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The Strict Baptist Mission Herald

The Strict Baptist Mission HERALD.



STONE WORKERS FROM OUR INDUSTRIAL SCHOOL.

VOLUME XXVI.—1927.

LONDON

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ol. XXVI. *New Series, No. 241.* January, 1927.

The Strict Baptist Mission HERALD.

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



A Reckla with Trotting Bull.

Price One Penny

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

Printed by Robt. Stockwell, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by The Marshall Press, Ltd., 7 Milford Lane, Strand, W.C. 2

The Strict Baptist Mission HERALD.

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

VOL. XXVI.] JANUARY, 1927. [*New Series*, No. 241

CURRENT NOTES.

WE are sure our readers will sympathise with the L.Z.A. in the loss of two valued Missionaries. To the regret of all who know her, Miss Appleby has been forbidden, through ill-health, to return to her loved work in India; and Miss Betts, who is doing such excellent service in Madras, has resigned, in view of her approaching marriage. Thus vacancies have occurred which *must* be filled, and we would earnestly invite the young women of our Churches to read the article on another page by Mrs. E. A. Booth, and would commend it to their earnest and prayerful consideration. May a speedy response be realised!

* * * * * *

It gives much pleasure to bring to the notice of our readers the list of Missionary books, suitable for Sunday School prizes and libraries, supplied by the Secretary of the East London Auxiliary of the Strict Baptist Mission. We feel sure that the gift of Missionary books as prizes, where possible, would be welcomed by the scholars, as well as awaken their interest in Foreign Missions generally, and the Strict Baptist Mission in particular. The list has been carefully prepared, and the suitability of each book is vouched for.

* * * * * *

At the Monthly Meeting of the Council on December 3rd, the Treasurer reported a deficit in the General Fund of £257, and pointed out that owing to increased expenditure in the new Field, and loss on exchange of rupee, we require at least £500 per month. We feel sure our readers will bear this in mind, and give an encouraging response.

WHITE ALREADY UNTO HARVEST.

THE parting commandment of the Lord Jesus Christ is the Charter of Christian Missions. His final commission to His disciples is recorded in each of the Gospels, and in the Acts of the Apostles as well. No other precept of our Lord comes to us with the same five-fold attestation; and when we feel defeated or disheartened, we must simply fall back upon this supreme declaration. No difficulty or opposition or apparent failure can revoke the Church's duty—to preach the Gospel to every creature; and as our Lord has said to His disciples, " Do this." they dare not disobey.

To make disciples of all nations should be the effort and policy of the Church. From the very beginning it has realised and responded to its vocation, and nothing is more impressive in the Acts of the Apostles than the way in which the Gospel claims to be universal. Its message speaks not to one nation only, but to all kindreds and peoples; not in one language, but in the tongues of the whole world. Foreign Missions are a simple obedience to Christ's explicit and binding commandment. His followers have gone forth bearing the precious seed, not because the soil and the season are attractive, but because He is the Lord of the harvest. If the Church had suffered its own love for the world to fix the limits of its Missionary labour, those limits would have been narrow indeed, and the garner of God would be empty of sheaves from the wide field. But, at Christ's bidding, His people have gone out into strange lands, not knowing whither they went, and have embarked on great enterprises, only half conscious of the cost.

In this great enterprise the Strict Baptist Mission is taking a share. The Field in which it labours is " white already unto harvest." The call for more workers, *especially among the women*, is clamant, and the appeal is again made for some to take up the burden of service. Once more the cry of old is heard, pealing forth with all its sublime grandeur and tender entreaty: " Whom shall I send, and who will go for us? " We wait in confidence and faith for the reply of some who, willing to forsake all that is dear, will say, " Here am I, send me." The true love of souls is no respecter of persons, and disregarding the accidents of time, looks upon the souls of men and women and children as precious in the sight of the Lord, who, by the preaching of the Gospel of the Cross of Jesus Christ, and the transforming power of Divine grace, will shine as gems in the Redeemer's crown.

Our Foreign Field.

News of the Month.

SENDAMANGALAM.—On October 26th and 27th special meetings were held at Kakkaveri with the two-fold object of strengthening the spiritual life of the Christians, and also of giving the Gospel message to the heathen there. Five meetings were held, three conducted by a good brother whom we had invited from the North-West district, and two by the undersigned. The meetings were well attended, and I was much encouraged by the action of the Christians—most of whom are very poor—who gave up a day's earnings by coming to all the meetings instead of going to the fields to work. The addresses of our brother were full of good instruction, and were delivered with great earnestness. One of the themes was the miracle that Jesus worked on the man whose name was " Legion." A contrast in great detail, and with practical, pointed applications, was given between the man's state before Jesus met him, and his state afterwards. We were stirred in the depths of our heart. May rich and lasting blessing accrue to Kakkaveri!

From October 28th to 31st, the workers of this Field joined with the workers of the Namakal Field at special meetings held in Namakal. On October 28th the writer accompanied Mr. Samuel (the brother above-mentioned) from Kakkaveri to Namakal. Ten meetings were held in all (including one for the boys, which was held in the Hostel). The writer bears his testimony to great blessing received through the meetings, and thanks God for sending our brother among us. The addresses very evidently came from a heart rich with spiritual experience. Some of the illustrations we shall remember for many a day.

We are now rejoicing in an abundance of water in both the Mission wells here. D. A. THROWER.

MADRAS.—The monsoon broke in Madras at the usual time in the middle of October, and we had over a week of exceedingly wet weather. Mildew grew almost at a visible rate on almost everything in the house, and it was very difficult to keep anything dry. Since that time, however, we have had bright weather, and there are no signs of the return of the rains yet.

On the second Lord's Day in November three candidates were baptised at Ayanapuram. Two were women who have been receiving teaching for some years; they have now given testimony of conversion, and were accepted by the Church. The other was a young man who has had medicine for some time from our dispensary, and along with the medicine has had food for the soul. He has been converted, and gave satisfactory testimony of the grace of the Lord in his heart. They are all illiterate, and, therefore, it is necessary that suitable provision should be made for their growth in the knowledge of the Word.

In order to make the Church meeting that accepted the three candidates from Sembiam more real, it was held in Sembiam, where the majority of the members live. Had we held it in Ayanapuram the testimonies would largely

have been given by the messengers and other workers who had had to deal with the enquirers. By holding the meeting in Sembiam it was possible to secure the attendance of the members living there, and get them to tell the Church what they had seen in regard to the life of the candidates that made them feel that a change of heart had taken place.

Mr. Kimber has now taken his second year Tamil Examination, and we are hoping that he has passed. He will now take on more of the work of this Field, and we pray that the expenditure of the full time of two missionaries may be to the glory of God and the strengthening of the Churches.

L. WATTS.

KOLLI HILLS.—Annual Scripture Examination. — At the united meetings of all workers held once a month in each Field throughout the Mission, the missionary conducts a Bible Study Class for Teachers. Once a year an examination is held upon the portion of Scripture studied. The questions are set by a missionary appointed by Conference, and are the same for all Fields. At the examination held in October this year the following were some of the questions set :—

" When the Pharisees asked our Lord the question about giving tribute to Cæsar, why did they ask in the presence of Herodians? "

" What classes of persons conspired against Jesus to put Him to death? When and where did they so conspire? In this connection, by what name is Judas called? "

" What was the origin of the feast of the Passover? "

Students' Bible Classes.—In addition to the above classes for teachers, we have Bible Studies twice a week for young Christian hillmen. Our aim is to prepare the latter for evangelistic work among their own people. At present we are going through the Life of Christ, as given in all four Gospels.

Annual Convention.—The speakers chosen for our special meetings for the deepening of the spiritual life this year were Mr. Morling and Pastor Tungiah. The latter took most of the addresses. We shall not soon forget Mr. Morling's address on the fall and restoration of Peter, and Mr. Tungiah's on Growth in Grace. All the addresses were soundly Scriptural and practical, and one cannot help feeling that definite results must follow such earnest instruction in the Word. Several persons testified at the last meeting that they had received blessing during the convention.

Election Day on the Kolli Hills.—November 8th was polling day throughout India for elections to the Provincial Councils. Great excitement prevailed in the Presidency city and many large towns; but here, on the Kolli Hills, the people know nothing of the meaning of an election. Government set up a polling station in the mission school at Valavandi. On the appointed day, crowds of officials, with ballot boxes, lists of voters, paper and paste, scissors and sealing wax, and a small army of attendants, took possession of the school. They sat there from morning till evening. From time to time I asked them how voting was proceeding. They said business was not very brisk. At the end of the day, the ballot box was sealed up and delivered to the proper official for despatch to Government headquarters. Admiring groups of hillmen watched the triumphant application of the panacea (political reform) which is going to cure all India's ills. At last the proletariat had had an opportunity of speaking. The reign of democracy had begun. ONE VOTE HAD BEEN GIVEN DURING THE WHOLE DAY ! !

J. M. BRAND.

"The people . . . gave heed unto those things"

The Challenge of Opportunity.*

IN 1639 Francis Day bought for the East India Company a spit of grey sand situated at the mouth of the sluggish and small river Cooum. There he built Fort St. George, which was the first British territorial possession in India. A short distance to the north was the village of Madraspatam. The fort and village were quite separate, but that was the beginning of the city of Madras, which is an agglomeration of many villages included within the municipal limits of the Corporation of Madras, spread out over an area of thirty square miles, and having a population of more than half a million.

The City of Madras.

Fort St. George, where British rule in India began, is a miniature town in itself. Within its ramparts are the barracks, the Church of St. Mary, dating from 1680, the Treasury, and the chief offices of the Government of Madras, including the newly erected Legislative Council Chamber. Close by is the Senate House, from which is controlled the University of Madras, the colleges of which attract a great number of students from all parts of the Presidency. The Harbour is an imposing structure, where ocean liners berth alongside the quay, and cargo boats load Indian produce for all parts of the world. With its constantly enlarging railway workshops, its huge cotton mills, its numerous engineering works, and its tanneries, Madras has a large and ever increasing industrial population. Ancient and modern Hindu temples and Mohammedan mosques abound. Nationalism is a growing power, and the spirit of racialism is acute. Madras is a strategic centre throbbing with the challenge and the opportunity and the spiritual need of New India. Outside the boundaries of the city of Madras, in the taluk of Saidapet, there are a large number of villages, the older folk of which give themselves to agriculture, whilst the young men, in ever-increasing numbers, engage in industrial work in the mills and factories and workshops of Madras.

Readiness to Hear.

God guided us to this Field, and the greater part of my life has been devoted to the work of the Gospel in and around Madras. It is a sphere of great spiritual darkness and ignorance and need. There are a large number of folk whose belief in the gods of Hinduism is wavering and vanishing, but who have made no outward break with Hinduism. There are myriads who dare not enter a Christian place of worship for fear that some unknown power might transform them into Christians against their will. Many of these will listen quietly to a Gospel address in the open air, or engage in a religious talk with a Christian worker I have never known a time of greater opportunity than the present. A few years ago it was impossible for me to give a Gospel message in certain quarters of Madras, but in recent years I have spoken there frequently to an audience which filled the roadway, and gave the speaker an absolutely quiet hearing. There is a greater readiness to hear the Gospel message now than there has been for a considerable period. Without knowing definitely what they need, there are many souls in India to-day longing for something higher and better and more spiritually satisfying than Hinduism at its best can give. Listen to the note of intense spiritual yearning in the cry of a Tamil poet :—

> Lost in the darkness I wander—
> Where is the Light? Is there no Light?
> Nothing know I, but I wonder,
> Is there no Light? Where is the Light?

* Substance of an address given at the Annual Meeting, October 26th, 1926.

Lord, in the vastness I wander—
Where is the way? Is there no way?
How may I reach Thee, I wonder;
Is there no way? Where is the way?

This cry is echoed in many a heart to-day, and what answer shall we give them? Dare we say "Let them wander and wonder"?

The Use of Pictures.

The S.B.M. is seeking to answer that cry by the daily proclamation of the Gospel of Jesus Christ. In town and village, among caste and non-caste folk; in the bazaar, by the well, near the mills and workshops, among the mud huts, at the railway station, in the highways and byways, wherever an audience can be secured, we gladly tell forth the Good News of Salvation. We dispose of a goodly number of Tamil copies of the Scriptures, but circulation is restricted because not ten per cent. of the people are able to read. For this reason we use pictures in our preaching. It was through a rather crude representation of the difference between the death of a heathen, and the death of a Christian that MANICAM, of Chintadripet, was first brought to serious concern about his own state before God, and was subsequently led to confess personal faith in the Lord Jesus. We have NOW an unrestricted opportunity for preaching the Gospel, but the East is rapidly changing, and it behoves us to "winnow while the wind blows," as the Tamil proverb says.

God's Word taught Daily.

In the Madras Field we have sixteen elementary schools, with considerably over a thousand pupils on the rolls. Our school work is a definite evangelistic agency, and Scripture lessons are taught daily to all the pupils. Greater care is taken about the teaching of Scripture than any other subject. We also teach the children to sing Christian lyrics, and I have heard these lyrics sung in most unlikely places. A Hindu was so pleased with the singing of lyrics by the pupils in our Choolai School, that he gave them a feast in order to get them to sing these Christian hymns in his home throughout a whole morning. Many of our pupils have given up the worship of idols, and a number of them pray in their homes to the Lord Jesus. Every year hundreds of children pass out of our schools knowing the main facts of the life of Christ and the New Testament way of salvation The average school life is a short one; experience has proved that half of the pupils leave school before or when they reach the third standard. But we have the satisfaction of knowing that when they leave they carry away definite knowledge about the one true God, and the only Saviour. Their attitude to Hinduism and idolatry is not, and cannot be, just exactly the same as that of those who have never received such teaching.

Men and Women of To-Morrow.

As I write I picture a very familiar scene. A whitewashed school house close to a Hindu temple set in a grove of palm trees. In one direction are the houses of the caste folk, and in another those of the non-caste, both equally dark with superstition, false ideas of God, ignorant of the way of salvation—to whom the future is a terror devoid of hope. Often as I have approached that school in dark Ayanapuram my spirit has been refreshed as I have heard the voices of both caste and non-caste children singing the fine Tamil lyric which says, "Sweeter than honey is the Name of Jesus." These children are the men and women of to-morrow, with whom our preachers and Biblewomen will come into contact, and who will regard the Christian workers

with friendly eyes. When dealing with Enquirers in Madras I have repeatedly found that the Scripture lesson learned in school has been the means used of God to bring them to a saving knowledge of Himself. The seed lying dormant in their minds for years at length germinated. I am persuaded that we have a rich harvest to gather in Madras from among our former pupils. It will mean intensive work of an individual character, but these are the children of many prayers, and God will give us the harvest, we shall reap if we faint not.

Zenana Auxiliary.

Our work among women is vitally necessary. It would be a huge mistake, from every point of view, to evangelise the men and leave the women in the gross ignorance and darkness and superstition and contempt to which Hinduism consigns them. Among Hindu women only two in a hundred are able to read. Imagine the darkness involved in such a statement, and what a hot-bed for superstition such a condition provides. Our Zenana missionaries and Bible-women have, for many years, gone daily into the homes of women in and around Madras with the Gospel message. The blessing of God has rested on this witness for Him, which has often been given in most difficult circumstances, and in the face of opposition and contumely. The customs which obtain among Hindus often make it practically impossible for a woman openly to confess faith in Jesus Christ by being baptised and joining the Christian Church, but it has often been the joy of my wife to hear, in the seclusion of Hindu homes, from the lips of women who dare not take any further step, a quiet confession of faith in the Lord Jesus, and of daily dependence upon Him. One of the regular duties of a Biblewoman is to teach heathen women to read, so that they may read the Scriptures for themselves.

As one thinks of the work of the Mission, and of the opportunities confronting us, one is constrained to say :—

"So much to do, so little done."

Yet here on furlough I am faced with the sober fact that " progress is retarded for lack of funds." God has entrusted to the S.B.M. the Fields which we occupy. Are we going to prove unworthy of the honour put upon us? Does this " lack of funds " mean that we are preparing for withdrawal and retreat? Is that to be our response to the challenge of the opportunity? Do we really intend that, in some stations, the S.B.M. light shall be extinguished, and the people left to wander and wonder in utter darkness? I appeal to our friends to make such a tragic conclusion impossible. This exigency should lead us beyond ourselves and our resources to Him at Whose bidding we took up the work. It should lead us to more utter dependence upon, deeper trust in, and greater allegiance to our Lord. To avert retreat let the whole line advance on its knees. I ask for daily intercession for all S.B.M. missionaries, preachers, teachers, and biblewomen. I plead with the rank and file of our home friends for personal service in arousing fresh interest in the work of the Mission in the circles where their influence is most effective.

I am persuaded that the challenge of the opportunity will be answered right well if we each realise anew our personal indebtedness to Him of Whom one wrote :—

" Under an Eastern sky,
Amid a rabble cry,
A Man went forth to die
For me."

ERNEST A. BOOTH.

To the Young Women of our Churches.

A CONTRAST AND A CALL.

ONE very hot day in India a Hindu woman was resting on a grass mat in her courtyard. The midday meal had been disposed of, brass cooking pots had been scoured and left to dry in the sun, where they shone and twinkled—the pride of a careful housewife.

She greeted us smilingly as we entered the courtyard, and invited us to be seated. Then a sudden thought struck her, and she rose and left us for a few moments. She returned presently with a large green cocoanut and a chopper, and, seating herself on the stone floor, began to chop a round piece off the top of the cocoanut. This done she made an opening into the heart of the nut, exposing the white pulp, and about half a pint of cool, refreshing juice. "There, Amma!" she said, thrusting the cocoanut into my hands, "refresh thyself, for it is a very hot day, or wilt thou rather have buttermilk?"

As I drank the cocoanut water she sat cross-legged, eyeing me compassionately, and yet with curiosity. "But why come on such a hot day, for thou art very weary?" she said.

We told her why we had come—to tell of Jesus the Saviour of sinners, and the One true God.

"Ah, bah!" she said, putting her hands over her mouth in great surprise. "Is it because you love your *Swami* so much that you come to tell us about Him? We do not come and tell you about our *swamis*."

"Do you not love your *swamis*?" we asked.

"Oh, no! But what is there to love in them?" she said, and then added, "We are afraid of them."

As I left that house and walked down the dusty road, her two questions clanged and called persistently to my heart, and would not be stilled. "Is it because you love Him so much?" and "What is there to love in them?" They caused a deep searching of my inmost heart, and an overwhelming pity and yearning over her. That poor, ignorant heathen woman that day touched a chord that made the music of angels, when she spoke of love being the incentive of missionary service. But oh! the pathos and sadness of her confession that she had no reason to love her gods! I pass on to you, dear Christian sisters, the thoughts and the longings that stirred my heart that day. There are hundreds, yea, thousands, similar to that poor soul, who know not the love of Jesus. How much, or how little, are we, who know that wonderful love, doing to make it known among the heathen?

Do you say you are giving of your time, your means, your talents, your opportunities, to help the S.B.M.? Well and good, but question your heart a little deeper as to whether you are giving all He asks of you personally. Jesus gave *Himself* for you. Is your love big enough to give *yourself* to His service?

At the present time the Ladies' Zenana Auxiliary of the Strict Baptist Mission find themselves faced with a serious depletion in their missionary staff. They are earnestly desiring other workers to fill the gaps, and are asking God to send them the workers of His appointment. Will you, sisters, who read this appeal, search your own hearts, and ask our Lord to tell you whether *you* are one whom He would send to tell of His love, "because you love Him so much."

Jesus said to Peter, and He says to *you*, "Lovest thou Me? Feed My sheep."

All applications should be addressed to Mrs. J. B. Collin, 61, Breakspears Road, Brockley, S.E.4, who will give all information. WINIFRED BOOTH.

Public Profession of Christ a Necessity.

RECENTLY we have had the joy of baptizing and receiving into Church fellowship at Vepery the wife of one of our Semmen Street members. They were married a year ago, but prior to the marriage the girl applied for baptism. The missionary, knowing that the wedding had been arranged, advised that the matter of baptism be deferred until after the wedding. This has been found necessary on account of the very prevalent Roman Catholic notion that only baptized persons can receive Christian marriage, and also to identify baptism as an act of obedience to Christ only by those who are brought to it by conviction and love.

Backiam, for that is the girl's name, was married, and the desire for baptism grew less. She was a regular attendant at the services, and joined her husband in daily Bible reading and prayer. In every way she lived as a Christian, but her parents and relatives, who are heathen still, considered her to be a heathen girl, as she had not received Christian baptism. Frequently during the year she has been called upon to take part in some heathen ceremony. If they were unimportant she would be able to excuse herself, but others she had to be an unwilling participant in.

The climax came when at the beginning of the month Adi the parents took the girl away from her husband for the month. This month Adi is the most inauspicious and unlucky of months, and the Hindu custom is that newly married wives should not live with their husbands during that month.

This caused Backiam very seriously to consider her position. She was at heart a Christian, and yet, through an indifference to the command of her Lord, she was being compelled to do violence to her conscience. She was also failing in the testimony which even heathen relatives look for in one who professes to be a Christian. She was brought to feel that baptism was, indeed, necessary if she was to glorify her Lord, and also live out her testimony before her people. She applied for baptism again, this time with real conviction of heart and loyalty to the Lord Jesus.

It was interesting to read shortly after this, in an Indian worker's report of evangelistic work, the following corroborative evidence: "When men and women become believers of Jesus Christ, is it enough if they continue to be believers all along without open confession by baptism? We find by experience that it is not possible in villages to live according to one's conscience as long as one is an unbaptized believer, because that person has to take part in the funeral or marriage or other rites in the family as long as he is unbaptized. His wife and children also have to observe all the usual Hindu ceremonies, though he does not believe in them and they are entirely against his conscience. An earnest believer in our village says that his children are not his own, but they belong to the grandfather and grandmother. In the matter of treating illnesses, cutting of hair, boring holes in ears, celebrating festivals, etc., they all have to submit to them, and observe customs and worship which violate the conscience of a believer. He is part of the family and community, and has to go as they all go. If he refuses to take part he meets with trouble at home and from the whole village. The moment he gets baptism he will not be expected to perform all these ceremonies connected with religion, and they trouble him no more. But they will cut him off altogether from caste and home and community. For fear of suffering all these unpleasant consequences some halt between two paths, and are undecided what step to take. We have

to impress upon such believers the necessity of taking a brave stand for Christ by baptism, and showing allegiance to Him."

Baptism is, for the Indian believer, not merely symbolical of, but is, a real break from the old life; and is a testimony before men of allegiance to the Lord Jesus Christ. L. WATTS.

Nature Notes—No. 1.

ONE day I noticed a big red waspish fly pulling a dead insect along the ground. The red fly was about ¾ in. long, and had a pair of narrow, long wings. It was extremely strong and active. The dead insect was quite a heavy load for the size of the fly, but it pulled it over the ground without any difficulty. Curious to see where it was going, I watched, and saw it halt, reconnoitre the ground for some distance around, and then dart back to its prey It had evidently been finding the way. Seizing hold of the dead insect, it now made straight for a small hole in the ground, down which it disappeared, with its burden. The hole was round, perpendicular, and deep. After a few minutes, the fly reappeared, and proceeded to search around for a stone to cover up the mouth of the hole. It tried one stone, but found it too small. Having rejected that, it tried another, but that did not fit. After several experiments with different stones, at last it found one that just fitted the hole. This it fixed in position, and then flew off.

I shall not soon forget the feeling of wonder and awe as I watched that fly at work. Here was a creature less than an inch in length, endowed with a faculty akin to reason. Did it say to itself, I wonder, "If I leave that door open, some thief will plunder my larder"? But to me the greatest wonder was to see this tiny creature MAKING EXPERIMENTS. A brain that could not have been as large as a drop of water was exercising the functions of observation, deliberation, judgment, and choice! "O Lord, how manifold are Thy works! In wisdom hast Thou made them all." J. M. B.

In a Ghandi Ashram.

SOME weeks ago, we in Madras enjoyed the privilege of listening to a series of lectures given by Dr. Stanley Jones, well known in missionary circles.

During the course of those lectures he referred to his visit to the ashram in which Ghandi lives in Bombay.

Some days ago, while returning from a service at Kollutur, I noticed a house, over the doorway of which was painted in bold white letters, "Ghandi Ashram." My curiosity was aroused, and, dismounting from my cycle, I sought admission. Two or three young men quickly appeared at the doorway, and immediately acceded to my request. In the court-yard of the house was a spinning wheel which had evidently been used quite recently In conversation with the young men I learned that it is possible for a man working full time to earn twelve annas (about one shilling) per day at the work of weaving cloth. This is a fairly good wage for an Indian, and Ghandi believes that if every Indian occupied his spare time in spinning this "Khaddai" cloth, the abject poverty of India's people would, in a large measure, be alleviated. As one of the young men said, "If we spend all our spare moments in weaving, we shall not waste our time and money in gambling, drinking, and in going to the cinema."

I said, "In Ghandi's ashram in Bombay, his pupils have asked him to expound the New Testament to them. Are you reading the New Testament too?"

"Eyes have they, but they see not"

Somewhat uncertainly they replied, "Yes; we possess a New Testament."

"Then do you pray regularly?"

"Oh! yes. We pray to God, saying, 'Siva! Siva! Siva!'"

"When you pray, do you find that you obtain power to overcome sin?"

"We find that we still sin."

"Now sinners with their sins unpardoned cannot enter heaven. What will you do about the expiation of your sins?"

"Each day we certainly do sin. But we do good deeds as well, and so we balance the two."

"I dare not trust to that method. I trust Jesus alone to pardon my sin."

A flash of angry eyes, and then: "Jesus certainly cannot forgive sin."

"But He has forgiven mine."

Here the young men were somewhat nonplussed, until one of them replied, "Yes! It is true what you say. If we repent, Jesus will forgive us our sins. I have read it in the New Testament."

And then I came away. Is it not remarkable that the young men of India should ask for instruction from the Word of the Living God, in preference to the sacred writings of their own land? Let us pray that their eyes may be opened to the light of the knowledge of the glory of God, in the face of Jesus Christ.

W. A. KIMBER.

Superstition.

IN visiting the people in their homes, one frequently comes into contact with their superstitious beliefs One of the most trying of these is in connection with certain kinds of sickness, for which the people will not take medicine. They believe that certain fevers, such as smallpox, are sent by the Goddess Mariamman, and if they take medicine, she will become very angry and kill them. The consequence is thy lie and suffer, without any relief, and, as a result, in a great many cases, succumb to the disease. It is not only vexing to hear their stubborn refusal of medicine, but pathetic. Their sole excuse is, "Mariamman (the Goddess of Smallpox) has sent this visitation, and we cannot incur her displeasure by attempting to gain relief." One is, therefore, helpless to do anything for them in such cases.

Another superstition is in relation to infants. If one openly admires a child, it is subject to a certain ceremony after the admirer has departed. This is in order to ward off the effects of the "evil eye." It is strange that what is so wholly pleasing to a Western mother, should be connected with evil and misfortune to an Eastern woman. My former Brahmin Munshi once informed me that parents would be better pleased in this country if one said very unpleasant things about their children! His advice was: "You may think what you like, but do not give expression to anything nice about a child." However, I find that, in most cases, they do not mind the children being admired, so long as they are cleansed afterwards from the effects! In a caste house recently I saw a very lovely three-month-old baby. Its complexion was fair, and it was altogether a most attractive child. It was impossible not to admire it. The relatives did not appear to mind; in fact, it was given to me to nurse. All this outwardly met with their approval. At the same time, the Biblewoman afterwards informed me, they would certainly perform the ceremony of placing chillies and salt around the head of the child, which are afterwards removed and cast into the fire. By this means, they believe, the effect of the "evil eye" is removed.

E. M. BETTS.

Our Home Churches.

Prayer Subjects for January, 1927.

Week Beginning—

SUNDAY, 2ND.—For a rich measure of spiritual blessing to rest upon all the work in India during the New Year.

SUNDAY, 9TH.—For Miss Appleby, that the disappointment of enforced retirement may be sanctified, and Divine guidance for the future realised.

SUNDAY, 16TH.—For the L.Z.A., that candidates may be constrained to come forward to fill up the vacancies on the staff.

SUNDAY, 23RD.—For the Church at Ayanapuram, that the Holy Spirit's quickening and reviving grace may be experienced, and times of refreshing enjoyed.

SUNDAY, 30*th*.—For the enquirers in Sendamangalam, that they may be led into the liberty of the Gospel.

Sunday School Prizes and Libraries.

The East London Auxiliary of the Strict Baptist Mission has pleasure in issuing its Fifth List of Missionary Books which are suitable for presentation as School Prizes and for addition to School Libraries.

School Officers and Teachers do well to cultivate in their boys and girls a love for missionary things. In making up their Prize Lists they may confidently include any of the following books. Each one has been carefully examined, and none of them has been included in a previous List. They are new publications.

	s.	d.
MIMOSA, by Amy Wilson Carmichael Pub. by Society for Promotion of Christian Knowledge, A touching story of an Indian girl. The author's name easily commends it. For girls 14 and over	2	6
THE SON OF A SAVAGE, by R. C. Nicholson. Pub. by Epworth Press. An exceeding good story of a remarkable character. Good pictures. For boys 10 and over	3	0
A LABRADOR DOCTOR Dr. Grenfell's own Story, full of incident. Pub. by Hodder & Stoughton. For boys and girls 12 and over	3	6
STORIES FROM FORMOSA, by Mrs. Landsborough. Pub. by Religious Tract Society. Charming stories of Eastern Life. Good pictures. For boys and girls 10 and over	2	6
BISHOP HANNINGTON, by Grinton Berry. Pub. by R.T.S. This good man was killed by Africans. Every scholar ought to read it. For boys and girls 10 and over	2	6
"BUT IF NOT," by F. M. Knight. Pub. by the "L." Press. A very readable story of Indian Zenana work. Well illustrated. For girls 14 and over	2	6
MISSIONARY TRAVELS IN CENTRAL AFRICA, by Fred Arnot. Pub. by Pickering & Inglis. Arnot, who was a second Livingstone, tells his own wonderful story. Splendid pictures. For scholars 14 and over	3	0
SOON DER BAI POWAR, by K. Storrie. Pub. by Pickering & Inglis. The story of an Indian woman's work for India's women. Good pictures. For girls 12 and over	3	0
HEROES OF THE NORTH SHORE, by E. Ryerson Young. Pub. by R.T.S. About work in snow-bound Canada. For boys 10 and over	2	6
THE SIGN AT THE WHITE MAN'S GATE, by E. Carrington. Pub. by the Carey Press. Stories of African Pioneers, Mackay and others. Just the thing for a boy 8 or 9	1	0
OUR PARISH IN INDIA, by Isabel Rose Pub. by R.T.S. Includes good stories of converts who endured and shone. Well illustrated. For scholars 12 and over	3	6

"Labourers together with God"

A GIANT AWAKING, by L. K. Underhill. Pub. by R.T.S. A story of a Chinese boy; very good, amusing in parts. Well illustrated. For boys and girls 12 and over 2 6

"AND THE VILLAGES THEREOF," by M. E. Boaz. Pub. by Morgan & Scott. Very interesting chapters on village work among China's Mountains. For scholars 14 and over 3 6

Meeting.

East London Missionary Week, Nov. 14th to 20th. — A happy and successful Week of Special Services has been held in the East London Churches. The hearty co-operation of Pastors and friends made the work of the East London Auxiliary a real joy. Special prayer was made for the Mission in all its work, early morning meetings being held at three of the Churches for this purpose. L.Z.A. meetings were well supported, and the evening meetings during the week were encouraging. On the Saturday West Ham Tabernacle was well filled, both afternoon and evening, in spite of inclement weather. Pastor Charles Breed's address to the Children's United Service in the afternoon on "India's Need," left an abiding impression, for not only did he explain the various beliefs of Hindus, Mohammedans, Buddhists, and others, but he showed how many millions believed these sad things with specially prepared cardboard figures, the first a life-size figure of a Hindu representing 217 millions, followed by other figures of a size proportionate to the number of adherents, concluding with a tiny little figure representing 3 million Christians. The special feature of the Afternoon Service was the Choral Piece entitled "Gangai's Pilgrimage," which was excellently rendered by the Children's United Choir. Gangai was a girl who knew much of the terrors and sorrows of idolatry and superstition in S. India. After a bitter experience when on "a pilgrimage to a stone," she heard and believed the Gospel, and her husband, too. Hardship and testing followed, but soon they make a better pilgrimage to a place when, in baptism, they testify to the grace and power of the Living Saviour. Told in song and story it was most effective. After a good tea, to which about 270 sat down, a very representative District Rally was held, which was presided over by the President, Mr. J. B. Collin, and addressed by Pastors W. S. Baker, D. E. Westcott, and R. Robinson. It was a memorable day, closing a happy week, and we pray it may result in an enlarged and deepened devotion to the great cause of Missions. M. W. R.

Announcements.

The Christmas Boxes.—Omission from list of contributing Churches: Zion, Whittlesey, L.Z.A., per Mrs. C. Smith; Richmond, Salem, Junior Y.P.S., per Miss Satchell; St. John's Wood, Mount Zion, Ladies' Missionary Sewing Band.

The S.B.M. Calendar, 1927. — It is very gratifying to report a large increase in the demand over previous years. The stock is now nearly exhausted, *and cannot be reprinted*, and friends desirous of securing copies are urged to write without delay to Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, W.4, who is most anxious that none should be disappointed.

The Mission Herald. — The Editor would welcome suitable Reports of Meetings in connection with the S.B.M., which should be written on one side of the paper, and, when possible, reach him by the 10th of the month. As the Editor is also responsible for the distribution of the HERALD, will Mission Secretaries and all other friends, please communicate with him as to numbers required or change of address, but all payments should be made direct to the Treasurer, Mr. A. J. Robbins, Vicarage Farm, Hounslow, Middlesex, who alone issues receipts. This would save both time and trouble. The Editor's address is 7, Rectory Grove, Clapham, S.W.4.

The New Year's Prayer Meeting.—This will be held on Tuesday evening, January 4th, at Mount Zion Chapel, Chadwell Street, Clerkenwell, at 7 p.m., with an address by Pastor J. T. Peters (Guildford). It is hoped a large number of friends will be able to attend.

The Children's Corner.

MY DEAR GRANDCHILDREN,—A very happy New Year to you all! This is the first time I have had the pleasure of greeting you in this way, and I sincerely hope it will not be the last, although that must be left with our Heavenly Father, Who has set the bounds of our life, and arranges all our affairs according to His infinite wisdom. The Psalmist says, "We spend our years as a tale that is told" (Psa. xc. 9), and sooner or later the end will come—*and what then?*

I wonder if any of my dear grandchildren can define the true meaning of happiness? We all take different views of it, and sometimes our ideas are altogether wrong. Now, almost the best that I know was spoken by Moses, the man of God, and is recorded in Deut. xxxiii. 29: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord," and if we can, by God's grace, realise that, the New Year will be happy indeed.

I have often contrasted these words with those of the wise man in Eccles. vii. 7: "For as the crackling of thorns under a pot, so is the laughter of the fool."

Those who understand the Greek language, in which our New Testament was originally written, assure me that the real meaning of "Blessed" spoken by our Saviour on the Mount, and known as "the Beatitudes" (Matt. v. 1-12), is "Happy," and if that is so, then it is the most beautiful definition of all, and should prove to us that

> "Solid joys and lasting pleasures,
> None but Zion's children know."

Then there is usually associated with the New Year the desire to form new resolutions, which is most laudable when we realise that only by the help of God can we keep them. One of the noblest is Psalm xci. 2: "I will say of the Lord, He is my Refuge and my Fortress, my God, in Him will I trust," and it is my prayerful desire that it may be yours, and you may always be able to find shelter and safety in the Rock of Eternal Ages.

Then, again, the New Year is the time for planning for future work, and I would ask you to remember that though still a long way off, CHRISTMAS IS COMING! and if you would ensure FIFTEEN Boxes for India, you must set to work with a will. That, too, is one way to ensure "A Happy New Year."

The following charming incident, related by a Missionary in South Africa, will be read with interest: "Two shadows fell on the curtain early on Monday morning, and peeping through I saw two Bechuana girls holding up one of the white wooden verandah posts. See how they cling to it, lovingly, stroking it with their hands, then leaning their turbaned heads against it. They are there to tell their Moruti (minister) about something new that had entered their lives. It is very clear that they were bashful and half afraid, and the veranda post is helping to steady them on their feet and give them courage to speak. I do not hurry out to them lest I should scare them from their purpose. When at length I open the door, with eyes downcast they are just able to whisper that they want to follow the Shepherd Whom they heard about yesterday—at the morning service—that good Shepherd Who gave His life for the sheep. This is joyful news, making all one's labour worth while, and I think how delighted many a Minister in the homeland would be to have just such an experience on a Monday morning. So Sana and Same are directed in the Way, and the veranda post, if it has lost some of its whiteness, has gained a certain halo which the other posts do not possess."

With much love, your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c.,

Received from November 11th to December 9th, 1926.

General Fund.

	£	s.	d.
Handcross, Reports		1	6
Wellingborough, Reports		1	0
Ipswich, Bethesda, "E. S."	10	0	0
Wisbech, Boxes	2	7	0
S.S.	3	3	6
Env.		5	0
Leyton, Goldsmith Rd.	3	10	0
Brighton, Ebenezer	2	11	4
Tring, Ebenezer		10	0
Bath, Mr. & the Misses K. V. & R. S. Robbins, Namakal Extension	1	2	6
Lode, S.B.C.	1	5	0
Woolwich, Enon S.S.	7	0	0
Hounslow, Mrs. A. J. Robbins	5	0	0
Sale of Reports, &c., at Annual Meeting	5	8	6
Soho Memorial Chapel, Mr. F. Carry		10	0
Sudbourne, Mr. H. J. Cordle	5	5	0
Eastbourne, Coll.	7	7	0
P.P.C. Sales, &c.		4	8
Bethersden, Miss Nickolls' Reports		1	0
Swindon, Providence	2	11	0
Watford, Beulah S.S.	5	0	0
Miss Garner, Box	1	7	6
Courland Grove		17	2
Tottenham, Ebenezer Y.P.S.		9	9
Chesham, Newtown B.C., Bible Class, Miss Belsham	2	0	0
East London Aux.	15	12	8
Orford Hill S.S., Farthing Box	1	13	0
Reports		2	6
Bilston, S.B.C.	1	2	6
Kingston-on-Thames, Mr. Gladstone's Box		6	9
Boro' Green, Reports		1	8
S.S. Boxes	12	7	1½
Personal Boxes	5	0	9
Coll.	3	16	2¾
P.P.C.		5	0
Tadworth, Sale of Work	31	0	0
Boxes	2	5	0
Mrs. Humphrey's Box	17	6	
Horsham, P.P.C.		2	6
Fressingfield, Coll.	1	11	3½
Mrs. Allen (Box)		3	2½
Mrs. Bolton	1	1	9
Mrs. Brown		6	9½
Mr. Burrows		4	5
Mrs. Dowson		2	1
Mrs. Elsey		3	3
Mr. E. Etheridge		4	6½
Mrs. Stanley Etheridge	15	3½	
Miss Goodchild		6	7
Miss B. Larter		5	10
Mrs. R. Leftley		2	4½
Mr. J. Ling		4	5
Miss L. Rumsey		4	9¾
Mrs. Saunders		5	6½
Mrs. Self		2	1½
Mrs Smith		5	3½
Miss Upson		4	0½
Mrs. West	1	5	1¼
Laxfield, Boxes	4	5	8
Reports		1	4
Coll.	4	11	4
Handcross, Mr. J. J. Bewers		5	0
Rishangles, Coll.	1	11	2¾
Box		9	0
Reports			10
Yateley, Cricket Hill, Coll.	1	0	0
S.S. Box	2	0	0
Bournemouth, Mr. L. Clark	1	0	0
5 p.c. War Loan Div. (£481/7/10)	12	0	8
Middlesborough, Reports		3	0
Mr. Hughes (don.)		2	0
Croydon, Derby Rd., Coll.		9	6	9
S.S.		1	7	6
Tottenham Br., Reports		6	0
Walton-on-Naze, Boxes	3	18	3
S.S.		12	9
Sudbourne Chapel, S.S.		14	9
Miss Cordle's Class, for Girls' Hostel		7	3
Stoke Ash, Coll.	4	0	0
Tunbridge Wells, Reports		1	6
Bierton	4	0	0
Reports		2	0
S.S. Box	1	16	0
Friend	1	0	0
Bassett St., Keppel St. Mem., Reports		1	2
St. Neots, Mr. J. Cook, Box	1	2	6
Horsham, Hope	1	15	6
Occold	7	18	3
Kingston, Providence, Y.P. Fellowship, Lantern Lecture	1	0	0
Hastings, Mrs. Fricker, Env.		5	0
Dunstable, Mrs. Gurney, Env.		2	6
Guildford, Mrs. Garton, Env.		2	0
PERSONAL:			
Miss F. M. Bacon, Box	5	0	
"133"	1	0	0
Reports & P.P.C., per J. D. F.		6	6
Contents of Box, per Mrs E. White	10	0	
Mrs. Nicholson (Box)	6	4	
Birthday Gift, Nov. 7, Mrs. G. C. Bentley	5	0	
Miss V. E. Elsey	8	0	
"For Jesus sake"	10	0	
"A. J." Diss	10	0	
"Subscription"	100	0	0
Birthday Gift, Dec. 3, 1926	100	0	0
Miss B. Harris	2	2	0
The Misses S. & M. Stiles		5	0
Sharnbrook postmark		3	0
Mrs Hitchin		10	0
Mrs. B. E. Mather, Sub.	2	0	0
Don.		10	0
A Gift	10	0	0
Mr. C. J. Cowell, Env.		2	6
H.M.O., for Sirunelli Boys' support at Boarding School	1	0	0
Birthday Gift, Nov. 26		3	0
Miss Ivy G. Faunch		10	0
Mrs. Clutterbuck		5	0
Mrs. Chisnall		5	0
Mr. H. R. Smith		5	0
	£440	1	5

Herald Fund.

	£	s.	d.
Mrs. H. M. Clark		1	6
Mr. H. Pitt		10	0
Handcross		9	0
Wisbech		12	0
Tottenham Br.		14	0
Mr. Wm. Thompson		4	0
Kingston-on-Thames		18	2
Fressingfield		19	3
Laxfield	1	4	0
Walton-on-Naze		9	0
Tunbridge Wells		6	6
Bierton		15	0
Occold		12	0
Bassett St., Keppel St.		10	6
	£8	4	11

Pension Fund.

	£	s.	d.
5 p.c. War Loan (£756/0/9)	18	18	0
3 p.c. L. County Consols (£935/1/3)	7	0	3
	£25	18	3

Ladies' Zenana Auxiliary.

Nov. 11th to Dec. 9th, 1926.

	£	s.	d.
A Thankoffering for Safe Arrival, E.A.S.	1	0	0
Brighton, Collec.	2	15	1
Fulham, Collec. at Quarterly P.M.	1	6	6
East London Aux.	1	8	7
Lewisham, Collec.	2	1	5
Bassett Street (Boxes)	12	6	
	£9	4	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.

Vol. XXVI. *New Series, No. 242.* February, 1927.

The Strict Baptist Mission HERALD.

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



ARIYUR SCHOOL CHAPEL.

Price One Penny

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by THE MARSHALL PRESS, Ltd., 7 Milford Lane, Strand, W.C. 2

The Strict Baptist Mission.

THE COMMAND OF OUR LORD

for the world-wide preaching of the Gospel has never been withdrawn.

THE RESPONSE OF HIS PEOPLE

should be immediate and constant obedience. The Command cannot be neglected without definite spiritual loss.

THE PROMISED BLESSING

is realized by those who in obedience and faith, prayerfully take their part in carrying out their Lord's Command.

THE STRICT BAPTIST MISSION

is proclaiming the Gospel of the grace of God in India through its English Missionaries and Indian Agents.

THE HOME BASE

needs strengthening in view of increasing responsibilities in India. ¶ We need a greater number of intercessors who will pray daily for the work. ¶ We need a larger circle of homes in which a missionary box is constantly used. ¶ We need more readers of the **S. B. M. Herald.** ¶ And we need YOUR help in each of these three items.

The Strict Baptist Mission HERALD.

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

VOL. XXVI.] FEBRUARY, 1927. [*New Series*, No. 242

CURRENT NOTES.

IT is very gratifying to note the success of our junior Missionary, Mr. W. A. Kimber, in passing the second examination in the Tamil language, and our brother will now undertake full charge of all the village work in the Madras Field. This is a most important department, one calling for much energy, and by reason of peculiar conditions of life in many villages, much grace and wisdom. We commend our young brother to the prayers of all readers of the HERALD, with the desire that he may be made spiritually adaptable, and be greatly used in the salvation of precious souls.

* * * * * *

A CALL.

Sisters, how sad and hopeless is the plight
Of millions still in heathen chains held fast,
Who sit where not a ray of Gospel light
Its wondrous penetrating sheen hath cast!
Doth one reply, " But what is this to me? "
I can but answer, " Is thy conscience clear? "
God calleth each to service, and shall we
Consider our own life to self more dear?
'Tis true I cannot answer for thy soul;
My business first is mine own heart's reply;
My principal concern to hear His call
And answer, as He willeth, " Here am I."

B. L. C.

Our Foreign Field.

News of the Month.

NAMAKAL.—In the middle of November we were glad to welcome Miss Savage into our home and work. The very morning after her arrival she started the study of Tamil, in which she is now devoting her whole energy.

A sharp epidemic of dengue fever is passing over this Taluk. Very few, indeed, of our Christians have escaped, and Mrs. Morling and I with the rest have had our turn.

The foundations and basement of the Day School building have been laid, and after the New Year we hope to raise the superstructure.

In the last week of October the Sendamangalam and Namakal Fields co-operated in holding special meetings in Namakal town for the strengthening of spiritual life. Our chapel was frequently full, thirty and forty boys often sitting on the preacher's platform.

The S.B.M. Council have our hearty sympathy in connection with the financial stringency arising out of the late coal stoppage. We hope that the return of industrial activity may bring financial prosperity for the country and for the Mission.

A Joint Committee has recently been appointed to assist in administration of affairs in the Sendamangalam and Namakal Fields. It consists of six members, three of whom are missionaries, two chosen by the Sendamangalam and Namakal churches, and one nominated by all the missionaries. It will discuss and decide many questions of mission concern and some matters pertaining to the churches. We trust that, like the old Sendamangalam Committee, it will prove most valuable, both in the training of our best workers and in the supervision of the fields.

On hearing that the doctor had given a somewhat unfavourable report of the writer, two very generous friends suggested that a car might be of assistance. As the result of their great kindness I went to Madras, chose the vehicle and came with it by road to Namakal—a most memorable ride. In up-country stations, where great distances must be covered and where old methods of transit are very trying, the car is considered to be one of the most important factors of field administration. We are already proving the new acquisition to be a great blessing.

D. MORLING.

Inventors of Evil Things.

THE vindictiveness of Satan is perhaps seen at its worst when souls seek to pass out of his kingdom into the kingdom of our Lord Jesus Christ. He sends all the power of his evil heart to fight against that soul, and the subtlety with which he causes his slaves to become inventors of evil things is amazing. At the same time his methods are limited, and he repeats the same old tricks and inventions in all ages.

In Kolattur the work of the school has been steadily progressing, and the little band of Christians have prayed for the conversion of others. In the last few months there has been a renewal of interest on the part of one young

man in the Christian message, and he has been attending the men's meetings and evening prayer meetings in the teacher's house. He was a student in the school as a boy, and is now a young man of twenty-one or more. All along he has shown a desire after the things of God, but has not advanced sufficiently to be able to number himself with the Christians. His increasing interest has been noticed by others, and the inventive genius of the evil one has been exercised to raise barriers to his further progress to the kingdom of Christ. He was first rebuked for associating himself with the Christians; then, when this was seen to have little effect, he was threatened that bad results would follow from friendship with Christian people. After this he began to receive anonymous letters telling him that his friends were sorry to notice his frequenting the house of the teacher, as they knew that other young men had been led into evil living by intimate friendship with the teacher's wife. These letters became more and more vile and obscene in their insinuations, and finally the evil suggestion was made public by being chalked on the walls. The character of the teacher and his wife were, of course, involved in this, and the pain they suffered along with the inquirer cannot be easily measured. It has been with great difficulty that they have been able to maintain a joyful testimony. The young man's family have been most indignant, and have hardly been restrained from taking the law into their own hands against the supposed instigators of the evil rumour.

In these cases, which are really not uncommon, our only recourse is to prayer, for the greater power of the Almighty God to be exercised against these evil things. The Lord's own word is the encouragement we seek to give to the tried workers, " Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake."

L. WATTS.

Nature Notes—No. 2.

WALKING over a hillside one morning my notice was attracted to a column of white ants, three or four abreast, issuing from a hole in the ground, and marching into a tangle of weeds about two feet away. Some were going and others returning. Now, white ants rarely appear outside their earth tunnels, so, being curious to know what had led them forth on this open march, I stooped down to watch the proceedings. Presently a little creature about three-quarters of an inch long, shaped like an earwig, came meandering along in the direction of the column of ants. Nearer and nearer the column it came, and I felt sorry for the heedless, tiny thing, remembering that white ants are armed with a pair of sharp, enormously strong pincers. Even as I watched the earwig collided with the column. Immediately there was a convulsion amongst the ants, and a number of them fell upon the intruder, which writhed and wriggled in what seemed to be its death agony. Suddenly, however, it won its way through to the other side, and staggered a few inches from the ants, but, in its confusion, it appeared to lose its sense of direction, and fell once more amongst the ants. These again rushed upon the earwig, which again rolled and writhed in the midst of a cluster of ants. Again the earwig escaped, and again was on the point of getting clear away, when it turned once more and repeated the scene amongst the ants just described. But now I observed a change. My attention had been so concentrated upon the earwig and its perils that I had not

noticed the sudden diminution in the size of the ant column. Why, it was disappearing! And there were numbers of ants lying on their backs with their legs waving in the air! The ground was like a battlefield.

A suspicion began to dawn upon me that my pity had been misplaced, and that the earwig was not the harmless little thing it had seemed. This suspicion deepened, and became a certainty as I watched the earwig leisurely touring the battlefield and inspecting the bodies of its victims, now nearly dead. It selected one defunct ant and laid hold of it with a pair of pincers conveniently placed at the tail end of its body. With the ant in tow, it walked off to its den a short distance away. I waited until it had taken off several of its victims in this way, and then continued my walk, musing that *first impressions are sometimes misleading*. J. M. PRAND.

"I have used Similitudes": A Tamilian's Sermon.

WE believe many readers of the HERALD would be glad to know something of the way in which our Indian brethren preach the Gospel. Here is the outline of a sermon given by a brother who conducted special meetings last week on the Kolli Hills. Though under those special circumstances the discourse was addressed only to Gospel workers, yet it was understood even by the most illiterate. It was freely interspersed and illumined by surprisingly apt Scriptures, and evinced a wide and accurate knowledge of the Word.

Luke xix. 13: "Occupy till I come." Tamil translation: Make trade till I come.

I shall address those who are Christians and called to Christ's service.

Many metaphors and parables set forth believers' life and service. All God's servants are merchants, bazaar-men, either good or bad.

(1) THE BAZAAR.—Our heart. Must be kept "clean," orderly, ready for business. It is a "treasure" containing things "new and old," "good" and "bad" (Matt. xii. 35, and xiii. 52).

(2) CAPITAL.—Your talent, gift, ability—to sing, teach, preach, write, give testimony. Use it well, then both you and it will increase, gather interest. Neglect it, and both you and it will suffer loss (verse 24).

(3) THE STOCK.—The Gospel of salvation by Christ Jesus, Christian principles, teaching. All "put in trust" (1 Thess. ii. 4). Keep only first-class goods, that which comes straight from the Proprietor. Paul, an excellent trader, turned out all the old worthless stock and brought in new, straight from his Chief (Phil. iii. 4-9).

(4) THE BAZAAR-MAN.—You. He must have—

(*a*) *Earnestness, zeal.* When we make our appearance along the bazaar street, one man calls us to his shop, another calls us to his. Each is very earnest to induce us to purchase from him.* *We* have to do, not with calico or rice, but with immortal souls. You have not a Chetty as your master, but Christ Jesus. Be zealous (zeal of Christ—Paul).

(*b*) *Love.*—Having got you into his bazaar he begins: "Please sit down. How are your children? Is your wife in health? Yes, I know your husband. I hope your eldest boy has successfully passed his examination,"* etc., etc. Do you show interest in the people around you? Do you know their difficulties?

* Only those who have frequented such places as China Bazaar, Madras, can fully appreciate this.

Do they bring to you their losses and anxieties? If you have not love, whatever your learning, your work will be useless (1 Cor. xiii. and 1 Thess. ii.).

(*c*) *Adaptability*. One man comes in who has lost his wife; another customer is going to a wedding. This man is a Mohammedan wearing a check loin cloth; that man is a high caste official—don't offer a gaudy wedding attire to the one in mourning, nor a fez cap (for Muslims only) to a proud Brahmin. Have a variety of goods, know them, keep them in order, and show them to the right parties. Become all things to all men. Well digest 1 Cor. ix. 19-22. Yes, Paul was a model bazaarman.

(*d*) *Patience*. A poor but fussy old woman comes in. She declines this, refuses that, is dissatisfied with the other, until the bazaarman has literally, but quite cheerfully, covered the floor with goods for her inspection. In the end she buys half a yard of low-priced material!—In meeting with the ignorance and caste prejudice of these Kolli people may you have patience, the strength and endurance of patience; the patience of the farmer and cheerful trader.

(*e*) *Truth, honesty*. Here lies strong temptation. Colours that he said were fast have immediately washed out; cloth said to be strong, unshrinkable, has proved him a liar. We refuse to go again. He loses respect and trade. Don't offer that young man education, honourable preferment, social advancement if he becomes a Christian, when your Proprietor has said plainly he will get tribulation and the loss of goods. Be honest with enquirers.

(*f*) *Humility*. Be ready to serve even the lowest—the Pariahs, Chuklis, the outcastes. No bazaarman can afford to stand on dignity and serve only the great.* We trade with all comers. Shamelessness here is a virtue.

(*g*) *Personality*. The bazaarman *himself* counts tremendously. Many a would-be customer declines to purchase because only so-and-so was there. Many an unwilling comer has bought freely because of the charming personality of the trader. Be careful of what *you* are (1 Cor. ix. 27).

(*h*) *Loyalty*. The trade is not for your honour, but that of the Proprietor. No loyal bazaar assistant, or even manager, will stick his own name on the goods. He speaks with pride of his Governor. He shows his name on the bill. He displays "Ramaswamy & Co." on the goods, on the wrapper—yes, and even on the tape with which he ties the parcel. See to it that your Proprietor, Jesus Christ our Lord, has all the glory. Lift *Him* up.

(4) "TILL I COME."

(*a*) "Come" either by death or in person and great glory. Our "Company" is extremely wealthy, our service is most lofty and honourable, but—no pension, no retired list. Be it my glory to serve to the end.

(*b*) "Come" suddenly. Be very watchful, prayerful, distrustful of self.

(*c*) "Come" with rewards (verses 17, 19). Amazing that His poor blundering servants should actually receive rewards!

May He help us so to trade that we may receive that greatest of all commendations, "Well, thou good servant." D. MORLING.

* Much-needed advice.

The New Well at Namakal.

MANY times during the past eighteen months our faith has been tried concerning the digging of the well in the new compound. Alternately our hopes and fears have arisen. As week after week has passed, and no crack been discovered, in spite of hundreds of blastings, we have been

haunted by the fear lest all the money spent should be in vain, and there would be no water to supply the needs of our hostel and our own household. Then, as a tiny crack gave a trickle of water, our hopes would rise, only to be quenched again as the little stream dried up. How often have we asked friends to join us in prayer that the great blessing of a plentiful supply of good water might be granted.

Now we ask you to rejoice with us and join us in praise to Him Who has graciously and bountifully supplied our need. The well is completed, there is about thirteen feet of water in it; a good wall and platform have been built around it, and on September 29th, at 7 a.m., we, with the Boarding School boys and a few Indian friends, stood round it and joined in praise to God for His faithfulness.

After a lyric of praise, one of the brethren read Ex. xvii. 4-7, and Ps. lxv. Then Mr. Morling reminded us of God's goodness in preserving all the workmen from accident during this most dangerous work, in keeping our little ones from falling in (we have about forty children on the premises), and in giving us the supply of water we need. We then bowed in thanksgiving. This was followed by another friend reading a portion from John iv. Another lyric and prayer closed our service. Mr. Morling and I then each drew up a bucket of water, and all the company tasted it, pronouncing it first class. It is, indeed, very good water, as soft as rain at present, and from the depth of our hearts we praise God for it.

As a reward for their obedience in keeping away from the well's mouth during the past three months, our boys had a day's picnic out on the hillside, and enjoyed themselves thoroughly. OLIVE M. MORLING.

More "Girls' Home" Notes.

HEAVY rains have fallen, much to the joy of our enthusiastic little school gardeners, and now order is growing out of chaos in their compound. Rows of potatoes, beans, and numberless Indian vegetables, are sprouting, and we hope, in the near future, that these efforts may help in the food bill of the school.

At the Girls' Prayer Meeting on Saturday afternoon praise mingled with supplication. A few days before, little Karumi, who had only lately arrived from her village, was lying in a critical state. Whooping-cough had led on to pleurisy and pneumonia, with a fever of 105. We watched her anxiously, knowing the doubts and fears of the poor mother bending over her, who had so recently left heathenism, and who had been threatened with the wrath of her old gods. So we met to thank God for sparing the little life, and to pray that it, and that of the mother, might be soon devoted to the great Healer.

There has been a clamouring for new names lately, the children being ashamed of their old ones, which are those of heathen gods. It is difficult to satisfy all. But "Santhoshi" (Joy) suits our four-year-old baby, with her sparkling eyes and merry laugh. One girl quite seriously asked for "King Herod," but we advised her to think of another! So we have Love, Grace, and Joy—all in Tamil, of course—and some Bible names, but I haven't yet learned to remember them all, and they still are called by the old names at times.

The other Sunday we had a Sunday School examination, and were pleased to find that good progress had been made in Scripture knowledge. For prizes I gave them Bible picture postcards sent out in the last year's Christmas Boxes.

We look forward to the Christmas Boxes, for the children's wardrobe is no small item in the cost of the upkeep of the school. All the week they wear coloured clothes, and white on Sundays. The hillwomen always wear white cloths (I do not mean necessarily clean!), and we think it very suitable for the girls to wear at worship. They really do look dear creatures as they sit in rows dressed in garments that have been washed the day before in the river. Of washing day by the river, its picturesqueness and its frolics, I must tell you another day. E. C. BRAND.

The Year of Jubilee.

ON Saturday, 12th September, 1926, the Sunday Schools of Madras celebrated their day of golden jubilee. In England Sunday School work was commenced by Robert Raikes in the year 1780. In the year 1800 Carey, Marshman and Ward made their first attempt at work among the children of India at Serampore. In the month of August a week-day school for children was established, and forty pupils were enrolled. When these pupils were requested to write out a catechism, however, they refused, saying that they would rather leave than submit to such an imposition. Some months later, when the first convert was baptized in the sacred Ganges river, all the pupils immediately left, horrified at the pollution of the sacred waters.

The real beginning of Scriptural instruction on the Lord's Day may best be described by quoting from Mr. Ward's own diary. The entry for July 15th, 1803, reads as follows :—

" Last Lord's Day a kind of Sunday School was opened, which will be superintended principally by our young friends Felix and William Carey and John Fernandez. It will be chiefly confined to teaching catechism in Bengali and English, as the children learn to read and write every day." From that day onwards the diaries of the missionaries would no doubt contain many references to work amongst the children, but it would seem that none of them were able to really concentrate their energies on work amongst children only. To supply this lack a meeting was held at the Baptist Church at Allahabad in January, 1876, when all Sunday Schools were represented, and arrangements were made for special attention to be given to Sunday School work. At that time there were 617 schools, 1,781 teachers, and 32,131 scholars.

The jubilee celebrations were held in the Memorial Hall, Madras. This hall was erected as a token of thanksgiving to Almighty God, Who stayed the progress of the Indian Mutiny, the floods of which rolled almost up to the outskirts of Madras and then receded, leaving the city untouched. Across the portico of the building are inscribed the words, " The Lord hath been mindful of us : He will bless us."

About one thousand children rallied for the occasion, and representatives of nine schools took a prominent part in the afternoon's programme. Two items were particularly good. Ten Indian girls, representing the Ten Virgins, sang the parable of that name, illustrating the story with actions which could not fail to convey the meaning to the dullest of hearers. The other item of note was given by boys, and consisted of the equipment of the Christian soldier. The girdle of truth, the breastplate of righteousness, the feet shod with the preparation of the Gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit were all described by song until the warrior was completely clad in armour.

"Surely He shall deliver thee"

Our Brother Watts gave the address to the children, explaining the meaning of jubilee year. One blessing of the jubilee year was the remission of loans which the debtor could not pay. This appeals particularly to Indian people. Could the accumulated burden of debt of many years' standing be suddenly removed, new hope and joy would enter many a heart, many a head which now hangs down would be raised, many a tear would be wiped away. Passing from the material to the spiritual, the speaker proclaimed that Gospel which brings remission of sins, that remission purchased on Calvary, which is now available, "without money and without price." So ended a happy afternoon. The work among the children is the most encouraging side of our work.

W. A. KIMBER.

God's Protecting Care.

THE Government of India make an annual record of the deaths caused by snake-bite. This runs always into many thousands; last year it was nearly 20,000, and probably the unrecorded cases number as many again. In South India the snakes are many and various; they are not often more than six feet in length, but most are more or less poisonous; it is not safe to go out on a moonless night without a lantern and a cane.

Our new compound is surrounded by fields hedged about by cactus; this is a favourite hiding-place for snakes, and we have many times proved lately God's protecting care when danger has been nigh. A week or two ago, one morning, one of our Boarding School boys found a snake coiled up under the mat on which he had been sleeping all night. You may imagine the hubbub it caused amongst the half-aroused children. A few days later I was about to cut some kerai (a kind of spinach) from the garden for our midday meal when a woman, going to pick up a waterpot lying close by, saw a snake gliding slowly about in the bed of kerai. Needless to say the creature was dead within a few minutes. When out on a week-end camp a fortnight ago we locked up the house and left the dog to guard it. Now Indians are, as a rule, exceedingly heavy sleepers, but about midnight a most furious barking aroused our boarding master and a servant, both living right at the other end of the compound. Thinking that burglars were breaking into the Mission house, they both seized lanterns and heavy sticks and rushed across to the house, and there saw our faithful old Spot, maddened with fear and rage, leaping round and round a huge six-foot snake, which was soon disposed of by the sticks they had brought for the burglars. Two days ago another was found hanging on a plant on the verandah steps by the man who was coming to water the plant.

Another day, going into the bathroom for the usual daily ablutions, I noticed that the bath mat was not lying flat, and bending down to straighten it I saw a snake curled up underneath. Running into the bedroom for a cane I returned to find it had disappeared. A careful search revealed nothing, so, concluding it had escaped, I proceeded with my work. Just as it was completed I caught sight of the head of the reptile peeping up out of the waste water pipe, only three inches from where I had been standing.

How true it is that the angel of the Lord encampeth round about them that fear Him! Little do we realise the many, many unseen dangers from which God's protecting care daily delivers us.

CLIVE M. MORLING.

Since concluding this article a hostel boy has shown me a venomous snake that glided past his feet as he was drawing water at our new well.—O. M. M.

"Where two or three are gathered together"

Cottage Meetings.

IT is evening on the Kolli Hills. Darkness and silence reign around the Mission house. But on a tropical night "darkness" and "silence" are only relative terms. The light from a million quivering stars rests gently on valley and mountain, and a slim young moon slopes towards the west. Across the field a warmer light glows from open cottage doors. The silence, too, is not absolute. Stand still and listen! There is a sound of running water from the hillside. The wings of countless insects hum insistently. A great beetle drones heavily by. In the garden a breath of wind among the plantain leaves rustles uneasily. From the distant open doorway comes the cry of a babe.

Lantern in hand and Book under arm, we cross the field and enter one of those cheery doorways. Mats and rugs are spread on the earth floor, and we sit down with the family. The neighbours are invited to join us. The newly-married couple from two doors away trip in. Old grandfather cowman hobbles in and squats in a corner. Peryan the gardener and his namesake the goatherd join the circle. All sit around the lamp and the open Book on the floor. The evening meal is cooking on an open fire in a corner of the room. The housewife moves the pot to one side, so that it may not boil over. Then she too joins the group seated around the lamp and the Book.

The lesson for the evening is taken from the Gospels. It may be a parable, or a miracle, or some other scene from the life of Christ. The missionary asks each one in turn some question about the lesson, to make sure that all have understood. The questions generally lead up to a talk about the crucifixion and the way of salvation. Then the Book is closed and all kneel in prayer. The Benediction, with hearty "Amens" from the group, brings the little meeting to a close.

Next evening a different house will be visited. So we try to bring all the hill-people living around us under regular Christian instruction. Some of them have been inquirers now for a year or two, others are quite new. All are hill-people, and we have to be extremely simple and patient with them. All have broken caste and publicly associated themselves with us in Christian worship, but so far only a few have been baptized. Sometimes, as I walk back to the Mission house after these evening meetings, with the picture of the group of bowed heads still vividly in mind, I muse upon the priceless privilege of such work. For it is a fact that not one of those men and women would ever have heard of Christ and the Bible, humanly speaking, had it not been for this Mission.

J. M. BRAND.

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

Our Home Churches.

Prayer Subjects for February, 1927.

Week beginning—

SUNDAY, 6th. That the needs of the L.Z.A. for more Missionaries may be quickly supplied—" the love of Christ constraining " some volunteers.

SUNDAY, 13th.—For Mr. Kimber, that he may realise much grace and guidance in taking entire charge of the work in the Madras villages.

SUNDAY, 20th.—Praise for the safe arrival of Miss Savage, and prayer for blessing to attend her Tamil studies.

SUNDAY, 27th.—That Daniel, on the Kolli Hills, may grow in grace, and become " rooted and grounded in love."

Meetings.

The New Year Prayer Meeting.—The area of Mount Zion Chapel, Chadwell Street, was well filled on Tuesday evening, January 4th, for the New Year Prayer Meeting. The President, Mr. J. B. Collin, in a few suitable words, welcomed the friends, and Pastor J. T. Peters, of Guildford, gave an encouraging, helpful and experimental address from the words, " He brought me through the waters " (Ezek. xlvii. 3). Prayer was offered by Brethren Chisnall, Beecher, Lynn, Shakeshaw, Thrower (Leyton), Vine, Webb and Nunn, and a sacred and hallowed season was closed by the Vice-President, Pastor R. Robinson, with prayer and the Benediction.

The Annual Missionary Meeting in connection with the Women's Gospel Meeting at College Park, Lewisham, was held on Wednesday, December 8th. Seventy-four members and friends were present, and were welcomed by the President, Mrs. W. F. Waller, and Mrs. J. B. Collin gave a deeply interesting and instructive address on Light compared with Darkness, which was much enjoyed. The collection realised £2 1s. 5d , and was given to the L.Z.A. We thank God and take courage.

Announcements.

The Secretary desires to acknowledge, with many thanks, an envelope containing 10s. from an unknown friend, with the words, " Not of works, lest any man should boast." Also a Postal Order for 4s., Leyton post-mark, "A New Year's gift for the work of the Mission "

During February Services or Meetings on behalf of the Strict Baptist Mission will be held as follows :—6th, Dunstable; 9th, Wood Green (Park Riding); 13th, Irthlingborough; 20th, Norbiton; 24th, Warboys; 27th, St. Neots.

The Christmas Boxes.—Mr. Watts, writing on December 9th, announces the safe arrival of the Christmas Boxes at Madras, and that he was taking the necessary steps to forward them to their destinations.

Mr. D. Morling.—Owing to the development of serious weakness in his ankle, Mr. Morling has been much hindered in carrying on his pioneer work in the new Namakal Field, and physicians recommended a motor-car to overcome the difficulty. This, by the ready assistance of some kind friends, has been provided, and at the Monthly Meeting on January 7th the Council expressed their appreciation in a hearty vote of thanks to the donors.

Mr. W. A. Kimber.—It gives much pleasure to announce that our brother has successfully passed his second Tamil examination, and will now take

entire charge of the work in the Madras villages. In offering him hearty congratulations and good wishes on behalf of the readers of the HERALD, we can assure Mr. Kimber that he will be borne upon the hearts of all for a rich measure of spiritual blessing to attend his labours.

Miss E. C. Putnam.—Our sister took her first Tamil examination in November, and was successful in all but one subject, which will be taken again in June. We sympathise with Miss Putnam in this slight disappointment, and would assure her of many earnest prayers for success to attend her studies in preparation for her second examination.

Mr. D. A. Thrower.—We are sure that the readers of the HERALD will share our gratification in learning that Mr. Thrower has, entirely at his own initiative, taken the **third** Tamil examination, and passed with distinction. We heartily congratulate our brother, whose object is to become as perfect as possible in the language spoken by the people among whom he labours, and wish him every blessing as he carries the tidings of redeeming love and grace in the huge field at Sendamangalam.

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.—Mrs. GREGG, Branfold, Strensall, York.

A Missionary Hymn.

(*Tune*—"Angel Voices."—E. G. MONK.)

"And other sheep I have . . . them also I must bring, and there shall be one fold and one shepherd."—JOHN x. 16.

1 *m.f.* God Eternal, Who art nearer
Than our thoughts can trace;
Grant to us, Thy children, clearer
Visions of Thy face;
Make our lives the revelation
To each nation
Of Thy grace.

2 *m.p.* Quiv'ring lips are vainly pleading
At a heathen shrine;
Cold and dead, the gods, unheeding,
Give no answering sign.
'Tis for these our prayer ariseth—
f. God deviseth
Means Divine.

3 *m.p.* Shadows darken baby faces
Where the light should play;
Demons in the wooded places
Childish hearts dismay.
cr. Jesus, Lord, at His appearing
Makes all fearing
Pass away.

4 *m.p.* Aged ones whose heads are bowing
'Neath a load of shame,
m.f. Yet shall hear the Gospel showing
That a Saviour came,
p. And death's valley shall be ringing
cr. With their singing
Jesus' Name.

Little helpers encouraged

5 *m.p.* Far across the sea is ringing
Their imploring cry;
God the door is open flinging,
Can you pass it by?
Who will go? On Christ relying,
Say, replying,
"Here am I."

CECIL C. WHITE.

(Permission to reprint will be gladly given on application to the Editor.)

Enthusiasts Unemployed.

A FEW weeks ago I asked my little girl, aged six and a half, if she would like to have a missionary box and look after it all herself. Her eyes opened wide, and she was all inquiry. I explained that if she had a box the money she would get in it would be used to help the boys and girls in India, right across the seas. They lived in fear of gods that could not hurt them, but they believed they could. Teachers who loved Jesus were teaching many of them about Him.

She then became very practical. "Where should I get the money to put into the box, daddy?" "Well," said I, "if mother gives you twopence, and I give you twopence, that will be fourpence." "Yes." "Then if I give you a little more Saturday money, how much will you put in?" "I'll put in a penny!" And with two others in the house she soon accounted for sevenpence. Then said her brother, "You will have your name on the List every half-year, too," and that pleased her as well.

Her enthusiasm has been in evidence every Saturday since, and I am wondering whether some more of our readers have little enthusiasts in their homes undiscovered, and unemployed. ANON.

LIST OF SUBSCRIPTIONS, etc.—*Continued from page 32.*

	£	s.	d.
Birthday Thankoffering, Nov. 8		5	0
Mrs. S. Hart	1	0	0
Mrs. L. A. Cransford		5	0
Miss H. May Osborn, for support of boy at Hostel	1	0	0
Anon., for Carriage of Boxes	1	2	6
Miss Dorothea Baldwin		15	0
Env.		2	6
Mr. W. H. Begbie		7	6
Mr. W. H. Honeyball		10	0
Mrs. E. S. Kelk, for one boy at Namakal	4	0	0
A Friend	1	0	0
Mr. J. Hayes		2	6
Mrs. M. Boulsher		10	0
Receipt 269	50	0	0
From a Mother, for a laddie to enter Hostel at Namakal	4	0	0
No. 271		5	0
Mrs. S. Stockwell	2	2	0
Mr. J. Hayes, Env.		5	0
C.M. & A.M., Env.		10	0
From Box, Employees of Mr. Dean	5	0	0
"Interested," Env.		2	6
Miss M. Cupper		17	0
Miss A. Bradford		10	0
Mrs. S. Forrester		5	0
"A New Year's Gift"		4	0
S. W. A.	50	0	0
	£134	13	6

Herald Fund.

	£	s.	d.
Mr. W. Harris		2	6
Lynton Rd. S. School	4	10	0
Ilford		8	3
Stoke Ash		15	0
Crawley S.B.C.		16	0
W. & E. Knowles		1	6
Mr. A. L. Clarke		1	6
Swavesey, per Mrs. Frost		6	0
Horham	3	14	7½
Manor Park, Rehoboth		6	3
Cransford		8	5
Miss Paffard		7	9
Mrs. E. S. Kelk		1	6
Dunmow, Pastor W. J. Wybrow		1	6
Miss Swinyard		3	6
Gravesend, Zoar		15	6
Woolwich, Enon, S.S.		11	0
Miss F. A. Manlove		1	6
Smarden		15	0
Slaithwaite		9	0
Miss Putnam		1	6
Miss E. Dykes		2	6
Mr. J. Hayes		1	6
Tottenham Branch		7	0
Southborough, Miss R. Miles		5	0
No. 271		1	6
Saffron Walden		6	0
Peckham, Heaton Rd.		7	6
Downton, Wilts		1	6
Mr. C. S. Green		2	6
Mr. A. T. Burland		1	6
Hedge End		12	8
Mr. A. Pettitt		1	6
Bethnal Green, Hope		9	0
Cheltenham, Bethel		1	6
Croydon, Derby Rd.		12	4
Masboro', S. School		13	0
Mrs. S. Forrester		1	6
Chesham, Newtown		12	0
	£22	19	9

Pension Fund.

	£	s.	d.
2½ p.c. Consol Stock (£1,067/14/5)	6	13	5
Anon.		10	0
	£7	3	5

Ladies' Zenana Auxiliary.

	£	s.	d.
Ipswich, Bethesda	1	0	0
Hartley Wintney	2	0	0
Guildford, Miss Jean Pratt	4	0	0
Woolwich, "Enon" S.S.		7	6
Lewisham, B.W. Salary	2	0	0
Croydon, "Salem" (box)		8	0
Tottenham, Collec.		12	6
Erith, Sunday Sch.		11	0
Three friends at Norbiton	1	0	0
	£11	19	0

The Children's Corner.

MY DEAR GRANDCHILDREN,—I trust the New Year has opened very brightly for you all, and, cheered and encouraged by a very happy Christmas and the love-tokens received from kind and loving friends, you will be able to set out bravely on the path of life which will open before you day by day. Generally speaking, our life is what we make it, and if we look for sunshine it can always be found. Then it is often easy to bring sunshine into the lives of others, and many opportunities for this will probably arise during this year. I well remember when, some time ago, I had to conduct services on a Lord's Day before large congregations, and while sitting in the vestry before the morning service, feeling a little anxious and depressed, a note was handed to me, which read, "Whom having not seen, ye love.—From the SUNSHINE BAND." It was just the very help I wanted, and it proved such an inspiration that the anxiety passed and the day's services were a real joy.

One afternoon I was out for a walk in the company of my little grandson Kenneth. It was a gloomy day, but the little laddie, who was about four and a half years old, was singing blithely, and this was his song :—

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

"Who taught you that?" I inquired, and he replied, "**Mummie did, Grandpa**"; and my whole soul was so flooded with sunshine that I do not remember a walk I enjoyed more. This is just one more instance of "A little child shall lead them."

Now I am most anxious that all my grandchildren should read the article on another page, "Enthusiasts Unemployed." The writer, Mr. Anon., is a real lover of the S.B.M., and uses every effort to promote its interests. The story which he tells of his little girl is delightful, and I am sure many of you who have not already a Missionary Box will hasten to get one and follow the example set by little Miss Six-and-a-half. There is a dear friend of mine who lives in a beautiful home, and he tells me he considers the handsomest ornament is the little brown box of the Strict Baptist Mission!

What a very ugly word "Unemployed" is! No one likes it, and everyone is happier with something to do. Among the many wise words of King Solomon, perhaps the wisest was, "Whatsoever thy hand findeth to do, do it with thy might." Let us remember that life is full of opportunities for doing good, and it is recorded of the Saviour that "He went about doing good," "leaving us an example that we should follow His steps." It is also emphasised by the Apostle Paul, "Whatsoever ye do, do it heartily as unto the Lord" (Col. iii. 23). In this connection I recently read a delightful story. A little boy, when walking along the road, met a man who was whistling. "I can whistle better than that," said he, and set an example by whistling like a linnet. "But you know," said the man, "I wasn't whistling my best that time," and gave a more vigorous specimen of his powers. "I wasn't whistling my best either," cried the lad, so he wetted his lips, squared his shoulders, and poured all his little soul into his whistle. Not to be beaten, the man gave a rival performance which far outdid his two previous efforts. "I say, man," said the boy at the close, "if you can whistle like *that*, why did you whistle like *yon*?" So let that always be our aim and motto, "Whistle your best," and remember there is One Who will always help us.

Connie Adams is warmly thanked for her nice letter and good wishes. I am glad you enjoyed the New Year's address, Connie.

With much love to all, Your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c.,

Received from December 10th, 1926 to January 10th, 1927.

General Fund.

	£	s.	d.
Readers of *The Christian*	20	18	4
Brighton, Prarthana Sabha, Coll.	7	0	1
Anon.	2	0	0
2 Birthday Gifts		10	0
Gaddesden Row, Box		15	6
Ilford, Bible Class		7	8
Norbiton, Zion, Coll. Card, Miss Chalcraft		10	0
Loughborough, Forest Rd., Reports		2	0
Bermondsey, Lynton Rd., S.S., Birthday Box	1	1	11
Reports		5	0
No. 153, Towards Deficit	1	1	0
Wandsworth, West Hill, Miss A. Applegate	1	0	0
Reports		2	0
Brentford, North Rd., Col. Boxes	13	0	4½
Miss. Study Circle		7	4
Reports		5	0
Ilford		1	10
Stoke Ash, Reports		2	6
Bethnal Green, Hope S.S.	5	10	0
Swavesey, Mrs. Frost, Reports		1	0
Birthday Thankoffering		3	0
Newton Abbot, Friends		15	0
Horham, Coll.	5	18	7½
Boxes.			
Master R. Bloomfield		15	0½
Miss Theobald		5	0
Mrs. Ed. Mayhew	2	7	6½
Mrs. W. ,	2	2	6
Miss E. Hawes		2	0½
Miss E. Lincoln		6	11¾
Master Victor Reeve		1	2
Mrs. E. Chapman		4	4
Misses H. and E. Hawes	2	10	0
Miss M. Turner	1	10	0
Mr. W. Florry		6	6
Mrs. S. Rowe		5	0
Mr. Burrows		1	7½
Mrs. Oxborrow		3	0½
Miss A. M. Hawes	2	3	6
Mrs. Frost	1	0	0
Mrs. H. Hawes	1	5	0
Mrs. A. Chapman		7	6
Mr. T. and Miss L. Cracknell		10	0
Mrs. J. Ling	1	0	0
Hope & Victor Baker		10	6½
Mr. & Mrs. J. Baker		15	3½
Env.		5	2
S. School		8	1½
Mrs. H. Mayhew		6	3
Mrs. S. Ling	1	5	1
Mrs. R. W. Hawes	4	14	0
Miss L. Whatling		2	9
Mrs. F. Mutimer		4	3
Miss Patrick		3	6
Reading, Providence		2	6
Hartley Wintney	5	0	0
Leicester, Zion, Legacy, per late Miss C. A. Orton	5	0	0
Ebenezer Tract Society		10	6
Mrs. Ofield		2	6
Mrs. Bree		2	0
Mr. F. R. Reeve		2	6
Manor Park, Rehoboth, Sale of Work	1	12	0
Env.		13	9
Mrs. Turner		1	3
Bermondsey, Lynton Rd., Infant Class		8	4
Tottenham, Ebenezer, Y.M.B.C.		13	0
Y.W.B.C.		7	0
S.S.		10	7
Hounslow, Zoar, Mrs. Girdler's Box		5	11¼
S. School	2	9	8
Dunmow, S.S.		4	4
Friend			6
Chelmsford, Mrs. Leeks & Family	1	0	0
Nuneaton, S.B.C., Coll., Xmas Day	1	5	0
Greenwich, Devonshire Rd. Chapel, Miss Webb's Box		5	0
Coll.		16	4
Reports		1	6
Loughborough, Forest Rd., Parents' Tea	2	0	0
Guildford, O. B. C., S. School	7	0	0
Streatley Hall, S.S., Boxes		10	9
Donation		2	6
Gravesend, Zoar, S.S.	3	0	3
Friend		9	9
Env.		6	0
Mrs. Scott		10	0
"Three Friends"	1	0	0
Wellingborough, Mrs. A. Giles, Namakal Extension	1	0	0
Ilford, Ebenezer S.S.	2	0	0
Amersham, S.S.	8	0	0
Wood Green, S.B. Chapel, S.S.	6	11	9
Smarden, Reports		5	0
Slaithwaite, Env.		2	0
Over, Pastor Geo. E. J. Bird	3	10	0
Somersham, S.B.C., Bible Class		7	6
Coll.	1	2	6
Berkhamstead Common, Mr. & Mrs. E. Hodsden & Family	4	10	0
2½ p.c. Consol Stocks (£451/7/5)	2	16	5
2½ p.c. Consol Stocks (£39/1/11)		4	10
Greenwich, Devonshire Road, M. Bible Class	10	0	
Mr. A. G. Clarke	5	0	
East Croydon, S.S.	10	0	
Lewisham, College Park	2	2	0
Fleckney, Mr. G. Buckby	5	0	
Mrs. F. M. Buckby	5	0	
Mr. T. W. Gamble	5	0	
Toronto, Mr. A. Caffin	1	8	0
Deposit Interest	7	4	3
Fressingfield, Mr. Jethro Elsey		10	0
Saffron Walden, Reports			8
Box		10	0
Chesham, Newtown B.C., From a Member, Env.	6	0	
Lewes, Mrs. Girdlestone	1	0	0
Southport, Princes St., Env.	4	10	0
Mrs. Hawkins, Box		11	6
Downton, Wilts, W. Lowe		5	0
Dunmow, Mr. J. W. Wybrow, Env.		2	0
Norbiton, Zion, Birthday Thankoffering	1	0	0
South Chard	1	5	0
Walsall, Env.	1	0	0
Wandsworth, West Hill, No. 38 Box, Namakal	3	12	0
Brentford, Miss L. Fromow's Class, Farthing Box		7	6
Newcastle-on-Tyne, Mr. John Beall	1	1	0
Mrs. C. Gregg, Sale of Plants	1	10	0
Hedge End, Boxes		9	6
High Wycombe, Env.		17	6
Cottenham, Mrs. C. C. Austin, Env.		2	6
Cheltenham, Bethel, Miss Craddock, Thankoffering	1	0	0
Datchet, Miss Machon, Tuesday evening Y.P. Chat		5	9
S. School		4	3
Leyton, Hainault Rd. Chapel	4	18	0
Croydon, Derby Rd., Reports		8	4
Box, S.C.		17	4
Don., H.R.		8	0
Masboro', S. School, Large Boxes	5	10	8
Small Boxes	2	6	4
Hartley Wintney, A Friend	10	0	0
Clapham, Courland Grove. Env.	1	0	0
Miss Foster		1	0
Wandsworth, Chatham Rd., per Miss Brown		18	8
Coll.	1	4	4
Rattlesden, Teachers & Scholars	4	0	0
Env.		7	0
Chesham, Newtown B.C., Reports		1	0
Env.		7	0
Staines, B. S. School	1	4	0
Cheltenham, Env.		1	0
Bethnal Green, Hope, Env.		12	6
Bd. Volumes at Council Meeting		10	0
Hounslow, Zoar, Env.	4	4	6
	£227	7	6

(Continued on page 30.)

Personal.

	£	s.	d.
Mr. & Mrs. J. & E. L. Pearson	2	0	0
Mr. W. Harris, Subs.	1	1	0
Spec. Don.	1	1	0
T.B.H.B.	4	0	0
W. & E. Knowles		5	0
Mrs. E. Howes		5	0
Mr. W. C. Culliford		10	0
Mr. A. L. Clarke		8	6
Mrs. M. E. Barlow		2	6

Vol. XXVI. *New Series, No. 244.* March, 1927.

The Strict Baptist Mission HERALD.

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



MOOLAKANNI SCHOOL.

Price One Penny

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

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The Strict Baptist Mission.

The Changing East.

India is rapidly changing—Politically, Socially, and Religiously. Forces are at work in India producing greater changes in a decade than previously effected in a century. These bring to the S. B. M. new opportunities and new problems.

The Unchanging Need.

Knowledge of the Living God and the Only Saviour. Salvation from sin, Deliverance from dominion of evil powers. Spiritual Life, Spiritual Light, Spiritual Guidance, Spiritual Certitude.

The Changeless Saviour.

Jesus is still moved with compassion for the multitudes. He alone can meet the Spiritual needs of India. From the Throne, Jesus still says to His Disciples: "Go ye into all the world and preach the Gospel."

Preliminary Notice:—**HALF-YEARLY MEETING,**

TUESDAY, APRIL 26th, 1927.

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

(D.V.) Missionary ERNEST A. BOOTH and others will deliver Addresses.

The Strict Baptist Mission HERALD.

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

VOL. XXVI.] MARCH, 1927. [*New Series*, No. 243

CURRENT NOTES.

A FREQUENTLY expressed desire by the Missionaries on the Field is for a deep interest in the prayers of all in the Homeland who long to see the coming of the Redeemer's Kingdom in the earth, and we unhesitatingly pass this desire on to our readers, with the hope that they may be more completely identified with those in the Regions Beyond, who, in obedience to the Divine command, are proclaiming the Gospel of His salvation, and seeking to turn men and women from the darkness of heathenism and idolatry to the true Light which is from above.

* * * * * *

In each Field there are many encouraging signs of an awakening of spiritual interest, and of tokens that the wonder-working hand of the Lord is being made manifest, which quicken our spiritual impulses, and should bring us often to the Throne of Grace, where with expectations based upon Divine promises, we may rest in the assurance of their fulfilment, and await the ingathering of those " other sheep " into the fold of the Great Shepherd.

* * * * * *

Thus, to the prayers of all, would we commend our brethren and sisters. " A great door and effectual is opened, and there are many adversaries," but " the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds "; and allied with all is the blessed declaration, " Lo, I am with you alway, even unto the end."

Our Foreign Field.

News of the Month.

MADRAS.—Tamil Examinations.—Three of our missionaries entered for the Tamil examinations held by the Madras Representative Christian Council in Madras last November. Miss Putnam took her first examination and passed with 53.8 per cent.; Mr. Kimber took the second examination, and passed with 66.8 per cent., and Mr. Thrower sat for the third year examination and passed with distinction, gaining 77.8 per cent. marks.

Dispensary Work.—With two full-term Livingstone College men in Madras now it has been possible, during 1926, to give more attention to the men's dispensary at Kilpauk. The attendances for the year were 1,616, which is a considerable increase over previous years. With a fairly regular attendance of patients, it has been possible to arrange for a preacher to be at the dispensary each morning to give Gospel teaching to those who are waiting for their medicines.

Scripture Lessons.—The syllabus of Scripture lessons for the Mission Day Schools has been prepared for 1927. The lessons are graded into three divisions. The senior division will be studying selections from the Books of the Kings and the whole of Mark's Gospel during the year. One Old Testament and one New Testament lesson is selected for each week. The second grade have more widely selected Old Testament lessons, and the life of Christ in chronological order from the Gospels. The infant classes have simple Bible stories in a course which is repeated thrice during the year. Catechism and memory work is detailed for all classes, as also are the lyrics to be learnt. The senior classes will buy the Scripture portions for reading in class, but the other classes are not advanced sufficiently in reading to make the regular class reading of much service.

Monsoon Rains.—These have been very poor this year, and tanks which usually are full to overflowing have scarcely any water in them at all. Madras has a good water supply, and there is no fear of famine of water in the city. The crops in the villages outside have withered, and the irrigation wells are too low for working. The deficient rains were pretty general throughout the Presidency.

Miss Putnam arrived in Madras from Namakal on 19th January, and has commenced the second year study of Tamil with the munshi who has served our other missionaries. Miss Putnam will be taking over the women's dispensary from Miss Betts before the latter leaves Madras in April.

Mr. Kimber, having passed the prescribed two Tamil examinations, has now taken up full-time work in the Madras Field. He is more particularly engaged in the supervision of the schools and the evangelists.

L. WATTS.

KOLLI HILLS.—Government Inspection of Schools.—Once a year the Government Inspector comes round to examine all the Mission Schools for the Education Grant. On the Kolli Hills this annual event took place last week.

The Inspector was a strict Saivite and very particular about ceremonial defilement, which he feared he might contract by eating anything that came from the Mission House. He was also terrified of catching fever while on the hills. So, between his fear of defilement and his fear of fever, he scarcely touched food during the four days he was with us, and he must have been heartily glad when he once more set foot on the plains.

Highway Robbers.—A parcel containing nearly £4 worth of mosquito netting, etc., was being conveyed by cart from Salem Station when a band of four robbers stopped the cart, gave the cartman a beating, and ran off with the parcel. Representations have been made to the police, but prospects of recovering the stolen goods are not bright.

Failure of N.E. Monsoon.—The N.E. Monsoon opened strongly in the latter half of October, but in the first week of November the rains suddenly ceased, and we have had only 31 cents of rainfall since. During the past five entirely dry weeks we should have had about ten inches of rain. If good rains do not fall within the next month, the prospects of crops for next season will be very grave. In January the regular dry months of the year begin, and no rain is to be expected then.

Medical Work.—The sick have been treated regularly again during the past month at our Dispensary and at Kurungunadi. A number of serious cases have occupied the attention of our Indian doctor, who has been used to save life more than once during the month. His efforts, however, were not successful in one very bad case, and the woman died. She left a tiny babe of just one month old. The father brought it to Mrs. Brand, and handed it over to us to keep, saying that they had no milk in their village, and if he took it away it would die. So our responsibilities in the care of infant hill children are gradually increasing. We have been glad to receive patients from the areas where we camped last year. Day by day the Gospel is proclaimed to those who come for medicine. J. M. BRAND.

NAMAKAL.—We congratulate Miss Putnam and Mr. Thrower on their success in Tamil. Mr. Thrower has passed his Third Examination, and that "With Distinction."

Yesterday, January 18th, Miss Putnam left Namakal to take up her work in Kilpauk, Madras. We are sorry to lose her, and pray that she may realise rich blessing in her sphere.

We wish to express sincere sympathy with our friends of Sendamangalam in the loss of their little one.

Christmas Boxes arrived in Christmas week; we thank all our friends who have co-operated in making this festival a joy to our workers and school children.

If our own souls are not refreshed wherewith shall we water others? Purely for the refreshment of our own souls we started in December a monthly English service. In our first two meetings, both held in Sendamangalam, the total congregation, including preacher, numbered six; yet we have realised the presence of the Master of Assemblies.

I think that the present strength at the Hostel, which is 35, is a record one. In returning from the Christmas vacation some of the boys walked 15 miles, and arrived two days before the time of re-opening.

The S.B.M. has reaped its first agricultural harvest. The process was very different from that generally seen in England, for first the ears of the millet are cut off and put into baskets; then, after the tall headless straw has dried for a few weeks, it is cut or pulled up by the roots, stacked and

used as fodder for cattle, or as material for thatching houses. Pulse was sown with the millet, but is not quite ready for gathering. The garden has given the Hostel boys healthful exercise, encouraged them in pursuing a truly Indian and noble occupation, and has given the institution some little monetary return.

This morning, January 19th, at 7.30, we held the Door-Frame Raising Ceremony for our Day School. The frames were put into position with singing, reading of Scripture, and prayer for God's protection to be granted to the workmen during the course of construction. D. MORLING.

Journeying Mercies.

WHEN I left England for this country on October 23rd some words, spoken by a friend at parting, remained with me. They were, "Alone, yet not alone, for He is with you," and during the first week on board, when the sea was very rough and one's thoughts naturally turned to those in the land we had just left, then it was that I realised my Lord had not only gone before, but that He was with me then.

After this very stormy week we passed Gibraltar late at night in a violent thunderstorm, and as the thunder seemed to shake the very sea, one experienced in a new way the fact that " underneath are the everlasting arms." The rest of our journey was fairly calm, and as there were other missionaries on board, returning to India, we were able to have some good times together, especially on the Lord's Day, when the majority of people continued their games with apparently no thought of better things.

Owing to the rough weather we arrived at Colombo four days late. From there I had a very comfortable journey across Ceylon and in India to Trichinopoly, where Mrs. Morling met me. We arrived at Namakal at midday on November 24th. My heart is full of thankfulness to my God for bringing me safely to this land. I commenced Tamil study the next day, and since then my time has been fully occupied. As I see and hear the women here, day by day, I long for the time when I shall be able to speak to them of the Saviour's love. There is a great deal of study to be done before I shall be able to do this, and I ask for your prayers that I may be able to acquire this difficult language.

On coming to a fresh country there must always be many strange and interesting things to see, and certainly, on my arrival in India I found this so.

Coming from the coast to Trichinopoly by train, the vivid colours attracted one's attention—the red saris worn by the women working in the fields provided a real contrast against the " living green " of the rice, and yet one is saddened when they learn that a great deal of disease and ill-health is caused by this work, owing to the fact that the fields are flooded nearly the whole time the rice is growing, and the labourers are obliged to stand in the water to do their work.

The Indian runner, who carries the mail to and from the various villages into Namakal, passes our house frequently, and in one hand he carries a staff with a bell on it, so that as he runs the bell rings. One thing that I have noticed is that when the runner is getting near the town, and appears to be weary, he will walk and continue to shake the staff in his hand, making the bell ring as before, as though he would persuade himself that he was still running.

As Christians, are we not like this sometimes? We hear the Word exhorting us to "run the race that is set before us," and we would persuade ourselves that we are running, and sometimes we are really taking our own time. May He give us grace in all things to serve Him well—"Looking unto Jesus, the Author and Finisher of our faith." ELEANOR SAVAGE.

From Darkness to Light.

A LETTER from a Missionary in the moffussil requested me to look up a sick woman in the City of Madras whom the Missionary was interested in, and to see that necessary treatment was forthcoming.

I went to the address given and found a woman of about 28 years suffering from fever, and great weakness, as a consequence of many days' sickness. It was arranged that she should go into the Rainy Mission Hospital, and a few days later she was admitted. After a fortnight's treatment, she was a different woman, and able to return to her step-daughter's house, where she was staying.

In appearance Emmanuel is small and pretty, with beautiful soft brown eyes and very wavy black hair. Her type is different from the women we usually visit, for she comes from the Malayalam country, and is a convert from Mohammedanism. One beautiful little girl, Rosie, is the joy of Emmanuel's life.

Two or three times she has been to see me, and on the last occasion she told me something of her history. I found it so interesting, I felt it would interest others also, and show how God is bringing those "other sheep" into the fold.

Emmanuel's own language is Hindustani. She also knows Arabic, Malayalam, and Tamil. In the latter language she related her story, which is somewhat as follows :—

Born of Mohammedan parents who originally came from Arabia, she lived the first years of her life in the Malayalam country, where she attended a Hindustani school with other Mohammedan children. She lost both her parents while very young. Her mother died when she was but six months old, and her father died when she was at the age of 12. She had elder brothers and sisters. After she left school, she was kept at home in the zenana, and it was at this time a German Missionary used to visit their house. It was through this servant of God she first heard the Gospel of Jesus Christ. Again and again the Missionary came, and Emmanuel loved to hear the Bible stories, but it was not so with her elder sisters. They became very angry, and told the Missionary not to come again. However, Emmanuel begged her to continue her visits, and she did so, although the elder sisters refused to listen to her message.

Later on, Emmanuel was ill, and was taken to a Gosha Hospital. There a lady Missionary used to visit her. At this time she knew very little, and could not even read the Bible. But she thought about Better Things, and one night an experience came to her which changed her life. She was sleeping, when a voice called her by a name she had never before heard, "Emmanuel." She started up and looked around, but saw no one, and yet the voice was so clear. When morning came the voice was still clear in her memory, but the name—try as she would, she could not remember it. When the Missionary again visited her, she related her experience. The Missionary turned to her Bible and mentioned name after name, but not the one her eager listener was waiting for. At last she came to it, and as soon as she said "Emmanuel"—

"Ah! that is it," she told her (and such a wonderful light came into her eyes as she told of the re-discovery of the name.) And so, three months later, she was baptized, and instead of her old Hindustani name, she was called "Emmanuel," the name the Lord called her by, for she does not doubt that. "'Emmanuel,' God with us—has He not been with me in all the many troubles of my life. Always, when trial comes to me, I repeat 'He is with me,' then it helps me to bear it." Such was her testimony.

Emmanuel did not return to her people after she left the Gosha Hospital, and was eventually married to the Rev. Arulappan, who died four years ago, leaving a family of grown sons and daughters, Emmanuel's step-children. Although there is a great deal of money in the family, nothing has come to her. The sons and daughters have been disputing the estate for four years, and it is not nearly settled yet—in the true Indian way. In the meantime the money is being wasted in vain disputes, and nothing comes to the widow at all.

"If I have nothing it does not trouble me," she says, "for 'God is with me,' and I know He will ever help me."

Quite recently she has started doing Biblewoman's work in the Mohammedan quarter of this great city. We hope great blessing will attend her work among her own people, as she witnesses among them.

How good it was to find such an one who had been brought into the Light through the ministry of God's servants, and how it helps one to press on, hoping and praying for others also. E. M. BETTS.

Christmas in Madras.

THE festivities which are associated with the Christmas season took place as usual with the passing out of the old year. The Christmas Boxes arrived in good time, and we commenced the work of Christmas week in unpacking and sorting out the gifts which had been sent. With a good deal over a thousand children on the registers of the Madras schools, this is no small task, and the toys and garments have to be carefully sorted and counted in order to give those who distribute a proper idea of how to give away.

After two days of sorting and counting, the Wednesday morning of Christmas week saw the arrival of the scholars of the town schools. The first school was timed to come at 8 a.m., and no one needed to be chastised that morning because they came late.

Tidily dressed, heads well oiled and combed, the scholars arrived in gala attire, bearing banners, and singing their well-known lyrics and hymns. The song was not always as appropriate as it might have been, and one school departed with hands ladened with gifts and toys lustily singing at the top of their voices, "Must I go and empty handed?" It was certainly a song of praise and thankfulness, and those who listened accepted it as such, and prayed that the spirit of the song would stimulate them to the service of soul-winning, the teaching given in the hymn.

The next day the village children came up for their gifts likewise, and we were delighted to find there were sufficient garments and toys for each child to have one of each, and our hearts were gladdened as we watched school after school depart, with faces beaming with delight, and steps full of glee.

The following day our Indian workers came to the bungalow for their annual social. Arriving at 3 p.m., a pleasant hour was spent in games, recitations, etc., after which biscuits, sweets, cake, and tea, were handed round.

Then came the distribution of parcels from the Christmas Box, each worker receiving a piece of material or a garment, and a little present, either of writing material or sewing equipment. Where there were children in the family, a toy and garment, too, were included in the parcel.

After a message from the Missionary, and the good wishes of the season, hearty thanks, especially to friends at home, were voiced, and our friends dispersed to enjoy a few days' rest and home fellowship with their families. Some of our younger teachers' homes are not in Madras, and these left the same night by train to join their loved ones in distant villages.

On Christmas morning, services were held at Vepery and Ayanapuram, and were well attended. Suitable messages were delivered at these places by our missionaries, and the spirit of praise predominated.

After the service the day was happily spent in our homes, and so ended a tiring but happy week.

We once again thank, on behalf of our co-workers and scholars, all the dear friends, young and old, rich and poor, in the homeland who have so generously lavished these gifts upon us out here, and made it possible for our friends here in India to participate in this festive season in such a bountiful way.

They all send loving salaams and best wishes for the New Year.

ETHEL A. WATTS.

Christmas Boxes.

TUESDAY, December 22nd, was the red-letter day of the year for the boys in our Boarding School at Namakal. They were home for their mid-day meal when the bullock cart, piled up with boxes, arrived in the compound. Two boys found they had urgent business at our house, then another and another one came over, until there was quite a small crowd of smiling faces surrounding the boxes. The smiles still remained when the boys heard that all the boxes were not for Namakal; some were to be sent on to Sendamangalam and the Kolli Hills, and we had plenty of help in removing the sacking in which the boxes were wrapped.

The children were very eager to see which ones were for Namakal, and great was the joy when the number on one proclaimed it to be " Ours," and greater still was the excitement when a toy was discovered trying to peep out of one box, as if it knew that it was not meant always to remain in hiding.

The presents could not be distributed that day, however, and our boxes were taken indoors, and the others sent on to their respective stations. But Distribution Day *did* arrive at length. That morning two of our boys were sitting on my verandah. When asked what was going to happen in the afternoon, they told me the good news, and I asked what they wanted. One boy replied, " A ball." The other one was a little more ambitious. " A red motor-car " was his answer. Fortunately there *were* balls and one red motor-car in our boxes, so we were able to make the hearts of these boys quite happy.

The marbles and other toys gave great satisfaction, and since that day there has been plenty of music (?) from the tin whistles, mouth organs, horns, rattles, etc. The lengths of cloth and garments were gratefully received, and it was quite amusing to see the distribution of the latter. The boys lined up, and were first of all given a shirt or a coat. At once many of them put this garment on and then stood at attention waiting for the rest of the good things which they expected would follow. They were not disappointed. I do not know which is the greater joy: to sit for hours making the garments and dressing the pretty dolls for which the girls held out eager hands, or to be

actually present when the goods are received. But I do know the distribution would never take place if it were not for the loving hearts of our friends in England who spend so much time and thought and money on the contents of the Christmas Boxes. One big THANK YOU to you all. By this time you are busy getting ready for Christmas, 1927. May you all have very happy times as you sit doing the work for these Boxes, because you are doing it for the Lord Jesus Christ

E. C. PUTNAM.

Britishers in the East, and Missions.

ALL white people in the East are supposed to be Christians. When the census papers come round, probably 999 Europeans and Americans out of every 1,000 write themselves down as "Christian." A good many of the 999 make no profession of personal religion, and some are definitely hostile to faith, but that makes no difference. All are regarded as Christians by the people of the land, and all exercise an influence, one way or the other, on the attitude of the natives to Christianity.

This little article is not going to be a tirade against our fellow-countrymen. In fact, we have much to be thankful for. Things are much better than they were. In the bad old days of the East India Company, Britishers used to come out to India as junior clerks, and return to England in a few years bloated Nabobs, laden with the spoils of extortion and greed. It would be easy to splash this page with crimson records of the lust and avarice of Englishmen in India, in those days when "every man did what was right in his own eyes." But we are thankful to say that those days have gone, never to return. Pitt began to cleanse the Augean stable in 1773, when he brought a Bill before Parliament forbidding officers of the Crown and the Company to accept presents. The cleansing process, however, was very slow, and public opinion sanctioned a lower standard of morals for Englishmen in India than that required at home.

To come down to more recent times, not so very long ago planters and traders in this country lived lives of extreme isolation. Often two or three days' journey separated them from their nearest white neighbours. The loneliness was unbearable, and fierce temptation was near. It was so easy for life to drop to a low level, when the risks of detection were so small. Nowadays, good roads and cheap motor-cars have effected a revolution in communications. Here, in S. India and Ceylon, scarcely anyone is isolated. It is hardly too much to say that Mr. Ford has raised the moral and social tone of the entire white community. The most remote planter can generally ride over to his neighbours in an hour or two. This makes it easier for the "salt of the earth" to function, and the result is salutary all round.

The quality of men sent out to this land has also improved in recent years. It is no longer only the rolling stone or the ne'er-do-well who comes out East seeking his fortune. Every ship bound for India to-day carries here large numbers of well-educated, cultured, straight, clean-living young men from the schools and universities of the Old Country who are a credit to her name, and no reproach to a Higher Name.

Unfortunately, however, there are exceptions. Some time ago one of our hill-Christians had to visit a plantation in S. India in search of his wife, who had been enticed away. He was accompanied by one of our preachers. The white planter there upbraided the young man and the preacher for having left their old religion, and for trying to Christianise their fellow-countrymen. This man had built a heathen temple for his Hindu workmen, and provided a drink-shop for their convenience, but objected to missionary work.

Speaking of drink reminds me of an episode I saw on a railway platform a few days ago. I was on a journey to the Nilgiri Hills, and had with me two young men from the Kolli Hills. They were much interested in Christianity, and not far from the Kingdom, being held back from open confession only by fear of their relatives. When we got to the railway, they were vastly interested in the trains and the crowds of passengers. In the middle of the night we had to change trains, and this involved a wait of two hours on the junction platform. The waiting room was full of British soldiers, half of them intoxicated. I tried to lead my hill-boys away, but some perverse impulse impelled those drunken soldiers in our direction. One of them reeled up to me and asked where he could get some lemonade to quench his thirst! Judging that he had already quenched his thirst sufficiently, I led him back to his companions in the waiting-room. Of course, my hill-boys wanted an explanation of the conduct of these strange "Christians," and I was able to point out to them that Christianity was not a thing of race or colour, but concerned the individual's relationship to Christ.

Then there is the dancing. I always feel ashamed when I think of Indians looking on at my country people dancing. Of course, Indians understand dancing. Are there not "dancing girls"? But no respectable Indian would dream of allowing his wife or daughter to dance. What do these Indians think, I wonder, when they see the Christian English, men and women, mingling freely in the modern dance? I suppose that a few city-bred, westernised Indians may understand that it is possible for Englishwomen to dance and remain good, but no such tolerant opinion can be expected of the ordinary Indian.

If these lines should meet the eye of any fellow-Britisher in the East, may I assure him that his personal character and conduct count for a very great deal in the estimate which Indians and others are forming of the worth of Christianity and the reality of Christ? Whether you are a believer or not, the reputation of Jesus Christ in this land depends partly upon *you*. Remember that your servants and workpeople are watching you. They are often shrewd judges of character. They will take back to their villages and homes, stories about you, about your strength and your weakness, your energy, your fairness, your follies and foibles. Remember that in this country, more than at home, it is IMPOSSIBLE for a man to live to himself. Every white man in India, by his life, is either helping or hindering the cause of missions, which is the cause of the human race, and the progress of the Kingdom of God on earth.

J. M. BRAND.

Jericho Again.

I REMEMBER the time, nearly 13 years ago, when we called Kirangadu "Jericho"—"High walled up to heaven" in prejudice and superstition.

Two village priests preside in turn at the many heathen festivals celebrated here—caste and opposition to the Gospel were supreme, while we were regarded with marked suspicion.

So we walked around "Jericho" every day, tending patients, and watching to see the walls fall down; and we even thought we saw the beginning of their downfall, as the people became more friendly, and their suspicious attitude towards us melted away.

To-day, Kirangadu is friendly, but the walls of caste, prejudice, and idolatry are still there, "High up to heaven." So, of course, I was very surprised when, two months ago, the old Poochari came and quietly asked me

if I would take charge of a motherless baby girl, and still more surprised when the next day he himself conducted the child's little brother carrying the precious burden to hand over to us.

When I took the frail little creature in my arms, I remembered how, seven years ago, God had given us another sweet baby (Ruth), and it was then a small brother that brought her, and it was given by a Poochari. It was a wonder to us then, and it is another wonder to-day that a Poochari should do this. For in no way is their religious attitude toward us changed. It might, indeed, be said that as they gave us this baby with one hand, with the other they dragged from us (both Poocharis came) a man and his wife who had taken refuge with us the previous night, wishing to be Christians.

No! Jericho is still unconquered. But we feel in our hearts that its walls are not impregnable.

"With *them* is an arm of flesh. With us is the Lord our God to help us and to fight our battles." EVELYN C. BRAND.

Christmas Reflections.

IT is not everyone who has the opportunity to see both sides of a thing, as John Bunyan's pilgrim did in the house of the Interpreter. He saw a fire blazing in one room, in spite of it being drenched with water, and then he was taken behind the scenes, where the fire was being fed with oil. During the recent Christmas celebrations here, I seemed to be in a like position. It has been my privilege to participate in the buying of material and toys, making of garments and packing of parcels for the Christmas Boxes while in England, and now, privilege indeed! we know all the pleasures attendant upon their reception in India.

As the garments and toys were unpacked here in Sendamangalam, we were occupied with the thought of the wonderfulness of love. Some people say that the word "charity" of 1 Cor. 13 should be interpreted as "love," the latter word having the fuller meaning. Others prefer "charity," as signifying love in action. Whichever word we prefer, we can all agree that that which is meant is expressed in the words, "God so loved the world, that He gave . . ." Love is an abstract thing, but finds expression for itself in something tangible. It bridges all the difficulties of distance and differences of race and position. And when we have tried to define the word and speak about it, we are still left with the thought that it is love, simple and undefinable.

God found expression for this wonderful grace of which He is the Author, in sending His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The people who are embraced in that "whosoever," find expression for the love which their God has imparted to them in a similar manner. Hence, when we view the contents of the Christmas Boxes, we are filled with wonder and praise, as we meditate upon the love of God flowing through so many channels, to us. On the other hand, we witness the pleasure which these things bring to so many needy people who are the subjects of their prayers and ours.

On Thursday, the 6th January, our workers assembled here for their annual treat. After the usual feast, the presents were distributed from the boxes. It was a very happy season.

On the following Saturday, four schools came to the bungalow, and went away very happy. I have never seen Indian children so excited as when our school children ran helter-skelter down the road with their garments and toys. The other schools, being in distant parts of the Field, will have their gifts taken to them next week.

Christmas comes but once a year, but the cheer of it lasts until the time that we can look forward to the next one. But behind and above it all we are cheered by the vision of many souls participating in this work by the ministry of intercession.

Will all interested friends please accept our joyous thanks and the hearty salaams of our Indian co-workers and children. M. THROWER.

Our Home Churches.

Prayer Subjects for March, 1927.

Week Beginning—

SUNDAY, 6TH.—For Biblewoman Emmanuel, that her labours may be richly blessed.

SUNDAY, 13TH.—For Miss Putnam in her new sphere of labour in the Madras Field.

SUNDAY, 20TH.—For Mr. and Mrs. Morling in their pioneering work, that all grace may abound.

SUNDAY, 27TH.—For much blessing to attend the work in the schools on the Kolli Hills.

Announcements.

The Half-Yearly Meeting will be held (D.V.) on Tuesday, April 26th, at Mount Zion Chapel, St. John's Wood Road, N.W. Full particulars will be given in next month's HERALD. Please keep the date open.

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Lantern Services.—The East London Auxiliary is, for the fifth year, arranging to visit each of the Churches in East London to give the children a Missionary Lantern Lecture. Mr. Reed will be the Lecturer, and the subject will be "Boys and Girls of India." Most of the slides are new, and have only just been received from Mr. Watts. He has taken a good deal of pains to prepare a fine set of slides. Several of them deal with life in our Boarding Schools at Sendamangalam and Namakal. All the children who attend are invited to write essays upon the lecture, and prizes are awarded for the best. This encourages the scholars to apply their minds to the subject, and we pray the Lord will use the lectures for the extension of His Kingdom.

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Ladies' Zenana Auxiliary.—The Gift Week for the Biblewomen Fund will be from March 13th to 20th. Secretaries and other friends are asked to forward the gifts to Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1.

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Miss Putnam.—Our friends will be interested to know that Miss Putnam has been transferred to Madras, so that, as soon as possible, she may take up the supervision of the L.Z.A. work in that Field. We would ask, on her behalf, an interest in the prayers of our supporters.

* * * * * *

Acknowledgment.—The Secretary desires to acknowledge, with many thanks, a New Year Gift Envelope, containing 5s., bearing Walthamstow postmark; also a Postal Order, 5s., "A Widow's Mite." Hatfield Peveral postmark; and 5s. from Miss P. Adams, Hastings.

* * * * * *

Mr. and Mrs. D. A. Thrower.—On behalf of our readers we tender deep and sincere sympathy with Mr. and Mrs. D. A. Thrower in their sorrow through the death of their baby girl, Olive Mary. The little one was born on December 18th, and passed away on December 25th. May our dear friends realise that "He doeth all things well."

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Sunday School Prizes and Libraries.—Will School Officers and Teachers and other friends kindly note that the books on the list published in the January HERALD may be obtained through any local bookseller, or from Mr. Clement Wileman, 5 and 7, Kedcross Street, London, E.C.1.

Flowers appear on the earth.

During March, Services or Meetings on behalf of the STRICT BAPTIST MISSION will be held as follows:—1st, Ramsey, Hunts.; 10th, Croydon; 13th, Bexley Heath; 16th, Eden, Cambridge, Lantern Lecture; 19th, Slaithwaite, Yorks.; 20th, Royton, Lancs.; 26th (Lantern Lecture) and 27th, Walton-on-Naze.

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For Sale on Behalf of the Strict Baptist Mission.—A friend, who is interested in our work in India, is again offering to sell the following plants, and give all the proceeds to the STRICT BAPTIST MISSION. Any friends who are desirous of helping the Mission in this way will please write to MRS. GREGG, BRANFOLD, STRENSALL, YORK., *mentioning the* STRICT BAPTIST MISSION HERALD.

Polyanthus, Golden Rod, Evening Primroses, Raspberry Canes, Hollyhocks, London Pride, Mint, Foxgloves, Lilies-of-the-Valley—2d. each.

Iris, Fleur-de-Lys, Rhododendrons, Lupins, Ice Plants, Delphiniums, Bergamot, Saxifrage—6d. each.

Michaelmas Daisies, Honesty, Small Sunflowers, Montbretias, Winter Heliotrope, Strawberries—6d. dozen.

Sweet Williams—9d. dozen.

Pansies—3d. each.

Crasselas (lovely scent), Bridal Wreaths, Primulas, Mesembreanthemum, Hydrangeas, Oak-leaf Geranium, Irish Ivy, Lilacs, Broom, Mahonia Berberis—9d. each.

Rambler Roses, Cactus Barberry—1s. each

Postage extra.

LIST OF SUBSCRIPTIONS, etc.—*Continued from page 48.*

	£	s.	d.
Env.	2	8	3
Bible Class (Namakal)	1	7	6
Miss Waller (Namakal)	5	0	
Kings Langley, Zion, Env.	1	0	0
Haworth, Hall Green, Env.	1	0	0
Deposit Interest	30	0	0
	£298	16	4

Personal.

	£	s.	d.
Mrs. A. T. Burland..		10	0
A. C., Ilford	3	0	0
For boy for one year, Hostel, Namakal	4	0	0
Mrs. A. Smith		1	3
Missionaries' Children	60	0	0
Miss E. M. Harris (box)	10	0	
Miss Redfern (box)		8	0
Misses Harris, Env.		4	0
M. A. H.		7	6
Birthday Gift, Jan. 7	2	0	0
S.O.S.		10	0
Miss H. May Osborne, for Hostel, Namakal	1	0	0
Rev. J. R. M. Stephens	2	0	
Miss E. Reynolds		10	0
Miss L. Sapsford, Env.	2	0	
C. & B., Clacton-on-Sea	3	6	
"A Widow's Mite"	5	0	
A Friend		10	0
S. & R.J.H.	1	0	0
Mr. R. Aston		8	0
S.O.S.	1	0	0
"St. John's Wood"	5	5	0
E.S.K., Namakal Hostel, for one boy, 2nd year	4	0	0
	£85	16	3

Herald Fund.

	£	s.	d.
North Finchley		4	6
Lessness Heath		14	0
Long Marston		10	6
Bromley S.B.C.		15	10
Walton-on-Naze		5	1
Warbleton		14	0
Kenninghall		4	6
Miss E. M. Harris		1	6
M.A.H.		2	6
Miss Gurney		2	6
Richmond, Salem	1	11	6
Calcutta, Miss Billing		5	0
Salhouse		4	2
Somersham		16	0
Berkhamsted Common	1	5	0
Watford Tabernacle & Beulah	3	17	6
Miss K. Whatling & Miss Gardiner		10	0
Fulham, Ebenezer	1	10	0
Harwich		14	0
Tunstall		3	6
Hastings, Mr. C. J. Powell		2	6
Sevenoaks, Mr. W. Richardson		1	6
Mrs. M. Baker		2	6
Chelmsford	1	11	9
Miss L. Sapsford		2	0
Limehouse, Elim		5	0
Tunbridge Wells		1	8
Biggleswade		1	9
Otley		12	8
Tottenham Aux.		7	0
Leicester, Providence	1	2	0
Norwich		5	11
Whittlesey	1	16	0
Over	1	1	0
Mr. & Mrs. Blunt		4	0
Margate, Rehoboth		5	3
Miss F. A. Manlove		1	6
Colnbrook, Miss A. S. Wild		10	0
Reading, Providence Chapel	1	6	6
S.S.		8	0
	£25	0	1

Ladies' Zenana Auxiliary.

Jan. 10 *to Feb.* 9, 1927.

	£	s.	d.
Handcross (boxes)	2	1	6
Stamford:			
Miss Longstaff		10	0
Mrs. Lack & Miss Bromhead		5	0
Mr. & Mrs. Blunt	1	1	0
Anonymous	15	0	0
Sale of old newspapers		10	0
Mrs. W. W. Peck	1	1	0
Miss L. Peck		10	6
Bedmond, Women's B.C.	1	0	0
	£21	19	0

The Children's Corner.

MY DEAR GRANDCHILDREN.—You will, I am sure, be deeply interested in the articles by our lady Missionaries, recording their own joyous experiences in distributing the contents of the Christmas Boxes, and the rapturous delight of the boys and girls receiving them. It is good to know that the boxes, filled with loving gifts, should have arrived safely, and been the means of giving such pleasure to hundreds in the various Schools. Surely every effort put forth by loving hearts and busy hands has, in the shouts of gladsome delight which followed the receipt of the gifts, met with a rich reward.

This should be an encouragement to further effort. We must remember that the work in India is growing, and as more scholars come into the Schools, more gifts will be required to prevent even a shadow of disappointment upon the face of any. Let me, therefore, urge that FIFTEEN boxes be the aim this year, and special attention given to Miss Harris's instructions that only suitable garments be made, and *no flannelette used.* May our Heavenly Father richly bless all who have so willingly toiled to give this great happiness to your cousins in India.

Then I would *very specially* ask you to read the article "From Darkness to Light," by Miss Betts, who, to our regret, is so soon to leave our Mission, though happily she will not be lost to the good work she has learned to love so much. The story is vividly interesting, and I want you to add to your prayer list the young widow Emmanuel, whose touching experiences are so tenderly unfolded, and pray that in her work as Biblewoman among the women in the villages around Madras, she may be greatly blessed of God, and realise, in no limited degree, the gracious help of the Holy Spirit, with much joy in her own heart, as she speaks of the love and grace of Him Who "came to seek and to save that which was lost." And while lowly bending at the Throne of Grace, will you link with your prayers for Emmanuel our friend Miss Betts, and plead that in her future work in India she may be greatly used of God, and many more such happy experiences realised.

I am wondering if you have ever heard the story of another servant of God, who for many years has been a Missionary in Labrador among the Eskimos, where, for the greater part of the year, ice and snow abound, and a greater contrast to India could not be imagined. It is related of this brave man that in his early manhood he was in training to be a doctor, and in the providence of God was a student at the London Hospital, that wonderful institution in Whitechapel, where he entered with zest into the course of studies. He had no special feeling about religion, but it happened that at the time, a well-known Evangelist was holding a series of meetings close by, and out of curiosity, the young student went to one of them. Not being impressed by the service, he was about to leave during a very long prayer by a minister. The Evangelist, noticing the movement of the young man and several others, said, "While Mr. ——— is finishing his prayer let us sing hymn No. ——." This action was so arresting, that the student stayed on, and it then pleased God to call him by His grace, and turn the course of his thoughts, until, after long and prayerful exercise, he decided to abandon the prospects of the medical profession, and become a Missionary. The call to Labrador came, and he has since spent thirty-five years ministering to the poor and lonely people on that bitter coast. That young medical student, whose life and prospects were changed in so remarkable a way, is the well-known Dr. Wilfred Grenfell; and not long since, when visiting London, he said, "There is the terrible fact that if I had not heard the call of Christ that day, I might possibly have been a physician in Harley Street! Yet I would not have lost the opportunity of going to Labrador for anything." Surely he has learned the true spirit of self-renunciation, and the joy of giving to bring happiness and joy to many others? May some of you hear the call, too, and joyously answer, "Here am I, send me!"

With much love and good wishes,—Your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c.,

Received from January 11th to February 10th, 1927.

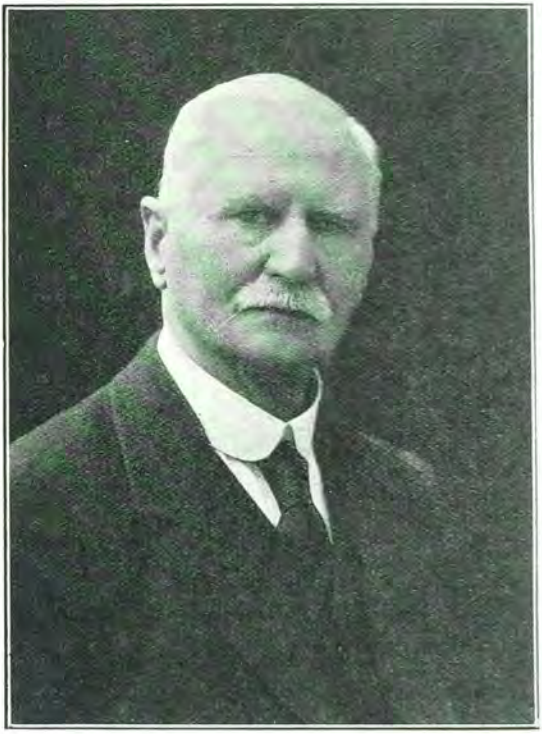
General Fund.

	£	s.	d.
Leyton, Hainault Rd., Mr. Thrower's Birthday Box	1	2	0
West Ham Tab., S.S.	8	7	0
North Finchley, S.S.	1	16	4
Mr. & Mrs. Munn's Box	1	0	8
Env.		15	0
Reports		1	0
Sandgate, A Friend, per Miss E. Stace, Env.	12		6
Margate, Rehoboth, Alexandra Homes	1	6	0
Wellingborough Tab.	2	0	0
Lessness Heath, Env.	10		0
Long Marston, Mothers' Meeting Box	10		0
Env.		4	6
Walton-on-Naze, S.S.	16		7
Env.	8	10	
Clapham Junction, Providence, Birthday Box (Infants)	8		0
Warbleton, Mount Hermon, Boxes	3	3	0
Env.	1	17	0
Kingston-on-Thames, Providence, Env.	10		0
Newquay, Cornwall, Env.	18		0
Reports	2		0
Mr. Fisher's Box	1	7	½
Wooburn Green, Ebenezer, Env.	14	3	½
Kenninghall B. S.S.	2	6	10½
Boxes	10	6	½
Don.	7	6	
Bermondsey, Lynton Rd. S.S.	1	1	0
Wandsworth, Chatham Rd., Coll.	10		0
Lessness Heath, Env.	4		6
Woolwich, Enon., Env.	1	5	0
Richmond, Salem, Box 6	10		0
Box 3	17		6
Inf. Class	7		8
S.S.	17		2
Env.	2	8	0
Reports	2		6
Otley, S.S.	11		9
Calcutta, Miss Billing	2	0	0
Royton, Env.	1	5	0
Isleworth, S.S.	1	15	0
Miss K. Smith's Box	10		0
Croydon, Salem, Env.	1	2	0
Dorking S.B.C., Sale of Work	15	8	11
Boxes & Farthing Fund	4	9	0
Coll. at Lecture	2	13	3
Subs.	2	9	8
Birthday Fund		7	0
Don.		5	0
Ramsgate S.B.C., Env.	2	2	6
Rayleigh, Essex, P.P.C. & Curios		17	6
Highgate Rd. Chapel	1	0	0
Watford Tab., Qtly. Subs.	5	4	3
Supt. Birthday Box	1	13	6
Lewes, Jireh Chapel, S.S.	3	3	0
Boxes	1	0	0
Env.		1	0
Salhouse, Coll.	1	0	0
Miss Waters' Box		7	2
Potton, S.B.C., Env.		14	6
Hounslow, Zoar, Miss Byatt		5	0
Miss Booker		5	0
Courland Grove, S.S., 1926 Coll.		7	7½
Birthday Box		7	10½
1927 Coll.		10	3
Birthday Box		10	9
New Quay (Cardigan), Bethel B.C. Prayer Meeting Coll.		16	5
Warboys, Praying Band, for support of Sayagam in Sendamangalam Hostel	2	17	0
Bermondsey, Lynton Rd. Chapel, Env.	3	0	0
Cambridge, Eden, Env.	6	11	6
Lingfield S.B.C., Mr. Jason Ellis	1	0	0
Miss Berry		2	6
Miss Mumford		2	6
Mr. Cobbington		1	6
Mrs. Barton		1	0
Berkhamsted Common (Potten End), Env.	1	10	0
S.S.	1	0	0
Miss E. Rance (box)	1	3	0
Chatham, Enon., Coll.	1	0	0
Crowfield, Bethesda, Env.	2	0	10
Leicester, Zion, W.P.W. Box	2	3	0
Tring, Akeman Street, Env.	24	18	0
Notting Hill, Bethesda, Env.	8	5	0
Bethersden, Boxes	3	3	0
Over, B.C., Env.	2	1	6
Harwich, Rep.		1	0
Boxes		5	0
Laxfield, Env.		17	0
Wellingborough, Env.	2	2	0
Wandsworth, West Hill, S.S., Birthday Box	1	1	0
Tunstall, S.B.C., Env.		9	6
Tunbridge Wells, Env.	4	2	6
Ipswich, Bethesda, Men's Bible Class	2	10	0
Sevenoaks, Mr. W. Richardson		4	0
Boro' Green, Env.	2	10	0
Wood Green, Dovecote, Coll.	1	11	9
S.S.		18	3
Chelmsford, Reports		3	4
Bible Class Boxes	2	11	7
Env.	1	8	6
Leyton, Env.	2	2	0
Asterley, Melrose S.S.		10	0
Lymm, Friends & S.S.	2	10	0
Bromley (Kent), Mr. Thorpe's Box	1	5	0
Streatham, Hambro Rd., S.S.	2	8	9
Env.	1	17	0
Mr. D. T. Weston, don.	1	0	0
Wisbech, Towards support of Sinnon in Boarding School	1	16	0
Prittlewell S.B.C., Env.	5	0	0
Sheerness, Zion		12	0
Swavesey, Env.		10	0
Limehouse, Elim, Env.		10	0
Glemsford, Ebenezer, Env.	1	5	0
Walthamstow postmark, Env.		5	0
Bromley, Kent, Coll.	2	2	8½
S.S. & Bible Class		15	0
Boxes		16	9½
Manor Park, Rehoboth, Coll.	2	5	0
S.S.		10	0
Mr. H. Lowrie	1	0	0
St. Albans, Bethel, Env.	3	18	3
Walthamstow, Church Hill, Env.	1	4	0
Redbourn, Mt. Zion, Env.		7	0
Hastings, Ebenezer, Env.		5	0
Otley S.B.C., Mrs. R. (box)		2	11
Mr. G. (box)			6
Sudbourne, Env.		19	10
Handcross, Env.		8	0
Bath, Bethel, Env.	5	15	0
Hounslow, Zoar, Mrs. Bannister		2	6
Tollington Park, Zoar		13	0
Meopham, Mr. W. Derham	1	10	0
Leicester, Providence, Env.	2	5	0
S.S. Box		19	0
Reports		1	6
Norwich, S.S.	1	17	8
Mrs. Fox (box)		8	5
Miss Cage (box)		3	0
Master Kenneth Betts (box)		5	0
Yarmouth, York Rd., Env.	2	2	0
Whittlesey, Zion, S.S., Girls' B.C.	2	18	8
Boys' B.C.	1	11	4
Girls' Classes		14	2
Boys' Classes		14	6
Infants' Classes		10	6
Birthday Box	1	2	0
Boxes	6	5	9
Reports		2	1
Stamford, Mr. Longstaff	3	0	0
Croydon, Derby Rd., Bible Class	1	8	0
Env.	3	12	0
Margate, Rehoboth, Reports		1	4
S.S.		9	0
Birthday Box		8	0
Mrs. Finn (box)		6	5
Mrs. Emptage, Env.		2	6
Miss Rayner, Env.		2	6
Miss Marshall, Env.		1	0
A poor woman, for Biblewoman		10	0
Brighton, Prarthana Sabha, Misses Bevan	1	1	0
Mrs. Greenyer		10	0
Crawley, Mrs. F. T. Mitchell (box)		13	6
Guildford, O.B.C., Env.	8	10	0
Middlesborough S.B.C., Env.	1	0	6
Bethersden, The Misses Pafford		10	0
Reading, Providence, S.S., Reports		11	9

(Continued on page 46.)

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The Strict Baptist Mission HERALD.



MR. W. CHISNALL, SECRETARY OF THE S. B. M.

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The Strict Baptist Mission.

The

Half-Yearly Meeting

will be held (D.V.) at

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

on

Tuesday, April 26th, 1927.

3.30 p.m. DEVOTIONAL SERVICE.

Chairman :
The Vice-President, Pastor R. ROBINSON.
Preacher : Pastor H. POPHAM (Eastbourne).

5.0 p.m. TEA - Sixpence.

6.15 p.m. PUBLIC MEETING.

Chairman : The President, J. B. COLLIN, Esq.
Speakers : Pastors H. NEWTON (Wellingboro), and W. BEECHER (Homerton), and Missionary ERNEST A. BOOTH (Madras).

A MEETING for Ladies only from 2.30 until 3.30, when an address will be given by Mrs. E. A. BOOTH, of Madras. All Lady friends are invited.

W. CHISNALL (Secretary).

Mount Zion Chapel, St. John's Wood Road, is three minutes' from Edgware Road, Maida Vale. Metropolitan Railway Stations: St. John's Wood Road and Edgware Road 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. XXVI.] APRIL, 1927. [*New Series*, No. 244

CURRENT NOTES.

THE forthcoming Half-Yearly Meetings will be anticipated with prayerful interest by many, and it is hoped they will prove a season of refreshing from the presence of the Lord. There is every reason to believe that the spacious Mount Zion Chapel, St. John's Wood Road, will be filled by those who long to see the manifestation of Divine power in South India; and many will confidently expect to see it begin in a sense of holy enthusiasm and fuller consecration in the Churches of the Homeland.

Is not the explanation of the slackness and thoughtlessness of many Christians largely due to the fact that so many Churches have too much neglected that aspect of service, which is a Divine command, and should bind them together in a bondage of unyielding obedience and loyal servitude? It is said that a regiment in a garrison town is liable to slackness of discipline, but a campaign brings it into shape!

In the Old Testament there is a most instructive incident recorded in connection with the Tabernacle in the wilderness, in which we read:—

"And they came, both men and women, and as many as were willing-hearted, and brought bracelets and rings, and tablets, all jewels of gold; and every man that offered offered an offering of gold unto the Lord." If this spirit could be repeated in our time and generation, it would be easy for the S.B.M. to press forward in its work in the various fields, and there would be no need to refuse any appeals for more native workers and teachers.

Our Foreign Field.

News of the Month.

MADRAS NEWS.—New Roads.—The Finance Minister to the Government of Madras officially opened, on 15th January, a new road from Madras to Tirnpathy. This road follows the course of an old cart track which has hitherto been the only means of reaching a large part of our village field around Villivakkam, Konnur and Padi. The Madras Railway is developing very extensively its Perambur workshops, and in so doing has also provided a fine metalled road from the city boundary to Villivakkum station. These two new roads are a considerable help to us in making possible more speedy travelling out to the village stations for conducting services and supervising the work.

Smallpox.—The Choolai district of Madras has been suffering from an epidemic of smallpox. One of the teachers, two of the headmistress's children, and several of the scholars in our Choolai school contracted the disease, and it was necessary to close the school for two weeks in January. We are thankful to say that the epidemic has subsided and there were no deaths amongst our staff and scholars.

Mosquitoes.—Madras generally is just now annoyed by a plague of mosquitoes. The newly-elected City Corporation is predominently Swarajist, and secured votes on a promise to reduce the rates. The rates have been reduced, and as a consequence there is no money to maintain the anti-malarial branch of the **Health and Sanitary** department. The mosquitoes are taking every advantage of this and have multiplied enormously. Dengue fever is now making its appearance.

Baptism at Vepery.—A young man was baptized and received into the Church at Vepery on 6th February. His home is some distance out of Madras, but he found work in the city and lived in the same house as one of our workers. Friendship and testimony led under the blessing of God to conversion and the finding of a spiritual home at Vepery. The new member's name is Neethidasan.

L. WATTS.

To the Readers of the S.B.M. "Herald."

My Dear Friends,—By the time this letter is in your hands, my period of service in connection with the S.B.M. will have expired. It was with very real regret that I wrote to the L.Z.A. Committee and Council six months ago, asking if they could release me in order that I might go to "another field," to which I felt God had called me. They felt, too, that if God had indeed guided my steps elsewhere, then they could do nothing to prevent my obeying, and so they most kindly and sympathetically granted their consent.

I would like my friends to be sure of the fact that this step does not contradict my Call to service in this Foreign Field. The place where I am going is separated from our own Namakal work only by the River

Cauvery; the people among whom my future work lies are the same type of people, they speak the same language, and, you will readily understand, have the same need. The district is a new one just being opened, and the opportunities for preaching the precious truths of the Gospel are unique. At present there is no work being done among women, and it will be my privilege to organise and supervise the work of Bible Women. The Society working in this district consists of a few earnest workers called by God to proclaim His Glorious Gospel to the people of South India.

My Spiritual Home being among you, I should greatly value the continuance of your prayer help as we endeavour to make known on the other side of the Cauvery the "truth as it is in Jesus."

It is with sorrow that I realise that this is my last contribution as one of your Missionaries, to the S.B.M. "Herald." I shall ever look back with joy upon the period of service in connection with the S.B.M., and my interest and prayers will follow the work which is being continued among the people here, whom I have grown to love.

Yours "in His service,"

ETHEL M. BETTS.

February 24th, 1927.

Sunday Morning Worship.

IT is Sunday morning in S. India, and in dozens of villages scattered over the plains the people are up at dawn preparing for the day's work. It is now harvest-time, and some are going forth to work in the fields. On their heads they are carrying a short curved knife, with which they are going to cut the corn. Out here the fields are not reaped as they are in England. The coolie women go into the fields and cut off the heads of the corn, which are carried away to have the grain beaten out. The stalks are left in the field for later removal. This being the case, the only tool needed is this sickle, and it is surprising to see the ease with which the women walk along balancing the knife on the head.

All do not go to the fields to cut corn, however. Here and there along the road we meet a man or woman, or even a tiny boy or girl driving buffaloes or bulls or goats. The buffaloes often have suspended from their necks a huge piece of wood, which drags along the road between their two front legs, and considerably impedes their progress. The bulls have a short rope attached to one horn and one leg, and at every step the poor animal has to bend its head almost to the ground. Donkeys have their two front legs tied together, and, instead of walking, give pitiful little jumps. All these devices are resorted to in order that the animals may not stray.

Some of the animals are being taken along the road with the hope that they may find a little grass, but others have a more definite object in view, especially for the bulls. Some of these are going to work the leathern bucket at an irrigation well, or perhaps are attached to a country cart, and are on their way to a town some miles distant.

Then we may meet a party of Hindus, just returning from their morning bathe; their wet hair hanging down their backs, while they are vigorously cleaning their teeth with a short stick as they return to their homes.

If, according to the Hindu Calendar, it is a "lucky" day for a removal, we may meet a family who are moving from one village to another. Yesterday I met such a family. The father carried on his shoulder a bonny boy about

two years old, and on his right hip another boy of about six months. The wife carried her burden, too. She supported on her head a basket in which were the pots of the family, and balanced on the top was one of the curved knives used for field work.

It is Sunday morning about which we are thinking, and so there will be other people who do not belong to any of these classes. These are the Christians, and soon after dawn they set out to walk the two or three miles (or perhaps more) to their nearest place of worship. Many of them look very different from the other people whom we have passed. The happy faces, the clean clothes, the neatly braided hair of the women, and the Bibles which they carry, are things which make us realise that somehow these people are apart from the others.

"Where are they going?" perhaps you may ask. But many around here do not need to ask that question. The little group is known to live in a village near at hand, and everyone knows that the man is a preacher or teacher, and his wife the Biblewoman who daily visits the houses and gives to the people the Word of God. As they near the Chapel, they see other little groups coming along, and soon all are inside the House of God.

As I write this I am thinking particularly of yesterday's Sunday service, and of our Indian brothers and sisters. All the week they have been living in surrounding villages, perhaps no other Christian near. Instead of the Prayer Meeting, the Preaching Service, the Bible Class and the Young People's Service, they have seen the local god of wood or brass or stone, carried round the streets garlanded and attended by devout worshippers, with drums and cymbals. They have heard the death wail of the relatives of one who has died without any hope of a life hereafter except perhaps of an animal, a bird, or a fish. All these sounds have filled their ears daily, and now they have come to worship "The Great God, the Everlasting Father, the Prince of Peace"—THE SAVIOUR.

Do you wonder that they sing well, as if they meant it—

"How sweet the Name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear"?

Then they bowed in prayer and read alternate verses with the preacher from the Book of Joshua, chapter ii. Then another hymn followed, and very reverently they sang:—

"What can wash away my stain?
Nothing but the blood of Jesus."

Another prayer, and then the sermon. My knowledge of Tamil is still small, but again and again I understood the preacher as he said, "Nothing but the blood of Jesus."

One's heart just went out to the Lord for the people in that place. Several Hindus had come in, too, and were sitting there with the sacred ashes of Siva on their foreheads. One man, particularly, was listening intently, and a prayer went up that the Saviour Himself would draw near to that man and assure him that

'Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus."

Beneath the windows outside, some goats were grazing, and once some noisy children had to be reprimanded, but the preacher said afterwards that he had not noticed any of these things, and even a child crying inside the Chapel had not disturbed him. Why? Because the Lord had filled him with Himself, and he was giving out once again the message of the Cross.

Through the window one could see the end of the Kolli Hills, and one remembered that at the same hour up there our missionary colleagues were gathering with God's people, telling out "The Old, Old Story."

We look round on the work to be done and the few labourers, and are inclined to say, "What are we among so many?" But into our heart comes the word, "Without Me ye can do nothing." "Nothing but the blood of Jesus" is the message for the *people* here; "Nothing but the blood of Jesus" is the message for *workers* here and at home in England, "for there is none other Name under heaven given among men whereby we must be saved."

E. C. PUTNAM.

Nature Notes.—No. 3.

ONE evening at sunset last week, the air was suddenly full of millions of flying creatures resembling small caterpillars equipped with wings. Each little brown body was about ⅝ in. long. The outstretched wings measured two inches or more from tip to tip. The air swarmed with them as far as the eye could see. It was more like a snowstorm than anything else I have seen in India. They rose gently from the ground, and drifted away with the wind. Birds of many kinds were swooping amongst them, and catching and eating as many as they would.

The Tamils call these little creatures "Easals," and say they are nice to eat when roasted in butter. The easals come out of little holes in the ground. Every few yards, over acres of land, these holes emit a constant stream of easals. At most of the holes, when once the swarming has begun, a frog squats, speckled and bloated. As the easals emerge, he edges nearer. Suddenly the great mouth opens and shuts with a snap. The long, sticky tongue has flicked one more easal to its doom. This operation is so simple, and is repeated so often, that the frog's throat soon becomes blocked, and has to be massaged with its toe to make room for more.

In spite of enemies on the ground and in the air, myriads of the easals get clear away. When they land after their first and only flight, the wings at once drop off. The morning after one such flight as has been described, the ground will be covered with glistening wings. Where are the owners? They have gone off in pairs beneath the surface of the ground, to start new colonies of white ants. Just imagine the wonder of the experience! The swarming is the climax of the life history of an old colony of white ants. Down in the darkness, two or three feet below the ground, the easals have been growing, and developing their wings. Suddenly, an irresistible urge sends them up to the surface. The wonder of it is that the same thing is happening at the same instant in hundreds of ant-hills, after months of preparation. Out from the dark, damp cells, into the bright sunshine, for one brief ecstatic flight. Then down into the dark underground tunnels again, never to emerge, never to see sunlight again. Beneath the surface of the ground, each pair of adventurers are starting life on their own account, to found a family and build an ant-hill. Next year, when the family shall have grown into

countless thousands, and the original pair shall have been forgotten, one wonderful day, at the appointed moment, this miracle of swarming will be repeated. Until then, God commands each colony of white ants, as He did Jeremiah, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy and to throw down, to build and to plant." In what way the ants fulfil this Divine command may be told in a future number.

J. M. BRAND.

A Missionary in Court.

IN India missionaries generally have very little to do with the law-courts. Sometimes a dispute in which mission property is involved may lead to a case in the civil courts, but it is very rare for a missionary to be found either as complainant or defendant in the criminal courts. Most of the cases in which missionaries figure as defendants in criminal charges are accounted for by religious hatred, stirred up, perhaps, by a recent conversion to Christianity. If the convert is young, and has gone to live with the Christians, a charge of kidnapping may be brought against the missionary. Some Hindu lawyers are only too glad of a chance to put a Christian missionary in the dock.

The duty of giving evidence in a case sometimes brings a missionary into the witness-box. This experience is doubtless less exacting than being the accused. But even so, the occupant of the witness-box may find there are compensations, and if the case is an important one he will discover that there are possibilities of thrills even in the witness-box. As you step up into that little pulpit, you will probably be conscious of a quickened pulse rate. You will tell yourself that this is due merely to the physical effort of climbing the steps. Then comes the solemn act of taking the oath, which to a thoughtful man can never be robbed of its awful significance by the flippant manner of the one who administers it. Then comes the examination by counsel, during which you gain confidence and perhaps really enjoy yourself. For the time being you are the centre of the court, the cynosure of all eyes. Even the judge falls into the shadow, contenting himself with writing down the words that fall from your lips, while you occupy the centre of the limelight. Suddenly, however, the friendly lawyer sits down, and the opposing one rises to his feet. You are conscious at once of a change in the atmosphere. He may begin his cross-examination of you with the words, "You said just now . . ." and immediately your consciousness of superiority suffers an eclipse, and you find yourself waiting with strained attention for his question. You hope you have made no slip in your evidence, because the manner of the opposing counsel and the nature of his queries show unmistakably that he regards you with the gravest disfavour and the deepest suspicion. At the end of the cross-examination, however, your friendly lawyer comes to the rescue and, with a few deft enquiries, enables you to dissipate the cloud of suspicion in which his learned friend had contrived to involve you.

Last month the writer was summoned to court as a witness in connection with a murder. The crime took place some months ago. It was really nothing to do with us, but we were implicated by having had the murderers at the Mission house for one night. It was back in May last. I arrived home from camp to find three desperate looking men at the bunga-

low, in charge of servants of the headman of Gundur Nadu (Northern part of the Kollis). There was a letter asking me to keep the men safe for the night as he had no lock-up! In spite of having had no experience as a jailor, I felt bound to accept the job. The law of the land requires the private citizen to do all in his power to assist the officers of the law in the execution of their duty! The next day the village headman turned up, and said that the police officers were actually on the hills investigating the case, so I handed the accused over to him with instructions to give them into the hands of the police. It now transpires, however, that the village headman had made up his mind to hush up the murder, and his story about the police was false. He is now being called upon by the magistracy to explain his conduct. My part in the enquiry was a simple one, and soon over. There is no doubt that a hillman was done to death in Gundur Nadu; there is no doubt, also, that the village headman helped to hush the matter up. And there is now very little doubt that the headman will be dismissed from his post, and possibly be prosecuted by the Government.

J. M. BRAND.

Our Convention for Spiritual Edification.

IN the October number of *The Gospel Herald*, Pastor Welsford very ably presents the claim of "Special Mission Services," and enumerates the prominent results that are of value from such services. One of these results are stated as follows: "These services lift Churches out of lethargy and spiritual dearth, up to the high lands of spiritual power. They quicken zeal for Christ, strengthen faith, and put new life into Churches that were almost dead."

Our Church members in India are living amongst a people whose lives, habits, conversation, and surroundings, are so opposed to the things of Christ that they need the quickening of the Spirit to keep them from falling into lethargy. Those who are workers in the Mission also need to have seasons of refreshing from the presence of the Lord to keep up the spiritual tone of their message. Special Mission Services, or Conventions, are, therefore, of the utmost value.

Special meetings for the Churches in Madras were held during the first two weeks in October. The Vepery meetings were held first, and they commenced with the Day of Prayer held simultaneously with the All-day Prayer Meeting for the Mission in London. This meeting commenced at eight in the morning and continued till eight at night. Throughout the day, without a break, worship was continued, and the voice of prayer was heard. All the workers took part, and were present for the greater part of the day; a few of them stayed all day. Other members came in during various hours of the day as their work permitted. Between five and eight in the evening there were over eighty present. It was felt to be a most helpful day, and we rejoiced in the freedom of approach to the Master in Whose Name the Gospel is preached in these parts.

The meetings of the Convention were conducted by Mr. D. Samuel, a devoted worker of wide experience. Each morning the Ephesian epistle was expounded in a very practical and experimental way. The Word of the Lord

was made plain, and our hearts were touched as the Spirit laid bare the lives of His people. We were reminded of the bestowal of " all spiritual blessings," of the grace that has made us what we are in Christ, and of the life to which we are called in Him. The evening meetings were shared between Mr. Samuel and myself, and the attendances were very encouraging. It was felt that a very warm spiritual atmosphere had been granted us, and that the meetings had been for the real edification of the Church.

The second week was spent amongst the members of the Ayanapuram Church. The morning meetings were in Ayanapuram itself, where the Mission workers gathered. The evening meetings were held in Sembiam, as a larger number of members could attend there, after work, than would have been possible in Ayanapuram. From the beginning of the meetings Mr. Samuel noticed a coldness in the atmosphere which I, too, had felt for some months, but of which I had not told him. As we spoke it seemed as though we were speaking against a blank wall, and our words were returning to us. At the evening meetings we were glad to notice some responsiveness amongst the younger men, but throughout the week this discouraging atmosphere prevailed. After the meeting on Thursday night, as we were leaving the village, several complaints were brought to us about the action of certain men, and we felt that on the morrow a serious attempt should be made to find out the cause of the trouble. Some very solemn words were spoken to the workers on Friday morning by Mr. Samuel, and I was called out of the meeting by one of the workers. As a result of conversation with him, several of the older men were called aside later in the day, and it was found that there was a very strong spirit of jealousy existing between them. Blessing had been attending the work of one of the brethren, and he had been elected deacon of the Church. This aroused a spirit of envy in the hearts of others, and this spirit had been eating into them for these past months, making it impossible for them to receive edification from the Word, which accused them at every turn. It was not possible to do a great deal that day, but we believe that the foundation has been laid for a return to a more humble and earnest spirit in the Church. Much prayer needs to be made that the Spirit of Christ may dwell amongst us more abundantly, that thereby we may be strengthened to give testimony for Him.

The meetings have been a great encouragement and incentive to prayer, and we look for the blessing of the Lord in the days that are to come. It has been very encouraging to note the presence of several enquirers at the meetings. One young man is a night watchman at the cotton mills, and is on duty every night. He attended the meetings at Vepery, and also at Ayanapuram, leaving his work at 6 a.m., and coming out to the meetings after a meal and wash. Several mornings we passed him on the road reading his Bible as he walked. As Mr. Welsford says in his article, "Souls are won to Christ in these services." We believe this has been the case in these meetings. Some have told us of the way that God has called them out of a dead, nominal Christianity, into life with Him. Others have heard the call to a more consecrated service, and we look with eagerness to the work which we believe the Lord is preparing us for in these coming months. We believe that the apparently fruitless meetings at Ayanapuram will prove to have been fraught with blessing that we were not just, at the moment, capable of receiving.

We are seeking to follow up these meetings with much personal work, and pray for that great tact and wisdom that is so needed. L. WATTS.

"All things work together for good"

A Strange Coincidence.

RAJAINMAL is one of the Biblewomen on the staff of this field. About three years ago her husband, Joshua, ran away from her, taking with him everything belonging to her on which he could lay his hands. Since that time she has been living with her father, who is one of our preachers. The man went off to the Nilgiri Hills, where, after some time, he secured employment as a domestic servant to a Christian doctor. After being connected with this doctor's Christian home for some months Joshua seems to have been truly converted. He then expressed a wish to rejoin his wife. After some time he persuaded his Christian master to write to the missionaries here, asking them to intercede with his wife for him. We, of course, expressed our willingness to do anything possible in the matter, if Joshua would come down here and give good evidence of his repentance and good faith to his wife. Fully two months elapsed without any further word from Joshua, and we wondered whether his silence was a sign of his insincerity.

Then, on a Wednesday morning three weeks ago, Rajainmal went to the well attached to her house (in the village of Vadugapetti) to draw water as usual. She mounted the low parapet of the well, as so many women foolishly do, and fell in. The well is about 35 feet deep, and has only two or three feet of water in it. It is a miracle of God's providence that Rajainmal was not killed outright or fatally injured. As soon as the villagers of Vadugapetti knew of the accident they began wailing for the dead, for they were certain that Rajainmal must have died. However, she was able to sit on a piece of board which was lowered at the end of a rope, and so was hoisted out of the well. She was conveyed in a bullock-cart to the Government dispensary in Sendamangalam, and when we went over to see her the same morning we were amazed to learn that she had received no serious injuries. She escaped with severe bruises and superficial cuts. What an illustration for Rajainmal's father to use in his preaching of the protecting care which the Christians' God has for His children!

On the following morning Joshua unexpectedly arrived in Sendamangalam with a letter from his master. The letter stated that the man could not be spared from his work earlier, but that he now had a few days leave of absence to come to Sendamangalam and seek a reconciliation with his wife. When I saw the man's genuine concern on hearing the news that at the same time that he left the Hills on the previous day his wife had fallen down a well, I had no doubt of his sincerity. Tears streamed down his face as he exclaimed repeatedly that the Lord was causing him to learn strange things. He produced all the money that he had with him, and, keeping R.10 to meet the expenses of his return journey, he handed over the rest to me (it was more than R.20), asking that I should spend whatever was necessary for his wife's comfort. He then visited his wife, and with tears confessed that he was a prodigal, and craved her forgiveness. Husband and wife were reconciled.

However, as Joshua could not take his wife away with him then, owing to her condition, he returned to the Hills the following day, Rajainmal's father promising to take her up as soon as she has fully recovered from the effects of the accident.

Much land to be possessed

"God moves in a mysterious way,
His wonders to perform."

Rajainmal is a good Christian woman, and, I believe, a good Bible-woman. We shall be sorry to lose her, but wish both her and her husband every happiness in their reunited life.

D. A. THROWER.

Statistics.

THE Madras Representative Christian Council has just issued its annual statistical record of work being done by Protestant Missions within the area of the Presidency of Madras (but excluding the Telegu section). As the report itself points out, there is a danger of "putting too much emphasis on statistics. Yet it is well at least once a year to reckon our forces and to take measure of the distance to our goal." I have selected a few of the most interesting figures and give them below.

According to the 1921 census the population of the area under report was 39,754,759. Of this 2,497,574 were entered as Christians; but of this number only 598,423 were Protestant Christians. It is thus seen how tremendous is the majority of Roman Catholic and Jacobite Syrian Christians in this Presidency. The Jacobite Syrian Church is that Church in Travancore which nearly corresponds to the Roman Catholic Church. The figures for 1925 show that there are now 676,690 Protestant Christians in the same area, or 1 to 57 of the total population. This is a gratifying increase, but the figures show very graphically how numerically small is the Christian community even in that part of India where Christians are most numerous.

There are 861 foreign workers and 15,481 full-time Indian workers in the various Protestant Churches and missions in this Madras area. That is, one foreign missionary to every 46,172 of population and one Indian worker to every 2,568 of population. It must be remembered, however, that there are many Christian business men and officials and voluntary Indian workers who do not come into any statistical tables, but whose witness and testimony for Christ is a real force in the land.

The extent to which Christian work has actually made progress is perhaps most clearly seen in the number of villages and towns in which Christians live. The 1921 census reports 48,742 revenue villages, but a revenue village is merely a term indicating an area for the collection of revenue. In each revenue village there are several population centres, so that the whole number of actual villages and towns in the Madras area is more than 100,000. The number of villages in which Christians live is 8,447, so that but one village in twelve contains evangelical Christians. This indicates how vast is the ground yet to be occupied in the name of the Lord Jesus.

The average gifts through collections and other means for Church expenses and other objects by the members of the Indian Churches was R.1-0-9 per person per annum. It is gratifying to note that the members of the Strict Baptist Churches stand fifth in the order of giving with Rs.2'9 per person.

L. WATTS.

Our Home Churches.

Prayer Subjects for April, 1927.

Week beginning—

SUNDAY, 3rd.—That the new Converts at Vepery may be "stablished, strengthened and settled" in their faith.

SUNDAY, 10th.—That Mutthuswami may be "kept by the power of God," and come through his persecution as gold "tried with fire."

SUNDAY, 17th.—That Mutthuswami's wife and daughter may be brought to know Jesus as their Saviour, and renounce idolatry and heathenism.

SUNDAY, 24th.—For the Half-Yearly Meetings, that the preacher and each speaker may be Divinely helped, and much blessing realised.

Announcements.

Pastor W. Chisnall, General Secretary S.B.M.—We have much pleasure in presenting the most recent and very life-like portrait of our General Secretary, who for more than twenty years, has held the office, and been greatly used for the extension of the Mission's influence, both at home and abroad. He will be always glad to hear from friends who are desirous of arranging for Missionary Services, Lantern Lectures, Special Meetings, etc., or for Collecting Boxes, Literature, Picture Postcards, and information generally concerning the business of the Mission. His address is 85, The Avenue, West Ealing, London, W.13.

* * * * * *

Half-yearly Meetings.—Special attention is drawn to the Meeting of the L.Z.A.—*open to all ladies*—on Tuesday, April 26th. 1927, at **Mount Zion Chapel, St. John's Wood Road, N.W.,** from 2.30 to 3.30 p.m., when (D.V.) Mrs. E. A. Booth will speak of the work in India. It is hoped there will be a large gathering.

Full particulars of the Meetings will be found on the advertisement page. The Council extends a hearty invitation to all who are interested in the work of the Strict Baptist Mission, and desire to see the extension of the Redeemer's Kingdom in the earth, and will be grateful for their presence and practical sympathy. It is hoped that our Missionary, Mr. Ernest A. Booth will have regained sufficient strength to enable him to speak at length upon the work, and what has been achieved in the various Fields in India.

* * * * * *

Congratulations.—We warmly congratulate our beloved Missionary, Mr. E. A. Booth, in having, on February 25th, completed thirty-two years of loyal and strenuous service for the S.B.M. in India; and in thanking God for all that has been wrought by and through our brother during that long period, would also pray that he may be completely restored to health, and enabled to resume the work so dear to his heart.

* * * * * *

The S.B.M. Council Quarterly Prayer Meeting will be held on Friday evening, April 29th, in the Vestry of Mount Zion Chapel, Chadwell Street, E.C., at 6.30 p.m. All are welcome.

"I am come into My garden"

Pastor Abner Morling.—We deeply regret to hear of the serious illness of our brother, who quite recently resigned the pastorate of Stoke Ash, Suffolk. For many years he has been a warm supporter of the S.B.M.; on several occasions preaching and speaking for it; and we affectionately commend him to the prayers of our readers, that, if the Lord will, he may be restored to a measure of good health, and in all time of weakness realise the support of the Everlasting Arms.

* * * * * *

For Sale on Behalf of the Strict Baptist Mission.—A friend, who is interested in our work in India, is again offering to sell the following plants, and give all the proceeds to the STRICT BAPTIST MISSION. Any friends who are desirous of helping the Mission in this way will please write to MRS. GREGG, BRANFOLD, STRENSALL, YORK., *mentioning the* STRICT BAPTIST MISSION HERALD.

Polyanthus, Golden Rod, Evening Primroses, Raspberry Canes, Hollyhocks, London Pride, Mint, Foxgloves, Lilies-of-the-Valley—2d. each.

Iris, Fleur-de-Lys, Rhododendrons, Lupins, Ice Plants, Delphiniums, Bergamot, Saxifrage—6d. each.

Michaelmas Daisies, Honesty, Small Sunflowers, Montbretias, Winter Heliotrope, Strawberries—6d. dozen.

Sweet Williams—9d. dozen.

Pansies—3d. each.

Crasselas (lovely scent), Bridal Wreaths, Primulas, Mesembreanthemum, Hydrangeas, Oak-leaf Geranium, Irish Ivy, Lilacs, Broom, Mahonia Berberis —9d. each.

Rambler Roses, Cactus Barberry—1s. each

Postage extra.

THE CHILDREN'S CORNER—(*Continued from page* 63).

Very many thanks, Connie, for your welcome letter. Yes, we are most anxiously waiting to welcome the Spring-time. But what a wonderful story of God's faithfulness the snowdrops, crocuses and daffodils tell, every Spring being a new creation and a miracle of His power.

Yes, I have a **small** garden, and I love it, too, for it teaches me that even the flowers respond to loving care and attention, and, like children, give their best when kindly treated. So glad you like the hymn, "We've a story to tell to the nations," and indeed we have, it grows in interest every day. God bless you.

With much love to all, your affectionate GRANDPA.

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 seldom that the Council of the Strict Baptist Mission hears a more pathetic or touching story than that recorded in a letter from our missionary on the Kolli Hills, Mr. J. M. Brand, and read at a recent meeting. It is much too long to be given in full here, but, briefly, it tells how Mr. Brand was visiting the village of Moonoor, during one of his camping tours. The reception was not encouraging, but there was one man who listened very attentively as the missionary related the story of some of the miracles of healing wrought by the Lord Jesus. The listener, whose name was Mutthuswami, was suffering badly from asthma, and the native remedies appeared to have done him little, if any, good. He came to the mission headquarters at Valavandi, twelve miles away, where he found work, and was doubly blessed, as he received much benefit from the Dispensary treatment, and, better still, found the Saviour. When visiting Moonoor again, Mr. Brand found that Mutthuswami by reason of his profession of Christianity, was a social outcast, and was not even allowed to enter his own home or mingle with his family. He suffered intensely from persecution, but was kept loyal to his new-found Friend, and ultimately he decided to remove from the village. Although not a Christian, his wife's love for her husband was strong enough to constrain her to go with him; and, in deeply interesting passages, Mr. Brand tells of what they endured: his wife's father publicly excommunicating her and her daughter, declaring them to be henceforth dead to him and all who united with him.

So touching was the narrative in its relation of the terrible suffering of this persecuted follower of our Lord, that it has been decided to publish it in booklet form, which will soon be ready for distribution, and I hope every one of my grandchildren will secure copies and do all they can to make known what is being accomplished by the preaching of the Gospel of the grace of God in the Kolli Hills, which is, without doubt, the most caste-ridden and priest governed district of the whole of the great land of India. Meanwhile, put Mr. and Mrs. Mutthuswami and their daughter on your prayer list, and ask our Heavenly Father to bring the husband into a fuller light, and by His grace to change the hearts of the wife and daughter, so that the family may become light-bearers of the Gospel in the densely dark Mountains of Death. Please ask your Mission Secretary to obtain for you copies of the booklet; or if you have any difficulty in getting them, write to Mr. Chisnall, 85, The Avenue, West Ealing, W.13, or to "Grandpa." 7, Rectory Grove, Clapham, S.W.4, and they will be forwarded.

It would be a great pleasure to hear from any of my grandchildren at any time, and I cannot but think there are many little incidents in your School or Mission Study Circle which are worth relating for the interest of others. Before sending this copy to the printer, I was looking down the list of subscriptions received during the month by our good Treasurer, and to my great surprise and greater pleasure, I saw that one Sunday School alone had sent him £12 in support of a School at Sembiam, and £6 for another at Ahmaikulam, besides their contributions to the Birthday-box and Collection. And then I remembered that only a short time ago this same Sunday School opened their new School premises entirely free of debt, and so was obliged to say, "Well done! Courland Grove!" It also brought to my mind the words of One who said, "Them that honour Me, I will honour," and surely the reflex blessing of consecrated giving has come into that happy Sunday School.

(Continued on page 62.)

LIST OF SUBSCRIPTIONS, &c.,

Received from February 10th to March 10th, 1927.

General Fund.

	£	s.	d.
Cambridge, Mr. S. Oxberry for boy at Namakal Hostel	4	0	0
Fulham, Ebenezer, Envelopes	2	4	0
Wood Green, Park Ridings	1	1	0
Wortwell, S.B. Chapel, Env.		5	0
Tring, Akeman St., Reports	1	0	0
Toronto, In loving Memory	2	1	1
Sydney, Belvoir P.B. Chapel	25	0	0
Guildford, Birthday Thankoffering, Jan. 25		10	0
Tadworth, Env.		6	0
Wellingborough, Env.	1	10	7
Egham, Env.		4	6
Dunstable, Miss Champkin		2	0
Heathfield, Env.		6	0
Courland Grove, Study Circle and S.S. for Sembiam School ...	12	0	0
Wattisham S. B. C., Reports		2	6
Tring, Ebenezer, Env.		9	6
Bolton S.B.C., Miss Southworth (box)		10	0
Mrs. Southworth (Sub.)		10	0
Mr. Jas. Anders		10	0
Readers of *The Christian*, per Morgan & Scott, Ltd.	31	10	0
Bexley Heath, Env.		14	0
Cheltenham, Mr. A. Mitchell		5	0
Horley, Victoria Rd. S.B.C., G. Stapley (box)		11	0
A.E.B.	1	10	0
Env.	1	15	0
Warbovs. Env.	5	10	0
Tottenham, Ebenezer, Env.	1	8	9
Farthing Coll., S.S.	3	10	9
Epsom, Salem, Env.		18	0
St. John's Wood, Miss H. May Osborn, for one boy, Namakal Hostel	1	0	0
Watford, Beulah, Env.	1	0	0
Hitchin, Bethel Bible Class, Coll.	3	0	0
Aylesbury, Walton St., Env.		14	0
Stoke Ash S.B.C., Env.		2	6
St. John's Wood, Mr. E. E. Sears	2	0	0
Mrs. Fraser	3	0	0
Miss F. White (box)		5	3
A Friend		1	6
Miss Jayne		2	0
Envelopes	4	14	11
Wattisham S.B.C., Env.	19		0
Somersham, Env.		7	6
Braintree, Env.		13	6
Irthlingborough, Coll.	10	10	7
Mr. W. Cooper		2	6
Clapham Junction, S.S.	1	1	0
Balcombe, Mr. E. C. Bourne		10	0
Norbiton, Zion, Bible Class	4	5	5
S.S.	8	10	1
Boxes	5	19	2
Coll.	7	14	8
Reports		2	2
Env.	2	15	6
Lantern Lectures		11	3
No. 9 Box (Namakal)	2	12	0
Employees of S. W. Anderson, Ltd. ..	1	14	6
Walworth, Victory Place, S.S.	1	1	6
Courland Grove, S.S., Birthday Box		6	3½
Coll.		7	8½
Boys' & Girls' Working Classes, for Ahmaikulam School	6	0	0
Wood Green, Dovecote S.S.	12	0	10
Chadwell Street, Mount Zion	33	15	6
Tottenham, Ebenezer, Bible Class	1	7	9
Keppel St. Memorial Church, S.S.	1	0	0
Env.		7	0
Tenterden Aux., Subs.	1	1	6
Kings Langley S.B.C., Lantern Lecture		10	0
Galt, Ontario, Mr. & Mrs. Hindes' Birthday Offering		8	0
Coalville, Mr. W. Bishop (box)		14	3
Env.		10	0
Trowbridge, Zion, Mrs. A. L. Wiltshire (box)		6	6
Chesham, Newtown Bpt. Hall, S.S., Girls ...	1	1	10½
Boys		12	11½
Watford Tabernacle, Env.	1	14	6
Tunbridge Wells, Env.		3	0
Stratford, Gurney Rd., S.S.	1	3	3
Birthday Box		5	4½
Env.	3	5	2
3 Boxes	1	4	6½
Qtly. Sub.		15	0
Bermondsey, Lynton Rd., Y.P. Meeting		7	0
Poynings B. Chapel, Env.		18	0
Brentford, North Rd., Env.	5	12	6
Newick, Zion, Env...		11	0
Norwich, Orford Hill, Env.	1	1	0
Acton, per Miss Elliott, Mrs. Stevens (don.)	1	0	0
Env.		4	0
Beccles, Martyrs' Memorial, S.S.	1	17	8
	£246	7	3½

Personal.

	£	s.	d.
Mrs Pearson, Env. .		10	0
L. P.	5	0	0
A Well-Wisher, for 2 Orphans for one year at Namakal Hostel	8	0	0
"In Memoriam," M. A. Gilbert		10	0
Mr. S. Parris "In Memoriam"	1	0	0
Mrs. Sharples (box)		10	0
Mr. Thos. Benstead		10	0
Mr. A. Tyler, Ann. Sub.	2	2	0
Mr. S. Burfoot		10	0
Friend, per Mr. A. Crisp		5	6
"Subscription" 100		0	0
M. B.		10	0
Messrs. G. Brown, Son, & Vardy	1	1	0
	£123	8	6

Herald Fund.

	£	s.	d.
Over		2	0
Mrs. Drury		1	6
Eastbourne, Mr. A. S. Blinkhorn	1	0	0
Miss Newnham			6
Mr. O. W. Skipper		1	6
Mr. J. W. Atkins		2	6
Wattisham S.B.C. ...		19	0
Bolton S.B.C.		10	0
Bexley Heath		12	0
Mr. A. Cradduck		4	0
Stoke Ash S.B.C.		10	0
St. John's Wood	3	19	7
Mrs. F. Newman		1	8
Pastor C. T. Dykes		5	0
Mr. J. W. Sears		1	6
Norbiton, Zion Chapel	2	10	0
Tottenham Branch ..		7	0
Tenterden Aux.		10	0
Trowbridge, Zion		10	4
Tunbridge Wells		7	0
Stratford, Gurney Rd.	1	7	2
Brentford, North Rd.	3	16	10
Acton		17	0
Beccles	1	5	10
	£20	1	11

Pension Fund.

	£	s.	d.
£935/1/3 3 p.c. L. Consol Stock	7	0	3

Ladies' Zenana Auxiliary.

Feb. 10 *to Mar.* 9, 1927.

	£	s.	d.
Lynton Rd., Salary of B.W.	3	6	8
Wattisham, Mrs. F. B. Raynham	1	0	0
Bexley Heath, Y.P.S. Collec.	1	6	4
Finchley, Soho Memorial: the Misses Popple		10	0
Gurney Rd.: Salary of B.W.	7	0	0
Id. Weekly Subs....	1	0	10
Per Mrs. E. H. Chilvers	12		6
Mrs. Blythe	2	0	0
Rect. 54, Anon., for building wall around Girls' Home at Valavandi	50	0	0
	£66	16	4

Vol. XXVI. *New Series, No. 245.* May, 1927.

The Strict Baptist Mission HERALD.



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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. XXVI.] MAY, 1927. [*New Series*, No. 245

CURRENT NOTES.

THE serious mishap, by which our beloved Missionary, Mr. J. M. Brand, was severely injured, has proved a set-back to his progressive work on the Kolli Hills, and is a loud call to the Indian Government to give special attention to the needs of the district for better roads. If the incident should lead to this, as is most devoutly hoped, then will be seen the hand of Divine Providence, in leading him to a period of suffering, yet using him to help forward the coming of the Kingdom of Christ to the Kolli Hills. Meanwhile, it is a call to prayer to all in the home-land, that it may be sanctified to God's honoured servant, and recognised as a call to "Come ye apart, and rest awhile," so that, when restored to health, he may re-enter upon his work with renewed consecration and zeal.

* * * * * *

Quite recently our senior Missionary, Mr. E. A. Booth, whose enfeebled health has compelled a long period of inactivity, was medically re-examined, and though there is some improvement, it is insufficient to warrant his undertaking full deputation work for some time to come. This is a great disappointment to himself, and to many of the Churches, as only an occasional effort can be made; and he will need grace to wait with patience the Lord's will concerning him. In the meantime, we would commend him to the prayers of all, that by the blessing of the Great Physician, a measure of renewed strength may be speedily given him.

Our Foreign Field.

News of the Month.

SENDAMANGALAM.—From February 6th to 16th I was away from this field on a visit to Travancore with Mr. Morling. The meetings were a real inspiration to me, and I pray that much blessing may ensue to our Travancore friends through the addresses delivered. On the return journey I greatly enjoyed the steamer trip on the beautiful backwaters.

Nine days, from February 19th to 28th, Mrs. Thrower and I spent in camp at Kakkaveri. We preached the Gospel in the mornings in seven villages, and gave lantern addresses on four evenings in three different centres. A good number of Gospels and other booklets were disposed of. The villagers were in most places quite friendly, and listened well to the messages.

The water shortage is becoming very severe again throughout the field. We have recently had to deepen our well in Erumaipatti. The larger Mission well in Sendamangalam has completely failed, but we are thankful to say that we still have sufficient water for our needs in the smaller well here. The outlook is most serious for the people, as the hot season has only just commenced.

To-day we leave headquarters to spend thirteen days in the north-west of the field, with Munchavadi as base. D. A. THROWER.

The Opium Policy of the Government of India.

THE Government of India, which has long enjoyed large profits from the export opium trade, has now decreed that all exports of opium for purposes other than medical and scientific will be reduced by ten per cent. annually, and will altogether cease at the close of 1935. In making the announcement, the Government expresses its desire to lend as much assistance as possible to the solution of the problems attending the smoking of opium in the Further East.

This is a bold step for the Government of India to take, as it involves the sacrifice of considerable revenue amounting to millions of pounds sterling. All interested in the moral progress of India will warmly approve of this action. It is to be hoped that other countries will follow the example set by India.

An entirely separate question is the consumption of opium in India. Opium smoking is generally regarded in India as a disreputable habit, and is not widely practised. But in certain districts there is an excessive consumption of opium due to the habit of eating opium. It is the custom of some women working in factories to " dope " their young children with opium.

The Government is not unmindful of the evils connected with the eating of opium. In a very recent communication it has urged upon its officers, in those areas where the consumption of opium is excessive, the necessity of

unremitting endeavour to cleanse these "black spots" upon the map of India. Assam has already taken vigorous action, and has determined to prohibit the use of opium altogether within ten years. At present opium can be bought openly without the slightest difficulty in any Indian bazaar. As long as opium is available it will be consumed. It is the duty of Government to limit the sale of opium in India forthwith. The final solution of the problem lies in the limitation of the total production of opium. ERNEST A. BOOTH.

Teachers' Annual Examination.

THE following are some of the questions in the teachers' annual examination held this month. They cover, as you will see, exegesis, Jewish sects, politics, manners, customs, history.

(1) What is the exact meaning of those words of our Lord addressed to the Sadducees, viz., "as the angels of God in heaven"?

(2) What was the underlying reason of the Pharisees joining with the Herodians in asking the question about tribute money?

(3) State the meaning of the words, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord."

(4) In our Lord's denunciation of the Pharisees we have the following words: "Moses' seat," "heavy burdens," "phylacteries," "borders of their garments." Give their meaning.

(5) State the Jewish wedding customs alluded to in the parable of the Ten Virgins.

(6) What sects and classes of people were they who met together to "take Jesus by subtlety"; (b) where; (c) when did they meet; (d) on this occasion in what way is Judas named?

(7) Give the meaning of "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (b) Cite illustrations of the principle contained.

(8) What real connection was there between the Greeks coming to see Jesus, and Christ saying, "Except a corn of wheat," etc.?

(9) Give the origin of the Passover Feast.

(10) What was the connection between the first part of the last supper and the second part?

D. MORLING.

One of His Little Ones.

I HAVE often felt that I wanted to write the story of Samuel, and now seems a most fitting opportunity.

Samuel of Kakkaveri is the illegitimate son of one of our earliest Church members of that village, and also one of the first boys to be admitted into the Sendamangalam boarding school.

From the very first he showed signs of being a bright, intelligent lad, and, although always ready for mischief and generally in the swim wherever there was anything naughty going on, on the whole he was well behaved, and showed himself ready for work and study.

When I first had to do with the boy, he struck me as rather an impudent and hot-tempered lad who needed a fair amount of discipline, but upon becoming more acquainted with him, I found that although he was inclined to the former, he was lovable, and easily brought to see the fair and true

side of things when put on his honour. One of the most commendable traits in this boy's character was his love of animals and birds. He would tame the wildest, and it was no unusual thing to go to his box, when in charge of the boarding school, and turn out a mongoose, or a couple of minas (Indian thrushes), or a baby parrot.

On one occasion he accompanied us to the hills on our annual holiday, and used to push Edith about in her cart with two baby birds perched on the handle, and was the subject of much comment, as it is so unusual a sight to see an Indian boy with such love for birds.

Our decision to take him to the hills was made when we found that his once professing Christian father had backslidden, and was leading a very bad life; we felt that the influence of his father would be very bad for a boy of such a temperament. We took him aside one day and promised that we would henceforth be responsible for his education and afterwards try and find a means of livelihood for him. He worked well in school and succeeded in studies up to the 7th standard. About a year ago he expressed his desire to do something, so he was put into a Mission Industrial School as an apprentice to carpentery. For a whole year Samuel persevered, working hard at the trade he is learning, and every report of him has been most encouraging from all points. He had been promised leave for the Christmas holidays, and frequently wrote to say how he was looking forward to spending his Christmas in Madras with us.

About the middle of November news came from the missionary in charge of the training school that Samuel was ill with fever in hospital. He apparently had high fever with delirium for quite a long period, and when able to be discharged was very weak and frail. Hearing word that he was returning to us to convalesce, about two weeks before Christmas I went to the station to meet him, and was astounded in the difference between the once strong and healthy boy and the weak, emaciated lad before me. When he got home fever began again, and his condition was serious. Doctors gave verdict that he was suffering from acute tuberculosis, and he was immediately admitted to the open-air wards of the General Hospital. Visiting him frequently we find a vast improvement in the lad, and bespeak the prayers of lovers of young life that they will earnestly pray with us, that the dread disease may be abated, that he may be spared to a useful life of service, and that this experience may lead him to trust entirely in Him who is all powerful to save and to heal. Pray, too, that we who have made ourselves responsible for him may be Divinely guided, as his future career has to be considered. It will be many months before this dear lad is fit for hard manual labour, but we are assured that God will appear and make the way plain.

E. A. WATTS.

A Visit to Salem Jail.

A FEW weeks ago I received a highly interesting letter from a man of a criminal tribe who was then finishing a long term in the Central Jail, Salem. The communication was backed up by a recommendation from the schoolmaster of the jail, who is a Christian man, and who assured me that though his friend had been "a terrible Saul in his time, there was no doubt that by a little assistance he might become a brave Paul and be used in bringing many of his tribe into the Christian fold." The enquirer's

relatives and old home are in the Sendamangalam field, so, accompanied by Mr. Thrower, we went up to Salem and asked permission to see the prisoner. After some parleying we were sent to the bungalow of the Superintendent, who, it transpired, was connected with some of our old Madras acquaintances. Though there are many hundreds of prisoners under his charge he knew quite well the man we wanted, and informed us that he was the Chief of the notorious Kurava tribe, a very capable, well-read though highly voluble man. He readily promised us a private interview with him, but hinted that we should gain very little satisfaction from him.

Our good friend then took us round the spacious and perfectly kept kitchen garden, and showed us what is possible in the way of growing vegetables even on the hot plains. We are hoping that our Hostel garden may benefit from this visit of ours. As we afterwards approached the imposing entrance accompanied by the Superintendent, there was no repetition of the quibbling about permission. The numerous armed guards quickly came to attention and salute; gate after gate, heavy with bars and steel plating, swung wide open, and we found ourselves in the midst of one of the most important jails of S. India.

How different from the stories of the old-time dungeons! Everywhere we saw order, perfect cleanliness and apparent contentment. Amongst lines of cells were beautifully laid out gardens; hardened, inveterate old sinners were taking great interest in the rearing of Cosmos and Balsams. We passed into the huge industrial shed, where plain and ornamental weaving, carpentry, joinery, blacksmithing and all kinds of metal work were in full swing. We rubbed shoulders with murderers and dacoits, whose names had spelt terror throughout the district; we made enquiries about looms and aluminium ware of men whose crimes had stirred the placid peace of remote villages. Our guide tapped the shoulder of one man who had murdered his wife in broad daylight—the old, old cause. He introduced us to another who was a well-known lock expert. A few months ago this wizard was within a span (so he thought) of being liberated. While the Governor of Madras was inspecting the jail he challenged this man to prove his boasted ability in his craft. The prisoner was game, took a new and elaborate lock from one of His Excellency's suite, picked up an old rusty wire nail from the floor, and within an amazingly short time released every lever. On handing the open lock to the Governor he came very smartly to the salute and said, "Now, sir, I beg you use your prerogative in giving me liberty." "Nay, my man," replied the Governor, "you have given me excellent reason for keeping you here even after the expiry of your term."

In the course of our rounds we had found Rakkan, the enquirer, and sent him to the private office of the Superintendent, where we now directed our steps. Rakkan was a man well fed, powerfully built, and evincing an amazing gift of speech. By his side was his son, who in physique, though not in daring, was more than his father's equal. Next was a son-in-law, a man in every sense of much lower calibre. In the safe privacy of the office the father poured forth torrents of eloquence concerning his sincerity, his love for Christians and his knowledge of profane and sacred Scripture. But the moving cause of his would-be conversion could not long be hid. A little guidance given to the conversation elicited the facts of the case: His term of twelve years would be completed at the end of the week. Unless protected by one of the ruling race (and who would show such favour

except the missionary of Namakal?) he would be constantly persecuted by every local Government official, and his life would be made a burden. "I shall immediately join your fold. If you grant me and my people protection I, as Chief of the Kuruvars, will bring every 'child and chicken' into the Good Way. Of course, you will ensure us a livelihood (for no one would give us work) by granting us houses and lands."

There in the heart of the jail we gave the story of Christ and His wondrous love, assuring Rakkan and his family that we should endeavour to reflect that love to them by every means in our power. D. MORLING.

Pongal Preaching and Camping Notes.

WHENEVER an important Indian festival occurs, it is always a difficult matter to induce our school children to come to school. The glittering tinsel and bright colours, the singing and dancing, the drama and merriment, the eating and drinking prove more attractive than study in a hot school. Schools that normally have an attendance of sixty scholars will register only twenty on such festival days, and so the question arises, "Is it worth while conducting schools on these days?" to which we answer, "Ye unless you devise some plan whereby our teachers can spend their time more profitably." If we were to close schools for every festival that is recorded in the Hindu calendar, hardly any work whatever would be done. But the festival of Pongal is one of the most important of festivals, when houses are cleaned and whitewashed, and when new clothes and cooking utensils are purchased.

After prayer and thought about this matter, it was decided to conduct a series of evangelistic services during the course of the two most important days of the Pongal festival. All S.B.M. schools would be closed, and an invitation was extended to all male teachers to join the preachers in this work. There would be no material attractions. Each teacher, preacher and missionary must make arrangements for his own food, and the time would be fully occupied in making known the Gospel of God's grace. In this way we hoped that only those who were whole-hearted in the work would come.

So, on Thursday, January 13th, having posted our English mail, Brother Watts and I set out on our cycles for Koyembedu, our first point of attack on the enemy's line. A deep-red glow covered the western sky as we passed through Aminjikari, the first village past the city toll-gate. As we were crossing the bridge over the Cooum river we caught up to the coolies who were carrying our luggage. There were three coolies—a man and two women. When setting out the man had been given the heavy burden, while the women carried the lighter ones, but, once out of our sight, the man had given the heavier burden to the women.

It was quite dark when we arrived at Koyembedu, so we immediately walked down the main street to find a site suitable for displaying our pictures. A crowd of helpers soon enabled us to fix the sheet on a high wall, and within ten minutes the words of the opening hymn were thrown on to the sheet. The chorus of some twenty men's voices sounded very well in the evening air, and served to attract the majority of the villagers. This meant that the priest of the village temple had to sit in lonely vigil throughout the time of our service, with few, if any, devotees.

Preacher Ponniah commenced the address, and kept up a running fire of remarks upon the pictures describing the life of Christ. The younger mis-

sionary's vocabulary increases considerably as he listens to such addresses as these, which are given in the every-day speech of the people. After about twenty minutes Preacher Abraham succeeded Ponniah. Abraham is quite an old man, so that his voice is becoming weaker. Nevertheless he sought to improve his remarks by the admixture of a song describing one of the pictures, but just as he was bursting into song someone trod on a small dog, with consequences which somewhat marred the melody. After Abraham, Preacher Dhanaraj followed, and kept the attention of the audience until the close of the service.

That evening some of us dined in Arumbakkam, a neighbouring village, where the writer had his first experience of eating in Indian fashion. The diners sit crossed-legged on a mat, and rice is heaped up on a leaf-plate in front of them; then, using the right hand only, the rice must be picked up with the fingers and put into the mouth. If, on the next occasion when the readers of this article have rice (without milk) for dinner, they will try to eat it in this way, they will learn something of the difficulties of the novice. After our evening meal we unpacked our beds, and having rendered our praise to our Lord, Who had guided and blessed us throughout the day, we were soon asleep.

Next morning (Friday) we awoke at 6 a.m., when the dawn was just beginning to break. Ablutions were performed in the school garden, with water drawn from the well, and then, having dressed, we were ready for chota at about 6.30 a.m. This meal consisted of hot coffee, appams (a tasty rice-cake), fig-rolls and plantains, and was served by the teacher's wife. This good woman, like all good Indian housewives, was very anxious to know if her guests were pleased with her cooking, and so she took occasional glances at us as we were eating.

Brother Watts conducted the morning devotions, and then, after prayer, we divided into three parties for Gospel preaching. One party consisted wholly of cyclists, and this section was detailed to make for Viriyambakkam, several miles across country. Thus during the course of the morning addresses were given in eight to ten villages, Gospel portions and booklets were sold, and passages of Scripture were called out, so that even those unable to read might hear the Word of God.

After the midday meal and rest we gathered once more for devotion and Bible study, Brother Watts once more conducting the service. Our thoughts were directed to the 16th chapter of John's Gospel, where we are warned of the world's enmity as we engage in Christian service, but where we are reassured of the presence of the Holy Spirit.

Having thus received spiritual sustenance for ourselves, we once more set out, this time all together, towards Ayanapuram, the place of our evening meeting. The first village to which we came, a potters' village, had just lost one of its members, and in consequence all the villagers were wailing. So we passed on to Aminjikari, the next village. Here we preached on two separate sites, and had a good hearing. Some twenty to twenty-five Scripture verses were called out by the brethren. As we left this place a man came to us and excitedly asked whether we could not give them a day school for their children. But a day school attached to another Mission already exists in that village.

After a walk of several miles we arrived at Ayanapuram, tired but happy. Soon after sunset we once more set up the lantern, and then, as on the

previous night, three preachers in succession addressed the villagers, who were seated on the ground. That means that the men and children only were seated on the ground, for it would be considered disrespectful for a woman to sit down in the presence of men.

Before the evening meal the missionaries needed a good bath, so the Ayanapuram teacher heated some water to assist in removing the dirt and grime. The writer, being a beginner in such matters as far as India is concerned, asked where the bathroom was. "Bathroom!" said the teacher, with astonishment. "There is no bathroom, but you can bathe by the well in the garden!"

After a satisfying evening meal all the campers gathered round the portable harmonium, and by the light of a small oil-lamp sang to their hearts' content. Several young men, who feared, perhaps, to join us in the daytime, slipped into this informal gathering, where they would not be so conspicuous. It rejoiced our heart to see them.

Saturday morning was spent in once more proclaiming the glorious Gospel, and some of us were privileged to call on one of the members of our congregation in a near-by house, where we conducted a short service.

Everyone had received such blessing from this evangelistic tour that our young men felt that such efforts should be more frequent. They are now seeking to arrange regular cycle runs for evangelistic work, similar to the work of the S.B.O.M. in England. The impression that remains with us is that such outdoor work as this is worth while. It tells—it counts. Our Indian brethren respond heartily to such efforts, and the missionary is able to really "touch" the lives of those amongst whom he works.

W. A. KIMBER.

The Kilpauk (Madras) Dispensary.

THE work in the men's dispensary occupies from 8.30 a.m. until 10 a.m. each morning, except Lord's Day. For some reason the men are not so willing to come for treatment as the women; or, at any rate, they do not come in such large numbers. In England at the Medical Mission at Bethnal Green, London, we noticed the same thing. Nevertheless, we are very glad to have this opportunity of coming into closer contact with the lives of the men who live in the near-by villages and "grahmams." Not a few who have come for relief of suffering caused by impure living have been pointed to the wicket-gate which lies at the entrance to the King's Highway. But usually, while there is regret of the consequences of sin, there is no horror of sin itself.

Eye diseases are very common in the East, as Bible students will know. The best treatment for the minor forms of eye-trouble is to drop silver nitrate solution into the eye, and then to wash it out immediately with salt solution. This requires care, but is very effective.

So often small cuts and wounds are neglected, and become festered. Hot fomentations must be used to remove the pus. For this we heat a small kettle of water on a Primus stove, which is both clean and economical. Kerosene oil is used as fuel. Cases of itch are frequent, and are treated with sulphur lotion, which is prepared on the premises. Regular bathing of the body each day would probably prevent this disease. Dysentery and other bowel diseases are frequent, too, and they may be traced, in a large measure, to the impure water supply. Our water supply in

Madras is not properly filtered, and is a continual source of warm debate in the Madras Council Chamber. Just now our water is being treated with permanganate of potash, and presents a brownish hue in consequence. A local Christian doctor tells us, however, that a supply of chloride of lime will shortly arrive from England, and that this will be used instead of the permanganate. The final solution, of course, is to construct a sufficient number of filter beds.

Again, there are many cases of intestinal worms, and our cure for these, chenapodium oil, is quite renowned. It is estimated that at least 90 per cent. of the population suffer from this disease. It is caused very largely by the absence of sanitary arrangements in many villages. The order given to the Israelites in this matter (Deuteronomy xxiii. 12-14) was no doubt intended to avoid such a disease occurring then.

Some incidents are distinctly humorous. Some time ago a young man came saying that he had stomach-ache, and he was treated accordingly. Next day he came again, and enlightened us a little further by saying that a woman had put some poison in his food. But on enquiring further, it seems that he was poisoned some four years ago. Well, we could not do much for that. After the patient had gone, an old man in the corner beckoned us with a mysterious air and told us what had actually happened. We will suppose that in a certain village there is a young woman who wants to become married, but whose affections are set on a young man who, in his turn, shows no interest in the young woman. The young woman goes and procures what is virtually a love potion, a green powder, and this she secretly mixes with the young man's food. The amount of love potion is increased from day to day, and a friend craftily turns the man's thoughts into the direction of his secret lover. His imagination is fired and his heart is captured. Our Indian preachers solemnly vouch for the truth of this statement.

W. A. KIMBER.

An Indian Brother speaks.

WE want the Indian Christian, as far as possible, to speak for himself. The following is transcribed from notes taken of a sermon delivered by an Indian brother at our annual meetings.

Text: Acts ii. 2, 3.

1. FIRE.

(a) **Reveals.** Inside the clay of the newly-made vessel there lies hidden a small stone, which has escaped the eye and touch of the workman; but the fire of the kiln reveals and pulverises it. The Holy Spirit exposes and attacks the hidden evil habit, the sinful disposition.

(b) **Consumes.** The wood, hay and stubble in our service are reduced to ashes by His fierce heat. What material do you workers use? He will search and test your labour. Let it be true.

(c) **Purifies.** He removes the dross of hypocrisy. Christianity is not an easy, comfortable religion. Fire removed the dross of Peter's racial pride and exclusiveness.

(d) **Illumines.** He is a Pillar of Fire to show the way, to expose danger, to give us light and understanding.

(e) **Warms.** In cold countries people run to those who have a good fire. He gives the warmth of love, "goodwill" and friendship. Do people run to us to get the comfort of these qualities?

(f) Fire will **not remain alone;** it spreads, runs in all directions, conveying its very nature to the most unlikely materials. Does the fire of your zeal spread to your neighbours? Do they catch my enthusiasm? Peter and Paul were firebrands.

(g) Imparts **power.** See the train engine drawing its incredibly heavy loads. The secret? It is merely the difference between water that is cold and water that is heated by the furnace. Is power of life and power of service seen in us Christians?

2. TONGUES. Those baptised with this fire cannot be silent. The tongue is given them wherewith to testify of Christ's salvation.

3. WIND. (a) Invisible, impalpable. The Holy Spirit is not apprehended by the man of the world. His very existence may be denied by him.

(b) Yet it **sounds.** We hear the music of the wind. Do not deny the Holy Spirit's existence, for I can hear His voice.

(c) It also **works.** Though even the sound just now may be inaudible, watch the topmost leaves of this tall tree; they move. To-morrow the whole tree may be uprooted by its force. Moreover, the wind now serves us by doing work in many ways. Do you actually "work," that is, accomplish things?

(d) It **vivifies.** The bleached bones of the valley came together, were knit with sinews and covered with skin; but it was only when the breath came from the four winds that they "lived, stood up upon their feet, an exceeding great army." His breath is our life. D. MORLING.

Sirunellikoil.

MY first camp, although short, was a very interesting one. The road on which we started from Namakal was quite a good one, but when about halfway on our journey we turned on to another road. This became gradually narrower and narrower, until it was little more than a track, lined on either side with prickly pear, and if the bulls we met had chosen to be fractious we should have had a bad time. When we arrived there was all the business of unpacking, and the number of things we had really amazed me; there seemed to be everything from a bed to a tin-opener.

On Sunday morning, as I followed Mrs. Morling across the sand dunes to Sirunellikoil, I felt rather like the "Page" in "Good King Wenceslas," but it was not the cold that I felt! We found all the congregation waiting for us when we arrived, and they listened very attentively to the sermon, and one could see by their expressions that they were enjoying it.

On Monday morning I went with Mrs. Morling to visit the people in their homes. In the second house we went to I saw what looked like a big roller towel hanging from a beam, and on peering inside it I saw a bonny little baby, who looked at me with some alarm.

I wondered why the little girls all gathered round Mrs. Morling and shyly asked her something, and she told me they were asking when they could come to the Boarding School as well as the boys Most of the women listened very attentively as Mrs. Morling spoke to them, and though I could not understand what was being said, I could see who were really interested and who were merely curious, and one felt there was a real bond between us and them through the knowledge of the Saviour which had been imparted to us both. We pray for those others, that they, too, may be brought to know the Lord, Who has done so much for us, and Whom we love so dearly.

ELEANOR A. SAVAGE.

Our Home Churches.

Prayer Subjects for May, 1927.

Week beginning—

SUNDAY, 1st.—For Mr. Brand, that by God's blessing he may make a good recovery from his recent accident.

SUNDAY, 8th.—For Samuel of Kakkaveri, that by the skill of the Great Physician he may be restored to complete physical health, and the eyes of his understanding opened.

SUNDAY, 15th.—For Mrs. Thrower, that success may attend her first examination in Tamil.

SUNDAY, 22nd.—For the new School at Sirunellikoil, that much blessing may result.

SUNDAY, 29th.—For the L.Z.A., that candidates may be constrained to offer themselves for the work amongst the women of India.

Announcements.

Mr. J. M. Brand.—To the deep regret of the Council, and all who know and love our brother, we have to announce that on Saturday, March 5th, while riding, his leg was dashed against a hidden jagged end of a branch of a tree, with such force as to break his shin-bone. Happily the accident was observed, and he was quickly carried home, but owing to severe swelling it was for a time difficult to tell the full extent of the damage, but afterwards it became apparent and proper treatment applied. On March 20th he was able to sit up on chairs, and making good progress towards recovery, his general health being excellent. We commend our brother and Mrs. Brand to the prayers of all our readers, that complete recovery may be speedily realised and all grace made to abound.

"**Outcasts for Christ's Sake,**" BY MISSIONARY J. M. BRAND.—This touching story is now ready, in booklet form, suitable for enclosing in letters, price 6d. per dozen, post free, and can be obtained from the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, or from the Editor, 7, Rectory Grove, Clapham, S.W.4. We earnestly plead for a large circulation of this booklet.

Lantern Lectures, Meetings, &c., during Coming Autumn and Winter Months.—Will the Missionary Secretaries of Churches, Study Circles, and Sunday Schools, who will soon be arranging their syllabus for the dark evenings of Autumn and Winter, please communicate with the General Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, for particulars concerning Lantern Lectures, Deputations, Sermons, etc., which will be gladly furnished.

During May, Meetings or Services on behalf of the Strict Baptist Mission will be held as follows:—1st, Bierton and Dunstable; 2nd, Lynton Road, Bermondsey; 8th, Braintree; 12th, Wandsworth, West Hill; 22nd, Norbiton; 29th and 30th, Great Yarmouth; 29th, High Wycombe.

Acknowledgment and Thanks.—The Secretary acknowledges, with best thanks, the receipt of a New Year Envelope, enclosing 6s. 6d., post-mark Riselly, Bedford.

Half-Yearly Meeting.—It is hoped (D.V.) to give a full account of the services on April 26th in the June MISSION HERALD.

Finances.—At the April meeting of the Council the Treasurer reported a deficit in the General Fund of £247, which is very disquieting, and it is

sincerely hoped that all lovers of the Strict Baptist Mission will give it their usual sympathetic and prayerful consideration.

For Sale on Behalf of the Strict Baptist Mission.—A friend, who is interested in our work in India, is again offering to sell the following plants, and give all the proceeds to the STRICT BAPTIST MISSION. Any friends who are desirous of helping the Mission in this way will please write to MRS. GREGG, BRANFOLD, STRENSALL, YORK., *mentioning the* STRICT BAPTIST MISSION HERALD.

Polyanthus, Golden Rod, Evening Primroses, Raspberry Canes, Hollyhocks, London Pride, Mint, Foxgloves, Lilies-of-the-Valley—2d. each.

Iris, Fleur-de-Lys, Rhododendrons, Lupins, Ice Plants, Delphiniums, Bergamot, Saxifrage—6d. each.

Michaelmas Daisies, Honesty, Small Sunflowers, Montbretias, Winter Heliotrope, Strawberries—6d. dozen.

Sweet Williams—9d. dozen.

Pansies—3d. each.

Crasselas (lovely scent), Bridal Wreaths, Primulas, Mesembreanthemum, Hydrangeas, Oak-leaf Geranium, Irish Ivy, Lilacs, Broom, Mahonia Berberis —9d. each.

Rambler Roses, Cactus Barberry—1s. each

Postage extra.

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

obedience to Whose command they have gone forth to make " straight paths " that " the Word of the Lord might have free course and be glorified."

Please add to your prayer list our Missionary, Mr. Brand, that he may be given a good recovery, and Samuel of Kakkaveri, that a large measure of renewed health may be given him, and, by Divine grace, a knowledge of a personal interest in the Saviour's redeeming love.

I hope you are keeping the Christmas Boxes well in mind, and not forgetting that the growth of the schools in India means the need of more gifts to prevent disappointment.

With much love to all, Your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, etc.—*Continued from page 80.*

	£	s.	d.
Bromley		5	0
Cambridge	2	15	6
Chadwell St.	30	0	0
Clacton, Hamilton House		13	0
Clapham, Courland Grove	3	12	0
Croydon, Derby Rd.	2	2	0
Croydon, Salem	1	10	6
Epsom	1	6	0
Fulham	2	8	6
Grays		13	9
Guildford	3	6	9
Haworth	1	8	0
Hitchin		17	0
Homerton Row	2	1	0
Hounslow	3	18	6
Ipswich, Bethesda, Women's Bible Class	1	9	6
Kingston	1	10	0
Laxfield		17	0
Leyton	2	3	0
Newquay		17	0
Norbiton	4	0	0
Norwich	2	4	0
Notting Hill Gate	2	6	0
Prittlewell	5	12	8
Ramsey		14	0
Reading	1	5	6
Richmond	3	0	0
Stoke Ash		8	0
Tollington Park	4	1	6
Tottenham	2	2	0
Tring	16	1	9
Tunbridge Wells	2	2	6
Warboys. Sale of Daffodils given by Mr. & Mrs. Curtis		10	3
West Ham	1	7	6
Woolwich	2	10	0
PERSONAL.			
Mrs. Forrester		5	0
Mrs. Hutchinson	1	0	0
Miss G. E. Hutchinson		10	0
Mrs. Debnam		2	6
W & A. Downing		2	6
Mrs. Packwood		10	0
Mrs. L. A.		5	0
Misses Paffard		5	0
Miss B. Mowle		2	6
Per Mrs. Jarvis		15	0
Mrs. Howe	1	0	0
Miss Young	1	0	0
Mrs. John Oliver	1	0	0
Mrs. W. W. Peck		10	0
Mr. W. W. Peck		5	0
Miss L. Peck		5	0
Mrs. Boulsher		15	0
	£139	13	11
GENERAL.			
Miss Ethel Hampshire (collected in farthings)	1	0	10
Sale of Booklets (Brighton)			10
Fleckney (Boxes)	2	2	0
Lewisham (B. W. Salary)	3	0	0
Dorking (Boxes)	2	0	0
Mrs. D. A. Thrower (India)	2	0	0
Dorcas Society, Particular Baptist Church, Sydney, Australia	4	1	8
	£14	5	4

The Children's Corner.

MY DEAR GRANDCHILDREN,—Some little time ago I had a letter from one of my many grandchildren, expressing a desire that, when old enough, he might be a missionary, to carry the tidings of the Gospel into lands of heathen darkness. I need hardly say how deeply I sympathise with him, and it is my earnest prayer that his prayers may be granted and his heart's desire realised. It is not possible to conceive a higher or more laudable ambition than to be an ambassador of the King of kings, even though it may mean a life of separation, danger and hardship.

There are, however, two or three conditions which must be observed before it can be hoped to go and succeed.

(1) There must be the knowledge of a personal interest in the salvation wrought by our Lord Jesus Christ, and this can come alone by the gracious work of the Holy Spirit in the heart.

(2) There must be a whole-hearted submission to the will of God. The command to go is clearly set forth " in the volume of the Book," and cannot be gainsaid. The choice of the sphere of service must be left to Him in Whose service you are, by Divine grace, enlisted. It may be the call will be for South India, or it may be China, Africa, South America, or even amid the snows and ice of Eskimoland. " His servants ye are to whom ye obey " must be the conviction of each one who has heard the Divine call and command.

(3) There must, therefore, follow implicit consecration to the service of a Royal Master, Who promises no mere earthly reward, but, what is better still, the assurance of His presence through all the length of days, even to the end, and afterwards the " Well done . . . enter thou into the joy of thy Lord."

These are but two or three simple rules, but may the Lord, by the power of the Holy Spirit, work in the hearts of many of my dear grandchildren, that, having looked abroad and seen the fields, which are white already unto harvest, they may say with holy and yet prayerful enthusiasm, " Here am I, send me."

To pass on to a phase of the work in our own Mission in India, I have recently been much struck by remarks in the letters of our Missionaries as to the needs for better roads in many parts of the land. This is specially noticeable on the Kolli Hills, where travelling, even on horseback, is often very difficult and, through lack of roads or bridle paths, positively dangerous. It is owing to this condition of things that our good Missionary, Mr. J. M. Brand, recently met with a very serious accident, curiously enough only a few days after he had written to the Government pointing out the needs. Although the accident is deeply to be deplored, we are hoping that out of evil good may come, and the much-needed improvement brought about. On the other hand, our young Missionary, Mr. W. A. Kimber, reports that some excellent new roads have recently been made in and through the villages round Madras, making it much easier for him and Mr. Watts and their native workers to carry the Gospel message into the midst of the villages. Surely this is for the " furtherance of the Gospel," and in obedience to the prophetic command, " Prepare ye the way of the Lord; make straight in the desert a highway for our God." The pages of history, both sacred and secular, recount the successful road-making of many in bygone days, some of whom went whither they knew not where, but by a God-given faith achieved great and noble deeds. Among these were Philip the Evangelist, the Apostles Peter and Paul, with Silas, Barnabas, and others, of whom the Scriptures speak: while in more modern history we rejoice in the life-stories of Carey, Brainerd, Moffat, Livingstone, Paton, Hudson Taylor, and many others, to say nothing of our own beloved Missionaries, whose achievements in Sendamangalam and on the Mountains of Death will rank high in the estimation of Him in

(Continued on page 78.)

LIST OF SUBSCRIPTIONS, &c.,

Received from March 10th, to April 10th, 1927.

General Fund.

	£	s.	d.
Brighton, Prarthana Sabha			
30 Boxes	9	8	0
9 Env.	1	16	6
6 Birthday Gifts	1	5	0
Reports, per Mr. Holter	2	10	5
Namakal Ex., per Mr. J. Eade, from West St. Friends	1	0	0
Croydon, Windmill Rd., Pastor J. Payne, for Boarding School boy	1	0	0
Warboys S.B.C., Coll.	4	10	0
P.P.C.		5	0
Chatteris, S.B.C., Coll.		13	0
Yelling, Coll.		19	2½
P.P.C.		1	8
Master Stephen Pledge		7	7
St. Neots, Coll.	2	12	6
S.S. Boxes	6	16	6
B. Class Box	4	10	0
Mr. J. Hazelton (box)	1	5	0
Misses Newell		11	2
Ramsey, Salem, Coll.	1	1	7½
P.P.C.		2	2
S.S. Boxes		8	9
Mrs. Wilson (box)		10	3½
Smarden, Coll.	2	1	8
Boxes	6	0	2
Brentford, Mr. & Mrs. Baldock		10	0
Prittlewell, Env.		5	6
Smithfield, N. S. W., S.S.	1	0	0
Wood Green, Park Riding, Env.		12	6
Erith, Providence, Env.		6	0
Lewisham, College Park, Env.		17	6
Mayford, B.S. School, Env.		12	6
Lode, Env.	1	0	0
West Norwood, Chatsworth Rd., Rev. H. J. Galley	5	0	0
Bexley Heath, S.B.C., Coll.	2	13	0
S.S.		14	0
Guildford, Profit from sale of home-made Marmalade	2	11	0
High Wycombe, Zion, Reports		5	0
Stockley Mission, S.S., for Kolli Hills	3	10	0
Bedmond, Bethesda S.S.		16	0
West Ham Tabernacle, Boxes	18	3	1
Hounslow, Zoar, Miss Ayres		2	6
Wandsworth, West Hill, Mrs. W. J. Styles..	1	1	0
Riselly, Bedford Postmark, Env.		6	6
Slaithwaite S. B. C., Coll.	3	0	9
P.P.C.		7	10
Royton S.B.C., Coll.	3	16	9½
Missionary Box	3	17	3
S.S.	2	0	0
P.P.C.		7	2
Hastings, Ebenezer, S.S., Env.	1	8	6
Friends, Env.		12	2
Hastings Tabernacle, S.S., Env.		12	6
Friends, Env.		5	0
Sydney, P.B. Church, Dr. A. W. Pink, Bible Class	10	0	0
Fulham, Lillie Road		10	0
Courland Grove, S.S., Coll.		8	3
Birthday Box		5	11
Hounslow, Zoar, S.S.	2	6	3½
Manor Park, Rehoboth, Env.		4	2
Miss Spire's Box		16	0
Kilburn Vale, Streatley Hall, S.B. School		11	9
Leicester, S.B.C., Mrs. Ofield		2	0
Mrs. Bree		2	0
Mrs. Reeve		10	0
Miss Reeve's Class		4	8½
Over, S.S.	1	15	9
Bible Class		5	9
Hounslow, Zoar, Mrs. Girdlin, Box		4	0½
Norwich, Orford Hill, Miss R. J. Cordle's Class, for Girls' Hostel		9	1½
Tottenham, Ebenezer	1	0	0
Croydon, Derby Rd., Mr. W. Chisnall's visit		17	6
Potton, S.B. Chapel, Coll.	1	15	3½
Boxes	1	5	10½
Profit on Sale of Calendars	6	15	6
Streatham, Hambro Rd., Mr. H. Watts	6	16	0
Bethersden, Box	2	2	0
£451/7/5 Div. Con. Stock	2	16	5
£39/1/11 Div. Con. Stock	4	10	
Newport (Mon.), Mrs. C. Hutcheson, Env.		2	0
Needingworth S.B.C., Coll.	2	0	3
Slaithwaite, Mr. R. Bower, Don.		10	0
Brighton, Ebenezer, Boxes	6	5	6½
Sewing & Hobby Classes	2	0	0
Notting Hill, Bethesda, Birthday Box	1	13	10
Farthing Box		10	2
Mr. H. Burbage, Box	3	10	0
Walton-on-Naze Baptist Church, S.S.	1	6	3
Lantern Lecture		15	8
West Hill, Wandsworth, Y.M. Bible Class	1	10	0
Epsom, Donation		4	0
Fressingfield B.C., Env.		12	6
Margate, Rehoboth, Miss Sutton's Box		13	10
Sturry, S.S.		17	10
Miss S. Schweitzer		7	0
Miss A. Schweitzer		7	0
Ipswich, Bethesda, Coll.		9	0
Reports		8	6
Stratford, Gurney Rd., S.S.		6	7
Qu'y. Sub.		10	0
Mr. C. Webb, Don.	5	0	0
Staines, Baptist S.S.	1	0	0
	£179	19	4½

(Continued on page 78.)

Herald Fund.

	£	s.	d.
Mr. H. Andrews		1	6
Miss A. Fullbrook		2	0
St. Neots	1	5	0
Ramsey		11	6
Stevenage		5	0
High Wycombe	1	0	0
Bedmond		5	0
India, Mr. E. W. Upfield		3	0
Royton	1	2	6
King's Langley		7	0
Ilford		8	3
Manor Park		10	3
Victory Place S.S.		11	2
Potton S.B.C.		12	8
Tottenham		7	0
Sudbury, Mrs. M. M. Deaves		1	6
Newport (Mon.), Mrs. C. Hutcheson		1	9
Rishangles		15	0
Walton-on-Naze		6	4
Miss Ash		2	6
Fressingfield B.C.		17	6
Sturry S.B.C.		8	2
Ipswich, Bethesda	2	2	6
	£12	7	1

Pension Fund.

	£	s.	d.
3½ p.c. Conversion Loan, £638/14/8	8	18	10
2½ p.c. Consol Stock, £1,067/14/5	6	13	5
	£15	12	3

Personal.

	£	s.	d.
Mr. H. Andrews		8	6
Miss E. Porter	1	1	0
S.O.S.		10	0
Mrs. Garton, Senr.		1	0
G.E.C., Env.		10	6
Anon.	3	10	0
Mrs. J. W. Oliver	3	0	0
"Kenneth"		10	0
"Thankoffering"	100	0	0
"Anon. 607"	25	0	0
"A Friend"		10	0
Miss E. Huckett, Birthday Gift		10	0
Mr. Wm. E. Syms	10	0	0
Miss Ash		7	6
No. 629	50	0	0
Thankoffering Birthday, Ap. 2	1	0	0
	£196	18	6

Ladies' Zenana Auxiliary.

March 10th to April 9th.

GIFT WEEK.

	£	s.	d.
Bedmond, Bethesda Bible Class		10	0
Bethnal Green	1	8	0
Bexley Heath		5	3
Brentford	4	6	0
Brighton	8	17	6
Brixton Tab.	3	15	0

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The Strict Baptist Mission HERALD.



Mr. A. J. ROBBINS,
Treasurer S.B.M.

Price One Penny

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The
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HERALD.

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

VOL. XXVI.] JUNE, 1927. [*New Series*, No. 246

THE LADIES' ZENANA AUXILIARY.

61, BREAKSPEARS ROAD, BROCKLEY, S.E.4

DEAR SISTERS,—Those who heard Mrs. Booth's address at our Half-Yearly Meeting will appreciate the urgency of the need for other lady workers in that part of the Harvest Field where God has placed us a L.Z.A. in South India. It may be that some who were present listened to this address with the ear only, but, as in the time of Isaiah, so, then, was to be heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Now, through the pages of our HERALD, I am asked to bring again to the notice of its readers our great need, and it may remind and help someone whose heart is desirous of responding to the voice of the Lord, if certain qualifications that are necessary are re-stated.

(1) Applicants must know themselves to be sinners, whose great need has led them, by Divine grace, to Jesus as the Only Way.

(2) Applicants must feel the love of Christ constraining, yea! compelling them to go forth and tell "What a dear Saviour they have found."

(3) Applicants must know something of the power of the Holy Spirit's working in their hearts and lives (Isa. vi. 1-8).

It is necessary that such applicants have healthy constitutions, normal ability to acquire fresh knowledge, and not be more than 29 years of age, unless they should be fully trained nurses, or otherwise specially qualified.

Praying earnestly that God may use this reminder to His Own honour and glory by calling forth others, and with love to all who share and desire to share in this work of the Lord,

Yours, in the joy of our Master's service,

B. L. COLLIN.

AN URGENT CALL.

THE letter on the preceding page from the Organising Secretary of the Ladies' Zenana Auxiliary, sets forth the pressing need for another Missionary to work exclusively among the women of South India. It has ever been the method of the Most High to *call* to His service those whom He purposes to use for His Own glory. His voice still speaks to those whose hearts are hushed to hear. By the printed page or a written letter, by the beauty of a saintly life, the spell of some precious memory, or the voice of some living teacher, the God of past generations still makes known His will to the anointed ear; nor will our lives ever be what they might until we realise that God has a plan for every hour in them; and He waits to reveal that plan to the loving and obedient heart, making it known by one of the many ministries which lie around us.

The main point is for each to be able to answer His summons with the response, "Here am I." We need the free, untrammelled, unengaged spirit, to be ready to go at any moment whithersoever the Lord may appoint. The remarkable incident recorded in Exodus iii., when God called His servant Moses from the burning bush, should be an inspiration to every waiting worker. Out of the bush came the VOICE, blending past, present, and future, in one marvellous sentence: (1) *the past*, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob"; (2) *the present*, "I have surely seen the affliction of my people . . . for I know their sorrows, and I am come down to deliver them"; and (3) *the future*, "Come now, therefore, and I will send thee unto Pharaoh." What a wonderful encouragement is here presented to those who have learnt to wait for God. When the time is full, they hear Him say, *I am come down, and I will send thee;* from that moment they are the instruments through which He works and executes His plans; difficulties are anticipated without anxiety, and are passed through without fear.

It is possible that the concern of the man of God may be realised, "Who am I, that I should go?" but surely it is God's business to choose His special instruments; and when we are in the line of His purpose, we have no right to question the wisdom of the appointment. "And God said, Certainly I will be with thee." What an assurance was here! And something of this kind is said to each of us when we are called to undertake any new charge. We have been called into the fellowship of the Son of God; there is the definite promise of His companionship; nothing can part us from Him, and victory is certain.

Our Foreign Field.

News of the Month.

SENDAMANGALAM.—During March a twelve days' camp was held at Munchavadi, on the Salem road. The camp party was composed of three preachers and a colporteur from this field, one preacher from the Namakal field, the Sendamangalam missionaries, and (for several days) Mr. Morling, of Namakal. In all twenty-six different villages and hamlets were visited, and over eighty Gospel addresses were delivered. A good number of Gospels and other literature were sold, and it is estimated that about two thousand persons heard the Good News of salvation. We hope that this effort will be owned and blessed by God.

At the beginning of this month preachers answered a three-hour paper of question on the Epistle to the Philippians, which book they have been studying in the monthly Bible Class for the past ten months. In the coming months we hope to do more definitely theological studies in the doctrines of grace. On March 31st the writer was glad to be present at the opening of the new Namakal H.E. school building.

The Annual Ingathering Service was held in Sendamangalam this year on April 1st. The sale of gifts realised a net result of Rs.83, which sum goes intact to the funds of the local Home Mission Society.

D. A. THROWER.

* * * *

NAMAKAL.—Readers of the HERALD will have heard that in the beginning of February Mr. Thrower and I visited Travancore, and delivered a series of addresses at the Annual Convention of our brethren there. The meetings were encouraging both in spirit and in numbers. Lord Curzon referred to Travancore as a Garden of Eden; the metaphor was no exaggeration.

Immediately after returning from our Tidumal camp I joined Mr. and Mrs. Thrower at Munchavadi, fifteen miles north, where they were camping in the travellers' bungalow. The car was of the greatest use in taking us and the preachers daily to places which we could not otherwise have reached from that centre. The camp opened up the north-west corner of the Sendamangalam Field, which, being a portion of the new addition, was practically unexplored.

In the first week of this month we had an unusual array of meetings. Added to the monthly gatherings of all our mission workers were the finishing touches to be made in the new school building. Then came the opening service on the Thursday afternoon, salary meeting on Friday morning, and further meetings for the afternoon and evening. On Saturday morning we had a special meeting of praise for the new building and prayer for the school, followed by the Annual Harvest Festival and the sale of offerings. While the sale was still going on I left for Valavandi, in order to see Mr. Brand, who had met with a serious accident.

We have recently had afternoon storms of high wind and very slight rain, with much thunder and lightning. One afternoon, as the storm reached us, the wind rushed in the open window of the Hostel store-room, and, finding no outlet, struck the opposite wall and flung off the tiles. The damage was soon rectified.

The water supply in our well is being maintained wonderfully; we have an abundance, but the country is parched and all are yearning for rain.

D. MORLING.

* * * *

KOLLI HILLS.—A Riding Accident.—The path leading east from the Mission House passes through a gap in a hedge. On Saturday, March 5th, while riding through this gap at a good speed, my leg came into contact with the stump of a branch which had been cut short and which was hidden by a spray of leaves. The collision broke the leg, and I fell to the ground. That was a month ago. I am thankful to report good progress. The fracture seems to be healing nicely, and I am able to hobble about a little on crutches.

Daily Bible Classes.—Although physically immobilised, I have been able to conduct daily Bible Study Classes for five young men, who are thus being prepared for evangelistic work on the hills. We are taking the Life of Christ and the Acts of the Apostles on alternate days. The method followed is a careful and prayerful study of the Tamil version of the sacred text, each day's work being prepared beforehand by the students. The freest all-round discussion is encouraged in class.

Medical Work.—Just now we have four in-patients—two living in the little emergency ward, one in the isolation ward, and the other is in our field-shed. One is a case of backward dislocation of the elbow joint, another is fracture of the femur, and a third is a girl who fell on a hill-side and fractured both bones of the lower leg. One bone was projecting through the skin when the little patient was carried in. For two of these cases, Mrs. Brand had to administer chloroform while the doctor operated. We are glad to report that all three are doing well. One of our young men attends the Dispensary every day to preach the Gospel to the patients and their friends.

J. M. BRAND.

Moonoor Camp Notes.

DOWN, down, down we jolted! This no path for a horse or dholi, nor yet for feeble knees! Loose stones, rocks and thorn-bushes mark out the winding descent to Mooncor, two thousand feet below the summit of these hills, and we vowed, as we wended our ever-downward course, that if Moonoor were to become a mission station, a more possible path must be cut round the hill.

On arrival at Avarankadu we reconnoitred around for a suitable site for our tents, three essential requirements being a tree for shade, available water, and the village near. From this village came Mutthuswami some months ago, a martyr to asthma, determined to find healing or to die in the attempt among the Christians of Valavandi. A solitary patient watched us as we settled into our tents. She waited at a distance. It was Mutthuswami's wife.

It took both of us, first one and then the other, to persuade her to have the offending tooth out, but the important point was reached afterwards

"In due season we shall reap"

when in a *tete-à-tête* she asked why her husband had not come with us. "Well, after your shameful treatment of him on his last visit, what could you expect?" we reasoned. "Forbidding him his own house! Of course he is very upset." "Tell him to come," she whispered, and we wondered was this a victory, and so soon? But our reckoning was too optimistic. Next day we felt more like defeat as we sat by her in her village, she squatting by a boiling pot of castor-oil seeds, stolidly stirring them, while we did our best to interest her in our stories.

"What is the use of all this? I am quite deaf, and cannot hear a word you are saying," was her ungracious comment, and she kept out of our way the rest of the morning. We managed to keep smiling, although feeling distinctly crestfallen. The whole village was little better, as hard as stone, suspicious and distant. Then, one afternoon, we lifted our babies—Barkkum (one year old) and the wee three-months-old laddie—and took the village by storm. They cannot resist babies, specially when they know they are hill babies, and so they gathered round, asking a dozen questions, and at last even brought out oil to rub on the little heads, and so a certain amount of friendship was established.

Then one day Mutthuswami arrived, not a very great welcome for him. I found him sitting outside his house, eating rice from a banana leaf (plates would be defiled by the touch of a Christian). I sat outside his house one day with him, trying to tell Bible stories to the woman inside and two close by, and then suddenly, to my surprise, he began, and told the story of Dives and Lazarus quite graphically; and they listened too—the women outside. Another day he addressed a small crowd, and tried to relate the miracle of the devil-possessed man. This time his wife sprang up in disgust. "It makes me sick to hear you!" she said, and strode off.

But an unexpected crisis surprised us all. Mutthuswami, deciding to go back to Valavandi, was stopped on the way by a messenger, who advised him to stay. "They are saying in the village that your wife's heart is turning towards you, and your daughter's father-in-law, hearing this, will not have your daughter in his house any longer." The story seemed true, for when Mutthuswami took his child to her husband's house it was to find the door closed against them. "To-morrow," said the father-in-law, "I will come and take back all the marriage jewels. We'll be free from the evil family!" And so it happened. "You are henceforth dead to me," he said to his daughter, Mutthuswami's wife. "Here is my shroud," and he threw a burial cloth to her. "Weep for me now, for you shall not attend my funeral," and then all the jewels were stripped from their child and her wedding tali, so that she can enter her husband's house no more as his wife.

Thus ended our camp. Since then Mutthuswami's son has arrived to live with his father. The wife still remains irresolute. No one will enter her house, and she still will not let her husband in, for fear of further caste displeasure. But she speaks of coming to live here when the castor-oil seed is reaped. I asked her son to-day if his mother and sister were likely to come. "Who can say?" he said. "Wait till the harvest when the fruits are gathered in. Only then shall we know."

We like telling stories with nice endings, but here is an unfinished one, that you may help us to pray for a happy ending and a ripe and blessed harvest.

EVELYN C. BRAND.

("Outcasts for Christ's Sake," by J. M. Brand, gives a touching record of the experiences of Mutthuswami and his family.—Editor S.B.M. HERALD.)

A New Year's Message.

THE portion chosen for the address from the Table on the first observance of the Lord's Supper at Ayanapuram this year contained those well-known words, "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come."

Our thoughts centred round the testimony borne by each child of God as the observance of the Lord's command is made. We show the Lord's death as a power that has saved and kept through the past years, and on this occasion the fact of the Lord's tarrying, and our being privileged to meet at His Table for the first time in another year, was the revelation of His will that we should be His witnesses this year also. The occasion was a call to fresh dedication in His service. We are to preach the Christ Who died in order that sinners might live. In season and out of season we are to make known the Gospel of Him Who "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

There is a great temptation which assails the Gospel teacher in countries like India. Where the conception of God is so low and varied it is easy to let the preaching become a somewhat common-place discussion on the character and attributes of God in the abstract; also there is a greater readiness on the part of the people to listen and discuss God than there is to learn of the Lord Jesus Christ. It is significant, therefore, that the Lord should remind us as we commemorate His death that we are called to "proclaim" His death "till He come."

In the afternoon of the same day I was at Kolattur, where we have a nice group of young Church members and inquirers. We spent an hour together around His Word, and felt that the time was well spent. Amongst these inquirers there are several who are convinced that Christianity is the true religion and that Jesus Christ is God, but they need the Spirit to apply those great words of the Apostle, "the Son of God Who loved me and gave Himself for me," Again it is the death of Christ that is the message so much needed.

Coming away from the village I passed by that shrine of the snake god (the picture of which has been shown in the HERALD, November, 1925), and saw another young man going round the shrine, prostrating himself before the hideous thing at each circuit. The sense of horror and shame that comes over one at these sights cannot be described, and it seems impossible to get used to them. This, too, calls for a re-dedication to the Gospel of Christ, and a determination like Paul's to know nothing among men "save Jesus Christ and Him crucified."

In your fellowship in prayer will you especially plead that missionaries, preachers, teachers, biblewomen, and all others engaged in the work shall ever bear testimony to Him Who died, and not be side-tracked into discussions on matters that miss the vital message? L. WATTS.

Nature Notes—No. 4.

White Ants.—The ordinary white ant is not more than a quarter of an inch long, with a soft cream coloured body and weak legs. It is vulnerable to attack on all sides except directly in front, where it is armed with a pair

of very large and powerful pincers. Conscious of its defencelessness when matched with its more active enemies, it very rarely ventures forth from the strong earthen tunnels which it builds to conceal its operations from unfriendly eyes. Even the most valiant enemy dare not enter these tunnels, for always at the entrance a sentry stands with his great cruel, snapping jaws.

The ubiquity of the white ant is a wonder that never ceases to astonish. Wherever I have travelled in India, excepting swamps and the hills above the frost line, there has been no single square yard of soil that one could say with confidence was free from white ants. Even in strongly-built houses with cement floors you may go to put your boots on in the morning and find them minus the soles. A tiny pin-prick hole in the cement has been sufficient to give access to the white ants, which have removed the leather soles piecemeal during the night. The other evening we dropped a woollen wrap on the grass and forgot to bring it in. In the morning it was riddled by the white ants.

It can safely be said that the white ant costs missionary societies many thousands of pounds every year. Teak is the only wood that resists them, and teak is very costly. Ordinary deal boxes are child's play to the white ant, which will go through them in a single night. In search of food for the queen ant and her prodigious family in the ant-hill, the worker-ant burrows through masonry, enters the chambers of the great, penetrates the beams and rafters of palaces, and devours the thatched roof of the hovel. Wherever dry wood, dead grass or decaying organic matter is found, there you will find the white ant busily at work. Covered by his mud tunnel, he loves to work in the dark. Secretly eating the heart out of a great beam, he will carefully leave the merest shell intact to deceive the human owner. The latter is fortunate indeed if he discovers that he can put his finger into the beam before his house comes tumbling about his ears.

When we built the first mission house on the Kolli Hills, in order to outwit the white ant we borrowed an idea from Australia. The house was constructed entirely of wood, just the kind that the ant loved, but we laid our beams on stone posts planted firmly in the ground. Each post was capped with a circular tin lid, like an inverted soup-plate. The ants could make their mud tunnels up the stone posts, and even along the under-side of the tin caps, but they could not construct their tunnels round the edge of the tin cap, so we lived in security above the tin caps. J. M. BRAND.

Men's Meeting at Ahmaikulam.

AHMAIKULAM is a rather out-of-the-way village. It belongs to Sembiam Union, but it is at the "back of beyond." Two roads lead to the village, but they are not primarily for the village. One is made for carts to go to the Sembiam Union dumping ground, and this cannot be mistaken. All along the road are remains of what once were useful articles for cooking and other purposes, and the dumping ground proper just takes one's breath away. Sembiam Union, though it is a large one and next to the Municipality of Madras, has not yet advanced to an incinerator for the disposal of its rubbish. The other road leads to the burial ground for Mahommedans and Adi-dravidas (Panchamas or outcastes). A cemetery road to us would be quite respectable, but in this country it is just the reverse on account of the particular affinity existing between burial grounds and evil spirits. By the way, the Sembiam Christians have just been granted a piece

of land along this same road for a burial ground. I hope to have permission to mark it off with boundary stones shortly. (Just note the selection—Mahommedans, Adi-dravidas, and Christians. The caste Hindus are in another place).

Ahmaikulam is beyond the made-up sections of these two roads. It is an adi-dravida village, but is making some progress. There are now quite a number of brick-built houses in it along with the thatched huts, and a number of new plots have been taken up for building. The men in the village are mostly engaged in the railway workshops and cotton mills, so that there is a fair degree of prosperity about the place.

The Mission School is an open thatched shed, with sand floor. There is a house for the teacher adjoining, but the ground is very clayey, so that in the monsoon it gets damp and soft, making it impossible for anyone to live and sleep on it. We hope to be able to make it possible for someone to live here permanently in some way or another. At present the worker has to live in another village, which is not particularly good for the progress of the school.

There are two Christian families in the village. Aruldas is a member with us at Ayanapuram, and his wife is an applicant for baptism. His brother David is also a Christian, but regarding Church membership he is what we term a " wanderer." They are keen on the proclamation of the Gospel in their village, and have long asked for the regular revival of meetings that used to be held some time ago. An unsuitable worker caused these meetings to drop through the inconsistency of his life. Now we are trying with a new worker.

This, then, is the background of the men's meeting. Notice had been given of it several days before, and the teacher had been asked specially to tell Aruldas and get him to help in calling the men together. For some reason or other Aruldas was not told, which was rather unfortunate. However, I arrived on the appointed evening about six, and found the teacher, some workers from Sembiam and Peruvallur, and some school children expecting a meeting. The news soon got round that the dorai had arrived, but it was not until nearly seven o'clock that any but a few men came in.

The lamps were lit, but the teacher had failed to get oil for them, so we had to make do with a couple of rather dim hurricane lamps. The folk sat round the schoolroom, and we eventually had quite a nice company, though they were not all men; women and children came also. It was difficult to watch their faces in the dim light, but they listened well. The subject was just the Gospel of the Lord Jesus as the Saviour from sin. The illustrations were drawn from experience and made as pointed as possible. An Indian brother, speaking at some convention meetings recently, was asked how it was that he knew the spiritual condition of his audience so well. His reply was, " Crows are black all the world over; if you remember the condition of your own heart and the hearts of those with whom you have to deal, you may be sure that illustrations drawn from your own experience will tally with other people's experiences, for ' there hath no temptation taken you but such as is common to man.' " This is very true, for the more one examines the depth of the heart in its sinful nature, and the wealth of the Saviour's grace in redeeming that heart from sin, the more illustrations are directly at hand for using in His service.

After the close of the meeting, those who could read were given a

A Happy Re-union

Scripture Gift Mission booklet each, and with salaams they went home. The missionary and two young men helpers then had a supper of curry and rice together. Afterwards they went to Aruldas' house for family worship. David and his wife were called, and they, with Aruldas' family and the visitors, sat round on the floor of the house. The fourteenth chapter of John was read and commented upon. In conversation afterwards, Aruldas' wife said that she wanted to be baptized; she believed in the Lord Jesus as her Saviour, and wanted to keep His commandments. Then prayer was made, in which the families present were commended to the Lord for His gracious blessing. Aruldas returned with us to the school shed and unburdened his heart to us about his brother David, whom he wants to see more stable in the faith, and about the work in the village generally. He desires that the Christian testimony in the village will be such that many shall hear of the Lord and be saved.

Late that night we turned in and slept. Early in the morning I was awakened by a man's voice in the next house singing his lyric of praise to God. In the stillness of the early dawn every word could be heard, and I must say I have never heard a Hindu lyric so praisefully and solemnly sung before. It was a simple lyric of adoration, and adoration all through. As I lay listening I felt in how few Christian homes is this same spirit of adoration and worship expressed, not necessarily in the morning, but at any time in the day, and yet how much more ought we to be able to rejoice and sing to our God, Who is the Living God. That simple villager had a deep spirit of reverence which we all might seek to emulate.

After a cup of coffee and some appams we went for morning worship in another Christian's house near by, and then on to school visiting and home for breakfast.

L. WATTS.

New Year's Day at Vepery.

AS is usual, the members of our Vepery and Ayanapuram churches and congregations gathered for their Annual Social in the Vepery Chapel on the afternoon of New Year's Day.

Arriving about 3.15, we found the chapel packed full of happy, excited folk, who had come from near and far to enjoy a period of worship and social fellowship. The meeting commenced with a hymn of praise, after which a portion of Scripture was read by Preacher Ponniah, and prayer offered by Preacher S. Abraham. Then a few words were spoken by the missionary appropriate to New Year's Day, and after this the service was concluded with another hymn and prayer. Then came the more social side of the gathering. Interesting bags of biscuits, Indian sweets, cakes and plantains were distributed to all those gathered, and the meeting indeed took the form of social pleasure and joy.

It certainly is a delight to meet all those who gather in such a united form. Opportunity is offered to give a word to those who have perhaps lapsed into irregular attendance at the services themselves or failed in regularly bringing their children. Many of our Indian friends need to learn how to make the best of the opportunities of enjoying the means of grace, which is the right privilege of every Christian family. The gathering closed with the singing of a lyric, which proved a suitable doxology for such an occasion, "Give praise only to Christ," and the Benediction.

Pray for our Church members, and the inquirers who are attending regularly our services.

E. A. WATTS.

Our Home Churches.

Prayer Subjects for June, 1927.

Week beginning—

SUNDAY, 5th.—For Mr. Booth, that he may be helped and blessed in his deputation work.

SUNDAY, 12th.—For a quickening of Missionary zeal and interest in the Churches of the Homeland.

SUNDAY, 19th.—For the Day School recently opened at Namakal, that it may become a centre of Christian work and influence.

SUNDAY, 26th.—For Mr. and Mrs. Watts in their work in Madras City, that they may be greatly used by the Holy Spirit.

The Half-Yearly Meeting

was held at Mount Zion Chapel, St John's Wood Road, on Tuesday, April 26th, and commenced with a meeting of the L.Z.A., which was well attended, the room being crowded and overflowed into the corridor. Mrs E. A. Booth gave a deeply interesting address, and appealed for a volunteer to fill the vacancy in India.

This was followed by a devotional service in the chapel, conducted by the Vice-President, Pastor R. Robinson. The area was well filled with a thoroughly representative gathering, and petitions for the Missionaries, the Indian staff, and the work of the Mission in India were voiced by Brethren Hewitt, Brand, Webb, Shakeshaw and Dean. Pastor H. Popham, of Eastbourne, whom all were pleased to welcome, was present contrary to his doctor's advice. The Council of the Mission is grateful to him for coming to serve the Mission, and to express publicly his sympathy with its work.

Mr. Popham based his discourse upon the words in Eccles. xi. 6: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The preacher said: "We have in the text a word of instruction combined with a word of command, which the Church cannot neglect save to her own hurt. It behoves the Church of God to be concerned with the uplift of the masses and the care of the homeless, the destitute, the widow and the orphan. Missionaries, finding people who are ready to listen to their message, do not talk to them of some abstruse doctrine, but tell them of some of the incidents in the life of our Lord. When there is concern about the soul, there is an open door for the Gospel and the invitations of the Gospel."

In the course of a beautiful message, delivered in a loving spirit, the preacher constantly put himself in the place of a missionary facing opportunities for bearing witness among all classes of hearers. He visualised the need and the opportunity, and brought both before the attentive and sympathetic audience. Referring to Mrs. Booth's book, "Pictures from a Missionary's Album," Mr. Popham said that he had read it through twice. In conclusion, the preacher impressed upon his hearers the necessity for praying for the Mission, and of supporting it to enable it to continue its work.

At the evening meeting the President, Mr. J. B. Collin, presided, and cordially welcomed the large gathering, which completely filled the spacious building. After reading of the Scriptures by Pastor W. S. Baker, and prayer by Pastor Thos. Reynolds, Pastor H. A. Newton, Wellingborough, addressed

the meeting. Referring to Mr. Booth's article in the December HERALD, Mr. Newton said that prayer was one of the privileges of the priesthood of believers. Believers formed into a missionary society must not forget this: *Its ideal should be a Royal Priesthood.* To have power with God by the Holy Spirit for the good of men; to have power from God against the enemy of souls; to be as salt, as lights and intercessors in the world; to so agree that it shall be done; to so ask in Christ's Name that it is granted. How prevalent were the Apostles! How they sought the prayers of the saints for their work! The lives of men like Muller and Hudson Taylor showed to this generation what things could be wrought by prayer. It was to be feared our *actual condition* was more like that of Joshua, the high priest, standing stained, resisted and ineffectual in service. *We needed cleansing and re-consecration.* Some, perhaps, were like those whose genealogy was lost. Their spiritual birth and relationship were in dispute. Holy things were not partaken of nor service given. They needed the *confirmation* of the priest with Urim and Thummim. Others might be like those that had a blemish. They were not debarred from the bread of their God, but their blemish took all their time and attention. *They needed consolation.* The *imperative* for us was intimated in Jude's epistle (vers. 20-23). To have compassion and to save others with fear we needed to be built up on our most holy faith, pray in the Holy Ghost, keep in the love of God, and look for the mercy of our Lord Jesus Christ, Who knows all our weaknesses, motives and hindrances.

Pastor W. Beecher, of Homerton Row, spoke from the words, "How much owest thou?" (Luke xvi. 5), and applied the text to the Strict Baptist Mission, showing how we owe much to grace, and went on to tell of the redeeming love of Jesus, and that He had said "Come," quoting the well-known hymn:

"But thousands and thousands who wander and fall,
Never heard of that heavenly home;
I should like them to know there is room for them all,
And that Jesus has bid them to come."

The Apostle Paul uses the expression "debtor" in Romans i., and thought it right to preach the Gospel where he knew it would mean persecution and suffering for the cross of Christ. Let us remember what He has done for us. What is our attitude towards the Mission in whose interest we had met? "How much owest thou?" How is this debt to be discharged? Let us ask, "Lord, what wilt Thou have me to do?" The speaker further pointed out how we are debtors, and told us that we should work for the Lord.

"I gave My life for thee;
What hast thou given for Me?"

Our Missionary, Mr. E. A. Booth, in the course of his address, which was followed with keenest interest, graphically described the condition of the people among whom the work of the Mission is carried on. He dealt with their religious and social customs, and showed the difference which vital Christianity effects. One aspect was plain to all when the speaker contrasted worship in one of the Mission chapels in India with worship at a Hindu temple next to the chapel. An incident which occurred at the Mission House in Madras illustrated the every-day outworking of caste.

Mr. Booth described in detail the experiences of several converts who have been brought out of heathen darkness through God's blessing upon the work of the Mission. In conclusion, he exhorted us to address ourselves with greater faith and more fervent zeal and deeper love to the great work which God has committed to us.

Pastor H. Popham, who was afraid that he would be unable to make all the audience hear, said he had received such kindness during the afternoon that when asked to speak in the evening he could not refuse. Referring to the previous addresses, Mr. Popham said he was glad to have heard them, and he just wanted to present two concrete cases showing the wonderful love of God. He mentioned the work of the young people in his Church, how

they work for themselves, but occasionally seek advice from their pastor. He then proceeded to tell how, in the providence of God, he and his wife adopted a little boy, who was never strong enough to play with others, but was fond of reading. One day he said he was in real trouble, he felt himself to be so sinful. Both Mr. Popham and his wife had noticed the boy's concern, and ultimately he became too ill to leave his bed. A favourite hymn he liked to sing as he neared his end was quoted by a previous speaker, "My Jesus, I love Thee; I know Thou art mine." On the last night of his life he was with him, and the little fellow looked at the corner of the room and said, "Do you not hear the angels singing?" Again he looked towards the same corner, and said, "They have come; these are the angels." Then he raised himself as best he could, and said, "He is come, He is come," and fell back and went to heaven.

"Wonders of grace to God belong,
Repeat His mercies in your song."

The General Secretary, Pastor W. Chisnall, in announcing that the offerings would be taken, said he could sum it up in these words, "Expenditure exceeds income," mainly owing to heavy charges incidental to the extension work in Namakal. He referred to the regretted absence of several friends, among whom was the Editor, through indisposition.

The meetings were very much enjoyed, and all heartily joined in the grand coronation song, "All hail the power of Jesus' Name."

The collections for the day realised £177 0s. 9d.

The friends at Mount Zion were warmly thanked for their kindness in extending such a cordial welcome, and their efforts to ensure a successful meeting.

Deputation Work.

It is a great relief to be able to write that, as the outcome of the doctor's recent report, the Council has given me permission to undertake a certain amount of deputation work. Inquiries should be addressed to the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, London, W.13, who is booking engagements.

* * * *

A week-evening meeting is a splendid opportunity for imparting detailed information regarding the method and progress of the work in India.

* * * *

I am aware that there are many questions concerning the work in the various fields which supporters would like to ask. If such questions were submitted to the chairman of the meeting, I should be pleased to answer them at such gatherings.

* * * *

Some of our friends are specially interested in one phase of the work and some in another phase, and would like to hear a word about that in which they are specially concerned. At the close of a week-evening meeting I should be glad to get into personal touch with such friends.

* * * *

Now that the long summer evenings are upon us, it may be possible in some country places to arrange, with advantage, for outdoor missionary gatherings.

* * * *

Knowledge regarding the difficulties, opportunities and needs of the work in the various fields is the basis of intelligent prayer for the Mission.

ERNEST A. BOOTH.

Announcements.

Preliminary Notice.—The Annual Meeting will be held, God willing, on Tuesday, October 25th, 1927, at the Leysian Mission, City Road, London. Friends are asked kindly to book the date; full particulars will be announced in due course.

* * * *

"**Outcasts for Christ's Sake,**" BY MISSIONARY J. M. BRAND.—This touching story is now ready, in booklet form, suitable for enclosing in letters, price 6d. per dozen, post free, and can be obtained from the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, or from the Editor, 7, Rectory Grove, Clapham, S.W.4. We earnestly plead for a large circulation of this booklet.

* * * *

Lantern Lectures, Meetings, &c., during Coming Autumn and Winter Months.—Will the Missionary Secretaries of Churches, Study Circles, and Sunday Schools, who will soon be arranging their syllabus for the dark evenings of Autumn and Winter, please communicate with the General Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, for particulars concerning Lantern Lectures, Deputations, Sermons, etc., which will be gladly furnished.

* * * *

Mr. A. J. Robbins, Treasurer S.B.M.—We are sure our readers will like to have the life-like portrait of our esteemed Treasurer, who for exactly twenty years has had charge of the Mission's finances, and does a very great deal of really essential work in an unobtrusive way. The Mission owes its Treasurer a deep debt of gratitude, which cannot be paid until the Master's "Well done" is heard. That this may not be for many years will be the desire of all who know him and esteem his work. Meanwhile he will always be glad to receive subscriptions, etc., which should be made to him direct (except for the L.Z.A.). His address is Vicarage Farm, Hounslow, Middx.

* * * *

For Sale on Behalf of the Strict Baptist Mission.—A friend, who is interested in our work in India, is again offering to sell the following plants, and give all the proceeds to the STRICT BAPTIST MISSION. Any friends who are desirous of helping the Mission in this way will please write to MRS. GREGG, BRANFOLD, STRENSALL, YORK., *mentioning the* STRICT BAPTIST MISSION HERALD.

Polyanthus, Golden Rod, Evening Primroses, Raspberry Canes, Hollyhocks, London Pride, Mint, Foxgloves, Lilies-of-the-Valley—2d. each.

Iris, Fleur-de-Lys, Rhododendrons, Lupins, Ice Plants, Delphiniums, Bergamot, Saxifrage—6d. each.

Michaelmas Daisies, Honesty, Small Sunflowers, Montbretias, Winter Heliotrope, Strawberries—6d. dozen.

Sweet Williams—9d. dozen.

Pansies—3d. each.

Crasselas (lovely scent), Bridal Wreaths, Primulas, Mesembreanthemum, Hydrangeas, Oak-leaf Geranium, Irish Ivy, Lilacs, Broom, Mahonia Berberis—9d. each.

Rambler Roses, Cactus Barberry—1s. each.

Postage extra.

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

Although this happened many years ago, may we not hope that the little Chinese girl, now—if spared—grown to womanhood, has been a witness-bearer for the Saviour amid the scenes of strife through which her nation is passing.

With much love, and wishing you all much happiness and blessing in this glorious summer-time,

Your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—May I be permitted to express the hope that you are making every effort to ensure an increased number of gifts for inclusion in the Christmas boxes this year? Summer-time is with us again—the claims of long days in the open air, with varied recreations, are many—but September will soon be here, and I do trust that nothing will be allowed to hinder your preparation of the gifts to cheer the boys and girls in our Indian schools. Mr. Morling writes to say that already he has 130 on the roll of the new Day School at Namakal, and I cannot think you will leave them unprovided for.

For some time past the sad condition of China has caused the deepest concern to all who are longing to see the extension of Christ's kingdom in the world. Everything had looked so hopeful, and it seemed as if the walls of the city were falling before the sound of the Gospel trumpet. But the enemies of the cross of Christ appear for the time to be victorious, and the nation is riven with civil war and bloodshed, while the sad plight of Christian missionaries, some of whom are known to readers of the HERALD, has awakened a feeling of deep anxiety, and called forth many prayers on their behalf.

China is a most wonderful country, and only those who have seen it can comprehend its wonders. For many years the Gospel has been welcomed, and in the recently published report of the British and Foreign Bible Society there is a note that, in spite of the terrors of the civil war, the number of Bibles and New Testaments distributed in the Chinese language is very little less than in the preceding year. This, surely, is welcome news, and it encourages our hope that, when peace is once more assured, there will be a stretching out of the hands towards the true and the living God, and many will be brought savingly to know Him.

Some time ago a lady missionary, who had worked for several years in China, told me the following story. She had gathered together a most promising class of Chinese girls, and, to her great joy, several were brought to know Jesus Christ as their Saviour. They were very happy in their new-found love, and one of the number promised to become very useful in the Lord's service, and was entrusted with many little duties in the mission-house. Presently she became very strange, and was often found in tears, her heart appearing to be full of sorrow. The reason was very difficult to understand, and, in spite of close questioning, the girl appeared to be drifting into deep despondency. At length, however, she yielded to the prayers and earnest entreaties of the missionary, and the secret, which was, after all, a very simple one, came out, but it contains a lesson for us all. As many of you will probably know, Chinese women and girls have a very simple method of dressing their hair, using what looks like a skewer of wood or bone to keep the knot in position on the top of their heads. Now in her work about the mission-house the girl had often seen the missionary at her toilet, and noticed among other things the little hair-pins used to keep her hair tidy. She longed for one of these pins, but was afraid to ask for it, and ultimately took one and hid it in her own hair. Of course it was not missed, but presently conscience got to work, and she realised she had done wrong in taking that which was not her own. But she did not like either to replace it or tell her kind friend, so she bore the hidden burden until she became positively wretched. At last she confessed to the missionary the reason for her sadness, and they knelt together before the mercy-seat, and she realised the sweets of pardoning love and grace and found again the peace which her sin had forfeited.

(Continued on page 94.)

LIST OF SUBSCRIPTIONS, &c.,

Received from April 11th to May 9th, 1927.

General Fund.

	£	s.	d.
Tring, Ebenezer		9	6
Lewisham, College Park S.S.	2	7	6
Brentford, North Rd. S.S.	9	3	2
Gravesend, Zoar, Mrs. Crowhurst, Env.		2	6
Miss Putnam		1	0
A Friend			3
Diss, Mr. A. J. Garrett		10	0
West Ham Tab., Ivy Southgate (Farthings)		2	6
North Finchley, Mrs. Walker (don.)		14	0
S.S.	1	14	9
Chatham, Enon, Coll.	1	0	0
Hounslow, Zoar, "Easter Gift"		5	0
St. John's Wood, Mount Zion, Mr. R. S. W. Sears Medical Fund	1	1	0
Men's Own (ditto)	1	0	0
Mr. R. S. W. Sears (General)	2	2	0
Men's Own	3	0	0
Env.			6
Anon.	50	0	0
St. Albans, Bethel, Coll.	3	0	0
Readers of *The Christian*, per Morgan & Scott, Ltd.	26	10	0
Richmond, Salem, Mrs. E. Robinson (Namakal Ex. Box)	2	12	0
Courland Grove, S.S.		7	9
Birthday Box		2	3
Half-Yearly Meeting Collection	177	0	9
Berkhamsted Common, Potten End, Coll.	1	18	6
Walsall, Boxes	6	11	0
S.S.	3	10	0
Mrs. S. Beebee, senr.		2	6
Bermondsey, Lynton Rd., Box B 12	3	0	0
S.S., Miss Wall's Class	8	6	
S.S., Birthday Box	13	11	
Halstead, Providence, Bible Class	1	14	6
S.S.		17	4
Prayer Meeting	1	16	6
Env.		11	8
Sales at Half-Yearly Meeting	1	0	3½
Sale of P.P.C., Brighton		6	0
West Ham Tab., for support of Native Preachers — Kolli Hills	18	14	0
New Quay, Cardigan, Bethel B. Church (children of native preachers)		8	8
Norwich, Orford Hill, Bible Class	2	1	3
Watford Tab., S.S.	6	0	0
Notting Hill—"A Friend at Bethesda"	5	0	0
Fulham, Ebenezer, Y.M. Bible Class		16	6
Croydon, Derby Rd., Birthday Box		7	6½
Bible Class	1	0	7
Pastor H. J. Dann's Box	1	1	10½
Tottenham, Ebenezer, B. Class, Y. Men		10	1
Y. Women		9	10
Chadwell St., Booklets "Outcasts"		6	0
Siddall, Halifax, Mr. & Miss Bretton	1	0	0
Bermondsey, Lynton Rd., Coll. at Women's Gos. Meeting		18	6
	£344	11	11

ERRATA.

Brighton, Pratharna Sabha, Reports, £2 10s. 5d., should be Herald, £2 10s. 5d.

Miss Cordle, p. 80, should be Sudbourne, Suffolk, not Norwich, Orford Hill.

Personal.

	£	s.	d.
Mrs. J. R. Bacon	2	0	0
"In His Name," Namakal Field	5	0	0
"Sugar Bonus"	10	0	0
S. Highgate, Env.		10	0
Misses A. & J. Rippon, Box		12	6
Misses Ida & Joyce Chaplin, Box		5	0
O.A.D. (Sharnbrook)		3	0
Mr. G. R. Spratt		5	0
Birthday Offering, Ap. 13	1	0	0
Miss R. M. Brain		3	6
"A Friend" (Brockley)		3	6
Mrs. Clutterbuck		10	10
Mr. P. Edwards		15	0
"A Friend," per Mr. H. J. Parker		5	0
Mrs. Boulsher, Box		17	6
Mrs. Bailey	1	0	0
"Outcasts," by Post			7½
Do. Sold at Council Meeting		9	0
	£24	0	5½

Herald Fund.

	£	s.	d.
North Finchley		4	6
St. John's Wood, Mount Zion	1	13	2
Miss F. G. Toop		2	3
Walsall	1	1	0
Bermondsey, Lynton Rd.		10	0
Mr. G. R. Spratt		2	6
Tottenham Branch		7	0
Miss R. M. Brain		1	6
"A Friend" (Brockley)		1	6
Norwich, Orford Hill		6	3
Croydon, Derby Road	2	10	0
Mrs. Boulsher		3	0
	£7	2	8

Pension Fund.

	£	s.	d.
Mr. R. S. W. Sears	1	1	0

Ladies' Zenana Auxiliary.

L.Z.A. money received from April 10 to May 9.

GIFT WEEK:

	£	s.	d.
Amount previously acknowledged	139	13	11
Bassett Street		10	0
Brentford (addl.)		17	6
Greenwich	3	10	0
Ilford	2	0	0
High Wycombe	1	0	0
St. John's Wood	10	10	3
Stratford, Gurney Road	1	16	0
Wandsworth, West Hill	1	0	0
Watford	7	7	0
Wattisham	2	0	0
Handcross		4	6
Manor Park	1	5	0
Victory Place S.S.	1	2	7
Lynton Rd., Bermondsey	5	15	3
Miss S. A. Ash		5	0
	£178	17	0

GENERAL:

	£	s.	d.
Stratford, Gurney Rd., Id. weekly subs.	1	19	9
Wandsworth, West Hill, for Kolli Hills Girls' Home	1	0	0
Handcross, 2 boxes		3	8
Brighton, Half-Yearly Collec.	1	4	6
Per Mrs. E. Chilvers, for B.W.		12	4
A Well-Wisher (postmark Chesham)		5	0
Collection at Half-Yearly Ladies' Meeting	3	6	1
	£8	11	4

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.**

Vol. XXVI. *New Series, No. 247.* July, 1927.

The Strict Baptist Mission HERALD.



A Swami at Jedarfalayam on the Banks of the Cauvery.

Price One Penny

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

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The Strict Baptist Mission.

In Preparing their Programmes for Autumn and Winter, Secretaries would be well advised to include a Missionary Meeting.

Mr. ERNEST A. BOOTH, MISSIONARY ON FURLOUGH FROM INDIA, IS NOW AVAILABLE FOR SUCH GATHERINGS.

The Secretary has some fine Sets of Lantern Slides illustrating the Work of the Mission in India.

The Annual Meetings of the Mission will be held (D.V.) on Tuesday, October 25th, 1927, at the Leysian Mission, City Road, London.

Arrangements for Lord's Day Services and Week Evening Meetings in any part of the Country will be made gladly by the General Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, London, W.13.

The Strict Baptist Mission HERALD.

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

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CURRENT NOTES.

IT is with a feeling of deep gratitude to the great Head of the Church that we note the much improved health of our Missionary, Mr. E. A. Booth, and that he has been able to fulfil all the engagements made for him, without experiencing any loss of nervous or physical strength. It has also been most gratifying to realise the warm welcome he has everywhere received; and his testimony concerning the work in India must, we feel sure, call forth a prayerful response, as well as create an increased interest in the great work carried on by the Strict Baptist Mission. To God be all the praise!

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More than ever before there is expressed in the letters from those on the Field a desire for an interest in the prayers of friends in the Homeland. While manifest tokens of Divine blessing are constantly realised, the enemies of the Cross of Christ are busier than usual, and in some parts keen opposition and acute persecution are experienced by those who have been led to forsake all and follow Him. We, therefore, plead for the co-operation of prayer, as the surest means of overcoming. It is a time of Holy War, and the clarion cry is: "Brethren, pray!" Prayer will bring the blessing; the measure of prayer is the measure of power. Let us also remember the Apostolic exhortation: "Continue in prayer, and watch in the same with thanksgiving."

Our Foreign Field.

"Ears Have They but They Hear Not."

IT was about two o'clock on a hot afternoon when we walked down one of the caste streets of Madras. The Biblewoman guided us to one of the houses, and knocked at the door and called "May we come in?" Permission being given, we went through a low doorway into a courtyard. On the right hand and on the left was a tiny room with the door closed, and, passing by those doors, we entered an inner courtyard. On the left was a wall, to which a water-tap was fixed. On the right hand was a kind of room without a door, and into this we were conducted. In front of us were at least three rooms. There may have been more, I do not know.

A woman came forward and greeted us, and having placed low benches, on which we were invited to sit, called out to the other women in the various rooms to come and listen. Several came and gathered round, and the Biblewoman began to tell one of the Gospel stories. It happened to be a school holiday that day, and there were a number of children in this house, so they came too. But their attention was not very good until one girl came in with a reading book. The Biblewoman had been teaching her to read, and she had come with her prepared lesson. The other girls gathered round her, and listened admirably while she read a portion of St. Luke; and then the Biblewoman told another story.

During this time a bird wandered into the courtyard, and I wondered what kind of bird it could possibly be. It was about a foot long from the tip of the tail to its beak, and was fairly plump, and as it walked it picked pieces off the ground. But it was not the bird's actions or its size which attracted my attention, it was its colour. It had small feathers, and these were black, blue, gold and purple, etc. The effect produced was that of something similar to a peacock, but it had not the beautiful tail of that bird. I learned afterwards that it was an ordinary fowl! Originally it was brown, but it had been painted to make it look beautiful!

One of the tiny children from our little group began to play with the fowl, and naturally the bird objected. Then the child brought some brass vessels and began to play with those. Then a woman came with some clothes and began washing them under the tap on the left, and another woman broke away from our group and, going a short distance from us, began to prepare the evening meal. But although there were these various disturbances the Biblewoman continued her story. Some of the women listened in spite of the noise of the brass and the running water. They seem to get thoroughly accustomed to the various noises, and, in fact, in front of one of the doors was a woman lying asleep.

Poor woman! One of her legs was swollen, and she was suffering from an incurable disease. No one can say how long she will be in this world, and although the Gospel message was being sounded by her side, she was asleep. There was not the slightest inclination on her part to listen, she preferred to ignore the "glad tidings." How one yearned for this woman

that she might hear the Divine voice saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." But she slept, and while she slept the devil was working. Into one of the little closed rooms previously mentioned a man had entered. He was wearing a clean loin-cloth as his sole article of clothing, and on his chest and forehead were the sacred ashes of Siva.

Soon after he entered the little room we heard him ringing a tiny bell. "Why did he ring it?" perhaps you ask. To awaken his god, and to remind him that one of his devotees had come to worship him. Then we heard mumbling sounds coming from the room, and we knew he was praying. To whom? To one who had "eyes, but could see not; ears, but could hear not; a nose, but could smell not; hands, but could handle not; feet, but could walk not; neither could speak." How then *could* this image answer the prayers that were being offered? As each prayer was finished the little bell rang, to keep the "swami" awake for the next prayer; and just outside that tiny room were three of the Lord's children, one telling the story of Christ's redeeming love, and the other two praying that the devil would not be allowed to snatch away the good seed which was being sown.

Prayers to Siva were ended; we also "salaamed" and came away, and a great sense of thankfulness arose in our hearts as we realised that our prayers were offered to One Whose ears are open unto our cry, Who never slumbers or sleeps.

E. C. PUTNAM.

Whose Heart the Lord Opened.

WE were holding a little meeting for prayer amongst the women workers in Sendamangalam. I had asked them to mention anyone for whom they would like special prayer to be made. I pass on to you very briefly the story of two women mentioned that you may join us in remembering them at the Throne of Grace.

Muthammal is an elderly widow, rather deaf and troubled with chronic ophthalmia, who earns a very precarious livelihood by date-leaf mat-making, by which she supports herself and her aged mother. Her income amounts to about threepence a day if she works steadily. She was brought to love the Lord some years ago, is an earnest witness for Christ amongst her own people, and attends our services regularly. She has, moreover, a very grateful spirit, and has not forgotten little kindnesses done in time of sickness.

The other woman is one who has been visited for some years by our Biblewoman, but has shown no particular interest in her teaching. Like many others, she has received her either from a polite hospitality, or with the idea she would gain merit by listening to a religious teacher. Later, however, the Lord spoke to her by sickness, and she was laid low by some unknown disease. Day by day she grew worse, and the medicine prescribed by the Indian doctor was of no use. She tried offerings and vows to favourite gods, but these also failed to bring relief. Gradually she grew weaker; her relatives gave her up, and she knew she was near the borderland. Fear took hold of her, she was afraid to die, and in her distress sent for the one who had so many times pointed that careless one to the way of life. She came, and on her knees pleaded earnestly that He Who saved the dying thief would cleanse this poor sinner, and spare her life to witness to His power to save.

The prayer was heard. From that day the woman grew better, and has arisen from her sick bed with a desire to lead a new life and learn more and more of Jesus. As soon as she was able to walk she went to the chapel on Sunday morning, and, afraid to enter, kneeled outside and offered thanks to God for her recovery. When the service ended and the people came out, the Biblewoman invited the newcomer to her house, and Muthammal, who was also present, followed. They all sat down on the verandah for a time. "But," said the Biblewoman, "there was no need for me to say a word. I just sat praising the Lord as Muthammal witnessed to the saving power of Christ, and exhorted the other woman to put her whole trust in Him."

Relatives will not allow this poor soul to attend the services regularly, but the Biblewoman goes to her house two or three times a week, and we believe she truly desires to walk in the narrow way. May she be led into clearer light until she has the assurance that her sins have been blotted out for Christ's sake.

OLIVE M. MORLING.

A Wedding at Madras.

IN the presence of workers, friends and well-wishers, our L.Z.A. colleague, Miss Ethel A. Betts, was married on April 5th to Mr. J. Ernest Mallis, of the Ceylon and India General Mission, at our Tamil Baptist Chapel in Vepery. Kind friends had tastefully decorated the chapel with flowers and ferns, and the sun shone in all its Indian splendour as the bride and bridegroom met to be united in marriage bonds.

The bride was prettily attired in a dainty lace net dress with a veil, and was attended by Miss Putnam and Edith Watts as bridesmaids. All carried shower bouquets of beautiful flowers, most of which had been sent by friends from the Nilgiri Hills.

The service was conducted by Missionary L. Watts, assisted by Pastor W. Mallis, the bridegroom's father, and Pastor Parvatham, of Ammapet.

After the signing of the register a number of friends returned to the Mission House, and personally wished the happy couple God's richest blessing on future days. In the afternoon the Biblewomen were entertained to a farewell meeting, and they took the opportunity for presenting garlands and a silver ornament as a remembrance of their association with the one who was leaving.

There is much that is happy and gives cause for rejoicing in the realisation of the wonderful way in which God draws His children together, and we thank Him for the two lives that are now united. Yet it was with sorrow that we bade farewell to a colleague who had so whole-heartedly served the Master in this Mission, and endeared herself to the hearts of fellow-workers, church members and the women in the homes. Our prayers go with Mrs. Mallis, that in all her future service she may be made a blessing to our sisters in the district to which she has gone

Our ranks are again depleted. The harvest truly is great, but the labourers are few. The challenge of service is still going forth. Who will hear the clarion call of the Master, and whole-heartedly respond to-day; not holding back counting the cost, but volunteering to be His ambassador in a field full of opportunities, giving all in a life of consecration to Him.

E. A. WATTS.

The Namakal Day School.

WHEN we were on furlough three years ago it was decided that the Sendamangalam Boys' Boarding School should be transferred to Namakal, and that the Sendamangalam buildings be utilised for a similar institution for girls. The transfer of the school formed part of a large building programme for Namakal. The first thing was to secure land for Mission House and Hostel, then to erect the buildings; after this there must be the transfer of the boarders and the opening of the Day School. It was only after this school had been running for some months that we could justifiably erect the building for its permanent accommodation. This has now been accomplished, and the building programme thereby completed.

The site is, I suppose, the best that one can discover in the county. At the junction of two big main roads, indeed, at the very hub of all the highways of the Taluk, on high ground, next to a number of Government offices where it must necessarily be in the public eye—the position is ideal. There is abundance of room for the boys to play, yet we have chapel and workers' quarters in the same compound, so that the building is always under the eye of some of our staff. The plan of the building is almost the same as that at Sendamangalam, but affords more accommodation.

The manner in which we should open the new premises caused us much consideration. We decided that, as we wished to utilise the building not only for the education of our boarders, but also of the local caste and non-caste people, we must bring these into the meeting. The question was, Would they come? Ever since our arrival here we have met with a very kindly reception from the people of Namakal, but never had we experienced it more than we did at the opening of our school.

The District Munsiff (Head of the Civil Court, Namakal) kindly opened the building. Standing on the front steps he gave a splendid testimony to the value of missionary institutions and Christian teaching. Referring to the Principal of the Mission College where he took his first degree, he said, "He was truly a man of the noblest Christian character; indeed, I can boldly say, he walked in the footsteps of Jesus. Than that one can give no higher testimony of anyone's life"—and this was from a professing Hindu!

The crowd was so dense that three minutes were enough to fill the building to its utmost capacity. The local Medical Officer was voted to the chair—another who acknowledged his indebtedness to Christian missionaries. The Principal of the Namakal High School gave a very sensible lecture in Tamil on Education for the Young. I then gave the principal lines on which instruction would be given in the new institution, namely: The Fear of God, Practical Utility, and Sound Patriotism. This was immediately followed by a warm and impromptu testimony from a leading lawyer concerning our life and work in Sendamangalam. Friends were sent away in the usual manner with betel and nut, flowers and sandal paste. The fact that all the front chairs and benches were occupied by college graduates, and that many people were outside the building unable to effect an entrance, indicates the kindly nature of our reception.

The day following, at 7.30 a.m., another Opening Service was held. This was principally a meeting of praise for the new premises and of prayer for God's blessing to rest upon the institution. The school was started last June in the building that we temporarily occupied as a house, and now has a roll of 150.

D. MORLING.

A Happy Experience

A Week in Travancore.

FROM 8th to 14th February the writer had the pleasure of visiting the beautiful country of Travancore, and of addressing a number of meetings in that land. Mr. Morling and I left Namakal by motor-bus on the afternoon of 6th February for Trichinopoly. After some delay on the road through a punctured tyre, we reached the River Coloroon at sunset. An old motor-car carried us across the river, ploughing through sand and water in an amazing fashion, and we finally arrived at Trichinopoly Junction station at about 8.30 p.m. Putting together our camp cots, we courted a little sleep in the waiting room. Each nap was punctuated by the arrival of a train. At about 10.30 a.m. on the 7th we boarded the Trivandrium express (running from Madras to the Travancore capital), and by this train we reached Kottarakarai at 4 on the morning of the 8th. The night was dark and chilly when we alighted at this place on the eastern slopes of the Travancore Mountains. A fast motor-bus whirled us away in the darkness for 30 miles through thickly wooded, hilly country. At sunrise we were deposited with our luggage outside a travellers' bungalow at Chenganoor, a place five miles from that at which the meetings were to be held. As the meetings were planned to commence on the evening of the following day, we were advised to spend the intervening time at this bungalow. In the evening we took a walk in the vicinity of the bungalow. The beautiful scenery of a country of luxuriant vegetation was glorious indeed to one who had come from the arid parts of the Namakal and Rasipur Taluks. We crossed a large river, fringed with cocoanut palms, and spanned by a splendid reinforced concrete bridge. The pretty river craft of gondola-like design contributed to the beauty of the sunset river scenery. Passing on, we strolled down a rustic lane, and soon came upon a hamlet. The Travancore village houses present a quaint, Chinese appearance, with queer little gables in the ends of the thatched roofs. In this hamlet an old man, a Syrian Christian, fell into conversation with us, and conducted us to an ancient church belonging to his community. The church is supposed to date from about 300 A.D., and certainly its massive wooden doors and beams show that it is indeed very ancient. Alas! the Syrian Church has long lay strangled by its ritual, lamp lighting, bell ringing, and other things. On this walk I did not see any signs of heathenism, nor a single piece of the cactus which is found everywhere, and is detested everywhere in the Tamil country.

At noon on 9th February a motor-bus took us five miles up the river to a spot where our friends had prepared for the meetings. There we met our friend, Mr. K. V. Simon, leader of the Travancore Separatists. Our abode for the next four days was in a fairly comfortable cocoanut-leaf shed, situated in a spot that gave us a fine view of the river. The meetings were held in a leafy shelter, 140 feet long and 70 feet wide, on the sandy river bank. In all 18 meetings were held, and the attendances were maintained well, in spite of considerable inconvenience caused by rain, which fell on each day except the last. It was estimated that the maximum attendance was about 1,100 or 1,200. A series of morning Bible readings was given by the writer. The meetings were a real inspiration to me. One splendid feature was the large proportion of young men who attended, some of them having truly noble faces. Another was the large number of Bibles in evidence—and they were used. Then there was the singing. Those Malayala brethren have a distinct gift for music, and they use it to good advantage. Though my stay with these friends was but brief, I am sure a real work of God is being done in

their midst. When the time came to say farewell, I felt that I was being torn away from Christian brothers whom I had known and loved for years!

At the close of the meetings expressions of appreciation of the help given by the visiting missionaries were voiced in a manner that we were sure was genuine.

On the return journey I greatly appreciated the opportunity of seeing the beautiful backwaters. After the long journey, I finally arrived home at Sendamangalam at noon on 16th February.

May God richly bless our Travancore friends, and prosper all their labours.

D. A. THROWER.

"Moonoor."

AFTER camping in Moonoor early this year, and after much prayer, we decided to open a station there. Down on that fertile plateau there are many villages easy of access, from which we hope children will come to school, and where we hope preaching and Biblewoman work may be carried on. The site obtained for the building is close to Mutthuswami's village.

"So built we the wall" . . . of the new school and teacher's house, watching all the time for the souls of these enquirers. We were much encouraged when the son, Sevi, came over to Valavandi to work and study. But he had to go back for a time to tend his father's cattle in Moonoor, and we lost sight of him.

Last week Mutthuswamy decided to allow Sevi to come to Valavandi and study in our school. Half the day he would work for his keep, and half the day he would study. This was what the boy longed for, and so, happily packing up slate and book, he set out to come to us.

It is a long walk. Halfway there is a lovely mountain stream shaded with trees. The people say a demon inhabits the place, and will not allow a Christian to defile the water by touching it. Here Sevi rested and took his midday meal. Some passers-by said, "You must not wash there. The demon will get you." "What can the demon do to me?" replied Sevi. After eating, he leaned over the brink and washed his hands and feet. The rock was slippery, and he fell in, and was drowned. Two stupid women saw him struggling, and ran off for help, instead of going to the rescue themselves. When help came, it was too late.

The stricken father arrived here yesterday beating his breast. And we . . . what could we do for him? We knelt in prayer with him, and we promised to give the body a Christian burial. Next day, all our men folk went over and met the boy's mother by the fatal stream, and close by they laid the body to rest.

Will friends join with us in praying that this mysterious event may, in some way, turn out for God's glory, and that the mother and daughter may not be driven farther off, but rather brought near to Him Who "giveth no account" of His dealings, and Who is "too wise to err, too good to be unkind"?

EVELYN C. BRAND.

["OUTCASTS FOR CHRIST'S SAKE," by Missionary J. M. BRAND. This touching story is published in booklet form, suitable for enclosing in letters, price 6d. per dozen, post free, from the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13. We earnestly plead for a large circulation. —EDITOR, S.B.M. HERALD.]

Our Work In and Around Konnur.

OUR thoughts have been much occupied of late with the work in the northern part of our Field here in Madras. We have a school in Konnur, which is the "base of attack," and from that our activities radiate to the neighbouring villages.

The railway from Madras runs through this area, and the nearest railway station is at Villivakkam, a place which adjoins Konnur. Villivakkam is growing rapidly, and promises to become an important suburb of Madras City. The railway workshops, too, are about one mile away, and these are now being enlarged to cope with the increased traffic on this line. A large site has been marked off alongside the line, and new sheds and houses are springing up rapidly. Part of this site was formerly a large tank, which has now been filled in; but it has been necessary to construct a water-way to drain off the monsoon rains. Best of all from the missionary standpoint, a good road has been made up, stretching almost to Konnur. This means that we can cycle all the way to Konnur, and gives better opportunities for school and preaching work.

Last month Brother Watts and I spent some time in surveying our Field there, with a view to more extended and more intensive work during the coming months. At present we have only a part-time preacher there, for open-air and men's work, and his activities, up till now, have been confined solely to the non-caste quarters.

But Villivakkam is a strong caste quarter, and contains a temple to which devotees come from many miles' distance. This stronghold is a great challenge to our faith, and we felt constrained to make known our message in this quarter. Accordingly, we have arranged, for the present, to devote one morning each month to work here. On Tuesday last, three preachers and the writer occupied themselves in open-air preaching and tract distribution. We received a cold reception, on the whole. In contrast with non-caste folk, the people of high-caste villages seldom come into the street to listen to the speakers. They prefer to listen from secluded corners and from behind semi-closed windows. This means that often our preaching will be addressed to an empty street, and our preachers find this somewhat disheartening. On Tuesday last, one of the recipients of our tracts, on perceiving that the literature referred to Christ, spat on the ground to show his contempt. This will serve to indicate the soil in which the Gospel seed is being sown. The work here will probably be slow and difficult. But, as has well been said elsewhere, "More fruitful victories are won for the Cross by holding ground in a difficult position than by making rapid and easy advances where opposition is feeble." We ask your prayers that we may realise in Christ "All sufficiency in all things" for this work.

W. A. KIMBER.

Nature Notes—No. 5.

The Fortress Home of the White Ant.

THE visible portion of the white ant's dwelling is a mound of hard earth from a few inches to several feet in height. The object of the mound seems to be to throw off rainwater and so keep the interior dry. But this earthen roof is only a very small part of the whole building, the base of which may be five or six feet beneath the surface. The entire structure is shaped like a pine-cone, the top of which alone appears above ground level. The body of the cone consists of a collection of spherical cells arranged concen-

trically around the middle line, and all connected with each other by smooth earth tunnels. Each cell contains a comb made of soft grey matter, and honeycombed with tiny rooms where live the baby ants. These combs are as large as a man's head when fully developed.

Now, the enemies of the white ant are legion, but, so far as I know, there are only two enemies capable of penetrating the fortress just described. They are the bear and man. The bear is very fond of the combs, full, as they are, of fat, juicy baby ants. He comes along in the darkness, and sniffs into the anthill, and if he smells baby ants, he soon tears the mound to pieces with his great claws, and gobbles up the combs with their contents. As for man, with all his cleverness, he probably does not destroy one baby ant in 10,000,000, although he knows that the most effective way to rid his dwelling of white ants is to dig down into their fortress-home and destroy the combs and especially the queen ants. These latter grow to a length of two inches and the thickness of one's little finger, and I have taken as many as four queens from one ant-hill. They have tiny legs $\frac{1}{8}$ inch long, which are powerless to move the ponderous body. So the queen stays in her cell all her life, and devotes herself to laying eggs, which she does in myriads. The eggs are carried by the workers to the cells.

An old deserted anthill is a favourite home for snakes. In the Mission compound at Madras there is, or was, an old ant-hill where snakes used to live. Once we chased a big snake from another part of the compound. It ran with the speed of a horse through the grass straight to this ant-hill, and flashed down one of the tunnels, disappearing in the twinkling of an eye with a flick of its tail. On another occasion I noticed the head and neck of a large snake projecting from one of the holes of this ant-hill. Standing perfectly still, I called to a neighbour who had a gun. The snake remained visible, and took no notice of my call, whereas if I had moved, it would have disappeared into its home. The man with the gun crept gently into position according to my directions, and blew the snake's head off. We dug it out. A strong man grasped the neck and pulled with all his might, but the muscular contraction was so strong, even after death, that he could not draw it from the hole. Finally three men together managed to pull it out. J. M. BRAND.

Timely Help by Our Home Mission.

OWING to the serious industrial conditions in England, the past year has been one of great financial stringency for the S.B.M. As a result of this, for the first time for many years, the Mission Council was unable to accept any of our Conference recommendations for extension work. In a new and undeveloped Field like this, local funds are necessarily very small, also many urgent and unlooked-for expenses have to be met, because everywhere we are making *beginnings* and nothing has become well organised. Thus the inability of Council to increase the monthly remittance placed us in such difficulty that we arranged to dismiss several boys from the Hostel, or to close one of the smaller stations.

Just at this time our Home Mission (often called the Gospel Extension Society) was looking out for a suitable preacher for opening up a station at Mohanur. The problem with them was they all wanted one of my preachers, but entertained little hope of getting him. At the very time when I was perplexed about ways and means, they held a meeting of their subscribers, resolved to ask me to lend them our Namakal preacher, and promised to pay Rs.20 towards his salary. I gladly acceded to their request, and made other arrangements for filling the post in Namakal.

The income of the Home Mission consists of the Annual Harvest Festival sales and monthly subscriptions from our Mission workers, given at the rate of half an anna to the rupee of their salary. Up to the present the Society has assisted one of our Church members, who is a half blind widow with family, and has been gathering strength for opening a station for evangelistic work. In Mohanur they have plenty of scope, and we pray that the Holy Spirit may bless the labours of their worker to the saving of souls and the establishing of an indigenous Church in that hopeful area. D. MORLING.

Our Home Churches.

Prayer Subjects for July, 1927.

Week Beginning—

SUNDAY, 3RD.—For Mutthuswamy and his wife, that they may be Divinely comforted, and their bereavement sanctified to the glory of God.

SUNDAY, 10TH.—That the native Christians at Tidumal may be kept firm in the midst of fierce persecution.

SUNDAY, 17TH.—For the Teacher at Moonoor, Kolli Hills, that he may be used of God to bring the light of the Gospel into many homes.

SUNDAY, 24TH.—For our Missionary, Mr. J. M. Brand, that he may be completely restored to good health.

SUNDAY, 31ST.—For a fuller manifestation of the Holy Spirit's grace and power in the Home Churches, with increased missionary zeal.

Meetings.

West Hill, Wandsworth.—On Thursday evening, May 12th, an excellent gathering of friends, which included several from neighbouring Churches, attended to welcome our esteemed missionary, Mr. E. A. Booth. Pastor Geo. Smith presided, and referring to Mr. Booth's long service in India, expressed the pleasure of all present that he was able to resume his deputation work, after a long period of enforced inactivity through ill-health. Owing to the unavoidable absence of the General Secretary (Pastor W. Chisnall), Mr. A. Vine, Editor of the MISSION HERALD, addressed the gathering, and reviewed the work of the Mission in the various Fields in India; pointing out the unmistakable signs of blessing following the labours of the Missionaries and native workers. There were many difficulties, both at the Home base and in the Foreign Field, but these were more than counterbalanced by the encouragements on every hand. The speaker showed the need for constant prayer and intercession, and in closing made an earnest appeal to the young women present to prayerfully consider the urgent need for another L.Z.A. Missionary. In a quiet, yet forcible and deeply interesting address, Mr. Booth expressed his personal gratitude for a measure of renewed health, and his desire to be constantly used for the glory of God. Reviewing some of the experiences of more than thirty years' service in India, he showed how, through the power of Divine grace in blessing upon the Word spoken and instruction given, many had been led to renounce heathenism and idolatry, and had, in turn, been used to bring others to the LIGHT. The Word had been more readily heard in the villages and among the outcastes, and where, by God's blessing, it had been received, its power was made known in the changed lives and humble walking in the fear of the Lord. The difficulties still are tremendous, but we have an Almighty Leader Who can never fail. The collection amounted to £4 10s., and as this was our Missionary's first appearance among the Churches, it is prayerfully hoped there will be many more such happy and helpful gatherings.

East London Spring Rally.—Many friends of the Mission gathered at West Ham Tabernacle on Wednesday, 18th May, for the Spring Rally. From Leyton and Walthamstow, Limehouse and Bethnal Green, Manor Park and Gurney Road they came—it was a gathering of the clans. These District Meetings, when all meet with one purpose, are a real pleasure. Pastors Baker and Kevan, and Mr. Ernest A. Booth, of Madras, were the speakers, and Pastor Welsford presided. The addresses of Pastors Baker and Kevan were stimulating, Pastor Baker referring to the world need and the present serious situation in China, where about 1,200 missionaries were withdrawn, temporarily, it is hoped, from their stations, but where there was a larger demand than ever for Bibles and Testaments, showing that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," and Pastor Kevan speaking on the words, "Go quickly and tell." Mr. Booth presented, in an exceedingly interesting way, a picture of the rise and growth of the work in a village under his care—the first sowing of the seed, the first desire for a school, the first fruits of the labour, the setbacks, and the present encouragements. We all felt that we saw it all, and were able to enter into it with him. It will help us all to pray with better understanding. The offering was £4 13s. 8d., and included a little packet of farthings, probably the gift of a child. During the evening prizes were presented to eight scholars from five of the Schools for their essays on the lantern lecture, "Boys and Girls of India."

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London, Western District.—A meeting for the Western District was held at North Road Chapel, Brentford, on Thursday evening, May 26th, when a good congregation, representative of a number of Churches, welcomed our Missionary, Mr. E. A. Booth, and to rejoice with him in restoration to a measure of renewed health. Pastor R. Mutimer presided, and was supported by Pastors A. Newbery (Fulham) and F. Grimwood (Notting Hill), both of whom addressed the meeting, while the General Secretary, Pastor W. Chisnall, without whom no Missionary meeting seems complete, was also present.

Prefacing his address by remarking on the many years the friends at Brentford had supported the Strict Baptist Mission, Mr. Booth spoke of the conditions under which the work was now being carried on in India. It is a time of reaction; the attitude of the people towards the name and teaching of Christ had greatly changed in the last few years. In places where at one time a Missionary had not dared to show himself, at the present time the Gospel is openly preached in the streets to large and attentive audiences. How long this attitude would continue none could tell. Tremendous difficulties still confronted Christian workers—caste and custom; the Brahmin priesthood; demonology, and Mohammedanism—all remained to be assailed by the Gospel of our Lord Jesus Christ. The meeting closed with the Doxology and the Benediction.

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Stratford, Gurney Road.—The Annual Meeting of the above Branch of the S.B.M. was held on Wednesday evening, 8th June. Pastor W. S. Baker presided, and the speaker was our beloved Missionary, Mr. E. A. Booth, who had a keenly interested audience for his memorable address. Both the attendance and the collection were good. A short report of the year's work was read by the Branch Secretary, Mrs. S. W. Simpson, who said that thanks were due, first to our God, and secondly to all those who had helped to make the past year a successful one. The Church, as a whole, was helping the Mission, and special mention was made of the Missionary Sewing Class, the Missionary Prayer Circle, the Sunshine Band, and the Sunday School. Each of these Societies worked for and contributed to the Mission. A good sum was also collected by means of a penny-a-week collection. Total collected during year: £68 8s. 0¼d., which was slightly better than the previous year.

Announcements.

The Council Quarterly Prayer Meeting will be held on Friday evening, July 29th, in the Vestry of Mount Zion Chapel, Chadwell Street, Clerkenwell, at half-past six o'clock. All are invited to attend.

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Preliminary Notice.—It is hoped to publish in September the **S.B.M. Calendar for 1928.** It will be on similar lines to that for the present year, and friends are desired to send their orders early to Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, W.4, who has again kindly undertaken the distribution. Price sixpence, postage extra.

* * * * * *

Lantern Lectures, Meetings, &c., during Coming Autumn and Winter Months.—Will the Missionary Secretaries of Churches, Study Circles, and Sunday Schools, who will be arranging their syllabus for the dark evenings of Autumn and Winter, please communicate with the General Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, for particulars concerning Lantern Lectures, Deputations, Sermons, etc., which will be gladly furnished.

* * * * * *

Ladies' Zenana Auxiliary.—L.Z.A. Secretaries and friends are reminded that all donations and subscriptions to the L.Z.A. for inclusion in this year's Accounts, should be forwarded to Miss P. P. Nunn, 58, Myddelton Square, E.C.1, AS EARLY IN JULY as possible.

* * * * * *

For Sale on Behalf of the Strict Baptist Mission.—A friend, who is interested in our work in India, is again offering to sell the following plants, and give all the proceeds to the STRICT BAPTIST MISSION. Any friends who are desirous of helping the Mission in this way will please write to MRS. GREGG, BRANFOLD, STRENSALL, YORK., *mentioning the* STRICT BAPTIST MISSION HERALD.

Polyanthus, Golden Rod. Evening Primroses, Raspberry Canes, Hollyhocks, London Pride, Mint, Foxgloves, Lilies-of-the-Valley—2d. each.

Iris, Fleur-de-Lys, Rhododendrons, Lupins, Ice Plants, Delphiniums, Bergamot, Saxifrage—6d. each.

Michaelmas Daisies, Honesty, Small Sunflowers, Montbretias, Winter Heliotrope, Strawberries—6d. dozen.

Sweet Williams—9d. dozen.

Pansies—3d. each.

Crasselas (lovely scent), Bridal Wreaths, Primulas, Mesembreanthemum, Hydrangeas, Oak-leaf Geranium, Irish Ivy, Lilacs, Broom, Mahonia Berberis —9d. each.

Rambler Roses, Cactus Barberry—1s. each.

Postage extra.

Review.

The Indian Outlook. A Study in the way of Service, by W. E. S. Holland. Edinburgh House Press, cloth boards, 2s. 6d. net.

This is an arresting book by the author of "The Goal of India." and deals chiefly with present-day problems in India. It has many thought-provoking criticisms, and opens up in a clear and illuminating way the many difficulties which confront Missionary work in that mysterious land. The author shows how the wide variety of types found among the people of India are united by Hinduism, which, by its dominance, fixes a cultural type, marking off the Indian decisively from every other race. He also shows the terrible effect of the caste system, which humiliates one-sixth of the people in unmistakable degradation, and planting its heel on the submerged classes, says to them, "You shall not rise." We earnestly commend the volume to all who see a remedy in the Gospel of God's redeeming love and grace.

The Children's Corner.

MY DEAR GRANDCHILDREN,—It is now a little more than a year ago when, through the sudden failure in health of dear Uncle John, I felt constrained to sit in the Editorial chair of the MISSION HERALD, and during that time I have received nothing but kindness from all who love our Mission. Although conscious of many imperfections, not one reproof has come, and I am deeply grateful to my Heavenly Father for a sufficiency of grace and strength, and to the readers, far and near, for their prayerful sympathy and loving co-operation.

During the year it has been my joy to receive many letters, some of which have come many thousands of miles from lands across the sea, and I am much encouraged by the kindly greetings of those who are interested in the Mission generally and in the "Corner" particularly.

It would afford immense delight if I were able to answer each letter personally, but that is impossible. When I was young the typewriter had not been invented, and now I am growing old my fingers are growing too stiff to work one, even if I had the ability to learn its intricacies and peculiarities. I must tender appreciative thanks to all correspondents, and crave the kind indulgence of those who do not receive an answer.

There is, however, one letter I feel compelled to acknowledge in the "Corner." It is from Connie Adams, of Raunds, who has touched a tender chord in my heart by her reference to her garden. How fortunate you are, Connie, to have a nice garden, a privilege denied to so many who are compelled to live in towns. Just before commencing this letter I went into the little strip at the back of the house which is called a garden, where, in spite of a lack of sunshine, and many enemies large and small, a few flowers are bravely blooming, and I was obliged to compare it very unfavourably with another owned by a great lover of the Mission, where I spent a happy hour on a recent Sunday afternoon. There everything was very beautiful, and the flowers made one's heart to rejoice with thankfulness. So, Connie, dear, love your garden as a precious gift from God, and remember the old proverb, "God made the country and man made the town."

I have just been reading a deeply interesting book about India, in which the author is led to write very plainly concerning the terrible caste system which splits Hindu society into about three thousand groups.

I can only relate one incident recorded. He says: You are passing along a country road in Travancore, under an avenue of feathery foliaged palms. On either side stretch fields of emerald green paddy, which covers and conceals the sheets of water in which it grows. A string of labourers in single file approaches from the opposite direction. Suddenly, about a hundred feet away from you, the whole line swings off, making a wide detour, knee-deep, through the water of the paddy fields, and rejoins the road, having completed the semi-circle, about a hundred paces to your rear. They are *untouchables*, some of the sixty millions of human beings whom the Hindu caste system consigns to unspeakable and irremediable degradation.

Is it not a terrible picture? How different from the freedom enjoyed in our Christian England. How much we need to pray for God's rich blessing to rest upon the work of the Missionaries, and that He Who "hath made of one blood all nations of men," would bring these poor outcastes to a knowledge of His love and grace in the gift of His Son, Who "came to seek and to save that which was lost."

Please do not forget the Christmas Boxes. September will soon be here, and a big effort is needed to ensure all your Indian cousins being made perfectly happy with your gifts. With much love and every good wish,

Your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c.,

Received from May 10th to June 10th, 1927.

General Fund.

	£	s.	d.
Braintree, Salem. Coll.	2	0	0
Hatfield Peverall	1	0	0
Ramsey, Salem	5	0	0
Meopham Assembly Hall. Env.		3	3
Deposit Interest	4	7	9
Wandsworth, West Hill	4	10	0
Chorley Bible Class ..	5	0	0
Lessness Heath	1	12	0
Sale of "Outcast" Booklets			6
Otley S.S.		13	1½
Hastings Tabernacle, Namakal Ex.	2	12	0
Swindon, Providence		10	0
Bolton, Dorset Street S.B.C. Coll.	3	10	0
Clapham, Courland Grove Sunday School		6	0
Birthday Box		5	0
East London Auxiliary, District Rally	4	0	8
Chelmsford S.S.	2	6	10
Newquay, Ebenezer Pastor's Bible Class		10	4
Cranleigh, Miss L. Leggett (box)		10	0
Brentford Mr. Booth's visit ..	2	16	0
Ann. Coll.	15	8	6
Mr. F. Secrett	2	0	0
Leicester, Zion. Mr. L. Woodier (box)		12	0
5 per cent. War Loan (£481/7/10) Interest	12	0	8
Clapham, Cour and Grove Mr. A. W. Thrower	1	0	0
Fulham, Ebenezer, Mr. S. H. Brown		10	0
Croydon, Derby Road, Miss. Sunday Coll.	6	16	1½
Miss J. May (box) ..		7	7
Mr. H. J. Dann (box)		6	3½
Guildford, Mr. H. Brand 200 "Outcasts"		10	0
Sale of "Outcasts" ..		2	6
Newhaven, S.S. Box..		13	0
Sandgate, Miss E. Slade "Outcasts"		1	0
Ipswich, Zoar, Reports Subs.		5	10 0
Brentford, P.P.C.			8
Aston Clinton, Env. .. Reports		5 1	6 0
Prittlewell, Mrs. Jeffs	2	0	0
Notting Hill Gate, Bethesda, Miss M. Taylor (box)	1	0	0
Yarmouth, York Road Coll.	3	5	7
S.S.	1	5	3½
Reports		1	0
Boxes— Miss Banham	2	19	0
Dorothy Bennett		9	6½
Miss Bradshaw		16	2½
The Shelton family		10	0⅝
Dorothy Robinson		1	4⅞
Miss Brand		2	2½
Miss Mayhew		18	4
Miss Sawyer		12	11½
Miss Ellis		16	0
Mrs. Taylor		4	5⅜
Miss Reeder	1	11	5½
Greenwich, Devonshire Rd., S.S. Birthday Box		13	8
High Wycombe Coll.	4	0	3
Tunbridge Wells Half-Yearly Meeting	5	17	0
4 Birthday Gifts		13	0
A lover of the Mission	1	0	0
Handcross Mrs. Bewers, Boxes		13	6
Homerton Row A.F.M.T., Birthday Gift	3	9	0
Luton, Mr. G. Gurney		7	6
Stratford, Gurney Rd., Coll.	3	2	10
	£118	18	4⅜

Personal.

	£	s.	d.
S.O.S.	1	0	0
Mr. W. Parker		5	0
A Friend		7	6
Mrs. A. J. Powell		4	6
West Ham, "Birthday Thankoffering"	1	1	0
"One of His own"	2	0	0
"Ebenezer"		10	0
Mrs. M. Fricker		3	0
Anon.	25	0	0
"Subscription"	100	0	0
Birthday Gift, 30th April		10	0
X.Y.Z.	3	10	9
S.O.S.		10	0
Mr. Jas. Payne, for Boys in Hostel, Namakal	1	0	0
Kolli Hill Fund 3112 ..	5	0	0
	£141	7	9

Herald Fund.

	£	s.	d.
Meopham Assembly Hall		7	0
Hastings, Ebenezer ..	2	0	0
Chorley, Bible Class..	1	0	0
Swindon Providence		11	0
Epsom, Salem		17	6
Mr. Clement Wileman		18	0
Fulham, Ebenezer....	1	0	0
Tottenham Auxiliary		7	0
Stowmarket, Mrs. H. Jewers		2	6
Ipswich, Zoar		7	0
Aston Clinton		19	0
Yarmouth, York Road		17	6
Tunbridge Wells		7	0
	£9	13	6

Pension Fund.

	£	s.	d.
3 per cent. L. C. Stock (£935/1/3)	7	0	3
5 per cent. War Stock (£766/0/9)	18	18	0
	£25	18	3

Ladies' Zenana Auxiliary.

Money received from May 10th to June 9th.

	£	s.	d.
Lewisham (Gift Week)	2	0	0
Croydon, Salem, Bible Class		9	6
Per Mrs. Blunt, Stamford, Collection	1	10	0
A Friend from Croyde, N. Devon		10	0
	£4	9	6

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 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

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.**

Vol. XXVI. *New Series, No. 248* August, 1927.

The Strict Baptist Mission HERALD.



MR. E. A. BOOTH,
32 Years MISSIONARY in MADRAS.

Price One Penny

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by THE MARSHALL PRESS Ltd., 7 Milford Lane, Strand, W.C. 2

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

The Financial Year of the STRICT BAPTIST MISSION will close on September 30th, 1927, 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, 1927, 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 25th, 1927."

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 25th, 1927.**

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. XXVI.] AUGUST, 1927. [*New Series*, No. 248

CURRENT NOTES.

THE financial position of the Mission is causing some concern. At the Council Meeting on July 1st the Treasurer reported a deficit on the General Fund of £632. It was pointed out that having begun our financial year with a debit balance of £275, it was very clear the income does not meet the expenditure. After giving the matter long and prayerful consideration, it was unanimously resolved: "That in the fear of God we maintain the present work, believing that though we may be tried, the Lord will, in His Own time, send the necessary funds. In the meantime all friends be asked to do their best by prayer and practical help."

* * * * * *

We commend the situation to the prayerful consideration of our supporters in the Churches; and realising that the work is the Lord's, undertaken in obedience to His Divine command, and every step forward in India taken after seeking His guidance, we feel sure a renewed effort will be made to relieve the strain. His promise still stands firm, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me."

* * * * * *

It is with much thankfulness to Almighty God that we record the steady progress of our beloved Missionary, Mr. J. M. Brand, towards recovery to good health. The fractured limb is healing, and though knee trouble has been feared, X-ray examination has revealed nothing vital, and it is prayerfully hoped that, by God's blessing, our brother will soon be able fully to resume his much-loved work. We commend him and Mrs. Brand and all the workers on the Kolli Hills to the prayers of our readers.

"IN HIS NAME AMONG ALL NATIONS."

SO runs the missionary commission in the closing verses of the Gospel of Luke. The task of taking the Gospel message to the nations of heathendom is one that has been committed to believers of all generations by their crucified and risen and returning Lord.

Each generation of believers is to take the Evangel to all the nations of its time. In former days believers from other lands brought the Gospel to our forefathers when they were idolaters, and we, in our turn, are bidden to pass on the message to nations still in the darkness of spiritual ignorance.

The work of our Mission is first of all an act of simple obedience. We are taking the Gospel to India because Jesus Christ has told us to do so. This is very elementary teaching, but it needs to be stated, because so many in the Churches to-day have not grasped this primary fact. It is beyond question that the missionary work of the Church is being carried on by a small section of the Church. A large number of Church members are not alive to their individual obligations in this matter. Each member is either obeying or disobeying this command of our blessed Lord.

When our Saviour gave the command He knew all that was involved in its fulfilment. He knew that for some it would mean separation, loss, suffering, loneliness, persecution, and even martyrdom, but He never asked of any more than He Himself gave.

Various reasons are advanced for the neglect of His command. Fault is found with the messengers, or their methods, or their organisation, or the expense of the work. But after the last word of criticism has been said the command remains. To the Lord Who issued the commission each believer will have to render account as to his personal attitude to it.

But many of us rejoice in the fact that we are permitted to share in the great work of fulfilling His command. We are satisfied that we have His Own authority for taking the glad news of salvation to those in the darkness of idolatrous India. In this matter we make it our one aim to be well pleasing unto Him. We shall be thrilled with joy unspeakable if at the long last we shall hear HIM say "Well done."

So we press on with the work in utter dependence upon Him, assured that we shall reap if we faint not. Let us each do our own little bit of service as unto the Lord.

ERNEST A. BOOTH.

Our Foreign Field.

News of the Month.

MADRAS.—The Ministry of Pictures.—It is often pointed out how fond the Indian is of pictures, and in most Indian houses will be found pictures of the gods. Indian Christians are no less fond of hanging pictures on their walls, but probably 95 per cent. of the pictures seen in their houses are of Roman Catholic origin and production. The Catholic Church has seen the opportunity and has taken advantage of it fully. They print highly coloured pictures in the same style as the Hindu pictures of the gods, frame and glaze them, and have them on sale in the bazaars. I happened to be talking about this to a Christian publisher of Madras a little while ago, and he said that he had large stocks of Harold Copping's Bible pictures, but found very slow sale for them. When I pointed out that those pictures were unframed, and that purchasers had to get frames separately before they could hang them on the walls, he immediately saw that the Roman Catholics had found a business secret in putting the complete thing on the market. I offered to try out the sale of framed pictures if he could frame them cheaply. In a few days a supply of very neatly framed and select Bible pictures came along, costing seven annas each complete. They were hung up in the Mission House and announced for sale. Within a week the whole supply was sold, and a fresh order sent to the publisher. The pictures are sold at eight annas each, the profit covering the cost of carriage, and possible breakage of glass. While on the Nilgiri Hills the pictures have been mentioned to other missionaries, and there are now many enquiries about them.

Baptisms.—Two members were added to the Vepery Church by baptism in May. One is Amos, from Semmen Street, where the work of grace still goes on. A year or so ago his brother was enquiring and had taken the name of Amos, but before becoming a candidate for baptism he was taken ill and died. Not a great deal is known concerning his faith, but his influence on his younger brother was such that it caused him to want to continue the enquiry towards salvation. He did so, and has found in the Lord Jesus his Saviour. He is known by the same name as his elder brother would have been known had he lived. The other was Samuel, the lad whom we were led to become responsible for while at Sendamangalam. He was in a carpentry school for training last year, but contracted consumption and was sent back to us, as we, and all who saw him felt, to die. He made a remarkable recovery, however, in the Madras General Hospital, and we praise the Lord for His goodness in granting a gracious answer to our prayers for his conversion. He has now commenced work in Madras as a tram conductor.

Hindered Baptism.—Samuel, a lad in Kolattur, has been asking for baptism for some time, but has been delayed several months for deepening of experience in spiritual things. His application and testimony were laid before the Church in Ayanapuram in April, and in the ordinary course would have been baptised on the morning of the Communion Service in May. The Deacons of the Church, however, had failed to tell the candidate, or make arrangements

for the baptism, and so it had to be postponed. Will you please pray for the Deacons of our Churches that they may have more real concern for the encouragement of the young life in the Churches and congregations?

Summer Leave.—All schools are closed for a month from the 15th May for summer leave. The temperature in Madras is over 100 F. in the shade practically all through the month, and the workers and scholars find it hard to concentrate attention on study in that heat. We have spent the month on the Nilgiri Hills at Kotagiri, and have been benefited greatly by the cooler air.

L. WATTS.

The First Anniversary of the "Society of Harmony."

LEST anyone think that the aim of the above-named Society is the production of music, vocal or instrumental, it must be clearly explained at the outset that the "harmony" intended is not that of sounds, but the higher and sometimes more difficult harmony of spirit. In fact, this young Society, by its very name, proclaims that its *raison d'etre* is the promotion of friendship and unity among its members. As far as I have been able to learn, this is the one and only object of the Society. There is no subscription, and there are no material benefits. I have not heard that they have even a code of rules. Perhaps they feel that to have rules would not promote the object of the Society's existence!

The Society of Harmony boasts a President, a Secretary, and a Committee. The duties of these officials may be said briefly to consist in the repair of dilapidated friendships. All Christians on the Kolli Hills, with their families, may come within the scope of their activities. For example: If two neighbours fall out, and fail to make it up between themselves, the Committee members of the Society get busy. Their status as officials of the Society protects them from any charge of being interfering busybodies. The facts of the dispute or misunderstanding are ascertained. The offender, if there is one, is confronted with his fault, as it appears to the investigators. He is led to ask pardon, or otherwise put right what is wrong. Those who were estranged are reconciled, and the happy occasion is generally celebrated with a feast, to which both parties sit down.

Curiously enough the missionaries did not know of the existence of the Society of Harmony until the first anniversary of its inauguration came round, when I was asked to preside at its annual meeting. Again and again we had been dimly aware of mysterious activities, always beneficent, resulting in the quiet settlement of quarrels, and the disappearance of incipient strife. Now the Hidden Hand working behind the scenes is revealed. The Secretary said in his report that during the past twelve months, the Society had exercised its healing function in twelve cases. The names of the parties and particulars of the cases were NOT read out at the meeting, much to the relief of some present. The President, our good doctor, gave an address upon the object of the Society, based upon passages from the book of Nehemiah. The proceedings were brought to a close quite suitably by an Anniversary Tea.

I found, however, that there was a fly in the ointment, or, to use a metaphor more in keeping, a little rift within the lute. It transpired that four hillmen members were absent from the tea as a protest against what they regarded as a slight put upon the hill Christians by their brethren from the plains, who had monopolised all the seats on the Committee! The hillmen felt that they had a right to be represented on a body which sometimes had

to do so intimately with their private concerns! I must confess that this claim of the hill Christians gave me secret gratification. It showed that they were no longer content to be legislated for by others. The upshot was that in the subsequent election of officers for the ensuing year, two hillmen Christians were put on the Committee, and one of the two was made Secretary.

J. M. BRAND.

An Answer to Prayer.

MOONOOR is the name of the Mission out-station recently opened on the Kolli Hills. It lies in a crater-like depression in the northern part of the hills, some 2,000 feet below the rest of the range. Great rocky walls surround it on all sides, the gap down which the river flows being hidden from view. There are some 18 hamlets in this fertile crater. We have built a school and teacher's house right in the middle.

The country is well watered. There are many stagnant pools of water which breed mosquitoes. Of course, malaria is rife. We have chosen a site for the school on elevated ground, but in order to be near the villages we were bound to select a spot which would be objected to on health grounds. The whole area is a "fever-trap."

A week or so ago, we heard that our teacher there was very ill with fever. Our compounder at once set off with medicines to treat him. It is a good four hours' hard travelling. Next morning back came a hillman messenger to say that in the hurry of departure they had omitted to take the all-important hypodermic syringe which is used for injecting quinine in severe cases of malaria. The teacher was said to be unconscious and likely to pass away. The syringe was sent off post haste. Next day came a radiant message to say that the patient had responded to the treatment, and come back to consciousness, and the fever had gone.

The following day was Sunday, and our monthly meetings. At noon, two hillmen came in with a letter from the Compounder. It had been written in the depths of despair. It told of the sudden return of the fever, and the relapse of the patient into unconsciousness. Deciding to carry him over the hills to our headquarters, the Compounder arranged with hillmen bearers for the dholie, but when the hillmen came and saw the patient, they decided he was dying, and they refused to touch the dholie lest they be defiled by contact with a corpse. The letter went on, "There is no hope. He is now actually passing away. What am I to do? No one here will help to bury him. His wife is crying all day and night. Also I am going to have fever." The villagers were saying that their gods had brought on the fever, so as to drive away the Christians. Friends at home may smile at the idea, but to a lonely Indian Christian surrounded by heathenism, the constant repetition of this thought, which the hill-people thoroughly believe, is very depressing, especially as they could point triumphantly, in this case, to the death of a lad, only the previous week, who had decided to join the Christians.

It was too late to start that day, but I made all arrangements for setting out early next morning for Moonoor, and in the meantime we finished the monthly meetings, and held a special prayer meeting for the sick teacher. Next day I started out in a dhole, sorely wishing that I were fit to ride the pony. Half-way there we saw a procession approaching. Some men were carrying a dark object slung from poles. As it drew near, we saw it was the teacher, and he was still alive! The compounder told us that the previous

day a miracle had happened, and the fever had abated when the patient seemed beyond recall. Upon enquiry, we learned that "yesterday, at the fourth hour, the fever left him," and we remembered that that was the exact time when the brethren at Valavandi were praying for him. The wonderful thing is that from that moment the teacher has been perfectly free from fever.

J. M. BRAND.

An Earnest Appeal.

TO OUR WORKERS AND SEWING BANDS.

DEAR FRIENDS,—We have now two dispensaries in Madras which are daily open. One for the women, which is carried on by our sister, Miss Putnam, and another for men, carried on by Missionary L. Watts. We should be very glad if friends, when they are getting together their contributions to the Christmas Boxes, would remember this important work. Bandages, dressings, cotton wool are urgently needed, as our supplies are almost exhausted. These things are very expensive to buy in India, and, if possible, we do not want to spend money that is so badly needed for drugs for these requirements.

I am sure dear friends will not mind me telling them of this need, and we should be grateful for a sufficient supply of these requisites in order to carry on our work.

Yours very sincerely,—ETHEL WATTS.

Memories of Childhood.

VISITING in Kondampetti, a village about two miles from Sendamangalam, I went to speak to a group of women sitting in the doorway of a small hut. Something in the appearance of the mistress of the house arrested my attention. Her alert face, the way her cloth was tied, the wearing of the little short jacket which village women usually dispense with, distinguished her from her neighbours.

After friendly greetings and remarks had been exchanged we settled down for a talk. I began telling a Gospel story, but the woman mentioned above stopped me, saying, "I know that story, please tell me a new one—one I have never heard before." I attempted another, but she knew that also, and I found eventually that she was well acquainted with the New Testament and with the principal histories in the Old Testament. The story of Micah in the Book of Judges, however, she did not know, and listened with interest as I spoke of the foolishness of idol worship, and its sinfulness before God.

Afterwards I heard her history. She did not remember her mother; her father had brought her up; she attended a German mission school in Pursawalkam, Madras, up to twelve years of age, and it was there she had been so well instructed in Bible history. Her father worked under a Government architect who, incidentally, was a great help to us as a mission. He designed our Chapel building at Vepery and our Sendamangalam Mission House, and gave valuable advice on many other occasions. The woman told me proudly how her father, under Mr. Lewis's instructions, drew the plan of the High Court buildings in Madras, and how, after she left school, she used to help him in minor ways. "Once," she said, "when plans for a building in Mylapore were in progress, my father had an attack of ophthalmia, and I drew a plan for him, Mr. Lewis heard of it and gave me five rupees as a present."

But at fourteen she was left an orphan. Relatives arranged a marriage,

and she came to this village, where she has lived nineteen years. She has had no Bible, but things thoroughly learned in childhood remain. She still sings the sweet Gospel lyrics, and her mind is stored with Scripture truth, though I fear it has never reached her heart. When she heard that I had lived in Madras and knew Mr. Lewis's family, she was eagerly interested, and bombarded me with questions, but hung her head when I spoke of the privileges she had enjoyed in comparison with the women around her, and the corresponding responsibilities that rest upon her. Apart from our Biblewoman she is probably the only woman in her village that can read.

I have promised to bring her a copy of the Gospels on my next visit.

OLIVE M. MORLING.

Visiting Experiences.

ONE afternoon, as my Munshi was not coming to give me my usual lesson, Mrs. Morling very kindly took me with her Zenana visiting.

At the first house we went to, a number of women and one or two men gathered and listened to the Biblewoman as she told the story of Lazarus. Before the story was finished two girls came, both very carefully dressed, with flowers in their hair, and each carrying a Tamil Primer and a slate, one of them also had a tray on which was some betel and nut, some plantains and two limes. The Biblewoman was teaching them to read, and they had come to let the Dhoresani hear how they were progressing.

They read very well, and it was interesting to me to listen, and as I noticed the difficulty they had to pronounce certain letters I could not help feeling that if the Tamilians themselves have this trouble, it is not to be wondered at that we Europeans have it also when we commence learning Tamil.

There were various types of women listening, some with an idle, curious expression on their faces; others, really interested. I noticed one woman who came to two houses and listened well. She had a nice face, and the dearest little baby girl with her. She was very anxious for us to go to her house, and after we had paid one or two more visits we went, and found she had a rug already spread out for us, and a little packet of sugar, of which she was very anxious we should partake; and as she sat and again listened so attentively to the story told we wondered if in that heart there was a seed sown.

It was good to go to these homes and know that the Word of God was being proclaimed there, and we rejoice that every day there are those who are hearing the Word.

The following Sunday, after this visit, we went to Sendamangalam for our English service, and soon after we arrived I noticed a large crowd gathered round something which was lying on a small open bandy. On inquiring we were told that it was a woman who had come in to the weekly market, and someone had beaten her so severely that she had died.

The women round her showed no sign of respect or sorrow, but the poor old mother, a widow, stood by the dead woman's head in an attitude of despair. I was told that they are not used to any comfort at these times.

As we went into the service and our hearts were filled with joy at "the excellency of the knowledge of Christ Jesus our Lord," I thought of the poor old mother standing by the dead woman, and of the words, "They are not used to any comfort at these times," and I wondered if she had ever heard of "the excellency of the knowledge" of One Who comforts those who mourn.

ELEANOR A. SAVAGE.

"Round about the Villages, teaching"

Camp at Munchavadi.

FROM 15th to 28th March four of our preachers, the colporteur, Mrs. Thrower, and the undersigned, were in camp at Munchavadi on the Salem-Namakal main road. For four days during this time we had the pleasure also of Mr. Morling's fellowship in the work. We scoured the neighbourhood for villages and hamlets, large and small, caste and non-caste, and reached some two thousand people by early morning excursions, either on foot, in bullock cart, on motor-cycle, or in motor-car, and by evening addresses illustrated with lantern slides. The following lines are impressions of the camp written in Tamil by one of the preachers who formed the party, and rendered into English by the undersigned.

" Evangelistic work was done in Munchavadi and the adjacent villages for 12 days commencing on March 15th. Preaching was done in many villages where the Gospel had not been made known. The people heard with great interest. The preachers worked with a will. No grumbling, laziness or inattention to duty was shown. Neither did they regard the terrible heat of the sun, but did good work for their Master. The willing way in which the missionaries worked in this hot weather was the means of stirring up the preachers to much more glad effort in the work. One missionary, by taking the preachers to the work in his motor-car showed clearly to everyone the love of Christ. In two villages the people were astonished and asked me about it. One man said, ' Government officials don't do like this.' When we preached in Vaiyappamalai some women listened very attentively, wagging their heads in appreciation. From their intense desire to hear what we had to say it seems that they had never before heard the true Gospel. Also, the missionaries, knowing the strength of the preachers, did not give them work beyond their power, but carefully appointed their duties, and so showed their love for them. As the preachers refrained from speaking anything derisively about the Hindu religion, and spoke only about their Saviour, all argument was avoided. Wherever we went the people listened attentively. The magic lantern and violin were very useful in the Gospel work. They drew the attention of the crowds. In Guruswamipalayam, and in a number of other villages, the people bought Gospels readily. Many had a desire to know the truth. It is estimated that two hundred Gospels were sold during the camp.

" A REMARKABLE INCIDENT.—When 250 people had gathered in Pachal to see the magic lantern pictures one evening, as we commenced to show the slides it seemed that there was a small defect in the generator. This was adjusted somewhat and the work started. It then appeared that the light would only serve for about ten minutes, and the missionaries were much troubled about it. But the light lasted for fully an hour, and good addresses were delivered, ' For my thoughts are not your thoughts.' Both preachers and missionaries were encouraged.

" BIBLE CLASS.—The Bible Class conducted daily for the preachers inspired them much. The good arrangements which were made for the cooking of the preachers' food helped them to do good work by releasing them from the necessity of preparing their own food. If these evangelistic efforts are made frequently it will be very good. May the Lord bless this work still more."

D. A. THROWER.

Nature Notes—No. 6.

ENEMIES OF THE WHITE ANT.—Many a fight have I watched between a sturdy, black, foraging ant and a white ant surprised outside his tunnel. Nearly always the end of the fight sees the white ant, with feebly waving legs, being carried off in the jaws of his relentless foe. The white ant ought never to come outside his tunnel. Inside those protecting walls he is comparatively

safe. But outside, his tender body and unprotected flanks are vulnerable to the attack of enemies much smaller than himself.

Even inside his tunnel, the safety is only relative, not absolute. There are the scratching birds, *e.g.*, the partridge and the jungle fowl, which make short work of his earthen tunnels, and soon peck up the unfortunate inmates which have been scattered rudely by those ruthless claws.

But the strangest enemy of all is a nameless horror that neither walks, nor crawls, but, leech-like, projects itself along the ground, leaving a slimy trail behind. This thing is about ¾-inch long when contracted, but when stretched out, its attenuated body may be 2 inches long. I had often noticed them gliding along like a streak of water, and wondered what they fed on. One day I saw one of them moving along the top of a white-ant tunnel. Presently it stopped, and moistened the earth with its saliva. Then it pushed its head through the softened earth into the tunnel, and waited. White ants have no eyes, or they might have seen that loathsome, glutinous body pendant above their heads. Suddenly there was a dive, a wriggle, and the head was withdrawn with a struggling white ant in its mouth. The ant was at once wrapped in the snake-like folds of its captor, which soon sucked it dry and cast the empty body away. It was only then that I noticed that the ground around was dotted with the dessicated bodies of similar victims.

J. M. BRAND.

The Strict Baptist Mission.

Tell them how great things the Lord hath done for thee, and hath had compassion on thee (Mark v. 19).

His compassions fail not (Lam. iii. 22).

Every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasury things new and old (Matt. xiii. 52).

Stand fast in one spirit, with one mind striving together for the faith of the Gospel (Phil. i. 27).

Therefore ye are My witnesses, saith the Lord, that I am God (Isa. xliii. 12).

Rejoice with them that do rejoice, and weep with them that weep (Rom. xii. 15).

In everything by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. iv. 6).

Can God furnish a table in the wilderness? . . . Can He give bread also? (Ps. lxxviii. 19-20).

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed (Ps. xxxvii. 3).

Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord (Jer. i. 8).

And let us not be weary in well doing: for in due season we shall reap if we faint not (Gal. vi. 9).

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil (Eph. vi. 11).

That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen (1 Peter iv. 11).

It shall come to pass that before they call I will answer, and while they are yet speaking I will hear (Isa. lxv. 24).

Stormy wind fulfilling His word (Ps. cxlviii. 8).

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped (Isa. xxxv. 5).

My God shall supply all your need according to His riches in glory by Christ Jesus (Phil. iv. 19).

In whom are hid all the treasures of wisdom and knowledge (Col. ii. 3).

Seek the Lord and His strength; seek His face continually (1 Chron. xvi. 11).

So shall ye be My disciples (John xv. 8).

If God be for us, who can be against us? (Rom. viii. 31).

Our sufficiency is of God (2 Cor. iii. 5).

Now there are diversities of gifts, but the same Spirit . . . for by one Spirit we are all baptized into one body . . . and have been all made to drink into one Spirit (1 Cor. xii. 4, 13).

PILGRIM.

Our Home Churches.

Prayer Subjects for August, 1927.

Week Beginning—

SUNDAY, 7TH.—That the financial strain may be relieved, and all needs supplied for carrying on the work.

SUNDAY, 14TH.—For the new converts in Madras Field, that they may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

SUNDAY, 21ST.—For the scholars in the Sunday and day schools, that they may receive with meekness the engrafted Word, which is able to save their souls.

SUNDAY, 28TH.—For blessing to rest upon the Dispensary work of the Mission, that it may be the means of revealing the love and grace of the Great Physician.

The Christmas Boxes.

Will friends who will be contributing to this year's Christmas Boxes 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 the HERALD list.

(2) All parcels should be sent between the 12th and 24th of September, the 24th being the latest. No parcels received after that date can be forwarded to India.

(3) Please do not send fragile articles likely to be broken in transit, nor Christmas cards, games of chance, nor any xylonite dolls or toys, and no golliwogs! The toys most appreciated by the Indian children are: Balls, tops, whistles, mouth organs, marbles, dolls (these a *medium* size, large ones may cause jealousy, this also applies to other toys). Pencils and other writing materials, cottons and other sewing requisites, note-books and exercise books are always welcome; also lengths of calico and longcloth or coloured material—prints, ginghams, zephyrs, etc., are very useful, and may be sent by those who are not able to make up garments. Medical appliances, especially bandages, are much needed in all our fields.

(4) Any contributors who would be interested to see the collection of things before they are packed are welcome to call at "Nethania" between the 26th and 30th of September.

Meetings.

Egham, Surrey, Ebenezer.—On Thursday evening, June 23rd, a good company of friends, which included visitors from Staines, attended to show their interest in the work of the S.B.M. Pastor W. Church presided, and in his genial manner welcomed one and all, including the speaker for the evening, Pastor W. Chisnall, the General Secretary of the Mission. In his own telling way Mr. Chisnall traced the growth of the work, both at home and in India, showing the many difficulties experienced, and how they were overcome by the grace of God. He referred to the great change which had come into many lives by the Spirit's blessing upon the untiring labours of the missionaries and native workers. In thanking all for their loving support, he pleaded for a

fuller co-operation in prayer, that many more precious souls might be brought from darkness into light. A recitation, written for the occasion by the chairman, was well rendered by a Sunday scholar, and after a few words by "Grandpa," the meeting closed by singing, "Jesus shall reign where'er the sun," and the Benediction.

* * * * * *

Homerton Row Missionary Band.—The 7th Annual Meeting, held on Wednesday, June 29th, was not merely a happy evening shared with friends from our own and other Churches, but was a time when it became evident that God Himself was blessing our work in a marked way. The Reports showed that prayer-fellowship was at the back of every step during the past year, and that while unprecedented difficulties had come along, there had been real spiritual progress, and we had been entrusted with a larger income than during any previous year. The garments (100 complete sets), toys, Tamil texts, medical accessories, etc., ready for the Christmas Box were all on show, and Mr. Booth—whose presence linked us in a special way with India—described a typical Christmas scene in Madras, giving us some idea of how much our missionaries themselves appreciate the gifts, and the joy that is brought to hundreds of little ones through our endeavours. We were then carried in thought to one of the non-caste villages, and heard the story of the commencement of a S.B.M. School there 30 years ago — the great difficulties to be overcome, and the far-reaching effects of such a school. By recitation and the aid of dolls some of our junior members introduced us to different types of Chinese peoples—a Mandarin, an Opium Slave, a Schoolgirl, a Scholar, etc.—and showed that the one great need of China is the Gospel of Jesus. "The Kingdom of Christ," an item in which all the members took part, was an endeavour to describe—by selections of Scripture, recitations, and hymns—the spiritual history of mankind, from the early days of darkness until the final conquest of the world by Christ, when it shall be declared by great voices in heaven, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." This was illustrated by Creation and the Promise of a Saviour, the prophecies concerning His coming leading on to Bethlehem, the ministry of Christ on earth; His transfiguration, Calvary, and the message of the risen Lord to His disciples: "Go—tell": His ascension to glory, the descent of the Holy Spirit upon His Church, which is the representative of her Lord here on earth, "Until He come," and we believe the prayer of the closing hymn came from Spirit-touched hearts and will be answered—

"Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

"Stir me, oh! stir me, Lord, for I can see
Thy glorious triumph-day begin to break;
The dawn already gilds the eastern sky;
Oh! Church of Christ, arise, awake! awake!
Oh! stir us, Lord, as heralds of that day,
For night is past—our King is on His way."

The offerings amounted to £4 9s. 2d. H. W. R.

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Mission Sunday at Courland Grove, Clapham.—On Sunday, 10th July, 1927, we, at Courland Grove, were favoured with a visit from Mr. W. Chisnall. At the morning service he read Psalm cxlvii., and a part of the 4th chapter of St. Luke's Gospel. He delivered a very striking sermon from verses 7 and 8 of the 31st Psalm—the mercy of God was the theme of his sermon. Mr. Chisnall illustrated his remarks by a true story concerning a heathen man in India who had been converted through the preaching of one of our own

missionaries. We were all delighted in the afternoon to welcome Mr. Chisnall in our new Sunday School Hall. He first spoke to the infants, and told them how a baby was rocked to sleep in India in contrast to our methods. He then spoke to the School as a whole, telling us the story of the black children who built their own Church-School. Mr. Chisnall told us how "God is love" is pronounced in Tamil. The children had brought money for the S.B.M., which amounted to £1 2s. 6½d. In the evening, Mr. Chisnall read Job xxxiv., and part of the 12th chapter of St. Luke's Gospel. His sermon on the 32nd verse of Job xxxiv. was enjoyed by all who heard it, and illustrations were given on the work of the S.B.M. in India, more especially in regard to a native worker who was eventually poisoned for serving faithfully his Master. The collections for the S.B.M. during the day, including the collection in the Sunday School above referred to, amounted to £8 10s. 0¾d. We earnestly pray that the work of the Mission may abundantly prosper, and that its missionaries and officers may be given the needed strength and grace. W. G. A.

Announcements.

Mr. E. A. Booth.—Doubtless many of our readers will be glad to have the latest portrait of our senior Missionary, who, by the blessing of God, is restored to a measure of good health, and able to fill engagements on behalf of the Mission. All applications for his services should be sent to the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13.

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Preliminary Notice.—It is hoped to publish in September the **S.B.M. Calendar for 1928.** It will be on similar lines to that for the present year, and friends are desired to send their orders early to Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, W.4, who has again kindly undertaken the distribution. Price sixpence, postage extra.

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Lantern Lectures, Meetings, &c., during Coming Autumn and Winter Months.—Will the Missionary Secretaries of Churches, Study Circles, and Sunday Schools, who will be arranging their syllabus for the dark evenings of Autumn and Winter, please communicate with the General Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W. 13, for particulars concerning Lantern Lectures, Deputations, Sermons, etc., which will be gladly furnished.

Notices.

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

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

THE CHILDREN'S CORNER—(*Continued from page* 127).

to his bed. "Pilgrim" has been always a great lover of children, and though now unable to actively assist in good work amongst them, is a veritable Greatheart in love and uncomplaining submission to the will of his heavenly Father. This surely is a lesson for us all, and we need to seek His grace and guidance, that we may have fellowship one with another in loving service, as well as in waiting upon God to know His will and do His bidding.

With much love and every good wish, Your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—By the time these lines reach you the holiday season will be in full swing, studies and other serious matters will be laid aside, and many of you seeking recreation and change in the country or at the seaside, although quite a number will probably have to be content to stay at home until such time as schools begin again. I hope all will have a happy and enjoyable time, and each will daily remember to pray for God's blessing to continually rest upon the S.B.M., as well as other efforts to send the good tidings of His wondrous grace and love.

The time is rapidly drawing near for sending in the parcels of gifts to Miss Harris for inclusion in the Christmas Boxes for India; and I feel sure you have been doing your best during the past nine months to ensure the dispatch of FIFTEEN BOXES, so that all the children of our Indian Schools may be remembered, and no sense of disappointment experienced.

On another page will be found a record of the Annual Meeting of the Homerton Row Missionary Band, and one could wish that all our Churches showed the same enthusiasm in the missionary cause. Homerton Row Chapel is the spiritual home of our senior Missionary, Mr. E. A. Booth, and it must have filled his heart with peculiar joy to see the evidence of practical sympathy, as well to have shared in the proceedings of the evening. By the courtesy of the Hon. Secretary, Miss H. W. Rutter, I am favoured with the perusal of the recitations, hymns and Scripture portions, so admirably blended as to make an ideally pleasing programme, mostly beautifully typewritten, and forming an excellent memento of a helpful and inspiring occasion. On behalf of my many grandchildren I would tender hearty congratulations to all who took part, and warmly recommend the adoption of similar efforts to all desirous to help forward the work of the Mission.

There is, however, one section which I really must reproduce, with the hope that all will read and profit by it. It came just before the collection was taken, and is entitled :—

FIVE SEARCHING QUESTIONS.

(1) If a boy had a shilling and spent a sixpence on a ball, and fivepence for sweets, and then grumbled because he had to give the last penny to Missions, what kind of a boy would you call him?

(2) If a girl pricked her fingers till they were sore making clothes for her dolly, and then said she couldn't hem handkerchiefs at the Missionary Band because it hurt her fingers so, what would you say about that girl?

(3) If a boy had a sore toe, which he had run and hopped on all the week, and when asked to recite a piece at the Missionary Meeting, said he wouldn't do it because he couldn't stand on his sore foot, would you think that boy cared very much for Missions?

(4) If a girl could always walk two miles to the hockey ground, but was too tired to go to the Missionary Meeting only a quarter of a mile away, do you think that girl would be very much help to a Missionary Society?

(5) And now a question about yourself: If you had two sixpences in your pocket, one for sweets and the other for the Missionary Box, and you lost one, which one would it be?

I should very much like to have the opinions of some of my grandchildren concerning these five questions, and am inviting you to send them, so that they reach me not later than September 10th. Let them be as concise as possible, as I should like to publish, if suitable, a selection in the October MISSION HERALD.

I hope all will read and ponder over the very excellent Acrostic on the Strict Baptist Mission to be found on another page. The writer has been for many years a great invalid, and the acrostic was compiled while confined

(Continued on page 126.)

LIST OF SUBSCRIPTIONS, &c.,

Received from June 10th to July 10th, 1927.

General Fund.

	£	s.	d.
Prahran, Melbourne, Hope P.B. Chapel, Birthday Box	1	15	0
Home Boxes	1	19	0
Guildford, Mrs. Elkins, for Kolli Hills	1	0	0
From Readers of *The Christian*, per Messrs. Morgan & Scott, Ltd.	25	0	0
Haslemere, Hope Chapel, Coll.	4	15	4
Walthamstow, Mrs. L. B. Caplin	1	0	0
Toronto, "In loving memory"	1	0	6
Brighton, Ebenezer, Miss M. Gurney's Box	2	7	0
Messrs. Thos. Cook & Son, Refund Passage Ticket	42	15	0
Hounslow, Zoar S.S.	2	9	3½
Bermondsey, Lynton Rd. Infant Class		8	4
Hounslow, Zoar, Mrs. Girdler's Box		6	1½
Deposit Interest	2	6	1
Bermondsey, Lynton Rd., Mr. J. B. Collin	200	0	0
Cransford, S.S.	1	12	0
Kilburn, Streatley Hall S.S.		15	0
Occold, Miss B. E. Hawes, Namakal Ex. Box	2	15	0
Lewisham, College Park S.S.	2	1	4
Homerton Row	1	0	0
Croydon, Derby Rd., "Outcasts"		2	10½
Blakenham, Mr. A. Read, Env.		3	0
Whittlesey Rd. S.S.		3	0
Crowfield		5	0
Chelmondiston, Mr. S. Cordle	1	0	0
Egham, Ebenezer, Coll.	1	12	6
Boxes	1	16	2
Gt. Gransden, Mr. A. Wren		5	0
Coll.	1	8	9
S.S.		9	5
Y.M.B.C.	2	6	7
Boxes	6	4	10½
Rattlesden, Boys' Miss. Band	1	10	0
Broadstairs, The Misses Chisnall	1	0	0
Croydon, Derby Rd., Box	1	0	0
2½ p.c. Con. Stock, £451/7/5	2	16	5
Do., £39/1/11		4	10
Leyton, Hainault Rd.	4	11	0
Richmond, Salem, Xmas and New Year Balance		5	0
Missionary Sunday	4	1	4
Y.P.S.	1	14	10¾
S.S.	2	9	10¾
Senior Class	2	0	5
Infant Class		9	0
Friend, per Pastor J. Hughes	1	0	0
Box No. 7		8	6
Peggy Chaplin, "Farthings"		3	0½
Watford Tabernacle, Y.W.B.C.	3	0	0
Hounslow, Zoar S.S., Mr. Booth's visit		16	3
Do.	3	0	0½
Chippenham, Bradenstoke, Providence S.S.	4	7	3
Stratford, Gurney Rd., Sunshine Band	4	0	0
S.S.		15	4
Birthday Box		2	1
Namakal Ex. Fund, 3 boxes	10	0	3
Haworth, Hall Green, Y.P. Guild	13	0	0
Coll.	9	1	9½
Boxes	4	15	0½
Chadwell St., Miss Nunn, Namakal Ex. Box	2	12	0
Miss P. P. Nunn	2	12	0
Siddal, Zion, Coll.	1	10	0
P.P.C.		5	3
Southport, Coll.	5	12	3
P.P.C.		4	4
Newcastle, Providence, Coll.	1	18	2
P.P.C.		4	0
Staines, S.S.	1	4	6
Keppel St. Memorial, S.S.		10	1
	£404	7	3½

Personal.

	£	s.	d.
Mr. & Mrs. B. Glenny	3	0	0
Mrs. Henderson	1	0	0
Mrs. McGovern	2	2	0
An Invalid's Earnings		6	0
Mr. P. Edwards	1	0	0
Mrs. Gregg, Sale of Plants	2	3	6
Mr. A. J. Jarrett		10	0
Mr. Thos. Benstead		10	0
Miss Lawrence, "Outcasts"			9
Mr. J. P. Moss	7	0	0
Mrs. Haynes		2	0
Receipt No. 804	50	0	0
Mr. J. Hayes		5	0
Miss G. Stevens	2	0	0
S.W.A.	20	0	0
Mrs. M. A. Holt		10	0
	£90	9	3

Herald Fund.

	£	s.	d.
Prahran, Hope P.B. Chapel		10	0
Mrs. Othen		8	3
Erith, Providence (omitted March 12)		6	0
Woolwich, Enon		10	0
Cransford		7	6
Clapham, Courland Grove		18	6
Tottenham		7	0
Crowfield	1	13	0
Gt. Gransden		2	4½
Richmond, Salem		1	6
Stratford, Gurney Rd.	1	15	8
Haworth, Hall Green		5	0
Miss A. E. Jones		1	6
Keppel St. Memorial S.S.		7	6
	£7	13	9½

Pension Fund.

2½ p.c. Con. Stock (£1,067/14/5)	6	13	5

ERRATA.

June 6, £7 10s. Tunbridge Wells, should have been Brighton, Prarthana Sabha.

March 12, 6s. Envelope should have been 6s. Herald.

Ladies' Zenana Auxiliary.

Money received from June 10th to July 10th.

Bassett St. (Boxes)	1	0	0
Badingham and Cransford Y.P.U.		17	4
Hartley Wintney	2	6	6
Lynton Rd. Y.L.B.C., for B.W.	3	6	8
Lewisham, B. W. Salary	3	7	1
Fulham (Boxes)	8	9	3
Ipswich, Zoar (Boxes)	2	15	0
Anon. Rect. 148	1	0	0
Mrs. Hutchinson	1	0	0
Mrs. Forrester (Box)		6	6
DISTRICT MEETINGS—			
Chadwell St.	4	5	2
Brentford	4	15	2
	£33	8	8

Notices.

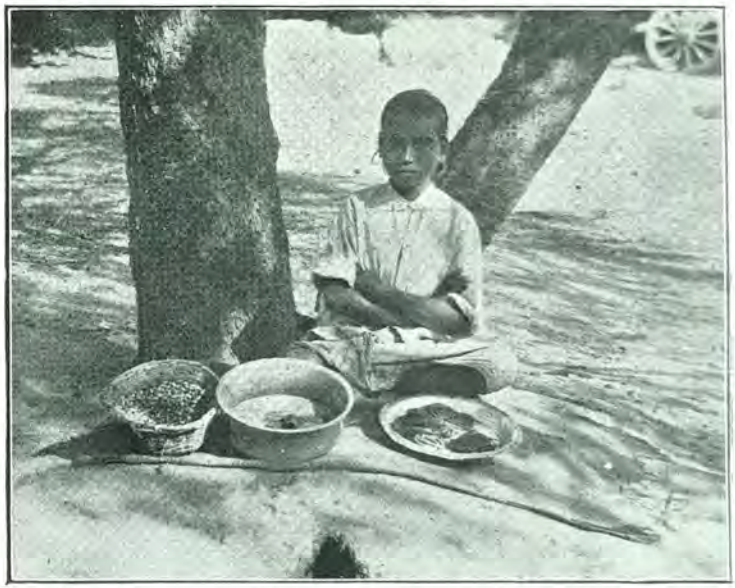
ALL SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to **Mr. A. J. Robbins, Vicarage Farm, Hounslow.**

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. XXVI. *New Series, No. 249.* September, 1927.

The Strict Baptist Mission HERALD.

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



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The Strict Baptist Mission

"Other sheep I have which are not of this fold, them also I must bring"

MISSIONARY SERVICES

and Missionary Meetings are the best means of fostering the evangelistic spirit. NOW is the time to make arrangements for a visit from our senior missionary, Mr. Ernest A. Booth

OUR FINANCIAL YEAR

closes on September 30th. We are faced with a deficit. Will friends send Church collections, contents of missionary boxes and personal contributions to the Treasurer as early in September as possible?

ANNUAL MEETINGS

will be held (D.v.) on Tuesday, October 25th, 1927, at The Leysian Mission Hall, City Road, London. Devotional Service 3.30 p.m., preacher: Pastor T. Reynolds, of St. John's Wood. Public Meeting 6.15 p.m., Missionary Ernest A. Booth and other speakers. Book the date and tell your friends

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The TREASURER, Mr. A. J. Robbins, Vicarage Farm, Hounslow, Middlesex, will gratefully receive any contributions for the Mission

The GENERAL SECRETARY will gladly supply any information, and arrange for Missionary Services on Lord's days and week evenings in any part of the country. Address: Pastor W. Chisnall, 85, The Avenue, West Ealing, London, W. 13.

The
Strict Baptist Mission
HERALD.

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

VOL. XXVI.] SEPTEMBER, 1927. [*New Series*, No. 249

CURRENT NOTES.

OUR gracious Lord, in the days of His flesh, "called His disciples together, and sent them to preach the Kingdom of God, and to heal the sick" (Luke ix. 1, 2), an example which the Strict Baptist Mission has sought to follow. To this end nearly all its missionaries have been medically trained, and combine the sacred office of preaching the Gospel of redeeming love and grace with ministering to the infirmities of the flesh from which so many Hindus are suffering. Attached to each Mission House is a well-equipped Dispensary, which is often thronged with sufferers, and by the blessing of God upon the skill and means used, many are restored to vigorous health again. And while ministering to the needs of the body, every opportunity is embraced to speak to the sufferers of the Great Physician, Who alone can sure the disease of sin, and bring pardon and peace to distressed hearts.

We hope our readers have read and carefully considered the article by Mrs. Watts in the August MISSION HERALD, entitled "An Earnest Appeal," in which the urgent needs of the Dispensaries are eloquently set forth. We venture very warmly to emphasise this appeal, and would point out that this is a ministry in which very many can help.

There are times in the experience of most of us when we appreciate the soothing comfort of well-applied bandages and dressings, as well as the word in season fitly spoken which has given peace to the troubled mind, and allayed our anxious fears, so that our hearts gladly respond in sympathy, and "by love serve one another." Then let us also remember that "he who giveth quickly gives twice," and that gifts for the Christmas Boxes must be received by September 24th at the very latest.

A DIVINE PROMISE.

"THE wilderness and the solitary place shall be glad . . . the desert shall rejoice, and blossom as the rose" (Isaiah xxxv. 1). To the ordinary reader of the Word of God these words would appear to be those of a dreamer, but the prophet has drawn his inspiration from a close study of his people and a still closer study of his God. It is a wonderful picture that he has drawn, and though the background looks dark and ominous, the rising sun is painted in brilliant and glowing colours. His figures are majestic and wonderful: the wilderness, the solitary place, and the desert. *The wilderness*—bleak and bare, where the shadows are full of fears, with no sustenance for man, just the haunt of wild life. *The solitary place*—lonely and lifeless, with no song of the bird and no cheerful companionship of Nature's messengers, but drab, dull, and ugly: a weary place in which to wander. A huge stretch of desolate country, birdless, treeless, flowerless, spirit-haunted. *The desert*—dry and parched, sand, miles of thirsty sand, choking and blinding, but no life.

For the people of God no picture could have been more hopeless; but a change was coming, and the contrast was miraculous. The grim wilderness was to lose its terrors; the depressing silence of the solitary place was to be broken by the song of the bird, and the thirsty desert to become a delightsome garden. A better day was dawning; prosperity should return to the nation; tears should give way to laughter, pain to joy, and death to life. The prophet's message, uttered for his day and for his own people, under their peculiar circumstances, holds a principle broader than any one nation or people, and is for all times, for its truth is eternal.

The wonderful analogy of the prophetic utterance is true of the human heart; its possibilities are infinite. God intended it to be a garden, but all too often it becomes a blighting wilderness. Flowers might grow there, but they never bloom. There is no gladness of true joy, and no note of high resolve or lofty purpose—just a wilderness full of dim shadows. Great powers and immense possibilities are there, but they die for want of use. The loftiest heights of real joy are never reached, because the lowest depths of sympathy are never sounded. Very often out of the vast wealth of the human heart only a small patch is cultivated, and the modest interests created by the demands of family and home become the all

to a large majority of men. No flowers of justice, righteous indignation, fellow-feeling, or burden-bearing rear their heads and demand to shed their fragrance on the weary lives of others. The long trail of blighted hopes and ruined lives, leave them unaffected, and the dumb appeal of broken blossoms never stir their hearts. No strong Divine claims are felt, consequently the human claims are correspondingly weak, while great life-giving resources are never tapped—in fact, it is a bleak wilderness, a solitary place, and a desert.

But bring God into those lives as a vital force; let the hand of the Master Gardener move over the wilderness area; the vitalising and energising power of the Holy Spirit enter into the solitary places, and the whole wealth of the heart's beauty and richness is placed at the disposal of its fellows. When He comes into the life of the individual, there is at once a unity of will, of hopes, of purposes and ideals, and his interests become as wide and as definite as his Lord's. Thus when God enters as a real and vital force, the wilderness and the solitary place rejoice, and the desert blossoms as the rose.

READY IN SEPTEMBER

THE

S.B.M. Calendar, 1928

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Our Foreign Field.

News of the Month.

SENDAMANGALAM.—On June 14th we returned to Sendamangalam, after a refreshing change on the Nilgiris. On our arrival we found the people rejoicing in the great blessing of six inches of rain which had fallen a few days previously. Now the fields are full of busy workers, and fields and trees look fresh and flourishing. On June 26th, Chelliah, the son of one of our preachers, was baptised at Sendamangalam, and received into fellowship by the Church there. From July 7th to 14th we are holding a camp in tents at Elur (from which place these notes are written). Up to the present we have been well received in the villages, and several evenings have been spent in preaching to large crowds with the magic lantern. D. A. THROWER.

NAMAKAL.—We have spent our hot-weather vacation on the Nilgiris, the first time for five years. One morning we climbed a high mountain not far from our quarters, and were delighted to descry the Namakal Field 100 miles away. Individual hills and other landmarks could be clearly distinguished.

It was very refreshing to have the company of brother missionaries during part of our holiday. The day after our return the Boarding Boys made their appearance at the Hostel.

We were encouraged to find on our return what good rains have been received in Sendamangalam; these have relieved the present necessity there very appreciably. It is tragic to see how the rain seems to avoid Namakal. Drought is severe, but supply is maintained in our well wonderfully.

As a consequence of the continued persecution of the Christians and Pariahs at Tidumal the police are conducting two cases against the caste people of that neighbourhood. We are praying that the magistrates may be led to dispense justice and to render some assistance to the poor and oppressed.

When on furlough three years ago we expressed the hope that the Boarding School would soon become an efficient institution, where teachers would be prepared for our own mission work. This hope is being realised. We have recently sent one of our boys, who had passed the test in the Government Training School, to our friends at Madras. Another has just been engaged as assistant in our Namakal Day School. Several are beginning work on the Kollis, while yet another has been started as teacher at Kakkaveri.

D. MORLING.

KOLLI HILLS.—Young Men in Camp.—During our absence from the Kolli Hills in June, some ten of our Christian young men went out into camp and preached in the villages in the extreme north and in the south of the hills. A good brother who is skilled in Indian music accompanied them, and they made a special point of singing the Gospel to hill-music. This was said to have been very successful in its appeal to the hill-people. Some results of these two camps are already visible, and we hope that the future may reveal still more.

"The Lord opened the eyes of the young man"

Cholera.—An epidemic of cholera has claimed many victims in the hill villages around the Mission House, but we are thankful to say that so far no one of our number has been taken. Our brothers have gone to the infected hamlets, and given medicine, and preached the Gospel.

New Paths on the Kolli Hills.—Some time ago I sent to the Salem District Board a letter urging them to provide us with roads on these hills. My request was for 30 miles of cleared track branching out in four directions from the centre of the hills. This plan has now been approved, and the money sanctioned for the first six miles. We are to have a proper path, seven feet wide, from the centre of the hills out to Moonoor, our new station, which is at present approached by a track so steep and full of boulders and loose stones as to be quite impracticable for even the surest-footed pony.

J. M. BRAND.

Chelliah.

ON Sunday, 26th June, Chelliah was baptised at Sendamangalam. That was a very joyful day for us, for this was the first baptism here since we came into the Field in March of last year. As Chelliah had to leave us for a distant city (where he is now undergoing teacher-training) a few days after his baptism, the baptismal service was followed by observance of the Lord's Supper, when our brother was received into Church fellowship.

Chelliah is about 21 years of age. His father and mother are Strict Baptists and workers on the staff of the S.B.M. Nearly all of his other relations are Plymouth Brethren. He himself was brought up in the C.M.S., but until a year ago he cared nothing for religion, and certainly he did not wish to be sprinkled and confirmed as a Churchman. He was left in school until 18 years of age, and he studied up to matriculation standard. The school was far away down south; his parents only saw him at holiday times, and they knew practically nothing of his spiritual condition. While he was at school Chelliah attended confirmation classes together with the other boys. When the time came for the boys to be confirmed Chelliah told the pastor that he had not yet been baptised. He was informed that he could be baptised on the following Sunday and then receive confirmation with the other boys a few days later. But Chelliah cared for none of these things, and left school without being sprinkled. After he left school he was unable to get employment for two years. During that period a deep dissatisfaction with his condition began to take hold of him. He finally came to believe that God was chastising him, and would not bless him with prosperity until he turned from his sin.

Then he came home to his parents, and after a time was given work as a temporary teacher in one of the Mission schools. He always seems to have been a " good " boy, and to have lived a good life for a nominal Christian. He is of a quiet, steady disposition. But it was not until he came regularly under the sound of the Gospel in our weekly services at Sendamangalam that he took any real interest in spiritual matters. He then learned what was wrong with him, and turned to the Saviour for pardon and cleansing.

In September last Chelliah made public confession (at the conclusion of a Sunday service) of his desire to become a real Christian, and of a break with his unbelieving past. From that time forward we gave him weekly personal instruction in the doctrines of grace, prayed with him, and dealt with his numerous doubts and queries concerning the Scriptures, the Lord Jesus, and the way of life. It was a great joy to us to watch him growing in knowledge, in faith, and in devotion to the Lord Jesus Christ. When he asked that he

might receive baptism before going away to the Training School, we very gladly consented, and were assured that he possessed a clear, strong faith in the Lord Jesus as his Saviour and his God, and that his faith was squarely built on knowledge of Him through the Scriptures.

Chelliah's conversion has not been of a startling character, but its truth is shown principally by the radical change of his attitude towards the Scriptures and towards prayer. Formerly he scarcely ever read the Bible, but now its study is a real delight to him, and he really *thinks* about what he reads. Formerly, as he himself put it, he never prayed, but now prayer is his meat and drink.

D. A. THROWER.

An Indian Christian's Home.

PERHAPS there is nothing more helpful to the Indian Christian who is trying to testify in a simple and humble way his love to Jesus, than an occasional visit to him of the missionary.

Every keen pastor at home will admit that unless he can periodically visit those whose spiritual life he is responsible for, the work he does amongst them at the public services will often produce very little after result. Perhaps this is most evident in the Christian who has neither time nor ability for organised Christian service; daily avocation denies him the opportunity of attending the prayer meeting or week-evening service, and home ties will often cause him to have to limit his attendance at public worship to one service a week. Usually, when the family is small, mother and father must necessarily take turn, and it is very seldom they can both enjoy the means of grace together. Such conditions are very common in the Indian Church, and it is to such that pastoral visitation means much and affords help.

During the past week it was our privilege to pay one of these periodical visits. The head of the family we visited is one of the oldest members of our Vepery Church, and a Deacon. The order of the evening was first a cottage meeting, then to accept their gracious invitation to dinner, after which there was to be a Deacons' Meeting. Arriving at the home about 7.15, we greeted the family and the friends gathered, and a short cottage meeting was held. Fellowship around the Word of God was a helpful prelude to that which was to follow, and a consciousness of the presence of the One Who has promised to be in the midst when we plead the name of Jesus, was certainly manifest.

Our meeting over, the missionaries were asked if they would prefer to take their food at table or to sit down with the other friends on mats on the floor, and I think the desire to do the latter was appreciated, and we sat down in true Indian style to partake of the entertainment of our host and hostesses. Each one was provided with water to wash their hands, then a large piece of plantain leaf was placed before each guest. The first course of our meal was a nicely fried slice of fish sandwiched between two pieces of bread. This we had to eat with our fingers, as forks were not provided. Next came a very nicely cooked dish of a special kind of curry and rice called Pilau, and this was certainly very tasty. It was served up with home-made chutney and fried vegetables, and was most delicious. After this the pudding course was made up of bread and jam sandwiches, bread and cheese, bananas and oranges. I think our friends over-estimated our eating capacity, and a good deal of this course remained untouched, although we did our best to do it justice. After finishing our meal, water and towels were again brought, and hands were washed.

The Deacons' Meeting was then started, during which time I had the opportunity of a little chat with the womenfolk and a look round this happy Christian home. At 10 p.m. the meeting of the men was finished, and we were ready to return home, having enjoyed a season of fellowship with those whose opportunities for such are few and far between. This time the spiritual and social intercourse combined proved an inspiration to the worker, and we hope a benefit to those whom we visited.

To the Church member who is not in such a position to entertain, there is no less welcome in the home, and we try to take every opportunity for Christian fellowship that is afforded, and ask you to pray that this part of service may be the means of great blessing. The life of the Indian Christian, even in the towns, is a somewhat isolated one, and even though his opportunities for spiritual fellowship are more than those of his country brethren, there still is a great deal to be done along the line of making his Christian home life a more vital part of his Christian experience. ETHEL A. WATTS.

Work amongst Temple Women.

BECAUSE of disturbances at Nadanthai we were obliged to move our preacher and Biblewoman last January, and found a new sphere for them in Kabili Mulai, a large village about 16½ miles from Namakal on the Jedarapaliyam road. The village nestles round a picturesque hill surmounted by a temple, built in memory of a certain Hindu saint. It is considered by Hindus a very sacred place, and as such is visited by many pilgrims at certain times of the year.

In Hinduism, to whatever degree of so-called holiness a village rises, to a proportionate degree does it sink in immorality and general wickedness. So right opposite the temple is a group of houses occupied by women who from childhood have been given over to the service of Satan.

I was rather surprised when at Kabili Mulai last month to find how many of these women our Biblewoman is visiting. We had a very kindly welcome in each of their houses, and thoroughly interested audiences. The Biblewoman tells me there is among them a growing feeling of aversion to their evil life. One young girl of seventeen, who has been forced into it by her parents, is especially anxious to break away and earn her living in an honourable way. She asked me if I could not, under the pretext of giving her medicine for anæmia, get her away to Namakal, and from thence send her to one of the hospitals of the city to take a training in nursing.

A few days later a woman from Rasipur, of similar class to the above, came to the Mission House to see me. She said that four years ago, when we had a Biblewoman at Rasipur, she became deeply interested in the Bible, and began to have a desire to lead a better life. She became very friendly with our worker's family, and even went so far as to eat with them, thus breaking caste. Later she went to Bangalore to take a training in midwifery. She is now supporting herself by maternity work. She goes sometimes to our services at Kakaveri, and her object in coming to see me was to ask for Christian baptism. I had a long talk with her, and am convinced that she has had some spiritual awakening, and is desirous of living an upright life, but was unable to find out whether she really knows Christ as her Saviour. I have promised to go to see her as often as possible.

These women mentioned above are evidently only a few of many of their class who, through no wish of their own, have been thrust into a sinful life by their guardians, and are desiring to be freed from it. Some time ago, when in conversation with the secretary of the Child Welfare Association, she told me that the nurses applying for charge of welfare centres are chiefly Christians and women of the dancing girl caste. One very seriously hesitates to put a person with such a history into so responsible a position, but it shows the way the tide is turning. Shall not we women who have been so richly blessed stretch out a helping hand to our sisters struggling in the mire of sin, and so needing our sympathy and prayers? They are striving to get out of the slough and reach the town of morality. It is our privilege to point them to the cross where alone cleansing and strength to live a pure life are to be found.

OLIVE M. MORLING.

The Bravado of Fear.

"WHAT a noise that boy is making," is a remark frequently made as we lie in bed at Kilpauk, disturbed from sleep by a servant boy coming home very late singing at the very top of his voice. Sometimes two or three men will do the same thing, and the neighbourhood rings with the lustiness of their singing. It would seem that they are in the highest spirits, and are just expressing the exuberance of their joy. But things are not always what they seem. That lusty shouting is not from joy but from fear. The night is dark and the streets are deserted; who knows what evil spirit is lurking under that tree or round that corner. The spirits may be misled into thinking some great strong man is coming along by the volume of the noise; hence the loudness and apparent boldness of the singer.

Here is a funeral coming along. Before it is a band of young men singing, with cymbals clanging and drums beating. After them follow two men dancing round each other with sticks waving in the air. There is little sign of grief, indeed, it looks as though they are making a joyful show of the whole thing. Again, things are not what they seem. The singing and dancing are not from joy, but from fear; fear of the evil spirits that are seeking to claim the company of the one just departed from the body; and fear lest the departed spirit should return and harm any one of them.

What a lot of ornaments that child has! Neck, arm, waist, leg; all have bright ornaments on. But look at them, many of them are little cases containing charms to protect the child from this goddess and that disease, and so on

Last Lord's Day I was reading one of Dr. Jowett's sermons, and came across this paragraph: "One of the clearest and calmest thinkers of our time, a man who sees far into the secret springs of human life, has given his judgment that the most real terrors that afflict men are the guilt of sin and the fear of death. You don't find the evidence of this upon the surface. Men do not like these things to walk abroad, and they seek to bury them in the deepest graves. But the terror is often the most real where the outer life appears undisturbed. It is often the man who is whistling who is most afraid of the ghost. Do not be misled by the whistle. That is only on the lips, while the terror is shaking the heart. I have heard men speak of their sins, and they could not have

spoken about them more jauntily or laughingly if there were no God and no great white throne, and no hell. But I have not allowed myself to be deceived. The whistling has been the index to the reality of their fear, and not the proof of its absence. Have you never broken into humming and singing to drown the voice of your conscience? Somebody heard you suddenly break into singing, and they interpreted it as a sign of peace and merriment, while all the time its significance was this—a man fighting down his ghosts."

We are reminded of the Lord's words: "Men's hearts failing them for fear." Without the knowledge of Christ as Lord fear is predominant in men's hearts, wherever they are. They may not acknowledge it, but it is the unseen foundation of all their thinking and acting. John's word is indeed true, that "fear hath torment." It is almost impossible to realise the extent to which the heathen races are tormented by fear, because of the bravado of the whistle, but sometimes the mask is lifted a little, and the terrible torment is revealed. Such fear and such torment cause men to roll along the dusty, baking road in the midday sun around a temple to gain the favour of the gods; and to perform penance of most mortifying nature.

But our message is one of release from this fear. "Herein is our love made perfect, that we may have boldness in the day of judgment, . . . There is no fear in love, but perfect love casteth out fear"; "He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." L. WATTS.

Nature Notes.—No. 7.

"*Wisdom hath builded her house*" (PROV. ix. 1).

FOR the past three days we have been watching the building of a marvellous house. The architect and engineer is a large hornet, about 1¼ inches long. The house is suspended from the under-side of a rafter in our verandah. It is shaped precisely like an Indian water-pot, with a long narrow neck. I first noticed the building when it was half made. It then resembled in size and shape the half of a cocoanut shell upside down. Every now and then the hornet would fly in with a lump of wet clay in its jaws, and mould it skilfully into shape. In the centre of the base it constructed a hive of 16 hexagonal, cylindrical cells, with a clear space all round inside the house. In each cell it deposited a large soft egg. Before all the cells had been furnished with eggs, the hornet constructed the long narrow neck of the house, pointing downwards, which was the front door. We are waiting to see whether the cells will be sealed, and perhaps the front door shut, too. But, meanwhile, the builder has very considerately left everything open, so that we can peer up into the narrow entrance, and look straight into the 16 cells inside. Of course it is all dark inside, and you might look for a long time without being any the wiser. But in the mornings, the sun shines on the verandah floor, and a mirror cunningly placed in the sunlight will throw a beam right into the interior, and show you the eggs in their cells, and you can even see the movements of the growing embryos wriggling in the soft-skinned eggs. The finished house measures 4 inches from top to bottom, and 2½ inches in diameter.

J. M. BRAND.

Our Home Churches.

Prayer Subjects for September, 1927.

Week Beginning.

SUNDAY, 4TH.—That much blessing may follow the deliberations of the Council, and each member may be Divinely guided in the consideration of the varied problems presented.

SUNDAY, 11TH.—That in the closing month of the Mission's year there may be given to the Churches a renewed interest in the command of the Redeemer, both spiritual and practical.

SUNDAY, 18TH.—That all the Missionaries on the Field and all Native workers may realise a special manifestation of Divine blessing upon their labours.

SUNDAY, 25TH.—That Chelliah, who at Sendamangalam recently confessed his love to the Saviour may be established, strengthened, and settled in "the faith once delivered."

Announcements.

Mr. E. A. Booth's Engagements for September.—7th, Halstead; 11th, Sudbourne; 13th, Sutton, Suffolk; 14th, Tunstall; 18th, Bermondsey, Lynton Road; 22nd, Ipswich, Bethesda; 25th, Wellingborough; 29th, Leyton, Hainault Road.

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With Best Thanks.—The Secretary begs to acknowledge Treasury Notes for Five Pounds from W. L., Bolton, and is grateful for good wishes so kindly expressed.

* * * * * *

The Council Quarterly Prayer Meeting will be held on Friday evening, September 30th, in the Vestry of Mount Zion Chapel, Chadwell Street, Clerkenwell, E.C., at half-past six. As this is the closing day of the Mission's year, it is hoped there will be a good gathering to render praise for the mercies and blessings of another year, and to earnestly plead for a further manifestation of Divine power in the coming year. All are welcome. "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

* * * * * *

Ladies' Zenana Auxiliary.—The Quarterly Prayer Meeting of the L.Z.A. will be held at 3 p.m. on Thursday, September 8th, at Hainault Road Chapel, Leyton, E.10. It is earnestly hoped there will be a good gathering.

* * * * * *

"**Outcasts for Christ's Sake,**" by J. M. Brand. On tinted paper, suitable for enclosing in letters, sixpence per dozen, post free, from the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13. This is a touching story of one who FOR CHRIST'S SAKE was ready to forsake all and follow Him. We warmly commend it for distribution in Schools, Missionary Study Circles, etc.

* * * * * *

Annual Meetings.—Attention is drawn to the announcement on another page. It would greatly facilitate matters if the subscribing Churches would forward, as early as possible, names of delegates to the Annual General

Meeting to be held on Tuesday, October 25th, 1927, at 2 p.m. at the Leysian Mission, City Road, E.C. (opposite Old Street Tube Station). It would also be a real help to the Treasurer if subscriptions for the current year could be sent as early as possible in September.

* * * * * *

S.B.M. Calendar, 1928.—Attention is also drawn to a notice on page 133 setting forth particulars as to the Calendar, which is now in the printer's hands, and will be ready for distribution by the middle of September. We are encouraged to believe there will be a great demand for this useful adjunct to the work of the Mission.

* * * * * *

"When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition."—*The late* DR. JAMES STALKER.

Meetings.

Smarden, Kent, Tilden Chapel.—Lord's day, July 17th, was Missionary Sunday, and we were favoured to have our beloved Missionary, Mr. E. A. Booth, with us. Our Pastor, Mr. Levi Jarvis, preached in the morning, and Mr. Booth in the afternoon and evening. Those who were privileged to be present will remember the messages for a long time to come, for we all felt that the Holy Spirit was indeed in our midst. We were glad to see so many friends from other Churches; in fact, over thirty came from the Cause at Bethersden, and we trust that this day's services will be the means used by God for creating in this district a renewed interest in the work of the Strict Baptist Mission. We were favoured with beautiful weather; the congregations were good; the collections were good; and, best of all, God was with us.

* * * * * *

Norbiton, Surrey, Zion Chapel.—On Wednesday, July 20th, a Missionary Meeting was held, presided over by Pastor P. Goodge, who opened with prayer and reading Psalm lxxii. Pastor W. J. Shrimpton, of Epsom, earnestly sought the Divine blessing upon the Mission, its Officers, Missionaries, and Committee. A most interesting and inspiring address was given by Mr. E. A. Booth, clearly showing how the teaching of the Word of God in our Mission Schools was being blessed by the Holy Spirit. The Secretary of the Mission, Mr. W. Chisnall, closed with a few earnest remarks upon "We love Him, because He first loved us," as being the incentive to our Missionary labour and effort. We were cheered by the presence of friends from the Causes at Kingston and Epsom. The collection amounted to £6 1s. 3d.

THE CHILDREN'S CORNER—(*Continued from page* 142).

"TADWORTH, SURREY, *Aug. 11th.—Dear Mr. Chisnall*, I am pleased to be able to say we have realised £2 at our little back-garden sale for your Mission. But it was owing to the kindness of Mrs. Barkway lending us her garden to have it in, and those who helped with the teas. Our children also got a nice little party, as they only had to pay a penny each for tea, and, of course, my brothers enjoyed themselves. We hope to do another little sale next year. With kind regards, Yours sincerely, AUDREY BLUNDEN."

"*Dear Mr. Chisnall*, I am writing to tell you that we had our little sale in the garden at Swiss Cottage. Mr. Newman opened it with a hymn 'We are but little children weak,' and spoke a few words to us, declaring the sale open. It was a beautiful success, and we got £2. Your loving little friend, ETHEL SMITH."

Is not that delightful? May God bless those dear young friends, and accept this token of their love for their cousins in India! That He will also inspire in many young hearts a desire to "Go thou, and do likewise," is the prayer of

Your loving GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—I sincerely hope that, in spite of the abnormal amount of rain which has fallen during August, you have all had very happy holidays, and are now prepared to return afresh to your studies, strengthened and invigorated for the work of the approaching autumn and winter.

There is not, I hope, any need for a further reminder about the Christmas Boxes, but should any of you have been a little lax, and your gifts are not yet ready, I trust you will hurry them forward, so that they may reach Miss Harris well before the 24th of September. Perhaps the disappointment of a wet holiday may turn out a blessing after all, inasmuch as it will encourage you to do everything possible to see there is not *the merest shade of disappointment* on the face of a single scholar in our Indian Schools, because there is not enough gifts for each to have one.

Now, quite unwittingly, I wrote, just above, the word "inasmuch," and instantly there rushed into my mind the words of the Lord Jesus, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me." Is not that a great honour? But there is greater to come, when the King shall say, "Come, ye blessed of My Father, inherit the kingdom prepared for you." May we each be among those who, by His grace, shall hear that welcome.

It has not been my privilege to get a holiday this summer, although I have tried to get in some pleasant reading, happily encouraged by the wet weather, and it has fallen to my lot to peruse a delightful little book, "Prince Rama, and other Indian Tales, by Dorothy H. Kilpatrick," kindly sent me by the publishers, from Toronto, Canada. It is a real casket of Indian gems, and I wish it were possible to give some of them in our HERALD, but they are mostly too long. I will, however, just give the shortest as a little sample, with the hope that it will make you desire more:—

"*Uthawala so bawala*
Dhira so gambhira."
"In haste, madness;
With slow step, dignity."

"I've got a lovely new name for you, sister," said the calm East to the bustling West.

Poised for flight, the young missionary looked around enquiringly, "Well?"

Gangai bai smiled slily, "You are Titli, the Butterfly."

"But why? Am I so frivolous?"

"Oh, no! I only meant the butterfly is—er—an insect which never sits down."

Perhaps on some future occasion, when I have more space for my monthly letter, I may give another and a longer story from this delightful little volume, the reading of which has in some measure compensated me for the loss of my summer holiday.

I have no doubt some of you will remember reading in last October's HERALD of a charming incident which happened at Tadworth, Surrey, when two little girls organised a garden fete, which realised three shillings. It was my pleasure in November to meet the young friends, when I tried to encourage them to try for something greater, and the sequel has just been made known in the following letters, which our dear friend, Mr. Chisnall, has kindly sent to me. I feel I cannot do better than give the letters in full. (I hope the printer will not be very cross because my Corner letter has run over into another page, and crowded out some important matter!)

(Continued on page 141.)

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

The Financial Year of the STRICT BAPTIST MISSION will close on September 30th, 1927, 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, 1927, 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 25th, 1927."

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 25th, 1927.**

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, 1927.

General Fund.

	£	s.	d.
North Finchley S.S.	1	10	0
Brentford, Mr. Jas. Secrett	2	0	0
Walton-on-Naze S.S.	1	8	4
Needingworth S.S. ..	1	4	8
Mr. Saunders' Box		9	4
Chatham, Enon S.S.	1	0	0
Clapham Junction, Providence, S.S., Juniors		10	8
Clapham, Courland Grove Mission Study Circle, for Sembiam Schools...	12	0	0
Hounslow, Miss Jeffs		2	6
St. John's Wood, Coll.	6	16	8
Walthamstow, S.S. Coll. in support of Aaron	5	9	2
Tring, Ebenezer		10	6
Warboys, Mr. Booth's Visit	6	4	6
Support of one boy at Sendamangalam	3	0	0
Boxes	2	12	6
Sudbourne S.S.		18	0
Bethersden, Boxes ..	2	5	6
Tring, Akeman St., Coll.	12	10	9
Misses Butcher	22	0	0
Friends' Subs.	16	0	0
Warboys, Miss E. Reynolds, Box		10	0
Norbiton, Coll.	6	1	3
Hounslow, K.A.R.	10	0	0
Chatham, Nelson Rd., Coll.	3	10	0
Clapham, Courland Grove, Coll.	7	7	5
S.S.	1	2	6½
Haworth, Hall Green, Boxes		11	2½
St. John's Wood, Mrs. A. L. Harris (Outcasts)		2	7
Sudbury, Suffolk, S.S.		2	0
Thame, Coll.	3	4	2
Surplus Mission Box		5	11
Mr. J. K. Elton ...	1	0	0
Tottenham, Missionary Sewing Class	7	0	0
West Ham Tab., S.S.	13	10	7
Watford Tab., S.S. ..	4	12	0
Hastings, Coll.	4	14	3
Tunbridge Wells, Coll.	4	6	0
Guildford, Pastor A. E. Realff	1	0	0
Ballarat, Victoria, Australia	1	0	0
"Outcasts"			6
Ipswich, Bethesda, Men's Bible Class	2	0	0
Norwich, Orford Hill, S.S. & Bible Class	1	11	7
Bermondsey, Lynton Rd., S.S. Birthday Box		12	5
"153"	1	1	0
Bierton Bapt. Ch., Mr. Vine's Visit	4	10	0
Reports		2	0
Croydon, Derby Rd., Pastor H. J. Dann (Box)	1	0	0
Brentford, Miss Jeffs' Class, Farthing Box		7	2
Guildford, Mr. Chisnall's Visit	10	7	0
Bournemouth, Master Lennie Clark (Box)	2	0	0
Newick, Zion, Coll. .	2	6	6
2 Boxes	1	12	6
	£196	3	7½

Personal.

	£	s.	d.
Mr. & Mrs. John Driver	1	0	0
M.L.H., Bournemouth		5	0
Miss J. Greenwell		10	0
Box B.42, Namakal Extension	2	12	0
G.L.G.		10	0
Mr. & Mrs. E. A. Booth	5	0	0
Mrs. E. E. Brett	2	10	0
S.O.S.		10	0
(Outcasts)		1	6
(Outcasts) Mrs. A. M. Pearson		1	0
Miss Ivy Reynolds, for support of Simon in B. School	1	16	0
W.L.	5	0	0
Mr. A. Collins		3	0
A.E.	1	0	0
W.S.C. (Box)		6	7
M.A.H.		10	0
Mr. P. Edwards	1	0	0
Miss Grace Barrett			6
Mr. E. A. Littlewood		10	0
Miss A. E. Pratt		10	0
Miss S. A. Ash		10	0
Birthday Thankoffering, R., Aug. 4		5	0
Mrs. Bailey	1	0	0
	£25	10	7

Herald Fund.

	£	s.	d.
Egham		4	0
North Finchley		4	6
Walton-on-Naze		5	8
Hounslow, Zoar	1	9	2
Walthamstow	3	11	3
Warboys	1	12	0
Leyton, Hainault Rd.	1	1	0
Watford, Mt. Zion ...		10	0
Miss J. Greenwell ...		2	0
Mrs. E. E. Brett		10	0
Clacton, C. & B.		5	0
Egham, Ebenezer		10	0
Wattisham		15	0
Norwich, Orford Hill		8	5
Bierton B. Church...		18	0
Miss Grace Barrett .		1	6
Southsea L.B.C., Miss Gibson	1	0	0
Newick, Zion	1	1	0
	£14	8	6

Pension Fund.

	£	s.	d.
Return of Income Tax on 3½ p.c. Conversion Loan	2	4	8
Do. 3 p.c. L.C. Consolidated	1	8	0
	£3	12	8

Ladies' Zenana Auxiliary.

Money received from July 10th to August 9th, 1927.

	£	s.	d.
Aston Clinton	2	7	2
Bethnal Green	5	16	0
Brentford, Sewing Class for Girls' Hostel ...		15	0
Boxes	22	10	0
Brighton	12	5	0
Brixton Tabernacle	4	16	9
Bromley	1	6	6
Cambridge	5	8	1
Chadwell Street	33	5	7
Chelmsford, Gift Week	12	3	
Boxes	2	17	9
Clapham, Courland Grove	11	2	2
Croydon, Derby Rd.	11	0	0
Epsom	5	2	6
Finchley	2	4	4
Grays	1	3	0
Greenwich	4	11	0
Guildford	7	11	7
Haslemere	1	2	0
Hastings, Bible Class	1	14	1
Haworth, Hall Green	4	2	6
High Wycombe	2	6	0
Hitchin	2	7	6
Homerton Row	2	17	6
Hounslow	2	18	8
Ilford	4	10	0
Ipswich, Bethesda ...	28	6	6½
Kingston	3	6	0
Leyton	2	0	0
Laxfield	2	0	0
Manor Park	2	2	7
Newquay	4	2	4
Norbiton	17	11	1
Norwich	1	10	0
Notting Hill Gate	11	0	0
Over	5	17	0
Prittlewell, for Salary of B.W.	6	7	4
Boxes	17	7	7
Ramsey		18	0
Reading	5	0	0
Richmond	13	0	6
Stratford, Sewing Class for Girls' Hostel		16	11½
Boxes	3	0	6½
Sudbury (Suffolk), S.S.	2	3	2½
Swindon	2	0	0
Tollington Park	3	14	6
Tring, for Salary of B.W.	4	16	0
Boxes	72	5	6
Tunbridge Wells, Coll. at Deput. Mtg.		17	6
Boxes	4	8	4
Walthamstow, Gift Week		16	0
Collection		3	0
Mrs. Kevan's B.C.	1	13	0
Boxes	9	1	10
Women's Gospel Mtg.	1	0	4
Working Party		6	4
Farthing Fund	3	1	1
Wandsworth, West Hill, for Salary of B.W.	1	5	0
Subs. and Boxes	8	15	3
Warboys	6	16	4
Watford	10	10	0
Wattisham	3	10	0
Wellingborough	6	10	0
West Ham	3	6	7
Whittlesey	8	16	8
Wood Green, Park Ridings	4	10	6
Woolwich, Women's Gospel Mtg.	1	5	8
Boxes	7	7	4
PERSONAL.			
Two Friends from Ipswich	1	0	0
Mrs. E. A. Booth ..	1	0	0
Misses Paffard		5	0
Mrs. Powell	1	1	0
Miss E. E. Henderson		15	0
Per Mrs. E. H. Chilvers	1	18	4
Miss S. A. Ash		5	0
Miss E. J. Applegate		15	0
GENERAL.			
Gurney Rd., Stratford, District Mtg. Collec.	18	4	
	£457	17	0

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The Strict Baptist Mission HERALD.

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



MISSIONARY D. MORLING (Namakal).

Price One Penny

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The Strict Baptist Mission.

THE

ANNUAL MEETINGS

Will be held (D.v.) at

THE LEYSIAN MISSION, City Road, E.C.

On

TUESDAY, OCTOBER 25th, 1927.

DEVOTIONAL SERVICE at 3.30 p.m.

Conducted by Pastor R. ROBINSON (*Vice-President*).
PREACHER: Pastor Thos. REYNOLDS (*St. John's Wood*).

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.
SPEAKERS: Pastors L. H. COLLS (*Chesham*), G. E. J BIRD (*Orer*) and MISSIONARY ERNEST A. BOOTH (*Madras*).

COLLECTIONS.

THE ANNUAL GENERAL MEETING at 2 p.m.

(FOR DELEGATES ONLY.)

LADIES' ZENANA AUXILIARY.

Annual General Committee Meeting, 2.30 p.m.

(ADMISSION BY TICKET ONLY.)

The Hall of the Leysian Mission has accommodation for 1,700 persons. It is nearly opposite OLD STREET TUBE STATION, which links up with all Tube and Main Line Stations in London. Tramcars and Omnibuses from all parts pass the Hall.

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. XXVI.] OCTOBER, 1927. [*New Series*, No. 250

CURRENT NOTES.

WE very earnestly invite attention to the special announcement concerning the Annual Meetings on Tuesday, 25th inst., when it is hoped there will be a record gathering of the supporters and well-wishers of the Mission. The wonderful gatherings last year warranted the Council in again engaging the Leysian Mission, its central position making it very easy of access from all parts of town and country, and will, doubtless, prove an opportunity for happy reunion of friends from far and near. Prayer is asked that the preacher and each speaker may come richly laden with the treasures of the Word of God, and our brother Booth be enabled to tell of the wonders wrought during his thirty years' service in India; the day's proceedings being crowned with the seal and witness of the Holy Spirit.

* * * * * *

PRAISE.

We would ask all our friends who have united with us in prayer that other labourers might be sent forth to the Field in Southern India, to join us in praise for Miss Beatrice Mowle, of Stoke Ash, Suffolk, who has been accepted by the Committee. A brief outline of her call will be given in the Annual Report, and we trust many will be interested and remember her constantly at the Throne of Grace. We still need another lady worker. May the Holy Spirit constrain some heart to respond to Christ's "Go ye," with "Here am I." B. L. C.

"IF THOU KNEWEST."

HARDLY any episode in the Gospels is more familiar than the dialogue by the well-side between the Lord Jesus and the woman of Samaria. The evangelist brings out a dramatic feature in the situation — the irony of her unconscious ignorance. We are in the secret: we understand Who is this Stranger, begging that He may quench His thirst. But the woman sees only a casual Jewish pilgrim, and begrudges Him a cup of cold water. Her attitude is a parable to teach us how blindly we, too, may miss our benedictions. The Traveller unknown meets us on life's journey, the mysterious Companion walks along the path by our side: but our eyes are holden. How sad that often we must lament too late, when the day of our visitation is ended, "Surely the Lord was in this place and I knew it not"!

The experience of the woman by the well is a picture to show us how God's grace comes concealed in every call to unselfish service. The Lord Himself drew nearer to that sinful alien woman, appealing for personal help: "Give Me to drink," and His request carried in itself an unspeakable blessing. She was isolated by the triple prejudices of sex and race and creed. The Divine mercy approaches her in a simple human plea for human kindness. Even so our wayside duties and charities can become channels of heavenly ministry to our own souls. The appeal for pity, the demand for self-denial, which come knocking at the door of the conscience—how strangely different they would sound if we knew Who it is that saith to us, speaking by the lips of His disconsolate and disinherited, "Give Me to drink." When some fresh claim for service lays its hand upon us, we are tempted to murmur, "O hard requirement!" But the angels are singing, "O blessed opportunity!" The very grace which our spirit pines after and vainly searches hither and thither to find—that grace meets us face to face, disguised as the least of Christ's little ones who pleads for a cup of cold water. In such a request and fulfilment, we may realise the gift of God. In such a demand and its refusal we may forfeit life's supreme opportunity—and wake up at last among those who ask, "Lord, when saw we Thee athirst?"

Now the spiritual value of any offering which we can make one to another consists in this: how far does the present ex-

press and convey the very heart of the donor, how far is it a part of himself which he bestows? And here is the infinite, inexpressible quality of the gift of God: He gave His only-begotten Son, Who is part of Himself. No lower person could suffice for man's redemption. No meaner Gift could reveal the secret of the eternal heart.

Let us never murmur or marvel because God's revelation is too profound for our comprehension, or because it transcends our definitions. Even the Apostle Paul could not argue about the Gospel with hard logic, as some theologians have tried to reason. He rounds off his grandest arguments with "O the depth!" "Behold I show you a mystery!" "The love which passeth knowledge." Even so, as we join the ascription of praise for redeeming love, we humbly add with amazement and adoration, "Thanks be unto God for His unspeakable gift."

NOW READY.

THE

S.B.M. Calendar, 1928

Comprising Twelve Quarto Sheets, one for each month, with photo views of S.B.M. Chapels, Schools and other buildings, together with interesting incidents of the work in India

Scripture Texts and useful information. Well printed on Art paper, with Covers, perforated and corded for hanging up

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We shall be glad to forward to Missionary Secretaries specimen copies so that they may obtain orders.

Our Foreign Field.

News of the Month.

SENDAMANGALAM.—The Elur camp last month was successful, although necessarily short owing to the Missionary Conference, which followed on July 21st. Work was done with the magic lantern, and some people were treated for various ailments. Two visits were paid to Nattamangalam, where there is a Christian family, and from which place three young men have come out several years ago.

It was good to meet our colleagues at Conference and enjoy a little fellowship with them. Many important matters were dealt with by the Conference, and we pray that God's richest blessing may rest upon all that was done with a view to the furtherance of the Gospel in these parts.

On Tuesday, August 2nd, we sent four of our workers and followed ourselves to Mohanur, on the Cauvery's banks, and took a share with workers of the Namakal Field in Evangelistic work on the occasion of the annual bathing festival.

Week-end visits have been paid to Erumaipatti and Kakkaveri this month. At Kakkaveri eight of the inquirers still remain constant.

D. A. THROWER.

MADRAS.—Cholera has been very prevalent in the city for the last two months. This year the disease has been increased by the fact that shortage of water supply has caused the people to resort to old and disused wells. There has been a large number of deaths, but we praise God that, with the exception of one family, none of our Christian community has suffered from the disease. The Corporation of Madras has done a good deal to stem the progress of it by inoculating as many people as they can, and practically all our school children have been thus treated. The city is getting clearer again now from cholera.

Trial of Faith.—Arulappan, one of our Church members, living near Perambur, has suffered in the cholera epidemic. His son of two and a half years was first taken, and the day after the burial his wife also was attacked by the disease. Although she was removed to the Isolation Hospital immediately, she died four days afterwards. Through some tangle of red tape, our brother was further tried by the fact that the hospital authorities buried his wife in his absence without any recognition of her Christian faith. I visited Arulappan two days afterwards, and found him with his three remaining children. We had prayer together, and his prayer was one of praise to God for taking his wife to be with the Lord and the three children they have buried, leaving him the three who are alive.

Baptisms at Ayanapuram.—Y. M. Solomon joined the Ayanapuram Church in 1914, but subsequently moved from the neighbourhood. His membership therefore lapsed, but he has now returned, and for some time has been helping very considerably with the services at Sembiam. His help has been purely of a voluntary nature, and of great benefit to the members there. It was a joy to us therefore to receive him back into the membership

of the Church, together with his wife, who was baptized in August. Another candidate, Ragavelu Moses, of Ayanapuram, was also baptized.

The oldest member of the Vepery Church died in August. Amirtham Ammal was the wife of Preacher Sundram, whom some may remember as being the first preacher of the Strict Baptist Mission when Mr. Booth commenced work in the City of Madras. Preacher Sundram died some years ago, and Amirtham's name has been first on the Church roll for some time. Her daughter is the wife of Preacher Ponniah, so that we still have a link with those days of beginnings.

Summer School.—During the first week of August all the workers were invited to attend a week's summer school at Ayanapuram. The object of the school was to give some consecutive teaching in the preparation of Bible lessons. Mr. Franklin, an Indian brother from Malabar, was a special speaker during the week, and he was able to show our workers how it is possible, even under very great disadvantages, to obtain a really good Bible knowledge and prepare a Bible lesson. The very fact that an Indian brother was able to show so clearly how he had gathered for himself a great treasury of Bible knowledge was an eye-opener to many of our workers, who have hitherto thought, if not expressed, that such knowledge was the monopoly of the missionary. The week's school was, we feel, very greatly blessed.

L. WATTS.

Indian Giving.

OUR Lord enunciated a great principle when He said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." In most circumstances when the poor and oppressed in heathen lands leave the cults of devils and turn to salvation by Christ their position, even in this world, is improved. The educational and social level of Indian Christians is constantly rising, though it is also true that no Christians have made greater sacrifices in following Christ than our Indian brethren. But it is one thing to acknowledge that "these things" have been "added" to many Indian brethren, and another thing to malign them as rice Christians.

Again, if many Christians of this land have won advancement among men, others have certainly won bitter and cruel persecution. If some have received material benefits, many have learned the lesson how to give, and to give nobly. We believe the giving of many of our Christians compares favourably with Christian beneficence in western lands.

A month ago, under the auspices of the Namakal Gospel Extension Society, we held our Annual Harvest Festival. Owing to long continued dearth the last harvest was very poor; nevertheless the proceeds of the Harvest Sale amounted to Rs.145 (about £11 10s.), which, in our short Namakal history, constituted a record. We have only ten families on our staff, and the other Christian families in the Field are exceedingly poor and very few, so you will see what a high average they must have given. Many gave quite a tenth of the month's income for the whole family, others gave even more. Moreover, each family is giving every month one half anna to the rupee of the total family income as a monthly subscription to the same Gospel Society.

Our little community has just made another financial effort. Last monsoon it was decided to make certain repairs and alterations in the Namakal Chapel. Although we have our weekly Church collections these repairs left us with a deficit of about Rs.200. Those of our friends with large families and small incomes felt that the future looked very ominous, for this same fund is supposed

to give assistance to the poor in times of sickness and death! However, the Church rose nobly to the situation, and decided that, as the finances at home were so very stringent a big effort should be made to clear the debt by local aid alone. The deficit is now all but removed, and with the exception of a generous donation by a friend this has been accomplished entirely by our little community in the Namakal Field.

When such efforts are made by such people we must believe there is some reality in their religion. I think these instances show, too, that the S.B.M. staff, both British and Indian, is doing its utmost to share the financial burdens of the Council.

Namakal. D. MORLING.

"Relieve the Oppressed" (Isaiah i. 17).

FOR generations the Kolli Hill people have been used to cultivating any piece of land that takes their fancy, without obtaining the formal sanction from Government which is necessary to give them a legal title to the ground. Government have been cognisant of this practice, and have tacitly acquiesced in it by receiving land tax from the occupiers. Ignorant of the legal insecurity of their tenure, the hill-folk have tilled these lands for years, and in numerous cases have spent large sums of money in improvements, planting fruit orchards, building walls and sheds, levelling slopes, etc. Suddenly, like a bolt from the blue, some hundreds of hill-people were served with notices of eviction from these lands. No compensation was to be paid for their loss. They were to leave their lands with all the buildings, trees, etc., found thereupon, with no hope of redress.

Day after day groups of men with serious, anxious faces came to the Mission House to ask our advice. Each man brought his Eviction Notice carefully wrapped in a cloth. It was all very puzzling to them, but they realised somehow that that piece of stiff white paper, covered with printed words, meant that they must leave their lands. Long and earnest were the consultations held as to what was best to be done, and the conclusion was always the same, "*You* must come to our help in this matter." So we were constrained to do our best to help "relieve the oppressed."

It was known that within a week or two the chief British official for the Salem District was to visit Namakal, and in reply to a letter he expressed his willingness to receive a deputation upon the subject. On the day appointed, Mr. Morling's home became the rendezvous for the hill-people of seven nadus. Mr. Morling kindly accompanied us to the Government Offices to lend the weight of his influence to the good cause. It was an unique experience to us to march along the public streets at the head of an army of hill-people several hundreds strong! On entering the enclosure surrounding the Court House, our numbers fairly swamped the place, and engulfed the groups of minor officials who stood around.

The British Official received us with genial courtesy, and we were able to plead the cause of the oppressed hill-people with the utmost freedom. After some discussion of the points at issue, and consultation with the Taluk Officers, he announced that he would order the cancellation of the Eviction Notices; that the hill-people might continue to cultivate their lands and pay the land tax as before; and that if this trouble recurred in future years, he would see to it that all old occupiers, at all events, should be given "pattas" for these lands. (Patta: a document issued by Government entitling the possessor to enjoy the land noted therein.)

It gave us no small gratification to be able to announce to the waiting hill-men the good result of our deputation, and to see the expression of relief on their faces as they turned to begin their 20-mile walk back to the Kolli Hills to carry the good news home. J. M. BRAND.

The Bible and Literacy.

AT the Madras Bible Society's meeting, in March, one of the speakers emphasised the marked influence that the Bible has on the Christian community, and, along with other things, he showed that it is one of the most effective agencies for preventing amongst Christians that lapse into illiteracy which is so common amongst those who have had only an elementary education. The leading daily newspaper of the Presidency devoted its principal leader that day to a consideration of this fact. The article is well worth reproducing as an independent testimony to the value of the elementary school work such as the Strict Baptist Mission is doing in each of its fields. Our aim in conducting this school work is an evangelistic one; we seek to teach the boys and girls to read in order that they may be able to read the Bible. A good deal of our other work, particularly the work amongst the young people in evening meetings, and the distribution of Gospel literature and Scriptures, also follows on in the same direction of retaining the ability to read the Word of God, which, in the hands of the Holy Spirit, is " able to make " a man " wise unto salvation through faith which is in Christ Jesus."

" ' The Bible in the Indian vernaculars,' remarked Mr. K. T. Paul at the annual meeting of the Bible Society's Madras Auxiliary on Wednesday evening, ' is the most effective of all agencies for keeping those who have left school early from lapsing into illiteracy.' This statement is worth examining. One of the most disappointing experiences to all educationists in India is the fact that the majority of the boys and girls who pass through the elementary schools and learn to read their mother tongue, forget most of what they have learned before they reach adult life, and lose entirely the capacity to read. It is noteworthy that this lapsing into illiteracy is characteristic of the Christians far less than it is of most other communities. The Brahmins, with their long heritage of learning, stand first in the ranks of education; the Christians stand second. Considering the humble origin of so many of the Christians, their progress in education is remarkable. It is not merely that a larger proportion of them continue at school as far as the higher classes or even go on to the university, but that more of them, without a higher education, retain the benefit of the learning they have gained by continuing to read when so many others cease to do so. The main reason seems to be, as Mr. Paul has indicated, that they are provided in their mother tongue with one of the world's literary classics—a collection of books which throb, from the first page to the last, with interest for all classes of society, especially Oriental society. Not only are they provided with the vernacular Bible, but they are urged by their religious teachers to read it daily as a book that is necessary for their soul's development and for the guidance of their conduct. For vast numbers in India the Bible, if not the only literature available to them, is at least the principal book, and sometimes the one book, in their modest personal libraries. And it is just such a book as makes the retention of literacy worth while. Here then we find the secret of a notable fact.

" There was a time when the English people, as our historian J. R. Green

reminds us, were a people of one book. And even with but one book they were by no means uneducated, for an intimate knowledge of the Bible is in itself an education. Nay, can we not say more than this Even in these days of innumerable publications in every branch of learning, can it not be asserted with truth that, whatever the extent of his knowledge, no Englishman's education is complete without at least a literary acquaintance with the English Bible? Certainly our greatest men of letters have been men who have steeped themselves in the Bible, and not a few of them owe an incalculable debt, both for the stimulation of their imagination and for the formation of their style, to the work of Wycliffe and Tyndale and of King James' noble company of translators.

"What the Bible has done for English authors and for the English people it may well do for those of other races. The Bible, or some part of it, has been published in about 840 different versions . . . including no less than 101 in the languages of the Indian Empire. . . . In view of this achievement and of the character of the book it circulates, the Bible Society deserves the support of all who have the welfare of humanity at heart, and we trust that it will receive all the support it deserves in its unceasing efforts to produce new versions of the universal book, to revise and perfect the revisions it has already produced (as it is now doing for the second time in the Tamil language), and to place them within the reach of all who are able to read, at a price which the poorest can afford to pay."—*Madras Mail.* L. WATTS.

"Aanditchi."

(More Notes from the Girls' Home.)

SHE was only a baby girl when her father and mother died, both within a few days, leaving her to the care of an uncle. Her people did what they could for the little orphan, and in time married her to a suitable (?) husband. He, however, cared but little for this weakly wife. The fateful word "Vandam" was pronounced at last, which means, "You are not wanted here!" and she was turned away from his door.

Relatives took her in, but she was no welcome guest. Before her marriage, she could at least mind the cattle and help prepare the rice for the family, but now, "See what a weak, useless creature has come to us!" they cried. Day by day the fever raged, and the girl lay helpless in a corner of the room. "Get up!" they shouted, "You great helpless log! Are we to feed you here for nothing?" She tried to work, but her head was burning, and her face and hands were swelling.

Then she remembered that her little niece was being watched over and cared for in the Home at Valavandi. So one day she tottered out of the hut, and struggled, through two days, to reach the Mission House, sinking down at last "within our gates." They followed her, and made a feeble protest (they MUST *appear* to be sad when a relative ignominiously breaks caste), but they soon left her in our hands, secretly glad to be rid of her.

"Shall I be able to study too?" she asked one day wistfully. But she was getting rapidly worse, and soon had to be removed to the little hospital ward, where for weeks we fought for her life. Her wee baby was born, and as we tended the mother and child, watching them both fade away, day by day, we at last lost hope of their recovery. One night she seemed to be dying. She could no longer take any food. I told her again of the Saviour, and, kneeling down, commended her to His keeping, quite sure that she would not see another day on earth.

But Aanditchi did not die! Gradually the terrible swellings all over her subsided, and she began once more to take an interest in things around her, till one happy day, to her great delight, she was provided with a new set of clothes, and once more admitted into the Girls' Home. Here she has much to learn, the discipline very distasteful to her; but as I leaned over her at study this afternoon, she looked up with a happy shy smile, showing me her slate, where she was carefully writing out the first lesson from the Tamil Primer.

It is hard to believe that this dainty little girl is really the same as lay so long in that ghastly condition in the hospital. Will you join with us in thankfulness and prayer that this life from the dead may be for His glory, and the resurrection of other souls? EVELYN C. BRAND.

"I Heard the Voice of Jesus say——"

THE first month of the Muslim year is called Muharram, and during that month one of the principal Mahomedan festivals takes place. During the process of the years the festival has come to be named after the month in which it occurs. For ten or more days all the faithful among Muslims mourn the death by martyrdom of three renowned of their forefathers.

Every evening large crowds of people assemble, and a band of singers chant the marsiya, a poem in honour of Husain (one of the three). At each pause the hearers beat their breasts and say 'Husain! Husain!' After this the narrator of events ascends the pulpit, and gives a graphic account of the death of Husain. Sometimes he becomes very excited, and the audience is stirred up to great enthusiasm. The hearers sway their bodies to and fro, crying out, 'Ali! Ali! Husain!' Each one beats his breast. This is done sometimes so vigorously as to cause blood to flow. This continues till they are well-nigh exhausted.

In contact with Hinduism, however, Indian Musalmans have copied in their feast many Hindu ceremonies. The Hindus, on their side, have added this festival to their lengthy list, and very often, when the groups of different religionists meet, strife and bloodshed occur.

This year this festival occurred immediately after our return from the hills, and we were at once reminded of the sickening habits of heathenism, and of the beastliness of hearts unenlightened by the Spirit of God. Here, in Madras, day and night, we heard the noise of coarse revelry, and singing, and shouting. Quarrels were frequent, and sometimes led to blows. Men of the baser sort gloried in their obscenenesses. Little boys were drugged, and afterwards made to run staggering through the streets.

The climax came on the tenth day, which, in the Christian calendar, coincided with Lord's Day, July 10th. That afternoon I cycled to the service at Koyembedu, the road to which goes through a Mahomedan quarter. Festivities were in full swing. Some of the men had smeared themselves with black colour, and had affixed tails behind them in order to represent tigers and other animals. These creatures were prancing about the roadway, begging for money, and making themselves objectionable. One of them followed me to the little building at Koyembedu, and tried to carry on his tricks inside. I told him politely, but firmly, that we had gathered to worship the Christians' God, and that, if he wanted to listen, he must sit down quietly, otherwise he must go outside. He soon left us.

On returning from the meeting I found the confusion made worse by a

crowd dragging a motor-car containing an Indian bride. Evidently that day was an auspicious one. As I looked on I thought of the tawdriness of it all—the noise, the excitement, the bustle, the shame—a veritable Vanity Fair. I cycled on, glad to leave behind me a scene of confusion, wherein the prince of this world seemed to reign unhindered; and then, as the noise grew fainter and fainter, another sound was carried on the evening breeze. I dismounted and listened intently, and as I listened I heard the music of the hymn—

"I heard the voice of Jesus say,
Come unto Me and rest."

The young men of a near-by orphanage were playing a voluntary during their evening service, making melody unto the Lord. There are those who tell us that one religion is as good as another, and that they all lead to the Father. I cannot believe it. There is only One to Whom we may come, and, coming, may find Rest.

W. A. KIMBER.

Holiday Experiences.

MY first journey to the hills in India has been a very interesting one. The railway journey itself gave me new ideas as to how one can make the best of things wherever they are. We were obliged to catch a train about 2 a.m., and at this hour at the station, down the whole length of the platform, lay figures in all sorts of attitudes, soundly sleeping, apparently regardless of anything that might be occurring around. Amongst the sleeping forms were those of two policemen, who, I presume, were on duty (?), for when a train arrived a coolie woke them up and they proceeded to walk up and down looking important, but immediately on the departure of the train they returned to their slumbers.

The first sight of the hills was a grand one; the sun had not long risen and was shining on the thickly wooded sides, and those words came to the mind, "I will lift up mine eyes unto the hills, from whence cometh my help?" and then the answer, "My help cometh from the Lord"; and my heart was filled with thankfulness to the Lord for placing these hills just where they are so much needed. The coolness of the hills was a much appreciated change from the heat of the plains, and Miss Putnam and I took many invigorating walks.

One evening we went through the village and walked by the side of a small stream; here we found a group of women cleaning their brass pots with ashes and small stones, and very nice and bright the pots looked. As we walked further along we saw some horses having a drink and cooling their limbs. We next saw a boy, not more than twelve or thirteen years of age, just leaving the water with the dead body of a sheep round his shoulders; its skin was in a basket he was carrying. As he came towards us we realised, with a few inward quakings, that the sheep had just been washed in the water which was running from the direction we had come. On seeing him proceed with his burden towards the shop from where our mutton was bought, we thought of those words, "When ignorance is bliss 'twere folly to be wise." This was only a passing scene; I think we enjoyed our meals after as before.

One day we climbed some hills which were some distance from the town, and on one of them we saw some Toda Huts. These huts are noted for their rounded roofs and low doors; the latter are about two to three feet high and not very wide. In them live the aboriginal tribes of the Nilgiris; these people are very friendly, and talked to us quite freely. It was good to hear that they had heard the Gospel. We understand that a lady is working regularly amongst them. A great many of the customs and festivals of the Todas are said to correspond with those of the Jews, with whom they are supposed to have some distant connection.

ELEANOR A. SAVAGE.

Our Home Churches.

Prayer Subjects for October, 1927.

Week Beginning—

SUNDAY, 2ND.—That the 68th year of the Mission, which commenced yesterday, may be full of rich blessing in the salvation of precious souls.

SUNDAY, 9TH.—That the President, Vice-President, and all the Officers, with the Council, may be endued with wisdom and grace, and used to the glory of God.

SUNDAY, 16TH.—That the Ladies' Zenana Auxiliary may be much encouraged in all its work, both in the Home department and among the women of India, with many tokens of Divine blessing.

SUNDAY, 23RD.— That the Annual Meetings may be seasons of rich inspiration and encouragement, the preacher and each speaker receiving " an unction from the Holy One."

SUNDAY, 30TH.—That a wondrous manifestation of Divine power may be realised in each Field in India, so that God's Name may be great among the heathen.

Announcements.

Mr. E. A. Booth's Engagements for October.—2nd, Tring; 3rd, Berkhamsted; 5th, Croydon, District Meeting; 9th, Mount Zion, Chadwell Street; 12th, Manor Park; 16th, Walsall; 19th, Richmond; 25th Annual Meeting; 30th, Watford Tabernacle.

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Many Thanks.—Anon., Gosforth, is warmly thanked by the Secretary for the kind gift of Ten Shillings, safely received.

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Annual Meetings.—Although reference is made on other pages to the Annual Meetings, we very earnestly appeal to our readers, both in London and the country, to keep the date before them, and do everything possible to make the day an unqualified success, so that Tuesday, October 25th, will long remain in the memory of all. Those who were favoured to attend last year will need no reminder as to the place of meeting, but to others we would point out that the Leysian Mission, City Road, has again been kindly placed at our disposal. This is nearly opposite the Old Street Tube Station, which links up with every Tube station in London and the suburbs, and offers excellent facilities of connection with every main line to the country. Friends living in London will also find the Hall easy of access by 'bus or tram-car: those travelling from North London should alight at Old Street, and those from East or West at City Road. The splendid gatherings last year give encouragement to anticipate even better on this occasion.

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A Strict Baptist Mission Bookstall.—This will again be provided at the Annual Meeting, and friends are invited to spend a little time in inspecting and purchasing the books, etc., offered for sale. Among these will be: The S.B.M. Calendar, 1928; " Outcasts for Christ's Sake "; " 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; Bound Volumes of the MISSION HERALD; the Annual Report, 1927; besides a large variety of Picture Post Cards, Curios from India, etc.

"Full of good works"

Mrs. D. A. Thrower.—We are sure our many readers will be glad to know that our friend, Mrs. D. A. Thrower, has successfully passed her first examination in the Tamil language, and is continuing her studies for the second, in which she will have the good wishes of all for complete success.

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Mr. D. Morling.—In presenting a life-like portrait of Mr. D. Morling, who has so loyally served the Mission in India for twenty-four years, we feel sure we shall give pleasure to a large number of our readers to whom he is not personally known, but who have read with deepest interest the record of his work in Sendamangalam and Namakal, which has been richly blessed of God.

Meeting.

Chelmsford Missionary Sewing Class.—A very happy and profitable evening was spent on Wednesday, August 24th, at the Tenth Annual Meeting of the Class. The annual report was presented, which showed a satisfactory year's work, sixty-eight garments being made. Mrs. Booth was present, and gave a very interesting address on her work in India among the women and children, relating several instances of how the children, taught to read the Scriptures in our schools, had been the means of great blessing to their parents. Among the various other things she mentioned was one which very much impressed the minds of those present, being a very descriptive account of how each week these poor women can be seen travelling down a long red road to the temple, heavily laden with cakes, fruit, etc., the very best they can afford, to offer to the temple god.—A sale of lavender bags in aid of the Class funds realised £1 3s. 6d.

THE CHILDREN'S CORNER—(*Continued from page* 159).

Kasava has influenced are also leading good Christian lives, some as teachers and others as wives and mothers.

If an African girl could do so much after one year at school, and with no one to help her, what should we do who have so many more helps and blessings? What is your answer to that question?

Much love from your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, etc.—*Continued from page* 160.

	£	s.	d.
Rev. J. E. Flegg	2	2	0
"Interested"		5	0
S.O.S.		10	0
"Thankoffering," Brighton	1	0	0
Thankoffering from R.	1	0	0
Anon., Ealing (box)	1	0	0
Mr. S. Burfoot		10	0
"Subscription"	100	0	0
Mrs. M. Fricker	1	1	0
Mr., Mrs. J. B. Jarvis	10	0	0
Miss V. M. Crunden (Box)		16	0
"What I Can"		10	0
Mr. W. Woolridge		10	0
The Misses Chapman	2	2	0
Receipt 970	20	0	0
Anon., Gosforth		10	0
Exors., Mrs. Boulden deceased	10	0	0
Mrs. Stockwell	2	2	0
Miss L. Sapsford (Box)	14	0	
A reader of S.B.M.H., C.K. for Bandages & Dressings	1	0	0
Mr. Lennie Clark	1	10	0
Thankoffering	5	0	0
	£167	15	8

Pension Fund.

	£	s.	d.
£935/1/3 L. County Consol.	7	0	3

Ladies' Zenana Auxiliary.

Money received from Aug. 10 *to* 31, 1927.

	£	s.	d.
Bexley Heath	1	5	2
Chadwell St. (addl.)	1	17	2½
Mrs. Robinson's B.C. Special Gift	1	5	0
Chelmsford, Collec.		16	0
Guildford, Miss Pratt	3	0	0
Ipswich, Bethesda (addl.)	11	1	0
Lewisham	5	4	2
St. John's Wood	24	19	11
Stratford, Gurney Rd., 1d. weekly subs.	1	2	9
St. Albans	8	2	6
Lynton Rd.	14	6	2
Tottenham	5	5	0
Victory Place S.S.	1	1	0
Wood Green, Dovecote	1	3	1
PERSONAL:			
J. B. Collin, Esq.	50	0	0
In Memory of Mr. & Mrs. J. Rush	10	10	0
A Friend, for B.W. Lily's Salary	10	0	0
E.M.B., "Thankoffering"	1	0	0
Postage			6
Per Miss Critchley	1	0	0
Miss W. Hawes		2	6
Exors. the late H. S. Nunn	10	10	0
Mrs. Withers, Canada (3 dollars)		12	4
	£164	4	3½

The Children's Corner.

MY DEAR GRANDCHILDREN,—I am just a little disappointed in both the number and quality of the answers to the questions in my letter in the August HERALD, especially as none were good enough to warrant their being printed. Perhaps they were put at an unsuitable time, when holidays were in full swing, to be followed by return to your daily tasks in school. However, I would thank those who sent replies, and as I am hoping to give another set of questions in a future number, perhaps the response will be more satisfactory.

Among the letters received this month is one from my little friend, Connie Adams, of Raunds, who writes very regretfully that she had no opportunity for contributing to the Christmas Boxes, but she and her friends were making up for it in other ways. Never mind, Connie! do not be over-anxious about it; God does not expect from any of us more than we are able to do or give, but He does hear and answer prayer, so please pray for the Mission, and ask Him to bless the boys and girls of our schools in India, and by the power of His Spirit bring them to know the Lord Jesus Christ as their Saviour and Redeemer. Thank you very much, Connie, for your well-written letter and all your good wishes.

I am sure the following little incident will interest all my dear grand-children, and here I would like to say that, judging from the nature of their letters, some are very nearly, if not quite, grown-up; but that does not in the least matter: their letters are always welcome.

What a little girl did.

Kasava was the daughter of an African chief, and lived in a village among the hills. When she was about twelve years of age she went on a visit to some relations, and spent a year with them. During that time she went to a mission school, and though the teachers thought her rather a dull, slow girl, she managed to learn to read and write, but not very well. At the end of the year she went back to her home, four days' journey away from the school. A copy of John's Gospel was given her on leaving, and also a hymn-book. Nothing was heard of her after she left, and nothing was expected from her, for was it likely that a rather dull girl would remember what she had been taught in one year when she got back to an African kraal? But some years afterwards, one day four boys appeared at the mission station and said they wanted to be taken into the school. No missionary had ever visited the village from which they came, yet they could read and write and repeat portions of Scripture.

"Who taught you" asked the missionary, astonished, and they answered, "Kasava." Then the story was told how, when she went home, Kasava had begun to teach the boys and girls, and had gathered the people together and read to them from the Gospel of John, and taught the children the Bible stories and hymns she had learnt at the mission school. On Sundays she went to neighbouring villages, and invited the people to come and hear her read "the words."

No missionary visited the place to help and encourage her, but year after year she went on alone, never growing weary of the work. Now, as the result of what Kasava did, that village is the centre of some of the best work in that district. Schools are dotted all over the district, and there are very many little Christian homes. Of the four boys who first believed in Christ because of her teaching, one is a highly esteemed teacher in a school; his brother helped him for a time, but was requested by the government to undertake some road-making for them. He said he was a teacher and did not wish to leave his work, and the government agent replied, "Build a school-house in the camp and teach the people there." This was done, and he is doing a wonderful work. The third boy is one of the best students in a mission institute, and will shortly establish a new Christian village. Girls whom

(*Continued on page* 158.)

LIST OF SUBSCRIPTIONS, &c.,

Received from August 11th to September 10th, 1927.

General Fund.

	£	s.	d.
Brentford S.S.	5	0	0
Margate, Miss L. Dean	5	0	0
St. John's Wood, Mr. D. J. Andrews (Outcasts)		1	0
Cottenham, Miss F. Cooper		10	0
Aylesbury, Mr. Booth's Visit	2	15	3
Smarden, Tilden Chapel, Boxes	5	14	0
Mission Sunday, Mr. Booth's Visit	3	10	4
Lantern Lecture, Mr. L. Jarvis's Visit	1	2	6
Hailsham, Boxes,			
Mrs. Colwell	1	10	10½
Miss Danks		8	7
Mrs. Howe		4	3
Donations		1	3½
Hartley Wintney, A Friend	30	0	0
Clapham, Courland Grove, S.S. Coll.		7	7
Birthday Box		4	11
From Readers of *The Christian*, per Messrs. Morgan & Scott, Ltd.	33	0	0
Tunstall, S.B.C., Mr. O. Burwood		10	0
Epsom, Salem, "An Aged Widow"		3	6
Homerton Row, Birthday Gift	3	8	0
Toronto, "In loving memory"		1	0	6
Peckham, Heaton Road, Zion S.S.		10	0
Woolwich, Enon, L.M.P.	2	0	0
Erith, Providence	1	7	6
Greenwich, Mr. J. H. Thomas		15	11
Wood Green, Dovecote	1	1	6
Wandsworth, West Hill, Boxes	1	2	6
Donations		10	0
Envelopes		5	0
Walton-on-Naze, Coll.	6	10	0
Letchworth Free Church, Mr. Wheeler	1	1	0
Tunbridge Wells, Coll.	2	4	0
Hartley Wintney	7	13	10
Post Card Sales, per Mr. E. A. Booth		15	3
Sandgate, per Miss E. Stace	1	15	0
Homerton Row, Mr. & Mrs. H. C. Turnpenny	2	2	0
Chesham, Newtown Bapt. Ch., Girls' Box		16	4½
Boys' Box		16	2½
Birthday Box			8
Cambridge, Eden, Pastor A. W. Whayman		10	0
Mrs. Hart		6	0
Leicester, Providence, Miss. Sewing Class	17	10	0
Bermondsey, Lynton Rd., Mr. & Mrs. Collin	100	0	0
Exors. of the late Mr. Henry S. Nunn	25	0	0
Croydon, Derby Rd., Mr. A. Cramp	1	11	6
Boxes.			
Miss V. Falkner		9	8
Mrs. Hoy	1	6	3½
Miss H. Peebles	1	1	1¼
Miss Hitchcock		6	7½
Miss Ivy May		1	11
Miss E. Falkner		7	10¼
Mr. J. Webb		1	7½
Mr. F. Dann		6	0
Mr. D. Clark		16	3
Mr. C. Peebles		17	7
Mr. Cockram	1	14	1½
Mr. S. Johnson		9	3
Miss M. Peebles		6	7½
Mrs. Gleeman		8	6
Mr. L. Falkner		5	0
Rushden, Succoth B.C., Boxes	5	1	8
Env.		4	11
Quarterly Coll.		18	10
High Wycombe, Zion, the Misses Rogers' Box		10	0
Mr. Ives' Box	1	2	6
Ramsgate, Mt. Zion, S.S.	1	4	8
Sudbourne, S.S., Miss R. J. Cordle's Class, for Girls' Hostel		11	8
Belvedere, Lessness Heath		11	0
Bath, Bethel, Reports		1	10
A Friend		5	0
Anon.		2	6
Subscriber		10	0
Australian Friend		5	0
Miss Hemmington		1	0
Miss Herbert		10	0
Mr. W. E. Mullins		10	0
Miss A. G. Robbins		5	0
Miss B. C. Robbins		2	6
Mrs. E. Robbins		2	0
Miss H. Robbins		1	0
Miss K. V. Robbins	1	1	0
Thanksgiving	1	0	0
Mrs. S. Wiltshire		2	6
Boxes: -			
Bible Class	1	8	4
Miss Gibbs		5	9½
Mr. F. H. Gray		5	6½
Mrs. W. S. Grivell		6	3
Miss Parsons		4	11
Miss R. S. Robbins	1	18	9
Miss Stone	1	9	1½
Mrs. Warner		4	0½
Newquay, Cornwall, S.S.		13	0
Bible Class		7	5
Birthday Box		3	6
Visitors		2	8
Brighton, Ebenezer, S.S. Class Boxes	5	9	4
Ronnie Kemp's Box		2	3
Newcastle-on-Tyne, Mrs. E. L. Beall	1	10	0
Bierton Bapt. Chapel	1	5	0
Chorley, Lancs., Bible Class, per Mrs. B. Critchley	5	0	0
Tadworth, Sale of Work arranged by Misses Ethel Smith & Audrey Blunden	2	0	0
Carlton, Beds., Coll.	3	3	0
Handcross, 2 boxes		4	3
Chatteris, Coll.	3	8	4
Boxes.			
Kenneth Boulton		10	0
Mrs. J.	1	1	11½
Doris Arnold		8	1½
C. Moore		1	9
A Friend	3	8	10½
Mrs. Mecks		12	7½
Miss Wool		6	0½
A Friend		10	9½
Sale of Work	7	8	0
Y.W.B. Class	4	12	0
Miss Willingale, P.C.		6	6
Chesham, Newtown B.C., Mr. E. Clark's Bible Class	2	3	6
Crowfield, Bethesda, Boxes	2	1	9
Burgess Hill, Mr. F. R. Wallis		10	6
Bradford, Boxes	2	8	0
	£351	2	8½

Herald Fund.

	£	s.	d.
Mr. J. B. Collin	50	0	0
Lewisham, College Park	1	19	0
Sydney, Belvoir St.	1	0	0
Hailsham		12	0
Tunstall		6	6
St. Albans, Bethel	1	9	0
Tottenham Auxiliary		7	0
Greenwich	1	15	10
Wandsworth, West Hill		2	6
Sandgate		6	0
Tunbridge Wells		6	10
Croydon, Derby Rd.	1	9	1½
Rushden, Succoth	1	2	2
High Wycombe		10	0
Claxton		6	6
Ilford		8	3
Lessness Heath	1	7	6
Bath, Bethel	1	8	6
Newquay, Cornwall		18	0
Bierton Bapt. Chapel		15	0
Chatteris	1	4	0
Glemsford		5	6
Handcross		9	0
Tottenham Auxiliary		7	0
Ramsgate, Mt. Zion	2	5	0
Bradford		6	0
	£71	6	2½

ERRATA.

Clapham, Courland Grove, in August HERALD should have shown—

Coll.	9	6
Birthday Box	9	0

for General Fund, instead of 18/6 for HERALD.

Personal.

X.Y.Z.	2	7	2
S.R.	1	0	0
Mr. G. Ridley, Bd. Vol.		2	6
"A Friend"		10	0
Ruth Mercy Naish		14	0
Mr. James Payne, for support of boy at Namakal Hostel	1	0	0

(Continued on page 158.)

Vol. XXVI. *New Series, No. 251.* November, 1927.

The Strict Baptist Mission HERALD.

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

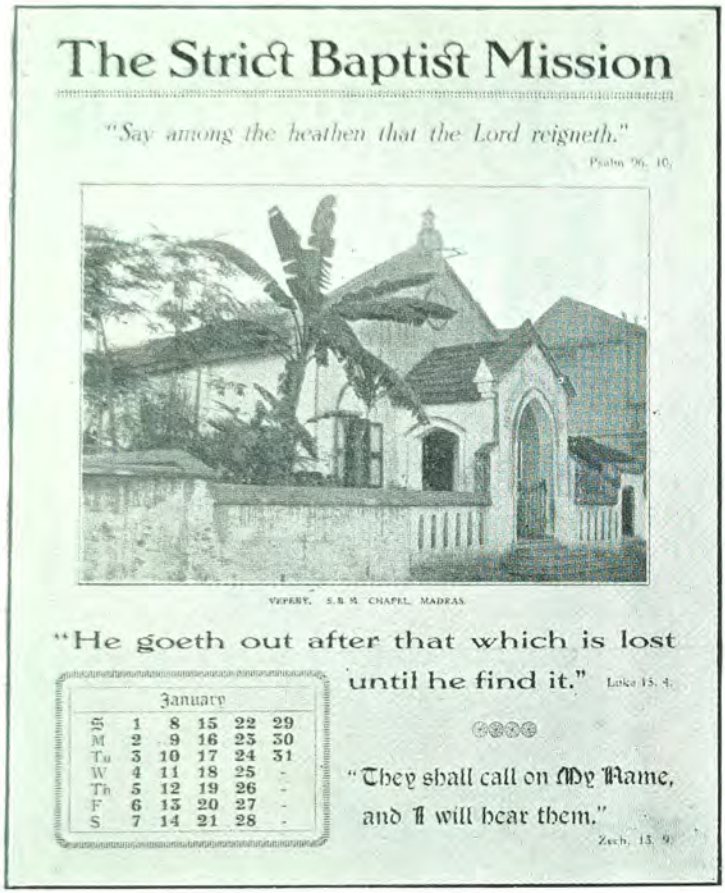


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The Strict Baptist Mission HERALD.

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

VOL. XXVI.] NOVEMBER, 1927. [*New Series*, No. 251

CURRENT NOTES.

IT was with a feeling of intense relief, which called forth a hearty singing of the Doxology, that the Council, at its meeting on October 7th, heard from the Treasurer the welcome news that the Financial Year closed on September 30th without the much-dreaded deficit, and with a balance in hand. We desire to thank first the great Head of the Church for this gratifying position, and then those supporters who have come to our aid in the hour of need, and by their generous contributions have put gladness into the hearts of all. The Lord be praised!

* * * * * *

We are sure our readers will be interested to know that arrangements have been made for Mr. and Mrs. Watts and their children to return to England early in the New Year on furlough. We commend our dear friends to all, asking for an interest in their prayers that journeying mercies may be graciously given them. This arrangement has necessitated the removal of Mr. and Mrs. Thrower to Madras, and Mr. Kimber to Sendamangalam.

* * * * * *

The opening of another station at Sirunellikoil, in the Namakal Field, under such happy auspices, is peculiarly gratifying, and we are sure all will unite in prayer for a rich measure of spiritual power and blessing to be realised. On the other hand, the continued opposition of the caste people at Tidumal gives much concern, and we commend the persecuted ones to the prayerful sympathy of all.

Our Foreign Field.

News of the Month.

MADRAS.—Cholera has subsided in the city of Madras, and there are now only a few sporadic cases. It has spread, however, to some outlying places, and Konnur is at present stricken with the disease. Several of the school boys have died. The Madras water supply gets lower every day, and the Corporation is considering the commandeering of wells for the supply of water to the city.

Elementary Education will be made compulsory in the city of Madras from October 1st, and all boys between the ages of six and eleven, and girls between the ages of five and ten, must be sent to a recognised school. The reason for the age limits for girls being lower than those for boys is to ensure getting five years of education for the girls before they reach what in India is known as the marriageable age.

Recognition Services at Vepery will be held on September 25th. The church has elected Brother V. S. Ponniah, who has served them for the past five years as preacher-in-charge, to be pastor. This is the first occasion that a pastor has been recognised in our Tamil churches, and we are hoping to have the presence of Brethren Morling and Brand with us on that occasion.

L. WATTS.

* * * * * *

KOLLI HILLS.—A Baptism.—On Sunday, August 28th, was baptized **Tayammal, the hill-girl whose first acquaintance with the missionaries began** some three years back, when she was carried to our dispensary in an almost hopeless surgical condition. The big Government Hospital at the District Headquarters refused to attempt the case. We tried at the Mission Hospital, Vellore. The skilful woman-surgeon in charge there, Dr. Ida Scudder, undertook the case. Six operations were performed at intervals during the years that Tayammal was there. God's blessing rested upon this ministry of love and skill. Tayammal was healed in body and soul. She returned to us a Christian. She now looks back upon the bad, dark days before her sickness with horror. In our Girls' Home Tayammal's knowledge of nursing, gained during her stay at Vellore, is proving of great value.

A Wedding.—On September 1st a marriage between hill-Christians was solemnised at Valavandi. The bridegroom was Daniel, one of the carpenters in our Industrial School. The bride was Annammal from the Girls' Home. How different did she look, clad in a fair, white bridal robe, from the sad, would-be suicide who faltered into the dispensary three years ago, with lips and tongue swollen from the corrosive poison she had taken in a vain attempt to escape from the life she was being compelled to live! Youth and beauty have returned to her in the quiet of the Christian Home, and the marriage ceremony on Thursday was the happy ending of a brighter chapter in a life that so easily might have gone out in tragedy. In their new home Annammal reads the Scriptures at family worship, for her husband is not a scholar, then Daniel offers prayer, and so is set up one more Christian home on the Kolli Hills.

Harvest Ingathering Service.—We have just held our third Ingathering Service. All sorts of articles were brought, including a calf, several fowls, a sack of rice, many fruits and vegetables, some woodwork, pasties, sweets, needlework, brass vessels, etc. An atmosphere of heartiness pervaded the service, which was held in the open air. The total result of the service was about Rs.140. This was much better than last year's effort. The money will be used in paying for the enlargement of the chapel, which we hope to carry out shortly. Twice recently the chapel has been insufficiently large for the meetings held in it.

New Schools.—During the past month we have been enabled to open schools in Alattur and Kunduninadu. The latter is in the north-east corner of the hills, some fifteen miles from our headquarters. The Alattur school is near the village where lives Mutthuswamy's family. Access to these new stations is difficult owing to lack of good paths, but we hope the District Board will soon begin the making of a proper bridle path where the present tracks are at their worst.

A Welcome Request.—Two young hillmen who have been on the list of our Industrial School workers for years, and who belong to that class described as " not far from the kingdom," were talking with me at dusk one evening last week. One of them was about to be married. The family was pressing him to marry a heathen girl, and the dowry money had already been paid. So there seemed no way of drawing back. I told them my fear that this marriage was going to make it more difficult for him to obey Christ's command, " Follow Me." They said how almost impossible it was to live as a Christian in their own homes. I told them the story of the man with a legion, and Christ's command to him when he was healed, "Go home to thy friends, and tell them how great things the Lord hath done for thee." At the end of a heart-to-heart talk, one of them said, "As Ramaswamy's marriage is such an important thing in his life, will you please pray to God for His blessing on it? " We all knelt together in the office, and I prayed for God's blessing on the marriage, and that the time might soon come when these young men, who were being held back by family and caste ties, would come boldly forward and witness for their Saviour. J. M. BRAND.

* * * * * *

NAMAKAL.—In the latter half of August Mrs. Morling and I spent about ten days in camp on the western side. After a few days we were joined by the Sendamangalam missionaries and Miss Savage, in order to take part in the Opening Services at Sirunellikoil.

While in camp we visited some enquirers at Kottamangalam, who for several months have asked for instruction. At present we have no worker to send to them, but we earnestly pray that the way may be opened for us to give the instruction they need and desire.

We bespeak the prayers of friends for rain. Shortage of water has become very serious again, and our well is quite unable to supply the needs of the Boarding School. The boys are bringing their water from the other compound.

This year the Mission is certainly reaping the advantages of the Boarding School. A lad named Andrew, who was being cared for by Mr. and Mrs. Brand, was put through the full course of our Day School and then sent for training at Madras. He has passed his examinations quite creditably, and is now taking the place of the sick teacher in Sirunellikoil.

"They shall build the old wastes"

We have now come to the close of another stage in the development of Tidumal affairs. The long series of brutal outrages perpetrated by the castes against the non-castes and the Christians compelled us to claim for these helpless folk the protection of a civilised Government. The police then framed a number of charges against the culprits, and summoned them to appear in two of the Namakal courts. One case was quashed, the magistrate being evidently bribed. The other case, tried in a much higher court by a Brahmin, was completely successful, and by it eight of the leading men of the neighbourhood have been bound over in heavy securities. We earnestly pray this may have salutary effect on those who are only too ready to oppress and persecute the weak and the downtrodden. We hear that the accused have now made an appeal in a higher court. D. MORLING.

A Great Day at Sirunellikoil.

IN the spring of 1923 we were camping in a beautiful mango tope near Ellampalli, on the very edge of the Cauvery. One morning, on my return to the tents from preaching with our evangelists, I found waiting for me several men from the village of Sirunellikoil. In the course of a long conversation they told me of their desire for Christian instruction, and asked me to send a preacher to their village. A few days later we moved on to our next camp, when the same men came, backed up by several others, and re-stated their case. After we had broken up camp and returned to headquarters two of the same party came on foot nearly thirty miles to Sendamangalam, and again asked for a preacher, this time promising that if we would grant their request they would erect a shed, where school and Sunday services could be held, and make it over to the Mission. We were unable to refuse such a plea, and so sent our oldest worker to commence labour amongst these people, who showed such keen desire.

From the very beginning work made good progress. Enquirers came forward, and were formed into a class for regular instruction. Requests for baptism were received only from those who bore a good record in the class, but the great emphasis was placed upon evidence of true repentance and faith in Christ. In January of the next year nine persons of this place and the adjoining village of Kottamangalam were baptized in the Cauvery; others joined in March and May, so that now we have a membership of twenty-two in this church.

We then began to realise the inadequacy of the old shed for school and church services. Money was granted for the erection of a permanent building: Government kindly granted us a very suitable site. Soon after our starting the erection of the building the caste people made objection on the ground that the site of the new building was higher than that of the adjacent Mari Amman temple, and it was quite intolerable that a Christian chapel should stand higher than their temple to the demoness of smallpox! Petitions were presented to Government protesting against our continuing the work, but Government made no reply, and in a few weeks the caste people were assisting us in bringing earth, stone and other materials. To the end of the operations there was much trouble about water, and even now our workers stationed there have much difficulty in procuring this most precious commodity even for drinking. We need our own supply; nothing else will solve the problem.

"I will make the place of My feet glorious"

The opening services of the new buildings were arranged for the last Tuesday in August. On the Sunday previous to that, Mr. and Mrs. Thrower, Miss Savage and Mr. Kimber came with us from the Jedarpalayam camp, and we all attended the last service held in the old shed, which was filled to its utmost capacity. On the Tuesday we changed camp, moved to Sirunellikoil and made our last preparations for the opening services. At 4 p.m. we formed a procession, marched round the village to the singing of some rousing lyrics, and then came to the new premises. Outside the front door Mr. Thrower gave a stirring address on the words " He is Great," and then opened the school-chapel to the glory of God. The place was soon crowded. One particularly encouraging fact was that several men came as representatives from non-castes of distant villages interested in Christianity. The programme of the meeting included a speech from Mr. Kimber and an item by the Hostel boys.

At this point the audience moved into the chapel yard, where the Boarding School boys gave a realistic representation of the Good Samaritan. As most of these lads were natives of Sirunellikoil, the audience had a good opportunity of seeing for themselves the great change wrought in these boys since they came to the Boarding School. This was followed by a musical rendering of the story of Zaccheus by the Mohanur catechist, which gave excellent scope for Oriental imagery and the Eastern presentation of the Gospel. It was well after 10 p.m. before the audience dispersed, and long after that before the camp was wrapped in slumber.

These special celebrations wound up the next day with the departure of our Sendamangalam friends, the holding of monthly meetings for all the workers of the Namakal Field, and a lantern lecture on the Life of Christ.

There was one cloud resting over the whole proceedings. Seenivasagam, our teacher-preacher, who has laboured most faithfully for this church from its first inception, and who is held in deep respect by our Christians of Sirunelli, became ill a few days before the meetings. His condition has gradually grown worse, and at the time of writing we hear that he may pass away at any moment.

D. MORLING.

The Inquirers of the Sendamangalam Field.

WHEN one looks upon a landscape or beautiful picture, the first things impressed upon the mind are the general outline and chief characteristics to be seen. Just so, when a newcomer first arrives on the mission field, he sees the barest outline, and little by little the details become prominent. Just as friends at home, seeing a photograph of a group of Indian brethren, so often exclaim, " They are all exactly alike," or " How can you tell one from another? " so, at first, an Indian brother will be known as " the man from so and so " (the place with an unpronouncable name), or simply " one of the workers." After this he may be the man who can speak English, or the man who can speak English so that his speech is even more unintelligible than Tamil. Very gradually one learns the workers one by one, and becomes aware of all the various phases of the work, wondering all the time that one's perception is so slow.

But the department which excites most keen interest and becomes most living in one's experience is, I think, that which concerns the inquirers. Soon after our arrival in this field seventeen persons applied for baptism. Sixteen of them made public confession of renunciation of Hinduism, and

one, who was the eldest son of Christian parents, made a similar confession of his desire to become a real Christian. They were all enrolled as inquirers, and weekly meetings were held for their instruction. We feel that this has given us a good opportunity to distinguish really earnest inquirers from those who come desiring worldly gain.

Of thirteen people who, at Kakkaveri in September last, professed to a true desire to join the Christian way, eight are now coming regularly to the inquirers' class. Of the other five, four were evidently merely "rice Christians," and the fifth, a lad, has gone to the Namakal Boarding School. Of the eight persons left I will speak more in detail. They are all women.

Kanthammal is the most intelligent and most promising. She is the daughter of our colporteur. Her husband also came with her and enrolled as an inquirer, but he shows no definite interest now. I have several times tried to persuade this woman to learn to read, which I am sure she could easily do. Her intelligent answers to questions put from the Bible are very good, but the benefits accruing from study do not appeal to her.

Sountharam is Kanthammal's eldest daughter, a girl of about sixteen years of age. She is not a very bright girl, but is learning to read, and I think she is quite earnest.

Varathal is a very aged widow. One cannot be sure that she understands the way of salvation, but she is very regular at chapel, and apparently loves to come.

Chinnammal is also a widow. I am impressed by her frank face. She evidently has to work hard, and her poor living may account for her apparent mental apathy. She seems to be able to take in only the simplest facts, but gives evidence of being a true inquirer after truth.

Nethiye is Chinnammal's daughter. She is about thirteen years of age, and very timid. Whenever I speak to the girl I long to put a good plate of rice before her. She is evidently underfed, and dull in consequence. Her brother has recently gone to the Namakal hostel, and the girl is wishing very much that we had a hostel to which she could go. At present this desire for temporal benefits is most prominent in her mind, but we hope that time will show the seed of life eternal bringing forth fruit in her life.

Rathnavathi is the daughter of Jacob, one of our members. She is rather a rough young woman and puts things somewhat bluntly, but I think she is very responsive. During one of my first attempts at telling a parable at Kakkaveri her face wore a most painful expression. I could see that she truly sympathised with me in my difficulty. Upon my next visit her face just shone as she told me and others that I could speak much more easily than previously. It appeared to give her such a measure of honest satisfaction.

Thaye is a very intelligent girl, and tidy and clean in appearance. She reads well. Her attendance has not been good lately, as she is somewhat offended with the young man who is teaching in the school. It appears that this young man gave some small promise of marriage before he went to teacher training, but now he does not want her. I am afraid the young man in question feels himself to have risen above his own village girls, who have not had the advantage of Christian hostel training as he has. Nevertheless, we hope that, in spite of this, Thaye will become a true Christian.

P. Chinnammal came and asked for baptism, together with her husband. They are certainly very poor, and have asked for help several times; but as we consider this a time of testing for them, we have not rendered any

assistance, except that we have sent their boy to the hostel without fees. Peryan (the husband) soon became tired and dropped off, but Chinnammal still comes to the class. We are not at all sure of this woman.

Four people joined the inquirers' class at Sendamangalam last September. **Chelliah** is now a member with us, having been baptized on June 26th of this year. **Daniel** was our cook, whom we brought from Madras. For some time he gave great promise, but we were very disappointed to have to put him back for serious misbehaviour. Just recently he has left us and returned to Madras to look after his father, who is ill. **Jacob** of Kakkaveri is now the teacher of the Panchama school in Sendamangalam. His father is our colporteur. For some time Jacob was a backslider from another Christian community at Salem. From the time of coming to us he has professed a desire to become a genuine Christian, and he and his wife last September made public profession of their break with their chequered past. For the past year he has lived a very steady life, and has also given satisfaction with regard to work. He was exceedingly keen to be baptized a year ago, but we believe the postponement of baptism and a course of definite instruction have been a means of grace to him. **Chinnammal,** Jacob's wife, is also awaiting baptism. She is learning to read, but is not very persevering. She misses her friends and relations, and is constantly wanting to go and see them at Kakkaveri. She is not as clean as one would like, and lets her children go about dirty, but she is gradually learning the principles of Christianity, and is very promising.

In addition to the above, two girls at Elur, daughters of a preacher, have recently asked for baptism, but we will not speak more of them now.

I earnestly bespeak the prayers of all our brethren and sisters, that these babes may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

M. THROWER.

Nature Notes.—No. 8.

NEARLY all animals have been provided by God with some means of self-defence. The cow has her horns, the hedgehog his spines, and so on. Small creatures specially liable to be crushed by larger animals often have a stinging apparatus, as most boys know who have rested a bare arm on a wasp! Here on the Kolli Hills we have a tortoise which, in addition to the security afforded by its strong shell, enjoys a special immunity from attack on account of its power of ejecting at will a quantity of black fluid with a horrible smell. Talking of smells reminds me of the green flying bug so common in India. It is about the size of a threepenny-bit. The newcomer, seeing the brilliant green fly on the tablecloth at dinner, is tempted to take it up and look at it. If he does so, he will immediately be conscious of a strong odour coming from somewhere. Vaguely wondering whether, perhaps, the smell may have come from the green fly, he takes a good sniff at his fingers. That moment is one of those rare experiences never to be forgotten. He will never do it again. But the impression of that unspeakable smell will never fade! One day I was pushing through some bushes near the mission-house when something made me stop and take a gentle sniff. Yes, there was no doubt about it. One of those green bugs must be close by! And yet there was a subtle difference. What could it be? Just then I saw on a twig a foot away one of the most beautiful bugs in creation. It was about three-quarters of an inch long, and of a lovely pearly grey colour. I

"Having no hope, and without God"

stood entranced. Suddenly a blinding, agonising pain in my right eye made me clap a hand to my face, and beat a hasty retreat to the house. The pain continued for nearly half an hour in spite of medicines, bathing the eye, etc. Afterwards, curious to know the cause of my discomfiture, I cautiously approached the spot again. Soon I saw the sinister insect reposing as before on its twig. This time I gently stretched a hand towards it, keeping my head well back. The bug allowed the hand to approach within range, and then, without moving, suddenly squirted from the middle of its back a double jet of spray. Instantly the atmosphere became heavy with the stench I had noticed before. Here, then, was the explanation. On my first approach, the alarmed bug had used its squirt, but failed to reach me, the smell alone causing me to halt. Its second attempt was more successful, catching me fairly in the eye and hurling the enemy back in precipitate retreat! Now, a learned naturalist might be able to give you the Latin name of this strange creature. I hope it is a good long name. That 12-inch double spray deserves a name of corresponding length. Meanwhile, to compensate us for our ignorance of its name, we reflect that it is something to have perceived the creature itself by the three senses of sight, touch, and smell!

J. M. BRAND.

"Suffer Little Children to Come unto Me."

JUST now in Madras there is much sickness, and the word "funeral" is often on our lips. During the past few months the writer has seen several funeral processions, and I should like you to know about some of them. The first was seen about 7 p.m. A little crowd of people were walking along the road, and among them were four men carrying a plank of wood suspended by a rope at each corner. On the board was a dead girl. She was wearing a pretty dress. Hre feet were toward the front of the procession. On her arms and legs were bracelets and anklets. In her nose and ears were jewels, and on her head were the ashes of Siva. She was only a little girl, probably about ten years old, and around her neck was a tali, her marriage symbol. Around her on the bier were placed flowers, and in front of her walked a man with a torch. There was no music, no sign of rejoicing or sorrow, and the men were hurrying along as fast as possible in order to get to the burning-ground. When they arrived there the jewels would be removed and the body burned. Where would her spirit go?

The next funeral was that of a high caste man. This took place about 3 p.m., and by the Mission-house came a huge crowd of people. In front of the procession ran men with narrow red cloths several yards in length. These were spread along the road, and the procession walked over them. Then came the musicians and drummers, and the weird Indian music really sounded too joyful to be funeral music. But next followed some men carrying the bier on their shoulders. This bier had a gorgeous red canopy. From the top of this, hanging down the sides, were dozens of pretty long flower garlands. Over the bier were plantain leaves and red flags flying. Behind the corpse followed the male members of the dead man's caste. His body was on its way to the burning-ground. To where did his spirit go?

A few days later another procession was seen. In front walked a man blowing a conche shell. Behind him were two men, carrying between them a pole, which was resting on one shoulder of each man. From the pole was suspended a woman's sari, and in the sari was a dead baby. We could not actually see the child, but its form could be easily discerned through the cloth,

and probably it was about one year old. From the top of the pole a chicken was hanging. This was for a sacrifice when they would reach the burning-ground. Behind the two men walked one other, and these four, with the dead baby, completed the procession. We could not help thinking of the relations we did *not* see. You may, perhaps, have noticed that not in one instance was a woman following. The women were at home wailing for their dead. What hope had they of a happy reunion in the life hereafter? The chicken was given to the god in order to appease his wrath and prevent him killing any more children; they could not do any more.

Just now in Madras many people are dying of cholera. Many chickens have been sacrificed, but still daily we may see the bodies being hurried to the burning-ground. A few days ago, in different parts of Madras, notices were posted calling the attention of the people to the fact that, although so many sacrifices are being made, people were still dying, and the author of the notices, a Hindu, suggested that people should not waste any more chickens. Quite a little excitement was caused by these notices, but the custom of years is hard to break, and the chickens are still being sacrificed.

Last Sunday evening, on arriving at our Chintardripet Chapel, someone said, " You remember little Nelson Brison in our Sunday School, he died of cholera on Friday." This little boy was five years old, and had been in our Sunday School from the time he was a baby. On Thursday he was taken ill, and on Friday his parents knew that he would not recover. His father asked him if he remembered what he had learned in Sunday School, and the little fellow told them what his teacher had been talking about the Sunday previously. " Yes," he said, " we must fear the Lord." Soon afterwards he said, " They are calling me, they are calling me," and, quietly closing his eyes, he passed away. Possibly the little one heard Jesus or the angels calling him—*we* do not know—but we believe that this little boy had learned to love Jesus in our Sunday School. How different was his funeral procession! How much more comforted are the sorrowing parents, as they think of him living for ever with the One Who said, " Suffer liittle children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

E. C. PUTNAM.

My Medicine Chest.

If you are getting lazy, read James.
If your faith is below par, read Paul.
If you are impatient, sit down quietly and have a talk with Job.
If you are just a little strong-headed, go and see Moses.
If you are getting weak-kneed, take a look at Elijah.
If there is no song in your heart, listen to David.
If you are getting sordid, spend a time with Isaiah.
If you feel chilly, get the beloved disciple to put his arm around you.
If you are losing sight of the future, climb up to Revelation and get a glimpse of the Promised Land.
If you are out of sorts, read Hebrews xii.
If you are down with the blues, read Psalm xxvii.
If people pelt you with hard words, read John xv.
If there is a chilly sensation about the heart, read Revelation iii.
If you do not know where to look for the month's rent, read Psalm xxxvii.
If you are getting discouraged about your work, read Psalm cxxvi. and Galatians vi. 7-9.

[*Source unknown. From a type-written leaflet in my Study Bible.—Editor,* S.B.M. HERALD.]

Our Home Churches.

Prayer Subjects for November, 1927.

Week beginning—

SUNDAY, 6th.—That Miss Mowle, in entering upon her training for the Foreign Field, may be richly endued with wisdom and grace.

SUNDAY, 13th.—That Aanditchi may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

SUNDAY, 20th.—That Mr. Kimber, in his new sphere of service in Sendamangalam, may realise the Lord's presence and be Divinely encouraged in the work.

SUNDAY, 27th.—That the new station at Sirunellikoil may become a centre of Christian activity, and be as "a city set upon a hill."

Announcements.

Annual Meetings.—A full report will (D.V.) be given in the December MISSION HERALD: meanwhile it is hoped that prayer will be made for a rich blessing to result from them.

S.B.M. Calendar, 1928.—This is now on sale, and so far there has been a most encouraging demand for it. Without doubt it is the cheapest article of its kind on the market, and is published at a price which should enable Sunday School teachers and others to use it for presentation to their scholars and friends as a gift for Christmas and the New Year. The Calendar is an artistic production, with twelve 4to. pages of illustrations of the work of the Mission in India. Full particulars as to price, etc., are given on the advertisement page.

Hymns for Missionary Meetings.—The Council of the Mission has issued a neat booklet, containing 38 well-chosen hymns, which it is hoped will supply a long-felt need in the service of praise in Missionary Meetings, Study Circles, etc. The price is **One Penny**, and the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, will gladly send a specimen copy on receipt of a post card.

Preliminary Announcement.—The New Year's Prayer Meeting will (D.V.) be held on Tuesday, January 3rd, 1928, at Mount Zion Chapel, Chadwell Street, at 7 p.m., when it is hoped an address will be given by Mr. E. A. Booth.

Grateful Thanks.—The Secretary desires to acknowledge, with many thanks, a £1 note "for your missionary work," post-mark indistinct, but believed to be Leatherhead.

Plants for Sale.—*All proceeds to be given to the Strict Baptist Mission.*—Cactus, Hydrangeas, Oak-leaf Geraniums, Ivy Geraniums, Crasselas (lovely scent), Rambler Roses, Yellow-flowering Broom, Lilacs, 9d. each; Iris, Phlox, Lupins, Tree Lupins, Delphiniums, Ice Plants, Lavenders, Bergamot, Sage, Large Poppies, Large Marguerites, Thalictrum, 6d. each; Hollyhocks, London Pride, Polyanthus, Mauve Primroses, Raspberry Canes, Golden Rod, 2d. each; Montbretia, Small Sunflower, Honesty, Star of Bethlehem, Snowdrops, Forget-Me-Nots, Michaelmas Daisy, 6d. dozen. Postage extra.—MRS. GREGG, Branfold, Strensall, Yorks. Please mention the S.B.M. HERALD when ordering.

Mr. E. A. Booth's Engagements.—November 2nd, Kingston-on-Thames; 5th, East London Rally, West Ham Tabernacle; 6th, Notting Hill Gate; 9th, Brighton; 10th, Eastbourne; 13th and 14th, Horham; 15th, Fressingfield; 16th, Occold; 17th, Brockley, Suffolk; 22nd, Great Yarmouth; 23rd, Beccles; 24th, Norwich; 27th, Stoke Ash; 28th, Laxfield; 29th, Grundisburgh; 30th, Wattisham.—The Editor will be glad to receive Reports of Meetings, which should be written on one side only of the paper, and addressed to him at 7, Rectory, Grove, Clapham, S.W.4.

Meetings.

Halstead, Essex.—The visit of Mr. Booth to Providence Chapel, Halstead, on Wednesday, September 7th, was a time of real happiness and spiritual blessing. Much joy had already been experienced in the preparations for our Annual Missionary Meeting. Large posters were put out, which were hand-painted by some of our young men, and all that was done to make the meeting a success was done with a real desire that some might come and hear of the Lord's work in India, and so have their interests awakened. We can truly say our anticipations were not thrown to the ground, and we had a real happy time together. After the meeting a display of garments, etc., took place in the vestry. These are made by the Ladies' Sewing Class, and their garments, etc., this year number 243. A collection was made, which amounted to over £5 for the Mission. We write this and emphasise particularly the happiness and joy that is found in helping missionary work, that other churches may do likewise and experience the same blessings and joy. We know by experience that there is no greater blessing in the Christian life than that found in seeking to be a blessing to others.

Sudbourne, Suffolk.—We were favoured with a visit from our Senior Missionary, Mr. E. A. Booth, on September 11th, when he preached two sermons from John x. 16 and Luke xxiv. 47, which were listened to with marked attention as he spoke of the work in India. Mrs. Booth also addressed a ladies' meeting in the afternoon. On September 12th and 13th visits were paid and addresses given at Tunstall and Sutton, and we trust our friends' visits among the churches will be abundantly blessed of God, and will be used by Him to enlist many recruits into the King's army, and thus extend His kingdom in the earth. We have lately been favoured to open the baptistry at Sudbourne, when a good company gathered, and we believe the service was crowned with the Divine blessing.—H. J. CORDLE.

THE CHILDREN'S CORNER—(*Continued from page* 174).

We wish we could copy the Tamil, but that is beyond our capabilities, but we wish the Children's Corner could see it. What a lot more we could say about the Mission and all its beloved workers and helpers, and how we love to hear that the Lord is blessing it. The HERALD, too, is full of interest from cover to cover, and we do earnestly pray that it may be used of God to still greater means of blessing, and that He may send forth other labourers into His vineyard, for the work is great and the workers are few. We pray that those already there may be taught of the Lord and filled with His Spirit, and that health may be freely bestowed, so that they can go forth "in His Name." That our dear Editor may long be spared to serve his Lord with his pen through the pages of the S.B.M. HERALD for many years is the prayerful wish of us, who have loved the Mission for many years,

F. G. AND S. A. HINDES.

While asking for your continued prayers for all connected with our Mission in India, I would specially invite you to unite with the writers of the above letter, and all who, like them, are cut off from the fellowship of workers here, but yet remember so lovingly and loyally the cause which is dear to our hearts. With much love and all good wishes,

Your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—Instead of writing my usual letter this month, I am inserting one that I have just received from some dear friends living in Canada, that wonderful country known as the Lady of the Snows. It is so good to realise that the work of our Mission is so lovingly and prayerfully remembered by some who, in the order of Divine providence, have been led to another continent, where they are isolated from things which we in the Motherland count so dear. I feel sure the letter will be read with deepest interest, not only by my grandchildren, but by many other readers of the HERALD who seem to love to stray into our special corner.

16, East Street, Galt, Ontario, Canada.

Dear Editor,—Permit us to send a few words of appreciation to you as Editor, and to all contributors of the S.B.M. HERALD, and to our beloved Mission in general. We are living many, many miles away from its activities, and apart from the monthly issue of the HERALD, we know very little of what takes place. In this vast country Strict Baptists are very isolated, and therefore we eagerly watch for the HERALD each month and wish it came weekly instead, with more pages. It gets more and more interesting, and we believe it to be a faithful record of the Lord's work in India, and we are sure that He will prosper all work started and carried on in prayerful dependence on His Divine help, for has He not said, and shall He not do it, that His Word *shall not* return unto Him void, but *it shall* accomplish that which He pleases? We would like to mention lots of most interesting pieces from the pens of our dear friends in the field, but Mr. Booth's "In His Name," etc., in the August issue, was especially soul-stirring. What a mercy when His children are made obedient to His command, and by His grace and Divine help are able to overcome all difficulties and say, "Here am I, Lord, send me." Is it not a wonderful privilege to be counted worthy to take the Name of Jesus to those who live in darkness and idolatry? Another article from Mr. Brand, also in the August issue, is the account of "The Society of Harmony," and we think some of us at home might well take a lesson from our dark-skinned brothers and sisters. The Nature Notes from Mr. Brand are also most interesting. We wonder how many of the S.B.M. HERALD readers have a copy of "The Olive Branch," which at one time was the monthly record of the mission work in South India? We have one before us as we write of March, 1895, which has the account of the Dedicatory and Farewell Services of Mr. Hutchinson and Mr. Booth, with photos, when they first left England for service in India. The meeting was held in Keppel Street Chapel. We also have one page (or rather leaf) of "The Olive Branch" for June, 1891. Perhaps some older lovers of the Mission may remember a Mr. Noble coming home on furlough, after doing thirty years' service in South India. My sister and I were then members at "Zion," New Cross, and vividly remember him coming there to address the Sunday School. The memory has been more lasting, perhaps, because he sang to us in Tamil that old favourite children's hymn, "Here we suffer grief and pain," etc. After Mr. Noble's return home a friend wrote to him asking for a translation of the sound of the words in that mysterious language. On this leaf the hymn is given in English, then in Tamil, with the translation, and may we just give a copy of the first verse with the chorus; it may interest the children, as we have never seen a copy of it anywhere.

In-gee non-tha-koll-gee-rome,
Koodee pin-boo nin-gee-vome,
Un-gen-droon nin gee-dome.

Chorus.

A! atha-va in-bim!
In-bim, in-bim, in-bim!
A, atha-va in-bim
Vee-neel yen-droon thunga-vome.

(*Continued on page* 173.)

LIST OF SUBSCRIPTIONS, &c.,

Received from September 11th, to October 10th 1927.

General Fund.

	£	s.	d.
Reading, Providence	1	14	9
Brighton, Prarthana Sabha, Boxes	11	5	2
Mr. J. S. Sears	1	0	0
A Lover of Missions, per Mr. J. Pickett	1	0	0
Birthday Gift		5	0
Clapham, Courland Grove, For purchase of Gospel Portions		15	0
For Ahmaikulam School, from Y.P. Miss. Working Class	4	0	0
Hounslow, Zoar, Mr. F. Marshall	1	0	0
Wooburn Green, Birthday Box	3	7	1
S.S. Box	1	11	11½
Reports			8
Coll.	1	3	6
Sydney, Belvoir St. P.B. Church, Coll.	25	14	0
S.S.	2	6	0
Cambridge, "Birthday Gift"	1	0	0
Raunds, Boxes	4	6	1
Bradenstoke, Providence, S.S.	2	4	0
Sudbourne, S. B. C., Coll.	4	14	4½
4 Boxes	1	13	9½
Tunstall, Coll.	2	3	10½
S.S.	1	2	2
Sutton, Suffolk, S.B.C., Coll.		14	3½
S.S.		2	6
Halstead, S.B.C., Coll.	5	0	11
Bible Class		17	1
S.S.		10	3½
Boxes	1	5	8½
Postcards, per Mr. E. A. Booth		2	4
Bexley Heath, Boxes	2	4	2
Mr. Atkinson		4	0
Mr. D. E. Westcott	1	1	0
Cheltenham, Miss L. Teall, Box	1	0	0
Tonbridge, Zion, Env.		14	5
Boxes	2	10	7
March, Providence	12	8	1
Berkhamsted Common, Mr. & Mrs. W. Hodsden and Family		15	0
Croydon Salem S.S., Birthday Box		10	0
Aston Clinton	1	17	7
Sturry, S.S.	1	0	9
Mr. H. Moat		2	0
Mrs. H. Moat		2	6
Mrs. Schweitzer		2	0
Miss S. Schweitzer		2	6
Povnings Chapel, S.S.		8	6
Coll.	1	17	3
Cheltenham, Mrs. H. G. Bellamy, Box		16	6
Willingham, S.B.C., Reports			8
Boxes	1	14	4
Bermondsey, Lynton Rd., S.S.	2	6	0
Chapel, Coll.	7	17	0
Kings Langley, Zion, Birthday Box	1	3	8
Mr. Colin Butler	1	10	0
Master Ivan Bullock	16	6	
Mrs. R. Surridge	14	6	
Miss R. Timberlake	13	4	
Miss L. Freeman	11	4	
Miss E. Jackson	5	0½	
Mr. G. Freeman	5	0	
Mr. P. Surridge	4	10	
Miss M. Waller	2	1	
Coll.	2	7	8½
Bromley (Kent), S.S. and Bible Class	1	1	0
Manor Park, Rehoboth, S.S. Farthing Boxes	1	2	10
Miss Spire's Box		9	0
Miss Francis		3	7
Mr. Hill		10	8
Berkhamsted, Potten End, Mr. & Mrs. C. Hodsden & Family	3	10	0
Billericay, Coll.	6	0	0
Greenwich, Devonshire Rd., S.S.		15	8
Slaithwaite, S.B.C., Boxes	1	12	10
P.P.C.		17	2
Billericay, Mr. & Mrs. Rand		2	6
Otley, S.S.		11	7
Chelmsford, Coll.	3	13	3½
S.S.	1	12	3
Bible Class	4	7	2½
Boxes	1	2	5¼
Croydon, Tamworth Rd.	5	0	0
Cambridge, Eden, Reports		4	4
Middlesborough, S.S.		15	0
Miss Taylor & Miss Haggerty	1	0	0
Mrs. J. Allick		10	0
Friends		9	0
Mayford, S.B.S.S.	1	16	0
Stratford, Gurney Rd., Boxes	3	9	1½
Don.		2	0
Coll., S.S.	1	5	5
Birthday Box		3	4½
Qtly. Subs.		7	6
Stoke Ash, S.S.	1	14	2½
Friends		17	9½
Clapham, Courland Grove, S.S.		7	8
Birthday Box		5	7
Hounslow, Zoar, S.S.	1	18	7½
Mrs. Girdler's Box		4	1¾
Kingston-on-Thames, Providence, S.S.	3	17	8
H. & E.J.		10	0
Leicester, Providence S.S.		15	0
Walton-on-Naze Baptist Church, S.S.	1	10	9
Boxes	2	4	0
North Finchley, S.S.	1	7	6
In loving memory of Mr. Geo. Simpson	1	1	0
Trowbridge, Zion, S.S.	6	8	9
Home Boxes.			
Mrs. Boyes		9	2
Mrs. A. Willshire		9	8
Mr. H. Caine & Misses Summers		17	0
Miss F. Pollard		2	2
Ipswich, Bethesda	5	12	10
Wellingborough, S.S.	40	16	5¾
Coll.	10	3	6½
Kilburn, Streatley Hall, S.B.S.S.		11	7
Homerton Row, S.S.	11	0	0
St. John's Wood, Mount Zion, Miss Bonsink	1	10	5
Men's Meeting	3	0	0
Mrs. C. C. Harris	20	0	0
H.A.L.	40	0	0
Miss M. Robbins		5	0
Mr. Fursden		2	6
Per Mr. Vine		5	6
Miss Kidman		10	6
Mrs. Kidman		10	6
Mrs. R. R. Robbins	10	0	0
Mrs. Howe	1	1	0
Mr. H. C. Harris	5	0	0
Mr. F. J. Smith	10	10	0
Miss A. Patten		5	0
Miss H. V. Harris	1	0	0
Miss E. L. Harris	1	0	0
Mrs. Stowell	1	1	0
Anon.		10	0
Mr. Chas. W. Harris	5	0	0
Mr. Albert Vine	2	2	0
Walthamstow, Boxes	4	10	3¼
Towards support of Aaron, Y.P.S. Farthing Box		15	0
S.S. Birthday Box		17	7¾
Brighton, Ebenezer, Miss E. J. Applegate		5	0
Wisbech, Zion, Env.		5	0
Coll., S. S. Bible Class	3	15	6½
Boxes.			
Miss Reynolds		9	4½
Miss Pratt		5	4
Miss Mann		6	0¼
Miss Eva Whiting		8	1½
Miss Mabel Green		8	2
Miss Hilda Calvert		4	8
Mr. A. J. Morling		9	9
Swindon, Providence, Boxes	1	14	6
Bermondsey, Lynton Rd., Albert Buck (farthings)		1	3
Portsmouth, Rehoboth, Boxes	2	8	0½
Env.		12	2½
Reports		1	9
Bermondsey, Lynton Rd., Infant Class		8	4
West Ham Tab.	34	12	6
Brighton, Prarthana Sabha, 3 Boxes		12	5
Oundle, Zion	1	11	0
Brentford, North Rd., S.S.	5	1	10
St. John's Wood, S.S.	54	12	7
Branch S.S.	5	17	0
Mrs. J. E. Bennett	2	0	0
Aylesbury, Walton St., S.S.	1	3	8
Miss Horne (Box)		12	0
Mrs. Robert & Mrs. Cook		8	6
Miss Todd		3	9
½-lb. Stall, S.S.	1	15	1
South Woodham, Pastor & Mrs. Tebbutt	1	1	0
Mrs. Tebbutt's Bible Class, Saffron Walden		12	3
Norwich, Orford Hill, S.S.	1	7	3
Box, per Miss Lincoln		10	0

(Continued on page 176.)

	£	s.	d.
Guildford, O.B.C., Boxes, Pastor J. T. Peters, Don.	1	10	0
Mr. H. Brand	32	7	0
Mr. A. Snell		10	6
Mr. E. C. Foster	1	7	9
Mr. D. Parsons		7	7
Mr. E. R. Cordwell		10	2½
Mr. Bristow		2	10½
Mr. Goodchild		11	11½
Superintendent's Birthday Box	1	2	4½
Mrs. Riddle		6	0⅝
Mrs. Maskrey	1	0	0
Mrs. Leadbetter		15	10⅝
Miss McGill	1	5	3½
The late Miss Usher		1	6½
The Misses Brand	3	7	5
Miss Hine		3	1½
Mrs. White		8	4½
Mrs. Over		8	8
Miss Shellard		8	8
Miss W. Fox		4	4
Mr. T. Knowles	1	0	8
Mr. Trew		10	6
Mr. Shellard	1	4	4¼
Mrs. Jenkins		9	3½
Miss Geares		4	1½
Coll., Aug. 25	1	5	0
Hastings, Auxiliary, A Friend		10	0
Mr. & Mrs. Childs		10	6
Mr. Cavey		10	0
Mrs. Relfe		12	0
Mrs. M. Funnell		5	0
Mr. E. Midmer		5	0
Miss A. Relfe	1	0	0
Boxes.			
Ebenezer S.S.	1	15	2
Tabernacle S.S.	1	14	6
Miss Evenden		10	0
Miss Errey		8	6
Master E. Hamlin		3	2½
Miss Bane		2	9½
Chadwell St., Mt. Zion, S.S. & Bible Class	40	0	8
Mrs. Jones		10	0
Miss Cambridge		6	0
Miss Hammond		10	0
Miss Wilmshurst		5	0
Miss P. P. Nunn	5	0	0
Mrs. & Miss Silvester	5	0	0
Mrs. Wilkin's Box		8	10
Mrs. Whybrow		9	6
Mr. T. Miller		10	0
Mr. Baker		2	0
Mr. J. Allen		5	0
Mr. Rutter		10	0
Mr. R. Robinson		10	0
Mr. S. G. Nunn	2	2	0
Mr. W. Robinson		2	6
Mr. J. Webb	5	0	0
Anon.	5	0	0
Wandsworth, West Hill, Women's Bible Class	1	0	0
Mrs. Sharpe's Box		12	6
Mr. Byford's Box		5	0
Chadwell St., Mt. Zion, Mr. & Mrs. G. Ridley (Box)	2	12	0
Ipswich, Bethesda, Boxes	34	18	6
Mrs. Bank's Box	1	9	6
Miss Pitts, Sub.		2	0
Mr. C. Woods, Sub.		2	6
Miss Gooding		2	6
Miss J. Halls (Box)		3	6
S.S.	26	7	9
Infant Class	5	2	0
Chadwell St., Mt. Zion, Mr. H. J. Webb	5	0	0
Brighton, West St. Tab., S.S. & Bible Class	1	8	10½
Tottenham, Ebenezer, E.S.R.		5	0
Horley, Mrs. E. Butler		10	0
Mr. & Mrs. T. E. Eade	1	0	0
Leyton, Sewing Class Ann. Meeting	4	0	0
Tottenham, Ebenezer, Farthing Coll.	3	7	9
Birthday Boxes	2	10	6
Bible Class (Ladies)	14	10	1½
Bible Class (Men)	14	2	2½
S.S.	1	0	9
Lewisham, College Park, S.S.	1	16	0
Stevenage, Boxes, S.S. & Friends	1	14	0
Sudbury (Suffolk), S.S.	12	9	
Prittlewell, Coll.	7	7	10
A Friend	15	0	0
S.S. Boxes, Girls	1	8	11½
Do., Boys	1	6	8
Do., Inf.		7	2
Birthday Box		15	8½
Bible Class	1	14	8½
Boys' Personal Boxes, Chas. Sutton		9	0½
Geo. Kirby		7	5½
Geo. Kirby		7	5½
Harold Osborn		1	10
Girls' Personal Boxes, Grace Vestey		10	1½
Ivy Chase		2	11
Phyllis Lazzell		2	8½
Phyllis Fry		2	0
Phyllis Gilbey		1	9
Mrs. Sapsford		11	1½
Bible Class Boxes, Mrs. L. Phillips		12	2¾
W. Webb		7	0½
Isabel King		8	4
R. Kay		5	7
Irene Butcher		5	1
M. Philip		5	6½
Master L. Troupe		3	0½
Other Members' Boxes	13	1	5¾
P. Cards		5	8
	£769	16	8½

Personal.

	£	s.	d.
Mrs. M. Mitchell		10	0
Mr. W. Parker		7	0
A Friend (Tring)		5	0
Miss C. L. Mears (Box)		10	0
Reports			6
Mr. A. J. Jarrett		10	0
Mr. & Mrs. F. S. Mayo	1	1	0
Mr. J. Hayes		5	0
Mr. F. Brown		2	6
Miss Mary Dennis	2	0	0
Anon. & Outcasts		6	0
A Friend		10	0
Mr. J. C. Booth	2	2	0
Mr. & Mrs. Burland		10	0
Mr. D. J. Freeman		10	0
Mrs. G. Hurrell, sen., Box		12	6
Mr. J. Fountain, Box		13	0
Mr. W. Bishop, Box	1	4	0
Miss M. E. Bartom		5	0
X.Y.Z.	1	13	2
Handeross, omitted on Sept. 9			3
A.J.R.	4	0	3½
Deposit Interest	5	17	0
	£23	14	2½

Herald Fund.

	£	s.	d.
Tollington Park, Zoar		14	0
Wooburn Green		12	0
Miss C. L. Mears		10	0
Marshall Bros., Heralds sold	6	15	0
Raunds		15	5
Bexley Heath		14	0
Tonbridge, Zion		10	0
March, Providence	2	9	0
Tring, Akeman St.	3	11	0
Willingham		13	0
Manor Park, Rehoboth		8	6
Cambridge, Eden	3	11	10
Middlesborough		14	6
Mayford, S.B.S.S.	1	2	6
Walton-on-Naze B.C.		8	9
North Finchley		4	6
St. John's Wood		5	10
Fulham, Ebenezer		10	0
Wisbech, Zion		12	0
Mr. J. Fountain		6	0
Borough Green	1	12	0
Portsmouth, Rehoboth	1	0	0
Oundle, Zion		17	0
Norwich, Orford Hill		2	9
Wandsworth, West Hill	1	0	0
Ipswich, Bethesda	1	0	0
Bermondsey, Lynton Rd., S.S.	4	10	0
Aylesbury, Walton St.		16	2
Tottenham Aux.		7	0
Stevenage		6	0
Prittlewell	1	17	0
Chadwell St., Mount Zion	6	0	0
	£44	15	9

Ladies' Zenana Auxiliary.

Money received from Sept. 1 to Oct. 7.

	£	s.	d.
Wood Green, Dovecote		15	2
Bierton	8	0	0
Leyton, Collection	1	8	0
High Wycombe		7	6
Tottenham	1	1	0
Stratford, Gurney Rd., B.W. Salary	7	0	0
Wandsworth, West Hill, Collec.	2	14	10
Tring, Collection	17	2	0
Streatham, Boxes		17	5½
Lewisham, B.W.Salary	1	15	0
Acton Friends, per Miss Elliott	4	17	6
Miss Bull	5	0	0
Mrs. Falkner	2	0	0
	£52	18	5½

Vol. XXVI. *New Series, No 257* **December, 1927.**

The Strict Baptist Mission HERALD.

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

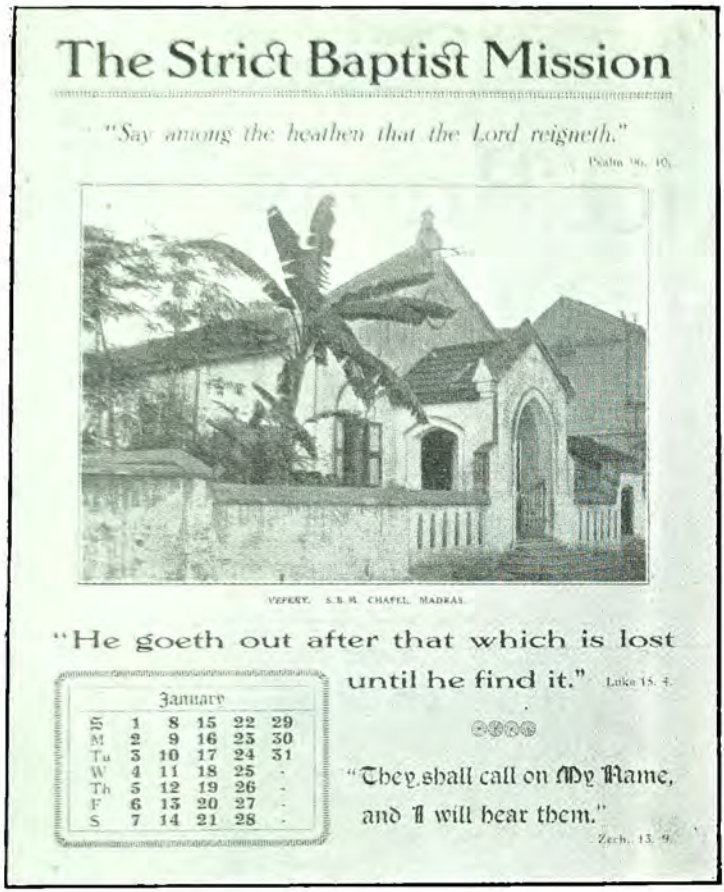


MRS. D. MORLING.

Price One Penny

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

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1928 CALENDAR, as above, NOW READY, **SIXPENCE**

Order from

Mr. J. C. FROMOW, Sutton Court Nursery, Chiswick, London, W. 4.

SPECIAL SERVICE OF INTERCESSION.—Chadwell Street Chapel, Tuesday, January 3rd, 1928, 1 to 8 p.m.

ENVELOPE COLLECTION.—Christmas and New Year Thankofferings will be gratefully received.

Further information of the Secretary, Pastor W. CHISNALL, 85, The Avenue, West Ealing, London, W. 13.

The Strict Baptist Mission HERALD.

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

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MR. E. A. BOOTH.

OWING to the decision of a Specialist that the condition of his health will not permit him to return to India and resume the work so dear to his heart, and in which he has been engaged for more than thirty-two years, the Council of the Strict Baptist Mission has been very reluctantly compelled to remove the name of our beloved brother, Mr. Ernest A. Booth, from its list of active Missionaries, but has extended his furlough until June 30th, 1928.

The Council desires to place upon record its keen appreciation of the consecrated and faithful service of its senior Missionary over so long a period, together with its sincere regret that his severance from the work has been made compulsory.

The sense of loss is, however, softened by the measure of renewed health to which he has been restored, which has made it possible for him to continue to serve the Mission in the homeland in Deputation Work, and the Council earnestly invites the co-operation of the Churches in carrying out the **Great Command,** and asks that early application for our brother's services may be made to the General Secretary.

AN URGENT APPEAL.

For the reason above mentioned a vacancy has occurred in the establishment of the Mission, and the Council makes an earnest appeal for a young man to offer himself for the work. He must be a member of a Strict Baptist Church, with good recommendations, physically fit and filled with an enthusiastic desire to see the extension of our Lord's Kingdom in the earth "The harvest truly is plenteous, but the labourers are few." Who will say "Here am I, send me"?

All applications to be sent to the Secretary, 85, The Avenue, West Ealing, W. 13, who will gladly furnish particulars.

Our Foreign Field.

News of the Month.

SENDAMANGALAM.—On September 11th three persons were baptized at Sendamangalam on profession of faith in the Lord Jesus Christ as their Saviour. Two of the candidates were Teacher Jacob, of the Sendamangalam Panchama School and his wife, and the third was Devakirubai, a Kakkaveri woman. The other enquirers in the field are making good progress, and we hope that they will all grow into strong believers. On September 19th the undersigned conducted his first Indian marriage. The ceremony took place at Kakkaveri. On September 20th we took leave of Mr. Kimber at Sendamangalam and proceeded to Madras. Mrs. Thrower did the journey by train, but the undersigned attempted to reach the city by road and experienced none too pleasant results of burst tyres and drenchings in rain.

D. A. THROWER.

NAMAKAL.—During the past month we had the pleasure of representing the Conference at the Recognition Services of Mr. Ponniah, who has been chosen Pastor of the Church at Vepery. The services were well attended, and the spirit of the gatherings showed that the Pastor has the wholehearted support of the people. We shall watch with great interest the development of this new and important stage in the life of the Vepery Church.

We are sorry to lose our friends, Mr. and Mrs. Thrower, who have gone to Madras preparatory to taking temporarily Mr. and Mrs. Watts' place in that field. During their stay at Sendamangalam they have proved to be enthusiastic and loyal co-workers. We welcome our Brother Kimber and pray for him all grace and guidance in his work.

The attendance at our Hostel still rises, the present number on the rolls being 37. The two boys of the Teacher-Preacher who has recently passed away have just been admitted.

Treading out the corn of the Hostel millet harvest this year was an interesting performance. First the ears only are cut from the standing crop and then dried for several days. Sometimes they are then spread out on a clean floor and trodden out by cattle, but at other times by human feet. On this occasion they were spread out on the back verandah and trodden out by the biggest Hostel boys. The efficiency of the Indian in the use of his foot, even in many delicate operations, has many times been remarked upon by Westerners, and in this instance it was interesting to note the quiet, gripping, squeezing yet perfectly rhythmical action of this wonderful part of the human body.

We have just held our Annual Meetings for the Christians of the Namakal and Sendamangalam fields. The gatherings were held morning, afternoon and evening and attended by all the mission workers and local Christians. Arrangements were made for providing meals for all visitors, expenses being afterwards divided amongst those who took share in them. Both the attendance and the spirit of the meetings were excellent, and we believe this season of special worship will result in deepening of spiritual life amongst those who attended.

D. MORLING.

Our Indian Staff. *

By Ernest A. Booth.

THROUGH the pages of our "Mission Herald and Report" there flit the shadowy figures of our Indian staff. They form the most important link in our missionary organisation, and I would fain enlist your sympathetic prayers on their behalf.

As I look back over the years of my Indian service I have a fresh consciousness of my own indebtedness to the Tamil men and women who served on the staff. Without their hearty co-operation it would not be possible to maintain the work of the Mission.

The missionary is a pioneer. He blazes the trail and initiates various schemes, but the Indian staff must carry them through. The continuity of the work depends on the Indian workers. By their individual character and conduct the quality of the work is determined. The evangelisation of India can never be accomplished by foreign missionaries but must be effected by Indian Christians. In the varied range of a missionary's duties his most important and effective work is the selection and training of the members of the Indian staff. The success or failure of a missionary's career is practically determined by his ability to gain the co-operation and confidence of his Indian fellow-workers.

Characteristics. —There are exceptions to all generalisations, but broadly speaking Indian workers are strong in the passive virtues of patience, gentleness and meekness, whilst weak in the aggressive virtues of boldness, courage and initiative. I have frequently noted the simplicity of their faith and their strong belief in prayer. They are possessed of a tireless patience and shew great readiness to help each other in times of trouble.

Loneliness. —We need more fully to appreciate the isolation in which our village workers live—an isolation both social and spiritual. The house of the Mission Worker is frequently the only Christian home in the village. The occupants have to live in the midst of the sights and sounds and atmosphere of heathenism. They are constantly subjected to petty persecution because of their religion. Picture the loneliness of our workers living in one of the outstations of the Kolli Hill Field. The man and his wife are the only Christians in a wide circle of villages. They have come up from the plains and are living among a strange people. They are of a different social grade. They bring the message of a foreign religion. The district is very malarious. They are stationed a long way from the missionary. It needs much grace so to live there that the hostile attitude of the people shall be changed to that of friendliness.

Temptations. —"To walk as the street walks" is the whole duty of man according to the Tamil proverb. The avoidance of being singular is deeply ingrained in the Tamil character. All our workers have some heathen relatives. This may be used as a valuable asset, but it is also an avenue of temptation. The spirit of caste is the foe of Christian brotherhood. The temptation to compromise with the hydra-headed evil of caste is constant.

In isolated stations there is the constant danger of neglecting the

* The substance of an Address delivered at the Annual Meeting, October 25th, 1927.

cultivation of one's own spiritual life so that the work of preaching and teaching becomes a mere profession without any definite sense of vocation.

Spiritual Development. —We have no Training Institution for our workers. Frequent personal contact and active co-operation in service is the method by which the missionaries are training the Indian workers. The ever-recurring problem is the maintenance of their own spiritual experience amid the deadening environment of heathenism. The majority have very few helpful books and there is also a real difficulty in securing privacy for prayer and meditation.

It is a sign of spiritual growth when Mission Agents undertake voluntary Christian work in addition to their own appointed duties. The development of Christian giving is an indication of spiritual growth, the way in which one handles this business is a good test of progress. As the years of co-operation lengthen a missionary becomes increasingly solicitous for the spiritual welfare of his Indian fellow-workers. He rejoices over each advance in usefulness and continuance in well-doing and he suffers agonies when they fail and fall.

The Shining Goal. —The radiant goal before us is the establishing of self-supporting, self-governing and self-propagating Churches in each of our fields. This is a worthy and a scriptural objective and we must not be satisfied with less. All these years we have been working towards this goal. For some time in the Madras Field we have been nearing another stage on the road and now an advance step has been taken by calling Preacher V. S. Ponniah to the office of Pastor of the Tamil Church at Vepery.

Ponniah is one of my own boys. He came to me about twenty-seven years ago and ever since has been associated with me in various departments of the work of the Madras Field; for some years he has been preacher in charge of the Vepery Church.

In writing to me the other day about the pastorate, Ponniah said :— "I feel that I am not worthy at all, but the grace of God took me to such a height to teach me that whom God calls, He qualifies. It is a wonder that to me, even to me, a sinner who wanted to flee from God and His Service, should be given such honour as to be a pastor of God's own flock. My heart is full of His praises and I believe He will use me for His service, giving me abundant grace. I request you both to pray for me, more especially as my present responsibility to the Church needs great wisdom."

So the Church at Vepery, which in the Providence of God I was the instrument in forming twenty-seven years ago, has become a self-governing Church, but it is not yet entirely self-supporting, nor self-propagating. I ask you to pray with me that God's richest blessing may rest upon the Tamil pastor and the Tamil Church at Vepery.

THE UNFINISHED TASK.—So much to do; so little done. Let us work while it is day, for the night cometh when none can work. In each of our fields there are dark spaces where no Christian life is being lived. There are souls there lost in the darkness and wandering in the vastness of idolatry and superstition. I appeal to you to make it possible for us to extend our work further still into the darkness, so that those who now sit in darkness may see the Great Light.

A Farewell Greeting.

July 26th, 1927.

OUR DEAR FRIENDS.—Your letter bidding farewell to the Conference has just been read to us. We are deeply affected by the thought that your service in this land is a thing of the past, and that we shall no longer have the joy of working side by side with you here in India.

This Conference, in particular, suffers a real loss by the decision that has been taken that you must not return to the East. Here in consultation and debate with fellow-missionaries, you have always shown gifts and qualities that have endeared you to us. Wise in counsel, conciliatory in spirit, even when obliged by conscience to differ in opinion, you have ever been a valued leader and a brotherly comrade.

In the Madras Field, with which you have been associated during nearly the whole term of your Indian service, you have been the means of carrying on a large evangelistic work, the result of which is to be seen to-day in the two Tamil Churches, one in the city and the other in the villages. It has been your privilege to plant these churches, and to watch over their growth and development from earliest infancy to the present stage of progress. It will doubtless be a matter of interest and satisfaction to you to know that the present Conference has decided to invite the Vepery Church to take a further step towards the attainment of full self-support and self-control by recognising Ponniah as their pastor, and by undertaking to furnish his entire support within a fixed period.

As the founder of the women's work of the L.Z.A. in and around Madras, you, dear Mrs. Booth, have borne a large and important share in the activities of the Mission. Your labours of love for India's women are still bearing fruit. Although in God's providence you are no longer to serve in this direct way, yet we trust that our Indian sisters may still benefit by the continued use of your beautiful literary gift.

Our beloved friends! We pray that in your present difficult pathway you may be conscious of special divine guidance, and that it may be the will of God for you to continue to render service for India in the Homeland. It is hard indeed to us to say "Good-bye!" but, in doing so, we assure you that whilst your place here in India and in Conference in future may be empty, your place will never be empty in the memories and hearts of those who sign hereunder :—

Members of the Indian Conference of the S.B.M.—

D. MORLING.	O. M. MORLING.
J. M. BRAND.	E. C. BRAND.
L. WATTS.	E. A. WATTS.
D. A. THROWER.	M. THROWER.
E. C. PUTNAM.	W. A. KIMBER.
E. A. SAVAGE.	

We regret to record that MISS E. B. B WHITFIELD, Principal of Mount Hermon Missionary Training College, received her Home Call on September 30th, and at the same time would express our appreciation of the great help and stimulus received by three L.Z.A. Missionaries under her guidance during their training.

Our Home Churches.

Prayer Subjects for December, 1927.

Week beginning—

SUNDAY, 4TH.—For the inquirers in the Sendamangalam Field, that they may be brought into the liberty of the Gospel.

SUNDAY, 11TH.—That Pastor Ponniah at Vepery may continue to be used of God, and his ministry fragrant with Divine blessing.

SUNDAY, 18TH—That the persecuted ones at Tidumal may be kept steadfast and their enemies brought to know Jesus Christ as the only way of salvation.

SUNDAY, 25TH.—That the true spirit of Christmastide may be realised both at home and abroad, and "peace on earth, good-will toward men" may abound everywhere.

The Sixty-Sixth Annual Meeting

of the Strict Baptist Mission was held at the Leysian Mission, City Road, E.C., on Tuesday, October 25th, and never in the history of the Mission has a keener interest been shown than was manifest on this occasion.

In the afternoon the Vice-President, Pastor R. Robinson, presiding over a splendid gathering, said :—"On behalf of the Council, may I extend a hearty welcome to you all. This Annual Meeting has become a day of re-union, when many friends, who seldom meet at any other time, greet each other and renew their friendships. It is also a pleasure to meet new friends who are uniting with us in this glorious evangelistic work. Moreover, these meetings prove that our denomination is still very much alive; and since an active interest in Mission enterprise, both at home and abroad, is the sure sign of real spiritual energy, the attendance and enthusiasm may be regarded as an earnest of future blessing." In a few words Mr. Robinson directed his hearers to Rev. i. 18, and pointed out that, as we face this great undertaking, in obedience to the commission of our risen Lord, we may do so with the constant vision of our exalted Master before us. Pastor George Smith read Isaiah lx., and Pastors R. Kemp, W. S. Baker, H. G. Dann and C. J. Welsford led the meeting in prayer. Pastor Thomas Reynolds, St. John's Wood, preached a God-glorifying sermon from John xix. 5, "Behold the Man." Contrasting the words of Pilate in the text and those of John the Baptist, "Behold the Lamb of God," the one seeing only a man and the other God Incarnate, he showed that Pilate unwittingly uttered words that will never be forgotten, and gave to ministers of the Gospel one of the noblest texts; words that have been caught up into the revelation of God and adopted by men as an expression of their faith and worship, and will be heard again in heaven when Jesus shall be clothed in robes of celestial beauty, crowned with many crowns, and worshipped by all the hosts of heaven. In a discourse of singular charm, yet spoken with deep intensity of feeling, Mr. Reynolds showed: (1) "Behold the Man" Whom the world desired; (2) Whom the world crucified; (3) Whom the world will crown.

Dealing with each subject he showed that it was Jesus of whom the prophet Haggai spoke "the desire of all nations shall come," and that God from eternity having foreseen the Fall of man had provided the remedy: and at the Fall active preparations had already begun for the

appearance of God's Eternal Son, so that sacrifice was instituted at the very gatse of Eden and followed in type and shadow until His incarnation, when, in the fulliness of time, He came to answer earth's questioning, to reheal its sorrows and meet its deepest need. He came with the Blood of perfect sacrifice for sin, with healing and restoring grace for our fallen nature, with unspeakable tenderness and sympathy to strengthen and console the teeming millions of every nation and tongue. In telling passages the preacher showed that the world crucified the Saviour according to the determinate counsel and fore-knowledge of God; that it was not Judas who betrayed Him, not the Sanhedrin who condemned Him to death, nor Pilate who gave Him up to die, nor the Roman soldiers who nailed Him to the Cross, nor the disciples who forsook Him and fled; but all nations were represented at Calvary—*we were there*! Christ was the desire of all nations before He came, proving that man was irretrievably lost; He was rejected when He came, again proving the awful depravity of the human race. The world crucified the Eternal Son of God and He makes this the means of life to the seeking sinner. At Calvary He vindicated Divine righteousness and justice and proclaimed Divine pardon. Our missionaries preach Christ crucified, "redemption through His blood, even the forgiveness of sins." It is the message more than any other which goes throbbing to the world's heart, and it is by the power of His cross and the proclamation of His Gospel that India can be saved from the power and thraldom of sin and idolatry. But the world will also crown Him. Heaven has already done so, for "He is at the right hand of the Majesty on-high," "The kingdoms of this world are become the kingdoms of our Lord and of His Christ," "Behold the Man" whom the world will crown. To-day the world is weary and sin-burdened. India is lying in darkness and superstition and shall the blood-ransomed Church send her young men to the Mart, the Exchange, the Law, the Halls of Art and Science, while the Master is saying, "The harvest truly is great, but the labourers are few"?

The President, Mr. J. B. Collin, presided over the evening meeting, and, after Pastor C. J. Welsford had read Isaiah lv. and Pastor A. E. Brown had entreated the Divine presence and blessing, in a few words warmly welcomed all present, specially mentioning two passages of Scripture which had been in his mind, "The people blessed all the men that willingly offered themselves" (Neh. xi. 2) and "Of every man that giveth it willingly with his heart, ye shall take my offering" (Ex. xxv. 2). The General Secretary, Pastor W. Chisnall, presented the Annual Report and referred to several items in it, pointing out the steady growth of interest and support in the home churches, and urged that each should consider the advisability of having a Missionary Sunday. He also pleaded for more birthday subscriptions and an increased circulation of the MISSION HERALD. The Treasurer, Mr. A. J. Robbins, was very happy in being able to submit a satisfactory financial statement, all claims having been met, but strongly urged that there should be no slackening of effort, as "there is much land yet to be possessed."

Pastor L. H. Colls, of Chesham, an old and valued friend of the Mission and former Editor of the MISSION HERALD, gave a stirring address on "Spare Not" (Isaiah liv. 2). Mentioning his personal pleasure at being present and appreciation of the deeply interesting Annual Report, he touched upon the comparatively few missionary-minded people in each Church, which is a recurring problem as to how it may be increased, although he believed it might be done, and the solution was in the text, "Spare not, lengthen thy cords and strengthen thy stakes." Why should we not spare? The supreme, all-inspiring motive and cause of reasonable and wise prodigality, overflowing enthusiasm which our Redeeming Lord commends when found in his glorious service, is in the declaration. "He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans viii, 32).

It is the Cross that grips, haunts and lays compulsion on us; the love of Christ constrains us, impels, bears away and hurries us on, as if impelled by some impetuous torrent. The love of Christ exerts this mighty and irresistible influence on His people when it takes full possession of their souls, captivating every thought, engaging every affection, shutting them closely up or hemming them completely in, so that only one line of conduct can be adopted; urging all their energies into action, bearing them on in the face of every obstacle and leaving them no alternative but to obey its dictates. *What should we not spare*? Nothing from Him Who is worthy of and claims our all. There is the call to the young men and young women of our Churches, "Whom shall I send and who will go for us?" A missionary writes, "Some of us almost shudder now to think how nearly we stayed at home." *The Church must not keep them*! God wants the best, there must be no drift wood for the sacrifice! *Fathers and mothers must not keep*! "I had great ambitions for my boy." "I hoped to have kept my daughter near me." There is a loss that is no loss, there is a sacrifice and pouring out of one's heart and life-blood that is not waste but glorious gain. *Spare no opportunity*—the evangelistic spirit, money, but especially prayer. Hudson Taylor says, "If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer, we shall not draw down blessings that we may. We shall not sustain our missionaries, who are overwhelmed with the appalling darkness of heathenism."

Pastor G. E. J. Bird, of Over, Cambs., in delivering a striking address from Joshua xvii, 18, said it was a pleasure to be there, representing one of the many village chapels in our beloved denomination that is proud to be included among the supporters of this work of God in India. The friends at Over have a pleasant memory of a lad—a son of the manse—who was a scholar in the Sunday School, and who, by the grace of God, has now completed twenty-three years' service in the ranks of the Strict Baptist Mission—our beloved missionary, D. Morling!

Travellers across Canadian territory, from the Atlantic to the Pacific, will see in the great stretch of corn lands the roots of gigantic trees which have defied extraction. These are the only remaining relics of the vast forests that covered the lands before the hand of civilisation touched them. This illustrates the challenge of Joshua. The tribes of Ephraim and Manasseh had pleaded for more territory, although they had already much valuable and beautiful land. Joshua's reply is, "Cut down more wood"; and when they protested that the Canaanites blocked the way with chariots of iron, he gave them the beautiful promise of the text, "The mountain shall be thine; for it is a wood, and thou shalt cut it down and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong." The founders of our Mission must have felt straightened in themselves, and falling back on the Lord found they were not straightened in Him, but He was pointing overseas to the forests of heathenism in India. Their hearts' love and hands' energies went out to the challenging call of God. We in our day admire their daring and holy boldness in hoisting the banner of the Lord in the enemy's country, and because the need is still as great, the call as clear and insistent, we bring this challenge with its accompanying promise.

(i.) *They could march* REMEMBERING THE PROMISES OF GOD.

Their minds were stirred by the memory of the promise. The Great Head of the Church commands the Gospel to be preached to every creature, and His promise is, "Lo, I am with you," and that spells Victory and Blessing. Every promise is definite. A young man hoping to serve the Lord as a missionary was asked discouragingly by a gloomy critic, "What are your prospects?" He cheerfully replied, "As bright as the promises of God."

(ii.) *These people went forth* BELIEVING *the Promise of God.*

They had heard of powerful opposition, yet, in full view of every discouragement, difficulty and set-back, believed the promises. "The mountain shall be thine"; "the wood shall be cut down"; "the Canaanites shall be driven out." In India there are awful forests to be felled; the people need more light and the liberty of the Gospel, which alone can make them free. Let us not doubt God's willingness and power to save unto the uttermost. John Newton said, "I never doubted the possibility of God converting the heathen since He converted me."

(iii.) *They went forward* CLAIMING *the fulfilment of the Promises of God.*

This is not an act of presumption but the courage of honest God-bestowed faith. We read that "Joshua took the whole land according to all that the Lord said unto Moses, and Joshua gave it for an inheritance unto Israel." And yet Israel had to fight for every inch and drive out the already conquered foe. So our Blessed Lord on the Cross and in His resurrection has won the decisive victory and led captive the rulers of the darkness of this world: but it is for us, in His Name, to claim the results of that victory. Let us then go forward, remembering, believing, claiming His promises, seeking to level forests, certain that our task will not be finished, "Till all the ransomed Church of God: be saved to sin no more."

Mr. E. A. Booth was followed with close attention by the large audience as he delivered a telling and deeply interesting address on "Our Indian Staff," the substance of which is given in another part of the HERALD. Speaking for nearly fifty minutes, our brother was graciously helped, and all felt that not a single word too much was spoken. It was a clear proof of his recovery to good health, for which all are profoundly grateful.

The meeting was brought to a close by singing, "I hear ten thousand voices calling," prayer and benediction by the Vice-President and the Doxology. The collections for the day realised £172 3s. 10d.

The S.B.M. Christmas Box List for 1927.

Aston Clinton, "Just a few poor workers"—Aylesbury, Walton Street "Busy Bees," per Miss Witton—Bath, "Bethel," per Mrs. Grivell—Beccles, Martyrs' Memorial, per Miss Theobald—Berkhamsted, Potten End, per Miss Hodsden—Bierton, Dorcas, per Miss E. King—Bethersden, Kent, per Miss C. Nickolls—Bethnal Green, "Hope," per Mrs. Pank and Mrs. Chapman—Brentford, Girls' Sewing Class and Friends, per Miss L. Fromow—Cambridge, "Eden," per Miss Eldred—Croydon, Derby Road, Girls' Sewing Class, per Miss Throssell—Chatteris, Zion, Women's Bible Class, per Miss J. Dyson—Chelmsford, per Miss A. Lancaster—Clapham, Courland Grove, per Mrs. Royffe—Chadwell Street, "Mt. Zion," Girls' Prayer and Working Band and Friends, per Miss Nunn and Miss Pardoe—Crowthorne, Cricket Hill, per Miss Grace Newman—Elthorne Road, "Ebenezer," Girls' Sewing Class, per Miss Dutton—Furnival Street, Missionary Sewing Class, per Miss W. Orsman—Greenwich, Devonshire Road Sunday School, per Miss S. Akehurst—Guildford, per Miss Brand—Hartley Wintney, per Mrs. Gossling—Halstead, "Providence," per Mrs. Ince—Homerton Row, Missionary Band, per Miss H. Rutter—Hounslow, "Zoar," per Mrs. Underwood—Hall Green, Sunday School Sewing Guild, per Miss Merritt—Haslemere, "Young Helpers," per Miss M. Stacey—Hove, per Miss Botting—Ipswich, "Bethesda," Girls' Prayer and Working Band, per Miss Cattermole; Junior Girls' and Working Band, per Miss M. Wright; Intermediate C.E., per Miss D. Garrard—Ilford, L.Z.A., per Mrs. E. Othen—King's Langley, "Zion," Missionary Sewing Class, per Miss L. Freeman—Kingston-on-Thames, "Providence," per Mrs. Hamilton—Laxfield, per Miss Aldous—Leyton, Hainault Road, per Miss D. Cuthbert—Leigh-on-Sea, per Miss Tattersall—Lewisham, per Miss Phillips—Mayford,

Woking, Adult and Junior Classes, per Mrs. Godwin—Manor Park, "Reholoth," per Miss A. Spire—Middlesbrough, Yorks., per Misses Haggerty and Taylor—Notting Hill, "Bethesda," Young People's Society, per Mrs. G. Burbage—Norbiton, "Zion," per Mrs. Westcott—Norwich, Orford Hill, per Miss E. Cage—Over, Cambs., Sunday School Sewing Class, per Mrs. Thixton—Orford, Sudbourne Church, Church and Friends, per Miss Cordle—Prittlewell, per Mrs. Jeffs—Potton, Beds., per Mrs. White—Richmond, "Salem," Ladies' Sewing Circle, per Miss Goodwin—Rattlesden, Girls' Sewing Band, per Mrs. Staddon and Miss Forse—Reading, "Providence," per Mrs. Woodham— Southall Baptist, Girls' Class, per Miss Enid Harris—Sandgate, per Miss E. Stace—Stratford, Gurney Road, Girls' Missionary Sewing Class and Friends, per Miss Ada Webb—Stamford, "Friends," per Mrs. Blunt—St. John's Wood, "Mt. Zion," Ladies Sewing Class and Friends, Sunday School Sewing Band, C.E. Working Party—Trowbridge, per Mrs. A. L. Wiltshire—Tring, Miss Butcher and Friends, per Miss Butcher—Tunbridge Wells, "Friends," per Misses Pool—Warboys, Sewing Class, per Miss R. See—Whittlesey, "Zion," L.Z.A. Sewing Meeting and Friends, per Mrs. Smith—Watford Tabernacle, L.Z.A. and Friends, Sunday School, Young Women's Bible Class, per Miss Ball and Miss Gray—Wood Green, "Dovecote," Sewing Class, per Mrs. Martin; Sunday School, per Mrs. Kyte—Wattisham, Suffolk, per Mrs. White—Walton-on-Naze, Women's Sewing Meeting, per Mrs. Howe—Wandsworth, West Hill, Ladies' Working Party, per Mrs. Dean; Children's Working Party, per Mrs. Collier—Walthamstow, Church Hill, Gospel Women's Meeting, Young People's Society, Missionary Working Party, per Miss E. L. Gillam—West Ham Tabernacle, Missionary Sewing Class, per Mrs. Stevens.

List of Friends who have contributed:—Mr. H. R. Glover; Miss B. Critchley (Bible Class); Miss Ash; H. M. Clark; Misses C. Light and A. Miller; Mrs. Wright; "Two Friends"; Mrs. M. E. Jarvis; Mrs. C. Gregg; Mrs. Ada Giles; Mrs. A. Jeffs; Mrs. Skeet; Mr. S. Beebee; Mr. and Mrs. A. Fromow; Miss W. Hawes; Mrs. E. Galley; Mr. and Mrs. Anderson; Misses Gardener and Whatling "A Reader of the Herald"; Mrs. J. Crook; "Three Friends"; Misses N. and K. Looker; Mrs. Voysey; Miss Faunch (F.C.); Mrs. Frost and Mrs. Hindes; Mrs. Phillips and Family; Miss O. M. Crisp; Miss Phillips; Miss A. Bloomfield; Miss Ivy Brown; Mrs. Miles; Mrs. Jeffs and Miss Jeffs' S.S. Class.

Mr. Albert Vine, of "Mt. Zion," St. John's Wood, has again kindly supplied the packing cases.

If, by accident, any contributor's name should have been omitted from the above list, will they please notify it to the Editor, so that it may be inserted in next month's HERALD.

A Word to the Christmas Box Contributors.

Once again the home friends of our Mission have been helped to contribute liberally and suitably towards the "Christmas Cheer," which is now on the way out to India. This year, as last, there are thirteen boxes, but six of these are considerably larger than those sent in 1926. This extra space was partly necessary to hold the extra supply of medical things which has been sent, in response to the special appeal made from our Madras field a few months' back. But also, there is an increase in the number of garments—a lot more boys' coats and yet no lack of garments for the girls—a much better proportion than we have ever had; and as near to the "three boys' to one girl's" as possible.

Again there has been the spirit of love and zeal breathed in all the correspondence accompanying the gifts, and gratitude to God for sending the supplies to make the gifts possible. Also friends report keen interest among the members of Sewing Bands—old and young. One wee girlie, I am told, brought a toy Bunnie, which was "her *all*," to Sunday School,

cuddled it fondly to her through class, and then gave it up with shining eyes and happy smile to her teacher, for the little Indian children—a real sacrifice of love!

Some garments have been made by invalids, to whose crippled fingers the work must have meant real pain, but these also express their joy at being able to do their "little bit" in such happy service. And now we, with them, just await the news of the safe arrival of the boxes in India, the appreciation of our dear workers out there, and then, later on, of the happiness of the S.B.M. Christmas, as crowning reward for all our efforts over this side of the sea.

In closing, may I just remind workers of the following, as a guide for new work :—

That flannelette should not be used because of its inflammable nature.

That boys' coats should have *pockets*; and three buttons and button-holes for fastening.

That celluloid dolls and toys are not allowed in freightage.

That small dolls—about 10 inches—are more suitable than larger ones.

HOPE V. HARRIS.

The Editor desires, on behalf of the readers of the HERALD, *to express very sincere thanks to Miss Harris for her loving efforts in arranging and despatching the Christmas gifts; a real labour of love.*

Meetings.

RATTLESDEN, SUFFOLK.—The Annual Meeting of the Missionary Prayer and Working Bands was held on Wednesday, September 21st, when a splendid number of people gathered to hear a nicely-rendered Service of Song by the Bands, which was heartily appreciated. The aims and objects of the respective bands were briefly outlined by the Secretary, and it was gratifying to be able to announce that as a result of the girls' efforts a nice number of dolls, garments, etc., were in readiness for despatch to India. The young men had done well with their carpentry anl fretwork, and during the year upwards of £3 10s. had been sent to the S.B.M. as profits on goods sold. Articles made by the respective Bands were exhibited at the close of the meeting, and the interest shown by the friends was most encouraging. F.O.S.

ILFORD.—The Annual Meeting of the L.Z.A. (Ilford Branch) was held on Wednesday, October 12th. Our esteemed President, Mrs. J. S. Smith, presided. After the report had been read by the Secretary, Miss P. P. Nunn addressed the meeting and reminded us that we were labourers together with God, mentioning that Elisha ministered unto Elijah. The following points were suitably emphasised. Elisha had a vision of faith, activity of faith, resources of faith, necessity of faith, and he also employed the arrow of prayer. Mrs. Ling spoke of the special interest Jesus took in women and how we could be workers with Him, our great High Priest, who ever intercedes for us and will help in every good work. Our sisters were very much helped and the power of the Holy Spirit was realised in our midst. Collection amounted to £1 8s. 3d. E. OTHEN, *Secretary.*

EAST LONDON MISSIONARY WEEK, Sunday, October 30th, to Saturday, November 5th, 1927.—Once again we are constrained to lift our hearts in praise to God for His goodness. Our Missionary Week has been a time of blessing. Eight of the Churches have taken part in the Week, and encouraging reports have been received from each of them as to the services which were conducted. Hearty thanks are tendered to speakers and to all who have so willingly assisted in the many arrangements which have had to be made. The 7 a.m. Prayer Meetings were well attended and were an inspiration. The L.Z.A. Meetings gave much encouragement to our lady friends, and the evening meetings exceeded expectations. The special gatherings at Gurney Road on Saturday, November 5th, were splendid. In the afternoon teachers brought their scholars from Ilford,

Walthamstow, and other parts. The choral piece, "Opened Eyes," rendered by the Children's United Choir, consisting of scholars from seven schools, gave us a glimpse of what child-marriage and child-widowhood meant, and the children sang and recited well. The ladies of Gurney Road served us well when tea-time came, and in the evening a rally of the Churches was held and the Chapel was again filled. One noticeable feature of this rally was that a large proportion of those present were young men and women. The addresses of Brethren Welsford, Chisnall and Booth were moving and memorable. We are grateful for good offerings during the Week, so that after meeting all expenses we were able to send £20 17s. 2d. to the Treasurers of the Mission.

Announcements.

THE ANNUAL REPORT, 1926-27.—This is an admirable production of 68 pages, well illustrated, with splendid records from each field and full financial accounts, and can be had from Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4, price twopence each.

MRS. D. MORLING.—It gives much pleasure to present the life-like portrait of Mrs. D. Morling, so well known in bygone days as Miss Olive M. Elliott. It is exactly twenty years ago that she left England, and, on arriving in India, took up work in Madras, where she laboured with much acceptance till her marriage in 1921 to Mr. Morling, to whom she has been a real help-meet in Sendamanglam and Namakal.

BEST THANKS.—The Secretary desires to thank S.E.W. for kind letter enclosing 10s., and for good wishes so warmly expressed. No address given, Camberwell postmark.

MR. E. A. BOOTH'S ENGAGEMENTS FOR DECEMBER, 1927.—December 4th, Devizes; 5th, Swindon; 6th, Bradenstoke; 7th, Bath; 8th, Trowbridge; 11th, Margate; 12th, District Meeting for Thanet held at Margate; 13th, Smarden; 14th, Chelmsford; 18th, Hitchin.

The Envelope Collection.—Following the success of last year it has been decided that this should be a *Christmas* and *New Year's Collection.* The envelopes will be sent out before Christmas, so that all who wish to may anticipate the New Year by making the 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, Middlesex. Funds are urgently needed to open new stations and establish native agents in the hundreds of villages in the Namakal and Sendamangalam Fields.

New Year's Prayer Meeting.—It has been arranged that this meeting, which will be held on *Tuesday, January 3rd,* 1928, *at Mount Zion Chapel, Chadwell Street, E.C.,* shall be from 1 p.m. to 8 p.m., with an hour's interval between 6 and 7 o'clock. It is hoped there will be a good attendance of friends to unite at the Throne of Grace to lay the many needs of the Mission before the Lord, and to intercede for a rich manifestation of Divine power and blessing in the coming year. During the time short addresses will be given, the closing one to be by Mr. E. A. Booth. Please remember the date and hours, and if unable to get to Chadwell Street specially plead for the great work in which the Mission is engaged in India.

THE L.Z.A. QUARTERLY PRAYER MEETING will be held at Commercial Street Memorial Chapel, Church Hill, Walthamstow, on Thursday, December 8th, at 2.45 p.m.

FOUND.—A lady's umbrella, left behind at the Leysian Mission at the Annual Meeting. The owner is desired to communicate with the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, who will gladly return it.

The Children's Corner.

MY DEAR GRANDCHILDREN,—Owing to the heavy claims upon the HERALD this month my letter must be short, and not on any account overrun the page allotted to the Corner. I have not the least doubt the first thing you will read is the news about the Christmas Boxes, and everyone will be delighted to know that *Thirteen* are on their way to India. Somehow I felt confident there would be *Fifteen*, and when I saw Miss Harris's assurance that the boxes were larger than last year, I realised how nobly everybody had responded. How delightful to know that such a nice lot of medical supplies have been sent—how welcome they will be! And then I am trying to picture the delight of the little Indian girl who will get the Bunnie which her little friend in England had so lovingly and generously given up. Some day I hope each will know more fully the meaning of the Saviour's words, "It is more blessed to give than to receive." I am sure all my dear grandchildren would like to be in India when the gifts are distributed and share in the joys they will give. I should like to say to all who have contributed, *Thank you, everybody*!

I have just been reading a charming little Missionary book, this time about Africa, and there is just space for one exquisite little story, which I am sure all will enjoy. The writer, Miss Alice Shaw, says concerning her work among children at Mbereshi, how she had been talking to them of the cup of cold water given in a Great Chief's name. They had sat staring at her with wide, round unblinking eyes, and when she stopped they had tumbled over one another like young puppies, bubbling with life and merriment. Two days later, while she was having tea on the upstairs verandah of her house, watching a long caravan of men carrying loads pass down the main road, she had heard the scuffling of little feet. Looking down she had seen a file of children, eight or ten of them, come out of the school gate, each baby thing carrying a cup of cold water on its steady little head. On they went in silence to the main road, where the strange men were passing. There they knelt, took their cups in both hands (*in Africa, to give and receive graciously, one holds out both hands*), and held them out. The great men, in silent amazement, put down their loads, and they, too, knelt, and with both hands took the offered cups. She had followed them, and when they saw her, they said with radiant smiles: "We are giving cups of cold water in the name of the Great Chief." I am sure when the giver of the Bunnie reads this she will feel it was worth while, and all who have given lovingly and cheerfully to make others happy will receive the Great Chief's reward.

Before I am able to write another letter to you Christmas will have come and gone. Most heartily do I wish you every possible happiness, that your joys may be sweetened with a knowledge of the presence and peace of the Child of Bethlehem. With much love to all, your affectionate GRANDPA.

Notices.

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

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

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

LIST OF SUBSCRIPTIONS, &c., *received from Oct. 4th to Nov. 10th, 1927.*

General Fund.

	£	s.	d.
Bassett Street, Miss G. Challis, Box		11	0
Mrs. J. Copping, Box		13	7
Cheltenham, Miss J. D. Craddock	1	1	0
Chatham, Enon S.S.	1	0	0
Tring, Akeman Street, Miss H. D. Collins		9	7
Mrs. R. G. Wright		4	8½
Miss Wright	1	12	6
Miss King		6	5½
Mrs. W. Wright		1	0½
Mr. R. G. Wright's Class		11	3
Mothers' Meeting, Box	1	17	3
Mr. James Bagnall		7	5
Miss Burch		4	3½
Miss E. G. Butcher		4	7½
Mr. J. C. Wright		16	4
Mr. John Gower		3	3
Mrs. Wm. Foskett		3	11½
Mrs. R. Hedges	1	1	4½
Coll.	26	15	0
Mr. Eben. Prentice	1	0	0
Berkhamsted Common Chapel	3	0	0
Sale of Postcards		2	2
Brentford, North Road, Mission Boxes	10	0	0
Over, Cambs. Bible Class & S.S.	1	17	7
Mrs. L. Kirby		10	0
Croydon, Derby Road, Coll.	7	12	0
P. Cards		3	0
Norwich, Orford Hill, Anon.		3	0
Margate, Rehoboth, S.S. Box		11	3
Tring, Ebenezer, Coll.		10	6
Bermondsey, Lynton Rd., S.S.	1	11	6
Birthday Box		3	8
Leyton, Hainault Rd. Chapel	3	5	0
St. John's Wood, Mt. Zion, Mr. E. Sears	2	0	0
Miss Ebbs		5	0
Mrs. Sennett		2	6
Mr. Grimes	1	1	0
Mr. Andrews (Box)		10	9
Market Deeping, Coll.	6	16	2
Loughborough, Ebenezer S.S.	1	11	10
Aylesbury, Miss P. Smith, P.P.C.		1	0
Tadworth, Mr. F. T. Newman	10	10	0
Finchley, Soho Memorial, Coll.	2	15	6
St. Albans, Mr. A. Angel, "Outcasts"			8
Staines, S.S.	1	3	0
Cambridge, Eden, Coll.	8	1	9
Boxes	5	19	9
S.S.	15	5	0
Hounslow, Zoar, Miss Byatt	1	0	0
Tring, Akeman Street, 357	30	0	0
Watford Tabernacle, S.S.	5	0	0
Clapham, Courland Grove, S.S.		8	8
Birthday Box		5	0
Annual Meeting, Reports		9	0
Bath, Providence, S.S.	2	16	10½
Miss Sheard	1	0	10
Miss Carr		7	7
Miss Walker		6	6½
Miss Sheppard	1	4	0½
Miss Kirby		3	0½
Miss Fletcher		3	8
Miss Ruth Carr		5	0
Mrs. Owen		12	6
Env.		11	0
Clapham Junc., Providence, Coll.		10	6
Mr. E. Acworth		2	6
Mrs. Brodie		2	6
W.T.		5	0
Sudbourne, S. S., Juniors		18	0
Wandsworth, Mrs. Jarvis (Scriptures)	25	0	0
Homerton Row, Coll.	6	3	10
St. John's Wood, C.E. Mission Committee, for Namakal	20	0	0
Erith, Mr. E. Clutterbuck, Thankoffering	1	0	0
Manor Park, Missionary League	1	0	0
Chadwell Street, Collection	26	14	0
Walsall, Midland Road, Collection	10	0	0
Watford Tabernacle, Collection	8	17	10
Richmond, Salem, School	1	14	10½
Senior Class		11	1½
Inf. Class		5	9½
Birthday Box	1	8	4½
Junior Y.P.S.		1	1½
Eileen Greenbough (Farthings)		3	6½
"In memoriam," J.R.		7	6
Annual Meeting	1	16	8¼
Boxes	7	0	11½
Croydon, Derby Rd., Mr. Dann's Box	1	0	0
Prittlewell, Extra Box		3	9
High Wycombe, Coll.	3	9	4
Leicester, Zion, Mrs. A. Tyler (Box)	1	0	0
Hastings Tabernacle, Coll.	2	18	1½
Hastings Auxiliary, Tab. and Ebenezer Coll.	1	14	4½
High Wycombe, Miss R. Rogers, Outcasts & Rep.	2	0	
Kingston-on-Thames, Coll.	3	10	0
P.P.C.		6	10
Letchworth, Mr. H. Miller		2	0
Newhaven, Norman Rd. S.S.		14	6
Wattisham, Harvest Meeting Coll.	6	19	6
	£306	0	1

Personal.

	£	s.	d.
Mr. R. R. Robbins	20	0	0
In memory of Mrs. Annie Flegg	1	1	0
Mrs. J. W. Oliver	1	0	0
Mrs. Hutchinson	1	0	0
In memory of M.R.E.	1	0	0
Mrs. E. Henderson		15	0
S.O.S.	1	0	0
"Ebenezer"		10	0
J.R. & B.R., Box		4	0
Mrs. Strachan, Box		8	0
Mr. & Mrs. A. G. Hodsden, Box	1	0	0
"For your Mission work"	1	0	0
Mrs. L. Leggett, Box		12	6
"In loving memory," Toronto	1	0	6
S.E.W.		10	0
Miss A. Dean, Birthday Gift	1	0	0
F.I.V.E.		5	0
L.P., Ipswich	5	0	0
Mr. Herbert Watts	3	0	0
Birthday Offering, Oct. 31	1	0	0
From two absentees	3	0	0
Mr. W. Woolidge		10	0
Friend, No. 91	5	0	0
	£54	16	0

ERRATUM.

In Report Abstract, *Heralds* for Ilford should be £1 13s., not £1 4s. 9d.

Herald Fund.

	£	s.	d.
Kings Langley		6	6
Margate, Rehoboth		17	1
Mr. F. Croft		10	0
St. John's Wood, Mt. Zion		12	11
Market Deeping		1	3
Mrs. L. Kent		2	0
West Ham Tabernacle	1	5	0
Guildford O.B.C., Mr. W. Nicholson		11	0
Mr. J. B. Nunn		2	6
Bath, Providence		12	10
Erith, Mr. E. Clutterbuck			9
Mrs. Gee		2	6
Tottenham Aux.		7	0
Letchworth, Mr. H. Miller		1	2
	£5	12	6

Pension Fund.

	£	s.	d.
£638/14/8 3½ p.c. Conversion Loan	8	18	10
£1,067/14/5 2½ p.c. Consols	6	13	5
Mr. F. T. Newman	10	10	0
	£26	2	3

Miscellaneous.

	£	s.	d.
From Readers of *The Christian*	29	10	0
Refund on Passage Money from India	95	0	0
Annual Meeting, Coll.	172	3	10
Sales at Annual Meeting	7	3	6
£451/7/5 2½ p.c. Consols	2	16	5
£39/1/11 do.		4	10
	£306	18	7

Ladies' Zenana Auxiliary.

Money received from Oct. 8 to Nov. 9.

	£	s.	d.
Croydon, Derby Rd., Collec.	2	15	0
Ilford, Collec.	1	8	3
Ipswich, Bethesda, Women's B.C.	1	2	6
Wood Green, Dovecote, Missionary Guild		12	0
Lynton Rd., Y.L.B.C., for B.W.	3	6	8
St. John's Wood, Miss Harris' B.C., for Kolli Hills B.W.	12	0	0
Cambridge, Collec.	4	4	0
Per Mrs. E. H. Chilvers, for B.W.		17	6
S.W.A.	10	0	0
J.A.A.	5	0	0
Sale of P.P.C.		2	8
	£41	8	7

THE STRICT BAPTIST MISSION REPORT 1927

PRICE TWOPENCE



INDIAN CONFERENCE GROUP, July, 1927.

THE

STRICT BAPTIST MISSION

Founded 1861.
Incorporated 1907.



THE SIXTY-SIXTH

REPORT, 1927

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 25th, 1927.



Secretary:
Pastor W. Chisnall, 85, The Avenue, West Ealing,
London, W. 13.

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J. B. COLLIN, Esq., Lynton Road, Bermondsey, S.E.

Vice-President:

Pastor R. ROBINSON, Chadwell Street, E.C.

Treasurer:

A. J. ROBBINS, Esq., Vicarage Farm, Hounslow, Middlesex.

Secretaries:

General: Pastor W. CHISNALL, 85, The Avenue, West Ealing, London, W.13.

Hon. Minute: Mr. A. VINE, 7, Rectory Grove, Clapham, London, S.W.4.

Editor of the Mission Herald:

Mr. A. VINE, 7, Rectory Grove, Clapham, London, S.W.4.

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Mr. J. FROMOW
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Mr. T. DEAN
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Mr. M. W. REED
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Pastor G. SMITH
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Mr. A. W. THROWER
Pastor H. D. TOOKE
Mr. H. C. TURNPENNY
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Pastor C. J. WELSFORD

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MISS E. C. PUTNAM

SENDAMANGALAM FIELD.
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MISSIONARY W. A. KIMBER

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NAMAKAL FIELD.
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MISS E. A. SAVAGE

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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-SIXTH REPORT

1927.

"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."—Eccles. xi. 6.

WE praise Thee, O God! Such is the gratitude the Council and Committees would express on presenting this, the Sixty-Sixth Report of the Mission's work and progress.

Difficulties and seeming hindrances have been encountered, but grace and strength have been given, with the result that the sowing has brought forth fruit, as the perusal of the following Reports from the various Fields will testify.

The past year has been one of anxiety, calling for faith and prayer and patience. So we ask for the continued prayerful sympathy of our subscribers and friends, and we are assured we shall not appeal in vain.

Prayer is our great need. That it may please our gracious God to own and bless the work of our dear brethren and sisters, both European and Indian, that we may see in the coming days such an extension of our blessed Redeemer's Kingdom, as will call forth our gratitude and praise.

We heartily thank all our kind friends by whose liberality our Mission has been maintained, and but for whose increased assistance we could not have entered upon the new Namakal Field, which, with the others, is "white already to harvest."

We also wish to make honourable mention of our **young friends,** whose pence have accomplished wonders in the financial department.

The continued generosity of our friends in Australia also deserves more than passing notice. Their contributions and kind Christian expressions of loving sympathy have often refreshed us. The Lord bless them, and cause His face to shine upon them.

The history of this Mission throughout the sixty-six years of its existence, is of a nature to call forth special gratitude to God for the mercy which, through it, He has displayed to the people of South India. It is also an encouragement to the friends who have hitherto aided our Mission so heartily and generously, to continue their support, and as may be in their power, to render additional aid, so that new and hopeful centres of labour may be entered upon and cultivated in the spirit of earnest faith. Lord, hasten Thy Kingdom, and so, by Thy Holy Spirit, bless Thy servants connected with the work of this Mission in India, that it may be greatly owned as a special agency for the overturning of Satan's kingdom in that dark and benighted land, and for the establishment of that Kingdom which is **righteousness, and peace, and joy in the Holy Ghost.** Who, then, will help us to give to India's enslaved millions the " Life and Light " of the Gospel? With larger means we might speedily extend our operations.

The answers to prayer in the past are our encouragement for the future.

The Lord has graciously fulfilled His promises and signally favoured this Mission throughout its history, and the promises of a **faithful God** are our confidence and hope as we face the future.

THE MADRAS FIELD.

By L. WATTS.

ONE of the messages that Isaiah was bidden to carry to Israel was " Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes." A similar message was sent to the Church in Sardis: " Be watchful and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God." These two messages indicate, perhaps more clearly than others, the character of the work in the Madras Field during the past year. It has been a period, possibly only the beginning of a period, of overhauling and consolidation; and we believe that, under the guidance and with the blessing of the Lord, better work will be possible in the future.



VEPERY CHAPEL.

Mr. Kimber passed his second Tamil examination in November, 1926, and from the beginning of 1927 he has been in charge of the school work, and has supervised the preachers in their evangelistic work. This has given the full time of a missionary to the strengthening of these two branches of work, and has given me more freedom for concentrated attention to general Field problems and the welfare of the Churches. In this report I wish to indicate the chief lines along which we have tried to strengthen the work.

The Vepery Church.—Seven years ago this Church considered the matter of its self-support, and it was agreed both by the Church and the Missionaries' Conference that when a Church was able to provide at least one-half of the support of an Indian preacher, it should be allowed to elect a suitable man

to serve it as preacher-in-charge. This was very fully discussed at the time, and was taken up with a good deal of enthusiasm, so that five years ago Mr. V. S. Ponniah was appointed preacher-in-charge of the Vepery Church. Considerable progress has been made by the Church since that time, and Brother Ponniah has shown himself to be capable in carrying out the duties of his office. As, however, he was still expected to render service to the Mission for that portion of his support that was met by the Mission, and all payments were made by the missionary, there was a feeling in the Church that the measure of responsibility that had been actually given to the Church was small, and that the preacher, being responsible both to the Church and the Mission, could not give his undivided and best attention to either. As a consequence, the Church has not been making progress in the matter of self-support for the past three years, although it was one of the provisions laid down by the Conference that the Mission contributions to the support of the preacher-in-charge should decrease year by year.

After considerable thought on the whole question, the matter was brought before Conference this year, and it was agreed upon as sound policy that when a preacher-in-charge is appointed by a Church, the Mission shall make a grant to the Church funds, and allow the preacher freedom to give his whole time and attention to the ministry of the Church. His work in preparing the Church for a fuller measure of responsibility would be of greater value to the Mission as well as to the Church, than a divided service. It was also decided in the case of Vepery Church that as Brother Ponniah had served for five years with evident signs of God's blessing, a further step should be taken now in recognising him as pastor, the Church also undertaking to agree to a definite amount of reduction each year in the Mission contribution to the Church funds. Arrangements are therefore being made now to bring this into effect, and a further report on this matter may be expected, God willing, next year. The Vepery Church celebrated its 27th anniversary on the 1st July, 1927; it is therefore of age to undertake larger responsibility. This new step has been taken after very careful consideration, and we entreat the co-operation in prayer of all who desire the welfare of the Church of Christ in India.

The Ayanapuram Church.—At the time Brother Ponniah was appointed to the Vepery Church there was no other brother who could take a similar position in the Ayanapuram Church with a view to the pastorate, although it was felt that this Church also was sufficiently advanced to take this step. Brother S. Abraham was, therefore, appointed to act as preacher-in-charge, in spite of his advanced age. He has served the Church until June of this year, but his age being now 77, he finds the

work beyond his powers and has retired. Unfortunately we seem to be no nearer the suitable man for the pastorate, but there are one or two other considerations that seem to advise that we should not hurry. One is that the majority of the indigenous members live in Sembiam and Ahmaikulam. They



TODDY DRAWER.

meet in the Sembiam school-chapel for ordinary Lord's day worship, and only attend Ayanapuram on Communion Sundays. The majority of those who attend at Ayanapuram are, therefore, Mission workers, and it is hardly ever found to be

successful when the Church is formed with these only as a foundation. So far as we can see at present, the indication seems to point to Sembiam as the focus for a permanent Church, but it will probably be seen within the next year or two what possibility of the appointing of a pastor there will be. Meanwhile we feel it best to carry on the Church as a part of the Mission work.

Chintadripet Church.—This little Anglo-Indian Church will be celebrating its Jubilee next February; although the Church membership has decreased by four, and of the remainder only two members are living in the vicinity of Madras. The congregations are keeping up very well, and the Sunday School and Bible Class are more healthy than they have been for some time. We are, therefore, encouraged to believe that the Church is filling a useful place in the ministry of the Gospel to the poor Anglo-Indians of that locality.

The Mission Staff.—We have been led to feel very greatly the need of our Mission workers having the best training that we can give them in Bible study and methods of presentation of the Gospel. The possibilities of their growing in the knowledge of our Lord and Saviour Jesus Christ are so very small compared with those privileges which we enjoy. They have not the inheritance from previous generations that we have. The library of books at their disposal is very small. Their general habits of life do not tend to encourage private study and meditation; and yet we know how important it is for us, with our wealth of opportunity, to keep our message clear and new. Our workers have spent far more time in the actual telling out of the Christian message than do most Christian workers in England, and yet their opportunity for refreshing themselves in the Lord is so much less. It was, therefore, perhaps not so remarkable as at first sight it may seem, that at our Missionary Conference this year almost every Field had some proposal for the better training of our workers. In the Madras Field we have a weekly Bible Study Class, where the lesson for the coming Sunday is studied fully. We have also a monthly class in which we have been studying consecutively the life of Christ. Other opportunities are taken as they present themselves for assisting the workers in the preparation for their work. It is not possible to do a very great deal with workers of fifteen and twenty years' standing, who have become settled in their manner of life and work; although they do derive a certain amount of benefit from the study classes. We feel that the emphasis must be laid upon the training of our younger men. It is more and more evident that workers for Christ in India must be those who serve God in answer to His definite call, rather than those who accept employment in a Mission as a means of their livelihood. If, therefore, the training in Biblical knowledge is confined to those who have

already found employment as Mission workers, it is difficult to see how the prevailing notion that Christian work should be done only by those who are paid for it, can be overcome. We have, therefore, started in Madras a small hostel and institute for young men; this adjoins the Mission bungalow. The young men in this hostel are all supporting themselves, some as teachers, others in other walks of life; but all come under the daily teaching and influence of the missionaries, who seek to give them a truer interpretation of the Christian life than seems



MR. WATTS AND THE WEEKLY BIBLE STUDY CLASS.

to be possible in other environments. The present hostel is but a commencement, and we hope to be able to report later on concerning the success or otherwise of the attempt.

The other branches of work have been maintained, as the following paragraphs show.

STATISTICS.

Vepery Church.—There are 101 members, of whom five have been admitted by baptism during the year. This is an increase of six on the total membership since last report. The Church has contributed Rs.500 towards incidental expenses.

Ayanapuram Church has a membership of 56, of whom six have been baptised during the year. These constitute the total increase over last year. The Church has contributed Rs.193 towards the cost of its maintenance.

Chintadripet Church.—The Church membership is five, being four less than the membership last year. The contribu-

tions have amounted to Rs.546, which meet the entire expenses of the Church.

Evangelistic Work.—This has been maintained by two preachers and four preacher-teachers. During the year they have recorded 4,122 addresses given to audiences totalling 44,738 people. They also record 1,962 interviews with individuals, and the conducting of 119 men's meetings with an attendance of 3,612. About 14,000 tracts and 1,000 Gospels and other books have been distributed.

Schools.—Sixteen Schools have been maintained, with a staff of 29 teachers. This number includes the four preacher-teachers mentioned above. There has been an average of 1,028 children on the registers, and an average daily attendance of 792. The Sunday School attendance has been 678. The children have contributed towards the cost of maintaining the apparatus of the schools a sum of Rs.300. Government grants to the schools amounted to Rs.3,696; this money being used for the maintenance of two of the schools, and also the keeping of Mission buildings in repair.

The Dispensary has been kept open during the year, and from it 1,661 treatments have been given. The preacher attends each morning to speak to the patients while they are waiting for treatment.

A comparison of these figures with those of last year will show a decrease in some departments. This has been, to a certain extent, due to our urging the workers, in consonance with the general desire to strengthen the work, to aim rather at solid work with the few than superficial work with the many. We are not sent by God to count up large numbers, but rather by the earnestness of our lives and testimony, to be the instruments of carrying the message of the Gospel to individual souls. Although the figures may not be so large, we trust that a more lasting and effective work has been done for the Master, and so we seek the blessing of God.

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By W. A. KIMBER.

IN November, 1926, my second Tamil exam. was passed, and in consequence I was able to give my time more wholly to evangelistic work. Indoor work has claimed several days each month, but, apart from that, my daily programme has been somewhat as follows: After a light meal at 6 a.m. I cycle out to meet one of our preachers, either in the town or in the villages. After prayer, we stand in the street and sing a lyric, and usually this attracts a crowd. Then we, in turn, preach the Gospel, and seek to sell portions of Scripture. This work has been encouraging, and almost always we have had a good hearing. After such preaching in the villages I open my medical box and

dispense medicines to the villagers. This has secured a better spirit of friendliness in every place, since February, when we began it. Nevertheless, we should remember that increased friendliness does not necessarily indicate spiritual awakening. It should rather stir us up to more earnest prayer that the Spirit of God will use these means to awaken hearts which are dead in trespasses and in sin. After medical work I go to the neighbouring school to examine the children in their lessons. We place chief emphasis on the teaching of the Bible lesson, and that is right and good. But this may, and often does, lead to neglect of other lessons, which should be equally conscientiously taught. In these things the teachers need your daily intercession

The above work occupies most of the morning. The afternoon is devoted to Bible study and to the preparation of addresses and lessons. Several evenings each week are occupied in addressing men's meetings or in attendance at the various prayer meetings.

Every Friday afternoon the teachers gather in the Kilpauk Compound. Here they unitedly prepare the lesson for the ensuing Sunday School. Until recently Brother Watts and I have conducted this class on alternate Fridays, and the study involved has been a rich blessing to our own hearts.

In thus reviewing the year's work, I have not attempted to indicate spiritual results. I expect that Brother Watts will deal more especially with statistics; but we have had the joy of seeing souls turned from idols to serve the living and true God, and such souls are our joy and crown of rejoicing.

We ask you to join with us in our praise to Him Who is the real Worker in all these activities.



Bride and Bridegroom—Kolli Hills.

THE SENDAMANGALAM FIELD.

By D. A. THROWER.

BY the goodness and mercy of our heavenly Father we have been able to continue in His service here during the past year. On the whole we can report advance, although in some respects the statistics may not seem to indicate progress.

Headquarters.—Sendamangalam has been the headquarters of this Field since work was started here more than twenty years ago. The town of Sendamangalam itself has so far been hard unproductive soil. There are no truly indigenous professing Christians in the place, but we are confident that, at any rate, one poor woman who regularly attends the Chapel



IN CAMP AT ELUR.

services is a true believer. The evangelistic work in this circle suffered much through shortness of staff for nine months of the year, but in June last we were able, after considerable difficulty, to secure the services of two full-time preachers. There are in Sendamangalam three schools, staffed by four teachers. The Sendamangalam Church has a roll of 28 members. This is a serious decline from last year's strength; the causes have been various. Six members have been transferred to other Churches of the Mission, and six have removed to places outside the sphere of the Mission's activities. One member has been added through confession of faith and baptism during the

year. Two enquirers are receiving instruction from the missionary. Sunday morning and evening services, and a mid-week prayer meeting followed by teachers' Bible study class, are held regularly.

Our friends and supporters will rejoice to know that after several years of severe drought the wells of Sendamangalam are again full and the fields flourishing. The whole aspect of this place was changed when the rains started in May. Six-and-a-half inches of rain fell in two days, and showery weather continued for many weeks. Sendamangalam featured in the S.B.M. Calendar for May, and the main text for that month was, " In the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool."



A Tank (lake) near Sendamangalam. Kollis in background.

Hallelujah! The accompanying photograph (taken in June) shows the literal fulfilment of this promise.

Village Stations.—In this Field there are eleven village stations occupied by five preachers, two preacher-teachers, nine teachers, and one colporteur. The total number of addresses given by preachers in this Field during the year is 2,964, and the hearers numbered 66,177. At Kakkaveri the Church has suffered the loss of three members, one by death and two by removal to Madras. The present number on the roll is 15. There are eight enquirers at Kakkaveri, of whom several give

us much hope, but their growth is very slow indeed, and it is an exceedingly difficult and serious duty of ours, and one which requires many months to perform properly, to find out where each one of them really stands spiritually. Weekly instruction has been given them by the preacher for about nine months, but we do not feel that any of the enquirers are yet fit for baptism. These enquirers need all our sympathy, our constant prayer, and our careful instruction. There are also two enquirers under instruction at Elur.

The Regions Beyond.—Of the many hundreds of villages and hamlets in the Field, 140 only are regularly visited by the preachers. In order to reach at least some of the untouched places, camps are held, either with tents or with one or other of the Mission schools or chapels as a centre. During the former part of the year under review, we were unable to do regular camping, for various reasons; one hindrance was made by house repairs, which occupied nearly three months. Since the beginning of 1927, however, Mrs. Thrower and I have spent more than 40 days camping in various places. For half of the year we had to do our touring by pony jutka, but during the latter six months we have used an old motor-cycle, and recently we have brought into the service of the Mission a new B.S.A. motor-cycle with sidecar. Camps have been held at Kakkaveri, Munchavadi (on the main road to Salem), and Elur. Through this work we have proclaimed the Gospel in dozens of out-of-the-way villages, and spoken to large crowds with the help of the magic lantern. It is estimated that about 5,000 people were reached through the camps. A little medical work was done at Elur, and about 200 persons were treated.

Twenty-six Bibles and Testaments, 1,079 Gospel portions, and 4,180 Gospel booklets and tracts have been sold this year.

The number of children studying in the 11 schools is 260. This number is less than the number reported last year. The long drought, which has but recently broken in Sendamangalam, and which still largely prevails in the outlying parts, continues to adversely affect the strength of our schools.

The workers' Gospel Extension Society's income for the year was Rs.233. Contributions to Church funds were Rs.124. Government grants to schools were Rs.1,256. Gifts for the purchase of Scriptures amounted to Rs.130.

Mrs. Thrower has given herself to Tamil study through the year, and has now passed the first examination. She is continuing the study with a view to taking the second examination as early as possible, and in addition to this she does medical work on camp and visits the houses with the Bible-women occasionally.

Personal Word.—At Christmas last a daughter was born to us, but the little one was taken away by the gracious hand of our God after one week. We owe a debt of gratitude which we can never repay to our friends Mr. and Mrs. Morling, Miss Putnam, and Miss Savage, for the sympathy which they showed, and the invaluable help they rendered in our time of need. The experiences of those trying days have been greatly hallowed to us, and we believe they have also, through us, been blest to our Indian co-workers. In these things we see a clear fulfilment of a promise which appeared on the S.B.M. Calendar for May last in connection with our names: "The Lord is faithful, Who shall STABLISH and help you."



The Small Well.

THE KOLLI HILLS FIELD.

By J. M. BRAND.

IT is with a deep sense of thankfulness to God that we make this record of one more year's work on the Kolli Hills. As we look back over the past twelve months, we can truly say, "Bless the Lord, O my soul, and all that is within me, bless His holy name. Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies" (Psa. ciii. 1, 4). We shall note down events of interest as they occurred, month by month, and give a brief summary of our work at the end.

AUGUST, 1926.—This month D——— came back to us. He lost his wife and his faith some months before, and went back into caste. Some brethren who went to try to win him back, found no response, and the Church had no alternative but to withdraw from him. Now he returned with tears, and began to attend the services again. In the evening meetings, we sought to give him further instruction in the things of the Lord.

In order to store food grains at harvest time for the inmates of the Girls' Home and the Mission Store, we now began to build a granary. The earth floor and brick walls were laid on planks supported by beams that rested on stone boulders, thus being protected from white ants. The roof is to be of corrugated iron.

SEPTEMBER, 1926.—After consultation with fellow missionaries, it was decided this month to form a Mission Panchayet (Committee) to assume certain functions of control and direction of Mission work hitherto carried out by the missionary. The Panchayet consisted of five members, namely, the missionaries, one member nominated by the missionaries, one elected by the Church, and one by the whole body of Mission staff. This Panchayet continued to work successfully through the whole year, and has become a permanent body, the members being re-appointed each year.

One day this month an extraordinary event occurred. The old priest of Kirangadu brought a girl baby of about one year old, and asked us to receive it into the Girls' Home. We tried not to look astonished. These priests are the natural enemies of our work, and usually do all they can to keep people away from us. But the Lord who fed Elijah by means of ravens uses strange servants sometimes.

Next day a man came to the Settlement saying he wished to join the Christians, having heard from the preachers that Jesus Christ was the only true Swamy, and the Way to heaven. Shortly afterwards, a priest arrived from Kirangadu, and tried to persuade him to go back with him. The man stood firm.

Then his old mother came and wept. He still remained unmoved. The following day two big priests came and fairly hauled him off. The man went back with them most reluctantly. We were much inclined to interfere, but thought it wiser to refrain.

OCTOBER, 1926. — We send a lot of timber down to Mr. Morling. The young men trained in our Industrial School saw the trees into planks and scantlings, which are used in Mission buildings here on the hills, and also down on the plains. The Industrial School also turns out furniture for our schools, as well as general carpentry work.



GIRLS' HOME—YOUNGEST RECRUIT.

Mr. Morling and Pastor Tungiah came up for special meetings for the Christians. The Chapel was filled with attentive listeners for three days.

NOVEMBER, 1926.—New course of Bible Study for teachers and preachers started. Last month the annual examination was held for the previous year's course. We plan to complete the study of the life of Christ during the coming year.

DECEMBER, 1926.—The period of probation appointed by the Church in D———'s case having expired, the backslider was received happily back into fellowship, and joined us at the Lord's Table.

JANUARY, 1927.—Camped at Moonoor, in the N.E. corner of the hills. We preached in 19 hamlets. Mutthuswamy, an enquirer who lives here, publicly associated himself with us, and was forbidden to enter his own house as the result. The villagers said they would outcaste his family if he entered his house. We saw him eating his food on the ground outside the front door. His own wife opposes him most bitterly.

This is the season for planting out the rice seedlings. At Valavandi, the girls from the Home are helping in the work. Up to their knees in water, they push each bunch of seedlings into the soft, rich mud, where it soon takes root, and later on will produce the grain which is one of their staple foods.

FEBRUARY, 1927.—Led a deputation of several hundreds of hill-men down to the plains to interview the District Collector, and to place before him a statement of their disabilities in regard to land tenure. The deputation was successful, and the hill-people returned highly pleased.

This month I was enabled to purchase a plot of land at Moonoor, upon which we propose (D.V.) to erect a school and teachers' house. I visited the place, and set out the foundations for the new building.

MARCH, 1927.—Collided with a tree, and broke my leg. Our young men students returned from their two years' course at the Teachers' Training School. For their further preparation in view of Christian service on the Kolli Hills, and also for the benefit of other young men at the Settlement, we now started Bible Study Classes, to be held every afternoon. These classes were conducted throughout the rest of the year, and we regard them as a most important part of our missionary campaign. There are five regular students. We are taking the life of Christ in all four Gospels; the Acts of the Apostles; and Preaching Methods.

APRIL, 1927.—Poor Mutthuswamy arrived beating his breast, to say that his only son, a bright lad of 14, had been drowned while on his way to join our Christian Settlement.

We camped again in Moonoor, and put a good thatched roof on the new school and teachers' house there. This time the people seemed more friendly. Mrs. Mutthuswamy continues hard.

MAY, 1927.—Rice harvest. All the elder girls in the Home are down in the fields cutting the sheaves with small curved knives.

A crowd of hill-people brought a dear girl of some 13 years of age with a compound fracture of both bones of the leg. She

was handed over to us to keep, as they knew she must die if she remained with them. She had been in our hospital for some weeks previously, but the parents took her away before the bones were united. Then, one day, left to her own resources in the house alone, the poor girl attempted to leave the room, but tumbled and knocked the leg on the door-sill, rebreaking the bones. Realising their inability to care for her, the parents and villagers now handed her over to the Christians. She entered the home, and at the time this report is being



GROUP FROM GIRLS' HOME.

written, is able to walk about, and is one of the happiest inmates.

JUNE, 1927.—We spent a month on the Nilgiri Hills. On returning, we felt much benefit from the change and rest.

During the month, two bands of our Christian young men preached the Gospel in the North and South of the Kolli Hills, camping in Bail Nadu and in Chulavandi Nadu.

JULY, 1927.—The Government having offered to help us start an experiment in silk-worm rearing, we prepared two acres of land for planting out mulberry bushes. The mulberry shoots were given by the Government free of charge, and they

also sent a man to oversee the actual planting. Suitable rains have fallen, and the shoots are now several inches high, and looking green and sturdy. When there are sufficient leaves to begin feeding the worms, we shall obtain a supply of disease-free eggs from the Government Farm, and begin the experiment. The object is to provide an industry for (1) the inmates of the Girls' Home, and (2) our indigenous Christians. This is a cottage industry. If successful, it should be the means of providing a livelihood for Christian families that have been turned out of their caste and villages.

Tayyammal has come back to us from the Vellore Hospital. Three years ago we sent her there in an apparently hopeless surgical condition. The Government Hospital at Salem refused to attempt her case. But what seemed impossible to mere professional skill, has been accomplished by professional skill plus Christian love and the blessing of God. Six operations were performed. Those who saw the wretched creature who went to hospital three years ago, can scarcely believe that the bonnie, smiling girl who has come back is the same person. But what pleases us even more than the physical transformation, is the fact that Tayyammal, who went away a dark heathen, has returned a bright Christian. This change is even more marked than the other. She has asked for baptism, and the Church, after hearing her simple testimony, has accepted her for baptism and membership. So our year, which opened with the return of a backslider, closes with the baptism of a new convert!

Medical Work.—This has been a record year. Last year was also a record year. Last year the number of attendances was 11,374. This year the number of attendances has risen to 15,038. This makes an average attendance of over forty patients a day throughout the year. The Government raised its grant to us last year to Rs. 1,500, which comes to about £115.

Our little ward (Emergency!) was occupied nearly all the time. We had 21 in-patients. The in-patients provide and cook their own food.

The Annual Returns that have to be sent in to Government provide interesting information. During the year, 2,899 cases of malaria have been treated; 63 cases of dysentery; 39 influenza; 425 cases of intestinal parasites; 23 tubercle of the lung; 198 diseases of the nervous system; 1,250 persons suffering from indigestion; 1,014 skin diseases; 797 injuries; 112 lepers.

No less than 587 minor operations were performed, with no fatal result. Every day preaching goes on in the Dispensaries, and in this way large numbers of patients and their friends are brought under the sound of the Gospel. We have had definite evidence during the year that the medical work has a rich spiritual value.

School Work.—Our six schools have been continued throughout the year. The number of scholars has increased from 109 to 129. It gives us great joy to say that our hill schools are doing better work to-day than they have done in the past. The teaching and interest are better. No objection is being raised nowadays to the teaching of Scripture, which is a daily lesson in all the schools.

Village Preaching.—Day by day the Gospel is being proclaimed in about 90 hamlets around our six stations. During the year some 3,744 addresses have been delivered to audiences aggregating about 30,000 souls. These figures show that the average audience is about 8. The preachers need real grace and grit to persevere, and not to grow stale and formal. They need the prayers of our supporters at home, that the power of



BASKET-MAKERS' CASTE.

the Holy Spirit may rest upon them. The evangelistic camps held at intervals in various places have been times of stimulus for the preachers, who enjoy the fellowship—in testimony, prayer, and Bible study—of their comrades at such times.

The Christian Settlement.—Here, at Valavandi, we have a number of hill-Christians and enquirers living around us on Mission land. Every morning all gather for prayers. Most evenings in the week, the missionary conducts family prayers and catechisation in one or other of the homes. Thus the hill-people are brought under regular instruction.

The Post Office (opposite the Chapel) keeps us in touch with the outside world three times a week.

The Mission Stores, in the middle of the Settlement supplies the bodily needs of all who care to patronise it. No

worker nowadays thinks of going down to the plains to do his shopping.

The MISSION FARM produces food grain for the Girls' Home and the Christians who need it.

The INDUSTRIAL SCHOOL makes our furniture, and does our repairs, as well as supplying doors and windows, etc., for Mission buildings.



MOTHER'S HELP.

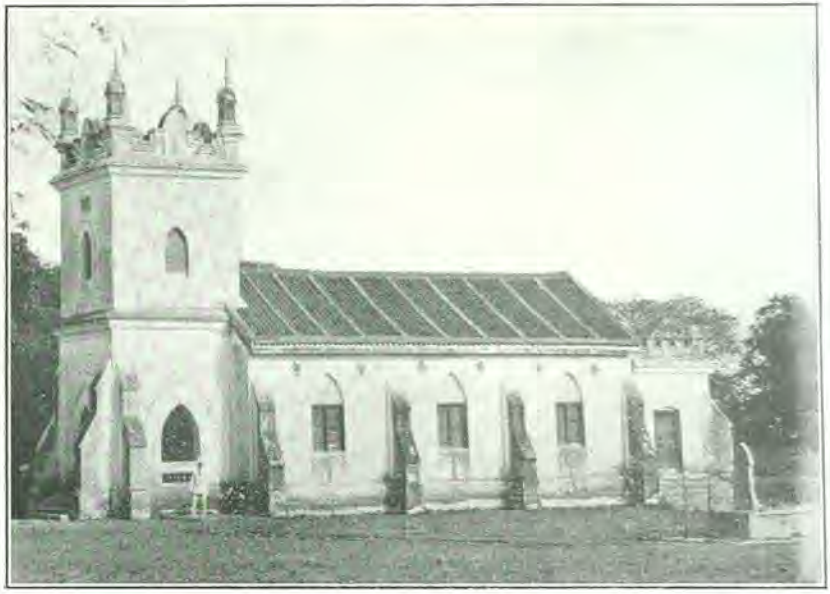
The GIRLS' HOME is a growing institution. Under God's blessing, the number of inmates during the year has increased from 14 to 20. Besides receiving an elementary education, the girls are taught useful handicrafts, such as weaving, mat-making, gardening, etc. The first sound every day in the Settlement, as dawn is breaking, is a song of praise from the girls in the Home. And the last sound at night, when the noise of the day's work has died down, and darkness has fallen, is the sound of the teacher's voice in the Girls' Home, giving them their evening Bible lesson.

NAMAKAL FIELD.

By D. MORLING.

THE more one realises the inward nature of our work, the more one encounters the difficulty of writing a true Annual Report. The more one realises the fact that anything of real value in His service must be spiritual, the more impossible it appears to give an account of it, or even accurately to survey it. If it is true that " the things which are seen are temporal; but the things which are not seen are eternal," then may the Holy Spirit help us increasingly to " look not at the things which are seen."

The missionary often finds himself engaged in what



NAMAKAL CHAPEL.
(This Chapel was taken over from the London Missionary Society.)

appears to be the temporal; but with mortals the temporal is necessary to the maintenance of the spiritual. Buying land, erecting buildings, keeping accounts, and typing business letters, after all, are essential, especially with the pioneer. Since we wrote our last report we have erected the Namakal Day School. The site has frontage on three sides, at the junction of the main roads running from the " hub " of Namakal to Trichy and Tattaiyangarpet, so equal entrance is given to the building from both roads. The position is an excellent one, opposite the principal Government buildings and within a few yards of the chapel.

Not only buildings, but good drinking water is necessary, as one of the "temporal" things for carrying on spiritual service. The well in our house and Hostel compound has been finished, and has been a cause for great rejoicing. That even after a drought of three years we should have had for twelve months no less than 20 feet of excellent water, has been a source of wonder to the whole neighbourhood, and a matter of praise to our God. But just now we have been made to realise afresh our dependence upon God by the water level suddenly dropping 15 feet in three days. We are earnestly hoping that rains will speedily restore the old level. Nearly the whole of the "digging" was not digging, but blasting through hard granite; to blast again would mean a very expensive affair.

At Siruneliikoil also we have been engaged in builders' work, where the erection of a school chapel and teacher's house is now being finished. We have contended with various obstacles. For instance, the village is over 20 miles from headquarters, so that frequent supervision is not easy; it is far removed from roads; the caste people there are exceedingly prejudiced; no water is available in the village. One problem arose from the excellence of the site. The caste people petitioned Government to stop the building operations, as it was intolerable that a Christian temple should occupy higher ground than that of the neighbouring heathen shrine to the demon of smallpox! Government failed to oblige our friends, and after our living the thing down, the castes came and assisted in the building.

Camping.—On account of building operations camping has been reduced almost to the minimum. Regular visits have been made to the west, when we have generally stayed at a Government Inspection Shed near the Cauvery. A week was spent in tents near Tidumal to encourage the non-castes and our Christians, who had been scattered through persecution, to return to their village. This was made at the height of the hot season, when the heat at about 3 p.m. was more terrific than I had known it for years. Several camps have been made at Mohanur on the Cauvery, where we now have a preacher and Biblewoman. This place lends itself well to these special efforts because of the populous nature of the neighbourhood and the large crowds that assemble at festival times. In April a few days were spent with Mr. and Mrs. Thrower in camp at Munchavadi, when the Gospel was proclaimed in a corner of our Field that we had never had the opportunity of visiting before. This particular camp showed what a big asset a good Ford car is in reaching places which otherwise would be inaccessible. In response to an invitation, Mr. Thrower and I were sent by the Conference, in February, to the Travancore Convention. We believe that blessing was experienced by the friends there, who have given us another hearty invitation to speak at their gatherings next spring.

As our building programme is completed for the present, we trust that much more time will be devoted next year to camp evangelism.

Station Evangelism.—During the year two of our three preachers have moved out of two rather backward stations into places where they have much larger opportunities. Mohanur on the Cauvery and Kabila Malai are large villages or small towns where great numbers of people are met, and in these places preachers have now taken up their abode. In the former village there has been a spirit of enquiry for some months. At Kottamangalam there is a definite stirring among the non-castes, and on my last visit to the west nine or ten men came



A Fruit Bazaar.

from that village to ask for regular instruction. They have promised to erect a shed for Sunday services. As we are unable, for lack of funds, to engage more workers, we are wondering what steps can be taken.

We have to confess that the spirit of social and religious discontent seen so much among the non-castes some four or five years ago, has not yielded the results that we had hoped. One reason is that the high castes, becoming alarmed at this movement from Hinduism, took vigorous steps to retain their hold on the Pariahs. These poor downtrodden serfs are told by those who ostracise them that to change the religion of one's fathers for a foreign creed is unpatriotic, and that there is

nothing in Christianity that they cannot easily secure in Hinduism. Many have been carried away by these sophistries; others, though at first deceived, are now completely disillusioned. May the day of the Holy Spirit's working among them soon come.

Schools.—We have sometimes read of missionaries who, scorning schools of every kind, preached the Gospel to the heathen, gathered converts into Churches and gave them the Bible, only to tumble to the fact that it was useless to a people unable to read. There is no doubt that the reason for Christianity having so slight a hold on many eastern peoples is that they have no Bible. What is the inward reason for the tragic disappearance of Christianity from N. Africa and from some parts of Asia, if it is not this—that the people had not the Word, either in head or heart. Amongst backward peoples it is very necessary to devote much time to elementary education, and the basis of this is ability to read well in the vernacular. This is the golden key that will unlock for them the inexhaustible treasures of God's Word.

All this is true of our work in India. The great majority of Indian Christians are from a class so backward that it is absolutely necessary to carry on school work among them in order to have a foundation for the erection of self-governing Churches. In the four schools of this Field we have a total of 210 scholars, most of whom are in the Day School at Namakal. The boys in Vagurampatti and Sirunellikoil are non-castes; the children in Vettambadi and Namakal are mixed in sex, caste, and religion. At Namakal we have Brahman boys alongside Pariahs; Christians sitting side by side with Mohammedans. It is amazing to see the tolerance of the Hindu in his boys memorising and singing heartily the most evangelical of our lyrics, and studiously pondering over his lessons in the Gospel by Luke. It is equally amazing to note the brutal intolerance of the Hindu woman in poisoning her own husband who has just publicly confessed Christ in baptism, or subjecting a son to a slow and horrible death for taking the name of Christian. Every day the scholars in our schools learn of the Lord Jesus Christ through hymns, lyrics, daily devotions, study of the Word and our Catechism. Let us buy up the opportunities and work while it is day; in some countries the night has come when but few can work.

Hostel.—The Boarding Home has made real progress during the year. The building is a little larger than that at Sendamangalam, but even now the number of boarders somewhat exceeds the limit set by Government. Besides the Bible lessons in the Day School, where all the boys are scholars, the boarders are taken through series of Bible Studies in their morning and evening worship and in the Sunday School. We

have recently prepared a new catechism especially for the children in the Christian community and for enquirers seeking baptism, which all the boarders are carefully taught. We realise more than ever the necessity of our training our own workers, and training them in our own distinctive teaching. At present our chief problem is to know what to do with our boys between the ages of 14 and 17, and also to know how to train for really useful occupations those lads who are unable to take up Mission service. Our 35 inmates provide us with Problems on the one hand, and great Possibilities on the other.

Self Help.—The income of our Home Mission during the year has been Rs.272, by which our friends are contributing to the support of the preacher at Mohanur. Church collections



NAMAKAL BOYS' HOSTEL.

and donations have realised more than Rs.245, much of which has gone to the renewal of the Namakal Chapel roof. School fees from the Namakal School amounted to Rs. 372, which sum has been devoted to supporting one of the staff there. Sale of Gospel literature has brought in Rs.95, while Government gave grants to three schools and the Hostel to the amount of Rs.776.

Church.—The aim, the ONE aim of all our work, is to be used by the Holy Spirit in calling out the Lord's people, in building up His Church. It causes much searching of heart that during the past year we have not had the joy of leading any through the baptismal waters, though I am glad to say some are asking for baptism, and others are asking for instruction. The total membership of the two Churches at Namakal and Sirunellikoil is 75.

Less than a mile from this house there is a rocky ridge, from which, at sunset, we have many a time scanned the countryside away south to Trichy, and on the west to Kabila Malai and the Cauvery. Practically the whole of this is unevangelised country, virgin soil. In this new Field we have scores, nay, hundreds of villages where the Name of Jesus is unknown. We are earnestly hoping that in the next year many of these places will be visited in camp.

Through the scarcity of funds we are unable to open any new stations, though the work is so small and the Field so young. Yet, though our material resources are so limited, we are not straitened in Him. In the coming year let us pray the Lord far more earnestly to bless the means that already are being used to the salvation of souls.

SUMMARY.

The following statistics of the different Fields may be interesting to our subscribers, and we therefore gladly give them :—

Field	No. of Churches	Members	Preachers	Teachers	Bible-women	Colport'rs and other Workers	Schools	Pupils	Regular Preaching Places
Madras	3	162	6	25	13	3	16	1028	45
Sendamangalam	2	43	7	13	12	3	11	260	140
Kolli Hills	1	22	6	6	6	4	6	129	90
Namakal	2	75	3	7	9	1	4	210	80



A Sewing Class in the Girls' Home, Kolli Hills.

LADIES' ZENANA AUXILIARY.

MRS. WATTS reports of the Madras Zenana work as follows: Most of our readers will remember that this work was being carried on by Miss Betts until April of this year, and as I took charge of the work only after she left, I cannot give a very complete record for the year. Looking at it also from another standpoint, it is always difficult to report on the Lord's work. Figures and statistics may convey a little to the mind of an intelligent reader, but how little can they convey concerning the impressions that are made upon a human soul!

A few days ago I was out with one of the Biblewomen in a village near by. It was a very hot day, and we seemed to be going into the very filthiest caste quarter that I have ever entered. Refuse and rubbish abounded; women were unkempt with unwashed bodies and towsled hair; the children looked as dirty as children could possibly be; and the whole picture of filth and uncleanness seemed to reach its culmination in the plague of flies that pestered us. To do Gospel work under such conditions is not easy, but our audiences were good, and, on the whole, the women were attentive. The time came to enter the last house. Here we seemed to be able to breathe more freely, and we prepared to have our little meeting. After the singing of a lyric, several women had gathered. The Biblewoman told the story of the love of the Lord Jesus and how He died on the cross. All the time a woman was getting nearer and nearer. Her face bore the expression of intentness, and she asked, "How can such an unclean person like me become washed in the blood of Jesus?" Explanations followed, and then another question, "Why did the Lord Jesus die for sinners? Was there no other way? It seems so sad that One so holy and so good should have suffered unjustly; could it not have been avoided?" The dirt, the flies, and the screaming children that had made us feel ready to go home, were all forgotten as the opportunity was taken to tell again to this enquiring one the precious truths of salvation. We left the village feeling that in spite of the revulsion against the uninviting conditions, *it is* worth while to go into these homes of darkness and lay down the challenge of the Gospel. The conviction is strengthened that nothing but the saving power of the Lord Jesus Christ can effect the wonder of the new birth and the life that follows. This woman makes one on our list of enquirers, but she also makes one on our prayer list. We pray that the spirit of enquiry that is manifested to-day will be fostered by the Spirit, so that before long we may have the joy of reporting that another soul has been brought out of darkness into light.

During the year thirteen Biblewomen have carried the Gospel to districts in Madras City and the outside villages. There has not been much change in the work. In Periamet for

many years we have worked in the Government Lascar lines. About the end of last year all the families were transferred to other quarters in a distant part of the city. Many of these people were Roman Catholics. Our opportunity of giving them the pure Gospel is past, but we can pray that the seed sown may yet spring up into life, and its fruit be made manifest.

During the year our Biblewomen have visited 6,685 homes and spoken to 71,674 people. They have sold 550 Gospels. The average number of pupils who are learning to read is 100. Besides this, a Biblewoman attends each morning and gives Gospel teaching at the dispensary. In addition to this the



GRINDING CURRY.

Biblewomen visit the Church members, and, wherever possible, conduct family prayers with them. So many of our women converts are unable to read the Bible for themselves, and so appreciate the help and spiritual teaching given in this way.

Our staff remains the same as last year. Elisabeth is still working in Choolai; Samburanam in Kilpauk; Asirvatham in the non-caste quarters of Vepery; Sarah in the caste streets of Periamet; Lily in both caste and non-caste houses in Pursawalkam; P. Gnanadeepam at Chintadripet; Rachel in Koyembedu and surrounding villages; Annal in the Sembiam locality; D. Gnanadeepam in Semmen and Lock Streets; Samathanam and Mangalam in the villages centreing around Ayanapuram;

Kirubai in Konnur, and Mary in Arumbakkam. The workers have kept very good health, in spite of epidemics of cholera, smallpox, and other diseases; and we have much to thank God for, as although the heat has been greater with the dry season, the workers have been able to do their work unhindered by ill-health.

It is impossible for me personally to give so much time to the outdoor work as a single missionary, but I have been making regular visits to the homes with the Biblewomen so far as has been possible, and the monthly class meetings have been maintained.

For continued prayer interest we thank our friends. The workers here, both Indian and European, know that much of the help given and blessing received is due to the faithfulness of friends who bear us up at the Throne of Grace. For all the financial help as well, we thank you, remembering that the Lord maintains His work by prompting His people to give liberally. There are many opportunities for launching out; there are villages even around Madras where the Gospel is rarely heard; little villages far off rail and 'bus tracks, difficult to get at, that are without the Gospel. We need consecrated workers, willing to offer themselves for this service, saying, " Here am I; Lord, send me." May the Spirit of God grant us all that earnest desire that His Kingdom may come.

" Oh for a passionate passion for souls!
Oh for a pity that yearns!
Oh for the love which loves unto death!
Oh for the fire that burns!
Oh for the pure prayer power that prevails,
That pours itself out for the lost!
Victorious prayer in the Conqueror's Name,
Oh for a Pentecost! "

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MISS PUTNAM writes:—

When last year I sent the account of my first few months in India, I did not imagine that 1926-1927 Report would be written in the Mission House in Madras. The latter part of 1926 was spent in Namakal studying Tamil, and in November I sat for the first examination. Then I commenced second year Tamil study, but on January 18th came to Madras in order to get to know the Biblewomen and to be ready to take over the charge of the Dispensary work in April, when Miss Betts should leave us. So the services of another Munshi were secured, and I recommenced second year's study. Now the time for the second examination is drawing near, and by that time I hope to have sufficient knowledge of Tamil to enable me to use the language freely. When Miss Betts left she handed over to me the charge of the Dispensary, and for the past few months it has been my privilege to minister to the people there. The Indian dislikes change, and at first the almost daily question

was " When will the other Missy Ammal come back ? " but the people soon became friendly, and daily many come for treatment. Some of them are very grateful for the medicine they receive, and it is a joy to us, too, to see wounds heal and the glow of health return to the cheeks of our sisters here. Many of them are so ignorant and helpless and have not the faintest idea of the way to help each other. Yesterday a woman came with a swollen foot which was the result of a dog bite. The skin was broken in several places and really looked very horrid, but it had not occurred to the woman to cover it up and prevent dirt getting to it. Of course, the woman does not wear shoes, so you can, perhaps, imagine the state of the foot after she had walked over a mile to the Dispensary. A few days ago a baby was brought with its eyes so swollen it could not open them. Over and around the eyes was spread a black-looking mixture. On making enquiries, I was informed that it was a medicine containing, among other things, lime juice and builders' mortar! This was supposed to be good soothing eye medicine for a baby a few months' old.

During the past few months I have often had the following remark addressed to me, " With so many hospitals in Madras, is a Mission Dispensary necessary ? " Last week a girl came with a bad sore on her foot, and as it looked very bad I suggested that she should go to hospital and show a doctor. To-day she returned. She had been to a hospital and had been given a sufficient quantity of boracic powder to enable her to bathe the foot once. This was all the treatment she received for a wound which I considered too bad for me to attend. She has now begged me to do something, as she has more faith in our simple remedies than in the boracic powder of the hospital. Then there is the question of finance. Officially the hospitals are free, but before the poor sick people can even get into the presence of the doctor, there are various gatekeepers, clerks, and peons, who all expect bribes before they will even give in the names of the would-be patients. Besides this evil system there is the difficulty of distance. The hospitals are all on the other side of Madras, and to get there often means that the patient must take time from his work, and consequently lose money; and if he is unable to walk there, has 'bus fare to pay. As many of the people are so very poor that some of them do not know from where the next day's food will come, the money problem is a very vital one. Is there any need to say, " With so many hospitals in Madras, is a Mission Dispensary necessary ? " But our aim in giving medical assistance to these people is not to save them expense, but to create that friendly atmosphere which will lead to open doors for the entrance of the Gospel. Christ commanded us to " Go into all the world and preach the Gospel to every creature." If they will not listen one way we must try another. The Lord Jesus Christ expects us to obey His commands, and medical work

helps us to carry them out. When He lived on earth He went about healing the sick and preaching the Gospel, and we are told that when the multitudes saw His miracles of healing "they glorified God." This is our aim, that the people among whom we work may "glorify God." Because our Dispensary patients find help for their body and sympathy for their joys and sorrows, when we visit their villages it is their joy to call their neighbours and gather round and listen to the story of the Gospel of Jesus and His love. Then, too, while they are waiting for their turn to go into the Dispensary, they listen to the Biblewoman. She comes each morning and sits on the verandah and talks to the people. During the year we have



L.Z.A. DISPENSARY, MADRAS.

had 3,954 attendances. Into how many hearts has the Gospel Light shone? *We* do not know, but the Day will soon dawn when He will come " to make up His jewels, all His jewels, precious jewels, His loved and His Own." We hope that among these jewels may be found some who, at present, are hidden from our sight, but are known to Him, and are those whom He will call His Own because He has found them through the instrumentality of the L.Z.A. Dispensary, Madras.

We thank you for your loving sympathy, we thank you for your loving gifts. You will notice that the number of attendances is higher this year. I need hardly remind you that this means more medicines and more bandages, etc., are needed. May I ask you for more?—but what we most need is your prayer help. I know I can ask you for that. Pray par-

ticularly for the Biblewoman who comes morning by morning. Pray for those who listen to her teaching. Pray, and continue in prayer.

"Don't stop praying! The Lord is nigh;
Don't stop praying! He'll hear your cry;
God has promised, and He is true;
Don't stop praying! He'll answer you."

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MRS. MORLING sends the following report of work amongst women in Sendamangalam and Namakal districts:—

In April, 1926, Mr. and Mrs. Watts being transferred to Madras, I took over temporary charge of the zenana work in the Sendamangalam Field, so the report given now will be concerning work carried on in the two Fields of Sendamangalam and Namakal during the year July 1st, 1926, to June 30th, 1927.

Staff.—It was with great pleasure that we welcomed Miss Putnam to Namakal in July and Miss Savage in November. We hoped that both would be our colleagues here for years to come, but it seemed best for the supervision of the work in general that Miss Putnam should be transferred to Madras, so she left us in January. Miss Savage is still with us, and is making good progress in Tamil study.

The Sendamangalam Indian staff has varied from ten to twelve during the year. One worker has left to join her husband on the Nilgiri Hills, and two new ones have been engaged. Tuticulam, which has been vacant for about a year, once more has a Biblewoman: Grace started in April and already has a willing hearing in fifty homes and four pupils for reading.

Namakal workers have remained the same throughout the twelve months, two stations, however, have been closed, and two opened. The work at Elampalli had been started because it was near Tidumal, there being no house available for our workers actually in Tidumal; but after our Tidumal Christians had been scattered through persecution, it seemed best to move to a more central place, so we opened work in Mohanur last November, as the non-castes in that village were asking for instruction. Our Biblewoman has found a good reception there, and has twenty-two caste pupils learning to read and write. At Nadanthi our workers had much opposition and persecution, so they were transferred to Kapili Mulai, which is a good centre and a "holy place" to the Hindus, so our Biblewoman has splendid opportunities.

Many of our zenana helpers suffer a real loss by being stationed in places far removed from the usual means of grace. It is also difficult and expensive for them to come frequently in to headquarters for Bible Classes. For this reason, when visiting their stations, I always try to have a little time of prayer with them, and give them a lesson outline which they

can use for their work. We realise how very inadequate this little spiritual help is, and look forward to the time when there shall be places of worship scattered all over the Field, and women missionaries who can give the whole of their time to the strengthening and guidance of the zenana staff.

Statistics.—The following figures will give some idea of the amount of actual systematic work which has been done.

	Workers.	Addresses.	Total Audiences.	Regularly Visited Homes.	Pupils.
Sendamangalam ...	12	13141	48754	610	20
Namakal	9	12607	34374	497	62

Rays of Light.—Statistics, however, are only a bare record of the amount of physical effort put forth in Mission service. We want to see more than that. If with all our effort we hear no shaking amongst the dry bones, see no sign of souls being regenerated, we may indeed question whether the Lord's hand is with us. The following incidents may be of some interest.

Kamati Teruvu has always been a difficult village. A year or two ago some men of the Home Rule party so influenced the people against us that we had to suspend work there; feeling against Christians ran very high, so it was useless to attempt to visit there. After a few months had elapsed Biblewoman Marugatham made a brave effort to gain entrance again. One morning she managed to get a good number of women together on a verandah, and was giving them a Gospel talk, when a "holy man" very influential in the village came up and ordered her to leave immediately, abusing her with strong language and threatening to beat her. She says, "I was very frightened and prayed to God for help." Immediately the help was given. A high-caste man who had been standing by stepped up, sternly rebuked the "holy man," saying, "I have been listening to this person—she is saying nothing but good wise words to our women; you have no right to drive her away. Hinder her not lest the curse of her God fall upon you." After some difficulty the objector moved away, and the Biblewoman's champion urged her to continue her talk. But the strain had unnerved her, on attempting to speak she burst into tears. This roused a wave of open sympathy, and after recovering her balance she spoke at length to a good audience. Strange to relate, next day news came that the son of the "holy man" was dead. "The curse of the Christian's God had fallen upon him," said the superstitious villagers. "Surely this is a sign that we are to listen to the Christian Vedam." Since then there has been no more trouble, Marugatham goes where she will and is welcomed in all homes.

Another Biblewoman tells of a woman of the goldsmiths' caste, who, when ill and near death, cried to the Lord for pardon and found mercy and peace through Jesus. After her recovery she came to Chapel to return thanks, but her relatives

will not allow her to come again. She cannot read, but has asked the Biblewoman to teach her a Christian lyric, some verses of Scripture and a prayer, so that she can worship at home while we hold our public services on Lord's day mornings.

Some months ago, when working in the Padiyachi quarter, one of our Biblewomen discovered a poor bedridden woman who seemed to be in the depths of despair; she was longing for the day when her pain-racked body would be carried to the burning ground. The Biblewoman began to talk, and after a while the invalid asked if she could read. Receiving an affirmative answer, she drew a book from under her head, saying she had been told it was a religious book, so used it



BRACELET FITTING MANIPULATIONS.

as a pillow, hoping it might relieve her of pain, but she would like to hear it read. To her surprise the Biblewoman found it was a copy of the Scriptures. On enquiry we heard that it had been given to her by a young man who had purchased it from Colporteur Narayanan, who died under such mysterious circumstances five years ago in Elur. Since then the poor invalid has been regularly visited; she still lingers on in pain and the Bible is still her pillow, but its teaching has entered into her heart, and a flickering faith and trembling hope are striving with the old despair. May she be led to pillow her head on the Lord Jesus, and find in Him perfect rest and peace.

Muttammal, of the Pundaram caste, has for long been an

earnest enquirer, and has been mentioned in previous reports. She attends our services at Sendamangalam regularly, and has openly professed her Christian faith to her relatives. On account of the water shortage it had been impossible, for some years, to hold baptismal services in Sendamangalam; candidates had been taken to Mohanur, eighteen miles distant, to be baptised in the river; consequently, Muttammal had never seen a baptism until this June, when, rain having fallen, water was more plentiful, and a young man was baptised in Sendamangalam Chapel. She was deeply impressed by the ordinance, and at its close went to Biblewoman Annapuranam, telling her of her great desire to follow her Lord. Knowing how sincere is her faith, the Biblewoman promised to speak to Mr. Thrower about her, and Muttammal went home to announce her decision to her relations. Next morning early she was back again. She had been through a terrible time; her people had all risen against her, saying they would outcaste her and her aged mother, and hinted darkly of poison. She had been awake all night trying to decide what she ought to do, and concluded that, for her mother's sake, she must hold back until the old lady's death. "But," she asked, "if I die before my mother, may I not be buried with the Christians?" The Biblewoman doubted if relatives would be willing to allow it, but offered comfort by saying that the Lord knew she was His whether her poor body were buried or burned. "Ah, yes, I know that," replied Muttammal, "but I should so like Him to find me lying amongst His people when He comes for me on the resurrection morning."

Feeding the Flock.—Two of our Biblewomen are chiefly occupied with the instruction of the women members of our Kakkaveri and Sirunellikoil Churches. At the former place we have several earnest enquirers also, and at Kottamangalam, near Sirunellikoil, a number of non-caste people are eager for Christian instruction. We specially ask your prayers for these two Biblewomen.

Medical Work.—Other more pressing duties have prevented much time being devoted to medical work in Namakal. A very little has been done on camp, but the building work has prevented any lengthy visits to out-stations—we hope to do more in future. At the Mission House medical aid has been given to our workers and Christians, Hostel boys, and any others who have asked for it, but no regular dispensary has been opened. When we returned from the hills at the end of June Miss Savage kindly offered to take over this department; so henceforth I shall do medical work only on camp.

In Sendamangalam the dispensary is at present closed, but Mrs. Thrower has been doing medical work on camp and hopes to do more as she becomes more proficient in Tamil.

We praise God for physical health, for enabling grace, for His very present help in every time of need during the past year, and, remembering that He is the same yesterday, to-day, and for ever, we look forward into the future with our hearts resting in Him.

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MISS SAVAGE writes:—

In many ways my first year in India has been a very happy one. I feel that I am privileged to be living at Namakal. A good Munshi and the advantage of the advice and kindness of Mr. and Mrs. Morling, calls for much praise to the One Who always guides His children.



A YOUNGSTER HAVING HIS BATH.

The months have passed quickly, and my first Tamil exam. seems to be approaching with great rapidity. I ask that you will continue to pray for me that I may be given the very necessary powers of concentration.

Although I have been in India such a short time, and have only seen things from the standpoint of an onlooker, yet it has been long enough to show me that these people are bound hand and foot by the customs of the various castes to which they belong.

My first experience of caste was on the second day of my arrival in India. I was journeying with Mrs. Morling from Trichinopoly to Namakal, and, as the journey was a long and

hot one, we bought some plantains to eat in one of the villages at which we stopped. After we had eaten, there were some left, and Mrs. Morling offered them to some children who were watching us. To my surprise they refused to touch them, and I could not help contrasting with children at home, who would most likely have accepted the plantains with delight.

This is only a small incident, but it serves to show how, even in the tiniest details, our lives are lived in an entirely different atmosphere to those of the Indians.

Since returning from the hills I have taken over charge of the Dispensary work from Mrs. Morling. This consists chiefly in attending to the Boarding School boys, and is a help to me, as it gives me an opportunity to exercise my Tamil.

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FROM the Kolli Hills MRS. BRAND sends the following:—

" ' Report! Report! ' say they; ' and we will report it.' " Report? Report? say we. How shall we report it? What report and what statistics can one give of work so mysterious and hidden in its accomplishment?

One thing we can report with confidence and joy: That God is amongst us, and that He is working in spite of, or rather, THROUGH, our weakness and insufficiency.

The most precious part of His work to us just now is the Girls' Home. We did not go out seeking scholars for our Home. We built the house at His bidding. There were but two or three little children ready for it when, three years ago, we started building. Then He brought them in, one by one. Some few belong to families who have broken caste and settled among us. Others are outcast wives (I mean rejected, or cast off by their husbands). Most of the inmates are orphans. And thus have been gathered together 20 dear girls—a happy little family. Other two who were formerly inmates, have been married to Christian men. Three little babes went back to Him, too weak and ill to stay. Our 20 girls remain. As we sit at service on Sundays amongst these sweet children, all dressed in white, we are thrilled with the thought of the contrast between what they are, and what they were. Study, sewing, gardening, field-work and weaving are among the occupations of the inmates of the Home, Bible lessons, of course, being given the most prominent place.

Village Work.—Work amongst village women has been maintained by our Biblewomen during another year. Our stations are as before: Valavandi, Moolakani, Puliyampetti, Ariyur, and Valappoor. Kurungunadi is at present without a Biblewoman, as the station is being worked by two single young men. This year we have opened a new station called Moonoor. It is very far away and isolated, so we are keeping two families there to look after the work in Moonoor, and to try to open

up new work in the neighbouring Nadu. Manomani was there for eight months with her husband Jacob. She visited the villages daily, telling the hill-women the Gospel stories without pay. I am pleased with the progress in Bible knowledge and general education she has made. I am now taking the opportunity of letting Sarah, one of our old girls from the Home, work amongst the women of Moonoor. Sarah is living there for a time with her husband, who is also being trained for Christian work. Both these Christian hill-women have been studying with me daily during periods of the past year, and we hope they may soon be ready to join our regular staff of Biblewomen. Prayer meetings are held every Saturday for the



GIRLS' HOME—FETCHING WATER.

Christian women who can come to Valavandi. Prayer meetings for the children in the Home are held every Saturday, but separately from the grown-ups. These have been found very helpful.

Medical Work.—We have been out camping several times this year, taking our medical box with us. How much we owe to God's blessing on our medical work it would be hard to estimate correctly. How often a village crowd is drawn together by the opening of this magical box! How often friendship, instead of suspicion, has been established by the extraction of a tooth, or the treatment of some disease! A little Aconite dropped on sugar for a tiny mouth will sometimes work wonders. Sugar goes a long way in cures of all sorts. Homeopathy and Allopathy work happily together in delightful union, and all for the One Cause—the extension of His Kingdom.

As we write this report, a dear girl in the Home is waiting for baptism. She gave a sweet and simple testimony before the Church yesterday, and was accepted for baptism and membership. We are praying and hoping for many more to come. To His Name be all the praise!

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THE HOME-BASE VIEW OF THE WORK.

GLANCING through the foregoing interesting reports of the L.Z.A. work abroad, we realise, in spite of the difficulties and would-be hindrances that have beset us, we have gone forward, and throughout another year carried the war into the enemy's camp, and been enabled to hold aloft as a banner "Victory through the Blood of the Lamb." We believe the constant prayers of our many sisters in the Homeland are a mighty power to uplift and strengthen those who are fighting on the battlefield in Southern India against the dominion of Satan and his agents; also those who are engaged in this service at home. May our fellowship and communion with the Lord of the harvest be maintained and increased until He shall come again, and we be privileged to shout, "Harvest Home."

Encouragement has come to us in connection with the "Monthly Letters." A friend, until lately unknown to us, writes, "If any word of mine can encourage you in this work for the Master, I wish to acknowledge the Monthly Letters which I have received lately, they have put new life into my prayers. I feel to have been brought nearer to the heart of the work by the perusal of them."

We rejoice that another worker has been sent of God in the person of Miss Beatrice Mowle. May our sister be equipped and strengthened by the Holy Spirit and go forth in His might to India next year, should our Lord tarry till then.

We would gratefully acknowledge God's goodness to Miss Putnam and Miss Savage, and are glad that both are now able to take up some work in addition to their language studies. We ask for your earnest prayers that health may be theirs to enjoy as they more definitely engage in labour among the women of India. We thank God also for the service the wives of our missionaries so lovingly undertake. Truly we have much to praise Him for, in giving us for His work, such women of capability and willingness! At home our dear friend Mrs. Booth has given help by undertaking to speak at a few L.Z.A. District Meetings, and we are assured that this seed, sown in love and faith, will not prove unproductive.

The L.Z.A. income has slightly improved, the amounts sent in from all sources totalling £1,067 18s. 19s. 1d.

Upon all who have in anywise taken part in this work, may the grace of God richly descend! Our Lord and Master is never any man's debtor, and whilst many a prayer warrior, and many a giver, whose gift has incurred real sacrifice, may not receive in this, or any other report, the thanks of man, because unknown, He sees and marks the offering, just as really as the widow's mite was noted in the days of His flesh. May our united earnest desire be that, whatsoever we are enabled to give, do, or be, it may bring forth praise to His glory. With the Psalmist we would exclaim, "Not unto us, O Lord, not unto us, but unto Thy Name give glory."

B. L. C.

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A DREAM AND A REALITY.

THERE were great mountains towering dark and mysterious against the midnight sky. A blue mist stole softly round the wooded slopes, lingered and rested in the dark hollows, rose gently and wrapped the summits in a mantle. The quiet stars kept watch over a sleeping world, while snowy clouds swept hurriedly across the vast heavens. The world was hushed and still, no sound broke the silence—no voice of man or bird or beast. There were only the everlasting hills standing sentinel before God, and the silent stars watching—watching.

Suddenly a light broke behind the clouds, thrusting them aside as if a Hand had drawn a curtain. The stars were marshalled into chains of glittering brightness, and the light grew in magnificence behind the mountains. All the glory of heaven seemed expressed in that wonderful light—golden, crimson, sapphire and purple—pouring down in a flood upon the mountain tops. And we in the valley (for now there was a multitude assembled that no man could number) stood and worshipped. There was no panic or sound, every tongue was silent, and every heart had put away all that had held or hindered. There was no room save for the one adoring thought, "He is coming."

* * * * * *

In a little dark hut built of clay walls and a roof of palmyra leaves an Indian woman lay. A grass mat on the clay floor was her bed, a bundle of rags her only pillow. A tin mug containing a drink of rice water stood on the floor by her side. It was very evident that she was going down into "the Valley of the Shadow," and our hearts were stirred with pity as we bent over her, trying to catch her whispered words. She had been friendless and lonely for long, long years, and had welcomed a visit from the Biblewoman or missionary, and listened

with eagerness to the Glad News we had told her. Her daughter-in-law, the only other occupant of the hut, was very much away earning a meagre living by working in the fields. As she became gradually weaker and more ill, she looked more eagerly for our visits.

Quite suddenly one day we realised the nature of her illness. We had been telling her of Jesus cleansing the leper, and two slow tears rolled down her cheeks. She raised her hands to wipe away the tears, and then, for the first time, we saw them, those poor hands, leprous and deformed, with mere stumps for fingers.

She listened with bowed head and shaking shoulders as we told her of His precious blood shed on Calvary to cleanse the sinner's heart from the leprosy of sin. Lying in the darkness of her hut she had thought over it, and called upon Him to heal her body of that sickness and cleanse her soul from sin. He had heard her cry, and although He had not taken away her sickness ("See, there it is still!" she said, holding up those poor hands), He had washed her soul and made it clean. "And now I am going to Him, for He is my Saviour. When I am with Him there will be no leprosy," she said. We, standing there with a hush and a great awe upon us, knew that Jesus had come to that leper's hut.

* * * * * *

We pray each day "Thy Kingdom come," and some of us cry, "Oh, come quickly, Lord Jesus." We raise our heads and listen, as it were, to the lifting of a latch, wondering if He has come to abide with us. We look up at the everlasting hills, watching for a light that heralds His coming—but oh, friends! let us pray the prayer with a wider vision and a broader love, looking into the darkness yonder—the dense darkness of heathendom.

My dream was very beautiful, but greater and far more wonderful was that reality in the hut of the leper woman.

WINIFRED BOOTH.



MY CALL BY GRACE.



Miss BEATRICE MOWLE.

I WAS about the age of ten when I began to think seriously about spiritual things. I had a great desire to become a Christian. I knew that one must pass from darkness into light. How this was done I could not think, but I knew that I was a sinner. One Sunday afternoon a supplementary teacher took our class, and spoke to us about prayer; she told us a story of a little girl's prayer being answered. I thought if God answered that little girl's prayer He would answer mine. I was led to see our Saviour's great love for the children. My faith was further increased by my own teacher speaking to us about God's great care for us. I think the lesson was from Matt. x.; anyway, I know I was struck very forcibly by God's care for the sparrows, and resolved to confess Him as my Saviour when I was old enough. Once, when talking to my mother, I told her how I felt, also that when I was old enough I should be baptised. She said if I truly loved the Lord Jesus she did not think I was too young to confess Him.

I was baptised by the late Mr. Abner Morling, of Stoke Ash, in the year 1912, at the age of thirteen.

The desire to be a missionary came about the same time. I knew that Jesus was my Saviour, and I was longing that others should know Him too. On being asked what I was going to be when I grew up, I said "A Missionary," but was gently informed that one had to be gifted and well educated, also that my parents' financial circumstances would not allow of that, but perhaps I could be a Sunday School teacher, so I put it from my mind. While living at Stowmarket as mother's help I went to a missionary meeting at the Congregational Chapel; the speaker had been a missionary in China. An irresistible longing again came over me, and I went home despondent and sad. A few weeks after I again went to that Chapel to a week-night prayer meeting; the speaker's theme was "Witnessing for Jesus" (Acts i. 8). I was much cheered by his message, and went away feeling that God needed workers in the home as well as abroad.

For a time I was quite happy, then I became very unsettled and unhappy for no apparent reason, only I felt that I was not where God would have me be, and the way was very dark. I was led to train as a district nurse, and finally I came to Otley, and felt I was where God would have me be, and enjoyed my work. A missionary meeting was held in Otley in April, 1926; I was again greatly moved by one singing, " Some one shall go at the Master's call," and " I'll go where you want me to go, dear Lord." I earnestly prayed that the message would reach some one's heart, and felt very sorry it did not mean me. The following September, when I was on my holiday, Mrs. Staddon, of Rattlesden, asked me if I had ever thought of missionary work, and said she had often wondered if I had, and pointed out to me that my nursing experience would be useful, and that workers were needed. I felt I wanted to offer there and then, but I had rather more than a year to serve the East Suffolk Nursing Association. Since that time I have been trying to learn more and to seek God's will concerning myself with respect to missionary work, and I have been constrained to offer my services, and now commit my way unto Him.

BEATRICE MOWLE.

FURLOUGH.

TO all who have gone forth from home for service in the foreign field, the word " furlough " has a magic all its own. There is greater charm in the anticipation of the first furlough than any subsequent one. One looks forward to it so wistfully, and begins so early to plan what one will do, where one will go, whom one will meet, and so forth. Many of the plans made in the East are not carried out when one reaches the West, but the planning has afforded pleasure. During the first furlough there are more ties in the homeland than there will be later. The work in India has not then gripped one as mightily as it will in the future years. As term after term of service is completed, the pull of India becomes stronger, and the charm of furlough becomes less. On each furlough one finds greater gaps in the ranks of those whom one knew so well when first setting out for the mysterious East. So many dear friends have passed away, and during the brief, busy days and constantly changing scenes of furlough, it is not easy to make many new friends, although one enlarges the circle of acquaintances.

There is less enthusiasm concerning furlough as the years of foreign service lengthen, but the heart of the exile still turns towards home with a longing for rest and recuperation. Long residence in the enervating tropics seriously decreases one's vitality, and furlough is essential for one's physical fitness;

also, for the good of one's soul, it is well periodically to get out of the spiritually deadening atmosphere of heathendom.

In my thirty-third year of missionary service I am now home on furlough for the fifth time, and my furlough has been extended by the Council on medical grounds.

It was my privilege to participate in the last Annual Meeting and to present some salient facts regarding each of our Fields in India to the large and sympathetic representative audience which gathered in the Leysian Hall. Unfortunately, the strain of the effort proved too great, and I was obliged to take a period of complete rest. It was a big relief when, in the month of May, the doctor acceded to my request that I might be allowed to undertake Deputation work. From that time onward I have made steady progress, and have fulfilled all the engagements which have been arranged. I hope to have the privilege of visiting each of our subscribing Churches in due course. Will friends in Churches not already visited, please write to our Secretary, Pastor W. Chisnall, with a view to arranging for a Missionary Sunday or week-evening meeting?

It has been a joyful experience to meet the missionary-minded friends in various Churches visited, and to hear of the way in which they maintain interest in the work of the Mission throughout the year. In some of the meetings one is conscious of an expectant and receptive attitude. This is the outcome of the preparatory work which has been carried out by missionary enthusiasts, on whose co-operation so much depends.

But again and again it is borne in upon one's soul that the number of missionary-minded in each Church is generally but a small proportion of the whole. The recurring problem is to increase this proportion. I believe this can be done, and I shall be glad to co-operate in the endeavour to accomplish such a result. By increasing our sowing we shall enlarge our reaping. By extending the home base, we shall be able to support a larger superstructure in India. NOW IS THE TIME TO LENGTHEN THE CORDS AND STRENGTHEN THE STAKES OF OUR MISSIONARY ENTERPRISE.

ERNEST A. BOOTH.

THE BIRTHDAY BOX.

HOW many happy memories crowd into my mind at the very mention of the Birthday Box! As long as I live those Sunday afternoons when I stood before my young friends in Courland Grove Sunday School, Clapham, and made the enquiry, "Has anyone had a birthday during the past week?" will never be forgotten; and though for some time I have been separated from this labour of love, the scene often comes up before me, and in imagination I am once more asking the familiar question.

When our good Secretary, Mr. Chisnall, who is responsible for the compilation of this Report, asked me to furnish a short article on the Birthday Box, I felt a little afraid that I could say nothing fresh to add to that already published; but, as you know, he has a certain way with him which makes a refusal very difficult, if not an impossibility.

During the year it has been my privilege to address several Sunday Schools, and it has afforded real pleasure to hear the old question asked and witness the response from some of the scholars. But it has also happened that in some of the Schools the Birthday Box has not yet found a home, and I have embraced the opportunity of making its usefulness known, with the result that some have introduced it, and there are now more Schools where this useful little adjunct to the Mission's work is being used than at any previous time.

I would, however, make an earnest appeal to the Superintendents and Teachers where the Box has not yet found a home, that they will prayerfully consider its usefulness, and then, if so led, introduce it to their various Schools. I fully realise that many are doing splendidly in their support of our Mission, and possibly fear might arise in their minds that the additional appeal would interfere and perhaps discourage their scholars. But my own experience is just the opposite. Although our School had always consistently supported Foreign Mission work, the introduction of the Birthday Box was hailed with warm enthusiasm, and gave such a fillip of encouragement, that, although it is by no means a wealthy one, there are few Schools to-day with a better record. Let us always remember that the more we sow the more we reap, and to sow well is to reap well.

Then it gives such a splendid opportunity to encourage gratitude to our heavenly Father in the way of a **Thankoffering.** A birthday should appeal to all, young and old alike, as a token of His gracious love and care in preserving our lives, and the lives of those dear to us, through another year. The Psalmist sings, "Thou crownest the year with Thy goodness," and this should draw from our hearts a tribute of praise, which may take a practical form in a small thankoffering to help forward the proclamation of the Gospel of God's grace among the Tamil-speaking heathen of South India.

Dear fellow-workers in the cause of Christ and the children, may this loving appeal from one who is now considered a veteran, for a fuller co-operation in the Great Command, find a ready response in your hearts, so that you may, by wise direction, suggestion, and appeal, win the wonder and loving sympathy of your scholars; that with youthful ardour and enthusiasm they may become more fully identified with you in this noble work which is hastening the coming of the Kingdom of our Lord, when the whole earth shall be filled with His glory.

A. VINE.

THE MISSION HERALD.

IT is very gratifying to be able to record that during the year the MISSION HERALD has been well sustained, with an increased circulation, although it has not yet reached that position which will make it entirely self-supporting. The Council would ask all the friends and well-wishers of the S.B.M. to lay this matter very seriously to heart, and seek to extend its circulation, so that it may no longer become necessary to draw upon the General Fund to balance the deficit.

Month by month articles of absorbing interest from our brethren and sisters on the Field are published, telling of difficulties many and varied, and also of conquering grace and wonders of redeeming love and mercy. So vivid are some of these articles that readers might, with very little imagination, fancy themselves in the Land of Temples, of idol worship and superstition, of gross spiritual darkness, and of the mysterious caste system, where our missionaries are seeking, by Divine help, to declare that glorious Gospel which tells of a Saviour "able to save to the uttermost," and which, by the power of the Holy Ghost, can open blind eyes, illuminate dark minds, soften hard hearts, and bring to "the fountain opened for sin and uncleanness" souls that are filthy and sin-stained, where they may be washed and made "whiter than snow."

The city and village life of Madras, with the experiences of medical and dispensary work; the hard and trying surroundings of the work on the Kolli Hills, with its frequent disappointments; the indifference at Sendamangalam; the trying work of pioneering in Namakal—all combine to make the HERALD a magazine of vivid interest; and through the whole year there has sounded a loud note of faith in the overcoming power of the Cross of Calvary, which has inspired our brethren and sisters and all the Indian workers in each Field, and enabled them to press forward, strengthened with the promise of the Divine Presence, "Lo, I am with you alway," and realising that they "can do all things through Christ, Who strengthens them."

The Council again pleads for the co-operation of the Superintendents in the circulation of the HERALD in the Sunday Schools, reminding them that a special advantage is offered to the scholars in their being supplied at half-price.

But, beyond everything else, the Council would lovingly commend all the work of the S.B.M. to the prayers of the readers of the HERALD, that all the missionaries and native workers on the Foreign Field may be specially endued with power from on high, and be used to the ingathering of precious souls to the Redeemer's kingdom, and that wisdom and grace may rest upon the Council, the L.Z.A., and all the officers in the homeland.

THE CALENDAR.

IT was most gratifying to know that the S.B.M. Calendar for 1927 was such a success. By January such an increase in the demand for the same had been made, that our dear friend Mr. J. C. Fromow, who had again so very kindly undertaken its distribution, reported the entire stock was nearly exhausted.

This proved to us the wisdom of altering the arrangement of the style and illustrations, so many friends having expressed the pleasure of having the photos of the missionaries and members of the Home Executive.

We have, therefore, decided to publish another upon similar lines for 1928, comprising twelve quarto sheets, one for each month, with photo views of Strict Baptist Mission Chapels, Schools, and other buildings, together with interesting incidents of the work in India, and we trust next year's Calendar will be as successful as this year's has been.

In addition to the particulars above mentioned, the Calendar is corded for hanging up and is perforated, so that each month new pictures are presented with texts reminding us of the calls and claims that the work makes upon us.

It also contains much useful information relating to postal matters; and full particulars as to price, rates of postage, etc., can be seen in THE MISSION HERALD, or may be had of Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, London, W.4.

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, so that we might close the year with a balance on the right side.

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 an anxious one, as for several months we have been faced with a deficit, although our income has increased, this having 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.

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.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1926—						
At Bank—Deposit A/c ...	600	0	0			
,, Current A/c ...	639	2	7			
2½% Consols at cost ...	340	0	0			
,, ,, ,, ...	21	15	0			
5% War Loan	450	0	0			
Income during the Year—				2,050	17	7
General Fund—						
Subs. and Donations	4,944	2	4¼			
Envelope Collections } ... Extension Namakal } ...	193	1	4			
Interest on Deposit A/c ...	16	16	7			
,, ,, Consols ...	12	5	0			
,, ,, 5% War Loan	24	1	4			
HERALD Fund	244	11	7¾			
Hospital and Medical Fund ...	1	1	0			
Pension Fund	109	9	2			
Ladies' Zenana Auxiliary—						
General	1,067	19	1			
				6,613	7	6
				£8,664	5	1

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund ... (including £869 5s. 3d. L.Z.A. Indian Salaries, &c.)	5,421	10	6			
HERALD Fund	318	1	9			
Pension Fund	360	0	0			
Ladies' Zenana Auxiliary, Gen.	86	10	7			
,, ,, Medical A/c ...	20	12	1			
,, ,, Voyage A/c ...	35	10	0			
				6,242	4	11
Cash Balance, Sept. 30th, 1927—						
At Bank, Deposit Account	1,050	0	0			
,, Current Account ...	560	5	2			
Investments—						
2½% Consols at cost ...	340	0	0			
2½% Consols at cost	21	15	0			
5% War Loan ...	450	0	0			
				2,422	0	2
				£8,664	5	1

GENERAL ACCOUNT.—*October 1st, 1926, to September 30th, 1927.*

INCOME.	£	s.	d.
To Subscriptions and Donations, 1926-1927	4,944	2	4¼
,, Envelope Collections & Namakal Extension	193	1	4
,, Interest on Deposit Account	16	16	7
,, Interest on Consols ...	12	5	0
,, ,, ,, 5% War Loan	24	1	4
,, Voyage Account	200	0	0
,, Transferred from L.Z.A.—			
For extra Rent	30	0	0
Report	15	0	0
Indian Salaries and Expenses	869	5	3
Wall round Girls' House—Kollis ...	44	17	0
,, Transferred from L.Z.A. Medical A/c—			
Grant for Madras	22	9	5
,, ,, Namakal	11	4	10
,, Transferred from L.Z.A. Voyage A/c—			
Miss Savage—Baggage ...	5	8	0
Miss Appleby—Baggage ...	3	3	9
	£6,391	14	10¼

EXPENDITURE.	£	s.	d.
By Balance—Deficit	275	18	8
,, Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	4,301	6	5
,, Kollis—Well	37	7	5
,, Medical Fund	2	2	0
,, Ministerial, General, Deputation, and Committee Room Expenses	120	3	5
,, Missionary on Furlough, &c.	266	13	4
,, Missionary Boxes, Stationery, Postages, &c.	36	14	5
,, Printing and Report	72	16	10
,, Advertising, &c.	78	7	0
,, Secretary's Salary and Office Expenses ...	306	0	0
,, Missionaries' Children	170	15	0
,, Missionaries' Life Insurance	29	4	8
,, Transferred to Voyage Account ...	40	0	0
,, ,, ,, HERALD Fund *re* deficit	58	0	1¼
,, ,, ,, Pension ,, ...	61	16	0
,, ,, ,, L.Z.A. General—			
Miss Betts' Refund	40	0	0
,, Transferred to L.Z.A. Voyage—			
Miss Betts' Refund	20	0	0
Refund on Miss Appleby's Ret. Ticket	42	15	0
,, Balance, September 30th, 1927 ..	431	14	7
	£6,391	14	10¼

BALANCE SHEET.—*As at September 30th, 1927.*

LIABILITIES.

	£	s.	d.
General Fund	431	14	7
Pension Fund	185	1	10
Madras Boarding School ...	254	8	3½
Boys' Hostel	43	7	6
Medical and Hospital Fund...	8	6	1½
General Voyage Account ...	244	12	5
Ladies' Zenana Auxiliary—			
,, ,, General ...	1,061	4	10
,, ,, Medical Fund ...	79	1	5
,, ,, Voyage Account ...	114	3	2
	£2,422	0	2

ASSETS.

	£	s.	d.	£	s.	d.
Balance at Bank—						
Deposit Account ...	1,050	0	0			
Current Account	560	5	2			
				1,610	5	2
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
				£2,422	0	2

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, 1927.

10th October, 1927.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

Sundry Accounts.

HERALD FUND.

Subscriptions, 1926-27 ...	244	11	7¾	Printing "Heralds" and Postages	318	1	9
Transferred from L.Z.A. ...	15	10	0				
Balance deficit from General Fund	58	0	1¼				
	£318	1	9		£318	1	9

HOSPITAL AND MEDICAL FUND.

Balance, October, 1926	7	5	1½	Balance	8	6	1½
Subscriptions, 1926-27	1	1	0				
	£8	6	1½		£8	6	1½

PENSION FUND.

Balance, October, 1926 :—				Investments :—			
Investments and Cash	2836	4	11	3% L.C.C. Stock... ...	800	0	0
Interest on Investments ...	107	18	2	2½% Consols at cost ...	831	0	0
Subscriptions, 1926-27 ...	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 £1064 ...	13	6	0	3½% Conversion Loan—			
Transferred from General Fund—				£478 14s. 8d. @ 74 15/16% = £358 15 0			
1927 1¼% on £4944 2s. 4¼d.	61	16	0	Con. & Stamp 1 5 0			
					360	0	0
				Balance, Sept. 30th, 1927 ...	185	1	10
	£3020	16	1		£3020	16	1

GENERAL VOYAGE ACCOUNT.

Balance, October, 1926 ...	404	12	5	Transferred to General A/c	200	0	0
Transferred from General Account	40	0	0	Balance, Sept. 30th, 1927 ...	244	12	5
	£444	12	5		£444	12	5

BOYS' HOSTEL.

Balance, October, 1926 ...	£43	7	6	Balance, Sept. 30th, 1927	£43	7	6

MADRAS BOARDING SCHOOL.

Balance, October, 1926 ...	£254	8	3½	Balance, Sept. 30th, 1927	£254	8	3½

LADIES' ZENANA AUXILIARY.

Balance, October, 1926 ...		1082	14	7	Deputation Expenses	7	14	11
Donations in					Boxes	4	16	6
Gift Week	182 5 3				Home Expenses, etc. ...	11	9	2
General ...	885 13 0				Miss Appleby—Salary on			
		1067	18	3	Furlough	62	10	0
Sale of Booklets				10	Transferred to General			
Miss Betts' Refund ...		40	0	0	Account—			
					Herald	15	10	0
					Reports	15	0	0
					Rent	30	0	0
					Pension Fund	13	6	0
					Indian Salaries and			
					Expenses	869	5	3
					Wall round Girls' Home			
					—Kollis	44	17	0
					Transferred to L.Z.A.			
					Medical Account ...	40	0	0
					Transferred to L.Z.A.			
					Voyage Account ...	15	0	0
					Balance	1061	4	10
		£2190	13	8		£2190	13	8

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1926 ...	93	7	9	Donation to M.S.M. (Dr.			
Transferred from L.Z.A.				Neatby)	2	2	0
General Account ...	40	0	0	Grant for Madras	22	9	5
				,, ,, Namakal ...	11	4	10
				Drugs for Kolli Hills ...	2	17	7
				Doctors' Fees	5	5	0
				Instruments for Miss Savage	10	7	6
				Balance	79	1	5
	£133	7	9		£133	7	9

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1926 ...	80	9	11	Miss Savage's Passage ...	28	10	0
Miss Betts' Refund ...	20	0	0	,, ,, Baggage and			
Refund on Miss Appleby's				Rail Expenses	12	8	0
Return Ticket	42	15	0	Miss Appleby's Baggage ...	3	3	9
Transferred from L.Z.A.				Balance	114	3	2
General Account	15	0	0				
	£158	4	11		£158	4	11

ABSTRACT OF RECEIPTS.

1st OCTOBER, 1926, to 30th SEPTEMBER, 1927.

	£	s.	d.
Acton, *Tabernacle*—			
General	1	4	0
Heralds		17	0
Amersham—			
General	8	0	0
Aston Clinton—			
General	2	4	1
Heralds		19	0
Aylesbury, *Walton Street*—			
General	8	9	5
Heralds		16	2
Balcombe—			
General ...		10	0
Ballarat *(Aus.)*—			
General	1	0	0
Bassett Street, *Keppel St.*—			
General	1	18	3
Heralds		18	0
Bath, *Bethel*—			
General	16	17	1
Heralds	1	8	6
Bath, *Providence*—			
General	7	0	10
Heralds		12	8
Beccles, *Martyrs' Memorial*—			
General	1	17	8
Heralds	1	5	10
Bedmond, *Bethesda*—			
General		16	0
Heralds		5	0
Berkhamsted Common—			
General	12	6	6
Heralds	1	5	0
Berkhamsted, *Potten End*—			
General	3	10	0
Bermondsey, *Lynton Road*—			
General	326	11	0
Heralds	9	10	0
Bethersden—			
General	8	1	6
Bethnal Green, *Hope*—			
General	6	12	6
Heralds		9	0
Bexley Heath—			
General	7	10	2
Heralds	1	6	0
Bierton—			
General	12	15	0
Heralds	2	8	0
Biggleswade—			
Heralds ...		1	9
Billericay—			
General	6	2	6
Bilston *(Staffs.)*, *Bethesda*—			
General	1	2	6
Blakenham—			
General		3	0
Bolton, *Dorset Street*—			
General	5	0	0
Heralds		10	0
Borough Green—			
General	24	0	9
Heralds	1	12	0
Bournemouth—			
General ...	3	0	0
Bradenstoke—			
General ...	2	4	0
Bradford—			
General	2	8	0
Heralds		6	0
Braintree, *Salem*—			
General	2	13	6
Brentford, *North Road*—			
General	63	0	0½
Heralds	3	16	10
Brighton, *Prarthana Sabha*—			
General	48	13	7
Brighton, *Ebenezer*—			
General	24	8	5½
Brighton, *Tabernacle*—			
General	3	7	5½
Broadstairs—			
General	1	0	0
Bromley, *College Slip*—			
General	6	0	6
Heralds		15	10
Burgess Hill—			
General ...		10	6
Calcutta—			
General	2	0	0
Heralds		5	0
Cambridge, *Eden*—			
General	47	13	8
Heralds	3	11	10
Carlton—			
General	3	3	0
Chadwell Street, *Mount Zion*—			
General	119	9	0
Chatham, *Enon*—			
General	7	10	0

	£	s.	d.
Chatteris, *Zion*—			
General	23	19	0
Heralds	1	4	0
Chelmondiston—			
General ...	1	0	0
Chelmsford—			
General	18	5	5
Heralds	1	11	9
Cheltenham, *Bethel*—			
General	3	1	6
Heralds		1	6
Cheltenham, *Providence*—			
General		1	0
Chesham, *New Town*—			
General	8	5	6½
Heralds		12	0
Chippenham, *Providence*—			
General	4	7	3
Chorley (*Lancs.*)—			
General	10	0	0
Heralds	1	0	0
Clacton—			
Heralds		5	0
Clapham, *Courland Grove*—			
General	54	19	2¼
Heralds		18	6
Clapham Junction—			
General	1	19	8
Claxton—			
Heralds		6	6
Coalville—			
General	1	4	3
Colnbrook—			
Heralds		10	0
Cottenham, *Ebenezer*—			
General		12	6
Cranleigh—			
General		10	0
Cransford—			
General	1	12	0
Heralds		15	11
Crawley, *Bethel*—			
General ...		13	6
Heralds ...		16	0
Crowfield—			
General	4	7	7
Heralds	1	13	0
Croydon, *Derby Road*—			
General	40	18	2¼
Heralds	4	11	5¼
Croydon, *Salem*—			
General	3	12	0
Croydon, *Tamworth Road*—			
General	5	0	0
Datchet—			
General		10	0
Diss—			
General		10	0
Dorking—			
General ...	25	12	10
Downton—			
General		5	0
Heralds		1	6
Dunmow—			
General		6	10
Heralds		1	6
Dunstable—			
General		4	6
Eastbourne—			
General ...	7	11	8
Heralds ...	1	0	0
East Croydon—			
General ...		10	0
East London Aux.—			
General	15	12	8
Egham, *Ebenezer*—			
General	3	13	4
Heralds		14	0
Epsom, *Salem*—			
General	5	14	3
Heralds		17	6
Erith, *Providence*—			
General ...	2	10	0
Heralds ..		6	0
Fleckney—			
General ...		15	0
Fressingfield—			
General	9	1	3
Heralds	1	16	9
Fulham, *Ebenezer*—			
General	4	10	6
Heralds	3	0	0
Gaddesden Row—			
General ...		15	6
Galt, *Ontario*—			
General		8	0
Glemsford, *Providence*—			
General	1	5	0
Heralds		5	6
Gravesend, *Zoar*—			
General	5	15	3
Heralds		15	6
Great Gransden—			
General	10	14	7½
Heralds		2	4½
Greenwich, *Devonshire Road*—			
General	4	3	1
Heralds	4	17	10

	£	s.	d.
Guildford, *Old Baptist Chapel*—			
General	83	19	1
Hailsham—			
General	4	2	7½
Heralds		12	0
Halstead, *Providence*—			
General	12	14	0
Handcross—			
General ...	1	12	6
Heralds ...		18	0
Hartley Wintney—			
General	52	13	10
Harwich, *Ebenezer*—			
General ...		6	0
Heralds ...		14	0
Haslemere—			
General	4	15	4
Hastings, *Auxiliary*—			
General	8	6	8
Hastings, *Ebenezer*—			
General	7	4	11
Heralds		2	6
Hastings, *Tabernacle*—			
General	3	9	6
Heralds	2	0	0
Hatfield, *Peverel*—			
General	1	0	0
Haworth, *Hall Green*—			
General	28	8	0½
Heralds		5	0
Heathfield—			
General ...	2	5	9
Hedge End—			
General ...		9	6
Heralds ...		12	8
Highgate Road—			
General	1	0	0
High Wycombe, *Zion*—			
General	10	2	11
Heralds	1	10	0
Hitchin, *Bethel*—			
General	3	0	0
Homerton Row—			
General	29	4	0
Horham—			
General	32	0	5
Heralds	3	14	7½
Horley, *Victoria Road*—			
General	5	6	0
Horsham, *Rehoboth*—			
General	1	18	0
Hounslow, *Zoar*—			
General	40	5	0¾
Heralds	2	18	4
Ilford *Ebenezer*—			
General	2	9	6
Heralds	1	4	9
Ipswich, *Bethesda*—			
General	89	8	7
Heralds	3	2	6
Ipswich, *Zoar*—			
General		5	10
Heralds		7	0
Irthlingborough—			
General	10	13	1
Isleworth—			
General	2	5	0
Kenninghall—			
General	3	4	11
Heralds		4	6
Kettering—			
General		8	0
Kilburn, *Streatley Hall*—			
General	2	11	7
King's Langley—			
General	10	4	0
Heralds		13	6
Kingston, *Providence*—			
General	6	4	5
Heralds		18	2
Laxfield—			
General	9	15	4
Heralds	1	4	0
Leicester, *Ebenezer*—			
General		17	6
Leicester, *Providence*—			
General	22	9	2½
Heralds	1	2	0
Leicester, *Zion*—			
General	7	15	0
Lessness Heath—			
General	2	17	6
Heralds	2	1	6
Letchworth—			
General	1	1	0
Lewes, *Jireh*—			
General	5	4	0
Lewisham, *College Park*—			
General	13	15	0
Heralds	1	19	0
Leyton, *Hainault Street*—			
General	9	12	0
Leyton, *Hainault Road*—			
General	10	11	0
Heralds	1	1	0

	£	s.	d.
Limehouse, *Elim*—			
General ...		10	0
Heralds ...		5	0
Lingfield—			
General	1	7	6
Lode—			
General	2	5	0
Long Marston—			
General ...		14	6
Heralds ...		10	6
Loughborough—			
General	2	2	0
Luton—			
General		18	0
Lymm—			
General	2	10	0
Manor Park, *Rehoboth*—			
General	9	8	3
Heralds	1	5	0
March, *Providence*—			
General	27	0	2
Heralds	4	1	0
Margate, *Rehoboth*—			
General	9	0	7
Heralds		5	3
Masbro'—			
General	7	17	0
Heralds		13	0
Mayford—			
General ...	2	8	6
Heralds ...	1	2	6
Meopham—			
General	1	13	3
Heralds		7	0
Middlesbro'—			
General ...	3	19	6
Heralds ...		14	6
Needingworth—			
General	3	14	3
Newcastle-on-Tyne—			
General	4	13	2
Newhaven—			
General ...		13	0
Newick, *Zion*—			
General ...	4	10	0
Heralds ...	1	1	0
Newport (*Mon.*)—			
General		2	0
Heralds		1	9
Newquay (*Cardigan*)—			
General	1	5	1
Newquay (*Cornwall*), *Ebenezer*—			
General	2	18	6½
Heralds		18	0

	£	s.	d.
Newton Abbott—			
General ...		15	0
Norbiton, *Zion*—			
General	42	1	9
Heralds	2	10	0
North Finchley, *Soho Memorial*—			
General	14	10	3
Heralds		18	0
Norwich, *Orford Hill*—			
General	11	0	8
Heralds	1	3	4
Notting Hill Gate, *Bethesda*—			
General	19	19	0
Nuneaton—			
General	1	5	0
Occold—			
General	10	13	3
Heralds		12	0
Osterley, *Melrose*—			
General		10	0
Otley—			
General ...	1	19	10½
Heralds ...		12	8
Oundle, *Zion*—			
General ...	3	7	9
Heralds ...	1	15	0
Over—			
General ...	7	13	0
Heralds ...	1	3	0
Peckham, *Zion*—			
General		10	0
Heralds		7	6
Portsmouth, *Rehoboth*—			
General	3	2	0
Heralds	1	0	0
Potton (*Beds.*)—			
General ...	3	15	8
Heralds ...		12	8
Poynings—			
General ...	3	8	9
Prahran, *Hope*—			
General	3	14	0
Heralds		10	0
Prittlewell, *Providence*—			
General	53	9	6
Heralds	1	17	0
Ramsey, *Salem*—			
General	7	2	10
Heralds		11	6
Ramsgate, *Mount Zion*—			
General	3	7	2
Heralds	2	5	0
Rattlesden—			
General	5	17	0

	£	s.	d.
Raunds—			
General	5	10	7
Heralds		15	5
Rayleigh—			
General		17	6
Reading, *Providence*—			
General	8	0	3
Heralds	1	14	6
Redbourne, *Mt. Zion*—			
General		7	0
Reigate—			
General	2	0	0
Richmond, *Salem*—			
General	30	2	3
Heralds	1	18	8
Rishangles—			
General ...	2	1	0¾
Heralds ...		15	0
Riseley—			
General ...		6	6
Rochdale, *Hope*—			
General	7	13	6
Rowley Regis, *Providence*—			
Heralds		4	6
Royton, *Bethesda*—			
General	11	6	2½
Heralds	1	2	6
Rushden, *Succoth*—			
General	6	5	5
Heralds	1	2	2
St. Albans, *Bethel*—			
General	6	18	3
Heralds	2	14	0
St. John's Wood, *Mount Zion*—			
General	240	4	6½
Heralds	5	18	7
Medical	1	1	0
Pensions Fund	1	1	0
St. Neots—			
General	16	17	8
Heralds	1	5	0
Saffron Walden, *London Road*—			
General		10	8
Heralds		6	0
Salhouse—			
General ...	1	7	2
Heralds ...		4	2
Sandgate—			
General ...	2	8	6
Heralds ...		6	0
Sevenoaks—			
General ...		4	0
Heralds ...		1	6
Sheerness—			
General ...		12	0
Siddall, *Zion*—			
General	2	15	3
Slaithwaite—			
General	6	10	7
Smarden—			
General	18	13	8
Heralds		15	0
Smithfield (*N.S.W.*)—			
General	1	0	0
Somersham—			
General ...	1	17	6
Heralds ...		16	0
South Chard—			
General	1	5	0
Southborough—			
Heralds ...		5	0
Southport—			
General ...	10	18	1
Southsea—			
Heralds	1	0	0
South Woodham—			
General	1	13	3
Staines—			
General ...	4	18	6
Stamford—			
General	3	0	0
Stevenage, *Albert Street*—			
General	2	15	1½
Heralds		11	0
Stockley Mission—			
General	3	10	0
Stoke Ash—			
General	9	12	2
Heralds	1	5	0
Stowmarket—			
Heralds		2	6
Stratford, *Gurney Road*—			
General	35	17	10
Heralds	3	2	10
Streatham, *Hambro Road*—			
General	12	1	9
Sturry—			
General ...	3	1	7
Heralds ...		8	2
Sudborne—			
General	15	13	9½
Sudbury (*Suffolk*)—			
General		14	9
Heralds		1	6
Sutton—			
General		16	9½

	£	s.	d.
Swavesey (*Cambs.*)—			
General		14	0
Heralds		6	0
Swindon, *Providence*—			
General	4	15	6
Heralds		11	0
Sydney (*N.S.W.*), *Belvoir Street*—			
General	53	0	0
Heralds	1	0	0
Sydney P.B. Church—			
General	10	0	0
Tadworth—			
General	36	8	6
Tenterden, *Jireh*—			
General ...	1	1	6
Heralds ...		10	0
Thame—			
General	4	10	1
Tollington Park, *Zoar*—			
General		13	0
Heralds		14	0
Tonbridge, *Zion*			
General	3	5	0
Heralds		10	0
Toronto—			
General ...	5	10	1
Tottenham, *Ebenezer*—			
General	26	6	7
Heralds	4	4	0
Tring, *Akeman Street*—			
General	76	8	9
Heralds	3	11	0
Tring, *Ebenezer*—			
General	1	19	6
Trowbridge, *Zion*—			
General	8	13	3
Heralds		10	4
Tunbridge Wells—			
General	12	17	0
Heralds	1	9	0
Tunstall—			
General	4	5	6½
Heralds		10	0
Walsall, *Midland Road*—			
General	11	3	6
Heralds	1	1	0
Walthamstow, *Church Hill*—			
General	14	1	1
Heralds	3	11	3
Walton-on-Naze—	£	s.	d.
General	19	11	5
Heralds	1	14	10
Walworth, *Victory Place*—			
General	1	1	6
Heralds		11	2
Wandsworth, *Chatham Road*—			
General	2	13	0
Wandsworth, *West Hill*—			
General	16	11	0
Heralds	1	2	6
Warboys—			
General	25	9	0
Heralds	1	12	0
Warbleton, *Mt. Hermon*—			
General	6	19	7
Heralds		14	0
Watford, *Beulah*—			
General	7	7	6
Watford, *Tabernacle*—			
General	28	18	3
Heralds	3	17	6
Watford, *Mount Zion*—			
Heralds		10	0
Wattisham—			
General	1	1	6
Heralds	1	14	0
West Ham, *Tabernacle*—			
General	93	12	8
West Norwood, *Chatsworth Rd.*—			
General	5	0	0
Wellingborough, *Tabernacle*—			
General	55	11	7
Whittlesey—			
General ...	14	2	0
Heralds ...	1	16	0
Willingham—			
General ...	3	7	0
Heralds ...		13	0
Wisbech, *Zion*—			
General	14	3	6
Heralds	1	4	0
Wooburn Green, *Ebenezer*—			
General	6	16	6
Heralds		12	0
Wood Green, *Dovecote*—			
General	15	12	4
Wood Green, *Park Ridings*—			
General	8	5	3
Woolwich, *Enon*—			
General	10	5	0
Heralds	1	1	0

	£	s.	d.
Wortwell—			
General ...		5	0
Yarmouth—			
General ...	15	9	6¼
Heralds ...		17	6
Yateley—			
General ...	3	0	0
Yelling—			
General ...	1	8	5½
Personal—			
General ...	1,653	13	0
Heralds ...	66	17	5
Annual Meeting—			
Collection	217	13	9
Sale of Literature	5	8	6
Profit on Tea ...	4	7	2
Half-Yearly Meetings—Collection	177	0	9
Do., Sale of Lit.	1	0	3½

	£	s.	d.
East London Auxiliary ...	4	0	8
Interest on Deposit at Bank	16	16	7
General Fund—			
Interest on Consols ...	12	5	0
Interest on 5 per cent. War Loan	24	1	4
Pension Fund—			
Interest on Consols, &c....	109	9	2
L.Z.A.—			
General	1,067	19	1
Balance in hand, Oct., 1926—			
Deposit Account ...	600	0	0
Current Account ...	639	2	7
Consols	340	0	0
Consols	21	15	0
5 per cent. War Loan	450	0	0
	£8,664	5	1

Grand Total - - £8,664 5s. 1d.

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.

LADIES' ZENANA AUXILIARY.

RECEIPTS from September, 1926, to August, 1927.

Aston Clinton—

	£	s.	d.
Boxes (1926) ...	3	10	0
(1927) ...	2	7	2
	£5	17	2

Bassett Street (per Mrs. Pickering)—

	£	s.	d.
Gift Week		10	0
12 Boxes	1	12	6
	£2	2	6

Bedmond (per Mrs. Hemming)—

	£	s.	d.
Gift Week		10	0
Box	1	0	0
	£1	10	0

Bethnal Green (per Mrs. Chapman)—

	£	s.	d.
Gift Week	1	8	0
Boxes	5	16	0
	£7	4	0

Bexley Heath (per Miss Langford)—

	£	s.	d.
Gift Week		5	3
Donations and Boxes ...	3	6	1
	£3	11	4

Brentford (per Miss M. Fromow)—

	£	s.	d.
Gift Week	5	3	6
Donations and 65 Boxes	23	5	0
	£28	8	6

Brighton (per Miss A. Cozens)—

	£	s.	d.
Gift Week	8	17	6
Collections	3	19	7
Boxes	12	5	0
	£25	2	1

Brixton (per Mrs. Cundell)—

	£	s.	d.
Gift Week	3	15	0
16 Boxes	4	16	9
	£8	11	9

Bromley (per Miss M. See)—

	£	s.	d.
Gift Week		5	0
Boxes	1	6	6
	£1	11	6

Cambridge (per Miss I. Brown)—

	£	s.	d.
Gift Week	2	15	6
Boxes	5	8	1
	£8	3	7

Chadwell St. (per Miss M. Silvester)—

	£	s.	d.
Gift Week	30	0	0
Donations and 44 Boxes...	36	7	9½
	£66	7	9½

Chelmsford (per Mrs. Gosling and Miss Lancaster)—

	£	s.	d.
Gift Week		12	3
8 Boxes	2	17	9
Missionary Sewing Class, per Miss Knight ...		16	0
	£4	6	0

Clacton (*Hamilton House*) 13 0

Clapham, *Courland Grove,* (per Mrs. F. Brinkler)—

	£	s.	d.
Gift Week	3	12	0
Boxes	11	2	2
	£14	14	2

Cransford and Badingham (per Mrs. Skeet) 17 4

Croydon, *Derby Road* (per Miss E. Falkner)—

	£	s.	d.
Gift Week ...	2	2	0
Boxes	11	5	0
	£13	7	0

Croydon, *Salem* (per Miss Smither)—

	£	s.	d.
Gift Week ...	1	10	6
Boxes		17	6
	£2	8	0

Dorking (per Mrs. Mills)—

	£	s.	d.
6 Boxes	2	0	0

East London Auxiliary— £1 8 7

Epsom (per Mrs. Shrimpton)—

	£	s.	d.
Gift Week ...	1	6	0
14 Boxes ...	5	2	6
	£6	8	6

Erith (per Miss Orchard) ... 11 0

Finchley, *Soho Memorial Hall*, (per Mrs. Pond)—

In memory of Mrs. Simpson	1	0	0
Donation and 4 Boxes...	1	14	4
	£2	14	4

Fleckney (per Miss Deacon)— £2 2 0

Fulham (per Mrs Brown)—

Gift Week	2	8	6
Collection	1	6	6
Boxes	8	9	3
	£12	4	3

Grays (per Miss Steel)—

Gift Week		13	9
Boxes	1	3	0
	£1	16	9

Greenwich (per Miss Burfoot)—

Gift Week	3	10	0
Boxes (1926)	7	12	0
15 Boxes (1927) ...	4	11	0
	£15	13	0

Guildford (per Miss E. Shellard)—

Gift Week	3	6	9
Donations and Boxes ...	14	11	7
	£17	18	4

Handcross (per Mrs Bewers)—

Gift Week		4	6
12 Boxes	2	5	2
	£2	9	8

Hartley Wintney (per Mrs. Gossling)— £4 6 6

Haslemere (per Mrs. Mann)— £1 2 0

Hastings (per Miss A. Relfe)— £1 14 1

Haworth, *Hall Green* (per Miss Kane)—

	£	s.	d.
Gift Week ...	1	8	0
Boxes	4	2	6
	£5	10	6

High Wycombe (per Miss Rogers)—

Gift Week ...	1	0	0
11 Boxes ...	2	6	0
	£3	6	0

Hitchin (per Miss Montgomery)—

Gift Week		17	0
5 Boxes	2	7	6
	£3	4	6

Homerton (per Miss H. Rutter)—

Gift Week	2	1	0
Boxes	2	17	6
	£4	18	6

Hounslow (per Miss M. Elliott)—

Gift Week	3	18	6
Boxes	2	18	8
	£6	17	2

Ilford (per Mrs. Othen)—

Gift Week	2	0	0
Collection	2	2	8
17 Boxes	4	10	0
	£8	12	8

Ipswich, *Bethesda* (per Mrs. Woods)—

Gift Week	1	9	6
67 Boxes	40	7	6½
	£41	17	0½

Ipswich, *Zoar* (per Mrs. Gardner)—

5 Boxes 2 15 0

Kingston (per Mrs. Hamilton)—

Gift Week	1	10	0
Boxes	3	6	0
	£4	16	0

Laxfield (per Miss Aldous)—

Gift Week		17	0
Boxes	2	0	0
	£2	17	0

Lewisham (per Mrs. Crisp)—

	£	s.	d.
Gift Week	2	0	0
Boxes	5	4	2
Collection	2	1	5
Support of Biblewoman	10	17	1
	£20	2	8

Leyton (per Mrs. F. Chilvers)—

	£	s.	d.
Gift Week	2	3	0
Boxes	2	0	0
	£4	3	0

Lynton Road (per Mrs. Jermyn)—

	£	s.	d.
Gift Week	5	15	3
Donations and 15 Boxes	14	6	2
Y.L.B.C., for support of Biblewoman (per Miss Thorpe)	10	0	0
	£30	1	5

Manor Park (per Miss Ince)—

	£	s.	d.
Gift Week	1	5	0
Boxes	2	2	7
	£3	7	7

Newquay (per Miss Kent)—

	£	s.	d.
Gift Week		17	0
Boxes	4	2	4
	£4	19	4

Norbiton (per Mrs. Anderson)—

	£	s.	d.
Gift Week	4	0	0
Donations and 30 Boxes	18	11	1
	£22	11	1

Norwich, *Orford Hill* (per Miss E. Cage)—

	£	s.	d.
Gift Week ...	2	4	0
Boxes	1	10	0
	£3	14	0

Notting Hill Gate (per Mrs. Boatwright)—

	£	s.	d.
Gift Week ...	2	6	0
Boxes	11	0	0
	£13	6	0

Over (per Mrs. Kirby) ... 5 17 0

Prittlewell (per Mrs. Jeffs)—

	£	s.	d.
Gift Week	5	12	8
Support of Biblewoman	6	7	4
33 Boxes	17	7	7
	£29	7	7

Ramsey (per Miss Pentelow)—

	£	s.	d.
Gift Week ..		14	0
Boxes		18	0
	£1	12	0

Reading (per Mrs. Woodham)—

	£	s.	d.
Gift Week	1	5	6
12 Boxes	5	0	0
	£6	5	6

Richmond (per Mrs. Robinson)—

	£	s.	d.
Gift Week	3	0	0
Donations and Boxes ...	13	0	6
	£16	0	6

St. Albans (per Miss A. Groom)—

	£	s.	d.
Boxes (1926)	8	7	0
Boxes (1927)	8	2	6
	£16	9	6

St. John's Wood (per Miss Harris and Miss Widden)—

	£	s.	d.
Gift Week	10	10	3
Bible Class, for support of Biblewoman on the Kollis	12	0	0
41 Boxes	24	19	11
	£47	10	2

Sidney (*N.S.W.*) 4 1 8

Stamford (per Mrs. Blunt)—

	£	s.	d.
Donations		15	0
Collection	1	10	0
	£2	5	0

Stoke Ash (per Miss K. Hitchcock)—
Gift Week 8 0

Stratford, *Gurney Road* (per Mrs. Simpson)—

	£	s.	d.
Gift Week	1	16	0
Support of Biblewoman (per Mrs. Bardrick) ..	7	0	0
1d. Weekly Subscriptions	4	3	4
Sewing Class for Girls' Hostel		16	11½
Boxes	3	0	6½
	£16	16	10

Sudbury, *Suffolk* (per Mrs. Deaves) 2 3 2½

Swindon (per Mrs. Cummins)—
Donations and 8 Boxes 2 0 0

Tollington Park (per Mrs. Sandell)—

	£	s.	d.
Gift Week ...	4	1	6
Boxes (1926) ...	3	3	0
Boxes (1927) ...	3	14	6
	£10	19	0

Tottenham (per Miss Field)—

Gift Week	2	2	0
Collection		12	6
Boxes (1926)	7	1	6
Boxes (1927)	5	5	0
	£15	1	0

Tring (per Miss Maull)—

Gift Week	16	1	9
Part support of Bible-woman	4	16	0
Boxes	72	5	6
	£93	3	3

Tunbridge Wells (per Miss Pool)—

Gift Week	2	2	6
Collection		17	6
Boxes	4	8	4
	£7	8	4

Walthamstow (per Miss E. L. Gillam)—

Gift Week		16	0
Y.W.B.C.	1	13	0
16 Boxes	9	1	10
Farthing Fund (per Mrs. Field)	3	1	1
Women's Gospel Meeting	1	0	4
Collections		9	4
	£16	1	7

Walton-on-Naze—

Gift Week ...	2	0	0

Walworth, *Victory Place* (per Miss W. Stephens)—

Gift Week	1	2	7
Boxes	1	1	0
	£2	3	7

Warboys (per Miss Fitch)—

Gift Week		10	3
Boxes	6	16	4
	£7	6	7

Wandsworth, *West Hill* (per Miss Applegate)—

Gift Week	1	0	0
Collection	2	13	0
Donations and 14 Boxes	9	15	3
Part support of Bible-woman	1	5	0
	£14	13	3

Watford (per Miss Ball)—

Gift Week	7	7	0
28 Boxes	10	10	0
	£17	17	0

Wattisham (per Mrs. Squirrell)—

Gift Week	2	0	0
Donations and 6 Boxes	4	10	0
	£6	10	0

Wellingborough (per Miss Perkins)—

Boxes	6	10	0

West Ham (per Mrs. Ling)—

Gift Week	1	7	6
Boxes	4	7	5
	£5	14	11

Whittlesey (per Mrs. Smith)—

Donations and Boxes ...	9	16	8

Wood Green, *Dovecote* (per Mrs. Parish)—

Donations and Boxes ...	2	12	1

Wood Green, *Park Ridings* (per Mrs. Sayers)—

Boxes (1926)	4	17	0
Boxes (1927)	4	10	6
	£9	7	6

Woolwich (per Mrs. Banfield)—

Gift Week	2	10	0
Collections	1	13	2
17 Boxes	7	7	4
	£11	10	6

Personal—

Gift Week ...	6	17	6
General ...	172	6	2½
	£179	3	8½

General—

Collections ...	44	18	2

L.Z.A. Total - - £1,067 19s. 1d.

All L.Z.A. Donations and Subscriptions should be sent to—
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