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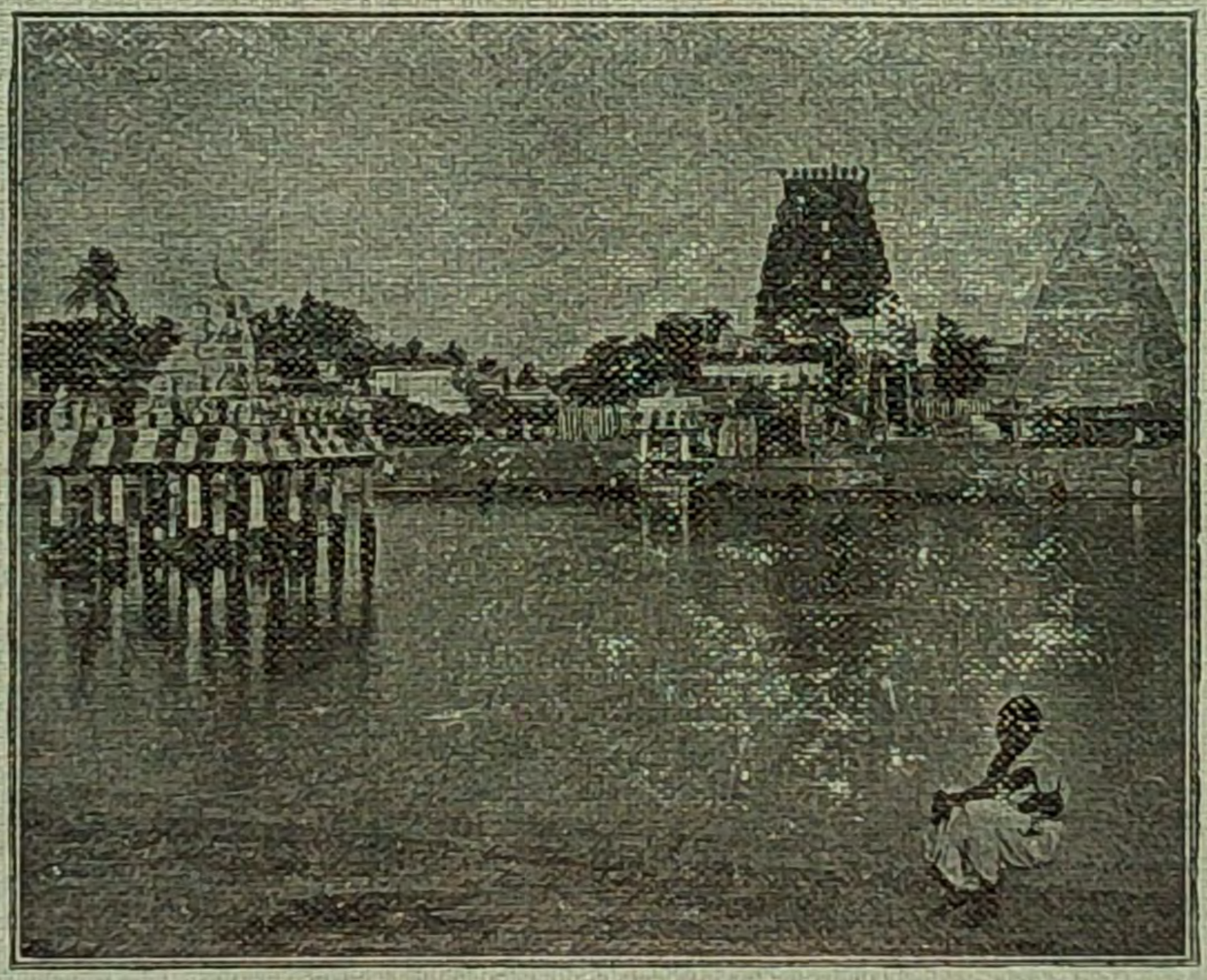
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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



TWO HOSTEL BOYS POUNDING MILLET FOR THEIR NOON MEAL.

VOLUME XXV.—1926.

LONDON

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

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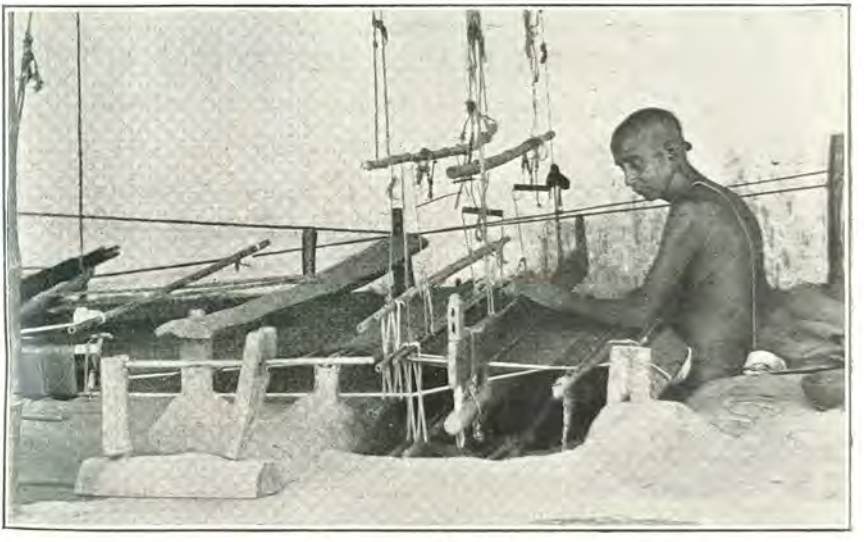
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ol. XXV. *New Series, No. 229* January, 1926

The Strict Baptist Mission HERALD.

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



AN INDIAN WEAVER.

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

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. XXV.] JANUARY, 1926. [*New Series*, No. 229

CURRENT NOTES.

FAMINE conditions in the Namakal Taluk, as will be seen on another page, are becoming serious. Although there has been some rain, there has not been enough to alter the situation. It is difficult for us in England to realise what famine in India is like, or the apprehension which the repeated failure of the monsoon causes, but we ought, as far as possible, to share with our missionaries in Sendamangalam and the town of Namakal the difficulties which beset them, and the burdens they have to bear. Let us imagine broad acres in England dry and withered beneath a scorching sun, and then pray.

It may be questioned whether we value as we should the Bible teaching in our Indian schools, where the Word of God is taught every day as well as on Sundays. So much blessing has evidently attended it that we may believe that God has set His seal upon it. Probably there are, and will be, many more spiritual results than we shall ever hear of. Our faith in God's purpose being reinforced by what we have seen or heard, we should pray in confidence that the children may be won for Christ.

Do the spiritual needs of our Indian brethren and sisters —workers and converts—claim our prayerful sympathy as much as they might? They are subject to worse temptations than we are, without having the same Christian knowledge and helpful companionship that we have. While they have a heritage of deadly evil to strive against, their faith is young, and subject to severe testing; and when they are the sole representatives of Christianity in their dark heathen villages, it must be difficult to keep the flag unfurled in witness for Christ. Can we not have fellowship with them in prayer? This is true missionary work.

THE GATE OF THE YEAR.

JANUARY, the gate of the year, reminds us once more that the God Whom we serve has spared us to see the opening of another period of time. It is, of course, true that every day is the opening gate of a new year, and should be so regarded with gratitude; but the customary day —the first day of the first month of a new year—more specially calls us to remembrance, and at the same time to anticipation. Janus, one of the Roman gods, the gates of whose temples were always open in time of war, was represented with two faces, because he was supposed to be acquainted with the past and the future. With us, who are the children and the servants of the most high God, it is a time of holy warfare, because it is a time of peace. "We have peace with God through our Lord Jesus Christ," and He has called us to fight against sin and the powers of darkness, with the promise that the gates of hell shall not prevail against us; and as we remember our "marching orders," we look back upon past experiences of the mercy, grace and help of God our Saviour, and look forward into the darkness of the future with humble confidence, satisfied that all its unknown events and experiences will be according to the good pleasure of God, Whose will is love.

New scenes may confront us in the now opening year, but, however strange or unwelcome they may be to us, they will be according to the design of infinite Wisdom, and attended by all-sufficient grace. These new scenes, or old ones in new guise, will cause us new experiences, natural, providential, or spiritual, but they will all be under the gracious control of our covenant God. More than this, they will be the expressions of His love, and of His care for our highest spiritual interests; and, when occasion necessitates it, they will be opportunities of timely deliverance.

But, more particularly, this open gate of the year will lead us into new avenues of service, in which the Lord Jesus will, in a special manner, be with His faithful servants, according to His promise. This calls for renewed consecration to Himself, the giving of ourselves afresh to the Lord, presenting ourselves to Him as "vessels meet for the Master's use," yielded wholly to Him, "channels only," and open channels through which He may make the power of His grace flow freely. If, in this sense, at the threshold of this opening gate of the year, we prayerfully wish each other "A happy New Year," we can do one another no better service.

And what will be the result? If we are the true servants of Christ we shall be longing that His image may be formed in human hearts at home and abroad. He, and He alone, opens the door of the heart, and enters, claiming possession of His Own peculiar treasure which He died to redeem. It is this miracle of grace which we want Him to perform through our consecrated service; and as we enter the open gate of the

year it should be with the longing desire and prayer that many hearts barred hitherto against Him may be opened by His sovereign power. To us the opening of any heart is an impossibility; and this, perhaps, sometimes blinds us to the fact that our Lord performs this miracle with the consummate ease which characterised not only His miracles of healing in the days of His flesh, but the miracle of Saul's conversion.

The primary question for us, as the servants of Christ, is, Are we spiritually fit for His use? Attainments, preparation, energy, useful and necessary though they are, take a secondary place in regard to our fitness for the work to which the Lord has called us. The Lord our God is holy, and His work is the work of holiness as well as of grace, for which He requires human instruments surrendered to Himself.

Entering the New Year in this spirit in order to the work the Lord Jesus has called us to in South India, we may adopt the language of the Psalmist, and enter *this* gate of the Lord with praise—praise not only for the past, but for what He will do in the future.

Announcements.

Famine Conditions in the Namakal Taluk.—Notwithstanding the rain which fell last month in Sendamangalam, famine conditions prevail in the Namakal Taluk, in which Sendamangalam and the town of Namakal are. We are echoing our missionaries' request for prayer. Mr. Watts' article on another page shows how severe the famine is.

* * * * * *

The New Year Envelope Collection.—We hope all our readers have received the New Year Envelopes. If not, a postcard to Mr. Chisnall would speedily rectify the omission. We are hoping for a good collection on behalf of the S.B.M.

* * * * * *

Mr. J. M. Brand, who, at the time of writing these lines, is at Ootacamund on the Nilgiri Hills, has been making progress, but we have yet to learn that he is fit to return to his much-loved work on the Kolli Hills, although we know he is anxious to do so.

* * * * * *

Miss Appleby will, we trust, have arrived safely in London before the HERALD is in print, and, as announced on our cover, is expected to be welcomed at Chadwell Street on January 5th, first at a Ladies' Meeting in the afternoon, and again at the evening New Year's Prayer Meeting. Tea, open to all, will be provided between the Meetings.

* * * * * *

The S.B.M. Calendar for 1926 is ready, and may be obtained of Mr. J. C. Fromow, Sutton Court Nursery, Chiswick, W.4. Price 6d. The Calendar is an advance on its predecessors, and is very cheap at the price. A text is given for each day, and subjects of prayer concerning the Mission stations of the S.B.M. for each week. These subjects provide concise information concerning each station throughout the four fields—Madras, Sendamangalam, Namakal, and the Kolli Hills—which alone makes the Calendar a valuable record. We suggest that the particulars should be preserved for reference, but early application should be made to Mr. Fromow, as above, for copies.

Our Foreign Field.

News of the Month.

MADRAS.—In response to a request from the Superintendent, I recently conducted Divine service in the library of the Mental Hospital, Madras. Nearly fifty patients attended the service. Of these, a number had a very definite "vacant" appearance, others paid good attention, and all were reverent in behaviour. The singing was very hearty, and the instrumentalist banged the piano as though he were striking an anvil.

We steadily maintain the daily teaching of Scripture in all our schools. It is true that in many cases the lessons appear to be forgotten shortly after the pupil has left school and gone to work. But, again and again, we have had instances where the seed of the Word, after lying dormant for many years, has suddenly sprouted. The Word has been brought back to memory and has been used of the Holy Spirit in the conversion of souls. We sow in faith and hope. The harvest is greater than we know.

One big difficulty in connection with school work is the fact that a very large proportion of the pupils leave school before passing the third standard. The result is that within a few years they have lost the ability of reading their own language. An effort has now been organised to produce Gospel literature in the most simple style of Tamil, in order to encourage those who have given up the habit of reading to make a fresh start with these easy stories told in a most attractive way. I believe that there is an enormous field of usefulness for such literature

On the third Lord's Day in October I had the joy of baptising at Vepery a convert from heathenism named Arumugam, who lives in Chintadripet.

E. A. BOOTH.

SENDAMANGALAM.—ANNUAL MEETINGS.—Mr. and Mrs. Brand came down from the Kolli Hills on Monday, 26th October, the day before the Annual Meetings of the Mission in London. They left us for Ootacamund on the Tuesday afternoon. At mid-day the six missionaries present held a prayer meeting for blessing on the meetings to be held that day, and a time of refreshing was experienced.

TESTIMONY BY SUFFERING.—At one of the meetings held during the Naina Malai festival, the headmaster of our Sendamangalam boys' school was beaten by the Brahman fakir who endeavoured to break up the meetings. The boys in the school heard about this, and turned it over a good deal in their minds. As a result, two of them decided to read the Bible to find out more of the secret of joy in suffering for the Lord Jesus. They brought their money to the office and bought a Bible each.

RELIEF MISSIONARIES.—While Mr. Brand is away on the Nilgiri Hills recovering strength after his most serious illness, I am taking his place in the Kolli Hill Field. Mr. Thrower has been very kindly lent from Madras to supervise and conduct the work in the Sendamangalam Field in my absence.

AN EARLY WEDDING.—My departure to the Kolli Field upset the arrange-

ments made for a wedding between a Salem Christian and one of our Bible women. They were so anxious to make sure of the marriage, and not have it postponed until my return, that they agreed to the only time possible to arrange, namely, at six o'clock in the morning, before I left to climb the Hills. They kept up the feast after my departure. L. WATTS.

NAMAKAL.—Let us thank God for answered prayer in the recovery of Mr. Brand. Soon after Mr. and Mrs. Brand's leaving Valavanthi to recuperate health on the Nilgiris, I gave over charge of the Kolli Hill work to Mr. Watts. After an absence of six weeks, Mrs. Morling and I returned on October 28th to Namakal.

Will friends join in earnest prayer for rain? The fall for this year has been smaller than even the scanty supply for 1923 and 1924, and only one-seventh that of 1922. The outlook is very serious. For many weeks past people have been leaving Namakal for the plantations of Ceylon at the rate of 150 and 200 per day.

We are delighted to hear of the General Fund deficit being removed before the end of the financial year. May the Lord greatly widen and strengthen our circle of supporters, so that there may be no lack for the maintenance of existing work, and for the entering of new territories. D. MORLING.

Namakal.—II. Its People.

IT is no mean testimony to the Pax Britannica that the population of India has increased no less than 112 millions in half a century—and that in spite of widespread pestilences and frequent famines. Namakal is no exception. In agricultural India there is not the flocking to towns that we see in the industrial West, still, this place has grown from a little village of fifty years ago to a clean, business-like, well laid-out town of over 9,000 souls.

The Tamil language is understood by all, and spoken by almost everyone, but the mother tongue of one or two castes is Telugu. Hindustani, likewise, is the house language of the Mohammedans, while in a few families you might find Malayalam and Kanarese. A moderate use of the English language, that great unifying force throughout India, is the boast of a few, and the envy of many.

The colour of the people is *not* black. I confess that with some of the lowest castes it is very dark, but the great majority of our neighbours are of a very agreeable light brown. Newcomers are often surprised at the good features of our Tamilians. We see everywhere straight, definite noses, intelligent foreheads, gracefully arched eyebrows, full black eyes—nothing of what some call the potato face of the West, and very seldom the heavy lips and broad nose of the negro type, or the high cheekbones and slit eyes of the Mongols.

Clothing varies immensely from the simple forelap of the rough stone-mason to the long alpaca coat, flowing waist cloth and gold bordered shoulder-piece of the Vakil. The ordinary coolie is content with his loin cloth, and a very sensible garment it is, too. The High School student has nothing less than this waist cloth and a long skirt. Those of the middle class who eschew western ways, and are very afraid of becoming denationalised, wear the same upper and lower cloths that were in vogue many centuries ago. So we might go on, up to the Divisional Magistrate, who comes out in the latest khaki shorts, boots and topie, or down to the boys and girls playing in the streets innocently adorned in Edenic attire.

Western Education and Eastern Idolatry

Out of every 1,000 of the population, we might say there are 970 Hindus, 26 Mohammedans, and 4 Christians. Or, dividing them socially, we could classify them as priests, professionals, merchants, artizans, and outcaste menials.

There are several outstanding features regarding these classes. One is the very high propertion of Brahmins. This is partly due to the numerous and ancient temples, but mostly to the large amount of clerical work going on in the Government offices. Time was when the Brahmin was set apart for the study of the sacred Vedas, but during the British rule he has fallen pitifully, and is now ready to take up any employment, however mean or contrary to his traditions, so long as it does not soil his hands.

Another feature is the small proportion of agriculturists. In Sendamangalam, as in almost all small Indian towns, nearly everyone of the castes has a cow and a piece of land. In Namakal, numerous clerical positions, carrying fair salaries and yet fairer bribes, have created a new class of people. The Tahsildar's junior clerk, who is not infrequently transferred from town to town, and has lost the practical knowledge and abilities of his fathers, has neither the inclination nor the opportunity to maintain his ancestral lands. When a man loses the Divinely implanted desire to sit under his own vine and fig tree, however small they may be, he loses a great heritage.

Set over against this is the comparatively large proportion of literates, and, indeed, educated people. A fifth standard education is available to all classes. Even girls have a school with its 8th standard. There is High School running up to School Final (a degenerate Matriculation), with a roll of about 600. There are more University Graduates in our Agraharam (chief Brahmin Street) than you would find in many a small English town, for every lawyer, to gain any decent standing, must take his B.A. and B.L. It is one of the defects of our educational system that all this is in the midst of vast multitudes who know not their right hand from their left.

It is amazing that this education should be considered quite consistent with such gross idolatry as the worship of monkeys, goblins, demons, and obscene objects. Doubtless many of these intelligentsia regard us with dignified contempt, but the great majority of our neighbours are not only approachable, but friendly. The contrast between our reception here and that years ago in Sendamangalam and the Kolli Hills calls for deep gratitude to God.

D. MORLING.

A Sad Tragedy at Valavanthi.

ON Sunday morning, November 1st, we had had a helpful time of worship in the Kolli Hill Chapel, and during midday all were quietly reading or resting. Some of the young men, including Solomon, one of the young Hill Christians, were repeating to one another the Psalms and other Scripture portions that Mr. Brand had asked them to memorise while he was away from them on the Nilgiri Hills. Suddenly one of them rushed in to me crying that Maragatham, Solomon's wife, and her baby were burning. I did not understand all that it meant, but immediately ran across to the house where they live. The front door was bolted, and we had to get round the back way over the garden fences. Others had got there before us, but what we saw was poor Maragatham, rolling in the agony of burns over the whole body. The baby was lying in the house burnt over the shoulders.

Maragatham was subject to fits of unconsciousness, and during one of

these sudden attacks, had fallen on the fire. Her clothes caught alight, and before she recovered consciousness they had burnt all over. The baby had slipped from her hip, but not before its vest had caught alight, and burnt it all round the shoulders.

The mother and child were brought to the hospital at once, and we worked most of the afternoon at the dressings and treatment of shock. The baby was sent down to Sendamungalam, as it needed a mother's care, since it was so suddenly deprived of its natural source of nourishment. The poor husband was beside himself with anxiety, but all that was possible was done for the patients. The doctor and other brethren took turns in sitting up at night, but the terrible shock was too great for human endurance, and Maragatham passed away the next morning.

A messenger was sent across to her parents, Peter and Hannah, of Puliampetti, and shortly after they arrived in the afternoon the body was taken down to the little cemetery and laid to rest. That same afternoon, after a stern fight had been made for its life, the baby died in Sendamangalam, and the little body was sent back to us, reaching here at ten o'clock. The next morning we had to go down again to the cemetery, and laid the child's body alongside that of its mother, to await the glorious resurrection morning.

Solomon knows that cemetery well. He has gone there oftener than anyone else, for this is the second wife and the third child he has laid there. Yet in spite of these multiplied trials and bereavements, his faith holds fast. On the day following he did not feel able to come to work, but as I passed by his house I saw him sitting outside with his Bible, reading from it, and explaining it to two heathen hill men who had come to see him.

There is, therefore, in a terrible tragedy like this, something to praise God for. The constancy of faith in deepest trial recalls the Lord's words to Abraham in that supremest of testings, "Now I know that thou fearest God."

L. Watts.

A Door-Raising Service.

THIS morning (November 18th) we have just returned from a service of rather a novel character. Our new Mission House has been built up to floor level, and to-day the door frames are to be fixed in position.

Amongst the Indians it is customary for a service or ceremony of some kind to be held in the building at this stage; so at 7.30 a.m. a little company of Christians met to give thanks and offer prayer. The door frames having been thoroughly and publicly washed, according to custom, in the presence of all the congregation, the meeting commenced with a lyric of praise, followed by the reading of Psa. cxxvii. and Matt. vii. 24-29. Prayer was then offered for the builders, carpenters and other workpeople employed in the building. Mr. Morling then raised the first door frame and placed it in position, putting a layer of mortar underneath. I did the same to the second door. This was followed by a short address by Mr. Morling, in which he said he hoped that all those who entered at these doors would find real help and guidance and comfort, and that the building would be a centre from which blessing should radiate to all the surrounding country. Another lyric was then sung heartily. Prayer for blessing upon the establishment of our Mission in Namakal and the Benediction closed the service.

Before we parted, refreshments, in the form of coconuts, plantains, limes,

betel and nut were handed to all the guests and workpeople, and portions were sent to those who had not been able to attend.

The heathen workmen were expecting us to slay a sheep or goat as a sacrifice, burn incense, and perform other ceremonies, which they understand as worship. They know nothing of that adoration which goes forth from the heart to Him Who died but ever liveth to hear and accept His children's praise. May many of those who were present this morning be led to know Him Who has said, " I am the Door, by Me if any man enter in, he shall be saved."

O. M. MORLING.

First Tamil Examination.

ON the day of Pentecost the disciples were enabled to speak in foreign tongues, as the Spirit gave them utterance. But in these days, for what are doubtless wise reasons, the missionary has to acquire a foreign vernacular by a slower method. For the past eleven months the working hours of each day have been occupied in the study of Tamil grammar and prose readers, and for part of those months, I have been able to obtain daily practice in actual conversation.

A week ago three written test papers were given, but yesterday the test in oral work took place. At 8 a.m. I reached the examination hall, just as the examiners were arriving. At 8.30 I was summoned into the examination room, a small but airy room with iron bars fixed in the window frames. These bars are not to prevent the examinees from jumping out the window, but to allow a good current of air to enter the room, and, at the same time, to prevent burglars from gaining admittance. I took my seat at one end of a table, facing my examiners—an Englishwoman, a Dane, and an Indian.

Smiling in a manner calculated to put me at my ease, the chairman asked me to read a few verses from Luke's Gospel, to test my reading ability. The same passage then had to be translated into English. The Indian examiner then questioned me in Tamil concerning the outstanding facts of the life of Christ. How long was He in the world? What was the name given to the men whom He gathered round Him? Who betrayed Him? When? Where? Where was He crucified? Near to what city?

Then followed more general questions concerning the locality in which I lived. This neighbourhood lies on the west side of Madras, and does not possess many outstanding features, so that this questioning did not last long. Next I was given a slip of paper, on which was written " Luke v. 1-11," and this account of the miraculous draught of fishes then had to be studied for one hour. At the end of that hour I was again summoned before my examiners, and had to repeat the Bible narrative, and I was just crossing to the personal application, pointing out the faults of my examiners, when they said, " Yes! that is enough! That will do! "

A brightly coloured picture was then handed to me, and I was asked to describe it in my own words. It was a distinctly " western " picture, a cutting from some illustrated magazine, and, in consequence, I had some difficulty in adapting my limited Tamil vocabulary to describing its contents.

This section of the exam. concluded with a test in Tamil dictation.

W. A. KIMBER.

Famine Conditions.

OWING to the failure of the monsoon in many parts of South India for the past two and three years, and the threatened failure again this year, serious conditions of famine are existing. As has frequently been mentioned in the HERALD, these conditions prevail in the Namakal Taluk, and also the surrounding districts. The famine is not so much in grain and general foodstuffs, as, with the efficient railway service that exists, grain can speedily be brought from parts where there is plenty to those parts where there is need, and the cost of foodstuffs has not very greatly advanced. But it will be readily understood that in agricultural districts such as these, the absence of water not only deprives the people of the produce of their own lands, but also deprives them of the opportunity to earn money wherewith to purchase the grain that comes from a distance. Those people, therefore, who are solely dependent upon field work for a livelihood, are in really desperate straits; and, as is usual in most countries, the land workers are the poorest classes.

Under the Indian Reforms Act each provincial Government is required to maintain a famine insurance fund by contributing from its revenues a fixed sum each year. This fund is not to be expended save upon actual famine relief expenditure, or the construction of protective irrigation or other works for the prevention of famine. The Madras Legislative Council gave some time last week to the adjournment motion to consider famine conditions, brought forward by members representing the Coimbatore District, which adjoins Salem, and although Government departments are not noted for undue haste, famine relief measures are being started.

At the last meetings of the Namakal Taluk Board, on which I represent the Christians of this Taluk, estimates for the making of three new roads at a total cost of Rs. 7875, were passed. These roads are: (1) From Nallur to Solasiramani; (2) Paramathi to Kabilamalai *via* Nadandai; (3) Elamballi to Kotthamangalam. Those friends who have kept the S.B.M. map of the Namakal Taluk presented some time ago with the HERALD, will be able to see that these roads will open up exactly those parts of the Taluk where our Mission work is developing, and should make travelling around the Mission stations very much easier than it is at present.

We hope, too, that the poor Christians in those parts will be able to share in the relief works, as they are suffering as severely as any. At the same time, we are called to more constant prayer that the Lord may command the rain to resume its normal course of replenishing the earth with water.

L. WATTS.

Since receiving the above article, we have received a letter from Mr. Watts in which he says, "The Collector of the Salem District has just passed estimate for making roads in the Namakal Taluk, to provide famine relief up to the total of 49,080 Rupees." This amount being passed shows that famine conditions are considerable.—ED.

Hope in Sorrow.

WE who, through God's grace, have been brought up from early childhood in the fear of the Lord, whose minds have been stored with precious passages from the Word of God and the sweet hymns of the saints, do not, perhaps, realise and appreciate as we should the great privilege and comfort these means of grace are, and to what an extent our Christian life has been enriched thereby.

Let us pause for a moment and try to imagine what must be the condition

betel and nut were handed to all the guests and workpeople, and portions were sent to those who had not been able to attend.

The heathen workmen were expecting us to slay a sheep or goat as a sacrifice, burn incense, and perform other ceremonies, which they understand as worship. They know nothing of that adoration which goes forth from the heart to Him Who died but ever liveth to hear and accept His children's praise. May many of those who were present this morning be led to know Him Who has said, " I am the Door, by Me if any man enter in, he shall be saved."

O. M. MORLING.

First Tamil Examination.

ON the day of Pentecost the disciples were enabled to speak in foreign tongues, as the Spirit gave them utterance. But in these days, for what are doubtless wise reasons, the missionary has to acquire a foreign vernacular by a slower method. For the past eleven months the working hours of each day have been occupied in the study of Tamil grammar and prose readers, and for part of those months, I have been able to obtain daily practice in actual conversation.

A week ago three written test papers were given, but yesterday the test in oral work took place. At 8 a.m. I reached the examination hall, just as the examiners were arriving. At 8.30 I was summoned into the examination room, a small but airy room with iron bars fixed in the window frames. These bars are not to prevent the examinees from jumping out the window, but to allow a good current of air to enter the room, and, at the same time, to prevent burglars from gaining admittance. I took my seat at one end of a table, facing my examiners—an Englishwoman, a Dane, and an Indian.

Smiling in a manner calculated to put me at my ease, the chairman asked me to read a few verses from Luke's Gospel, to test my reading ability. The same passage then had to be translated into English. The Indian examiner then questioned me in Tamil concerning the outstanding facts of the life of Christ. How long was He in the world? What was the name given to the men whom He gathered round Him? Who betrayed Him? When? Where? Where was He crucified? Near to what city?

Then followed more general questions concerning the locality in which I lived. This neighbourhood lies on the west side of Madras, and does not possess many outstanding features, so that this questioning did not last long. Next I was given a slip of paper, on which was written " Luke v. 1-11," and this account of the miraculous draught of fishes then had to be studied for one hour. At the end of that hour I was again summoned before my examiners, and had to repeat the Bible narrative, and I was just crossing to the personal application, pointing out the faults of my examiners, when they said, " Yes! that is enough! That will do! "

A brightly coloured picture was then handed to me, and I was asked to describe it in my own words. It was a distinctly " western " picture, a cutting from some illustrated magazine, and, in consequence, I had some difficulty in adapting my limited Tamil vocabulary to describing its contents.

This section of the exam. concluded with a test in Tamil dictation.

W. A. KIMBER.

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OWING to the failure of the monsoon in many parts of South India for the past two and three years, and the threatened failure again this year, serious conditions of famine are existing. As has frequently been mentioned in the HERALD, these conditions prevail in the Namakal Taluk, and also the surrounding districts. The famine is not so much in grain and general foodstuffs, as, with the efficient railway service that exists, grain can speedily be brought from parts where there is plenty to those parts where there is need, and the cost of foodstuffs has not very greatly advanced. But it will be readily understood that in agricultural districts such as these, the absence of water not only deprives the people of the produce of their own lands, but also deprives them of the opportunity to earn money wherewith to purchase the grain that comes from a distance. Those people, therefore, who are solely dependent upon field work for a livelihood, are in really desperate straits; and, as is usual in most countries, the land workers are the poorest classes.

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Christian Consolation

of a Christian who has been denied all these blessings, but has been born and reared in the midst of heathendom, where every thought of God is evil, and men and women are wholly given over to their own sinful imaginations. Then somewhere about middle life a bright shaft of light has pierced his darkness, a Christian evangelist has come to his village, has preached to him the everlasting Gospel, it has been blessed to his regeneration, he has been brought to love the Lord, to confess Him by baptism, but being unable to read the Word of God, his intellect being to a great extent undeveloped, and his memory being very faulty through lack of use, he remains ignorant of many precious Gospel truths, and is not able to grow in grace and knowledge, or to appropriate the comforts of the Gospel as God's children should.

This is the condition of many of our Christians in the new field. The fact was brought strikingly before me by an incident which happened when visiting Sirunellikombai a short time ago. The scourge of smallpox has been doing its deadly work in this village during the last six months. Most of the inhabitants have been stricken down with it, and many have died. Gnanamanikam, one of our members there, has been sorely tried. Last April, just after his wife had been accepted for baptism, he was stricken with smallpox, so the baptism was postponed. He was ill for many weeks, but eventually recovered, meanwhile, their two little ones took the infection, and both died. When I visited them again in August I found Gnanamanikam convalescent, and attempting to do his work, but he looked a living skeleton. His poor wife, worn out with anxiety, and distracted with grief, was a pathetic, forlorn little figure. As I sat down by her side, and began to speak a word of comfort, she burst into tears, and sobbed out the tale of her sorrow and loss. Her husband stood by trying to keep his face steady, and when she quieted down a little he said that his little girls were included in a school group we photographed a year or two ago; if we would give him a copy it would be such a comfort to his wife to look upon their little faces.

Of course, I at once promised to send them a copy, and then began speaking to them of the blessed comfort we, as Christians, have in knowing that we shall see not only the pictures, but the actual faces of our dear ones later on in the glory land. I shall never forget the look of growing wonder which gradually came over the faces of these poor, sorrow-stricken parents as I spoke. The thought of re-union had never once dawned upon them. At last the woman burst forth, "But do you mean that I shall really see my children again in heaven?" I replied, "Assuredly your two little ones are in heaven with Jesus, and if you and your husband have been cleansed in the blood of the Lord you, too, will go to be with Him and them when your time comes, and will be once more a happy, united family." Question after question eagerly followed, many of which I could not answer. Of the main facts of their salvation they were clear, but of many of the consolations and privileges which accompany salvation they were sadly ignorant. As I went on talking of the sting of death being taken away, and the blessed hope through Jesus, the sorrow faded from their faces. The poor mother, who had been sitting hunched up with dishevelled hair and untidy dress as a sign of her grief, stood up, tied up her hair, re-arranged her cloth neatly, and wiped away her tears. She had seen a new light, and was comforted.

As I turned from them to go home, I encountered a dear old Christian woman, one of our first converts in that village. Her face is always so bright and smiling; she loves to hear and talk of the Lord; but just then her eyes were streaming with tears. Catching at my hand, she said, "O, shall I, too, see my boy up there? He has been gone ten years, my only son, I do so long to see him." I hesitated and replied, "If he loved and trusted in the Lord Jesus he will certainly be there." "No," she cried, "there was no one to tell him, but he was such a good son, don't you think he will be there?" Such questions are hard to answer; I tried to comfort her by saying that all God's dealings are right and good; she must try to leave the matter with Him, and rest in the assurance that His will is best.

Let us remember in prayer these fellow believers of ours, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, so that they may know real comfort in sorrow, and find grace to help in every time of need.

O. M. MORLING.

Our Home Churches.

Prayer Subjects for January, 1926.

Week Beginning—

SUNDAY, 3RD.—Let us continue to pray for Mr. Brand's complete recovery.

SUNDAY, 10TH.—For Arumugam, a recent convert in Madras. (See page 6.)

SUNDAY, 17TH.—For rain in the Namakal Taluk. (See pages 7 and 11 concerning existing famine conditions.)

SUNDAY, 24TH.—For Solomon of the Kolli Hills, in his terrible bereavement. (See page 8.)

SUNDAY, 31ST.—For blessing upon the daily teaching of Scripture in our Schools.

Missionary Books as Sunday School Prizes.

THE East London Auxiliary of the Strict Baptist Mission has for the last four years issued a list of Missionary books which are suitable for presentation as Sunday School prizes, but hardly any such books have been published lately, and the list is, therefore, being dropped for this once. The Hon. Secretary, Mr. Reed, of 95, Ham Park Road, E.15, will gladly send copies of the 1924 list to school officers who like to include Missionary books among the prizes awarded to the scholars.—M. W. R.

Farewell Meeting to Miss M. Watts at Courland Grove

A FAREWELL MEETING to Miss Watts was held at Courland Grove on Tuesday, November 10th. We were delighted to have our late Pastor, Mr. C. W. Leake, in the chair, and more than pleased to have a surprise visit from Mr. Chisnall. At the end of Mr. Leake's address, he presented Miss Watts with a portable organ, which, however, had already been packed and sent to Tilbury ready for transit. A framed address was also presented, in which all the names of those who had subscribed for the organ were written in their own handwriting. A box, in imitation of a book, was also given to Miss Watts, containing letters from the teachers and friends of Courland Grove, for Miss Watts to read on the voyage, and there was a sufficient number for her to have a letter each day. Miss Watts then thanked us for the gifts, and more especially thanked God for His goodness.

Mr. Chisnall and Mr. Thrower, the Superintendent of our Sunday School, addressed the Meeting, and prayers were offered for blessing on Miss Watts and her work, and for a safe voyage, by Mr. Vine, Mr. Andrew, Mr. Arthur Lewis (a blind teacher in our School), and the writer.

This happy meeting, which will not be forgotten, encourages us to work still harder for the S.B.M., and we pray that God will raise up more labourers for His harvest.

W. G. ANDREW.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I was unable last month to tell you all I wished to about Mr. Forder's journey into the Arabian desert. You will remember that he left his family in Jerusalem in order first to reach Kaf, and then to go on to the Jowf. It is about his journey from Jerusalem to Kaf I want to tell you. The first day he reached Jericho, 1,000 feet below sea level, and slept there that night; the next day he crossed the Jordan with the Dead Sea on his right towards the mountains of Gilead, and "that night stayed with a Circassian family in a little house of only one room, into which were crowded his two horses, a mule, two donkeys, a yoke of oxen, some sheep and goats, a crowd of cocks and hens, four small dirty children, and their father and mother, and a great multitude of fleas!" Not very comfortable quarters, were they? The mother fried him a supper of eggs with bread, and then he showed them a copy of the New Testament in Arabic, read bits of it to them, and talked about the love of God.

Six days after leaving Jerusalem, he reached the ancient city of Bosra. Here he was met in the streets by a Turkish Government official, who said, "Who are you? Where are you from? Where are you going?" Forder told him, and then followed him to the Governor's house. Here the official said, "I must examine all your cases. Get up. Open your boxes." "Never," said Forder, "this is not a Customs House." "Your boxes are full of powder for arming the Arabs against the Turkish Government." "I will not open them," said Forder, "unless you bring me written orders from the Turkish Governor in Damascus, and from the British Consul." The official went off to consult the Headman of the city, who came, and asked many questions, and at last said, "Well, my orders are to turn back all Europeans, and not to let any stay in these parts. However, as you seem to be almost an Arab, may God go with you and give you peace." Forder didn't forget *why* he was taking his journey, and drew out an Arabic New Testament, read parts of it with the Headman, and talked about Jesus Christ till 10 o'clock at night, and then gave the Testament to him to read for himself.

Next morning Forder had his horses loaded, and was on his way towards the great castle of Sulkhund, 25 miles away. Mist came down, and wind, rain, and hail beat upon him, so that he lost the trail, until he reached a hamlet, and entered one of the houses, where he was welcomed by some Arabs who were crouching there out of the rain. Here he changed into another man's clothes, and hung up his own to dry in the smoke which filled the room. He found that he was two hours off the track. Again he used his opportunity, and brought out an Arabic New Testament, and found that the men could read quite well. They bought some of his Bibles, paying for them in dried figs, flour and eggs.

Next day at dawn he started again for the Castle of Sulkhund, which he could see as soon as he climbed out of the hollow in which the hamlet lay. He knew that if he were seen he would certainly be ordered back, but it was impossible for him to hide or creep past. Just as he came to the hill on which the Castle stood a dense mist came down. A challenge came from a sentry, and Forder replied in Arabic that he was a friend, and passed on in the mist. Five minutes later the mist was blown away!

An hour later he came to Orman, on the edge of the desert. Here he stayed for some weeks, making friends with many of the Arabs, and with their Chief, and then asked the Chief to help him on towards Kaf, an oasis town across the desert. The Chief and his people said, "Don't go"; and told him of the danger of death from thirst in the desert, or from the fiery Arabs of Kaf. "I am trusting God to protect and keep me, and I believe He will do so."

Two days after, Forder reached a group of Bedouin tents, and was allowed to sleep in one of them, but early in the morning he woke with a jump, for the tent had fallen on him. He crawled out, and found that the Arabs had

pulled the tent down, and were moving on to another place, fearing to give shelter to an "unclean" Christian, as it would cause trouble to come on them. So he was left with his guide and the camel alone in the desert. He travelled on until the afternoon, when he found a tent, and heard that a great caravan was expected to pass that night on the way to Kaf. It was a caravan of 2,000 camels and their riders, in four sections, each section guarded by 50 soldiers with spears, swords, rifles and revolvers. He joined the caravan, and all through the night they went, and all next day and night, and through the following day and night till 10 o'clock at night, when Kaf appeared in sight. The camels had rested only thirty minutes in forty hours. Forder slept on the floor of a little house in Kaf with his head on his saddle-bags all the next day till nearly sunset, when the caravan was starting on the return journey.

Forder's companions in the caravan came and said to him, "Come back with us. Why will you stay with these cursed people of Kaf. They will surely kill you because you are a Christian." But, as I told you last month, no Christian white man had ever been there before to carry the Good News of Salvation to the people, and Forder had come to risk his life for that very purpose; so he stayed, and the caravan left. "Never," he says, "shall I forget the feeling of loneliness that came over me as I made my way back to my room. The thought that I was the only Christian in the whole district was one that I cannot well describe."

After hearing, as I told you, a group of Arabs cursing him, and remembering that "the Arabs of Kaf were fierce, bigoted Moslems who would slay a Christian at sight," he boldly went to the Chief's house, sat down with the men on the ground, and began to eat with them, from a great iron pot, a hot, slimy, greasy savoury, and then sipped coffee with them. Then they talked. "Why have you come here?" "My desire is to pass on to the Jowf." (Forder's wish to reach the Jowf was not only because it is the largest town in the Syrian desert, and the most important in all Northern Arabia, but because camel caravans from there go north, south, east and west, and his Arabic New Testaments would be carried from that city to all the camel tracks of Arabia). The Jowf is eleven days' camel ride to the south-east, they told him; and the Chief said, "Go back to Orman; it is at your peril that you go forward." Then, as I said last month, he was told that if he reached the Jowf, he would not be allowed to live many days. However, the Chief adjourned the discussion till the next day, and, in the meantime, Forder interested some of the men who sat round the fire smoking, in the New Testament, and asked one of them to read John iii. 16, and then talked to them about it. They listened very closely, and asked many questions. It was all new to them, and eight or nine men bought copies. Next day the Chief tried to get other passing Arabs to conduct Forder to the Jowf, but none would take the risk; so he sent two of his servants to lead him to Ithera, four hours' camel ride across the desert.

When they reached Ithera, the servants led him into a room full of men, one of whom shouted, "This is neither a Christian nor a Jew, nor an infidel, but a pig," not thinking Forder understood Arabic. "Men," he replied boldly, "I am neither pig, infidel, nor Jew. I am a Christian, one that worships God, the same God that you do." "If you are a Christian," said the old Chief, "go and sit among the cattle!" So Forder went to the further end of the room, and sat between an old white mare and a camel. A man came in, shook his hand, and whispered, "If you value your life you will get out of this as quickly as you can, or the men, who are a bad lot, will kill you. I am a Druze, but I pretend to be a Moslem." Forder listened carefully to the talk of the men. One said, "Let us cut his throat while he is asleep." "No," said the Chief, "I will not have the blood of a Christian on my house or town." "Let us poison his supper," said another, but the Chief would not agree. "Drive him out into the desert to die of hunger and thirst," was the suggestion of a third. "No," said the Chief, "we will leave him till the morning." Eventually, later in the week, Forder, by means of four gold coins, persuaded the Chief, who was himself going to the Jowf, to let him go with him; and after further adventures he reached the Jowf.

Don't you think Mr. Forder showed the true missionary spirit, and that he was as great a hero as any soldier on the field of battle?

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from November 10th to December 11th, 1925.

General Fund.

	£	s.	d.
Canada, Mrs. A. Caffin	2	4	0
Cheltenham, Miss D. Craddock		5	0
Clapham, Courland Grove S.S.		8	0
Birthday Box		9	6
Chesham, Newtown S.S., Miss Belsham, B.C.	2	0	0
Handcross, Reports		2	9
Guildford, Mrs. Garton		2	6
Wandsworth, West Hill, Mr. R. C. Smith, from his Tiny Tots		5	0
Newcastle-on-Tyne, Mr. R. Hitchin		10	0
Ilford, Miss G. Cutmore, Birthday Gift, Nov. 7		10	0
Walthamstow, Mr. J. C. Booth	3	3	0
Boro' Green	23	7	2
Occold	7	3	6
Laxfield	11	2	8
Fressingfield	6	18	4
Rishangles	1	4	6
Horham, P.P.C.		2	8
Ryash, Miss L. Oben, Sale of old Jewellery	18	10	0
Over	2	10	3
Horham	6	6	5½
Boxes	26	0	6½
Richmond, Salem	1	0	0
Birthday Box		13	4½
S.S.		17	6½
Boxes	3	15	9
Toronto, In loving Memory			$5
Bethnal Green, Hope S.S.	5	0	0
Tadworth, Sale of Work	18	3	3½
Mr. F. T. Newman	10	0	0
Mrs. Humphreys-Epsom	1	0	7½
Boxes	2	2	7
Irthlingboro', Subs.		10	0
St. John's Wood Rd., C.E. Society, Lantern Service	2	1	0½
Sale of P.P.C.		4	0
Prittlewell, Boxes		6	6
High Wycombe	3	14	3
Tottenham, Reports		4	0
Walsall	10	10	0
Hounslow, Mrs. A. J. Robbins	5	0	0
Bermondsey, Lynton Rd. S.S.	1	11	6
Newick, Zion	2	17	0
Wandsworth, West Hill, Birthday Box		13	11
Norbiton, Birthday Thank-offering, Nov. 8		5	0
Gaddesdon Row	1	0	0
Brentford, Auxiliary Missionary Study Circle		10	2
Brighton, Prarthana Sabha	4	18	1½
2 Birthday Gifts		10	0
A Friend of Missions	1	0	0
Mr. H. Adams, box		12	0
Swavesey, Mrs. Frost, Report		1	0
Mrs. Frost, Birthday Thank., Dec. 18		3	0
Thame	3	1	6
Mr. J. K. Elton	1	0	0
Hoxne, per Miss M. Cupper	1	0	7
Braintree, Mr. A. Baker		5	0
Salisbury, Mr. W. V. Lowe		5	0
March, Lantern Lecture		8	0
Otley, S.S.		14	0
Swindon, Mr. G. D. Cummins, Reports		2	0
PERSONAL:			
J.M.B., Thankoffering for restoration from illness		10	0
A.J.R.		20	0
S.O.S.		1	0
Readers of the *Christian*		5	10
From a Miracle of Grace		10	0
Mrs. E. S. Kelk	1	1	0
Birthday Thankoffering, Oct. 31	1	0	0
Mr. Wm. Davey		6	0
Miss R. Sadler, Birthday Gift, Nov. 24, In Mother's Memory	1	0	0
Birthday Thankoffering, Nov. 25		3	0
Miss J. B. Harris	2	2	0
Miss Earlow		2	6
Birthday, Dec. 3	100	0	0
Misses S. & M. Smiles		5	0
Miss J. W. Oliver		10	0
Mr. S. Burfoot		5	0
Mr. J. Hayes		2	6
58, a Friend	5	0	0
MISCELLANEOUS:			
East London Auxiliary	12	15	8
5 p.c. War Loan (£1,481/7/10)	37	0	8
PERSONAL:			
Mr. & Mrs. J. & E. L. Pearson	2	0	0
	£404	18	3

Herald Fund.

Occold		13	0
Laxfield	1	4	0
Fressingfield		15	6
Tring, Akeman St.	3	4	0
Grays, Ebenezer		2	8
Horham	3	15	0
Richmond, Salem		4	4
Tunbridge Wells		7	6
Tottenham		6	0
Newick, Zion		15	0
Brentford, Auxiliary		16	0
Swavesey, Mrs. Frost		3	0
Crawley, Mr. F. T. Mitchell		17	0
Salisbury, Mr. W. V. Lowe	1	6	
PERSONAL:			
Mrs. F. G. Hindes		3	0
Miss E. Paffard		8	0
Miss Bright		2	6
	£13	18	0

Pension Fund.

5 p.c. War Loan (£756/0/9)	18	18	6
3 p.c. L.C.C. (£935/1/3)	7	0	3
	£25	18	3

Ladies' Zenana Auxiliary.

Money received from Nov. 10 to Dec. 9, 1925.

Clacton, Wellesley Rd.	1	17	0
East London Auxiliary	1	19	2
Brighton, Collec.	1	13	0
Brighton, Sale of Booklets	3	6	
Richmond			7
Lewisham, Women's Meeting Collection	2	17	0
Erith, S.S.		10	0
West Ham, Ethel Hampshire, Collected in farthings	1	0	10
PERSONAL:			
C.L.N.	1	0	0
Miss S. A. Ash		5	0
	£11	6	1

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.**

ol. XXV. *New Series, No. 230.* February, 1926

The Strict Baptist Mission HERALD.

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



WASHING BUFFALOES.

Price One Penny

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

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CURRENT NOTES.

"YE also helping together by prayer for us," Paul said to his friends in Corinth concerning the difficulties and dangers of his missionary work. He reckoned that the Corinthians could do him and the missionary cause no greater service than to bear his burdens to the Throne of Grace. It is equally true to-day of our missionaries in South India. Greatly as money is needed in carrying on the work of God, it is not the prime necessity, although it may be feared that we sometimes speak or act as if we thought it to be so.

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We need to remember bed-rock facts, and to act accordingly. What cannot God do? And what will He not do in order to carry on the work to which He has appointed us, and to fulfil His Own purposes of grace and salvation? The only limit is His gracious will, and this is larger than the measure of our thought—beyond our ken and imagination. We only know—and this is sufficient—that all that is needed of men, money and power He will supply in order to accomplish the designs of His love.

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Our part is to be fully assured in all the will of God, and to co-operate with each other under the guidance and power of the Holy Spirit in carrying it out. To each is allotted some co-operative function in this great work, such as going, giving, helping, and to all it is given to "help together by prayer." If we all hear and respond to the united call of our Master and Lord, our missionaries, our Indian helpers and converts, it needs no prophet to say that we shall see greater things in the Strict Baptist Mission than we have hitherto.

Our Foreign Field.

News of the Month.

NAMAKAL.—A short time ago I went to the forests on the west coast for building materials. Timber was purchased at advantageous prices. It was heartening to see the country so beautifully green and fertile after its abundant rains.

The monsoon in S. India is quite up to the average. Again we find that many places are inundated, while we in Namakal still blast away at the hard rock in search of water. The western waterfall of the Kollis, at a distance of about fifteen miles, looks like two streaks of pure white enamel against the dark green of the forest slopes. We hope it will bring water to Sendamangalam.

After experiencing various adventures on their rail journey Miss Putnam and Miss Watts arrived here last Saturday on their way to Sendamangalam. Both looked very fit but tired after trying experiences and a long journey. After taking midday breakfast they passed on to their destination.

I am sorry to say that we have this week lost a family from our little Christian community at Namakal. The local medical officer has been transferred, so that we lose very regular and intelligent attendants at the preaching services and the Sunday School. Their successors are Brahmins.

A few days ago we had a lantern service at headquarters. The meeting was numerously attended by Hindus and Christians, who followed with interest pictures illustrating the life of David, British heroes, and some coal-mines.

D. MORLING.

Arrival of Miss E. C. Putnam and Miss M. Watts.

MISS E. C. PUTNAM writes from Sendamangalam on December 14th, 1925, as follows: "It is *such* a joy to be able to say we have arrived at Sendamangalam. We are quite well and happy, and can say from experience, 'When He putteth forth His Own sheep He goeth before them.'

"Our voyage out was comfortable. We had a few rough seas, but they were not too bad. Now these times are forgotten, as so much has happened since. . . . (On arriving) we were just in time for a heavy monsoon, and everywhere was flooded. Just about an hour's ride from Madura the train stopped. We could not get on because of floods, but passengers, if they desired, could be transferred two miles by lorry to another train. If we stayed we did not know when we should leave, so we decided to go, as Mrs. Watts would be waiting at Trichinopoly. Our heavy luggage had to be left behind, and we sat on the trolley and were pushed over the breaches by coolies. The banks were absolutely washed away; only the metals and lines were between us, and the raging torrents below. We just sent up a short prayer and shut our eyes, and in a short time were in the other train, finally reaching Trichinopoly on December 12th at 5.30 a.m.

"We were met by Mrs. Watts and Mr. Thrower, went to Mr. Morling's to breakfast, and finally arrived at Sendamangalam at 4.30 p.m.

Many Little Hearts made Glad

" Yesterday we had a happy service at the chapel, where we received a hearty welcome, and to-morrow I hope to begin Tamil. We have indeed felt the Lord's presence, and realised His guidance all the way, and now I pray that I may be helped speedily to acquire the language."

Christmas Celebrations in Madras.

Agents' Treat.—On the morning of the 24th inst. the Mission Agents met in the compound for their Annual Treat. The men entered energetically into sports, while the women were content to sit quietly and talk. Certain prizes were awarded to winners of jumping and running races. I may mention that the prizes consisted chiefly of rubber dolls!

We then assembled under the shade of some large trees, where one or two dialogues were given by the agents. Then the Missionary gave a short address, reviewing the year's work, and mentioning possible changes in the coming year. Afterwards parcels were distributed, each one receiving a parcel containing a length of cloth, a few things from the Christmas boxes and a packet of cakes and sweetmeat.

After the Benediction was pronounced our friends departed, and we were glad all had had such a fine and happy morning.

Christmas Service.—At Vepery on Christmas morning a good number of people met for worship. Several schools were represented. The children sang very sweetly. The Egmore School children favoured us with an English carol, followed by a Tamil lyric. The fact that the women and girls were wearing their best silk saries and ornaments showed what an important occasion it was to them. It was very effective, too, to see so many beautiful shades of silk, which the women love to wear.

The Bajanai party arrived after service had commenced. A coolie carried in a small harmonium on his head, and stayed to the service. He looked rather conspicuous as he sat there in a Christian Church with the mark of Vishnu—a huge trident—on his forehead. He listened intently to the singing, and to the address given by Preacher Ponniah. I wondered as I watched him whether it was the first time he had ever heard the Gospel, and how the story of the advent of our Lord impressed him. Maybe he will never cross our path again, but who can say what that chance entrance into a Christian service may mean to him?

Children's Treat.—On Boxing Day the City School children paid their annual visit. It was a real pleasure to listen to them, and to watch them as they entered the compound at 8 a.m. Each school was headed by a brilliant banner, announcing that it was the S.B.M. school, and the District. The first children were lustily singing :—

" I'm not ashamed to own my Lord or to defend His cause,
Maintain the honour of His Word, the glory of His Cross.
At the Cross, at the Cross, where I first saw the Light,
And the burden of my heart rolled away,
It was there by faith I received my sight,
And now I am happy all the day."

Well, they both looked and sounded happy enough.

When the registers were called they could hardly mount the two steps leading to the back verandah fast enough, and had repeatedly to be warned to " be careful." The little girls, in their long skirts, were as eager as the boys. To see their faces as they marched off lovingly embracing a doll was wonderful. One little fellow had to be brought on the back of a sturdier

school mate. His poor little legs hung limp and useless. He, too, was gladdened by receiving a nice garment and a ball.

Unfortunately, when the country school children came on Monday, one or two heavy showers of rain fell. In spite of the fact that many of the little ones had five miles to walk each way, very few indeed were absent. To show what a great occasion it was, many of the girls had powdered faces, and both boys and girls wore the brightest possible clothes.

It was, in many cases, difficult to distinguish between them. Both boys and girls had long hair, and many of them wore clothes alike. One of the helpers attempted to tie a little skirt around a tiny child who was inadequately clothed, but the teacher, seeing it, strongly objected, and with a horrified face announced that " it was a boy ! " It appears that even Indian boys object to skirts.

Class by class they came up for their gifts, and for several hours four missionaries and a preacher were kept busy giving out the good things sent by loving friends. If those friends could have seen the smiles and the many *salaams* that were made as they departed, they would have been thanked sufficiently. It is my pleasure to pass them on, and to thank you all very heartily for again giving Christmas joy to these little ones. E. M. Betts.

"The Wind Bloweth where it Listeth."

THERE are places where for many years we have regularly borne Gospel testimony without any blessing being manifested. Then God gives us a sudden glad surprise by bringing a soul to us from that neighbourhood who has been wrought upon by the Holy Spirit, not through our regular services, not through one of our staff, but through the simple personal testimony of a believer who in his newly-found joy in Christ has told to a stranger what the Lord has done.

This is the way in which Gnanakan was led into the light and liberty of the Gospel from the darkness and bondage of heathenism. Gnanakan is a family man about forty years of age. He is employed in the carding department of one of the huge cotton mills. Until two or three years ago he was leading the ordinary life of a Hindu, and religion was just a matter of ceremonies, which had no real connection with life and conduct. Then, in a way he cannot explain, he became troubled in mind about his spiritual state, and he realised that he needed a new and different religion to the one he professed. About that time he heard some Christian say what Jesus Christ had done for him. This attracted Gnanakan, and from that time he began to seek the company of Christians to hear what they had to say about Jesus Christ. He was quite dependent on their testimony, for he cannot read. What he heard caused him to begin to pray to Jesus for the pardon of his sins, and to seek the salvation he heard these simple believers speak about.

In relating to me some of his spiritual experience Gnanakan said, " When, through weakness and wrong desire, I fall into sin I am unhappy and troubled in mind until I pray to Jesus, and seek His pardon for my sin. Then when my prayer is heard there comes peace and joy into my heart." Gnanakan is fervent in spirit, and in his life prayer occupies a big place. He finds a joy in testifying to others of what the Lord has done, and gladly joins our preaching band when it visits his neighbourhood and he is free from his mill duty. There is a joyous note in his testimony which is refreshing. His wife is still a heathen. One of his sons has expressed a desire to become a Christian. We may well pray that his testimony and life may be blessed of God to the conversion of other members of his family.

Ernest A. Booth.

The Seed Growing Secretly.

IN the great majority of instances we do not know what effect the Scripture teaching given in our schools has on the lives of the scholars in after years, but we may be quite sure that in ways we do not know, and in places we have never seen, the good seed grows secretly and brings forth fruit.

This is a truism, but it comes to me with freshness as I recall a conversation I had recently with some folk at Sembiam. Many years ago Ekambaram was a boy in our school, and there learned the facts of the life and death of Jesus Christ, and was taught the meaning and way of salvation. On leaving school he obtained employment in a large cotton mill. There he found himself amongst a set of lads who, in the early experience of partial independence as wage-earners, cultivated various bad habits. Ekambaram adopted their ways, and in time became an evil-living man. To all appearances the Gospel seed sown in his school days was not only buried, but dead. His life was for years the typical life of a rough mill-hand of the *panchama* class.

In course of time a sister of his became interested in the Christian religion, and was brought to know Jesus Christ as her Saviour. She did not hide her light, but openly testified of the new power that had come into her life, and she was persecuted for so doing. Then other relatives were converted, and Ekambaram began to realise the difference between the life of a true believer and a heathen. He became ashamed of some things in his life, and began to endeavour to put them straight. He gave up the worship of idols and attended cottage prayer meetings. Sin became a trouble and a burden to him, and he prayed for pardon. In these days there came back to his mind the school lessons about the way of salvation and Jesus as the only Saviour. He was led to put his personal trust for salvation in Jesus only. He got into the habit of praying about the ordinary difficulties of life. He gave an instance of this in connection with receiving notice of dismissal from the mill. Being greatly troubled about it, he immediately prayed to God for help and direction. The prayer was definitely answered when the foreman came and withdrew the dismissal notice and told him that he could continue. He is still working in that mill.

As he told me of his present habit of prayer and fear of sin, of quiet reading of the Word of God, and of public testimony in his own village about Jesus Christ, I realised what a tremendous change had been wrought in his life. I knew him in the days when he was a slave of Satan and an opponent of the Gospel. I rejoice in what the grace of God has done for him, and it was a joy to receive him into the fellowship of the Christian Church.

Ekambaram has a hard fight before him : temptations many and strong will assail him, the lure of old sinful habits will at times be powerful, but the grace which has called him can keep him and make him the means of a blessing to many in Sembiam.

ERNEST A. BOOTH.

Namakal.—III. Its Industries.

ABOUT 73 per cent. of the vast multitudes of India live by agriculture; of the minority who are engaged in industries, a quarter or more gain their livelihood by spinning and weaving. From the earliest times India has been the home of the cotton trade. To the ancients this com-

modity was known as white wool, and such was the export of piece goods from our western coasts after the arrival of Vasco da Gama, that the town of Calicut gave its name to the " calico " of the early East India Company's days.

The process of setting up the warp forms one of the most picturesque scenes of our village life. Amongst those weavers who are unsophisticated by modern ways the method is to stretch the yarn on stout bamboos well fixed in the ground, by women who walk up and down the rows of posts, each holding in the left hand a light swift on which the thread is wound, and in the right hand a short bamboo stick with which she guides the thread in and out between the posts. The work is very tedious, and involves many miles of walking to prepare a single warp. Men then take it, stretch it out to the length of sixty or seventy feet on trestles firmly held to stone posts, arrange all the threads in parallel lines and then size it with boiled rice water. After drying, it is rolled up into bundles ready for the loom. In many of the streets of Namakal these operations are in full swing every day alongside the traffic of bullock carts and motor-cars. Many a time have we pitched our tent at the end of one of the long shady *pavadis* or stretching grounds that are outside scores of our villages. Unhappily, what with many unjust, old prohibitive enactments and the crushing competition of Lancashire and Bombay mills, this village industry, which has supported millions of families, is steadily declining, and many of the post-lined *pavadis* in this neighbourhood are overgrown by grass and weeds. Looms are of the simplest kind, those adapted for weaving ordinary country cloths costing about ten rupees, and those of an improved pattern running to about twenty and thirty.

Silk spinning and weaving was for many centuries a flourishing industry in this country, enabling several millions of families to supplement their meagre agricultural income, and tide over times of scarcity. Some of the streets of Namakal are named Silkyarn Street and Silk Weavers Street, and a few families still earn a livelihood in weaving beautifully coloured handkerchiefs, shoulder cloths and women's *saris*. I fear the history of this once highly prosperous industry does not reflect much credit on the British. After all, we must remember that the East India Company came here to encourage its own trade, to get rupees.

Next to weaving comes the manufacture of oils. Readers will have seen pictures of our crude oil mills, where the grains are placed in the hollow of a large circular block of wood, and pressed with a rotary motion which is given by a bullock harnessed to a long arm running out from the central block. I imagine they are the same as those used in the times of Abraham. That delectable commodity known to English boys as monkey nuts is grown here in large quantities for the sake of its oil, which is sent away by the cart-load in old kerosine oil tins. Our inland situation and high elevation prevent our growing very many cocoanuts for the sake of their oil, but gingelly (sesamum) oil and crude castor oil are prepared everywhere. Though some of our Indian friends do fry their choice tit-bits in castor oil, I may add that foreign depraved tastes prevent the manufacture of this oil in those mills used for other purposes.

It is remarkable how adaptable the farmer is in various minor industries. His labourers are adepts in making ropes from cocoanut husk; a very strong and respectable cord made from a species of hemp, and baskets from split

bamboo. But the making of fibre ropes and the basket making from cane, withes and split bamboo are quite separate industries.

It is evident there are great possibilities in the vast iron ore beds of this district. Iron smelting in this county is an art of extreme antiquity, the remains of large slag mounds being found in many villages round the foot of the Kollis. The "iron stone" is smelted in mud furnaces about four feet high, the shape of which viewed from the front is like a narrow-necked bottle. This is nearly filled with charcoal, on which the ore, having been ground to powder by hand, is placed to a depth of several inches. A continuous blast is obtained by a pair of goatskin bellows, which are worked alternately by hand for three or four hours. The result is iron of such excellent quality that it was used in the construction of the suspension and tubular bridges over the Menai Straits, and has several times been sent by Government to England for exhibition purposes! Of course, such crude craftsmen find themselves ruthlessly thrust out of the field by Birmingham. Girders lying on our verandah here hail from a certain steel yard the blaze of whose furnaces last year lit up my bedroom with an unearthly glow at Middlesbrough. Whether S. Indian demands for iron and steel would warrant the establishment of blast furnaces on modern expensive lines is a moot question.

Not only iron but Salem steel was famous even in the days of Alexander, and it is somewhat disconcerting to learn that it was often produced by a carburising process applied in England only at the beginning of the nineteenth century.

Practically none of the world-renowned Indian brasswork is carried on here; that which is done is purely for domestic purposes. Since the arrival of New York kerosine oil tins, tinwork has grown amazingly. The great variety and cheapness of our productions from an old paraffin tin shows that, given the opportunity, the Indian artizan is not much behind his Western brethren as a craftsman in metal.

NAMAKAL, *December 15th*, 1925. D. MORLING.

Periya Accal.

SEPTEMBER is a month of festivals. Some of them are held in connection with the greater deities of the Hindu system, others are to propitiate the lesser gods and goddesses of the villages. The ordinary villager knows little or nothing of Brahma, Vishnu and Siva, the gods of the Hindu triad, but he goes in mortal terror of Kali, Selliai, Mariai, and others who, he believes, have power to bring various calamities upon himself, his cattle, or his crops.

Around this part of the country one of the most feared goddesses is Mariai. She is supposed to be one of seven sisters, and is dreaded as the dispenser of smallpox. That disease is usually spoken of as "Mariai."

At the beginning of this month a festival was held at a temple near here, in her honour, the celebrations occupying several days. One feature in these celebrations is fire-walking. A pit about three feet deep and several yards long is dug in the ground in front of her temple. Firewood is placed in the pit, and charcoal laid on top: then the whole is fired, and while the charcoal is burning, persons who wish to show their devotion to the goddess, walk through it. Very often these are people who have been ill, or who have been in some distress, and have promised to do this if the swami grants them

health or deliverance. There are certain conditions that must be fulfilled by these devotees. For fifteen days previous to the fire-walking they must bathe and wash their clothes daily, they must eat only certain articles of food, and they must on no account come into contact with anything or anyone ceremonially unclean.

Periya Accal is a widow, and that fact alone is sufficient to prevent her attempting to take part in this ceremony. But she determined to do it. The priest said, "No, you must not. You have not fulfilled the required conditions; the swami will not allow you to do it." Periya Accal persisted, and either fell, or was pushed down into the fire. The belief of the people is that the swami, whose image is placed near the fire, will preserve all those whom she favours, but those who have not obtained her favour will suffer injury. Periya Accal certainly did not obtain any favour in the eyes of the goddess.

This ceremony took place on a Monday evening. On the following Wednesday morning I saw her being helped to the dispensary. Both arms, knees and feet were badly burned, and the wounds had been left exposed, so they were in a very unpleasant condition. As I cleaned and dressed her wounds I asked how they had been acquired, and bit by bit the story came out. I wanted her to stay in the dispensary, but she refused to do that. For some days her attendance was very irregular; she considered it quite sufficient if the dressings were changed on alternate days. Her wounds really healed remarkably. New skin quickly formed, and now she has sound limbs again, rather vivid patches of pink showing where the burned areas were.

Needless to say, the folly of such forms of worship was pointed out to her, and the message of the Gospel told to her in simple words, but I doubt whether any of it penetrated her dull mind. I saw her one day sitting by the roadside, exhibiting her bandaged limbs in the hope of exciting alms from pitiful passers-by.

Cases like this fill us with sadness. We do our best for the physical need, and God often blesses the means used, but sometimes the heart seems to remain hard as rock. God alone can awaken a sense of need, and we pray that He will do this for Periya Accal.

Sept. 29th, 1925. RUTH APPLEBY.

Another Pilgrim sets out from the City of Destruction.

WE have had the joy of baptising and receiving into Church fellowship a convert from Chintadripet named Arumugam. Arumugam was formerly a devil worshipper, a drunkard, a violent rowdy and a terror to his neighbourhood. Some years ago he married a young woman who, as a girl, was educated in our school at Semmencheri. They live in a thatched hut in the midst of Chintadripet Slum. Last year the man had a very serious illness, and all the weird medicines and incantations and charms of the medicine man failed to cure the patient. Remembering the lessons she had learned in school, and from our zenana workers, his wife, in her despair, began to pray to Jesus to heal her husband. In time she persuaded her husband also to pray to Jesus. The prayers were heard, and the patient recovered. Arumugam then renounced idolatry according to the knowledge that he had, and in the faith that the true God had cured him in answer to prayer.

Our workers were in constant touch with Arumugam, and they got him to attend our services at Vepery. He became a true penitent, seeking the

pardon of his sins. He gave up his drinking habit. He read the Gospel and prayed daily. Step by step he was led into the light. The neighbours testified that he had become a changed man. In his testimony he mentioned that in former days if he found anything lying about in the office where he is employed as messenger, he would appropriate it as a matter of custom. Now he knows that such conduct is wrong.

When Arumugam was baptised, he was publicly renouncing a religion which he had followed for nearly forty years, and breaking the associations of a lifetime. Such a man will not find the pilgrim way an easy road. There will be a downward and backward pull which, at times, will exercise tremendous power. There are old cronies who will seek to lure him back to the old ways. There will be times when he will realise keenly his loneliness, and he will be treated as a speckled bird. He is living in the midst of the sights and sounds and customs of heathendom. At the foot of a tree near his hut is the idol he formerly worshipped, and which his friends still worship.

He has turned his back on the City of Destruction, and his face is toward the heavenly city. His feet are on the pilgrim road. His wife, who was the means of his taking the first step in turning from heathendom, is not yet a confessed believer. I ask for prayer for husband and for wife.

ERNEST A. BOOTH.

A Visit to Pavittram.

OLD Preacher Abraham leads a very lonely life out at Pavittram. It is the very last village in the Sendamangalam field, and over five miles from Erumaipetti, which is the centre for that area. He has, for a long time, been wanting us to open a school in Pavittram, and has got the people there to repair the roof of the public *chavadi*, or rest-house, so that the children can meet there. But we have been unable to find a suitable married worker for the place, and so it has been left. The old man is disappointed, as he so much wants some of his village folk to know the Lord as their Saviour, and to teach the children is a way that God has blessed in other parts. So we try to make up for it in other ways, one of which is the lantern pictures.

On a previous occasion we had the lantern all ready to go on from Erumaipetti, but it came on to rain and we were prevented. This time we were able to go. It is really an awful road to Pavittram, and, to begin with, the single bullock cart is not a comfortable vehicle, but when you get used to it you know how to pack someone else in at your side to minimise the shocks of sudden descents into the holes in the road.

Abraham was very pleased to see us, and had a dozen or more young cocoanuts ready for providing us some refreshment. The sheet was tied up to the eaves of a neighbouring house, and, as soon as it was dark, the people were gathered, and the pictures shown. Quite a good crowd gathered from the *Pallar* quarter, where Abraham lives, and a number of caste people came also from the caste quarters. These latter stood some distance away, so as not to come into contact with the outcaste *pallars*; and they were frequently shouting to the folk near the sheet to sit down so that they could see.

The pictures shown were on the life of Christ from birth to resurrection, and the lecture went on for an hour and a half. We have recently had some text slides made, so that even if the people cannot read, the preacher is reminded of the direct words of the Gospel applicable to a particular incident in the life of the Lord. Abraham stood by making his own simple comments on those parts that specially appealed to him.

In these out-of-the-way villages, where life is quiet and regular, such things as a lantern lecture are remembered for a long time, and although many of the details fade, yet the subject remains as a matter for memory and conversation for many days.

After closing up, we had the long ride back in the bullock cart to Erumaipetti, where we found a supper of curry and rice, and a camp cot awaiting us at half-past eleven.

L. WATTS.

Preaching Experiences at a Temple Festival

Testimony at Naina Malai.

THIS is the Tamil month of Purattasi, and the *swami* in the Naina Malai temple holds a reception each Saturday. These receptions are very popular, and draw thousands of people from all over the district. They each bring a little pot of clarified butter, and some other offerings, and place them in the receptacles provided in the temple on the top of the mount of Naina. As usual, at such festivals there is a fair, in which all manner of commodities are sold. Beggars, fakirs and " holy " men of all sorts line the paths, and enable the worshippers to gain merit by giving them alms.

On these occasions we usually make up a band of preachers, and spend the whole morning at some convenient place preaching and distributing literature. For various reasons I had been unable to accompany the preachers on the first three Saturdays, although I had planned to do so. But they went and held good meetings. They had had a good deal of obstruction, however, from a Brahman fakir and his followers, who made it their business to break up the meetings. I think, perhaps, the beginning of the trouble was that one of the preachers had made some uncomplimentary remark about Hindu gods, a very unwise thing to do when people are actually gathered for the worship of their gods. But, however it began, the fakir and his gang made themselves very offensive, and gave one of the preachers a beating.

The fourth Saturday is the day of largest gatherings, and we were out at six o'clock that morning pitching the preachers' tent, and getting the Gospels and books displayed on the table. We had selected another pitch on the public road, and there was a good band of workers, with an orchestra composed of a flute, a violin, cymbals and a single harmonium. Preaching began punctually at seven o'clock, and went on without interval, except for singing and selling books, until twelve midday. The crowds changed, but with a constant stream going to and coming from the temple we always had a good audience. Doubtless the preachers were remembering the previous week's experience, but I have never been at work of this nature before when reference to heathen gods was entirely omitted, and the testimony centred absolutely around the presentation of the Lord Jesus Christ. The Gospel of God was faithfully proclaimed to hundreds of people that morning, and twice as much Gospel literature was distributed as in all the three previous weeks.

At twelve we had a short interval to allow the workers to go and get a little refreshment, and at half-past twelve we commenced the closing round of preaching. It may have been that the workers had been recognised as they had moved about in the fair getting their refreshment; at any rate, a disorderly element appeared in the audience this time, and I was interrupted. Before I had finished my address, the Brahman fakir pushed his way to the front, and set himself to cause the same disturbance as he had done last week, by the most filthy abuse imaginable. He found that I would not reply to him in the same terms as he used, and that every opportunity was taken of proclaiming personal faith in the Lord Jesus Christ, so he turned to the workers, and singled out Preacher Benjamin, who is a Brahman convert, as the butt of his abuse. The fakir was so intolerably filthy in his language that I am sure the Lord gave special grace to the workers to hold their peace. The crowd swelled very greatly as this went on, and so we left the Brahman to his invective, and packed up our tent and literature. After five good hours of faithful testimony, we felt that the victory remained with the Lord Jesus, although the adversary remained on the platform. I went on to Elur for week-end work, and the preachers returned to Sendamangalam, " rejoicing that they were counted worthy to suffer dishonour for the Name."

L. WATTS.

Our Home Churches.

Prayer Subjects for February, 1926.

Week Beginning—

SUNDAY, 7TH.—Praise for the safe arrival of Miss Putnam and Miss Watts. (Serious floods in the river Vaigai breached the railway line in several places. Miss Putnam describes how she and Miss Watts got through.) Prayer for all needed guidance, help and blessing in their new life.

SUNDAY, 14TH.—Prayer for "water out of the rock" in Namakal. (See page 19).

SUNDAY, 21ST.—Prayer for our Indian Christians that their lives may bear witness for God, and, under His blessing, lead to the salvation of others.

SUNDAY, 28TH.—Prayer for lonely converts and workers in heathen villages that they may be kept by the power of God and be given victory over the evils within and without that are against them.

The New Year Prayer Meeting and Welcome to Miss Appleby.

ONE of the most, if not *the* most, largely attended New Year Prayer Meetings was held at Chadwell Street on Tuesday afternoon and evening, January 5th. In the afternoon, at a ladies' meeting convened by the L.Z.A., Miss Appleby was welcomed home on furlough. At the usual New Year Prayer Meeting in the evening prayer was offered on behalf of various aspects of the work of the Strict Baptist Mission by several brethren; and our President, Mr. J. B. Collin, in very heartily welcoming Miss Appleby on behalf of the Council and the Churches represented by the S.B.M., expressed thankfulness for her preservation in health and strength and from all dangers by land and sea. While thanking God also for the experience she had gained, we prayed that she might be made of much use at home among the Churches in furthering the interests of the Mission.

Pastor R. Robinson, the burden of whose address was "Brethren, the time is short," said that it did not seem to be six years since we said good-bye to Miss Appleby at Waterloo Station. The time had been short, as, no doubt, she also had found it. The shortness of time should not sadden us, because time—and our times—were in the hands of our heavenly Father. Rather it was a comfort. When affliction oppressed Paul he rejoiced that the time was short. Our difficulties and struggles were not for ever, and it was a great blessing to see the present in the light of the future, and to regard our difficulties in the light of future peace and rest. But the words were also a call to service. "The time is short." However young we were, it was so, and to some present it was very short. We should therefore redeem the time, make the most of it, buy up opportunities, for we could never make up lost time. To endeavour to do so would be the waste of more time. If we were certain that this year would be our last, should we not be more anxious for the salvation of souls around us and of the heathen? Whether we took a Sunday School class or preached the Gospel—whatever service we were engaged in—the time was short. There was a great connection, though a great disproportion, between time and eternity. "If you are not saved in time, you will be lost in eternity." We begin to know the Lord Jesus Christ here, and we shall know Him more fully hereafter. The

shortness of time was a call to us for more consecrated service in our various spheres of labour, and to more devoted prayer for the work of God in India. Miss Appleby would find the time short at home, and he could assure her that she would be held up by the prayers of God's people throughout the time of her furlough. Hundreds would follow her from place to place, praying that the message might stir up fresh interest in the Churches. "Time is short. Let it make us more serious, more earnest, more true than we have ever been—not necessarily sad, because our time and our eternity are in God's hands, and we are His now, and His for ever. Amen."

Announcements.

Mr. E. A. Booth. — We have just heard, with much regret, that, in consequence of Mr. Booth's condition of health since last November, he has been medically advised by the leading physician in Madras to take immediate furlough and complete rest for a year.

* * * * * *

Mr. Kimber's first Tamil Exam. has been passed, we are glad to learn, with 60.8 per cent. marks.

* * * * * *

Miss Appleby's Deputation Meetings.—Miss Appleby arrived in England on December 19th. All applications for Deputation Meetings should be made at an early date to Mrs. Collin, 61, Breakspears Road. Brockley, London, S.E.4. These can be arranged to be held during the months of February, March, April, May, July and September—*not* August.

* * * * * *

The Next L.Z.A. Quarterly Prayer Meeting has been arranged to take place on Wednesday, March 3rd, at 3.30, at the Strict Baptist Chapel, London Road, Norbiton, when it is expected that Miss Appleby will speak.

* * * * * *

The Half-Yearly Meeting. — PRELIMINARY NOTICE. — The Half-Yearly Meeting of the S.B.M. will (D.V.) be held on April 27th, when Pastor W. S. Baker is expected to preach in the afternoon. Further particulars next month.

* * * * * *

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, therefore, will be benefitting the Mission :—

Hollyhocks, Mint, Polyanthus, Golden Rod, Canterbury Bells, Evening Primroses, Campanulas, Pansies, Daffodils, Raspberry Canes—2d. each.

Iris, Fleur-de-Lys, Phlox, Balm, Sage, Lupins, Delphiniums, Yellow Tree Lupins—6d. each.

Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, Small Sunflowers, Snowdrops, Small Hyacinths—6d. per dozen.

Crasselas (lovely scent), Bridal Wreaths, Hydrangeas, Oak Leaf Geraniums, Ivy Geraniums, Primulas, Ice Plants, Ferns (*Pteres Major*)—9d. each.

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.

* * * * * *

Finance.—At the last Council Meeting on January 1st our Treasurer reported a deficit on the General Fund of £156 16s. 3½d. The total receipts in that fund amounted to only £94 17s. 5½d., the smallest monthly receipt for a very long time.

* * * * * *

Marriage.—On Tuesday, December 22nd, 1925, at the Tamil Baptist Chapel, Sendamangalam, Namakal, by Mr. Lincoln Watts, assisted by Messrs. D. Morling and J. M. Brand, David A. Thrower to Martena Watts.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I had been wondering whatever I could talk to you about this month, for until to-day I had not been able to give any thought to you or to my monthly letter. You may think it a sad confession to make, for, of course, Uncle John ought never to forget his Cornerites or to be at a loss for what to say to them. Well, however that may be, the fact remains; and the best thing is to make bold confession. But when I read Miss Betts' account of the Christmas Celebrations in Madras and the distribution of the presents from the Christmas Boxes, I said to myself, "Of course, I must at least say something about the Boxes and how much pleasure the work and gifts of my Cornerites gave the boys and girls of Madras." So, in case you do not read Miss Betts' paper as carefully as you ought, I am going to copy a sentence or two. If you read the first one carefully, you will be able to see our Indian school children almost tumbling over one another in their eagerness to receive their presents:—

"When the registers were called they could hardly mount the two steps leading to the back verandah fast enough, and had repeatedly to be warned to be careful. The little girls in their long skirts were as eager as the boys. To see their faces as they marched off, lovingly embracing a doll, was wonderful."

I think when you read the next sentence you will each wish you could know whether it means your gift: "One little fellow had to be brought on the back of a sturdier school mate. His poor little legs hung limp and useless. He, too, was gladdened by receiving a nice garment and a ball."

Then Miss Betts lets us see what a busy time you gave them—or helped to give them—with your Christmas presents: "Class by class they came up for their gifts, and for several hours four Missionaries and a Preacher were kept busy giving out the good things sent by loving friends. If those friends could have seen the smiles and the many *salaams* that were made as they departed, they would have been thanked sufficiently. It is my pleasure to pass them on, and to thank you all very heartily for again giving Christmas joy to these little ones."

I think I hear one of you saying, "Whatever is the use of Uncle John repeating all this when we can read it for ourselves in Miss Betts' article?" Someone else chimes in and says, "I know what it means. Uncle John is after 'breaking the record' again, and wants to—er—stimulate us, and make us work harder than ever."

Well, that isn't far from the truth. Do you know what an "ulterior motive" is? If not, ask the dictionary or one of your friends, and then you will understand why I have tried to get you to see the Madras distribution of gifts with Miss Betts' eyes. Of course, the result will be, without any words of mine, that you will all set to work for the 1926 Christmas Boxes like steam engines. You know how steam engines work. They don't begin with a rush and then slow down, but gradually get up speed and then steadily keep it up.

I had written so far when a little crowd of would-be Cornerites came rushing in, so to speak, introduced by their teacher, Miss R. J. Cordle. Their coming was most timely, because what Miss Cordle tells me about them fits in with what I have just been saying. But first of all I must record their names and receive them into the Corner properly. Here they are: Ettie Brinkley, Verdun Keer, Myrtle Keer, Bessie Moss, Dora Meadows, Ivy Meadows, Edith Kersey, Annie Brinkley and Millie Brinkley. They belong to Sudbourne Sunday School, they take the MISSION HERALD and are very keenly interested in the Strict Baptist Mission. But what I want you

(*Continued on page* 32.)

LIST OF SUBSCRIPTIONS, &c.,

Received from December 10th, 1925 to January 9th, 1926.

General Fund.

	£	s.	d.
Cranleigh, Mrs. Cheeseman		12	4
Ilford, Bible Class		8	3½
Lymm, Cherry Lane S.B. Chapel & S.S.	2	0	0
Rowley Regis, S.S.		15	0
Salhouse, per Mrs. Waters		18	0
Newton Abbott, Miss R. Seymour & Miss H. Fisher		13	0
Leicester, Ebenezer Tract Society		4	6
		10	6
Margate, Miss Sutton		12	10
Middlesboro', Report		2	6
Somersham, Report		1	0
Tring, Ebenezer		10	0
Geo. T.		10	0
Walthamstow, Church Hill	2	19	3
Walthamstow, Church Hill		4	0
Y.P. Farthing Box		4	2
Cransford, S.S.	1	16	0
Cheltenham, Bethel (Env.)		5	0
Datchet, Bethel (Reports		1	10
Children's Box		10	0
Miss Checkley, Class of Young Folk		2	6
Stoke Ash	3	6	0
Mr. A. Morling		10	0
West Hartlepool,			
Mr. & Mrs. Stone		17	6
Ladies' Meeting		16	6
Mrs. Croft		7	1
Mr. & Mrs. T. Ord		5	0
Ampthill, Mr. A. L. Clarke		8	6
Lewes, Mrs. Girdlestone		10	0
Brentford, S.S., Miss L. Fromow Farthing Box, 7th Class Girls		3	0
Billericay	4	5	0
Miss Bull	1	0	0
Chatham, Enon S.S.	1	0	0
Reading, Miss M. M. Cowen		5	0
Courland Grove, S.S.		8	4
Birthday Box		7	6
Hounslow, S.S.	3	7	0½
Miss Byatt (Env.)		5	0
Mrs. Bannister, Xmas Gift		3	6
Mrs. Hilsom		1	0
Walton, S.S.	1	4	6
Cransford, Reports			10
Guildford, S.S.	7	0	0
Hayward Heath, Anon. (Namakal)		5	0
Streatley Hall, S.S.	1	0	3
Loughborough, Forest Rd. S.S. (Env.)	2	10	0
North Finchley, Mr. & Mrs. Munn (Box)		11	6
S.S.	1	3	3
Envelope		12	0
Reports		1	0
Eastbourne, Miss A. Bradford		10	0
Bassett St.		10	6
Masboro', S.S.	8	15	0
Horley, Mr. A. E. Burton (Env.)		3	0
Leyton, Goldsmith Rd.	5	11	3
Gravesend, S.S.	4	0	0
Mrs. Scott		10	0
Friends	1	2	6
Envelopes		3	0
Over, Reports		1	6
Lingfield, Mr. Jason Ellis		10	0
Mrs. Parsons		1	0
Miss Mumford		6	0
Miss Berry		2	6
West Ham, S.S.	10	18	2
Newquay (Env.)	1	10	0
Reports		2	0
Walsall, Mrs. S. Naklin (Env.)		5	0
Greenwich, Devonshire Rd. (Env.)		18	4
Collection	1	3	0
Reports		2	6
Env.		2	6
Men's Bible Class		10	0
Folkestone, Zion (Env.)		8	6
Leicester, Ebenezer S.S. Miss Reeve's Class		6	0
Ilford, S.S.	1	10	0
Newcastle-on-Tyne, Mr. J. Beall	1	1	0
South Chard, Mr. A. G. Larcombe		10	0
A Friend		10	0
Dorking	19	0	4
Watford, Mt. Zion		7	0
Manchester, Mr. W. Chaplin		10	0
Notting Hill, Mr. H. Burbage (Box)	1	13	0
Birthday Box		10	10
Farthing Box		6	2
Wellingboro', Reports		4	0
Rattlesden, S.S.	5	14	3
Wandsworth, West Hill, S.S.	2	0	0
Mrs. Styles, Box B. 40, (Namakal)	2	12	0
Fulham, Ebenezer, Mr. H. King		10	0
Y.M.B.C.	1	1	0
Norwich, Orford Hill, S.S. & B.C.	1	19	2
Mrs. Fox (Box)		5	7
Reports		2	8
Kingston-on-Thames, Reports		1	2
Berkhamsted Common, Potten End (Env.)	1	9	0
S.S.	1	1	0
Miss Rance	1	4	0
Reports		1	0
Amersham, S.S. & friends	8	0	0
Hailsham, Mr. A. R. Sanders	2	7	0
Lessness Heath, Mr. H. Mountford		17	0
St. John's Wood, Mr. D. J. Andrew		1	0
Isleworth, S.S.	1	1	0
Miss K. Smith (Box)		9	0
Hedge End, Well-wisher (Env.)	1	0	0
Northampton, Mr. Hall	1	0	0
Miss Jackson		1	6
A Friend		2	6
Limehouse (Env.)		7	6
Gt. Yeldham, Hope (Boxes)	1	12	2
Staines, S.S.	3	10	0
PERSONAL:			
Mr. W. Parker		5	0
Mr. E. A. Littlewood		5	0
Mrs. E. Howes		5	0
Mrs. Booth, Senr., Reports			6
A.J., Diss		10	0
N. & E. Knowles		5	0
Thankoffering, Anon.	1	0	0
Mr. J. Cook (Box)	1	2	6
"Dorothea Baldwin"		15	0
Mr. W. Harris, Donation	1	1	0
Namakal	1	1	0
Almanacs		1	4
Mrs. R. Stockwell	2	2	0
Mrs. Church	10	0	0
Miss H. Morling (Env.)	1	1	0
Mr. Thos. Benstead		10	0
Mrs. Drury (Env.)		2	6
Per Mr. Hutchinson (Env.)	1	6	0
Mr. W. E. Mullins (Env.)		5	0
Mr. M. Boulsher (Env.)		5	0
Miss Ebbs (Env.)		5	0
For Jesus' sake, Gt. Plumstead		2	6
Only 2/6 enclosed, not 10/- as stated in letter without any address.			
Miss G. E. Hutchinson	1	0	0
"Rajah"	1	0	0
Mrs. Gregg, Sale of Plants		13	6
No. 264	50	0	0
Mrs. S. Hart		10	0
Miss Billing	2	5	0
A Friend at N.Y.P.M.		10	0
Birthday Gift, Jan. 7	2	0	0
Bound volumes		6	0
Miss R. A. Mynott		10	0
Mr. W. H. Honeyball		10	0
Miss Parsons		10	0
Anon., N.Y.P.M.		7	6
A.E.D.		5	0
Anon., June 6		10	0
Mrs. Fleury	1	0	0
Mr. W. H. Henson		2	6
Messrs. G. Brown, Son & Vardy	1	1	0
MISCELLANEOUS:			
East London Auxiliary, Mr. M. W. Reed		1	0
Do., Sale of Lit.		4	3
Mrs. Davis		5	0
Carriage of Mission Boxes	1	5	0
2½ p.c. Consols (£451/7/5)	2	16	5
Do. (£39/1/11)		4	10
	£243	3	4½

Herald Fund.

Somersham		15	0
Walthamstow		10	0
Cheltenham, Bethel		1	0
Ilford		8	3
Ampthill, Mr. A. L. Clarke	1		6
Balcombe, Mr. E. C. Bourne		3	0
Saffron Walden, Miss E. S. Bunting		7	0

(Continued on page 32.)

LIST OF SUBSCRIPTIONS, etc.—*Continued from page 31.*

	£	s.	d.
Sudbourne, Mr. H. J. Cordle		6	0
Cransford		7	6
Southboro', Miss Ruth Miles		5	0
Woolwich		7	8
North Finchley		4	6
Bassett St.		10	6
Masboro'		5	0
Guildford	1	0	8
Epsom, Salem		6	0
Tottenham		6	0
Gravesend		15	6
Lingfield		6	0
Walsall	1	0	0
Greenwich, Devonshire Rd.	3	14	4
Fulham, Ebenezer	1	10	0
Bromley, College Slip		14	10
South Chard, a Friend		2	6
Manchester, Mr. W. Chaplin		1	0
Wellingboro'	1	16	0
Longford		10	0
Northampton		7	0
Gt. Yeldham, Hope	1	0	0
Norwich, Orford Hill		5	7
Berkhamsted Common	1	4	0
Kingston-on-Thames, Providence		12	6
Harwich		9	0
Chelmondiston	1	0	0
Limehouse		5	0
PERSONAL:			
Mrs. E. Howes		2	0
Mrs. Booth, Senr.		2	6
Mrs. E. Dykes		3	0
N. & E. Knowles		1	6
Mr. W. Harris		2	6
Miss K. Whatling		10	0
Mr. W. H. Begbie		5	6
A Well-wisher		3	0
Mrs. Drury		1	6
Mr. J. Wybrow		1	6
Miss A. Fullbrook		2	0
Mr. C. S. Green		2	6
Miss Gurney		2	6
Mr. E. White		1	6
Miss Swinyard		3	6
Mrs. Stockwell		4	0
Miss E. W. Akers		1	6
	£24	8	4

Pension Fund.

	£	s.	d.
2½ p.c. Consols (£1,067/14/5)	6	13	5

Ladies' Zenana Auxiliary.

Money received from Dec. 10, 1925, to Jan. 9, 1926.

	£	s.	d.
Croydon, Derby Rd.		5	6
Hartley Wintney	3	2	8
Walthamstow, Church Hill, Y.W.B.C.		16	11
Bedmond, Bible Class		19	4
Bassett Street		14	0
Lewisham, B.W. Salary	3	5	0
Watford, Y.W.B.C.	1	0	0
Collection at Miss Appleby's Welcome Meeting	4	12	8½
Profit on Tea		8	4
PERSONAL:			
Mrs. W. W. Peck	1	1	0
Miss Peck		10	6
Per Mrs. Bewers		5	0
Two Friends at Norbiton	1	0	0
	£18	0	11½

THE CHILDREN'S CORNER—(*Continued from page* 30).

to notice particularly is this—Miss Cordle says: "Concerning the Christmas Boxes for 1926, we are trying hard to make this year's Boxes a *Record*. The girls are all busily doing their little bit, and we mean at any rate that the contribution from our Church *shall* be a Record." That sounds like business, doesn't it? How many of you mean that *your* contribution *shall* be a Record—with a capital R?

Thank you, Miss Cordle, and all your girls. You are very welcome as Cornerites, and I wish you great success during the year I am forwarding your contribution of 5s. to our Treasurer, Mr. Robbins, for the new Namakal Field, as you wish.

Let me whisper to all you *old* Cornerites—so that Sudbourne can't hear—Mind you all try to beat them with *your* Records.

Your affectionate UNCLE JOHN.

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.**

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.

Vol. XXV. *New Series, No. 231.* March, 1926

The Strict Baptist Mission HERALD.

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



WOMEN GRINDING AT A MILL.

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

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VOL. XXV.] MARCH, 1926. [*New Series*, No. 231

CURRENT NOTES.

VARIOUS causes of rejoicing are recorded this month, for which we give God praise; but with them mingles keen regret concerning the breakdown in health of our brother, Mr. E. A. Booth. The attack from which he has been suffering since November last was fought with courage, until the highest medical advice in Madras showed that he must give way. Our readers will remember Mr. Booth's many years of service in the enervating heat of Madras, and we are sure that many prayers will be offered for his complete recovery. After all, he will be taking furlough only eight months before the regular time. We need hardly say that he will be unable to take any deputation work.

* * * * * *

Added to the joyous Christmas distributions, etc., in Madras, described last month, are those now described by our missionaries in Namakal, Sendamangalam and the Kolli Hills. If these are carefully read, a variety of apparently contrary effects will be seen to have been produced—pathetic, amusing and excruciating—but through it all the practical message conveyed by means of the gifts (and, we trust, written deep in the hearts of young and old), is that of Christian love. May the multiplied Message bear much fruit.

* * * * * *

We must not forget other cheering facts, *viz.*, Mr. and Mrs. Brand's resumption of work on the Kollis, re-invigorated physically and spiritually; the success of Miss Betts in her second Tamil Examination, and that of Mr. Kimber in his first; nor omit a prayerful "God be with you" to Mr. and Mrs. Thrower as they are beginning married life, Indian housekeeping and united work for their Lord.

Our Foreign Field.

News of the Month.

MADRAS.—It is very gratifying to report that Miss Betts has passed her second Tamil examination, and Mr. Kimber his first Tamil examination. These are definite milestones in a missionary career.

The Christmas Cases from England were delivered in good order, and also two parcels of gifts from Australia. We most heartily thank all friends who in this way contributed to the effort to give the agents and school children a happy Christmas.

The Preachers' Theology Class and the Agents' Bible Class furnish a valuable means of regular Biblical instruction for our Indian agents.

Mr. Thrower returned to the Madras Field at the beginning of January. After he had secured a house, Mrs. Thrower joined him, and they have set up housekeeping with our heartiest congratulations and best wishes.

In accordance with our long-established custom, the missionaries held a social gathering at the Mission House for the Agents during Christmas week, and the occasion was a time of hearty good fellowship.

On New Year's Day we entertained a large number of those who attend our services at Vepery and Ayanapuram. A generous gift from a local fund enabled us to give our folks a substantial treat.

In the same way we were able to give a good treat to those attending our English service and Sunday School at Chintadripet. The Sunday School pupils were awarded fine prizes for regular attendance.

In December I baptised one convert from heathenism at Vepery, and two converts from heathenism at Ayanapuram, and also two others, who whilst they belonged to Christian families, have now been brought to know the Lord Jesus as their own personal Saviour. ERNEST A. BOOTH.

NAMAKAL.—We send our hearty thanks to friends for all the love and helpfulness they have put into the Christmas boxes again this year. The Namakal portion arrived at noon on the 25th, so we had a really Christmas occupation in unpacking. The contents of the boxes have been appreciated by old and young alike.

On the second day of the New Year we held in our house a social tea for the members of the Namakal congregation. None of these are natives of the town, and none except two families are connected with the Mission, but their attendance at worship is very regular. We pray for the time when we shall have not only a congregation, but a real Church at headquarters. One of the New Year celebrations was a tea, prize distribution and lantern meeting for the children.

In New Year week a Tamil lecture was given to our Christian community on "How we got the Bible." The next evening there was a musical rendering of The Rich Man and Lazarus. The telling of the story occupied two hours, and was heard by a chapel full of heathen and Christian, so you may imagine the Oriental embellishment.

Progress is being made in building work. Terrace roofing and flooring of

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The Preachers' Theology Class and the Agents' Bible Class furnish a valuable means of regular Biblical instruction for our Indian agents.

Mr. Thrower returned to the Madras Field at the beginning of January. After he had secured a house, Mrs. Thrower joined him, and they have set up housekeeping with our heartiest congratulations and best wishes.

In accordance with our long-established custom, the missionaries held a social gathering at the Mission House for the Agents during Christmas week, and the occasion was a time of hearty good fellowship.

On New Year's Day we entertained a large number of those who attend our services at Vepery and Ayanapuram. A generous gift from a local fund enabled us to give our folks a substantial treat.

In the same way we were able to give a good treat to those attending our English service and Sunday School at Chintadripet. The Sunday School pupils were awarded fine prizes for regular attendance.

In December I baptised one convert from heathenism at Vepery, and two converts from heathenism at Ayanapuram, and also two others, who whilst they belonged to Christian families, have now been brought to know the Lord Jesus as their own personal Saviour. ERNEST A. BOOTH.

NAMAKAL.—We send our hearty thanks to friends for all the love and helpfulness they have put into the Christmas boxes again this year. The Namakal portion arrived at noon on the 25th, so we had a really Christmas occupation in unpacking. The contents of the boxes have been appreciated by old and young alike.

On the second day of the New Year we held in our house a social tea for the members of the Namakal congregation. None of these are natives of the town, and none except two families are connected with the Mission, but their attendance at worship is very regular. We pray for the time when we shall have not only a congregation, but a real Church at headquarters. One of the New Year celebrations was a tea, prize distribution and lantern meeting for the children.

In New Year week a Tamil lecture was given to our Christian community on "How we got the Bible." The next evening there was a musical rendering of The Rich Man and Lazarus. The telling of the story occupied two hours, and was heard by a chapel full of heathen and Christian, so you may imagine the Oriental embellishment.

Progress is being made in building work. Terrace roofing and flooring of

Rain still needed in Sendamangalam and Namakal

the house are being laid, and the roof of the Hostel is being raised. We cannot say we are free from anxiety about water supply. The little we discovered last month in our well vanished in a few days.

Last week workmen stopped all building operations for the Pongal festival, so we took the opportunity to have a week's camp on the west. Meetings were interesting and encouraging. One woman who had been waiting for nearly a year was baptised in the Cauvery. A young man who had been accepted for baptism many months ago, was unable to be present.

On the last day of our camp we visited Manniyanur, on the north-west border of the county. The outcaste quarter there is one of the largest in the Field, where many of the people are intensely desirous of leaving Hinduism, and seeking something better in Christianity. The whole place is seething with a righteous discontent—one of the most hopeful of signs amongst Pariahs.

D. MORLING.

SENDAMANGALAM.—Arrival of New Missionaries. Miss Putnam and Miss Watts arrived safely in Sendamangalam on 12th December, after experiencing some of the effects of railway breaches through floods in South India. They were none the worse for their extra night in the train, and we are delighted to welcome them to Mission service.

Rain.—Better rains than for the last three years were very thankfully received in the early part of December. They were not, however, so heavy in this taluk as to collect in the tanks and wells. Heavier rains fell on the Kolli Hills, and considerable volumes of water came down the water courses some five miles from Sendamangalam. Two large tanks at the foot of the hills were filled, but the overflow did not reach as far as Sendamangalam. Less rain fell on the Kakkaveri side of this Field, and the wells there are already going dry, so that the non-caste people are having great difficulty in getting drinking water.

Return of Mr. and Mrs. Brand.—I came down from the Kolli Hills on 21st December, and handed over charge of that Field to Mr. Brand on the next day. It has been a great joy to renew acquaintance with the Christians and workers of that Field again, and to be of use in relieving Mr. Brand during his convalescence.

Enquirers at Kakkaveri.—It is often a good thing to give workers a change of station. This is proving true just now in Kakkaveri, where an old worker has been able to give himself with new enthusiasm to the preaching of the Gospel. On my visit there last month, I found quite a considerable spirit of enquiry amongst the non-caste people.

L. WATTS.

A Happy Month.

DECEMBER has been an eventful month for us here in Sendamangalam, and for the various changes and experiences that the month brought we have to thank God.

I wish I could write and say that wells and tanks were replenished with water and that there was plenty of water for man and beast for another season; but while we cannot record this, we are thankful for the welcome rains which came and watered our gardens and for a little while refreshed the atmosphere. A few good rains fell, and as we watched the waterfall on the slopes of the Kollis pouring forth huge torrents of water, we hoped and prayed that the rains would not stop until all the tanks were full. Why God withheld the flood gift we cannot say, but we know that His promises are Yea and

Amen in Christ Jesus, and He will not forsake His people in the time of need.

It was on one of these rainy days that I set off on the sixty-mile journey by jutka and motor-bus to Trichinopoly, to meet our two new colleagues, Miss Putnam and Miss Watts. Although I had with me a woolly coat as well as a raincoat, the ride in the bus through the driving wind and rain made the journey the coldest I have experienced in India. But the long journey came to an end, and in the evening Trichinopoly station was reached. There the news came through that very heavy rains that day near Madura had breached the railway, and passengers would not be coming that night. The travellers will probably tell the story of their journey through the floods, but they arrived safely the following morning, and we were soon on the way to Namakal. We reached there for the midday meal with Mr. and Mrs. Morling, and then completed the final part of our journey to Sendamangalam. We heartily thank God for the safe conduct of our friends to this country, and pray that years of useful and happy service may await them here.

A few days later, on 22nd December, Miss Watts and Mr. Thrower were united in marriage in the Sendamangalam Chapel. The event was a very happy one, and the Chapel was packed to the doors, and outside too, with friends, Indian and European, who had come to welcome the happy pair.

The gathering in the Mission House was a particularly glad one, for Mr. and Mrs. Brand were able to get in just before the wedding, and we were delighted to welcome them back from convalescence on the Nilgiri Hills, Mr. Brand was looking the picture of health, and was eager again for service. Mr. and Mrs. Morling, and Mr. Kimber, were also with us to unite in the day's joy.

On the following day Mr. and Mrs. Brand returned to the Kollis, and we began preparations for Christmas in Sendamangalam. Although the majority of the Hostel boys, and some of the workers, had gone to their homes for Christmas, the gathering in the Chapel on Christmas morning was a good one. The Gospel message, as sung and preached was joyful and encouraging. Immediately on our return to the bungalow, a bullock cart rolled into the compound with the Christmas boxes bringing gifts from the boys and girls and older friends in England to the boys and girls in our schools. No time was lost in unpacking them and preparing the contents of the boxes for distribution. This took some days, but by the 5th January all had been distributed, and five hundred boys and girls, with the workers, had participated in the gifts. Although the days had been full, and we were tired, the pleasure that had been given had made it all worth while, and we praise God for the opportunities of special service.

E. A. WATTS.

How we Distributed the Christmas Gifts in Sendamangalam.

THE boxes arrived on Christmas Day morning, and very soon chisel and hammer were busy opening them for unpacking. With Mr. and Mrs. Thrower and Miss Putnam to help, the unpacking and sorting did not take a great while, and the office was soon filled with piles of coats, trousers, skirts and other garments; baskets of balls, battalions of dolls, and heaps of other toys, too varied to mention here. The first work was to make up useful parcels for the workers and their families, then to put on one side the sets of strong clothes specially sent for the boarders in the Hostel.

As the boxes arrived during the Christmas holidays, it was most convenient

to commence the distributions in the outside stations. We camped at Kakkaveri first, and spent a happy time with the children and workers there. Returning from there, we had just one day to prepare for another camp at Erumaipetti. On the way out we stopped at Palayapalayam, and gave out the gifts to the children before sitting on the floor for a sumptuous meal of curry and rice, prepared by the teacher and his wife. After midday the journey to Erumaipetti was completed, and we had just time for a cup of tea before the four schools of that circle demanded our attention. Most of the children never see a toy except at Christmas, and it is amusing to watch their attempts at understanding how they work. They are all most pleased with the garments.

We stayed at Erumaipetti over the week-end, and enjoyed worship with the workers there on the first Lord's Day of the New Year.

On the Tuesday following, the remaining five schools in and around Sendamangalam were called to the Mission House Boys' garments were fewer than we had boys needing them, and we had to distribute very carefully first to the schools with poorer boys. The boys' garments were sufficient for all but one school, and on counting up the remaining skirts, rowkies and other garments, we found exactly the number required for the remaining school if the boys would accept girls' garments to take for their sisters. This they did, and as we had anticipated this by keeping for them the best toys, all went away happily and without a single word of disappointment.

It just remains for me to thank you all on behalf of the workers, the children and ourselves for the labour of love which is so gladly given to bring joy to the friends here, and remind them of that greater joy which comes from the knowledge of that greatest of all gifts, God's dear Son.

ETHEL A. WATTS.

Christmas Day—and After—in Namakal.

REMEMBERING former Christmas days with the children, and particularly the one at home last year, surrounded by relatives and friends, we anticipated that this one would be strangely quiet and dull, but when the day arrived there was little time to analyse feelings.

Morning coffee was followed by a service in the Chapel, which all the resident Christians attended. Some of them had been busy the previous day beautifying the building with plants and flowers, and large texts in Tamil and English. Mr. Morling preached on the angels' message, and special lyrics were sung lustily by the children. We returned home to chicken and plum pudding, and, before that ordeal was completed, a Namakal lawyer who has sometimes transacted legal business for the Mission, called to garland us and offer his greetings. Educated at the Christian College, Madras, and well acquainted with the teaching of the Scriptures, he has an intellectual knowledge of the truth, and apparently his conscience sometimes accuses him of failing to live up to the light he has received, but he is bound hand and foot by relatives and caste conventions. We had a long talk—may it bear fruit in his future life.

While conversing with him, a bullock cart containing the long looked-for Mission box rolled into the compound. The magic effect that particular box has on staid middle-aged missionaries is amazing; the years roll back, and they become children again. As soon as we could politely bow our visitor out, a bee-line was made for the chisel and hammer, and in a surprisingly short time the treasures were disclosed and unpacked. Thanks to most excellent packing, everything, even the most fragile toys, arrived in perfect condition.

Afternoon tea was augmented by a tin of delicious chocolate biscuits from "the box." But the whisper of a little bird, and the distant roll of drums, warned us that we must hurry through. The table was scarcely cleared when a procession, headed by drums and pipes, hove in sight. All the bricklayers, carpenters and labcurers employed on the new buildings had arrived to offer their good wishes to the new *Dhori*, and behind them followed the rag-tag of the town. They brought large trays laden with coconuts, plantains, limes, betel and nuts, and, having adorned us with garlands of yellow chrysanthemums, they crowded into the verandah and house to entertain us with a somewhat painful musical performance. This being ended, Mr. Morling thanked them for their kindness, and gave them a little talk on the origin and true meaning of Christmas. The fruit and nuts they had brought were distributed amongst them, and they departed.

More Hindu and Mahommedan acquaintances followed, each bringing their garlands of greeting. By sunset the walls of our living room were gay with ropes of yellow chrysanthemums, instead of the conventional mistletoe and holly. Truly Namakal did its part toward making a merry Christmas for us.

On another page Mr. Morling has mentioned the various social gatherings which were held during the following week. At the workers' meeting, each person received a parcel of useful articles from "the box," and at the Sunday School treat each child received a gift, special prizes being given to two who had never missed an attendance since the opening of the school. The next day the children of Vatambadi came for their presents, and having donned their new coats and dresses, returned to their village via Namakal town, blowing their whistle-pipes and mouth-organs with all the force they could command—rather a good advertisement for the school we hope to open here soon.

The following week we went on camp, during which time distributions were made at Tidamal, Sirunellikoil and Kuna Mulai schools. It was a real joy to see the pleasure your loving gifts have brought into the hearts of the little ones. One bright little Tidamal boy, receiving a pretty rubber ball, turned his big round eyes up to his father standing near, and patting the ball said emphatically, "This is mine, mine," and when an extra glass marble was slipped in his bag he said breathlessly, "Have you put another one in, sir?"

Will all those friends, old and young, who have so lovingly contributed to the boxes, accept the warm thanks of the Namakal Field for their self-sacrificing kindness.

OLIVE M. MORLING.

1925-1926.

THE passing of 1925, and the opening of 1926, have been to all of us on the Kollis times of rejoicing and praise.

The Christmas boxes being delayed, our festivities were postponed till New Year's Day. All met in the morning to start the day with thanksgiving. In no less than four families a dear one had been brought back from the very gates of death during the past year. On the other hand, hearts went out in sympathy to poor Soloman, who had lost both wife and child recently. He, unable to face the festivities of the day, slipped away after the service.

During the rest of the morning some were busy preparing a big feast of curry and rice, while others went off to find a large tree branch to serve as a Christmas tree. This was soon planted in front of the Mission House, and decorated for the children. Round this we gathered after all had partaken of plenty of rice and hot curry; then dolls, toys and clothes were distributed,

Preaching en route to the Kollis

first to the schools that had come in from a distance, and then to those in the compound. Two extra ceremonies were added this year to our programme, one thought out by the Biblewomen, who, during the morning, had made three beautiful garlands of rose leaves. The little boarding-school children brought these to us and the Doctor as we sat in state (!) on the verandah. Then *we* gave them all a surprise by producing a clock and a watch, which we presented to the Doctor and the Compounder, to both of whom we feel deeply indebted for their careful treatment during the long and serious illness of Mr. Brand.

So the happy day passed away, ending up with games and a football match, distribution of sweets and Indian eatables.

Our thanks are due to all those at home who so lovingly make these distributions such a success; and I'm sure if all our little darkies could speak English they would say "Thank you!" very heartily. E. C. BRAND.

From Ootacamund to Kolli Mulai.

AFTER two months' stay in Miss Hopwood's beautiful home, we left Ooty on December 21st.

As we descended in the little hill train we saw the results of the heavy monsoon rains all along the track, where men were busy clearing away the rocks and fallen earth. At last the train came to a standstill. We had come to an impassable landslip, which had carried away the railway bridge, and there, down the gorge, lay the twisted girders and rails, embedded in the fallen debris.

Coolies rushed to the carriage doors, seized our baggage, and swinging it on to their heads, made off towards a train on the other side of the gap, which had come up to take us down to the plains. We, stumbling over rails and stones, followed through a tunnel and over a hastily constructed foot-bridge, till we found places in our new quarters, and were soon being carried off towards our destination. They call these manoeuvres "transhipments," and until the rail can be reconstructed, passengers must be satisfied with this sort of journey.

Next morning, at Sankaridrug Station, we met Mr. Kimber, who had come through from Madras, and together we boarded a motor-bus en route for Namakal. We were held up some time at Trichengode, waiting for a mail-bag. A very imposing temple is here perched high above a sheer precipice; it is a favourite place for pilgrimage.

As we stood in the road waiting, an inquisitive crowd gathered around us. "A good opportunity for a preach," I remarked. At once a young man, who had come with us from Ooty to be a hill teacher, took up the challenge, and for ten minutes, at least, held the interest of his audience. We were soon off again, and some hours later were joined by Mrs. Morling in Namakal.

When we all arrived at the Sendamangalam bungalow we found preparations for the wedding in full swing. It was a pleasure to meet our two dear sisters so lately come out from England, and also later to be present at the marriage of Mr. and Mrs. Thrower in the Tamil Chapel. It was a very sweet idea to have a little dark maiden as bridesmaid with little Edith Watts; their pink flowers and dresses showed prettily against the white of the bride's and best bridesmaid's dainty dresses. There was a reception and tea for workers and other Indian friends during the afternoon, and so, with happy and social intercourse, the day passed pleasantly away.

Early next morning we were on our way up the Kollis again, with hearts full of thankfulness and joy. We thought, as we ascended, of those dear

women—Dr. Innes, Mrs. Morling and Mrs. Watts—who three months ago had hurried up to our help, and of all the love and kindness we had received. We shall never be able to express our thanks to them, or recount all they did for us, but the memory of it all will always be with us.

We had a hearty welcome from our people, and ended the day with a thanksgiving prayer meeting. EVELYN C. BRAND.

Back in Harness.

IT is a wonderful experience to come back to health from a sick-bed; to stand upright once more; to learn to walk again; to step out of doors and breathe the sweet, fresh air, and feel the wind and sunshine; to grow strong; to enjoy life; to be a man again.

But I would not have missed the enriching months of sickness for worlds. The spoils won from those days remain as a most precious possession. These are not things to be talked about, or written down in words, but to be pondered in the heart with deep humility and thankfulness. "He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul."

But one thing craves expression, and will not be denied. I feel a deep debt of gratitude to my friends. One never knows the real value of a friend until some trouble comes along, and gives friendship its opportunity. My wife and I will never forget the way in which our dear comrades came hurrying to our aid—Mrs. Watts and Mrs. Morling as sick nurses, their good husbands taking turn in superintending the Mission work; Mr. Booth all the way from Madras, and Dr. Flora Innes from Vellore. Dr. Innes' skilful diagnosis and vigorous treatment, by the blessing of God, saved my life. We owe these friends more than we can ever repay. Our own Indian Christian doctor also, who rendered us such valuable medical service, with his assistant, and those in India and England who united in prayer for us; to you all we offer our heartfelt thanks.

For the past fortnight we have been back in harness again, feeling thoroughly restored and quite fit in mind and body. These lines are written in camp from the south-east corner of the Kollis, whither we have come for a week's Gospel preaching. So once again we are at the old, happy task, preaching in the villages, tending the sick, living an open-air life under canvas in the midst of the people, doing the old work, but, we trust, with a new urgency. J. M. BRAND.

11*th January*, 1926.

Life's Contrasts.

ZENANA visiting is not made easy by a funeral in the village. When I met Biblewoman Gnanadeevam, she first of all informed me there was a death near by.

We found that an old man had just died. Outside a hut we saw the corpse, surrounded by the village people. The widow was hanging her head over the old man and weeping, and wailing women were gathered around, making the usual mourning noise. Added to this, two men were beating the funeral drums, and another was blowing the conch shell.

We, therefore, found many empty houses, and had difficulty in gathering the women together. Even when we had an audience, the noise of the drums, the weeping and wailing, and the conch shell made speaking difficult.

It was certainly not very cheering. However, we suddenly found ourselves

An Interesting Conversation

in the presence of the other extreme of life. In a low, dark room we found two women, and a sweet, tiny baby less than a day old. The mother was a Christian, and the wife of a member of our Church. Her mother was a Roman Catholic. Both women gave us a smiling welcome, and, at once, the baby was handed to me. I nursed the little thing while speaking a message to the women. Then the Biblewoman prayed with them.

How cheering it was to find a Christian, like a light shining in the heathen darkness of that village!

The contrasts were striking! There was an old heathen man who had just passed away, and was being prepared for the burning ground with all the Hindu ceremonial—and here was a little child, born in the same heathen village, but to Christian parents. We thanked God for that fact. Outside we could hear the noisy Hindu funeral rites being conducted for the old man. Inside, a few Christians were asking God's blessing on a new life. The one life had ended steeped in all the superstition of idolatry; the other had commenced with the prayers of Christian parents and friends. It was sad enough to think of the one. How much we may thank God for the other. May that little life blossom into a thing of beauty for the Master. E. M. BEITS.

While Journeying from Namakal.

WHILE returning to Madras from Namakal recently, I found myself vigorously cross-questioned by a teacher of the Namakal High School. I had been to the wedding of our brother Thrower at Sendamangalam, and, after a brief stay with Mr. and Mrs. Morling at Namakal, I had boarded the motor-bus which runs from that town to the railway station at Sankaridrug. A young Hindu took his seat at my side, and, with the unabashed curiosity which is characteristic of this land, he questioned me somewhat as follows:—

"Where are you going?"

"To Madras by to-night's mail train."

"Are you a business man?"

"No. I am a missionary."

"Are you a Catholic or a Protestant missionary?"

"A Protestant."

"What is the difference between a Catholic and a Protestant?"

"One great difference is this—the Catholic believes that his priest has power to forgive sins. I believe that the Lord Jesus Christ alone has such power."

"I see. Your fathers don't marry, do they?"

"As a rule, our ministers do marry. But each sincere Christian will always seek to know God's will for him in that matter."

"Why are you wearing such clothes as those?"

"Because they are the most comfortable for this country."

"But the —— Mission is a Protestant mission. They wear long robes. Why is that?"

"I do not know. Perhaps because they favour the Catholic custom."

"I see. I ask these questions because I was educated at St. Joseph's College in Trichinopoly. What are your qualifications?"

"A personal experience of the Lord Jesus Christ as my Saviour from sin. Because of my sin, I have no merit of my own in God's sight. I trust to the merit of Christ alone to save me. I believe that He bore the punishment of my sins on the Cross of Calvary. I have come to this land to say that what He has done for me He can do for others."

" Yes. But do you not need educational qualifications? "

" Wherever the Gospel of Christ goes ignorance is always dispelled. The first aim of missionary work is salvation. Education is secondary. Nevertheless, if a missionary has a good education, so much the better," and I mentioned such education as I had received, secretly wishing that my knowledge was deeper and wider.

" You said just now that you had no merit of your own. What do you mean by that? "

" I mean that because I have sinned, I can do nothing to please God. If I am to be saved at all, someone else must save me. Salvation is Christ's gift."

" Is this gift for us all? "

" It is for all who trust Him."

" Then it is not a gift? "

" Yes it is. The trust or faith itself is also His gift."

" Then there is some merit in faith? "

" No. It is like a channel through which the blessing flows."

" Then is this faith not granted to all men? "

" It is granted to all who earnestly seek it."

" Is there no suffering of mind or heart for a Christian? "

" There is always suffering of some kind for every believer in the Lord Jesus Christ. But that suffering does not obtain the salvation."

" That is a negative statement. Is there anything positive about that suffering? "

" Yes. A blacksmith takes a piece of iron from the scrap-heap, heats it in his furnace, and then hammers it to the required shape It is then ready for service. Similarly, God allows His children to be chastened. They are then ready for His service."

" Well, you have learnt a lot for your age. You cannot expect us all to learn as quickly as you have done."

" Certainly not. Some learn this when they are young, but others are very old when they learn it."

At Trichengode my questioner dismounted, and I bade him " Good-day." Our conversation had been in the realm of reasoning only, I fear; and men are not converted by reasoning, but by the Spirit of God. Still, I knew that I met that man by God's appointment, and so I was encouraged to pray His blessing on our conversation. W. A. KIMBER.

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, therefore, will be benefitting the Mission :—

Hollyhocks, Mint, Polyanthus, Golden Rod, Canterbury Bells, Evening Primroses, Campanulas, Pansies, Daffodils, Raspberry Canes—2d. each.

Iris, Fleur-de-Lys, Phlox, Balm, Sage, Lupins, Delphiniums, Yellow Tree Lupins—6d. each.

Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, Small Sunflowers, Snowdrops, Small Hyacinths—6d. per dozen.

Crasselas (lovely scent), Bridal Wreaths, Hydrangeas, Oak Leaf Geraniums, Ivy Geraniums, Primulas, Ice Plants, Ferns (*Pteres Major*)—9d. each.

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.

Our Home Churches.

Prayer Subjects for March, 1926.

Week Beginning—

SUNDAY, 7TH.—Prayer for Mr. Booth's early return to England, and his speedy recovery.

SUNDAY, 14TH.—Praise for Mr. Brand's recovery, and prayer for our Lord's help and blessing as he now resumes his much-loved work on the Kolli Hills.

SUNDAY, 21ST.—Praise for the Examination success of Miss Betts and Mr. Kimber, and prayer for Divine help as the former undertakes full charge of the Zenana work in Madras, and the latter prepares for his second Examination.

SUNDAY, 28TH.—Praise for the converts in Madras whom Mr. Booth has had "the joy of reaping"

Meetings.

Handcross.—Missionary Meetings were held in connection with the Strict Baptist Mission on February 15, when Miss R. Appleby, on furlough from South India, addressed two very attentive audiences, afternoon and evening, and described the work among the women and children and of the good work done at the dispensary. She also spoke of the Day and Sunday Schools for girls in Sendamangalam, numbering about 30 scholars, where instruction was given in Scriptures and morals. The interest in the good and great work in India seemed quite aroused. The collections were good, amounting to £4 11s. 7d., which has been duly forwarded to the Treasurer. Suitable hymns were sung. Friends from Portsmouth, Weybridge, Worthing, Buxted, Cranley, Horley, Balcombe and Haywards Heath were present. The local Secretary, Mrs. Bewers, was quite encouraged with the practical and generous interest shown by the friends. Mr. Housten, of Croydon, and Mr. Batchelor, of Horley, took part in the Meetings, the Chair being taken by Mr. Bewers, of Handcross.—*From one who was present.*

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East London Auxiliary. — For the fourth year this Auxiliary has arranged a Lantern Lecture for the boys and girls attending our Sunday Schools in East London. This year the lecture is on "Mary Slessor," the little lady who spent herself in Calabar, West Africa, in the service of her Lord and Master, and was instrumental in breaking down savage customs over a wide area. Prizes are again offered for the best essays on the lecture, and it is our prayer that this effort may do much to increase missionary interest among our children. M. W. R.

Announcements.

The Ladies' Zenana Auxiliary.—THE GIFT WEEK, for the Biblewomen's Fund, will be held (D.V.) from March 14th to 21st. Secretaries and other friends are asked to forward gifts to Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1.

* * * * *

Miss Betts' second Tamil Examination has been passed with 65 per cent. of marks. She did particularly well in the Oral part; and has now taken over the superintendence of the Madras Biblewomen from Mrs. Booth.

The Half-Yearly Meeting, as announced last month, will (D.V.) be held on April 27th. The Meeting will be held at St. John's Wood Road, and Pastor W. S. Baker will preach in the afternoon. Full particulars next month.

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As announced last month, Mr. Booth has been ordered home on account of ill-health. No boat accommodation is available until May; but may we not pray that, if the Lord will, a cabin may be made available earlier?

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AS TO THE 1926 CHRISTMAS BOXES.—Will our lady friends commencing work for the 1926 Christmas Boxes kindly take notice of the following :

1.—The proportion of boys and girls in our Fields is 3 boys to 1 girl. We hear from the " Front " that, in our last boxes, there was rather too large a proportion of clothes for girls.

2.—Our broadcast Rowkie pattern is the size for a small child. Please make these also for bigger girls.

3.—Some workers seem to have been making boys' knickers from rather faulty patterns. These garments need no special pattern, but are best made like an ordinary English boy's knickers or pyjamas, with tape run round the waist, and length only to the knees. As these garments are so little worn, we do not need more of them than we had last year, so will only those who have supplied them in the past, make them this year?

4.—Please do not use flannelette for any of the clothing, because of its being so inflammable.

5.—Remember that even little girls wear their skirts to their ankles.

6.—Some of our boys, especially in the Sendamangalam Field, prefer a shirt to a coat. These are made exactly like an ordinary boy's shirt, with either straight or turned-down collar. H. V. HARRIS.

THE CHILDREN'S CORNER—(*Continued from page* 46).

could. The result was that she gradually discovered and collected over six hundred little orphan Armenian boys and girls, and taught them to make nearly everything for themselves. But this wasn't all. Multitudes of Armenians were homeless and wandering about in rags until they lay down to die. To help them Miss Cushman sent word to America, and when food and money were received, she employed her boys and girls in making up parcels of food and clothing to send out into the country to the homeless and starving Armenians. Then the parcels were done up in big bales and strapped on to camels' backs. And who, do you think, led the camels with this food and clothing over thousands of miles to the Armenians? Perhaps you guess it was the Turk whom Miss Cushman had so gently and skilfully conquered.

At last, worn out, she fell ill, and for some time it was doubtful if she would recover. Meanwhile, America had entered the war, and now, as there was war between America and Turkey, Miss Cushman, as an American, was in real danger. She was strongly advised to leave, and knew perfectly well the risks she would be taking if she stayed; but, although weak and tired after her illness, and although America, rest and home, friends and safety, invited her to go, she decided to stay in the heart of the enemy's country, and serve her God and the children. She stayed on right through the war, and beyond it, caring for the orphans and the sick, sending food and clothing to all parts of the country, and helping prisoners, whether British, Turkish, Armenian or Indian, " and because of her splendid courage thousands of boys and girls, and men and women, are alive and well, who, without her, would have starved and frozen to death."

What sort of a missionary would you call her? And what do you think " constrained " her to face danger in the ancient city of Iconium, from which the Apostle Paul had been driven 1900 years ago?

Your affectionate UNCLE JOHN.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of receiving another Cornerite—this time from Raunds, near Wellingborough—Constance Adams, who has evidently been a long time wishing to come in. We are all glad to have you in the corner, Constance, and I hope your example may lead others to come. Thank you for your very nicely expressed and written letter. I am glad to say, from the latest news, that Mr. Brand is not only "well, and ready for work," but eager for it, too; and perhaps I need not say that Mr. Booth is much more sorry than you can be that he has to take a year's furlough now, on account of illness. I have no doubt it will please him to learn that one of his young friends is "very sorry."

I dare say you will remember how the Apostle Paul was persecuted at Iconium, and had to flee to Derbe and Lystra because of his preaching the Gospel there; but you may not, perhaps, know that its present name is Konia, and that an American Mission Hospital is there, which was established before the Great War by two American medical missionaries. The matron was an American lady named Miss Cushman. I need not tell you what sort of woman she was, because you will be able to judge for yourselves after you have read the following lines.

A Turk was lying in one of the beds of the hospital, and it happened that a certain picture was hanging on the wall opposite his bed. He objected to it, frowned and muttered angry words, until, as Miss Cushman, who had entered the ward, approached his bed, he pointed to the picture, burst out into angry speech, and said, roughly, "Have that picture taken down." She turned to look at the picture, and then at him, and said, "No; that is the picture of Jesus, the great Doctor Who lived long ago, and taught the people that God is love. It is because He taught that, and has called me to follow in His steps, that I am here to help and heal you." But the Turk wasn't used to having women disobey his commands, and he again ordered angrily that the picture should be taken down. "No," said Miss Cushman, "the picture must stay there to remind us of Jesus. If you can't endure to see the picture there, then, if you wish, you may leave the hospital, of course." Then she passed on; and the Turk lay and thought it over. He wanted to get well, and this would be impossible if he didn't stay, so he decided to make no more fuss about the picture. In a few days he was surprised to find himself liking to see it there, and that he wanted to hear about the great Prophet-Doctor.

But he had another contest with the firm, though gentle, lady missionary. The Christian nurses in the hospital were Armenians, and, unlike Mohammedan women, had their faces uncovered. He thought this very improper—and, beside, they were Armenians, hated by the Turks as Christian infidels; so he began to treat them rudely. Miss Cushman wouldn't stand that, and went and stood by his bed and said, "I want you to remember that these nurses of mine are here to help you to get well. They are to you even as daughters tending their father; and you must behave to them as a good father to good daughters." So the Turk lay in bed, and thought about that also. It took him a long time to learn this lesson, for he had always been taught to hate Armenians; but he did learn it. At last he got well, and went away thankful, and ready to do anything Miss Cushman wanted him to do; and when the Great War came on, as it did soon after, he proved that he had learned his lesson.

When Turkey entered the war, wounded Turks were sent from the Gallipoli front to Konia, and the Armenian hospital nurses were healing them. At the same time, the Turkish Government was sending soldiers into hundreds of villages, and hundreds of thousands of Armenians were either killed or driven from their homes. It was very dangerous for anyone to show kindness to them, but Miss Cushman was as brave as she was kind, and she did all she

(*Continued on page* 45.)

LIST OF SUBSCRIPTIONS, &c.,

Received from January 10th to February 10th, 1926.

General Fund.

	£	s.	d.
Salhouse, Donations Envelopes		6	0
Streatham, Hambro Rd., S.S.	2	15	1
Envelopes	1	1	0
Mr. D. T. Weston	1	1	0
Walworth, Victory Place, S.S. Envelopes	1	10	6
Leyton, Envelopes	2	1	0
S.S., Mr. Thrower's Birthday	1	2	0
Croydon, Salem S.S.		4	0
Hounslow, Reports		2	10
Envelopes	3	14	0
Over, Envelopes	2	7	8
Clapham, Courland Grove, Mr. Thrower, Env.	1	0	0
Hartley Wintney, B.C.	5	17	5
Tenterden		4	0
Walthamstow, Mrs. Booth, Senr.		5	0
Env.	2	0	6
Cambridge, Env.	6	5	6
Laxfield, Env.	1	4	0
Tring, Akeman St., Env.	24	11	9
A Friend, Woburn Sands		5	0
Reports	1	0	0
Men's Meeting	5	2	1
Tring, Ebenezer, Env.		10	6
Kenninghall, S.S.	2	3	8
Winnie Mitson (box)		6	6
Annie Bloomfield (box)		6	0
Miss Bloomfield		5	0
Berkhamsted Common, Mr. & Mrs. Hodsden & Family	3	0	0
Tunbridge Wells, Env.	2	17	6
Kingston-on-Thames, Pastor's Box	1	1	0
Env.		16	0
Berkhamsted, Postmark, Env.	1	0	0
Rochdale, Hope, Env.	1	12	0
Glemsford, Ebenezer, Env.	1	6	0
Bethnal Green		10	0
Env.	2	5	0
Sudbourne, S.S., Miss Cordle's Class, Namakal		5	0
Manor Park	2	0	0
Sale of Work	3	18	10
Env.		17	0
Mr. W. R. Lowrie		10	0
S.S.		10	0
Guildford O.B.C. Env.	6	3	6
Mrs. Garton		2	0
Mr. Lamont		10	0
Mr. & Mrs. Elkins (Kolli Hills)		10	0
Ilford, A.C., Birthday Gift	3	0	0
Bassett St. (box)		2	7
Env.	1	4	0
Wood Green, Park Ridings, S.S.	6	7	0
High Wycombe, Env.		14	0
Reports		6	0
Clapham, Courland Grove, S.S.		6	6
S.S. Birthday Box		3	2
Wattisham, Reports		2	8
Env.	1	0	0
Lewisham, S.S.	7	4	0
Mission Sunday	2	4	0
Bermondsey, Env.	2	13	0
Bourne End, Env.		11	1
Aylesbury, Walton St., Env.		13	6
Crowfield, Env.	2	0	0
Watford, Tabernacle, Env.	4	0	0
S.S.	5	5	0
Croydon, Derby Rd., Birthday Box		18	4½
Eastbourne, an old friend		10	0
Richmond, Salem, Env.	3	3	3
Reports		2	6
S.S.	1	0	9
Senior Class	1	1	7½
Birthday Box		13	4½
Bury St. Edmunds, Env.	5	0	
Newcastle-on-Tyne, Env.	4	6	
Gt. Yarmouth, York Rd., B.C., Env.	1	13	0
King's Langley, Zion, Env.	1	0	0
Beccles, S.S.	2	3	5
Env.		3	6
Willingham, Env.	2	0	0
Wisbech, Mr. J. Reynolds, for support of "Simon" Senda. Boarding Sch.	1	16	0
Coventry, Boxes	1	6	0
Env.		5	0
Irthlingboro	4	1	1
Boxes	4	0	7
Birthday Box		4	10
Reports		2	0
Master W. Cooper (box)		2	6
Fleckney, Mr. Z. Brickley		5	0
Mrs. F. M. Buckby		5	0
Mr. T. W. Gamble		5	0
Newquay (Cardigan), Bethel Monthly P. Meeting		11	1
Sevenoaks, E.A.J., Env.		3	6
Sheerness, Mr. S. Masterson (collected)		12	3
Prittlewell, Env.	8	0	0
Long Marston, Reports			6
Mothers' Meeting (box)		4	0
Env.		4	0
Trowbridge, Postmark, C.M.M. & A.M.M., Env.		10	0
Bromley, College Slip	1	15	4
S.S.	1	6	6
Mr. H. W. Thorpe, Home Box	1	3	0
Egham, Env.		4	6
Woolwich, Env.	1	13	6
Cambridge, S.F.F., Env.		10	0
Tunbridge Wells, Miss K. Looker, Env.		2	6
Lessness Heath, Env.		1	0
Y.P. & B. Class Ann. Mtg.	1	3	6
Reports		3	4
Haworth, Hall Green, Env.	2	5	6
Wandsworth, Chatham Rd., Env.	1	6	0
Clacton-on-Sea, C. & B., Env.		3	6
Peckham, Heaton Rd., Env.		11	0
S.S.		4	0
Tunbridge Wells, Misses E. & K. Looker (box)		13	6
Guildford, Miss McGill, Birthday Gift, Jan. 25		10	0
Leicester, Miss G. Challis (box)		10	0
Bexley Heath, Env.	1	5	3
St. Albans, Bethel, Env.	3	4	9
Collection	3	8	3½
Ipswich, Zoar, Reports		1	6
Env.		10	6
Dormanland, S.S.	2	5	2
North Finchley, Mr. F. Curry		5	0
Tottenham, Towards Girls' Hostel	7	0	0
Ipswich, Bethesda, Bible Band	1	10	0
Bound Vols.		2	0
Middlesboro', Env.	1	0	0
Tollington Park, Env.		8	0
St. John's Wood Rd., Env.	16	9	10
Mrs. C. S. Fraser	5	0	0
Mr. R. Bennett		10	0
Mrs. J. E. Bennett	2	0	0
Miss Kidman		10	6
Mr. E. Sears	2	0	0
A Friend		1	6
Miss Jayne		2	0
Miss Patten		2	6
Chorley, Chapel St., S.S., Env.	10	0	0
Stratford, Gurney Rd., Env.	3	0	0½
Subs.		15	0
Boxes	1	4	2½
S.S.	1	11	3
Birthday Box		1	0
Lewes, Jireh	3	3	0
Reading, Providence, Reports		6	4
Env.	1	17	6
Bible Class, for Namakal	1	10	0
Miss Morton		5	0
Miss Walter		5	0
Croydon, Derby Rd., Mr. H. G. Dann (box)	1	0	0
Boro' Green, Env.	2	12	0
Watford, Beulah S.S.	5	0	0
Miss Garner's box	2	3	0
Chelmsford, S.S.	1	7	7
Env.	2	0	6
Reports		3	5
Margate	2	3	3½
High Wycombe, Env.		4	0
Leicester, Providence, S.S.		18	9
Env.		14	0
Chesham, Reports		1	0
Env.		3	3
Clapham, Courland Grove, For Sembiam Sch.	12	0	0
Whittlesey, Bible Class	2	12	0
Infants' Class	1	6	11½
Birthday Box	1	1	9½
Boys' Class		17	2
Girls' Class		11	6½
Card Collection	1	17	5
Home Boxes	5	6	0½
Env.	1	7	1
Reports		2	0
Brentford, Env.	6	13	10
Bd. Volume		4	0
Poynings, Env.		12	0
Handcross, Mr. Boniface & Family, Env.		2	0
Mrs. Hoadley, Env.		2	6
Mrs. Bewers, Env.		2	6

(Continued on page 48.)

LIST OF SUBSCRIPTIONS, etc.—*Continued from page 47.*

	£	s.	d.
Tunstall		17	0
S.S.		16	0
Env.		3	6
Wellingborough, Env.	1	4	10
Otley, Mrs. J. Robinson		3	0
Sudborne, Env.	1	14	2
Warboys, Env.	6	15	6
"Our boy," Sendm. Hostel	1	11	0
Warbleton, Mt. Hermon	1	14	3
P.P.C.		6	6
Bath, Bethel, Env.	2	6	0
Braintree, Env.		14	0
PERSONAL:			
Mrs. Crisp, Env.		1	0
K. Gurney, Env.		2	6
Harrow Postmark, Env.		10	0
Liverpool Postmark, Env.		2	6
Mrs. Willis, Env.		5	0
Miss Burt, Env.		2	6
Mrs. J. Booth, Env.		2	6
Mrs. Girdlestone, Env.		5	0
Miss G. E. Chisnall, Env.		10	0
Mrs. Giles, Env.	1	0	0
Mrs. Gilson, Env.		10	0
G.S., Postmark B'ham, Env.		15	0
Miss C. A. Fordham, Env.		4	0
A.C., Extension Fund	2	0	0
Reports		1	6
Mr. Herbert Watts	3	0	0
Mrs. M. S. Carpenter		6	0
Mrs. Burland		10	0
Missionaries' Children, D.M.	60	0	0
Mr. & Mrs. Blunt	1	0	0
Mr. Longstaff	2	0	0
Mrs. Lock & Miss Bromhead		5	0
Misses Longstaff		5	0
Mrs. S. Forrester (sub.)		5	0
Env.		5	0
Anon., India		5	0
Miss R. M. Brain & Friend		7	6
Reports			6
Friend, Brockley		3	6
Mrs. Pearson, Env.		10	0
Misses Paffard		10	0
Anon., Env.		10	0
Mrs. F. G. Hindes ($1)		4	2
W.P.W., Leicester (box)		2	7	0
Mrs. M. A. Holt		10	0
Gratitude		7	10	0
S.W.A.		50	0	0
Mr. & Mrs. Frost & Mrs. Hindes, Env.		5	0
Mr. F. S. Withers (85)	1	0	5
Miss M. Greenwood (Home Class)		10	0
From a Member of Ebenezer, Hastings, Env.		5	0
A Friend, Env.		10	0
Mrs. J. E. Flegg, the late	1	0	0
L.A., Kentish Town Postmark		5	0
Mr. E. J. Cockram, Env.		7	6
MISCELLANEOUS:			
Deposit Interest	2	11	8
	£475	6	4½

Herald Fund.

	£	s.	d.
Salhouse		4	2
Hounslow		7	8
Tenterden		11	0
Kenninghall, Mrs. & Miss Bloomfield		3	0
Lessness Heath		11	0
Watford, Tabernacle		14	8
Bethnal Green		9	0
Manor Park		10	10
High Wycombe		10	0
Wattisham		15	4
Eastbourne, an Old Friend		10	0
Richmond, Salem		5	0
Bury St. Edmunds		5	0
Newcastle-on-Tyne		19	0
Mrs. S. Vincent		1	6
Beccles	1	6	10
Watford, Mt. Zion			9
Coventry		1	6
Irthlingboro'	1	16	0
Sevenoaks		1	6
Rishangles		15	0
Long Marston		8	0
Tunbridge Wells		1	8
Peckham, Heaton Rd.		9	0
Ipswich, Bethesda		8	0
Bexley Heath		10	6
Ipswich, Zoar		14	0
Tottenham		6	0
St. John's Wood Rd.	2	19	9
Chorley, Chapel St.	1	0	0
Stratford, Gurney Rd.		18	5
Reading, Providence	1	9	2
Miss Pursey		2	6
S.S.		6	6
Chelmsford	1	14	0
Leicester, Providence	1	2	0
Chesham, Newtown		13	6
Whittlesey	1	16	0
Brentford, North Rd.	3	14	2
Tunstall		3	6
Otley		13	0
Dunstable, W.T.		4	0
PERSONAL:			
A.C.		3	6
Mr. S. Forrester		1	6
Miss Brain		2	0
Friend, Brockley		1	6
Mrs. M. Baker		1	6
Miss L. M. Potter		1	6
Miss F. A. Manlove		1	6
	£31	5	5

Pension Fund.

Hounslow, Zoar		10	0

Medical Fund.

Mr. C. T. Forscutt	1	0	0

Ladies' Zenana Auxiliary.

Money received from Jan. 10 to Feb. 9, 1926.			
Dorking, Boxes	1	14	0
M.L.G.		10	0	0
A Friend at Lynton Rd.		5	0
	£11	19	0

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.

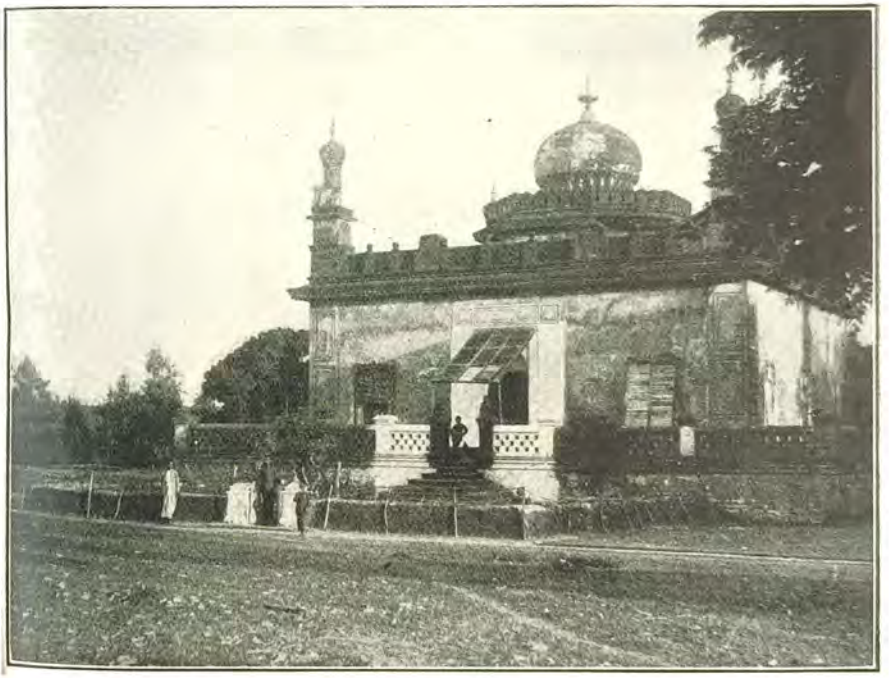
ALL APPLICATIONS for HERALDS and REPORTS must be sent to **Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4.**

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.**

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.

Vol. XXV. *New Series, No. 292.* April, 1926

The Strict Baptist Mission HERALD.



A Rajah's Tomb.

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

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

On TUESDAY, APRIL 27th, 1926.

A Devotional Service at 3.30 p.m.

Chairman—The Vice-President, Pastor R. ROBINSON.
Preacher—Pastor W. S. BAKER.

TEA AT 5 p.m. - SIXPENCE.

PUBLIC MEETING at 6.15 p.m.

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

SPEAKERS:

Pastors W. S. BAKER (Stratford), T. REYNOLDS (St. John's Wood), and Mr. A. VINE (Clapham).

A MEETING for Ladies only will be held from 2.30 to 3.30, when Miss SAVAGE is expected to give an Address. All lady friends invited.

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. XXV.] APRIL, 1926. [*New Series*, No. 232

CURRENT NOTES.

THE Half-Yearly Meeting on the 27th instant at St. John's Wood Road will, we trust, bring together a large number of friends of the Strict Baptist Mission, although there will be no special "attraction" in the form of a missionary on furlough. While it is very natural to be drawn to see and hear one who has just come from the Front, and brings a living record, so to speak, of what the Lord has done by him and others, it is incumbent upon us to support and cheer him and them while they are *at* the Front. And this is exactly what a large and spiritually enthusiastic Meeting does. Come, and let us have a *full* Meeting in the afternoon, and a fuller in the evening. And if any one is really unable to come, let him or her pray for a good Meeting —and send a contribution to the collection. The latter for this reason,—

* * * * * *

Our Treasurer, at the last Council Meeting, reported a deficit on the General Fund of £237 4s. 6½d., and also told us that our receipts this year up to date were £650 less than for the corresponding period last year. Five thousand rupees per month having to be sent to India from the General Fund, it will be understood that such a deficit on that Fund is serious, as other funds cannot be used for general purposes—*i.e.*, for the monthly expenses of the work in India. While we do not feel led to make any "appeal," we think it right to state facts.

* * * * * *

It is difficult for us at home to realise the seriousness of water shortage in India, and even if we do realise it, we are apt to forget. Let us remember the difficulty in Namakal town, where Mr. Morling's efforts in blasting the rock to find water have so far been unsuccessful, and let us ask the God of nature and of grace.

Our Foreign Field.

News of the Month.

MADRAS.—A few months ago I baptized at Vepery a convert named Arumugam. In January his three-year-old child was taken with convulsions, and died before medical aid could be obtained. The neighbours all told Arumugam that this was the direct outcome of his leaving his ancestors' religion and falling into the pit of Christianity. They also reminded him that only a few days previously he had received another warning, when a poisonous snake had taken refuge in Arumugam's house, and they had to break down the wall to find it. The death of the child and the warnings of the neighbours had a great effect on the mind of the mother, who at present is an inquirer, and hindered her from coming to chapel. One old woman prophesied that all the children in the family will die likewise.

In January we held the Annual Sunday School Scripture Examination. We sent 34 teachers and 51 pupils for the written test, the results of which will be made known later. In the oral division we presented 355 pupils, of whom 304 passed the examination. Our friends will bear in mind that nearly all of these pupils come from heathen homes.

In January I baptized and received into Church fellowship at Vepery a young man named William. During bygone years I had the pleasure of receiving into the fellowship of the same Church his father and grandfather.

On a recent morning I called to see the Kilpauk tollgate-keeper. He was absent, but on his seat I noticed a book lying open, with its upper page freshly written. On looking closely, I saw that the pages were divided into five columns, numbered consecutively through the book, and the columns were filled with the names of a Hindu deity. When the keeper returned, I asked him the purpose of the book. He told me that each day he wrote the name of his god one hundred and eight times, and by so doing he gained the favour of the god and acquired merit.

Council having granted leave to take furlough, we have booked passages on the British India s.s. *Morvada*, sailing from Madras on May 6th, and due in London a month later. ERNEST A. BOOTH.

NAMAKAL.—A fortnight ago we started a school at Vagurampatti, three miles from Namakal. This new beginning has been made in the non-caste quarter, where the people had petitioned us for a teacher. Building work is making progress. The roof on the upstair room of the house is being finished, while the hostel is practically completed, except the surrounding wall. The water supply for the building operations has again been threatened, and may be stopped at any time. We need the prayers of friends concerning our well.

A few days ago one of the bundymen bringing materials for the building had a narrow escape. While sitting asleep on the centre pole of his cart he rolled to the ground, when one wheel of the fully-laden bundy passed over both upper and lower parts of both legs. On account of his lying with his legs drawn up, he escaped any serious injury, and the same morning he limped round to our house for treatment.

Blessing in Madras

We are very sorry to hear of the return of Mr. Booth's complaint. We sincerely hope the case may not be as serious as anticipated, and that a rest in England will soon fit him for further service in India.

At the end of January, Health Week was celebrated throughout the mofussil of S. India. At the Baby Show here hundreds of babies, great and small, fair and black, laughing and screaming, were brought for the prizes. It was amusing how the judges (of whom Mrs. Morling was chief) in their awards reversed the order of the castes. The first-prize child was a fine Pariah (outcaste) baby boy. The second prize was given to a Chetty (middle caste), while a Brahmin baby was awarded the third. We can imagine how in the present social dissatisfaction amongst non-castes this direct reversal of the Brahmins' arbitrary order of the castes will be freely discussed in many a Pariah quarter.

During the past fortnight we have carried on quite a crusade with our lantern in Namakal and the neighbouring villages. Audiences have been large and very attentive; in some instances, for the small staff at our disposal, the crowds were unwieldy. During this campaign we have particularly attacked the evil of drink, as intemperance has become a great curse here. Last night we held a meeting near the largest and most notorious liquor shop in the county, showed pictures setting forth the evil of drunkenness, and gained a large crowd and an excellent hearing. As many drinkers here candidly acknowledge their inability to break from evil habits, we have a splendid opportunity to set forth Christ, Who can and does break the chains of sin. Coming home late last night, I had as a bodyguard two well-known drunkards, one on each side of me. My left-hand protector was decidedly unsteady in his gait, and the other was just garrulous. They challenged every person who dared to stand in the way, effectively cleared the whole road, and then on arrival home carefully unloaded all our paraphanalia.

Namakal, February 16th, 1926. D. MORLING.

The Joy of Reaping.

GOD has not only committed to His servants the task of ploughing and sowing and planting and watering, but He has also granted them the joy of harvest. In the spiritual sphere harvesting marks a very definite step when a believer publicly confesses Christ Jesus as Lord, and enters into fellowship with the Christian Church. Even after this step has been taken the soul needs spiritual instruction and guidance and help, for this is the beginning of the true pilgrimage.

I am persuaded that our friends at home who take a prayerful interest in the work in India, will be glad to learn of the way in which God is answering their prayers for His blessing on the work.

In December I baptised at Vepery a young man named Uttukottan. His people are Hindus. Years ago he was a pupil in our school at Vepery, and whilst there he learned about Jesus Christ. When he left school and went out to work he gave no indication that the Scripture teaching had made any impression on his mind. He followed the usual custom of idol worship and ceremonial observances connected with the Hindu religion.

Some six months ago Uttukottan had a spiritual experience, and became concerned about his sins. Then the Scripture lessons learned in school came

to his aid, as he remembered what he had been taught about the way of salvation. He began to pray for this salvation. Through the influence of one of our workers, Uttukottan attended our Tamil Gospel services.

In giving his simple testimony Uttukottan spoke of sorrow for sin, and earnest prayer for pardon. It was a real joy to hear the testimony of the preacher who proposed Uttokottan for membership, for this preacher was formerly teacher in Vepery school when the candidate was a pupil there, and has kept in touch with him since.

The experience of Kuppusami of Sembiam ran along different lines. He is a man of 25 employed in the Government Medical Stores. Until 1924 he lived the life of an ordinary Hindu, worshipping idols and participating in festivals. In 1924 he became seriously ill, and during that time a Tamil Christian came to his house and prayed with him. The prayer was answered, and the fact made an indelible impression on Kuppusami. He renounced idolatry, and began to seek salvation through Jesus Christ. In speaking of his conversion Kuppusami said: "In my heathen days sin was nothing to me, and did not trouble me. Now I have a great fear of sin, and sorrow for it, and I have no peace of mind until I am conscious that pardon is given in answer to prayer. I know I am a sinner, and I cannot cleanse my own heart. Baptism will not save me, or cleanse me, but I wish to be baptised as a sign that I belong to Christ."

In proposing Kuppusami for membership, our Sembiam worker testified to his good life, and to his diligence in visiting the sick and praying with them.

Another instance of God's blessing resting on our School work is seen in the conversion of Vethamani, who a few years ago was a heathen girl in our Koluttur school. She was reared in a heathen home, but when in school she learned about Jesus she gave up the worship of idols, and she has not since taken any part in heathen ceremonial. A few months ago she married one of our members at Koluttur, and I was then satisfied that she was a Christian. From that time she has regularly attended our services, and has been under Christian influence and teaching in a way that was not possible previously. Vethamani is a very bright girl, of happy nature, who looks one straight in the face when she answers questions. Her break with heathenism has been complete, and when occasion arises she does not hesitate to assert it. In her simple testimony she said: "I am sorry when I sin, and then I pray to Jesus for pardon, and then joy comes into my heart."

The conversion of Devarseervatham was a different experience. He was born in a Christian home, and educated in a Christian school. But although he had a Christian name, and did not worship idols, he was not a true believer. Then about a year ago he had a spiritual experience which made plain to him his state and need. This caused him to read his Bible daily, and to pray alone. For years he had neglected both Bible reading and prayer. In giving his testimony, Devarseervatham said that "prior to my spiritual conversion I was not at all troubled about sin; I did wrong, but I soon forgot all about it. A year ago I began to realise that I was caught in the meshes of the flesh and the devil. I saw my danger, and began to pray earnestly for pardon. The words of Jesus, 'Come unto Me all ye that are heavy laden and I will give you rest.' were a great help to me, for I believed that Jesus would keep His promise."

Members of the Ayanapuram Church gave strong testimony of the change they had observed in Devarseervatham's life.

In a similar strain was the testimony of Vigiyanathan, the son of Christian parents, but whose profession of Christianity was until recently devoid of grace. In giving his testimony he said: "Formerly I joined others in sin, and was not ashamed of it, but now I am troubled about sin, and sorry for it, and pray for forgiveness. I know Jesus died for me, because He delivers and helps me in the time of temptation. I know I am forgiven, because I have a new attitude to sin. I wish to be baptised in obedience to the command of Christ." In this instance, also, independent testimony was given by Church members of the change they had observed in Vigiyanathan's life.

It was a great joy to baptise these disciples, and to receive them into the fellowship of the Christian Church. We praise God for so answering prayer and encouraging our Indian workers. ERNEST A. BOOTH.

To Confirm and Strengthen.

WE had been praying for the opportunity for many months, and at last were able from August 17th to 21st to get away into a quiet place with the preachers and teachers to "confirm and strengthen" ourselves in the Lord. The origin of it was this. Many of our workers live out in the villages, where they see no other Christians from one week to another. All are able to attend the Lord's Day services held locally, and all come into Sendamangalam for the monthly meetings; but the missionary is unable to meet them in their stations for encouragement and strengthening in the Word more than once a month. Yet they have to be giving out each day in their villages. While we praise God for many real Bible students and lovers amongst our workers, there are several reasons for desiring an increase of that keen interest and love for the Bible that alone can make the "man of God complete, furnished completely unto every good work." One has written in connection with our own habits of Bible study that the kind of "study" which we pursue in relation to the Scriptures would not be accepted as study in any true school or college. If this is so in connection with ourselves, who have every aid to study available, how much more so is it to those who have not the help that we have?

Just now we have in the Sendamangalam Field staff a rather large proportion of young workers who have not yet become fixed in regular habits of Bible study. But, even apart from this, there is still the fact of the need that all Christians feel in regard to the toning up of spiritual vigour and power. There are no inspiring series of May meetings or anniversaries for mission workers, and so it was that we felt it a necessity to get away with them for a week of quiet waiting upon God.

When meetings are held at headquarters there is always the temptation to utilise the time between the meetings in queries regarding some school matter, building repair, and so on. Consequently we decided to get away into a mango garden on the road to the Kolli Hills, where we could be quite away from records and account books. Tents were pitched, and most of the meetings were held under shady trees. There were eighteen of us.

Each morning we studied together the experiences of God's servants when they were granted the vision of God. Moses, Joshua, Isaiah, Ezekiel, and Saul of Tarsus each spoke to us of the revelation of God to them, and the effect it had upon their life and service. In the afternoon methods of Bible study were discussed, and examples given in simple form, so that the most inexperienced could learn how to derive for himself spiritual nourishment from

Prayer for Missionary and Workers

the Word of God. Then towards evening our own work and our ways of doing it were talked over, to see if we could re-discover the manner of work that God can bless.

Ample time was left for periods of prayer and quiet meditation, and the days were spent in unemotional inbreathing of the atmosphere of God.

Some of the difficulties of the young workers were recognised and noted for further thought. Some of them are comparatively new converts, and have not yet become familiar with Bible stories, especially in the Old Testament. In the study of Joshua the cessation of the manna was mentioned; one young teacher turned to his neighbour and whispered, " What is manna? " The emphasis laid on the teaching of the Gospels in schools, and to inquirers also, leads sometimes to a concentration on the Gospels and a neglect of other parts of Scripture. Although many of our workers are trained teachers, who have had to study many books written in a far more difficult style than the Bible, yet they have become so wedded to the prevailing system of learning by heart the meanings of words and phrases, as given in the great profusion of commentaries on almost every text-book, that the power of independent thought is almost killed. The frequent attitude of an otherwise capable teacher towards a matter of spiritual teaching is, " How should I know? You tell us." For these reasons, to mention no others, we feel that the conservation of the blessing received during the week of meetings will be mostly in the extent to which lively interest in regular Bible study can be aroused amongst all workers. For ourselves and for the workers we ask your prayers—for ourselves that guidance may be given, and all patience and tact in teaching; for them that they may have awakened in them a deep love for the Word of their God.

L. WATTS.

Sendamangalam Dispensary Notes.

MEDICAL work is an interesting and essential feature in the life of the missionaries in this part, and during the course of the year quite a number of people have found their way to our dispensary—some with very simple complaints, others with more serious troubles which have had to be sent for skilled treatment elsewhere. Atttached to our dispensary is a small ward which is frequently in use for accident cases, or for workers needing rest and attention.

During the drought of the past year we have on several occasions admitted patients who had sustained injuries by falling into wells. Round about here there are many wells surrounded by walls three or more feet high. For many months past there has been very little water in these wells; in some of them only a puddle in one corner. In order to be able to direct their buckets to the deepest spot with the greatest precision, the women often mount up on the parapet; then, when drawing up the precious liquid, if they lose their balance, there is nothing whatever to prevent their falling in. Such accidents have been of rather frequent occurrence lately, and some have come here for treatment.

One night, when we were about to retire, we heard a great noise going on at a little distance, and presently a girl about ten or eleven years old was brought along. The Government Sub-Assistant Surgeon was summoned, and he stitched up some gaping wounds on the child's head, and then she was put in our ward and kept there until fit to return home.

Last February we had two patients in at the same time, both severely injured by falling into wells. One was a girl of twelve. She had a compound

fracture of the femur, which was set by the surgeon. Hers was a sad case. We did all we could for her, but she got some infection, and high fever ensued. Her relatives were not satisfied with Western methods of treatment, and one morning they quietly carried her away to be attended by a native quack. We heard that she died a few days later.

The day after this child was admitted, a woman was brought in with severe cuts about her head, face and knees. We had her here for five days, and then her relatives decided that it was too inconvenient for them to come backwards and forwards to her, so they took her home. I think she may have recovered, but we have not heard of her since her removal.

Last June I admitted a young woman about twenty, with a bad cut on her head, a sprained wrist, and various scratches and bruises. I had her in for about a fortnight, and her wounds healed well. It was a real pleasure to look after her—both she and her relatives were so grateful for all that was done. Her husband was most solicitous in his attentions: he would sit by her side fanning her during the heat of the day, hover round when I did the dressings, speaking soothing words when the treatment was painful, and in every way possible tried to relieve her. It was really beautiful to see an Indian husband paying such attention to his wife. He was an intelligent young man, and could read, so we gave him a copy of Luke and some Christian literature, and I often found him reading these aloud.

I have just been attending another sufferer. One day some men came to the dispensary, begging me to go to their house and see a relative. I went, and found a woman with one hip and both ankles bound up with oiled rags. She had, apparently, dislocated the hip, sprained one ankle, and broken a bone in the other. This had happened three days before, and the bones had been set by a local "bone-setter." The poor thing had sustained some other injuries, for which they sought my aid. I went to her twice daily for several days, and then persuaded them to bring her into the dispensary. They rather reluctantly did so, and she remained nearly a fortnight, during which time her injuries progressed very well. Then, as she was not needing any special treatment, I gave them permission to take her home. I have seen her several times since, and think that in time she will be quite all right again.

Beside these, there have been some less seriously injured, who have come daily for dressings. One little boy fell into the large leathern bucket used for irrigating, and escaped with a rather badly cut knee. Another boy was brought to us; he had only some bruises. At the time of writing I have two patients—a girl with a cut head, which is healing satisfactorily, and a woman with a nasty wound on her shin, which is giving a lot of trouble.

To us these people represent so many souls to whom we have the opportunity of speaking of the love of Jesus. Every day we tell them some incident from the life of our Lord, or give them some teaching from the Scriptures to think about. How much really enters their hearts we cannot say, but we sow the seed, trusting to the Great Harvester to bring about results.

RUTH APPLEBY.

Namakal: its Agriculture.—IV.

EVEN after years of experience in this country one is repeatedly impressed by the Indian's remarkable aptitude for cultivation. It is surprising to see how easily the carpenter leaves the carving of an elaborate doorway in order to reap and thresh his rice; or the bricklayer from turning an arch, to sowing his *kambu*. The fact that the vast majority of Indians are sons

of the soil, and that systematic agriculture here runs back even to thousands of years, accounts for not only this easy aptitude, but for a very creditable proficiency. In judging the levels of a building site you would do well not to ignore the estimate made by a farm hand. He will tell you within a few inches; and in irrigation this is important. How many times we have been shamed in comparing the progress of our little kitchen garden with that of our ignorant cooly or waterman.

Of course, his methods are simple, and his implements crude: A wooden plough; a large, short-handled hoe for digging; a very small hoe or "weeder"; a bill-hook for lopping branches; a hooked knife about six inches long for reaping—these are all the tools used by most of our farmers. If the good man owns an irrigation well, you might add to these a large leathern bucket and a stout crowbar. It's easy enough to criticise all this, but not so easy to introduce, or even suggest, *profitable* improvements. A few months ago an American agricultural expert was taking us round his model farm, and showing us his oil engine that was pumping water out of an irrigation well. In reply to my direct question, "Is this more economical than the universal pair of bulls and the leathern bucket?" he confessed, "I really cannot say that it is" (!). Their ploughs must date back to the time of Abraham, but Mittahdars assure us that to introduce a deeper plough would at once necessitate a far superior breed of oxen for drawing it, and that, again, in South Indian heat, is very difficult to maintain.

Of chemical manure the Indian farmer has known little, if anything, though he is not behindhand now in recognising its value. Even in Europe it is still an innovation. For centuries he has fertilised his fields not only with the usual but meagre product of the cowshed, but also with the foliage of many trees and certain valuable weeds. Rotation of crops is carefully observed.

Our cultivation is divided into three classes: Wet, Garden and Dry. The first is that land which is irrigated from a canal or tank. The tank is made by raising a long bund so as to hold up water in the monsoon season. Those in the Tanjore District are real feats of engineering skill. The area covered by water in a good season may be anything from a quarter of a mile to a mile square, according to the length of the bund. The water is then let through sluices that run under the bund, and thence by tiny channels into the fields below. The canals are a most valuable result of British engineering industry, and are made by diverting water from big rivers into cuttings made at a far smaller gradient than that of the river, and so leading it to a considerable distance from, and height above, the mother-river. The water is then distributed by gravitation from the canal to all the country below. All along the Cauvery such canals have converted many miles of sterile waste into very productive and densely populated country.

The Garden land is that which is irrigated from a well dug in the field. Because of the labour of drawing, and the uncertainty of the supply, this land is not so valuable as the Wet. The Dry is, in the language of the Tamilians, that land which looks to the sky for its water. Except in very good seasons it will bear crops for only four or five months in the year.

I know of no crops grown here that we are acquainted with in England, hence detailed description would only be tedious. Rice, except in very small quantities on high elevations, is grown exclusively in Wet land, as the field should be kept covered in an inch or two of water, almost until the time of harvest. In these parts 70 per cent. and 80 per cent. of the cereals consists

of the various species of millett, not rice. These species include maize, grown in four and five different varieties*; *Kambu*, almost the same as our canary seed, and having an ear like the black poker reed; *Ragi*, the ear of which is like the human hand with the finger tips drawn together. The two former often stand eight and nine feet in height; all three are grown on Garden land, but sometimes Dry. Dry crops are principally sesame, ground nuts, gram, tinai, castor oil plant and *dhall*, a kind of pulse. Sugar cane is grown on Wet or Garden, and cotton on the latter. We have no grassland, no pasture.

In fruits we are not as fortunate as many imagine. For many months in the year we are almost confined to plantains, the tree of which seems to elude the intelligent understanding of almost everybody in England. (We are now reading the life of a well-known missionary, in which drawings and descriptions of this tree are quite amusing.) When grown on Wet land it is most prolific. The plains are far too hot for oranges, but we have had the satisfaction of introducing to this neighbourhood the tomato and the *papayee* (Australian pawpaw). One of the few compensations of the hottest season is the mango, grown on a large tree useful for its timber.

The grinding poverty of India, and the amazing increase of her vast multitudes demand, on the one hand, the cultivation and export of raw produce to be kept very strictly within bounds. India needs every possible acre for the production of her own food. D. MORLING.

* These are quite different from the English kind.

Supposing that Godliness is a Way of Gain.

1 TIMOTHY vi. 5, R.V.

A YOUNG man has just called on me to ask if I should be willing to take over charge of his school in one of the low caste quarters of Sendamangalam. He promised to become a Christian if I would, as then he would have a more certain livelihood than he has now.

A week or two ago at Elur I had a long talk with a group of young men who have been inquirers for some time. They have several times asked for baptism, but have been hitherto refused because we were uncertain of their motives. Some of them at least still retain the hope that if they become Christians they are more likely to obtain teachers' posts in the Mission. During the conversation I found out that they had had communications with the leaders of a Swarajist Social Service group in the locality, who are very busy just now in placing before such folk the comparative prospects of workers in Christian and other schools. With a number of these young men I believe there is still a real desire for soul satisfaction, and that a work of grace has begun in their hearts, but the desire after riches is contending for the mastery.

It is not surprising that conversion to Christianity should be thought to bring with it blessing in this present life. It was evidently so in the time of the early Church, for Paul had to remonstrate with those who thought that Christianity freed them from slavery. The degrading and poverty-stricken conditions under which the outcastes have to live in this country naturally cause them to think that they will be able to lift up their heads in the Christian way. They are undoubtedly able to do so, as is proved in thousands of cases; but it is fatal to spiritual growth to allow them to be baptized if there is a suspicion that they suppose " that godliness is a way of gain."

Our only course with such inquirers is constant and kindly emphasis on

the spiritual teaching of Christ. The " body " looms so large in their mental vision that without the very definite work of the Holy Spirit these spiritual things cannot be discerned, but we have faith that the Holy Spirit can and does open blind eyes so that they can see Jesus, and understand that " godliness *with contentment* is great gain." L. WATTS.

Ingratitude.

MISSIONARIES have disappointments of various kinds, but one which comes perhaps to all at some time or other is the disappointment at the lack of gratitude on the part of someone who has received benefit from them. Young converts receive the personal love and teaching of the missionary during their early days of difficulty, and afterwards become most ungrateful for all that has been done; or, in a time of deep distress, help is given, and apparently forgotten by the recipient. A recent instance is that of a young man who very bravely stood out on the Lord's side at his conversion, and who underwent a good deal of persecution at the time. He was not able to get employment in his village, so the missionary found opportunity for him to earn a living in another way. He did not seem able to adapt himself, although several attempts were made. Finally an opening was found him to learn a trade, and he followed this for three or four years, during which time a wife also was found for him. He has now left that employment, and feels that he has a righteous grievance against the missionary because the latter cannot find him more lucrative work.

Very probably the reason for this most common lack of gratitude is to be found in the mental outlook of the heathen man. In his worship of the village gods there is no thought of giving thanks. The worship appears to be totally for propitiation in order to escape the present or impending evil. One missionary has written, " I do not remember a single phrase or experience that would justify assigning a certain degree of thankfulness to any of these religious acts." Another has said, " The sole object of the worship of these village deities is to propitiate them and avert their wrath. There is no idea of praise or thanksgiving, no expression of gratitude and love, no desire for any moral or spiritual blessings. The one object is to get rid of the cholera or smallpox, or cattle disease or drought, or to avert some of the minor evils of life."

It is, therefore, perhaps not surprising that those who have come from the praiseless worship of these malignant gods should lack in some measure at least the grace of thankfulness for material blessing. It is, however, comforting to realise that it is almost entirely in connection with material things that ingratitude is shown. Murmuring against *God* in times of trial and testing is practically unknown, and there is a real appreciation of spiritual blessings to the measure of good that has been consciously received. No songs or lyrics are sung so heartily as lyrics of praise, and the countenances of the singers light up with gladness as they sing, though at other times they seem so clouded with thoughts of the hardness of their lot. It is encouraging to see the lads in the boarding school growing in the grace of thanksgiving and recognising that all good gifts come from the Lord, though they may be dispensed by men. One of their favourite lyrics at morning prayers has the following as its refrain :—

" Come, O friends, gather and sing
Praises to our God and King;
The Lord of Hosts is good,
God is good, God is good,
Hallelujah we will sing." L. WATTS.

Our Home Churches.

Prayer Subjects for April, 1926.

Week Beginning—

SUNDAY, 4TH.—Let us pray again for " water out of the rock " in Namakal.

SUNDAY, 11TH.—In view of the deficit on the General Fund, let us lay it before Him Who says, " Thy silver and thy gold is Mine."

SUNDAY, 18TH.—Continued prayer for Mr. E. A. Booth's recovery.

SUNDAY, 25TH.—For the Half-Yearly Meeting on the 27th at St. John's Wood Road, that the gatherings, afternoon and evening, may be full of spiritual power, the Lord's presence being realised.

Meeting.

Ladies' Missionary Meeting, Akeman Street, Tring.—We were delighted to welcome our dear Missionary, Miss Ruth Appleby, on the afternoon of Wednesday, February 17th, when about seventy of our sisters gathered together, presided over by Miss Ellen Butcher, to listen to the interesting account of Miss Appleby's work, which has been chiefly at and around Sendamangalam. She told us of personal incidents in her medical work, and in visiting the women in their homes, and of their affection for her after relief given, which is always accompanied with the healing message of the Gospel—a seed that we are promised shall bear fruit, though she is waiting for it. The pastor and deacons joined the gathering at tea, which was handed round at four o'clock.—E. G. B.

Announcements.

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, therefore, will be benefitting the Mission :—

Hollyhocks, Mint, Polyanthus, Golden Rod, Canterbury Bells, Evening Primroses, Campanulas, Pansies, Daffodils, Raspberry Canes—2d. each.

Iris, Fleur-de-Lys, Phlox, Balm, Sage, Lupins, Delphiniums, Yellow Tree Lupins—6d. each.

Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, Small Sunflowers, Snowdrops, Small Hyacinths—6d. per dozen.

Crasselas (lovely scent), Bridal Wreaths, Hydrangeas, Oak Leaf Geraniums, Ivy Geraniums, Primulas, Ice Plants, Ferns (*Pteres Major*)—9d. each.

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—(*Continued from page* 63).

message which swiftly passes through the city : " It's all right—it's the Christian General, Feng-hu-hsiang ! Now we shall have justice, and no man will be robbed. The Christian army has come, and our houses are safe ! " And the crowd " yelled itself hoarse with greetings." " The first Christian General of the first Christian army " in China had come.

How little did Mary Morrill know what seeds she was sowing, and how God was working through the courage He gave her and through the life she was laying down for Christ !

Your affectionate UNCLE JOHN.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I feel as if I should like to ask how you are getting on with your work for the Christmas Boxes, but I am half afraid to do so lest some of you should say behind my back, "What a bore Uncle John is!"—so I won't say anything. And, perhaps, if I did so at this early period of the year, I should be somewhat like children—not you, of course—who pull up their seeds to see if they are beginning to grow. So that's enough about that.

I daresay you have heard something about General Feng-yu-hsiang (pronounced *sheeang*), who is referred to in the newspapers in a half-contemptuous manner as "the Christian General." Well, he *is* a Christian, and I want to tell you how he became one. The story goes back to the year 1900, when the Boxer riots took place, and hundreds of missionaries and Chinese evangelists were killed—and their names are worthy of record in the long, long roll of Christian martyrs.

One of the many mission stations attacked by the Boxers was in Pao-ting-fu. The Chinese Governor of the district was in sympathy with the Boxers, but pretended to protect the Christians. He sent soldiers to Pao-ting-fu with orders publicly given to "protect" the "foreign devils," but with secret instructions to do nothing and let the Boxers do their worst. One of the officers was Feng-yu-hsiang, then only eighteen years old, but the biggest man in the regiment, who was posted by the Colonel as guard over the main gate of the mission compound. Presently he heard the distant noise of the approaching Boxers, and soon could see them as they came round the end of the street, with banners flying, great ugly knives, and "faces aflame with cruel passion." Feng grinned when he saw them, for now, he thought, the "foreign devils" would get what they deserved, and his orders were not to interfere. Three American missionaries were in the mission house, Mr. H. T. Pitkin, Miss Mary Morrill and Miss Annie Gould, and with them many Chinese Christians—"secondary devils," as the people called them. Feng rather wondered at those "secondary devils" staying with the missionaries and sharing their danger, when they might have fled to safety some time before. You must try to imagine the noise of the yelling mob, the sound of the heavy blows on the thick wooden gate, and the feelings of the Christians within when they saw that the soldiers sent to "protect" them were doing nothing. One of the three missionaries, Mary Morrill, was of a nervous shrinking temperament, and before she went to China "all who knew her had said it was madness for her to go to China at all; that she was not the kind of woman to be a missionary," and that she would "play the coward at the first hint of danger." So, perhaps, some of you may imagine a little how *she* felt during those long awful minutes, and when she looked out of the window at the savage mob below and thought of what form death would take and what might have to be suffered before death occurred, she trembled like a leaf. Then she looked round at her fellow-workers and at the Chinese to whom she had often spoken of the Saviour, and she thought, "A mob had called for His death, and He had not shrunk even from a cross. How could she who followed that Hero play the coward?"

The hammering on the gate still went on, and Feng leaned forward expecting to see the gate fall, when to his astonishment it was suddenly opened from inside and Mary Morrill stood face to face with the yelling mob and their heavy sticks and knives. There was silence, and she spoke quietly, but so that the whole crowd could hear: "Why do you want to kill us? We are your friends. We seek only to do you good. You know how we have visited you in your homes, how we have taught your children, and cared for your sick in our hospital. Is it for this you would kill us? Cannot the many lives we have saved be put to our credit, and ours be spared?"

The answer was a great angry roar, " No, you are our enemies, and we will kill you," and the crowd surged forward.

" The little woman held up her hand, and before her fearless face the mob hung back, and the quiet voice rang out again : ' Then let me die for the others. Slay me, but spare my friends. Here I am, helpless : take me—you can do what you please.' " Mary Morrill's splendid courage had its effect on some in the crowd and they induced the others to withdraw ; but as soon as the mob were out of sight of this brave woman their angry passions raged again, and they rushed off to another mission house on the other side of the town and burnt five missionaries alive. Back they went to the mission house they had left, and again the road was packed with the angry mob, who lit a fire before the heavy door. This time Mr. Pitkin went down to see what he could do. Presently the door fell in with a crash, and the ringleaders sprang into the compound, and seeing the solitary missionary hacked him to pieces. Rushing into the house, they found the two lady missionaries kneeling together in a little room. " Once again the awe of something they could not understand came upon the Boxers as they looked into the calm faces of the helpless women," and held them back. Instead of killing them, they marched them off to a Buddhist temple, where they were kept all night, and in the morning, without torturing them, beheaded them with three other missionaries and a little English girl outside the town wall.

But what about Feng? He had seen much more than he had expected. " He had seen a slip of a woman reveal a courage he thought no woman possessed, and his keen intelligence had been troubled by it." What could be the explanation? This is what he thought : " There is a woman who has a religion which *is* a religion. I never conceived of such a spirit. She offered to lay down her life for the others ! The time is coming when I shall have to become a Christian."

A few years passed, and he had not become a Christian ; but God's time had not come. Major Feng is now troubled with an ulcer, and goes to a Chinese doctor in Peking, but the outrageous demand of sixty dollars makes him fling out of the room in anger, and he bethinks himself of the Christian hospitals he had often seen in Peking. He went to one of them, and though he felt a little suspicious when he entered, he was so kindly welcomed by the foreign doctor that he soon felt at ease. In a comparatively short time he was cured, and when the day came for his discharge, and he asked rather anxiously how much he had to pay, and was amazed at the answer : " There is nothing to pay ; only I want you to remember that there is a God Who loves you, and Who sent me to China to help you." This revived his memories of Mary Morrill, and again he felt the influence of Christianity, but again he put off " becoming " a Christian.

Months more passed, and Feng was stationed with his men in Manchuria, where the plague was sweeping off the people by hundreds. Here he heard that the foreign doctors in the mission hospital had a way of preventing the plague by what they called inoculation, and at last he went and was inoculated. Then, how much had he to pay? And again he was amazed at the answer : " Nothing. We do it for the love God has for you." And again he felt the mysterious influence of this strange foreign religion called Christianity, " which did so much for men and all for love," but still he hesitated.

Some time after, in 1912, he was again in Peking, and went to the great meetings held by Dr. Mott ; and now, by the grace of God, he became a true soldier of the Cross, and showed the change in his heart by the change in his life, and by endeavouring to win his comrades to the Lord.

In 1922, in the Province of Honan, there was tremendous excitement. A new Governor was coming ; would he, like the old one, enrich himself at the expense of the people? Ten thousand Chinese soldiers are marching with the new Governor at their head, and as they enter the Gate a sharp order rings out and they burst into song, " Onward, Christian soldiers ! " Intense relief fills the minds of the anxious waiting people, which finds expression in a

(*Continued on page* 61.)

LIST OF SUBSCRIPTIONS, &c.,

Received from February 11th to March 10th, 1926.

General Fund.

	£	s.	d.
Rochdale, Hope S.S., Boxes	7	7	7
P.C.			8
Sale of Books		1	1
Walsall, a Thank-offering	2	0	0
Madras, Mr. D. A. Thrower	2	0	0
Margate, Mrs. Dave's Box		5	2
Epsom, Salem Chapel, Env.	1	0	0
S.S.		10	6
Tottenham, Env.	1	1	0
Bible Class		14	4
S. School		10	7
Farthing Box	2	8	1
Swindon, Providence, Env.	1	15	6
Tring, Ebenezer		10	0
Mayford, S. School, Env.		15	0
Newick, Sussex, Zion, Env.	1	0	0
Bolton, Dorset Street, Collection	4	10	0
Box		10	0
Fulham, Env.	2	12	0
Croydon, Salem, Env.		12	0
Evington, Leicester, Mrs. Sharple's Box		17	4
Courland Grove, S.S. Collection		5	2
Wandsworth, West Hill, Env.	1	2	6
Watford, Beulah, Env.		15	0
Smarden, Boxes		2	0
Crawley, Bethel	2	8	7½
Hastings, Tabernacle, S.S.		12	0
Friends & B.C.		13	0
Ebenezer S.S.		11	6
Friends & B.C.		15	6
Mrs. Dennett, Bournemouth		3	6
Rowley Regis, S.S.		12	0
Guildford, Sale of Home-made Marmalade	2	12	6
Wandsworth, Chatham Rd., Birthday Gift	5	0	0
Otley, S.S., Box		10	4
Redbourne, Mr. L. M. Piper, Env.		5	0
Thame, Collection	3	11	9
Mr. J. K. Elton	1	0	0
Tadworth, Miss Lewin, Env.	1	0	0
E. Barkamy, Env.		4	0
A. Woods, Env.		2	0
Mrs. Harden, Env.		2	0
W. H. W., Env.		2	0
Wood Green, Park Ridings, Env.	2	0	6
Streatham, Hambro' Rd., Mr. D. F. Weston, Env.		5	0
St. Neots, B.C.	4	10	0
S.S.	4	18	5
Collection	2	10	0
P.P.C.		3	8
Boxes	2	6	0
Ramsey, Collection	2	14	5
P.P.C.		6	0
Biggleswade, Collection	1	1	9
P.P.C.		7	2
Telling, Collection		11	0
P.P.C.		4	10
West Ham Tabernacle, Church & School for Preacher on Kolli Hills	20	9	6
Loughboro', Mr. J. Ward, Env.		2	0
Reports		2	0
Norbiton, Zion, Collection	5	13	10
Env.	3	9	3
Boxes	3	6	8¾
B.C.	8	10	0
S.S.	10	14	7¼
Norbiton, S. W. Anderson, St. Staff Box	2	10	0
Namakal Ex. B. No. 9, S.W.A.	2	12	0
Homerton Row, Env.	1	8	6
Smarden, Reports		2	0
Croydon, Derby Rd., Env.	2	10	0
Don., Anon.	2	0	0
Blakenham, Env.		6	6
Chesham, S.S.		14	8
Somersham, Env.		3	7
Brighton, Prarthana Sabha, Mr. & Mrs. Fisher		10	0
Mr. Crosse		3	6
Misses Bevan	1	1	0
Mr. J. S. Sears	1	0	0
9 Env.	1	15	6
34 Boxes	10	11	6
7 Birthday Gifts	1	7	6
Reports		7	0
Notting Hill Gate, Donation	10	10	0
Miss M. Taylor, Box	1	10	0
Env.		5	0
PERSONAL: Mrs. N. E. Stevens, Birthday Box	1	10	0
From Readers of *The Christian*, per Morgan & Scott, Ltd.	8	0	0
Mr. Wm. E. Syms	10	0	0
S. A. J.		5	0
S. O. S.	1	0	0
"From one whom God hath blessed"		10	0
C. A. D.		2	6
Misses Ida & Joyce Chaplin		5	0
Mrs. Gregg, Sale of Plants	1	5	0
Birthday Gift, Feb. 15th (Cambridge)		5	0
Mr. J. B. Collin	100	0	0
Mr. Watts' Family	1	15	0
Anon., 536	25	0	0
Anon., 541		10	0
Mr. J. Hayes		2	6
Miss Porter	1	1	0
Mr. F. R. Stockwell	2	2	0
	£322	19	1½

Pension Fund.

	£	s.	d.
3 p.c. L.C.C. Stock (£935/1/3)	7	0	3

Herald Fund.

Swindon, Providence		14	6
Bolton, Dorset Street		12	0
Courland Grove		5	10
Wandsworth, West Hill	1	2	0
Tottenham		6	0
Tunbridge Wells		6	3
Smarden		8	0
Bethersden		2	0
Aston Clinton, Mrs. F. Brid		16	8
St. Neots	1	0	0
Ramsey		8	0
Norbiton, S.S.	2	12	0
Kings Langley		6	6
Brighton, Prarthana Sabha	3	4	0
PERSONAL: Mr. J. G. Hadley		5	0
Miss N. Barton		10	0
Mr. J. Hayes		1	6
Miss Button		5	0
Miss Porter		4	0
	£13	9	3

ERRATA.

Margate, Rehoboth, in March *Herald*, details should have been given as follows:—

	£	s.	d.
Heralds		4	3
Boxes, Mrs. Austen		3	3
Mrs. Doughty		3	5½
S.S.		8	0
Donation, "A poor woman for Bible-woman"		10	0
Env.		13	0
8 Reports		1	4
	£2	3	3½

Ladies' Zenana Auxiliary.

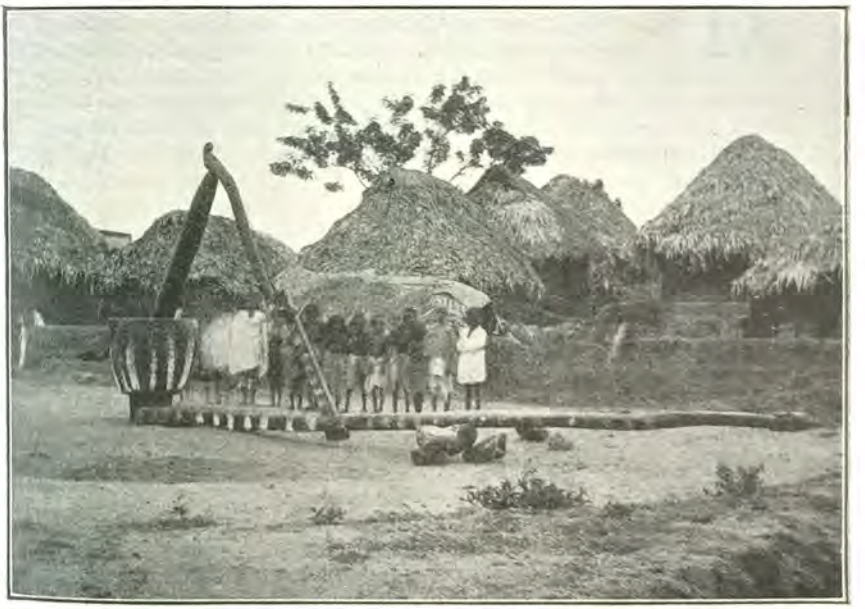
L.Z.A. Money received from Feb. 10 to March 9, 1926.

Handcross, Collec.	4	11	7
Tring, Collec.	16	7	4
Walthamstow, Collec.	1	14	5
St. John's Wood, Collec.	4	2	3
Norbiton	1	13	1
Lynton Rd. Y.L.B.C. for B.W.	3	6	8
Wandsworth, West Hill, W.B.C., for B.W. Fund	1	15	2
"In Memoriam, H. S. N."	1	0	0
	£34	10	6

Vol. XXV. *New Series, No. 233.* May, 1926

The Strict Baptist Mission HERALD.

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



AN INDIAN VILLAGE OIL MILL.

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. XXV.] MAY, 1926. [*New Series*, No. 233

CURRENT NOTES.

MR. and Mrs. E. A. Booth will be leaving India, it is expected, about the 6th of May, and will embark at Madras on the British India *s.s. Morvada*, unless a cabin should become vacant before that date. Many friends will pray for a safe and healthful voyage for them both, and, as before hinted, no one will expect them to do any deputation work when they reach England. Absolute rest is essential.

* * * * * *

This imperative furlough has made it suddenly necessary for the Council to provide for the carrying on of the work in and around Madras; and they have arranged that Mr. and Mrs. L. Watts should take charge there, and that Mr. and Mrs. D. A. Thrower should proceed to Sendamangalam and take over that work from Mr. and Mrs. Watts; a transfer which has already taken place. We are asking under "Prayer Subjects" for the Lord's guidance and blessing on behalf of our brethren and sisters in this arrangement.

* * * * * *

Miss Appleby, we regret to learn, is ordered complete rest for some weeks. Happily she is not suffering from any organic trouble, but from sudden and complete loss of strength, which disables her for any exertion. It is a disappointment to her that, at present, she cannot visit our supporting Churches as she was eager to do.

* * * * * *

Water seems to be as far out of reach as ever in the Namakal Mission well. Ten blastings a day, and the rock yields no water! Is the Lord waiting for our co-operation in prayer?

Our Foreign Field.

News of the Month.

NAMAKAL.—Our new school in the non-caste quarter of Vagurampatti is holding its own. From 20 to 25 children are coming daily for lessons.

We are thankful that our water supply for building purposes has been maintained. Several times it has been threatened, but as the water is no good for drinking, and as the Union President is on our side, we are able to get from a distant dirty tank ten or twelve barrels per day.

Work is continued in our new compound well at the rate of ten blastings a day. It would almost seem as if springs were receding at a faster rate than we are advancing! The people of Namakal are suffering greatly for want of drinking water.

The Christian burial ground of Namakal is in difficulties. Some years ago our predecessors, the L.M.S., gained oral permission from a landowner to bury a dead body on a small piece of vacant ground. After that, at various times, about a dozen bodies were interred there, but no document was secured, and the land was not surveyed. When we arrived we found a cemetery reduced on three sides by encroachments, open to trespass at any time by a farmer who claimed a right of way over the graves, and also exposed to the inroads of every carter who wanted a few loads of earth. We are now trying to induce the authorities to secure for us the sanctity of the graves, or to give us sole possession of the cemetery.

In view of their early return to England on furlough, Mr. and Mrs. Booth have recently paid us a visit and seen several of our stations. Two days after their arrival we went to the western side and attended the Sunday morning service at Sirunellikoil. We earnestly pray they will soon be restored to complete health and to their work in India. D. MORLING.

KOLLI HILLS.—Wedding.—At Valavandi Chapel, in February, Israel was married to Pidari ammal. Both are hill Christians. The bridegroom was formerly a raw coolie, but Mrs. Brand has trained him to cook for us. He is very keen on his work, and is a promising student of the mystery of his calling. Pidari ammal is the eldest inmate of our Girls' Home.

Cholera.—In three villages near the Mission-house just recently cholera has claimed victims. We have been busy attending to the sufferers, and instructing the people how to avoid spreading the infection.

Death.—We have just lost by death one of our early converts. Jeyamoni ammal and her husband Daniel had been living on the eastern side of the hills for some months. Then they came here for Jeyamoni's confinement. Twins were born, but did not survive. Then Jeyamoni was taken ill with dysentery, and died on March 7th of heart failure. Thus two of our hill Christian young men have been bereft of their wives and children within a few months.

Mr. and Mrs. Booth's Visit.—Our dear friends the Booths have just spent a week with us on the Kollis. They came to see the work and to say

good-bye before setting out for England. It was seven years since their former visit. We rejoiced together as we thought of the progress made since that time. We earnestly hope that the year's rest, which the physician has ordered Mr. Booth to take, may result in their complete restoration to health and to India. J. M. BRAND.

Some Indian Christian Homes.

DURING pastoral visiting one becomes familiar with various types of homes and with the moral life of Tamil Christians. The great majority of our people are really poor, and some of them live in hovels destitute alike of convenience and comfort. Some of these places consist of a few square feet of plain earthen floor, enclosed by clay walls and palm-leaf roof. Being without any windows, the very small doorway is the only way for light and air. As a rule, the inmates do not seem to notice the absence of either. If there is a window frame, it is frequently closed tight with a wooden shutter. In India a " window " is a frame in an opening in the wall with a wooden door, unglazed. The walls and roof of such homes are black with the smoke of the open wood fire used for cooking.

In the city of Madras, where rents are high, many of our people cannot afford more than one or two rooms. A number of such rooms open on to a common verandah, and privacy is impossible. The conditions are not in any way helpful to the observance of devotions. Christians live together as much as possible, but they are like tiny boats on a vast sea of heathendom. During a recent visit our devotions were greatly disturbed by the wailing of a woman in the adjoining room. She was wailing in the orthodox way for her husband, who had died several months previously. Such homes are generally devoid of furniture of any description, the nearest approach to anything of the sort being a box in which clothes and sundries are kept, and a grass mat, which is spread for sitting on at meal-times, and also used for sleeping on. Some earthen pots for food and water and cooking, a stone roller for grinding the curry stuff and a mortar for pounding the rice complete the establishment.

The better sort of home has a tiled roof and brick floor, the rooms being built around a square courtyard. There are some articles of furniture, such as a bamboo cot, a chair, a table and a stool. In such houses there is a separate kitchen.

But in whatever sort of house the members of the Church and congregation live, the missionary is accorded a hearty welcome. When visiting, one's first duty is to inquire about the various members of the family, some of whom have left the home years previously and are living in distant places. If one remembers the names of such, it is meritorious. I am sorry to say that I have not a good memory for names, although I remember faces.

It is during pastoral visitation that one learns how widely the present state of trade has increased unemployment. Reductions in staff are being made continuously. Many of our young people have been without employment for a very long period, and to obtain fresh employment is a matter of very great difficulty. In many cases bribery is the only way to secure an appointment, which even then may prove of a temporary character. There is no unemployment benefit scheme in India, nor any parish relief, and one is frequently astonished at the length of time a man out of work manages to maintain his family. I am afraid that the only explanation is the money-

lender, who at utterly ruinous rates of interest lends small sums on the signatures of two friends of the borrower.

An outstanding fact with our Christians generally is the simplicity of their faith and their strong belief in prayer. They are rarely troubled with doubt. They are always pleased for one to pray with them. In some homes a Bible is found only after considerable search. The explanation of this, in some cases, is that no one in the family is able to read, and the Book is kept for visitors. In other instances, doubtless, it is a sign of neglect of devotions. In other homes it is a delight to note that the condition of the Book shows that it is in regular use.

The witness of the home life of our Christians, lived in the very midst of heathenism, is a most powerful help or hindrance to the spread of Christianity. Peter, in his first epistle, speaks of some who do not obey the Word, but may be won by the manner of life. By the heathen our Christians are judged not by their words, but by their lives. A devout, consistent family life is a tremendously powerful argument for the Christian religion.

ERNEST A. BOOTH.

Namakal: British Administration.—V.

THE town of Namakal affords an excellent opportunity for studying British local administration in India. Being the head of the Namakal Division, which consists of the counties of Namakal and Rasipur, it contains a branch of every important department of mofussil government.

The highest official in the town is the DIVISIONAL OFFICER, who is directly responsible to the District Officer of Salem. The Divisional Officer exercises authority over every department represented in the Division, but his duties are chiefly fiscal and magisterial. The condition of the whole Division depends largely upon the zeal, efficiency and discretion of this man, who, notwithstanding all the results of decentralisation, is still Criminal Judge, Chief Constable, Surveyor of Taxes, Head Registrar, etc., all rolled into one. He is, of course, a member of the Provincial Civil Service, a man of good education, and is generally believed to be above corruption. Our present official is of royal Travancore blood, a person of fine presence and pleasing manners—a real Indian gentleman. Needless to say, all our officials are Indians.

The Divisional Officer, as Deputy Collector, is the head of our *Revenue Department*. The chief source of income is land rent, which Government, as a kind of supreme landlord, levies from all landowners. Under the Deputy Collector is the Tahsildar, our highest *county* official, who has the care of the Treasury opposite our Church compound. Below him are several Revenue Inspectors, whose jurisdictions are called *fikkirs*, four or five of which may form a county. In order to keep in close touch with the people, and to deal rightly with all questions of remission, suspension and collection of land revenue, these officers must spend three weeks of every month in camp.

Ae Deputy Magistrate our Divisional Officer is head of the *Judicial Department*. He is a first-class Magistrate, and his Tahsildar is a second-class Magistrate, empowered to deal with criminal cases. It is strange to watch this mixing of the executive and judicial duties. More than once, at the close of some criminal court case hearing, have I climbed the steps of the magisterial throne to make complaint about a land encroachment, or some illicit liquor selling, or to give a faithful word about the delinquency of some

More Information concerning Namakal

police official—and that to the very man who, in the presence of Vakils and Public Prosecutors, has just sentenced a felon to jail! We have also a Stationary Sub-Magistrate, third class, whose court is opposite our chapel, and whose duties are solely magisterial.

Next to the wide compound of the Divisional Magistrate, with its court, offices, rest-house and tennis court, is the new and finely laid-out building of the Munsiff's Court. Here all *Civil* cases are tried; here landowner meets landowner in mortal combat, lose their estates and oppress their tenants. Here is the happy hunting ground of tall, sleek Brahmin Vakils, ready to suck the life-blood of every man with a grievance, or of any man with more money than brains. Their touts burrow into the farthest recesses of the Division, and stir up wrath and litigation in the most peaceful hamlet.

Next door to us on the west is the Police Station, the headquarters of the Inspector, whose authority extends throughout the county. Under this official in Namakal town we have a Sub-Inspector, Head Constable and several constables, so we should have adequate protection. On the opposite side of the road is the sub-jail, where prisoners are kept on remand.

Closely linked with the Police is the Medical Department. Exactly opposite our temporary house, but on the next road, is the hospital with its dispensary, male and female wards and operating theatre. Our leading official in this department is the Assistant Surgeon, a man who has the advantage of an active military service and three degrees. Though this is the only hospital in the county (not the only dispensary), you may frequently go in attendance hours and not see a patient anywhere near. Go into the wards; that for females is empty, while the male patients are chiefly, perhaps only, represented by two or three assault cases, who have been brought here in order to gain the necessary certificate from the Medical Officer to prove their case in the criminal court. It is true the Hindu hates surgery and does not always appreciate Western medicine—and he wants to die, if die he must, at home and not in a hospital—but we must acknowledge with shame that the real reason is corruption. A Christian hospital, in the hands of a real Christian who knows and loves his work, is always and everywhere a success.

Until recently the Medical Officer was also Health and Sanitary Officer; now a separate dapartment of health and sanitation has been created. Its officers are constantly moving amongst the villages, looking to the sanitation of towns, vaccinating the children; giving help in outbreaks of plague, cholera and smallpox. In S. India we have just had our Health Week, with its Baby Show, Sports, Lantern Lectures on infectious diseases, etc. It is noteworthy that just as I was about to co-operate with the Health Officer in giving lectures against drink, all the officials received strict orders from above not to advocate Temperance. Licences for manufacturing and selling intoxicants are a chief source of revenue to Government. D. MORLING.

(To be continued.)

Impressions of our First Home.

TO all of us there is usually a peculiar interest attaching to first impressions and the beginning of things, and I suppose, no matter how many houses may receive the name of home in the course of a lifetime, the first one is regarded with special affection, and the many new impressions received there are never forgotten. As, therefore, in the providence of God, our

residence here* has been for so short a period, and is coming to rather an abrupt conclusion, let me hasten to introduce you to " our first home " before leaving.

Readers of the HERALD have long known the Strict Baptist Mission Bungalow, Kilpauk, Madras, as the residence of Mr. and Mrs. Booth. As we come out of their compound we immediately cross a bridge over a stream and take the first turning on the left. This street bears the name of Pursawalkam High Road, and we live at No. 128, about half a mile down the road. Here, if one waits long enough, can be had a corporation bus, which will take one to the gate of our house for the modest amount of nine pies (equivalent to three farthings). We pass Semmen Street school on the left of the road and various bungalows on both sides. This end of the street is comparatively quiet, the sides being occupied by cows, a roadside barber, and a few Indian bazaars. But as the bus approaches its first stopping-place, one notices a distinct change. If our visitor has any feelings like the writer, he or she will experience a sense of uneasiness as the apparently reckless driver threads his way past motors, horse jutkas, rickshaws pulled by men, not to speak of bullock carts, pedestrians, cows, dogs, and any other claimant to the use of the highway. So with a distinct sense of relief we alight, but before entering the gate we must have a peep at our shopping centre, for although we do not boast of a pavement, we do boast of what is most essential to a high road, namely, some shops.

I think readers of the HERALD, like myself, will not be astonished at much one sees in India, as we have already become acquainted with things as they are through our magazine, but words fail to express the full picture of an Indian shopping centre. It commences immediately beyond this house: in fact, a Hindu restaurant is built upon the compound. Here the road is very busy; fifty yards further on the tram-lines begin, and run singly just three or four yards from the bazaars on the side of the road. This side is the busiest, and along it are sweetmeat, mineral water, bread and biscuit bazaars, sundriesmen, etc. There seems to be an enigma difficult to fathom here, but it seems to be incidental to town life the world over, for although India is such a vast land, yet the congestion is so great that it is difficult to walk at even a steady pace. I suppose one might reasonably expect a pavement, or at least the space for one, in a high road in front of shops, but instead we have rather less than the width of an ordinary pavement between the tram-lines and the shop fronts, and in this limited area the would-be shopper has to pick his way between miniature stalls, with the wares spread on the ground, children playing, coolies resting and asleep, and beggars; and more often than not the space not so occupied is taken up with chickens, goats and dogs.

We return to the house, and, having taken note of its surroundings, look at the house itself. It lies about one hundred feet from the road, and presents a rather bare, unpicturesque appearance in contrast to other Eastern buildings, which are adorned with ferns, palms and creepers. The doors are high, while barred windows are all around the house. The view from the upstairs room is very interesting, so we will go up. Here, immediately in front of us, is the road we have just left, on the other side of which is a wall, with white and red stripes, enclosing a Hindu temple and tank. If you have already been troubled with the mosquito pest, you will not wonder long where they

* *i.e., in Madras.*

come from, for this tank of water, approximately one hundred yards square, contains such filthy liquid as I have only seen in stagnant English country dykes. The steps on the opposite side of the tank lead up to the inner entrance to the temple. Devotees are at times to be seen bathing and washing their clothes on these steps. During the Pongal festival held in January celebrations occurred here, when the temple was brilliantly lighted, and the swamis were taken for their annual trip round the tank on floats. This ceremony attracted many hundreds of spectators, who stayed till far into the night. On these occasions rockets are fired, which for intensity of noise could well be compared with bombs of war-time air raids. Here we are right opposite this citadel of Satan, which takes men captive and poisons their minds, even as the mosquito which breeds in its waters poisons their blood.

What, therefore, have we learned in our first home about the work to which we have put our hand? Will it be an easy victory? And are our foes few and weak-kneed? Thanks be to God that He has not so taught us, that we might rely on our own strength and fail; but He has given at the outset a bird's-eye view of the vastness and strength of the enemy's camp, and, with it, has said, "Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." M. THROWER.

Camping.

CAMPING! One small word of seven letters, and yet how much it means! What memories are stirred as one utters the word! For some of you there may perhaps be no pleasant memories, but after you have read this short account you will understand a little of what that one word means to the people out here, and the memory will be pleasant as you recall the fact that the Lord has enabled His servants once again to go forth with Him into His vineyard.

What a glorious ending to the old year! It was December 29th (8.15 a.m.), and the two jutkas were ready to take us to Kakkaveri. We climbed in, and for a few miles felt fairly comfortable, but after a time the road became more and more bumpy, the jutka more and more uncomfortable, our shoulders more and more bruised, until at last a halt was made and we welcomed a hot, dusty, difficult walk across the pass in the hills. At the bottom of the slope we rejoined the jutkas, and after a few more bumps and bruises arrived at Kakkaveri, a village about sixteen miles from Sendamangalam. It was now 11.15 a.m., so we had some breakfast and a rest, and after unpacking our box of treasures the school children were summoned to receive their gifts from the Christmas boxes. If you could see the look on the children's faces as the garments and toys were handed to them, you would want to have double the number of sewing classes you now attend. The Kakkaveri children were no exception, and after putting on their new coats, etc., they, with the older people, assembled for a short meeting.

They sang an Indian lyric just to show us how they *could* sing, and after reading and prayer Mr. Watts addressed them. It did one good to see the earnest faces, and although I did not understand anything that was said or sung, the meeting did not seem a bit too long; and it was good to know that there would be another meeting in the evening, a Bible Class for those who, with the new year, expected to begin reading the Bible systematically.

At 6 p.m. the meeting began. Seven men and two women gathered around Mr. Watts, who, with the aid of a hurricane lantern, conducted the service. One's heart just went out to these dear people, their dark eager faces so thoughtful, as they listened, and as I watched from my corner I knew that the Lord was in the place, and a " stillness that could be felt " filled the little chapel. How one longed that the message to which they were listening might remain with them! Just outside were all the sights of a heathen village. The next day they would probably mix with those who hated the Name of the Lord; they would be subjected to fresh trials and temptations, hitherto unknown, just nine people, young people too. One can only pray that they may be " kept by the power of God," Who alone *is* able to keep.

Between the two meetings some people arrived with a boy. His parents were heathen and had a large family. The mother's sister had no children, and she wanted to adopt this little boy. The aunt was a Christian, and brought a legal document for Mr. Watts to see and sign. The principal people could not write, so they just touched the pen, and then it was handed back for their names to be signed. Then the mother took the boy by one arm and his " new mother " by the other, and after a distribution of betel and nut, they all " salaamed " and went home. Please pray for this little boy, that his entrance into a Christian home may be to him a means of blessing.

The next morning we returned to Sendamangalam. The sixteen miles were accomplished with just a few less bruises than the day before. I suppose we had begun to learn how to accommodate ourselves to jutkas, for certainly the road was not repaired during the night. We soon lost our bruises, and only happy memories remain of " my first camp." I do praise God that He allowed me to go camping during my first month in India, and pray that during the coming years much blessing may come to Kakkaveri because of the seed sown there during those few hours.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." E. C. Futnam.

Life under Canvas on the Kolli Hills.

THE tent is a fine new one, with two rooms, a front verandah and a back bathroom. The verandah end of the front room can be drawn back and tied to the roof, making one large room with the verandah, where people can come and sit, and meetings can be held. The roof is a double one, consisting of an outer covering of three thicknesses of cloth and an inner covering of two thicknesses. There is a space of about one foot in between. This type of roof is required in the tropics to give protection from the sun. The outer covering can be rolled up and carried by four men, and the inner covering with the walls likewise. So the entire tent, with poles and pegs, can be carried by ten men. But there are many other burdens to be carried beside the tent, *e.g.*, food, clothes, cooking utensils, table, chairs, bedding, preachers' outfit, medical outfit, etc. Usually our coolie train numbers about forty men.

Upon arrival at the end of the journey the first and most important thing is to choose a good site for the encampment. The ideal site will be a grassy knoll, in the centre of the group of villages to be evangelised; near to a good water supply, yet well removed from the rice swamps; with two or three

field sheds near by where the Indian workers may stay. A big tree for shade near by is a luxury.

This choosing of a site at the end of a long journey is often a tiring business. One walks here and there, balancing the advantages and disadvantages of various possible sites, while the coolies lie around on the ground, chafing with impatience to have done with it and receive their pay and get back home. Finally we settle on a site, and then the fun begins. The coolies realise that before they can get their pay the tent must be pitched and some semblance of order brought out of the chaos. So all forty men fall to work with a will, untying their bundles, dragging canvas about, tumbling over one another in their hurry, each man shouting directions at the top of his voice to the man next him. In the midst of this sweating, odorous, straining, heaving mass the missionary moves about, directing operations, and wondering amidst the din why the camping outfit does not include a megaphone. Within twenty minutes the fair white tent has been pitched, boxes arranged, carpet spread and office box placed open beside the table. The coolies are soon paid, and they immediately set out for their homes. We are left to make friends with the folk around our camp.

Meanwhile curiosity has drawn some of the young men from the adjacent hamlets to come and see what is happening. We commandeer four or five of their number, and set them to work building a rough shelter of boughs and grass. In two or three hours it is finished. This is our kitchen for the next week or two. Care should be taken to build the kitchen so that the prevailing wind will not blow the smoke and smell into the tent.

The next thing is to appoint one man to bring water and firewood, and another to go each day with " tapal " to headquarters. The " tapal " basket may contain beside the letters (which the word denotes) milk, eggs, meat, etc. The arrival of " tapal " each day on camp is an event of some importance. There are messages from headquarters, and perhaps a letter from a fellow-missionary twenty or thirty miles away on the plains. There will be a note from the doctor at Valavandi, giving his daily report of the progress of the work at headquarters.

Early each morning the work of the day is begun with united prayer in the tent, after which we all set out to preach in the villages. The afternoons are devoted to medical work. Generally good numbers come to the tent for treatment. The Indian preachers visit some of the nearer villages in the afternoons, leaving us to deal with the patients. On moonless evenings we arrange Gospel lantern picture meetings in the villages. Camping for ten days or a fortnight in each centre, we are able to visit each hamlet with the Gospel once, in addition to special house-to-house work amongst the women, and evening meetings in the larger villages. In January we had one such camp in the south-east corner of the hills, and in February another in the north-east. In nearly every village the people listened attentively to the preaching, and in some instances there seemed to be real interest in the message. In one village, after our visit, the men came and asked us to speak to them again, and on our second visit they continued to ask questions and listen to the answers until a late hour of the night. J. M. ERAND.

THE CHILDREN'S CORNER—(*Continued from page 79*).

learned the lesson—one of the greatest lessons in life—of distrusting self and putting one's whole trust in the Lord. "All who knew him as he had been wondered at this man who had become so strangely humble, but in whose humility was a strength that nothing could break . . . and he never once faltered in his twenty years of splendid service."

Your affectionate UNCLE JOHN.

Lights in the Darkness on the Kolli Hills.

OUR tent is pitched high on a hill overlooking a long valley. We have never been here before, so from this hill we are always looking and inquiring where each new village lies. We plan and start our daily expeditions from here, the men taking one direction and we another, and we return to compare notes over our midday meal.

Now it is night. I am sitting alone in our tent looking out into the darkness, watching to see if the villagers will go to see the lantern pictures of the life of Christ to be shown to-night about a mile down the valley. We had a lovely crowd on Thursday night from four villages, and they want us to show them the pictures again. But to-night it is at a more distant place, so that the folk on the other side of the valley may see. I told the people here in Puthuvalavoo that they should go too. . . . Ah! there goes a light! They have kindled a bunch of dry twigs. Few hill people possess lamps.

To-day I was at a wedding. We stood a few moments watching them tie the *tali* on the little bride. [The *tali* is a small wedge of gold tied to the throat, and has the same significance as our wedding ring.—ED.] There goes another light! Oh! I hope many will go! This being our first visit, it is all so new to them, and of course they are afraid. As I approached two secluded villages on Saturday, far up that hill and hidden behind rocks, the women and children fled from me into their houses.

A friend in England gave us, as we were leaving, a text done specially for us in big black lettering, " I, if I be lifted up from the earth, will draw all men unto Me." I have hung it in our tent, and tell the preachers it is our camp motto. He *is* being lifted up to-night in Aruvangadu. Will He not, according to His word, draw all men unto Him?

There goes a light over the top of that hill! . . . It will soon be coming down the other side. Now it is reflected in the water of the rice-fields down in the valley . . . now it is lost in the darkness and distance. I wonder if these notes will stir in some heart a feeling akin to that now in mine, as I sit here praying out into the darkness. They are struggling over obstacles, over water and rough rocks, and through the forests, by the light of those torches. Will they find the way? Will they find the way to CHRIST?

Another light! . . then shouting of voices in the dark. . . O Shepherd! lead their wandering steps to Thee! We shall leave them in a week. Oh! burn the message into their hearts. Still another light! They are going to see the " big light pictures." Just that is in their minds, and nothing more. More lights, and more voices!

At the wedding to-day the child-wife and her husband were well of an age, perhaps nine or ten years old. Plenty of flowers were put on the bridal pair, and they were sprinkled with water. The sprinkling, etc., reminded me of Roman Catholic rites. The saddest thing was to see the wee man made to bow first this way and then that to their false gods.

. . . I wonder if those more distant lights are from the villages visited yesterday? They are crawling down the hillside. It is very late. They promised to come, but I hardly knew whether they understood our description, " Large light pictures! You will see them on a big piece of cloth." They looked very puzzled. They will only see the last pictures . . . it must be nearly over by this time.

Now all is dark. I must soon prepare for the return of the preachers.

I make cocoa. It is refreshing after a long walk and a long talk. Now the whole valley seems full of small lights. They are returning from the meeting. Some are climbing back away there up that hill again. A string of lights is threading its way towards us. Others are rounding that big crag, flashing, waving and disappearing. What have they retained of it all in their minds? . . . Here comes our light, clear and strong, on the other side of the valley. I wave my hand-lantern. . . . They have seen it! A distant "Coo-ee!" comes across the rice-swamps. EVELYN C. BRAND.

At the Tortoise Tank Village.

NOW that the rainy season is over, the roads have dried again, and, with the passage of many bundies over them, they have been cut up rather badly, and in places loose sand makes progress somewhat difficult. Dismounting from my cycle, I pushed it through the sand for about one hundred yards along the road, and as I neared the school I noticed under the thatched roof signs of a hurried preparation for my arrival. Leaving my cycle outside, I bent down and entered the thatched mud-walled school. About twenty children were present, ranging in age from, say, two to fourteen years. No easy task to teach such a selection.

Calling them around the table, I went through the catechism, with questions somewhat as follows: (1) Out of what materials did God make man's body? (2) How did God make man to become a living soul? (3) What is the difference between men and animals? (4) Who were the first created human beings? Where did God place them? The children answered very well, and showed real intelligence in answering supplementary questions. Then we had some questions on the birth of Christ, and finally some spelling on the small school blackboard.

In this village the teacher is conducting evening classes, and mentioned the fact that he needed a lamp rather badly for this work. During the moonlight evenings, however, it is possible to speak outside in the open. His home is a very plain room, and, like the building, consists of mud walls and thatched roof. A charcoal fire was glowing in the corner, and on top of a clay support a meal of some kind was being cooked. There were no chairs and no table. A tiny swing hung from the roof, and in it the baby was lulled to sleep. I came away thinking that perhaps our British homes contain more furniture than we really need.

Walking to the front of the building, I found that all the scholars were crowded round my bike, examining it very closely. Here was a good opportunity for me to learn some more Tamil words, so, taking the cycle as the object, I pointed to each part separately, asking its name. When I pointed to the bell, I called one of the children and asked him to ring it. This he very gladly did, and his companions were highly delighted. Bidding the scholars "Salaam," I turned homeward, the teacher accompanying me some distance. I bade him "Salaam," but he still walked on, and I wondered why, until I remembered that we had not prayed together. That was what he was waiting for, so we adjourned to a neighbouring clump of trees, and prayed for help and courage in our witness for the Lord. Evidently some children saw us, for when we opened our eyes we found four or five of them round us, wondering at our conversation with Him, "Whom, not having seen, we love." W. A. KIMBER.

Our Home Churches.

Prayer Subjects for May, 1926.

Week Beginning—

SUNDAY, 2ND.—Let us continue to pray concerning the well in Namakal (see Current Notes), and for water for the inhabitants of Namakal.

SUNDAY, 9TH.—For a safe and invigorating voyage home for Mr. and Mrs. Booth.

SUNDAY, 16TH.—For Miss Appleby's restoration to health and strength.

SUNDAY, 23RD.—For Divine guidance and blessing on our brethren Watts and Thrower in their transfer to Madras and Sendamangalam respectively.

SUNDAY, 30TH.—For the consistent Christian life of our Christian converts bearing witness to the keeping power of Christ amid so much that may hinder them.

The Half-Yearly Meeting

Was held at St. John's Wood Road on Tuesday, April 27th. In the afternoon a devotional service was conducted by Mr. R. Robinson, when the Scriptures were read by Mr. Shakeshaw, and prayers were offered by Mr. Freston, of Walsall. The Vice-President, in welcoming the gathering, made sympathetic reference to the absence of our brother, Mr. Chisnall, through illness (as did subsequent speakers), and expressed warm appreciation of his work for the Mission. A season of prayer followed, in which several brethren took part; and then Mr. W. S. Baker preached from Acts i. 8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me," etc. In outlining the things, spiritual and temporal, the Lord has given us to bear witness of, reference was made to the times of financial difficulty and deliverance, which had occurred in the S.B.M., as affording assurance that present and future financial needs of the Mission would be supplied, giving us reason to glorify our Lord's Name. While our witness-bearing must be faithful and earnest, according to the opportunities He gives us, at home as well as abroad, the power to make it effectual is His alone.

At the Evening Meeting, after the 72nd Psalm had been read by Mr. Danks and prayer offered by Mr. Welsford, the President, referring to the fact that the numbers were not as large as when a missionary is present, reminded us that "every Meeting is important because of its object—the glory of God first, and the welfare of the Mission next." After referring to "the cloud, which, in some sense," rested over the Meeting, and to the indisposition of Mr. Booth and Miss Appleby, Mr. Collin quoted and dwelt upon the promise of God and the believer's consequent prayer in Ps. lxviii. 28: "Thy God hath commanded thy strength: strengthen, O God, that which Thou hast wrought for us."

Mr. T. Reynolds, Pastor of the Church at St. John's Wood Road, said that the work in India needed men and women sent forth by Christ with His message who would go and tell it with warm hearts. He made a special appeal to the young people present. "I speak to you young people here to-night. Are you ready to let God choose for you what to do, and where to work? Perhaps one has a burning desire to go to India or China, but God says, 'I want you to take a Sunday School class.' There may be one boy in the class who is a terror; but God sees in that restless boy one who will be a standard-bearer in a foreign land, through whom hundreds will be brought to God. If *you* went out, it may be only a few would be brought to God." Let us take time to be filled.

Our Witness-bearing

Mr. A. Vine spoke from Psalm cxi. 6: "He hath showed His people the power of His works that He might give them the heritage of the heathen," and after reminding us of the various ways in which God had shown the power of His works, described "the heritage of the heathen," as given to the Church at Pentecost, and never subsequently cancelled or revoked. How did this affect us as Strict Baptists? Were we conscious of our great responsibility? Had we heard the Lord's command, "Go," and His promise, "Lo"? He deplored the great apathy which existed in some Churches, and was sure that a great blessing was often missed because of the lack of response to Christ's command. While in our own Mission there was much land to be possessed, he was glad to be able to quote a testimony to the character of the work our missionaries were doing in India. The Bishop of Madras, preaching in Clapham recently, referred to "the splendid work of the S.B.M." in his Diocese.

Mr. A. J. Robbins, our Treasurer, in brief terms and quiet tones, made it clear that our "money affairs were in a bad way." With an overdraft at the Bank, he wanted "£200 to-day." (The result of the Collection, announced later, was £114, plus £50 in promises.)

Mr. W. S. Baker urged the need of prayer. "Finally, brethren, pray for us that the Word of the Lord may have free course and be glorified." We should forget ourselves, as Paul did, in the greatness of the work to which we are called, in order that it might proceed unhindered. Various hindrances were passed in brief review, and the prayer was shown to mean that the traffic of the world was to be "held up" in order that the Word of God might have free course, and be glorified. Paul longed to see the same intensity of purpose in the Lord's service as he saw in the games of the arena, or as we see in football matches. The address ended on a solemn note. The greatest hindrance was the enmity of the human heart, and if in the case of any present the Word of the Lord had not had free course in their souls, the word of condemnation must.

Announcements.

Ladies' Zenana Auxiliary.—The next L.Z.A. Quarterly Prayer Meeting is to be held at "Ebenezer," Napier Road, Tottenham, on Wednesday, May 5th, at 7.30. The friends there are particularly anxious that a good representative gathering may meet on that evening. They will not be disappointed if every possible member of the L.Z.A. attends.

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Address for Letters on Voyage for Mr. and Mrs. Booth:—"Homeward passenger S.S. 'MORVADA,' c/o British India S.N. Co.'s Agents, Port Said" (or Marseilles). Letters for Port Said should be posted by May 12th; for Marseilles by the 26th. A magazine or picture paper would be very welcome.—E. A. BOOTH.

* * * * *

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, therefore, will be benefitting the Mission:—

Mint, Polyanthus, Golden Rod, Evening Primroses, Campanulas, Pansies, Daffodils, Doronicums, and Mauve Primroses—2d. each.

Iris, Fleur-de-Lys, Phlox, Sage, Lupins, Delphiniums, Day Lilies, and Thalictrum—6d. each.

Montbretias, Michaelmas Daisies, Small Sunflowers, Snowdrops, Small Hyacinths—6d. per dozen.

Bridal Wreaths, Primulas, Ice Plants, and Lilacs—9d. each.

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.

Notices.

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

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I must give you a short story this month, and again the scene will be in China and at the time of the Boxer riots of 1900. It is about a young Chinese convert and student, the stedfastness of whose faith was tested and for a time failed. He had been home from college, and was returning to Peking from his native village. As he passed through the village the men cursed him, and he heard one woman say to another,, " There goes Shu T'ien! I hear that he eats babies with the ' foreign devils ' he goes to see so often." For many weeks there had been no rain, the ground was hard and the crops had failed once more. The gods were angry because of the " foreign devils," the people thought, and a passionate longing to drive them out and to kill the " secondary devils," such as Shu T'ien, was rising in their hearts.

However, he reached Peking in safety, where he found the missionaries and the students anxious concerning the news which was coming from all over North China. One day the news came that the Boxers had been to Shu T'ien's village, and killed the two missionaries who had been the means of leading him to Christ. But what grieved Shu T'ien even more than this was the fact that his own father, " the oldest and most trusted Christian," in his village, had with others renounced his faith by burning incense to the gods in order to save his life. This stirred the young man's heart, and he decided that he must go home and try to win his people back to the faith. The risks of that fifty-mile journey to the village of Yung Ch'ing were enormous, for all the roads were guarded by Boxers; but Shu T'ien's faith was strong—or he thought it was—and he believed that if he could get to his friends he could encourage them to stand. As for himself, he was sure that nothing would make him give up his faith.

He reached the village, but was immediately recognised and seized, dragged to the leader of the Boxers, and then told that he must burn incense to the idols or die. He had to decide at once, for men were yelling for his death and flourishing their great knives at him. What had seemed so easy when in comparative safety was a very different matter now when death all around clamoured for his life, and the love of life within him clamoured for safety. The dear young fellow, who had been so sure of himself, stretched out his trembling hand for the incense stick—and denied his Lord. "A shout of exultation rose from the eagerly watching mob," and he made his way through the crowd, " in the silence of a great shame," and went home and flung himself on the ground " in an agony of remorse." He kept within the walls of the hut which was his home for many days, too much ashamed to be seen, and feeling that he could never be at peace again, and must be an outcast for ever.

The day came when the Lord spoke forgiveness to his heart, but though he knew he was forgiven he felt that he must give up the dream of his life, and never preach again. Making his way back to Peking, he told the missionary the sad story of his fall, and of his desire to begin again and serve the Lord in other ways. The missionary looked into his face, and read his heart there and the purging effect of the great pain he had passed through. " His deepest and best self " had emerged from the Lord's refining process. The missionary spoke no harsh words, as Shu T'ien had expected, but reminded him of Peter, who, after his repentance, was commissioned by his Lord to strengthen his brethren.

Shu T'ien's old place was given him in the college, and he went on with his training. When he left the college he asked permission to go back to his own village, so that those who had witnessed his denial might now hear him preach. He knew that men would mock him, taunt him with cowardice, and that " sneers and laughter are as hard to face as blows." But he had

(*Continued on page* 74.)

LIST OF SUBSCRIPTIONS, &c.,

Received from March 10th to April 10th, 1926.

General Fund.

	£	s.	d.
Acton Tabernacle, Reports		3	0
Env.		8	6
Mrs. Stevens	1	0	0
Fressingfield, Env.		7	6
Chadwell St., Env.	25	15	1
Walworth, Victory Place, S.S.		10	0
Stockley Mission & S.S., for Kolli Hills	3	10	0
Env.	1	9	0
Raunds, Collection	1	8	0
Curios		1	0
Rep. & P.C.		1	10
Catworth, Collection		8	0
Rep. & P.C.		2	0
Slapton, Collection		6	0½
Rep. & P.C.		4	8
Bethersden, Box	1	13	6
Hounslow, S.S.	3	2	11
Lewisham College Park	2	15	0
Manor Park, Miss Spires' Box		16	6
Courland Grove, S.S. Collection		7	0
Birthday Box		3	0
Kilburn, Streatley Hall, S.S.		16	3
Over, S.S.	1	14	10
Bible Class		6	2
Newquay, S.S. Box		8	0
Pastor's B.C. Box		7	9
Notting Hill Gate, Bethesda, Miss M. Taylor		10	0
Oundle, Mrs. S. A. Versey, Env.		4	0
Roseling, Bedford P.M., Friends, with best wishes		5	0
Stratford, Gurney Rd., Miss F. C. Faunch	1	0	0
Norbiton, Miss A. Dean, P.P.C.		10	0
Clapham Junction, Meyrick Rd., S.S.	1	1	0
Ramsgate, Env.	1	1	0
Sevenoaks, P.C., P.M., March 19 & 23		5	0
Roxton, Bethesda, Collection	4	2	8½
S.S.	2	0	0
Boxes	3	7	3½
Potton (Beds.), Collection	1	16	2½
Env.		11	0
Reports			6
P.P.C.		2	0
Boxes	3	3	2½
Ipswich, Bethesda, Thankoffering		11	10
Reports		8	6
Brighton, Ebenezer, S.S.	5	9	5
North Finchley, S.S.	1	7	8
Greenwich, Devonshire Rd.		10	0
Bermondsey, Lynton Rd., Infant C.		9	0
Walton, S.S.	1	2	0
Norwich, Orford Hill, S.S. & B.C.	2	1	0
Env.	1	0	0
Brentford, S.S.	9	9	7
PERSONAL:			
"Kenneth"		10	0
Miss S. A. Ash		7	6
Mrs. Gregg, Sale of Plants	1	10	0
Mrs. J. Grimwell	1	0	0
"Thankful"		10	0
W.W. & W.	12	2	1
"133"		10	0
Mr. A. W. Milwails	1	1	0
MISCELLANEOUS:			
2½ p.c. Consols (£39/1/11)		4	10
Do., (£451/7/5)	2	16	5
	£90	15	9½

Herald Fund.

	£	s.	d.
Over	1	0	0
Acton Tabernacle		14	9
Walthamstow, S.S., Friends and Church		17	0
March		16	8
Fressingfield	1	0	0
Ilford		8	3
Hounslow		8	6
Manor Park		11	6
Tottenham Branch		6	0
Royton	1	2	6
Potton		12	0
Ipswich, Bethesda	1	17	0
North Finchley		4	9
Norwich		2	6
Warbleton, Miss Barton		1	4
PERSONAL:			
Mrs. C. Bailey	1	0	0
Miss S. A. Ash		2	6
Mr. W. Richardson		1	6
Mr. J. Grimwell		2	0
	£11	16	9

Pension Fund.

	£	s.	d.
3½ p.c. Conversion Loan	2	16	0
2½ p.c. Consols, (£1,067/14/5)	6	13	5
	£9	9	5

ERRATA.

In April HERALD.

West Ham Tabernacle, for Native Preacher on Kolli Hills, £20 9s. 6d., was inserted twice, whereas the amount was only given once.

Ladies' Zenana Auxiliary.

Money received from March 10th to April 9th, 1926.

GIFT WEEK:	£	s.	d.
Brentford	3	10	0
Brixton Tabernacle	3	11	0
Cambridge	2	5	0
Chadwell Street	26	1	0
Clapham, Courland Grove	3	5	6
Croydon, Derby Rd.	2	0	0
Fulham	2	10	0
Grays		10	0
Greenwich	1	15	0
Handcross		5	0
Haworth, Hall Green	1	17	6
High Wycombe		12	0
Hounslow	3	13	0
Ipswich, Bethesda, W.B.C.	1	15	6
Ipswich, Zoar		10	0
Kingston	1	10	0
Laxfield	1	10	0
Leyton	2	2	0
Lynton Road	6	4	0
Manor Park	1	1	6
Newquay		18	3
Norbiton	3	17	5
Norwich	1	14	0
Notting Hill Gate	1	18	0
Prittlewell	4	13	6
Ramsey		12	0
Rattlesden, Prayer & Working Band		7	6
Reading	1	12	6
Richmond	2	13	0
Stratford, Gurney Road	1	0	0
Tollington Park	3	6	6
Tottenham	2	0	0
Tring	16	13	2
Walthamstow, Church & Congregation	1	18	2½
Women's Gospel Meeting		12	1½
Warboys, Sale of Daffodils given by Mr. & Mrs. Curtis	1	0	0
Wood Green, Park Ridings	2	2	0
Woolwich	2	10	0
G., London, E.3.		10	0
Miss M. Mitchell		2	6
Mrs. Mitchell		10	0
Mrs. Hutchinson	1	0	0
Miss G. E. Hutchinson		10	0
Mrs. Debnam		2	6
M.W.	1	0	0
	£119	11	2
GENERAL:			
Norwich, Collection	1	0	0
Stratford, Gurney Rd., 1d. Weekly Subs.	2	14	11
For B.W. Salary	7	0	0
Sunshine Band for Girls' Hostel	2	0	0
	£132	6	1

Vol. XXV. *New Series, No. 234* **June, 1926**

The Strict Baptist Mission HERALD.

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



A NATIVE SCHOOL.

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. XXV.] JUNE, 1926. [*New Series*, No. 234

CURRENT NOTES.

THE story of the widow's mite given at Sirunellikoil in the Namakal Field, so simply but pathetically told by Mrs. Morling this month, will, we are sure, touch many hearts. It may also lead to inward inquiry. How many, if any, of us have given as much as the Sirunellikoil widow gave? And how many of us have had the sorrow of our inability banished by the prodigality of our giving?

* * * * * *

Deep sympathy, and, we trust, earnest prayer, will be prompted by the account of Devaraju's insanity and its probable cause. It will be noted that he was the first Christian gained in the northern part of the Sendamangalam Field, and the first boy to join the Boarding School. And his intense desire for the salvation of his relatives will further enlist our sympathy and prayer. May our Lord speak the commanding word. "His touch has still its ancient power."

* * * * * *

A careful perusal of the papers written by our missionaries will make us conscious of the varied and often difficult nature of their duties—that is, if we have any sympathetic imagination. We shall realise their need of good judgment, discretion, fellow feeling, tact and Christian love; and while grateful to our Lord for all His gracious enabling in the past, let us pray for all needed wisdom in future difficulties. If, with Paul, we are not ignorant of Satan's devices, we also have access to the ear and heart of our Almighty Lord.

Our Foreign Field.

News of the Month.

MADRAS.—CHANGES OF ADDRESS. Will friends please note that Mr. D. A. Thrower's address is now Sendamangalam, Namakal, S. India, and Mr. L. Watts' is now Kilpauk, Madras.

HANDING OVER.—In accordance with instructions from Council I handed over the work of the Sendamangalam Field to Mr. Morling and Mr. Thrower at the end of March. Mrs. Watts and the children have gone up to Kotagiri for the hot months, and I came on to Madras to take over the work of that Field from Mr. Booth on the 1st of April. L. WATTS.

NAMAKAL.—In the middle of March Mrs. Morling and I went to the western stations and held Harvest Festival meetings at Tidumal and Sirunellikoil. The chief meeting was held on our return at Namakal.

The results of the Festival, with the members' monthly subscriptions, will enable the Namakal Home Mission to open up a station for regular Gospel work.

Workmen are now engaged in painting and oiling woodwork in the new house. We hope to move into our new quarters about the beginning of May.

We are sorry to lose Mr. and Mrs. Watts as colleagues in this part of our work; since we have occupied adjacent Fields they have always shown readiness to co-operate. At the same time we welcome our friends from Madras, and wish them every success in the Sendamangalam Field.

We bespeak the prayers of friends for our new Viceroy. Few men occupy positions that affect the welfare of such vast multitudes of human beings as does the Viceroy of India. We thank God for the improvement of political conditions during the regime of Lord Reading.

Teacher Devaraj, who I said; last month, had been so mysteriously seized with madness, appeared for a few days to improve quickly. Then, while on a visit to Sendamangalam, he became so much worse that we were obliged to hand him over to the police in order to keep him from doing himself and others serious harm. I am grateful to say that admission has been secured for him in the Madras Mental Hospital, where he has now been conveyed. When I last saw him here he was in a most piteous condition, being handcuffed to the door of his cell.

During the car festival last year great numbers of people, thirsty with long journeys in the hot sun, begged us for water to drink. As water scarcity is even greater this year than last, we made provision this time by erecting, near the chapel compound by the roadside, a small screen of old mats, and engaging two people to draw and pour water. Our Christians seized the opportunity by standing near and preaching to the multitudes, " Ho, every one that thirsteth, come ye to tho waters." D. MORLING.

SENDAMANGALAM.—On the evening of Monday, 29th March, a meeting was held here, at which the Mission agents, Church members and others, bade farewell to Mr. and Mrs. Watts, and presented them with a printed framed address recording their splendid and untiring labours during the years of their stay here. Preacher Muthuswamy took the chair, and seven other Indian brethren shared in the simple ceremony. It was very evident that our Indian

friends were genuinely sorry to part with the missionaries who had lived and worked among them for the past two years. Among other things that were thankfully remembered were the constant efforts of Mr. Watts to encourage real Bible study among members of our Christian community, and the loving attention given by Mrs. Watts to the women folk, especially in times of sickness. In the course of the meeting Mr. and Mrs. Watts were presented with a heavy brass drinking vessel, inscribed, and a tray of fruit The usual garlanding took place.

D. A. THROWER.

Water! Water!

IT is now eleven months since we started the digging of our well for the new compound. The first yard was easy work, after that we came to disintegrated rock and several thin layers of lime. At a depth of 19 feet we came upon the all-too-familiar gneiss rock, which is found throughout this part of the country. Up to that time we had made progress by means of heavy pick-axes, after that every inch had to be blasted by gunpowder. With a six-foot crowbar the workman drills a hole in the rock, which is very similar to Aberdeen granite, then charges up with a home-made explosive, rams this down with clay and crude lime, climbs to the top and, through a simple but ingenious contrivance, fires the mine from the mouth of the well. He, with his companions, then go down into the dense smoke and repeat the performance. This process has been going on week after week and month after month, the daily average of explosions being seven or eight.

For weeks we worked without the slightest sign of even the smallest crevice by which the water might come into the well; then a crack was observed in which one might thrust the thin edge of a knife. As we blasted away, this fissure slightly increased, and the crystalline substance on either side became slightly disintegrated, showing that when springs were much higher water had found its way through the crevice. This was hopeful. For weeks we watched the development of that apparently insignificant crack, as though our lives depended upon it. Alas! our hopes were dashed to the ground as we saw the opening suddenly reduce to a mere hair's breadth. But better things were in store for us. At a depth of 40 feet we were delighted one day by actually striking water, and that through a crevice larger than the other. Imagine our bitter disappointment when, on visiting the well the next morning, every drop had disappeared! The crevice was not leading to main supplies, but to a very small " pocket " containing one or two pots of water! (all of which, surely, is a parable.)

From that day work seemed more difficult. Rock was not only hard but often knotty; scarce a crevice was seen anywhere; a second contract, and even a third, was made for continuing the work beyond the originally estimated depth. The labour of ascent and descent in the well increased, as the only apparatus for these arduous performances was a stout rope hanging in one corner. I well remember my youthful enthusiasm as a member of a London gymnasium; but what I should have thought of frequent fifty-foot climbs on a rope hand-over-hand, as a mere incident in a very severe day's work, I know not. Needless to say, none but young men in the very prime of life ever attempt the task. One serious item for me was, the rate of the cost increases considerably as you go down; still, it was useless to draw back. Water, especially in this shade temperature of 105, is indispensable; so forward (or downward) for the precious fluid we must go. We must think not only of ourselves but of the Hostel that will soon be coming here.

Patience rewarded

Can you then imagine our joy when, a few days ago, the chief wellman came to us in a state of great excitement, saying that the last explosion had brought water? I have to confess that unbelief soon reminded me of the " pocket " that had so neatly deceived us, but the next day the man brought us enough water to make a pot of tea, which, notwithstanding the gunpowder and rock drillings and mud, and the feet of five workmen, we pronounced excellent!

The day following, the supply slightly increased, at which our friend the wellman decided to go and give thanks to his swami. (Please note.) In spite of our protests he carefully strained a potfull of the water, purchased three pies' worth of camphor, and an anna's worth of plaintains, went to the temple of Pillayer, poured the contents of the pot over the idol (which, in this weather, must have been very agreeable), then placed before the deity the plaintains and lighted the piece of camphor. Apparently, this only aroused the jealousy of the lower order of spirits, for the next day he assured me that the bloodthirsty Selliyay was demanding a sheep and that I must provide it. You may judge this soon led to warm words, particularly on the folly and wickedness of a child, who, having received from his father a precious gift, immediately gives thanks, not to his father, but to some drunkard lying in the ditch. For days the man was obdurate; unbroken custom was hard to break. As at last the men declined to go down the well again until the sacrifice were made, they were obliged to provide the offering themselves, and a sudden visit in the afternoon showed them just finishing their gory task.

We are most grateful that water, good water, is being drawn now at the rate of twenty and twenty-five pots per day, though I fear we still have hard work at the well for another two months. D. MORLING.

Changing over Fields.

AT the end of March we had to say good-bye to the work and workers in the Sendamangalam Field. Although in returning to Madras we are returning to work with which we are familiar, it was not easy to break away from the Sendamangalam connections. While living in a mission station amongst a people who, through being Christians, are almost as much isolated from their neighbours as we are ourselves, it is natural that bonds of friendship, and sympathy in the Spirit, should be formed. We get to know the lives of the Indian brethren and sisters, their difficulties in relation to their work and families as well as their faith. We learn their joys, too, and seek to share our joys also with them.

Through knowing in this way the conditions under which they live, we are able to enter into the force of the temptations which assail them. Satan has many ways of entangling the Lord's people, and they need the help of the missionary in fighting against him. Then there are the opportunities for fellowship around the Word of God in the homes and classes; the united testimony in school and open air. All these things bind our hearts, in the Lord, to one another.

But with all this we are happy in the knowledge that the work is the Lord's, and He will carry it on. He may change the worker, who needs sometimes to learn that he is not indispensable, but He will take care of those who are His.

In taking charge of the Madras work it has been cheering to meet again those with whom we had happy fellowship in the Lord's service a few years ago. We look forward to a period of work amongst them now. L. WATTS.

Thankofferings.

THE Apostle Paul closes his tender yearning farewell to the Ephesian elders with, " Remember the words of the Lord Jesus, how He said, ' It is more blessed to give than to receive.' " In our own experience we have many times proved it to be a means of grace to our souls and an inspiration to deeper interest in the object to which the gift is devoted.

With this thought in mind Mr. Morling suggested that when we paid our March visit to the western villages, thanksgiving services might be held in Tidamal and Sirunellikoil. The workers there shook their heads at the idea, pleading that the people were very poor and had been unusually pressed because of a bad season.

This we knew was perfectly true, but there was another view point. Our members in these Churches are drawn entirely from the non-caste community. For hundreds of years these non-castes have been practically the slaves of their caste neighbours, and have been so crushed and ground down that their habitual attitude is one of cringing servility and helplessness. We have often been amazed to see how faith in Christ uplifts, ennobles a man, how it has transformed the very appearance of these poor, degraded people. Giving to the Lord's cause would be, we felt, not only a means of expressing their gratitude to God, but would also increase their manliness and self-respect, and give them a real interest in the work they would be helping to support.

We were happily surprised at the eagerness with which the poor folk responded. When we went over to Tidamal the day before that arranged for the Ingathering Service, the people were all ready with their gifts, and urged us to hold the meeting then and there. After praise, prayer and the exposition of a suitable passage of Scripture, Mr. Morling explained that the money raised by their offerings would not be put into the general fund of the Mission, but would go toward the support of a preacher or colporteur, or to the upkeep of a village school, and that a representative of the Tidamal Church could be chosen to sit on the Committee of Management of the Namakal Home Mission.

One by one the gifts were brought up, a young man brought two measures of grain (about ¼ peck), another some coconuts; one friend gave a full-grown hen and five eggs; a widow who is nearly blind gave a tiny chick, and there were seven pullets from other members. At the close, the senior member, Joseph, said that the time of preparation had been short; he hoped that next year they would be able to help more generously, as they would be able to keep the matter in mind, grow vegetables, rear fowls, and in other ways make ready for the meeting.

The following morning a similar service was held at Sirunellikoil. Soon after eight o'clock the people assembled, each one bearing his or her gift. But amongst them was a poor old lady wearing a widow's white cloth, the first woman to be baptized on the western side. She was weeping because things were very hard at home, so she had been obliged to come empty-handed.

The service proceeded. There was some hearty singing, Mr. Morling gave a brief account of the object of the meeting, and was led to read and explain the passage in Mark xii. about the money cast into the treasury, and the Lord's comment thereon. After the address the gifts were brought up—a father carried a huge bunch of plantains as an offering from himself and family, a young lad laid a very noisy young cockerel on the table, a chubby toddler totally innocent of clothing came up with a tiny chick clasped to his little brown chest, others brought grain or small coins, and last of all crept up the dear old

widow woman. Weeping no longer she gently laid on the table a three pie piece—one farthing—and slipped back to her place. It was, indeed, the widow's mite, and all her living, but she was happy, knowing that the Lord would not despise so humble an offering.

We returned to Namakal the following day, and at the end of the week an Ingathering Service was held in the Mission House. Here the people, though members of various denominations, rallied round as well and gave liberally. At the close of the devotional meeting the gifts, including those from Tidamal and Sirunellikoil, were offered for sale. Near the end Mr. Morling told the tale of the Sirunellikoil widow's mite, the coin was put up for sale, and was bought for a sum nearly equal to half-a-crown.

About a hundred rupees was the total financial result of the thankofferings. This amount, with the usual monthly subscriptions given by our workers, will be sufficient to support a village school for a year. It will also give our Indian Christians a more active interest in the progress and conduct of the Lord's work. Truly it is more blessed to give than to receive. OLIVE M. MORLING.

Baptisms at Sendamangalam.

THE water scarcity in these parts creates a very real difficulty in regard to baptisms, and very often candidates who are in every way acceptable to the Church as suitable for baptism have to wait. During the past several months applications for baptism have been received from two brethren and two sisters who have been Christians for some years, but who have not, up to the present, felt led to accept immersion as the Biblical form of Believers' Baptism. Last year the son of two of these friends was baptised, and they were led to study the question prayerfully, and some months ago felt led to express their desire for immersion.

Three lads in the hostel also had been converted, and were accepted by the Church. One is the brother of a worker in the Namakal Field, another is the son of a Kakkaveri Church member, and the third is an orphan from Sirunellikoil. All these had been waiting some months, and at the Church meeting, after they had given their testimony, the Church had no hesitation in recording that the testimony of both life and lip was such that they could do no other than accept them.

When it became known that we were to be transferred to Madras, these candidates were most urgent in their request that somehow or another the baptism should be held before we left them. Sufficient water was poured into the baptistry, and a glad service of obedience and thanksgiving was held on the last Sunday but one before we left Sendamangalam. The water was used again afterwards for other purposes, so that none was wasted.

The baptism of three of the hostel boys was felt to be a very gracious blessing at the close of our ministry in Sendamangalam. Two other lads wished to come, and their testimony was acceptable, but as they are not yet of independent age, and their parents are not yet acknowledged Christians, it was felt best for them to wait a while. L. WATTS.

Another Poisoning Case?

WE have just met with a grievous experience in connection with one of our teachers. Devaraj is the first Christian we gained in the northern part of the Sendamangalam Field. He was the first boy to join the Boarding School; he has always had an intense desire for the salvation of his relatives, and his conversion marked the beginning of much blessing in

Pray for Devaraj

the north. After passing the sixth standard in our Sendamangalam School he did a little teaching, then went for training in the Government Training School, Salem. On his return we started him as teacher in the Namakal Field.

A fortnight ago he attended the weekly prayer meeting at Namakal, and afterwards asked permission to attend the wedding of his younger sister, which was to be held at his own village. While he was absent there were some strange happenings. An intense religious excitement and enthusiasm stirred him; he was determined to speak to all and sundry, particularly to his relatives, about their salvation. Yet, knowing his old fervency of spirit, no one became suspicious. Two days after his return to his school the poor lad, realising that he was fast losing his reason, brought to me his school registers, and confessed his inability to continue his work. On examination the Namakal medical man thought he was shirking his duties, but in a few hours he was certified at the Salem Hospital to be suffering from acute mania, yet he was refused admission. By this time several of his relatives and friends arrived, and while he was under the influence of a strong sedative they took him to his home.

While Devaraj was away on leave he several times took food with a brother-in-law who is a bitter enemy of Christianity, a man of exceptional craft and guile. Naturally our mind at once goes back to the sad case of Biblewoman Kirubai, who was poisoned and rendered insane for several months, and to the death of Colporteur Narayanan, a man of exceptional physical and moral power, who mysteriously died on his verandah before a gaping crowd. Both these terrible events took place at Elur close by Devaraju's home. Truly the dark places of the earth are full of the habitations of cruelty!

In such cases it is impossible to gain direct evidence, but whatever the cause of this trouble may be, we earnestly bespeak the co-operation of friends in prayer. Because of the prevalence of this habit of poisoning, Government is very wary of receiving mental patients, and purposely places many barriers to the admission of patients in mental hospitals. Still, let us remember Devaraj in our petitions. His life was always bright and good; the caste people of Vettambady, where he had been a teacher, though they knew he was of non-caste birth and upbringing, gave him an excellent character. We never heard him engage in prayer without his asking most earnestly for the salvation of his mother, brothers and sisters. His testimony was blessed to the conversion of his father before Devaraj was baptized. In his wildest ravings last week his words were only of the Lord and the service that he must render Him. Our hearts were touched when, as we looked over his belongings, we came across two texts in large ornamental characters very recently executed: " Be filled with the Spirit " and " Be fervent in spirit."

Namakal, March, 1926. D. MORLING.

Sin Blinds.

PREACHER Gnanayutham and I were preaching in Sirkar Nattarmangalam yesterday, and in the crowd that gathered from the non-caste village was an old man who came from drying the skin of his drum to listen to us. He was evidently getting ready to go out beating the drums for some heathen ceremony. The old man, as senior in the crowd, assumed the responsibility for answering questions the preacher might put, and his answers gave us an impressive example of the blinding effect of sin.

"The Lord openeth the Eyes of the Blind"

The preacher was telling of the Lord Jesus as the Saviour from sin, and first sought to show that all men were sinners. He used as examples those sins most common amongst the people, such as unclean living, thieving, lying, idolatry, and such like The old man showed an absolute lack of consciousness of the evil of these things, and even ridiculed the idea that man needed to concern himself about righteous living. The preacher then pointed out the children in the audience, and asked the old man whether he felt that all these young lives should not be guarded from the evil effects of sinful living, but he seemed to lack all sense of responsibility for training up children in any cleaner way than he had gone himself.

Next the preacher appealed from the point of view of the holiness of God, and the Lord Jesus Christ and of His power to save the blackest sinner, but the only response was, " Very well then, how many rupees shall I get if I worship that God? I get my livelihood in the service of these gods, how much is your God going to be worth to me? "

" *If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them* " (2 Cor. iv. 3-4).

L. Watts.

The First-born Son.

SCRIPTURE is very clear in showing the privileges attaching to first-born sons, and it is not difficult to understand how parents in Biblical times longed for sons. That longing has by no means decreased in Eastern lands, for amongst all classes and religions the birth of sons is hailed with joy, while the advent of girls is viewed with regret, and their parents are the recipients of condolences.

The Tamil word for son, *putthiran*, literally means " one who preserves from hell." The son is the one who must perform the funeral ceremonies for his father, and so, as it were, redeem him from the hell of childless beings. This being so, it is but natural that parents should view with a certain amount of fear, even approaching to horror, the prospect of having no son to follow them. Quite recently a wealthy landowner, living three miles from Sendamangalam, married another wife because his first wife had failed to bear him sons.

But the first-born son has responsibilities during the father's lifetime, and these permeate all their thoughts. During the past week-end I have been appealed to for advice in regard to the son of one of our preachers. This worker has a large family, mostly girls, and although he is doing his best to give them a fair elementary education, he is hoping to be able to get them married without a great deal of trouble. An opportunity for marrying the eldest girl was, to say the least, jumped at, and I am afraid not to the girl's spiritual advantage. But he is in real concern about his eldest son. He wants him to be a Christian worker, but at the same time, since, as he says, " this boy must be the protector of the family," he wants him to have a higher education and be eligible for a position as headmaster of a higher grade mission school, or maybe a pastor, receiving, of course, a salary commensurate with his grade of education. The lad has passed through our boarding school, and is at present employed as junior teacher, but the father is seriously contemplating selling a piece of ancestral property, which will, it is estimated, keep the boy in high school for three years. The education

and advancement of the first-born son is thus looked upon as a kind of endowment insurance for old age and death.

Very frequently older brothers will assume responsibility for the education and upbringing of their younger brothers, thus relieving the parents of the charge. Four of the boys in the hostel at Sendamangalam are being supported by their older brothers. This particular aspect of the responsibility of the first-born illustrates the work of Christ as the First-born of God becoming responsible for His brethren. L. WATTS.

Viriambakkam.

THE tinkling of horses' bells awoke me on the morning of the 7th, and it did not take long for me to realise that the jutka which was to take me to Viriambakkam had arrived (quite contrary to the custom in this land) an hour before it was due.

We left the Mission House at 7 a.m., and reached Koyembedu, where we picked up Biblewoman Rachel. Finding that the road across country was very bad, my late experience of jutkas inclined me to walk. On the last occasion the pony refused to remain in the middle of the road, and had an unpleasant habit of jumping and kicking up its heels every few minutes. Added to these pleasantries, it suddenly fell down, and threw three of the occupants of the jutka on to the roadside.

However, the jutka man assured me the distance was too far to walk, so we continued as we were. After traversing two to three miles of very bad road —which is inaccessible in monsoon time—we reached Viriambakkam without let or mishap.

This village consists of one long street, on either side of which are mud huts. Our appearance caused the usual sensation in a country village, and in our first "congregation" I counted over 50 souls. At the next stopping place we were hindered by a dispute between two women. Why they should needs come to our vicinity to discuss a difference of opinion was not clear, but their raucous voices made speaking impossible. At length I managed to persuade one of them to settle the matter elsewhere, and they passed on.

The morning was spent passing from one house to another in this way. We had a following of children, which is inevitable, apparently! The interruptions to our "preaching" were many. For instance, a man approached the group of listeners, and addressed the Biblewoman, who was in the midst of a Bible story, as follows:—"Who is this Ammäl?" "Where does she come from?" "How did she get here?" "Does she speak Tamil?" and so on, until he was satisfied. The Biblewoman then took up the threads of her story again, and proceeded but a little, when a woman joined the group, and more questions were asked, and answers had to be given before she would listen.

Thus it seemed rather a barren morning, when I perceived a girl showing great interest in what was being said. After listening most attentively, she said to me: "There is a lame man who wants very much to hear what you have to say. Please come and see him and tell him about your Swami." So, as this man was a cripple, and could not come to us, we presently found ourselves at his hut, where several people were gathered with a small hand harmonium. This was at once handed to me, and I was requested to play it. "Now please sing to us," they said. However, we eventually managed to tell them the Story of the Cross. Many questions followed, and then, as time was spent, we left a Gospel Portion with them, and departed.

Arrived back at the Mission House, the usual dispute arose concerning the fare for jutka hire. Eventually this was settled, and the man took his leave.

Looking back, the morning seemed rather barren than otherwise, and the enemy particularly active. And yet, we trust that through a Gospel Portion or a word spoken, a blessing may result to some heart. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

April, 1926. E. M. BETTS.

Namakal: British Administration.

(Continued from last month.)

THE Department that incurred the most loss and the most wrathful censure from the Gandhi campaign was the Salt and Abkari (Excise). Its chief revenue is from the preparation of salt, which for centuries has been a Government monopoly, and the sale of licences for keeping liquor and country spirit shops. Immense sums are also realised in the sale of hemp and opium. The professed motto of this Department is the maximum of revenue and the minimum of consumption. The ideal, doubtless, is good: the practical outcome is bad. The policy of Government is almost everywhere leading to enormous increase of consumption, though we are delighted that now at long last an arrangement has been made for stopping within a given period the export of opium to China. The Department in Namakal is reprsented by a Sub-Inspector, who should keep a keen eye on illicit brewing and distillation. The licence for one shop in Namakal town this year realised for the Government Rs.16,800; the licences for the trees from which the toddy is drawn would amount to another Rs.16,000. This is, of course, quite apart from the expense of purchasing the liquor.

The Educational Department does not figure so largely here as it does in an English county. In the whole Taluk we have only one Secondary school, that at Namakal, which takes the student up to School Final, the erstwhile Matriculation. There are several Higher Grade Elementary Schools, but only two of them (one of which is our Sendamangalam School) contain the eighth standard. (Nowadays the Infant Class is the first standard). About a dozen schools run up to the fifth standard, and all the rest stop at the third or fourth. The majority of the latter are not Government Schools, but receive grant-in-aid from Government. If these aided schools work to the syllabus of the Department, and the teachers hold trained certificates, their grant may amount to 30 or 35 per cent. of the teachers' salaries. The head of this Department for Namakal is a Deputy Inspector, who is responsible for conducting all grant-in-aid examinations in the whole county. Most aided schools are held in village public sheds with three mud walls, an open front, thatch roof, and having one blackboard as the sole article of furniture.

The slopes of the Kolli Mountains afford scope for the energies of the Forest Department. Nearly all forest is kept under strict reserve; large "compartments" of it are periodically sold by auction for firewood and timber, while sandal wood is carefully cultivated and sold to the sum of one or two lakhs of rupees per annum. The principal official for Namakal is the Ranger, who has under him many subordinates for the protection and cultivation of the Reserves.

Space would fail to give full accounts of the Registration Offices, where

sale deeds, mortgage documents, etc., are signed and registered: of the Co-Operative, which runs scores of village Credit Societies for the help of the poor farmers: of Engineering, which looks to the roads, builds bridges and erects Government Offices: of the Post and Telegraph, whose branch in this town transacts every kind of business relating to the Department: and of the Survey, whose men have scanned every hollow and climbed every rock and mountain. Suffice it to say that here in this town we have an epitome ot the vast organisation of the British Indian Government.

This system of government has been closely and critically examined by all sorts and conditions of men. Every cool season brings from the west its gay parties of globe-trotters, whom no one should take seriously, and also its earnest students who are men of the very highest positions in Europe. In some instances the result of this critical study has been unstinted praise, as that from the late President Roosevelt; in others, it has been an obviously shallow and prejudiced censure, a mean belittling of the most colossal political and administrative task ever attempted. For our part we thank God we live under the shade of the British Raj, and not under some Shah, or Sultan, or Nizam. We have our fits of bitter complaint, but they are generally cured by a glance at any of our Indian Histories. Moreover, we have to acknowledge that the most perfect of political systems are dependent on moral character for their right adminisration. This high character Hinduism and Mohammedanism are powerless to produce. We *may* need a further instalment of Reforms; I do not know. But far more than Reforms contained in Acts of Parliament, far more than the further Indianising of our Departments, we need a faithful adherence to Christian principles on the part of all those in Government employ. We need, we sorely need, men of moral backbone, men free from caste prejudice and family favouritism, men who are pure in life and incorruptible in practice. Such men are not being produced by the religions of the East. While the doorkeeper of the Registrar's Office, the latest recruit in the Police, and even the high official in a Presidency office has each his "price," it would be more relevant to look for the cure of political grievances in religion than in legislation. D. MORLING.

Doing Evil that Good may come.

THE other day a boy came to the dispensary with a swollen arm, asking for treatment. After looking carefully at the swollen part, I said, "I shall have to use a knife." "Oh!" he said, "let me go home first and ask them about it." So he went home, but did not return.

Another day, when returning from the monthly Preachers' Class, one of the preachers said, "I have had fever and trembling. Can you give me some medicine for it?" "Yes," I said. "Some internal medicine will be best." "Oh! no, thank you. I don't like internal medicine. Can't you give me something to rub on the outside?"

Again, some few days later, a man came to the dispensary with a swelling which needed drastic treatment. I showed him the instrument which I should have to use to reduce the swelling, and his courage fled. He preferred to let his complaint gradually get worse rather than bear a moment's pain.

In two of these cases, to effect a cure, it was necessary to first wound, and then heal; to do evil that good might come. But human nature shrank from the ordeal. It wanted to be cured by an easy method. And that which is true in the physical realm is true in the spiritual realm. Souls around us are slowly dying. The malady is deep-seated and requires drastic treatment. Until God, by His Holy Spirit, deeply wounds the diseased soul, burning a sense of the sinfulness of sin into the innermost fibres of the being, no real good is done. May He wing our words to the innermost depths of many a heart. W. A. KIMBER.

An Indian Sunday School.

EACH of our day schools is also a Sunday School, for we believe that, quite apart from the opportunity Sunday gives for Scripture teaching, which is not in itself different from that given in day school, it is necessary to show to the school children that although Sunday is a day of rest from the ordinary lessons, it is a day of worship and a day when no other lesson than Scripture is taught. I am not sure, too, but what insistence on Sunday Schools is not good also for the teachers, many of whom, being direct converts from heathenism, have not yet developed that sense which makes the Lord's Day *feel* different to other days.

Last Lord's Day I went into the Panchama Sunday School in Sendamangalam. It is a small, mud-walled building, with thatched roof, but quite clean, with whitewash and sand floor. It was a surprise visit, and on my arrival the teacher was not there. He arrived a few minutes later, having heard a whisper that the *dorai* was seen on the way to his school.

Then the children began to arrive. I was going to say it is a typical *ragged* school, but that might not be quite correct, because many of the children do not possess even rags. But they are unwashed, and untrained in cleanly habits. Most of them were under eight years of age, but there were also a few larger boys. The total attendance was nineteen. They ranged themselves around the school ready to begin.

The teacher is a young man of twenty, of outcaste origin, who joined the Sendamangalam Church two years ago. He has been to the teacher training school, and has learnt the approved methods of teaching. But it is so easy to slip back into the old lazy methods, and he had come without preparing his lesson, and even without any notion of what it was. This indicates the value of such surprise visits, but we missionaries do remember that in our very young days of Sunday School teaching in England we did not always remember the necessity for the previous study of the lesson. With a kindly warning, the only thing to do is to conduct school oneself.

Only a few boys can read, as the rest are in the half-standard, as they call the infant class, so the lyric has to be sung a line at a time, first by the teacher, then by the children. In lyrics with rather long lines, a half-line at a time is sung. The older boys get the tune fairly well, but with infants chiming in as well it is a most unmelodious noise. Still, they do in this way memorise the lyrics which have a Gospel message, and may be heard singing them out of school hours.

The lesson was on our Lord's teaching about sincerity and truthfulness. One of Harold Copping's pictures of our Lord sitting on the mountain-side teaching His disciples is in the school, and a good look at this formed a splendid introduction to the lesson. Those bigger boys knew what a lie was, and acknowledged without a twinge of shame that they had lied. That is the pity of it: for the philosophy of the average heathen seems to be to fence with your questioner until you know what is behind his questions, and then tell the truth, if it is going to pay you to do so. But, of course, it is our business in Sunday School to try and arouse better ideas than these, and so, with illustrations drawn from their own life, habits and work, we sought to drive home the truth that falsehood is sin, and Jesus Swamy is God because He is first of all true. Another lyric closes school, and the children run off to their homes with loud salaams.

L. WATTS.

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

I think I must say something, at the risk of your calling me names, especially as I may not be writing to you again, having resigned the Editorship of the MISSION HERALD. What I want to say is this, that although Uncle John will not be writing and urging you to do your best and break the record, he will be watching to see the result. You all did well last year: will you all do *better* this year, so that there may be TEN boxes next September to be sent to India to brighten the eyes and gladden the hearts of our Indian children in Madras, Namakal, Sendamangalam and the Kolli Hills?

Your affectionate UNCLE JOHN.

Our Home Churches.

Prayer Subjects for June, 1926.

Week Beginning—

SUNDAY, 6TH.—Thanksgiving for good water now being drawn from the well in Namakal after many weeks of toil and blasting, and prayer for further help and blessing (see page 84).

SUNDAY, 13TH.—Prayer for Devaraju's restoration to sanity (see pages 83 and 87).

SUNDAY, 20TH.—Thanksgiving for our Missionaries' judicious handling of difficult situations incidental to their work, and prayer for the continuance of all needful judgment, discretion, tact and other qualities they may need in future.

SUNDAY, 27TH.—For continued health and strength for each and all our Missionaries on the Field, and for the restoration of those on furlough.

Announcements.

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, therefore, will be benefitting the Mission :—

Mint, Polyanthus, Golden Rod, Evening Primroses, Campanulas, Pansies, Daffodils, Doronicums, and Mauve Primroses—2d. each.

Iris, Fleur-de-Lys, Phlox, Sage, Lupins, Delphiniums, Day Lilies, and Thalictrum—6d. each.

Montbretias, Michaelmas Daisies, Small Sunflowers, Snowdrops, Small Hyacinths—6d. per dozen.

Bridal Wreaths, Primulas, Ice Plants, and Lilacs—9d. each.

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.

Meetings.

Gurney Road, Stratford.—On Wednesday, the 28th April, the Sunshine Band held their Annual Meeting and Missionary Sale of Work, the profits from which go towards the Strict Baptist Mission. The Sale was opened at 6 p.m. by Miss H. V. Harris, of St. John's Wood, and although the weather was bad, a good number of friends were present. During the meeting which followed, an encouraging address was given by Pastor C. J. Welsford, and a Service of Song entitled " Born in the East," was rendered by members of the Sunshine Band. The satisfactory amount of over £28 was realised. F. C. F.

* * * * *

East London.—The Spring Rally of the East London Churches in support of the S.B.M. was held at Manor Park Chapel on Wednesday, 19th May. The Meeting was not so well attended as one had hoped it would have been, but a profitable time was spent. The addresses of Pastors Kevan and Welsford were challenging and stimulating, whilst Pastor Breed, who occupied the chair, assured us from the Word of the blessing that rests upon good work well done.

For the fourth year the East London Auxiliary had conducted a Children's Missionary Lantern Lecture, and essays on the Lecture had been written by scholars at six of the schools. Ten prizes were distributed at this Meeting to those who wrote the best essays. The work of some of the scholars was of outstanding merit. MORRIS W. REED.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—My story this month lies in the Pacific Ocean. In Hawaii is the greatest active volcano in the world. Its crater is 8 miles in circumference and over 1,000 feet deep. The natives called it Kilawea, and believed that a goddess named Pélé dwelt in its awful lake of fire, and when the volcano poured out rivers of burning lava with ashes and stones, they thought it was Pélé's anger at the people's neglect of her worship, and that her anger could only be appeased by throwing a young man or woman alive into the burning lake. The high priest and his sister, a priestess of Pélé, with the other priests, kept the fear of the goddess alive in the people's hearts, and, when she was angry, he would choose the human sacrifice, and compel him or her to go up the mountain to be flung into the burning crater.

One of the chiefs, ruling a large district, was a woman named Kapiolani, who, until missionaries reached Hawaii, had been an idolater, practising all the wickedness of her people. But she and others had become true Christians through the preaching of the Gospel. The priests were, of course, angry because so many had left the worship of Pélé, and consequently worked on the fears of the Christians with terrible threats of the awful anger of the goddess unless they returned to her worship. Although they were true believers in Christ, they could hardly quell their fears of the goddess they had been taught from infancy to worship, and they began to waver. Except one, and that was Kapiolani, who had been a Christian four years. Her faith was strong and her courage great, and she determined to break the power of Pélé and the priests. She said, "Pélé is nought. I will go to Kilawea, and Pélé shall not touch me. My God, Jehovah, made the mountain and the fires within it too, as He made us all." The priests threatened her with the fiery wrath of the goddess, and the people pleaded with her, but Kapiolani pressed on, and 80 of her people went with her. Day by day they begged her to go back, but she always said, "If I am destroyed, you may believe in Pélé; if I live, you must all believe in the true God, Jehovah." As she drew near to the crater she saw the great cloud of smoke and felt the heat of its awful fires; but she went on, until she saw by the side of the path low bushes bearing clusters of beautiful red and yellow berries. "It is Pélé's berry: you must not touch them unless we ask her; she will breathe fire on you." Kapiolani broke off a branch and ate some of the berries, to the horror of the priests. At last she reached the edge of the crater. Hundreds of feet below a lake of fiery lava rolled in flaming waves, and the air was filled with the roar of the furnaces of flame. A priestess of Pélé came and denounced death to Kapiolani if she came further. Kapiolani took from her robe her Tew Testament and read to the priestess of the one true God. Then she let herself down to a jutting rock, while the people stared with horrified eyes, and, offering up prayer and praise to God, Who made her and the volcano, cast the Pélé berries into the lake, and sent stone after stone down into the burning lava. "This was the most awful insult that could be offered to Pélé." Now, "the people thought the goddess would leap up and consume Kapiolani." But nothing happened as the priests had threatened; and Kapiolani climbed up and at last stood unharmed among her own people. After telling them again that Jehovah made the fires, "she called on them all to sing His praise, and, for the first time, there rang across the crater of Kilawea the song of Christians. The power of the priests was gone. The awful spell under which the people had lived was broken. The backbone of heathenism was shattered for ever. No more victims were flung into the awful crater to appease the goddess." This was in 1824.

I need not ask you what made Kapiolani so brave, and I think, if I asked you which chapter in the New Testament her conduct reminds you of, you would all give the same answer.

I find I haven't written to you about the Christmas Boxes since February last. I evidently wanted to do so in April, but courage failed me. But now

(*Continued on page* 93)

LIST OF SUBSCRIPTIONS, &c.,

Received from April 10th to May 11th, 1926.

General Fund.

	£	s.	d.
Smithfield, N. S. W., S.S. Box	1	0	0
Chatham, Enon S.S.	1	0	0
West Ham Tabernacle, Boxes	17	6	10
Courland Grove, S.S., Birthday Box		15	6
		2	6
Readers of the *Christian*	18	10	0
Sturry S.B.C., Reports		1	0
Miss S. Schweitzer		7	0
Miss A. Schweitzer		7	0
S.S.	1	17	6
Richmond, Salem, S.S.	1	14	11¾
Bible Class		9	9
Y.P.S.	1	2	3½
Y.P.S., Senior		2	9½
Boxes	1	11	5¼
Watford Tabernacle, S.S.	6	0	0
Walsall, Midland Rd. S.S.	5	13	6
Boxes	5	6	6
Toronto, "In loving memory"	1	0	6
Slaithwaite, York	4	0	4
Croydon, Derby Rd., Bible Class	2	19	8
Mr. J. Webb's Class		8	0
Mr. H. G. Dann		14	2
Y.P.S., Mr. Chisnall's visit		8	2
Norbiton, Zion, M.A.W. Sale of face flannels and shoe-pads		11	0
West Ham Tabernacle, Miss E. Cook		4	8
Fulham, Ebenezer, Mrs. S. H. Brown		10	0
Meopham, Miss Barr, Calendars		5	0
Env.		3	6
Southport, Miss Salisbury, Extension Fund		10	0
Walthamstow, Colln. P.P.C.	2	18	0
		1	2
Hastings Tabernacle, Colln.	4	0	0
Handcross, Mr. Bewers, Namakal Extension Box B.	2	12	0
Walthamstow, Y.P.S. Farthing Box		5	0
Berkhamsted Common, Potton End, Colln.	1	15	6
Homerton Row, Mrs. W. F. M. Turnpenny, Birthday Gift	3	8	0
Stratford, Gurney Rd. Branch, Colln., Jan. to April	18	11	
S.S. Birthday Box		4	9½
Sunshine Band, for Namakal	2	0	0
Young Women's Box		8	4½
Qtly. Subs.		17	6
Mr. & Mrs. C. Webb, Namakal Box	4	8	0
Mr. Hall, Namakal Box	2	14	0
Mr. & Mrs. Baker	2	2	0
Mrs. Hazel	2	17	6
PERSONAL:			
Birthday Thankoffering, April 2	1	0	0
Mrs. Fricker		3	0
Mrs. Gregg, Sale of Plants	1	10	0
Mr. E. E. Brett	2	0	0
Mrs. C. Hutchinson, Env.		2	0
Birthday Thankoffering, April 13	1	0	0
Do., April 16		10	0
Mr. J. Cole		5	0
"Friends"	200	0	0
"Two Friends," for Half-Yearly Colln.	50	0	0
Half-Yearly Collection, inc. in this Box No. 12 B for Namakal	116	1	1
Mrs. S. J. Gurney		6	0
Extra for Half-Yearly Colln.	36	0	0
S.O.S.	1	0	0
Mr. A. L. Reppin		10	0
	£517	1	5

Herald Fund.

	£	s.	d.
Sturry, Reports		7	6
Richmond, Salem, S.S.		1	6
Lessness Heath		11	1
Hastings	2	5	0
Fulham, Ebenezer, Mrs. S. W. Brown	1	0	0
Tottenham Branch		7	0
PERSONAL:			
Mr. E. E. Brett		10	0
Mrs. C. Hutchinson		1	9
Mrs. S. J. Gurney		2	6
	£5	6	4

Ladies' Zenana Auxiliary.

Money received from April 10 to May 9, 1926.

GIFT WEEK:			
Amount previously acknowledged	119	11	2
Bassett Street		10	0
Bethnal Green, Hope		15	0
Brentford (additional)	2	16	0
Brighton	8	5	0
Epsom	1	4	0
Finchley, Soho Memorial		10	0
Guildford	2	2	0
Hitchin	1	0	0
Homerton Row	2	0	0
Ilford	2	0	0
St. John's Wood	10	10	9
Tunbridge Wells	2	2	0
Victory Place, S.S.	1	10	0
Watford	7	0	0
Wattisham	2	15	0
Wandsworth, West Hill		15	0
West Ham	1	9	6
Do., collected in farthings by Gladys Frances		6	0
Wood Green, Dovecote		7	6
	£167	8	11
GENERAL:			
Lewisham, B. W. Salary	3	19	3
Anonymous, N.S.W.	5	0	0
Sale of Booklets		2	6
Collection at Half-Yearly Meeting	6	12	9½
Brighton, Collection	1	12	6
Tottenham, Collection at Quarterly P.M.		10	0
	£17	17	0½

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. XXV. *New Series, No. 235.* July, 1926

The Strict Baptist Mission HERALD.

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



A Catamaran on Madras Beach.

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
S. B. M. CALENDAR, 1927.

The Council of the Strict Baptist Mission has much pleasure in announcing the publication of a Calendar for 1927. It will be arranged on an entirely different plan, and will consist of twelve 4to sheets of stout art paper, with month's calendar, and portraits of Missionaries and prominent Workers on each. Scripture texts and suitable quotations. Perforated for tearing off, and corded for hanging up.

Price Sixpence—Postage Extra.

It is hoped there will be a large demand for this Calendar, and to prevent disappointment, riends are desired to place their orders early with Mr. J. C. FROMOW, Sutton Court Nursery, Chiswick, W. 4, who has again kindly undertaken the distribution.

The Strict Baptist Mission HERALD.

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

VOL. XXV.] JULY, 1926. [*New Series*, No. 235

EDITORIAL CHANGES.

IT is with sincere regret that we find through ill-health our dear Bro. S. Hutchinson has to lay down the Editorial pen of the Strict Baptist Mission HERALD. For nearly twenty years he has undertaken this service for the Lord, and it is a great sorrow to us all that he is compelled under the doctor's orders to give up all work and take complete rest for several months; but although vacating the Editorial chair he still retains his seat on the Council, and this leads us to hope that some day in the near future he will be able to take up this work again.

The Council has already expressed to him personally their warm appreciation of his loving and loyal service, with their heartfelt sympathy and prayerful wishes for his speedy and complete recovery, if the Lord wills. We feel also that many of our young friends will greatly miss his page for them under the nom-de-plume of "Uncle John," and we are sure that those who do pray will do so for him, that he may be able to resume this work again.

In the midst of the sorrow it has been tempered with thankfulness, as the Lord has inclined our Bro. A. Vine, our Minute Secretary, to promise to take over the work temporarily, and whilst we thank our God for our Bro. Hutchinson and all that he has been able to do, we thank our God also and take courage because our Bro. A. Vine has volunteered to undertake this work, and he earnestly seeks an interest in our prayers that he may be strengthened and supported for this service; so we commend him to the God of all grace, and to the sympathy of all our readers of the HERALD, that God may bless him in this new undertaking.

JAS. B. COLLIN, *President*.
W. CHISNALL, *Secretary*.

Our Foreign Field.

News of the Month.

NAMAKAL.—During our recent camp on the west we had the joy of baptising two men and two women in the Cauvery : all belong to our congregation at Sirunellikoil.

Though this month is the hot weather vacation for our workers, they were very good during our camp in rendering us every assistance. With the exception of going away for Conference we are remaining this year in our Field. A holiday is out of the question with all our building work still going on.

Our Christians and the Panchamas of Tidumal have come into sharp conflict with the caste people of all that neighbourhood. Several have been beaten, and the property of others has been openly stolen, with the result that all have left the place and scattered in other directions. The police, of course, are on the side of the strong, but we are doing our utmost to help those who are being victimised.

Devaraj, our young teacher who became demented after a visit to Tuttikulam, is still in the Mental Hospital, Kilpauk. Mr. Watts has kindly visited him in the hospital, and tells us he is much calmer but quite deranged in mind.

On Monday, May 3rd, coolies started moving our belongings into the new Mission House, and in the afternoon of the next day we partook of our first meal in the new quarters. The inconvenience of having some furniture in the chapel, some in the vestry, and others packed away in a hired house, was not small; while the house temporarily used as our home was so excessively hot as to be unsafe. We are relieved and grateful to be in a house where we have more protection from the sun, and where we can use our furniture.

Building work for Hostel, etc., is still proceeding, but we hope to bring in our Boarding School boys about the middle of June. D. MORLING.

KOLLI HILLS.—Our Schools. The teachers and I are encouraged to see the schools on the Kolli Hills making progress in numbers and quality of work. The hill-people are apathetic in the matter of education, and in the past it has often been difficult to get even half-a-dozen children to come to the school. This fact makes the present advance all the more pleasing.

Our Teacher-Students.—Four of our young men who have been away at training school, have come back to the hills for the long summer leave. We are glad to note the progress they have made in preparing themselves for their future work as teachers to these hill-folk.

A Rascal Caught. —One of the few good points about the hill-man's religion is that it forbids him to touch intoxicating drink. But men from the plains often secretly bring up pots of liquor and sell it to the people. This is illegal. The other day, on my way from an out-station, I came upon a shed where some pots of liquor were concealed. The owner was away. I hid behind a haystack until he returned. He was thus caught red-handed. I sent for the village officer and handed over the culprit and his pots of liquor to be sent down to the magistrate. J. M. BRAND.

"Farewell."

A CHRISTIAN worker does not usually anticipate with any sense of pleasure a Meeting at which "Farewell" must be said to those who have become dear to him.

April 30th was a day of farewells for our friends Mr. and Mrs. Booth. The Mission workers and Church members met in the compound in the afternoon to "take leave" of our home-going Missionaries.

A Farewell Address was read in Tamil and English. The regret they felt at parting was expressed in the words, "We are attached to you as children to a Father." Many of them, for the greater part of 30 years, have looked upon Mr. Booth as their friend and counsellor, so it was no small thing for them to part from one who had become so essentially a part of their lives. As a token of their love, they presented Mr. and Mrs. Booth with a very handsome brass coffee tray, and garlanded them (together with the other Missionaries) with jasmine and beads. A Tamil lyric, composed for the occasion, was sung, and then, amid many regrets and hopes of meeting again, our friends presented their salaams, and departed.

The Emmanuel Bajanai Society had also arranged a Farewell Meeting for the same evening, and we were now due at Semen Street Schoolroom. We found a decorated building filled with people outside and in. Flags were flying, and a coloured notice outside bade those who entered "Welcome."

After the Meeting had commenced with a Tamil lyric, reading and prayer, we were privileged to listen to an address given by the Rev. Paramanantham, who has recently published a Tamil volume on the "Life of Christ." A framed Farewell Address elaborately printed on silk was read, and handed to Mr. and Mrs. Booth, together with a gold medal, and all the Missionaries were again garlanded. I must mention that from the beginning of the Meeting, a firework display had been taking place outside. When the *Dhorai* arose to respond, a particularly fine firework was sent up, and he pleased the people mightily by saying he felt like a Governor *Dhorai,* with so much enthusiasm. But more was to follow.

The Tamil rendering of "God be with you till we meet again" was sung very feelingly, and the meeting closed with the Benediction and the National Anthem. Tea and cakes were handed to the Missionaries, and coffee and biscuits delighted the hearts of the audience. And now came the event of the evening. Outside the school the men were busy with the fireworks, and, as we moved off, we were astonished to find the firework party intended to accompany us. What a procession it was, too! Most of the children from Semen *Cheri* followed, besides our own people from Semen Street. Three or four men walked in front carrying a Washington light, and fireworks, red, green and blue, preceded us all the way to the Mission House. The delightful part about it was the utter irresponsibility of the people. What difference did it make to them that traffic was being held up? Not the slightest! They were intent upon honouring the *Dhorai.* What did it matter that two buses were stopped while a huge firework was placed in the centre of the road! So we slowly moved along. The uninitiated surely thought it was at least a "Swami Festival"! When we eventually reached the Mission House, a voice said, "Three cheers for Mrs. and the Rev. E. A. Booth," which was immediately followed by three lusty cheers from many a throat. Then the house was illumined by the last of the fireworks, salaams were made, and the crowd of enthusiasts departed.

"The more excellent Way"

What a send-off! It showed plainly the place Mr. and Mrs. Booth hold in the hearts of the people. One man expressed the desire of all when he said simply, "We want you to come back."

We heartily endorse the last paragraph of the Farewell Address, in which the Tamil Churches address Mr. and Mrs. Booth as follows: "May God in His grace be with you during the sea voyage, and give you health and strength in your country, and bring you back in our midst safe and sound, to continue the work you have done so well for His Name's sake." E. M. BETTS.

Two Ways of Doing Things.

(*Notes from the Kollis.*)

THERE are two ways of doing most things—for instance:

There are two ways of riding in a *dholi*.

The first: To cling on to the side bamboos, straining to maintain a balance that will help the bearers.

The second: To let one's self go, and with no fear of falling and no effort, swing with the tread of the carriers.

This is the restful and the right way.

Thus there are two ways of trusting the Lord:—

The first: The fearful, straining, holding-on way.

The second: The giving up of oneself in simple absolute dependance on the Bearer.

This is rest.

* * * * * *

Then there are two ways of watching a flower bloom:—

The first: To seize the bud, and eagerly unfold its delicate petals (but you never get a perfect flower that way).

The second: To stand by for hours and hours, and see its wonderful unfolding into perfect beauty

So there are two ways of watching God's plants unfold.

The first: The impatient thrusting in of eager hands that interfere and press forward a speedy climax.

The second: To stand by in faith, perhaps for years, and wait God's time and the marvellous unfolding of His great and perfect will.

May He give us grace to do this here, that we spoil not His work in our impatience.

* * * * * *

"A TIME FOR EVERYTHING."

Birds are always singing—somewhere;
But there is "A Time of the singing of birds."
Flowers are always blooming—somewhere;
But there is "A Time when flowers appear on the earth."
God is always working—everywhere;
But now our hearts cry out:—
It is Time, O God, for Thee to work.

EVELYN C. BRAND.

Builders' Superstitions.

I DO not think there is any country, even in the West, where builders' workmen are quite free from superstitions, or where they do not recognise customs that are based on superstitions. In this country a long experience in building work has revealed many strange customs amongst bricklayers and others.

"Except the Lord build the House"

A few weeks ago we finished the stone basement of the mission house, and decided to start raising the brick walls the following Monday. Early on the morning of the appointed day I went to the building, and was surprised to see several masons hard at work quite an hour before the usual time, some carrying bricks, others mixing mortar, nearly all of them performing the menial tasks which in the usual course they would not think of doing. Seeing the blank amazement on my face, the leading mason explained, " Sir, to-day the Ragu Kalam runs from 7.30 a.m. to 9 o'clock, so we have come early in order to get the first brick laid before that inauspicious time commences. As none of the labourers have arrived, we must do the rough work ourselves until the usual time of starting." The basement was all levelled, some mortar was mixed and the first brick laid ten minutes before the unlucky period.

This first brick I noticed was laid in the N.E. extreme corner of the building. In starting any building you must on no account begin on the S.W. side. It is very inadvisable to start even at its adjacent points, south and west. In order to be farthest from the unlucky corner, our good mason commenced work in the extreme north-east.

The raising into position of door frames is a matter of great importance, and is always attended by *puja*, that is, offerings and petitions to the gods; also, incidentally, presents to the head mason. For weeks beforehand we heard on our building of the coming door-raising ceremony, so, in order to make the best of the opportunity, we held a Christian service, which was described last month by Mrs. Morling. The best possible day for this great function is Wednesday, and the time early morning while the sun is in the ascendant. This custom goes back probably for thousands of years (*vide* Joshua vi. 26). I fear there was a strange mixture of Christian piety and heathen superstition that morning. A whole bucket of water (and in these days of scarcity!) was wasted in purifying the frames of defilement, and notwithstanding our strictly forbidding all Hindu observances, just as we turned to distribute some betel and nut to our friends, some nimble lad climbed to the lintel and tied a bunch of mango leaves to prevent the intrusion of demons in the new building.

It is wise to be careful how you commence all big or important tasks. " If the beginning is crooked all is crooked," says a Tamil saw. Our previous well-digger is supposed to be the most experienced and fortunate well-digger in the county. At any rate he wears rings of precious metal on ears, nose, fingers and toes. In starting our well he was careful to have no side of it run straight to any of the four cardinal points of the compass, but to half points, such as N.W., S.E., etc. This was several times carefully tested by the sun rising; also the digging was started only after consulting the almanac and the most approved spirits of divination. Nevertheless, after getting down about twenty feet, he felt he was unlucky. I confess no stretch of imagination could say that he was fortunate. This led to a visit to the shrine of a dark spirit in the open field. Having offered his cocoanuts, camphor and flowers, he made the following petition: " Oh, thou who knowest all secrets, I pray thee accept my offering, hear this my prayer and grant me guidance. Behold these two stone pillars of thy house, the one on my right and the other on my left. If the lizard first chirps on the pillar to the north, then let it be that I shall stop present operations and start afresh on the north side. If it chirps on the pillar to the south, then

let it be that I must continue in the work of the old well." Waiting long in tense expectancy, at last he heard a lizard give a shrill call on the north. This settled everything. Was there any gainsaying the reality and divining power of such a great god?

On the evening of the same day he came to me and stated that it was impossible to continue working at the present well. All my argument given in the most strenuous Tamil at my command was of no avail. At last, as he agreed to bear the loss of giving up the old well, I consented. There was one other request. "Let me dig on the north and start it now to-day." Knowing there was something behind this great urgency, I queried him, bandied him and elicited his secret. "You see, sir, this is a good day, the day of the bright and shining Venus. To-morrow is an evil day, the day of the malignant Saturn. Nothing must be started to-morrow." Within a few minutes he had secured a *mamatty*, and after well smothering his great muscular frame in dust by his vigorous digging he returned the spade with a look of immense satisfaction, with the confidence that he had cheated all the malevolent planets and demons by which poor humanity suffers.

But it was of no avail. Within fifteen feet he came on rock hard as adamant, and, what was worse, as knotty as a piece of gnarled oak. Now what *could* he do? Evidently all the planets of the solar system were against him. He must repudiate the old contract and compel the *thoorai* to give a higher rate in order that he might overcome all these tremendous obstacles. I saw it was time for me to act. As he repudiated a solemn agreement I dismissed him and carried on operations in the old well on better terms even than those of the old contract.

Dear friends, we do not attach much importance to the chirping of lizards, but we believe that co-operation in prayer to our God accomplishes the impossible. Our daily petitions go up to Him Who controls the mysterious movements and guides the great "faults" of these vast rocks, that He may bring water even out of these igneous masses to meet the needs of our mission compound.

D. MORLING.

A Field of Promise.

WHEN the Mission undertook responsibility for evangelism in the area now known as the Namakal Field, a large portion of the Rasipur Taluk was also added to the Sendamangalam Field. Accessions to the Christian Church had already come from Elur and Kakkaveri, which are in Rasipur, but it has not been possible to commence work in the other parts until just recently around Puduchattram. The Sub-Registrar stationed in this place is a Christian, and, after his marriage, his father-in-law, who is a widower, came to live with him. This man is an experienced evangelist of over 25 years' standing, and we were glad to be able to engage him for the work of preaching in and around Puduchattram.

On several occasions the missionaries have visited the station and stayed one night there, but on each occasion when a longer camp had been arranged something quite unforeseen came along and prevented it. At the end of February, however, this long-standing desire became an accomplished fact.

The Sendamangalam idol car festival was held on the last week-end of February, and as it was felt that the evil attractions and atmosphere of the festival were not good for the young men of the Mission compound, it was decided to make that week-end the opportunity for a camp at Puduchattram.

Accordingly, the missionaries, with five young men, and two women workers, went out to the travellers' bungalow at Moonchavadi, which is two miles from Puduchattram, and twelve from Sendamangalam. Here we were joined by the local preacher, and also Gnanayutham from Elur. Work was carefully planned, and for five days carried on in the villages around our camping place. We were surprised at the number and size of the villages lying in this part, mostly unseen from the road. Each morning was spent in worship and Bible study, and these times of fellowship around the Throne and Word of God were felt by all to be a source of great help and encouragement. On the Sunday morning the Sub-Registrar and his wife from Puduchattram, were able to come, and also another of our Church members whom we accidentally met in one of the villages visited the day previously.

Special attention was paid to the non-caste villages, and each afternoon a preaching band went out to proclaim the Gospel. The women workers also went out to the women. Each night the lantern was taken out and the Gospel preached with the aid of pictures on the life and parables of the Lord Jesus. The lantern addresses were very well heard by large audiences each night.

We were particularly encouraged by the reception we had in the non-caste villages, and feel sure that this is a field promising fruit. We found numerous contacts with our work in other villages. In one village the teacher of the local school was found to be very desirous of learning about the Christian way, and on enquiry we came to know that he was a former pupil of Royappan, a Church member living in Nattarmangalam. In another village the daughter of one of the Kakkaveri Christians is living with her husband, and they welcomed us in visiting their home. In going to Pachchal I asked our workers if they knew of any connection there, and they said they did not. We had not been in the place more than five minutes before one of them recognised a boy who had once been in our Kakkaveri school, and on passing into the village further we were met by Ragu, one of our Church members, who was visiting his sister there, and did not know of our being in the neighbourhood. Experience in the past has shown that God very often works through contacts such as these, and we closed our camp with thankful hearts, believing that in days perhaps not far distant, souls will be gathered for the Lord in these parts.

Although, in adding this part of the Rasipur Taluk to our Sendamangalam Field we have become, as a Mission, responsible for its evangelisation, we are not yet fully occupying the land. No other Christian mission is working in this area. Funds do not, at present, permit of further work being commenced, but we may pray that the testimony now being given by the preachers in Puduchattram and Elur may be, with the power of the Spirit of God, to the salvation of souls.

L. WATTS.

Marriage Problems in India.

FIRST courtship, then marriage, is the order of things in our English civilisation. But in India, courtship is either absent altogether, or can be done only *after* marriage! This applies to Indian Christian marriages, as well as to Hindus and Mahommedans. The arrangements for the marriage are generally made for the bride and bridegroom by their parents or other relatives, and the two people most concerned have very little say in the matter.

To begin with, the choice of a bride is limited by (*a*) caste, (*b*) relationship, and (*c*) money. Other factors, such as education and social status enter into consideration, but the three foregoing are all-powerful. Indian Christians have

by no means cast off the customs of their ancestors in these matters, and many missionaries think they are well advised not to do so. The vast majority of Indian Christian marriages are along the lines of the caste to which the parties or their ancestors belonged before conversion. Then, amongst Christians and non-Christians, it is regarded as desirable that the bride be a blood relation of the bridegroom. Here on the Kolli Hills, the eldest daughter of a man's sister is his "*urimaipen*," *i.e.*, he has the right either to make her his own wife, or to marry her to a man of his choice, and, incidentally, to pocket the money paid for her. The money aspect of a marriage differs in different parts of the country. Here, a man purchases his wife from the parents or guardian of the girl. The price varies from a merely nominal sum to the usual amount of £5 to £8.

To return to the matter of courtship. Amongst Indian Christians, enlightened opinion is leading the community in the direction of allowing the bride and bridegroom to know each other in a mildly friendly way before the wedding, and in the Christian wedding service, both parties must make the marriage vows audibly and publicly. So the bride and bridegroom are not mere automatons, as is generally the case in non-Christian weddings. But of the free mixing of grown-up young people in social intercourse before marriage, there is very little indeed. To the young men and women of modern England, the idea of a courtship conducted under the severe eye of a chaperon, and consisting mainly of furtive glances and embarrassed silences, would probably seem a very milk-and-water substitute for the real thing. But that is all that is allowed in most Indian Christian homes.

One of our Teachers recently asked leave to go to a distant town. I asked the object of the visit. He said, "There is a girl there. I wish to be married. I go to see her and her family." After his return, I asked him how he had fared. He said that an interview was arranged as follows :—He was to sit with the family at a meal, and the girl was to bring in the food and serve it as they all sat on the floor. He would then have an opportunity of beholding her, and deciding whether she was to be his wife. But the man was shy, and when the girl came in bearing the rice, he kept his eyes fixed on the plaintain leaf in front of him. When he looked up, she had vanished! Again in the course of the meal, she came in and served the spiced curry, but again his eyes were glued to the floor, and the precious opportunity passed. So he left the house without having achieved the object of his long journey. At last the Indian pastor of the town, hearing of the *impasse*, came to the rescue. He made the young man his guest for one evening, and invited the girl's family to come and sing hymns. The plot was successful. She came; she was seen; she conquered!—and a happy marriage was the outcome.

In Tamil literature a term meaning "the sea" (*i.e.*, of trouble) is one of the most common metaphors applied to describe the married state.

A short time ago two young married women were overheard comparing notes as to their experience of life. The younger had been married only a few weeks; the elder, some years. The younger complained of ill-treatment at the hands of her lord and master. The other woman replied, "Don't worry! Be patient! In the first year of our marriage my husband used to beat me often. But see how loving we are now!"

I think the quarrels in the first year or two of marriage, which are so characteristic of Indian life, are very largely due to the fact that no courtship has preceded the match. The husband thinks that, as the woman has promised

to love and obey him, she ought to carry out her part of the bargain in a business spirit. He has paid for her, and probably gone heavily into debt for her. Therefore, it is her duty to make herself pleasing to him! The wife, on the other hand, being a woman, wishes to be wooed. She is quite ready to give her husband the love and service he requires, if only he would not take it for granted. An irate husband was pouring out his woes to me recently, and complaining of the insubordination and lack of affection of his young wife. He went on, " And I am so patient with her! Instead of beating her, I talk gently with her, and reason with her. But then she is so unreasonable! Only this morning I pointed out to her what a lot of money I had paid for her, amounting to 100 rupees. But she did not seem to like it at all!" " My dear fellow!" I interrupted, " that is just the thing you ought *not* to have said to her! Don't you see that you are treating her like a cow or an ox?" The man opened his eyes, as if that point of view was quite a new one to him.

To most of us brought up in Christian homes in the west, by parents whose mutual love has been ideal, the apostolic injunction, " Husbands, love your wives," may seem superfluous. But the Apostle knew the people to whom he was writing, knew the way in which women were regarded in that corrupt Eastern society, and knew that even Christian husbands needed the word of exhortation; and the social life of modern India is not very different from that of the Roman Empire in the first century. J. M. BRAND.

A Visit to Nadukombai.

ON Tuesday, April 13th, the Sendamangalam S.B.M. workers (teachers, preachers, missionary) took advantage of the Hindu holiday of Telegu —New Year's Day—to go out for a united evangelistic effort. As it appeared that the village of Nadukombai had not been visited by our workers for a number of years at least, we decided to make this place our objective. Four of the older Hostel boys went out with us, and made our number up to thirteen.

We started out at 6.30 a.m., the boys and the boarding master riding in the bullock cart (which also carried our food, books and other necessaries), and the others walking. For five miles we kept along the road which runs directly north from Sendamangalam towards Kakkaveri, and then, turning to the east, we proceeded another five miles and found Nadukombai nestling at the foot of the Kollis. The weather being very hot indeed at this time of year throughout this part of the country, the sun was becoming rather unpleasantly warm by the time we reached our village. We had expected that we should have to spend the noon hours under any large tree that we could find in the place, but, to our joyful surprise, we found in Nadukombai a bungalow belonging to the Forest Department, in which we were able to rest and eat our meal sheltered from the unbearable heat of the sun's rays.

After we had eaten our curry and rice, and the water which we had brought from Sendamangalam was consumed, enquiries were set on foot as to where we could get some more water (for thirst is an ever-present and insatiable craving throughout this month). We were told that the village of Nadukombai is supplied with water by a stream which flows from the Kollis and passes within about a quarter of a mile of the village.

All our men went down to the stream, and almost went into ecstacies at the sight of " Water "! Several of them said to me in turn, " Oh! how good it would be if we had a stream like this at Sendamangalam." They bathed

A Salutary Exposition

and fished (using their clothes as nets) in the delightfully cool water. Near the stream we found a huge mango tree, under which we sat and had a quiet talk over Mark iii., and a little prayer before going out to speak to the people.

At 2.30 p.m. we made our way up to the village, and tried to reach the villagers. But this was no easy matter, for these rustic people were so timid. As we went round the place trying to find a spot where we could get a number of hearers together, the men and women who were loafing about either slipped indoors or made off to a distance. However, when we stopped at a corner and struck up a lyric, the cottagers popped their heads out one by one, and gradually drew near to us As Mr. Ratnam (headmaster of the boys' school) rendered in song and commented upon the story of the Lost Sheep, I was surprised to hear a woman repeatedly call out, " Oh, yes! Oh, yes! " After several brethren had spoken, we distributed a number of Scripture portions, and moved on to another part of the village. Here we spoke to a mere handful of people and gave away a few portions of Scripture.

When we left Nadukombai for the long walk home in the evening we felt that though the work done was very little when considered in the light of cold figures, yet we had entered into the joyful privilege of proclaiming the Good News of salvation to some needy souls. D. A. THROWER.

"And Only Man is Vile."

SOME time ago at a Missionary Conference at which he was invited to speak, Mr. Gandhi congratulated missions and missionaries on the high aims and philanthropic nature of the work they are doing in India; then he quoted Bishop Heber's famous hymn, " From Greenland's Icy Mountains," and regretted that the line " And only man is vile " should be allowed to remain, and still be sung in application to the people of India and Ceylon. He thought it amounted almost to insult, and was a travesty of the Christian spirit of love.

These remarks of Mr. Gandhi's have been taken up in very many papers and commented upon, generally favourable to Mr. Gandhi's idea. The latest reference to it that I have noticed is in a review of a new hymn book called " Songs of Praise," by Dr. Percy Dearmer and others. The review is contained in the *National Christian Council Review*, and is as follows :—

" The editors in their preface speak of the courage needed in omitting weak and unworthy hymns. We do not, however, find this courage exercised in the case of Bishop Heber's hymn ' From Greenland's Icy Mountains.' This appears under the section ' Service Overseas,' which phrase is perhaps intended as an improvement on ' Missionary Work.' It will be in keeping with the changed outlook on missionary work if Christian Churches in the West stop singing—

What though the spicy breezes
Blow soft o'er Java's isle,
Though every prospect pleases,
And only man is vile.'

when they need to be stimulated to do ' service overseas.' "

From the true evangelistic point of view there is one valid objection to the expression used in the hymn, and one which we ought very humbly to bear in mind. It is that we of the West, in singing the hymn, do, unconsciously it may be, think only of the *heathen* peoples, and exclude our own race from the epithet " vile." If we do this, we do lay ourselves open to the charge

that we attribute to the heathen races a character that we are unwilling to attribute to ourselves.

But with this understanding of the hymn, and our humble confession of our own very deep implication in the vileness of the human race, the hymn, as it stands, is very true, and by no means least true in the line to which objection is made, for man *is vile*. The vileness of man's sin and of the consequences of that sin, lies at the very root of all truly Christian missionary service, whether at home or abroad. To be sure, it is " in keeping with the changed outlook on missionary work " which modernist teaching has brought about in its negation of sin and the total depravity of the human race. But we believe that it is very much in keeping with the outlook of the Word of God, and also with our own heart's deepest experiences that " the heart is deceitful above all things, and desperately wicked."

Paul's summary of the situation is as true to-day as ever, perhaps more so. " Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever. Amen. *For this cause God gave them up unto* VILE *affections*." A study of that passage in Romans i. cannot but bring a conviction, deeply humiliating, of the vileness of the human heart, and we shall have to acknowledge that *all* those things mentioned by Paul exist amongst us, and amongst the heathen races. In all our service, whether local or " overseas," we need to remember this, and also " the Saviour, the Lord Jesus Christ, Who shall change our *vile* body*, that it may be fashioned like unto His glorious body." L. WATTS.

* " Vile " should be " the body of our humiliation "—not " vile."—ED.

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, therefore, will be benefitting the Mission :—

Mint, Polyanthus, Golden Rod, Evening Primroses, Campanulas, Pansies, Daffodils, Doronicums, and Mauve Primroses—2d. each.

Iris, Fleur-de-Lys, Phlox, Sage, Lupins, Delphiniums, Day Lilies, and Thalictrum—6d. each.

Montbretias, Michaelmas Daisies, Small Sunflowers, Snowdrops, Small Hyacinths—6d. per dozen.

Bridal Wreaths, Primulas, Ice Plants, and Lilacs—9d. each.

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—(*Continued from page* 111).

only in the Children's Corner. It will, however, be nice to receive interesting items concerning your Mission Study Circles, or if you have been at any time blessed and helped by reading the MISSION HERALD.

The printer has warned me that there is a limit to the space reserved for the Corner, so I dare not encroach more upon it this month—it would never do to get into his black book at the very outset of my Editorial career: but I really must remind you of Uncle John's remarks concerning the TEN boxes to go to India this year, and to express the sincere hope that every effort will be made to secure a record consignment of these good things that give such joy to your cousins in Madras, Sendamangalam, Namakal, and on the Kolli Hills.

And now the most difficult part of this letter is before me. How am I to subscribe myself? It happens that I seldom hear the word " Uncle," for I have very few nephews and nieces of my own, but I have quite a lot of grandchildren, and some *great*-grandchildren, too, so I think I must incorporate you with them, and until another Uncle is found, sign myself

Your affectionate GRANDPA.

Our Home Churches.

Prayer Subjects for July, 1926.

Week Beginning—

SUNDAY, 4TH.—For complete restoration to health of Mr. and Mrs. Booth, by God's blessing, on their Furlough.

SUNDAY, 11TH.—For continuance of the spirit of deep desire for real Bible Study manifested by native workers in Sendamangalam Field.

SUNDAY, 18TH.—For renewed health to be given to Mr. Hutchinson, and for blessing to rest upon arrangements made for editing the MISSION HERALD.

SUNDAY, 25TH.—For much grace and spiritual blessing to rest upon all the work on the Kolli Hills.

Announcements.

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, Myddleton Square, E.C.1, as EARLY IN JULY as possible, *and not later than July 26th.*

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ANNUAL MEETINGS.—Arrangements have been made for these to be held (D.V.) on Tuesday, October 26th, 1926, at **The Leysian Mission, City Road, E.C.**, opposite Old Street Tube Station, and it is hoped that Mr. E. A. Booth, Missionary from Madras, will be able to take a part in them. Further particulars will be published next month, and friends are desired to make a note of the date and place

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Mr. and Mrs. E. A. Booth.—Our readers will be glad to know that our friends, Mr. and Mrs. Booth, arrived safe in the Homeland on June 6th, and it is hoped that, after a period of complete rest, they will realise a renewal of health and strength. Prayers on their behalf are earnestly solicited.

A Meeting.

Croydon, Salem Chapel, Windmill Road.—A District Meeting was held on Wednesday, June 2nd. In the afternoon it was for the L.Z.A., and though the weather was very wet, an enjoyable time was spent, and Mrs. Collin was helped to speak of the work among the women of India. At the evening meeting Pastor James Payne presided, and Mr. G. P. Smither sought the Divine presence and blessing. The Chairman gave a very helpful address on the sending out of the seventy disciples, from Luke x., which he had previously read, and drew some valuable lessons from it. Mr. A. Vine, of Clapham, reviewed the work of the S.B.M., tracing some of the leading features during its sixty years, and the difficulties now being met every day, as well as of the spiritual blessings enjoyed. He pleaded for a full co-operation of the Churches with the Mission, as being in full accord with the Divine plan and purpose. Pastor H. G. Dann, of Derby Road, gave a stimulating address from Deut. iv. 20, which he characterised as a *real* missionary text, and showed that spiritual blessing, individual or collective, at home or abroad, came from the hand of the Lord, Who brought His people out of the iron furnace to be His inheritance.

Notwithstanding the very heavy rain, the attendance was most encouraging, and deep interest in the work was manifested.

The Children's Corner.

MY DEAR CORNERITES.—It must have come with something of a shock when you read in the June MISSION HERALD that the beloved Uncle John had resigned the Editorship, after filling the position for twenty years, and the decision will be received with a keen sense of loss by every one of his many Nephews and Nieces. For many years the Children's Corner has been delightfully interesting and instructive, and methinks many a child of older growth has strayed into it for half an hour's recreation from the common round and daily task of life. In other pages of the HERALD reference will be made to the esteem of the President and Council for their Editor, who, by reason of ill-health, has been compelled to retire, for he has loyally served the Mission, both in India and at the Home base, for more than thirty years, and during that long period has endeared himself to thousands, both young and old. He is true to himself when he says that he will be watching the result of your future efforts, and there can be no doubt that, from a sense of gratitude and love to him, you will do your best to give him complete joy at the results achieved.

Doubtless you will be anxious to know the arrangements made to fill the Editorial Chair, and who will pen the monthly letter for the Children's Corner. At present no permanent appointment has been made, but the writer has offered to " carry on " for the time being, and the Council has agreed to this plan. He is fully conscious of his perfect inability to worthily follow one who knows everything from A to Z about Foreign Missions in general, and particularly of that part of India where, for sixty years, the Strict Baptist Mission, by its Missionaries and Agents, has proclaimed the Gospel of God's Free and Sovereign Grace, and of His power to *save unto the uttermost* through Him Who came " to seek and to save that which was lost."

It is exceedingly difficult, at any time, to introduce one's self, and I could have wished that a word from Uncle John had been possible. For many years I have taken a deep interest in the welfare, both spiritual and moral, of boys and girls, and some of the best and happiest years of my life were spent in seeking to guide them towards that heavenly city, whose Builder and Master Architect is God.

The work was richly blessed, and many with whom I was associated have been led into the service of the Master. Among these are four, whose names are honoured for their connection with the Strict Baptist Mission in India, where to-day they are telling forth the message of redeeming love and grace. This will, I trust, be sufficient to claim the prayers and confidence of those whom (D.V.) I hope to address for a few months. The high standard set by Uncle John is calculated to dismay the stoutest heart, but I shall aim as high as possible, and endeavour to reach an ideal which is already set up in my mind. To make this possible I must claim the loving co-operation of the Cornerites, that they will, by earnest and sympathetic prayer, remember me before the Throne of Grace, and strive by every effort in their power to promote the glory of God in the extension of the Redeemer's kingdom throughout the world. This they can do by a prayerful study of the Word of God, remembering that it is *the* Missionary Book, and all true and permanent blessing must come along the lines laid down by the Holy Ghost, in the revelation of God's wondrous love to lost and perishing sinners, in the gift of His Son to redeem, and the fulfilment of all the purposes of grace through the proclamation of the Evangel of the Cross of Christ.

And so, it is my sincere hope that, month by month, we shall learn to know each other better, and though I am a very busy man, it will always be a joy to hear personally from any of those whom I feel privileged to already call my dear young friends. To this end letters should be addressed to me at 7, Rectory Grove, Clapham, S.W.4, but it is possible they will be answered

(*Continued on page* 109.)

LIST OF SUBSCRIPTIONS, &c.,

Received from May 12th to June 11th, 1926.

General Fund.

	£	s.	d.
Watford Tabernacle, Y.W.B.C.	2	0	0
Namakal Fund	1	1	0
Wood Green, Collection	3	10	0
Tring, Ebenezer		10	0
East London Auxiliary, Manor Park Rally	2	6	8
Staines, S.S.	2	0	0
Richmond, Mrs. E. Robinson (Box)	2	13	0
Handcross, Boxes			
Miss M. Boniface		3	4½
Mrs. Holford		4	2½
Mrs. Guilder (?)		8	6½
Mrs. Bewers		4	9½
Wood Green, Dovecote, Collection	1	11	9½
S.S.		12	6
Birthday Box		10	8
Clapham, Courland Grove, S.S.		5	0
Birthday Box		2	1
Leyton, Goldsmith Road, Reports		1	6
Brighton, Ebenezer, Birthday Gift, April 30	1	0	0
Ramsgate, Mrs. L. Harrington	1	0	0
West Ham Tabernacle, Miss A. E. Wakefield	1	1	0
Melbourne, Australia, Mr. J. W. Hayes and Mr. Bougnton		15	0
Brentford, North Road, Collection	13	8	6
Mr. F. Secrett	2	0	0
Walton-on-Thames, Mrs. Boulsher (Box)	4	15	0
5 p.c. War Stock, Interest on £1,481/7/10	37	0	8
Cranleigh, Miss L. Leggett (Box)		10	0
Haslemere, Collection	4	8	8
Brighton, Prathana Sabha, Coll., ½-yr.	6	0	9
Mrs. Greenver-Horley		10	0
Mr. J. Eade		10	0
4 Birthday Gifts		14	0
Chorley, Lancs., Miss B. Crichley, B.C. Birthday Gift	3	0	0
High Wycombe	3	9	0
Brentford, 7th Class Girls' Farthing Box		3	4
Yarmouth, Collection	3	11	5
Reports		1	0
S.S. Box	1	8	7½
Boxes, Mr. Reader	2	3	6
Mr. Skelton		16	11½
Mr. Bradshaw		16	4
Mr. Bennett		8	4½
Mrs. Layton		3	10½
Miss Ellis		11	0½
Miss D. Robinson		2	7½
Miss Banham	2	19	9
Miss Mayhew		16	0
Miss Sawyer		11	1½
Miss Potter		1	7½
Guildford, Mr. H. Brand	7	0	0
Clapham, Courland Grove. For Ahmalkulam School	6	0	0
Croydon, Salem, Windmill Road	1	18	1
PERSONAL:			
Mr. A. E. Booth	5	0	0
103		10	0
C.H.		10	0
Anon., Barnsley Postmark		2	0
Mr. Donn		10	0
L.P., Ipswich	5	0	0
For Jesus' sake		5	0
Namakal Ext. (Box)	2	12	0
L.M.P. (Box 47)	2	12	0
Mr. T. Benstead		10	0
"Thankoffering"	50	0	0
Readers of *The Christian*	106	10	0
A Friend in England	4	0	0
Miss E. M. Betts		5	0
Anonymous	1	0	0
Mrs. Silvester (Box)	2	12	0
Misses Nunn (Boxes)	6	8	0
Miss E. D. Jensen		10	0
E.W., for Xmas Boxes for India	1	0	0
Mr. W. Chisnall (Box)	2	12	0
MISCELLANEOUS:			
Legacy, Miss Eunice Morling	100	0	0
	£419	19	4¼

Pension Fund.

	£	s.	d.
5 p.c. War Stock, Interest on £756/0/9	18	18	0
3 p.c. London County Consolid. Stock, Int. on £935/1/3	7	0	3
	£25	18	3

Herald Fund.

	£	s.	d.
Erith, Providence		6	0
Walton-on-Naze		5	7
Leyton, Goldsmith Rd., Reports		17	6
Tottenham Branch		7	0
Watford, Mount Zion		5	0
Yarmouth, Reports		15	0
Tunbridge Wells		6	6
Walthamstow, Church Hill		10	0
PERSONAL:			
Mr. J. B. Sears		1	6
Mrs. H. M. Clark		1	0
	£3	15	1

ERRATA.

Victory Place, S.S., 10/-, in May HERALD should be in *Herald Fund*, instead of General Fund, as stated.

Ladies' Zenana Auxiliary.

Money received from May 10 to June 9.

	£	s.	d.
Watford, Y.W.B.C.	2	0	0
Croydon, Salem, Collection	1	4	6
Leyton, Collection	1	10	0
Badingham & Cransford, Young Protestants	1	4	4
B.L.C.	50	0	0
Mrs. Boys (Box)	1	5	0
	£57	3	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, E.C.1.**

ALL COMMUNICATIONS for the HERALD should be sent to the Editor, *pro tem.* **(Mr. A. Vine)**, S.B.M. HERALD, **7, Rectory Grove, Clapham, S.W.4,** by the 10th of each month

Vol. XXV. *New Series, No. 236.* August, 1926.

The Strict Baptist Mission HERALD.

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



PREACHING IN MADRAS VILLAGES.

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, 1926, 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, 1926, 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 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 26th, 1926."

THE ANNUAL GENERAL MEETING

of the **Members of the Incorporated Association of the Strict Baptist Mission,** will be held at **The Leysian Mission, City Road, E.C.** (opposite Old Street Tube Station), at **2 p.m.,** on **Tuesday, October 26th, 1926.**

A SPECIAL REQUEST.

At the close of the Financial Year a great amount of work is thrown upon our Treasurer and General Secretary, 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 appeal to Subscribers and Subscribing Churches to lighten their work by doing so.

The Strict Baptist Mission HERALD.

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

VOL. XXV.] AUGUST, 1926. [*New Series*, No. 236

CURRENT NOTES.

THE Council had the great pleasure, at their meeting on July 2nd, of welcoming our beloved Missionary, Mr. E. A. Booth, home on furlough. Mr. Booth, who was looking far from well, gave a short resumé of the position in India, which he considered to be most encouraging, and the President, Mr. J. B. Collin, on behalf of the Council, expressed the prayerful hope that after a period of perfect rest he might be able to again take up the work he had carried on for thirty-two years.

* * * * * *

We specially invite the attention of our friends who are kindly contributing to the Christmas Boxes to a notice appearing on another page that September 30th is the last day for receiving parcels. It is hoped this will not be overlooked, for it would be a double disappointment to the sender and the recipients in India if any parcels arrived too late; while we are also hoping that at least TEN boxes will be sent this year.

* * * * * *

We hope our readers will remember their orders for the S.B.M. Calendar 1927 very early, so as to prevent disappointment. It is gratifying to know that our friend, Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, W.4, has again kindly undertaken the distribution, which is a real "labour of love," and it will afford him much pleasure to be able to report to the Council that he has "Sold Out." Full particulars appeared in the July MISSION HERALD.

LABOURERS TOGETHER WITH GOD.

FROM its first trial to its last triumph the Christian life is one long co-operation with God through His Son Jesus Christ. We do not redeem ourselves, or convert ourselves, or sanctify ourselves. Alike in the act of repentance and in the venture of faith, we are fellow-workers with God. He alone makes us able to trust ourselves to Him. We could never say, " Lord, I believe," unless the Lord were helping our unbelief, prompting and inspiring the reluctant soul to launch out upon His everlasting arms. The love of Christ constrains us into each fresh consecration, each new surrender, and so the holiest Christian will always confess, " By the grace of God I am what I am. At the best I am only a feeble co-operator in His purpose and His patience towards me."

Spiritual experience derives not merely its earliest impulse from God, but along every point of its path it is carried by heavenly attraction and swayed by Divine control. Even in those moods and acts of the inward man, which appear most individual and self-originated, we are no more than workers together with our Redeemer. For example, in the duty of self-examination we must fail utterly if we are merely our own examiners. We deceive ourselves instinctively, we flatter ourselves unawares, unless we can turn to the Searcher of hearts and cry, " Search me, and know my heart; try me and see if there be any wicked way in me, and lead me in the way everlasting." So, again, in the duty of self-discipline we could never train and temper our own spirits if we had not within us One Who is Himself the Director of our souls. We could never curb our own wilfulness if we had not One Who is the Governor of our wills, Who besets us behind and before and lays His hand upon us, to humble and to prove and to make us poor in spirit and pure in heart. The task of self-culture would be hopeless; we should despair of the spiritual fabric unless it had a Divine Architect, unless we could say concerning the house of character that its Builder and Maker is God.

Moreover, in our practical activities we are also " workers together with God," and this applies even to the common round and drudgery of our daily lives. Each honest labourer on earth is carrying out some fragment of the Divine plan. The only way in which we can help others is by recalling the way in which God hath dealt with ourselves. We dare not forget that the Eternal Teacher is dealing with those whom we desire to teach and bless, and our best words can only say "Amen" to the lessons of the Holy Ghost.

Our Foreign Field.

News of the Month.

KOLLI HILLS.—A Branch Dispensary.—Last month we opened a new branch of our Mission Dispensary at Kurungunadi. It is in charge of Mr. Varkey, a young Compounder who has been trained by our Dr. Samuel. He is to treat all very simple cases that come to him, and send on the more serious cases to Valavandi. This is an experiment, and we are watching with interest to see how it succeeds. Up to the present, there has been an average of 15 or 16 patients a day. The Compounder is also an earnest evangelist, and preaches in the villages every morning with the local teacher.

Snakes in the Baptistery!—Last Sunday we had a baptising service at Valavandi. The previous day I went with a hill-boy to search out a suitable pool of water to use as a baptistery. Down by the rice-fields is a nice pool that was dug for irrigating the fields. I told the hill-boy who was with me to get in and see how deep it was. He was just about to step in when he halted, looked down at the water, and then drew quickly back. There in the water, exactly where he was about to put his foot in, was the head and about six inches of the neck of a snake projecting from a hole in the side of the pool! We went on and chose another spot! This was a much larger and deeper reservoir. The next day, as I stood in the water after the baptism, I thought I saw the head of a snake disappearing into a hole in the mud. That same afternoon Mrs. Brand and I were walking by the reservoir again, when we saw a snake swimming about in the very spot where the baptism had taken place. J. M. BRAND.

SENDAMANGALAM.—Soon after the change made in the supervision of the Sendamangalam Field, I asked Mr. Thrower to have the well deepened that I started blasting in the bungalow compound before leaving for England, and suggested that the work might be carried on during his absence on the Hills before the arrival of the S.W. Monsoon. Imagine my delight when I heard a week ago that they had struck a spring and had four feet of water. This spring was temporarily blocked up to allow of further blasting. Within two or three days another was struck, so that the well that was regarded as useless has, within a month, given so much that we are scarcely able to empty it for further blasting. May the Lord grant us the same favour in Namakal. D. MORLING.

NAMAKAL.—In the first week of June we went to Kotagiri for the Annual Conference of S.B.M. missionaries. Owing to difficulties of travel and accommodation, Conference has not yet been held on the Kolli Hills, so this year Mr. and Mrs. Brand kindly entertained us on the Nilgiris. As soon as the work of Conference was over we returned to our station.

On Monday, June 14th, the day before the commencement of the second term, the Hostel was transferred from Sendamangalam to Namakal. We have started with a roll of 27 boys, who range from Standards 1 to 8.

On Tuesday, June 15th, we started the Namakal Day School in the building that we temporarily occupied as mission house. The beginning was

beyond our most sanguine expectations, for on the third day we had an attendance of over 60, and as soon as the institution has become better known we expect its strength to still further increase. However, there are obstacles to be overcome: this is the first Christian school to be started in Namakal. Yesterday five boys absented themselves because " the Headmaster offered prayer to the Christian God, and required all the boys to remain quiet and to close their eyes during that exercise." Financial provision has been made for erecting the school building, but we are waiting to see the development of the school before committing ourselves to building.

On Wednesday, June 16th, we had the joy of baptising three persons in the Cauvery at Mohanur, one from the ranks of the heathen and two from a Christian family. A notable point is that the convert from Hinduism is the first-fruit of work in the Namakal circle. (All other converts belong to the western side). The accession of these three, and the transfer of several members from the Sendamangalam Field in connection with the opening of the Boarding School, make it possible for us now to establish a Church in Namakal Town.

The work of blasting the new well still goes on apace Also the deepening of the old well in the other compound has been commenced. The whole Christian community of Namakal, including the Hostel, is depending on our old well, and even while digging is going on, its water is the only supply. Boys of the Hostel are finding healthful exercise in drawing and carrying water. In these parts the drought is unrelieved even by a single rain, so that distress is greatly increased. D. MORLING.

Homeward Bound.

DURING the closing days of April and the opening days of May we were busily engaged in settling up our affairs in Madras. The handing over of Station affairs and the Treasurership was done in stages, and was interspersed with the packing of baggage, and attendance at Farewell Meetings.

At a meeting of the entire Mission staff at Madras we were presented with a Farewell Address, accompanied by a metal tray of Indian workmanship. At the conclusion of the function we said good-bye to each member of the staff, and this was not easy work.

The English congregation at Chintadripet entertained us to tea, and by way of expressing gratitude for the service we had rendered, generously presented us with a suit-case and an attaché case.

The young men of Semmencheri, who in former years had been pupils in our school there, arranged a function altogether on their own lines. We were welcomed with music, regaled with refreshments, decorated with a gold medal, and entertained with a display of fireworks, which, incidentally, held up traffic on the high road. Finally we were conducted home in a procession headed by powerful lights, further illuminated at frequent intervals by the burning of coloured fire, and punctuated by weird music. The whole business was carried through by our Indian friends with great good humour, and ended with their exhortations, " Come back soon."

The day of actual departure drew on apace, and soon after dawn on Friday, May 7th, our baggage was loaded on to a bullock lorry and sent to the harbour. In the afternoon of the same day we left the Mission House and went on board the British India s.s. *Morvada*. Miss Betts and Messrs. Watts and Kimber and Ponniah came on board to see us comfortably settled and to have a final talk. In a short while they had to say " Good-bye " and

leave us. We watched them go down the gangway and along the harbour road, and as they turned away from the sea to the archway leading to the city, Miss Betts waved us a last farewell.

In a short time the cables were cast off, and the ship began to move, and we realised that another term of Indian service had been closed, and that the responsibility for the work in Madras rested on other shoulders. As the shores of India receded from our view our minds were crowded with thoughts of the work and colleagues we had left behind.

We were greatly pleased to find two other missionaries on board. They were from Mysore, and were strangers to us, but we soon found that we had many missionary friends in common.

To many of the people on the boat the missionaries were an enigma. We did not take stimulants, did not gamble, did not play cards, did not dance, did not even smoke, and they wondered how we found life worth living. The experience reminded us of the well-known saying of Bunyan, " The Philistines understood me not."

Our first port of call was Colombo, which was reached on Monday, May 10th. We were able to go on shore, and it was of special interest to visit a place where I stayed with Mr. Hutchinson more than thirty years ago.

The longest stretch of sailing without sighting land was between Colombo and Aden and occupied eight days. It was late at night when we dropped anchor at Aden, and we were not able to go ashore. As we steamed up the lower part of the Red Sea the weather, although hot, was bearable, but when we reached the upper part we had a following wind, and the atmosphere was exceedingly oppressive. The captain came down from the bridge and said that he would like to know who was the Jonah on board that we should meet with such an unfortunate wind. The passengers concluded that the parsons were the cause. However, in the afternoon of that day a head wind sprang up, and gave immediate relief and continued until we reached Suez. Here we took on board the canal pilot, with his elaborate kit for the electrical searchlight which lights up both banks of the canal. We had a straight run through the canal, without once tying up, and we made the passage of the canal in the shortest time I have ever known, arriving at Port Said on Sunday, May 23rd. Here the *Morvada* coaled, and during the process all ports were closed, and the ship was not a pleasant place to stay in. We were glad to go ashore, but disappointed to find there was no English service during the time we were there. The arrival of letters and papers from home greatly cheered us, and we heartily thank all friends who communicated with us during the voyage.

From Port Said we had a pleasant run to Marseilles, and we were glad to find ourselves in a cooler atmosphere. When we reached Marseilles on Saturday, May 29th, the place was bathed in genial sunshine. Only a few days previously we had wireless news of snowstorms in France, and we welcomed the summer weather.

Knowing that a journey overland of 24 hours would take us to London, we wondered whether we would travel that way. But we believed that the bracing sea air would be more beneficial, so we continued our voyage and smothered our fears regarding the Bay of Biscay. We were tossed about in the Biscay for several hours one night, and the *Morvada* rolled considerably, but the sea went down before dawn, and we weathered the Bay better than we had anticipated. The weather was bitterly cold, and it was no longer possible to sit out on deck.

"Our Lord is above all gods"

We stopped for a couple of hours at Plymouth to land a few passengers, and then steamed up the Channel in a sea fog, just catching a glimpse of the Isle of Wight, and not seeing land again until we entered the Thames.

We dropped anchor at Tilbury on Sunday, June 6th, as the church bells were ringing for morning service. The crowning joy of the voyage came when on landing at Tilbury Pier, we found our three boys waiting to greet us.

ERNEST A. BOOTH.

Builders' Superstitions *(Continued from page 104).*

IT is not surprising that builders have allowed many superstitions to gather round the burning of lime. To the ordinary man great mystery surrounds the lime kiln. The excellent disinfecting qualities of good whitewash, the high value of lime in protecting timber from white ants, its almost universal use in chewing betel and nut, the highly poisonous gas emanating from the kiln, which inspires many women with dread, the chemical process (inexplicable to them) by which a lump of calcareous stone is converted into quicklime—all lead the Indian to regard this highly useful commodity with great superstition.

For the sake of economy, we are burning our own lime in the erection of the Mission House and Hostel. After the first batch had been prepared I noted signs of *puja* (*i.e.*, worship) round the kiln, so the next time I arrived earlier, just after they had started the fires. During the first night of burning, over a score of men are kept busy feeding the fires and stopping up any holes where the flames may break out. The work is hot, difficult, and most weird—a task in which the aid of the godlings is earnestly invoked. For this invocation the men had erected a small mud shrine on the north-east corner of the kiln (the lucky corner), before which was a quart tin of water and a bottle of toddy to slake the thirst of the spirits, both teetotallers and hard drinkers; a basket of rice mixed with boiled crushed grain; some betel and nut, plantains, and a strong Trichy cigar—the latter was soon filched by an over-daring workman. On the roof of the kiln at each corner was a green sprig of margosa leaves, with which the demons could fan themselves in their perspiring task of watching the furnace.

I fear all this effort was not as effective for the workmen as might have been desired. On the second night an old man was lying on the verandah of the kitchen to see that no flames broke out of the kiln, but, quite naturally, he fell into a doze. On waking, he saw flames bursting out of the mud walls. He at once rose, and ran across the yard to warn the other men, when, forgetting the new well that the well-digger had discarded, tumbled in, and received a severe shaking, with wounds on the head and limbs. On Mrs. Morling giving the old man some surgical aid the next day, an onlooker remarked, " Ah, it was only the interposition of *Kadavul* (Supreme Being) that kept him from death." He felt the godlings had not rendered much assistance, nor made a very profitable return for the toddy and rice.

Many apparently innocent customs of the West owe their origin to some ancient superstition. Our English holly and mistletoe gaieties started in Druid worship; our gruesome-looking scarecrows go back to the time of ancient Greece and Rome, when they were displayed to induce productivity and avert the evil eye—the exact reason for which our farmers in Namakal erect them now. In some parts of England there are not many large buildings erected without the workmen demanding to be " treated," when the girders and roof trusses are raised. Here we have the same custom in its original form of slaying a sheep when the beam or truss is placed in position. Of course, the

men demand their share in the meat offered! Many a time have I had hard words with the head bricklayer on his requiring me to provide the sacrifice.

The larger the building the greater must be the offering. Not long ago a remarkable scare spread with incredible rapidity throughout S. India, because the word went round that men were hunting for the most beautiful girls to sacrifice and deposit in the lowest foundations of the huge bridge being built over the Kistna River.

Speaking of sacrifices reminds me of a recent occurrence. In these parts terrace roofing and flooring are constructed in a novel way, that is, by placing small flat tiles vertically and diagonally across the joists, and just sticking them together by *chunam*, so that in the course of construction each tile is literally sticking and hanging to its neighbour by mortar. Two days ago I climbed on to the roof of the new house, and noticed that in the remotest corner of the last room that was covered, there was a hole right through the terrace, where about half-a-dozen tiles were missing. On my asking an explanation, the bricklayers said, "The male sheep has not yet been offered. Until the foreman makes the required sacrifice no power on earth, not even Siva himself, could make those tiles stick in their place."

Fear of the evil eye is general, not only in the East, but also amongst many Western peoples. To avert the dreaded and covetous gaze from a person, let him wear an amulet even as the Italians do to-day; to avert it from a building, let the mason exhibit, in a conspicuous place, a whitewashed pot with black dots. In Madras City a close scrutiny of well-constructed bank buildings will reveal the absence of one or two tiles from a prominent corner, or a stone from the top cornice. This has the same meaning. In this neighbourhood, what is apparently an upset of the whitewash pot on the red roof answers the purpose very well; while on the building we are temporarily living in, they flung one or two tiles half way up the roof, which looked, and was intended to look, scandalously untidy.

D. MORLING.

The Future of Mission Schools.

CHRISTIANITY being as it is the religion of the Book, the Word of God, it of necessity follows that a great deal of its propagation will be done through schools where such education is given as will enable the scholars to read the Bible. Hence it is that in almost every case the earliest development of missionary work is along the line of education. At first sight there may not seem much Gospel in teaching children the letters of their alphabet, and arithmetic, and other general subjects, but all the possiblities of the Gospel lie in that teaching. An instance is given of one mission whose missionaries scorned the association of the Gospel with schools, and simply preached the Gospel; then they provided the Bible, only to discover that there were no readers to profit by it. Then the scorned education had to be adopted as the most useful helpmeet to the preaching of the Word.

In a great many countries the forces of Christianity have been first in the field for providing education that shall be available for the common people. The Church schools of Great Britain, and the Mission schools of all heathen lands are instances of this. In course of time the State has recognised the value of the work done by these schools and, being unable at first to take over that work entirely, has assisted it by making grants-in-aid to the schools. In India between 65 and 70 per cent. of all educational institutions are under private management, and the State contributes about one-third of their cost.

This partnership is good in that it makes education far more widespread than would be possible otherwise, but as the State becomes increasingly able to establish its own schools it imposes more and more stringent conditions on those schools receiving grants-in-aid. This has been the case in Great Britain, until now the Church schools have practically ceased to exist. These conditions are for the most part educationally sound, and are so far to be welcomed; but the State is quite unable to provide for the close association of education with religion as the Church and Mission schools have done.

The Government of India is now developing its educational department very greatly through Municipal, District, and Taluk Boards, and through these Boards the voice of the leaders of the people is heard. These leaders are mostly Hindu and Mohammedan naturally, and they are not, as a rule, very partial to the religious teaching in Mission schools. Up to the present they have not been able to impose a conscience clause on the schools in the Madras Presidency, whereby only those scholars whose parents had no objection could be taught lessons from the Bible, but there is a growing criticism among Indians that grants-in-aid to educational institutions should only be given where religious instruction is entirely dissociated from the daily curriculum. This criticism has, at present, little effect, except in the largest cities, where the educational councils have advanced sufficiently to have practically entire control of the schools in their area. The action of these councils, however, serves to indicate the trend of coming events.

These seem to suggest that gradually general education will have to pass out of the hands of missionaries, and they will have to concentrate on definitely religious education, such as can be given in Sunday Schools, Bible Classes, and other gatherings of a similar nature. Considerable thought and prayer are being made regarding this that men and women may be prepared for this concentrated teaching of the Word of God. L. WATTS.

The Punishment of a God.

DOWN, down, down we went. We were on the Nilgiri Railway, and each puff of the engine brought us nearer to the plains. For some weeks we had enjoyed the fresh breezes of the hills, but now the day had arrived for our return to the heat of the plains, and as we descended from the heights we bade farewell first of all to the tea plantations, then the coffee plantations. Lower down, when the air seemed to get warmer and warmer, we reached the level of bamboo, and, finally, we saw in the distance a long stretch of pakku palm trees, from which the people get the nut that they chew with the betel leaf, and this sight meant that we were near the plains once more.

It was then evening, and after a meal and a long night in more trains, we reached Sunkari Drug at 7.45 a.m., where we found the 'bus waiting for us.

Soon we were off on the last stage of our journey, and the first stop was at Trichengode, a fairly large town about twenty miles from Namakal. The 'bus stopped in the principal street, so a crowd quickly gathered. On one side was a man selling mango fruit and next to him stood a poor woman begging. Leprosy had laid a strong hand upon her, and part of her face was eaten away by the dreadful disease; but such are the conditions of life that nobody thought anything about it, and she was mixing quite freely in the crowd. How this scene reminded one of the sin there is constantly in our midst! We see it and are in daily and hourly contact with it, and yet we

are so used to it sometimes we scarcely notice it. But because we do not notice it it does not mean that it is not there, but, on the contrary, it is like this poor woman, polluting the very air around her.

At the other side of the 'bus were more people begging, mostly women and little girls. Then a woman came along with a doll on her hand covered with bells and jingling ornaments, and she sang to us, swaying her head to and fro all the time.

At last the petrol tank was filled, and we left for Namakal. About three miles outside the town we saw three stones in the road, and we noticed the 'bus driver drove carefully around them. When asked if he knew why they were there he told us that a village near by was sorely in need of water, so a priest was consulted. He said that the village " swami " needed a change of scenery before he sent the rain, so the god was taken with great ceremony to another village, where he lived for a year. Evidently this scenery did not please him, because still there was no rain The priest was again consulted, and it was decided that the " swami " should be destroyed. It was taken in a procession to the spot where we saw it, and flung into the road. When it had been punished by having pieces broken off by the vehicles it would be put up by the side of the road, and worshipped once again.

" They must needs be borne, because they cannot go . . . They cannot do evil, neither is in them to do good . . . The gods that have not made the heavens and the earth shall perish from the earth and from under the heavens." We read these words and remember OUR GOD. " When HE uttereth HIS voice there is a multitude of water in the heavens," and so WE ask HIM to send the necessary rain, confident that He " is able to do exceeding abundantly above all that we ask or think." E. C. PUTNAM.

Sacrificing for Rain.

WE have just been spending a delightful holiday on the Nilgiris Hills. This year the weather has been unusually fine, and well suited to the needs of those who are wanting to get out and explore the country.

On the other hand, there is again a sad cry out for rain. Large potato fields, fruit orchards, and vegetable gardens—all the produce of which will be needed to supply thousands of people during the next few months—are withering because of the lack of water.

The native people on these hills depend on these gardens for livelihood, especially the cultivation of potatoes, and are beginning to feel very anxious for their crop.

About 3 weeks ago copious showers fell, and it looked as if the belated S.W. Monsoon had at last broken. The Buddagas (who are the people who live up here) were very pleased, and so, in order to keep their village gods in good humour, offered sacrifices at various temples. While returning from a walk one day we encountered one of these sacrificial processions. In front were a band of men and boys with various musical instruments, making a terrible noise. Next followed the buffalo, with its front legs tied and boys pushing it along from behind. Then a crowd of men who wished to take part in the sacrificial ceremony. As the procession wended its way, the whole crowd sang a most weird chant, and so they went, ignorant of Him Who daily loadeth us with benefits, and from Whom all good gifts come. Their efforts were of no avail, and now again these same sacrificial processions are to be seen, to evoke the swami to once again send rain to the thirsty land.

As I write this article I have a letter from our Namakal colleague before me, in which she says, " Water is short, the opening of the Hostel here has once again increased our difficulty." There is only One to Whom we can go—He knows our needs, but we must continue to pray to Him alone to supply that very, very precious commodity—water. ETHEL A. WATTS.

Our Home Churches.

Prayer Subjects for August, 1926.

Week Beginning—

SUNDAY, 1ST.—For Miss Appleby, that by Divine blessing she may be restored to health and strength.

SUNDAY, 8TH.—For the work on the Kolli Hills, and specially for Jacob and Solomon, that they may grow in grace and in knowledge of our Lord and Saviour Jesus Christ.

SUNDAY, 15TH.—For " strength equal to his day " to be graciously given to our Secretary, Mr. Chisnall.

SUNDAY, 22ND.—For Miss Savage, that she may realise her Lord's presence during her remaining days in the Homeland.

SUNDAY, 29TH.—That the HERALD may be used of God to be a means of grace and blessing both at home and abroad.

Announcements.

DAY OF PRAYER.—It gives much pleasure to announce that the Council has decided to again have a **Day of Special Prayer and Intercession,** on **Monday, October 4th, 1926,** at Mount Zion Chapel, Chadwell Street, E.C., from 9.0 a.m. to 9.0 p.m. The wonderful blessing realised last year warrants the belief that a further manifestation of Divine power and grace will be experienced on this occasion, and an appeal is earnestly made that all subscribing Churches will unite with us in setting the day apart for this purpose, and that the result may be seen in an awakening of spiritual interest in the work of the Strict Baptist Mission, and the spread of the Redeemer's Kingdom in the earth. Please remember the date—*Monday, October 4th.*

* * * * * *

THE CHRISTMAS BOXES.—Will our friends who will be contributing to this year's Christmas Boxes for India kindly note the following :—

(1) All parcels should be sent to Miss Hope V. Harris, " Nethania," 3, Cavendish Road, St. John's Wood, N.W.8, carriage paid, and with a stamped and addressed postcard enclosed for acknowledgment of safe receipt, together with the name of the contributing Church, School, or individual, for acknowledgment in the HERALD.

(2) It will be convenient if friends will send their parcels between September 20th and 30th, but the latest date is the 30th. *No parcels received after that date can be forwarded to India.*

(3) Please do not send fragile articles likely to be broken in transit, or Christmas cards or games of chance. The toys most appreciated by the children in India are : Balls, tops, whistles, mouth organs, marbles, dolls (these a medium size, large ones may cause jealousy; this also applies to other toys). No golliwogs please. Pencils and other writing materials, cottons and other sewing materials are always welcome, also lengths of calico or coloured material—prints, cretonnes, &c., are very useful, and may be sent by those who are not able to make garments.

ANNUAL MEETINGS.—As already made known, these will be held (D.V.) on Tuesday, October 26th, 1926, at **The Leysian Mission, City Road, E.C.**, opposite Old Street Tube Station. The Vice-President, Pastor R. Robinson, has kindly promised to preach in the afternoon, and it is hoped that our Missionary from Madras will be well enough to take some part during the afternoon or evening.

* * * * * *

AN EXCELLENT EXAMPLE.—It gives peculiar pleasure to draw attention to the following, and to commend it to the consideration of those Churches that have not yet very warmly espoused the cause of Foreign Missions in general and the Strict Baptist Mission in particular. It is taken from the Tilden Chapel, Smarden, *Cheering Words* :—

" Dear Friends,—Some months ago we started a Smarden branch of the Strict Baptist Mission, and I am pleased to say that a considerable number of our young friends and others have taken boxes to help in the great work of providing the means of sending the Gospel to India. Let us pray for those brave men and women who often leave comfortable homes and good positions to go to those distant lands where

' The heathen in his blindness,
Bows down to wood and stone.'

" I hope many more of our readers will become boxholders, and that God will bless both gifts and givers.

" On Wednesday evening, July 28th (G.W.) Mr. W. Chisnall, the Secretary of the Strict Baptist Mission, will preach at ' Tilden,' and I hope a large number of friends will gather with us to hear of the wonders of the Gospel in India, and to help the Mission.—L. J."

[May the prayers of our friends at Tilden be heard, and their highest anticipations exceeded.—*Editor*, MISSION HERALD.]

Meetings.

HALL GREEN, HAWORTH, YORKS.

Mr. Chisnall paid a much appreciated visit to Haworth on Saturday and Sunday, 3rd and 4th July. These special Missionary Services, which are held annually, continue to prove a means of refreshment and strength. Without them, we fear that some who seek to be helps in the Church of God, would begin to feel nore faint than pursuing. The Secretary's sympathetic review of the abundant labours of the ministers of Christ in India brought to mind the hymn,—

" I gave My life for thee,
What hast thou given for Me? "

It is hoped that we shall be privileged during the coming months to work with willing minds that the good news from a far country may be spread both at home and abroad.

Deep regret was expressed at Miss Appleby's continued weakness : her proposed visit to Hall Green had been anticipated with great pleasure. We trust that complete restoration will soon be enjoyed. Collections, box money, Sewing Guild funds, amounted to £21 14s.

* * * * * *

"MISSION SUNDAY" AT COURLAND GROVE, CLAPHAM.

The second Sunday in each month is " Mission Sunday " at Courland Grove, and on the second Tuesday in each month a Missionary Study Circle is held; but one Sunday every year is set apart as a day on which we either have a Missionary or Mr. Chisnall to speak to us.

On Sunday, July 11th, we were favoured with the presence of Mr. W. Chisnall. At the morning service he read Malachi iii. and Luke iv. 14-32, taking as his text, " For from the rising of the sun even unto the going down

of the same. My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts" (Malachi i. 11).

In the afternoon, Mr. Chisnall delivered an address to the Sunday School, which was very much appreciated. Psalm lxxii. was read by our Superintendent, and Mr. Chisnall spoke to us chiefly about two Indian children—the children of a heathen priest—named Ruth and Aaron. We were told how the work of the S.B.M. is prospering, chiefly through the use of our greatest weapon—Prayer—and we were asked to pray for the Mission in general, and Ruth and Aaron in particular. £1 15s. 9d. was collected in envelopes which had been distributed to the children for this purpose the previous Sunday.

In the evening, Mr. Chisnall read Luke xv., explaining each parable therein, and took as his text, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10). Both sermons were appreciated by all present, and we pray that God may prosper the work of the S.B.M., and that He may be pleased to bless its Missionaries, Secretary, Officers, and helpers. A very happy day ended with the singing of the Doxology.

The amount collected for the Mission during the day, including that from the Sunday School, was £9. GEORGE ANDREW.

* * * * * *

HOMERTON ROW MISSIONARY BAND.

A greater opportunity than ever before was given to the members on the occasion of their 6th Annual Meeting, held on Wednesday, July 7th last, when a schoolroom packed with friends gathered to hear and see what great things God had done during the past year. The President — Pastor W. Beecher—presided, and Pastor R. Robinson, of Chadwell Street, gave an address on Bible Missionaries.

The Treasurer's Report showed that a considerably larger income than during any previous year had been entrusted to us, and the Secretary described how the trust had been kept—the General, Medical, and Farthing Funds enabling us to show 110 complete sets of garments; accessories for Dispensary Work; Tamil texts and toys.

During the evening the members gave two demonstrations — the first showing that Jesus is the only Hope of the world, and the second, entitled "Darkness and Light," showed that since Jesus said "I am the Light of the world . . . Go—tell," the Light has been carried north, south, east, and west, but yet there are many peoples *still* in the darkness. It is our responsibility to carry the Light—how far have we fulfilled our obligations?

The fresh term of service, just commenced, already proves that the Spirit's power, felt by members and friends gathered, was a reality, and we confidently look forward to greater things during the coming days.

The collections on the Tuesday (Children's Service) and on the Wednesday amounted to £5 7s. 7d. H. W. R.

THE CHILDREN'S CORNER—(*Continued from page* 127).

for ever. And this is the Word which, by the Gospel, is preached unto " . . . "every kindred, and tongue, and people, and nation," until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

May God bless you all, and keep you very near to Him in love. Before I write again the holiday season will be with us, and many of you will be enjoying yourselves in the country or on the seashore. I hope you will have a happy and enjoyable time; but there are three things I would urge all not to forget—to pray for God's blessing to rest upon the S.B.M.; for each other, that the Word of God may dwell in each richly, with all wisdom; and for your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—It has been very gratifying to receive letters from several friends welcoming me into the Editorial Chair, and this has been enhanced by the fact that some have expressed their pleasure in receiving me in my new relationship as Grandpa. I am, therefore, encouraged to hope that this regard will grow, and month by month we shall get to know each other better.

A short time ago I was in Queen Victoria Street, London, and entered that noble building occupied by the British and Foreign Bible Society. As I stood within I could not help thinking of the VOICE that spoke to Moses in the desert, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." As I looked around the counters and cases, my mind went again to another remarkable incident recorded in the early pages of God's Word—the building of the Tower of Babel, and here, I felt, was the first solution of that most difficult problem, the interpretation of most of the strange and mysterious languages of the world. I tried to realise how deeply indebted the S.B.M., and other Missionary Societies, are to the B. and F. Bible Society, for it is by the means which it provides that their Missionaries are able to "Go out into all the world, and preach the Gospel to every creature" in their own language.

The wonderful record of events that brought about the forming of the Bible Society is told in a charming little volume, "From the Beginning, or the Story of Mary Jones and her Bible." It tells how a little Welsh girl, living under the shadow of Caedr Idris, in North Wales, was possessed with a yearning desire to have a copy of the Scriptures, but not only were they very scarce, but the price was prohibitive. At length, after long and diligent efforts, she managed to save a sufficient sum to purchase a copy, and set out from her village home to Bala, twenty-five miles away, where was living a godly minister, Rev. Thomas Charles, who heard the girl's story and supplied her with one. Her bravery deeply touched and impressed Mr. Charles, who was already lamenting the shortage of Bibles in the Welsh language, and, as a result, he got into touch with other ministers and well-known gentlemen, and in March, 1804, the British and Foreign Bible Society was established, and at its first meeting £700 was subscribed. Surely the desire of Mary Jones to possess the Scriptures has been blessed to the fulfilment of the old-time promise, "A little child shall lead them." But does it not also make us ask the question, "How many girls or boys of to-day would walk fifty miles out and home to secure a copy of the Best Book in the world? But thanks to the Bible Society and kindred Societies, the Word of God is now within the reach of all, and it is interesting to learn that during last year the Bible Society alone issued over ten million Bibles, Testaments, and portions, in no less than 579 languages. And yet such is the mutability of human institutions, that the house near Clapham Common, a few hundred yards from where this page is being written, has been for many years the monastery of a Roman Catholic Church.

After I left the Bible House I returned home by a tram-car along the Victoria Embankment, and I saw Cleopatra's Needle, brought all the way from Egypt, where it was first erected, probably many hundred years before Joseph was taken there; and I saw the splendid buildings flanking the Embankment, some hoary with age, and others the latest example of the architect and builder's skill; I noticed, too, our glorious River Thames, which was fittingly described by a well-known statesman as "a thousand years of liquid history"; I saw, also, the Lollard's Tower of Lambeth Palace, and thought of those who for conscience sake and the love of God's Word, were imprisoned there in bygone days; and then my mind went to the Divine declaration, "Heaven and earth shall pass away, but My Word shall not pass away"; and as the Scriptures declare, "The Word of the Lord endureth

(*Continued on page* 126.)

LIST OF SUBSCRIPTIONS, &c.,

Received from June 11th to July 10th, 1926.

General Fund.

	£	s.	d.
Erith, Providence		10	0
Bedmond, Bethesda		15	0
Crowfield, Anon.		10	0
Sudbourne, Coll.	1	15	3
Miss Rayner's Box		12	7
Boys		13	6
Girls		13	8
Home Box		11	0
Tunstall, Coll.	2	3	2
Box		14	0
Occold, Miss B. Hawes. Box B. 43.....	2	12	0
Rowley Regis, S.S.		9	0
Richmond, Salem, Coll.	5	1	6
Birthday Box		16	0
Peggy Chaplin (Farthing Box)		2	0
Beccles, Calendars		6	6
Hounslow, Zoar S.S.	3	1	8½
Walton-on-Naze	1	7	0
Great Gransden, Coll.	1	15	0
Boxes	7	15	1½
Balance last year	1	10	2½
Streatley Hall, S.S.	1	0	0
Brighton, Ebenezer, Miss M. Gurney	2	5	8
Hartley Wintney	1	2	6
Bethersden	2	1	0
Croydon, Derby Road, Pastor H. G. Dann (Box)	1	0	0
2½ p.c. Consols, div. on £39/1/11		4	10
Div. on £451/7/5	2	16	5
Fulham, Ebenezer .	2	2	0
North Finchley, S.S.	1	16	6
Hounslow, Zoar, Mrs. Girdler		8	4½
Leicester, Providence	5	0	0
Bermondsey, Infant Class (Lynton Road)		9	2
Leyton, Goldsmith Rd.	4	13	7
Datchet, Miss Machlin, Tuesday Evening Chat for Young Folk		10	0
Hastings Tab., Miss Relfe, Box B 36	2	12	0
Walthamstow, Church Hill, For support of Aaron on Kolli Hills	3	4	0
Yeldham, Coll.	1	9	1½
Egham, S.B.C. Boxes	2	0	0
Staines, S.S.	1	16	0
Haworth, Coll.	6	19	11½
Boxes	3	14	1½
Sewing Guild	11	0	0
Lewisham, College Park, S.S.	2	4	0
Trowbridge, Zion, Mrs. Boyes' Box ...		5	3
Misses Summers' Box		6	1
Stratford, Gurney Rd. Br. Coll.,Anniv. Meeting	2	4	1
Coll., S.S.		9	0
Birthday Box		2	11
Mr. & Mrs. Woods		5	0
Subs.		12	6
PERSONAL :			
Anon. (Box)		6	4
S.O.S.		10	0
Mr. S. Hutchinson, Box B 6	3	0	6
Mrs. McGovern	2	2	0
John, Nellie & Phil (Box)		10	0
Mrs. Henderson, for Kolli Hills		10	0
R.A.H.		5	0
A Debtor, Southend		10	0
Mr. G. R. Spratt, Namakal		5	0
Mr. & Mrs. O. J. Freeman	1	0	0
E.S.	4	0	0
Anon.	5	0	0
Mr. Clement J. Cowell, Don.		2	6
2/6 Interest on Farthing of Sunnellikoil Widow		2	6
Mr. J. B. Collin ...200	0	0	
S.R.J.H.		10	0
Mrs. J. W. Oliver	2	10	0
Mr. W. J. Lowrie	1	0	0
Miss E. C. Sach	2	0	0
Mr. W. J. Wiltshire, deceased (Box) ..		4	3
Profit on Sale of Stock	1	9	3
	£322	17	3½

Herald Fund.

	£	s.	d.
Woolwich, Enon, ...		10	0
Bedmond, Bethesda		5	0
Lessness Heath		10	0
Saffron Walden		6	0
Crowfield	1	13	0
Richmond, Salem		1	0
Ilford		8	3
Homerton Row	1	5	0
Mr. G. R. Spratt		2	6
Walton-on-Naze		4	6
Cransford		7	6
Great Gransden		3	0
Tottenham		7	0
North Finchley		4	0
Haworth		8	0
Trowbridge, Zion		10	0
Stratford, Gurney Rd.	2	0	1
	£9	4	10

Pension Fund.

2½ p.c. Consols Div. £6 13 5

Ladies' Zenana Auxiliary.

Money received from June 10 to July 6.

Collected in Farthings by Miss Elsie Leeks	1	7	6
Wellingborough (Gift Week)		16	0
Walthamstow, Y.W.B.C.	1	0	2
Bedmond, Bible Class	1	3	8½
Chelmsford (Gift Week)	17	0	
PERSONAL :			
Mrs. Hutchinson .	1	0	0
Mrs. John Oliver .	1	10	0
A.M.P.		10	0
Mrs. E. A. Booth ..	1	0	0
	£9	4	4½

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, E.C.1.**

ALL COMMUNICATIONS for the HERALD should be sent to the Editor, *pro tem.* (**Mr. A. Vine**), S.B.M. HERALD, **7, Rectory Grove, Clapham, S.W.4,** by the 10th of each month

Vol. XXV. *New Series, No. 237.* **September, 1926.**

The Strict Baptist Mission HERALD.

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



SIRUNELLIKOMBAI SCHOOL, NAMAKAL.

Price One Penny

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

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THE

Strict Baptist Mission.

FAREWELL TO Miss SAVAGE.—Wednesday, September 29th, 1926, at Mount Zion Chapel, St. John's Wood Road, N.W.

3.45 p.m.—Meeting for Ladies only. Speakers: Mrs. Silvester and Miss Savage.

5.30 p.m.—Public TEA. Sixpence each.

7.0 p.m.—Public Meeting. J. B. Collin, Esq., Presiding.
Speaker: - - - - - Pastor R. Mutimer.
Valedictory Address by Pastor T. Benstead.
Valedictory Prayer by Pastor W. Chisnall.
Collection for L.Z.A.

DAY OF PRAYER.—Monday, October 4th, 1926, at Mount Zion Chapel, Chadwell Street, E.C., 9 a.m. to 9 p.m. We pray for a large attendance; and for subscribing Churches in town or country unable to be present to unite with us.

ANNUAL MEETINGS.—Tuesday, October 26th, 1926, at The Leysian Mission, City Road, E.C., near Old Street.

2.0 p.m.—Business Meeting for Delegates only.

3.30 p.m.—Sermon by Pastor R. Robinson.

5.0 p.m.—TEA. Sixpence each.

6.15 p.m.—Public Meeting. Reports, etc.

CALENDAR 1927.—Ready Shortly. Quite different and unique from all previous Calendars. Price Sixpence. Postage extra. Please order early of Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, W. 4.

W. CHISNALL, *Secretary.*

The Strict Baptist Mission HERALD.

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

VOL. XXV.] SEPTEMBER, 1926. [*New Series*, No. 237

CURRENT NOTES.

WE specially draw the attention of our readers to two important announcements made on another page The Farewell to our new L.Z.A. Missionary on Wednesday, 29th inst., is of the deepest interest, and has been specially arranged for that date to enable friends in the country to avail themselves of early closing and—it is hoped—cheap mid-week railway fares. We feel sure there will be a large gathering of well-wishers desiring to bid God-speed to our sister, who during the period of training has won the affectionate regard of all who were brought into touch with her.

* * * * * *

The other has reference to the Day of Prayer on Monday, October 4th, when the President and Council invite all who can possibly do so to attend at some hour during the day, and where not possible the usual prayer meetings of the Churches may be specially adapted for intercession for the Divine blessing to rest upon the work of the Mission in India and upon the Home Churches.

* * * * * *

For some time past the health of the General Secretary, Pastor W. Chisnall, has been causing deep concern to the Council, but we rejoice to note that, after rest and change, he is now restored to a measure of good health again, but must go steadily for a time. The prayers of our readers on his behalf are earnestly desired.

Our Foreign Field.

News of the Month.

KOLLI HILLS.—Wedding.—Readers may remember how D. Solomon lost his wife, Maragatham, by accidental burning last October. This D. Solomon is a young hillman convert whom we are training to work as an evangelist and teacher amongst his own people. On Monday last we were glad to solemnise his marriage with Sarah, the daughter of Peter of Puliyampetti. Sarah had been an inmate of the Girls' Home at Valavandi. This is the second marriage we have celebrated from this young institution.

Monsoon Conditions.—For the past week the Kolli Hills have been swept from end to end with great monsoon winds, which blew continuously day and night. Roofs are torn off, fruit trees blown down, and even the hill people complain of headache from the perpetual roar of the wind. This morning, as I write, everything is drenched in racing clouds. You cannot see more than a few yards ahead for the grey mist. And the cold! The poor hill folk draw their scanty, damp cloth around their shivering bodies, hugging themselves as they hasten along to get indoors as quickly as possible. Even at noon it is dark as twilight. This is the season when bears roam the hills even in the daytime. J. M. BRAND.

* * * * * *

SENDAMANGALAM.—We have struck two good springs at the bottom of the well in the Mission House compound, Sendamangalam. This well has until now yielded no water at all, but now we rejoice in a plentiful supply. The outlook for the people around us is, however, no better than it has been for the last three years. No heavy rains have come yet.

On June 14th the Higher Elementary School and Boys' Hostel were transferred to Namakal. D. A. THROWER.

* * * * * *

MADRAS.—We all returned to Madras at the end of June from the hills, where we spent a refreshing time in the cool air. It was a pleasure to meet all our colleagues in the Mission during conference time and spend some times of fellowship together.

Unemployment in Madras is very prevalent at the present time. Trade has been slack for some time, and business firms have cut down their staffs. Also large numbers of young men come into the Presidency town from the country, and are disappointed in their hopes of finding ready employment. Applicants for teaching and other work call daily at the Mission House, and requests for recommendations to possible employers are very frequent from Church members and old schoolboys, who find it hard to get work.

Burglary in Koyembedu is not an infrequent occurrence. The teacher's and Biblewoman's houses there have recently been broken into again. Biblewoman Rachel says it is the fifth time she has lost her cooking vessels, cloths and stock of food in this way. L. WATTS.

A United Prayer Meeting.

OUR Annual Missionary Conference was held this year at Kotagiri, on the Nilgiri Hills, during the first week in June. As a number of American Baptists were taking their summer vacation in that neighbourhood, it was suggested that we hold a Baptist Prayer Meeting, which we did, on Sunday, June 6th, at noon. Dr. Ferguson, of Madras, took the chair, eleven English Baptist missionaries and twelve Canadians and Americans were present.

In order that our prayers might be the more sympathetic and intelligent, each missionary was given an opportunity of stating the nature of his work, and any peculiar problems which attended it. We were surprised to find that within our little circle every known form of missionary work in India was represented. A season of prayer followed, and at the close I am sure we all felt strengthened and refreshed by the happy communion with each other and with our common Lord. O. M. MORLING.

Tidumal Persecution.

WE have recently met some of the grave difficulties arising from the care of indigenous Christian congregations in S. India.

The temple devoted to Mari Amman in the village of Tidumal has undergone extensive alterations and repairs, so that for two or three years no festival was celebrated. When preparations were being made for holding the sacred feast this year some of the Panchama people were called up to perform a certain office at the temple. The men called upon explained that they could not take part in heathen ceremonies, as they had become Christians. The honour of performing this office belongs only to certain families, so the men were told that their sons must do the needful. They replied, " Our sons also are Christians."

This so angered the caste folk that they at once sought a quarrel. A quarrel was soon found against the Panchamas, in which the Christians were included. The first result of this dispute was that the caste people of the nine villages connected with the temple held a meeting, and swore before the offended god that they would completely cut off all the outcastes of Tidumal. No work was to be given, no dealings of exchange were to be allowed, no one was to hold any kind of communication with them. At this the outcastes and Christians were aroused, threw dust in the air before the temple, called the castes ill-names, abused their gods and prepared for the worst. The next morning a deputation of four Christians waited on me in Namakal, and gave me a rather one-sided report.

The same week one of our Christians was brought handcuffed to Namakal on a charge of sheep stealing. He had, moreover, been mercilessly beaten before the local Government official near Tidumal, and was medically treated by the local doctor. The next day two more were brought up. You may imagine my feelings as I attended court, and saw our principal Christians handcuffed in the dock, and also my pleasure to see them all let out on bail. I instituted enquiries immediately, and found that the only foundation for this case was the old quarrel. The Police soon acknowledged it was simply an instance of persecution and that there was not the slightest truth in the allegations, and so at once stopped proceedings against the defendants. It was noteworthy that they were three of the four who, a few days previously, came to Namakal to make representations to me.

Encouraging Signs at Elur

Finding their prey suddenly snatched from them, the caste folk soon adopted other measures. Nocturnal raids were made upon the non-caste quarters, in which people were beaten, and fowls, grain and sheep were carried away. At this many of the Christians began to disperse, and to take up their residence wherever they could find shelter in the next taluk. One day, the first Christian who was arrested on the charge of sheep stealing, was in the act of driving away his cow and two calves, when, before the eyes of the owner and of our teacher, a group of men carried off both cow and calves. They have not been seen by the owner since.

Besides the Police, two magistrates have visited the village. One of them camped in the neighbourhood for several days, but the outstanding result, up to the present, has been a considerable addition to the income of those who visited. For meeting these and many other expenses in securing the ultimate dispersion of the Christians and Panchamas, the castes have levied a heavy fee from every house in the nine villages concerned. Our Christians are still living in the next county unable to till their lands or follow their old avocations.

D. MORLING.

Elur Again!

MOST of our HERALD readers know by this time that Elur, in the Sendamangalam Field, is a very difficult place to work in. Opposition is hard to withstand, and sometimes the Christian workers, who have to face the fight alone, find it very hard to be bright and courageous in the cause of Jesus Christ under trying circumstances. Perhaps it is in such places as these that the visit of the missionary is of most help, and one has learnt to value not only the opportunity of getting amongst the people, but the more urgent service of giving encouragement and help to a worker in lonely places.

One morning, not very long ago, Annammal, our camping Biblewoman, and I set out to pay a visit to our fellow-workers in Elur and help them in service. We had to leave home very early in the morning, as a full day had been planned, and every moment would be precious. We reached the village about 9.30 a.m., and after a few minutes' rest had a somewhat preliminary midday meal. Soon after 11 a.m. three of us set out to visit a few houses in the caste and weaving centre. In our first house we had a quiet, attentive audience of about ten women, several children, and one or two men. They all listened well while Annammal told them the story of the lost piece of silver and the lost sheep, after which I tried to apply the lesson home a little more to them, and tell them of the Saviour Who came to seek and to save sinners. As we left the people said, "Come again quickly, as we have enjoyed your visit," so we left our first house quite cheered.

We then walked round a corner and seated ourselves on the outside verandah of a big house. Some of our previous audience followed us, and again a good crowd gathered. Hardly had we finished our singing and commenced the lesson when a huge man came up writhing with acute pain and holding up his hand in intense agony. A large black scorpion had just stung him, and he wanted medicine to ease his pain. We were very near to the teacher's house, and as it was no use telling the man, who was in acute pain, to wait until I had finished visiting, I immediately returned with him to the house, and opened the medicine box and gave the necessary medicine. In a few moments he was much easier, and we returned to the rest of our

little party. This man kept with us all the time we were out, and at every opportunity told the people of the wonderful medicine the *doraisany* had to cure scorpion bites. Finding other would-be patients, I told them to come at four o'clock. By 3 p.m. we had visited several houses, and were feeling ready for a cup of tea, so returned to the house (we were staying in an open shed by the side of the house), boiled our kettle on the oil stove, and soon refreshed ourselves once more.

By 4 p.m. a fair number of patients had arrived, and while I administered the medicines Annammal talked to the people who were waiting, so we got in another good hour's Bible teaching. At the finish a drunken man came in and sat himself down, and did not seem in a hurry to go, so Annammal finished up by giving him a good homily on the evils of intemperance, and very soon he felt so ashamed of himself that he quietly left us in peace.

While all this was going on, a nice little savoury stew was cooking on the oil stove, and by the time we had packed up our medicines and put our books away we were ready for our evening meal. By 8 p.m. we had all finished our meal, and then we gathered together to finish up our day's work round the Word of Life, and for another hour we enjoyed fellowship around the throne in prayer and study with the worker's family. By 9.30 p.m. we were ready to make our beds and lie down to rest, and were thankful, as we laid down, that another day had been spent in the Master's service. Yes, an encouraging day in that hard, hard place. Many have been the prayers for the people of Elur. Pray on, friends. There are still great possibilities for God to work there, and we hope yet that others will come boldly out for Him. Even the hardest places sometimes bring much encouragement, and the servants of God feel, " We must reap if we faint not."

ETHEL A. WATTS.

"Whom Satan hath Bound."

ALL was quiet and peaceful. No sound was to be heard except the noise of the crickets, and occasionally the bark of a dog in the distant village. I wondered why I was awake in the middle of the night; it was such an unusual thing, and I resolutely closed my eyes and tried to go to sleep again. But sleep would not come, and I just looked through the mosquito net at the stars above and began to think about the Creator of them all. Suddenly there sounded through the stillness a cry, then a scream and much noise and shouting; then another scream, followed by the sound of someone groaning, and then—stillness and peace once more. The air seemed very oppressive, not on account of the heat, for it was not a very hot night, but although the silence had returned it did not seem as quiet as before, and I still seemed to hear the groans. I was quite sure that in the morning I should hear that someone had been murdered, and as I once more tried to sleep, this time with success, it was such a comfort to remember " He that keepeth thee will not slumber," and with this thought came a sense of security and comfort.

The next day I heard that during the night a man had " had a devil driven out from him." This was the explanation of the noises in the night. The poor man had been beaten black and blue in order to drive away the evil spirit, and when the groans ceased it was because the man had become

insensible to pain. My informant told me that this was quite a usual thing; devils were often driven from people in this way, and sometimes in the day-time. There is a certain tree at Sendamangalam where one day a party of men assembled, and where a man was tied by his hair to the tree. This particular time the ceremony was interrupted, and the people with the victim moved further along the road to finish their work. It seems that the idea is for the evil spirit to pass into the person's hair, which is tied to the tree. The hair is then cut off and the man is free.

When the Lord Jesus Christ was on earth it was said of Him that " with authority and power He commandeth the unclean spirits and they come out." How one longs that these people whom Satan hath bound should hear the Gospel that makes them free! E. C. PUTNAM.

Baptism of a Chieftain's Son.

KARUMA GOUNDEN is the hereditary chieftain of all the clans living in the southern half of the Kolli Hills. He is also the village magistrate and tax collector for one of the fourteen "nadus" into which the hills are divided, being directly responsible to Government for the peace and land revenue of his particular area. Moreover, he is trustee for the only Brahmin temple on the Kolli Hills, and has control of the broad acres of rice land that appertain to the temple. He is also himself a considerable landowner.

This man has a son named Sevi. Some seven years ago Sevi used often to run away from his father to the mission house. The boy was then about twelve years old. Karuma Gounden was a slave to drink, and used to ill-treat his son. Sevi would then take refuge with us until the father appeared and demanded that we produce him. The boy would then be hauled off weeping, to be beaten into submission for a time, until his father fell into another drunken fit, when the little refugee would again appear at our door.

Soon the boy learned to hide when he knew his father was coming. Once while Sevi was with us word came that the father and several men were approaching. Without a word Sevi disappeared, and when Karuma Gounden came up and asked us to give him his son, we truthfully said we did not know where he was. He had been with us a short time since, but had disappeared. Karuma Gounden was at liberty to search the premises. So the father searched here and there, inside and out, for the boy, but in vain. Some time after the search party had gone Sevi came sliding down a tall tree in a neighbouring forest, from the top of which he had watched the fruitless search with trembling glee. After this the father despaired of getting back his son, and gave permission for him to be sent to a boarding school. It was a happy day with us when we sent Sevi off with two other hill-boys to a Christian boarding school. There he received the name of James, and continued his studies for some years.

In 1923 the father began to visit the boy secretly at the boarding school, and tried to entice him by presents and sweet words to run away home. Unfortunately, just at that time, Sevi (now called James) got into trouble at school, and was caned and otherwise punished. The temptation proved too strong. James disappeared from school, and the next that was heard of him was that he had been taken to the Brahmin temple, where they had shaven his head and performed the ceremonies necessary for his purification and re-admission into caste. This was a great trial to the missionaries. James

was living in his heathen home. His young Hindu wife was brought to him, and he was well treated in every way to induce him to remain. But the lad's conscience was at work. At heart he was a Christian, and he could not be happy living as a Hindu. In a week or so he was back with the missionaries, asking pardon for his lapse and seeking forgiveness from God. Thereafter he returned to school, and continued his studies until he had passed the eighth standard, when we sent him to the Teachers' Training School at Madura.

Last month was the time of the annual long leave from Training School. James and his two fellow-students were back with us on the Kolli Hills enjoying their holiday. One night we showed a series of pictures on the Pilgrim's Progress, in which a beautiful slide was shown depicting Christian losing his burden at sight of the cross. A day or two afterwards, James came to me and said he would like to be baptized. It was the picture of the Pilgrim at the Cross that had led him to decision. He felt that Jesus had died for him too and taken his sins away, and he wanted to testify publicly to the faith that was in him. Formerly he had been afraid to make a public profession, lest he should be tempted again to go back and bring disgrace on the name of Christ. Now he was ready to make the venture. So the following Sunday James gave his testimony before the Church, and on the 13th June he was baptized and came to his first communion. He has now gone back to the Teachers' Training School to finish his last year of training. Will friends please pray for this young man? He has turned away from the hereditary dignities and emoluments that would accrue to him as the son of his chieftain father, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. But the fight is yet to be fought, and he needs your prayers that he may never turn back.

J. M. BRAND.

A Problem of Indian History.

DURING the preparation of some sermons on the Tabernacle I have been impressed by the remarkable parallels between the plan of Hindu temples and the plan of the Tabernacle in the wilderness. Though I do not remember seeing them referred to in any history of India or any work on Hinduism, I think the reader will agree that they are both real and striking. They are the more impressive when we note the extreme dissimilarity between the wonderful structure of Exodus and a Mohammedan mosque or a Buddhist temple.

(1) The first parallel I notice is that both have a court. That of the Tabernacle was 100 cubits by 50, and entirely surrounded the inner shrine. All orthodox Hindu temples have the same, at all events in these parts. Those that have gradually developed from a wayside shrine are in another category, but those temples where the builders had the room to construct a protecting court, and which lay any claim to either antiquity or orthodoxy, have a court very similar to that of the Tabernacle.

(2) Another noteworthy feature is that in both cases there is only one means of ingress and egress. Although I have examined the structure of some scores of temples, I cannot call to mind one erected to a Hindu god where there is an officially recognised back door or side exit—not even to the court, much less to the temple proper. The huge temple of Srirangam is more

a town than a temple, but even there, when one examines the shrine proper, there is the one entrance only.

(3) Indian temples accord with the Tabernacle in having no window. I remember seeing only one window in a temple, and that is in the shrine of Karuppan at Mohanur. But here, again, the window is of recent construction, and Karuppan is not a god of the Hindu pantheon, but only a local demon.

(4) Having entered the one door of the Tabernacle court, the worshipper first met the brazen altar, which was in a straight line from the entrance of the court to the door of the holy place. Long centuries ago Buddhism cast out sacrifices from many of the temples of India, but in those shrines where sacrifices are still offered, the usual place accords with the position of the brazen altar.

(5) After the altar came the laver, beyond which no one, on pain of death, might pass who was not ceremonially clean. The temples here have no laver, but in the position corresponding to that of the laver they always have an erection beyond which no one ceremonially unclean may proceed.

(6) The priest, having washed at and passed the laver, immediately approached the Tabernacle proper; the same order exists here.

(7) The Tabernacle proper consisted of two parts—first (coming from the court entrance), the holy place and then the most holy place. I have never seen a temple which laid any claim to antiquity, orthodoxy or reverence that did not contain the same parts and in the same order. The names given in our Bible for those two apartments are the same as those used for the parallel parts of Hindu temples.

(8) Here, again, no side doors, no back entrance, no windows.

(9) In the wilderness it was in the second of the two apartments that the glory of Jehovah was manifested. There was the ark, there the mercy-seat and the Shekinah glory. In the Hindu temple the object of worship is in the second compartment, in the *darkness* of the inner shrine unillumined by any brightness save the glimmer of the crude oil lamp.

(10) The covering of the Tabernacle was flat; unlike the surrounding tents, it had no pitch roof. Though in this part of India almost all other buildings have pitch roofs, I have never seen one to an inner temple. The covering to the holy place is invariably flat, though the most holy place is usually ornamented by a stone dome.

(11) The parallel of the proportion in the various parts of the temple is equally remarkable. In the Tabernacle the width of the court was half its length, and the gate was in the end. So is it here. The holy place was 20 cubits by 10; the most holy place 10 by 10. The proportions in an Hindu temple are about the same.

Could any of our readers suggest a solution to this problem? Is it not possible that migrations from Assyrian and Babylonian Empires brought to India the rudiments of Hebrew worship? Many parallels might be given also in Levitical law, sacrifices and Hebrew customs. D. MORLING.

"Worship Him that made the Sea."

THE very sad case of Teacher Devaraj is reported by Mr. Morling in the June HERALD. Devaraj is now in the Madras Mental Hospital, which is on the same road as the Kilpauk Mission House. Treatment is being given which we hope and pray will, with God's blessing, restore health

permanently to Devaraj, so that he may take up again the work of proclaiming the Gospel to the people of Namakal Field.

On the morning of our return from the Nilgiri Hills the first person we saw in the Mission-house garden was Jesudasan, Teacher Devaraj's father. As soon as we were able to find a little time we made inquiries as to what brought him so far away from home. The old man told his story. He lives in Sircar Nattarmangalam, a village near Elur in the Sendamangalam Field. He and his wife were thinking so much of their son who had been taken away under such sad circumstances, and after much consideration he decided that he must go and see him somehow. He had no money for railway fares, and the only way was to walk. So he set out on his long journey of 270 miles with just a few annas and a little bundle of rice. It is difficult to imagine what hardships he went through on the long way, for he is an old man long past the days of his strength. It took him nearly a fortnight. When he arrived near Madras he had to keep on making inquiries for the hospital, for he had been told that the Mission-house was near. His feet were so badly swollen from the long walk that he could hardly stand on them. He found the caretaker of the Mission-house, and stayed with him until Saturday, which is visiting day. Then he went to see his son, and was overjoyed to find him well and cheerful and moderately sane.

Devaraj told his father how he spent his days, that he was being well cared for and was learning to make mats. This comforted the old man a great deal, but he felt that two hours after so long a journey was very little, and he must see his son again before he went back. So he made an arrangement with the caretaker to help in watering the garden in return for a little food, and stayed another week. By this time we had returned. On the Saturday he went to the hospital, but found that the mental symptoms were aggravated again, and Devaraj was not inclined to talk to him. This was a disappointment, but he had seen his boy once more, and we were back in Madras, so that he felt he could leave the visiting to us and hear from time to time our reports.

Just after his return from the hospital he found us preparing to take Edith and David for their first trip to the seaside. He heard Edith's excited description of what she imagined it would be like, and came to ask if he might see the sea before he returned home. For a man whose knowledge of town life was so extremely limited, even the bus ride through the crowded streets and dense traffic was a pleasure, the remembrance of which would remain with him for many a day. But, oh! the wonder of the ocean! Will he ever forget it? He came almost tremblingly down to the sea with us, and as he watched the waves rolling in from the vast expanse of water he just clasped his hands and stood worshipping God. I shall never forget the expression of wonder and adoration portrayed on that old man's face as he saw the marvellous power of God in the sea.

After a little while he grew more accustomed to it, and then for a few moments enjoyed the pleasure of paddling with the children and the others. He also experimented with the taste of sea water, but was soon satisfied that it was salt.

We bought him a rail ticket to Salem, so that he could get home, but he will have a story to tell for very many days of the wonders of the sea.

ETHEL A. WATTS.

Our Home Churches.

Prayer Subjects for September, 1926.

Week Beginning—

SUNDAY, 5th.—For the persecuted ones at Tidumal, that they may be enabled to " stand fast in the Lord, and in the power of His might."

SUNDAY, 12th.—For the work at Elur to be Divinely blessed, and many precious souls brought to the Saviour.

SUNDAY, 19th.—For James in his new-found joy, that he may hold fast, and in overcoming may be made a pillar in the temple of God.

SUNDAY, 26th.—For Mr. Kimber in his preparation for a second Tamil examination, and that he may be richly blessed in his work in the Madras villages.

In Memoriam.

On June 21st last there passed to her eternal rest a dear friend who for many years had loved and warmly supported the Strict Baptist Mission. In **Miss Margaret Ann Pain** the Church and Sunday School at York Road, Great Yarmouth, have lost a loyal member and devoted worker, and we tender sincere sympathy for all connected with her.

Our friend was deeply concerned in the work of the Mission, and when our Secretary, Mr. Chisnall, saw her a short time before she passed away she expressed her appreciation of his visit, and her desire for rich blessing to attend its various operations. The end came somewhat suddenly, and she passed very peacefully into the presence of her Saviour. She had been spared to see her 89th year, and after a long and useful life, fragrant with good works, has, doubtless, entered into the nobler service of heaven. Her mortal remains were laid to rest by her pastor, Mr. T. L. Sapey, to await the resurrection morn. " So He giveth His beloved sleep."

Announcements.

The S.B.M. Calendar, 1927.—It is hoped that the Calendar will be ready for distribution by the middle of September, and friends are earnestly desired to send their orders early to Mr. J. C. Fromow, Sutton Court Nursery, Chiswick, W.4.

An All-Day Prayer Meeting.—We again remind our readers of this most important arrangement. Realising the pressing needs of the Mission, owing to its extended growth under the blessing of God, the Council feels that the time has come again to lay before Him in continued prayer and supplication our consequent needs, and entire dependence upon Him to supply them. It has therefore been arranged for an **All-Day Prayer Meeting** to be held at Mount Zion Chapel, Chadwell Street, on Monday, October 4th, 1926, from 9 a.m. to 9 p.m. As on the occasion of the meeting held a year ago, it will be presided over each hour of the day by a different chairman, with a short address, and friends will be free to come and go as they please, to stay for such a period as may be convenient to them. It is hoped there will be a constant succession of prayers from a large number of frineds, and that God's rich blessing upon the work of the Mission may be realised.

During September Services or Meetings on behalf of the S.B.M. will be held as follows:—8th, Stratford (Gurney Road); 12th, Cambridge (Eden); 14th, Clapham (Courland Grove); 19th, King's Langley; 19th, Bermondsey (Lynton Road); 23rd, Leyton (Goldsmith Road); 26th, Wellingborough; 26th and 27th, Prittlewell.

Annual Meetings.—Further attention is drawn to the announcement on inside of the cover. It would greatly facilitate matters if the subscribing Churches would, as early as possible, forward names of delegates to the Annual General Meeting to be held on Tuesday, October 26th, 1926, at 2 p.m., at the Leysian Mission, City Road, E.C. (opposite Old Street Tube Station). Full particulars of other arrangements will be given in next month's HERALD, but meanwhile it is hoped that the date will be specially noted.

Farewell to Miss E. Savage.—Our readers are directed to a notice on another page concerning the Farewell to Miss E. Savage at Mount Zion, St. John's Wood Road, on Wednesday, September 29th. The afternoon meeting will be for ladies only, but tea will be provided for all, and it is hoped there will be a large gathering at the evening meeting to take part in this deeply interesting event.

Meetings.

Warboys (Hunts).—On Thursday, July 21st, we held our Annual Missionary Meetings, when, in the afternoon, Pastor J. T. Peters, of Guildford, preached a helpful sermon from Job xxviii. 11. The evening meeting was presided over by Mr. S. H. Brown, of Fulham, and Mr. Woolley, of St. Neots, sought the Lord's presence and blessing. Pastors J. W. Saunders (Needingworth), J. Hazelton (St. Neots), and J. T. Peters gave excellent addresses, seeking to increase the interest in the Mission, both at home and abroad, reminding us of the Master's imperative "Go ye into all the world," which, while spoken to His immediate followers, was also addressed to all who, in the succeeding ages, should take up their cross and walk in His steps. From that day many have responded to His call, and in His Name, and for His sake, have stepped out on the pathway of obedience, and in loyalty to their Lord have faced and endured hardships, meeting everything with buoyant heart and smiling face, under the impulse of a love deeper and stronger than any human affection.

" Ever lift Thy face upon them, as they work and wait for Thee.
Resting 'neath Thy smile, Lord Jesus, earth's dark shadows flee.
Brightness of their Father's glory, sunshine of their Father's face,
Keep them ever trusting, resting, fill them with Thy grace."

Pastor H. Ackland read the accounts, which were very encouraging. During the year, by prayer and effort, over £36 had been collected and forwarded to the S.B.M. The collections for the day were £7, plus 10s. given by a friend unable to be present. " Not unto us, O Lord, not unto us " . . . but " unto HIM that loved us, and washed us from our sins in His own blood, be glory and dominion for ever and ever. Amen."—B. FITCH.

Tilden Chapel, Smarden, Kent.—On Wednesday evening, July 28th, we had the pleasure of hearing Mr. Chisnall, who spoke on behalf of the S.B.M. Although this is an agricultural district, and our friends have to make hay whilst the sun shines, a good company gathered to listen to the story of the triumphs of the Gospel in India. Mr. Chisnall spoke from Isaiah xxv. 1, and then gave us some very interesting details of the work of the S.B.M. The message was very much enjoyed, and we trust that as a result of this meeting a renewed interest in missionary work will be begun in this district. We read in the " Tilden " minute book that as long ago as 1841 special services were held annually and the amount collected sent to the Particular Baptist Missionary Society. We were glad to see friends from Bethersden, Egerton and Tenterden, and many are looking forward to the time when Mr. Chisnall will (D.V.) come again. The collection and boxes for the half year amounted to £6 16s. 7d. To God be the praise.—L. J.

The Children's Corner.

MY DEAR GRANDCHILDREN,—By the time this reaches you the holiday season will be nearly over, and many will be returning to their studies—all, I hope, refreshed and invigorated by their rest and change, and prepared for a full measure of work during the coming autumn and winter.

I am venturing to offer another reminder about the Christmas Boxes, and to express the hope that all my young friends will bear in mind the latest date for receiving the gifts. May all experience the sweetness of the Saviour's words, "It is more blessed to give than to receive."

It has given me great pleasure to receive from a Cornerite for perusal a really charming paper on the life and work of Mr. Dan Crawford in the "long grass" of Central Africa. For twenty-two years Mr. Crawford had laboured in the darkest part of Congoland without returning to England for furlough, and then, after a short change, going out again about twelve years ago. By a remarkable coincidence this paper was read to the Missionary Fellowship at almost the same time that Dan Crawford received the Home-call, for he passed away on June 3rd last, after a very short illness from blood poisoning. In his wonderful book, "Thinking Black," which was mostly written under the flare of the camp-fire, he tells a remarkable story of his experiences in declaring the Gospel of Divine love and grace. What really did he mean by "Thinking Black"? One of the easiest and finest explanations of it is a phrase, "Let us try to understand before we judge." He went out to the "long grass" of Africa to get to "know all," for is not "to know all to understand all"? He knew that he must get to know and understand these ignorant black people before he could hope to bring them to a knowledge of Jesus Christ. The gift of tongues was upon him. First, he published a translation of the New Testament in the native language, which he afterwards revised, and shortly before his death he completed his manuscripts of the Old Testament, which have still to be printed to crown his life work. The soil of Central Africa received the body of Dan Crawford—a great heart, a Great Heart indeed! "They that be wise (margin, teachers) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Daniel xii. 3). Very many thanks, May, for a sight of your excellent and deeply interesting paper. May your Missionary Fellowship prove a very real blessing. When Dan Crawford was returning to the "long grass," in bidding good-bye to a number of friends who were on the station platform, he said to one, a well-known minister, "Well, good-bye, M——, I hope I shall never see you again on earth, but shall expect to meet you in heaven!" And so God calls His servants home to eternal rest and reward, but His work is still going forward.

Wishing you all the best of blessings, your affectionate GRANDPA.

The Christmas Boxes.—In case of the possibility of the announcement in the August HERALD having been overlooked, we are repeating it:—(1) All parcels should be sent to Miss Hope V. Harris. "Nethania," 3, Cavendish Road, St. John's Wood, N.W.8, carriage paid, and with a stamped and addressed postcard enclosed for acknowledgment of safe receipt, together with the name of the contributing Church, school or individual, for acknowledgment in the HERALD. (2) It will be convenient if friends will send their parcels between September 20th and 30th, but the latest date is the 30th. *No parcels received after that date can be sent to India.*

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

The financial year of the STRICT BAPTIST MISSION will close on September 30th, 1926, 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, 1926, 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 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 26th, 1926."

THE ANNUAL GENERAL MEETING.

of the **Members of the Incorporated Association of the Strict Baptist Mission,** will be held at **The Leysian Mission, City Road, E.C.** (opposite Old Street Tube Station), at **2 p.m.,** on **Tuesday, October 26th, 1926.**

A SPECIAL REQUEST.

At the close of the Financial Year a great amount of work is thrown upon our Treasurer and General Secretary, 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 appeal to Subscribers and Subscribing Churches to lighten their work by doing so.

LIST OF SUBSCRIPTIONS, &c.,

Received from July 11th to August 10th, 1926.

General Fund.

	£	s.	d.
Walsham-le-Willows		13	5
Subs.		17	8
Warboys	4	7	9
Manor Park, Rehoboth, Miss Tattersall's box	2	10	0
Bradford, S.B.C.,boxes	3	0	0
Warboys	7	10	0
Praying Band, for support of "Our Boy"	3	0	0
Southery	5	0	0
Chatham, Nelson Road S.S.	3	2	9
	1	0	0
Guildford, O.B.C.	7	10	0
Rushden, B.C. & S.S. (boxes)	4	13	11
Qtly. Coll. S.S.	1	16	0
Env.		6	5
Needingworth, S.S.	1	5	9
Mr. Saunders' box		8	3
Chadwell St., Mt. Zion, Subs. on a/c	50	0	0
Watford, Tabernacle S.S.	5	10	0
Clapham, Courland Grove, S.S.		8	7
Birthday Box		5	0
Collection	7	4	3
S.S.	1	15	9
Brentford, North Road, Farthing Box, 7th Girls' Class		3	1
Wisbech, Miss J. Reynolds, for support of Simon	1	16	0
Bassett St., Keppel St. S.S.		14	0
Tunstall, Mr. O. Burwood		5	0
Do. (Namakal)		5	0
Manchester, E. A.	2	0	0
Tring, Akeman St., The Misses Butcher	22	0	0
Coll. at Church Anniversary	27	0	0
Norwich, S.S. & B.C.	1	11	7
Homerton Row, H.C.T. Birthday Gift	3	7	0
Clapham Junction, Infants' Birthday box		12	4
S.S. Birthday box		17	9
Smarden, Tilden, boxes	5	6	7
Coll.	1	4	0
P.P.C.		6	0
Guildford, A Friend of the Mission	1	0	0
Brighton, Ebenezer, The Misses Chapman	2	2	0
Hollinwood, per Mr. A. McKenzie	4	14	3
Bexley Heath, Donations, per Mr. Atkinson		11	0
Prahran, Hope. Friends' Boxes	1	16	8
S.S. Birthday Box	1	5	4
Ramsgate, Mt. Zion, S.S.	1	3	6
PERSONAL:			
Miss G. Stevens	2	0	0
Miss R. Jackson	5	0	0
Mr. G. R. Le Grys		10	0
In Loving Memory	1	0	6
S.W.A. & J.A.A.	50	0	0
Mrs. Gregg, Sale of Plants		4	6
Readers of *Christian*	20	0	0
Anon., 815	5	0	0
Mr. J. E. Flegg	1	0	0
X.Y.Z.	3	17	0
K.K.A.		6	3
Birthday Gift, 1 Aug.		2	6
Mr. A. J. Jarrett		10	0
Mrs. L. A.		10	0
Anon., 845	50	0	0
"Kenneth"		10	0
S.O.S.	1	0	0
	£333	17	4

Herald Fund.

	£	s.	d.
Warboys	1	12	9
Slaithwaite, Mrs. Brookebank		1	0
Bradford		2	6
Rushden	1	1	6
Clacton, C. & B.		5	0
Keppel St., Memorial Chapel		10	6
Tunstall, Mr. O. Burwood		3	6
West Ham, Tabernacle	3	0	0
Norwich, S.S. & B.C.		8	5
Tottenham Branch		7	0
Bexley Heath		17	6
Wood Green, Park Ridings		15	0
Prahran, Hope		10	0
	£9	14	8

Ladies' Zenana Auxiliary.

Money received from July to July 30, 1926. 10

	£	s.	d.
Bassett Street		17	0
Brentford	22	18	0
Brighton	12	15	0
Brixton Tabernacle	6	1	6
Cambridge	6	6	6
Chadwell Street	35	13	0
Croydon, Derby Road	10	0	0
Epsom	3	10	0
Finchley, Soho Memorial, In loving memory of Mrs. Simpson	1	0	0
Boxes	1	7	11
Grays	1	2	8
Haslemere	1	1	6
Guildford, Boxes	6	18	10
Prayer Mtg. Box	1	0	6
High Wycombe	3	7	6
Homerton Row	3	2	0
Hitchin	1	18	6
Ipswich, Bethesda, Women's B.C.	40	5	0
Ipswich, Zoar	1	16	6
Laxfield	2	11	6
Lewisham, Boxes	7	11	8
For B.W. Salary	3	11	10
Gift Week	1	8	0
Leyton	2	5	0
Lynton Road, Dons. & Boxes	14	3	0
For B.W. Salary	3	6	8
Manor Park	1	12	0
Newquay	5	3	2
Norbiton	17	8	6
Notting Hill Gate	10	0	0
Over	4	10	0
Prittlewell, Boxes	13	0	3
For B.W. Salary	7	6	6
Richmond, Boxes	11	0	10
Subs. & Dons.	1	0	0
Gift Week		3	0
Stratford, Gurney Rd., Boxes	3	19	1½
For B.W. Salary	7	0	0
1d. Weekly Subs.		14	10
Sewing Class, for Girls' Hostel	11	10½	
Swindon	1	10	0
Tring, Boxes	71	8	10
For B.W. Salary	4	18	0
Tunbridge Wells	3	10	6
Walthamstow, Boxes	10	1	3
Women's Gospel Meeting	1	6	0
Farthing Fund	2	17	5
Warboys	7	4	10
Watford	10	10	0
Wattisham	5	3	8
Wellingborough	7	15	6
Whittlesey, Sewing Meeting	2	0	0
Sale of Sweet Peas, per Mrs. Benstead	1	2	6
Wooburn Green	1	1	5½
Wood Green, Dovecote	15	0	
PERSONAL.			
M.M.		5	0
A.F.		1	0
W. & A.D.		4	0
A Friend at Croyde Bay		10	0
Per Mrs. E. H. Chilvers, Boxes	1	15	1
For B.W. Salary		12	6
Two Friends at Ipswich, for Zenana work (per Mr. Chisnall)	1	0	0
Miss S. A. Ash		7	6
S.W.A.	10	0	0
J.A.A.	5	0	0
	£430	9	8½

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.

Vol. XXV. *New Series, No. 238.* **October, 1926.**

The Strict Baptist Mission HERALD.

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



Boys' Hostel, Namakal.

Price One Penny

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

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The Strict Baptist Mission.

THE ANNUAL AND WELCOME MEETINGS

WILL BE HELD (D.V.) AT

THE LEYSIAN MISSION, CITY ROAD, E.C.

On TUESDAY, October 26th, 1926

A DEVOTIONAL SERVICE at 3.30 p.m.
Preacher: **Pastor R. Robinson** (Vice-President).

TEA at 5 p.m.—Sixpence.

PUBLIC MEETING at 6.15 p.m.
Chairman: The President, **J. B. Collin, Esq.**

Annual Report by the Secretary, **Pastor W. Chisnall.**
Financial Statement by the Treasurer, **Mr. A. J. Robbins.**
Official Welcome by the President to **Mr. and Mrs. Ernest A. Booth,** Senior Missionaries of the S.B.M., now home on Furlough.
Addresses by **Pastors H. A. Newton** (Wellingborough), **H. D. Tooke** (Watford), and **Missionary E. A. Booth** from Madras.

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.)

: **COLLECTIONS.** :

The Hall of the Leysian Mission has accommodation for 1,700 persons, and is nearly opposite Old Street Tube Station, which links up with every Tube Station in London and the Suburbs, and all Main Line Stations. Trams and Buses from all parts pass the Hall.

The Strict Baptist Mission HERALD.

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

VOL. XXV.] OCTOBER, 1926. [*New Series*, No. 238

CURRENT NOTES.

ATTENTION is drawn to the announcement made elsewhere of the forthcoming Annual and Welcome Meetings on Tuesday, October 26th, at the Leysian Mission, City Road, E.C. (near Old Street), when it is hoped that there will be a record gathering of the supporters of the Mission. The Leysian Mission is very central, and of easy access from all parts of town and country, with accommodation and facilities of a very high order. We would commend all the speakers to the prayers of our readers, especially our brother Booth, that he may have all needed grace and strength to enable him to give a short address.

* * * * * *

At the Monthly Meeting of the Council on Friday, September 3rd, a very disquieting note was struck when the Treasurer reported an adverse balance of £981, and pointed out that there was an increased expenditure incidental to expansions on the Field, with an inadeqate income to meet it.

* * * * * *

Two of our brethren laid the matter before the Lord, and pleaded for Divine intervention, reminding Him that He has said, " Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." We seek the prayerful and practical sympathy of our readers, and are confident that the prayers will be answered. We are passing through a time of trial, but it has been often noticed that such times precede special outpourings of blessing, and " our eyes are upon Him " Who is unchanging in His faithfulness, and sure in fulfilment of His promises.

A CALL TO PRAYER.

NEVER, perhaps, in the history of our beloved Mission has there been a greater or more insistent call to prayer than at this juncture. For some time past, probably owing mainly to the depression which is felt throughout the country, by reason of the prolonged Coal Strike, and other untoward circumstances, the support given to the General Fund has been insufficient to meet the heavy commitments of the Council. These have much increased, by reason of expenses incidental to opening up of the new Field at Namakal, to which the Divine finger appeared to be pointing so clearly. It is not pleasant to feel the scraping of the bottom of the meal barrel; and to see the oil merely dripping from the cruse, rather than running freely, causes deep concern. Then there is the setback experienced in the enforced withdrawal from the Field of beloved and honoured missionaries, necessitating a re-arrangement of staff in India, and causing much perplexity as to the best means to be adopted.

The overhanging cloud is heavy and dark, but there is a great measure of comfort in the remembrance that " the clouds are the dust of His feet," and He must be near at hand, for has He not promised, " I am with you alway "? But He also says, " I will yet for this be inquired of . . . to do it for them."

In full consciousness of the great and pressing need, the Council, with real union of heart, have called another All-day Prayer Meeting, when the inquiry will be laid before Him, and the gracious answer awaited in full and perfect confidence.

The work is entirely the Lord's, and we are driven back upon the experience of Jehoshaphat and the people of Judah in the time of their great extremity. The cry that will ascend to the Throne of Grace during that All-day Prayer Meeting, will be upon the lines of that presented in the time of the nation's crisis, as recorded in 2 Chron. xx., " If, when evil cometh . . . we stand before this house, and in Thy presence, . . . and cry unto Thee in our affliction, then Thou wilt hear and help, . . . for we have no might, . . . neither know we what to do; but our eyes are upon Thee." Surely the answer must be, " Thus saith the Lord, be not afraid nor dismayed . . . for the battle is not yours, but God's . . . Stand ye still, and see the salvation of the Lord with you . . . Fear not, nor be dismayed. Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." We, therefore, wait in humble expectation and faith for the manifestation of His power, and the lifting of the overhanging clouds.

Our great day of prayer will be mingled with praise, for " the Lord hath done great things for us, whereof we are glad." " *Singers will be appointed . . . that should praise the beauty of holiness . . . and say, ' Praise the Lord, for His mercy endureth for ever* " (2 Chron. xx. 21).

Our Foreign Field.

News of the Month.

NAMAKAL.—The Namakal Higher Elementary Day School is making headway; we have about 120 boys on the roll.

From August 7th to the 9th a Committee of the S.B.M. Missionary Conference met in Namakal, and discussed Mission affairs. On Sunday the 8th, Messrs. Brand, Watts and Thrower rendered us assistance in our chapel services.

Last month Mr. Thrower joined me in a long week-end camp at Jedarpalayam. On the Sunday we attended service at Sirunellikoil, and on Monday visited the same place and Tidumal. Mr. Thrower took some useful and interesting photographs.

Our much-persecuted Tidumal Christians are still scattered abroad in various counties, unable to take up their residence in their own village. One man and his wife returned, but were so badly treated that they have again left the neighbourhood.

Borings at the bottom of our well reveal a break in the rock at a depth of 65 to 70 feet from the surface. We have resumed blasting, and hope to reach the new spring in another fortnight.

On August 2nd all our available male workers went to Mohanur, on the Cauvery, for the great bathing festival. On account of many people leaving the country through drought, crowds were not quite as large as usual; but a kindly reception was accorded, and many small books were sold.

For several months the Panchamas of Marappanayakkanpatti have evinced a keen desire to know more of Christianity. Our Namakal Gospel Extension Society anticipates working there, and has decided to send frequently two or three brethren to give these inquirers fuller instruction and to bring them to a decision. Preacher C. D. writes: "The people of four houses in the Panchama quarter are receiving regular instruction. This month I have visited them twice, and I ask you to pray most earnestly that the Lord Himself may build up His Church in their midst."

This year we are witnessing again the anomaly of severe drought and heavy flood in the same neighbourhood. At the time of writing we are camping in the west on the banks of the Cauvery. Within a few yards of the building where we are staying is a long line of fields, which five days ago were covered by a surging flood, through the river overflowing its inner banks. Last week, at our station of Ellampalli, the mighty torrent, a mile wide, threatened destruction to the whole village. To appease the anger of the gods the villagers rushed to gardens and bazaars, brought loads of bananas, and threw them on the raging waters until they subsided and assured the people of safety. Lower down the river the floods have swept over the outer banks and caused much damage to property. *Within sight of these floods* farmers are suffering keenly for want of rain, and all the prospects betoken a further intensifying of the severe drought. The anomaly is explained by the fact that the Cauvery takes its rise in the Coorg and Mysore, 200 miles away,

where the high hills have caught the S.W. monsoon and received abundant rains. On its way to the Bay of Bengal it is passing through vast tracts of almost rainless country. D. MORLING.

* * * * * *

KOLLI HILLS.—Baptism.—We are thankful to be able to record another baptism. Sarah, the daughter of Mr. and Mrs. Peter, of Puliyampetti, was an inmate of the Girls' Home until her marriage recently. She gave an encouraging testimony before the Church of blessing received in the Girls' Home. Her baptism was fixed for the first Sunday in July, but owing to drought there was no water in the stream we use as baptistery. Good rain fell a week or two later, and we had the joy of baptizing this young disciple on July 18th.

Evangelistic Meetings at a Festival.—On the 18th of the Tamil month Adi, which corresponded this year with August 2nd, a band of teachers and preachers went over to the big Araipulieesvaram temple on the east side of the Kolli Hills, and preached the Gospel to the crowds that had gathered there for the annual festival. It was pleasing to see the young hill Christians giving their testimony with the rest. The quiet, attentive hearing given by the crowds to the preaching was in grateful contrast with the boisterousness and occasional violence we have experienced there in the past.

Medical Work.—Attendances at the dispensary continue to increase. The Gospel is proclaimed to the patients day by day. One of the most serious cases we have had lately was a young man, who was carried in on Monday morning last with concussion of the brain. He had fallen from a tree and fractured the base of his skull. There was a great gash on his forehead, exposing the bone. The right arm was so badly injured that it was feared an amputation would be necessary. A large hole on the inside of the elbow showed the bones of that joint to be badly dislocated, and there was a compound fracture of the wrist. He lay unconscious for five days, but seems to be improving now, though he cannot be said to be out of danger yet.

The Girls' Home.—At midnight recently we were awakened by voices and a light moving across the field in the direction of the Girls' Home. It turned out to be a widow woman, who had brought her two daughters to be with their sister Velliyamma in the Home. She was afraid of being hindered in her resolve by the men of her village if she took them to us in the daytime, so she came in the night. Velliyamma had been praying for her sisters and mother to come for some time, and she has taken this as a direct answer to her prayer. Thus the Home is growing. There are now twelve inmates, all hill girls. Just at present the school is suffering from an epidemic of whooping cough. J. M. BRAND.

Feast Day at Villivakkam.

EVERY Tuesday in the Tamil month Adi a special feast is held in the Villivakkam temple, and crowds of people flock there for worship. On one of these Tuesdays seven Biblewomen and a missionary set out for this large village. We met at Madras Central Station at 7 a.m., and reached Villivakkam, together with a train full of worshippers, at about 7.45. First, we drew aside, and asked that God's blessing might rest abundantly on His Own Word, which would be preached and distributed that day among the people. Then each of us, armed with Gospel portions and tracts, took our

way to various parts of the village. Our best time was from eight to ten o'clock in the morning. We found even the Bazaar Street quite a possible place, and several portions were sold and a great many tracts distributed.

A Telugu man stopped to buy a Gospel portion, and as three of us were near by the school building he informed us we could preach from there. We, therefore, sang a lyric, and one of the Biblewomen addressed a very attentive audience. Immediately our lyric was finished, a lad came up and took my book out of my hand. "How much?" he asked. "Quarter of an anna," and at once the coin was given, and book and purchaser vanished. That day all our lyric books were sold.

The price of a Gospel portion was only a quarter of an anna (one farthing); even so, a young man remarked, "Why do you not give them away?" He had other remarks to make: "Why do you do this work? . . . We know there is only one God. He is Jesus Christ to you and Krishna to us." We endeavoured to point out something of the vast difference. "Ah, well, we are Hindus, and we worship Krishna, and do not want to read your books," and then as an after-thought, as he walked off with his companions, "You won't be angry, will you?"

Others were more encouraging. "Will you tell me briefly what this book is about?" asked a young man. It was told briefly, and he thanked us as he bought a copy of St. Mark's Gospel.

After spending the morning thus preaching, selling and giving the Gospel, we met near the station for food and coffee. We had taken our own tiffin basket, and now kindled a fire by the side of a building. Afterwards we ascertained that there was a train due to leave at 3.30 p.m., and decided to go forth into the village again and meet in time for a cup of coffee before the train left.

Things were not quite so promising now. I was making my way with one Biblewoman down the crowded Bazaar Street, as in the morning, when a woman ran up to me and said, "Don't go down there, Missie Ammal, there will be a *shandi*." The woman was thanked for her kindly warning. We then saw three or four men walking in our direction, decidedly the worse for toddy, but we were able to return the way we had come without any annoyance. We found it was not safe to go near the temple. On one side of the tank, however, where the people were washing themselves and their clothes, we found many to whom we were able to speak, and who purchased our books. By far the majority of the women are illiterate, and it was to the men folk chiefly that we sold our books, some being very high-caste Hindus.

I was walking off again in another direction alone when one of the Biblewomen came running up, saying, "Don't go any further, Missie; there is a mob coming." We were near the school, and after placing ourselves on the verandah, where several other people were gathered, we presently had a good view of the crowd as the people swarmed around the corner. "What is it all about?" I asked. "That youth (whom the crowd were trying to drag back) went to buy a cocoanut at the temple. The priest asked half an anna, and the young fellow said that a quarter of an anna was the right price and he would not give more. They quarrelled. The priest beat him, and he (the culprit) took the money (offerings) and made off." Thus ran the story, but just how much the amount was which was stolen was not clear. Some

said Rs.150, others said Rs.25! As we watched, we presently saw the young man, being forced to give in by the crowd, suddenly throw handful after handful of money into the air. It fell among the people, and by so doing they pocketed it and were satisfied.

We had quite a nice little congregation on the verandah of the school. It was there I saw again the woman who had warned me in the Bazaar Street. She seemed very pleased to accept a Gospel portion. Presently she returned with her coin. "I do not want it," I told her, but she insisted, saying, "It is for the Swami."

Afterwards we went into the streets again, and met with various receptions. Some young men were approaching. "Will you buy a quarter-anna book?" they were asked. "Is it Tamil?" "Yes." "Oh! have you a Telugu book?" "Yes." "Have you a copy in French?" "No." "Oh! then we cannot buy, for we are French people," and the Indian youths walked off, enjoying the way their friend had handled the situation.

When we met again at our rendezvous many experiences such as the above were related. The rest of our work was done on the station, which was crowded with men, women and children, waiting for the train, which was considerably late. At last it came, and five o'clock saw us back in Madras again. We were exceedingly tired, but we all agreed it had been a happy day. We have to water that day's seed sowing with our prayers. The number of Gospels sold was 107, and one-pie books 100, besides lyric books, and about 1,000 tracts were given away. Because "the Word of God is quick and powerful, and sharper than any two-edged sword," we know that by the power of God's Holy Spirit alone this mighty weapon is able to break down the hard and fast customs of even such a caste-bound land as this, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." May it carry its message into many a heart. ETHEL M. BETTS.

A Betrothal Ceremony.

THE eldest daughter of our Namakal preacher, who was baptized in the River Cauvery a few weeks ago, has just become engaged to be married to one of the teachers in our school. Everything was arranged between the two families by another of our Christians, who acted as mediator, and in a few days the Namakal Christians received invitations to go to the betrothal ceremony, which was to be held in the house of the bride.

Accordingly one evening we made our way, first of all, to the home of the bridegroom. On the way we met the gentleman hurrying in the opposite direction, and we wondered what was going to happen; but we need not have been anxious, for he was only going to call for a friend. We reached the house, and, entering, found nearly all the bridegroom's family assembled, preparing trays on which were limes, plantains, cocoanuts, betel leaf and nut. Finally all preparations were completed, and we waited for someone to come from the other house to say that all was ready there. Just as we were leaving the bridegroom handed us a pretty pink rose.

Outside the house we formed into procession, the sisters of the bridegroom first bearing the trays, then the bridegroom with some of his brothers and ourselves in the rear. The procession was followed by a small crowd of

Indians, and when we entered the house these followers absolutely filled the doorway, even crowding into the room in their excitement, and there they remained throughout the ceremony.

Practically all the Christians in Namakal were present with their children, and all sat on the floor. The bridegroom sat in a corner on the extreme left, with the men near him, and the bride in a corner on the right, surrounded by women. A lyric was sung to the accompaniment of cymbals, and this was followed by a Bible reading and prayer. Then the man who had previously acted as mediator, and was now the master of the ceremonies, asked a few formal questions, such as, "There are no jewels here for the woman. Was that in the bond?" A reply being given that this was in accordance with the bond, and one or two more questions being asked and answered satisfactorily, he took some betel leaf and nut and gave it to the bride and bridegroom. Then he presented the bridegroom with a ring that was a present from the bride, and to the bride he offered a tray on which was a new sari and skirt, and which was a gift from the girl's future husband. At once she left the room, followed by most of the women, and put on her new clothes.

While this was happening we were all presented with the good things on the trays—cocoanut, plantains, limes and betel and nut. Then scent was brought round, and sandal wood paste to smear on our bodies. After this the bride returned, looking very shy, and, salaaming to us all, she retired to her corner. Another lyric followed, and, after a closing prayer, we left our friends and went home through the darkness, laden with our gifts and our hands smelling of scent and sandal wood paste. E. C. PUTNAM.

Harvest Festival.

THE Christians on the Kolli Hills recently met together to consider what could be done to provide a larger building for worship, the present chapel having become inadequate for the needs of the growing community. Several present suggested an appeal for funds should be made to the friends in England. It was pointed out, however, that, owing to the General Strike and the stoppage in the Coal Trade, funds at Home were very low. Finally, it was resolved to make a big effort to raise the necessary money amongst ourselves on the Kolli Hills, and to make no appeal outside.

In planning for a new building, we have to take into account the probable growth of the work in the coming years. Ten years ago we did not anticipate that the present building would be too small in 1926, and it is possible that in 1936 we shall wish that we had erected a larger building than the one we are now planning for. Last Sunday our morning attendance numbered seventy-five, including more men than women, and the men's side was uncomfortably crowded. We hope and believe that the time is not far distant when we shall require a building more than twice this size. We must plan in faith. Consequently a very considerable sum of money, probably nearly £200, will be required.

We already had in hand some £50 of accumulated Sunday collections and workers' subscriptions. The question was how to set about raising the remainder. As a first step, it was resolved to hold a Harvest Ingathering Service on July 3rd. Accordingly, last Saturday afternoon, I sat at a table and received the gifts of the people. These were various. Several fowls and eggs, a pumpkin, two big jack fruits, three goats, a sack of rice, garments,

vegetables, woodwork, plantains, etc. Some gave money. At the end, twelve young hillmen from the Industrial School came forward and gave twopence each, the equivalent of very nearly half a day's work each. One old woman, a common labourer, gave a whole day's wages. At the end, the gifts in kind were put up by auction for sale. A total amount for the day of £5 was realised. For this we thank God, and take courage. J. M. BRAND.

Girls' Home Notes, Kolli Hills.—Velliyamma and Tayyamma.

WHEN an orphan or cast-out hill girl comes to us for refuge, she stands in dread of meeting her relatives, for fear they may try to take her back to the old life. But as time goes on and fear subsides, her thoughts go back to her own folk, and, with the dawning of a new Light in her soul, a longing for them to understand too takes possession of the young heart, and she naturally begins to desire to see her native village and her people again. So it was that Velliyamma, who had for some months been well taken care of by the Brethren at Tinnevelly, and who had returned to our school, kept asking me, " May I come with you to see my mother and relations at Kalingam? "

Tayyamma's father and mother came to Valavandi, in the first instance, for protection from a relentless enemy. Tayyamma's little heart yearns over her parents. She hears so much of Christ in the school. She wants them to understand too. And then there are her relatives in Kalingam. So, in answer to her earnest request, we decided that little Tayyamma should come with us to Kalingam.

On Tuesday morning we all set out, the two girls full of glee, with nice clean white sarees and well-combed and oiled heads. It was far for the little one—four miles—but she would not give in, and it was she who first scrambled over the low stone wall and then vanished among the houses. It was all so familiar to her. I found her among her people, and she and Velliyamma led me on from house to house, until we were soon the centre of an admiring crowd. What exclamations, greetings and questions there were from all sides! The words came to my mind, " YE are our epistle, known and read of all men." I marked the difference between them and their old companions, and wondered whose was the more impressive witness, my poor speech or the silent testimony of these two dear girls.

They were not wholly silent, however, but tried to say a few words to help their friends. Then Tayyamma urged us to go on to the next village, where an elder sister lives who has a wee baby. She crept nearer to me in her eagerness as I told the young mother the story of the Cross. Both she and Velliyamma are praying for their relatives. Later on in this village a little child of one and a half years old was put into my arms. How I wanted to keep it and add it to my family here! It was so frail and light through the unintentional neglect that motherless bairns are always subject to up here. They feared to give it to me, so I had to hand it back, knowing that as God has given us one by one, the precious children whom He means us to bring up for Him, so He will do again and again, and we must leave the choosing to Him. Ask Him to bless our little family in the Girls' Home, and to grant that their witness among their own relatives may be as a light shining in a dark place. EVELYN C. BRAND.

Our Schools.

MOST of our schools commence at eight each morning, but as our Indian brethren are somewhat apathetic towards time-tables, it is sometimes wise to pay an early morning visit, and thus ascertain whether the scheduled time for opening school is being observed.

This morning I set out from the bungalow on my " Raleigh " at 7.10. and, turning north-westwards, cycled towards Sembiam. Our neighbouring tank is now quite dry, and the raised fields in the centre have been ploughed. prior to receiving seed for the next crop, which will be watered by the October monsoon. The road leading from the city to Konnur contained many families walking to Villivakkam for to-day's festival. During this month of Adi such sights of pilgrims are frequent along this road. Turning off to the right. I soon reached the Perambur level-crossing, turned right and then left past the toll-gate. The office of toll-collector is sold by auction in this country. and, of course, the man who bids highest obtains the job.

Arriving at Sembiam at 7.30 a.m., I was pleased to find the school open. and discovered that several scholars had already arrived. The headmaster, Samuel, was out preaching in a neighbouring village, but he had left his wife in charge. This good woman rejoices in the name of "Archie-ammal."

Having half an hour to spare, I walked around the village, and discovered two men at work drawing water for a near-by plantation. The water is drawn by means of a bucket attached to the end of a long bamboo rod. This bamboo rod forms one arm of a huge pair of balances, the other arm being weighted down with mud. One man stands above the fulcrum of the balances, and, by throwing his weight first to the one side and then to the other, causes the bucket to descend and rise alternately. The second man sits actually inside the huge well, and, when the bucket rises, tips the water into an earthen channel. Some boys had come to this spot, and were performing their morning toilet in the gushing stream.

I returned to the school, and was soon joined by the two teachers. The lyric set to be learned for this month is the Tamil version of " Jesus loves me, this I know," and the usual English tune suits the Tamil translation. The scholars were not very sure of the tune, so I sang the first verse two or three times for their benefit, and advised the teacher to concentrate on the teaching of this lyric. Next I inspected the scholars' hands. I do not think that soap is very plentiful in Sembiam, but I am sure that a little more "elbow-grease" would remove most of the dirt on those boys' hands. The headmaster then prayed for God's blessing on the day's work, and the scholars settled down to the day's tasks. After visiting the house of one of our members living in Sembiam, I turned homewards, with the intention of visiting another school.

The morning market was in full swing in the main road, and in consequence cycling was somewhat difficult. Most Indians lose their presence of mind when a vehicle is approaching. Sometimes they scatter in all directions, while at other times they stop, then run, then hesitate, and confuse the cyclist. One woman just avoided my front wheel. After a mile's journey I arrived at Sembarambakkam. Here there is a Mahommedan element among the scholars, but all are taught the Scripture lessons day by day. Here I listened while the teachers questioned the children on the " Birth and call of Samuel " (seniors), or on " The Creation " (juniors), and afterwards I examined the scholars in the catechism and in memory work. W. A. KIMBER.

"I will pour water upon him that is thirsty"

Springs in the Desert.

THERE are many experiences which are strange to a newcomer to a tropical land, but the water problem is so universal that it can hardly be a surprise to anyone. The missionary who has had the privilege of medical training has been constantly reminded of the necessity of boiled water for drinking purposes. One of the first things brought before a housewife in India is the imperative necessity of taking this precaution. A circumstance occurred soon after my arrival in India which left no necessity for a further admonition. A favourite walk—in fact, almost the only one around Sendamangalam—is either along the bank or in the bed of the dry tank. We were walking here one evening when we noticed two wells. A man was drawing water. He let down his pail and drew it up again. He had evidently filled his vessels, for he drank some of the water in the pail, then washed in it, and, to our surprise and disgust, threw the water back in the well again. Upon our arrival at the bungalow, we inquired where our drinking water came from, and it was that identical well! I am afraid my evil heart felt a secret satisfaction in the prospect of living in Madras, where a city water supply is at hand. Upon our transfer to Sendamangalam, in the most sultry weather, the conditions were felt all the more keenly because of the advantages of the city which we had left. A coolie, employed solely for keeping us supplied with water, found it increasingly difficult to find sufficient good water for drinking purposes. Upon our evening walks we could see women going down by steps to the bottom of field wells, and filling their pots by dipping small vessels into puddles, or even soaking the water up with rags and wringing it into pots. Into the midst of this scarcity came springs in the desert. Work was started to deepen an already existing dry well in the bungalow compound, with the result that two springs were disclosed. These two springs, one of which rises perpendicularly in the centre of the well, provide ample water for all our needs, and ensure an uncontaminated supply.

As we remember the many prayers continually presented at the Throne of Grace for rain in this district, we are reminded of the astonishment of the Aniwans when John G. Paton showed them "the rain from beneath," and although we are not surprised by the physical phenomenon as they were, we do stand amazed at the lovingkindness of our God, and while the giving of water in this way caused the savage tribes to turn to the Lord, we also would be stirred afresh to "declare His glory among the heathen, His wonders among all people."

M. THROWER.

The Indian Jungle Butcher.

RETURNS have recently been issued for the year 1925 showing the number of deaths from wild animals and venomous snakes in British India. The total number of deaths from wild animals is appreciably decreasing, the number for 1925 being 1,974, as compared with 2,587 in the previous year and 3,605 in 1923. Of these, 974 deaths were caused by tigers, 191 by leopards, 265 by wolves, 82 by bears, 78 by elephants, 61 by hyenas, 98 by crocodiles and alligators, 73 by wild pigs, and 152 by other animals. The highest number of deaths from all wild animals occurred in Madras Presidency, especially by tigers. Deaths from snake-bite fell from 19,867 in 1924 to 19,308 in 1925; 41,004 snakes were reported destroyed during the year.

These figures may seem formidable until it is remembered that the population of India at the 1921 census was 318,942,480.

L. WATTS.

Our Home Churches.

Prayer Subjects for October, 1926.

Week beginning—

SUNDAY, 3rd.—That the All-Day Prayer Meeting may be richly blessed, and many gracious answers received, both at home and abroad.

SUNDAY, 10th.—For the Girls' Home, Kolli Hills, that Velliyamma and Tayyamma and other inmates may be light-bearers among their relatives and friends.

SUNDAY, 17th.—For Miss Savage, that journeying mercies may be realised, opportunities given for witness-bearing while on the way to India, and much of the Lord's presence enjoyed.

SUNDAY, 24th.—For many tokens of Divine blessing to rest upon the Annual Meetings, that guidance may be realised in the business done, and preacher and speakers helped in their witness-bearing for Christ.

SUNDAY, 31st.—For the President, Vice-President, Officers, Council, and L.Z.A. Committee, that in the new year of the S.B.M. they may find much joy in service, and be used for the glory of God.

Announcements.

The Annual and Welcome Meetings.—Without stressing the point too much, as reference to the Annual and Welcome Meetings is made elsewhere, we would earnestly appeal to our readers, both in town and country, to remember the date, Tuesday, October 26th, and the place, the Leysian Mission, City Road, E.C. Nearly opposite the hall is the Old Street Tube Station, which links up with every Tube station in London and the suburbs, as well as every main line connection with the country. Friends travelling by 'bus or tramcar from North London should alight at Old Street, and those from East or West at City Road. The hall will accommodate 1,700 persons, and we are confidently expecting to see a record gathering.

* * * * * *

A Strict Baptist Mission Bookstall.—Friends attending the Annual Meetings are invited to spend a few minutes at the bookstall in the lobby of the hall. There will be on sale, among other things, copies of the following: The S.B.M. Calendar, 1927; How the Gospel came to the Mountains of Death; Pictures from a Missionary's Album, by Mrs. E. A. Booth; Pioneering on the Cauvery, by D. Morling; The Presentation of the Gospel at Home and Abroad, by S. Hutchinson; the Annual Report, 1926; together with a large variety of Picture Postcards, Curios from India, etc.

* * * * * *

Lantern Lectures.—Mission Secretaries of Churches and Study Circles, who are arranging their programmes for the coming winter, are invited to apply to the General Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, who will gladly furnish a list of excellent Lantern Slides and Manuscripts, giving interesting details of the work of the S.B.M. in its four Fields in South India.

* * * * * *

Acknowledgment.—The Secretary desires to acknowledge, with best thanks to the sender, the receipt of a Postal Order E/27 172865 for 4s., postmark Sevenoaks.

"Come ye apart and rest awhile"

Mr. and Mrs. E. A. Booth.—We are sure our readers will be glad to know that Mr. and Mrs. Booth have found a home at 6 LEYS AVENUE, LETCHWORTH, HERTS, and it is hoped that the quiet of the countryside and invigorating air, combined with complete rest, will, by the blessing of God, bring a full measure of renewed health and strength to our dear friends. In view of imperative orders of the medical adviser, the Council has decided that Mr. Booth shall undertake no deputation work for the present, although it is hoped he may be able to give an occasional short address at important meetings. Will Churches who are arranging future Missionary Sundays and meetings kindly note this?

* * * * * *

The S.B.M. Calendar, 1927.—Owing to an unexpected difficulty, there has been a slight delay in publication, but it is hoped that our good friend, Mr. J. C. FROMOW, will be able to execute orders at an early date, and to ensure supplies our readers are desired to communicate with him at SUTTON COURT NURSERIES, CHISWICK, W.4.

* * * * * *

During October meetings and services in connection with the S.B.M. will be held as follows:—3rd, Epsom; 3rd, Bierton; 4th, Chadwell Street, Day of Prayer; 6th, Warbleton, Sussex (Mount Hermon); 7th, Hailsham; 8th, Heathfield; 10th, North Finchley; 13th, Richmond, Salem; 17th, Homerton Row; 24th, Lewisham; 26th, Annual Meetings; 31st, High Wycombe.

Farewell to Miss E. Savage.—We hope next month to give a report of the Farewell Services at St. John's Wood on September 29th. Arrangements have been made for Miss Savage to sail by the s.s. *Margha*, due to leave London on October 23rd for Colombo.

* * * * * *

For Sale on behalf of the Strict Baptist Mission.—Our kind friend, who has already shown her warm interest in our work in India, has again offered to sell the following Bulbs, Plants, etc., and give all the proceeds to the Strict Baptist Mission. Any of our readers, 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.* BULBS:—Scillas, Snowdrops, Crocuses, Montbretias, 6d. dozen; Narcissus and Daffodils, 2s. dozen; Mauve Primroses, Polyanthus, Mint, 2d. each; Crasselas (lovely scent), Bridal Wreaths, Ivy Geraniums, Mesembryanthemum, Hydrangeas, Fuchsias, 9d. each; also Hand-painted Scrolls (any verse to order), from 2s. 6d. each. *Postage extra.*

THE CHILDREN'S CORNER—(*Continued from page* 159).

to Tadworth on November 3rd I shall hope to meet you and thank you in person. When I was a boy at school, many, many years ago, I used to write in copybooks, and I remember so well one of the copies set, "Example is better than precept," and I now pass it on to all my grandchildren, that they may prayerfully consider the example set by their two dear little friends at Tadworth.

I cannot close my letter without mentioning one more little matter, even at the risk of offending my good friend the printer. *Please* do not fail to read the beautiful story of Velliyamma and Tayyamma in our dear friend Mrs. Brand's charming story from the Kolli Hills, and be sure and put these two little girls—as well as those at Tadworth—on your prayer list, that they may be light-bearers for the Saviour among their relatives and friends.

With much love, your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—It has been very gratifying to receive during the past month a number of letters as well as personal tributes, each conveying an appreciation of the loving labours of dear Uncle John, and while sincere regret is expressed that he is no longer able to minister to his many nephews and nieces in the Corner letter, all wish him many years of peaceful rest, while some hope he may again be able to take up his devoted work for the Strict Baptist Mission. Each accord a warm welcome to his successor, and promise to read the Corner month by month.

In reviewing the letters received, I am convinced that some of the writers have left the days of childhood a long way behind, but give very evident proof that they still retain the dew of their youth. To each and all the best of thanks are tendered, while a desire is also expressed that, whether the writer occupies the chair for a longer or shorter period, the opportunity may be attended with much blessing to the readers and to the glory of God.

Among the letters received is one from Connie Adams, of Raunds, which is beautifully written, and expressive of regret at Uncle John's retirement, for she had only just got to know him. Thank you very much, Connie, for all your good wishes. I feel sure I must know you, and shall hope to renew my acquaintance if spared to come to Raunds again. It is kind of you to remember Miss Appleby, and I am glad to report an improvement in her health. You say how much you would like to help for the Christmas boxes for India. I wonder if you have ever prayed over it, and then asked your superintendent and teacher to think over it too? You refer to little Mary Jones and her fifty-mile walk to get a Bible; has it not occurred to you that you too might, by God's help, do something to assist in the good work of sending tokens of love and affection to your Indian cousins? Then, in God's good time, the great desire of your heart may be granted, and you will be able yourself to go and take the tidings of His love gift to the heathen. God bless you, Connie!

Another is from an outpost of this far-flung Empire. Raymond, aged eleven years, writes from Katanning, Western Australia, a charming and interesting letter. He, too, has been a reader of the Corner letter ever since he has been able to read at all, and always awaits the English mail with much interest to secure the HERALD. His good wishes for its future welfare are gladly welcomed, and his prayers for its success are asked for. Thank you, Raymond, for all you have told me about your Sunday School. I am so glad you enjoyed the visit of the missionary from Fiji, and found the lantern lecture so interesting. I wish it were possible for our dear friend, Mr. Chisnall, to come to Katanning and tell you all about our missionaries and their work in India, and then give you his lantern lecture on the Kolli Hills. I am sure you would hugely enjoy it, but 11,000 miles is a long distance, and I am afraid he could not be spared for so long a journey.

The mention of Mr. Chisnall's name reminds me of a charming incident which happened recently, and was related to him by a lady friend, an ardent worker for the S.B.M., living at Tadworth, a lovely village on the Surrey Hills. She says: "Two little girls have put *three shillings* into my collecting box to-day, with smiles and shining eyes of joy, the result of a 'garden fete' they organised and arranged in a very small garden. They have had a very happy day, and sold out all their stock. Admission was *one halfpenny!*" Splendid, was it not? Well done, dear little girls! When I come

(*Continued on page* 158.)

LIST OF SUBSCRIPTIONS, &c.,

Received from August 11th to September 10th, 1926.

General Fund.

	£	s.	d.
Brentford, North Rd. S.S.	4	3	3
Guildford, Mrs. Gartor		1	6
Sydney, N.S.W., Belvoir St., P.B.C.	22	10	0
Carlton, Beds.	2	15	4
Otley, S.S.		14	9
Grundisburgh, Boxes	1	3	6
Tottenham, Farthing Coll.	4	5	9
Birthday Boxes	2	4	4
Bible Class	2	4	4
Coll.		14	1
Bierton B.C., Namakal Extension	5	0	0
Tring, Ebenezer		10	0
Cottenham, Ebenezer, Miss F. Cooper		10	0
Chatteris, Zion, Coll.	4	12	0
Bible Class	3	14	6
Boxes	5	15	1
Articles sold	4	9	3
Rattlesden, Boys' Missionary Bank	2	10	0
St. John's Wood, C.E. Society	3	0	0
Courland Grove, S.S., Coll.		7	6
Birthday Box		4	6
Crowfield, Boxes	2	8	6
Poynings, Zion, Coll.	2	4	3
S.S.		13	6
Chesham, Newtown, B.S.S., Girls' Box		11	3
Boys' Box		11	11½
Birthday Box		2	4
Wandsworth, West Hill	2	3	6
Rattlesden, E. & F. Stadden, Box		7	0
West Ham Tabernacle, S.S.	16	8	0
Croydon, Tamworth Rd. Chapel	4	10	0
Newick, S.B.C.	3	18	0
Thame, Miss Mears' Box		10	0
Reports		1	0
Walton-on-Naze, B.C., S. School	1	0	0
Brentford, Mr. J. Secrett	2	0	0
Brighton, Prarthana Sabha, Miss Piper		10	0
Anon.		10	0
Birthday Gift		3	0
30 Coll. Boxes	10	10	6½
Homerton Row, Mr. & Mrs. H. C. Turnpenny	2	2	0
Rowley Regis, S.B.S.S.		9	0
Courland Grove, S.S., For Sembiam School	12	0	0
Gospel Portions		15	0
Bermondsey, Lynton Rd., Mr. & Mrs. J. B. Collin	100	0	0
Manor Park, Rehoboth, S.S. Farthing Box	1	2	6
Thursday Class Meeting	7	6	
Miss Francis' Box		3	10
Profit on Sale of £500 War Loan	3	13	0
High Wycombe, Zion, Mr. K. Ives (box)	1	2	6
Misses Rogers (box)		12	6
Brighton, Prarthana Sabha, Mr. F. Goddard		6	3½
Miss Haynes		6	3
Mrs. Smith		5	0
Mr. Wooler		6	0½
Over, S.S.	1	10	10
Bible Class		5	3
Mrs. Kirby (box)		7	9
Haworth, Literature		1	0
Ipswich, Zoar, N.B.D.		10	0
Burgess Hill		10	0
Bexley Heath, Boxes	2	1	3
Donations	1	3	0
Leicester, Zion, Mrs. A. Tyler	1	0	0
Kilburn Vale	1	0	6
	£375	3	6
PERSONAL: "The Lord's Portion"		10	0
Mast. P. Bond, Holiday Present for Indian Children		3	0
Miss R. M. Naish (box)		19	2
Mr. Watts' Family, Namakal Extension		17	0
Miss J. B. Picknell		2	7
Mr. C. E. Ridley	5	5	0
Mrs. E. S. Kelk	1	1	0
Anon.		10	0
Mrs. Burland		10	0
O.A.P.		2	6
"Interested"		6	0
Mrs. A. J. Powell		4	6
Mrs. M. Fricker	1	1	0
Mr. D. A. Thrower	1	0	0
S.R.J.H. (box)		5	6
Miss E. T. Beale	1	10	0
Mr. R. Lowrie	1	0	0
S.O.S.	1	0	0
Mr. A. Cramp	1	1	0
"Firstfruits"		10	0
"Subscription"	100	0	0
Mrs. C. E. Parris		5	0
Mr. T. Dean, Box B10	2	12	0
P.O. E/27 172865, Sevenoaks		4	0
	£120	19	3

Herald Fund.

	£	s.	d.
Great Blakenham		4	0
Sydney, N.S.W., Belvoir St., P.B. Chapel		12	0
Wattisham, S.B.C.	1	0	0
Mr. Deaves		10	0
Lewisham, College Park	2	1	3
Fulham, Ebenezer		11	0
Wandsworth, West Hill		6	6
Tottenham		7	0
Rattlesden		5	0
Tunbridge Wells		6	6
Newick		18	6
Clacton		6	0
Thame		10	0
Walton-on-Naze		6	0
Chatteris, Zion S.B.C.	1	4	0
Walthamstow, Church Hill		6	9
Manor Park, Rehoboth		5	4
"Friends"	50	0	0
Ilford, Ebenezer		8	3
High Wycombe, Zion	1	5	0
Ipswich, Zoar		11	0
Burgess Hill		2	6
Kilburn Vale		6	0
	£62	11	7

Pension Fund.

	£	s.	d.
3 p.c. L.C.C. Stock, £935/1/3	7	0	3

OMITTED.
In September HERALD :—
"Bury St. Edmunds," Env. 5 0

Ladies' Zenana Auxiliary.

L.Z.A. Money received from July 31 to August 31, 1926.

	£	s.	d.
Bethnal Green	7	7	0
Chadwell St. (boxes)	1	8	0½
For B.W. Salary	2	15	0
Chelmsford, Sewing Class	4	6	
Clapham, Courland Grove	8	6	0
Croydon, Salem		12	0
Fulham	7	13	7
Haworth, Hall Green	4	10	0
High Wycombe		7	6
Hounslow	3	13	3
Ilford	5	0	0
Ipswich, Bethesda, Women's Bible Class	4	2	5½
Kingston	2	0	0
Lewisham	1	10	0
Reading	5	9	0
St. John's Wood	25	6	9
Walthamstow		6	7
Walworth, Victory Place	1	4	6
Wandsworth, West Hill, Boxes	7	12	0
For B.W. Salary	2	8	0
West Ham	4	0	0
Wood Green, Dovecote, Boxes	1	8	6
Gift Week		2	0
Woolwich	10	8	0
PERSONAL: Per Mrs. Elliott	4	17	4½
Mr. J. B. Collin	50	0	0
In loving memory of Mr. & Mrs. J. Rush	10	10	0
Exors. of the late Mr. H. S. Nunn	10	10	0
A Friend, for salary of B.W. LILY	10	0	0
	£193	12	0½

Vol. XXV. *New Series, No. 239.* November, 1926.

The Strict Baptist Mission HERALD.

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



TWO HOSTEL CHRISTIAN BOYS PREPARING LENTILS FOR CURRY.

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The Strict Baptist Mission.

NOW READY.

The S.B.M. Calendar for 1927

Consisting of 12 Sheets of Art Paper, with a Cover, 4to, perforated, and corded for hanging, with Postal and other useful information. Each sheet contains a Calendar for a month. Prayer Subjects, Scripture Texts and Quotations, with well-executed Photographs of Missionaries or Members of the Home Executive.

It is hoped there will be a large demand for the Calendar, which is unique in style and remarkably inexpensive. It will make a useful Christmas and New Year Gift, and Superintendents and Sunday School Teachers are urged to use it for that purpose.

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Full of interesting details of the Mission's work, and giving complete Statement of Accounts, with many Illustrations.

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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. XXV.] NOVEMBER, 1926. [*New Series*, No. 239

CURRENT NOTES.

IN the October MISSION HERALD attention was called to the very serious position of the Mission's finances, and it will be remembered that at the September meeting of the Council two members very earnestly laid the matter before the Lord, and pleaded for His gracious help in the time of need. It is a great joy to record once more the faithfulness of the Divine promise, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me," for at the Council Meeting on October 1st the Treasurer brought the gratifying information that when the financial year ended the night before the adverse balance had been reduced to £275, and the members at once responded in a hearty rendering of the Doxology.

* * * * * *

The Day of Prayer on Monday, October 4th, was a never-to-be-forgotten experience to those who were present all day, and to those who spent prolonged periods in the sacred building at Chadwell Street. Business men snatched an hour from the claims of office, and others from various callings, and for the long space of twelve hours the voice of prayer, praise or exhortation was not silent. The many needs of the Mission, abroad and at home, were continuously brought before the Lord, while His high praises were frequently sung in remembrance of His former lovingkindness. A delightful unanimity was expressed in the short addresses given, three of the speakers specially dwelling on Elijah as a man of prayer and his overcoming faith in God. Already indications are seen that the prayers were heard, and we await in humble confidence the full answer to all.

THE HERITAGE OF THE CHURCH.

THE *third* Report of the Strict Baptist Mission says: "It will be noticed that we have not called ourselves the Strict Baptist MISSIONARY SOCIETY, but simply the Strict Baptist Mission. *We have done this purposely*, as it conveys the views we entertain as to the best and most Scriptural mode of carrying on Missionary work. We entertain a strong conviction that Churches of Christ as such are the only Missionary Societies recognised by the Word of God, and that to carry on large Missionary Societies external to the Churches, and in which the Churches have no direct representation, is contrary to the teaching of the New Testament on the subject." This manifesto stands to-day as the basis of the present work of the Strict Baptist Mission, and very clearly defines its object and outlook, as well as its dependence upon the active co-operation of the Strict Baptist Churches in Great Britain.

The question is often asked, Is it worth while? Ought we not to concentrate upon home evangelization? The answer is clear, Who can estimate the value of a precious soul? The stirring address of a speaker at the recent Farewell Meeting on September 29th, clearly demonstrated the importance of obedience to the command, "Go ye into all the world," inseparably linked with which is the sacred promise, "Lo, I am with you." In the homeland we are favoured with tremendous possibilities through and by the preaching of the Word, but the marked indifference of the great majority of the people surely emphasises the solemn words of Him Who spake as never man spake, "This is the condemnation, that LIGHT has come into the world; and men love darkness rather than light, because their deeds are evil."

Quite recently this question was put to the writer, "Does the result of our labour justify the expenditure of so much *time, labour and money?*" Here again the answer is as clear as noonday, and can never be doubted—an absolute affirmative, not to be gainsaid. From the children rescued from lives of indescribable misery; from the women now being trained and educated for work among their fellow-women; from the villages whose civic life has been cleansed and uplifted through Christian influence, and from hundreds of hearts that have been blessed by the message of the Gospel, there comes the overwhelming answer, "YES." Thousands, nay millions, as yet have never had the opportunity of hearing the good news of the glorious Gospel of the grace of God, and tidings of salvation by the love and sacrifice of the Redeemer.

The Indian Field needs more men and women, more consecrated giving, and *especially more prayer* from those in the "home base." The most glorious task entrusted by God to the Church is the *redemptive mission to the world in the power of the Gospel of Jesus Christ.*

Our Foreign Field.

News of the Month.

NAMAKAL.—During the past two weeks we have had several good rains, which have greatly relieved distress. The rains have made people busy in their gardens, so we are again (as in Sendamangalam) planting trees for future generations.

The Christians and Panchamas of Tidumal have again attempted to take up their residence in their village, but have been rejected by the caste people.

Our Boarding School is making good progress, but we are sorry to say that two of the boarders are away in hospital. They are making good recovery. D. MORLING.

Repulse but not Defeat.

WE believe that no calling on earth witnesses triumphs more glorious and disappointments more humbling than that of the missionary. Last month I met one of the disappointments. Years ago, while Preacher Christian was stationed in Erumaipatti, a Hindu caste man became intensely interested in Christianity. His companion in life showed a spirit that was deeper than mere interest, and would often pray with such unction and fervour as to melt the heart of the hearer. Sometimes, when listening to Biblewoman Mary, it seemed as though she gained a direct vision of her crucified Lord. Certainly we had seen no one in these parts give brighter evidences of genuine conversion. Their speech, their manners, their whole life, their very appearance betokened a great change of heart, and then, reckoning the sacrifice of almost all that the Indian counts dear, they asked for baptism.

There was only one obstacle. The man, when only a boy, was married to a girl whom he disliked. Within a very few weeks life became intolerable, and they agreed to part. Then a friendship arose with the woman who was now his companion, and from that day they lived together. To secure divorce with the real wife seemed impossible; to leave the one that he loved and that loved him seemed superhuman. But even this he was ready to put away for the sake of the One Who had done so much for him. They parted, and he rendered assistance in our schoolwork, took part in our chapel services, memorised our lyrics, and was a constant student of the Word.

At this time he was removed to another locality, and, with the weakening of sacred influences, he gave way to the old temptation and lived the old life. As a Government teacher he was again removed, and then we saw him no more. A few days ago Mr. Thrower and I, on our way home from camp, were taking photos in a town sixteen miles away. While my colleague was fixing up the camera, our erstwhile inquirer came out of an adjacent Local Government School, and cordially greeted me. During our conversation the boys struck up a lyric, and my friend said to me, "Do you remember the hymn?" I listened, and, sure enough, it was one of our own Christian lyrics being sung in that far-off town. Seeing the glow light up in my face, my companion felt guilty and at once confessed, "Yes, it is our lyric, 'O mighty

Spirit, come descend,' but it is slightly altered and now sung to the praise of Ganesa " (a Hindu god). With a heavy heart I went in and saw about seventy boys, hands brought together in the act of devotion, singing—

" Ganesa of might, come now descend,
Grant us thy grace, Thou Soul divine."

But is our friend lost? If he has ever had the root of the matter in him, he is not lost. We mourn at his defection; our cheeks grow hot at the prostitution of Christian knowledge and Christian literature; we lie humbled at the ruin of high hopes and patient service—yet, in it all, thank God that with Him there is no disappointment. D. MORLING.

Zenana Visiting in the Fort.

THE old trunk road running from Salem in a south-westerly direction to Trichinopoly passes through Namakal Town, dividing it into two distinct sections. All the town west and south of this road nestles round the huge rock which has made the neighbourhood famous. This is the ancient historical part, and is known now as the Kottai or Fort. That part of the town north and east of the main road is much more modern, and has grown to proportions quite three times the size of the " Fort," but it is still known as the Pettah or Suburbs.

Zenana work has been carried on in the Pettah for nearly four years. Over a hundred houses are now on our visiting list, and whenever we accompany the Biblewoman we have a welcome. But the Fort has always presented such a forbidding aspect that I have not felt I could ask a woman to go unprotected to begin work there. Temples, Brahmin rest-houses, long rows of buildings belonging to priests, dancing girls, proud vakils and Government officials characterise the Fort. Truly a formidable citadel for a weak woman to face.

A few weeks ago, however, one of our Biblewomen working in the Pettah came to me saying that she had been thinking and praying much for the women living on the Fort side, and felt that God was calling her to work there. She also said that, when teaching one of her pupils in the Pettah, a person from the Fort, who was calling at the house, had seemed very interested, and said she would be pleased if the Biblewoman would go to her house. The Biblewoman replied that her district did not extend to the Fort, and it was rather a long distance to go. A few days later the woman came again, and said that if only the Biblewoman would come she would have a welcome in at least six homes in the neighbourhood. " This," thought the Biblewoman, " is surely a call from the Lord," so, having obtained my permission, she went one day to the Fort. The woman was true to her word, and introduced our worker to several houses in her street, with the result that now more than a dozen homes are open to her, and five young women are learning to read the Scriptures.

Visiting with her last week, I was pleased with the kindly welcome given. One woman had made some sweetmeat for my acceptance, another brought limes and a garland of sweet jasmine, and a third inquired if I would take betel and nut. Most of them were women of quick intelligence and good memories. I was surprised at the amount of Scripture knowledge they have gained in so short a time. The questions they asked, too, showed that they had been turning over in their minds the lessons given. Walking down the road, however, I was warned that, unless we act carefully and prayerfully,

our opportunities in that quarter may be of short duration. Frowns and rude questions plainly showed that everyone was not pleased to see us. There are doubtless many who would make trouble at the first chance. May the Lord teach our worker to walk wisely that the Gospel may have free course, and many of those Fort dwellers be led to know Him as their spiritual Fortress and Deliverer.

CLIVE M. MORLING.

Periya Muni (The Great Demon).

LAST month, when the writer spent a week-end in camp with Mr. Morling in his field, we paid a visit to the temple with which the above-named idol is connected at Jedarpalayam. Leaving the bungalow in which we were camping, we walked, perhaps, three-quarters of a mile south along the bank of the Cauvery, and then, turning east, we soon reached the temple, which is but a few hundred yards from the river, and surrounded by cultivated fields. Clambering through a hole in the wall, we found the temple at one end of a rectangular courtyard of about 30 by 10 yards.

The temple itself is rapidly falling to pieces, but it contains among its effigies a figure of Ramaswami, a deity of orthodox Hinduism, reclining under the shelter of a cobra's spread hood. The courtyard, on the other hand, is occupied by a number of images of the demons who terrorise the ignorant, highly superstitious folk of the countryside. Of one or two images small fragments only are left, and another has reached an advanced stage of decay, but three of the idols are in fairly good preservation. Of the three, Periya Muni is much the largest, being a huge plaster model 22 feet high.

While we were looking at this swami, a grey-haired and almost toothless old man came along and became quite communicative about the thing. His favourite descriptive title was "Bad god!" He told us how, many years ago, this great demon (apparently great only in wickedness) nightly scoured the countryside, carrying away the crops, molesting the women folk, and otherwise disturbing the peace of the people. Another story the old man told us, and which he most firmly believed, was that several years ago the idol's abdomen began to go to pieces. Men were engaged to repair it, and every one of them died of cholera or some other abdominal malady. This fearsome-looking deity is evidently a male, for it has a huge moustache. A serpent entwines each arm, and another huge snake supports one of the legs (for the swami sits with one leg crossed over the other knee). A pair of peacocks adorn the headdress, and a heavy garland hangs round the neck. He grasps a nine-feet spear in his right hand, and treads on the head of the poor peasant with his left foot.

We would liked to have heard a little more from the old man about this and the other swamis of the temple, but he knew very little. He did, however, point out to us a swami known as "The uncontrollable demon." This evil spirit had formerly practised such predatory habits that the people captured him, and there he is securely bound with handcuffs and leg irons of plaster. It is most pitiful to see the absolute sway which the old vile superstitions wield over the ordinary villager's mind and heart. As we left the place we remarked on the very dilapidated condition of the temple. The man informed us that, although forty villages are nominally supporting the temple, the rogue of a priest has annexed the temple lands, and lives in luxury on their income, caring nought for the discharge of his duties.

D. A. THROWER.

"Out of him shall flow rivers of living water"

A Parable of Christian Service.

THE recent recurrence of floods along the south of our field has brought the name of the famous Cauvery again to the minds of our readers. A few particulars of this sacred river may perhaps be helpful.

The Cauvery takes its rise 200 miles distant on the lofty summits of the Western Ghats in the Coorg and Mysore. After draining the southern half of the Mysore plateau, it plunges down to the plains, where its wild waters are curbed and controlled by the huge power-house at Sivasumudram for transmitting electric power to distant towns. It then takes a southerly direction for nearly a hundred miles, receives large tributaries from the Nilgiris and Palnis, and swells into a mighty flood a mile wide. Here it is again harnessed for man's service, this time by a wonderful system of irrigation canals. For nearly two hundred miles, including about forty miles along our south-western boundary, almost rainless tracts of country are converted by its abundant waters into a beautiful and highly productive garden. Near Trichinopoly the river divides, forming the famous and sacred Srirangam island, and then by a wide and intricate delta pours its contents into the Bay of Bengal.

What an untold blessing this river means to South India only those living there can realise. The real secret of it all is this : The high mountains at its source catch the full force of the S.W. monsoon as it drives straight from the Arabian Sea; the "good mother" Cauvery gathers these waters and conveys them through long tracts of country *where rains often fail and the people are frequently on the verge of famine.* For centuries, for millenniums the Indian farmer watched the heartrending waste of fertilising floods passing away to the ocean—floods, a hundredth part of which, if rightly utilised, would bring him incalculable wealth. Fortunes undreamed of daily drifted by his mud house, leaving him in abject penury. Precious water hurried by to the ocean, as though *that* needed replenishing, while his wells remained empty and his fields dry and sterile.

After long centuries had passed, an engineer from a Christian land came along, saw the vast possibilities of the Cauvery, pictured the transforming of sandy wastes into smiling gardens, erected his masonry dams across the river, dug his canals farther and farther up the slopes of the wide valley, branched these into tiny channels and runnels, opened his sluice gates, filling all with water, and then called in the eager, gratified farmer. Go to Mohanur, see and hear the bubbling, gurgling precious fluid running through banana gardens, rice fields, sugar cane plantations and cocoanut groves. Think you that the prophet was a mere optimist when he cried, "In the wilderness shall waters break out, and streams in the desert"?

Surely all this is a parable to us. The Cauvery is the river of God's Gospel and of Christian service, taking its rise far away in the spiritual uplands of Great Britain, where the rains of God's grace are so abundantly received. In past days how much of spiritual power, how much of the ability for Christian service ran wild, unharnessed, unutilised; but now it brings light and knowledge to millions in heathen darkness, as the Cauvery sends light and gladness to the myriads in far-off Bangalore and Kolar.. Are you sharing in that glorious work or is your power still unutilised? Do you in Western lands, who so frequently enjoy through the Gospel the refreshing rains of God's favour, realise that far away there are fields high, scorched and bare? It is only through you and me—perhaps a deep, wide canal or a tiny rill—that God will distribute the Water of Life and make the distant desert to blossom as the rose. Truly "the river of God is full of water"; it is no Cherith; it knows no fail. Are you and I doing our part in the distribution?

D. MORLING.

Our Home Churches.

Prayer Subjects for November, 1926.

Week Beginning—

SUNDAY, 7th.—For success to attend Miss Putnam and Mr. Kimber in their Tamil examinations.

SUNDAY, 14th.—For much blessing to rest upon the Medical Work in the various Fields.

SUNDAY, 21st.—For the young converts, that they may be " kept by the power of God."

SUNDAY, 28th.—For the native workers in each Field, that they may be Divinely helped and encouraged in their labours.

Announcements.

During November Services or Meetings for the S.B.M. will be held as follows :—3rd, Tadworth; 7th, Dunstable; 10th, Brighton; 17th, Dorking; 14th and 15th, Borough Green; 14th, Swindon; 14th to 20th, East London Auxiliary Week; 18th, Eastbourne; 19th to 26th, Laxfield, Stoke Ash, Rishangles, Horham, Fressingfield, Occold, Ipswich, etc.; 30th, Chiswick.

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East London Auxiliary, S.B.M.—MISSIONARY WEEK IN EAST LONDON, NOV. 14th to 20th.—For the sixth year in succession the East London Churches are combining in an effort for the support of our beloved work in India. Prayer will be made in the early morning. Zenana Meetings are being held in the afternoons and Special Services in the evenings. As in other years, a Children's Choir, representative of the various schools, is being trained to lead the singing at the United Gatherings on Saturday, Nov. 20th, which are being held at West Ham Tabernacle. " Gangai's Pilgrimage " is the title of the choral piece the children will sing and recite. The East London Auxiliary is hopeful that this effort will win many new supporters for our Mission. Mr. Reed, of 95, Ham Park Road, E.15, will gladly send programmes to interested friends.

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Plants for Sale.—All proceeds to be given to the Strict Baptist Mission. *Please mention the* HERALD *when ordering.*—Polyanthus, Raspberry Canes, Mint, Golden Rod, Daffodils, Narcissus, Hollyhocks, Perpetual Spinach, Evening Primroses, London Pride, Foxgloves, Mauve Primroses : 2d. each. Iris, Phlox, Lupins, Delphiniums, Balm, Ice Plants, Saxifrage, Bergamot : 6d. each. Honesty, Wallflowers, Michaelmas Daisy, Small Sunflowers, Montbretias, Winter Heliotrope : 6d. dozen. Crasselas (lovely scent), Coronillas, Bridal Wreaths, Primulas, Hydrangeas, Oak-leaf Geranium, Lilac, Flowering Broom, Caucus : 9d. each. Postage extra. Also Hand-painted Scrolls (any verse to order) from 2s. (make nice Christmas gifts).—Mrs. GREGG, Branfold, Strensall, York.

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Acknowledgment.—The Secretary begs to acknowledge a letter from E. S. W., without address, Hornsey post-mark, with a Postal Order for 5s., and is grateful for all the good wishes so kindly expressed.

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Found, after the Annual Meeting, a Lady's Waterproof. Will the owner please apply to the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13?

Meetings.

L.Z.A. (Ilford Branch).—The Annual Meeting was held at Ebenezer, Cleveland Road, on Thursday, September 9th. Mrs. J. S. Smith, the President, occupied the chair. After the Secretary had read the report, our Missionary-elect gave a short but very interesting account of her call to serve the Lord in India, and remarked that in whatever sphere the Christian may be placed there is work to be done.—Mrs. J. B. Collin followed with a stirring address based on Luke v., during which she reminded us that the power of the Lord was present to heal, and when cured of our leprosy it was our privilege to minister unto Christ, like the leper whom Jesus touched, who spread abroad the good news of his recovery The amount collected was £2 2s. 8d.—E. OTHEN.

Farewell to Miss E. Savage.

WEDNESDAY, September 29th, will long be remembered by many as the occasion of the Farewell Services to our L.Z.A. prospective missionary, Miss Eleanor Savage. About 200 ladies were present at the afternoon meeting, commencing at 3.45 p.m. After praise, prayer and reading of the Scriptures, Mrs. Silvester, who occupied the chair, called upon our Sister, Miss Savage, to speak. A clear outline of God's call to foreign missionary work was then given, and not the least touching part of her address was the incident of her being set apart for special service by her mother when she was a child, though this was unknown to Eleanor until after her call to foreign service had been received. Truly " God moves in a mysterious way, His wonders to perform." Prayer by Mrs. Benstead followed, and then colleagues of our Sister from Mount Hermon sang—

" Take my life and let it be
Consecrated, Lord, to Thee,"

and as we listened to the prayer thus put up, many hearts united therewith in desiring re-consecration to the Saviour, Who loved them and gave Himself for them. A short earnest address was given by Mrs. Silvester, based on the words, " But David encouraged himself in the Lord his God," and after the singing of another hymn, this memorable meeting closed, a deep realisation being ours that the Holy Spirit Himself had been present.

At the evening meeting, Pastor R. Mutimer gave a powerful address on Ephesians iii. 20, and our attention was particularly directed to the greatness of God's love and power. We were reminded that God is able to do not only what we ask, but what we may think, and beyond this above all we ask or think, and then exceeding abundantly above all we ask or think. The thought underlying " exceeding," " abundantly," and " above " is "excessively," " super-excessively," and " super-super-excessively."

Pastor T. Benstead followed with the Valedictory Address, which he based on three words, " Come," " Go," and " Lo." The call to service must, in each instance, be a definite, specific one, and in no case comes until after the " Come " has been heeded. The " Lo " in the case of their dear girl would mean bliss, strength and inspiration. Her mother gave her years ago, and the Church at Whittlesey gave her for this the Lord's work, to which they were fully persuaded God had called her; but he would remind her that whilst neither Mother, Pastor or Church could go with her only in prayer and in spirit, her Divine Lord would accompany her, so that there would be no time or need, however extreme, when her Lord would not be by her side. Christ was alone, but she would never be alone.

Miss Savage then gave a short outline of her training, and asked for a continuance of the prayers of the friends as she set forth to a foreign land and the study of a foreign tongue; after which " Farewell " was spoken on behalf of the L.Z.A. and S.B.M. Council and friends, by the President, whose message was " Certainly I will be with thee " (Exodus iii. 12).—B. L. C.

The Annual Meeting.

AT no time in the history of the Strict Baptist Mission has a keener interest been seen than was manifested on October 26th, when the Sixty-fifth Annual Meeting was held at the Lcysian Mission, City Road, E.C.

The President, Mr. J. B. Collin, presided over one of the best afternoon gatherings ever seen. Pastor J. T. Peters read Hebrews i. and ii., and Pastor C. J. Welsford led us to the Throne of Grace. The President warmly welcomed the many friends who had come from Churches far and near. Prayer was also offered by Pastors W. F. Waller and H. G. Dann, and after a hymn the Vice-President, Pastor R. Robinson, delivered a God-glorifying and Christ-exalting sermon from the text, " But we see Jesus . . . crowned with glory and honour " (Heb. ii. 9). Referring to the inquiry of the Greeks who came up to worship at the feast in Jerusalem, " Sir, we would see Jesus " (John xii. 21), and the doubt often expressed as to the desire being granted, the preacher asked the question, What is our conception of Jesus? Do we see Him as an exalted Saviour He showed the various references in the Word which set forth Jesus in His incarnation, public ministry, on the cross, and in heaven, " crowned with glory and honour." We see Him in His mediatorial work, and as the Victor over sin and death. We see Him as the fulfilment of prophecy, the essence of all doctrinal truth, the centre of all missionary effort, and of the Gospel ministry. Do we see Him in the promises and as the consummation of all things? The sermon was followed with deepest interest, and was closed by quoting the first verse of Kelly's fine hymn, " Look, ye saints, the sight is glorious; see the Man of Sorrows now ! "

The evening meeting was also presided over by Mr. Collin, and opened by the singing of "O God, our help in ages past." Pastor A. W. Whayman. of Cambridge, read suitable portions of the Acts of the Apostles, and Pastor S. Hutchinson led the meeting in prayer.

The President extended a cordial welcome to all, and appealed for whole-hearted sympathy. After singing "O'er those gloomy hills of darkness," our Secretary, Pastor W. Chisnall, presented the Sixty-fifth Annual Report. pointing out some of the salient features, and specially asking for a closer union of the Churches with the Mission, and showing how this could be done by each Church having a Missionary Secretary, and by arranging for special mission sermons to be preached. He re'erred to the loyalty displayed by the workers in the Foreign Field, and earnestly pleaded for a closer co-operation with them.

The Treasurer, Mr. A. J. Robbins, submitted a statement of accounts. Comparing them with the preceding year, he considered we had much cause for thankfulness, for though the income had not reached the amount required. the expenditure had been less. He hoped the friends present would carefully consider the figures in the Annual Report, and asked that the outcome of the meeting would be to entirely remove the adverse balance of £275.

Pastor H. D. Tooke opened a wonderful address by asking Why we should support the S.B.M., and, in thanking God for those who were banded together in the great work, said the answer was seen in the message they delivered, " The Gospel of Christ." It is the only Gospel with a message for precious souls, and the only one containing the power and purpose of God in accomplishing their salvation. It is the only Gospel that reaches the conscience of the sinner, of every class and condition of men. A Gospel that has been tested, its power has been felt in our lives, and bears the witness and seal of the Holy Ghost.

Pastor J. Hughes kindly took the place of Pastor H. A. Newton, unavoidably absent through an accident. He gave a stirring, warm-hearted address from "As I was with Moses, so I will be with thee " (Joshua i. 5). Reviewing the work of the Mission, he said the teaching of the Gospel of Jesus Christ allowed for no alliance with other systems, and while we often

tremble at the magnitude of the task, we have the assurance of the promise of the Divine presence. Going forward in its strength, we should see the overcoming power of the message of redeeming love and grace.

The President gave a very cordial welcome to our beloved Missionaries, Mr. and Mrs. E. A. Booth, reminding them that while God's ways are often mysterious, yet He knows best, and the ways His children take are always ordered by Divine wisdom and love. He expressed the hope of all present that the period of rest would be sanctified to complete recovery to good health.

Mr. Booth, in gratefully acknowledging the welcome, referred to the land of India with its 320,000,000 inhabitants and 200 languages, showing how it was held together by the wisdom of the British Raj, without which it would become a chaos. The trend of opinion concerning the Name of Christ is entirely different from thirty years ago. There is much greater toleration, but it must not be understood as a reception of the Christian religion, but rather as one more to be reckoned with those already known. He gave a highly interesting review of the work in the four Fields served by the S.B.M., each of which he had visited before coming to England. That in Namakal is full of rich promise, but here, as in the other fields, the great hope is the work among the young. In Sendamangalam a very uphill task is still realised, but there is a spirit of inquiry abroad. The terrible caste system is a great hindrance, but by the message of the Gospel the barriers are being removed. The work on the Kolli Hills is unique—a world in itself, entirely cut off from the life on the plains. A really splendid work is being done, but the climate is most unhealthy through prevalence of malarial fever.

In a telling passage Mr. Booth showed the abiding influence of instruction in the Scriptures in the schools, and though, through adverse conditions of life, a very large proportion of those who had been taught made no public profession of faith in Christ, he was confident that many hearts were yearning for the Light; and we need pray that the Holy Spirit's power might be seen in bringing many into the liberty of the children of God.

The S.B.M. had entered upon a great work and must go forward. *We must advance, for retreat is impossible;* "the Lord of hosts is with us."

Our brother was graciously helped to deliver an address which will not be readily forgotten, and must bear fruit to the glory of God.

Votes of thanks were given to Mr. and Mrs. G. E. Shepherd and their many willing helpers for the admirable catering arrangements, to the splendid band of stewards, and to the organist. The collections for the day amounted to £217 13s. 9d., and a record attendance was realised.

The meeting was brought to a close by the singing of "All hail the power of Jesu's Name," prayer by the Secretary, and the Doxology.

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, E.C.1.**

ALL COMMUNICATIONS for the HERALD should be sent to the Editor (**Mr. A. Vine**), S.B.M. HERALD, **7, Rectory Grove, Clapham, S.W.4,** by the 10th of each month

The Day of Prayer.

To the many who are deeply interested in the work of the Strict Baptist Mission, Monday, October 4th, 1926, was a never-to-be-forgotten day, as it had been set apart for an All-day Prayer Meeting on behalf of the Mission.

The central meeting was held in Mount Zion Chapel, Chadwell Street, when for twelve hours, from 9 a.m. to 9 p.m., the voice of prayer, praise and exhortation never ceased. The first hour was under the presidency of the General Secretary, Pastor W. Chisnall, and a stirring and inspiring address was given by a warm-hearted member of the Council, Pastor W. S. Baker, from Zech. iv. 6-7, which set the keynote for the day, and it was maintained until the closing hour, over which the President, Mr. J. B. Collin, presided. The closing address was given by our beloved Missionary, Mr. E. A. Booth, who was graciously helped, "with strength enough and none to spare," to deliver an intensely spiritual message on "Intercession," the substance of which we hope to give in the December HERALD.

The attendance varied during the day, but in the evening a splendid gathering testified to their prayerful interest in the work of the Mission in South India. The various departments of the work, such as the L.Z.A., Sunday Schools, and Medical Work, together with our financial needs and the workers abroad and at home, were laid before the Lord, and we now await His promised answers.

When a year ago we met in the same way it was under a dark, overhanging cloud, caused by the news of the serious illness of our beloved Missionary, Mr. J. M. Brand, but the petitions on his behalf were very graciously answered and his valuable life spared. His father, Mr. H. Brand, of Guildford, while presiding for one hour during the day, read a letter from his son, recording that he is now in vigorous health and fully engaged in the work on the Kolli Hills. Our friends, Mr. and Mrs. Booth and Miss Appleby, who are taking enforced rest through ill-health, were specially commended to the Lord, the hearty singing of the Doxology bringing this unforgettable day to a close.

It was noticeable that our esteemed brother, Pastor J. H. Lynn, who has been actively associated with the Mission for over half a century, and who was present at the first All-day Prayer Meeting thirty-one years ago, was again present throughout the whole day, as also were the Secretary and Editor.

It was most gratifying to hear the Vice-President, Pastor R. Robinson, announce that in many Churches (which he named) the Prayer Meetings were that evening devoted to the Mission, and letters from Missionaries on the Field assured us that the day would be held in sacred remembrance by them, so that we "thank God, and take courage."

LIST OF SUBSCRIPTIONS, &c.—*(continued from page 176.)*

	£	s.	d.
Ipswich, Bethesda ...	1	5	0
Aylesbury, Walton St.		16	8
St. John's Wood, Mt. Zion		16	0
Bermondsey, Lynton Rd.	1	0	0
Norwich, Orford Hill		5	6
Wandsworth, West Hill, W.B.C.		6	0
Chadwell St.,Mt. Zion	5	10	0
Prittlewell, Providence	2	2	0
Tollington Park, Zoar		12	0
Margate, Rehoboth ..		15	9
Elthorne Rd., Ebenezer		15	0
PERSONAL :			
Mrs. F. Croft		10	0
	£37	12	1

Ladies' Zenana Auxiliary.

Money received from Sept. 1 to Oct. 9, 1926.

	£	s.	d.
Tollington Park	3	3	0
Bexley Heath		14	7
Tottenham	7	1	6
Greenwich	7	12	0
Croydon, Derby Rd. (addl.)		5	0
St. Albans	8	7	0
Ilford, Collection	2	2	8
Wood Green, Park Ridings	4	17	0
Sale, Cheshire		10	0
Wandsworth, West Hill, Collec.	2	13	0
St. John's Wood, Miss Harris' B.C. for B.W. on Kollis	12	0	0
Collections at Miss Savage's Farewell Meetings :			
Afternoon	7	17	3
Evening	23	16	2
Lewisham, B.W. Salary	2	10	0
PERSONAL :			
Mrs. Forrester		5	0
Miss E. Henderson		12	0
Mrs. C. W. Harris		10	0
The late Mrs. W. Tooke's box (per Mrs. Fletton)		11	7½
	£85	7	9½

The Children's Corner.

MY DEAR GRANDCHILDREN,—Owing to the extra space required this month by the "grown-ups," the amount at our disposal is very small, but we must learn to "be content with such things as we have," as there is a very precious promise attached to it, "For He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5). It is, however, not always easy to be contented, although the Apostle Paul reminds us in that very beautiful letter which he wrote while in prison in Rome, "I have learned, in whatsoever state I am, therewith to be content" (Phil. iv. 11). There is a sweet hymn of which I am very fond, written by the saintly handmaiden of the Lord, Anna Waring, which says:

"I ask Thee for the daily strength,
To none that ask denied:
A mind to blend with outward life,
While keeping at Thy side:
Content to fill a little space,
If God be glorified."

And so we will cheerfully give our older friends as much space as possible this month.

What a wonderful month we have just had! Who, that were present, will be likely to forget the Farewell to our dear friend, Miss Savage, at St. John's Wood? The gracious address of her pastor and stepfather and the tender prayer of Mr. Chisnall will be long remembered by all, but even more, the humble yet fearless address of Miss Savage herself, when she told of her call and surrender to the Lord's will for His service in India. Listened to most attentively by everyone, it left a deep and lasting impression on many hearts. And this reminds me that by the time the HERALD reaches you Miss Savage will have said good-bye to Old England and dear friends, and, if all be well, will be hastening through the Mediterranean, Suez Canal and Red Sea to that land where she hopes to be used for the glory of God. Pray for her.

Then there was the wonderful Day of Prayer, so fragrant with earnest petitions to the Throne of Grace, who could ever forget it? May I express the hope that many of my grandchildren, though not actually present at Chadwell Street, yet remembered the day and its object, and continued to send wireless messages to heaven, asking for rich showers of spiritual blessings to be broadcasted over the S.B.M. Fields in India?

The Annual Meetings, too, helped to make the month memorable, and many will remember the cordial welcome given to our dear friends, Mr. and Mrs. Booth, besides the many other things that happened throughout the day.

With just one little personal experience I must close. On September 26th it was my great privilege and joy to meet the Sunday School at Wellingborough Tabernacle, and after trying to say something about the work of the Mission in India, especially among the boys and girls, I was asked to receive the yearly contributions of the scholars. Representatives of each class brought their amounts, which totalled £43 6s. 4d. I am sure you will imagine my feelings better than I can describe them. May God richly bless and prosper Wellingborough Tabernacle, and for their generous gifts may reflex blessings be experienced by all.

With much love, your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c.,

Received from September 11th to September 30th, 1926.

General Fund.

	£	s.	d.
Raunds, S.S.		2	0
Boxes	2	15	4
St. John's Wood, Mt. Zion			
Men's Meeting	7	10	0
Australia, Anon.	2	10	0
Australia, Anon.	2	0	0
Mr. R. S. W. Sears	2	2	0
Mrs. Bonsink (box)	1	0	10½
Miss M. Robbins		5	0
Mission School	5	12	9½
Mr. H. C. Harris	5	0	0
Mr. & Mrs. J. M. Brand	10	0	0
Mr. Doncaster (box)		4	2
Paul & Connie Brand (box)		9	1½
Anon.	40	0	0
Mrs. C. C. Harris	20	0	0
Miss E. L. Harris	1	0	0
Mr. G. C. Kidman		10	0
Mrs. Howe	2	2	0
Mrs. R. R. Robbins	10	10	0
Anon.		5	0
Mr. Chas. W. Harris	10	0	0
Mr. S. H. Goodley	1	1	0
Mr. F. J. Smith	7	7	0
Miss Kidman		10	6
Mr. Wing		10	0
Miss H. V. Harris	1	0	0
Mr. Andrews (box)		7	9
Mr. Funnell (box)		10	6
Mrs. Bennett	2	0	0
Sunday School	56	9	0
Mr. C. E. Grimes	1	1	0
Anon.		10	0
Mr. A. Vine	2	2	0
Mr. H. G. Farrer (box)		3	2
Bromley, College Slip B.C.		15	6
Sudbourne, S.S. Girls' Class		7	5
Wooburn Green, Ebenezer		12	2
S.S.	3	19	2
Birthday Box	3	16	10½
Reports		1	0
Lessness Heath, S.S.		14	0
Bath, Bethel, Reports		1	10
DONATIONS :			
A Friend	1	0	0
Anon.		5	0
A Sympathiser		2	0
Australian Friend		5	0
Don.		5	0
Gray, Mrs.		2	6
Hemmington, Miss		1	0
Herbert, Miss		10	0
Isaac, Miss		2	6
Mullins, Mr. W. E.		8	0
Robbins, Mrs. E.		2	0
Robbins, Miss A. G.		2	6
Robbins, Miss H.		2	0
Robbins, Miss K. V.	1	0	0
Strong, Mr. E. G.		2	6
Thankoffering	1	0	0
Wiltshire, Mrs.		2	6
BOXES :			
Bible Class	1	4	5
Gibbs, Miss		4	8½
Gray, Mr. F. H.		6	3½
Grivell, Mrs. W. S.		9	7½
Robbins, Miss R. S.	1	18	6
Stone, Miss	1	6	11
Warner, Mrs.		3	2½
Clapham Junction, Providence		10	6
Boxes		10	0
Tonbridge, Zion S.S., Env.		11	6
S.S. Boxes		18	0
Miss Haynes (box)	1	7	0
2 Friends		8	6
Cambridge, Eden, Reports		3	6
Guildford, Mrs. Elkins	1	0	0
Newquay (Cornwall) S.S.		8	9
B.C.		4	10
Birthday Box		3	10
Visitors' Box		4	7
Sandgate, Miss E. Stace	1	11	5
Sturry, S.S.		10	0
Willingham, Old Baptist Chapel	1	0	0
Reports			6
Croydon, Derby Rd., Boxes	4	10	2
Reports		5	0
Epsom, Salem, Voluntary Coll. as Thankoffering		4	6
Meopham, Mt. Zion, S.S.	1	10	0
Loughborough, Forest Rd., S.S.	1	5	0
Ipswich, Bethesda Jnr. Xtn. Band, Trading Pennies	2	13	2
Farthing Fund	2	5	2½
Missionary Demonstration	1	1	10
Guildford, O.B.C., Mr. A. H. Cox		10	0
Bermondsey, Lynton Rd.	8	4	0
Leicester, Providence (Newarke St.) Sewing Class	15	0	0
Sun. Sch.	1	8	6
Sipson, Mr. R. R. Robbins	20	0	0
Hastings Aux.	9	2	0¾
Clapham, Courland Grove S.S.		5	7
Birthday Box		4	5
Fulham, Ebenezer, S.S. Birthday Box		16	8
Kingston-on-Thames, S.S.	4	18	11
H.J.		10	0
Mayford, S.S.	2	0	0
Chelmsford	4	0	10
Bible Class	5	16	8
S.S.	3	4	3½
Home Boxes	1	6	5½
Leicester, Providence, Miss G. Challis		10	0
Trowbridge, Zion, S.S.	5	19	0
Mr. W. Caines' Family Box		7	0
Brentford, North Rd., 4th Class Girls' Farthing Box		3	2½
S.S.		1	9½
Billericay	6	17	5
Stratford, Gurney Rd., Harvest Thanksgiving	2	10	0
Bromley, College Slip, Mrs. L. Kent		5	0
Clapham, Courland Grove, Miss Collins		5	0
Southsea, Mrs. Gibson	1	0	0
Stisted, Mr. A. Baker		10	0
Manor Park, Rehoboth, Sewing Class	1	0	0
Middlesboro'			
Miss Taylor		10	0
Miss Haggerty		10	0
Miss Allick		10	0
Miss Knox		5	0
Mrs. Allick		5	0
Mr. J. Allick		5	0
Wortwell		5	0
Saffron Walden, Miss Tebbutt's B.C.		15	0
Mr. & Mrs. Tebbutt	1	0	0
Leyton, Goldsmith Rd., Sewing Class	5	3	6
S.S.	1	6	6
Birthday Box		10	0
Kings Langley	2	5	10½
Birthday Box	1	4	0
Colin Butler (box)	1	5	0
Mrs. R. Surridge (box)		14	6
Ivan Bullock (box)		11	6
Miss R. Timberlake (box)		8	0
Miss L. Freeman (box)	7	6½	
Mrs. P. Surridge (box)	6	1	
Mrs. R. Haggerty (box)	5	0	
Miss E. Jackson (box)	3	9	
Lionel Atkins (box)	3	8½	
Mr. G. Freeman (box)	3	6	
Kenneth Herbert (box)	1	6½	
Berkhamsted Common, Mrs. W. Hodsden & Family		15	0
Hounslow, Zoar, Mrs. Girdler (box)	4	11¾	
S.S.	2	4	9
Prittlewell, Providence, Miss Henderson		12	0
Bethnal Green, Hope B.C.		10	0
Walthamstow, Church Hill, 13 Boxes	4	16	2¾
Y.P. Society	1	1	5
Birthday Box S.S.	1	4	1½
Swindon, Boxes	1	4	0
Miss Morse, Bradenstoke		5	0
West Ham, Tabernacle, Boxes	32	4	7
Finchley, S.S.	1	12	0
In loving memory of Mr. G. Simpson	1	1	0
Portsmouth, Rehoboth, Boxes	2	11	9
Env.		9	5
A Friend (farthings)		4	1
Reports		1	6
Bermondsey, Lynton Rd. Infants' Class		8	0
Homerton Row, S.S.	11	0	0
Tring, Akeman St., Mrs. Garrard's Class Box		3	0
Miss Maull's Box	1	12	6
Mrs. James Bagnall		6	1½
Miss King		10	5
Miss H. D. Collins		6	9½
Mrs. John Bagnall		4	6

LIST OF SUBSCRIPTIONS, &c.—*continued.*

	£	s.	d.
Miss E. G. Butcher's Class		3	10¾
Mrs. R. G. Wright		1	9½
Mrs. Jones		5	4½
Mothers' Meeting Box	1	5	5¾
Mr. R. G. Wright's Class		11	2½
Mr. John Gower ..		4	2
Mrs. W. Wright		4	0
Miss Hanwell (donation)	1	0	0
Amt. from 2 boxes recd. late 1925 ...		18	8
Mrs. R. Hedges	1	0	4
Streatley Hall, S.S. .		10	0
Woolwich, Enon, Mrs. L. M. Parker	2	0	0
Bassett St., Mrs. Copping (box)		12	0
Hastings Aux., Ebenezer, Bible Class	2	3	10
Miss P. Adams		5	0
Mr. Cavey		10	0
Tottenham, Ebenezer, S.S.		10	6
B.C.		9	0
Boxes		13	1
Cambridge, Eden, Mrs. Hart		14	6
Mr. A. W. Whayman		10	0
Ipswich, Bethesda, Boxes	40	0	0
Infants' Class	5	0	6
S.S.	32	2	8½
Mrs. Banks	1	5	0
Miss Pitts		2	0
Miss Gooding		2	6
Mr. C. Woods		2	6
E.J.W.		7	6
Aylesbury, Walton St., S.S.		10	7
Mrs. Roberts (box)		9	0
Miss Todd (box)		2	9
Miss Horne (box) .		12	0
S.S., ½ lb. Stall.....	1	9	0
Bermondsey, Lynton Rd., In memory of M.R.E.	1	0	0
Birthday Box	2	15	6
Reports		4	0
153	1	1	0
S.S.	1	12	6
Albert Buck, Farthing Coll.		1	1
Wattisham, Harvest Home	5	0	0
Norwich, Orford Hill, S.S.	1	6	3
Miss O. Lincoln		10	0
Master J. R. Purling		3	9
Two Subscribers .		4	6
Wandsworth, West Hill, W.B.C.	1	2	0
Wellingborough	9	11	11
Sun. Sch.	43	6	4
Halstead, Providence,	3	12	8
Prayer Mtg. Box ...		2	11½
S.S.		11	9½
B.C.		16	7½
Home Boxes	1	6	4½
Env.		9	7
Prittlewell, Providence	6	9	6
Donations	12	18	0
B.C.	1	19	7½
Birthday Box		16	7½
S.S.	2	0	1½
42 Personal Boxes	14	9	10½
Mr. & Mrs. Hoope		10	0
Hounslow, Zoar, A.J.R.	3	11	5¼
Brentford, North Rd., S.S.	4	4	10
Margate, Rehoboth ...		11	3
Elthorne Rd., Ebenezer, B.C.		11	6
S.S.	1	17	1
Chadwell St., Mt. Zion, Missionary Sun. Coll.	26	0	0
Sun. Sch.	29	15	9
Y.M.B.C.	2	15	0
Y.L.B.C.	6	5	6
Mrs. & Miss Silvester	5	5	0
Anon.	5	0	0
Anon.	5	0	0
Mr. and Mrs. S. G. Nunn	4	4	0
Mrs. R. Simonds .	1	1	0
Miss Hodges	1	1	0
Mrs. Jones		10	0
Miss R. Hammond		10	0
Mr. R. Robinson ...		10	0
Mr. T. Miller		10	0
Mr. Rutter		10	0
Mrs. Cauldridge ...		6	0
Mr. J. Allen		2	6
Mrs. Goodhew (box)		12	4
Mrs. Williams (box)		10	0
Mrs. Whybrow (box)		4	9
Per Mr. G. E. Shepherd	2	5	0

£50 *of this already acknowledged in Sept.* HERALD.

Ilford, Ebenezer, Birthday Gift, Oct. 2.....		5	0
Coalville, Mr. W. Bishop (box)		17	0
Stratford, Gurney Rd., 10 Boxes	4	13	4
Anon.		5	0
S.S.		9	3
Qtly. Subs.		10	0
Guildford, O.B.C. (Strict Baptist Mission Boxes, 1926):			
Pastor J. T. Peters	3	0	0
Mr. H. Brand	14	5	0
Mr. H. Brand (Kolli Hills Box), Rs.130 for painting Kolli Hills	9	15	0
Mr. A. Snell		12	0
Mr. E. C. Foster ...	1	6	0
Mr. D. Parsons.....		16	1½
Mr. W. Nicholson..		15	7
Mr. Searle		10	3
Mr. Cordwell		10	5
Mr. Bristow		4	0
Mr. Goodchild		11	1
Superintendent's Birthday Box	1	8	3½
Mrs. M. Riddle		7	4¼
Mrs. Maskrey		17	0
Mrs. Leadbetter		19	8
Miss McGill	1	0	9
Miss Usher		7	0½
The Misses Hine ...		5	7½
The Misses Brand	3	5	3½
Mrs. White		6	4½
Mrs. Over		6	2
Miss Shellard .....-	1	0	6
Miss N. Fox		4	4
Mr. T. Knowles		16	8
Mr. Trew	1	3	0
Mrs. Ayling (Horsham)	8	0	½
Mrs. Shellard	1	1	8
Mr. & Mrs. Jenkins		7	0
Young People's Society Box	1	13	8½
Miss G. Attfield.....		4	1
PERSONAL:			
Mr. S. B. Caplin ...	5	5	0
Mrs. S. B. Caplin...	1	0	0
Mrs. Caplin's box .		5	0
A.S.F.		10	0
Miss M. Dennis	1	10	0
Miss Byatt	1	0	0
Mr. A. Collin		3	6
Thankoffering, Mrs. Henderson	1	0	0
Camberwell postmark		10	0
"New Poor"		8	0
Mr. Thos. Benstead		10	0
Miss D. Cradduck	1	0	0
Thankoffering	5	0	0
Anon., 1002	1	0	0
In loving memory, 5 dols.	1	0	0
Mr. H. M. Aburrow (B37 Namakal Exten. Box)	2	12	0
X.Y.Z.	1	12	9
Mr. F. T. Newman	10	10	0
Mrs. Mulliner (Namakal Box No. 39)	2	12	0
MISCELLANEOUS:			
Int. on Deposit	3	8	0
	£785	5	9¾

Omitted in error from Oct. HERALD.

Croydon, Derby Rd., Bible Class	1	10	9

Pension Fund.

St. John's Wood, Mr. R. S. W. Sears	1	1	0

Medical Fund.

St. John's Wood, Men's Meeting	3	0	0
Mr. R. S. W. Sears	1	1	0
	£4	1	0

Herald Fund.

Raunds		12	8
St. John's Wood, Mt. Zion	3	9	5
Wooburn Green, Ebenezer		12	0
Lessness Heath, S.S.		10	6
Bath, Bethel	1	10	0
Clapham Junction, Providence		12	0
Tonbridge, Zion		10	0
Boro' Green	1	10	0
Cambridge, Eden	3	8	6
Newquay (Cornwall)		18	0
Sandgate, Miss E. Stace		4	6
Willingham, O.B.C.		12	9
Croydon, Derby Rd.	3	14	10
Glemsford, Mrs. E. Snell		5	6
Loughborough, Forest Rd.		12	0
Grays, Ebenezer, Mr. C. Thorogood		2	0
Mayford, S.S.	1	5	0
Bromley, College Slip, Mrs. L. Kent		2	0
Middlesborough		15	0
Finchley		4	6
Portsmouth, Rehoboth	1	0	0
Tottenham		7	0

(*Continued on page* 173.)

Vol. XXV. *New Series, No. 240* December, 1926.

The Strict Baptist Mission HERALD.

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



VALAPPOOR SCHOOL, KOLLI HILLS.

Price One Penny

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

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The Strict Baptist Mission.

NOW READY.

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Comprising 12 4to Sheets, one for each month, with 20 Photographs of the Missionaries and Officers of the Mission. Art Covers, perforated, corded for hanging up.

PRICE SIXPENCE. Post free, 1 copy, 7½d.; 2 copies, 1/3; 6 copies, 3/6; 12 copies 6/9.

As the stock is limited, please order early from—
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The Annual Report, 1926

68 pages, full of interesting details of the Mission's work, and giving complete Statement of Accounts, with many Illustrations.

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To be had of Mr. A. Vine, 7, Rectory Grove, Clapham, S.W. 4.

The

New Year's Prayer Meeting

On **TUESDAY, JANUARY 4th, 1927, at 7 p.m.** at MOUNT ZION CHAPEL, CHADWELL STREET, E.C.

Address by **Pastor J. T. Peters** (Guildford).

The Strict Baptist Mission HERALD.

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

VOL. XXV.] DECEMBER, 1926. [*New Series*, No. 240

CURRENT NOTES.

THE Annual Meetings on October 26th will be long remembered by all who were privileged to attend. A sense of quiet and holy enthusiasm was manifest, and it was felt by all that the Spirit of the Lord was present in the midst. The sermon by the Vice-President in the afternoon lifted us away into the heavenlies, while it also set the keynote for the addresses in the evening. Although the spacious and handsome Hall of the Leysian Mission was not crowded, the assembly was quite the largest yet seen at any gathering of the Strict Baptist Mission, and we "thank God, and take courage."

We venture to draw the attention of our readers to the article on another page on "Intercession," by our beloved Missionary, Mr. E. A. Booth. It is the substance of his address in the closing hour of the Day of Prayer, and is an able exposition of a subject that should be very near the heart of all who long to see the coming of the Kingdom of our Lord. Our brother was graciously helped, both then and at the Annual Meeting, when he set before his hearers, in clear and unmistakeable terms, the magnitude of the work of the Mission in India, in which it could not possibly succeed, but for the assurance that the Lord of Hosts is with us; and with this knowledge the work must go on until victory is ultimately achieved.

Our readers will be sorry to learn that the strain of prolonged speaking, with its sustained animation, has had an adverse effect upon our brother's health and strength, the heavy blood-pressure setting up obstinate nose-bleeding, and he is now compelled to take absolute rest for a time. The prayers of all are earnestly solicited on his behalf.

INTERCESSION.

INTERCESSION is that aspect of prayer which occupies itself in seeking to bring God's blessing and help to others. It is unselfish pleading on behalf of others.

I am aware of the many problems confronting our Mission to-day, but I state it as my own deliberate conviction that the SUPREME need of the S.B.M. is a greater number of intercessors. The work needs the spiritual co-operation of many more, who will regularly wield the mighty force of intercession in private and public prayers.

In the book of Isaiah there is a striking passage which tells us that the Lord "wondered that there was no intercessor." In a time of national crisis there was no one with enough faith in God, combined with love for the nation, to intercede with God on its behalf. Is it not also amazing that in many quarters where Christ's name is confessed, there is no intercession regarding the extension of His Kingdom? The pathway of unselfish and persevering intercession is trodden by comparatively few.

I.—The conditions for real intercession are within the reach of each individual believer. (1) There must be unwavering faith in God. We must believe in the integrity of God, that He will keep His word, and that we may hold Him to His promise. We must believe in the power of God, that there is no difficulty He cannot overcome, no obstacle He cannot remove, no enemy He cannot vanquish, no guilt He cannot cleanse, no problem He cannot solve. We must believe in the unfathomable love of God, that it is greater than the hate of Satan, the sin of man, or the lure of the world, and that God's love for man is greater than ours at its deepest and best.

> "All that I feel of pity Thou hast known
> Before I was; my best is all Thy Own.
> From Thy great heart of goodness mine but draws
> Wishes and prayers; but Thou, O Lord, wilt do,
> In Thine Own time, by ways I cannot see
> All that I feel when I am nearest Thee."

(2) There must be proper insulation. Those who would intercede with God must have their hearts separated unto Him, cleansed from the dominion of sin, saved from selfishness, delivered from spiritual lukewarmness, and be "not of the world."

(3) There must be perfect contact with the Source of power. This involves lives surrendered to His will, controlled by His Spirit, and hearts tuned to receive His inward monitions.

We cannot truly participate in the ministry of intercession apart from a definite belief that by its means spiritual results are achieved.

II.—The obstacles to the practice of intercession are various, the greatest of all being our incorrigible selfishness. We are so bound up in ourselves and our own small circle that

we lack " a heart at leisure from itself." This results in a narrowness of vision utterly at variance with the apostolic injunction, " Look not every man on his own things, but every man also on the things of others." There is mental and spiritual sloth, which keeps us from taking the trouble to ascertain the needs of others and to visualize the moral and spiritual conditions amid which they live. Cain is not the only one who has said to God, " Am I my brother's keeper? " Then there is abroad in the Church an easy satisfaction with low spiritual ideals, and a readiness to compromise with worldliness, and these are antagonistic to true intercession.

Some, again, are troubled with intellectual difficulties, and have come to the conclusion that intercession is both needless and useless. Doubtless the mystery of the power of intercessory prayer is great, but experience proves that the certainty of its influence on other lives is greater still. The rock on which such intellectual theories are broken is the simple fact that Jesus Christ prayed for others. If He found intercession necessary or desirable, is it not sheer presumption for any to say that it is either needless or useless. Let no one seek to hide his lack of the spirit of intercession behind any theory about prayer. The obstacles are moral.

III.—True intercession is not easy. It is difficult to so forget ourselves that we become absorbed in unselfish prayer for others. To find time every day for intercession needs forethought and determination and the curtailment of some other activity. It involves the expenditure of nervous energy and of spiritual vitality. The intercession that counts, costs. It is the fruit of vital trust in God combined with love for man. Intercession is love on its knees. It is the means which relates the omnipotence of God to missionary work and problems. It is not the easy utterance of vague aspirations, or the machine-like repetition of a formula, but the earnest presentation of heartfelt petitions to which definite answers are desired and expected. We all need to be on our guard against unimportunate and unexpectant intercession. As we think of the evil powers which oppose the work of the Gospel in heathendom, let us remember that intercession is a force to be wielded for the breaking down of the strongholds of sin and superstition. True intercession is always based upon the sacrifice of the Saviour, and in absolute submission to His will.

To abstain from intercession implies a lack of faith in God and a lack of loyalty to Christ, resulting in atrophy of spiritual power. In the ministry of intercession we realise an ever-deepening fellowship with our Lord, Who ever liveth to make intercession.

The SUPREME need of the S.B.M. is a greater number of intercessors. ERNEST A. BOOTH.

Our Foreign Field.

News of the Month.

SENDAMANGALAM.—Good rain has fallen here during the past two weeks. There is now more than 20 feet of water in our well, and we hope that the rains will continue, so that all the wells and tanks may be supplied with water for the next hot season. The Kakkaveri work is giving much promise. Thirteen enquirers are now under regular instruction. At Sendamangalam also there are four enquirers. The Annual Teachers' Scripture Examination (on the life of Christ) was held on October 1st. A number of persons have come for treatment for scorpion stings, and we have also killed several snakes in the compound recently. D. A. THROWER.

NAMAKAL.—Our Annual Teachers' Examination was held on the first of this month. A part of the life of Christ had been the subject of the past year's lessons.

A few days ago, several Indian workers, Miss Putnam, Mrs. Morling, and I, camped in Mohanur. The pariahs there are very interested in Christianity, and gave good hearing to the message we delivered. They and other low castes had sent us petitions asking us to give them Christian instruction.

Much-needed rains have rejoiced both man and beast. Springs are rising, and there is nearly a year's supply of water in the big Namakal tank. Before the rains commenced, when the drought was at its worst, we reached a deep spring in our well, so that now we have an abundant supply. An interesting service was held at the opening of the well. D. MORLING.

A Young Indian Missionary.

A MISSIONARY is one who, having heard the good news of salvation through Jesus Christ and proved it to be true, burns with a desire to pass on the tidings. Having known the horror of the darkness of heathenism, and realising the glory of the Light of the world, such a soul would fain be a light-bearer into the utter darkness, bearing to others the light lit by the Lord.

Such a missionary was Mark. He was not a teacher or a preacher engaged by a missionary society to do this work, but nevertheless a missionary in the truest sense of the word. Mark came as a wee boy to our Mission School in Semmencheri in the Madras field. He lived with his parents and brothers and sisters in the poorest of little huts in the village, and his people sent him to the Mission School for the same reason that hundreds of other boys and girls are sent in India—the Mission School is as cheap as any, as the parents need not pay any fees if they cannot afford it; also the teachers are kind, and the missionaries take an interest in the children and give them Christmas presents; also, it is somewhere to send the children to get them out of the way. Mark soon showed that he was a child of more than average intelligence; he learned his lessons eagerly, and showed special interest in the

Scripture teaching. When the Annual Scripture Examination was held, Mark was specially happy. He answered every question with extraordinary ability and twice obtained a medal for obtaining the maximum number of marks in the Sunday School Union Examination. As the days sped by and Mark grew, a little seed that God planted in the child's heart grew too. Mark found that he loved to hear of Jesus in the school, that the Saviour had taken possession of him as His Own child, and had saved him from his sins. There came a day when he could no longer keep the secret to himself, and he desired to confess his Lord in baptism. His parents being heathen were bitterly opposed to his becoming a Christian, and hindered his baptism for a time, but eventually gave their half-hearted consent. Mark was a happy boy on the day he was baptized, and all who were present at the service saw what it meant to him. None of his people would attend the service, but in taking that first step Mark showed to his heathen relatives and friends that he was on the Lord's side.

Life in his heathen home was not easy for him after this. Persecution and opposition were his lot each day. He steadily refused to participate in any heathen ceremonies conducted in the home, and day after day patiently spoke to his brothers about the Saviour of sinners. He made no secret of the fact that he prayed to Jesus Christ, and very gradually persuaded his brothers to join him in his prayers. In time both his brothers were brought to a saving knowledge of the Lord through the prayers of Mark. It then became the habit of the three brothers to conduct family prayers in the home each night. After a time both father and mother were persuaded to join in their worship, and there for the first time the two heathen parents heard of the True God and the sacrifice of Jesus. For a time it seemed but foolishness to these poor dark hearts, and the old mother especially was often hard and bitter in her remarks. "God moves in a mysterious way," however, and He caused the bitterness to die away and a lively curiosity to take its place. She wondered why her boys found such happiness in their religion, and began to make closer inquiries. Mark steadily and prayerfully taught his mother the way of salvation, and had the great joy of seeing her and, after her, his father confess their faith in the Lord Jesus Christ. They were now a happy Christian family, but Mark's work did not end there. He spoke to his neighbours and to the other boys in school (for he had by this time become a teacher in the school in which he had been taught). His heart burned with a love and a zeal for Jesus Christ, and God gave him many seals on his work. Very early in his career Mark was stricken with an incurable fever named *Kala Hazzar*. He was taken to the fever hospital, and was laid aside in a ward there for over a twelvemonth. Lying there Mark saw many changes, patients came and went. All were struck with his patience and cheerfulness, and each day he spoke to those about him—the other patients, or nurses, or ward boys—of Jesus Christ, the Saviour of sinners. Very often he passed on a tract or a Gospel portion to a patient leaving the hospital.

The doctor, a very capable physician, took a special interest in Mark's case, and did all in his power for him; but it was not God's will that he should remain on earth, and so one day he went to praise the Name of Jesus in the heavenly land. So ended the life of this young missionary—a life full of fragrance and happy service—and those who remember his name speak it lovingly.

WINIFRED BOOTH.

"Foolish things of the world to confound the wise"

The Wisdom of the Unlearned.

AN English farmer is now Viceroy of India. His Excellency has recently been talking to the farmers of India, and advising them to scrap their antiquated methods and to practise scientific agriculture. Speaking as a farmer to farmers, Lord Irwin said that the time had come when the ways of their forefathers must be abandoned in favour of the methods of modern science. One of the first things that the new Viceroy did was to institute an exhaustive inquiry into the condition of agriculture throughout India. It is an open secret that Lord Irwin cherishes the ambition to bring about a definite improvement in the lot of the humble tillers of the soil in this land before the termination of his viceroyalty.

All who love India will applaud this noble ambition. Obviously there is abundant scope for progress and reform in Indian agriculture. But some of us have lived amongst these Eastern farmers for years, and we fear that the reformers, in their zeal for improvement, may overlook the fact that Indian husbandry is the highly complex product of hundreds of generations of experience. The distinguished farmer who is now at the head of the Imperial Government in India will do well to remind himself from time to time that the Indian "ryot" is deeply versed in the lore of his calling, and his methods, though antiquated to us, are the result of careful observation and hard experience through many long centuries. Some people in far-away England think of the tillers of the soil of India as naked savages. Naked they may be, but they are no more savages than many a man who runs a steam plough in the distant West.

For example, watch one of our hill-farmers as he sets out to make himself a plough. He goes out into the jungle and searches about for the "valachi" tree, the wood of which is exceedingly tough and hard. When he has found a branch curved naturally at just the right angle, he cuts it down for his plough-share. Farther on he halts meditatively before another tree of the same kind. There is a branch there which will make him a shapely handle for his plough. He cuts it down, and roughly shapes both share and handle then and there. These two pieces of wood make a heavy load with which to return home. The next day he will make a similar expedition, and return with a long tough pole, and a shorter one for the yoke. Then he sets to work with adze, chopper and a rude chisel, and in two days will finish his plough. He has to make a journey to the plains for the iron spike which forms the actual point of his plough-share, and which is the only part of the plough that he cannot manufacture himself. The total cost of the new plough, including the cost of the iron spike and the labour of himself and an assistant, is about three shillings. It will last for years.

Or take his farm-buildings. Look at the field-shed, where he keeps his grain until it is threshed and ready for the granary. The roof is cunningly constructed of rafters framed into a ridge-pole, and covered with twigs which support the grass thatch. The whole is tied together with green creepers, not a single nail or piece of iron being used in the entire structure. The farmer and his men plan and erect these buildings without any outside help.

Space would fail me to tell of the ingenious way in which prongs, pig-collars and wall-brackets are made from branches; coups for goats and kids, from twigs; portable night-shelters for herdsmen, from a couple of bamboos, some twigs and the stalk of the plantain; and so on. But it is Indian

methods of tillage that come in for the most scathing criticism from Western experts, especially from those who are new to the country. Some time back there was a great attempt to introduce the big Western steel ploughs into India. It was found, however, that the oxen bred out here could not draw the ploughs, and when some optimistic farmers invested money in heavier draught oxen, they found to their dismay that the great steel plough turned up rubble and ruined their lands. Sadder and wiser men, they returned to the despised country plough, which, although it deals only with the topmost six inches of soil, pulverises and aerates that important layer more effectively than a heavier instrument could do.

Indian methods of agriculture are frankly empirical, but that is no blemish in the eyes of an Indian. He has proved them by experience, and before he will alter them he will wait to see it demonstrated before his eyes that the new methods *work*.

To see the Indian farmer at his best, come to the threshing floor. How picturesque! No throbbing, hurrying threshing-machine here! The sheaves are carried in by the smiling labourers, stacked, beaten out by hand and by the feet of oxen. Then the farmer and his men "thoroughly purge their floor," probably in just the same way that they used in ancient Palestine. Two young men take up the grain in light shovels and, holding it high above their heads, allow it to fall gently to the ground, the wind driving away the chaff. After every shovelful has fallen, two other young men pass up and down the growing heap and fan it vigorously with swift, beautiful sweeps of the arm. This separates the good grain from the chaff. But when the heap is made, around the outside edges and even amongst the chaff, some few good grains may have been blown by excessive vigour on the part of the youths with the fans. In order to save these few stray grains from the rubbish heap, women come along and collect the chaff next the grain-heap into winnowing shovels, and it is tossed and tossed into the air until once more "the wind driveth away the chaff," and with a few deft movements the good grain is separated and tossed on the grain-heap. Which is also a parable.

Meanwhile the straw has been put out to dry. Afterwards men collect it in bundles and build it into a rick. In order to protect the rick from wind, it must be tied down with ropes of straw. Now observe a labourer as he goes to prepare the rope. He grasps a double handful of straw from a huge heap, gives it a twist or two, and begins to walk slowly backwards, twisting all the time. As if by magic, a beautiful straw rope is being drawn out of the heap! The rope grows in length as the man walks backward, until the required length is obtained, when it is cut off at its source by a second labourer. Whether this trick is known in English farmyards I cannot say. Speaking of rope leads me to observe that our farmers grow their own hemp and make their own ropes. Fibre from a certain aloe is also used to make the strong rope for the great nets in which they catch leopards and wild pig, etc.

We give these few particulars in order to show that the people among whom we work are not rude barbarians but sturdy farmers, who wrest a living from the soil as many of our friends at home do. Self-respecting, independent and intelligent in matters connected with their work, they merit our respect and sometimes provoke our admiration. We believe that when these natural gifts shall be tinctured and refined and strengthened by Divine grace, a race of Christian farmers will spring up on the plains and hills of India, who will be the backbone of Christ's Church in this land. J. M. BRAND.

"Afore the Harvest when the bud is ripe"

A Contrast.

WERE I asked which mission institution we find most fruitful in conversions I should reply, "The Boarding School." If one asked me which department of service produces the highest type of Christian character, I should answer, "The Boarding School." Some business men have been known to ask point-blank, "Which kind of service do you find gives the greatest results, in both quantity and quality, per rupee of expenditure?" It is an improper question, perhaps, but again I should give the same reply.

The reason is not difficult to find. Just consider the foulness of the surroundings in a Pariah quarter. Drinking, stealing, fighting, filth, idleness, habitually obscene conversation, the single-roomed mud hut for one, two, and even three families; the unspeakable stigma associated with the Pariah quarter —these and many other things go to create an atmosphere which the widest travellers tell us is unequalled throughout the world. On the other hand, in the Boarding School we have clean, healthy dwelling and surroundings, the daily discipline of study, the uplift and inspiration of Scripture lessons, the morning and evening worship, the moral discipline of honest work in cooking and gardening, the close watch over conduct and speech, and, not least, the constant example of a Christian family in the home of the Boarding Master. Even apart from conversion, this *must* leave its indelible impression, especially when given at the plastic and critical period of adolescence.

A few days ago I was camping at Sirunelli. While examining the children in Scripture I noticed that the two biggest boys seemed heavy and dazed. The teacher at first hesitated to tell me the reason. After I had further plied him with questions he said, pointing to the elder of the two, "Black One has no parents. The other boy has no mother, and Joseph, his father, has left for the plantations, as he could get no work here. Neither gets any proper food, and for some time both have been living on cactus fruit. Last week they were in such pain through eating nothing but that stuff, that they were unable to come to school, and even when they come they have not the mental vigour to learn even the simplest lessons." The previous month Joseph had begged me to take his boy into the Hostel, and the relatives of the other lad had asked the same; so that the story of the teacher made me feel very uncomfortable indeed. These are but two cases of a dozen refusals I have made in the past two months. Think of it!—£4 a year would save each of these boys from a wretched animal existence—a half-starved, contemptible serfdom!

In the bitterness of my spirit I left the school shed, and saw outside Matthew, a boy from our Boarding School. I had taken him there to his village that he might say good-bye to his people before leaving the School to take up work with Christian friends in the city of Madras. As he walked round amongst his friends and associates of Sirunelli I was amazed at the difference between him and his old comrades and seniors of the village. At first I could not understand exactly what the difference was. It was not smart dress, for his clothing, though clean, was very plain; and it was not mere cleanliness. It was a quiet dignity of mien, a Christian bearing, a transformed face, the deportment of a respectful, intelligent Christian lad. I looked at him, and then half ashamedly glanced back at the gaunt, dazed boys living on food fit only for crows and monkeys.

We set off on our long journey home, and when Matthew was ready to start on his longer journey to the city, we gathered in the office and committed him to the keeping of the One Whom he knows as his own Saviour. For

though two-and-a-half years in the Boarding School have wrought a revolution in his mind, body, and even facial appearance, the best of all is that the Holy Spirit has wrought an even greater revolution in his soul.

I heartily wish that everyone of my readers could visualise the unspeakable contrast between this instructed, equipped lad starting out on life's highway with Christ as his Guide, and the poor, listless boys of his village living on wild cactus berries.

Namakal. D. MORLING.

Sunday Afternoon at the Girls' School.

IN becoming acquainted with Christian work in this land one is sometimes surprised, not so much at the strangeness of things, but at their familiarity. One so often meets the sentiment that it is necessary to know actual conditions in order to pray intelligently, and for the encouragement of some who may feel this and realise a certain disadvantage at the Throne of Grace in consequence, I would venture to suggest that those persons who enter whole-heartedly into Christian work in their own sphere know the joys and sorrows, hopes and disappointments of workers the wide world over.

When paying a visit to the Girls' School in Sendamangalam recently this conviction grew. The school was assembled when I arrived in company of two of the teachers. The first thing which rather amused and reminded me forcibly of Courland Grove (Clapham) was in the singing of the first hymn. The verse was sung very well by those children who could read, the younger ones joining in the chorus with such glee that it resulted in a race to the end. I noticed that the teacher here did not check them as our superintendent did us, but the children did enjoy the chorus.

When the children were dismissed to classes I attached myself to the youngest class, but occasionally had a peep at the others. There were three classes of about six to seven children each, the ages ranging from approximately seven to thirteen years. As the lesson proceeded one had time for a little individual inspection. The class consisted, as is usually the case, of one or two in rags, some well-dressed and clean, and some with jewels and beads. Some were drowsy, others bright. As questions were asked and answered, it was very evident that the teacher knew the capacities of her scholars, for, although asking one and another, she knew just where to turn when she wanted a really reliable answer. It was easy to see that one dear little girl was the gem of the class, and about whom any teacher would exclaim, "I don't know what I should do without her." When the teacher asked for the story to be retold, and one apparently dull scholar excelled, one felt a very kindred spirit as one witnessed a smile of pleasure light up the face of the teacher.

In another class I noticed the help realised by the teacher in the presence of a child from a Christian home, and in the third class was the little annoyance occasioned by "a baby to mind."

As we returned home we passed various evidences of heathenism and idolatry, just as Sunday School teachers at home notice the open picture palaces and sweetstuff shops, and are reminded that their dear scholars are living all the week in the midst of downward tendencies. But the promises of God keep us hopeful here as there. "He that goeth forth and weepeth, bearing precious seed, shall *doubtless* come again with rejoicing, bringing his sheaves with him." M. THROWER.

Our Home Churches.

Prayer Subjects for December, 1926.

Week Beginning—

SUNDAY, 5TH.—For the Lord's rich blessing to rest upon the Scripture instruction in our Schools in each Field, and the Boarding Schools to become centres of spiritual life and activity.

SUNDAY, 12TH.—For blessing to attend the distribution of the gifts in the Christmas Boxes, that the lesson of love may be learned, and the Giver of all good praised.

SUNDAY, 19TH.—That the true spirit of Christmas may be in every heart and home and School and Church in the Homeland.

SUNDAY, 26TH.—For grace to pass in review the Lord's dealings during the year 1926, and to plead for increased tokens of favour in the coming year.

Announcements.

Miss Appleby.—The Committee of the L.Z.A. much regret to have to tell friends and subscribers that, at a recent medical examination—November 9th—Dr. G. Basil Price certified that our sister, Miss Appleby, is unfit to again return to India, and we tender our sister our heartfelt sympathy in the sad disappointment, and ask that all will remember her before the Throne of Grace.

[*We join with the L.Z.A. Committee in this expression of sincere regret and sympathy, and would commend them and our dear friend to the God of all grace for guidance and blessing, praying that our gracious Lord will speedily constrain another to volunteer to take up the work so reluctantly laid down.*—EDITOR, "*S.B.M. Herald.*"]

Plants for Sale.—All proceeds to be given to the Strict Baptist Mission. *Please mention the* HERALD *when ordering.*—Polyanthus, Raspberry Canes, Mint, Golden Rod, Daffodils, Narcissus, Hollyhocks, Perpetual Spinach, Evening Primroses, London Pride, Foxgloves, Mauve Primroses: 2d. each. Iris, Phlox, Lupins, Delphiniums, Balm, Ice Plants, Saxifrage, Bergamot: 6d. each. Honesty, Wallflowers, Michaelmas Daisy, Small Sunflowers, Montbretias, Winter Heliotrope: 6d. dozen. Crasselas (lovely scent), Coronillas, Bridal Wreaths, Primulas, Hydrangeas, Oak-leaf Geranium, Lilac, Flowering Broom, Caucus: 9d. each. Postage extra. Also Hand-painted Scrolls (any verse to order) from 2s. (make nice Christmas gifts).—Mrs. GREGG, Branfold, Strensall, York.

The S.B.M. Christmas Box List for 1926.

Aylesbury, Walton Street "Busy Bees," per Miss E. Witton—Beccles, Martyrs' Memorial, per Miss C. Sampson—Bath, "Bethel," per Miss Grivell—Brentford, Sewing Class, per Miss Ada Jeffs; Friends, per Miss L. Fromow—Bethersden, per Miss Nickolls—Bierton, Dorcas, per Miss E. King—Bethnal Green, "Hope," per Miss Ginn — Berkhamstead, Potten End, per Miss Hodsden—Croydon, Derby Road, Girls' Sewing Class, per Miss Marjoram—Cambridge, Eden, per Miss Eldred—Chatteris, Young Women's Bible Class, per Miss Dyson—Chelmsford, Sunday School and Friends, per Miss Lancaster—Clapham, Courland Grove, per Mrs. Royffe—Chadwell Street, "Mt. Zion," Women's Bible Class, per Miss E. Shepherd; Girls' Working and Praying

Band; Friends, per Miss Pardoe—Greenwich, Devonshire Road S. School, per Miss L. Burfoot — Guildford, Friends and Girls' Working Class, per Miss Shellard — Homerton Row, Missionary Band, per Miss Hilda Rutter—Haslemere, " Young Helpers," per Miss G. Stacey—Hove, per Miss H. Botting—Hounslow, per Miss Terry—Halstead, " Providence," per Mrs. H. Ince—Haworth, Hall Green, Sewing Guild, per Miss Merrett—Ipswich, " Bethesda," Iuter. Christian Band, per Miss D. Garrard; Girls' Prayer and Working Band. per Miss Cattermole; Junr. ditto, per Miss Wright—Ilford, L.Z.A., per Mrs. J. Othen—Kingston-on-Thames, " Providence," Young People's Fellowship. per Mrs. H. Hamilton—Leyton, Miss. Sewing Class, per Miss D. Cuthbert—Lewisham, College Park, per Mrs. Phillips—Leicester, " Zion," per Miss Hazlerigg—Leigh-on-Sea, per Miss Tattersall—Manor Park, per Miss Spire—Middlesbrough, per Misses Haggerty and Taylor—Norbiton, " Zion," S. School and Friends, per Mrs. Goodge—Norwich, Orford Hill, per Miss E. Cage—Over, Cambs., S. School, per Mrs. Thixton—Potton, Girls' Sewing Class, per Mrs. White—Prittlewell, L.Z.A. Sewing Class, per Mrs. Jeffs—Richmond, "Salem," Ladies' Working Party, per Miss Goodwin; Junr. Young People's Sewing Class, per Mrs. W. Shipton—Rattlesden, per Mrs. Staddon—Reading, " Providence," L.Z.A., per Mrs. Woodham—Sandgate, Friends, per Miss E. Stace—Sudbourne, per Mrs. Cordle—Stratford, Gurney Road, Miss. Sewing Class, per Miss Webb—Stockley Mission, Junr. Miss. Sewing Class, per Mrs. Charity—St. John's Wood, " Mt. Zion," S. School Sewing Band—Tring, Friends, per Miss Ellen Butcher—Trowbridge, " Zion," S. School Miss. Sewing Class, per Mrs. A. Wiltshire—Upper Holloway, " Ebenezer," Girls' Sewing Class, per Miss E. Dutton—Wandsworth, West Hill, Adults, per Mrs. Styles; Sunday School, per Mrs. Breed; Mrs. Jarvis—Wattisham, Sunday School and Friends, per Mrs. G. Squirrell—West Ham Tabernacle, Girls' Miss. Sewing Class, per Misses Cook and Wakefield—Warboys, Girls' Sewing Class, per Miss B. Fitch—Woking, Mayford, Sewing Class, per Mrs. Godwin—Walthamstow, Women's Gospel Meeting, per Miss J. Basham; Miss. Working Party, per Miss J. Basham—Wood Green, " Dovecote," L.Z.A. Sewing Class, per Mrs. Martin; S. School, per Mrs. Kyte—Watford Tabernacle, L.Z.A., per Miss Ball; Sunday School, per Miss Ball; Miss E. Gray's Bible Class, per Miss Newbury and Miss Gray—Walton-on-Naze, Mothers' Meeting, per Mrs. Howe.

List of Friends who have contributed :—Misses Light and Miller; Misses Ash; Miss W. Hawes; Miss Aldous; Miss P. Crisp; Mr. A. Baker; Mrs. Frost; Miss Bloomfield; Misses N. and K. Looker; Mrs. Jeffs; Mrs. E. Voysey; Mrs. L. F. Chilvers; Mrs. Galley; Miss Grace Newman; Mrs. Skeet; Mr. and Mrs. S. W. Anderson; Mrs. John Bennett; Mrs. Phillips and Family; Mrs. Salisbury; Miss Pool and Friends.

Mr. Albert Vine, of " Mt. Zion," St. John's Wood, has again kindly supplied the packing cases.

A Word to the Christmas Box Contributors.

I am sure that everyone who has been engaged throughout another year in work for the Christmas Boxes will be delighted to hear that, through the splendid supply sent in this year, we have been able to " beat the record " in the number of packing cases sent out. Thirteen cases (six full size, and seven smaller) are, by this time, well on their ocean way to India, with our prayers for their safe and early arrival following them. Again the letters accompanying the gifts sent in from so many sources, have been full of loving zeal for our Mission, and praise to God for His help in providing workers and the means for obtaining material for the garments made; also many speak of the happy times spent at the Sewing Meetings, which are proving to be such a blessing in our Churches, and among the young of our Sunday Schools.

But while congratulating all contributors upon the increased number of garments, may I draw attention to the fact that there is again a too large proportion of *girls'* compared with those for boys. From each of our four Fields we always get the request for more boys' coats—large and small. So

if our friends will remember to substitute coats for some of the girls' rowkies and frocks, we shall get a fairer assortment next time, the proportion in our schools being three boys to one girl.

Another thing I have learned this year, and will pass on to those who may be buying their dolls ready for dressing for next year. *Celluloid* dolls and toys, because of their inflammable nature, are not allowed by the shipping authorities to be sent; and will friends also remember please that large dolls are not so suitable as small ones, and that rubber balls are much preferred to wool or stuff ones. Please do not use **flannelette** for garments, it is so dangerous for clothing, where fires are always in the centre of the room.

If, by accident, any contributor's name should have been omitted from the above list, will they kindly notify it to Mr. Vine, so that it may be inserted in next month's HERALD?

HOPE V. HARRIS.

[*The Editor desires, on behalf of the Contributors to the Christmas Boxes, to thank Miss H. V. Harris for the service she has so willingly undertaken in receiving and packing their gifts for the Strict Baptist Mission in India, and which this year has shown such an appreciable increase.*]

The Envelope Collection.

It has been suggested that this should be a **Christmas** and **New Year Collection.** The Envelopes will be sent out before Christmas so that all who wish to may anticipate the New Year by making their collection on Christmas Day. Will friends kindly hand their amounts to the Mission Secretary of their Church, or post them direct to the Treasurer, Mr. A. J. Robbins, Vicarage Farm, Hounslow, Middx.

Funds are urgently needed for the Extension Work in the new Namakal Field, and to meet heavy loss on exchange of Rupee.

Meeting.

Tadworth, Surrey.—The friends connected with Bethel Chapel, Tadworth, arranged their Annual Sale of Work on behalf of the Strict Baptist Mission, for Wednesday, November 3rd. The Public Hall was engaged for the occasion, and on several well-arranged Stalls were displayed a large variety of garments and other useful articles, made by many willing hands during the year; together with books, toys, confectionery, garden produce, etc., kindly given by sympathising friends. At 2.30 p.m. Mr. H. Wapling presided, and the Sale was opened by Mr. W. Chisnall, General Secretary, S.B.M. Friends from Banstead, Croydon, Dorking, Epsom, etc., were present, and a good measure of success attended the Sale.

At 6 p.m. the chair was taken by Mr. Arthur Wood, in the regretted absence of Mr. F. T. Newman through illness. Prayer was offered by Mr. Stanley Wood, and addresses dealing with the work of the Mission were given by Mr. Chisnall and Mr. A. Vine, Editor of the MISSION HERALD.

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 (**Mr. A. Vine**), S.B.M. HERALD, **7, Rectory Grove, Clapham, S.W.4,** by the 10th of each month

The Children's Corner.

MY DEAR GRANDCHILDREN,—It is with real and unalloyed pleasure that I greet you this month, and will ask you, before reading this letter, to turn to another page of the HERALD, and carefully read that from our dear friend, Miss Harris, concerning the Christmas Boxes, and when you have done so I am sure you will agree with me that it is not only brimful of interest, but is also a record of much loving service cheerfully rendered by many during another year, on behalf of their cousins in far-away India. One of the last things that dear Uncle John asked for before saying good-bye to you, was that this year there might be at least TEN boxes sent, and I am sure he will join with you in an exclamation of thankful surprise, when he reads the magic word THIRTEEN, while I am also sure he will, from his heart, say with me, "THANK YOU." Of course, if any of you should think *thirteen* an unlucky number, as many foolish people do, there is a very easy way of overcoming the difficulty—by working harder, and enlisting the sympathy of more friends, and next year sending *at least fifteen boxes*! Our warmest thanks are due to Miss Harris for her "work and labour of love" in the Lord, and to all who have so lovingly striven and given.

I must not pass from this subject without quoting from a letter sent me by Miss Harris, which she received from a warm-hearted worker for the boxes. It says, "Perhaps the history of these few articles may be interesting. Some few months back my little girls started to write a magazine, quite on their own, amongst friends and relatives. With the money received from the sales, the dolls and material were bought, and each week we have devoted an evening in which we have a 'Sewing Class,' and I generally help and read. The children have been most eager, and I am so glad to say, have been willing to spend their time thus working for the boys and girls in India. I don't know if the beads are of any use, but the baby (3 years) so patiently threaded them as her share, I could not disappoint her and leave them out."

Is not that delightful? God bless that household and those baby fingers, and all who this year have combined to achieve such a wonderful result, in their efforts to give pleasure to our scholars in India. There is only one thing that would increase the joy of many of the workers—to be with our Missionaries on each Field when the boxes are opened and the good things distributed.

My dear grandchild, Connie Adams, has written me another very nice letter, with which I am much pleased, and hope she will be encouraged in reading the above about the Christmas Boxes. I feel sure that, by her steady persistent efforts, the good friends at Raunds will next year send their parcel to swell the contents of the Boxes. We are so apt to forget that, between the great things we *cannot* do, and the small things we *will not* do, the danger is that we shall do nothing. I am so glad Connie and her friends enjoyed Mr. Reed's visit and his Lantern Lecture, and trust it will all help forward the good work, about which she writes so lovingly.

I sincerely hope that all my young friends will, *without fail*, read the sweetly touching story in this number of the HERALD of the young missionary Mark, by our friend, Mrs. Booth. In it there is opened up before us another incident which definitely proves the faithfulness of God's promise, "A little child shall lead them," and I hope it may be an inspiration to many of my grandchildren to seek for grace to enable them to be witness-bearers for a loving and gracious Saviour and Friend.

Before I have the pleasure of addressing you again the happy season of Christmas will be past and gone. Let me wish you all, with heartfelt sincerity, a very Happy Christmas, and express the hope that your pleasures may be sweetened and sanctified with remembrance of Him Who, as the Child of Bethlehem, came to reveal His Father's love to us and redeem us by His precious blood. With very much love, your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c.,

Received from October 1st to November 10th, 1926.

General Fund.

	£	s.	d.
Brighton, Tabernacle S.S. & Y.W.B.C. ...	1	18	7
Lewisham, College Park S.S. ...	2	5	0
Hounslow, Zoar, Miss Carter ...		5	4
Poynings ...		5	0
Tunbridge Wells ...	2	0	0
Guildford, O.B.C., Mr. O. H. White (box)		9	6
Stoke Ash, S.S. ...	1	16	9
Boxes ...		18	5
Cambridge, Eden ...	10	18	3½
S.S. ...	14	15	0
Boxes ...	6	9	6½
Miss Whyatt (card)	1	9	0
Y.P.C.S. ...		10	0
Berkhamstead Common, Mr. & Mrs. Hodsden (box) ...	1	10	0
Brighton, Ebenezer, S.S. ...	5	8	0
March, Providence ...	14	12	1
Rochdale, Hope, S.S.	7	6	0
Frank Fielding ...		5	0
Harry Humphreys		2	6
Fulham, Ebenezer, Mr S. H. Brown ...		10	0
Reading, Providence, Boxes ...	1	10	6
Watford, Tabernacle, Mr. & Mrs. H. D. Tooke ...		10	0
Mrs. Bailey ...	1	0	0
Richmond, Salem ...	2	13	11
Bible Class ...	1	2	8
Infants' Class ...		8	8½
Y.P.S. ...		5	4
Boxes ...	3	13	10¾
Birthday Box ...		9	11½
Ann. Mtg. ...	1	0	10¾
St. John's Wood, Junior C.E. ...		6	1½
Gravesend, Miss Green		5	6
Epsom ...	2	1	6
S.S. ...	1	8	6
Mr. W. J. Shrimpton (box) ...		8	6
Cyril Shrimpton (box)		5	3
Miss Stamford (box)		5	0
Oundle, Zion, Friends, Boxes, & S.S. ...	1	16	9
Aylesbury, Miss Smith		17	2
Warbleton ...	1	13	7
P.P.C. ...		6	0
Hailsham ...	1	14	7½
P.P.C. ...		3	0
Heathfield ...	1	16	3
P.P.C. ...		3	6
North Finchley, Soho	4	0	0
West Ham, Tabernacle, Winnie and Ivy Southgate ...		3	0
Chatteris, Y.P.S. ...		10	0
Erith, Providence ...		16	6
Lewisham, College Park	2	5	8
Raunds, B.C. ...	1	4	6
Clapham, Courland Grove, S.S. ...		9	0
Birthday Box ...		3	2
Bermondsey, Lynton Rd., S.S. ...	1	11	6
Chatham, S.S. ...	1	0	0
Luton, Mrs. S. J. Gurney (box) ...		10	6
Croydon, Salem, Birthday Box ...	1	0	0
Cambridge, E.E.O. ...	1	0	0
Hounslow, Miss G. Marshall, for Ann. Coll.		2	0
For Ann. Coll., extra		10	0
Watford, Tabernacle, S.S. ...		5	4
Bath, Providence, S.S.	2	10	9
Env. Coll. ...		2	6
Miss Sheard ...		16	4½
Miss Carr ...		7	8½
Miss Walker ...		9	6
Miss Shepperd ...		12	5½
Miss Buckland ...		2	5½
Mrs. Owen ...		13	3
Miss Fletcher ...		3	3½
Brentford, North Rd., Mr. R. Mutimer ...	1	0	0
Guildford, Mr. H. Brand	6	0	
Stevenage, S.S. ...	1	1	1½
Homerton Row ...	8	5	0
Kettering, E.R. ...		8	0
Clapham, Courland Grove, Miss L. Wright, Box B 46 ...	2	12	6
Reigate, Mr. J. H. Marsh ...	2	0	0
Staines, S.S. ...	1	10	0
Norbiton, Mr. P. Goodge	5	0	
High Wycombe ...	3	7	8
Bethnal Green, Mr. J. H. Lynn ...		10	0
PERSONAL :			
Mr. & Mrs. A. G. Harris ...	5	0	0
Thankoffering from "R." ...	1	0	0
Per Mrs. Hammett, Mr. Camp's box ...		13	9
Mrs. Gregg ...	10	0	0
Anon. ...	1	0	0
Stamps ...	3	10	0
S.O.S., London, E.3	1	0	0
Readers of *The Christian* ...	31	0	0
Mr. & Mrs. Jarvis .	10	0	0
Miss B. ...		10	0
A little to lessen the debt, Oct. 4, G.S.	1	0	0
Towards deficit ...	25	0	0
Mrs. Kelk ...	5	0	0
A Well-Wisher ...		5	0
Exors. the late Mr. H. S. Nunn ...	25	0	0
Anon. ...	50	0	0
N.D. ...		10	0
Thankoffering, S.R.	5	0	0
Mr. J. E. Flegg, In memory of my dear wife ...	5	0	0
H.W.T., per J.H. ..	5	0	0
"98" ...	5	0	0
Mr. S. B. Caplin ...	5	5	0
Mr. P. Edwards ...	5	0	0
Mrs. Strachan, Peterhead (box) ...		12	0
C.H. ...		10	0
Mrs. J. Hayes ...		5	4½
E.S.M. ...		5	0
Mr. J. Packwood ..	1	1	0
A.M.J., Birthday Thankoffering, Oct. 27 .		2	6
Mrs. Jarvis, Scriptures for Sendamangalam ...	10	0	0
Do., Kolli Hills ..	5	0	0
Do., Madras ...	5	0	0
Do., Namakal	5	0	0
Dr. Tom Jays ...	10	0	0
Birthday Gift, Oct. 31	1	0	0
S.W.A., towards deficit ...	10	0	0
Mr. O. Burwood (towards deficit)		5	0
Mr. F. T. Newman (towards deficit)	10	10	0
Mr. C. S. Turner ...	5	5	0
Miss L. Leggett		10	0
MISCELLANEOUS :			
Annual Meeting Coll. ...	216	8	9
Extra for Coll., Disappointed	1	0	0
Extra for Coll., per Miss Nunn ...		5	0
Profit on Tea ...	4	7	2
2½ p.c. Consols (£451/7/5) ...	2	16	5
2½ p.c. Consols (£39/1/11) ...		4	10
	£629	6	4

ERRATA.

In Report £2/0/1 was put under Streatham, Hambro Road, instead of Stratford, Gurney Road, for Heralds. Gurney Road, Heralds, should read 18/5 plus £2/0/1, viz., £2/18/6. Streatham, Heralds, nil.

Herald Fund.

	£	s.	d.
March, Providence ..	1	12	0
Richmond, Salem		5	8
King's Langley ...		6	6
St. Albans, Bethel ...	1	5	0
Bath, Providence		12	8
Hounslow, Zoar ...	1	9	2
Oundle ...		18	0
Rowley Regis ...		4	6
PERSONAL :			
Mrs. F. Brown ...		2	0
Mr. & Mrs. A. G. Harris ...		10	0
A Well-Wisher ...		3	0
Mrs. Vevsey (two years)		5	0
Mrs. M. L. Gee		2	6
	£7	16	0

Pension Fund.

	£	s.	d.
2½ p.c. Consol Stock (£1,067/14/5) ...	6	13	5
3½ p.c. Conversion (£160) ...	2	16	0
	£9	9	5

Ladies' Zenana Auxiliary.

L.Z.A. money received from Oct. 10 to Nov. 10, 1926.

	£	s.	d.
Aston Clinton (boxes)	3	10	0
Lynton Rd. Y.L.B.C., for B.W. Salary ...	3	6	8
Wood Green, Dovecote, Missionary Guild .		17	0
Children's Sunday Evening School, for Girls' School, Sendamangalam ...		12	0
Per Mrs. E. Chilvers, For B.W. Salary ...		12	5
Kenneth Brazier ...		1	8
Mrs. Falkner ...	2	0	0
	£10	19	9

THE STRICT BAPTIST MISSION REPORT 1926



PRICE TWOPENCE

A FAREWELL GROUP, MAY, 1926.



Mr. and Mrs. Booth on the eve of their sailing from Madras, with the Teachers and Pupils of the S.B.M. School, Semmencheri.

THE

STRICT BAPTIST MISSION

Founded 1861.

Incorporated 1907.

THE SIXTY-FIFTH

REPORT, 1926

With Abstract of Receipts and Balance Sheets

PRESENTED AT THE ANNUAL MEETING, HELD AT THE LEYSIAN MISSION, CITY ROAD, LONDON, E.C. 1. ON TUESDAY, OCTOBER 26th, 1926.

SECRETARY:
PASTOR W. CHISNALL, 85, THE AVENUE, WEST EALING.
LONDON, W. 13.

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Vice-President:

Pastor R. ROBINSON, Chadwell Street, E.C.

Treasurer:

A. J. ROBBINS, Esq., Vicarage Farm, Hounslow, Middlesex.

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Hon. Minute: Mr. A. VINE, 7, Rectory Grove, Clapham, London, S.W.4.

Editor of the Mission Herald:

Mr. A. VINE (*pro tem.*), 7, Rectory Grove, Clapham, London, S.W.4.

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Mr. C. W. HARRIS
Pastor S. HUTCHINSON
Pastor R. MUTIMER
Pastor W. F. WALLER

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Pastor W. S. BAKER
Pastor A. E. BROWN
Pastor L. H. COLLS
Mr. A. E. CRISP
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Pastor R. HEWITT
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Pastor T. REYNOLDS.
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

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MRS. SILVESTER.

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MISS P. P. NUNN, 58, Myddelton Square, London, E.C.1.

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MRS. A. E. CRISP MISS F. J. INCE MISS SEARS
WITH THE OFFICERS.

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MADRAS FIELD.

MISSIONARY L. WATTS MRS. L. WATTS
MISSIONARY W. A. KIMBER MISS E. M. BETTS, L.Z.A.

SENDAMANGALAM FIELD.

MISSIONARY D. A. THROWER MRS. D. A. THROWER.

KOLLI FIELD.

MISSIONARY J. M. BRAND MRS. J. M. BRAND

NAMAKAL FIELD.

MISSIONARY D. MORLING MRS. D. MORLING
MISS E. C. PUTNAM, L.Z.A. MISS E. A. SAVAGE (*En route*).

AT HOME ON FURLOUGH.

MISSIONARY E. A. BOOTH MRS. E. A. BOOTH
MISS R. APPLEBY, L.Z.A.

Bankers:

WESTMINSTER BANK, LTD., HOUNSLOW BRANCH.

Solicitors:

MESSRS. G. BROWN, SON AND VARDY, 56, Finsbury Pavement, E.C.2.

Auditor:

W. LITTLETON, ESQ., F.R.C.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, LONDON, 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-Fifth Report

1926.

"LO, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD. AMEN."—Matt. xxviii. 20.

ONCE again it is our privilege to present the Annual Report of the Mission to our subscribers, that they may see what has been accomplished in the **Name** of our **Lord Jesus Christ,** both at home and abroad, through their kind sympathy, prayers, and support.

To the Pastors, Deacons, Church Secretaries, Mission Secretaries, and members of the 230 subscribing Churches, we tender our grateful thanks for their loyal and continued prayerful sympathy.

The past year has been one of some anxiety to the Council of the Mission, for although our income has been maintained, our commitments have been much heavier, partly owing to the heavy calls made upon us from the new **Namakal Field,** and partly owing to the heavy loss in exchange from English money into Indian Rupees.

Still, we have much cause for thankfulness as we review the year, because of the spiritual blessing granted in each of the Fields, as a perusal of the following pages will show. **The Lord has, indeed, been mindful of us.**

The Day of Prayer last year (1925) was such an encouragement that it was decided to hold another this year (1926), and so, on 4th October last, we again held **an All-Day Prayer Meeting, from 9 a.m. to 9 p.m.,** at Mount Zion Chapel, Chadwell St., E.C., and most who were able to attend, with whom we were able to converse, professed to have received a refreshing from the presence of the Lord. Thus we are enabled "**to thank God and take courage,**" and in His Name and fear we go forth again upon another year's work for Him Whom, having not seen, we love.

This Report, like its predecessors, tells of the faithfulness and goodness of our God.

"Forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. xv. 58.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." This should be our inspiration to go forward, being assured that—

"His Word shall not return unto Him void, but that it shall accomplish that which He please."

So we commend the various reports from abroad from our brethren and sisters to the kind and prayerful perusal of our subscribers, and as we see the grace of God as shed abroad in the hearts of the one-time heathen men and women, who are now clothed and in their right minds, sitting at the feet of Jesus, we may rejoice together at the wonderful works of God, and the great privilege He has given us to be co-workers together with Him.

THE MADRAS FIELD.

By ERNEST A. BOOTH.

AS I am away from India the Annual Report of the work of the Madras Field has been rendered by Mr. Watts. But, at the request of the Council I am writing of some personal experiences during the year under review. One is reluctant to write about one's self, but there is no other way of enabling our friends at home to become conversant with the facts.

Until the closing days of 1925 the work of the S.B.M. in the Madras Field was proceeding normally, with all departments in full swing, and the blessing of God resting upon our labours. We ourselves were confident of being able to fulfil the full term of service. Then, as suddenly and unexpectedly as a bolt from the blue, I experienced a collapse. The breakdown came as an utter surprise and a tremendous disappointment. It revealed the fact that I had been working nearer than I knew to the uttermost margin of my reserve force, and had exhausted it.

The blow fell when I was conducting the Tamil service on a Sunday morning in Vepery Chapel. I went to the service charged with a Gospel message to the people, and full of earnest hope that God's blessing would attend the preaching of the Word. In the midst of reading the Scripture lesson I was suddenly incapacitated, and unable to read the printed page. To cover my confusion I gave out the number of the next hymn, and asked an Indian brother to lead the congregation in prayer. Meanwhile, as I sat behind the desk gripping the arms of the preacher's chair, I prayed for strength to deliver the Gospel message and complete the service. God graciously heard the prayer of His servant.

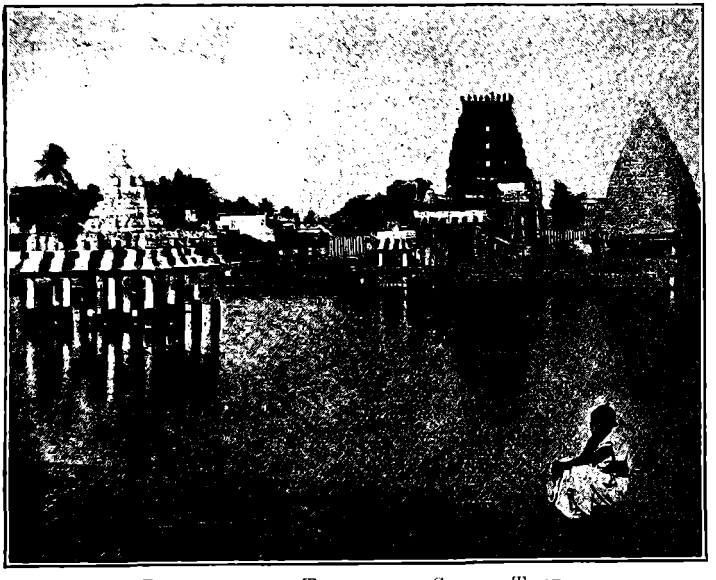
As this was the second time that I had experienced a breakdown in India, I realised the necessity of consulting a physician. After conducting a very thorough examination, Dr. Malcolmson, the senior physician of the Madras General Hospital, certified that I was in urgent need of furlough with complete rest for twelve months, and advised me to give up immediately all work which imposed any strain.

This certificate was issued just as I was completing thirty-one years' service in the Strict Baptist Mission. It overturned my plans and purposes, and curtailed my activities. It deeply disappointed me, but I dared not disregard it, and, therefore, I forwarded it to the Council in London. But for this certificate and the condition which occasioned it, we should still be on active service in Madras, for our furlough was not due until January, 1927. On receipt of the medical certificate, the Council instructed me by cable to make arrangements to proceed to England on furlough. I gratefully acknowledge the sympathetic way in which the Council dealt with the matter, and sought to relieve me of all strain. In the same way, each

of our missionaries in India offered to help in any way possible, and their expressions of brotherly love greatly cheered me.

So as to leave everything in the best possible order for Mr. Watts, who was appointed by the Council to take charge of the Madras Field during my furlough, I endeavoured to settle all outstanding questions relating to the various stations and Churches, and staff and properties.

Then it was laid upon our hearts that, before leaving India, we should visit each of the Fields of the Mission, and say good-bye to our missionary colleagues. We received a most hearty welcome from each one of them, as in turn we visited the Namakal, Sendamangalam, and Kolli Fields, and made



PARTHASARATHY TEMPLE AND SACRED TANK.

ourselves acquainted with the present problems and opportunities of each. It was refreshing to hear of the way in which God had called various ones out of the darkness of heathenism to the light of the Gospel of Jesus Christ. It was good to discuss, on the spot, with the missionaries most closely concerned, the best line of advance, and to see things through their eyes, and to sympathise with them in their difficulties.

It was with deep reluctance that we parted from our colleagues in their Stations, and returned to Madras to face the stern fact of preparation for handing over charge to our successors, and getting ready for the voyage and furlough.

In these closing days we were gladdened by the testimony of a lad, the son of one of the Deacons of Vepery Church.

He told us that sin had been a real trouble, and that he had found forgiveness when confessing it to Jesus Christ, in Whom he had put his trust. His simple testimony rang true, and his eyes glistened as he told me of his new-found joy. It was my privilege to baptise Lucas and receive him into the fellowship of the Church of God.

Various Farewell Services followed, rich with expressions of Christian love and solicitude for our welfare. It was a trying experience to say good-bye to our Indian co-workers, a great number of whom have been associated with us for many years. The Mission owes much to their faithful service, and I gratefully acknowledge the help they have rendered.

Our Madras colleagues accompanied us to the ship, and bade us farewell on board. Then, in the soft light of an Indian summer evening, Madras faded from our wistful gaze.

* * * * * *

By L. WATTS.

IT is by no means an easy matter to write a report for a year's working after having only recently taken charge. The work for nine months of the year has been in the charge of Mr. Booth and Mr. Thrower, and for a corresponding period I have been in the Sendamangalam Field, where the work was progressing under the gracious hand of our God. Now, for the second time, it has fallen to my lot to relieve Mr. Booth in the oversight of the Madras Field, while he seeks fresh supplies of health and vigour in England. We praise God that we are considered worthy to be made use of in this way, and seek for prayerful co-operation in the prosecution of the work in this Field.

The work in Madras has been firmly established on clearly marked lines, and at the risk of this report appearing to be very much like its predecessors, I think I cannot do better than to write concerning each department of that work.

Evangelistic Work.—The work of the evangelist is maintained daily by two preachers and five preacher-teachers. Comparison with previous reports shows that the number of full-time preachers has decreased, but the number is made up by preacher-teachers. This has been done intentionally, as the combined work of preaching and teaching seems to be more in line with the ideas of Indian home missionary effort. Especially in village stations, the teacher should be able to preach in his own and surrounding villages. If he does this the full-time preacher is not needed to go over those same villages as well. These workers have given 5,499 addresses to audiences totalling 62,715. They have reported 2,399 interviews with individuals. Strict records of literature distributed are not available, but it is estimated that 18,000 tracts and 1,500 Gospels and books have been made use of in this evangelistic work.

Evening meetings for men have been made a special branch of this work. One hundred and fifty-four meetings have been held, and attendances have totalled 5,150. This is felt to be a most important method of making the Gospel known, as the audiences are not tempted to pass on as they are at open-air meetings. A connected address with definite teaching can be given to a quiet, orderly group of men, and prayerful hope is roused. It has been a joy to me to go to many of the places where these meetings are held, and make again acquaintance with several young men who were regular attendants when I was previously in Madras.



Sculptured Pillar in Temple—Image of Siva's Bull (left).

Educational Work.—Without question the work amongst children is most distinctly and powerfully evangelistic. Along with an elementary education they receive daily Scripture teaching. The syllabus of lessons is very carefully prepared, and includes Old and New Testament lessons, Scripture catechism, passages for memorising, and Gospel lyrics. There are 16 schools in the Field, and the average

number on the rolls has been 1,115. The average attendance is 880. Sunday Schools are also held with an average attendance of 770. None but Christian teachers are employed in our schools; and they need the constant prayerful support of the Lord's people to maintain a bright Christian testimony and an enthusiasm for the Gospel in the midst of dark surroundings. In most of the schools the children bring about one anna a month as school fees, and these have mounted up to Rs. 455 during the year. Government made grants in aid amounting to Rs. 3,412. This money has been used for maintaining the school buildings and equipment.

Pastoral Work. — The Churches at Vepery and Ayanapuram have 95 and 50 members respectively. There have been ten baptisms during the year. Two workers are set apart for definite pastoral work as preachers-in-charge. Preacher Ponniah at Vepery is a man full of zeal for the Master, and is doing good work for the Church. Preacher Abraham at Ayanapuram is now a very old man and unable to carry the full duties of his position. We hope, therefore, for guidance in the matter of improving the pastoral work in this village Church. Deacons are elected from among the members, and these conduct the business of the Church. Regular meetings for worship are held Lord's Day morning and afternoon, and on a week-evening. Attendances are fairly good, although a good deal of steady work has yet to be done in this direction.

The members of the Churches contributed Rs. 746 during the year towards the salaries of the preachers-in-charge, and for other expenses.

The English Church at Chintadripet continues to maintain regular services on Sundays, and a Sunday School; the Church membership remains the same, namely, eight members. These members contribute well, so that the entire cost of maintaining the Chapel and services is met by them.

The Missionaries' Work.—Besides the general participation in, and oversight of the foregoing departments of work, the missionaries are increasingly finding that the most important part of their work is the training of the workers for the work of teaching the Word of God. Only those firmly grounded in the fundamental truths of the Gospel can be expected to do loyal service to the Master, and, therefore, it is becoming necessary for the missionaries to give more and more time to the careful preparation of material for the training of the workers. Classes are held monthly for study of the life of Christ, and the Missionary Conference conducts an annual examination on this subject. We have recently started a weekly training class in Madras for the preparation of the Sunday School lesson, and already the teachers are finding great help from it. I continue the translation of Dr. Smellie's splendid I.B.R.A. notes into Tamil, and these are used by

1,700 members in all parts of the Tamil Country. As Mr. Kimber has been in touch with the medical work here throughout the year, he is reporting more particularly on that.



SEA BATHING DURING AN ECLIPSE—A PURIFICATION CEREMONY.

Conclusion.—To our "partners in the other ship," who have so loyally stood by throughout the year, we wish to express our gratitude. The year has been one of great strain in England, but through God's good grace, the work has been maintained. We still beckon to our partners to continue their help by prayer and giving, and by doing all to His glory we shall see the wonderful working of His power.

MY SECOND YEAR.

By W. A. KIMBER.

ARULDASS lives in the Tortoise Tank Village, some three or four miles from the Mission bungalow. Independent of our workers, the Spirit of God apprehended Aruldass some years ago, causing him to turn to God from idols, to serve the living and true God. Aruldass has not failed to let his light shine in his village and elsewhere, and others have been brought into the Kingdom through his testimony.

Some days ago he called at the dispensary for medicine for his little girl, who, he said, was suffering from fever. As this fever had been persisting for more than a fortnight, I promised to go and see the child.

When I arrived I found the child lying on the floor. Its pulse was somewhat rapid, and it was certainly very feverish and anaemic. The mother said that the child ejected its food



AN OPEN-AIR PREACHING SERVICE.

almost immediately after eating. There was a further complication of chest trouble, which made breathing difficult.

We tried to buy some eggs from the villagers in order to give the child some nourishment, but they flatly refused to sell.

That evening I cycled out again to Aruldass' house, and, having heated up a tin of "Anti-phlogistine," administered the ointment to the child's back and chest by means of an improvised pneumonia jacket. Leaving a bottle of cough mixture, I hoped that, by attacking the disease from without

and within, the little life would be saved. We did not fail to seek the Lord's blessing on our efforts.

But the next day the child died, and we buried her in Konnur Cemetery. As I stood by the grave I spoke of the joy of re-union for those who are redeemed by the blood of the Lamb; but I also reminded the onlookers that not all men shall attain to that elect company. "The fearful (*i.e.*, those afraid to confess the Lord before men) and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone." This warning is a great challenge to those of us who work here in India, and among the onlookers there were those who would be included in the above categories.

This incident will, I think, serve to illustrate the activities of this, my second year in India. The gradual acquisition of the language, and greater ease in speaking, allow a closer contact with the people. By our medical work we are able more nearly to represent Him Who cares not only for the souls, but also for the bodies of men, and women, and children. Our efforts do not always meet with success, looked at from the human standpoint, but we may not estimate our service on this side the veil. We count it high honour to serve our Lord and Master, and would seek only His "Well done!"

THE SENDAMANGALAM FIELD.

By D. A. THROWER.

BEFORE tendering a report of the work of the Sendamangalam Field, I must say that, to the writer, the year has been a very changeful one. Two short periods were spent in the Madras village work, and two other periods here in Sendamangalam. Hence we are writing a report of work with which we have been connected for only about half the year.



A RECKLA WITH TROTTING BULL.

As the activities of the Mission in this Field are carried out from (or connected with) five centres, I will give a brief account of each of these in turn.

Sendamangalam is situated in about the centre of the Field, and forms our headquarters. There is a *Church* with a membership of 39. Although there were 11 additions by baptism during the year, 10 members have recently been transferred to the Namakal Church. The Sunday morning services are conducted by the missionary and the resident preacher alternately. Attendance is encouraging, though the numbers have been somewhat reduced by transfer of workers connected with the removal of the Boys' Hostel to Namakal. Every Sunday evening evangelistic parties, composed of the preacher and five teachers, go out to one of the numerous villages situated within one to two miles of headquarters. When at home, the missionaries accompany these parties. A weekly prayer meeting is held on Thursday evenings, followed by the Teachers' Sunday School Lesson Preparation Class. United meetings for all the preachers and teachers in

the Field are held on the day preceding the first Friday in each month. The preachers are studying the Epistle to the Philippians, and the teachers the life of Christ.

In this circle there are six *day and Sunday schools*. Three schools are in Sendamangalam, and one each in Pottanam, Palayapalayam, and Tuttikulam. The Scriptures are taught twice a day in all our schools. After the removal of the three highest classes from the Sendamangalam Boys' School to Namakal, the strength of the other classes went down rather alarmingly, owing to the impression current among the people that the school was being closed altogether, but I am glad to say that the school is rallying again now.



AN OLD ARUMPAKKAM SCHOOLBOY SETS UP IN BUSINESS FOR HIMSELF.

Kakkaveri.—Here, in the northern part of the field, there is a *Church* with 18 members. This Church has lost one member by death during the year. Two services are held on Sundays, and a prayer meeting during the week. The preacher regularly visits the Christians, and holds meetings in their houses. In Kakkaveri there is one *day and Sunday School*. *Our Colporteur* has his home here, and works around the Field from this centre. Evangelistic work is also carried on by the preacher in the surrounding villages. A spirit of enquiry is manifest here.

Erumaipatti. — In this southern circle we have a *Chapel* with regular Sunday services and a weekly prayer meeting,

three *day and Sunday Schools*, and one *night school*. The schools are situated in Erumaipatti, Boddiredipetti, and Muttanchetti. Two preachers and one preacher-teacher are proclaiming the Gospel in this part.

Elur.—This village, in the west of the Field, and where we have a full-time *preacher*, is a very wicked place, and exceedingly hard to work in. As our brother goes out daily to preach to the people, and as he lives the Christian life before them, he needs very much our prayers.



ABRAHAM OF PAVITTRAM—A HEATHEN CONVERT.

Puthuchattram.—This place is five miles to the north-east of Elur. Here, also, we have a full-time *preacher*. The part in which he works, and particularly that situated to the north-east and south-east of Puthuchattram, is very promising. The people have for some time shown a ready willingness to hear our message.

We pay a visit of at least one long week-end in two months to each of the outlying centres.

The preaching staff numbers five preachers, one preacher-teacher, and one colporteur. The preachers and colporteur

have given 3,340 addresses to audiences totalling 48,148 people. Fifty-two Bibles and Testaments, 266 Gospel portions, and 2,635 Gospel tracts and booklets have been sold.

The 10 day schools and one night school have a staff of 13 teachers and a total of 300 scholars. Fees collected in the schools amounted to Rs. 253.

The Workers' Gospel Extension Society had an income of Rs. 283 during the year; it is now supporting two preachers. Contributions to Church funds have amounted to Rs. 142. Government grants to schools were Rs. 1,490. Gifts for purchase of Scriptures amounted to Rs. 130.

Another year of drought has resulted in the villagers going away to Ceylon in yet greater numbers in search of work. This has caused a more or less serious depletion in the strength of all our schools.

We would thank all our friends who have supported us by their prayers, work, and gifts during another year.

THE KOLLI HILLS FIELD.

By J. M. BRAND.

THERE is a spot in our wooden house where the wall is marked with a number of short horizontal lines, like the rungs of a ladder, with a date to each line. There are two ladders, one marked P., and the other C. The dates advance as you climb the ladder, and stop suddenly early in 1923. We sometimes catch ourselves looking pensively at those marks, and wondering how high up the next rung of the ladder would have to be placed, if the two bonny heads were here to push our ruler and pencil up the wall to their utmost stretch, heels, of course, resting firmly on the floor! Most parents, I suppose, have constructed these ladders, and know the glow of interest that accompanies the addition of each higher line.



ARIYUR SCHOOL CHAPEL.

As I begin this report, I think of the little ceremony referred to above. Day by day, perhaps, we have noticed but little difference, or none at all, but as we compare the present appearance of our work with a year ago, it immediately becomes evident that the work has GROWN. By the goodness of God, we are making PROGRESS. The growth and progress may not have been spectacular, but we trust a real advance has been registered. It will be convenient to distinguish EVANGELISTIC, EDUCATIONAL, INDUSTRIAL, MEDICAL, and SETTLEMENT work, and we are able to record progress in each department.

(1) **Evangelistic.** — Daily preaching in the villages surrounding our six stations has been carried on during the year. We have also camped in the south-eastern and north-

eastern corners of the hills, and at Kurungunadi, for special evangelistic work. Lantern meetings have been held in a number of villages, when addresses on the Life of Christ have been illustrated by Hole's pictures thrown on the screen. We are now fairly well-known in most parts of the hills, and the people generally give us a good hearing. In a few of the distant villages, however, folk still run away upon our approach. *By a special effort we have succeeded in preaching the Gospel in every village on the Kolli Hills.*

(2) **Educational.**—There are 96 children studying in our six elementary schools. I am thankful to say that the school work shows a distinct improvement over last year, in average daily attendance, quality of teaching, and Scripture knowledge. Kurungunadi School alone is in low water, but we have had a change of teachers recently, and the signs at present are



MOOLAKANNI SCHOOL.

hopeful. The GIRLS' HOME, which opened last year with 6 inmates, now has a strength of 12. During the year two young women have been married from the Home. This institution has grown in usefulness, and is now an essential part of the missionary organisation on the Kolli Hills, doing most valuable work in giving a Christian training to those who will be the mothers and teachers of the future.

FUTURE WORKERS.—Four young men converts are being trained, two here on the hills, and two away at the Teachers' Training School, for the work of teaching and preaching amongst their own people.

Industrial.—Our Carpenters' Shop has functioned successfully through another year. We have made all the doors,

windows, etc., and framed the roofs of buildings erected during the year on the hills, and, in addition, have turned out some furniture, such as cupboards, tables, etc.

Hillmen trained by ourselves have felled trees and cut up a quantity of timber, some of which has been used in Mission buildings at Sendamangalam and Namakal.

Two young men who are being trained for teacher's work spend their mornings in the Carpenter's Shop. Thus they learn a useful handicraft, and, at the same time, help to support themselves during their period of preparation for Christian work.

When the weather is suitable, the Instructor spends his afternoons teaching weaving to the inmates of the Girls' Home.



PULIYANIPETTI SCHOOL CHAPEL.

Medical.—Attendances at the Dispensary during the past year numbered 11,374. This establishes a record. (The previous year there were 10,551 attendances, which was also a record.)

There were no fewer than 2,837 cases of malaria. Great quantities of quinine are required, which means heavy expense. 567 injured persons received treatment. Other items included in the total were 564 non-ulcerative skin diseases; intestinal parasites, 393; diseases of the eye, 79; ear, 129; nose, 106; stomach, 256. Dysentery patients numbered 69, leprosy, 23; indigestion, 541, etc. A curious fact was that male patients outnumbered female in the proportion of 2 to 1.

Our Indian Christian doctor in charge of the Dispensary also toured in various parts of the hills, doing medical and surgical work in the villages, and preaching the message of salvation to the patients and their friends. We are thankful to have for this important work one who has heard the call to preach as well as to heal, and can speak from his own experience and personal knowledge of the Saviour.

The latest advance in the Medical work is the opening of a branch dispensary at Kurungunadi, where an intelligent young man trained by our Doctor is in charge. He treats simple cases, and sends on the more serious ones to us here. In the mornings he goes round to the villages preaching with our school teacher there.

The Settlement.—At Valavandi, our headquarters, a little Christian village is in process of formation. Some 50 persons are living on the compound. Of these, 32 are hill people. This number includes 12 girls in the Girls' Home, and 4 babies. Of the rest only 6 are baptised. The others are under Christian instruction. They have all broken caste and associated themselves with the Christian community, and all attend daily morning worship, and the other Christian services. In the evenings, the missionary catechises them in their homes, and conducts evening family prayers with them. Some of these enquirers have been with us for more than a year, and give evidence of real faith in Christ. In the daytime they work as coolies at the ordinary rate of pay, and so support themselves and their families.

Help from other Missionaries. — For four months of the year under review, the writer was disabled by illness. During this time of need, Mr. Morling and Mr. Watts kindly took charge of the Field, and carried on in our absence. We can never forget the way in which these dear friends and their wives came to the rescue then. Especially do we remember the boon Mrs. Watts' skilled nursing was to us in those days.

Unfortunately this illness coincided with severe attacks of fever in three families of workers, incapacitating them from their duties. Thus the last quarter of 1925 was a time of trial and testing on the Kolli Hills.

Baptisms.—We are glad to report two baptisms during the year. Both were natives of the hills, and the result largely of school work.

The first was Sevi James, son of the chief headman of the hill-people, and heir to the hereditary dignities and emoluments of that position, which, by his baptism, he forfeits. We pray that Divine grace may make him the leader of his people in a new and nobler sense. The second was Sarah, daughter of Peter of Puliyampetti, and recently married to D. Solomon. She was an inmate of our Girls' Home.

Conclusion.—Our concluding note must be one of praise. God has been merciful. "I was brought low, and He helped me." Again and again during the year we have realised how easily God could dispense with our services. Upon one unforgettable occasion last autumn, it seemed to us that the work on the Kolli Hills was over, so far as we were concerned, and that the final account was to be handed in. In that moment one realised that the great work of evangelising the Kolli Hills



VALAPPOOR SCHOOL.

was being left unfinished . . . But, in the providence of God, we have obtained a reprieve. Once more the privilege of service is ours. The abiding impression that we take with us from the old year into the new is that, "It is GOD that worketh . . ." HE is the great WORKER. His plans are maturing. His purposes of grace for this fallen race are being fulfilled; and we believe that some of those plans and purposes concern the primitive, benighted people living on these hills.

THE NAMAKAL FIELD.

By D. MORLING.

THE period under review forms the first full year in the history of the Namakal Field. Namakal was opened as a separate Field by Mr. and Mrs. Morling on their return from furlough in February, 1925; it is adjacent to and on the west of the Sendamangalam Field.



A SWAMI AT JEDARPALAYAM ON THE BANKS OF THE CAUVERY.

Severe drought has made the past year one of great distress to thousands of peasants. For three seasons the rainfall has been insufficient for successful cultivation, and each year has been worse than the last. We have now entered the fourth season, but, up to the present, rains have been almost nil. It is deeply perplexing and most trying to see huge clouds pouring down frequent and abundant rains along the Cauvery River, twenty miles distant, where bridges and houses have been swept away, and leaving without a shower our own lands high, dry, and parched, and our wells empty.

Very much of the past twelve months has necessarily been occupied in erecting buildings. God has wonderfully favoured us in giving a compound ideal for soil, position, elevation, health, outlook, and ample space. During the year we have erected here the Mission House, Boys' Hostel, Isolation Room, Kitchen, and Outhouses. It was wonderful how the Lord made water provision for all these buildings. Through the assistance of the Namakal Union President we were enabled to take water (unfit for drinking) from a tank a mile away. Immediately after the close of our building operations the tank dried up. Since May, 1925, we have been daily at work sinking a well, which has been blasted through gneiss



Two Hostel Christian Boys preparing Lentils for Curry.

rock to a depth of over 60 feet. A spring was discovered at a depth of 45 feet, but it yielded insufficient water for the fifty or more people on the compound. A test boring has now been taken from the bottom, and revealed another spring at the depth of 65 feet. As soon as sufficient rains come, or we have secured more water in our well, our Hostel boys will commence gardening.

The Mission House was completed in the month of May, when we moved out of the little building in the Chapel compound into our new quarters. Here we have opportunity to use our furniture, and are keenly appreciating the more adequate protection from the sun and heat. Immediately after

the hot weather vacation Miss Putnam was transferred to Namakal, since when she has been sharing our home.

Camping.—Owing to great pressure of building work, we have been quite unable to do tenting on any extensive scale. Visits have been made to all the stations, and repeatedly to Sirunellikoil and Tidumal, where our Christian congregations are. In the coming year we hope to take our tents into unexplored regions, for there are considerable tracts in our new Field that we have never seen.

Evangelism. — Open-air work is carried on by three preachers and two preacher-teachers from five centres. Two of these are in and adjacent to Namakal, and three are farther west. Each worker has a list of towns, villages, and markets, which he visits once a fortnight. In most places we are given a respectful hearing, and in some a sympathetic response. In one neighbourhood near the Cauvery the caste people are bitter against us because some of the non-castes have become Christian.

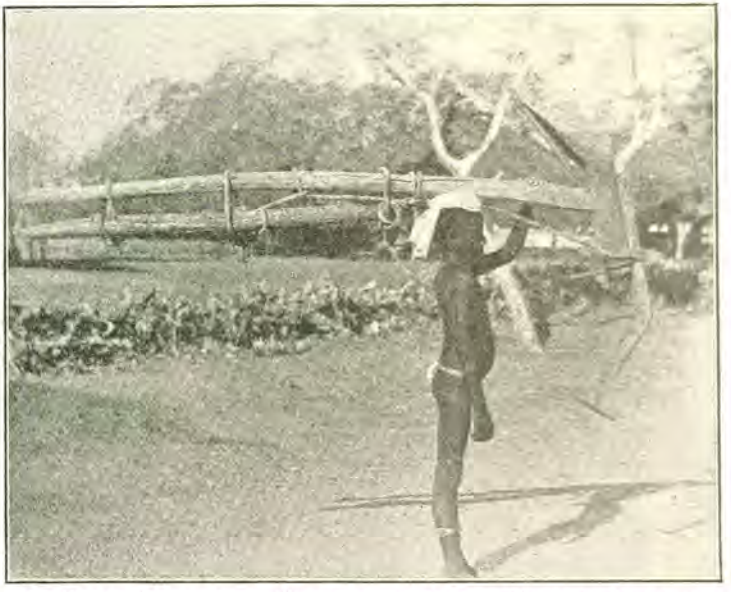
Twelve months ago favourable movements were only on the west. I am glad to say that there are now encouraging signs in the Namakal Circle. In one village all the non-castes are not only sympathetic, but definitely inclined towards Christianity. In another village, three miles from headquarters, we have a convert from Hinduism who was baptised two months ago in the sacred Cauvery. He is the only man of heathen rank in this neighbourhood known to have ever confessed Christ.

Schools.—In work amongst the young we are making a beginning. At Sirunellikoil we have a small school, chiefly for our Christians. The one in Tidumal has been temporarily closed owing to the dispersion of all the non-castes. At Vagurampatti, three miles south of Namakal, a school has been started among the non-castes, and is holding its own.

The chief event in this department has been the recent transfer of the Sendamangalam Day School and Hostel to Namakal. The Day School is being held for the present in the house we occupied before moving to the new quarters, and has made a surprisingly good start. It has a roll of 112 (almost daily increasing), consisting of boys of all classes from Brahmins to Pariahs, all of whom daily study the Scripture. Of course, there have been protests, for this is the first Christian school started in this town. A few days ago six boys absented themselves because "the teacher made prayer at the commencement of the lessons, and required us to close our eyes." They have since returned.

After watching for a few months the progress of the school, we shall (D.V.) erect the building on the chapel compound, where we have a most excellent site.

The boarders are being accommodated in a Hostel erected in the bungalow compound; here they are under constant supervision. The building is erected on a plan similar to that in Sendamangalam, and occupies ground where the boys have ample room for play and gardening. The chief guidance of the institution rests upon Mrs. Morling. What with purchase of foodstuffs, supervision of meals, and daily treatment of numerous ailments, the 31 boarders give their superintendent plenty of work for all the time she can spare from the supervision of L.Z.A. affairs in two Fields. But we are sure the work pays, and pays well. The regular school instruction;



AN INDIAN PLOUGH BEING TRANSPORTED FROM ONE FIELD TO ANOTHER.

the order, cleanliness, and discipline of the Hostel life; the daily and reverent observance of the means of grace in singing, reading, meditation, and prayer; the constant example of a real Christian life in the home of the Boarding Master; the complete separation from the morally and physically filthy environment of the Pariah quarter—these work a change in our coming teachers and preachers that is little short of miraculous. This transformation is seen to best advantage only when the boy returns to his old home on some holiday.

Colportage.—This valuable branch of service has Paramati for its centre, whence Bibles, Testaments, Scripture Portions, and other Gospel books are taken in all directions. Our

Colporteur Santhosham is a tried and proven worker, and, apparently, there are few nooks and crannies in this wide county into which he has not taken his bundle of books. In this good work we are indebted to certain friends in England who have enabled us to sell Scriptures at a low price, and, in many cases, to give away a Bible or Testament to a needy enquirer. A few days ago, at the repeated request of the Secretary, we presented two well-bound Bibles in Tamil and English to the Namakal Literary Society.



Two Hostel Boys pounding Millet for their Noon Meal.

Churches.—In the Namakal Field we have two Churches, one at Tidumal and the other at Namakal. The latter has been formed only during the past month, and has a membership of 23. Nine or ten of these are lads in the upper classes at school. Sunday morning services are well attended, for, beside our own members we always have a number of Government Christian teachers and minor officials. Pastoral duties here

form an important part of one's multifarious tasks, and the congregation is much higher in secular and religious education than the average.

The Church at Tidumal has 37 members, and worships as two separate congregations, one at Tidumal and the other at Sirunellikoil. The members here are of a different order from that of those in Namakal; nearly all are comparatively new converts from the lowest heathenism, and but very few can read or write. They are backward not only in education but in moral calibre, and hence we need much patience in their upbringing. Those at Tidumal have this year come into sharp collision with their caste neighbours. Fierce persecution has been waged against them and their non-caste neighbours. Some have been severely beaten, others have been handcuffed and sent to court on false charges, some have lost their cattle, and all, for several months, have been scattered into neighbouring counties. All possible assistance has been rendered in freeing those who were arrested, and in representing the case to the higher Government authorities; but with heathen officials the battle is with the strong, and the race with the swift. We can only hope that the fiery trial through which our brethren are passing may lead them to place less confidence in man and more in God; that it may mark a definite advance in their Christian character.

Government grants to four village schools realised Rs. 321-12-0, and weekly Church offerings amounted to Rs. 90-1-5. The Home Mission Society have made a very good beginning in collecting Rs. 174-13-0, with which capital they hope to start an out-station.

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 ...	3	153	10	32	13	—	16	1115
Sendamangalam	2	57	7	12	12	4	12	410
Kollis	1	21	6	5	7	1	6	108
Namakal ...	2	60	3	5	9	1	9	55
Totals	8	391	26	54	41	6	43	1688

A NEW CALENDAR.

THE many friends of the S.B.M. who appreciated the last issue of our Calendar, will be glad to hear that there is to be another Calendar for 1927. The new product is to be unlike its predecessors, and it is hoped that the change will make an appeal to a yet wider circle of friends than have hitherto purchased our Calendar.

The one-piece card is to be replaced by twelve sheets of stiff art paper of quarto size, measuring approximately twelve by eight inches; there will thus be a sheet for each month. The distinctiveness of our Calendar, as a Missionary production, will be retained by the use again of subjects for prayer on behalf of the work. There will also be Scripture texts and quotations, but the feature of main interest will be a photograph, upon each sheet, of either our Missionaries, or one of our Home Leaders. One sometimes grows tired of a picture, however good, if one sees it every day throughout the year, but with a fresh portrait each month there will be as little monotony as we find in the changing months themselves. The Calendar will be perforated for tearing, and corded at the top.

It is hoped that this re-arrangement of the Calendar will quicken interest in the venture, and that the issue will become quickly absorbed. May we venture a suggestion? Many of our Churches received last year's Calendar from the hands of a member of their own congregation who had received a number of copies for sale, and were thus enabled to buy on sight —for to see the S.B.M. Calendar is to buy it. We feel much indebted to the kindness of those friends who took this trouble to ensure the Calendar a sale in their Church, and, whilst tendering our hearty thanks, would like to hear from them again this year. But could not this idea be extended? and, if friends in your own Church do not see the S.B.M. Calendar, would it not be possible for some person to receive a sample Calendar, and then take details of your requirements? If so, write to Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, London, W.4, for a sample Calendar, and we feel that the result of the distribution of the Calendars will aid an increase of Missionary interest in the Church.

Selling at sixpence, the Calendar represents good value. A gentleman in the printing trade, upon seeing last year's Calendar, considered that its chief fault was its low price—we fear his objection may apply to this year's Calendar also. For all information as to postal rates and other details, kindly refer to the current MISSION HERALD

THE LADIES' ZENANA AUXILIARY.

MRS. BOOTH has kindly written, in connection with the Madras Section, the following, entitled:—

"OTHER PEOPLE."

WHEN a missionary on furlough is asked to write a "report" of the work that has been done in India, the request comes as somewhat of a shock and a problem. It is just because the work is so gigantic, and one's share in it has been so small, that the idea of representing either the work or the worker in their true proportion seems impossible. It is as though a poor maimed soldier who has come home with a broken sword, were asked to tell about the War, and all he is able to do is to point a trembling finger towards the battlefield, for he realises how small has been his share in the fight.

And so, in a missionary's heart, is a window looking eastward, and all I can do is to draw you to the casement and ask you to look with me at other people, for it is about those other people that you want to know.

In January of this year Miss Betts took over charge of the L.Z.A. work in the Madras Field. After these many months of steady and devoted work, she will be able to tell better than I can of the activities and progress of her staff of workers. I will confine myself to merely pointing a finger outside the window.

There is a staff of Biblewomen in our Mission Field. They are a small section of those other people that we are looking at. They are just women, very human in their joys and sorrows, in their faltering faith, and their doubts and fears. God has kindled in their hearts a flame which impelled them (some of them in the face of dire persecution) to confess Jesus as their Saviour, and further compelled them to carry the burning news to those sitting in darkness.

Some of them have had to leave their homes and heathen relatives and friends, because it was impossible to live a Christian life among them. The strongly forged fetters of Caste, and Custom, and Environment, are not easily cast away, and who among them does not feel the backward pull? They go among their heathen sisters not feeling any glow of missionary romance or wonder. There is no praying band of friends and relatives behind them. They are not conscious of "someone on bended knee" who is obtaining for them the power and help they need in their work. They are only too conscious of another dark and sinister power in the heathen homes, a power that was cradled with them, that grew up with them, and that walks with them in the daily road of life. Can we wonder that they grow slack, and often discouraged and tired?

They are naturally timid in disposition, and anything in the nature of harsh words or opposition frightens them, and unnerves them for their work. And so I would ask you to open wide the window of your souls as you look out upon these other women, and to look up to God for them.

There are wives, and mothers, and widows, in the darkness of heathendom yonder, so lean out a little further from the casement to look at them. It needs a longer vision to distinguish those who are farther away and apart from the foreground of our interest.

There is a baby girl in a Hindu home, unwelcomed, neglected, despised, growing up to a heritage of sin. There is a child-wife performing her daily ceremonies in order to obtain an entrance into Heaven for her husband. There is a mother teaching her babe to bend her knees to idols. There is a widow, scorned and ill-treated, bereft indeed, with no joy in life, or hope in the hereafter. All those others, without God and without hope! And we are merely standing inside the window looking out!

There are still others to look at. Some of them our sisters, whom God looked upon in infinite pity and drew out of the darkness into His light. Look now at them—in the gloom, and yet not of it.

There is Thanam, a young beautiful caste girl, who, about two years ago, heard the voice of Jesus, and immediately rose up and cast away her idols to follow Him. She has endured cruel persecution from her husband and friends, but still fearlessly testifies to her faith and love. So great is her zeal, and so warm her love, that she continues to tell her heathen friends of Jesus, the only Saviour of sinners. On the last occasion I met her she was crushed and sorrowful, but still undaunted. "They may beat me, they may kill me, but they cannot take Jesus from my heart," were her parting words to me.

There is another with furrowed face and silver hair—a poor, ignorant, non-caste widow. She heard of Jesus one day, and she, too, went with the crowd and touched the hem of His garment. The light of heaven is in her eyes as she tells of His saving power, and she would fain confess her faith in baptism. But she is a widow, and she is old, and the opposition of her sons and relatives is too strong for her. And so she is sitting there in the darkness, with a flame glowing in her heart, looking and waiting for God to call her.

After all, we can only see a little as we look out. Our vision is so limited, and our hearts so small. As we look, however, we can always see the horizon, the place where earth meets sky. And so let us look with the eye of faith and the heart of prayer to that far-off horizon where the light of God meets the darkness of heathendom, and in looking a wider vision and a greater love will be ours.

OF the work in and around Madras, Miss Betts states:—

Since writing last year's report various changes have taken place in the Madras Field.

The latter months of last year were spent in preparing for the second Tamil examination, which was passed successfully in November last.

In January of this year I took over charge of the L.Z.A. work from Mrs. Booth. I entered into full service with keen anticipation, and with no small sense of relief that examinations were over. At the same time, I felt my inefficiency in



TAMIL WOMEN POUNDING RICE.

taking over Tamil work from such an experienced missionary as Mrs. Booth. However, the Lord has been my help during the past months.

In May it was with very great regret that we had to say "Farewell" to our friends Mr. and Mrs. Booth. The sympathy and help given by them during the two-and-a-half years' residence with them is very highly valued. We trust

that they may be strengthened and refreshed by furlough, and be enabled to return to the sphere of labour again.

Zenana Work.—There are thirteen Biblewomen working in and around Madras. Six are working in the villages and seven in the City.

Our oldest worker, Elizabeth, is well known in the Choolai district, where she has done good work for a great many years. She is teaching twenty girls to read.

Sambooranam's work lies in Kilpauk. After twenty-one years' work of daily preaching the Gospel, her voice has become very harsh, and she is often troubled with a severe cough. She is teaching six girls to read.

Arseervatham was the first Zenana convert in the Madras Field. She works in New Town, largely among the soldiers' wives in the Lascar Lines. A great many Roman Catholics live in this district, a fact which oft-times makes the work very difficult.

Sarah very faithfully carries on work among the caste people of Periamet. She is loved very much and welcomed by the women. Twenty pupils are learning to read in this district.

D. Gnanadeevam has been working for the past ten years. Her district lies in Egmore and in two villages near the Mission House. Blessing has attended the work of this Biblewoman, who very faithfully delivers her message according to the particular circumstances.

Lily has the somewhat large district of Pursawalkum. She visits caste people largely, and is a keen worker. Besides her daily visiting, she comes to the Dispensary for an hour each morning, and talks with the women. This Biblewoman has on her list the highest number of pupils, namely, twenty-four.

Rachel of Koyembedu is very old; but the amount of energy she possesses is surprising. There are several surrounding villages in which she works. The people are illiterate. Rachel's knowledge of Bible incidents is very good.

Annal has several villages, some at a distance from her home. They include Ahmaikulam, Peruvalur, Sembiam, and one or two others. She is a village woman; her testimony has been blessed of God many times. It was through her instrumentality her husband was converted, who, at first, was greatly opposed to Christianity.

Samathanam is a refined, well-read woman. She works in a portion of Ayanapuram. She has been with us but two years.

P. Gnanadeevam has the large district of Chintadripet. A great many of the people are Roman Catholics, and are very difficult to work amongst. However, there are those who are really interested, and we look for results to the seed sowing in this district. This Biblewoman has twelve pupils.

Kirubai has been on the staff for only two years. She has several villages in which she works, including Konnur, Kollatur, and Villivakkam. These villages are the most distant, and all, except Kollatur, have to be reached by a short train journey. Konnur itself is a large village in which there is much work to be done. In Villivakkam there is a large temple, where crowds of people flock at feast times. We anticipate doing some special work there on these feast days as they occur.

Mungalam also works in a portion of Ayanapuram, as well as one or two other villages. We get a great welcome from the people of Ayanapuram, a large village where the S.B.M. has worked for many years. A great many of these people come to us for medical treatment, and thus a very personal link is formed with them.

Arambakkam is a village near Koyembedu. The Bible-woman who has been working there for the past year has just left. Another woman, S. Annal, has started work in this district.

During the year the Biblewomen have paid 20,401 visits, with audiences numbering 77,211. Tracts have been distributed and 600 Gospel portions sold. The number of pupils, at the present time learning to read, is 100. The Biblewomen have contributed Rs. 33-7-0, since January, towards the Gospel Aid Fund, which supplies tracts and other literature for distribution.

Bible Classes have been held monthly for the Biblewomen. Again God's help has been experienced, and His presence felt, as we have met together for Bible study and prayer.

The results of the work thus carried on during the past year are known alone to God. We are persuaded there are many secret believers, whom the customs of the country prevent from confessing Him.

Sometimes we meet with those who have confessed Him, and are endeavouring openly to follow Him, even in the face of persecution. We think chiefly of such cases as Thanam of Periamet, who is praying for her drunkard husband, from whom she often meets with ill treatment because of her leaning towards Christianity. Although we are denied the house, Thanam manages to slip into a neighbour's house to hear the message she loves. Then there is Thavarammal, of Potter's Lane. She also confessed her belief in the true God, and prays to Him. Another woman in Ayanpuram is endeavouring to follow the Lord Jesus. She has very sweetly confessed her faith in Him. I have seen her sitting on the Dispensary Verandah drinking in the words of the Biblewoman. She always talks of Jesus Swami, and of what He is to her.

Some, we believe, are groping after the truth. " Do you believe on the Lord Jesus? " a woman was asked, to which she replied, " How does one believe? " Another said, " We

know so little about Him "; and we try to put ourselves in their place, and wonder how we should feel if we were just hearing the Gospel for the first time.

And so we are constantly reminded that it is entirely the work of God's Holy Spirit. He alone is able to convict and to save. Ours the task of sowing the seed, the rest we leave with Him Who promised that His Word should not return unto Him void.

Medical Work.—The Dispensary is opened daily at 7 a.m. At that time the Biblewoman is seated on the Dispensary Verandah, and until 8 o'clock preaches the Gospel to all who come. The patients enter the Dispensary one by one, are treated and sent away, some lingering to hear further what the Biblewoman has to say.

The attendances for the year number 3,466. The maximum monthly attendance is 488, and the maximum daily attendance 44. These figures will show that the work has grown considerably since last year.

The people have contributed Rs. 5-14-2 in the Dispensary box. This sum includes the price of a dozen eggs, which a Mohammedan woman brought us as an offering. The usual contribution is three pies (one farthing), or, more often, one *dumbady* (one-twelfth of a penny).

We have had one or two cases of severe burns. A girl was brought badly burnt from her waist to her ankles. She had fallen on the fire. When her wounds were healing satisfactorily, her friends ceased to bring her, and although enquiries were made we never traced her again. Sometimes we have to send to the General Hospital people who are in need of surgical treatment. A bandy went over a child's foot, and when she was carried in, I found her big toe broken off and hanging on a slender piece of skin. She had to be despatched quickly for surgical treatment. A woman with a bad abscess had to be sent to hospital, and was taken as an in-patient. These cases generally come for dressings after the operations are over.

Some dentistry has been done, too. We do not specialise in this particular work by any means, not being experienced in it, but when one sees it necessary for the comfort of the patient, and when, too, it looks a possible operation, it is performed.

The ordinary complaints common among the people are treated, and the results are fairly satisfactory. Among children worms is *the* common ailment. The worm medicine has become very popular, and there is constantly a great demand for it. Wounds from animal bites, too, are fairly common. Besides these, there are many other kinds of complaints, which are too numerous to mention.

The object of the medical work is that we may get in touch with the people, and that the Word of Life may thereby be proclaimed among them. Often when Zenana visiting, there comes an opportunity to give some practical help, or a word of advice. In such cases the sympathy of the people is reached immediately, and they are willing to listen to our message. In a caste house a woman was found suffering from a very painful sore on her foot. On enquiry it was discovered that some native mixture had been applied to the wound—awful looking stuff it was, too. Some hot water was called for, and



A Heathen Woman, among whom we Work.

the wound washed and dressed, and advice given as to future treatment. Afterwards the whole household, including two or three young men students, gathered in that upper room and listened attentively to the Gospel. We found that the young men already possessed head knowledge, and were keenly interested. May God, by His Holy Spirit, open such hearts, that the Light, the Life, and the Love of God may fill them.

Again we would repeat the old, old request. That your prayers may be for more Spirit-filled workers to take the Gospel among the people of this needy land. That those who are already on the Field may be used mightily for the extension of Christ's Kingdom.

MISS APPLEBY writes:—

It falls to my lot this year to write the report of the Sendamangalam L.Z.A. work from August to November of last year. It seems rather strange in this real English atmosphere to write of things Indian, but I close my eyes to present surroundings, and the sights and sounds of India arise before me.

When I wrote last year we were battling through a long period of drought, hoping and praying that the monsoon would soon visit us; but, up to the time I left, those hopes had not been realised. Through all these difficult days it was wonderful to see how the faith of our workers was sustained, and they often spoke very faithful words to the heathen women around them on the futility of seeking help from idols. The story of Elijah on Mount Carmel was often told in this connection.

Last August several of us felt that it would be a help and an encouragement to us all if we could have a few days together in prayer and fellowship, so it was arranged for the more distant Biblewomen to come in to headquarters, and for five days we gathered together in the Chapel morning and afternoon, and all found the time so spent truly profitable. Some, at least, of the women went back to their work with a new vision and a new incentive.

During the last months in India I tried to visit every home which is being regularly visited by the Biblewomen. I was very conscious that some, at least, of the faces into which I looked then, it would never be my lot to see again. It was gratifying, in many instances, to hear appreciative references to the work of the Biblewomen, and many expressed their gratitude for help given in the dispensary. Again and again, as I bade farewell to simple village women, they expressed their hope that the great Supreme One would take me safely over the terrible waters, and soon bring me back to them again. Several to whom I spoke in those last days in India appeared to have a real faith in Jesus as their Saviour.

Dispensary work was continued up to the time I left. In October I had the Erumaipetti Biblewoman under my care for a fortnight, when a little son was born to her in our dispensary.

Towards the end of November I handed over all the L.Z.A. work to Mrs. Watts, who had kindly agreed to carry it on.

On the 25th November I boarded the s.s. *Comorin* at Colombo, and, after an exceptionally smooth voyage, landed at Tilbury on December 19th. The anticipations of meeting friends and supporters in various parts of the country have not yet been realised. On seven occasions I was able to tell a little of the work being done in India, but health and strength proved insufficient for further deputation work, and under

doctor's orders all engagements had to be cancelled. Our God is hearing prayer and granting renewed health, and I am waiting on Him now to know His will for the future.

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MRS. WATTS reports of Sendamangalam :—

Nineteen years ago, the L.Z.A. placed their first Bible-woman in the Sendamangalam Field, since that time the work has gradually increased, so that there are now twelve Biblewomen working in this district.

The number of known conversions could easily be counted, but we feel sure that there is a day coming when it shall be revealed to us that many whom we little expected will be found to have had their robes washed and made white in the Blood of the Lamb.

Last November Miss Appleby left Sendamangalam for furlough, having handed over the work of that Field to the writer of this report. Our prayers have followed her during her stay in the Homeland, and it is our earnest prayer that she may soon be restored to health and to the work in that needy Field.

In various parts of the Field there are earnest enquirers, some of whom, undoubtedly, are true Christians.

Muttammal, a mat maker of Sendamangalam, comes regularly to the services, and enjoys fellowship with other Christians. At present she has not the courage to come right out, knowing how hard, even now, it is to make ends meet with the small pittance she is able to earn at her mat-making. She knows full well that directly she makes a public confession of her Lord it will be impossible for her to procure work at all.

In **Tuttikulam,** too, there are several enquirers, for whom friends are asked to pray.

At **Kakkaveri,** where we have a Christian community, and a healthy little Church, there are several women who are anxious for Bible teaching. Biblewoman Dhanam is working there, and gives encouraging reports of her work among the women. Just before we left Sendamangalam, a prominent Swarajist was doing his utmost to influence the enquirers against the Christian religion, and so frightened them with would-be consequences that they were afraid to attend the services.

It would be nice to be able to say that this spirit of enquiry is present in every one of the villages. How much the inner soul is stirred is not for me to say, but it is possible to return from a day's visiting and feel overjoyed because of the intentness of the hearers who, with joy, have listened to the Gospel message. As we part and say "Salaam," and hear the words,

"Come again, Ammal," a prayer goes up to Him Who can soften the hardest heart and quicken the iciest spirit; for our God can work when the human instrument is absent.

Before Miss Appleby left for furlough, medical work was carried on daily in the Dispensary. From August 1st until November 12th, 1,067 patients were treated. Each morning a Biblewoman attended and gave those who were waiting a Gospel teaching. While bodies were being relieved of temporal ills, souls were being taught of the Great Physician, Who is able to cure both soul and body. After Miss Appleby left for furlough, I was not able to keep on with the regular medical work, but those who came could not be easily turned away, and from November until the end of March, when we were transferred to Madras, about 200 patients were treated.

The medical branch is a great help to the more direct evangelistic work, and by means of it many doors have been opened for Biblewomen to enter.

During the past year four in-patients have occupied the little ward which adjoins the Dispensary.

At the end of March the L.Z.A. work was handed over to Mrs. Morling, as we were transferred to Madras. I am sure all L.Z.A. friends will join in prayer that our beloved colleague, who has so willingly accepted this extra responsibility, may be given strength to carry on the work in that extensive area until she is once again able to hand it over to an L.Z.A. missionary.

The joy of service is great, but it is a still greater joy to see those who were blind in the darkness of heathenism coming out and entering into the full glory of the Light of life.

During the year that has passed the Biblewomen have given 12,591 addresses, to audiences numbering 49,983.

There are 152 pupils learning to read the Scriptures for themselves.

The names of the Biblewomen, and their stations, are as follows:—

Sendamangalam	Biblewoman	Anapuranam
Sendamangalam	,,	Annammal
Kamaty Street	,,	Maragatham
Pottanam ...	,,	Vathabaranam
Kondampatti	,,	Gadammal
Vadugapatti	,,	Ragammal
Paliapaliayam	,,	Rajanayagam
Boddireddipatti	,,	Esther
Erumaipatti...	,,	Ratnam
Elur	,,	Tharmavadivoo
Kakkaveri	,,	Thanam

MRS. BRAND sends the following report from the Kollis:—

Our hearts are filled with deep gratitude as we look back over this past year. We have passed through times of intense anxiety, but God has not failed us. Several lives on this compound have been brought back from the very gates of death, and we can say, "He hath put a new song in our mouths." Several, including two dear hill Christian women, have been taken from us—"in mercy and in judgment," and He has helped us to understand why.



TAMIL WOMAN GIVING DAILY DOLE OF RICE TO RELIGIOUS MENDICANT.

Gospel work among women has been maintained in seven stations until workers had to leave us on account of ill-health, then one station fell vacant and had to be occupied by an unmarried man. However, this month the need is supplied, and again a Biblewoman is at work in Valappoor.

We have been camping in new districts, seeking guidance for the opening of an eighth station. Invitations to occupy, and offers of land have been received, but we still await definite guidance, there being a choice between three or four places.

Our Girls' School is a great joy to us. We now have eleven girls studying, nine of whom are regular boarders. Two, having been recently married, are only day scholars now.

The joy of seeing young lives lifted from vile surroundings and placed in a clean, healthy Gospel atmosphere, is unspeakably precious to us, who have for so long been oppressed by the sight of such young lives all too soon contaminated by sin and shame. Cooking, sewing, gardening, and sometimes weaving, are included in the school curriculum.

As the year closes we are thankful to have to report the first application for baptism from the school. Sarah's testimony before the Church was simple and direct, and showed us how she had received blessing in the school. For this we thank God and take courage.

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THE news from the Namakal Field is sent by our dear sister, Mrs. Morling, who writes:—

In calling to mind the zenana work of the past year, I feel that although we have not realised all that we hoped for, we yet have cause for real encouragement and deep thankfulness to God. We began the year with an Indian staff of six Biblewomen. Six months later two more were added, and just at its close another worker joined us, so we now have nine Biblewomen, and are thereby able to preach the Word in seven more villages than a year ago. The table given below will show the increase in evangelistic effort that has been made.

	Addresses Delivered.	Total Adult Audience.	Houses Visited Weekly.	Women Learning to Read.
June, 1925	458	2084	258	13
June, 1926	922	2622	444	31

Taking into consideration the fact that thousands of families in our Field have been obliged, through famine, to leave their homes to seek work on the hills or in Ceylon, these figures show real effort on the part of our workers. Moreover, the Lord has used the witness to the salvation of souls, three women have put on the Lord Jesus by baptism, and we know there are others whose hearts have been touched.

We have been pleased, also, to observe the growth in grace and Scripture knowledge shown in some of the village Christian women of Sirunellikoil, who were baptised about two years ago. Biblewoman Paripuranam makes their instruction her chief care.

The persecution and consequent scattering of the little Christian community at Tidamal, has been a dark cloud. It has not been possible to do any work amongst the women there for the last half-year. We ask your prayers that the heart of the caste people may be changed, so that once more our Christians may return to their village and live in peace and safety.

We have not been able to hold regular monthly classes for the zenana staff, as their stations lie so far apart, and many of them have little children, so we have met together at Namakal only twice this year, at Christmas and Easter. But whenever I visit a station I endeavour to give the worker a lesson outline, which plan is proving useful, especially to the young and inexperienced women.

No regular medical work is being done amongst the women in Namakal, but we have a good stock of medicines, and these go with us whenever we are camping, and I am generally kept busy. Now that we have thirty lively boys in our compound homely remedies are in great demand.

We have to praise God for an addition to our European staff. Miss Putnam came to live with us in June; she is, at present, giving the whole of her strength to the acquisition of the Tamil language, but we look forward to the time when she will take charge of the zenana and medical work.

This is but the day of small things, but we can say, " The Lord hath been mindful of us, He will bless us "; " The best is yet to be."

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MISS PUTNAM reports :—

It is not every day that is a red-letter day, but 14th November, 1925, is one to be long remembered as the day when the Lord took me out from my own country to go into the land to which He had called me. What can I say as I look back over the past months except that " I know that the Lord is great, and that our Lord is above all gods . . . Ye that fear the Lord bless the Lord."

Mrs. Thrower and I travelled together to India, and although the only other Christian passenger left us at Malta, the Lord was present all the way, and we realised His companionship. He took us safely to Colombo, where we arrived on 10th December, and after passing through the Customs House the first thing I saw was a string of bullock carts. Truly we were in the East! The next item of interest was the sight of some women labourers, who were working on a building that was in process of erection. These women were carrying baskets full of bricks and cement on their heads, and doing all the rough work. I understand that for this laborious work they would receive about 2d. or 2½d. per day.

We left Colombo by train the same evening, and arrived in India the following morning. Everywhere was flooded, and in places where the water was shallow were solitary women standing, perhaps ankle deep in water, guarding a few sheep or goats. It was pouring with rain, and yet their only protection was a curious kind of basket over the head. Travelling

was dangerous in some places, and at one point, just as we had safely passed over a breach caused by the floods, the railway lines gave way. But we were going forth with the One Who "holds the waters in the hollow of His hand," and by His care we arrived safely at Trichinopoly on the morning of 12th December, where we received a warm welcome from Mrs. Watts and Mr. Thrower. By the afternoon we had arrived at Sendamangalam, very tired but very happy, and when I think of the wonderful sense of peace which was mine that night, I thank God for all the experiences of that journey.

A few days later I began the study of Tamil, and ever since have been trying to learn the language. In consequence of this I have done very little medical work, except a few dressings, and one visit to the house of a Mohammedan woman. Apart from this the time has been devoted to language study.

At the beginning of June I came to live at Namakal, where I have found a happy home with Mr. and Mrs. Morling. My Munshi is the Headmaster of our Boys' School, and as the school was transferred from Sendamangalam to Namakal at the same time, I am still able to continue my studies with the same man.

It was with very mingled feelings that I gave my first address to the children in the Sunday School, and it was a great relief to hear the boys give sensible answers to the questions I asked, because it meant that my Tamil was, at least, intelligible. One feels so helpless at such times, but it is good to remember that there is One at hand Who is a mighty Helper. As you pray for your Indian sisters and the work out here, will you pray for me that, as the time for my first examination draws near, I may receive much help in the study of this difficult language? In my training days in the Homeland I was given this promise: "The Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee until thou hast finished all the work for the service of the house of the Lord"; "Hath He said, and shall He not do it?"

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FROM THIS SIDE.

THIS year has been a year of disappointments, considered from our limited earthbound view. It may be, and we pray it will be seen to have been a year of His appointments, and that our so-called setbacks may prove the pathway for the fulfilling of His purposes.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His Own interpreter,
And He will make it plain."

Miss Appleby came home on furlough in December last, but has only been able to speak at four branch meetings. This

has been an extreme disappointment to the many secretaries who had arranged for a deputation visit. Now our doctor has certified that Miss Appleby must not think of returning to India this year. Our friends, Mr. and Mrs. Booth, have had to return in accordance with medical advice, and in Mrs. Booth's absence from the Field we have lost, for the time being, a most valuable helper. We have also heard that our sister, Miss Betts, has become engaged to be married to a missionary in connection with another Mission, and this means that Miss Betts will be separated from our particular work in the near future. Whilst we wish her God's richest blessing, we regret the coming severance.

We would not forget the many mercies showered upon us: Mrs. Morling's capable help in the new Namakal Field; Miss Putnam's safe arrival in India, her good health and progress in the language; then, also, Miss Savage's success in her studies at home. Our income has not increased as much as we had hoped, but it is more than last year, the sum of £1,064 1s. 7d. having been subscribed.

Whilst we review in this way the past, we are conscious of our great need of the Lord's direction and guidance in the future, and we ask an interest in the prayers of all our friends and supporters that our Missionaries and Biblewomen may be graciously indwelt by the Holy Spirit, and made strong to labour and be given much success as they toil in the great work of sowing the seed of Eternal Truth in the various Fields; that God may be graciously pleased to send us another trained L.Z.A. missionary; that our supporters and Executive at home may strive together for the extension of the Redeemer's kingdom; that all who help by prayer and giving may do so through the constraining love of Christ, and that glory to God may be the outcome of all our disappointments and mercies. In one short sentence our prayer is, "Thy kingdom come, Thy will be done."

B. L. C.

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"RETROSPECT AND PROSPECT."

ON looking back over the past year's work, my heart is full of thankfulness to my heavenly Father for the way in which He has led me.

It fell to my lot during my stay at Mount Hermon to go each week, with other students, to the City, and conduct short services during the dinner hour in various City workrooms. This work to me, at first, seemed very difficult; the girls were either very silent, making no attempt to speak to one, or to join in the singing, and scarcely taking any notice of the service held; or else they made such a noise laughing and talking, one's voice could hardly be heard. But, through this,

I realised an exercise of faith, and how utterly dependent I was upon my Master, and that without the aid of the Holy Spirit working both in the hearts of those listening and in our own heart, the Word spoken would be without effect.

But, as we went week by week, and the girls gradually got to know us, we had little talks with one and another, and, though some remained indifferent, others appeared to listen most attentively to the Word spoken, and it became a great joy to me to do this work in the Master's Name, for has He not said, " My Word . . . it shall not return unto Me void " ?

The District Visiting, too, was a work I grew to love. It was with many misgivings I went round my district (situated round Tabard Street, S.E.) during the first few weeks, often to be met with the words, " Where's the other Sister gone ? " (meaning the student who visited the district before me); but I soon made friends, and spent many happy hours finding a welcome in many homes, where I tried to tell something of the Saviour's love to the sinner, as the opportunity occurred.

One text has impressed itself upon me during the course of Bible Study at the College. It is : " Ye are not your own, ye are bought with a price "—" not your own," then I am His, and His words to me are " Follow Me," and in following Him and learning of Him the Word says, " Even Christ pleased not Himself," and I realise that He is " Able to keep," and with this promise I can go forward, knowing that He will perfect that which concerneth me.

Pray for me that in all things I may glorify Him Who has called me.

ELEANOR SAVAGE.

DEPUTATION WORK.

OWING to the fact that no missionary is available for Deputation work this year, we are venturing to ask the Pastors and Deacons of our Churches, especially in London, if they could help us in this matter, by arranging their Mission Sunday Collection to be taken on a Sunday with an interchange of ministers.

If we could have a Missionary Sunday on one particular day throughout the Metropolis, with an interchange of pulpits, this might be acceptable to the various congregations, profitable for the Mission, and a great help and relief in the arranging of Deputations, and would enable a greater number of Churches to be visited, and so help to extend the work at home, which ultimately means an extension abroad. We commend this suggestion to our brethren, that they, and we, may be Divinely guided in the matter.

THE BIRTHDAY BOX.

By A. VINE.

IT seems hardly possible that a year has passed by since I had a request from our General Secretary, Mr. Chisnall, to furnish a record of events leading up to the establishment of the Birthday Box, and its subsequent history, but so it is, and with it has come a desire for something more for this year's Report.

Although it is a little difficult to find material for a really interesting article dealing with this somewhat obscure, although important, branch of the work of the S.B.M., the desire will, at least, give the opportunity to wish **many Happy Returns of the Day** to every reader of the Report, and to all who are rejoicing in the completion of sixty-five years' of effort in the spreading of the Gospel of God's free and sovereign grace in South India. The wish is both real and sincere, and, it is hoped, will be an encouragement to all to press forward in this good work.

But, **the Birthday Box!** What happy memories cluster round it! How it takes me back to days of loving fellowship with those who were banded together to bring the boys and girls to a knowledge of the Word of God, and by it to a fuller consciousness of their need of Him Who is the Divine and living WORD. One personal incident in connection with that Sunday School where that Birthday Box was born must suffice, and it is a never-to-be-forgotten one. It happened that, one afternoon, a larger number of notices than usual had to be given, by which much valuable time was taken up, and as I was about to dismiss to classes, a teacher from the back of the room called out, " Sir, you have forgotten the Birthday Box! " The omission, while it was regretted, was speedily remedied, but it gave the satisfying thought that the importance of the Box was not overlooked by some, and it proved an excellent opportunity for a unique reminder to all present.

It is a great pleasure to know of an increasing interest in the Birthday Box in the Sunday Schools up and down the land. During the year it has afforded much gratification to receive letters asking for advice as to introducing it, and it need not be said that such inquiries are certain of an early answer. In June, 1925, I had the privilege of addressing a Sunday School not far from London, when I pleaded for the Birthday Box, and the keen attention given by my young hearers led me to hope that the seed had fallen on good ground. In the order of God's Providence I had the pleasure of addressing the same School exactly one year afterwards, and, to my great joy, when the Superintendent asked for birthday remembrances, the entire School, class after class, trooped to the platform, and contributed thankofferings to *commemorate the first birthday of the Birthday Box.* My readers will under-

stand that my feelings can be better imagined than described, but I can say that my heart rejoiced to see such an excellent harvest follow the sowing of the seed a year before. And I thought, too, of the opportunities given during the year in that and many other Schools, to speak a word for the Mission, and point to the needs of the children of India, who are yet in the darkness of heathenism and idolatry; together with a prayer that they may be brought to see the LIGHT of the Gospel, and worship the true and living God.

God bless the Birthday Box! May those who contribute to it in grateful acknowledgment of God's goodness to them and their loved ones during another year, realise that, even in this little ministry, they are "labourers together with God," Who is not slow to remember their work of faith and labour of love.

THE MISSION HERALD.

Sunshine and Shadow.—The year now closing is one of mingled pleasure and regret, and it is somewhat difficult to give expression to the true feelings of the Council concerning the MISSION HERALD. The pathway through life is to all one of alternate sunshine and shadow, though sometimes the period of shadow is greatly prolonged; but, as all is ordered and arranged by Divine wisdom, it must be right, and redound to the glory of God.

First, and briefly, the brighter side of the HERALD'S history and work during the year. It affords the Council real pleasure to record that the interest in the little magazine has been well maintained, with a steadily increasing circulation. But while this is acknowledged with sincere gratitude, there is still the reminder that it is not yet wholly self-supporting, and it has become necessary to draw upon the General Fund to balance the deficit. Realising that, month by month, the HERALD is the medium of communication between those working in the Foreign Field and the supporters of the Mission in the Homeland, the Council appeals for an extended measure of support, so that the small deficiency may be removed without the necessity of access to another Fund.

Then to turn to the shadowed side. In May last the Council heard with deep concern of the enforced resignation of the Editor, Pastor S. Hutchinson. Owing to serious health conditions it had become imperative that the Editorial chair should be vacated. For over twenty years the position had been filled with acceptance and success, and it was with a feeling of serious loss and sincere regret that the resignation was accepted. To have occupied the position with the complete confidence of all was no easy matter, especially during the dark days of the Great War, when many difficulties were continually arising; but, with strong faith and courage he held on until

brighter and easier days appeared, and it again became possible to issue a magazine worthy of the S.B.M.

In reviewing the twenty volumes, which are a lasting memorial to a long sequence of loving, loyal, and devoted labour, one is struck with the wisdom and grace, as well as spiritual optimism, displayed in the leading articles, together with the skill exhibited in the general arrangement; while the loving interest shown in the young people of the denomination in the monthly Children's Corner, in which there was invariably manifested a wide range of reading of Missionary literature, all point to a life consecrated to the service of a Master, Whose



PASTOR S. HUTCHINSON
(Late Editor of "The Strict Baptist Mission Herald.")

voice he had heard, and Whose command he had obeyed, when more than thirty years ago he went to India as a tiding's-bearer of the message of redeeming love, and to assist in the re-organisation of the S.B.M. in that far-off and difficult land. And so it was with a sense of personal loss that the Council realised that the parting of the ways had been reached, and there was no option but to accept the resignation. During his long connection with the Council, Mr. Hutchinson has been held in high esteem and affection by all his co-workers, and it is very gratifying to know that he will retain his position as a member of both Council and Finance Committee, and when health permits will continue to give the benefit of his unique and invaluable experience. That his life may long be spared,

and the evening of his days spent in happy fellowship with his devoted companion in life, and, above all, with the realised presence of his gracious Lord and Master, is the prayer of all who are privileged to know and love him in the Lord.

This change in the personnel of the staff in the Home base has presented a problem of no small difficulty, and the sympathetic prayers of all the supporters of the S.B.M., and readers of the MISSION HERALD, are earnestly solicited, that the Lord will speedily raise up and qualify another Editor, who shall take up the work thus laid down, and by Divine grace and heavenly wisdom, continue to guide the HERALD, so that it shall be a real power in the Churches and Schools, and be used for the extension of the kingdom of Christ in the earth, especially in the Fields in South India, where, for more than sixty years, the S.B.M. has been the tiding's-bearer of the Evangel of saving grace and mercy.

Meanwhile, until such an appointment is made, Council is glad to announce that Mr. A. Vine, who for several years has held the office of Minute Secretary, has undertaken to carry on to the best of his ability, and a warm interest in the prayers of all is earnestly sought on his behalf.

Want of space forbids a fuller reference to the excellence of the MISSION HERALD month by month, but it is generally recognised as one of the best of the magazines entirely devoted to the work in the Regions Beyond. The articles supplied by our Missionaries in India are of absorbing interest, and care is exercised that, as far as possible, due consideration is given to the work in each Field. These articles are all signed, and are a guarantee of personal experience, as well as a record of the overcoming power of the Gospel.

In commending the HERALD to the prayerful sympathy of all who are interested in this great work, the Council would also plead for the hearty co-operation of Superintendents of Sunday Schools, leaders of Study Circles, Women's Meetings, and Young People's Societies, to promote an increase in its circulation, reminding them of the arrangement by which copies for this purpose are supplied at half-price. The opportunity is also taken of thanking all those friends who, in their capacity of Mission Secretary in their Churches, have so ably and lovingly assisted to circulate the HERALD, month by month.

Realising that there is still much land to be possessed among the many towns and villages in Sendamangalam and Namakal, as well as on the difficult Kolli Hills, and in the urban district of Madras, the Council lovingly commends all the work of the S.B.M. to the prayers of the readers of the HERALD, desiring that there may be a real union of heart between the Missionaries and native workers in India, and the Council, L.Z.A., and all the workers in the Homeland; but, above all, for a mighty manifestation of Divine power in the ingathering of precious souls to the Redeemer's kingdom.

NEW YEAR'S THANKOFFERING ENVELOPE COLLECTION.

IT would be a joy to us this year if this collection would be sufficient to meet our liabilities in regard to the *loss in Exchange*, this now amounts to several hundreds of pounds during the year. As the rate of exchange stands to-day we lose nearly 2¼d. in each 1s. 4d. remitted to India. The normal Rupee value is 1s. 4d., but it is now quoted at 1s. 6d. and a fraction, and as we send out to India 4,000 to 5,000 Rupees monthly, it is easily seen what a considerable loss is entailed.

Whilst thanking our dear friends for the help they rendered last year, we appeal for a continuance of the same this year also, so that we may be relieved of any anxiety by a deficit through this and our other heavy calls, by reason of extension work.

Envelopes will be found in the January issue of the HERALD, but they will also be sent to Church Secretaries, Mission Secretaries, S.S. Superintendents, etc., and if a sympathetic use is made of them, we shall not be troubled by a deficit.

The General Secretary of the Mission will gladly send a further supply if applied for, and would give any other information in his power.

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 about 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."

FINANCE.

THE past year has been a very remarkable one, considering the difficult time we have experienced, owing to the coal stoppage and bad trade generally.

Our income has been well maintained, and yet we are in straightened circumstances, but these have been caused, not through a falling off in our finances, but through the heavy commitments of the extension work, and from other causes set out in other parts of this Report.

We feel we have only to let our subscribers know our condition, and then they will come to our help if at all possible.

We need another £1,000 per annum to enable us to carry on the work, and further develop the Fields that the Lord has enabled us to enter.

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* 1861) *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.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1926—						
At Bank—Deposit A/c	700	0	0			
,, Current Account	92	3	0			
2½% Consols at cost ...	340	0	0			
,, ,, ,, ...	21	15	0			
5% War Loan ...	950	0	0			
,, ,, ...	500	0	0			
				2,603	18	0
Income during the Year—						
General Fund :—						
Subs. and Donations	4,238	6	0			
Envelope Collections } ... Extension Namakal ...	247	10	10			
Interest on Deposit A/c	5	19	8			
,, ,, Consols ...	12	5	0			
,, ,, 5% War Loan	74	1	4			
Profit on Sale of Stock ...	5	2	3			
Legacy (Miss Eunice Morling)	100	0	0			
HERALD Fund	231	3	5			
Boys' Hostel	55	14	6			
Hospital and Medical Fund	5	11	0			
Pension Fund	96	17	8			
Ladies' Zenana Auxiliary—						
General	1,064	7	7			
				6,136	19	3
				£8,740	17	3

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund ... ... (including £799 1s. 7d. L.Z.A. Indian Salaries, &c., £22 10s. L.Z.A. Senda. Girls' School)	5,597	18	1			
HERALD Fund	326	8	3			
Boys' Hostel	477	8	6			
Hospital and Medical ...	34	0	10			
General Voyage A/c ...	28	14	6			
Ladies' Zenana Auxiliary, Gen.	144	6	1			
,, ,, Medical A/c	7	5	6			
,, ,, Voyage A/c	74	7	11			
				6,689	19	8
Cash Balance—						
At Bank, Deposit Account	600	0	0			
,, Current Account	639	2	7			
				1,239	2	7
Investments—						
2½% Consols at cost	340	0	0			
2½% Consols at cost	21	15	0			
5% War Loan ...	450	0	0			
				811	15	0
				£8,740	17	3

GENERAL ACCOUNT.—*October 1st, 1925, to September 30th, 1926.*

INCOME.	£	s.	d.
To Balance, October, 1925	45	15	0
,, Subscriptions and Donations, 1925-1926	4,238	6	0
,, Envelope Collections & Namakal Extension	247	10	10
,, Profit on Sale of War Loan ...	5	2	3
,, Interest on Deposit Account ...	5	19	8
,, Interest on Consols ...	12	5	0
,, ,, ,, 5% War Loan	74	1	4
,, Legacy—Miss Eunice Morling	100	0	0
,, Transferred from L.Z.A.—			
For extra Rent	40	0	0
Report	10	0	0
Indian Salaries and Expenses	799	1	7
Girls' School—Sendamangalam ...	22	10	0
,, Transferred from L.Z.A. Medical A/c— Grant for Madras	11	6	11
,, Transferred from L.Z.A. Voyage A/c— Miss Putnam's Passage (part) ...	6	11	1
,, Balance—Deficit	275	18	8
	£5,894	8	4

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	4,461	18	4
,, Completion of Temporary Mission House 11 7 4			
,, Furnishing Headquarters ... 11 7 4			
,, New Buildings—Kollis ... 54 3 8			
,, Namakal Bungalow (balance) 168 3 3			
,, Isolation Room—Namakal Hostel 22 7 8	267	9	3
,, Repairs to roof—Kollis... ...	7	9	6
,, Painting Roof (Rs 130)	9	14	0
,, Medical Fund	23	3	8
,, Ministerial, General, Deputation, and Committee Room Expenses	87	4	5
,, Missionary on Furlough, &c.	88	13	4
,, Missionary Boxes, Stationery, Postages, &c.	16	4	7
,, Printing	18	7	9
,, Printing and Report	73	11	6
,, Advertising, &c.	55	3	0
,, Secretary's Salary and Office Expenses	306	0	0
,, Missionaries' Children	152	5	0
,, Missionaries' Life Insurance	30	3	9
,, Transferred to Voyage Account ...	160	0	0
,, ,, ,, HERALD Fund *re* deficit	79	14	10
,, ,, ,, Pension ,, ...	57	5	5
	£5,894	8	4

BALANCE SHEET.—*As at September 30th, 1926.*

LIABILITIES.

	£	s.	d.
Pension Fund	360	10	8
Madras Boarding School ...	254	8	3½
Boys' Hostel	43	7	6
Medical and Hospital Fund...	7	5	1½
General Voyage Account ...	404	12	5
Ladies' Zenana Auxiliary—			
,, ,, General ...	... 1,082	14	7
,, ,, Medical Fund	93	7	9
,, ,, Voyage Account	80	9	11
	£2,326	16	3

ASSETS.

	£	s.	d.	£	s.	d.
Balance at Bank—						
Deposit Account	600	0	0			
Current Account	639	2	7			
				1,239	2	7
Investments *re* General Fund—						
2½% Consols at cost	340	0	0			
,, ,, ,,	21	15	0			
5% War Loan at cost	450	0	0			
				811	15	0
General Fund Deficit ...				275	18	8
				£2,326	16	3

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, 1926.

6th October, 1926.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

Sundry Accounts.

HERALD FUND.

Subscriptions, 1925-26 ...	231	3	5	Printing "Heralds" and Postages	326	8	3
Transferred from L.Z.A. ...	15	10	0				
Balance deficit from General Fund	79	14	10				
	£326	8	3		£326	8	3

HOSPITAL AND MEDICAL FUND.

Balance, October, 1925	35	14	11½	Vallavandi Isolation Hosp.	34	0	10
Subscriptions, 1925-26	5	11	0	Balance	7	5	1½
	£41	5	11½		£41	5	11½

PENSION FUND.

Balance, October, 1925 :—				Investments :—			
Investments and Cash	2670	5	4	3% L.C.C. Stock... ...	800	0	0
Interest on Investments ...	95	6	8	2½% Consols at cost ...	831	0	0
Subscriptions, 1925-26 ...	1	11	0	5% War Loan, 1929-47...	716	9	3
Transferred from L.Z.A. General Fund—				3½% Conversion Loan ...	128	5	0
1926 1¼% on £950 ...	11	16	6	Balance	360	10	8
Transferred from General Fund—							
1926 1¼% on £4581 16s. 10d.	57	5	5				
	£2836	4	11		£2836	4	11

GENERAL VOYAGE ACCOUNT.

Balance, October, 1925 ...	273	6	11	Miss Watt's Passage ...	28	14	6
Transferred from General Account	160	0	0	Balance	404	12	5
	£433	6	11		£433	6	11

GIRLS' HOSTEL.

Balance, October, 1925 ...	£423	7	6	Trans. to Boys' Hostel ...	£423	7	6

BOYS' HOSTEL.

Balance, October, 1925 ...	41	14	0	Remitted to Madras ...	477	8	6
Trans. from Girls' Hostel...	423	7	6	Balance	43	7	6
Subscriptions, 1925-26 ...	55	14	6				
	£520	16	0		£520	16	0

MADRAS BOARDING SCHOOL.

	£	s	d		£	s	d
Balance, October, 1925	254	8	3½	Balance	254	8	3½

LADIES' ZENANA AUXILIARY.

Balance, October, 1925 ...		1,061	11	2	Deputation Expenses (Miss Appleby)	3	7	0
Donations in					Boxes	3	7	6
Gift Week	170 14 11				Home Expenses, etc. ...	9	0	7
General ...	893 6 8				Miss Savage, Outfit ...	30	0	0
		1,064	1	7	Lecture Fees	3	6	0
Sale of Booklets... ...			6	0	Sundries	1	10	0
					Miss Appleby—Salary on Furlough	93	15	0
					Transferred to General Account—			
					Herald	15	10	0
					Reports	10	0	0
					Rent	40	0	0
					Pension Fund	11	16	6
					Indian Salaries and Expenses	799	1	7
					Girls' Sch. Sendamangalam	22	10	0
					Balance	1,082	14	7
		£2125	18	9		£2125	18	9

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1925 ...		112	0	2	Donation to M.S.M. (Dr. Neatby)	2	2	0
					Grant for Madras	11	6	11
					Drugs for Kolli Hills ...	1	10	0
					Doctor's Fees	3	13	6
					Balance	93	7	9
		£112	0	2		£112	0	2

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1925 ...		161	8	11	Miss Putnam's Passage (bal.)	28	10	0
					Miss Putnam & Miss Appleby's baggage and Rail Exs.	23	8	6
					Miss Savage's Passage (part)	28	10	0
					,, ,, Passport ...		10	6
					Balance	80	9	11
		£161	8	11		£161	8	11

ABSTRACT OF RECEIPTS.

1st OCTOBER, 1925 to 30th SEPTEMBER, 1926.

	£	s.	d.
Acton, *Tabernacle*—			
General	1	11	6
Heralds		14	9
Amersham—			
General	8	0	0
Ampthill—			
General ...		8	6
Heralds ...		1	6
Aston Clinton—			
Heralds		16	8
Aylesbury, *Walton Street*—			
General	3	16	10
Heralds		16	8
Balcombe—			
General		10	0
Heralds		3	0
Bassett Street, *Keppel St.*—			
General	3	3	1
Heralds	1	1	0
Bath, *Providence*—			
General	4	19	11
Heralds		15	1
Bath, *Bethel and Providence*—			
General	13	14	0
Heralds	1	10	0
Beccles, *Martyrs' Memorial*—			
General	2	13	5
Heralds	1	6	10
Bedmond, *Bethesda*—			
General		15	0
Heralds		5	0
Berkhamsted Common—			
General	9	5	6
Heralds	1	4	0
Bermondsey, *Lynton Road*—			
General 121	1		3½
Heralds	1	0	0
Bethersden—			
General	3	14	6
Heralds		2	0
Bethnal Green, *Hope*—			
General	9	3	0
Heralds		9	0
Bexley Heath—			
General	5	0	6
Heralds	1	8	0
Bierton—			
General	5	0	0
Biggleswade—			
General	1	8	11
Billericay—			
General	12	2	5
Bilston (*Staffs.*), *Bethesda*—			
General	1	1	0
Birmingham, *Zoar*—			
General		11	0
Heralds		2	0
Blakenham—			
General		6	6
Heralds		4	0
Bolton, *Dorset Street*—			
General	5	0	0
Heralds		12	0
Borough Green—			
General	25	19	2
Heralds	1	10	0
Bourne End—			
General ...		11	1
Bradford—			
General	3	0	0
Heralds		2	6
Braintree, *Salem*—			
General		19	0
Brentford, *North Road*—			
General	48	2	4
Heralds	4	10	2
Brighton, *Prarthana Sabha*—			
General	48	11	3
Heralds	3	4	0
Brighton, *Ebenezer*—			
General	18	2	5
Brighton, *Tabernacle*—			
General	1	0	8
Bromley, *College Slip*—			
General	5	5	4
Heralds		16	10
Burgess Hill—			
General		10	0
Heralds		2	6
Bury St. Edmunds—			
General		5	0
Heralds		5	0
Cambridge, *Eden*—			
General	8	13	6
Heralds	3	8	6
Canada—			
General ...	2	4	0

	£	s.	d.
Carlton—			
General	2	15	4
Catworth—			
General		10	0
Chadwell Street, *Mount Zion—*			
General	118	12	11
Heralds	5	10	0
Chatham, *Enon—*			
General	6	2	9
Chatteris, *Zion—*			
General	19	0	10
Heralds	1	4	0
Chelmondiston—			
Heralds	7	0	0
Chelmsford—			
General	17	19	9
Heralds	1	14	0
Cheltenham, *Bethel—*			
General		5	0
Heralds		1	0
Cheltenham, *Providence—*			
General		5	0
Chesham, *New Town—*			
General	6	6	5½
Heralds		13	6
Chorley (*Lancs.*)—			
General	13	0	0
Heralds	1	0	0
Clacton—			
General		3	6
Heralds		5	0
Clapham, *Courland Grove—*			
General	47	8	10
Heralds		5	10
Clapham Junction—			
General	4	14	7
Heralds	1	4	0
Claxton—			
Heralds		6	0
Coalville—			
General ...		17	0
Colnbrook—			
Heralds		10	0
Cottenham, *Ebenezer—*			
General		10	0
Coventry—			
General	1	11	0
Heralds		1	6
Cranleigh—			
General ...	1	2	4
Heralds ...		5	0
Cransford—			
General ...	1	16	10
Heralds ...		15	0

	£	s.	d.
Crawley, *Bethel—*			
General	4	4	1½
Heralds		17	0
Crowfield—			
General	4	18	6
Heralds	1	13	0
Croydon, *Derby Road—*			
General	19	0	3½
Heralds	3	14	10
Croydon, *Salem—*			
General	3	11	1
Croydon, *Tamworth Road—*			
General	4	10	0
Croydon, *District Mtg.—*			
General	5	3	7
Datchet—			
General ...	1	2	6
Dorking—			
General ...	19	0	4
Dunstable—			
Heralds ...		4	0
Dorman's Land—			
General ...	2	5	2
Eastbourne—			
General ...	1	0	0
Heralds ...		10	0
East London Aux.—			
General	2	6	8
Egham, *Ebenezer—*			
General	2	4	6
Elthorne Road, *Ebenezer—*			
General	2	8	7
Heralds		15	0
Epsom, *Salem—*			
General	5	1	9½
Heralds		6	0
Erith, *Providence—*			
General		10	0
Heralds		6	0
Evington—			
General		17	4
Fleckney—			
General ...		15	0
Folkestone, *Zion—*			
General		8	6
Fressingfield—			
General	7	5	10
Heralds	1	15	6
Fulham, *Ebenezer—*			
General	7	11	8
Heralds	3	1	0

	£	s.	d.
Gaddesden Row—			
General	1	0	0
Glemsford, *Providence—*			
General	1	6	0
Heralds		5	6
Gravesend, *Zoar—*			
General	5	15	6
Heralds		15	6
Grays, *Ebenezer—*			
Heralds		4	8
Great Gransden—			
General	9	12	0
Heralds		3	0
Great Yeldham—			
General	3	1	3½
Heralds	1	0	0
Greenwich, *Devonshire Road—*			
General	3	6	4
Heralds	3	14	4
Grundisburgh—			
General	1	3	6
Guildford, *Old Baptist Chapel—*			
General	85	6	0
Heralds	1	0	8
Hailsham—			
General	2	7	0
Halstead, *Providence—*			
General	7	0	0
Handcross—			
General	4	2	7½
Hartley Wintney—			
General	6	19	11
Harwich, *Ebenezer—*			
Heralds		9	0
Haslemere—			
General	4	8	8
Hastings, *Auxiliary—*			
General	21	10	10¾
Heralds	2	5	0
Haworth, *Hall Green—*			
General	24	0	7
Heralds		8	0
Hayward's Heath—			
General		5	0
Hedge End—			
General	1	0	0
High Wycombe, *Zion—*			
General	10	2	3
Heralds	1	15	0
Hollinwood—			
General ...	4	14	3
Homerton Row—			
General	28	0	0
Heralds	1	5	0
Horham—			
General	32	9	8
Heralds	3	15	0
Horley, *Victoria Road—*			
General	3	0	0
Hounslow, *Zoar—*			
General	25	13	6½
Heralds	1	6	6
Pension Fund		10	0
Hoxne—			
General	1	0	7
Ilford, *Ebenezer—*			
General	6	0	1½
Heralds	1	13	0
Ipswich, *Bethesda—*			
General	87	15	3
Heralds	3	10	0
Ipswich, *Zoar—*			
General	1	2	0
Heralds	1	5	0
Irthlingborough—			
General	9	1	0
Heralds	1	16	0
Isleworth—			
General	1	10	0
Kenninghall—			
General	3	1	2
Heralds		3	0
Kilburn, *Streatley Hall—*			
General	4	7	0
Heralds		6	0
King's Langley—			
General	9	0	0
Heralds		12	6
Kingston, *Providence—*			
General	7	7	1
Heralds		12	6
Laxfield—			
General	12	6	8
Heralds	1	4	0
Leicester, *Ebenezer—*			
General	1	1	0
Leicester, *Providence—*			
General	23	11	3
Heralds	1	2	0
Leicester, *Zion—*			
General	1	16	0
Lessness Heath—			
General	3	8	10
Heralds	2	2	7
Lewes, *Jireh—*			
General	3	13	0

	£	s.	d.
Lewisham, *College Park*—			
General	14	7	0
Heralds	2	1	3
Leyton, *Goldsmith Road*—			
General	31	2	10
Heralds		17	6
Limehouse, *Elim*—			
General		7	6
Heralds		5	0
Lingfield—			
General		19	6
Heralds		6	0
Lode—			
Heralds	1	8	6
Long Marston—			
General ...		8	6
Heralds ...		8	0
Loughborough—			
General	3	19	0
Heralds		12	0
Luton—			
General		7	0
Lymm—			
General ...	2	0	0
Madras—			
General	2	0	0
Manchester—			
General	2	10	0
Heralds		1	0
Manor Park, *Rehoboth*—			
General	14	17	2
Heralds	1	7	8
March, *Providence*—			
General		8	0
Heralds		16	8
Margate, *Rehoboth*—			
General	3	12	6½
Heralds		15	9
Masbro'—			
General ...	8	15	0
Heralds ...		5	0
Mayford—			
General	2	15	0
Heralds	1	5	0
Mendlesham Green—			
General		15	0
Meopham—			
General	1	18	6
Middlesbro'—			
General ...	5	15	6
Heralds ...		18	6
Needingworth—			
General	1	14	0
Newcastle-on-Tyne—			
General	1	15	6
Heralds	1	0	6
Newick, *Zion*—			
General	7	15	0
Heralds	1	13	6
Newquay (*Cardigan*)—			
General		11	1
Newquay, (*Cornwall*), *Ebenezer*—			
General	3	9	9
Heralds		18	0
Newton Abbott—			
General ...		13	0
Norbiton, *Zion*—			
General	39	7	5
Heralds	2	12	0
North Finchley, *Soho Memorial*—			
General	8	9	11
Heralds		17	9
Northampton, *Providence*—			
General	3	14	0
Heralds		7	0
Norwich, *Orford Hill*—			
General	9	4	6
Heralds	1	2	0
Notting Hill Gate, *Bethesda*—			
General	15	15	6
Occold—			
General ...	9	15	6
Heralds ...		13	0
Otley—			
General ...	2	2	1
Heralds ...		13	0
Oundle, *Zion*—			
General ...		4	0
Over—			
General	12	4	6
Heralds	1	0	0
Peckham, *Zion*—			
General		15	0
Heralds		9	0
Portsmouth, *Rehoboth*—			
General	3	6	9
Heralds	1	0	0
Potton (*Beds.*)—			
Heralds ...		12	0
Poynings—			
General	3	9	9

	£	s.	d.
Prahran, *Hope*—			
General	3	2	0
Heralds		10	0
Prittlewell, *Providence*—			
General	91	12	5
Heralds	4	12	0
Ramsey, *Salem*—			
General	3	0	5
Heralds		8	0
Ramsgate, *Mount Zion*—			
General	3	4	6
Rattlesden—			
General	8	11	3
Heralds		5	0
Raunds—			
General	4	8	2
Heralds		12	8
Reading, *Providence*—			
General	4	8	10
Heralds	1	18	2
Redbourne, *Mt. Zion*—			
General		5	0
Richmond, *Salem*—			
General	26	1	11
Heralds		11	10
Rishangles—			
General	1	4	6
Heralds		15	0
Riseley—			
General ...		5	0
Rochdale, *Hope*—			
General	9	1	4
Rowley Regis, *Providence*—			
General	2	6	4
Heralds		8	0
Royton, *Bethesda*—			
General	9	10	0
Heralds	1	2	6
Rushden, *Succoth*—			
General	6	16	4
Heralds	1	1	6
Ryash—			
General	18	10	0
St. Albans, *Bethel*—			
General	7	3	0½
St. John's Wood, *Mount Zion*—			
General	226	18	9
Heralds	7	5	2
Medical	4	1	0
Pensions Fund	1	1	0
St. Neots—			
General	14	8	1
Heralds	1	0	0
Saffron Walden, *London Road*—			
General	2	1	0
Heralds		13	0
Salhouse—			
General ...	2	4	0
Heralds ...		4	2
Salisbury—			
General ...		5	0
Heralds ...		1	6
Sandgate—			
General	1	11	5
Heralds		4	6
Sevenoaks—			
General ...		3	6
Heralds ...		1	6
Sheerness—			
General ...		12	3
Sipson—			
General ...	20	0	0
Slaptoe—			
General		10	8½
Slaithwaite—			
General	4	0	4
Heralds		1	0
Smarden—			
General	7	0	7
Heralds		8	0
Smithfield (*N.S.W.*)—			
General	1	0	0
Somersham—			
General ...		4	7
Heralds ...		15	0
South Chard—			
General	1	0	0
Heralds		2	6
Southborough—			
Heralds ...		5	0
Southery—			
General ...	5	0	0
Southport—			
General ...	6	17	2
Southsea—			
General ...	1	0	0
Staines—			
General	7	6	0

	£	s.	d.
Stevenage, *Albert Street*—			
General	3	2	0
Stisted—			
General		10	0
Stockley Mission—			
General	4	19	0
Stoke Ash—			
General	3	16	0
Stratford, *Gurney Road*—			
General	36	3	8
Heralds		18	5
Streatham, *Hambro Road*—			
General	5	2	1
Heralds	2	0	1
Sturry—			
General ...	3	2	6
Heralds ...		7	6
Sudborne—			
General	6	12	7
Heralds		6	0
Swavesey (*Cambs.*)—			
General		4	0
Heralds		3	0
Swindon, *Providence*—			
General	3	6	6
Heralds		14	6
Sydney (*N.S.W.*), *Belvoir Street*—			
General	22	10	0
Heralds		12	0
Tadworth—			
General	43	6	6
Tenterden, *Jireh*—			
General		4	0
Heralds		11	0
Thame—			
General	9	4	3
Heralds		10	0
Tollington Park, *Zoar*—			
General		8	0
Heralds		12	0
Tonbridge, *Zion*			
General	3	5	0
Heralds		10	0
Tottenham, *Ebenezer*—			
General	22	19	1
Heralds	3	18	0
Tring, *Akeman Street*—			
General	88	16	7
Heralds	3	4	0
Tring, *Ebenezer*—			
General ...	3	10	6
Trowbridge, *Zion*—			
General	7	7	4
Heralds		10	0
Tunbridge Wells—			
General	4	3	6
Heralds	1	8	5
Tunstall—			
General	5	3	8
Heralds		7	0
Walsall, *Midland Road*—			
General	23	15	0
Heralds	1	0	0
Walsham-le-Willows—			
General	1	11	1
Walthamstow, *Church Hill*—			
General	23	12	5
Heralds	2	10	9
Walton-on-Naze—			
General	9	8	6
Heralds		16	1
Walworth, *Victory Place*—			
General	2	0	6
Wandsworth, *Chatham Road*—			
General	6	6	0
Wandsworth, *West Hill*—			
General	34	18	11
Heralds	1	14	6
Warboys—			
General	23	4	3
Heralds	1	12	9
Warbleton, *Mt. Hermon*—			
General	2	0	9
Heralds		1	4
Watford, *Beulah*—			
General	7	18	0
Watford, *Tabernacle*—			
General	29	6	0
Heralds	1	6	8
Watford, *Mount Zion*—			
General		7	0
Heralds		5	9
Medical		10	0
Wattisham—			
General	14	11	8
Heralds	2	5	4
West Ham, *Tabernacle*—			
General	98	12	9
Heralds	3	0	0

	£	s.	d.
West Hartlepool—			
General	2	6	1
Wellingborough, *Tabernacle*—			
General	54	7	1
Heralds	1	16	0
Whittlesey—			
General	15	2	0
Heralds	1	16	0
Willingham—			
General	4	10	6
Heralds		12	9
Wisbech, *Zion*—			
General	9	16	6
Wooburn Green, *Ebenezer*—			
General	8	9	2½
Heralds		12	0
Wood Green, *Dovecote*–			
General	2	14	11½
Wood Green, *Park Ridings*—			
General	16	9	7
Heralds		15	0
Woolwich, *Enon*—			
General	8	3	6
Heralds		17	8
Wortwell—			
General ...		5	0
Yarmouth—			
General	16	5	3¼
Heralds		15	0
Yelling—			
General		15	10

	£	s.	d.
Personal—			
General ... .1565	9	4	
Heralds 58	0	3	
Medical 1	0	0	
Annual Meeting—			
Collection 101	12	1	
Sale of Literature ... 6	0	10	
Profit on Tea 2	3	7	
Half-yearly Meetings — Collection 202	1	1	
East London Auxiliary ... 13	5	11	
Carriage on Mission Boxes . 1	5	0	
Interest on Deposit at Bank 5	19	8	
General Fund—			
Interest on Consols ... 12	5	0	
Interest on 5 per cent. War Loan 74	1	4	
Legacy—Miss Eunice Morling 100	0	0	
Profit on Sale of Stock ... 5	2	3	
Pension Fund—			
Interest on Consols, &c.... 95	6	8	
Boys' Hostel 55	14	6	
L.Z.A.—			
General ... ... .1064	7	7	
Balance in hand, Oct., 1925—			
Deposit account 700	0	0	
Current account 92	3	0	
Consols 340	0	0	
Consols 21	15	0	
5 per cent. War Loan ...950	0	0	
5 per cent. War Loan ...500	0	0	
	£8,740	17	3

Grand Total - - £8,740 17s. 3d.

NOTICES.

All Donations and Subscriptions for all Funds (except for L.Z.A.), should be sent to the Treasurer—
MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.

Orders for the MISSION HERALD, and Reports of Meetings, should be sent to Mr. A. Vine, 7, Rectory Grove, Clapham, London, S.W.4, who will also gladly supply copies of the Annual Report.

All enquiries concerning the S.B.M., and all applications for Sermons, Addresses, Lectures, Collecting Cards, Missionary Boxes, Literature, etc., should be directed to the Secretary—
PASTOR W. CHISNALL, 85, The Avenue, West Ealing, London, W.13, who will always gladly assist in the organization of Missionary Meetings in any part of the Country.

LADIES' ZENANA AUXILIARY.

RECEIPTS from September, 1925, to August, 1926.

Bassett Street (per Mrs. Pickering)—

	£	s.	d.
Gift Week ...		10	0
Boxes ...	1	11	0
	£2	1	0

Bedmond (per Miss Burrage)—

	£	s.	d.
	£2	3	0½

Bethnal Green (per Mrs. Chapman)—

	£	s.	d.
Gift Week		15	0
Boxes	7	7	0
	£8	2	0

Brentford (per Miss M. Fromow)—

	£	s.	d.
Gift Week	6	6	0
66 Boxes	22	18	0
	£29	4	0

Brighton (per Miss A. Cozens)—

	£	s.	d.
Gift Week	8	5	0
Collections	3	5	6
Boxes	12	15	0
	£24	5	6

Brixton (per Mrs. Cundell)—

	£	s.	d.
Gift Week	3	11	0
Boxes	6	1	6
	£9	12	6

Cambridge (per Miss Eldred)—

	£	s.	d.
Gift Week	2	5	0
Boxes	6	6	6
	£8	11	6

Chadwell St. (per Miss M. Silvester)—

	£	s.	d.
Gift Week	26	1	0
Collection		10	7½
Donations and 51 Boxes	37	1	0
Part support of Bible-woman	2	15	0
	£66	7	7½

Chelmsford (per Mrs. Gosling and Miss Lancaster)—

	£	s.	d.
Gift Week		17	0
Boxes	2	11	6
Missionary Sewing Class, per Miss Knight ...		4	6
	£3	13	0

Clacton, *Wellesley Road* £1 17 0

Clapham, *Courland Grove,* (per Mrs. F. Brinkler)—

	£	s.	d.
Gift Week	3	5	6
Boxes	8	6	0
	£11	11	6

Cransford and Badingham (per Mrs. Skeet)—

	£	s.	d.
Collection	1	4	4

Croydon, *Derby Road* (per Miss E. Falkner)—

	£	s.	d.
Gift Week	2	0	0
42 Boxes	10	5	6
	£12	5	6

Croydon, *Salem* (per Miss Smither)—

	£	s.	d.
Box	1	2	0
Collection ...	1	4	6
	£2	6	6

Dorking (per Mrs. Mills)—

	£	s.	d.
Boxes	1	14	0

East London Auxiliary—

	£	s.	d.
	£1	19	2

Epsom (per Mrs. Shrimpton)—

	£	s.	d.
Gift Week	1	4	0
14 Boxes	3	10	0
	£4	14	0

Erith (per Mrs. Bradley) ... 10 0

Finchley, *Soho Memorial Hall*, (per Mrs. Pond)—

	£	s.	d.
Gift Week		10	0
In memory of Mrs. Simpson	1	0	0
4 Boxes	1	7	11
	£2	17	11

Fleckney (per Miss Deacon)—

Boxes	2	5	11½

Fulham (per Mrs Brown)—

Gift Week	2	10	0
Boxes	7	13	7
	£10	3	7

Grays (per Miss Steel)—

Gift Week		10	0
Boxes	1	2	8
	£1	12	8

Greenwich (per Miss Burfoot)—

Gift Week	1	15	0
Box (1925)		7	0
	£2	2	0

Guildford (per Miss E. Shellard)—

Gift Week	2	2	0
Boxes	7	19	4
	£10	1	4

Handcross (per Mrs. Bewers) 4 16 7

Hartley Wintney (per Mrs. Gossling)—

Boxes	3	2	8

Haslemere (per Mrs. J. Mann)— £1 1 6

Haworth, *Hall Green* (per Miss Kane)—

Gift Week ...	1	17	6
Boxes	4	10	0
	£6	7	6

High Wycombe (per Miss Rogers)—

Gift Week		12	0
Boxes	3	15	0
	£4	7	0

Hitchin (per Miss Montgomery)—

	£	s.	d.
Gift Week ...	1	0	0
Boxes	1	18	6
	£2	18	6

Homerton (per Miss H. Rutter)—

Gift Week	2	0	0
Boxes	3	2	0
	£5	2	0

Hounslow (per Miss Terry)—

Gift Week	3	13	0
Boxes	3	13	3
	£7	6	3

Ilford (per Mrs. Othen)—

Gift Week	2	0	0
Collection	2	0	0
17 Boxes	5	0	0
	£9	0	0

Ipswich, *Bethesda* (per Mrs. Woods)—

Gift Week	1	15	6
73 Boxes	44	7	5½
Boxes (1925)	1	10	6
	£47	13	5½

Ipswich, *Zoar* (per Mrs. Gardner)—

Gift Week		10	0
5 Boxes	1	16	6
	£2	6	6

Kingston (per Mrs. Hamilton)—

Gift Week	1	10	0
Boxes	2	0	0
	£3	10	0

Laxfield (per Miss Aldous)—

Gift Week	1	10	0
Boxes	2	11	6
	£4	1	6

Lewisham (per Mrs. Crisp)—

Gift Week	1	8	0
Women's Gospel Meeting	2	17	0
Boxes	9	1	8
Support of Biblewoman	15	6	1
	£28	12	9

Leyton (per Mrs. F. Chilvers)—

	£	s.	d.
Gift Week ...	2	2	0
Collections ...	2	0	0
Boxes	2	5	0
	£6	7	0

Lynton Road (per Mrs. Jermyn)—

Gift Week	6	4	0
Donations and 15 Boxes	14	8	0
Y.L.B.C., for support of Biblewoman (per Miss Thorpe)	10	0	0
	£30	12	0

Manor Park (per Miss Ince)—

Gift Week	1	1	6
4 Boxes	1	12	0
	£2	13	6

Newquay (per Miss Kent)—

Gift Week		18	3
Boxes	5	3	2
	£6	1	5

Norbiton (per Mrs. Anderson)—

Gift Week	3	17	5
Collection	1	13	1
Donations and 39 Boxes	18	8	6
	£23	19	0

Norwich, *Orford Hill* (per Miss E. Cage)—

Gift Week ...	1	14	0
Collection ...	1	0	0
	£2	14	0

Notting Hill Gate (per Mrs. Boatwright)—

Gift Week ...	1	18	0
Boxes	10	0	0
	£11	18	0

Over (per Mrs. Bird)—

Boxes	4	10	0

Prittlewell (per Mrs. Jeffs)—

Gift Week	4	13	6
Support of Biblewoman	7	6	6
Boxes	13	0	3
	£25	0	3

Ramsey (per Miss Pentelow)—

Gift Week		12	0

Rattlesden (per Mrs. Staddon)—

	£	s.	d.
		7	6

Reading (per Mrs. Woodham)—

Gift Week	1	12	6
12 Boxes	5	9	0
	£7	1	6

Richmond (per Mrs. Robinson)—

Gift Week	2	16	0
Collection	1	11	5
Donations & Boxes ...	12	16	5
	£17	3	10

St. John's Wood (per Miss Harris and Miss Widden)—

Gift Week	10	10	9
Bible Class, for support of Biblewoman on the Kollis	12	0	0
Collection	4	2	3
48 Boxes	25	6	9
	£51	19	9

Stratford, *Gurney Road* (per Mrs. Simpson)—

Gift Week	1	0	0
Support of Biblewoman (per Mrs. Bardrick), (part 1925)	21	0	0
1d. Weekly Subscriptions	3	9	9
Sewing Class for Girls' Hostel	2	11	10½
12 Boxes	4	9	8½
	£32	11	4

Swindon (per Mrs. Parker)—

Boxes	1	10	0

Tollington Park (per Mrs. Sandell)—

Gift Week	3	6	6

Tottenham (per Miss Field)—

Gift Week	2	0	0
Collection		10	0
	£2	10	0

Tring (per Miss Maull)—

Gift Week	16	13	2
Collection	16	7	4
Part support of Biblewoman	4	18	0
Boxes	71	8	10
	£109	7	4

Tunbridge Wells (per Miss Pool)—

	£	s.	d.
Gift Week ...	2	2	0
Boxes	3	10	6
	£5	12	6

Walthamstow (per Miss J. Basham)—

	£	s.	d.
Gift Week	2	10	4
Y.W.B.C.	1	17	1
17 Boxes	10	7	10
Farthing Fund (per Mrs. Field)	2	17	5
Women's Gospel Meeting	1	6	0
Collection	1	14	5
	£20	13	1

Walworth, *Victory Place* (per Miss W. Stephens)—

	£	s.	d.
Gift Week	1	10	0
Boxes	1	4	6
	£2	14	6

Wandsworth, *West Hill* (per Miss Applegate)—

	£	s.	d.
Gift Week		15	0
Collection	2	14	6
Donations & 14 Boxes ...	9	7	2
Part support of Bible-woman	2	8	0
	£15	4	8

Warboys (per Miss Fitch)—

	£	s.	d.
Gift Week	1	0	0
Boxes	7	4	10
	£8	4	10

Watford (per Miss Ball)—

	£	s.	d.
Gift Week	7	0	0
Y.W.B.C.	3	0	0
29 Boxes	10	10	0
	£20	10	0

Wattisham (per Mrs. Squirrell)—

	£	s.	d.
Gift Week	2	15	0
Boxes	5	3	8
	£7	18	8

Wellingborough (per Miss Perkins)—

	£	s.	d.
Gift Week		16	0
Boxes	7	15	6
	£8	11	6

West Ham (per Mrs. Baker)—

	£	s.	d.
Gift Week	1	15	6
Women's Gospel Meeting		10	6
Boxes	5	0	10
	£7	6	10

Whittlesea (per Mrs. Benstead)—

	£	s.	d.
	£3	2	6

Wooburn Green (per Miss A. Ford)—

	£	s.	d.
4 Boxes	1	1	5½

Wood Green, *Dovecote* (per Miss Howes)—

	£	s.	d.
Gift Week		9	6
Ladies' Missionary Guild (per Mrs. Kyte) ...		15	0
Boxes	1	8	6
	£2	13	0

Wood Green, *Park Ridings* (per Mrs. Sayers)—

	£	s.	d.
Gift Week	2	2	0

Woolwich (per Mrs. Banfield)—

	£	s.	d.
Gift Week	2	10	0
19 Boxes	10	8	0
	£12	18	0

Personal—

	£	s.	d.
Gift Week	3	15	0
General Fund	204	6	9½
	£208	1	9½

General—

	£	s.	d.
Collections ...	45	9	6

L. Z. A. Total - - £1,064 1s. 7d.

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