Philpott		5	0
Mr. Knowles		12	8
Mr. Trew	1	9	3½
Swindon, Providence, Boxes	1	4	6
West Ham, donations	25	13	10
Croydon, Tamworth Rd.	3	1	0
Wellingborough	10	11	7
S.S.	43	1	11
"Presentation of Gospel"		1	0
Brentford, Boxes	7	11	9
St. John's Wood Rd., Mr. D. Andrews, "Presentation of the Gospel"		6	6
Mr. R. S. W. Sears	2	2	0
Men's Meeting	8	18	9
Miss F. White, Box		2	2
Miss M. Robbins		5	0
Mr. Cyril C. Harris, Box		10	0
Miss Bonsink		12	6
Mr. Fraser		8	4
Mrs. C. C. Harris	15	0	0
A Friend	35	0	0
Mr. H. C. Harris	10	0	0

LIST OF SUBSCRIPTIONS, &c.—*Continued.*

	£	s.	d.
Miss H. V. Harris	1	0	0
Mrs. Howe	1	1	0
Branch School	5	3	0
Sunday School	56	16	6
Miss Harris		10	0
Mr. S. H. Goodley	1	1	0
Mr. F. J. Smith	7	7	0
Mr. A. Vine	2	2	0
Mr. T. Wing		10	0
Mr. G. C. Kidman		5	0
Mr., Mrs. T. Reynolds	1	1	0
Paul & Connie Brand (box)		8	5
Mr. Andrews (Box)		9	11
Mr. Chas. W. Harris	10	0	0
Mr. Reg. Bennett		10	0
Mrs. R. R. Robbins	10	10	0
Mrs. J. Bennett	2	0	0
Anon.		10	0
Mr. C. E. Grimes	1	1	0
Ipswich,Bethesda,S.S.	28	7	1
Infant Class	4	14	2
Mr. C. Woods		2	6
Miss Pitts		2	0
Miss Gooding		2	6
Mrs. Banks	1	5	0
Thankoffering		4	6
E.J.W.		7	6
Junior Christian Endeavour	2	3	0
Boxes	45	10	0
Loughborough, Forest Rd.,			
Bible Class		8	5
Infant Class		7	9
Chadwell Street,			
Mrs. Symonds		5	0
Mrs. Jones		10	0
Mrs. Simmonds	1	0	0
Mr. & Mrs. G. Ridley	5	0	0
Miss Cambridge		6	0
Mr. H. S. Nunn	25	0	0
Mr. J. Allen		2	6
Mr. Rutter		10	0
Mr. J. Webb	5	0	0
Miss R. Hammond		10	0
Mrs. & Miss M. Silvester	5	0	0
Mr. T. G. Miller		10	0
Pastor R. Robinson		10	0
Miss Wilmshurst		5	0
Mr.,Mrs. H. S. Nunn	4	4	0
Mrs. Mitchell		10	0
Miss Stephens		5	0
Miss Hodges	2	2	0
Mr. & Mrs. G. E. Shepherd	5	0	0
Mrs. Whybrow, Box		5	4
Mrs. Williams, Box		11	3
Miss Pardoe		12	11
Anon.	1	0	0
Anon.	1	0	0
Anon.	5	0	0
Anon.	5	0	0
S.S.	36	2	4
Missionary Sunday	23	6	0
Heralds	3	16	0
Tring, Akeman St.,			
Mothers' Meeting Box	1	14	2½
Mr. R. G. Wright's Bible Class		16	2½
Mrs. Jones, Western Rd.	5	2½	
Mrs. John Bagnall		3	4
Miss Maull	1	5	0
Mrs. R. G. Wright		3	6¾
Miss N. Burch's Class	5	10½	
Miss H. D. Collins	6	11½	
Mrs. Garrard		3	9
Miss King		7	0
Miss E. G. Butcher's Class		2	8
Mrs. R. Hedges	1	1	3
Stoke Ash, S.S.	1	15	0
Boxes	1	10	4
Kilburn, Streatley Hall, S. & P.B.S.S.		10	0
Cambridge, S.S.	12	7	1½
Chapel	7	1	8
Fee for Sermons (Mr. A. Vine)	2	0	0
Boxes	4	4	11½
Card (Miss Whyatt)	1	8	6
Mr. Ansell (Horningsea)	1	13	6
Mrs. Hart (Comberton)	5	0	
Brighton, Prarthana Sabha	13	2	10
Brighton, Ebenezer,			
Miss M. Gurney, Box	1	1	9
Soho, S.S.	1	2	0
In loving memory of Mr. Geo. Simpson	1	1	0
Walthamstow, Church Hill, Y.P.S.		4	10½
Boxes	3	5	9¼
PERSONAL :			
Supporter	200	0	0
Miss A. Dean (contributions from employees)	5	0	0
Miss Collins	2	0	0
Mr. Thos. Benstead		10	0
Miss F. Cooper		10	0
A.E.	2	0	0
K.K.A.		5	0
Mr. S. B. Caplin	2	2	0
Mrs. S. B. Caplin		15	0
Mrs. S. B. Caplin, Christmas Boxes		5	0
Mr. John Beall	1	0	0
Mr. W. Henson, Box		4	0
Mrs. W. Bishop	1	10	0
Miss D. Craddock	2	0	0
Miss Hart		10	0
Mr. E. E. Henderson		12	0
Mr.,Mrs.A.G.Hodsden	1	10	0
Mr. & Mrs. J. Driver		10	0
MISCELLANEOUS :			
Int. on Deposit		8	2
	£1,064	3	9½

Herald Fund.

	£	s.	d.
Bermondsey, Lynton Road	5	5	0
Mr. Jas. B. Collin	25	0	0
Boro' Green	1	10	0
Glemsford		5	0
Folkestone, Zion,		4	0
Manor Park		6	9
Walthamstow, Church Hill		8	8
Mayford	1	5	0
Bromley, College Slip		1	6
Basingstoke		15	0
Tadworth		15	0
Tonbridge, Zion		10	0
Thame		11	0
Croydon, Derby Rd.	3	4	0
Ilford		8	3
Bath, Bethel	1	10	9
Wallingham		10	0
Newquay		17	0
Margate		3	7
Raunds		12	8
Richmond, Salem	1	11	6
Aylesbury, Walton St.		18	2
Tunbridge Wells		5	9
Horley		3	6
Bexley Heath		18	0
Wooburn Green,Ebenezer	12	0	
March	2	1	2
Bedmond		6	0
Eltborne Road		15	0
Loughborough,Forest Rd.	12	0	
Lessness Heath		11	0
Portsmouth, Rehoboth	1	0	0
Bierton		10	0
Oundle	1	4	0
Trowbridge, Zion		6	10
Norwich, Orford Hill		5	5
Tollington Park		17	0
Cambridge	3	11	0
Brentford		6	1
St. John's Wood	5	5	4
Ipswich, Bethesda	2	4	9
Tottenham		6	0
Woolwich		5	0
Wandsworth, West Hill		6	0
Stoke Ash	1	5	0
Soho, Memorial Church		3	6
PERSONAL :			
Interested		5	0
Marshall Press, Ltd.	8	12	9
Mr. Newman Watts		10	0
	£80	0	11

Pension Fund.

	£	s.	d.
St. John's Wood, Mr. R. S. W. Sears	1	1	0
3½ p.c. Conversion Loan (£160)	2	16	0
	£3	17	0

Medical Fund.

	£	s.	d.
St. John's Wood, Mr. R. S. W. Sears	1	1	0
Men's Meeting	2	10	0
	£3	11	0

Ladies' Zenana Auxiliary.

Money received from Sept. 1 to Oct. 9, 1925.

	£	s.	d.
Stratford, Gurney Rd., For B.W.	7	0	0
Boxes		10	7
Chelmsford, Boxes	2	11	6
W. Ham, Women's Mtg.	10	6	
St. John's Wood, Miss Harris' B.C., for Kolli Hills B.W.	12	0	0
Croydon, Salem		10	0
Fleckney, Boxes	2	5	11½
Chadwell Street, Women's Gospel Mtg.		10	7
Wandsworth, West Hill, Collec.	2	14	6
PERSONAL :			
Per Miss L. Elliott	9	11	0
S.W.A.	10	0	0
	£48	4	7½

Vol. XXIV. *New Series, No. 228.* December, 1925

The Strict Baptist Mission HERALD.

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



A Country Bullock Cart.

Price One Penny

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

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Welcome to Miss Appleby

and

New Year's Prayer Meeting

at

MOUNT ZION CHAPEL, CHADWELL ST., CLERKENWELL

On TUESDAY, January 5th, 1926.

At 3.45, AN L.Z.A. MEETING for Ladies only when Miss R. APPLEBY will be welcomed Home on Furlough.

Tea, open to all, at 5.15.

THE NEW YEAR'S PRAYER MEETING will be held at **7 p.m.,** when Miss APPLEBY will be welcomed by the President, on behalf of the Council and the Supporters of the S.B.M. Speaker: **Pastor R. Robinson.**

THE ENVELOPE COLLECTION.

It has been suggested that this should be a **Christmas and New Year** Collection. The envelopes will therefore be sent out before Christmas so that all who wish to, may anticipate the New Year by making their collection on Christmas Day.

THE S.B.M. CALENDAR FOR 1926

Is now ready and may be obtained of **Mr. J. C. Fromow, Sutton Court Nursery, Chiswick, W. 4. Price 6d.** Postage extra: 1 copy, 2d.; 2 copies, 3d.; 6 copies, 6d.; 12 copies, 9d.; 25 copies, 1/-.

The Strict Baptist Mission HERALD.

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

VOL. XXIV.] DECEMBER, 1925. [*New Series*, No. 228

CURRENT NOTES.

IN the closing weeks of the present year of service in the foreign field, it is well that we should lift up our hearts in gratitude to our gracious Master and Lord for all the help and provision in grace which He has given to our missionaries in the Field, and to us at home in the Churches and on the Council—for souls saved from heathen darkness, for material means provided, and, not least, for the continued health of most of our brethren and sisters.

* * * * * *

In particular we are grateful that the cloud which gathered a few weeks ago over our Mission appears to be passing away. Dark as it was, it threatened yet deeper sorrow, with possible tragedy to our work on the Kolli Hills. As one of our missionaries writes to us, " Mr. Brand has had a terrible experience." We must remember, however, that Mr. Brand is still extremely weak, and in any case, it will be some weeks before he is again fit for work. We bespeak prayer for him and Mrs. Brand.

* * * * * *

We lay the year's work, though conscious of its imperfections, at the feet of our gracious Lord, believing that He is willing to accept what has been done in sincerity and with *some* true desire, at least, to obey and glorify Him. That He may " bless the springing " of the seed sown during the year is our heart's desire; while we seek His guidance and power for the work of the coming year. We commend our Missionaries, our Indian helpers and the converts, together with our Churches and our Council, to the God of all grace, praying for the abundant dew of His blessing upon the work He may appoint for us to do.

OUR RESOURCES.

IF it is well to review our Responsibility and our Need, as we have done, it is equally well, if not better, to review our Resources. To ponder the former without the latter would depress rather than stimulate us; while to consider the latter without the former would be meaningless. In any Christian service there should be a consciousness of responsibility to Almighty God Who has saved us in order that we may serve and glorify Him; and this sense of responsibility will inevitably be accompanied by a sense of need, spiritual and temporal, such as will compel resort to the Source of supply.

We must always remember that it is a spiritual axiom that for any service on which the Lord sends His servants He is as willing as He is able to supply all the means necessary for the work, temporal and spiritual. If it were not so, our service, even if possible, would be entirely barren of spiritual results.

This was the meaning of the recent All Day of Prayer. If it meant anything it proclaimed our realisation of the fact that our resources of every kind are in God, and that He waits to be asked to supply our conscious need.

Perhaps the need of money to enable us to extend the work in the direction which the Lord has indicated has loomed larger in our imagination than it should have done. But of all our needs money is in reality the least important. Our aim is the salvation of souls, for whom Christ died, and it needs no argument that money alone can never save a soul. The spiritual ranks before the material. So in reviewing our resources in God in order to carry on His work, we have to put first things first.

Our primary concern is our own personal spiritual condition. Are we " meet for the Master's use " ? Do we recognise that spirituality of heart and mind stands first in considering our spiritual assets, and that without it our plans and energy are futile and necessarily devoid of spiritual value and success? And do we realise that the spirituality He requires in His human instruments He alone can give, and will give, to His consciously needy servants? All our fresh springs of grace are in Him.

In Him, too, are all the treasures of wisdom and knowledge. If wisdom is needed in our daily life—its crises and commonplaces—it is needed much more in the great enterprise of saving souls, and particularly in Mission fields, where darkness reigns supreme, and Satan's subtlety and power are more manifest than here at home. " If *any* man lack wisdom " he has but to ask of God; and the man, or men, who seek to obey the Saviour's last command of evangelisation, have, if one may so say, a peculiar claim upon Him in view of His promise, " And lo, I am with you all the days."

Our resources as to men and women for carrying on the work our Lord gives us are also in Himself, and concerning this He has given us special injunctions: "Pray ye the Lord of the harvest that He would send forth labourers into His harvest." It is as much as to say that all the reapers necessary for gathering in His harvest all down the present age will be forthcoming, and we need, therefore, have no anxiety, nor resort to dubious expedients concerning labourers, if we wait on the Lord of the harvest. Let us be sure, however, that we are seeking to carry out *His* plans, and not our own.

But what are means without power? Our most earnest endeavours would be spiritually fruitless. We are not left to conjecture and doubt. Our resources of power are in Him Who bids us go, and He has expressly coupled the Command with the information that all power is given unto Him in heaven and in earth. It is true that we are not allowed to exercise the power, but it is promised to obedient, faithful servants, and the issue is certain. "All that the Father giveth Me shall come unto Me," "Neither pray I for these alone, but for them also who shall believe on Me through their word," and it is not merely impersonal power: the Lord Himself is with His servants "all the days," and works with them to ensure the success of the errands on which He sends them.

All this being so, can there be any failure of the material means necessary for the Lord's Own enterprise? "The silver and the gold are His," He tells us, and the hearts of all men are in His hands. We profess to be sure as to the spiritual factors and results of missionary work, but often wonder where the money is to come from; are cast down when it seems to fail, and greatly surprised when we receive more than we expected. Do our expectations—to say nothing of our doubts and fears—always honour the Lord? "According to your faith be it unto you," He has said, and we are entitled to expect that all that is necessary of temporal as well as spiritual means will most surely be given us in order that Christ may "see of the travail of His soul and be satisfied."

Someone will probably say that all this is ideal and unpractical. Which is the more practical—to look at our own personal inability to cope with the greatness of the task, or to look in humble dependence and faith at the mighty God Who doeth all things after the counsel of His Own will? It was when Peter looked at the elements, instead of the Lord of wind and sea, that his faith failed and he sank: and it is when we fail to look to our Lord, remembering that He is Master of our circumstances, that we forget that our resources are as ample as our needs.

Our Foreign Field.

News of the Month.

MADRAS.—At the beginning of October the Annual S.B.M. Scripture Examination for the Agents was held. The questions were set by Mr. Watts, and the Madras papers were marked by Mr. Morling. Madras presented thirty-three candidates, of whom thirty passed. It is significant that in the Madras field two women teachers again headed the list above all the men teachers, gaining 90 per cent. and 85 per cent. of marks, whilst the highest-placed man gained 75 per cent.

I am thankful to be able to report that we have some candidates for baptism, whose testimony shows that God's blessing is resting upon our work. There are other inquirers, on whose behalf we ask the prayers of our home friends.

In view of the necessity of another missionary taking charge of the Kolli Field during Mr. Brand's illness, and afterwards during his convalescence, when he will be obliged to go elsewhere for a change, it has been arranged that Mr. Morling shall stay on the Kollis until Mr. Brand is able to travel, and Mr. Morling will then return to Namakal. Mr. Watts will proceed to the Kollis and take charge during Mr. Brand's absence. Mr. Thrower leaves Madras on October 15th for Sendamangalam to help in the work there during the absence of Mr. Watts. E. A. BOOTH.

NAMAKAL AND KOLLI HILLS.—In the last ten days of August Mr. Brand and I made an extensive journey, visiting various mission centres in order to study Hostels and Industrial Training for Boarding Schools. The tour included Salem, Katpadi (N. Arcot), Madras, Chingleput, and Madura. We returned with a store of information that will be most useful in the near future.

United meetings at Namakal for the spiritual uplift of the workers in the Namakal and Kolli Fields were held in the second week of September. Mr. Brand had made arrangements for taking part in these services, but unhappily his illness prevented. An Indian brother, who was a convert from Brahminism and a retired Government official, came and delivered several stirring, edifying addresses. Such meetings are of great help to our workers, especially to those in lonely stations, who are unable to attend services for their own spiritual comfort and strengthening.

As will be seen on another page of this issue, Mr. Brand has been seriously ill for the past five weeks and more. Since September 17th I have been in Valavanthi rendering what assistance I can.

During my absence from Namakal materials are being collected for the building of the Mission House. Blasting operations in the new well are also being pushed forward with all speed. Good rains are needed for affording a water supply to enable us to erect the brick superstructure of the house. In the first half of September the foundations of the Namakal Hostel were laid.

VALAVANTHI, *October 13th*, 1925. D. MORLING.

Mr. Brand's Illness.

IT was in the second week of September that a note arrived from Mr. Brand saying he was suffering from fever, but that he hoped to be in Namakal before the end of the week to take part in our United Meetings. A day or two later Mrs. Brand informed us that his fever was typhoid. We sent a special messenger straight to Valavanthi in order to learn fuller particulars, and on his return Mrs. Morling at once packed up a few things and started off to render assistance. On her way, in passing through Sendamangalam, she was joined by Mrs. Watts. After a difficult ascent they found Mr. Brand in a serious condition, and Mrs. Brand sadly in need of aid.

The next day the District Medical Officer was brought from Salem. It said something for the spirit of the man that he came up through the long dense forest at midnight at the time of new moon. His diagnosis and treatment confirmed those of the Sub-Assistant Surgeon employed here by the Mission. Two days later Mr. Brand's condition became most critical, the patient lying for hours in a comatose state and then passing into delirium. On hearing this serious news the next morning, I immediately set off in order to carry on some of the multifarious duties of the Valavanthi headquarters. It was then felt that a fully qualified physician should be on the spot for a time, so a wire was sent to Dr. Innes, a lady doctor friend of the Brands, who arrived the next day from N. Arcot, about 180 miles distant. Her diagnosis was cerebral malaria, with perhaps some enteric fever.

For several days from the arrival of Dr. Innes the patient improved most encouragingly, but three days before her departure night temperatures warned us of coming trouble. These developed into a definite relapse of fourteen days' fever, which greatly reduced the patient's power of resistance, and rendered curative treatment more difficult. Mrs. Watts, who had returned to Sendamangalam, came again and rendered invaluable assistance. At the time of my writing, the morning temperatures are normal. We are very grateful for this improvement, and hope there may be no further rise of fever.

Needless to say the past five weeks have imposed a heavy strain on Mrs. Brand, whose strength in a most wonderful manner has been made equal to a really terrible experience. Much prayer has been made for our brother, and there have not been wanting definite and most gracious answers to our petitions. For instance, the rate of mortality from cerebral malaria is very high. People in this compound have been carried away by it within forty-eight hours of the commencement of fever. Typhoid also in this country claims its tens of thousands. Yet the Lord has thus far heard prayer in sparing the life of our brother in the combined attack of both these malignant and dangerous diseases.

Regarding the future, it is hoped that, if progress from now is normal and continuous, Mr. Brand may be removed to a hill station in another fifteen days. Mrs. Morling and I will remain here, if possible, until then, after which I expect to give over charge to Mr. Watts and return to Namakal. Shortly before that, Mr. Thrower will come to Sendamangalam to assist in supervising the work of that field.

VALAVANTHI, *October 13th*, 1925. D. MORLING.

A Brief Visit to the Kolli Hills.

ONE morning in September we received news that Mr. Brand was very seriously ill, and I left Madras the same day. Dr. Innes joined the train in which I was travelling at a later station, and we met at Sankiridrug, from which station we journeyed by motor-bus to Namakal, and

thence by pony cart to Sendamangalam. There we met Messrs. Morling and Watts, who gave us complete details regarding Mr. Brand. I proceeded to the Kolli Hills that afternoon, and found the patient in a critical condition. Dr. Innes diagnosed the case as one of malignant cerebral malaria, combined with typhoid, and a new line of treatment was adopted. That night the patient passed through a very critical period, but he rallied, and in the morning there was a considerable drop in his temperature, which soon became sub-normal. From that time improvement continued: his temperature became normal, and the patient made wonderful progress. Before leaving on Wednesday morning I had a few minutes of fellowship in prayer with him, and I went down the hill with a much lighter heart than I went up.

Subsequently Mr. Brand has had serious relapses, and has passed through critical periods when the malaria and the typhoid seemed to battle for mastery alternately. But at the time of writing this article we have received the welcome news that the patient's temperature is again normal. It has been a great comfort to us to know that the news of Mr. Brand's condition reached London prior to the Day of Prayer.

I was glad to conduct Sunday morning service at Valavanthi, the S.B.M. headquarters of the Kolli Field. When last I conducted Divine service there the congregation met for worship in Mr. Brand's office. This time we met in a chapel having a tiled floor, on which mats were spread for the congregation. The singing was a vast improvement on what took its place on my previous visit.

More than six years have elapsed since last I was on the Kolli Hills, and in that period the appearance of the headquarters of the Mission there has entirely changed. We have there now a well-planned Mission settlement spread out over a spacious knoll and representing many phases of activity.

There is still the original small Mission House of wood to which Mr. Brand took his bride in 1913. In those days the house had a thatched roof, which has been replaced with corrugated iron lined with boards. Close by is the new Mission House, built with stone walls and having a tiled roof and tiled floor and an adequate verandah, from which there is a glorious view of the hills in the west—a fine sight when the sun is setting. Efficient labour is very difficult to obtain on the Kollis, and the house is not yet finished, but we were all thankful that it was far enough advanced for Mr. Brand to be moved there in the early stage of his illness. Without it the patient would undoubtedly have had a much harder time.

At a convenient distance is the hospital, the fame of which has spread, so that it attracts patients from distant places all over the hills, and even from the plains.

The chapel, to which reference has already been made, is used daily for morning worship, when all the folk in the settlement are gathered for prayer before beginning the tasks of the day. The chapel is also used for Day School and Night School purposes.

At the corner of a row of agents' houses is the post office, the only one on the Kolli Hills. The postmaster is an old friend of mine, who formerly was a boy in one of our Madras schools. I was struck with the important appearance of a large placard outside the post office, advertising in Tamil the advantages of Five Year Cash Certificates. I found upon inquiry that none of these were kept in stock, nor had any been sold there, but they would be procured to order from Namakal. There are three postal deliveries per week.

Near to the post office is the doctor's house, with its own bit of garden looking in a flourishing condition. Beyond is the carpenters' shop, with its fine assortment of tools and solid-looking benches. Timber of various kinds grown on the hills was ready for use, and some articles of school furniture were in process of making.

In a fairly central position in the settlement is the shop or "bazaar," which has been opened mainly for the convenience of the Mission agents, although the general public are also welcomed as customers. Rice, curry stuffs, cloths (both cotton and woollen), kerosine oil, and sundries are stocked for sale.

The latest development of the work is represented by the Girls' Hostel, in charge of an Indian Christian matron. From the roof in the centre room a mosquito net of huge proportions is suspended, and this one net covers all the little tots at night. Another net is provided for the bigger girls. In one of the rooms of this hostel a weaving loom has been erected.

From observation and conversation with folk on the hills I learned to some extent what a warm place in the hearts of the hill folk Mr. and Mrs. Brand have won. The whole settlement represents years of steady progressive work, carried on persistently amid exceptionally difficult circumstances.

The best of all is that God's blessing has rested upon the labours of our missionaries, who have had the joy of seeing some of the Kolli Hill folk confess Jesus Christ as their own personal Saviour and Lord.

October 13th, 1925. ERNEST A. BOOTH.

Fellowship in Prayer.

THE first intimation of the All-day Prayer Meeting for the Mission, held at Chadwell Street Chapel, on October 5th, 1925, reached us in Sendamangalam on that day afternoon, and it needed but slight calculation to realise that the prayer meeting had already commenced. In the letter conveying the information was expressed the hope that we should find it possible to join in prayer with the friends in England. The deacons were immediately consulted, and it was agreed to hold a special prayer meeting at half-past seven that evening, and notice was sent to all the Christians in Sendamangalam accordingly.

It had been a very close day, and at six o'clock the sky was heavy with clouds. Shortly after, the rain began to fall, and soon developed into the heaviest rain that we have had for many a month. We had to get out our umbrellas and macintoshes to go to the prayer meeting, and the former were found to have suffered from long disuse. The hard dry earth was unable to soak up the rain so quickly, and the paths were miniature streams.

It will be readily imagined that no complaints were heard about the rain, but rather expressions of joy. After very briefly announcing the reason for the prayer meeting, and the things for which special prayer would be made in London, the meeting was given over to prayer, and much praise, too, was offered for so evident a beginning of blessing in answer to prayer. The heavy rain was a great encouragement, and more than one brother remembered the text, "Before they call, I will answer, and while they are yet speaking, I will hear."

It was felt to be a most refreshing season, and the special circumstances helped the Indian brethren to realise to some extent the fellowship of prayer with the Lord's people in England. Although, at the time of writing this, another very trying period of dry heat has set in, we believe it will be the precursor of a good monsoon, and that the Lord will abundantly answer the prayers of His people, both for rain and those spiritual blessings which have been on our hearts so much. L. WATTS.

A Unique Opportunity.

WE had penetrated through two courtyards, and, after walking into a narrow evil-smelling passage, found ourselves in a third courtyard. The women quickly gathered and called us into a tiny room, and there we sat. Women and children appeared from various dark rooms like rabbits from a warren. In one little room, measuring about ten feet square, there were twenty adults and several babies—some so sweet and winsome, and others screaming as loudly as they could. The two doors of the little room were soon darkened by other listeners, and so we had an audience of about thirty, who had come to hear what we had to say.

One of those inside the room was a girl, "Puttoo," who had brought her lesson books and slate to show me how far she had advanced in her lessons. She, for a few moments, was the centre of attraction as she read a page from her book. She made a charming picture, sitting there in a mauve silk jacket and crimson draperies, with flowers plaited into her hair and jewels gleaming in her ears. When she had finished her reading an air of expectancy stole over the waiting crowd; the screaming babies were comforted by their mothers, and the thud of rice pounding ceased.

A strange hush stole over us, and the sense of a compelling presence. Here was a unique opportunity, and here, too, one of God's weakest vessels to meet it. "Lord, speak to us, speak through us, speak to them," we silently prayed, and a great peace and a great promise, "Lo, I am with you," was the answer we received. They listened to the message of salvation silently. There were some wistful faces among them and many hard and scornful ones, and we were happy, so happy, in telling them the good news.

Did we just for a moment let go of God's hand and depend on our own strength, or was it that, having used us, He would teach us? I know not, but just then in our most joyful moment Satan walked into that little room. A woman, with a hard face and a strident voice, came along the passage and stood at the door of the room. A second was time enough to show her that it was her business to disperse this meeting. She strode into the room over the forms of some of the sitting women, and sat down with a bump on the middle of the floor. She then proceeded to scold Puttoo, who was listening with wide-open and tender eyes to us, and shook one of the playing babies and slapped another. A loud screaming was the result, and the mothers of the ill-treated babies naturally began to scold in shrill voices. Alas! alas! for our meeting—the joy and the hope and the sweetness of service had been snatched away in a moment, and a blank wonder descended on our spirits. The offender then bounced out of the room, and, sitting herself in the courtyard outside, asked in a loud voice if I did not speak Telugu, as that was the language she understood best.

But they did not all go away: half the number remained, and one or two pleading voices said, "Stay and tell us more," and so we took courage and stayed. After a little more talking we showed them our Gospel books, and were able to sell two. The girl Puttoo asked if she might take a portion from the new book as her reading lesson on future occasions, and her mother said, "Why, yes, child. What better book can you read than one that tells about God?" And then we came away.

I tell you of this experience to show you that we find that it behoves us to be ever prayerful and watchful as we go about our business. When we

least think it, some word of ours may be the means of salvation to a precious soul, and when we least expect it the fiery darts of the evil one may destroy that which we thought so fair and hopeful. The Master said, " Watch and pray," to His servants, and He says it to us still in our every-day work and life.

WINIFRED BOOTH.

Cat and Monkey Theories.

HINDUS are generally divided into two great parties—those who worship Siva and those who worship Vishnu. The worshippers of Vishnu are also divided into two sects known as the Tengalais (Southern sect) and Vadagalais (Northern sect). Both of these sects wear on their foreheads, etc., a mark which represents the trident of Vishnu. This trident-like mark is said by the Vadagalais to represent the right foot of Vishnu, whilst the Tengalais maintain that equal honour is due to both feet. The Vadagalais therefore draw the trident mark with a rounded base, whilst the Tengalais have, in addition, a white line under the trident, drawn partly down the nose, and which represents the lotus throne.

The Tengalai view of religion is familiarly spoken of as the " cat-hold " theory. They argue that the human spirit remains passive and helpless until acted upon by the supreme spirit, just as a kitten remains passive and helpless until seized and transported by the mother cat. The Vadagalai view is that the human spirit lays hold of the supreme being by its own will and effort, just as the young monkey clings to its mother. This is called the " monkey theory." These two sects are more fiercely opposed to each other than both are to the worshippers of Siva. The worst quarrels between them arise from disputes as to which style of trident mark is to be painted on the idols worshipped in the Vaishnavite temples.

During this present month, at Srirangam, some Vadagalais painted their style of trident mark on the place where the god was to rest during the festival. The Tengalais said that until those marks were removed the god would not be brought to that place. Thousands of pilgrims had come to Srirangam for the festival, but the whole business was held up for days until the marks were removed. At a later day the Vadagalai style of trident was painted on a triumphal arch under which the god should pass in procession. Again the whole festival was held up until the marks were erased, and only after this was the god taken under the arch. So great was the excitement that the trustees of the temple appealed to the authorities for protection, and a detachment of police, armed with rifles, was sent to maintain the peace between Vadagalai and Tengalai worshippers of Vishnu during the festival.

ERNEST A. BOOTH.

Erratum.—On page 165 of the November HERALD the page-heading " God's Many," should, of course, have been " Gods Many."

Notices.

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

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, and *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.**

Our Home Churches.

Prayer Subjects for December, 1925.

Week Beginning—

SUNDAY, 6TH.—For Miss Appleby's safe passage to England and an invigorating and helpful furlough.

SUNDAY, 13TH.—Let us continue to pray for Mr. J. M. Brand's complete restoration to health and strength, and sanctifying grace for us all.

SUNDAY, 20TH.—Praise for converts in Madras, and prayer for other enquirers see page 182).

SUNDAY, 27TH.—Prayer that we may more fully realise our resources in God, and draw upon them in faith.

To the Glory of God.

[*The following analysis of S.B.M. receipts has been sent to us by an enthusiastic supporter of the Mission. We are by no means desirous of "putting the money end first" in regard to any work for God, but, with our contributor, we think the facts and figures he has so clearly cited may usefully be published to the glory of God. To Him alone the financial result of the past 20 years' work is due, to say nothing of the spiritual results which He has given through the use of "the more material things."*—ED.]

A REVIEW of the more material things of the last seven years, as seen in the work of the Strict Baptist Mission in the Homeland compels a deep sense of the goodness of God. In those seven years He has laid new responsibilities upon us, but as faith has risen to the occasion He has met the need. The following figures should give joy and encouragement to everyone who supports the Mission by prayer and gift, *viz.* :—

	General Fund Receipts.	General Fund Thankoffering.	L.Z.A. Receipts.	Herald Sales.	Subscribing Churches.
1919	£2363	£366	£740	£159	172
1920	£3367	£323	£1038	£163	208
1921	£3319	£269	£1005	£197	218
1922	£3525	£209	£992	£217	233
1923	£3585	£221	£909	£210	225
1924	£4058	£213	£963	£221	222
1925	£4598	£187	£963	£232	227

The figures in column 1 show the receipts from the usual sources, such as Boxes, Collections and Donations, and do not include Legacies and special receipts. The amount for 1919 was the largest received up to that time. The noteworthy thing is that in the seven years these receipts have almost doubled. It had taken 20 years, or thereabouts (from the re-constitution of the Mission to 1919), to climb up to the figure of £2,363, but in seven years this figure is almost doubled.

To consider the figures in column 1 with those in the last column enables us to see how the missionary spirit has enlarged and intensified within our Churches. There has been no appreciable increase in the number of subscribing Churches since 1921, but the gifts, which, when taken over a large number, are always the index to the warmth of the heart, show a very gratifying annual increase.

No analysis of the reasons for this very satisfactory condition of things could be made without giving the first place to the increase of earnest prayer for the Mission. Then we might speak of the splendid work of our missionaries on furlough, the unceasing labours of the Officers of the Mission, the publica-

tion of new literature, and the many activities of numerous friends in the Churches, without which little could be done. If " the price of freedom is eternal vigilance," as someone has said, the price of progress in spiritual work is continuing prayer and ceaseless effort. " Faith without works is dead."

The growing circulation of our excellent little HERALD is very pleasing. But set out in this way, alongside the number of subscribing Churches, the sales work out to an average of less than £1 each per annum, or in other words, less than 20 copies per Church, per month. Averages are apt to be deceiving, I know, but in how many Churches could this be improved upon? The HERALD enables one to pray and work with an intelligent understanding of the condition and needs of the people, and of the obstacles and problems with which our missionaries are faced. Let us use it at every opportunity to win supporters for the Mission.

The figures given under the heading " General Fund Thankoffering " would seem to call for consideration, but there is cause for thankfulness in the rise of L.Z.A. receipts. The latter figures include the Auxiliary's Gift Weeks, and the larger figures for 1920 and 1921 are accounted for by the fact that besides appreciable improvement in the Auxiliary's general receipts for those years, they were accompanied by exceptionally good Gift Weeks.

The remarkable growth of the work in India has led the Council to make known the fact that a larger income yet is urgently necessary, and the Ladies' Zenana Auxiliary, too, in adding to its staff and responsibilities, is asking for larger support. If, in every effort, the Lord Jesus Christ and His glory is all our aim we may—

" Praise Him for all that is past,
And trust Him for all that's to come."

East London Missionary Week.

EIGHT of the Churches in East London supported this effort again this year, and a happy and useful week of services was held from 1st to 7th November. The 7 a.m. Meetings for prayer and praise, which were held in four Churches, were an outstanding feature of the Week. The special gatherings held at Gurney Road on the Saturday attracted good numbers, the Chapel being well filled afternoon and evening. Children from all parts gathered with their teachers for the afternoon Service, at which the singing was led by a children's choir, representing the various schools, and ably conducted by Mr. Cooper. Some of the children built a Missionary Map, kindly made by Mr. W. Newland, which showed first India with the British Isles inset, and the position of Madras and the other three Fields. Then this was broken down, and the other side of the jig-saw put up to show the Kolli, Sendamangalam, and Namakal Fields, one of the boys reciting explanatory passages. This was so effective that several friends expressed their regret it was not repeated in the evening. Then followed a choral piece, " The Newly Opened Door," dealing with the Namakal Field, the recitation parts of which were written by Mrs. Morling. The afternoon closed with an excellent address on " Juggernaut," by Pastor Ernest Kevan. At the evening Rally, which was presided over by Mr. J. B. Collin, the speakers were Pastors H. D. Tooke, Thomas Reynolds, and Hughes. The offerings for the Week exceed £21. M. W. R.

Meetings.

ILFORD.—The Annual Meeting of the Ilford Branch of the L.Z.A. was held at Ebenezer, Cleveland Road, on Thursday, October 22nd, 1925. After the report had been read by the Secretary, Mrs. Silvester gave a very interesting address on the Kingdom of God : its privileges and responsibilities. Mrs. J. B. Collin based her remarks on 2 Chron. xxix. 11, and we sincerely hope her stirring words may inspire us in all our future service for the Master. Although the weather was very wet, there was a good attendance, and the unity of the Spirit was realised. The collection amounted to £2.

Welcome Rain in Sendamangalam

Announcements.

The Kolli Hills.—We draw special attention to Mr. Booth's article, "A Brief Visit to the Kolli Hills," because it gives an all-round description of our station which enables one to visualise in some degree the work which has been accomplished by our brother, Mr. Brand, during his years of pioneer work. It should stimulate prayer on his behalf that he may be permitted and enabled to continue the work which has been carried on with so much labour and prayer by him and Mrs. Brand.

Mr. J. M. Brand.—Mr. Brand rose from bed for the first time after nearly six weeks' illness on Saturday, October 17th, and then could remain in an easy-chair for only a short time. The latest news, dated October 26th and received November 16th, is that Mr. Brand, who, with Mrs. Brand, left the Kollis for Ootacamund on October 26th, "has made excellent progress during the last week, but even now he is only just strong enough for the journey. Yesterday morning he just managed to get to the chapel, which is a few yards away, so our service was a service of praise."—We sincerely trust that he will not be allowed to return to the Kollis and to work until he is fully restored to health and strength. He is to remain at Ootacamund until Christmas at least, or until he is wholly fit to return to the Kollis.

Rain at Sendamangalam.—It was something more than interesting to learn at the last Council Meeting from Mr. Watts' letter that Sendamangalam had *the best rain for two years* on the day of the All-day Prayer Meeting. The notice of our All-day of Prayer reached Mr. Watts on that day, and, in consequence, a Prayer Meeting was also held there.

The Half-Yearly Meeting.—Preliminary Notice.—The date has been fixed for April 27th, 1926.

Miss Appleby will leave Colombo (D.V.) on board the P. & O. *Comorin* on November 25th, and is expected to arrive in London on December 17th.

The Envelope Collection.—As announced on our cover, the envelopes are being sent out with this issue of the MISSION HERALD, in order that the collection may be made on CHRISTMAS DAY, if any friends so wish—if not, in the NEW YEAR.

THE CHILDREN'S CORNER—(*Continued from page* 191).

kill him." An angry mob dashed towards Forder with clubs, daggers and revolvers, while he stood still awaiting them, but before they reached him three men came from behind him and stood between him and the mob, pulled out their revolvers, and shouted, "Not one of you come near this Christian!" The crowd halted and, while Forder and his defenders walked backward toward his room, melted away. Forder, of course, wanted to know the reason of this unexpected deliverance, and learned that they had been to India and seen Christians there, and the effect of Christian rule in Egypt, as well as India, and would always help Christians when they could.

This is only one of Forder's adventures in the Jowf. When he had learned all he wished to about the city he said farewell to Chief Johar, and after many further sufferings again reached Jerusalem. "Fifteen hundred miles he had ridden on horse and camel, or walked; 250 Arabic Gospels and Psalms he had sold to people who had never seen them before; hundreds of men and women had heard him tell them of the love of Jesus; and friends had been made among Arabs all over those desert tracks to whom he could go back again in the days that were to come."

I will leave you to answer the following questions:—Why did Mr. Forder brave all the difficulties and dangers he passed through? How was it he escaped unharmed? How would you describe his character?

Your affectionate UNCLE JOHN.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—No doubt you were glad to read last month that although the number of boxes sent to India is the same as last year, you *have* broken the record, for Miss Harris says that "two of the smaller cases are *much* larger than those of last year." I hope you will all remember what she said about the need of increasing the contributions to the Boxes. But I won't say more about that just now. You have done well, and I need not tell you what the comparative of "well" is.

You have, no doubt, all heard of the terrible illness of our Kolli Hill Missionary, Mr. J. M. Brand. For nearly six weeks his life was in great danger, but he is now, I trust, gradually regaining health and strength. Will you not pray that God may perfectly restore him?

In the year 1874 an eight-year-old schoolboy, named Archibald Forder, heard Robert Moffat, of South Africa, speak at a Missionary Meeting in Salisbury. From that time he wanted to be a missionary. Seventeen years after, he left home with his wife for Kerak, to preach the Gospel to the Arabs in Moab. There he worked until 1896, and then travelled through America to secure means to enable him to penetrate Central Arabia. This he did in 1900-1. Leaving his wife and four-year-old son in Jerusalem, he began his journey of hundreds of miles into the desert, knowing that he would be facing death at the hands of the fiercest of the Arabs, whose religion bids them kill Christians. After various exciting experiences, he reached the town of Kaf, in the Arabian desert, although warned by other Arabs that the people of Kaf would certainly kill him. No Christian white man had ever been there with the Good News of Salvation, and Forder had come for that very purpose. As he passed a group of Arabs in Kaf he heard them muttering to one another, "*Nisraney* (*i.e.*, Nazarene or Christian), one of the cursed ones—the enemy of Ailah." When he saw the Chief and told him his wish to pass on to the Jowf (a large oasis town about 250 miles from the edge of the desert, and 11 days' camel ride from Kaf), he was advised to go back, and the Chief's headman said, "If I took a Christian to the Jowf the Chief there would kill me." "Yes," said another, "if you want to see the Jowf you must turn Moslem, as no Christian would be allowed to live there many days." At last, after many efforts, difficulties and dangers, Forder reached the Jowf, and when the people who flocked round the caravan heard that a Christian was there they cried, "May Ailah curse him." The great Chief of the Jowf commanded Forder's presence. "Did you come over here alone?" he said. "Yes." "Were you not afraid?" "No." "Have you no fear of anyone?" "Yes, I fear God and the devil." "Do you not fear me?" "No." "But I could cut your head off." "Yes, I know you could, but you wouldn't treat a guest thus." "You must become a follower of Mohammed," said Johar, the Chief, "for we are taught to kill Christians. Say to me 'There is no God but God, and Mohammed is His prophet,' and I will give you wives and camels and a house and palms." Everybody sat listening for the answer. Forder prayed in silence for a few seconds, for he knew that life or death depended on his answer. "Chief Johar," he said, "if you were in the land of the Christians, the guest of the monarch, and if the ruler asked you to become a Christian and give up your religion, would you do it?" "No," said Johar proudly, "not if the ruler had my head cut off." Then Forder said to Johar, "Which do you think it best to do, to please God or to please man?" "To please God," said the Chief. "Johar," said Forder, "I am just like you; I cannot change my religion, not if you cut off two heads, and I must please God by remaining a Christian. I cannot do what you ask me. It is impossible." Johar went out much displeased. Soon after this the mud tower in which Johar was sitting fell in, and covered Johar with dry mud and dust. Someone cried that the Christian had bewitched the tower, and the cry was raised, "Kill the Christian, kill him,

(*Continued on page* 190.)

LIST OF SUBSCRIPTIONS, &c.,

Received from October 1st to November 10th, 1925.

General Fund.

	£	s.	d.
Croydon, Windmill Rd., S.S.		14	11
100 Farthings		2	1
Clapham Junction, Providence		10	6
Mr. E. C. Acworth		2	6
Mrs. Brodie		2	6
Mr. F. Cocks		2	6
Mr. E. C. Thiselton		2	6
Mr. W. Thiselton		2	6
Leyton, Goldsmith Rd., B.C., Birthday Box		10	0
Y.P. Meeting	1	15	0
Sewing Class Ann. Mtg.	5	0	0
P.P.C.		11	0
Brighton, West St. Tab., S.S. & Friends	1	0	8
Brentford, S.S.	3	16	8
Miss A. Jeffs, Birthday Gift, Oct. 27		2	0
Saffron Walden, Mr. Samuel Wenman		6	0
Cambridge, Mr. A. W. Whayman		10	0
Middlesborough, Miss Knox, box		10	0
Miss Taylor		15	6
Mrs. Allick	1	0	0
J. Allick		2	6
Tunbridge Wells, Spec. Prayer Mtg., Oct. 5		10	0
Over, S.S.	1	3	0
B.C.		13	8
Mrs. Kirby	1	3	7
Ilford, Birthday Thankoffering, Oct. 2		5	0
Stevenage, Chapel & S.S.	3	2	0
Rowley Regis, Reports		1	4
Tadworth, Mr. F. T. Newman	10	10	0
Bermondsey, Lynton Rd., Mrs. Collin, P.P.C.		4	0
Infants' Class		8	6½
Notting Hill Gate, Mr. S. E. Denning		10	6
Epsom	2	3	6
S.S.		15	6
Mrs. Humphrey's Box		7	9½
Northampton, Mrs. B. E. Mather (sub.)	2	0	0
Ditto (don.)		10	0
Chatteris, X.Y.Z.		10	0
Hastings, Mr. C. J. Cowell, Namakal		2	6
Norbiton, Birthday Gift, Nov. 1		5	0
Leicester, Mrs. Downe, Box		16	0
Wandsworth, West Hill, Mrs. Jarvis, for Tamil Scriptures :			
Namakal	5	0	0
Sendamangalam	10	0	0
Madras	5	0	0
Kollis	5	0	0
Prittlewell	9	5	4
Subs.	11	10	0
Boxes	12	18	6½
Birthday Box		3	2
B.C.	1	12	5
Girls' Box	1	0	8½
Boys' Box		13	4¼
Infants' Box		4	9
S. Afternoon Coll.		4	11½
P.P.C.		4	0
Croydon, Derby Rd.		16	0
Bilston, S.S.	1	1	0
Woolwich, Enon S.S.	4	10	0
Wood Green, Park Ridings	4	12	1
Wattisham, Harvest Thanksgiving	8	9	0
Guildford	2	0	0
O.B.C.		6	0
Tring, Ebenezer		10	0
Manor Park, Missionary League	1	1	0
Balcombe, Mr. E. C. Bourne		10	0
Hounslow		6	0
Southport	6	0	2
Mrs. Hawkins		7	0
Clapham, Courland Grove, S.S.		7	0
Birthday Box		3	0
Brighton, Ebenezer S.S.	5	5	4
Sewing and Hobby Classes	2	0	0
St. Albans, Bethel S.S.		10	0
Watford, Tabernacle S.S.	5	10	0
Leyton, Goldsmith Rd.	2	17	6
Croydon, District Mtg.	5	3	7
Bethnal Green, Mrs. Lynn, Box		18	0
Crawley, Mrs. F. T. Mitchell, Box	1	15	6
Bath, Providence S.S.	1	11	3
Boxes	3	3	2
Envelopes		5	6
Homerton Row	6	14	6
Norbiton, Birthday Gift, Oct. 29	1	0	0
St. John's Wood, Mr. D. J. Andrews		3	6
Chesham, Mr. J. R. Howard	2	2	0
Walthamstow, Church Hill, S.S.	1	6	7
Wisbech, Zion, S.S. & B.C.	4	2	4
Boxes	2	2	2
Luton, Mrs. G. Gurney	7	0	
Birmingham, Mr. H. Pitt	10	0	
2 Almanacks		1	0
PERSONAL :			
E.R.J.R.	2	0	0
Friend in Toronto	1	0	6
Mr. R. R. Robbins	20	0	0
Mrs. C. Gregg	10	0	0
Birthday Thankoffering from R., Aug. 4		5	0
X.Y.Z.	1	7	6
S.E.W., Aged Pilgrim		10	0
Anon., Day of Prayer	1	0	0
S.W.A.	10	0	0
Sevenoaks, Postmark P.O.		3	6
Mrs. Camp (box)		10	0
Mr. Thos. Ross & friend		2	0
Miss E. Baldwin (box)		10	0
A Friend, 55	5	0	0
Mr. R. Hall		5	0
35	30	0	0
71	30	0	0
W. Nosdraheir	50	0	0
Master Peter Bond, for Children of India		5	0
Mrs. Barnard (Namakal)	1	0	0
S. & R.J.H.		2	0	0
Mr. C. S. Turner		5	5	0
MISCELLANEOUS :				
2½ p.c. Consol Stock (£39/1/4)			4	10
Ditto (£451/7/5)		2	16	5
Annual Mtg.	101	12	1	
Sale of Reports, &c.	6	0	10	
Profit on Tea		2	3	7
	£469	6	11	

Herald Fund.

	£	s.	d.
Clapham Junction, Providence		12	0
Middlesborough		3	6
Prittlewell	2	10	0
Rowley Regis		8	0
Kings Langley, Zion		6	0
Cranleigh, Mrs. D. Mann		5	0
Watford, Tabernacle		12	0
Lode	1	8	6
Tottenham		6	0
Bath, Providence		15	1
Birmingham, Mr. H. Pitt		2	0
Hounslow		10	6
PERSONAL :			
Miss M. L. Gee		2	6
	£8	1	1

Pension Fund.

	£	s.	d.
2½ p.c. Consol Stock (£1,067/14/5)	6	13	5

Medical Fund.

	£	s.	d.
Watford, Mt. Zion, Miss L. F. Smith		10	0

Boys' Hostel.

	£	s.	d.
Warboys, L.Z.A. Prayer Bank	1	13	6
69	54	1	0
	£55	14	6

Ladies' Zenana Auxiliary.

	£	s.	d.
Money received from Oct. 10 to Nov. 9, 1925.			
Lewisham (B.W. Salary)	4	10	0
Greenwich (Box)		7	0
Ipswich, Bethesda, Women's B.C.	1	10	6
Ilford (Collec.)	2	0	0
Lynton Rd. Y.W.B.C. (B.W. Salary)	3	6	8
Richmond (Annual Mtg.)	2	6	5
Leyton S.S.		10	0
PERSONAL :			
A Friend, per Mrs. Deaves	1	0	0
Mrs. Blunt	2	2	0
M.L.G.		7	4
One-fourth of the Annual Meeting Collection	33	15	8
	£51	15	7

INDIAN CONFERENCE—GROUP OF MISSIONARIES.



Back Row: MR. & MRS. J. M. BRAND, MR. D. A. THROWER, MISS R. APPLEBY, MR. W. A. KIMBER, MR. L. WATTS.
Front Row: MRS. WATTS, MISS E. M. BETTS, MRS. BOOTH, MR. E. A. BOOTH, MRS. MORLING, MR. D. MORLING.

The

Strict Baptist Mission

FOUNDED 1861.

INCORPORATED 1907.

The Sixty-Fourth

REPORT

1925.

With Abstract of Receipts and Balance Sheets

PRESENTED AT THE ANNUAL MEETING HELD AT MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, N.W. 8, ON TUESDAY, OCTOBER 27th, 1925.

SECRETARY:
PASTOR W. CHISNALL, 85, THE AVENUE, WEST EALING, LONDON, W. 13.

Officers and Council.

President:

J. B. COLLIN, Esq., Lynton Road, Bermondsey, S.E.

Vice-President:

Pastor R. ROBINSON, Chadwell Street, E.C.

Treasurer:

A. J. ROBBINS, Esq., Vicarage Farm, Hounslow, Middlesex.

Secretaries:

General: Pastor W. CHISNALL, 85, The Avenue, West Ealing, London, W.13.

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.

Finance Committee:

Mr. H. BRAND
Mr. J. FROMOW
Mr. C. W. HARRIS
Pastor S. HUTCHINSON
Pastor R. MUTIMER
Pastor W. F. WALLER

Council:

Mr. S. W. ANDERSON
Pastor W. S. BAKER
Pastor A. E. BROWN
Pastor L. H. COLLS
Mr. A. E. CRISP
Pastor H. G. DANN
Mr. T. DEAN
Mr. S. E. DENNING
Pastor H. J. GALLEY
Pastor R. HEWITT
Pastor E. W. KEVAN
Mr. W. R. LOWRIE
Pastor J. H. LYNN
Pastor J. T. PETERS
Pastor W. C. PLAIL
Mr. A. E. PURKISS
Mr. M. W. REED
Mr. G. RIDLEY
Mr. R. S. W. SEARS
Mr. W. J. SHIPTON
Pastor J. S. SMITH
Mr. A. W. THROWER
Pastor H. D. TOOKE
Mr. H. C. TURNPENNY
Mr. C. WEBB
Pastor C. J. WELSFORD

With the Officers.

Ladies' Zenana Auxiliary.

President:

MRS. SILVESTER.

Vice-Presidents:

MRS. S. HUTCHINSON. MRS. E. A. BOOTH.

Hon. Deputation and Organizing Secretary:

MRS. J. B. COLLIN, 61, Breakspears Road, Brockley, S.E.4.

Hon. Financial Secretary:

MISS P. P. NUNN, 58, Myddelton Square, E.C.1.

Hon. Minute Secretary:

MISS M. FROMOW, 13, Walpole Gardens, Chiswick, W.4.

Executive:

MRS. S. W. ANDERSON, MISS HARRIS, MRS. E. E. JEFFS
MRS. A. E. CRISP, MISS F. J. INCE, MRS. R. ROBINSON
MISS SEARS
WITH THE OFFICERS.

MISSIONARY STAFF.

MADRAS FIELD.

MISSIONARY E. A. BOOTH — MISSIONARY D. A. THROWER
MRS. E. A. BOOTH — MISSIONARY W. A. KIMBER
MISS E. M. BETTS, L.Z.A.

SENDAMANGALAM FIELD.

MISSIONARY L. WATTS — MISS R. APPLEBY, L.Z.A.
MRS. L. WATTS — MISS E. C. PUTNAM, L.Z.A.

KOLLI FIELD.

MISSIONARY J. M. BRAND — MRS. J. M. BRAND

NAMAKAL FIELD.

MISSIONARY D. MORLING — MRS. D. MORLING

IN TRAINING AT HOME.

MISS SAVAGE

Bankers:

WESTMINSTER BANK, LTD., HOUNSLOW BRANCH.

Solicitors:

MESSRS. G. BROWN, SON AND VARDY, 56, Finsbury Pavement, E.C.2

Auditors:

W. LITTLETON, ESQ., F.C.R.A., F.C.P.A., 5-6 Broad Street House. Old Broad Street, 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-FOURTH REPORT

1925.

"BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT."—Rev. iii. 8.

THE above text has been our experience during the past year; and with some fear and trembling, but with faith, we have passed through its portals. For some months that faith was sorely tried by a deficit in our funds, which steadily increased until it reached rather large proportions for us as a Mission. This led us to cry mightily unto God.

At the beginning of September, 1925, it was decided by the Council to hold (D.V.) a whole day of prayer, to seek the Lord's special guidance in the management of the Mission, and to ask for such spiritual blessings as would assure us that we were in harmony with the Divine will. The day fixed was **Monday, October 5th, 1925,** and, through the kindness of the Pastor and Deacons, it was to be held in Mount Zion Chapel, Chadwell Street, from 9 a.m. to 9 p.m. However, before the day arrived, our Treasurer reported that, at the close of our financial year, the end of September, the whole deficit had been cleared, and that we had a small balance in

hand with which to begin the next year; so once more our God has been better to us than all our fears, for—

"IT SHALL COME TO PASS, THAT BEFORE THEY CALL, I WILL ANSWER; AND WHILE THEY ARE YET SPEAKING, I WILL HEAR."
—Isa. lxv. 24.

The day of prayer proved to be one in which the presence of the Lord was greatly realised, and the prayers of friends were continuously offered throughout. A full and detailed account of this all-day meeting will be given in our HERALD. Although this was a great day, we do well to take heed to—

"CONTINUE IN PRAYER, AND WATCH IN THE SAME WITH THANKSGIVING."
—Col. iv. 2.

So we present the Sixty-fourth Annual Report of the S.B.M. The following pages tell of the goodness and faithfulness of our God, both in regard to the work at home as well as in the regions beyond. At home, all our needs supplied, with a small balance in hand; abroad, extension of operations, and many souls saved. To God be all the praise and glory. We are now looking up to our Covenant God for a continuance of these favours.

We are profoundly grateful for all that our friends have done, but to carry on the work efficiently and to develop the **New Field** a larger income is necessary, and we, therefore, appeal to our subscribers for their prayerful sympathy and help to obtain an increased interest in the Home Churches.

Now let the reports from abroad speak for themselves, coming first hand from our brethren and sisters, and as we read the marvels of His grace and favour may we thank God and take courage.

THE MADRAS FIELD.

By Ernest A. Booth.

The city of Madras has its own distinctiveness. Within the city bounds there are stretches of rice fields and cocoanut groves and clusters of mud huts, in which life is as primitive as it is in remote villages. It contains a rural as well as an urban population, totalling more than half a million. Madras has several centres of pilgrimage, attracting great numbers of the devout from a wide radius. It has an ever rapidly increasing industrial population, many thousands earning their living in the railway workshops, motor works and cotton mills, the latter being among the finest equipped in the East. Madras is the headquarters of surging religious and political movements of great significance. In all parts of the city, which has an area of thirty square miles, there are numberless Hindu temples and Mohammedan mosques, greatly varying in size and importance, each having its own officials and regular worshippers on ordinary days, whilst at festival times temples and mosques are thronged. Day after day without fail the temple bells are rung, and Hindu worshippers make their offerings and call upon some of the myriad gods of the Hindu pantheon. Five times daily from the minarets of the mosques the Mohammedans are publicly summoned to worship Allah.

The attitude of the people of India towards Christianity varies from time to time. Throughout the year now under review the attitude has been one of great tolerance. A few years ago we experienced violent opposition in Madras, but to-day we are sure of a quiet hearing for the Gospel message in all places visited.

The Jungle and the Garden.—Our work in and around the city of Madras may be likened to cultivating garden plots here and there in the midst of a jungle. The jungle is ever threatening to invade the garden. The gardeners are endeavouring to conquer the wild jungle growths and to enlarge the borders of their gardens. The work is slow, every gain is contested, but although the process may be long we believe the transformation will be completed, and "the desert shall blossom as the rose."

Let us think of each of our mission stations as a garden plot in a jungle full of noxious growths. The plot now occupied by the garden was once jungle, and all around the garden there is still dense jungle, which is a menace and a challenge and an opportunity.

To discover why the gardens are where they are and not in some other place, we must go back to beginnings. Our

Tamil preachers, going hither and thither proclaiming the Gospel to all who would hear, were accorded a better reception in some places than in others, and naturally visited these places more frequently. This led to closer acquaintance with such folk, and in time the opportunity came for opening a mission school for their children, and the place became a regular mission station.



AN INDIAN TEA GARDEN.

Educational.—We have sixteen schools in the Madras Field. The opening of a school marks a very definite step of progress. Christian teachers only are engaged in our schools. They teach God's Word daily, and in these schools the contest between the cultivation of the garden and the encroachment of the jungle goes on without cessation. We have eleven hundred pupils in these schools, drawn mostly from Hindu homes, with a few from Mohammedan and Christian homes. In their most impressionable years these children absorb new ideas of God, Worship, Morality, Discipline and Cleanliness. The pupils who stay a number of years can never altogether lose what they have learned, and their whole after-life is affected. There is a distinct difference between those children who attend mission schools and others, especially in their attitude to idolatry. A number of our pupils do not join in heathen ceremonies in their heathen homes; others truly believe in the Lord Jesus, and pray daily to Him; others have

openly confessed their faith in Him, and have been baptized into the fellowship of the Christian Church. Mary Pooshanam is one of these. She belongs to a heathen family, and was a pupil in our Egmore School. Through the Scripture teaching given there she was led to seek salvation. Her face was radiant with joy when she told me of earnest prayer for pardon, realisation of forgiveness, and peace of mind. Right in the heart of that jungle home she is cultivating the garden plot of a devout Christian life.

Each school is a fruitful garden. Much of the seed is growing secretly, and we do not gather during the school days all the results of the digging, sowing, weeding, pruning, watering and training that goes on all the time; the great harvest will be gathered later. Each of the day schools is also a Sunday School. The establishment of a Mission school in a place gives a continuity and permanence to our work there, which counts for very much in India. The parents and relatives of the pupils are much more accessible to the Evangelist and Zenana worker than other folk, and this is an advantage. In many of our stations large numbers of the adults of to-day were formerly pupils in our schools; they are acquainted with the main ideas of the Gospel, and are ready for further instruction.

Evangelistic.—Whilst the place where each of our schools is situated is also a regular evangelistic station, our preachers go, in addition, to a far larger number of villages and hamlets and clusters of huts, and so cover a much wider area than our school-work, visiting places that are absolutely uncultivated jungle. Close around each mission garden plot idolatry, demonolatry, sorcery, incantation, and the ritual of Hinduism are flourishing. Each morning and evening our preachers go into the spiritual jungle with the message of the need of repentance and the good news of God's grace. During the year under review they delivered 5,587 addresses to audiences which totalled more than 67,000.

The reception accorded to the messengers and their message varies in degree, but there has been a notable absence of opposition throughout, and a readiness to hear on the part of many. A large proportion of the people in any given place are too utterly indifferent to trouble to listen to the message. Even with a crowd of attentive listeners such as we frequently get, we often ask ourselves what has been effected. Many hear the message repeatedly, and apparently approve it, but it makes no vital difference in their lives, for they continue to worship idols and practise Hindu ceremonies. Our preachers need a constant supply of grace to enable them to keep on keeping on faithfully and hopefully.

Among those who frequently hear the evangel are some who show definite interest, and the preachers get into personal conversation with them, and, if possible, visit them in their homes. From time to time we meet with those who trace their conversion to our open-air evangelism. This was the case with Manicam of Chintadripet. Hearing an address in Chintadripet by one of our preachers on "the difference between those who worship the true God and those who do not," Manicam was then convicted of his spiritual need, and became an earnest seeker after salvation. He attended our services, and was brought by the Holy Spirit to put his trust in Christ Jesus. He was baptized at Vepery, and joined the Church. He is living in a heathen home, the only Christian in the family.



MUSICAL DRILL BY OUR SCHOOLGIRLS.

Late in the evenings, after men have returned from their work, the preachers use the schoolrooms for men's meetings.

In these gatherings they have the help of religious pictures and Indian instrumental music, the latter being very helpful in attracting an audience.

Pastoral.—At Vepery and at Ayanapuram we have Tamil Baptist Churches of long standing. To each of these there is attached a preacher-in-charge, who is responsible for the conduct of the services and the visitation of the members. Each Church has Tamil deacons elected by the members, and it meets its own current expenses, including a portion of the salary of the preacher. A feature of Church life is the Annual Ingathering Service, when, by the sale of freewill offerings, a fair amount of money is raised towards Church funds. Church membership, in the great majority of cases, does not mean more than regular or irregular attendance at Sunday service, and a regular or irregular contribution to Church funds. It is difficult to get members beyond this point. During the year seven believers were baptized on a confession of faith. The present Church membership is 95 at Vepery and 45 at Ayanapuram.

Training.—One of the most important items on a missionary's agenda is the training of the staff of workers. This is accomplished by means of personal example, personal influence, personal friendship, personal co-operation, and personal teaching. In addition, we hold monthly Bible Classes for our teaching staff, and a monthly Theology Class for preachers, at each of which all are required to bring written answers to set questions, and to read out the same in class. In such ways we seek to help to fit the gardeners to look after their garden plots, to maintain a warfare against encroachment by the jungle, to tend carefully the young plants, and to protect the flowers. Like the rest of us, they need constantly to be reminded that " half a proper gardener's work is done upon his knees."

Literature.—There is an ever-increasing number of people able to read, and with the introduction of compulsory education the number will increase much more rapidly in the immediate future. Those who can read *will* read, and unless clean and elevating reading is easily obtained, they will read the vile and debasing stuff issued in great quantities from the vernacular press. The distribution of Tamil Scriptures and Christian literature is a regular feature of our work. We sell thousands of Tamil Gospels and magazines, and freely distribute great quantities of Gospel handbills.

Finance.—The cost of maintaining the work is continually rising, and it will go on increasing as the standard of living

improves among the people of India. By assiduously cultivating our local resources and encouraging our Tamil Christians to give regularly, we have been able to carry on without drawing extra grant from the Home Treasury for the Madras Field.

To the Gospel Aid Fund the agents subscribed Rs.305, and the Sunday School children Rs.38.

From the Government we received a grant of Rs.3,181 towards the maintenance and equipment of schools, and from the pupils we received Rs.427 for the same purposes.

Through various avenues the congregations contributed Rs.693 towards Church expenses.

English Work.—Throughout the year we have maintained our English work at Chintadripet, where Mr. Trutwein has rendered valuable help in conducting the services on alternate Sundays, and Mr. Robertson has re-opened the Sunday School, which had lapsed for lack of a leader. We missionaries meet with the Church at Chintadripet for Communion service on the first Lord's Day evening each month. A sister was baptized on a confession of faith in October. We recently lost by death our oldest member, Mr. Herron, whose membership with this Church dates from 1870. The cost of the English work is met entirely from local contributions given specially for this purpose.

Conclusion.—I take this opportunity of thanking all our friends in the Homeland who pray for the work and help it by their gifts. Humanly speaking, the progress of our work depends very largely upon the spiritual condition of the Indian staff, and for these especially I ask prayer, and for the missionaries also, for they need your prayers more than is generally recognised. In this way the spiritual partnership between those at home and those on the field will be realised.

The Report for the year is finished, but so much work remains undone. We record that we may also aspire and endeavour. We are facing new problems and new opportunities. There is always a new horizon for those who are looking forward. As partners in this glorious service, may we seek from God more faith and courage and strength, for the need is great.

"Our Mission is a garden, and such gardens are not made
By singing, 'Oh, how beautiful,' and sitting in the shade."



MADRAS VILLAGES.

By D. A. Thrower.

Our activities may conveniently be considered under two main headings, for we ever have before us the twin purposes of nurturing the small Christian community under our charge and proclaiming the Gospel to the heathen around us. First, I will deal with " the work of the sanctuary " in its several departments, and afterwards with " the work of an evangelist " as we seek to evangelise these caste and outcaste villages and hamlets.



Mr. D. A. Thrower and a Group of Preachers.

The Work of the Sanctuary.—The *central service* held at Ayanapuram on Sunday mornings has been well attended throughout the year. The monthly Communion service has been conducted either by Mr. Booth or myself. On Easter Day last I preached on the subject of baptism, and afterwards led a believer through the waters on a profession of his faith in the Lord Jesus Christ as his personal Saviour and God. Regular *services on Sunday evening* have also been conducted at Koyembedu, Sembarambakkam, Sembiam, Kolattur and Konnur. *Week-evening services* are held at Koyembedu, Peruvallur and Sembarambakkam on Tuesday, Wednesday

and Thursday respectively. Although these services are chiefly for the benefit of the Christians, we are at times encouraged by a number of Hindus and even, occasionally, Mohammedans coming in.

In the important work of *pastoral visitation* we warn and plead with the backsliders, encourage and cheer the sick and the workless, and seek to lead all into a deeper realisation of the power of the Lord Jesus Christ to keep, guide, comfort and provide for His own. At present we have five men and three women *inquirers*, one of the former being my own servant. Dealing with these souls, who are seeking for light and life, is a very happy task, but one which requires much wisdom, tact and sympathy, as we try to help them in their intellectual, moral and social difficulties.



WOMEN GRINDING GRAIN IN A STONE MILL.

The Work of an Evangelist.—Five preacher-teachers engage in *street preaching* each morning. Each brother visits regularly and preaches in the caste and non-caste villages in his neighbourhood. During the year some thousands of tracts have been distributed, and many scores of farthing Gospels sold in this work. Frequently opportunities offer for conversation with individuals, and several of the present inquirers first came to us on one of these occasions. Open-air preaching

also takes place in the evening in various centres while the moon is favourable.

Monthly *meetings for men* are conducted in each of the school buildings, and in this way a large number of people are brought under the sound of the Gospel in places that are free from the many distracting noises of the bazaar and street corner.

We have eight *schools* in as many villages, and in each school the Word of God is taught twice a day. The Scripture syllabus at present being used covers the Gospel of John. The regular Bible lesson week after week, and month after month, gives us a very great opportunity as Christian workers; and who can tell how many young hearts have the seed sown in them that is to spring up and bear fruit in later years? It is with real joy that we go on our rounds, and give the children a Scripture lesson once or twice a month.

On the occasion of the more important Hindu festivals, the preachers and I make *special evangelistic efforts* in the outlying villages. All workshop and mill hands are granted leave on these days, and are to be found in their villages. On one day during the feast of Deepavali in October last, and on two days during Pongal in January, we preached together in a number of villages, distributing hundreds of tracts, and sold a good number of Gospels.

When a month contains five Sundays the last Sunday morning service at Ayanapuram takes the form of a *Children's Service*. This was the case on March 29th last, when about three hundred children assembled from the various schools, and special hymns were sung and a special address given to the children by the missionary. We hope to hold a similar children's service on the fifth Sunday of the present month (August).

MY EARLY IMPRESSIONS ON THE FIELD.

By W. A. Kimber.

During the past year I left the homeland, and have had my first contact with Asiatic problems in general and Indian problems in particular. During this period of transition, when old ties are severed for a time and new ties are forming, I have found our covenant-keeping Lord to be a never-failing Spring of hope, of joy, and of courage. So the first note is one of deep gratitude and thanksgiving to Him for His o'er-shadowing, sustaining and prevenient grace.

The farewell meetings at Bishopsgate and at Chadwell Street were a hearty stimulus to future service. While in our hearts there was a measure of sorrow, there was, nevertheless, a dominant note of true Christian joy and optimism. On November 8th, 1924, I boarded the s.s. *Talamba*, moored in mid-stream off Tilbury, and by 8 p.m. we were passing the white cliffs and flashing lights of Dover. I caught my last glimpse of England on the morning of Lord's Day, Nov. 9th, in the neighbourhood of Portland Bill. By the kindness of the Chadwell Street brethren I was provided with a box containing a letter for each day of the voyage, and in that way contact with the homeland was maintained throughout the journey. It was a privilege to meet some four or five spiritually minded passengers, with whom many profitable hours were spent. Divine service was held each Lord's Day, except the first (when we were entering the Bay of Biscay), and in these I took some part.

After a week's voyage we arrived at Malta, where we stayed for a few hours. The island, though a British possession, is priest-ridden, but I noticed some Gospel work being carried on. On landing at Port Said I realised with somewhat of a shock the awful conditions of that place, and, incidentally, I valued as never before the blessings of British government, with its comparative law and order. While there I was pleased to meet Mr. Vinall, who was brought into Gospel liberty under the ministry of the Secretary of the S.B.M., Pastor W. Chisnall. We passed through the Suez Canal by night, so a large searchlight was fixed to the bow of the vessel to ensure a safe passage through the narrow channel. The surrounding country, as I saw it the next morning, is barren and waterless, and one learned to appreciate a little more of the difficulties of leading the Israelites across such a country into the land of promise.

After crossing the Indian Ocean we arrived at Madras on Thursday, 4th December, at 7 p.m., when I was welcomed

by Mr. and Mrs. Booth, Mr. Thrower, and Miss Betts. On the following Monday I commenced Tamil studies with a múnshi, and since then I have been preparing for my examination in November next. Each day I visit one of our schools and ask questions concerning the Scripture lesson. This may be rather trying for the scholars, but it is very good practice for me.

We have all just returned from Conference, where we were entertained by Mr. and Mrs. Watts. It was a pleasure to meet all the other missionaries, and to learn from them the problems of their respective fields. The three days spent together were times of Christian fellowship and uplift, for the Lord was present with us.

I tender my heartfelt thanks to all who have so consistently remembered me in prayer.

SENDAMANGALAM FIELD.

By L. Watts.

After some years of considerable extension, as calls to service came from villages outside the original area, this field has again resumed its more or less normal size by the establishment of Namakal as headquarters of the south-western half of the taluk. There is an important exception to this, however, in the fact that the southern half of the Rasipur taluk remains as a very large addition to this field. We were delighted to welcome Mr. and Mrs. Morling back in February of this year, and to hand over to them the charge of the work in what is now known as the Namakal Field. In comparing the following report with that for last year, it may be remembered that where lower figures are shown they are in almost all cases due to the division of the fields.



A Group of Field Workers.

Although the stations of this field are well known to a good many, it may not be out of place to mention them here in commencing the report of the work.

Stations.—*Sendamangalam* is headquarters, and has Mission House, workers' houses, boarding hostel, chapel, boys' higher elementary school, girls' school and panchama school. *Erumaipetti* is the centre of the southern part of the field, and has a chapel, school and workers' houses. *Kakkaveri* is a centre in the north, with a school-chapel and workers' house.

The other stations having either schools or workers' houses, or both, are *Tuttikulam, Pottanam, Elur, Palayapaliyam, Vadugapatti, Kondampatti, Boddireddipatti, Muttanchetti* and *Pavittram.*

Workers.—As was pointed out in a recent HERALD, " it may be questioned whether the Indian brethren and sisters who help our missionaries in their evangelism sufficiently occupy our thoughts and prayers." It is said of Hudson Taylor that he endeavoured daily to pray for each one of the missionaries of the China Inland Mission by name. I confess that I often feel a twinge of conscience in regard to prayer for each of the workers in this field, and to write merely the number of workers in this report is by no means sufficient in urging more prayer in the home churches. Space, however,

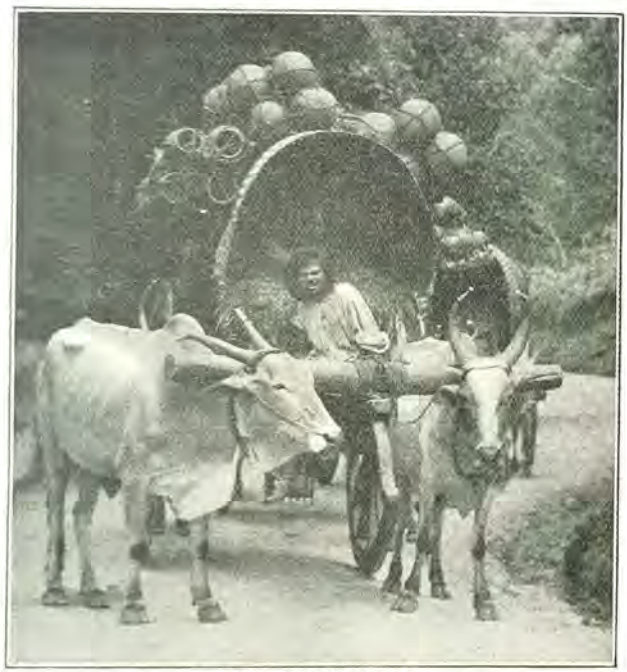


AN INDIAN VILLAGE.

prevents more extended notice. During last year six preachers, fourteen male and three female teachers, one colporteur, and three other workers have formed the staff of this field.

Work.—Our work is pre-eminently *Evangelism*, and it is our constant endeavour to see that this is kept in mind by the workers. With the improvements and additions frequently made in the curricula of schools, for instance, it is natural that inspectors should encourage more attention on the part of the teachers to secular subjects. The Scripture lesson

period, however, is strictly kept in the time-table of all schools, and adhered to. It is also necessary to give all possible encouragement to the workers, who day after day seek to preach the Gospel in the streets and villages. There is a tendency, very strong sometimes, to look upon the pure work of evangelism as the least permanent part of our work, merely because it is not associated with a building and liable to inspection as a school is. To counteract these tendencies, besides the regular work of the preaching staff, we encourage the voluntary service of teachers and hostel boarders in out-door evangelism on Sundays, and also seek to " buy up the opportunities " afforded by festival days for united testimony.



A Load of Waterpots.

The records of work show that 3,767 addresses have been given to audiences totalling to 83,668 persons. No record of voluntary service is kept, nor of the sometimes very large audiences at lantern meetings, where the Gospel is shown in pictures.

Colportage continues to become more difficult in respect to the sale of Scriptures, and our preachers frequently say that the people refuse to take even a tract if they know beforehand that it is a Christian tract. In spite of this, 43 Bibles and

Testaments, 701 Gospel portions, and 6,072 Christian books have been sold and about 10,000 tracts distributed. Among these latter were 5,000 Scripture cards and booklets very generously supplied by the Scripture Gift Mission.

There are ten *day schools* and one night school conducted by our teachers, all of whom are Christians. Owing to the severe drought and the removal of very many of the poorer classes to places where work can be obtained, several of the village schools have reduced attendances. The registers have 410 names enrolled, with an average daily attendance of 303. In all schools Scripture lessons are given both morning and afternoon, and in the Sunday Schools, with an average attendance of 171, the whole period is given to the Bible lesson.

The boarding school in Sendamangalam has had an average of thirty boys in residence, and is felt to be a most helpful and promising part of our work. The boys receive such a training in Christian life as they could not get in their homes, and we have the joy, by the grace of God, of shaping their lives for Him. There are yet many problems to be solved in regard to the school, mainly in connection with the future life of the boys, and we wait upon God for His guidance. Seven of the boys have been baptized on a profession of their faith during the year.

All workers attend the study classes held for their instruction. The preachers have studied the parables of our Lord with special regard to their application to non-Christian audiences. The teachers have continued the study of the life of Christ.

Dispensary work has been done on camp, and for the boarders and workers in Sendamangalam. Upwards of 1,000 attendances have been recorded.

The Churches.—There are two Churches—one at Sendamangalam and the other at Kakkaveri. The membership at the latter place remains at twenty. The Sendamangalam Church has a rather scattered membership of thirty-seven. Of these, eighteen have been admitted after baptism during the year, and four by transfer and testimony.

The Tamil I.B.R.A. branch here has fifty members, and daily family worship is specially encouraged on all opportunities. The Churches have contributed Rs.242 towards the expenses of the various centres of worship. Government has made grants amounting to Rs.1,300 towards the cost of the schools. Contributions by the staff to the Gospel Extension Society have amounted to Rs.458.

We have realised in some small measure how deeply indebted the work is to the prayers of supporters in England. May you be encouraged to continue this most vital part of all true work for the Master.

THE KOLLI HILLS FIELD.

By J. M. Brand.

" . . . We look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal."

The **inner** story of a year's working in any mission field can never be set down in a published report. At the best we can only give an account of the " things which are seen," leaving our friends who read these lines to penetrate with faith and imagination beneath their surface to " the things that are not seen," to that realm where God is working with infinite patience amongst these poor hill people, bestowing life on those who were spiritually dead, and leading on through many



Bullocks treading out Corn on the Kolli Hills.

a struggle and the long pain of growth until they come to the full stature of men in Christ Jesus.

Our Six Stations.

Throughout another year our preachers have been enabled to preach the Gospel regularly in some ninety hamlets and villages surrounding the six stations. 3,697 addresses have been given to audiences numbering altogether 25,280. In five

of these stations schools are conducted, but the hill people are so apathetic in the matter of education that it requires all the tact and persuasion of the teachers to induce a few scholars to come regularly to school. Sunday services are conducted regularly at Valavandi, Ariyur and Puliyampetti.

Our Headquarters.

Valavandi.—Quite a little settlement has grown up around the Mission House at Valavandi. Seen from a distance, the shining iron roofs of the Christian Settlement stand out in amazing contrast to the woods and hills around. Our little community numbers at present forty-five. Many of these are " inquirers " and children, whose instruction in the Christian faith is one of the most important of our duties. At sunrise every day we begin with united worship conducted in Tamil,



CARPENTERS FROM OUR INDUSTRIAL SCHOOL.

immediately after which everyone goes off to his or her own special work—some to teaching, preaching or medical work: others to the industrial school, building work or tilling the soil. The chapel is the central building, and symbolises the fact that all the activities of the settlement revolve around this focus. We have our own post office and our own stores. The latter is a real necessity, as our nearest shop or bazaar is ten miles away right down on the plains. On Saturdays at eleven

o'clock the gong sounds, and the missionary goes round to all the homes on his weekly inspection to see that everything both inside and out is sweet and clean. More than once during the past year this settlement has been a

City of Refuge

for the oppressed. A child running away from a cruel step-mother threw herself upon our protection, and found in our new Girls' Home a happiness and peace she had never known before. A wife who had unsuccessfully tried to commit suicide, in order to escape her husband's ill-treatment, came running to us, her face all tear-stained and lips still blistered from the corrosive poison that had failed to give her relief. She is now happy away at school.

A poor man was oppressed by his rich neighbour. Driven to desperation when the latter at last took away his wife, he struck at the rich bully with his chopper and cut him in the leg. Chased from his home by the emissaries of the wounded but still powerful enemy, he hid in the forests in the day-time, and crept out at night to talk with one of our teachers. These conversations led to his flight to our "City of Refuge," where he was joined a few days later by his wife and children. They are now under Christian instruction, and our prayer is that they may all be led to take shelter in the Lord Jesus as their City of Refuge from a more terrible enemy than the one they have just escaped.

New Girls' Home.—Perhaps the most important single development in our work during the past year is the NEW GIRLS' HOME. This building was opened quite recently, but has already proved quite indispensable to the work. The matron-in-charge comes from amongst the Syrian Christians of Travancore. Seven little hill girls live in this home. There is another candidate for the Home in the shape of an eight-day-old baby, who was left with Mrs. Brand yesterday. The baby is one of twins. The mother cannot rear them both, so we are going to try to save it.

Medical Work.—Attendances at the Mission Dispensary this year numbered 10,551. This is an increase of 1,615 upon our last record year. Malaria accounted for no less than 2,767 cases; diseases of the digestive system for 943; intestinal parasites for 499; and injuries for 594.

One man, brought in suffering from sudden and absolute paralysis and loss of all sensation from the waist downwards, remained some months an in-patient, and was finally discharged perfectly cured. Another man was carried in suffer-

ing from fearful burns extending over the entire abdomen and part of the thighs. He was also an in-patient for some months, and passed out cured.

Still another case comes to my mind. This man was carried to us by his friends, who could not endure to have him in the same village with them. He was a victim of one of the most terrible diseases that attack mankind. The entire skin of his hands and feet was separating from his flesh like a glove. It was unpleasant to be anywhere near him. This poor fellow has been cured, and, better still, has stayed on to learn more about the Christian religion. He has broken caste and joins us in Christian worship, and appears anxious to become a Christian.



THE FIRST WHEELED VEHICLE ON THE KOLLIS.

Our Sub-Assistant Surgeon and the Compounder are both earnest Christian men, and they preach the Gospel regularly to the patients who visit the Dispensary.

Industrial Work.—Our four young carpenters continue to make progress in their handicraft. They have been very useful in making all the doors and frames, etc., necessary in the Mission buildings erected during the past year. The

instructor being also a qualified weaving master, we are experimenting in teaching the hill women how to weave their own garments. We have also dug a well in the rice fields, and demonstrated to the hill people that it is possible in dry seasons to irrigate the crops and so obtain food in time of famine. We hope that the hill Christians, at any rate, will benefit by the object-lesson, and follow suit themselves.

Buildings.—Let the practical builder imagine what it means to build in a place where there is no skilled labour, and where bricks, lime and sand are wanting. Working within these limitations, we have been enabled to erect two buildings during this year, viz., the Girls' Home and the Mission House addition. We have imported one and sometimes two masons from the plains. All lime has been carried ten miles on the heads of coolies. Sand has been brought from a river on the backs of bullocks. And, greatest triumph of all, we have found that earth of white-ant hills when burnt makes very tolerable bricks. "So built we the walls." All woodwork has been made by our own young men, assisted for a part of the time by a carpenter or two from the plains. The Mission House addition has the first tiled roof on the Kolli Hills. With its tiled roof and floors and plastered walls, this building is a considerable advance upon anything we have had before.

Training Our Own Workers.—To evangelise the Kolli Hills with Christian workers drawn from the ranks of the hill people themselves is our aim. Two of our young men have already expressed a wish to dedicate themselves to this work. Throughout the past year they have been devoting their afternoons and evenings to study. I have been taking them through the Book of Acts. They have also made their first attempts to preach the Gospel to their own people. Their wives are also under training, and our hope is that they may be fitted to reach their sisters with the same Gospel message. This year also marks an advance in that we have sent the first two Christian hill boys to the Teachers' Training Institute, where they will be prepared to become Mission teachers.

Conclusion.—We are thankful to be able to record two baptisms during the past year. Both were converts from the hill people, and one was definitely the result of the medical work. We are not discouraged by the smallness of these numbers. We believe the Spirit of God is working in many hearts, and visible results will surely follow. There is a spirit of expectancy abroad amongst the workers, which is a very hopeful sign, *and* there are the promises of God to encourage us. A phrase used in conversation by one of our

teachers yesterday has stuck in my mind. He said, " . . . when the time of blessing comes . . ." Yes, we are looking for and expecting a " time of blessing " for these poor old hills, when the Lord will open the windows of heaven and



STONE WORKERS FROM OUR INDUSTRIAL SCHOOL.

pour us down such a blessing that there will not be room to receive it. Meanwhile, we would continue to " look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal."

NAMAKAL FIELD.

By D. Morling.

Monday, February 16th, 1925, marks the beginning of the separate history of our Namakal Field. The day when we took up our residence in the new headquarters, and opened in the Name of the Lord the Mission's fourth sphere of service, registers also the inception of new hopes and aspirations.

Let us first record our gratitude to God for the kindly reception that has been accorded us. How different from that which was given us at Sendamangalam eighteen years ago, where for more than a decade we had to contend with stubborn opposition from high and low! Or from that on the



The Temporary Mission House, Namakal
Mr. and Mrs. D. Morling.

Kollis, where at our approach the fearful hill folk quickly escaped into woods and fieldsheds! On our arrival here many people gave us welcome, and assured us of their readiness to assist. Within a few days they offered us for sale several really eligible pieces of land, and the reception given us in street preaching, lantern services and Zenanas has been all we could have expected. There have not been wanting indications that our life and work in and around Sendamangalam were not entirely lost even on those outside our field, and belonging to classes at which we were not aiming.

Our first task here was to gain an adequate foothold at headquarters. After some weeks of earnest prayer, careful searching and hard bargaining, we secured a piece of land that we consider is second to none for our purpose in the whole town. It is admirably situated for hostel work, and occupies high ground on the old military road running to the great centres of Trichinopoly and Madura in the south, and to Salem and Bangalore in the north. We now have two compounds. The old one, because of its central position and wonderful accessibility, will be reserved for buildings of a public or institutional character, such as chapel, day school (and we hope), dispensary, industrial school, etc. In the other, just recently purchased, we are beginning to erect the Mission House, Hostel and Isolation Room, and here garden employment will be given to the Hostel students.

The building we are temporarily occupying as our house in the old chapel compound was erected by Mr. Watts before our arrival. This has been a great assistance. After the permanent house has been finished, this building will be occupied by Indian workers, so we cannot expect it to afford the convenience, or the accommodation or the protection from heat that Europeans need in India. At present all office work and study are done in the chapel.

Just now our time is principally occupied in building operations. The foundations of the Mission House are above ground level, and preparations are being made for constructing the Hostel. It is hoped the latter building will be ready next year at this time, when the Hostel boys at Sendamangalam will be transferred to the building here, and when the property in Sendamangalam will be available for the L.Z.A. Girls' Hostel.

The trying tasks of bargaining for land, bringing workmen to reasonable rates, and superintending the work of those who are adepts in the art of deception have been happily relieved by purely pastoral duties at headquarters. In the Namakal circle we have only two stations, whence four or possibly five workers can come to the services. On the other hand, Namakal is a county town boasting of many Government offices, where there are always several Christian families engaged in minor services, and often one or two in higher positions. Thus we find that frequently our little chapel is nearly filled on a Sunday morning with Christian folk of some education. Congregations have steadily increased and become more regular, while on the Sunday afternoon classes for Christian children are regularly conducted by voluntary workers.

The week after our arrival in India Mrs. Morling and I camped on the western side. Each of the stations was visited,

and we were able again to come into contact with our workers and congregations there. In April another camp was made, when we pitched our tents under the huge old banyan tree at Olaipalayam, and inspected the stations and held meetings for the spiritual help of our young Christians. Requests for



A Tamil Cooly.

Christian instruction were received from several villages, and these places were visited; but neither our small staff nor our limited income allowed us to make a thorough evangelising tour. Neither have we been able to accede to their repeated requests for the Gospel. That is the need of the western side—preaching the Gospel to the poor.

Preaching, Teaching and Colportage.—This is the day of beginnings for Namakal. In none of these our main depart-

ments of evangelism can we boast of great things. Colporteur Santhosham, of very long standing, is now occupying a central position at Paramati, but during the year he has given much of his time to purely station work, to encouraging our Christians, and to getting in touch with inquirers. Two of our workers are devoting their whole time to preaching—one in Namakal and the other on the Cauvery. Two others are giving part time to preaching and part to teaching. As the Vettambadi School is now transferred to this field, we have four schools and a Christian Sunday School, with a roll of about 135. Preachers have been well received in almost all



OPEN-AIR PREACHING.

quarters; lantern meetings have afforded us precious opportunities; and the Pariah people, even on the eastern side, are showing a distinct desire to break away from the old evil past.

Church Life.—In the new field we have congregations meeting regularly for worship at Sirunellikombai, Tidumal and Namakal. It would be difficult to imagine a greater contrast than that between the audience at Namakal and the congregation at Tidumal. At headquarters the worshippers are all of some education, while some of them are highly intelligent. They are living the life of the morally and intellectually

emancipated Indian, and are lifted above the low levels of poverty. Those at Tidumal are poor, pitifully poor. Most of them are unable to read the alphabet, while all are now struggling from the abasement of a degrading serfdom, and are contending with a history and environment unspeakably foul. These are our chief enemies—Ignorance, Poverty, Sin.

Regarding the first, our best is being done in giving regular instruction to adults, and insisting that all the children are taught to read. When faith grows a little stronger, we shall, perhaps, make it an aim to teach every Church member under fifty years of age to read the Scriptures. In this we shall need the hearty co-operation of the L.Z.A.

Poverty.—It is difficult to inculcate self-help in a people so poor in goods and virility; still, a beginning has been made. A Home Mission has already been started. The funds are provided, the spending is controlled and the work executed by our Indian brethren. Collections are regularly made every Sunday morning, and fees are also demanded for all boys attending the Hostel, except orphans. This rule has raised some protest, and somewhat reduced the number of entrants. But should there not be some of the other kind of assistance to self-help? I do not think that a Mission having Christians in such indigent circumstances, and brought from such depths of servility, can easily free itself from the responsibility of assisting its younger members to gain a respectable livelihood by some industry.

The third enemy—*moral debasement*—is the most terrible. Surely it is only the grace of God, the indwelling Christ, that can morally and spiritually liberate the Pariah—yea, or *any* man. We need great love, patience, and wisdom in dealing with our brethren. Sometimes we think small progress has been made in the attainment of Christian character, but even a glance at the unconverted Pariah is enough to renew hope and courage.

SUMMARY.

The following statistics of the different fields may be interesting to our subscribers, and we therefore gladly give them :—

Field.	Churches	Members.	Preachers	Teachers.	Bible-Women	Colport'rs and other Workers.	Schools	Pupils
Madras ...	2	140	8	34	13	—	16	1100
Sendamangalam	2	57	6	17	10	4	12	410
Kollis	1	21	3	5	7	—	5	60
Namakal ...	1	44	4	3	5	1	8	55
Totals	6	262	21	59	35	5	41	1625

LADIES' ZENANA AUXILIARY.

MRS. BOOTH writes as follows of the work in Madras :—

Hopeful Travelling.—In an old garden in a seaside town in England I once saw a quaint sundial. Around the figures on the dial, which flashed in letters of gold, there was an inscription graven deep into the stone, which said :

" To travel hopefully is better than to arrive."—(R.L.S.)

On the journey of life, and especially if we are travelling in the paths of missionary service, we have need to travel hopefully, with our faces ever towards " the Hope set before us." To every missionary's heart this means a vision of a great multitude before the White Throne of the Lamb of God, where we hope to see many to whom we spoke the Word of Life in the



CATAMARAN AT THE BEACH.

darkness of heathendom. On this journey of Hope there must be no looking back, except to remember the way in which God has led us, and to praise Him for His goodness.

Looking Back.—Twenty-five years ago—the early months of the year 1900—saw the beginning of our work among women in the Madras Field. It was a very precious trust given by God into my hands to carry the Word of Life into the darkness of heathenism. Our staff of Biblewomen numbered two ; one worked in the district of Periamet and the other in the village of Ayanapuram. There were difficulties and disappointments even in those first days, but God was with us, and very soon we saw that He was leading us into many homes

and blessing the testimony given there. The coming of a young caste widow was the first-fruit of our labour. She was brave and earnest in her desire to follow Christ, and endured much persecution from her parents and friends. When she made an open confession of her faith in Jesus Christ by baptism, she was cast out of her home with her three young children. Our Tamil Church, although small in membership at the time, helped her to live and educate her children. She was eventually trained as a Biblewoman, and has been on our staff for the past nineteen years.

In 1906, our staff of Biblewomen having increased to eight, the L.Z.A. was organised in England, and an appeal was made for a single lady missionary to devote her whole time to the women's work in Madras. Miss Elliott arrived in India in December, 1908, and, after two years of successful Tamil study, took charge of the L.Z.A. work in January, 1911. Ten years of loving and devoted service rendered by Miss Elliott in this field have left a chain of sweet and happy memories that will never fade. In 1921, Miss Elliott having left Madras for another field of labour, Miss Appleby became responsible for this work for two years. In 1923 Miss Appleby was transferred to the Sendamangalam Field, and the L.Z.A. work in Madras once again came into my care. In November, 1923, Miss Betts arrived in Madras, and has since then been engaged in the study of Tamil, preparatory to taking over the work from me. And so, after twenty-five years, to me has come the joy of describing the start and growth of this work among women.

Our staff of Biblewomen now numbers thirteen. Seven of these work in the city and six in the surrounding villages. During the past year the work has been full of interest and joy. God has led us in strange ways. During the first months of the year we were again and again brought into contact with seeking souls, who listened eagerly to our message. Strangely enough, we have not met these same women again; their lives touched ours but once, and then passed on, like leaflets on a stream. There are others whom we visit regularly whose hearts the Lord has opened, and who worship Him in the seclusion of their homes. Some of them are too afraid to confess their faith openly; others who have done so are enduring bitter persecution from their relatives and friends. Two of these—Thanam of Periamet and Rathnum of Ayanapuram—are drinking deeply of the cup of woe for His sake, and we ask your prayers for them.

Our Biblewomen are teaching about one hundred women to read. Our great aim is to place the Word of God in the

hands of the poor deluded women, so that, if at any time we are denied entrance to their homes, the silent messenger will still be there. Our workers also endeavour to sell Scripture portions and Christian books to any who will buy them, and many hundreds of tracts are distributed freely each month. During the past year we have held our Bible Class regularly each month. The lessons on the life of Jesus have been helpful to both missionary and Biblewomen, and we hope that, by the blessing of God, they have led to more efficient teaching in the Hindu homes.

Looking Forward.—Our Sewing Class for caste girls at Choolai has been steadily maintained during the year, and twenty-five young caste girls attend the class each Tuesday afternoon. This class has been in existence for many years past, and was instituted with the idea of keeping in touch with the girls who so early in life leave our schools. They are allowed to attend the Sewing Class, and we use the golden opportunity by continuing the Scripture teaching which was begun in the school. When they leave the Sewing Class our Biblewomen follow them to their homes with the Word of God. We number among our friends many mothers whose childhood and womanhood have been linked up to us by means of the Sewing Class. We cannot estimate the result or the value of this continuous teaching in the lives of those many women and girls—but we travel hopefully.

"*Looking unto Jesus.*"—I think again of the sundial in the old garden. Although the letters were of gold and shone in the sunlight, there was always a shadow on its face telling of the passing of the hours. Even at noon, on a sunny summer's day, a little shadow pointed to the hour of twelve. And so, although the L.Z.A. in Madras is in its prime, and can tell of the sunshine of God's love for twenty-five years, there are still the shadows of our failures and wasted opportunities which mar its brightness. But Jesus, the Sun of Righteousness, shines above it all, and, looking to Him, we gain fresh courage and hope to continue the journey. Travelling hopefully, until the day break and the shadows flee away.

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Miss Petts, from the same centre, writes :—

It is after one's mind is relieved of the first language examination that the joy of actual and active missionary service begins to be felt. For it is then that the opportunity comes of going among the people, and, at first haltingly, telling them of the grand old story, as messengers of which we are among them. Sometimes the women are busy, or do not

want to listen. We pass on, on such occasions, feeling sad at their indifference. In many places we are received warmly and with a deep interest, and it cheers us when the people listen quietly as the Way of Life is pointed out to them. Sometimes the women are more interested in seeking information of a personal nature, and such questions as to whether I am married and how old I am come unhesitatingly from them. Recently the Biblewoman and I were talking to a friendly group at Ayanapuram. Just when we were leaving the women surprised me by suddenly asking if I would talk to them. So I took a little book from my bag. It had four blank pages. The first was black. From this I spoke to them



A Zenana Meeting.

of sin. The second was red. Here the means of cleansing from sin by way of the precious blood was pointed out. The third page was white—representing the clean heart—and the fourth was gold—representing the life to come. The women readily understood, which they showed by various exclamations and suggestions of their own.

It is especially interesting visiting in the caste houses. Here the women are more intelligent, and a beginner is more sure of her message being understood by them. At the same

time, owing to the caste customs being so vigorously observed, they are more inaccessible. The Biblewomen are teaching many among them to read. This gives us an entrance into many of these houses. The staff of Biblewomen, day by day, faithfully carry the message into the homes of the people. We leave it there, but your prayers and ours follow it, that it may do more than interest them for a passing moment :

"Away in foreign lands they wondered 'how'
Their simple word had power.
At home, the Christians, two or three had met
To pray an hour."

Dispensary work was commenced in January, and since that time attendances have numbered 571. The majority of ailments represent boils, burns, bad eyes, ear and skin troubles, fever, worms, cuts, and pains of various descriptions. Sometimes a patient seems to think she may be healed without medicine. One old lady came along and poured out her tale of woe. When I suggested medicine—oh, no, she did not want it. In the end she consented to take it away with her, but whether she ever took it I do not know. Anything for outward application has a great attraction, especially if it has a good strong smell. The time spent in the Dispensary each morning certainly has its interests.

In addition to paying occasional Zenana visits and doing daily medical work—the patients numbering anything from three to eighteen—Tamil study has been continued throughout the year. In the second year it is good to begin applying the knowledge acquired during the first year, but how often—in Tamil at least—one feels the poorness of the attempt! However, one presses on, hoping some day to clearly understand many things which are now but dimly understood, especially in the colloquial tongue.

The next few months will be filled with preparation for the final examination. For all past help may God be praised. Will you, dear friends, pray that all needed help may be granted for the exam., which will take place soon after this report is in your hands?

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OF the work in the Sendamangalam Field, MISS APPLEBY states :—

The year under review has been one of exceptional trial owing to the great shortage of water in this district. For three years in succession the monsoon has failed to bring us the looked-for rains, and during the whole of the past year not more than four inches of rain has fallen here. With a tropical sun beating down upon us all the time, all surface

moisture is very quickly evaporated, and only the deepest springs still yield a small quantity of water. Yet we record with thankfulness that we have proved the truth of God's promise, "Bread shall be given him : his water shall be sure." I believe our people have managed to obtain sufficient for the necessities, if not for the luxuries of life, though often with great difficulty. So we praise God for the help He has



A Rescued Deserted Child-Wife.

rendered, and look up to Him still in faith, pleading for His help.

In February we had the pleasure of welcoming Mr. and Mrs. Morling back from furlough, and on their return this field was divided and Mrs. Morling took over charge of the western side.

We have now nine Biblewomen in this area. The staff has changed somewhat during the year : one worker has been transferred from here to Mrs. Morling's staff, and two new

ones have just been added to our number. We have still several vacancies which we should like to see filled.

We are working out from seven different centres, reaching regularly as many villages as we can. But there are yet many places where no work is done, and we long to be able to proclaim the Gospel there also. Again and again, as we go about, we are impressed with the Master's words, " Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." We need more consecrated, Spirit-filled Biblewomen to carry the message of salvation to their sisters. Sometimes, as I have listened to one of our workers talking to a group of women, I have realised how clearly she has grasped the attitude of her audience, and understood the working of their thoughts in the way a European could not do. It is a joy to listen to such a worker, and sometimes, in hearing an Oriental tell the stories of that most Oriental Book—the Bible—one gets new light upon it. One realises more and more that it is the Indian woman who can best reach the Indian woman.

Day by day our Biblewomen are visiting the homes in their districts—in some houses being warmly welcomed, in others tolerated, and sometimes plainly told they are not wanted. I go round with them each in turn, and in every village where regular work is being done I have met with those who eagerly listen to the Word of Life. Of some of them we feel we can say, " Whose heart the Lord opened." They have told me that they believe in Jesus, and have quite ceased to worship idols, but as yet they have not been brave enough to make public confession of faith.

At Kakkaveri the little group of Christian women continue as witnesses to the saving grace of God. I have camped there regularly, and each time endeavoured to give them a message that would help them in their daily life. At present they are without a Biblewoman to teach them, but I hope the vacancy will soon be filled.

In the Erumaipetti centre we have still only one worker. Erumaipetti itself is a large village, and there are others round it where we long to have workers stationed. When camping there I have visited as many places as possible, but one feels that it is regular intensive work that is needed. We would not limit the Spirit of God : we know He can and does take and implant in the mind sometimes one short sentence and cause it to bear fruit. Yet, generally speaking, the minds of the women are so dark that they need to hear again and again the same truth before it dawns upon them.

Last August I camped for a week at Elur, and visited

some new villages in that locality. I have not yet been able to pay a second visit to these places. On that occasion the medical-box was in great demand, and during those few days I gave medicine to eighty-three people. Altogether I have treated 447 people while camping in village stations.

At the Sendamangalam Dispensary I have registered an attendance of 612, representing 1,110 different cases. Sometimes people from villages miles away come for medicine for themselves or their relatives. Last August, after I had been visiting in a village thirteen miles away, a man came to me, asking for some more of the ointment I had given his wife for an "incurable" ulcer, as it was doing it a lot of good! A Biblewoman helps me with this work by talking to the women as they await their turn for attention.

We have had nine in-patients during the year. Of these, four have been admitted with injuries caused by falling into wells while standing on the edge trying to draw water from a small puddle in the bottom. Another was a woman gored by a cow. In December a little daughter was born to one of our Biblewomen in the ward. I had another woman under my care for about a month after the birth of a child. She had been much injured by ignorant attendants, and was in a serious condition when brought here, but she got quite well eventually. She often strolls into the dispensary now to have a little talk with me. Her name is Alagammal—"beautiful woman." She certainly displayed a beautiful patience in suffering, and I hope that her eyes are being opened to see the beauty of the Lord Jesus imputed to her. She has not forgotten the teaching given while with us, but tells me that now she prays only to "Jesu Swami."

Some of these cases have been serious, and it has been necessary to call the local doctor to our assistance, and he has always readily responded. Frequently Mrs. Watts has lent her aid, and her professional training has stood us in good stead. In addition to the dispensary work, I have several times been asked to render assistance to women in their homes. By this means doors for the Biblewomen to enter have been opened, and where medical help has been received there is always a welcome for the Gospel messenger. In this way our little dispensary abundantly justifies its existence.

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MRS. BRAND, from the Kollis, reports:—

It is with deep thankfulness that we record one more year full of the goodness and help of the Lord to us on the Kolli Hills. Work among women has been maintained by our

Biblewomen in six stations, where we have frequently visited with them, trying to help them to make the way of salvation clear and simple to their dark and ignorant sisters of the hills.

From Ariyure and Vallapoor two young wives have come to us, and, to protect them from bad husbands, we have sent them to a distant school, where they are learning of Christ and His salvation. This was before the opening of our Girls' Home here. Now we hope to be able to shelter such cases within our gates.

Our biggest step forward this year has been the opening of this Girls' Home, and once more we thank the kind friends



SHANDY AT MADIVALAM.

who gave us the money to put it up to the glory of God, and the salvation of women and girls from the degrading, moral atmosphere of these hills. Already God has given us a small group of little girls. It is a great joy to watch them waking to consciousness, and to know that their thoughts are being often directed to Christ and His love.

The matron is a godly woman from Travancore. Naisamani conducts the teaching of these children, also that of the hill

women who live in the compound. These women are expected to earn their own living, and so are taught sewing and other useful occupations. We pray and look for great blessing in the coming year.

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MRS. MORLING sends the Namakal Zenana Report, and says:

Returning from furlough, I took charge of the Namakal Zenana work from Miss Appleby on March 1st, so have supervised it for six months of the past year. On looking through the records, I see that, although we have not made the progress we anticipated, a little advance has been made, in that two Biblewomen have been added to the staff, and a much larger number of villages are being evangelised. There are interesting characteristics in the work of each of our helpers.

Paripooranam, who has been connected with our Mission for over fourteen years, is working amongst the non-caste people in Kottamangalam and Sirunellikombai, and our Christian women living in those villages are also under her particular care and teaching. She has been the means of blessing this year, to several who have asked for baptism. One of these was accepted by the Church last April, but the day before the one arranged for her public profession of Christ smallpox broke out in the family. Since then her husband has been at the gates of death with the terrible disease, and she has lost both of her little ones—a severe test to her faith.

Biblewoman Kirubai has spent most of the year at Nadanthi, which seemed to be a good centre, but she has found it difficult work, as the people showed little desire for the Gospel. The lease of her rented house expired, and no other house in the neighbourhood was available, so she has been transferred to Paramathi, a large though very shabby town, right in the centre of our field. She is making good progress there amongst the high-caste people, and already has several pupils for reading.

Esther has been on the staff for nearly a year, and she is working in two villages to the north-west, where the non-caste people have asked for instruction in Scripture truth. She has not had the best of health, but is, I believe, doing a good work there, and has fifty houses on her regular visiting list.

Gnanabranam has been working in Namakal town for the past two years, where she visits sixty-one high-caste homes each week. She is also teaching fourteen women and girls to read the Scriptures. It is a real pleasure to accompany her, and see how thoroughly well she instructs her pupils and how they love and respect her. It is always impossible to

tabulate the results of Christian service, and this fact is most evident when engaged in work amongst high-caste women, where a confession of Christ means so much sacrifice and persecution, but I know there are those here in Namakal to whom a new light and heavenly hope have come during these two years.

Mary spent six months of the year in Olaipalliyam, where she moved amongst the gownder women in the three villages of her circuit, and also instructed the Christian women of Tidamal. For domestic reasons she was afterwards transferred to Namakal town, where she took up work amongst the lower castes and non-castes. A devoted worker and experienced Christian, she soon won her way into the homes, but has since been obliged to give up work. She has, however, made a path for another to walk in, and we welcome Jeevamoni, who takes her place.

Monomoni, lately transferred from the Sendamangalam field, is path-finding in the neighbourhood of Elampalli. She has made a good beginning, and perhaps there will be more to tell of her next year.

A short time ago I was sitting in a high-caste but poor home, questioning its mistress, a bright-faced young woman, about the narratives the Biblewoman had told her in previous weeks. I expressed my surprise and pleasure at finding how perfectly she remembered each detail of them, and commended her for paying such attention. She smiled, and said in reply, "I will tell you how I do it. I cannot afford to have a lamp at night until my husband comes home, and my children are afraid of the dark, so I amuse them by telling them these stories, which they love to hear, and could repeat them to you as well as I can. I tell the same one over and over again until the Biblewoman comes with a new one the next week: this impresses them on my own memory, and accounts for my remembering them so well."

Dear sisters, there are those all around us who are in the dark—such terrible darkness—and are afraid. Shall we not do as this poor heathen mother—let us take their hands, tell them again and again of Jesus, and so try to lighten their darkness.

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From This Side.—As we review the foregoing reports from the field, we are reminded of the lines written by Archbishop Trench:

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make,
What heavy burdens from our bosoms take,
What parched ground refresh as with a shower.

We kneel, and all around us seems to lower.
We rise, and all the distant and the near
Stand forth in sunny outline brave and clear.
We kneel how weak, we rise how full of power,
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"

The reports contain so many requests that the call therefrom to "hold the ropes" is clarion. Not that we can "claim from God," for this, surely, is a wrong attitude as we enter into the presence of the Most High, albeit we are His redeemed children, but, as children deeply conscious of our need, we would seek to recognise more literally the truth that—

"Prayer was appointed to convey
The blessings God designs to give."

With this in view, we will look more closely at some of the needs, which we have seen underlying these contributions from our representatives abroad, and pray that the monsoon may not fail this year; that more Spirit-filled Biblewomen may be forthcoming; that the Bible Classes held for our Biblewomen may be fruitful in increasing their knowledge of Jesus Christ and the Written Word; that the Hindu women who have confessed Christ, and are in consequence suffering bitter persecution, may be helped to endure "as seeing Him"; that all the girls and women being taught to read God's Word may have their hearts opened as was Lydia's; that the tracts distributed so freely in the women's quarters, and the Gospel messages delivered day by day to the sick and suffering who come to our little dispensaries for alleviation of bodily aches and pains, may all be as bread cast upon the waters, which shall be seen in days to come; that the Sewing Classes held for caste girls, for so many years past, may bring forth a hundredfold; that fluent tongues in Tamil may be bestowed upon all our missionaries, and that Miss Betts may be especially helped in her final examination.

We turn our thoughts now to that part of the work which is conducted at home by the L.Z.A. Executive and its General Committee, and we see confronting us the need for increased financial support—an income to reach at least £1,500, instead of £950, as in the present year. Our dear sister, Miss Putnam, who has bravely borne part of the expense of her two years' training, goes forth to the land of her adoption in November, and must then be adequately supported. We have, we believe, in obedience to God's will, accepted another representative in the person of our loved friend, Miss Eleanor Savage, who at

the end of September expects to enter for a year's Bible training, in preparation for going out to work in " the regions beyond " next autumn.

The support of more girls in the Home on the Kollis, also an increased number of Biblewomen in the fields, to say nothing of the extra work that has been already undertaken in the New Namakal Field—all these claim from us a more constant resort to His presence, and a greater heart searching as to what our Master would have us do. We praise Him for the supplies received, which have enabled us to continue as an L.Z.A. for the past nineteen years; for all the many helpers past and present whom He has raised up, and whilst now we see on the right hand and left increasing needs, we praise His Name that we know our sufficiency is of Him, and that He can raise up still more friends to augment the band of faithful helpers who in various ways have set themselves to this work. Through the power of His Spirit's indwelling we would seek with our friends across the seas to—

" Go, labour on ; spend and be spent—
Our joy to do the Father's will ;
It is the way the Master went ;
Should not the servant tread it still ? "

B. L. C.

"THREE PICTURES"

By E. C. Putnam.

The first picture is one seen at the Homeopathic Hospital. When thinking of the days spent at the Missionary School of Medicine, my mind travels to a certain room on a day when I spent an afternoon with a surgeon in the Out-Patients' Department. Three women were waiting to see the doctor,



Miss E. C. Putnam.

and all had the same story to tell—they could scarcely walk, their legs were so swollen and sore, and they were tired of themselves. Then came examination and treatment, and I shall never forget the sight that met my eyes as the wounds were uncovered and skilfully dressed by the nurses. For several weeks these patients came regularly, and each time the legs were less swollen and the terrible sores smaller and less painful; and as their physical sufferings lessened, so a little of the weary look passed from their faces, until after a few months they were able to look hopefully into the future and meditate on the things they would do when they should be well.

My second picture is a scene in the lecture-room at Mount Hermon. At the front stood the lecturer, and by his side a model of the Tabernacle. One by one he picked up the tiny models of the brazen altar, the laver, etc., and as he did so, explaining the significance of each as he passed on, came a fresh realisation of the awful holiness of God and the "exceeding sinfulness" of sin. At last he came to the ark and the

mercy-seat, and here one was overwhelmed with a quickened sense of the great love of God, Who not only sent His Son to die for us, so that now " there is no more offering for sin," but we have " boldness to enter into the holiest by the blood of Jesus, by a new and living Way."

This brings to our remembrance a third picture—that of the Lord Jesus Christ, Who " went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people."

The Jews of old needed this Saviour and did not know it, and the women of India to-day are in need of our Saviour Jesus Christ to teach, to preach, and to heal them. His bodily presence is removed from the earth, so He now makes use of His followers in order to proclaim His Gospel and bring in His lost sheep.

In the first picture we saw how the joy of life came back into the lives of three women because the Lord had healed their bodies. The second picture reminded us of the joys of salvation. " Neither by the blood of goats and calves, but by His Own blood He entered in once into the holy place, having obtained eternal redemption for us." The third tells what glorious tidings we have with which to go forth to our sisters in India.

My training days in England are over, and very soon I hope to be helping to train others in the knowledge of God. But my training days are not really over—God is still speaking—and as you have prayed for me in the past, will you continue to pray that I may hear? Will you pray, too, that as I go forth with Him it may be, " Not I, but Christ," and that those to whom He sends me may be brought to a knowledge of our Lord and Saviour Jesus Christ?

LEADINGS.

By Eleanor Savage.

When the Lord first sealed home to my heart the fact that He needed me for His service, I was very eager to start active work at once. But when the Lord requires us for service, there is always a time of waiting and preparation, and He has led me through a very different path to the one I planned. Does He not say, " My ways are not your ways "? How wonderfully He has enabled me to follow Him.

" He led me and I followed on
Charmed to confess the voice Divine."

Many times during the past five years, in the many tempta-

tions which have assailed my path, I have felt the reality of the words, "When I said, My foot slippeth, thy mercy, O Lord, held me up," and when I have felt unworthy of the least of His mercies, He has shown me that He died for me, and that through the shedding of His precious blood there is pardon for my sins, and I have gone on my way rejoicing,



MISS E. SAVAGE.

knowing that He can keep. Has He not said, "I will never leave thee nor forsake thee," and, blessed be His Name, He has never failed in the least of His precious promises.

When one and another have tried to hinder me, what a relief it has been to take it to Him, Who knows all about our weaknesses, and plead, "Lord, Thou hast called, Thou canst strengthen," and to hear His voice calming the troubled soul by His Own words, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye." Oh! what blessed assurance that Jesus is mine and I am His! And now, on entering a year of fresh training, I know He will guide me, and that He goes before.

I am so glad that I am going to have more opportunity of studying His Word, because I feel so ignorant, but "My sufficiency is of Him," and in this I have confidence, knowing that "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Please pray for me, for I need your prayers. I long to be just a vessel, emptied of self, and used entirely by my Master for His work.

"Take my life and let it be
Consecrated, Lord, to Thee."

THE BIRTHDAY BOX.

By A. Vine.

MANY HAPPY RETURNS OF THE DAY! I am wondering how many times I was privileged to utter that good old wish on Sunday afternoons spread over many years, and always in circumstances of very real pleasure? Our esteemed General Secretary, Mr. Chisnall, has asked me to furnish a short history of the BIRTHDAY BOX, which is now a pleasing feature in quite a number of our Sunday Schools, and deserves to be better known. This request has awakened very pleasant memories, and one cannot help being reminiscent sometimes.

Once upon a time—I cannot remember when, but it was many years ago—when I was Superintendent of the Sunday School at Courland Grove, Clapham, one of the teachers—who has since succeeded me in the oversight of the School, and is the father of our Missionary, Mr. D. A. Thrower—conferred with me as to instituting a Birthday Box, to which scholars and teachers might contribute a thankoffering for their own or any relative's birthday which had occurred during the past week. I at once agreed to the suggestion, and from that time until I retired in 1920 it was my pleasure, when present, to invite every Sunday afternoon contributions to the Box. It became an immediate success, and while it gave me a special opportunity to offer a greeting to the giver, it also did much to foster and strengthen the missionary spirit, which is such a striking feature of the work in that school, from which four of the staff of the Strict Baptist Mission have been drawn.

I could tell of many pleasing incidents that have occurred in connection with that Box, but the exigences of space forbid. One or two must, however, be told. On a certain Sunday afternoon in September, more than ten years ago, I was surprised to see a large number of scholars trooping towards the platform, and, in response to my inquiry as to whose birthday was being commemorated, received the answer, "Mr. Chisnall's, sir," a fact of which they had in some way become acquainted. On another occasion, at Christmas, nearly half the School contributed a thankoffering for the birthday of the Babe of Bethlehem!

For several years this Box was the only one in use, but thanks to the steady advocacy of Mr. Chisnall, the writer and other friends, it has now been adopted in quite a number of Schools. There are, however, many where it is not yet known, and I would make an appeal to every Superintendent in the

Sunday Schools of our Churches that during the coming year they will introduce it, and by loving entreaty and earnest prayer seek to increase the missionary zeal in their Schools, so as to materially help, in a practical way, the extension of the kingdom of our Lord Jesus Christ.

THE MISSION HERALD.

It is very gratifying to be able to record that during the year the MISSION HERALD has been well sustained, with an increased circulation, although it has not yet reached that position which will make it entirely self-supporting. The Council would ask all the friends and well-wishers of the S.B.M. to lay this matter very seriously to heart, and seek to extend its circulation, so that it may no longer become necessary to draw upon the General Fund to balance the deficit.

Month by month articles of absorbing interest from our brethren and sisters on the Field are published, telling of difficulties many and varied, and also of conquering grace and wonders of redeeming love and mercy. So vivid are some of these articles that readers might with very little imagination fancy themselves in the Land of Temples, of idol worship and superstition, of gross spiritual darkness, and of the mysterious caste system, where our missionaries are seeking by Divine help to declare that glorious Gospel which tells of a Saviour "able to save to the uttermost," and which, by the power of the Holy Ghost, can open blind eyes, illuminate dark minds, soften hard hearts, and bring to " the fountain opened for sin and uncleanness " souls that are filthy and sin-stained, where they may be washed and made " whiter than snow."

During the year our readers will have learnt much concerning the natural difficulties which have been so keenly felt in the Sendamangalam and Namakal Fields by the withholding of " God's good gift," the water that is so essential to health and comfort; and how, when candidates had been accepted for baptism, they had to journey twenty miles to the River Cauvery before they could observe the Divinely instituted ordinance. The city and village life of Madras, with the experiences of medical and dispensary work; the hard and trying surroundings of the work on the Kolli Hills, with its frequent disappointments, all combine to make the HERALD a magazine of vivid interest; and through the whole year there has sounded a loud note of faith in the overcoming power of the Cross of Calvary, which has inspired our brethren and sisters and all the Indian workers in each Field, and enabled them to press forward, strengthened with the promise of the

Divine Presence, " Lo, I am with you alway," and realising that they " can do all things through Christ, Who strengthens them."

The Council again pleads for the co-operation of the Superintendents in the circulation of the HERALD in the Sunday Schools, reminding them that a special advantage is offered to the scholars in their being supplied at half-price.

But beyond everything else the Council would lovingly commend all the work of the S.B.M. to the prayers of the readers of the HERALD, that all the missionaries and native workers on the Foreign Field may be specially endued with power from on high, and be used to the ingathering of precious souls to the Redeemer's kingdom, and that wisdom and grace may rest upon the Council, the L.Z.A., and all the officers in the homeland.

THE CALENDAR.

THE Council have much pleasure in recording a very successful reception of the Calendar for 1925, and would thank the friends of the S.B.M. for the hearty support given. Notwithstanding the comparative failure attending the issue for 1924, the Council accepted the recommendation of a Sub-Committee to give it a further trial, believing that it would be a means of strengthening interest in the Mission. It was decided to alter the arrangement of the Calendar, and, instead of a daily prayer subject, to give a set for each week, which would not only cover the whole of the Mission's work in South India, but would also embrace many other organisations in different parts of the world, which are seeking to spread the Gospel of Jesus Christ, with its saving grace and power. The Churches in the Homeland are also remembered, together with the officers and Council and the L.Z.A. A Scripture text for every day has proved most acceptable, and so excellent was the demand that the edition was quickly disposed of, and many friends were accordingly disappointed.

The Council have thus been encouraged to publish a Calendar for 1926, and one with a somewhat similar arrangement will be issued in October, so that all friends may have a supply in good time for their Christmas and New Year gifts. It is hoped that a copy will be found in every chapel vestry, school and class-room, as well as in the homes of Sunday scholars and teachers, and all who seek the prosperity of Zion, and pray for the coming of Him of Whom it was Divinely declared that " the knowledge of the glory of the Lord shall cover the earth as the waters cover the face of the deep."

In addition to the particulars above-mentioned, the Calendar, which is mounted on a stout art card, for hanging up, and has a pleasing photo-print of the S.B.M. Mission House, Kolli Hills, has much information of a useful character, and full particulars as to price, rates of postage, etc., can be seen in the MISSION HERALD, or may be had of Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, W.4, who has kindly undertaken the distribution.

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 means of doing 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.

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, Lertures, 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.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1925—						
At Bank—Deposit A/c	900	0	0			
,, Current Account	21	1	3			
2½% Consols at cost ...	340	0	0			
,, ,, ,, ...	21	15	0			
5% War Loan ...	950	0	0			
,, ,, ...	1,200	0	0			
				3,432	16	3
Income during the Year—						
General Fund :—						
Subs. and Donations	4,590	4	9½			
Envelope Collections ...	187	1	11			
Extension Namakal ...	252	0	6			
Interest on Deposit A/c	13	14	6			
,, ,, Consols ...	12	5	0			
,, ,, 5% War Loan	109	1	4			
HERALD Fund	232	2	5½			
Boys' Hostel	41	14	0			
Hospital and Medical Fund	3	11	0			
Pension Fund	97	15	8			
Ladies' Zenana Auxiliary—						
General	963	12	1			
				6,503	3	3
				£9,935	19	6

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	6,566	11	9			
HERALD Fund	326	16	2			
Pension Fund	128	5	0			
General Voyage A/c ...	58	4	0			
Ladies' Zenana Auxiliary, Gen.	102	15	10			
,, ,, Medical A/c	20	13	3			
,, ,, Voyage A/c	128	15	6			
				7332	1	6
Cash Balance—						
At Bank, Deposit Account	700	0	0			
,, Current Account	92	3	0			
2½% Consols at cost ...	340	0	0			
2½% Consols at cost ...	21	15	0			
5% War Loan	950	0	0			
,, ,, ...	500	0	0			
				2,603	18	0
				£9,935	19	6

GENERAL ACCOUNT.—*October 1st, 1924, to September 30th, 1925.*

INCOME.	£	s.	d.
Subscriptions and Donations, 1924-1925 ...	4,590	4	9½
Envelope Collections	187	1	11
Extension—Namakal	252	0	6
Interest on Deposit Account	13	14	6
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
Committee Room	1	10	0
Indian Salaries and Expenses	759	12	6
Girls' School—Sendamangalam (7 months)	13	2	7
Transferred from Extension	959	1	2
„ „ L.Z.A. Medical A/c ...	22	9	7
„ „ Emergency A/c	48	7	11
	£7,018	11	9½

EXPENDITURE.	£	s.	d.
By Deficit, October, 1924...	103	16	0
„ Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	4,562	16	2
„ New Buildings on the Namakal Land	863	9	6
„ Deepening Well at Namakal	15	1	0½
„ Building Side Wall, School and Chapel at Namakal	123	15	7½
„ Tent for Mr. Morling at Namakal ...	69	5	1
„ Ministerial, General, Deputation, and Committee Room Expenses	132	13	10
„ Missionary on Furlough, &c.	88	10	0
„ Missionary Boxes, Stationery, Postages, &c.	18	13	3
„ Printing	20	19	0
„ Printing and Report	78	10	0
„ Advertising, &c.	86	14	0
„ Loss on Sale of 5% War Loan... ...	4	18	3
„ Secretary's Salary and Office Expenses	306	0	0
„ Missionaries' Children	172	1	8
„ Missionaries' Life Insurance	23	4	4
„ Transferred to Voyage Account ...	160	0	0
„ „ „ HERALD Fund *re* deficit	79	3	8½
„ „ „ Pension „	63	5	4
„ Balance	45	15	0
	£7,018	11	9½

BALANCE SHEET.—*As at September 30th, 1925.*

LIABILITIES.

	£	s.	d.
General Fund	45	15	0
Pension Fund	194	11	1
Madras Boarding School ...	254	8	3½
Girls' Hostel	423	7	6
Boys' Hostel	41	14	0
Medical and Hospital Fund...	35	14	11½
General Voyage Account ...	273	6	11
Ladies' Zenana Auxiliary—			
,, ,, General ...	... 1,061	11	2
,, ,, Medical Fund	... 112	0	2
,, ,, Voyage Account	... 161	8	11
	£2,603	18	0

ASSETS.

	£	s.	d.	£	s.	d.
By Balance at Bank—						
Deposit Account	700	0	0			
Current Account	92	3	0			
				792	3	0
By Investments *re* General Fund—						
2½% Consols at cost	340	0	0			
,, ,, ,,	21	15	0			
5% War Loan at cost	950	0	0			
5% War Loan at cost	500	0	0			
				1,811	15	0
				£2,603	18	0

In accordance with the provisions of the Companies (Consolidation) Act, 1908, I, William Littleton, practising as a Certified Public Accountant at 5 & 6, Broad Street House, Old Broad Street, London, E.C. 2, hereby certify that I have obtained all the information and explanations I require as Auditor. I have examined the Securities for the amounts invested on behalf of the General Fund and the Pension Fund, in accordance with the terms of the Trust Deeds, and verified the Bank Balances and amount on Deposit at Bank. 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, 1925.

8th October, 1925.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

Sundry Accounts.

HERALD FUND.

Subscriptions, 1924-25 ...	232	2	5½	Printing "Heralds" and Postages	326	16	2
Transferred from L.Z.A. ...	15	10	0				
Balance deficit from General Fund	79	3	8½				
	£326	16	2		£326	16	2

HOSPITAL AND MEDICAL FUND.

Balance, October, 1924 ...	32	3	11½	Balance ...	35	14	11½
Subscriptions, 1924-25 ...	3	11	0				
	£35	14	11½		£35	14	11½

PENSION FUND.

Balance, October, 1924:—				Investments:—			
Investments and Cash	2497	3	4	3% L.C.C. Stock... ...	800	0	0
Interest on Investments ...	96	14	8	2½% Consols at cost ...	831	0	0
Subscriptions, 1924... ...	1	1	0	5% War Loan, 1929-47...	716	9	3
Transferred from L.Z.A. General Fund—				3½% Conversion Loan—			
1¼% on £964	12	1	0	£160 @ 79½% 127 4 0			
Transferred from General Fund—				Commission 1 0 0			
1925 1¼% on £5071 10s. 2½d.	63	5	4	Stamp ... 1 0			
					128	5	0
				Balance	194	11	1
	£2670	5	4		£2670	5	4

EXTENSION FUND.

Balance, October, 1924 ...	£959	1	2	Transferred to General A/c	£959	1	2

GENERAL VOYAGE ACCOUNT.

Balance, October, 1924 ...	171	10	11	Mr. Kimber's Passage ...	29	14	0
Transferred from General Account	160	0	0	Miss Watt's Passage ...	28	10	0
				Balance	273	6	11
	£331	10	11		£331	10	11

GIRLS' HOSTEL.

Subscriptions, 1924-25 ...	£423	7	6	Balance	£423	7	6

BOYS' HOSTEL.

Subscriptions, 1924-25 ...	£41	14	0	Balance ...	£41	14	0

MADRAS BOARDING SCHOOL.

Balance, October, 1924			£254	8	3½	Balance	£254 8 3½

LADIES' ZENANA AUXILIARY.

Balance, October, 1924			... 820	18	11	Deputation Expenses (Mrs. Morling)	4	2	4
Donations in						Boxes	3	9	6
Gift Week	177	15 7				Pictures for Namakal Field		14	6
General ...	771	10 9				Home Expenses, etc. ...	8	3	3
Lit. Fund ...	1	1 0				Miss Putnam, Outfit ...	30	0	0
			* 950	7	4	Fares and Books... ...	7	19	9
Sale of Booklets... ...			13	4	9	Training Fees, Miss Savage	34	13	0
Transferred from L.Z.A. Emergency Fund ...			231	12	1	Printing Booklets	13	13	6
						Transferred to General Account—			
						Herald	15	10	0
						Reports	10	0	0
						Rent	40	0	0
						General Expenses ...	1	10	0
						Pension Fund	12	1	0
						Indian Salaries and Expenses	759	12	6
						Girls' Sch., Sendamangalam (7 months)	13	2	7
						Balance	1,061	11	2
			£2016	3	1		£2016	3	1

*The Income this year from donations and the Boxes NOW IN CIRCULATION must not be less than £1,500 to cover expenses.

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1924			... 155	3	0	Donation to M.S.M. (Dr. Neatby)	2	2	0
						Grant for Madras	11	4	7
						,, ,, Sendamangalam...	11	5	0
						,, ,, Namakal ...	10	0	0
						Instrum'ts for Mrs. Morling	2	9	1
						Drugs for Kolli Hills ...	2	19	2
						Doctor's Fees for Medical Examinations	3	3	3
						Balance	112	0	2
			£155	3	0		£155	3	0

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1924			... 290	4	5	Miss Appleby's Passage ...	99	15	0
						Part of Miss Putnam's Pass.	28	10	0
						Miss Putnam's Passport ...		10	6
						Balance	161	8	11
			£290	4	5		£290	4	5

L.Z.A. EMERGENCY FUND.

Balance, October, 1924			... 280	0	0	Cost of alterations to L.Z.A. Room at Sendamangalam	48	7	11
						Transferred to L.Z.A. General Account	231	12	1
			£280	0	0		£280	0	0

ABSTRACT OF RECEIPTS.

1st OCTOBER, 1924 to 30th SEPTEMBER, 1925.

	£	s.	d.
Acton, *Tabernacle*—			
General		7	0
Heralds	1	8	4
Amersham—			
General	8	0	0
Aston Clinton—			
General	1	3	4
Heralds		16	0
Aylesbury, *Walton Street*—			
General	5	12	3
Heralds		18	2
Balcombe—			
Heralds ...		3	8
Basingstoke—			
Heralds		15	0
Bassett Street, *Keppel St.*—			
General	2	2	11½
Heralds	1	6	6
Bath, *Bethel*—			
General	17	4	5
Heralds	1	10	9
Bath, *Providence*—			
General	5	15	10
Heralds		10	2
Bath, *Bethel and Providence*—			
General	20	14	0
Beccles, *Martyrs' Memorial*—			
General	3	10	4
Heralds		13	6
Bedmond, *Bethesda*—			
General	1	0	0
Heralds		11	0
Berkhamsted Common—			
General	12	14	6
Heralds	1	5	0
Bermondsey, *Lynton Road*—			
General	229	11	1
Heralds	30	15	0
Bethersden—			
General	2	8	0
Heralds		9	0
Bethnal Green, *Hope*—			
General	4	17	0
Heralds		6	0
Bexley Heath—			
General	8	11	6½
Heralds	1	12	0
Bierton—			
General	7	15	4
Heralds		10	0
Biggleswade—			
General		7	0
Heralds		1	6
Billericay—			
General	6	11	2
Bilston (*Staffs.*), *Bethesda*—			
General	1	4	9
Birmingham, *Zoar*—			
General ...		9	6
Heralds		1	6
Bolton, *Dorset Street*—			
General	3	0	0
Heralds		13	0
Borough Green—			
General	23	19	9
Heralds	1	10	0
Bradford—			
General	3	16	6
Heralds		16	0
Braintree, *Salem*—			
General		12	6
Brentford, *North Road*—			
General	65	5	4
Heralds	4	15	1
Brighton, *Prarthana Sabha*—			
General	43	1	4
Heralds	3	15	6
Brighton, *Ebenezer*—			
General	11	8	3
Brighton, *Tabernacle*—			
General	1	4	7½
Broadstairs—			
General		5	0
Bromley, *College Slip*—			
General	4	0	0½
Heralds		16	2
Calcutta—			
General	2	0	0
Heralds		5	0
Cambridge, *Eden*—			
General	37	11	9
Heralds	3	11	0
Carlton—			
General	2	3	3
Catworth—			
General		16	2
Chadwell Street, *Mount Zion*—			
General	157	4	4

	£	s.	d.
Chatham, *Enon*—			
General	6	10	3
Chatteris, *Zion*—			
General	14	18	6
Heralds	1	4	0
Chelmsford—			
General	33	2	9
Heralds	1	11	0
Cheltenham, *Bethel*—			
General	1	15	0
Heralds		6	0
Cheltenham, *Providence*—			
General	2	8	0
Heralds		2	0
Chesham, *New Town*—			
General	11	9	2
Heralds		12	0
Chorley (*Lancs.*)—			
General	20	0	0
Heralds	1	0	0
Clacton—			
General		3	6
Heralds		5	0
Clapham, *Courland Grove*—			
General	49	1	0
Heralds	1	3	0
Clapham Junction—			
General	1	1	0
Claxton—			
General		10	0
Heralds		6	6
Claydon—			
Heralds		2	0
Coalville—			
General ...	1	17	6
Coventry—			
General ...	1	0	0
Heralds ...		15	0
Cranleigh—			
General		10	6
Cransford—			
General	1	12	7
Heralds		15	0
Crawley, *Bethel*—			
Heralds ...		17	0
Crowfield—			
General	9	7	0½
Heralds	1	11	0
Croydon, *Derby Road*—			
General	21	13	2
Heralds	3	4	0
Croydon, *Salem*—			
General	4	4	10
Croydon, *Tamworth Road*—			
General	3	1	0
Datchet—			
General	1	0	0
Dorking—			
General ...	20	2	1½
Dunstable—			
General ...		2	6
Heralds ...		10	0
Dorman's Land—			
General ...	5	3	0
Eastbourne—			
General ...		5	6
Heralds ...		4	6
East Grinstead—			
General ...		16	4½
East Ham, *Hope*—			
General ...		12	3
Egham, *Ebenezer*—			
General	2	0	0
Elthorne Road, *Ebenezer*—			
General	9	8	10
Heralds	2	0	0
Eltham—			
General ...		6	0
Epsom, *Salem*—			
General	4	17	0
Heralds		10	0
Erith, *Providence*—			
Heralds		9	0
Fleckney—			
General ...	1	0	0
Flitwick—			
Heralds		1	6
Folkestone, *Zion*—			
General	2	0	6
Heralds		4	0
Fressingfield—			
General ...	7	16	10½
Heralds	1	10	10
Fulham, *Ebenezer*—			
General	5	18	2
Heralds	3	0	0
Gaddesden Row—			
General		12	0
Glemsford—			
General	1	4	0
Heralds		10	4
Gravesend, *Zoar*—			
General	6	19	0
Heralds		15	6
Grays, *Ebenezer*—			
Heralds		9	4
Great Blakenham—			
General ...	2	8	0

	£	s.	d.
Great Gransden—			
General	10	15	6
Heralds		4	6
Great Yeldham—			
General	3	0	4½
Heralds		6	3
Greenwich, *Devonshire Road—*			
General	4	12	9
Heralds	4	19	0
Guildford, *Old Baptist Chapel—*			
General	78	13	9
Heralds	2	16	0
Halstead, *Providence—*			
General	10	2	1
Heralds	1	11	6
Handcross—			
General		12	2
Heralds		6	3
Hartley Wintney—			
General	43	3	4
Heralds		4	6
Harwich, *Ebenezer—*			
General		7	2
Heralds		18	1
Haslemere—			
General	4	7	9
Hastings, *Auxiliary—*			
General	20	4	9
Heralds	2	3	3
Hatfield Peveral—			
General			
Haworth, *Hall Green—*			
General	29	12	1
Heralds		8	0
Hedge End—			
General		18	6
Heralds		14	9
High Wycombe, *Zion—*			
General	10	14	6
Heralds	1	10	0
Hitchin, *Bethel—*			
General	3	9	9
Hollinwood—			
General	7	14	7
Homerton Row—			
General	26	11	0
Heralds	1	5	0
Horham—			
General	36	15	0
Heralds	3	15	0
Horley, *Victoria Road—*			
General	8	18	0
Heralds		3	6
Horsham, *Rehoboth—*			
General	1	0	0
Hounslow, *Zoar—*			
General	53	1	11¼
Heralds	2	0	6
Hoxne—			
General	2	1	1
Ilford, *Ebenezer—*			
General	3	4	0
Heralds	1	12	3
Ipswich, *Bethesda—*			
General	106	19	7½
Heralds	4	16	9
Ipswich, *Zoar—*			
General		12	0
Heralds		5	0
Irthlingborough—			
General	7	18	6
Heralds	1	4	0
Isleworth—			
General	1	12	4
Kenninghall—			
General	2	19	8
Heralds		3	0
Kettering—			
General		8	6
Kilburn, *Ebenezer—*			
General	4	18	4
Heralds		10	0
Kilburn, *Streatley Hall—*			
General	1	1	6
King's Langley—			
General	17	5	6
Heralds		6	6
Kingston, *Providence—*			
General	9	9	1
Heralds		12	0
Laxfield—			
General	8	4	11½
Heralds	1	5	0
Leicester, *Ebenezer—*			
General	1	11	0
Leicester, *Providence—*			
General	19	9	6
Heralds	1	2	0
Leicester, *Zion—*			
General	7	9	7
Lessness Heath—			
General	1	12	5
Heralds	2	0	10
Lewes, *Jireh—*			
General	3	13	0
Lewisham, *College Park—*			
General	16	6	4
Heralds	2	1	0
Leyton, *Goldsmith Road—*			
General	23	6	8

	£	s.	d.
Lingfield—			
General		9	0
Heralds	1	0	0
Little Downham—			
General	3	10	0
Long Marston—			
General ...		10	0
Loughborough—			
General	3	8	10
Heralds	1	4	0
Madras—			
General	18	19	4
Manchester—			
General	1	9	6
Heralds		13	2
Manor Park, *Rehoboth*—			
General	14	19	7
Heralds	1	19	4
March, *Providence*—			
General	12	17	7
Heralds	2	1	2
Margate, *Rehoboth*—			
General	7	10	7
Heralds		18	2
Masbro'—			
General ...	5	11	4
Heralds ...		6	0
Mayford—			
General	4	11	0
Heralds	1	5	0
Mendlesham Green—			
General		6	0
Meopham—			
General	1	17	1
Heralds		15	6
Middlesbro'—			
General	1	11	6½
Heralds		13	6
Needingworth—			
General	2	5	6
Newcastle-on-Tyne—			
General	3	15	6
Heralds		19	0
Newick, *Zion*—			
General	2	9	0
Heralds		15	0
Newquay, (*Cornwall*), *Ebenezer*—			
General	3	14	9
Heralds		17	0
Newton Abbott—			
General ...		5	0
Norbiton, *Zion*—			
General	35	14	2
Heralds	2	13	6

	£	s.	d.
North Finchley, *Soho Memorial*—			
General	7	3	0
Heralds		14	0
Northampton, *Providence*—			
General		5	0
Heralds		8	0
Norwich, *Orford Hill*—			
General	9	8	8
Heralds	1	1	10
Notting Hill Gate, *Bethesda*—			
General	11	10	0
Heralds	1	4	0
Occold—			
General	6	9	9
Heralds		11	0
Otley—			
General	1	10	7
Heralds		13	0
Oundle, *Zion*—			
General	4	15	7
Heralds	2	4	3
Over—			
General ...	3	7	7½
Heralds ...		18	0
Peckham, *Zion*—			
General	1	0	6
Heralds		9	0
Portsmouth, *Rehoboth*—			
General	3	6	6
Heralds	1	0	0
Potton (*Beds.*)—			
General	2	7	6
Heralds		10	6
Poynings—			
General	2	9	6
Prahran, *Hope*—			
General	5	0	0
Prittlewell, *Providence*—			
General	40	0	9
Heralds	2	8	0
Ramsey, *Salem*—			
General		13	5
Heralds	1	10	0
Ramsgate, *Mount Zion*—			
General	1	9	6
Heralds	2	6	6
Rattlesden—			
General	2	10	5
Raunds—			
General	3	3	10
Heralds		12	8
Reading, *Providence*—			
General	6	1	4
Heralds	1	17	0

	£	s.	d.
Richmond, *Salem*—			
General	25	12	11
Heralds	3	15	1
Rishangles—			
General	1	1	4½
Rochdale, *Hope*—			
General	3	7	4
Rowley Regis, *Providence*—			
General	2	5	6
Heralds		18	0
Royton, *Bethesda*—			
General	7	15	8½
Heralds	1	1	10
Rushden, *Succoth*—			
General	6	12	7
Heralds	1	3	0
St. Albans, *Bethel*—			
General	5	2	0
Heralds	1	5	0
St. John's Wood, *Mount Zion*—			
General	188	19	1
Heralds	8	5	10
Medical	3	11	0
Pensions Fund	1	1	0
St. Neots—			
General	15	3	8
Heralds	1	0	0
Saffron Walden, *London Road*—			
General	1	19	7
Heralds		11	5
Sandgate—			
Heralds		5	0
Sheffield, *Mt. Olivet*—			
General		10	8
Somersham—			
General	3	1	0½
Heralds		16	0
South Chard—			
General ...		15	0
Heralds ...		4	6
Southery—			
General ...	5	0	0
Southport—			
General ...	1	7	3½
Southsea—			
General ...	1	10	0
Staines—			
General	8	16	5
Stevenage, *Albert Street*—			
General	3	12	10
Stockley Mission—			
General	4	8	0
Stoke Ash—			
General	8	16	10
Heralds	1	5	0
Stratford, *Gurney Road*—			
General	31	9	0½
Heralds	2	1	3
Streatham, *Hambro Road*—			
General	8	1	6
Sturry—			
General ...	3	7	6
Heralds ...		7	7
Sudborne—			
General ...	2	14	0
Heralds ...		6	0
Sutton—			
General ...		18	0½
Swanscombe—			
Heralds		4	0
Swavesey (*Cambs.*)—			
General		5	9½
Swindon, *Providence*—			
General	6	2	2
Heralds		14	0
Sydney (*N.S.W.*), *Belvoir Street*—			
General	14	15	0
Tadworth—			
General	27	4	2
Heralds		15	0
Tenterden, *Jireh*—			
General	1	10	6
Heralds		10	0
Thame—			
General	5	10	6
Heralds		11	0
Tollington Park, *Zoar*—			
General		11	6
Heralds		17	0
Tonbridge, *Zion*			
General	1	4	8
Heralds		10	0
Tottenham, *Ebenezer*—			
General	20	8	1
Heralds	4	4	0
Towersey—			
General		10	0
Tring, *Akeman Street*—			
General	125	18	3½
Tring, *Ebenezer*—			
General	2	17	0
Trowbridge, *Zion*—			
General	8	16	0
Heralds		6	10
Tunbridge Wells—			
General	2	7	9
Heralds	1	0	4
Tunstall—			
General		16	6
Heralds		7	7

	£	s.	d.
Walsall, *Midland Road*—			
General	7	11	2
Walsham-le-Willows—			
General	1	7	0
Walthamstow, *Church Hill*—			
General	13	5	8
Heralds	2	15	4
Walton-on-Naze—			
General	5	3	0
Walworth, *Victory Place*—			
General	1	12	9
Heralds		12	0
Wandsworth, *Chatham Road*—			
General	2	6	0
Wandsworth, *West Hill*—			
General	11	19	11¼
Heralds	1	8	6
Warboys—			
General	20	5	10
Heralds	2	0	4
Waterlooville—			
General	1	15	0
Watford, *Beulah*—			
General	7	18	6
Watford, *Tabernacle*—			
General	30	8	0
Heralds	2	10	8
Watford, *Mount Zion*—			
General		3	0
Heralds		17	0
Wattisham—			
General	8	4	0
Heralds	1	11	0
West Ham, *Tabernacle*—			
General	104	14	8
Heralds	1	10	0
Wellingborough, *Tabernacle*—			
General	56	5	6
Heralds	1	16	0
Whittlesey—			
General	18	12	0
Heralds	1	16	0
Willingham—			
General	2	18	6
Heralds		10	0
Wisbech, *Zion*—			
General	4	2	6
Heralds		12	0
Wooburn Green, *Ebenezer*—			
General	10	4	7
Heralds		12	0
Wood Green, *Dovecote*—			
General	8	8	1
Heralds	1	10	0
Wood Green, *Park Ridings*—			
General	15	8	6
Heralds		15	0
Woolwich, *Enon*—			
General	2	10	7½
Heralds	1	7	0
Wortwell—			
General		15	3
Yelling—			
General		13	6
Yarmouth—			
General ...	15	19	8
Heralds ...		14	6
Personal—			
General	1691	13	3
Heralds ...	17	11	8½
Annual Meeting—			
Collection	132	1	3¾
Sale of Literature ...	7	19	10
Profit on Tea	4	10	0
Spec. Coll. *re* Gen. Deficit	158	15	0
Half-yearly & Welcome Meetings—Collection	95	0	0¼
Farewell Meeting	48	16	10¾
East London Spring Rally...	1	11	1
East London Auxiliary, Missionary Week	17	3	1
Sales of P.P.C. Curios, &c...	10	15	8
Namakal Extension Boxes—			
A 1-50	130	0	0
B 16-25	52	0	0
Interest on Deposit at Bank	13	14	6
General Fund—			
Interest on Consols ...	12	5	0
Interest on 5 per cent. War Loan	109	1	4
Pension Fund—			
Interest on Consols, &c....	96	14	8
L.Z.A.—			
General	963	12	1
Balance in hand, Oct., 1924—			
Deposit account ...	900	0	0
Current account	21	1	3
Consols	340	0	0
Consols	21	15	0
5 per cent. War Loan ...	950	0	0
5 per cent. War Loan	1200	0	0
	£9935	19	6

Grand Total - - £9935 19s. 6d.

LADIES' ZENANA AUXILIARY.

RECEIPTS from September, 1924, to August, 1925.

	£	s.	d.
Aston Clinton (per Mrs. L. White)—			
Gift Week		13	0
Boxes	3	4	3
	£3	17	3
Bassett Street (per Mrs. Pickering)—			
Gift Week		15	0
1d. Weekly Subscriptions		10	0
Boxes		16	0
	£2	1	0
Bedmond (per Miss Burrage)—	£2	3	0
Bethnal Green (per Mrs. Chapman)—			
Gift Week	2	0	0
Boxes	7	2	10
	£9	2	10
Bexley Heath (per Mrs. Langford)—			
2 Boxes		6	2
Brentford (per Miss M. Fromow)—			
Gift Week	6	3	6
Girls' Sewing Class (per Miss W. Dean) ...		15	0
62 Boxes	21	8	0
	£28	6	6
Brighton (per Miss D. Pledger)—			
Gift Week	8	12	0
Collections	2	16	0
Boxes	14	0	0
	£25	8	0
Brixton (per Mrs. Cundell)—			
Gift Week	2	18	6
16 Boxes	6	6	6
	£9	5	0
Cambridge (per Miss Eldred)—			
Gift Week	2	17	6
Collection	1	18	0
Boxes	6	15	0
	£11	10	6
Chadwell St. (per Miss M. Silvester)—			
Gift Week	28	10	0
Collections	2	2	9
Donations and 50 Boxes	35	9	2
Part support of Bible-woman	3	16	6
	£69	18	5

	£	s.	d.
Chelmsford (per Mrs. Gosling and Miss Lancaster)—			
Gift Week		16	6
Missionary Sewing Class, per Miss Knight ...		13	7½
	£1	10	1½
Clacton, *Wellesley Road* (per Miss Dykes)	1	1	0
Clapham, *Courland Grove,* (per Mrs. F. Brinkler)—			
Gift Week	3	11	6
Boxes	9	6	0
	£12	17	6
Cransford and Badingham (per Mrs. Skeet)—			
Collection		13	0
Croydon, *Derby Road,* (per Mrs. White)—			
Gift Week ...	2	7	6
Collection ...		10	0
Boxes	11	4	0
	£14	1	6
Croydon, *Salem* (per Miss Smither)—			
Gift Week ...		8	0
Collection ...	1	14	0
Box		19	6
	£3	1	6
Dorking (per Mrs. Mills)—			
Boxes	1	10	0
East London Auxiliary—			
Missionary Week ...	2	14	0
Finchley, *Soho Memorial Hall,* (per Mrs. Pond)—			
In memory of Mrs. Simpson	1	0	0
Boxes	1	0	5
	£2	0	5
Fulham (per Mrs. Brown)—			
Gift Week	2	0	0
Collection	1	18	10
Boxes	7	15	1
	£11	13	11

	£	s.	d.
Grays (per Miss Steel)—			
Gift Week		11	0
2 Boxes	1	12	0
	£2	3	0
Greenwich (per Miss Smart)—			
Boxes	7	0	0
Guildford (per Miss E. Shellard)—			
Gift Week	2	14	6
Boxes	5	6	1
	£8	0	7
Hartley Wintney (per Mrs. Gossling)—			
Gift Week	1	5	0
Haslemere (per Mrs. J. Mann)—			
Gift Week		10	0
Box		14	6
	£1	4	6
Hastings (per Miss A. Relfe)—			
Boxes	1	15	6
Haworth, *Hall Green* (per Miss Kane)—			
Gift Week ...	1	6	0
Boxes	4	7	1
	£5	13	1
High Wycombe (per Miss Rogers)—			
Gift Week	1	3	9
13 Boxes	2	13	7
	£3	17	4
Hitchin (per Miss Montgomery)—			
Gift Week	1	4	6
5 Boxes	2	4	6
	£3	9	0
Homerton (per Miss H. Rutter)—			
Gift Week	1	10	0
Boxes	1	8	0
	£2	18	0
Hounslow (per Miss Terry)—			
Gift Week	4	17	6
Boxes	4	0	0
	£8	17	6
Ilford (per Mrs. Othen)—			
Gift Week	2	12	0
Collection	2	8	9
Boxes	5	5	0
	£10	5	9

	£	s.	d.
Ipswich, *Bethesda* (per Mrs. Woods)—			
Gift Week	1	3	0
Collections & Donations	3	10	5½
68 Boxes, for Support of 3 Biblewomen ...	46	4	1
	£50	17	6½
Ipswich, *Zoar* (per Mrs. Gardner)—			
5 Boxes	2	0	0
Kilburn Vale (per Mrs. Fountain)—			
Gift Week		15	0
Kingston (per Mrs. Hamilton)—			
Gift Week	3	3	0
Boxes	1	13	0
	£4	16	0
Laxfield (per Miss Aldous)—			
Gift Week		17	0
Boxes	4	7	2
	£5	4	2
Lewisham (per Mrs. E. Chilvers)—			
Gift Week	2	2	9
Collection	2	18	10
Boxes	7	18	0
Support of Biblewoman	16	10	0
	£29	9	7
Leyton (per Mrs. F. Chilvers)—			
Gift Week	2	0	0
Collection		10	0
Boxes	2	0	0
	£4	10	0
Lynton Road (per Mrs. Jermyn)—			
Gift Week	5	15	0
Donations and 7 Boxes	10	14	0
Y.L.B.C. for Support of Biblewoman (per Miss M. G. Thorpe) ...	10	0	0
	£26	9	0
Manor Park (per Miss Ince)—			
Gift Week		13	0
5 Boxes	1	16	7
	£2	9	7
Newquay (per Miss Kent)—			
Gift Week		18	8
14 Boxes	5	3	1
	£6	1	9

	£	s.	d.
Norbiton (per Mrs. Anderson)—			
Gift Week	3	13	8
Collection	3	7	2
43 Boxes	16	5	0
	£23	5	10
Norwich, *Orford Hill* (per Miss E. Cage)—			
Gift Week ...	1	8	0
Boxes	2	10	0
	£3	18	0
Notting Hill Gate (per Mrs. Boatwright)—			
Gift Week ...	1	18	0
Boxes	1	5	0
	£3	3	0
Over (per Mrs. Bird) ...	1	17	6
Prittlewell (per Mrs. Jeffs)—			
Gift Week	3	14	3
Collection	2	4	4
Support of Biblewoman	10	17	0
32 Boxes	12	18	5
	£29	14	0
Ramsey (per Miss Pentelow)—			
Gift Week		6	6
Boxes	1	3	10
	£1	10	4
Reading (per Mrs. Woodham)—			
Gift Week	2	5	6
Donations and Boxes ...	7	5	8
	£9	11	2
Richmond (per Mrs. Robinson)—			
Gift Week	3	10	0
Collection	1	4	7
Donations and 20 Boxes	9	12	0
	£14	6	7
St. John's Wood (per Miss Harris and Miss Widden)—			
Gift Week	8	6	0
Bible Class, for support of Biblewoman on the Kollis	12	0	0
46 Boxes	26	10	0
	£46	16	0
Stoke Ash (per Miss Hitchcock)—			
Gift Week		8	0

	£	s.	d.
Stratford, *Gurney Road* (per Mrs. Simpson)—			
Gift Week	1	7	6
Support of Biblewomen (per Mrs. Bardrick) ...	7	5	0
1d. Weekly Subscriptions	3	16	7
Sewing Class		14	3
8 Boxes	3	10	0
	£16	13	4
Swindon (per Mrs. Parker)—			
Boxes	1	19	6
Tollington Park (per Mrs. Sandell)—			
Gift Week	3	1	0
Boxes	4	9	0
	£7	10	0
Tottenham (per Miss Field)—			
Gift Week	2	5	0
Boxes	6	6	0
	£8	11	0
Tring (per Miss Maull)—			
Gift Week	16	15	9
Collection	17	19	1
Part support of Bible-woman	4	16	0
Boxes	71	12	10
	£111	3	8
Tunbridge Wells (per Miss Pool)—			
Gift Week	2	8	6
Boxes	2	4	0
	£4	12	6
Walsham-le-Willows (per Mrs. Deaves)—			
Gift Week ...	1	1	0
Donation ...		10	0
	£1	11	0
Walthamstow (per Miss J. Basham)—			
Gift Week	2	8	3
Y.W.B.C.	1	13	5
17 Boxes	7	16	0
Farthing Fund (per Mrs. Field)	2	15	10
Women's Gospel Meeting	2	10	0
Sewing Class		5	3
	£17	8	9

	£	s.	d.
Walton-on-Naze (per Mrs. Howe)—			
Gift Week		3	8
Box	1	1	6
	£1	5	2
Walworth, *Victory Place* (per Miss W. Stephens)—			
Gift Week	1	7	2
Boxes	1	7	6
	£2	14	8
Wandsworth, *West Hill* (per Miss Applegate)—			
Gift Week	1	16	6
Collection	2	6	0
Donations and Boxes ...	14	10	6
Part support of Bible-woman	2	10	6
	£21	3	6
Warboys (per Miss Fitch)—			
Gift Week	1	4	0
Boxes	6	18	0
	£8	2	0
Watford (per Miss Ball)—			
Gift Week	7	10	0
Y.W.B.C.	3	0	0
27 Boxes	10	0	0
	£20	10	0
Wattisham (per Mrs. Squirrell)—			
Gift Week	1	14	0
Boxes	4	14	6
	£6	8	6
Wellingborough (per Miss Perkins)—			
Gift Week	1	2	0
Boxes	9	3	0
	£10	5	0

	£	s.	d.
West Ham (per Mrs. Baker)—			
Gift Week	2	8	10
Women's Gospel Meeting	1	16	0
9 Boxes	6	7	6
	£10	12	4
Whittlesey (per Mrs. Benstead)—	3	0	0
Wooburn Green (per Miss A. Ford)—			
3 Boxes		18	1
Wood Green, *Dovecote* (per Miss Howes)—			
Gift Week		13	8
Collection		13	6
Boxes	1	13	8
	£3	0	10
Wood Green, *Park Ridings* (per Mrs. Sayers)—			
Gift Week	2	5	0
Boxes	4	8	0
	£6	13	0
Woolwich (per Mrs. Rose)—			
Gift Week	3	2	2
Donations and 26 Boxes	12	14	10
	£15	17	0
Personal—			
Gift Week ...	3	10	0
General Fund ...	119	7	1
	£122	17	1
General—			
Collections ...	10	16	6

L.Z.A. Total - - £950 7s. 4d.

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 of our Indian boys and girls in receiving them.

The need is still a growing one. With 1,600 to 1,700 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 :—

Form of Bequest.

"I give and bequeath to the Treasurer for the time being of THE STRICT BAPTIST MISSION *(founded in London in the year* 1860*) the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same."*

The capital could then be invested, and the interest would form a permanent memorial by way of subscription.