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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



A Reckla with Trotting Bull

VOLUME XXVII.—1928.

LONDON:

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

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Vol. XXVII. *New Series, No. 253.* **January, 1928.**

The Strict Baptist Mission HERALD.

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



MRS. E. A. BOOTH.

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

NEW YEAR'S
MISSIONARY PRAYER MEETING

MOUNT ZION CHAPEL

CHADWELL STREET, CLERKENWELL, E.C.

TUESDAY, JANUARY 3rd, 1928, 1 to 8 p.m.

Hour	Chairman	Speaker
1 to 2	Pastor R. Robinson	Pastor S. Hutchinson
2 „ 3	Mr. A. Vine ...	„ J. H. Lynn
3 „ 4	„ A. J. Robbins	„ T. Reynolds
4 „ 5	„ H. Brand ...	„ C. J. Welsford
5 „ 6	Interval	
6 „ 7	Mr. J. Fromow ...	Pastor W. S. Baker
7 „ 8	„ J. B. Collin ...	Missionary E. A. Booth

Envelope Collection.—New Year's Thankofferings in aid of our growing work will be gratefully received. Please use the Envelopes which have been circulated.

Deputation.—To kindle and maintain missionary zeal, arrange NOW for a Missionary Sunday or Week Evening Missionary Meeting in your Chapel during 1928.

Calendar, 1928.—Indian scenes. Twelve pages. Sixpence. Order from Mr. J. C. FROMOW, Sutton Court Nursery, Chiswick, London, W. 4.

S.B.M. Herald.—Annual Subscriptions are now due.

Welcome Meetings for Mr. and Mrs. L. WATTS from Madras, combined with HALF-YEARLY MEETINGS, will be held (D.v.) at St. John's Wood Road Chapel on WEDNESDAY, March 28th, 1928.

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.

VOL. XXVII.] JANUARY, 1928. [*New Series*, No. 253

CURRENT NOTES.

WHEN the Apostle Paul was led of the Holy Spirit to enter upon his missionary journeys, there was ever present to his mind three grand ideals: the preaching of the glorious Gospel of God's redeeming love and grace, the conversion of sinners, and the establishment of Churches. This noble example of the great Apostle to the Gentiles has ever been before the missionaries of the S.B.M., and it is with much joy that we are able to record similar results following in each Field. During the last few months the Church at Vepery, formed by our brother Booth in 1900, has called Mr. V. S. Ponniah to the Pastorate, and we bespeak for him an interest in the prayers of all God's people, that his labours may be richly blessed of God, and by the faithful ministry of the Word, many precious souls may be continually added to the Church.

* * * * * *

On another page we are able to give, through the kindness of Mr. Morris W. Reed, the indefatigable Secretary of the East London Auxiliary, and a member of the S.B.M. Council, a list of missionary books which may be used as prizes for Sunday Schools and Mission Study Circles. We have the guarantee that each book has been carefully read, and can therefore be recommended. The books will also prove useful additions to Sunday School libraries, and be helpful to strengthen the missionary enthusiasm of the scholars.

"TO EVERY MAN HIS WORK."

THE Christian life is sure to manifest itself in holy activity, and it is true to speak of such activity as work. The Lord Jesus Himself is the great Worker—He came to finish the work which His Father gave Him to do. "I must work the works of Him that sent Me, while it is day." He is still the great Worker throughout all the ages, both in the world and in the Church, and He needs members, as the medium through which He may convey His purposes of grace and mercy towards mankind. The Apostle Paul was consistent with the deepest truth, when he "declared particularly what things *God had wrought* among the Gentiles by his ministry"; and every servant of Christ will work effectively when he understands that as we are not required to originate or create work *for* Him, as to work out His plans in His Own strength. This can best be achieved when all the powers of the nature, which Christ has redeemed and placed at his disposal, with the prayer, "Do in me, and by me, as Thou wilt, and perfect that which concerneth me."

The motives for service must be pure. The true worker must get rid of all thought of self, and become oblivious to the praise or blame of men: the one cry in life being, "Glory to God in the highest." Then all acceptable work must be on God's plan. One of the most suggestive texts in the Bible, far-reaching in its many applications, is that in which God says to Moses, "See that thou make all things according to the pattern given thee on the Mount." Everything was unfolded in elaborate detail, and all he had to do was to produce that plan in careful and exact obedience, until at last it stood complete before the wondering host of Israel. Moreover, God provided in abundance the material out of which the plan was to be elaborated. But the question may be asked, How can anyone tell what His plans are? Go straight to Him for guidance, and entreat Him to indicate the place of service, and never rest until you can turn from the vision to the task.

No man is sent to the warfare on his own charges; and none is ever called to a work which God does not know is within the limits of the strength which He has given, or which He is ready to give to the open, waiting heart. His grace is all-sufficient; without Him the best is a broken reed; but in and with Him all things are possible, and the servant can say, "I can do all things through Christ, Who strengtheneth me."

There is no way of getting this strength so good as being diligent students of His precious Word: it is the medium of conveying strength to our inmost souls; and it is certain that the Holy Ghost is more likely to use him whose mind is steeped and saturated with Holy Scripture, which He has indited as the medium of conveying eternal truths to human hearts.

Then all successful service must be rendered in believing expectancy. It has often been said that God never uses a discouraged man; and certainly no great measure of success will ever come to him who does not believe in it and expect it. In all spiritual work there is one growing and unchanging law, "According to your faith be it done unto you," and the Divine command, " Only be thou strong and very courageous," has ever been the secret of true success. But what a glorious work it is! To give effect to the yearnings of Divine love, and to be the instruments of the redemptive purpose of God; to be labourers together with Him in the salvation of precious souls; to pluck men as brands from the burning; and to hasten the glad day of His coming, when " the knowledge of the glory of the Lord shall cover the earth," should inspire every servant of His with holy zeal, and enable him to await with holy joy and confidence the " Well done! " of his gracious Lord and Master.

S.B.M. Calendar, 1928.

As the stock is nearly exhausted, to prevent disappointment it is advisable that early application should be made to Mr. J. C. Fromow, Sutton Court Nursery, Chiswick, W.4.

(See advertisement page.)

Our Foreign Field.

News of the Month.

NAMAKAL.—Last year our rainfall was very low, but this year the fall for October was only one quarter that of the corresponding month last year, and the fall for September was only one half of that for September, 1926. We have had acceptable showers this month, November, and are anxiously looking for more.

Sirunellikoil is becoming for us a village of real interest. In the station itself there are a small church and school, while two miles to the west there is a group of people asking for instruction, and two miles to the east the Tidumal Church is beginning to reassemble. We have spent two week-end camps there this month, and as we now have our own building there, we are able to stay in the village itself instead of several miles away.

A few weeks ago I wrote saying that eight of the leading men of Tidumal, including a Government official, had been bound over to keep the peace because of the disturbances they had created with the non-castes and Christians. The men convicted, immediately appealed to a higher court, for they had no lack of money, and had engaged two of the ablest of lawyers to plead their case. Much prayer was made over the matter that justice might be honoured. While away in camp we were delighted to hear that the appeal had failed, and that the verdict was confirmed in favour of those who had been so oppressed and persecuted. Almost immediately the outcastes and our Christians began to return to their village, and now we find that our little church there, which for so long a time had been broken and scattered to the four winds, is slowly re-forming. We praise God for answered prayer and for the regathering of His people. D. MORLING.

Indian Snapshots.

MANY of us possess snapshots that are treasured for various reasons. They recall to memory a happy holiday, or the personality of the friend who took them, or the dear faces now absent which smile at us from the little photographs. There are other snapshots that we possess, taken on that most sensitive plate the heart, pictures that we did not seek, and which we hardly knew were there till long afterwards. These we handle tenderly, and be they dark or light we hold them dear just because they remained when other things had passed away. A few such snapshots taken in India I would like to show you. If, in looking at them, you feel a pang of pity and a desire to lift your hearts in prayer for those pictured there, do so with all the love of your hearts, for indeed they need it, need all and more than you can give them.

"A LITTLE CHILD SHALL LEAD THEM."

It was Christmas Eve in Madras. The spirit of Christmas was with us even in a land of palm-trees and dark-skinned heathen people, for the Christ-child was born in an Eastern land, and some of His children dwell there. A few days previously a ship had come over the seas and brought us several boxes, the unpacking of which had made us realise vividly that Christmas

had come. Yes, the spirit of Christmas was with us, and the love that came in those boxes spoke of the Love that came to the world when Jesus was born in Bethlehem. We were expecting the school children that day, 1,150 of them, to receive their Christmas gifts from those boxes, and it had meant days of happy preparation beforehand. The clothing had been sorted and counted, the tops and balls, whistles and marbles, beads and books and dolls were all arranged in separate places. The school registers had been consulted many times in order to apportion the gifts fairly: every child was to receive a garment and a toy, and we were all ready. There was only one problem that had perplexed us: the names of 350 girls appeared on the registers, and our dolls numbered only 275. It was evident that every child could not have a doll, and so we had arranged that the girls in our newer schools were to have something else in place of a doll. And so we waited with happy anticipation for the arrival of the children, for there is no greater joy at Christmas than that of giving.

* * * * * *

In a caste house in Choolai little Gold had risen very early in the morning because it was the day to go to the Mission House for presents. She had hardly slept all night for wondering what she was going to receive. She so much wanted a doll—a doll and nothing else was her idea of a suitable Christmas gift. Her mother drenched her hair with cocoanut oil and plaited it very tightly, so tightly that it brought the tears to Gold's eyes at every tug she gave it. On the top of her hair she fastened a round gold ornament, and a bunch of yellow chrysanthemums was fastened into the plait. She put on her red silk *rowkie* with the green spots, and a voluminous pink skirt which reached her ankles. A silver belt with tiny bells was fastened round her waist, and silver anklets made music as she walked; and when the dressing was over little Gold crept into a dark room, and, kneeling there in a corner, asked "Jesus Swami" to give her a doll that morning. She came to the Mission House quite sure that she would receive a doll. How her little heart thumped, and how her hands trembled as she stood with a row of other little girls waiting to receive their presents! There was a skirt given all along the row at first, then a string of beads each, then a reel of cotton—(Oh! where were the dolls? Would the dolls never come?) Next appeared a thimble and some needles—(Oh! where were the dolls? Her eyes were growing quite misty.) And then, and then, someone came with an armful of beautiful dolls—dolls with hair, that could shut and open their eyes! One of them was laid in Gold's outstretched arms, and she drew a deep breath of joy—Jesus Swami had answered her prayer.

A few days later we were visiting in Choolai, and happened to go into Gold's home. She smiled shyly at us, taking shelter behind her mother's ample figure as we were told the story of her prayer. "She is always praying to your Swami: every morning before she goes to school, and every night before she lies down to sleep she does that," said her mother; and then a wistfulness crept into her voice as she asked, "Tell me, will He listen to me if I pray to Him too? Our gods do not hear when we cry to them, and so this child (giving her an affectionate push) says she is not going to worship them any longer." And so God used a doll—one of *your* dolls—with which to honour the faith of a little child, and who can tell what depths of the mother's heart may be reached thereby?

WINIFRED BOOTH.

Recognition of V. S. Ponniah as Pastor of Vepery Church.

THE Tamil Baptist Church at Vepery, Madras, was formed by Mr. E. A. Booth on July 1st, 1900, in connection with the Strict Baptist Mission, and year by year progress has been recorded in the strength of membership. The highest number on the membership roll at one time was 130 in the year 1918, just prior to the dismissal of 34 members to form the Ayanapuram village church. Since that time the Church has continued to grow, so that its effective membership is now over 100.

At that time also the Church, together with the missionaries, began to feel that the question of an Indian pastor should be seriously considered. The Conference of Missionaries made the following resolution in 1918 as a preliminary step in this direction :—

> "That when a Church is able to provide at least one half of the cost of a suitable Indian worker, the Mission, in consultation with the Church, shall appoint a man whose status shall be that of preacher-in-charge of the congregation. From the outset at least one half of the cost of this preacher-in-charge shall be provided by the Indian Church, and the balance shall be provided by the Mission; the contribution of the Mission shall be on a scale which shall decrease each year in proportion as the Church is able to assume a greater share of responsibility. The degree of self-government which a Church shall exercise shall be generally in proportion to the degree of self-support it has attained."

At the request of the Council the following suggestions were also made in 1920 :—

Resolved that Conference submit the following suggestions as the means we should adopt for the maintenance of Scriptural doctrine and practice in the Indian Churches :—

(1) We rely, first of all, on patient, long-continued instruction of the Church members. The confession of faith has been prepared with this object in view, and steps are being taken to make it the basis of instruction to individual members. Also it will now become the text-book in the scheme of studies for the mission workers.

(2) Great care is being taken in the selection and appointment of preachers-in-charge, and similar care will be exercised in the case of pastors. Before a man can be recognised as preacher-in-charge or pastor he must not only be called by the Church, but also satisfy the whole of the ministerial members of Conference as to his spiritual, moral and intellectual fitness for the office.

(3) In order to provide for the retention of the helping and guiding hand of the European missionary in Church affairs, Conference feels that at least one, and if possible two, of the missionaries in each field should be *ex-officio* members of the diaconate.

(4) As a last resort in case of serious and confirmed departure from our principles, the missionary, as the representative of the Council, always has the power to refuse the use of the Church buildings, which are the property of the Mission. Conference recommends that the Church pay a nominal rent to the Mission for the use of the buildings occupied.

A Great Day at Vepery

The Ayanapuram Church was the first to appoint Mr. V. S. Ponniah as preacher-in-charge, and his period of service there was very fruitful. The Vepery Church elected Mr. Ponniah in 1922, and he has now served the Church for five years as preacher-in-charge. As part of the support of the preacher was met by the Mission, he remained a Mission-worker, and was responsible for his work to the missionary.

The Church maintained its support, but the feeling grew that, with the preacher giving half time to Mission work, the pastoral work amongst one hundred members was not receiving the attention it needed. Ponniah was giving all the time that he had, but the Church manifestly needed more of his strength. The matter was therefore placed before the Missionaries' Conference in 1927, and the following resolution was passed :—

> " Resolved that, in order to develop in the Churches the consciousness of independent control of Church affairs and finances, and in the preachers-in-charge a deeper regard for the welfare of the Church and its members as distinct from the Mission staff, Conference approves the policy of making a grant to the Church from Mission funds towards the salary of the preacher-in-charge without requiring the preacher-in-charge to render direct service to the Mission for the money which is granted."

It was felt, however, that in the case of Vepery the time was ripe for a step further, which step is embodied in the following :—

> " Resolved that Conference hears with pleasure of the progress in self-support of the Church at Vepery, and feels that the time has arrived when the encouragement of the Church in self-support and Government calls for the retirement of the missionary as pastor and the freedom of the Church to recognise its own pastor. Mr. Watts is authorised to convey to the Church this resolution and the conditions of Conference of 1918 and 1920, and also to proceed with arrangements for the recognition service in Madras, at which the Chairman of Conference will represent Conference."

In accordance with this, the matter was discussed with the Church at Vepery, and V. S. Ponniah was accepted as pastor by all except two members. The arrangements for the recognition were therefore made, and September 25th chosen as the date.

Messrs. Morling and Brand came to Madras for the occasion, and on Saturday afternoon they, with Messrs. Watts and Thrower, met Mr. Ponniah for examination. Amongst other things, Mr. Ponniah was asked and answered questions on how to recognise conversion in an enquirer or applicant for Church membership, the teaching and place of baptism, the Word of God, its inspiration and authority, the work of the Trinity in salvation, particular redemption, the duties of a pastor and the pastor's spiritual life.

The services of the following day were commenced at a prayer meeting at seven o'clock. This was a true indication of the Lord's presence throughout the day. A large number gathered for prayer, and it was remarked that the spirit of humble praise to God, and the unanimity of prayer for the new pastor, gave promise of a fruitful time.

The chapel was full for the morning preaching service at eight o'clock, when Mr. Ponniah preached from Matt. iii. 2, " Repent ye, for the kingdom of heaven is at hand."

In the afternoon the meeting commenced at 4.30, and every inch of seating space was occupied. Extra benches were brought in, and children were made to sit on the floor in front of the platform; even then some people had to stand. The singing was most hearty throughout the day, and really lifted our hearts to the Lord. During the first meeting of the afternoon Mr. Ponniah gave the story of his conversion, and this was followed by an

address by Mr. Brand on Paul's message to the Ephesian elders in Acts xx.

During a short interval tea was served, and the evening meeting was commenced at six o'clock. At this meeting Mr. Ponniah told of the way the Lord had brought him to the leadership of the Vepery Church as pastor. Many of the members living at Semmen Street were brought to know the Lord through his ministry as school teacher; he is thus bound to the Church by many ties. His desire was that the Lord might abundantly sanctify this new relationship.

Mr. Morling followed with an exceedingly practical address to the Church on the very many important things that a Church needs to remember and do, as an effective testimony to the Lord Jesus Christ in this world.

Mr. Watts then briefly outlined the Scriptural authority for the pastoral office, and publicly announced the setting apart of Mr. Ponniah for the work of the pastor of Vepery Tamil Baptist Church. Mr. Thrower sought the Lord's blessing on the new pastor, and so the day closed. It was a day of inspiration and blessing, the Lord being manifestly present with us. To Him be all the praise.

A Message of Love and Esteem.

To the Editor of THE MISSION HERALD.

INDIA, 15*th August*, 1927.

Dear Mr. Editor,—We S.B.M. missionaries have only recently heard that Mr. and Mrs. Booth will not be returning to India again. This decision has been received by us all with real regret and deep sympathy. At a recent meeting of the Indian Conference of Missionaries it was unanimously resolved to place upon record in the minutes of the Conference our heartfelt appreciation of the thirty-two years' Indian service rendered to the cause of Christ by our dear friends Mr. and Mrs. Booth. A letter was also sent, signed by each missionary of the S.B.M., in which we bade a regretful and loving farewell to those whose genial presence, loyal comradeship, and sterling worth and work have meant so much to the Mission and the missionaries in India.

Again and again lately I have found myself musing upon the past. How well I recall the day of my first arrival in Madras! There on the platform waiting for me was Mr. Booth in white topee and huge baggy trousers. He gave me my first Tamil lesson as we drove through the streets to the Mission House! While this lesson was proceeding Mr. Booth suddenly hailed a dark-skinned pedestrian, who promptly came to our side. The carriage was stopped, and I was introduced to the Tamil Munshi who was to be my daily torment for the next year. Thus, even before reaching the Mission House, I gained the impression that mission work in India was stern and strenuous reality with no nonsense about it.

Mrs. Booth gave the new arrival a kindly and reassuring welcome. How pleasant was the clean, quiet, simply furnished room after the glare of the streets and the rush of constant travel! I slept well that night, in spite of the heat and the mosquito net, and in the darkness that precedes the dawn I was still in dreamland when moving lights and the sound of someone calling my name rudely aroused me. The voice was Mr. Booth's, and it informed me that, incredible as it might appear, it was time to get up! This very early rising seemed to me unnecessarily heroic, until I learned that for successful open-air preaching the missionary must be in his place at the side of the street by seven o'clock punctually. I am not the only missionary who has to thank the Booths for an early-formed habit of early rising.

The next day Mr. Booth ushered his Indian tailor into my room to measure me for the washable cotton suits worn by everyone in India. The tailor was a Mahommedan with a big beard and a fat neck. He placed the cloth against my back and made a little crease where the cut should come. He then wiped the crease on his neck. Curious to see what the reason was for this ritual, I glanced at the cloth, and was struck to see that the crease was now indelibly marked with black. Clearly the colour was coming off this

Mahommedan! A question arose as to the circumference of the trouser-legs. "Make them like mine!" said Mr. Booth sternly. One of Mr. Booth's trouser-legs would have made me a smock-frock in those days, and the prospect of wearing such bags was appalling; but I dare not criticise the sartorial judgment of the "man on the spot," and I meekly wore those garments for quite a long time. But if the gentle reader expects me to return thanks for an early-formed habit of wearing baggy trousers, he is doomed to disappointment, for by the time another suit was called for I had learned sufficient Tamil to instruct the tailor myself, with happy results.

As I write, memories come crowding in of those early days. I used to sit in the Vepery Chapel when Mr. Booth was preaching, and despair of ever attaining such a command of the language as he had. The sentences seemed to come rolling forth endlessly, and with no effort! In Tamil it is a mark of culture to merge the end of one word into the beginning of another, so that the learner cannot tell where one word ends and the next begins. But in that trying first year I always found Mr. and Mrs. Booth ready to help and encourage one in the language struggles.

Another scene that lives in memory, and often reminds me of the lesson that even one soul is of infinite value in God's sight, and should be so in ours, is the picture of a village preaching. We found the street deserted save for a single old woman. Mr. Booth gave his address to that solitary listener, and if she was not edified, I was. India is a country where it is easy to overlook and despise the old, the infirm and the poor, and I have often been thankful for that early lesson on the dignity of a single human soul. This high conception of the nature of his vocation, enforced equally by the austere call of duty and by the constraining love of Christ, characterised the whole missionary career of Missionary E. A. Booth.

On another occasion during that first year we were preaching at a festival. This time there was no need to complain of lack of hearers. All day long they thronged us. Presently the temper of the crowd changed from toleration to hostility, and then to anger. Extreme Nationalists came up and tried to stop the preaching. Our leader thought with patience we might continue the preaching, but suddenly a surge of passion swept us back. We managed to reach our bicycles, and began to move slowly through the blaspheming crowd homewards. If looks and gesticulations and curses could have killed us, we should have died that day, but we were brought safely through. That was not the last time that Mr. Booth had to face a threatening crowd in India.

As a mere man I cannot speak intimately of Mrs. Booth's work amongst the women of India. Sometimes I caught a passing glimpse that reminded me of Bunyan's picture in the House Beautiful, the portraiture of the Pattern Pastor, one who "stood as if he pleaded with men." Those were the days before the Women's Work could be said to have produced many visible results. It was a work of faith and love and waiting. It was a work that cost much prayer. The after-days have justified Mrs. Booth's patient toiling and undaunted hope in those days when the ground seemed barren and fruit was rare.

But perhaps the most vivid recollection we have of our friends is in connection with the Annual Conferences. Mr. Booth was always Chairman of Conference when in India. Alert, business-like, sympathetic in opposition, wise in counsel, brotherly to all, he was at his best in this annual institution, which he had such an important part in founding. We shall miss him here more than we can say.

I fear, dear Mr. Editor, that parts of this letter may read like an obituary notice. We are very glad that this is not the case, and still more glad that we may look forward to a continued association with Mr. and Mrs. Booth in their work FOR India at home. That God may bless them with renewed health and a prolonged life of service in the Homeland is the prayer of us all, and I remain, dear Mr. Editor, your fellow-servant,

A MISSIONARY OF THE S.B.M. IN INDIA.

Our Home Churches.

Prayer Subjects for January, 1928.

Week beginning—

SUNDAY, 1st.—That the New Year may open full of blessing, with a rich manifestation of Divine power and the spirit of grace and supplication.

SUNDAY, 8th.—For Mr. and Mrs. Watts and family, leaving Madras on the 11th, that journeying mercies and Divine protection may be realised.

SUNDAY, 15th.—That the Missionaries on the Field may receive a double portion of grace, with all needed strength for their work.

SUNDAY, 22nd.—That the Native workers may be kept faithful and endued with holy zeal and a desire for the salvation of their fellow-Hindus.

SUNDAY, 29th.—That the Lord will graciously constrain a young man to offer himself for the work in India, and that the call may be clear and unmistakeable.

The Books for Prizes and Libraries.

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

A word from the teacher will go a long way to encourage a scholar to read a book. The following are all new publications, and are recommended after careful examination. Some of the books prepared for Sunday School Prizes are weak and trivial—the cover is the best part about them—but each of the books here noted has Gospel tone, quiet heroism, information, edification and example.

Enquiries about any of these books may be addressed to Mr. Reed, 95, Ham Park Road, E.15, the Hon. Secretary of the Auxiliary.

BARAK, by F. H. Easton. Pub. by Hulbert Publishing Co. Barak is a missionary's donkey in China, and he tells of his master's journeys and sees the funny side of things. Just the book to give a child of 10 ... ... 2 0

INDIA'S SUNNY PLAINS. Pub. by John Ritchie. Obtainable at Hulbert Publishing Co., 7, Paternoster Row. Tells story of India's Temples and the people's ways, as well as some triumphs of Gospel. Many informative pictures 1 6

IN THE KRAALS OF SOUTH AFRICA. Pub. by John Ritchie (see above). A trip through Kaffir Land. Simply written and well illustrated... 1 6

AMONG THE RED INDIANS. Pub. by John Ritchie (see above). Missionary labours in the land of the Wigwam and Tomahawk. Good pictures 1 6

AMONG KRAALS AND WIGWAMS. The two books as above, bound in one volume 2 0

FROM SAVAGERY TO CHRIST. By Harold Rycroft. Pub. by Epworth Press. Simple story of a convert in the Soloman Islands. Splendidly illustrated. For scholars of 10 ... ... 2 0

A STORY WITHOUT AN END. A German publication, obtainable at Hulbert's, 7, Paternoster Row. Has a rare spiritual tone. Tells of a large work in Silesia, Europe, among children and the poor. Holds attention, edifies and inspires. The pictures are good. For scholars 14 and over 2 0

TWILIGHT TALES OF THE BLACK BAGANDA. By Mrs. Fisher. Pub. by Marshall Bros. One of the best books on Africa I have seen. Profusely illustrated. Just the thing for a scholar of 13 or 14 ... 3 6

BISHOP PATTESON OF THE CANNIBAL ISLANDS. By E. Grierson. Pub. by Seeley, Service & Co. Patteson, John Williams and James Chalmers gave their lives for South Sea Islanders. Good pictures. For scholars of 13 and 14 ... ... 3 6

MISSIONARY HEROINES IN MANY LANDS. By E. C. Dawson. Pub. by Seeley's. Moving chapters about noble women. Good pictures. For scholars of 12 ... ... 2 6

JUDSON, THE HERO OF BURMA. By Jesse Page. Pub. by Seeley's. Every boy and girl ought to know Judson as they know Livingstone. Same series as "Missionary Heroines" above 2 6

THE OBEDIENCE OF FAITH. A record of a woman's devotion in Central Africa. Fine spiritual tone. Excellent pictures. Pub. by Africa Inland Mission, 30, John Street, W.C.1. For elder scholars ... 2 6

MEMORIES OF THE MISSION FIELD. By Christine Tinling. Pub. by Morgan & Scott. The writer has travelled widely, and tells of Gospel effort and incident in a way which leaves an impression. Every young Christian should read it 3 6

DAN CRAWFORD OF LUAUZA. By J. J. Ellis. Pub. by J. Ritchie (see above). A thrilling story. Crawford lived and died for Africa. Some excellent pictures. For scholars old and young. (There is quite a series of these books) 2 0

HIS LITTLE BIT O' GARDEN. By Mildred Hill. Pub. by Allenson's. A perfectly delightful book. The youngest could read it and enjoy it. How Peter sold his flowers and filled his missionary box ... 2 0

"TAKE THIS CHILD." By Mary Booth. Pub. by Marshall Bros. A most interesting story of a great work for the saving of India's children. Many illustrations. For scholars 13 and over 3 6

BY TEMPLE SHRINE AND LOTUS POOL. By W. Robinson. A Ritchie publication (see above). A revelation of what Hinduism and caste means. Valuable for the information it gives. For older scholars 2 6

ELIZABETH AND THE ANGEL. By Reginald Callender. Pub. by Religious Tract Society. A charming book. How Elizabeth has visions of Africa's needs, and works to help meet them. For children 12 and over 3 6

BARBARA'S BEHAVIOUR. By M. Bramston. Pub. by S.P.C.K. A tale of the Boxer Rebellion in China, when missionaries and converts suffered much for the sake of the Gospel. For girls 12 and over... 3 0

Meetings.

Walthamstow, Church Hill.—In connection with the East London Missionary Week, an L.Z.A. meeting was held on the afternoon of November 3rd in conjunction with the weekly Gospel Meeting for Women. The members of this meeting always show a keen interest in the work of the Strict Baptist Mission, and this occasion was no exception, there being about eighty present. An address was given by Pastor C. J. Welsford from Matt. ix. 36-38, and an offering was taken for the work of the L.Z.A.—E. L. G.

Wattisham, Suffolk.—On Wednesday, November 30th, a goodly company of friends interested in the work of the Strict Baptist Mission gathered together to hear Mr. E. A. Booth describe something of the opportunities, difficulties and encouragements that are experienced by the missionaries in India, and gave us also themes for praise and prayer. He reminded us that the workers in "the regions beyond" valued above all the earnest prayers of the Lord's people. The collection amounted to £2 11s. 7d.—S. W. W.

Announcements.

Mrs. E. A. Booth.—We are sure it will give very much pleasure to our readers to have the latest portrait of our dear friend, Mrs. E. A. Booth, and are confident that her article, "Indian Snapshots," on another page, will be read with keen delight. We are happy to announce that, God willing, others will follow during the year, and, realising her unique opportunities for getting into touch with the women and children during her twenty-seven years' residence in Madras, we are confident they will appeal with tender sympathy to all the readers of the MISSION HERALD. We trust both Mr. and Mrs. Booth may be long spared to serve the S.B.M. in the Homeland, rejoicing to be with their sons, and enjoying the fellowship of an ever-widening circle of friends.

Mr. E. A. Booth's Engagements for January.—1st, Rounds; 3rd, Chadwell Street (New Year Prayer Meeting); 5th, Cambridge; 8th, West Drayton; 9th, Hook; 10th, Yateley, Cricket Hill; 13th, Greenwich, Devonshire Road; 15th, Lewes; 22nd, Irthlingborough; 26th, Lee Common; 29th, Chesham; 30th, Bierton.

Mr. and Mrs. L. Watts.—It is hoped that, God willing, and in accordance with arrangements made, Mr. and Mrs. Watts and their children will leave Madras on or about January 11th on the homeward voyage to England, and expect to arrive in the early part of February. We bespeak for them the earnest prayers of all, that they may be in the safe-keeping of Him Who "holds the waters in the hollow of His hand," with a quiet and restful preparation for the hearty welcome awaiting them.

Preliminary Notice.—The Half-Yearly Meeting and Welcome to Mr. and Mrs. Watts will be held (D.V.) on Wednesday, March 28th, 1928, at Mount Zion Chapel, St. John's Wood Road, N.W.8. Further particulars later. Please keep the date free.

The Strict Baptist Mission Herald.—Will our friends kindly note that subscriptions for 1928 are now due, and should be sent direct to the Treasurer, Mr. A. J. Robbins, Vicarage Farm, Hounslow, Middlesex. All changes of address or alterations in number of copies required should be notified to Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4, who is responsible for the distribution. He would also gladly receive and welcome Reports of Meetings and Study Circles, or useful information concerning the work, which should be concise and written on one side of the paper only.

THE CHILDREN'S CORNER—*Continued from page 15.*

right well it was done, turning an unsightly piece of furniture into a really comfortable chair, the proceeds going to the funds of the Strict Baptist Mission. Christmas 1928 is a long way off, but every day brings it nearer, and I hope that, like Nehemiah's friends, you have "a mind to work," so that our dear friend and willing helper, Miss H. V. Harris, will next November be able to report that FIFTEEN large boxes are on the way to India. Then I am sure you will understand what is written, "Better is the end of a thing than the beginning thereof."

Now, my Corner must be full, but at the risk of offending my very good friend the printer, I want to thank Connie Adams for her nice little letter and good wishes, and to make an appeal to my grandchildren. Connie is very anxious to have a "pen-friend," with whom she can exchange letters from time to time, and I shall be glad to receive the name of a little girl who will be willing to correspond with her. It is a delightful way of forming a friendship, and frequently leads to lifelong happiness. I remember one who exchanged letters with another in a distant colony, which ended in marriage and much blessing.

So, once more wishing you all "A Happy New Year," with much love, I remain, Your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—A very Happy New Year to you all! This is the second time I am privileged to greet you in this way, and it brings some very sweet yet solemn thoughts to my mind. It is by the grace and tender mercy of our Heavenly Father that we are spared to see the end of one year and the beginning of another, and as the future, all unknown, lies before us, we must just step bravely out, trusting in His hand, that we may be kept in the straight and narrow path, which leads to everlasting life.

The New Year is the time of *new beginnings*, but what about the past year which has gone for ever? Our footprints on the pathway by which we have journeyed are mercifully hidden from us, or what a tale they sometimes would tell! I remember in my boyhood days, now many years ago, when living in a little village in Sussex, there was a large meadow at the back of my father's garden, and it was often a source of delight after a fall of snow to strike across it, and then look back to see how *straight* the course had been. But usually it was the *crookedness* that was revealed so clearly in the virgin snow. Many times since, when living in London, I have thought of those juvenile efforts, and they have taught me lessons which are unforgettable. I learned very surely that by my own efforts I could not walk straight through life, and constantly needed the guidance of Him Who alone could make straight paths for my feet.

Then I also learned, and perhaps this is the more important lesson, that the steps could not be retraced without leaving footprints behind, for there, on the pure, white snow, were the marks of my feet indelibly printed, and beyond my power to remove. But presently the sun would come out and melt all the snow, and did what was entirely beyond my power or skill. And so may the Holy Spirit graciously cleanse our crooked and perverse ways of the past year, and lead us by paths of righteousnenss in the new year, revealing to us " an example, that we should follow His steps."

As I have already said, this is the time of *new beginnings* The last figure and motto of the old Calendar has been removed, and we turn with eager interest to the new one, with its big block of dates, wondering what will be the message for each day, though often forgetful that we are slowly and surely working towards the end of another year. *What are you beginning this year?* Probably, like many others, you have made some resolutions, hoping to keep them and find yourself the better for it. Shall we try and think of two or three things which we may begin to do?

(1) Let us begin each day with God, humbly seeking to know His will, and pleading for sufficient grace to meet the needs of each day.

(2) Let us come frequently to His Word, and in our reading seek the illuminating grace of the Holy Spirit, that He may reveal to us our need of a Saviour Who " is able to save to the uttermost."

(3) Let us seek for some path of service in which He may lead us. A life busily spent in loving service is a happy life—there is none like it. How often one is led to pity those whose hands are always empty, or are desiring only to gratify their own desires. No doubt you remember the story in last month's Corner of the little African girlies who took cups of cold water to refresh the toilers, their radiant faces proving that they had found joy in service.

There is no doubt many avenues of service will open before those who desire to do their Lord's will. What about Missionary Working Bands? Have you all joined up for the New Year? A short time ago the dear lady who for FIFTY-THREE YEARS has lovingly and loyally shared my joys and sorrows, and would often like to attach her signature as " Grandma " to the Corner letter, showed me a chair which had been re-caned by a blind member of the Working Band in that little hive of industry at Courland Grove, and

(Continued on page 14.)

LIST OF SUBSCRIPTIONS, &c.,

Received from November 10th to December 10th, 1927.

General Fund.

	£	s.	d.
Sturry, S.S.		9	4
East London Aux. Missionary Week	18	14	0
Ipswich, Bethesda, Mr. & Mrs. Freeman	2	0	0
Anon.	8	0	0
Smarden, Reports		5	0
Tadworth, Mrs. Wapling, Sale of Work	41	10	0
Epsom, Mrs. Humphries	1	17	0
Coll.	4	17	4
S.S.		19	0
Bible Class		16	4
Boxes, Pastor W. J. Shrimpton		12	6
Cyril Shrimpton		7	8
Miss Stanford		2	9
Mrs. Humphries		9	2
A Widow's Thankoffering		3	0
East End Mission Week, P.P.C.		9	8
Eastbourne, Grove Rd., Coll.	4	17	6
P.P.C. & Hymn Books at various Meetings	1	6	2
East London Aux., Sale of Literature	1	19	6
Tonbridge, Mrs. Kitchener, Reports		1	2
Brentford, Mr. & Mrs. Dean	2	0	0
Borough Green, S.S.	12	3	11½
Boxes	5	2	3½
Collection, Sunday	2	12	2
Do.	2	6	11½
Reports		1	8
P.P.C.		8	2
Rishangles, Coll.	1	1	9½
Miss Cook		3	4½
Fressingfield, Coll.	1	3	1
Boxes	6	0	5
Occold, Coll.	1	4	0
Boxes	5	2	8
Brockley, Coll.	1	5	6
Rochdale, Hope S.S.	2	5	1
Mr. F. Fielding, Sub.	5	0	
Clapham, Courland Grove, S.S. Coll.		9	2½
Birthday Box		10	9½
Siddal, Halifax, S.B. Mutual Improvement Soc.	1	2	9
Leeds, Mr. Thos. Benstead		10	0
Trowbridge, Zion		10	0
Guildford, O.B.C., Reports		12	0
Northampton, Mrs. B. E. Mather	2	10	0
Southery (Norfolk), S.B.C.	5	0	0
Bermondsey, Lynton Rd. S.S., Infant Class		8	4
Bethnal Green, Hope S.S.	2	10	0
Norbiton, Zion, Birthday Gift, Nov. 8		5	0
Lewisham, College Park, Coll.	1	11	3
Walthamstow, Church Hill, Mrs. S. B. Caplin	1	0	0
Croydon, Derby Rd., Reports		8	2
Hymn Book		1	0
Pastor H. G. Dann (Box)	1	0	10
Yarmouth, Coll.	2	0	8
Norwich, Coll.	1	10	0
Beccles, Coll.	1	9	8
S.S.	2	8	0
Stoke Ash, Coll.	2	13	0
Laxfield, Boxes	6	19	8½
Coll.	2	18	11½
Sudbourne, Miss Cordle's Class		13	3½
Greendisburgh, Coll.	1	13	7
Wattisham, Coll.	2	11	7
Colnbrook, Miss Wild		10	0
Canada, Mr. & Mrs. H. W. Locke ($1.50)			
Saffron Walden, Mrs. G. S. Bunting (Box)		12	0
Mr. Wenman (Box)		4	0
Rochdale, Hope S.S.		9	3
Wortwell Chapel		10	0
Gaddesden Row (Box)	1	0	0
	£179	16	3

Herald Fund.

	£	s.	d.
West Ham Tabernacle		15	0
Smarden		18	0
Fressingfield		17	1
Occold		13	6
Tottenham Aux.		11	0
Laxfield	1	5	4
Saffron Walden		9	6
Ilford		9	11
Bethersden		7	0
Crawley		3	6
	£6	9	10

Miscellaneous.

	£	s.	d.
Profit on Annual Tea, Mr. G. E. Shepherd	4	0	0
Postcard Sales, Mr. E. A. Booth		2	4
£481/7/10 5 per cent. War Stock	12	0	8
Postcard Sales, Mr. E. A. Booth		14	6
	£16	17	6

Personal.

	£	s.	d.
Mr. & Mrs. J. A. Perry (Australia)		10	0
Miss Webb, for Boys' Hostel, Namakal	2	2	0
E. H., Birthday Gift		5	0
A Friend (106)	5	0	0
Mrs. C. Gregg	10	0	0
S. O. S.	1	0	0
A Friend, Nov. 23 (124)	10	0	
Mr. James Payne, support of boy in Hostel, Namakal	1	0	0
Mr. & Mrs. J. Rippin	12	6	
Mr. & Mrs. J. Troupe	10	0	
"One of the least"	1	0	0
Mr. J. B. Collin, Birthday Gift	100	0	0
"Subscription"	100	0	0
Misses S. & M. Stiles		5	0
Mr. W. C. Culliford		10	0
From Readers of *The Christian*	31	10	0
Miss B. Harris	2	2	0
	£256	16	6

Pension Fund.

	£	s.	d.
£756/0/9 War Stock, 5 per cent.	18	18	0
£935/1/3 L.C.C. 3 per cent.	7	0	3
	£25	18	3

Ladies' Zenana Auxiliary.

Money received from Nov. 10 to Dec. 9, 1927.

	£	s.	d.
East London Aux.	2	3	2
Brighton, Coll.	2	15	0
Eastbourne, Coll.	3	16	2½
Richmond, Coll.	1	14	6
Sale of Fancy Articles	15	0	
Walthamstow, Church Hill, Coll. at Women's Gospel Mtg. & L.Z.A. Quarterly P.M.	17	8	
Sale of "Arrows"	2	8	
	£12	4	2½

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.

Vol. XXVII. *New Series, No. 254* February, 1928.

The Strict Baptist Mission HERALD.

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



S.B.M. Picnic Party on the Nilgiris.

Miss E. A. Savage, Miss E. C. Putnam, Miss Williams (A Friend), Mrs. D. A. Thrower, Mr. D. A. Thrower, Mrs. D. Morling, Mr. D. Morling.

Price One Penny

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

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The Strict Baptist Mission

Welcome Home

to Mr. and Mrs. L. WATTS from India

COMBINED WITH

Half-Yearly Meetings

ON

Wednesday, March 28th, 1928

MOUNT ZION CHAPEL

ST. JOHN'S WOOD ROAD, N.W.

[These meetings have been arranged for Wednesday to meet the convenience of country friends, who can obtain reduced railway fares on that day.]

S.B.M. Herald.—Fresh news direct from our Indian Missionaries. Monthly, one penny; special terms for Sunday Schools. Subscriptions now due.

Enlarged Vision and Sympathy results from Missionary Services and Meetings. The Secretary will gladly arrange for a visit by a Missionary on a Lord's day or a week evening in any part of the country. Apply NOW.

AN INTEREST IN YOUR PRAYERS IS EARNESTLY DESIRED

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.

VOL. XXVII.] FEBRUARY, 1928. [*New Series*, No. 254

CURRENT NOTES.

THE address given by Mr. E. A. Booth in the closing hour of the New Year Prayer Meeting will long be remembered by all present, and by special request our brother has consented to its publication. The subject, "Prayer a Conflict," was not only well suited to the occasion, but revealed in a wonderful manner the conditions under which the servants of the Lord have conflict with principalities and powers, and spiritual wickedness in high places, and their sure defence and source of overcoming power is in "praying always with all prayer and supplication in the Spirit."

A most remarkable confirmation of this is given in the article by Mr. D. Morling, "Jesus *versus* Mari." As one tries to visualise the scene around the well-sinking operations at Sirunellikoil, the mind goes to that shed where the two godly women were pouring out their hearts before the Lord, and from thence to the incident depicted by John Bunyan, where one was using every effort to extinguish a fire, and behind the wall was another who was continually pouring oil upon it.

That prayer changes things is sure and certain; and "This is the victory that overcometh the world, even our faith," might be written upon the lintel of that village well, for "in *all these things* we are more than conquerors through Him that loved us."

* * * * * *

The needs of the S.B.M. for another Missionary have not yet been supplied, and an appeal is again made to the young men of our Churches. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Our Foreign Field.

News of the Month.

NAMAKAL.—A month ago Mrs. Morling and I camped at Kakkaveri in the Sendamangalam Field. We examined some enquirers of long standing, and were glad to find them ready for baptism. Their public profession was afterwards made at Sendamangalam, when the sacred rite was performed by Mr. Kimber. Kakkaveri is one of those places where for some years past we have met with much organised opposition. The All-India Congress regularly sends a Brahmin agitator to stir up the poor Pariahs against Christianity.

In the middle of last month, again assisted by Mrs. Morling, we held a week's evangelistic campaign in and around Sirunellikoil. As there are no camping-places in the neighbourhood, and as we had no buildings there before, this was the first of such Gospel itinerations in that part; also our workers are now able to live there on the spot, and this means far better instruction for our Christians. Each morning I went out with the preachers; we have no roads there, so this was accomplished by walking. Afternoons were occupied with Bible Class teaching, while the evenings were fully engaged in giving lantern lectures in the surrounding villages. For the latter we had large and attentive audiences.

While at Sirunellikoil we examined several women for baptism. We were encouraged at the progress made in learning and at the evidences of changed life. Last Saturday, at another short week-end camp, we had the joy of baptizing four women and one young girl in the Cauvery River. One or two of these had asked for baptism for two and three years. Our new catechism, which has now been printed and published, is of great assistance in this important matter of instruction. D. MORLING.

KOLLI HILLS.—The Kundunni School.—The new school at Kundunni, in the north-east corner of the Kolli Hills, was being conducted in a field shed kindly lent us by a farmer. When the harvest season approached, the farmer told us that he would require his shed to store the grain until threshing time. A neighbouring farmer sold us a small field for £2, upon which to build a permanent school and teacher's house. We have asked Government for a grant to cover half the cost of the school building. Meanwhile we have erected a temporary shed, and the school is being conducted under this shelter until a proper building shall be constructed. The teacher, who is a Christian hill-man, lives with the Alattur teacher some two miles away.

High Temperatures in Malaria.—Experience has taught us to use the thermometer frequently in cases of malaria on these hills. Within an hour or two the temperature may mount from normal to 105 or so. Anything above this limit we regard as serious, and sponging, wet packs or cold baths are resorted to, while our doctor injects quinine into the muscles, or even into the veins. Recently a lad belonging to the Christian settlement here became seriously ill with malaria and pneumonia. One day the temperature under the arm rose to 107, and symptoms of collapse began to appear. It

was urgently necessary to bring down this temperature, and we put the patient in a cold bath and kept him there for forty-five minutes. This was rough treatment for a lad suffering with pneumonia, but even such measures reduced the temperature only two degrees! However, by the evening he was recovering, and within a few days we held a thanksgiving service in his home to celebrate his return to health from the brink of the grave. At this meeting the parents decided to give their son the name "Lazarus," because he had been raised almost from the dead.

Namakal Lends Us a Worker.—The Kolli Hills Panchayet requested the Gospel Extension Society of Namakal to lend us the services of Preacher Dawson for two months to do special work. Our good friends on the plains acceded to our request. Preacher Dawson has a gift of song, which he uses in the Lord's service. The Indian loves to listen to the music of his own country. The Kolli Hills have a set of tunes all their own. We are going to try to capture these tunes for the kingdom of Christ. Preacher Dawson is setting to these strange metres several Gospel songs and parts of the Life and Death of Jesus Christ, in which the Way of Salvation is put into simple language suited to the capacity of the ignorant hillman. Prayer is requested that God's blessing may rest upon this attempt, and that soon the hill people may be heard singing Christian hymns to their familiar old tunes.

J. M. BRAND.

Prayer a Conflict.

BY ERNEST A. BOOTH.

PRAYER is a very comprehensive term covering many aspects of spiritual exercise. Frequently it is just Simple Petition, as in the case of the publican who breathed, "God be merciful to me a sinner," and went down to his house justified. At other times it is Dominant Desire finding expression in such words as Jacob's, "I will not let Thee go except Thou bless me." Again, prayer sometimes takes the form of Intimate Communion with God, which is the loftiest experience within the reach of any soul, "If any man hear My voice and open the door, I will come in and sup with him and he with Me." Another aspect of prayer is that of Intercession for others, a classical instance of this being Abraham pleading for Sodom. In the sixth chapter of Ephesians Paul speaks of prayer as a Conflict in the spirit realm, "We wrestle . . . against principalities, against powers, against the rulers of the darkness."

There are two distinct categories of Hindrances to prevailing prayer—those that arise within us and those that are without. Of inside Hindrances I will mention three: (1) SIN. "If I regard iniquity in my heart the Lord will not hear me." "Your sins have hid His face from you that He will not hear." Sin is that which breaks off contact with God. (2) SELFISHNESS. "Ye receive not because ye ask amiss, that ye may spend it on your pleasures." If in prayer we are merely seeking our own gain, or the enhancement of our own reputation, and not the glory of God, we are giving Satan a foothold in the inner citadel of our lives. (3) AN UNFORGIVING SPIRIT. If in approaching God in prayer I remember that a brother has aught against me, Jesus says that I am first to be reconciled to my brother, and then I may proceed with my act of worship. An unforgiving spirit manifests itself

in such ways as jealousy, envy, bitterness and backbiting. It is rooted in hatred and is Satanic.

If by the grace of God we are free from these inside hindrances to effectual prayer, there still remain the outside hindrances to be reckoned with. In the Ephesian epistle Paul writes of " the prince of the power of the air," " the rulers of the darkness," " the spiritual hosts of wickedness." Here Satan is represented as the chief of a vast organisation of evil spirits, having its headquarters outside the earth, unceasingly opposing the progress of Christ's kingdom on earth. Satan cherishes an envenomed, personal animosity and hostility against the Lord Jesus Christ in His mediatorial character and redeeming work. Satan hates our Lord and hates the Lord's people. Satan is not omnipotent, but his power is vast, and the myriads of demons in his service make his power ubiquitous. His craftiness matches his power, and we do well to beware of the wiles of the devil. Let us rid ourselves of childish conceptions of Satan as a being with horns and hoofs and a forked tail. He often assumes the guise of an angel of light, and we are not to be deceived by his subtlety, which veils a persistent malignity. Satan continually seeks the worship of mankind. In a thousand different ways he is saying to men, " Fall down and worship me." He is a rival to God. India is a Satanic stronghold where Satan is worshipped by millions. There demon possession is a grim reality and demoniac influence widespread. India is a place where Satan is enthroned.

We frequently speak of hindrances to the progress of our work in India, in such terms as Priestcraft, Idolatry and Caste. The priestcraft of the Brahmins is like a web spun over the lives of the Hindus, and affecting every incident in life from birth to death and even beyond death. Idolatry is a gross misrepresentation of God and a robbery of God, for it gives to another the worship which is due to God alone. Caste is the denial of the unity of the race and of the brotherhood of man. But these things are the manifestations of something deeper, more mysterious and more subtle. Satan is behind them and is working through them. When we are dealing with such things we should remember that Satan and his demons are working against the progress of the Gospel by such means.

Have we sufficiently realised that heathendom is a great battlefield between the Holy Spirit and the Evil Spirit? There is a real danger that we take our religious service too softly and expect victory too cheaply. Paul's statement is, " *We wrestle.*" I put that in the interrogative and ask, " Do we wrestle? " Is our prayer for our work in India a real conflict against Satan and his hosts of wickedness? If our experience of prayer is always so easy and so spiritual as to be without cost and without strain, we have not graduated in the school of prayer. " Being in an agony, He prayed more earnestly."

" Satan hindered us," wrote Paul in the earliest of his epistles, and Satan to-day is hindering the progress of missionary work at home and abroad. I have known instances in India where Satan has hindered enquirers and candidates for baptism. He is now hindering the development of the spiritual life of the Christian Church in India, where there is a lack of joy in the Lord and a grave deficiency of zeal for voluntary service. The impact of the Christian Church upon the surrounding heathenism is not what it should be or might be.

"Prayer can force a passage through"

Here at home Satan is hindering the work. In some churches there is opposition to missionary work among the heathen, and a disregard of the plain command of our Lord. In many churches there is an appalling indifference to the progress of the Gospel in heathendom, and an utter absence of sympathetic prayer. It is no use disguising from ourselves the fact that among our church members it is the minority that is prayerfully concerned as to the spiritual condition of the heathen, and the advance of the cause of Christ in heathendom. Satan is at work in the Church as well as in the world, in Christendom as well as in heathendom.

Against such a foe the most effective weapon is prayer, a spiritual weapon against a spiritual foe. Prayer links us with God, and releases forces which defeat Satan's plans and overcome his power. Prayer is not merely preparation for the conflict, prayer is the conflict. "Praying always with all prayer" is Paul's inspired direction as to the way we should wrestle against the powers of darkness. Prayer is the intense, ceaseless, vigilant. Let us beware of soulless petitions, indefinite requests and empty formulas.

We must take time to pray. We must make time to pray. We must give prayer a larger place. In prayer it is quality and not quantity that counts. We may pray most when we say least, and we may pray least when we say most. Importunate, trustful prayer in the name of Jesus wins the battle. Such prayer offered here at home will effect victories in India. The Church of Jesus Christ was born in a prayer meeting, and in a prayer meeting she renews her strength.

We wrestle against principalities, against powers, against the rulers of the darkness, the spiritual hosts of evil arrayed against us in the heavenly warfare.

> "Christian, dost thou see them on the holy ground,
> How the powers of darkness compass thee around?
> Christian, up and smite them, counting gain but loss:
> Smite them by the merit of the holy Cross."

Indian Snapshots.

"A WOMAN OF A SORROWFUL SPIRIT."

THERE was a young woman sitting in the shadow of a leaf-thatched hut. A crowd of other women were around us, some on their way to the village well with earthen water-pots poised on their hips. Others sat on the ground shelling tamarind pods. It was the tamarind season: little mounds of brown pods lay about, and busy hands broke open the brittle shells and extracted the brown fruit and tossed it into baskets. Several babies played in the warm red dust—little bare bodies and curly hair thick with dust, chubby little hands gathering red dust and letting it trickle through fat little fingers. A few goats wandered among the tamarind, and tried to snatch a mouthful when no one was looking. A buffalo and her calf came slowly round the hut, and stopped to look at us in mild surprise. Everybody was busy and talkative, save that one young woman sitting in the shadow of the hut. The utter despair on her face compelled us to draw near and question her under cover of the noise going on around us. Little by little she told us all the sorrow of her heart. She was ill-treated by her husband's relatives (the husband being a man of over sixty, while she was barely twenty). She was childless, and therefore was to be turned out of her home

while "he" took another wife. She was ill, and she wanted to die—oh! how she wanted to die! She had tried to drown herself in the tank near by, but they had found her and dragged her back. "Ay-Ay-O! What shall I do? Oh! what *shall* I do?" was her piteous cry.

We asked her to come to the Mission-house and let us give her some medicine: it was medicine for her soul she needed, and we thought we might try and give her that. She came next morning. I can see her now as she stood clinging to the bars of a window and staring into the room with desperate eyes. We sat with her on the stone steps of the verandah, and talked to her for a long time: it was like speaking to a stone image, for never a word seemed to reach that poor frozen heart. She had brought a bottle for medicine in her listless hand: a piece of string was round the neck of the bottle and formed a loop, which hung from her fingers; a lump of dirty tamarind served as a cork. We gave her a little medicine. Just then we had no medical missionary in Madras, but it would have made no difference had there been one, for hers was a sickness of the soul that no human skill could touch. She went away, that bottle dangling from her hooked finger and her wild eyes staring into space, and that was the last we saw of her. Two days later a young woman was found drowned in the tank near the Mission-house, and in our hedge we found a bottle—a bottle with a dirty piece of string around its neck and a lump of tamarind for a cork.

WINIFRED BOOTH.

Baptisms at Sendamangalam.

IT is less than three months since Chelliah received baptism in Sendamangalam. Then, on September 11th, three more persons made a public confession of their faith in the Lord Jesus Christ in the same way.

(1) Jacob, the teacher of the Sendamangalam Panchama School, gave a very clear testimony before the Church. Some years ago Jacob made a profession of Christianity and joined a community in a distant town. Later he slipped away and took back his old heathen name of Raman (Raman is one of the numberless Hindu gods). Fifteen months ago, after he had repented, he came into our midst. After he had been with us three months Jacob and his wife made public profession of a break with their past unbelieving life. Since that time they have been under regular instruction in the elementary facts of Christian faith and practice. Jacob has been an apt pupil, and his life has been consistent with his profession.

(2) Suinammal, Jacob's wife, is not as apt as her husband, but she has learned rapidly, when we consider the fact that she is only semi-literate. Suinammal made a clear statement of her faith before the Church.

(3) Dewakirubai, who lives at Kakkaveri, is Jacob's elder sister. She is quite illiterate, but very bright and responsive. She has been under instruction for a year, and gave a bold testimony before the Church.

The day of baptism was a happy day for us all. Dewakirubai's small boy was allowed to come over from the Namakal Hostel to attend the service, and her husband also came from Kakkaveri, although he has not shown any interest in spiritual matters for a very long time past, and has never attended service regularly.

Our prayer is that the new converts may be a real strength to the Christian community, and that the other inquirers in the field will come forward in due time.

D. A. THROWER.

"Good and Faithful Servant."

LAST month I gave an account of the Opening Services at Sirunellikoil. The only thing that marred the joy of those meetings was the fact that the brother who laid the foundation of the little indigenous church there and laboured so diligently for its upbuilding was unable, through illness, to attend.

Five years ago, while we were camping on the Cauvery at Ellampalli, several men came from the village of Sirunellikoil asking us for Christian instruction. They followed us on to the next camping place, and afterwards several times came to Sendamangalam with the same request. Being persuaded of the sincerity of these people, but knowing, too, that work there would be very difficult, I asked for a volunteer. It was well known that the station would be most lonely, that there was not a single bazaar within several miles of the place and that the caste people were preparing vigorously to oppose; still Seenivasagam gladly and immediately came forward. Through his instruction and consistent life several in the very first year were brought to know the Lord, and within four years twenty-five of that village and an adjacent hamlet confessed their faith in Christ; these were formed into a church, the only truly native and indigenous church in this field.

For nearly five years the church met in an open shed with neither windows nor doors, and, last month, after surmounting many obstacles, we completed the erection of the school-chapel and house. Just as thus the climax of his work was being reached, poor Seenivasagam was taken ill and brought away to Namakal. When the Opening Services were held a deputation was sent from the meeting to convey to him the sympathy of those gathered together and to express their gratitude for all the service he had rendered. His condition quickly grew worse and he was removed to Trichinopoly Hospital, where, a few days after an operation, he passed very peacefully to his Lord. The testimony of his grief-stricken wife was this: "His death was most precious, for he died even as he lived."

Seenivasagam had served this mission longer than any other Indian brother in these three fields. We had ample opportunity for testing both life and work, and, looking back on the past sixteen years of service, we realise that we have lost in his death a faithful and successful worker. In camping round his station a few days before his decease I was gratified to find how he was honoured by all parties alike—castes, non-castes, Christians and little children. A Hindu, asking most anxiously about the preacher's health, said, "Ah, his house is next to mine, and now he has gone, my side of the village is empty." Little tots from the Pariah quarter, with their hand over their mouth, enquired with low, hushed voices whether their teacher would not return. A Christian came to the office the other day and, with tears streaming down his cheeks, said that the teacher was more than a mother to him and that his death meant to him a greater loss than the death of his father. This was no exaggeration. Evidently the people cared more for quality of life than for eloquence and brilliance, for of the latter Seenivasagam had none.

Our friend has left a wife and three children. Concerning two of the children our duty is very plain; though expenses are heavy, both have been admitted into the Hostel.

Namakal. D. MORLING.

"When they cried unto Thee Thou heardest"

Jesus *versus* Mari.

DOES God really answer prayer in the affairs of the material realm, or is the "hearing" of our supplication confined to the spiritual world? Is the result of our petitions objective, or is it purely subjective? Some would have us believe that praying to God is a kind of Coue-ism, self-hypnotism. My humble opinion is that in the following story we have God appearing for His children, hearing their cry and granting their request even in the physical world.

Last month Mrs. Morling and I were engaged in a week's evangelism at Sirunellikoil. The whole camp was encouraging, but one day especially was a day of joyful praise. Ever since coming to Sirunellikoil our workers have suffered great straits for water. Just in this place, where souls are being won and where we are desirous of carrying on work vigorously, our preachers are not allowed to enter any of the local wells. There was only one cure for the evil, *i.e.*, dig our own well, but in this, too, we were disappointed, for blasting operations were going on for sixteen months, and all to no avail.

We went down the usual depth for these parts, about 35 feet, but there was no water. People then began to talk and to say that Mari Amman, the demon of the adjoining temple, would not let the water come, as she was greatly incensed at our building a Christian temple in such close proximity to, and on higher ground than that of, her own residence! However, we went down another five feet, after which the workmen were afraid to blast any deeper. The heathen now openly taunted our Christians, and boasted that, though we had been successful in building our temple on higher ground than that of Mari's, our success would only become our shame. We then felt as though the honour of the Lord were at stake, and began earnestly to pray for water. Unable to get anyone in those parts to blast deeper, I brought an experienced man from Namakal. He blasted another five feet and even ten, but still no water, not even a tiny crevice in the hard, knotty granite.

Our only hope seemed now to bore as deeply as possible from the bottom of the well, and I secured the largest iron bar available for executing this difficult task. Every stroke of the bar on the rock seemed to sound the knell to our hopes. At last they got down the ten feet which they had promised to bore, but again, NO WATER. At this time, about midday, Mrs. Morling and the local Biblewoman were kneeling on the floor of an adjacent shed, earnestly praying that our efforts might not be in vain, and beseeching God that Christ might be glorified before the heathen. About ten minutes after their return from prayer the leader of the gang at the bottom shouted out that they were nearing the bed of the rock.* The men worked now with tremendous energy, and the 15-feet bar resounded more loudly than ever on the hard granite, while the men called now for the help of Christ and again for the placating of Mari. People hearing the shouting gathered round the mouth of the well and encouraged the men. But the workmen had now only about two feet of bar for them all to lay hold of, and we knew that if the cause of Christ would be vindicated before the heathen it must be now or never. Earnestly we besought Him to remember the scoffing of the idolaters and to get Himself glory. Suddenly, when it seemed that the men could do

*Experienced men sometimes detect this by a peculiar vibration felt in the hands when grasping the bar.

no more, a shout went up as the bar went crashing through the edge of the rock into the spring below, and the precious water came bubbling up the long bore. Scaffolding was quickly removed, the bottom of the well was washed, and the men, having finished their great task, came struggling up the 50-feet rope to the surface.

The tables were now turned. All acknowledged the victory of Jesus, and were almost ready to shout like the Israelites of old, "The Lord, He is the God; the Lord, He is the God." . . . But such is the perversity of the idolater that within half an hour the workmen came to me saying they wished to draw a bucket of water to take as an offering to Mari Amman (!) and to Pillaiyar (another of the Hindu Pantheon). We knew by experience they would carry out their resolve, but we were determined to have the first innings. Immediately we sent word to our Christians out in the fields. As soon as they had arrived and the water had cleared a little, we all gathered at the well's mouth—a motley crowd of heathen and Christian, all intensely interested in the proceedings. We Christians first sang our lyric of praise to God for His bounteous gift; then followed the reading of God giving water from the rock to the children of Israel, while an Evangelist led us in prayer and grateful praise to our heavenly Father. I then let down the rope for the first bucketful,—and here came a further test for our faith. Will it be salt or sweet? Many of the wells in that neighbourhood are so brackish that they are almost useless. We drew, and we drew in faith, believing He would not at the last moment disappoint us: and I poured out to all the community. At once came the verdict, "Excellent!" So on the strength of that we at once sang another hymn of praise, "Praise Jesus, O my soul; praise Jesus." One more offering of praise was rendered, and with the Benediction the gathering dispersed. After it was all over I heard the question asked, "Where was the victory achieved? In the shed or in the well?"

NAMAKAL. D. MORLING.

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.

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.**

Our Home Churches.

Prayer Subjects for February, 1928.

Week beginning—

SUNDAY, 5th.—That the new converts at Kakkaveri, Rasipuram and Sirunellikoil may be living witnesses for their Saviour and light-bearers of the Gospel.

SUNDAY, 12th.—For Mr. and Mrs. Morling, that they may be Divinely blessed with grace and strength for their work in Namakal and Sendamangalam.

SUNDAY, 19th.—That the Holy Spirit's blessing may rest upon the instruction given in the Schools, and the entrance of God's Word give light and understanding to the scholars.

SUNDAY, 26th.—For an awakening of missionary enthusiasm in the Churches of the Homeland, with an increased desire to see the coming of the Redeemer's kingdom.

Meetings.

Margate and District.—On Monday, December 12th, we held a special meeting at Rehoboth Chapel, Margate, when many friends gathered with us from Ramsgate and Broadstairs. We had the pleasure of hearing Mr. E. A. Booth speak of the work in India, and all appreciated the opportunity. Pastor S. Gilbert read the Scriptures, and sought the Divine blessing; and Pastor F. J. Kirby spoke in the interest of the Mission, and declared his sympathy with its work.—On Lord's Day, December 11th, our Missionary, Mr. Booth, preached in the morning at Rehoboth, Margate, and in the evening at Mount Zion, Ramsgate. Pastor W. Chisnall preached for us at Margate in the evening, and all the services were much enjoyed. To God be all the praise. Collections, £5 5s. 6d.—JOHN N. THROSSELL.

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Eden, Cambridge.—The New Year meetings, held on Thursday, January 5th, were missionary in character. This was an innovation which was welcomed by all. An excellent tea was provided in the afternoon, and a good congregation attended the evening service. We were pleased to see on the platform the genial presence of Pastor Geo. Banks (Tennison Road, Cambridge), who brought with him the good wishes of his Church. Pastor A. W. Whayman (in the chair) emphasised the need of more of the missionary spirit in the Churches to-day. "The Churches must either evangelise or fossilise." In happy vein he welcomed, in the name of the "Eden" friends, the speaker for the evening, Missionary E. A. Booth (S.B.M.), Madras. Mr. Booth spoke of the many sacred ties which bound him to "Eden," Cambridge, and delivered a highly interesting address. As reported in the *Eden Messenger*, "He had a wonderful story to tell, and told it in a manner unsurpassed." In closing, he appealed for more support for the Mission—not so much for money (although that was needed), but for more active interest, and, above and beyond all, for MORE PRAYER. The collections (for the Mission) exceeded £10.—R. A. B.

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Otley, Suffolk.—For nearly three years our L.Z.A. Missionary-elect, Miss Beatrice Mowle, has been working in the above district, and as her engagement with the Otley and District Nursing Association terminated at

the end of January, meetings were held in the Baptist Chapel at Otley, on Wednesday, January 11th, to wish her God's blessing. In the afternoon a good number of women met under the presidency of Mrs. J. W. Randall. A brief but very interesting address was given by Mrs. S. Osborn, of Otley, in which she related some of the terrible superstitions and fears that bind those who sit in heathen darkness in Africa. This was followed by Mrs. Collin giving an outline of a few of the customs that prevail among Hindu women, as well as a short account of the work of the L.Z.A. At the close of the meeting a branch of the L.Z.A. was formed with a most encouraging membership, and with Mrs. Randall as local President and Miss Davy as Secretary. May these friends, as they seek to pass on a blessing to others, be blessed themselves.—Pastor J. W. Randall presided over the very large public gathering in the evening. Canon Page, of Clopton, read Psalm cxxi., and Rev. — Garrett, of Helmingham, led in prayer. Miss Mowle then gave a very clear outline of her call by grace and to the foreign mission field. The Chairman followed with an encouraging address, particularly spoken to Miss Mowle, prefacing his remarks by reminding her of the wisdom of being herself, and showing that God never asks His followers to be like someone else. He gave an acrostic on her name, and said his prayer was that she might—

Be **M**ERCIFUL.
OBEDIENT,
WILLING,
LOVING,
ENDURING.

In closing, he reminded her that God's promise was, " My grace is sufficient for thee." Addresses were also given by Mrs. J. B. Collin and Rev. E. Collins, and by Dr. S. Osborn, who spoke most forcibly from experience of the need for going forth to tell among the heathen the Good News of the Gospel of the Grace of God.—Major Ashley Dodd, Chairman of the Otley and District Nursing Association, presented Nurse Mowle with a silver casket containing a sum of money, subscribed by about 260 people, together with an album with the subscribers' signatures. It was evident, from the interest shown and the frequent appreciative remarks, that Miss Mowle is held in high esteem, and will be greatly missed by those amongst whom she has worked. May God's grace still continue to be manifested in her as she goes for a few months' Bible training, and then, God willing, to India in the autumn of this year.—B. L. C.

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The New Year Prayer Meeting was held on Tuesday, January 3rd, at Mount Zion Chapel, Chadwell Street, from one to eight p.m. (with one hour's interval), and was a season of sweet refreshiig from the presence of the Lord. In the early hours the attendance was not large, but the voice of prayer and praise was continuous, and helpful short addresses were given by Pastors Hutchinson, Lynn, Welsford, Reynolds and Baker. There was an excellent gathering in the closing hour, and our beloved Missionary E. A. Booth was helped to deliver a searching address on Prayer, which, by special request, is published on another page. We thank God and take courage.

Announcements.

Half-Yearly Meeting and Welcome to Mr. and Mrs. Watts.—It has been found necessary to alter the date of these Meetings to Wednesday, March 28th, and it is hoped that this arrangement will enable many friends connected with country Churches to avail themselves of cheap mid-week railway tickets and come to Mount Zion, St. John's Wood. Will those friends who have the Strict Baptist Diary kindly alter the announcement on April 17th to March 28th? Full particulars of the services will be given next month.

"Covet earnestly the best gifts"

Mr. E. A. Booth's Engagements for February.—5th, Chatham Road, Wandsworth Common; 7th, Devizes; 8th, Cheltenham (Providence); 12th, Rushden (Succoth); 14th, Leicester (Ebenezer); 15th, Warbleton; 16th, Burgess Hill; 19th, Walthamstow (Church Hill); 21st, Hitchin (Bethel); 23rd, Bedmond; 26th, St. Neots; 27th, Whittlesey; 28th, Ramsey, Hants; 29th, Potton.

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SPECIAL NOTICE—CHANGE OF ADDRESS.

MR. and MRS. E. A. BOOTH,

153, Pixmore Way, Letchworth, Herts.

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Very Many Thanks.—The Secretary desires to acknowledge the receipt of 5s. from R. G., Southend, and 10s. from S. J. F., Cambridge, and the following very gratifying note and gift of 10s.: "This is my first Old Age Pension, and it is the gift of God. May it be used for the extension of the Saviour's precious Word" (St. Albans). May the Lord's gracious benediction rest upon each giver.

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Hymns for Missionary Services and Meetings.—A neat booklet, containing 38 Hymns in alphabetical order, with cover, well suited for Missionary Gatherings, Prayer Meetings, and Study Circles. Price, One Penny each, or 8s. per 100, to be had of the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13.

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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.

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

	£	s.	d.
Homerton Row		13	0
Fulham, Ebenezer ...	1	0	0
Miss Whatling		10	0
Mr. A. Cradduck		7	9
Grundisburgh, Mrs. H. H. Gladstone		6	0
Miss E. M. Harris ...		2	0
Market Deeping		3	0
Mrs. S. J. Clutterbuck		1	6
Mrs. F. M. Newman		1	8
Chesham, Newtown B. Chapel		13	2
	£18	4	2

Pension Fund.

	£	s.	d.
Anon., 224		10	0
Anon., 264		5	0
£1,067 14 5 Consols	6	13	5
	£7	8	5

Miscellaneous.

	£	s.	d.
Missionary Children's Fund	60	0	0

Personal.

	£	s.	d.
C.H.		10	0
Mrs. E. Knowles		5	0
Mrs. L. Sapsford.....		2	0
Mrs. E. Homes.....		5	0
Per J.W.H.E., Lantern Lectures		10	0
Miss Reed, Hymn Books		1	3
Birthday Thankoffering, Nov. 26		3	6
M.A.G., Nov. 24		5	0
Miss M. P. Theobald	1	0	0
J. & E. L. Pearson...	2	0	0
Miss M. L. Edwards	1	1	0
Mr. J. Hayes		2	6
Mr. W. Harris	1	1	0
Mrs. S. Stockwell, Env.		10	0
Mr. H. Miller		2	0
Miss M. Bowen.....		2	6
Mr. F. S. Withers (Canada), 3 dols.			
Mr. W. H. Begbie		4	6
A Well-Wisher		5	0
Rev. J. R. M. Stephens		2	6
"Xmas Thankoffering"		2	6
Mrs. S. A. Goodrum		1	0
Mr. C. C. White, Bd. vol		3	6
Mrs. T. W. Chisnall, Env.		5	0
Mrs. C. E. Parvis		2	6
Mr. C. S. Green		2	6
S.O.S.		10	0
Mrs. A. Smith		2	6
E. & E.S.F., Env.		10	0
From a Friend		10	0
Mrs. A. L. Clarke ...		10	0
Mr. S. M. Houghton, Hymn Books		2	6
	£11	14	9

Ladies' Zenana Auxiliary.

Money received from Dec. 10, 1927, to Jan. 9, 1928.

	£	s.	d.
Clacton, Emily Home, Wellesley Rd.		10	0
Bedmond, Bethesda, B.C.	1	4	0
Lewisham, B. W. Salary	2	0	0
Miss G. E. Hutchinson	1	1	0
Mr. & Mrs. W. Peck	1	10	0
Anon., Rect. 33	15	0	0
	£21	5	0

The Children's Corner.

MY DEAR GRANDCHILDREN,—It gave me very much pleasure to hear quite recently from our Missionary, Mr. Watts, of the safe arrival in India of the Christmas Boxes, which had been duly forwarded to their various destinations, and I have no doubt were received with demonstrations of joy. Now it happens that Mr. Watts is on his way home to England for a much-needed holiday, and when he visits the various Churches and Schools in the Homeland will, doubtless, take great pleasure in telling of the happiness given to the boys and girls in our Indian Schools by the gifts sent after so much loving effort and care. I have every reason to hope this will inspire all to even more strenuous efforts, and can already see FIFTEEN boxes on the way to India next autumn.

I had a delightful surprise this morning, when walking round my little garden, to see quite a number of green fingers of daffodils and other bulbs peeping above the brown earth, and my mind went back to the recent heavy snows and sharp frosts, which seemed to bind the earth like iron; and then I *looked forward* and visualised the garden when, in a few weeks' time, the yellow daffodils would be dancing in the wind, and the crocuses, tulips and other beautiful things would tell us that "the winter is past . . . the flowers appear on the earth, and the singing of birds is come." And then my mind seemed to be running to and fro in the earth, and I called up some of the wonderful things that had arisen from little beginnings: the boy with the steam coming from the kettle spout, and the marvellous achievements of steam and the steam engine; of the lightning playing about a kite, which revealed the possibilities of electricity; of the weaver boy of Blantyre, who became a missionary, and opened up Central Africa to the Gospel and civilisation; of William Carey and his great work in India, and many others who have attempted great things *for* God and expected great things *from* God. And then I came to the most wonderful happening of all, foretold by the Psalmist in Psalm lxxii., "There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon," and in thought and mind went to Bethlehem, where the Lord came as our Emmanuel, and went step by step to "the place which is called Calvary." And I remembered how He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," and saw the wonderful result as beheld by the Apostle, "a great multitude, which no man could number, out of all nations and kindreds, and people, and tongues . . . saying, Salvation to our God which sitteth upon the throne." And so the little green fingers of the daffodils gave me a delightful meditation on the possibilities of little things, as when the farmer, looking across the apparently bare expanse of his fields, detects here and there a tiny blade of green, which assures him of the faithfulness of God, and already he can see the fields white unto harvest.

"At the back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill the wheat and the shower,
And the sun and the Father's will."

I am afraid I have but imperfectly presented my parable, but feel sure that all my dear grandchildren will see that the smallest efforts put forth in loving trust in God will be owned and blessed by Him, Who does not despise the day of small things.

May God bless you all, is the prayer of your loving GRANDPA.

LIST OF SUBSCRIPTIONS, &c.,

Received from December 10th, 1927, to January 10th, 1928.

General Fund.

	£	s.	d.
Horham, Coll.	5	2	8¼
Mr. & Miss L. Cracknell, Box		10	0
Mrs. E. Mayhew	2	5	8½
Miss Emily Hawes		1	10
Sunday School		6	10½
Mrs. Doggett		5	2
Mrs. P. Rowe		5	0
Mr. W. Flory		6	6
Mrs. H. Mayhew		4	7½
Mrs. F. Mutimer		5	6½
Miss M. Larner	1	10	0
Mrs. Burrows		1	10
Mrs. A. Chapman		10	5
Mrs. E. Frost	1	0	0
Master R. Bloomfield		16	6½
Mrs. H. Hawes	1	12	0
Mrs. R. Hawes		7	0
Hope & Victor Baker		7	3
Mr. & Mrs. Baker		10	0
Mrs. S. Ling	1	17	7½
Miss L. Whatling		3	2½
Miss A. M. Hawes	2	3	6
Mrs. A. Oxborrow		3	10½
Master Victor Reeves		5	6½
Miss A. & E. Hamer	2	10	0
Mrs. W. Mayhew	1	10	0
Mr. W. Reeves		1	3½
Miss E. Lincoln		4	4
Mrs. J. Ling	1	3	0
Mrs. R. W. Haines	3	12	0
Miss Patrick		2	6
Mrs. R. Burrows		4	4
Darchet, Bethel, Box		4	6
Miss Cherkley's Class		5	0
Miss Maclin's Class		5	6
Brentford, Mr. W. E. Fromow		10	0
Wood Green, Dovecote, S.S.	1	7	4½
Handcross, Mr. J. G. Bewers		10	0
Reports		2	6
Lewes, Mrs. Girdlestone		10	0
Southsea, Mrs. Gibson		10	0
Middlesbrough, Miss A. P. Allick, Reports		2	6
Abingdon, Mrs. Painter		10	0
Bournemouth, Mr. H. M. Clark, Env.		5	0
Devizes, Mrs. Burry (Outcasts)			6
Salisbury, Mr. H. V. Lowe		6	0
Walsall		1	0
Chatham, Enon, Coll.	1	0	0
Clapham, Courland Grove, S.S.		8	1
Birthday Box		6	11
Bath, Bethel, Coll.		5	0
Hounslow, Mr. A. G. Robbins	5	0	0
Mrs. Bannister		2	6
Swindon, Providence	1	12	1
Bradenstoke		3	0
Bath, Bethel	3	15	1½
Trowbridge	2	11	3
Margate, Coll.	5	5	6
S.S. Box		7	8
Birthday Box		7	8
Ramsgate, Mt. Zion	1	0	0
Smarden, Coll.	1	14	0
Chelmsford, Coll.	1	2	0½
P.P. Sales, per Mr. E. A. Booth	1	9	0
Newton Abbot, R.S. & H.F.		15	0
South Chard, Mr. A. G. Larcombe		10	0
Walsall, Mr. S. F. Burns		10	0
Leicester, Ebenezer Tract Society	1	1	0
Swavesey, Mrs. E. Frost & Sister, Reports		1	0
Subs.		3	0
Clapham Junction, Providence, S.S., Junior		8	0
Walsham-le-Willows, S.B.C.	1	15	0
Hounslow, Mrs. Girdler		5	6¾
Guildford, O.B.C., S.S.	6	10	0
Dunmow, Pastor J. W. Wybrow		5	0
Warboys Prayer Band, for support of boy in Hostel	3	10	0
Gravesend, S.S., "A Friend"	4	0	0
Boxes	1	17	0
Walthamstow, S.S.	3	17	7
Reports		2	6
Streatley Hall, S.S.		13	6
Wood Green, Park Ridings, S.S.	7	3	8
Dunstable, Mrs. Gurney, Env.		3	6
Timperley, Mrs. Baldwin, Subs.		15	0
Env.		5	0
Carlton, Beds., Env.		3	0
Balcombe, Mr. E. C. Bourne		10	0
Cheltenham, Mrs. N. Bellamy, Env.		10	0
Hounslow, S.S.	2	6	2¾
Limehouse, Elim, Env.		6	3½
Buntingford, Mr. & Mrs. Burland		10	0
Luton, Mr. G. Gurney, Env.		10	0
Hedge End, Boxes		7	6
Env.		13	0
Hindley, Ebenezer, Mr. H. Meadowe	1	0	0
Leyton, Hainault Rd. Chapel	4	6	6
Fleckney, Mr. G. Buckly		5	0
Mrs. F. M. Buckley		5	0
Mr. S. W. Gamble		5	0
North Finchley, S.S.	1	15	0
Mr. & Mrs. Munn's Box		10	0
Reports		1	0
Notting Hill Gate, Bethesda	8	7	0
Leicester, Mr. Arthur Lyles	2	2	0
Newquay, Reports		2	0
Env.		18	0
£39/1/11 Consol Stock		4	10
£451/7/5 Consol Stock	2	16	5
Deposit Interest		8	8 11
Stamford, Mrs. Newton	1	0	0
Miss Longstaff		10	0
Mrs. Longstaff	3	0	0
T.H.A.B.	1	0	0
E. Croydon, Mrs. Forrester		5	0
Norbiton, Zion, Miss Chalcraft's Class, Env.		4	6
Market Deeping, Env.		5	0
Greenwich, Devonshire Rd., Men's Bible Class		10	0
Brentford (2nd Instalment), Boxes	2	19	0
Lewisham, College Park, Sunday School	1	15	6
Poynings Chapel, Env.		13	6
Chesham, Newtown Bapt. Chapel, Miss L. Harkness, Env.		5	0
From the late Mrs. Dickinson, Box		10	0
	£149	18	5½

Per L.Z.A.

Mrs. E. F. Kevan's Class	10	6	

Herald Fund.

Horham	2	10	0
Mrs. A. L. Clarke		1	6
Tunbridge Wells		7	3
Mrs. E. Knowles		1	6
Horley		17	0
Wairbleton		14	0
Mrs. L. Sapsford		2	2
Abingdon, Mrs. Pauler		1	6
Bournemouth		2	0
Mr. J. Knights		9	6
Salisbury, Mr. W. V. Lowe		1	6
Lamberhurst, Miss A. Fulbrook		2	0
Mr. J. Hayes		1	6
Mr. W. Harris		2	6
Woolwich, Enon		11	6
South Chard, Mr. A. G. Larcombe		2	6
Kingston, Providence		18	8
Mr. W. H. Begbie		1	6
Wood Green, Park Riding		14	2
Swavesey, Mrs. Frost		6	0
A Well-Wisher		3	0
Mrs. E. White		3	0
Pastor J. W. Wybrow, Dunmow		1	6
Cransford		8	2
Miss K. Locker		1	8
Gravesend, Zoar		15	0
Miss F. A. Manlove		1	6
Miss G. Newman		1	9
Mrs. E. Hines		2	6
Bethersden		7	9
Mrs. Kelk		3	0
Cheltenham, Mrs. N. Bellamy		5	0
Limehouse, Elim		5	0
Bromley, Mr. G. A. Bowyer		15	10
Luton, Mr. G. Gurney		1	6
Hedge End		9	6
North Finchley		4	6
Loughborough, Ebenezer		13	8
Eastbourne, Miss A. Bradford		10	0
Mrs. S. Forrester		1	6
Miss L. Bates		2	6

Continued on page 30.

Vol. XXVII. *New Series, No. 255.* **March, 1928.**

The Strict Baptist Mission HERALD.

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



Mr. J. M. BRAND.
Missionary on Kolli Hills.

Price One Penny

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

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The Strict Baptist Mission

Welcome Home

To MR. and MRS. L. WATTS from India

COMBINED WITH

Half-Yearly Meetings

Wednesday, March 28th, 1928

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

3.30 p.m.—DEVOTIONAL SERVICE.

Chairman: The Vice-President, PASTOR R. ROBINSON.
Preacher: MISSIONARY ERNEST A. BOOTH.

5.0 p.m.—TEA. - - - - - Sixpence.

6.15 p.m.—PUBLIC MEETING.

Chairman: The President, J. B. COLLIN, Esq.
Speakers: PASTOR J. W. RANDALL (Otley).
MISSIONARY LINCOLN WATTS (Madras).

A MEETING for Ladies only from 2.30 to 3.30, when an Address will be given by Mrs. L. WATTS (Madras). All lady friends are invited.

These Meetings have been arranged for WEDNESDAY to meet the convenience of country friends who can obtain reduced railway fares on that day. The Evening Meeting will close at 8.30.

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. XXVII.] MARCH, 1928. [*New Series*, No. 255

MR. W. A. KIMBER.

IT is with a sense of keen disappointment and regret that the Council have to announce the resignation of Mr. W. A. Kimber as a Missionary of the Strict Baptist Mission.

The reason appears to be that his views of Church order have undergone a change, and that he can no longer serve the S.B.M. conscientiously.

To quote his own words, he feels most strongly that he can no longer accept " the control of a Missionary's movements by a Council such as the Strict Baptist Mission, no matter how godly its members."

He also states that "the receipt of a salary by a Missionary necessarily means that he becomes the servant of those who pay him," to which position he now takes exception.

During the past four months the Council has sent earnest affectionate expostulations to our brother, but he persists that the only course he can take is severance from the Mission. We can only commend him to the Lord in prayer.

* * * * * *

In connection with the above we would draw attention to the article on another page, by Mr. D. Morling, entitled " Change in Sendamangalam," and commend the situation to the prayerful consideration of the young men of our Churches, hoping that a quick response to the appeal will be forthcoming. *The need is great.* The Namakal Field alone is quite 1,000 square miles, and more than that number of villages and towns within the area. For a time our brother will be faced with a tremendous task, and we would earnestly entreat an interest in the prayers of all that he may be Divinely sustained and blessed.

Our Foreign Field.

News of the Month.

KOLLI HILLS.—Christmas.—As Christmas Day fell on a Sunday, we decided to hold the games, feast, and distribution of gifts from the boxes, on Saturday. From early morn till nightfall, Saturday was packed with activities of all kinds, culminating in the distribution of the contents of the Christmas boxes. The donors of these gifts would have felt well repaid could they have seen the joy and excitement produced by the garments, balls, mouth-organs, etc. We admired the quality of the garments this year. The material was better and the workmanship finer than in previous years. At the close of the day we said to each other that we did not remember a more happy and successful Christmas Day

Baptisms.—The real Christmas Day that followed Saturday's merry-making was memorable for the joy that was ours of baptising two Kolli Hill girls. Their simple testimony, given before the Church the previous Sunday, was a convincing expression of the faith that was in them. Evidence was given by those who lived with them of the change that had taken place in their lives since conversion. One was a girl of about 20 years of age, who was brought to hear the Gospel by our medical work. The other was a girl of about 14 years. Both are inmates of our Girls' Home, and their baptism is a sign of God's blessing upon the work of that institution.

The Mission Dispensary.—Figures for the year 1927 have just been sent in to the Government Medical Authorities. Attendances at the dispensary for the year again total over 15,000. The cost of the medical work for the year, including salaries, drugs. etc., was under £250. This works out at an average cost of about threepence for each treatment, which is not high when one remembers that a large proportion of the cases are malarial, and need large quantities of quinine, which is a most expensive drug. We are now training a Kolli Hill Christian boy as compounder. Day by day the Gospel is preached to the patients who come for treatment.

Taking the Gospel to the Pachaimulais.—For years we have wished we could visit the villages on a range of hills to the east of the Kolli mulais. We have often looked at the rugged outlines of the summits in their blue haze, and sometimes, when the atmosphere was clear, we could distinguish patches of cultivation on the hillsides. At our Christmas gatherings, it was decided to send a band of preachers to the Pachai mulais. Volunteers were called for, and more volunteered than could be accepted. These notes are being written from a Forest Resthouse on the Pachai Hills. We have already preached in 18 villages. Tomorrow we move on to the north, where we hear there are more villages. This morning we were telling the Gospel story to folk who had never heard the name of Christ before. The Pachai Hills are not so large as the Kolli Hills, but we calculate there are some sixty villages, all inhabited by a tribe of hill-people closely related to our Kolli Hill folk.

J. M. BRAND.

NAMAKAL AND SENDAMANGALAM.—Christmas vacation was allowed

to all workers from December 22nd to January 3rd; as is often the case, this was for the missionaries a period of exceptional activity.

The Christmas Boxes arrived in good time last month. The last distribution made in these two Fields was last Thursday at Sirunellikoil. Both Mission workers and school children were pleased with the gifts they received, and they send their best thanks to all the good friends who assisted in preparing, packing, and sending these tokens of their love.

New Year meetings were held in Namakal for the workers of both Fields, when our chapel was filled to the doors. The great promise, "Certainly I will be with thee," gave us new hope for the New Year.

Since New Year day we have held camp in Sendamangalam and Kakkaveri, but now are engaged in a twelve days' evangelism at Paramatti, which is a good centre for many places in the middle west. The preachers are staying in a public resthouse, while we are taking shelter in an old Police Station.

Mr. and Mrs. Watts and family have now left Madras on furlough. They sail with our best wishes for a pleasant, invigorating voyage, and for a furlough full of blessing for them and the Mission. D. MORLING.

Indian Snapshots.

IN THE VILLAGE WHERE GODS ARE MADE.

A POTTER sat at his wheel in the fierce hot sunlight. A screen made of plaited cocoanut leaves and propped on two bamboo poles, afforded him all the shade he required for his shaven head. Cross-legged he sat, a lump of clay was placed on the middle of his wheel, which was in horizontal position, a short pole was used to give the wheel a sudden impetus, which set it revolving rapidly, and then his nimble brown hands quickly moulded the shapeless lump of clay into a water-pot. All around him lay dozens of water-pots and other household utensils drying in the sunshine.

Another potter sat a few yards away with a flat wooden hammer, filling up the apertures at the bottom of the pots as they were quickly taken off the wheel and handed to him.

It was not only water-pots that were being made there that day, for on both sides of the village street stood rows of grotesque idols. The feast of *Pulliyar* or *Ganesa*, the elephant-headed god, was approaching, and thousands of images of that deity would be required for the occasion. There they were, some six inches high, some two feet high and in various sizes between; rows of them in the sunlight, Ganesas with fat human bodies and elephantine heads.

Sinna Thumby (little brother) sat among the gods fixing clay trunks to the elephant heads. Tap, tap, tap, sounded the hammer of potter number two, and merrily whirled the wheel of the maker of water-pots.

This was but one of the many groups who sat in the village street that afternoon making gods and water-pots for *Pulliyar Chaturthi*, and these were but a few of the many hundreds of Pulliyars who squatted in rows in the glaring sunlight. "Iyah!" said our Biblewoman, "Where are all the women?"

"Where should they be but in the houses?" replied the senior potter, not ceasing in his work. Tap, tap, tap, went the tapper of his comrade as he spat into the road preparatory to making a joke.

"Thumby!" he called to the junior worker making trunks, "they have come to tell about their swami, but will listening to that give us rice?"

Sinna Thumby was wise for his years—"Nay, nay, making Pulliyars

will bring more rice than listening to tales of strange gods," he said, as he stuck another trunk to a head.

A door opened in one of the houses, a little face peeped, and vanished, to spread the news of arrivals in the street, and then the women came fluttering out of various doors like a flight of butterflies.

Very soon we had an audience such as our hearts delighted in. Grandmother was led out with tottering feet and shaking head. "Tha-Tha" (grandfather) appeared with vacant eyes, chewing betel and nut and dreaming of bygone days when he, too, had sat in the sun making gods. Several mothers with babies, bonnie and otherwise, crowded about us, and troops of merry children ran and laughed and jumped over the gods.

"Soranam!" called the Biblewoman, "bring your lesson book and read your lesson to this *Amma*," and she came at the call from behind a door, a slim graceful girl with wistful eyes.

They huddled together on the warm earth around us, as we told them of One Who said, "Thou shalt have no other gods but Me," and of that same great God Who gave His life that sinners may live. Grandfather chewed vigorously and stared at the gods drying in the sun. Grandmother's eyes were full of dreams. Some of our listeners nodded their heads and said nothing; others made jesting remarks to the potters working yonder. Tap, tap, tap, sounded the hammer ceaselessly, and Soranam's eyes were full of unshed tears.

Our lesson was over and we went, walking down the sunny street between rows of gods—and we did not know that a slender girl was following far behind us. Out of the village into a narrow path running between ricefields we went, before she hastened and overtook us. And there, with the blue cloudless sky above us, and the sunlight pouring down on the waving green of the ricefields, we heard how, in the village where gods were made, the one true God had come and taken to Himself the heart of this winsome girl.

"I love Jesus swami and how can I be His child in that village among the idols—they will kill me, oh! they will kill me if they know!" she sobbed. And then, clinging to us, she pleaded, "Take me home with you, Amma; I cannot be a Christian here in this village. Oh! I want to be a Christian, Amma, take me with you." *How* could we take her, *where* could we take her, were the thoughts that tore our hearts, and looking at that wistful face, and those tearful eyes, how we longed to take her away.

There in that ricefield, with no eyes save those of the birds watching us (or so we thought), we tried to comfort her. She had laid bare the love and longing of her heart and we could do no less than let her see how much we yearned over her. We promised to pray very earnestly that God would show us a way to help her, also promised to come again very soon to see her, and thus we sent her back to her home.

We watched the slender figure in red walking away through the green ricefields, and breathed a prayer that God would take care of her. And so she vanished from our sight and from our lives. We went again in a few days to see her, but she was not there. "She has gone to her village," they told us very casually, when we asked for Soranam. "When will she be coming home again?" we asked. "She will not come again," they said, and then we knew that other eyes and ears than those of the birds had seen and heard that passionate cry in the ricefields.

Grandmother was there with dreamy eyes; grandfather was still chewing vigorously; tap, tap, tap, the potter's hammer sounded, and the gods still sat in rows in the sun. *But Soranam would never come back, they said—and she never did.*

WINIFRED BOOTH.

"A sacrifice acceptable, well-pleasing to God"

Christmas in Madras, 1927.

THE weekly arrival of the English mail is always looked forward to with keen pleasure. In these days there is very little variation in its time of arrival, so that we may always look for it on Saturday afternoon or Sunday morning. Usually about the end of October, or the beginning of November, a very special letter arrives. The familiar handwriting on the envelope betrays the sender. Strange to say, we could tell, even before we open it, what the contents of the letter will be, and after opening we find that our guesses are never very far out. The precious communication usually reads as follows, " Yesterday we despatched to the docks —— cases containing the Christmas gifts from friends in England for the Madras Field." I had better not tell what else the letter contains, as it is usually quite a private one; but this I know, it is usually written by a very tired friend who has been working hard for many days in order that she may be able to write that letter.

Either that same week or the week following, another letter comes telling us what ship the boxes have been put on, and then we look every day in the paper to see when the ship is due in the Madras harbour. The ship brings a great many cases of other things along with those in which we are interested, so we have to wait still until the postman comes again with a letter from the harbour saying that our boxes are there waiting to be valued in the Customs shed. Someone has to go there to open some of the boxes so that the Customs officer is satisfied that there is nothing that ought not to come into the country, and then we can have them brought to the Mission House in Kilpauk. The cases for Sendamangalam, Namakal, and the Kollis, have to be put on the rail for another long journey.

The actual arrival of the boxes in the Mission compound is heralded with shouts and screams from little people who have already the idea that Father Christmas has something to do with them. But it is yet twenty days to Christmas, and so the boxes have to stay by in a corner until the happy season is nearer.

At length unpacking time comes, and hammer and chisel get to work to remove the lids of the big boxes. Then we marshal our forces to undo all the work that our good friend who sent the letter told us she had done.

One by one, serviceable lengths of material, abundance of garments, both for boys and girls, toys of all descriptions, dolls to suit the most fastidious of little mothers, are taken out and sorted into piles. Writing materials, coloured text cards pretty enough for any home, needlecases of all descriptions, and such a liberal amount of surgical dressings which will equip the dispensaries in such a style that there should be no groans and sighs because of the shortage of bandages and cotton wool; all these are taken out of those five big cases.

Still, the best is to come, for after the unpacking and sorting is over comes the joyous time of distribution. Parcels are made up for each Mission worker and their children, and then carefully put aside until the Christmas meeting. Clothing needed for the poor and orphan children who are dependent upon the missionary for support, is also set aside. How thankful we were for those beautifully made shirts! Six little boys have gone down to Namakal boarding school this year from Madras, and how pleased we were to have those useful garments for them; also for our two orphan girls in another boarding school.

Distribution to the schools in Madras usually takes two days. This year

on the first day we had the town schools. How pretty the children looked as they marched in with the school banner and paper flags! The first school arrived at eight o'clock. Our little son David was just the age this year to enjoy it all, and it was very beautiful to watch him spontaneously run up to the school as it entered the gates, take the hand of the little chap at the front, and lead the school in.

Thanks to the generosity of friends each boy had a garment, a toy, and a bag of marbles; each girl had a skirt and rowkie, a doll, and some other little article. All scholars who had passed in the Annual Scripture Examination were given an extra present.

On the second day we had the village schools in, and this day of distribution was no less enjoyable than that of the previous day. As I write I can see a tiny wee girl from Sembiam hugging to her heart a little fluffy rabbit. I wonder whether it was the one Miss Harris wrote about. I think it must have been. How pleased the little sender will be to know that it gave joy to one of the smallest of our school girlies.

And so once again, with no less enthusiasm than in previous years, we say "Thank you, dear friends, for the way you have tried to make our Indian friends and children happy." My only regret is that you were not here to share the joy with us

ETHEL A. WATTS.

Change in Sendamangalam.

DOUBTLESS many readers of the HERALD will have heard that Brother Kimber's services to the Strict Baptist Mission terminated on the last day of the old year. On the 30th of December I went to Sendamangalam, took over charge of the Mission Station, and brought office records, etc., to Namakal, from which centre the work of the two Fields will, for the present, be directed. The next day our brother was present in Namakal at the salary meeting, when he took leave of some of the Indian brethren. On 2nd January Mr. Kimber brought his belongings from Sendamangalam, took breakfast and tea with us in Namakal, then left for the railway station on his way to Madras.

This means to us a deep disappointment, and this, we are sure, will be shared by all friends in our Home Churches who know and love our brother. We believe, too, that all will join in prayer that he may be guided by the Holy Spirit in his future career. Our disappointment at this change is by no means mitigated when we enter the empty Mission House at Sendamangalam and look around the Mission Compound of that erstwhile busy centre. Our eager expectation is again directed towards the young men of our Home Churches, to whom the S.B.M. Council has already made known our pressing need for another male missionary. The urgency of this need will be clear to all when we say that, until a new missionary has been found, given the necessary training, and has acquired sufficient knowledge of the vernacular for some measure of administrative responsibility—until that, both these extensive Fields must be supervised by one man.

We trust that all those who desire the highest good of our loved Mission will pray (1) that God will speedily equip and send forth another missionary; (2) that those on whom fresh burdens are now falling may have strength for their day.

Paramatti Camp.

D. MORLING.

Thank You!

A VERY hearty "Thank you!" to all who so kindly sent their contributions to the Christmas Boxes. Saturday, Christmas Eve, was a red-letter day to our Christians and school-children on the Kolli Hills, when we had the pleasure of distributing all those beautiful things so lovingly thought of and made by willing hands at home.

After a big feast of curry and rice, our happy family gathered round the verandah, and one by one were called up to receive their share of the bounty so amply provided by dear friends in England. And the little schoolboys, how anxiously they looked over the coats to find, not only a good fit, but their favourite pattern, usually a light-coloured shirting with narrow stripes. What transformations we saw that day! Poor little urchins turned into respectable members of society, with well-made coats and caps, clutching in their hands the much-coveted mouth organ or coloured ball. We always wish that those who make the garments could share with us the joy of giving them. They would feel how very worth while it is.

So with another hearty "Thank you!" we wish you all a very happy and blessed New Year! EVELYN C. BRAND.

Hindu Festivals.

I HAVE seen a number of Hindu festivals since I arrived in Namakal, and at each one I have been surprised to see the large number of people who crowd into the town to make their offerings to the god or gods in whose honour the festival is held.

At the beginning of this month a Tool Festival was held; at this festival various ceremonies are performed, the one described here appears to be the most important.

Every Hindu, whether he be a schoolmaster with his books and pencil; a bus driver with his bus; a farmer with his somewhat crude plough; or a bazaarman with his wares, in so far as he is able, gathers his tools together, decorates them, and marks a great many red and yellow dots on them. For this he uses certain special colours and materials which are always used in Hindu worship. He then proceeds to burn camphor in front of them, and prostrates himself in worship before them.

All this performance puzzled me, and I asked, "But why does he do it?" The answer is very significant to the Hindu, if not to us.

Do not these things provide him with a living? If he had not these things, what would he do? If we do not worship these things they will take their revenge and deprive us of our living.

This is apparently the sole reason for the ceremony—it is based on the Hindu principle that everything that is useful or hurtful must be worshipped.

The night on which the Festival ended I was going to bed when I heard a sudden shout, and on going to the window saw a great crowd of people ascending the Namakal rock. They went up the rock, circled round the Hindu temple which is on the summit, and after making an offering there, came down again. They carried a big lamp with them; the whole time the procession was proceeding the hoarse voice of a man could be heard shouting "Swami, swami," and after each shout the whole crowd would cry, "Swami, swami." After the noise had ceased the cry still rang in my ears, "Swami, swami."

How much we should pray and work for the time to come when these people will say, "O Lord, our Lord, other gods beside Thee have had dominion over us, but by Thee only will we make mention of Thy name."

ELEANOR A. SAVAGE.

Quiet Days.

IN the Madras Field there are thirteen Biblewomen, and when they have any special meetings they meet together in the Chapel or Mission House.

A few weeks ago a lady friend promised to come and give some special talks to our Biblewomen, and it was decided that it would be quite a change for them if we could arrange another place for the meetings. As most of the women live in Madras City, in dark small houses in dirty over-crowded streets, it was thought that green fields and open air would be a welcome change, and after various suggestions had been made the place fixed upon was Ennore, a small seaside village about ten miles out from Madras. There is a broad backwater at that place, and on the banks are a few houses, one of which is owned by a gentleman living in Madras. He kindly consented to let us have the free use of this house for three days, and when the arrangements were made known to the Biblewomen twelve said that they would come.

We arranged to meet at Madras Station on a Thursday morning at eight o'clock. Mrs. Watts and Mrs Thrower left by an earlier train, and when the lady friend and I arrived at the station just before 8.0 a.m. all the women were there, and some had been waiting since six o'clock. The train left at 8.30 a.m., and by 9.45 a.m. we were at Ennore Station. Then followed a walk of a mile and a quarter, and we arrived at our temporary home. It was a large house, and only contained a few tables and chairs and bedsteads, but we were prepared for this, and very soon were all settled.

Early in the afternoon we all met together for prayer. After that the Visitor began a series of addresses on "Prayer," and at night the women met again for another hour's study. The meetings continued all day Friday and until Saturday midday, Mrs. Watts conducting the devotional parts, during which time she gave addresses on "The Essentials of Service," and "Personal Work," and our friend continuing her talks on "Prayer." The women were very responsive, and took copious notes. Between the meetings they went out alone or in twos and threes, either to the beach or to sit under the trees. Often we would meet them coming back with their Bible under their arms, and we believe that many of them found little sanctuaries under those trees where they went to talk with God.

During the three days we were there, from the verandah of the house where we were staying we saw the fishermen catching the fish in the backwater for our meals. One man attached one end of the net to the boat, and then both men stood up to their waists in the water and fixed the other end of the net to a pole which was firmly planted in the mud. After a time the net was drawn in, and inside was the fish which, soon after, formed one of the ingredients in our fish curry.

On Saturday afternoon all the women were taken in a boat on the backwater. Many of them had never been on the water before, but all thoroughly enjoyed it, and returned to the house in a very happy frame of mind to pack up for the return to Madras. We reached Ennore Station in time to catch a quick train into the town, so the journey home was all too short. Beggars often enter the trains as they stop at the various stations, and some of them sing Hindu songs. But our women provided a change for the public; they sang Indian Christian lyrics all the way until we steamed into Madras Station. Then we separated. Salaams were said, and the women wended their way homewards, refreshed in body and spirit. We are praying that the memory of those three days may remain with them, and that the lessons they learned may be helpful to them in their way for the Master.

E. C. PUTNAM.

More "Girls' Home" Notes.

"Pearl."

SHE was such a bright little creature, always so willing and busy helping her people, so, of course, they all felt very sorry when she had that terrible accident. She was tending cattle on a steep hillside when she fell, and . . . "Oh! My leg! My leg!" she groaned. and then nearly fainted, while the agonised mother tried to adjust the broken limb. "Bring water!" the mother shouted, "Make haste! Water and cow-dung! The leg is broken! Oh, see the blood!"

It was a serious injury, compound fracture of both bones of the lower leg, the ends of the bones projecting through the wound.

"You'll have to take her to the bungalow. That's what you'll have to do," they all told her. "What can we do here for such a leg as that?" And so a little later a poor, pale-faced little maiden was lowered on to the dispensary verandah, and our doctor bent kindly over her to examine the damaged leg.

Through the long days and weeks of her recovery, the mother stayed with her child to cook rice for her, determined that in no way should their caste be broken. Their relatives must see plainly that, although staying so long amongst the Christians, they were not defiled thereby. Three other in-patients were being treated at the same time, so neither mother nor daughter had time to be lonely, and, except for the dreaded time of dressing, the days passed happily enough. We told her about the Saviour, and our hearts yearned that she might become His. But she had both father and mother, and there seemed little hope of her ever becoming one of us.

At last, as the bones had united and the wound healed, the time came for her to go back to her home. They carried her off in triumph, while my heart ached to see her go away from us.

Her people were surprised to see how quickly she got about on the ground, cleverly carrying her leg (still in the splint) and working her way along, determined as before to help wherever she could, and not to be a burden. But one day the eager little woman cast aside her splint and attempted to climb over the high doorsill of their home. She stumbled and fell, knocking the poor leg against the door frame. Her cries brought the family, whose disappointment on seeing the leg broken again in the same place can only be imagined. The jagged ends of bone were projecting through the wound just as at first.

"No! We cannot afford to go through all those long days and weeks at the hospital again," said the mother. "It is harvest time. And who is to look after the reaping if we are away at Valavandi?" And so it came to pass, to our great wonderment and joy, that little Pearl was handed over to us body and soul, to be ours to bring up for Him. There were tears and sobs at parting, but a great joy was in my heart as we lifted and carried her off to the Home.

And now Pearl is on the Flower Committee of our Christian Endeavour, and eagerly comes and begs a rose when someone is sick in the Settlement, and, "Let me take them an orange too!" she begs. The leg is quite well, with scarcely a limp left. And Pearl's bright face is like a sunbeam in the Home.

Will you who pray for us and our children, remember this child in your prayers and ask that she and the rest of our little flock may be His indeed in that day when He makes up His jewels.

EVELYN C. BRAND.

Our Home Churches.

Prayer Subjects for March, 1928.

Week Beginning—

SUNDAY, 4TH.—For the new converts at Sembiam and on the Kolli Hills; that they may adorn the doctrines of grace, and be used to lead others to the Saviour.

SUNDAY, 11TH.—For much blessing to attend Mr. Brand in his pioneering work on the Pachaimulais; that the Gospel may be joyfully received, and many brought out of the darkness of heathenism and idolatry.

SUNDAY, 18TH.—For Mr. and Mrs. Thrower and Miss Putnam in their work in the Madras Field; that they may be mightily used to the glory of God.

SUNDAY, 25TH.—For the Half-Yearly and Welcome Meetings; that Mr. Booth may be graciously helped to preach the Gospel of God's grace, and Mr. Watts enabled to speak of the triumphs of the Gospel in South India, and altogether the occasion may be a season of refreshing from the presence of the Lord.

Announcements.

Ladies' Zenana Auxiliary.—The Gift Week for the Biblewomen's Fund will be from March 18th to 24th. Secretaries and other friends are asked to forward the gifts to Miss P. P. Nunn, 58, Myddelton Square, E.C.1.

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Mr. and Mrs. L. Watts.—We are glad to announce the safe arrival in the Homeland of our Missionaries and their children. Their address while in England will be 45, St. Alban's Road, Kingston-on-Thames, Surrey.

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Mr. J. M. Brand.—We are sure many of our readers will be pleased to have the portrait of our Missionary, Mr. J. M. Brand, who has now seen twenty-one years of devoted service in India, most of the time being spent on the Kolli Hills. This is a most difficult Field, and we commend his deeply interesting book, "How the Gospel first came to the Mountains of Death," to all who have not yet seen it. Copies may be had of the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13.

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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.

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Preliminary Notice.—S.B.M. Camp.—Mr. Watts hopes to arrange a Holiday Camp while he is in England, and would be glad to hear from any who are interested. If some intimation could be given by prospective Campers it would help in making the arrangements. We hope to give further particulars, if possible, next month.

Anticipations and Congratulations

Half-Yearly and Welcome Meetings.—We have much pleasure in referring our readers to the Advertisement page for all particulars concerning these Meetings on Wednesday, March 28th, when we hope to welcome many friends from the country, and to enable them to return without anxiety, it is arranged that the evening meeting will close at half-past eight o'clock.

* * * * * *

The Misses Putnam and Savage.—It gives much pleasure to announce that in their recent examinations in the Tamil language both were successful, and on behalf of our readers would tender heartfelt congratulations. As Miss Savage has now to study for the second examination, we would commend her to the prayers of all our readers.

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Ladies' Zenana Auxiliary.—The L.Z.A. Quarterly Prayer Meeting will be held (D.V.) at College Park Chapel, Clarendon Road, Lewisham, S.E., on Wednesday, March 14th, at 3 p.m. We hope our friends will make an effort to attend.

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At the Half-Yearly and Welcome Meetings at Mount Zion, St. John's Wood Road, on Wednesday, March 28th, a L.Z.A. Meeting for Ladies is to held at 2.30 p.m. to greet our sister, Mrs. Watts, who has promised to give an address.

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Stockley Mission, West Drayton, Middlesex.—Mr. A. G. Harris writes: "I am pleased to write you an appreciation of the visit of Mr. E. A. Booth on Sunday, January 8th, to Stockley, and the Missionary Services in the afternoon at the Sunday School and the Evening Service proved interesting to a very nice attendance. I have sent by the same post to Mr. A. J. Robbins the amount of the offerings received, totalling £3 8s. 3d. on behalf of the funds of the Strict Baptist Mission."

Reviews.

The Pilgrim's Progress, as John Bunyan wrote it. The R.T.S. Tercentenary Edition, 256 pp., with four coloured plates by Harold Copping. First issue, 100,000 copies, price SIXPENCE. This is a marvellous production, which shows every credit to the Publishers. Beautifully printed in clear type, it must be the cheapest book in the English language. This great classic, second only in importance to the Bible, is brought within the reach of all, and we would warmly commend it to all Teachers for distribution among their scholars, believing that it will be blessed of God in confirming and strengthening the instruction given in His Word. Fortunately the wonderful dream needs no special introduction to our readers, and the R.T.S., who have already published it in 120 languages and dialects, are to be congratulated upon this latest production in our own tongue. We hope the first large edition will soon be exhausted, to be followed by many more.

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We have also received from the Religious Tract Society a parcel of WALL TEXTS, BIRTHDAY CARDS, ETC., which are admirably produced and of exquisite design and colouring. An outstanding feature is the reproduction of charming drawings by Harold Copping, who has spent a considerable time in the Holy Land, and is thus able to give his subjects true local detail, which adds much to their value as illustrating Bible scenes and stories. We recommend the Secretaries of our Missionary Study Circles and all Sunday School Teachers to visit the Society's Depot in St. Paul's Churchyard, whenever possible, or to write to the Publishers, R.T.S., 4, Bouverie Street, E.C.4, for catalogues.

The Children's Corner.

MY DEAR GRANDCHILDREN,—I hope, if you have not already done so, that you will read the articles in this number of the HERALD by Mrs. Brand and Mrs. Watts, telling of the joy they had in distributing the contents of the Christmas Boxes, which was shared by Mrs. Morling and Miss Savage at Namakal, and, doubtless, also by all our Missionaries and native workers in each Field. It will be strange if a thrill of joy does not also go through your own hearts as you read of the happiness experienced by the boys and girls of our Indian schools, as they received these love tokens so willingly prepared and sent out by their friends across the seas. For my own part, as I read I thought of the busy fingers which had worked so nimbly, of the loving hearts that had prompted the steady efforts, and then of Him Who said, "Ye have done it unto ME."

I was so glad to read about that dear little Bunny, and to know that it had found a new home and a new owner, and I am sure the giver will have a double joy, because she will realise that "it is more blessed to give than to receive." May I say on your behalf how much we thank our dear friend, Mrs. Watts, for telling us about Bunny, and to express the hope that when she visits any of the Working Parties or Study Circles while home on furlough, she will tell the story over again, and show in her own way of the happiness given to a little Hindu child by such an act of self-denial.

But I am warned that my letter must be short, owing to the amount of deeply interesting matter that Mr. Printer is desirous of somehow including in this month's HERALD, but even at the risk of getting a sharp reproof from him, I *must* mention three very interesting items which have come to my notice. Miss Chalcraft, of Zion, Norbiton, writes to our good Treasurer: "Enclosed is a P.O. 4s. 6d., being the result of five little girls who attend our Sewing Class. I gave them a December HERALD, and when they saw the Envelopes they at once suggested bringing something in them; 9¾d., 8½d., 4d., 1s. 5¾d., and 1s was brought, making a total of 4s. 6d. These children, and all the class, spend a happy evening each week in working for the Indian children." Is not that splendid? But there are two other letters, kindly sent me by our Secretary, who feels they ought to be printed.

(1) "Dear Sir,—I have been collecting for the Envelopes. I go to school now I am FIVE years old. I like to hear about the little girls and boys in India. I wish I could send more than 2s. 6d. Good-bye, with love from Mabel Potter, Biggleswade, Beds."

(2) "Dear Mr. Chisnall,—Enclosed please find P.O. for 2s. 6d. Kindly notice that my birthday is on next Monday, February 13th. With kindest regards, yours sincerely, Amy Grace Robbins, Bath."

Well done! Mabel and Amy. May our Heavenly Father richly bless you for your loving thoughts and practical sympathy. On behalf of all my grandchildren I must wish Amy many happy returns of her birthday.

So for this month good-bye, much love, and every good wish from

Your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c.,

Received from January 10th to February 10th, 1928.

General Fund.

	£	s.	d.
Cambridge, Eden, Coll.	1	3	6
Somersham, E.C., Env.		10	6
Girls' Bible Class ..		7	6
Sudbury, Env.		7	0
West Ham Tab., Mr. W. A. Warwick	10	0	0
Raunds, Coll.	1	10	0
Cambridge, Eden, Coll.	9	13	6½
Hook, Coll.	2	12	6
Redbourn, Mt. Zion, Coll.	5	0	
Southport, Miss Salisbury	1	0	0
Staines, S.S.	1	1	0
Brentford, Miss G. E. Chisnall	3	3	4½
Anon.		10	0
S.S. Class—Elsie Chillon; and Hilda Carr (Farthings)		7	0
A Friend		2	6
Clacton-on-Sea, Miss C. J. Bibby, Env.		5	0
Notting Hill Gate, Mr. S. E. Denning, Don.	1	1	0
Lingfield, Jason Ellis	1	0	0
Miss Berry		3	6
Mr. Cottington		2	0
Mr. Barsom		1	6
Calcutta, Miss Billing, Sub.	2	0	0
Wellingborough Tab., Reports		4	0
Hartley Wintney, "A Friend"	5	0	0
Chorley (Lancs.), Mrs. Collyer (3 yrs. sub.)	15	0	0
Tring, Akeman St., A Friend (Woburn Sands)	5	0	
Reports	1	0	0
Stoke Ash, Reports...		2	6
Env.		4	0
Bushey Heath, Miss Whalling		5	0
Newbury, Miss S. A. Ash, Env.		1	6
Woolwich, Enon S.S.	6	0	0
Cheltenham, Miss D. Cradduck, Env.		10	0
New Quay (Cardiganshire), Coll., Miss. Prayer Meeting		9	1
Children's Coll.		6	8
Ilford, Ebenezer S.S.	2	0	0
Tring, Mrs. M. L. Chapman, Env.		2	0
Epsom, Salem S.S.		8	0
High Wycombe, Zion, Reports		5	0
Env.		10	0
Watford, Beulah S.S.	5	0	0
Miss Garner's Box	1	8	8
Shelfhanger B.C., Miss Fuller		10	0
Potton S.B.C., Env.		15	6
West Ham Tab., S.S.	7	19	6
Cambridge, Eden, for Children in India		4	0
Sub.	1	11	6
Leyton, Hainault Rd., Env.	2	7	6
Newcastle-on-Tyne, Mr. John Beall	1	1	0
Warbleton, Mt. Hermon, Env.	1	18	6
Highgate Rd. Chapel, at Missionary Evening	1	2	0
Cambridge, S.J.F. ...		10	0
Streatham, Providence, S.S.	2	12	0
Env.	3	3	0
D.A.F.	1	0	0
Rattlesden, Env.		5	0
"Mothers' Box"		5	0
Walsall, Mr. S. Nicklin		10	0
Peterhead (Scotland), Mr. Robt. Buchan (Box)		5	6
Newport (Mon.), Mr. C. Hutchinson, Env.		2	6
Greenwich, Devonshire Rd., Reports		2	6
Env.		10	6
Coll.		8	0
Stockley Mission, Coll.	1	8	3
Don.	2	0	0
Kenninghall B.C., S.S.	2	6	6½
Mrs. Bloomfield's Box		9	0
Miss H. Bloomfield		5	0
Miss B. Bloomfield		5	0
Env.		5	0
Tenterden, Env.		3	6
Eastbourne, 2 Calendars		1	3
Sevenoaks, Mr. Richardson		5	0
Watford Tab., S.S....	5	2	3
Supt. Birthday Box	1	5	0
Croydon, Salem, Env.	1	0	3
Bethersden, the Misses Paffard, Env.		10	0
S.S. Boxes	3	3	0
Bolton (Lancs.), Miss Southworth		10	0
Mr. J. Anders		10	0
Sudbourne, S.S. Juniors		14	9
Bermondsey, Lynton Rd., Env.	2	7	0
Clapham, Courland Grove, S.S.		17	9
Hounslow, Zoar, Env.	2	16	4
Glemsford, Ebenezer, Env.	1	0	0
Erith, Mrs. Clutterbuck, Env.		2	0
Mrs. Clutterbuck (Upper Barham)		1	0
Guildford, O.B.C., Env.	5	11	0
Mrs. Goodchild		10	6
Epsom, Salem, Env.	2	13	6½
Lode, Bible Class		7	6
Streatham (Hambro Rd.), Mr. Herbert Watts	5	0	0
Masbro' S.B.C., S.S.	5	6	8½
Home Boxes	1	19	3½
Walton-on-Naze B.C., Boxes	1	8	11
Env.		2	6
S.S.	1	5	4
B. of Hope		2	6
Stoke Golding, Coll.	1	10	0
Greenwich, Devonshire Rd., Coll.	1	17	0
Irthlingboro, Coll. ...	11	2	0
Mr. Ashby's Class		8	0
Master W. Cooper, sub.		3	0
Leicester, Providence, S.S.		16	9
Env.	1	5	0
Reports		1	2
Leyton, Hainault Rd., S.S., Mr. Thrower's Birthday Coll.		17	0
Salhouse B.C., Env.		6	0
Don. from Church funds	1	10	0
Keppel St. Memorial Chapel, Boxes		17	1
Croydon, Tamworth Rd., Env.	1	0	0
Brentford, W.E.F. ...		10	0
Sandgate, Miss Stace, Env.		11	0
Wood Green, Park Ridings, Env.		15	0
Wisbech, towards Support of Samuel at Namakal Hostel	1	16	0
Isleworth, S.S.	1	14	9
Miss Kathleen Smith's box		8	9
Manor Park, Rehoboth, Coll.	3	5	0
S.S.		10	0
Keppel St. Memorial Chapel, Env.	1	2	9
Tollington Park, Zoar, Env.		15	0
Southport, Env.	2	17	6
Lessness Heath, Coll.		10	0
Ramsgate, Env.	2	0	0
Dorman's Land, Rev. E. G. Vine		2	6
Rattlesden, S.S.	3	15	9
Wellingborough, Env.	2	3	3
Orford Hill Branch, S.S.	2	1	8
Box, per Miss Fox		10	0
Reports		2	6
Rishangles B.C.		11	9
Brentford, Miss. Study Circle		5	0
Leicester, Zion, W.P.W. Box	2	2	6
Tring, Akeman St., Env.	24	18	0
Berkhamsted Common, Potten End, Env.	1	7	0
S.S. Box	1	4	0
Miss Rance, Box ...	1	0	0
Miss Molly Mothersole		8	0
Littleover, Mr. W. Henson, Env.		7	6
Laxfield, the late Miss Eliza Aldous, Legacy	5	0	0
Tunbridge Wells, Env.	2	7	6
Lee Common, Coll....	1	15	6
Chesham, Coll.	8	0	0
Bierton, Coll.	4	18	0
Laxfield, Env.		15	0
Wandsworth, West Hill, Bible Class	1	4	0
Tottenham Branch, Env.	5	0	
Boro' Green, Env.	3	1	0
Hastings, Mr. C. J. Cowell		2	6
Orford Hill, S.S., 2nd Class, Girls (Farthings)	1	0	5
St. John's Wood, H.M.O., Namakal Hostel	3	0	0

Continued on page 48.

List of Subscriptions, etc.—*continued from page 47.*

	£	s.	d.
Croydon, Derby Rd., Bible Class Box ...	2	1	6
Birthday Box, S.S.		9	6½
Env.	2	13	0
Pastor H. J. Dann's Box		15	11½
Margate, Rehoboth, A Poor Woman for Bible-women		10	0
Env.		6	0
Mrs. Austen, Box...		3	6
Mrs. Finn, Box		6	0
Reports		1	4
Over, Reports		1	2
Env.	1	0	0
Crowfield, Bethesda, Env.	1	15	0
Ipswich, Bethesda, Men's Bible Class	3	3	0
Wattisham, Env.		14	0
Warboys S.B.C.	5	7	0
Bromley (Kent), Coll.	1	15	8½
S.S.		10	6½
6 Boxes	2	2	11½
Otley, S.S.		7	8½
Mrs. J. Robinson's Box	4		7
Reports		9	4
Mayford S.B.C., S.S. and Env.	1	5	0
St. Albans, Bethel, Env.	3	7	6
Tollington Park, Zoar, Env.		2	0
Woodgreen, Dovecote, Coll.	1	12	6½
S.S.	1	14	11½
Birthday Box		9	2½
Ipswich, Zoar, Env.		11	6
Reports			8
Booklet			10
Harwich S.B.C., Reports	1		0
Mrs. W. Flatt		5	0
St. Albans, Bethel, Coll.	3	14	0
Aylesbury, Env.		13	3
Galt, Ontario, Mr. & Mrs. Hindes		5	0
Smithfield P.B.C., N.S. Wales, S.S.	1	0	0
Halstead, Providence, Env.	1	0	0
Kings Langley, Env.		12	0
Whittlesey, Young Men's B. Class	3	11	3
Senior Girls	1	4	0
Birthday Box	1	2	4½
Boys' Box		15	4
Girls		13	7
Infants		12	6
Home Boxes	6	15	3
Reports		4	0
Stratford, Gurney Rd., Qtly. Sub.		16	0
Harvest Coll.	1	7	9
S.S.	1	1	10
Birthday Box		6	10
2 Coll. Boxes		12	3
Env.	2	5	0
Bath, Bethel, Env.	4	2	6
Newick, Zion, Env.	1	0	0
Middlesboro, Env.	1	0	0
Dunstable, Mr. Aish		10	0
Horley, Providence, Env.	1	5	0
Wortwell		7	6
Staines, Y.P.S.		12	6
	£337	12	8

Herald Fund.

	£	s.	d.
Sudbury		5	0
Watford Tab.	4	10	0
Miss Billing (Calcutta)		5	0
Wellingborough Tab.	1	16	0
Notting Hill Gate, Bethesda	1	4	0
Stoke Ash	1	10	0
Miss Putnam		1	6
Mr. F. Howes		1	0
Miss S. A. Ash		2	0
Rishangles		15	0
Tring, Mrs. M. L. Chapman		8	0
High Wycombe		15	0
Mr. F. Dykes		5	0
Rattlesden		4	0
Newport (Mon.)		1	9
Greenwich, Devonshire Rd.	2	16	0
Hounslow, Zoar	1	16	0
Kenninghall B.C.		4	6
Tenterden		10	0
Eastbourne	1	8	9
Sevenoaks		1	6
Bolton (Lancs.)		11	0
Sudbourne		12	0
Glemsford, Ebenezer		5	0
Masbro' S.B.C.		12	0
Walton-on-Naze		10	3
Leicester, Providence	1	4	0
Victory Place S.S.		8	3
Salhouse		4	0
Keppel St. Memorial Chapel		7	6
Two Friends of S.B.M.		5	0
Somersham S. B.C.		15	0
Norwich, Orford Hill Branch		5	0
Grays		4	0
Berkhamsted Common, Potten End	1	5	0
Mr. Hy. Andrews		1	6
Biggleswade, Mrs. L. M. Potter		2	0
Tottenham		7	0
Croydon, Derby Rd.	2	0	0
Mrs. M. S. Carpenter		2	6
Margate, Rehoboth		1	11
Over	1	2	0
Wattisham	1	7	0
Otley		12	7
Cranleigh, Mrs. D. Mann		5	0
Ipswich, Zoar		7	0
Harwich		14	0
Gt. Blakenham		5	0
Halstead, Providence	2	10	0
Whittlesey	1	16	0
Stratford, Gurney Rd.	1	7	0
Tunbridge Wells, Miss Hills		1	6
	£39	10	0

Personal.

	£	s.	d.
Snaresbrook		3	0
Receipt 313		5	0
Boys' Hostel, Namakal	10	10	0
R.G. (Southend)		5	0
Mr. S. Cordle (Xmas Dinner Coll.)		5	0
Employees of Mr. T. Dean	5	0	0
Anon.,Birthday, Jan. 7	2	0	0
Miss Fordham		5	0
Interested, Env.		2	6
R., New Year's Thank-offering		5	0
Mrs. L.A.		10	0
Mr. A. Mitchell		10	0
Mrs. Pearson		10	0
Mrs. W. Woolidge		10	0
Mrs. E. S. Kelk	4	0	0
Mr. Hy. Andrews		10	0
Mrs. M. S. Carpenter		5	0
Mr. James Payne, Namakal Hostel	1	0	0
Anon., 462	50	0	0
Birthday Gift, Jan. 25		10	0
Heathfield Tower, P.M., Env.		2	0
Mrs. M. Fricke		3	0
Mr. Wm. E. Syms	10	0	0
Mr. T. C. Shorter		2	6
Mrs. Boulsher		10	0
The Misses Bevan	1	1	0
S.O.S.		10	0
Anon., 488		1	0
Mrs. W. Newton, Box		10	0
Mrs. Stevens, Env.	1	0	0
	£91	5	0

Pension Fund.

St. Albans		10	0

Miscellaneous.

Hymn Book			6
Bound Volumes		6	0
Post Cards (E.A.B.)		8	7
Post Cards		1	10
		16	11

Ladies' Zenana Auxiliary.

Money received from Jan. 10 to Feb. 9, 1928.

	£	s.	d.
Otley, 2 Collecs.		4	10	4
Hartley Wintney		2	18	7
Bassett St. (boxes)			12	6
Anon., Rect. 41		10	10	0
Handcross (boxes)	1	11	10½	
West Hill, Wandsworth, Children's Sewing Cl.		10	0	
Women's Bible Cl.	1	0	0	
Mrs. F. Brinkler's Drawing-room Mtg.		4	8	0
Per Mrs. E. H. Chilvers		12	6	
Mrs. Hill (box)		4	0	
Mrs. Boulsher		10	0	
	£27	7	9½	

Notice.

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

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The Strict Baptist Mission HERALD.

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



AHMAIKULAM SCHOOL, MADRAS.

Price One Penny

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

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The Strict Baptist Mission

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Founded in 1861, the S.B.M. is still carrying on Evangelistic, Educational, Medical, Zenana and Pastoral work in India, and is faced with tremendous opportunities.

ITS STAFF

Missionaries from English Strict Baptist Churches working in close co-operation with Indian Christian Preachers, Teachers, Colporteurs and Biblewomen.

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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. XXVII.] APRIL, 1928. [*New Series*, No. 256

CURRENT NOTES.

THE trend of things in India, consequent upon the appointment of the Simon Commission and the arrival of its members, forms a matter for earnest prayer for all who have the well-being of that nation at heart. We would commend to the thoughtful consideration of all readers of the MISSION HERALD the timely and illuminating article on another page, "India at the Cross Roads," together with the paragraph in "News of the Month" from Madras describing the regrettable incidents in the city. Perhaps never before in the history of Christian Missions in India has the danger been so great as at the present time, and it behoves all at the home base who desire the glory of God and the coming of His Kingdom to lay the case earnestly before Him, that there may be a putting forth of His over-ruling power, law and order may be maintained, and the Gospel of God's grace may spread through the length and breadth of the land.

* * * * * *

Owing to the depletion of our Missionary Staff in India, a heavy responsibility rests upon the Native Workers, especially in the Sendamangalam Field. It may sometimes be questioned whether these Indian brethren and sisters are sufficiently remembered at the Throne of Grace. Quite naturally our sympathies go out to those whom we know and have gone from amongst us, but perhaps we do not realise as we should how much the success of the evangelistic work of the Mission depends upon their Indian helpers, and how impossible it would be to proclaim the Gospel over so wide an area without them. Let us pray for an abundance of grace to be given to these loyal helpers in their varied offices, that they may be greatly used by the Holy Spirit for the furtherance of the Gospel and the advancement of Christ's Kingdom.

Our Foreign Field.

News of the Month.

MADRAS.—Friday, February 3rd, the date on which the members of the Statutory Commission on Indian Reforms arrived in India, saw stormy scenes in Madras. A hartal, or strike, had been engineered in connection with the boycott of the Commission by the Indian National Congress, and a number of hooligans took advantage of the opportunity to terrorise the peaceable citizens of Madras. Georgetown (near the sea) was the scene of the worst rowdyism. Two or three persons were killed and many injured. Cars, offices and shops were stoned, and the military had to be called out to disperse the mobs. No one connected with the Mission was molested. Feeling against the British ran higher than it has done since the visit of H.R.H. the Prince of Wales in 1921-22.

I am at present taking round the stations a good set of lantern slides on the life of David Livingstone, and I am showing the slides with the object of stirring up the Christians to more zeal in the cause of God. Yesterday evening a large attentive crowd at Kolattur heard the lecture. A few minutes after the commencement of the meeting the light went out! I was not successful in discovering the cause of the defect in the generator, but am glad to say that after I took the apparatus to pieces and refitted it, the light was steady and lasted without a flicker for an hour and a half or more.

The Vepery Church is arranging a special series of meetings for the end of this month, when the members will be addressed on such subjects as prayer, Bible study, worship, benevolence, witnessing, etc. D. A. THROWER.

NAMAKAL.—Our camp at Paramatti in January was quite successful. Mrs. Morling was assisted by three Biblewomen, and I by three preachers and a colporteur. Magic lantern meetings at night were wonderful; apparently every available man, woman and child was present. The police station and its two cells afforded us excellent protection! This was the first evangelistic camp held at Paramatti, a splendid centre for the middle west.

A day or two after our return from camp I set off for the Travancore Convention. Mrs. Brand addressed the ladies' meetings, while Mr. Brand and I, with an Indian brother, addressed the mixed gatherings. It was estimated that on the last two days we had audiences of 2,500 and 3,000 adults. An excellent spirit was manifest throughout.

We bespeak the prayers of friends on behalf of India in connection with the Simon Commission that has arrived in this country.

These notes are being written in camp at Mohanur Tents are pitched in the grateful shade of a large tamarind grove. Within a few yards is a threshing floor, where the husbandman, both by day and by night, has been gathering the precious grain of the earth. On the other side of the tent is the shandy ground. Tents were erected on market day, so that we were constantly surrounded by a numerous crowd of onlookers. D. MORLING.

India at the Cross Roads.

THOSE who have followed Indian affairs in the papers at Home will have read of the Statutory Commission which has now arrived in this country. No body of men has ever set foot on Indian soil bearing such heavy responsibilities as those of Sir J. Simon and his six colleagues.

A little more than eight years ago His Majesty's Parliament passed the Government of India Act, or what is popularly called the Montford Reforms. These Reforms were framed chiefly by " Mont "ague and Chelms" ford," the Secretary of State and the Viceroy of that time. The 1919 Act gave what we may safely say was the first instalment of responsible self-government to India under the British Raj. Though the Governor of each Province retained certain extraordinary powers for emergencies, provision was made for every Legislative Council to have a freely elected majority of *at least* 70 per cent. over official members. Even the Legislative Assembly (Central Legislature) of Delhi has carried a 5 to 2 majority of elected members. It was only after the introduction of this measure of democratic and representative government that India evinced any interest in elections. Local bodies, such as District Boards, Taluk (County) Boards, Municipalities, etc., are now entirely in the hands of the electorate.

A part of the 1919 Act which elicited very keen interest in political circles was that section making provision for the appointment by Parliament of a Statutory Commission to visit India, enquire into the working of the Reforms, and report to Parliament " as to whether and to what extent it is desirable to establish the principle of responsible government, or to extend, modify or restrict the degree of responsible government existing therein." The Act stated that this Commission would be created at the expiration of ten years, but in response to Indian agitation Parliament has appointed it after a period of only eight years.

Like other Parliamentary Committees, the members of the Commission have been chosen from Parliament alone, each party in the House of Commons being represented therein. This meant the exclusion of Indians, and here the Indian politician found his opportunity for complaint. Very bitter feeling has been fomented amongst most educated classes throughout India, and the day of the Commission's arrival in Bombay, February 3rd, was proclaimed a day of hartal, or mourning, in nearly all the cities of the land. Owing to the refusal of some people to close their place of business and to refrain from travelling in any conveyance on that day, serious disturbances took place in Madras, Calcutta, and one or two other centres. In order to clear the air, the Chairman of the Commission, Sir J. Simon, issued a statement, in which he set forth his method of procedure in the statutory enquiry. The Central Legislature of India would be invited to appoint a Committee representative of all classes, which, with the Statutory Commission, would form a "Joint Free Conference " for the purpose of calling for, examining and reporting on evidence brought before that body. This Conference would be further assisted by Committees appointed by the Provincial Legislatures, as the Conference visited the various Provinces. Though this statement has removed much misunderstanding, and has been welcomed in some quarters as a sympathetic and generous offer to Indian politicians, most Hindu leaders are obdurate in their opposition. Some Provincial Councils have passed a resolution to boycott completely the Commission, and such a resolution is at this moment being

hotly discussed even in the Legislative Assembly at Delhi. But for a boycott to be really successful, it must be complete; whereas all the minorities of India, such as Outcastes, Christians, Anglo-Indians, and very many Muslims are willing to co-operate.

The Commission will make a tour of reconnaisance through the country, return to London about April, and then take up their work of enquiry here in earnest next autumn.

Those watching the movement of affairs in India realise that this year of 1928 is a year fraught with vast possibilities for good and evil. India has arrived at the cross roads. She must now choose between progress and retrogression; between a peaceful and honourable co-operation with the British Raj and the chaos of internecine war. Let those who pray for the good of these 320 millions of souls remember Indian leaders and the Simon Commission.

Mohanur Camp. D. MORLING.

Indian Snapshots

"THE WEDDING WAS FURNISHED WITH GUESTS."

ROOKMANI was soon to be married. She was an only child, and her parents were wealthy high-caste Hindus, so the wedding was to be a brilliant affair. The little bride of fourteen had not yet seen her future husband, but what of that—it was soon enough if she saw him at the wedding ceremony. Her father had seen him, and had made all the preliminary arrangements with his parents. The bridegroom's parents had handed over a suitable wedding dowry of a thousand rupees, and also sent the bride a necklace of golden sovereigns. The horoscopes of the bride and bridegroom had been consulted, and it was discovered that the constellations under which the couple were born were not opposed to each other, and so the marriage would be fortunate.

Rookmani was pleased and excited at the thought of the approaching festivities. She was proud of her necklace of golden coins, and happy at the prospect of silken cloths and jewels and flowers to come. A large *pandal* of palm leaves and bamboos was being erected in front of her home, and here the guests and musicians would be accommodated. The *pandal* was draped with gay cloths and tinsel, plantain trees with clusters of fruit were tied to the posts of the *pandal*, and giant tassels from the sago palm and bunches of green cocoanuts were hanging everywhere. The wedding invitations were printed in golden letters on bright pink cards. All was hub-bub and excitement. And then a strange request was made by the little bride that a certain Biblewoman and Missionary should be invited to the wedding. "No, no!" said her father sternly, "we do not want Christians coming to look at what we do. You are too fond of those Christians, child." "What foolishness is this, my daughter?" cried her mother. "What are they to us? We do not want them, so put the thought away from you." When Rookmani found her pleading was in vain, she resorted to tears, and "cried and cried" and would not be comforted. In great consternation her parents despatched one of the pink cards with golden letters to the missionary, and then the tears were dried. "There, Amma," said the Biblewoman as she gave it to me, "take care of it; Rookmani bought it with a thousand tears."

Our hearts were very tender over that little bride, for we alone knew a deep sweet secret of hers, which was hidden like a dewdrop in the heart of a

flower. She had been a scholar in one of our S.B.M. Schools not far from her home. There she had learned of the Lord Jesus, Who loved little children and took them in His arms and blessed them. Rookmani heard Him call, and she went to His arms and was blessed. In a few years she was considered too old to go to school, and was kept at home; but our Biblewoman gained admittance to her home, and Rookmani heard regularly the sweet stories that she had loved so much at school. Her love and her knowledge of Jesus Christ grew as time went by, but no one knew except the Biblewoman and the missionary, who watched and prayed over the opening of that fragrant flower. We sent her a little wedding gift; it was only a copy of the New Testament in Tamil, which cost less than a shilling, but we knew that to her its worth was far above rubies.

The wedding festivities were to last for five days, but we, the only alien guests, were invited to the actual marriage ceremony. It was a bright sunny morning, and we were at the house by eight o'clock. The musicians were playing their loudest music as we entered. We were given seats in the courtyard, where already a gaily dressed crowd of people had gathered. Garlands of jessamine flowers were placed around our necks, sandal-wood paste was smeared upon our hands, and rosewater was sprinkled over us from silver sprinklers. Betel and nuts were handed to all the guests—and we sat and waited. The scent of the flowers and sandal-wood was overpowering, and so was the discordant music, but everybody else seemed to be enjoying it, and we tried to look as though we were doing the same. Beneath a canopy in the middle of the courtyard sat the officiating Brahmin priest, with shaven head and chest and arms and face smeared with sacred ashes. He lit a fire, which was kept blazing with constant supplies of ghee and butter. Various brass gongs and lamps and vessels lay around him while he chanted his mantraims. Presently the bridegroom made his appearance, and took his seat on a low platform. The bride's parents followed him, and placed about his shoulders the married man's sacred thread—this was formed of two skeins of thread. A curtain was held across the platform, and then Rookmani was led out of a side room and made to sit behind the curtain, so that she could not see her bridegroom. Her parents brought water in a vessel, and her father washed the bridegroom's feet and sprinkled some of the water on his own head. The hands of the man and girl were made to clasp under the curtain, and water was poured over the clasped hands. The bridegroom then declared his willingness to take the bride, and her father declared his willingness to give her to him. Not a word was said to the little girl, nor was her willingness considered. The curtain was removed, and Rookmani saw her husband for the first time.

The bride next fell down and worshipped at the feet of her parents, who presented her with a beautiful cloth and jewels. Rookmani was taken away to adorn herself in these gifts, and we sat and waited. When she appeared in all the glory of a shimmering silk *sari* embroidered in gold, the most important part of the ceremony was performed by the priest. There stood little trembling Rookmani, her head capped with jessamine flowers and golden ornaments, the heavy necklace of sovereigns round her neck, and clusters of tiny silver bells on her ankles that tinkled as she walked. The bridegroom placed the THALI (wedding token) round her neck and tied it securely. It was a little golden ornament hanging from a saffron cord. The band of musicians now played as loudly as they knew how, so that no sneezes should be heard. If a

sneeze had been heard at that critical moment, great would have been the misfortune that would follow the marriage. A tray of rice was brought to the wedded pair. He placed a portion of rice in the palm of her hand and bade her eat, after which he took handfuls of rice and poured it in a shower on her bowed head. The bride was then instructed to do the same to her husband. Their garments were knotted together and their little fingers hooked to each other, the bridegroom fed the sacred fire while the priest chanted, and then came the last and most important part of the marriage, called " The Seven Steps." Bride and bridegroom, with fingers still hooked together, had to walk three times round the sacred fire, taking seven steps in each circuit. The band played furiously, the priest chanted in a frenzy, attendants followed, throwing coloured rice over the man and maid, and Rookmani was now a married woman. That was all we saw, but it took us three hours to see it!

We rose to take our departure. Rookmani was still moving in the vicinity of the fire, with her silken cloth tied to that of her husband, with showers of rice falling over her as we approached her to say our farewells. We were sad as we went, wondering when we should see her again. " Salaam, Rookmani," I said, " I will come again. Do not forget to read the book I sent you." She answered not a word, but catching my hand and holding it tightly, she pressed passionate kisses upon it, and when I withdrew it I saw glistening there one of Rookmani's tears. We, too, could have wept for that child being thrust into a new phase of life with all this clamour and glitter, but we knew that hidden in that young heart was a pearl of great price which no one could take from her.

WINIFRED BOOTH.

Indian Domestic Affairs.

I THINK the readers of the HERALD are conversant with the Indian custom of marrying girls at a very early age. It is well known that this custom brings many evils in its train, although some of these are due to necessity, owing to the crowded condition of the average home and its smallness. Even good, thoughtful Christian parents jump at the first chance for their eldest daughter, and afterwards live to regret it. Such is the case of our Elur preacher, whose daughter has this year returned to her home after three years of married life. The girl is not more than twenty or twenty-one years of age now. Estrangement of husband and wife arose from the former virtually renouncing Christianity and living like a heathen.

Among illiterate Christians the above conditions obtain to a very great extent. Parents young in the Christian way cannot easily distinguish between true and false Christians. They do not see the necessity for such discernment. Sometimes they even fall into the serious error of having their children married in the Hindu way. Until recently there were at least three members of the Kakkaveri Church who had been married in this way, and afterwards deserted by their husbands. These women must have a difficult time, as they are obliged to go back to the homes of their parents, and there is literally no room for them. One of them became a very useful member of society as ayah to Mrs. Watts's children. Another lives with a widowed aunt. The third, named Gnanasundri, had an eye to business, and came to see me some time after my arrival in Sendamangalam. I told her that she must go back home, and if I saw that she tried to learn sewing and reading, I would see what I could do to find her employment. She learned both to read and to sew, and I therefore felt bound to help her. She came to the bungalow to work, but afterwards

we found that temptation had been too great for her, and that she was living in sin. We sorrowed over this very much, but we did not see in her the sorrow which we should have liked to see. The action of the Church in withdrawing from her made her realise a little the seriousness of her sin. Knowing her great temptation, we sought to release her from her previous husband. We obtained legal advice, and found that we could get what is termed a village divorce. This sounded very simple, so we at once set about it. The affair consisted in getting the man and woman together with various witnesses and having a document signed by these people. But the East moves slowly, and month after month passed without the desired issue. The chief difficulty lay in the unwillingness of the man and his father, to the latter of whom the girl's father owed some money. Neither was it easy to bring the parties together owing to distance and bad roads. My husband, however, gave a day to the work, set out at sunrise with lunch and water, and returned home late at night with the signed document. Then the divorce had to be registered, and here again matters hung fire, until another day could be spared (?), and then working and waiting, coaxing and threatening, from sunrise to sunset, brought the desired result.

The above arrangements having been completed, and our cook-boy Samuel having asked for Gnanasundri in marriage, we three happily set out for Kakkaveri on the morning of September 19th. Wedding garments for both bride and bridegroom, garlands, coffee, betel-nut and leaves, and many other miscellaneous articles were packed in the side-car with me, while the bridegroom rode on the pillion seat. It was really quite spicy! The wedding was a very pretty little ceremony, although it was very inexpensive. The bride was, very properly, most solemn and awed. After the ceremony Preacher Joseph sang in honour of the company. I thought it most creditable that the bridegroom made all preparations, and the only things he forgot were garlands for himself and wife. Other garlands, however, were forthcoming, so everything went off quite happily. We left our friends in the midst of the merry-making to hurry home and make final preparations for our departure for Madras early the next morning. The bridal pair arrived in Sendamangalam late in the evening, and the deacons of the Church conducted them to their house and had a season of prayer with them. Thus, we hope and pray, a happy Christian home life has begun for these two young people, both of whom had been married before. Samuel's previous wife died about a year after marriage. Although it is irrelevant to the above, I might add that next morning the bride, evidently unwilling to forget the happy event, went about her work in her wedding sari.

M. THROWER.

A Brand Plucked from the Fire.

BETWEEN seven and eight years ago the Lord used a farthing tract to the founding of a Christian Church in the outcaste quarter of Kakkaveri, a village sixteen miles from Sendamangalam.

In order to minister to the spiritual needs of these poor folk, Preacher Moses and his wife, Biblewoman Monomoni, were transferred from their station to this new centre, but as there was no vacant house in Kakkaveri, they were obliged to find a temporary home in Rasipuram, a fairly large town two and a half miles beyond, until a house and chapel could be erected in Kakkaveri. At the time this seemed a very unsatisfactory arrangement—

Moses could not superintend the building work so well at that distance, and Monomoni could not give the Christian women the help we felt they ought to have. But the Lord seeth not as man seeth, He Who must needs go through Samaria for the sake of one poor erring woman, had purposes of grace to fulfil in Rasipuram toward another who was far from the fold.

Monomoni being rather weakly in body at that time, was unable to walk the two and a half miles to Kakkaveri, so devoted her time to taking the Gospel to caste homes in Rasipuram. One day, while sitting talking to some women in a Hindu home, a fair beautiful young caste woman, Kali by name, came in and sat down with the others to listen. As she seemed rather interested, Monomoni asked where she lived, and if she might visit her. Assent was given, and from that day her house was reckoned on the regular visiting list.

As Kali appeared to be an intelligent woman, but was quite illiterate, Monomoni persuaded her to allow her to teach her to read. Gradually the story of her life was found out. She was married young and very unhappily; after a time her husband left her, and she fell into sin. She was still living and financially prospering in this sinful life, and Monomoni was warned against her by her neighbours, they said she too would lose her good name if she continued to associate with Kali—she must choose between them and her.

Monomoni, believing that the Spirit of God was working in Kali's heart, felt she ought not to forsake her, so continued teaching her the Scriptures and gave her lessons in reading and writing. In the latter she proved an apt pupil, and was soon able to read fluently. A struggle, too, was going on in her heart, conscience told her she must give up her sinful life, worldly wisdom argued it was her only means of obtaining a living. Meanwhile, Monomoni prayed for her.

One day Kali came to Monomoni's house with the astonishing request that she might be allowed to eat rice with her, thus showing a brave determination to break caste. This was the first outward sign of her desire to break away from her old acquaintances, her old life. From this time she associated herself more and more with the Biblewoman, telling her of her growing loathing of her means of livelihood, her earnest desire to leave it and support herself by some honourable employment. Later, about four years ago, she asked for baptism, but we were not quite sure whether her case was one of regeneration or mere reformation, so felt she should wait for a time.

Then the Lord gave her light concerning temporal affairs—she decided to go to a hospital in Bangalore and get a midwife's training. This would not have been possible had she been illiterate at this time, but while the Lord was speaking to her soul He had also given her this educational preparation. About this time she changed her name from Kali (the blood-thirsty goddess) to Selvam (wealth).

After eighteen months of study and practice in hospital, Selvam returned to her house at Rasipuram, and has since worked up a connection by which she is earning a good livelihood. Last April she came to Namakal to ask again for baptism, and gave good evidence that she had found a Saviour in Jesus. Even then we hesitated because of the temptations still surrounding her. She has, however, proved so earnest and sincere that we felt we should keep her on probation no longer. So, on Sunday, December 4th, she, with two others, made a public profession of her faith in Jesus at Sendamangalam Chapel.

We praise God that He Who is able to save to the uttermost is also able to keep. Will you pray that she who has received such distinguishing grace may day by day have keeping grace to persevere in the pathway of holy living, and so be a means of light and blessing to those to whom she ministers.

OLIVE M. MORLING.

Camp Jottings.

FOR several months we had received reports of people in the north-west who were interested in Christianity and who desired instruction. Duties at headquarters refused us permission to leave, and when we gained a brief respite from office business, Government had already announced the arrival of the N.E. monsoon on the coast. But the urge to get away was too strong to be denied, so we packed up our goods and departed.

Nallur is a large village in the north-west of our Field, situated on the road running from Paramatti to Tiruchengode. Here our tents, providing accommodation for nine persons, were pitched in a large tamarind grove amidst crowds of interested onlookers. The place was in a disgracefully unsanitary condition, so we secured the services of a local official to get the whole of our part of the grove well cleaned, and to prevent further nuisance. Tenting is generally accompanied by real dangers to the health of Europeans, especially if the camper declines to segregate himself from the people, and spreads his canvas near any village or town. But there were compensations. Shade was good, and the supply of clean water was plentiful.

Can we ever get fully accustomed or resigned to the insatiable curiosity of the Indian onlooker? While making our toilet, in the course of our meals, in the midst of prayers—there they are; sometimes lying full length on the ground peering under the bathroom curtains, or standing unashamed as we make our ablutions. To the European perhaps few situations calls for more patience and self-control.

Camp life with us is always a full and vigorous life; each hour of the day is given its allotted task. On this occasion I always started off in the car at 6.30 a.m with three workers for preaching. Wherever we went we never failed to get a good crowd, but sometimes the car was more responsible for this than its occupants. One day, in going to a village where an automobile had never been seen before, we remained there the whole noontime. In order to retain a fair audience the preachers had simply to stand by the car, for the farmers and weavers declined to go to their work all day. Morning preaching was continued until about 10.30, and we arrived home about 11 o'clock or so. Sometimes large shandies, or markets, were visited in the middle of the day, when we enjoyed an opportunity of seeing people from villages that we could not reach. Nearly every afternoon there was Bible study and prayer with the workers, when we studied the rebuilding of the walls of Jerusalem by Nehemiah. After this spiritual refreshing we had an evening preaching in some quarter close by, or perhaps the showing of the lantern pictures. In giving a lantern lecture at Nallur itself we preached to no less than 1,500 people.

While our efforts were being put forth among the promiscuous crowds, Mrs. Morling and a Biblewoman were busy among the women. It was nearly five years since we had visited Nallur, but as soon as we arrived people began to come in from the surrounding villages asking for medicine. Nearly the whole of the morning would be occupied with healing the sick, after which the women were visited in their homes. Here they had such a good welcome that the Biblewoman asked if she could be stationed there. Doing Zenana work in camp with the help of a Biblewoman was almost a new departure, but we found it was a great help, both as an independent effort and in backing up the work of the men. In this neighbourhood we have many people who are thoroughly interested in Christianity, but in nearly every instance the men are being held back by the women; hence the great desirability of giving suitable instruction in camp among the conservative sex!

Another department of our work was colportage. Everyone of us carried books for sale, and of these we sold about 250 copies, besides giving away hundreds of tracts and free Gospel booklets. It was most heartening to hear, perhaps at meals, a schoolboy reading aloud the account of the Creation; or, while out on the road, a constable discussing the contents of a Gospel.

We left Nallur reluctantly, though hopefully. The people were interested, and we were unable to reach even one-half of the villages within easy distance. We look forward to the day when we shall place in this splendid centre a Preacher and a Biblewoman; and we are keenly anticipating (when funds permit) spending many weeks of such Gospel itinerancy after the close of the monsoon.

D. MORLING.

Our Home Churches.

Prayer Subjects for April, 1928.

Week beginning—

SUNDAY, 1st.—For Mr. Watts, now commencing his deputation work, that he may be Divinely helped and his message prove an inspiration to the Churches.

SUNDAY, 8th.—That the great need for more missionaries may be laid very heavily upon the hearts of the young men in the Churches, and heed given to the call.

SUNDAY, 15th.—For the native Christians and workers in the Sendamangalam Field, that they be kept steadfast and unmoveable as witness-bearers for their Saviour.

SUNDAY, 22nd.—For Miss Mowle, that she may find real joy in preparation for service, and be " a vessel unto honour, meet for the Master's use."

SUNDAY, 29th.—For Mr and Mrs. Morling and Miss Savage, and all the native workers in Namakal, that they may be used of the Holy Spirit for the furtherance of the Gospel.

Announcements.

Mr. L. Watts's Engagements for April.—3rd, Ipswich, Bethesda, Junior and Senior Christian Bands; 8th and 9th, Walton-on-Naze; 11th and 12th, Eden, Cambridge; 15th and 16th, Poynings, Sussex; 17th, Clapham, Courland Grove; 18th, Ilford; 22nd, Wooburn Green; 25th, Brighton; 26th, Walthamstow; 29th, St. John's Wood (Mount Zion).

* * * * * *

S.B.M. Camp.—From careful enquiries it seems that a Camp arranged at the seaside early in July would be more suitable than one in or near the London area in early August. Mr. Watts is, therefore, endeavouring to make arrangements for the Camp at the seaside, and would be glad to hear from all who would like to come to the Camp as soon as possible, with information as to the dates that would be most suitable in early July. A syllabus of the studies is being prepared both for Bible Study and definite Missionary topics. The studies will not be a series of lectures, but free conversational studies, with a view to obtaining as much information for the members of the group as possible. Please write to Mr. Watts, 45, St. Albans Road, Kingston-on-Thames, as early as you can.

* * * * * *

Plants for Sale.—*All proceeds to be given to the Strict Baptist Mission.*—Polyanthus, Primroses, Raspberry Canes, Hollyhocks, Evening Primroses, London Pride, Mint, Lily of the Valley, 2d. each. Iris, Large Poppies, White Phlox, Lupins, Delphinium, Large Marguerite, Balm, Lavender, Ice Plant, Bergamot, Rhododendron, Iceland Primulas, 6d. each. Michaelmas Daisy, Small Sunflower, Montbretias, Winter Heliotrope, Snowdrops, 6d. dozen. Arabis, 3d. each. Small Hyacinths, Star of Bethlehem, 9d. dozen. Crasselas (lovely scent), Coronillas, Bridal Wreath, Deutzias, Hydrangeas, Veronicas, Lilacs, Yellow-flowering Broom, Rambler Roses, Barberry, 9d. each. Postage extra.—Mrs. GREGG, Branfold, Strensall, York. Please mention the HERALD when ordering.

Lantern Lecture.—Mr. Watts desires it to be known that he has a new set of lantern slides, illustrative of the work that he has seen in all the S.B.M. Fields during his recent term of service. Those desirous of using the lecture should make early application, as the near approach of daylight saving will make lantern work difficult.

Meetings.

Bedmond.—The quiet old-world village of Bedmond was stirred from its ordinary routine by the well-circulated announcement that pictures illustrating missionary work in India would be displayed at the ancient Baptist Chapel. When the evening arrived the chapel was packed full with an audience which greatly enjoyed the pictures, and showed its appreciation by making a liberal offering to the funds of the Strict Baptist Mission. An exceptionally pleasing contribution was a ten-shilling note given by an old and valued friend of the Mission, and being the gift of his first week's old age pension.

* * * * * *

Leicester.—On February 14th a special Missionary Meeting was held in connection with the Ebenezer Mutual Improvement Society, when we had the pleasure of a visit from Mr. E. A. Booth. Many friends gathered with us, and much appreciated all that Mr. Booth told us of missionary work in India. The 72nd Psalm was read by Mr. W. Ofield, followed by prayer by Mr. F. R. Reeve. Before calling on Mr. Booth, our President, Mr. G. R. Deacon, said how gratifying it was to know that the young people had been entirely responsible for arranging for the meeting. A collection for the Strict Baptist Mission realised just over £6.—J. F. R.

* * * * * *

College Park, Lewisham.—The L.Z.A. Quarterly Meeting was held on March 14th, in conjunction with the Women's Gospel Meeting, when a good number of friends gathered for prayer and praise. Our sister Mrs. Watts gave a helpful address on the value and need of prayer, and we pray that the word spoken may be abundantly blessed to those present, and unto His Name will we ascribe the glory.—M. L. C.

Missionaries at Home.

READERS of the S.B.M. HERALD are, doubtless, very familiar with the work carried on by our own missionaries in India, and very carefully read the articles written by them concerning the preaching of the Word of God and their many other duties; but do we realise that this is but one—although, perhaps, the most important—side of the question? The question arises in this connection. What are we doing, or going to do, here at home in order to further the good work that is being done, and in order to help those who are obeying our Lord's command, " Go ye into all the world and preach the Gospel "? In my opinion, the phrase so often used, " We cannot all be missionaries," is quite wrong. I agree that everyone cannot go to some place abroad in order to preach to those who have never heard the Gospel, but there is no reason why each one of us should not be like Andrew, Simon Peter's brother (John i. 40-42), and be a missionary at home. There is plenty of work to do in our Home Churches : the S.B.M. needs funds in order to carry on the work in India, and if we can, by God's help, awaken in the minds of our neighbours the vital need of interest in our Mission, both by prayer and financial support, then are we not acting in a way as missionaries? Perhaps readers will say, " Yes, but how can we do this? What method can we pursue? " I trust they will find an answer in this article.

In order to awaken the interest of people in any subject, it is necessary to talk to them about it, and to bear out one's remarks with apt illustrations. Our Master Himself, when on earth, almost always taught the people in this manner, and this can be done so far as missionary work is concerned. By means of Study Circles keen interest can be aroused in missionary work. By

way of illustration, I will briefly state the procedure in this connection, and show what one Home Church is doing. A Mission Study Circle meets every second Tuesday in the month, when a paper is read by one of its members dealing with the life and work of a missionary in a foreign country, not necessarily India, or the work of a foreign mission during a certain period, and lectures are given illustrated by lantern slides. So far as this Church is concerned, extracts from the letters of a S.B.M. missionary are read too. Hymns with a missionary spirit are sung, and a collection may, of course, be taken. The second Sunday in the month is known as " Missionary Sunday," when prayer is specially offered on behalf of the S.B.M.; the collection in the Sunday School on this day is devoted entirely to the Mission. The Birthday Box, of which we have heard so much from the Editor, is an excellent method of eliciting practical sympathy. There is also a collector appointed for each class in the Sunday School, who receives money from his or her class, which is handed to the Secretary of the Study Circle month by month, and goes towards the maintenance of one of our Indian Schools. Just as, if not more, important is the Missionary Prayer Meeting held on the second Monday in the month. Then, every Wednesday evening, there is held a Girls' Class, at which garments and other things are made for the Christmas Boxes, which are sent out to India. A Boys' Class is also held, at which woodwork, chair-caning, etc., is done, and the proceeds from this work is devoted to the S.B.M. Articles from both classes are sold at the Annual Mission Meeting, the proceeds of which are given to the Mission. There are, of course, many other means, such as envelope collections, by which help can be raised for the good work.

I have endeavoured in this article to show how vitally necessary it is for the Home Churches to support the work of the S.B.M., and methods by which this may be achieved. If any of the readers feel constrained to adopt any of these methods, then this article will not have been written in vain. It was said of a Mr. David Sassan, that " the strongest feeling of his life was thankfulness to God that he had been able to do so much good to his fellow-creatures," and in working for the Mission one realises a hitherto unknown pleasure. The work is not done for our own vanity or gain, but for the glory of God and for the furtherance of His kingdom; and who can tell, but God Himself, what may be the result of a series of Study Circles? We pray earnestly that, by God's grace, the result may be more young men and women hearing the call, " Come over and help us "; their reply, " How shall we preach except we be sent? " and the ready response of those missionaries at home, " You have our prayers, and here are the necessary funds." Thus will the Lord's work go on, and who shall hinder it?—GEORGE ANDREW.

[We have peculiar pleasure in publishing the above, written by one of the band of busy workers at Courland Grove, Clapham, with the prayerful hope that it may be a stimulus to other Churches to " go, and do likewise." The illustration on the cover of this Magazine shows the Ahmaikulam School, Madras, which is supported by the above-mentioned Study Circle, and the Sunday School is also responsible for the larger and more important School at Sembiam. Both are now under the personal supervision of Mr. and Mrs. D. A. Thrower, who were trained in Courland Grove, and are a real link of loving-kindness between the work at home and in Madras.—*Editor*, S.B.M. HERALD.]

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.

The Children's Corner.

MY DEAR GRANDCHILDREN,—On another page is a deeply interesting article, written by one who was formerly a scholar, but is now a teacher, in Courland Grove Sunday School, with which our devoted Missionaries, Messrs. Morling and Watts and Mr. and Mrs. Thrower, were at one time connected. In the article the writer demonstrates very clearly how we may as " Missionaries at Home " help forward the work in the Regions Beyond, and I would like to endorse it from my own personal knowledge and long connection with that School. God has greatly honoured the work there, and a further token of His approval is manifest in the call to another old scholar and former teacher, who, before this letter is in print, expects (D.V.) to sail for Congoland, Central Africa, to bear the tidings of the good news of the Gospel. This is peculiarly gratifying to me, as I have known her pretty intimately all her life, and though she is not called to serve in India, I can lovingly commend her to the prayers of every reader of the Corner letter, that she may be given journeying mercies, and, when safely landed in Africa, may be much used of God for the glory of His Name.

The wonderful work done by missionaries on the Congo during the past fifty years is being brought very prominently before us just now, and in reviewing it one must say, " What has God wrought? " I have been recently very deeply interested in reading the life-story of Thomas J. Comber, the Pioneer Missionary to the Congo. Although I never knew him personally, it was my privilege many years ago to be acquainted with some members of his family, several of whom followed him in a desire to tell the people of Africa of Him Who " came to seek and to save that which was lost." Although very retiring as a boy, Tom was endowed with a natural grit which enabled him to overcome difficulties. An instance of this was when his Sunday School teacher offered to teach him to swim, and after several lessons persuaded him to try and swim right across the baths. Though he did not think he could, he said, " I'll have a good try," and, amid the cheers of the other boys, swam right across in fine style!

When Comber first settled in Africa at the end of 1876, it was at the Cameroons, and here he met Alfred Saker, that Great-heart of Missionaries, who was for some years previously connected with the Strict Baptist Church, Borough Green, Kent, where a short time ago his sister unveiled in the School-room a memorial of his connection with the Church and Sunday School. But Comber was keen on exploring, and after two years left with George Grenfell to open up the work on the Congo, and it proved the biggest task of his life. He crowded much into the ten years of his missionary life, leaving behind him a notable example of self-sacrifice. It was on June 27th, 1887, that he was called to his eternal rest and reward. The Congo people gave him the name of " Vianga-Vianga,"—" the man who could not be still,"—and it fitted him perfectly, for he was never at rest till his task was done. The life of Thomas Comber is a challenge to the young men and women of our Churches to lend a hand in the work of claiming " the heathen for His inheritance." The call for South India is loud and clamant: who will take up the challenge and say, " Here am I, send me "? Many years ago Borough Green released for the foreign field their beloved Superintendent; Courland Grove has yielded four to serve in South India, and other Churches have also responded nobly, but " WHERE ARE THE NINE? " Sendamangalam, with its 500 square miles and more than 500 towns and villages, needs, AND BADLY NEEDS, a missionary to take charge. Who will say with Thomas Comber, " I will have a good try "?

Much love and every good wish, from your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c., *received from Feb. 10th to Mar. 10th, 1923*

General Fund.

	£	s.	d.
Rishangles, Mrs. Kemp		2	0
Over, Mrs. L. Watts, Box	1	0	0
Victory Place S.S., Env.	1	0	0
Gt. Yarmouth, Env.	2	0	0
Clapham Junction, Providence S.S.	1	1	0
Willingham	1	16	0
Wandsworth, Chatham Road, Coll.	3	3	0
Galt, Ontario		5	0
Devizes, Coll.	2	14	4
Cheltenham, Providence, Coll.	1	17	0
Rushden, Succoth, Coll.	3	4	6
Somersham, Env.		13	0
Tunstall S.B.C., Env.		12	0
Oundle, Zion		6	0
Tring, Ebenezer, Coll.		13	0
Env.		8	6
Chelmondiston, Subs.		12	6
Watford Tab., Env.	2	14	0
Meopham, Assem. Hall, Env.		15	0
Reports			6
St. John's Wood, Mount Zion—Env.	6	18	4
Mr. S. H. Goodley		10	6
Mr. T. Wing		10	0
Men's Own	2	0	0
Mrs. Fraser		5	0
Mrs. J. E. Bennett	5	0	0
Men's Own, Med.	1	0	0
Egham S.B.C., Reports			0
Clapham, Courland Grv.—Mission Study Circle, for Sembiam Sch.	12	0	0
Boys' and Girls' Miss. Working Classes, for Ahmaikulam School	6	0	0
From Readers of *The Christian*	38	10	0
Warbleton, Mt. Hermon, Boxes	3	1	6
Bradenstoke, Providence S.S.	4	7	11
Mr. J. Kilmister		10	0
Fulham, Ebenezer, Env.	2	2	0
Birthday Box	1	10	8
Bethnal Green, Hope, Env.		16	6
Glemsford, Providence, Env.		3	6
Chorley S.B.C., Bible Class, Env.	5	0	0
Erith, Providence, Widow's Mite Env.		2	6
Mrs. M. H. Sharples Evington, Leicester, Box		10	6
Reading, Providence, Reports		6	8
Mr. Prior, Sen., Farthing Coll.		5	0
Env.	2	3	9
Bible Class	1	10	0
Leicester, Ebenezer, Coll.	5	15	2
Warbleton, Coll.	2	16	0
Burgess Hill, Coll.	2	6	0
Walthamstow, Coll.	4	7	0
Birmingham, Cave Adullam, Coll.	1	1	0
Hitchin, Bethel	2	10	0
Chelmsford, Reports		2	7
S.S.	1	6	3½
Env.		11	0
Hastings, Ebenezer, Miss P. Adams		5	0
Smarden, Tilden Chapel, Boxes		5	0 8
Lymm, Friends	2	0	0
Birthday Box		5	10
Lewisham, College Park, S.B.C., Env.	1	10	0
Chadwell St., Mt. Zion, Env.	30	10	10
Acton, Reports		4	2
Mrs. Boulsher and Mrs. Wakelin		7	0
Irthlingboro' Gas and Coke Co. Dividend	2	1	7
Tottenham, Ebenezer, Bible Class, Box	1	16	6
Young Ladies' Class	1	9	9½
Farthing Fund	3	5	4½
Wattisham, Mrs. Garrod's Box		12	6
Brighton Branch S.B.M., Birthday Fund		12	6
Env.	1	16	0
Coll.	8	0	0
Croydon, Derby Road, Pastor H. G. Dann's Box	1	0	0
Chelmsford, Mrs. Leeks and Family, Box		15	0
Leicester, Ebenezer, Coll. (extra)		5	0
Bedmond, Coll.	3	5	8
St. Neots—S.S.	6	3	3
Bible Class	4	7	6
Coll.	3	5	6
Boxes—Mr. Hazelton	1	5	0
Mrs. Beesley		10	0
The Misses Nowell		13	3
Mrs. Forscutt		5	0
Whittlesey, Coll.	1	10	0
Ramsey, Coll.	1	13	0½
Master S. Beeby, Box		2	0
Kingston-on-Thames, Env.		13	6
Beccles, Y.W. Bible Class (Farthings)		10	0
Hastings, Tabernacle, S.S.		15	10
Friends		11	0
Ebenezer, S.S.		7	2
Ditto, Friends		11	6
Sandgate, Children, per Miss Stace	1	3	0
Chatham, Enon	1	0	0
Potton, S.B.C., Coll.	1	8	9
Boxes	1	0	6
Hounslow, Zoar, Reports		2	0
Blakenham, Env.		6	0
Biggleswade, Miss Mabel Potter		2	6
Hastings, Lantern Lec.	2	2	6
Prittlewell, Env.	3	15	0
Dorking, S.B.C.	24	9	7
Norbiton, Zion, Miss Chaloraft's Card		10	0
Watford, Beulah, Env.	1	0	0
Newcastle-on-Tyne Anon.	5	0	
Grundisburgh, Coll.		5	0
Norbiton, Zion, S.S.	7	14	7½
Env.	1	6	0
Coll.	3	7	9
Boxes		18	9½
Wandsworth, West Hill, S.S.	2	2	0
Braintree, Env.		17	0
Haworth, Hall Green, Env.	1	10	9
Manchester, Mrs. Parish		5	0
Royston, Bethesda, Env.		17	0
Hoxne, Miss M. Cupper and Friends	1	0	0
Richmond, Salem—Postcards		2	6
Env.	2	2	0
Boxes		6	11½
S.S.	2	11	2½
Infants		6	7½
Seniors		10	8½
Y.P.S.		15	0
Hounslow, Zoar, Mr. K. A. Robbins, Box		2	7½

Personal.

	£	s.	d.
G.S., Croydon P.M., Env.		10	0
Mr. H. Miller		2	0
"Yours to serve for Christ's sake"		10	0
Mr. W. Parker		7	0
Birthday, Feb. 16		10	0
"In loving memory," Canada	1	0	5
Mr. A. Cutmore	3	0	0
S.O.S.		10	0
Rev. T. H. Voysey		10	0
Miss A. C. Robbins, B'day Gift, Feb. 13th		2	6
Mr. S. J. Taylor, B'day Gift, May 14th		5	0
Miss B. Critchley, Miss. Hymn Books		3	6
P.O. Upper Hale P.M.		3	0
Mr. G. R. Spratt		10	0
	£8	3	5

Miscellaneous.

Post Cards		7	6

Pension Fund.

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

Herald Fund.

Tunstall		6	6
Meopham, Assem. Hall		8	0
St. John's Wood, Mount Zion	1	10	2
Egham		5	0
Mr. J. W. Sears		1	6
Bethnal Green, Hope		6	0
Chorley	1	0	0
Erith, Providence		6	0
Reading, Providence, S.S.		6	5
Friends	1	9	8
Burgess Hill, Mr. H. S. Burt		2	6
Chelmsford	1	12	6
Acton		12	6
Brighton Branch	1	7	10
Guildford O.B.C.	5	8	0
Mr. E. W. Upfield, Bangalore		3	6
St. Neots	1	0	0
Mrs. M. Baker		2	0
King's Langley, Zion		6	0
Potton		12	0
Hounslow, Zoar		6	8
Norbiton, Zion	2	12	0
Mr. G. R. Spratt		2	6
Richmond, Salem	2	7	6
	£22	14	9

Ladies' Zenana Auxiliary.

Money received from Feb. 10 to Mar. 9, 1923.			
Erith, S.S.	1	0	0
Dorking (Boxes)	2	10	0½
Lynton Rd. Y.L.B.C. for B.W. Salary	3	6	8
Mrs. Packwood		10	0
Miss Elsie Leeks (coll. in farthings)		10	0

Vol. XXVII. *New Series, No. 257.* MAY, 1928.

The Strict Baptist Mission HERALD.

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



MRS. J. M. BRAND (Kolli Hills).

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

CASTE.

Orthodox Hindus regard all Panchamas as utterly outside the pale of caste. Panchamas, however, have their own caste groups and distinctions.

THE KONDA PARIAHS.

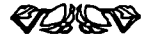
The distinctive symbol of this group of Panchamas is the wearing of conch-shell bangles. To discard this sign indicates a definite break with the caste group.

A number of Konda Pariahs in our Namakal field have removed their conch-shell bangles and have given them to our missionaries in token of their renunciation of Hinduism.

In two villages, at their own expense, these folk have erected sheds suitable for Schools, and have asked our missionaries to send them Christian teachers.

THE ENGLISH STRICT BAPTISTS.

The question that faces us is whether we care enough for these disillusioned and aspiring folk to make it possible for the S.B.M. to respond to this appeal.



The Treasurer—

Mr. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex, will gratefully receive any gifts for the Mission.

Secretary—

Pastor W. CHISNALL, 85 The Avenue, 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. XXVII.] MAY, 1928. [*New Series*, No. 257

CURRENT NOTES.

THE representatives of the Churches who attended the Half-Yearly and Welcome Meetings will not easily forget the sermon preached in the afternoon by Mr. E. A. Booth, in which he was most graciously helped to show the great need for more missionaries in India, and to appeal to the young men to seriously and prayerfully consider the Divine call, and surrender themselves unreservedly to the service of God in this great work. We would commend to the sympathetic study of all readers of the MISSION HERALD, the excellent report of the sermon so kindly furnished by the late Editor.

* * * * * *

We are also sure that the address by Mr. Watts will be read with the keenest possible interest. During his five years' term of service, Mr. Watts has had the unique experience of serving in turn in the four fields in India, and was able to present a vivid picture of the work being carried on in each, specially emphasizing the urgent need for more Missionaries, so that there may be no standing still in any department of that section of the Lord's vineyard. Touching reference to the locked Mission House at Sendamangalam was made by each of our brethren, and in loving, earnest appeal we would say, "Who will go and unlock it?"

* * * * * *

Remembering the thirty-two years of patient service in the face of enormous difficulties so loyally rendered by Mr. Booth, and his deep sorrow to be unable to continue, it should be unthinkable that any retreat from positions so nobly won by him and his brethren should be possible, and we confidently await the only solution,—the love of Christ constraining some to enter the work, as a clear and definite answer to the effectual fervent prayers of His people.

Our Foreign Field.

News of the Month.

MADRAS FIELD.—A series of six evening meetings was held at the Vepery Chapel at the beginning of March. Addresses were given by special speakers to fairly large audiences on the following subjects: Prayer, Bible Study, Dedication, Offerings, Worship and Service. On the last two nights the building was well filled. After the meetings a number of persons expressed their appreciation of the messages given. We hope that the church members may be aroused to greater faithfulness than they have hitherto shown to the services, and to a sense of their duty with regard to the evangelization of the neighbourhood.

D. A. THROWER.

NAMAKAL.—What to do with the big boys in our Boarding School who are hardly fitted to become teachers, has become an acute problem. Openings in rural India for boys of noncaste origin, even though they may have gained a little education, are very few indeed.

We are grieved to report that Colporteur Santhosham's wife is suffering from a return of her mental trouble. One morning on pulling up in a village 17 miles away to preach, we saw her stumbling along carrying her 18 months-old child. With difficulty we persuaded her into the car to take her back to Namakal. The sufferings of both her and her husband during the past two months have been pitiful. Government underlings decline to receive her into a Mental Hospital.

Water scarcity has become acute in the adjacent taluks. Railway is rendering assistance by taking three times a week water from the Cauvery River all up the line as far as Salem. This, of course, does not touch our field. In some places enterprising motor car dealers are bringing water in tanks from the river, and selling it from house to house.

Prospects on the west are bright. Last month I had a petition from some Pariahs there stating they wished to join the Christian way, and to have instruction in the new religion. On a visit there last week, I found they had already given up some of their heathen customs, and had started to clear land on which to build a shed for us. The shed will be erected at their own expense, and will (D.V.) form the new school and chapel. They gave me several of their conchshell bangles, the distinctive sign of the Konga Pariahs, which they voluntarily cast off.

By the time these notes appear in print, the Statutory Commission, of which we wrote last month, will have finished its preliminary survey of the situation in political India, and have returned home. Wherever they have visited, large bodies of police and sometimes of soldiery have been drafted to prevent breaches of the peace. Though minorities have welcomed the Commissioners, and stated their case to them, the leaders

of the masses, *i.e.*, the Hindus, and even many of the Muslims, have severely boycotted them. It is a long time since so much of racial hatred, mistrust, and suspicion were manifest in political India. Amidst it all, the Indian peasant pursues the even tenor of his way, unknowing, undisturbed.

D. MORLING.

A Red Letter Day for Sembiam.

ON Sunday, December 18th, 1927, the fruition of many long-felt desires took place at Sembiam, on the occasion of the formation of the Sembiam Tamil Baptist Church. Before, however, I describe the meetings of that day, I wish to relate the events that led up to them. For some time past the members of the Ayanapuram Church resident in Sembiam have increased in numbers, and perhaps as long as two years ago those friends felt that they formed a sufficiently large body of believers to entitle them to the privilege of worshipping in their own village rather than being expected to walk three miles to the Ayanapuram chapel. They, at the same time, developed a spirit of active evangelism in villages around Sembiam. For at least two years a body of young men has preached in the villages every Sunday morning before the time for church service. Arriving home tired, they felt justified in staying away from the Ayanapuram service, and held a later meeting in their own village. The leader among the Sembiam friends is a very keen young man named Solomon, who was originally baptized by Mr. Booth in 1914, and became a member of the Vepery Church. For several years this brother was out of membership, as he removed to Royapuram, and attached himself to a Christian community there. In 1925 Solomon returned to us, and from that time he has taken a keen interest in the welfare of the little community at Sembiam. Solomon is a man of good character, untiring zeal and fearlessness. About three months ago the Sembiam church members pressed for a separate church to be formed in their village, and they then politely but firmly intimated that unless their request was acceded to within a reasonable time, they would separate themselves from the Ayanapuram Church, and manage their own affairs independently of the Mission.

A church meeting was held, and the matter discussed. It was felt that the church should wait one month before taking any step, as the intentions of the Sembiam friends were not altogether clear to us. We feared at first that the friends intended breaking away from us in every way, and that they would then be a law unto themselves. However, as time passed, it was clearly seen that our friends were quite prepared to confer with us on all matters connected with their church life, and were actually more amenable to discipline than many others who are not sufficiently awake to have a mind of their own. A committee, consisting of three brethren from Sembiam, and three from Ayanapuram, together with the missionaries, thrashed out the main problems, with the result that 25 members addressed a letter to the Ayanapuram Church asking for dismissal. On the whole, the spirit manifest in connection with the division was a good one, though two or three persons on the Ayanapuram side opposed the movement, thinking that the " mother " church (as they say in Tamil) would lose half its membership. We

believe, on the other hand, that days of real prosperity are about to dawn for the Ayanàpuram Church also.

Finally, on Sunday, December 18th, 1927, special meetings were held in honour of the church formation. The morning meeting was necessarily somewhat of a business nature. Mr. Watts opened with prayer, and announced a hymn of praise. Reading of the Scriptures and a short prayer followed. The names of those who wished to form themselves into a church were then read out one by one, and the brethren and sisters were given the right hand of fellowship. Three new members were also received on testimony, they having been previously immersed. The church covenant was next read aloud by all the members, and all solemnly vowed to walk worthily before the Lord as members of His Church.

Three deacons were chosen by vote, and brother Solomon was the first on the list. These brethren were given a suitable "charge" by the missionary, and after they had been formally instated into office, the ordinance of the Lord's Supper was observed. Five persons took active part in this service.

The five missionaries returned home to Kilpauk that morning quietly rejoicing in the Lord's work of grace at Sembiam. In the evening of the same day a public meeting was held, at which Pastor Ponniah and the undersigned addressed a full building on the believer's life of witness, and on the model church at Thessalonica respectively.

May God's blessing rest mightily upon the new-born church.

D. A. THROWER.

Indian Snapshots.

IN THE FAR COUNTRY.

THERE was a babel of women's voices as we entered the courtyard. It meant that a great opportunity was ours if only they would listen —but, *would* they listen? Just at first that possibility seemed hopeless. The steady thud of a rice-pounder would make speaking impossible, and apparently a certain quantity of rice had to be pounded that afternoon. Two women were having a slight difference of opinion, and expressing it vehemently. Two or three others put in interjectory remarks when they thought it necessary.

A group of young women sat round a bangle-seller, admiring his heap of glittering bangles, and making their choice of colour. One of the group was being fitted with bangles, and we marvelled to see how small a bangle the bangle-man was slipping over her hand by manipulating the palm and pressing the fingers together.

Several children played, or cried, as they felt inclined.

We stood for a moment, hesitating, and wondering if it was worth while.

From an inner courtyard there darted a slight figure, clad in a white garment with a Vishnu mark on his forehead. He was only a lad of twelve, but for the time being he was the only man belonging to the house, and he seemed to realise it.

"Hi, Hi, be quiet!" he shouted to the quarrelling women, "There is someone come. Just listen to what they have to say. One can listen

all day and all night to the story they have to tell and not be weary."

"Why, boy! what do you know about it?" we asked. "It is about Jesus, Swami, that you have come to tell," he said.

"And where did you hear about Him?" we asked, our surprise increasing.

"In the Strict Baptist Mission School, Pursawalkam," he replied, pronouncing every word very slowly and distinctly, and swelling with pride at his knowledge of English.

He had not attended School that day because of an attack of fever, but fever, or no, he meant to listen, and he intended the others should listen to our message.

He spread a mat on the floor, and called his mother from an inner room. Presently the quarrelling ceased, the bangle-seller departed, even the thud of the rice pounding abated, and a group of curious women gathered around us.

There is a story which touches the hearts of Fathers and Mothers all the world over, and we told it to them that afternoon. That old, sweet story of one who came home from a far country and found love and a welcome awaiting him in his Father's house.

The little lad listened with eager interest to the story which was so familiar to him. His eyes, large and bright with fever, were fixed on our faces, except when he called his mother's attention to some part of the narrative that specially appealed to him.

"You see he came back, Mother," exclaimed the boy, and we wondered at the remark.

The Mother suddenly smote herself on her breast, and burst into tears and sobs. "He will never come back, my son, the child I bore," she wailed. "He, too, went to a far country to live in sin. He will never come back to perform his Father's funeral rites, he will never come back to support his Mother. Everyday I look down the street to see if he is coming. I leave the door unbarred at night, but he will not come back. My son! My son!"

It was heartrending to hear that piteous cry, the wail of a Mother's broken heart.

We reminded her that only God, the true God, could awaken her boy to the error of his ways, and bring him back. But how could that comfort her who knew nothing of His compelling love in her own heart!

Her eyes grew very wistful and her voice very pleading. "Amma," she said, "You say your God is good and seeks for the lost ones, our gods will not do that. Amma, ask your God to look for my son and bring him home again. If He does that I will believe that He only is the true God."

It was so pathetic and so perplexing. Our hearts were wrung for that Mother grieving for the son who had wandered, and not knowing that she, too, was in a far country.

"She does not know about Jesus, Swami," the little son said, voicing our own thoughts, and his eyes seemed full of pity for his Mother.

"You tell her," we said. "You learn about Him every day in School, tell your Mother every day all that you learn about Him."

He nodded gravely, and we left the house pondering the situation.

Oh, poor Mother, breaking her heart over the wayward elder son! Would the younger son be the means in God's hands of bringing *her* home from the far country?

WINIFRED BOOTH.

A Visit to Semmen Cheri.

IN front of the Mission House at Kilpauk is the outcaste village of Semmen Cheri. Behind the Mission House is Lock Cheri. The people of Semmen Cheri think they are on a higher scale than the Lock Cheri villagers because *they* have brick houses with tiled roofs, while the humbler folk in Lock Cheri live in houses many of which are built of mud, with thatched roofs. D. Gnanathebum is the Biblewoman who works in these two villages, and one Wednesday afternoon in January, I decided to go with her to Semmen Cheri. Some of the villagers here are known to me, firstly because many of them are professing Christians, and secondly because others of those who are not, come to my dispensary for medicines.

First of all, we went to a house in which lived a widow with her married daughter and two small children; when we visited them, two other daughters were home from boarding school. They were all pleased to tell me that they were Christians and were supposed to belong to the Wesleyan Church, but on enquiry I found that they seldom went to Church, and knew nothing about Christianity except the mere facts of the Birth, Death and Resurrection of Christ. In what way this affected their lives they were unable to say. The Biblewoman told them " the old, old story," and urged upon them the necessity of knowing Christ for themselves, and seeking his forgiveness for their sins, and then we left.

In the second house I recognised an old dispensary patient. She was sitting in front of a very smoky fire, cooking. On the fire was a mud plate, by her side a basket in which was something which looked like putty. She kept breaking off pieces of the " putty " mixture, rolling them in her hand, and spreading them out flat, and then she fried them in oil. (Towards the close of the visit she offered me some of this tempting (?) food, but fortunately I was able to explain that I had just finished breakfast, and was unable to eat more). Although she herself was doing her cooking, she called to the other women to come out and listen, and they came. There were three others and two children, one of whom was attending our Mission School. The Biblewoman told her story, and gave the teaching, but I could not tell from this whether the women were heathen or Christian, so I began to ask a few questions, and found that one was a Methodist Mission Christian, two were heathen women, and one was a Roman Catholic. I spoke to the R.C., and asked her if she ever prayed? " Yes, every night and morning." " What do you pray? " I asked, and she pointed to the wall on which was hung, in a frame, some lines typewritten on a piece of paper. The old woman only knew Tamil, and the paper was typed in English, but she did not seem to realise this. About twelve lines were in the form of what some people might call a prayer, at any rate, there were about twelve lines of flowery phrases, and above the prayer the following information. I do not remember the exact words, but it was to the effect that the prayer was found written on a piece of paper in Christ's tomb some years after the Resurrection. It was taken from there, and finally found its way to the Pope. Anyone repeating this

prayer faithfully every day would never suffer a violent death, would never be drowned, would never suffer sudden death, etc., etc. If it is placed by the side of a sick person, that person would recover. If it is placed by the mother's side at the time of her baby's birth, the newly-born child will be strong and healthy. But if when this prayer is read anyone in the house laughs, to that person will come all the evil from which those who read it will escape.

After this three other houses were visited, in all of which were Christians living, but I came home that afternoon feeling that the Christians were in denser darkness than the heathen. They *have* heard, and they think and believe that they are Christians, but they know nothing about the second birth and the forgiveness of sins. Nothing about living the Christ life, nothing about daily communion with God. Theirs is a life of superstition, just as the heathen's life. There are many real Christians in our midst; many of Christ's jewels may be found among the people of India, but there are many, many so-called Christians who need the Gospel as much as the heathen who, although they are known by the name of " Christian," have never even heard the story of Christ and His love. " How shall they call on Him in Whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? "

E. C. PUTNAM.

Bible Translation and Agitation.

FOR a long time past the Madras Bible Society has been engaged in preparing a new Tamil translation of the Bible. At the beginning of this year (1927) they issued a tentative rendering of the Gospel by Matthew, a copy of which came to my hand. In it we noticed that the great Commission of our Lord ran so that the order of the verbs was as follows : Baptise, Disciple, Teach. Evidently the first and paramount thing to do was to baptise people, afterwards make disciples and teach. We at once got into communication with friends who we believed would not approve of this paedo-baptistic rendering. In response to their request, we prepared a petition and protest for presenting to the Bible Society, and sent the document round for signatures. The result was gratifying, in the number of endorsements secured, but the reply of the Secretary was a little disappointing. For a time we feared that the overwhelming non-Baptist majority in South India would prevent the success of our cause. Last month the Assistant Secretary, who came here to deliver a lecture on the translation and distribution of the Bible, brought us the good news that the Translation Committee accepted our petition and agreed to retain the old order of the verbs.

We believe this is in answer to prayer. What would have been the result in the further spread of the devastating error of " baptismal regeneration " if, throughout the whole Tamil country for the next 100 years, the last Command of our Lord had been represented as " Go ye therefore, baptise all nations in the Name of the Father, and of the Son, and of the Holy Ghost; disciple them and teach them to observe all things "?

D. MORLING.

Our Home Churches.

Prayer Subjects for May, 1928.

Week beginning—

SUNDAY, 6th.—For Selvam, of Rasipuram, that she may be kept in perfect peace, and be made a rich blessing in witness-bearing for her Saviour.

SUNDAY, 13th.—That the great need for two more Missionaries may be constantly laid before the Lord, that He may constrain some young men to take up their cross and follow Him.

SUNDAY, 20th.—For our brethren engaged in Deputation work in the Home Churches, that their messages may be attended with signs of increased interest and zeal.

SUNDAY, 27th.—For Pearl and other inmates in the Girls' Home at Valavandi, that they may shine as gems in the Saviour's diadem.

The Half-Yearly Meeting,

held at Mount Zion Chapel, St. John's Wood Road, on Wednesday, March 28th, when Mr. and Mrs. L. Watts were welcomed home on furlough, must have given pleasure to our two Missionary friends. In point of numbers it left nothing to be desired, and again demonstrated the living Missionary spirit which animates many of our Churches in London and the country. Better still, the spiritual tone and quiet enthusiasm of the proceedings was, we trust, pleasing and glorifying to our Lord.

In the afternoon, following the Ladies' Meeting, the Vice-President, Pastor. R. Robinson, warmly welcomed the friends present from many Churches, and after a period of devotion, during which Pastor C. J. Welsford read a portion of Scripture, and prayer was offered by brethren Kemp, Abbott, Thorpe, Reynolds, and Hutchinson, our beloved brother, Mr. E. A. Booth, delivered an impressive and stimulating sermon which voiced the urgent need of the Strict Baptist Mission for at least one new Missionary to fill the gap so recently caused. The text was Isaiah vi. 1 and 8, and the appealing discourse ranged itself under the four brief sentences, "I saw . . . I heard . . . I said . . . He said."—The Vision, the Voice, the Volunteer, the Vocation. After briefly detailing the circumstances and conditions concerning Uzziah and Isaiah, which necessitated this august scene:—

I. Mr. Booth dealt first with the transforming design of the VISION. It was a revelation of God, His majesty, supremacy, and holiness. His holiness, of which His glory was the expression. Isaiah saw himself in the light of the Divine holiness, and when deep conviction had filled his heart and full confession his lips, he experienced Divine cleansing. He had also a new view of the condition and need of his people.—Very appropriately this was applied to the present condition of our Mission in India, having regard to recent disappointing changes, and our present circumstances. We, also, needed a vision of God reigning above all change and circumstance.

II. The Vision prepared Isaiah for the VOICE. Above the many earthly voices which sound in men's ears, God Himself speaks and makes known His will. He does so by various means, such as inward

conviction, outward circumstances, definite need and evangelistic opportunity. Picturing the empty and locked-up bungalow at Sendamangalam, and its effect on the work, the workers and the converts, together with the undue strain necessarily imposed on Mr. Morling, we were led to realise that the Voice of God was speaking through that empty bungalow, and the halted work connected with it. He was seeking a messenger, a human representation, saying, " Who will go for US? " not for gain, fame, change or even for the Denomination. " For Christ's sake " was the supreme and only enduring motive which could fortify and sustain the soul amid the varied experiences of missionary work. His voice is calling through the Macedonian cry which comes from the darkness, delusion, sorrow, despair and need of heathendom. The appeal was brought to a definite point : " The S.B.M. needs a man of God's choice and commission," not anyone, not home-failures or drifters, but a man of consecration, zeal, spiritual power and ability. " Who will go for US? "

III. A VOLUNTEER. " Send me." Hearing God's enquiry, Isaiah answered for himself. It was a spontaneous response, and a deliberate self-surrender to the will of God. Without condition or reserve, Isaiah placed himself at God's disposal, his decision reached in silent pondering and communion, and although he did not know all that was involved in the task, he knew God, and earnestly desired the Divine Commission, Guidance and Endowment, which alone could qualify him for it. Nothing less than this should satisfy any volunteer for the Mission Field, for nothing less would stand the life-long test of Missionary work in India. The lack of suitable candidates was then placed in striking contrast with the large number of candidates for the Indian services; and a challenge was thrown out to young ministers and others to face honestly the question of personal missionary service in India; and to others to help in the Home department by prayer, co-operation and money, so that God's choice when made known, might be sent out. " The primary missionary problem," said Mr. Booth, " is Men, not Money," in which we entirely agree. If and when God provides a man of His own choice for His own work, it is unthinkable that He will neglect to provide the means.

IV. VOCATION. " Go and tell." Isaiah was to tell God's message, purpose, will. It was a message of doom, in solemn contrast with the good news of Divine grace with which we are entrusted for world-wide evangelism. We have the joy of knowing that the gracious purpose of Christ cannot be frustrated, and that His promise still holds good, " Lo I am with you all the days." In welcome illustrations of this, Mr. Booth recounted instances of conversion. As the service closed, the appeal of the God-given message was ringing in our hearts, " Whom shall I send," " and who will go for us? "

The evening meeting, after Pastor A. J. Shakeshaw had read part of Matthew xviii., and prayer by Pastor A. E. Brown, the President, Mr. J. B. Collin, welcomed the large gathering which entirely filled the spacious sanctuary, and on behalf of all present warmly welcomed Mr. and Mrs. L. Watts, expressing the hope that their visit to the Homeland would be much blessed, both to themselves and the Churches. The Secretary, Pastor W. Chisnall, offered a prayer of thanksgiving for the safe return of our friends, and tenderly commended them and their children to the Lord.

Pastor J. W. Randall, of Otley, Suffolk, delivered a very helpful address on " Downward rootage the secret of upward fruit," from 2 Kings, xix. 30. He said it was not a mere literary coincidence that rootage precedes fruitage in this promise made to Judah. We cannot afford to overlook the phrasing of the Holy Spirit when studying the Word, and from the order of the statement here, we gather that the

hidden life is of first importance. Outward expression will never be stronger than inward impression.

I. *The inward life determines what the outward life is going to be.* —The finer qualities of life are apt to droop when the inner life is wrong. One of the finest qualities of a redeemed life is the missionary spirit, if we fail to take root downward, our missionary zeal will flag; we shall attach little or no importance to Mark xvi. 15. We shall lose the passionate passion for souls, one of the hall-marks of true Christianity, and when we lose that, there is something radically wrong with the inner life.

II. *The root downward is that part of life that is in touch with the stored-up resources of God.*—" In Him are hidden all the treasures of wisdom and knowledge." In the secret place we tap these resources. The neglected inner fellowship with the Master is accountable for the poor presentation of Christ in so many of our lives; and it is soon revealed in a powerless ministry. Are you tapping the resources God has placed within your reach? You cannot bear fruit of yourself. Would you be fruitful? Root deep.

III. *It is this type of life which conquers circumstances.*—" For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when the heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. xvii. 18.

IV. *Downward rootage is the secret of stability.*—The unstable conditions of so many Christians and religious organizations is traceable to neglected fellowship with God in the secret place. God forbid that this sin be laid to our charge. May the S.B.M. continue to take root downward, and bear fruit upward, and to our God we will ascribe the praise.

Missionary L. Watts was followed with keen attention by the large audience in an address which exceeded an hour in delivery.

He said : In Matthew xviii. 11, the Lord uses these words in conclusion of His teaching to the disciples on the subject of the child, " The Son of Man is come to save that which was lost." In Luke xix. 10, similar words occur, as the summing up of the finding and conversion of Zacchaeus, " The Son of Man is come to seek and to save that which was lost." The purpose of the coming of the Lord is thus shown to be the finding of lost children and lost men. As those whom the Lord has sent, we find that our work divides itself into these two parts, that of finding His lost ones amongst the children, and amongst those grown to manhood and womanhood in sinful idolatry.

During the past five years Mr. and Mrs. Watts have served in each of the fields of the Mission—one year on the Kolli Hills, two years in Sendamangalam, the first year having charge of the Namakal field also, and two years in Madras.

Work amongst children.—School work on the Kollis is difficult, but making real progress. Education is in its infancy amongst the hill people, and regular attendance of even those children who have joined school is a thing yet to be attained. The daily instruction by the missionary of a group of converted young hillmen is, however, a work of immense value, and under the blessing of God is full of great possibilities for the Kingdom of Christ on those hills The Girls' Boarding School is doing a similar work amongs the girls who have been given to us to train for the Lord.

In Sendamangalam and Namakal fields the schools are more numerously attended, although the water famines of the past few years have caused the removal of large numbers of families. There is a very strong movement amongst the outcaste people of many villages in these areas to secure Christian teaching for their children, and this has led

to the opening of a number of village schools during the past few years. The boys' boarding school in Sendamangalam, now transferred to Namakal, is a work of many prayers and much expectation. Here we are given the inestimable opportunity of having about thirty boys, many of whom are converted and church members, to train in Christian life, away from the constant evil environment of a heathen village.

Madras schools are much larger and are well maintained. Being in, or near, the city where agricultural work does not make its call for child labour so much as in the villages, the school life of the children is longer, and we have a large number of them for as long as four years in regular attendance and daily Scripture teaching. The establishment of a weekly training class in Scripture lessons for the teachers has also improved the character of the teaching during the past year.

Work amongst Adults.—The Kolli Hill people are lost indeed in the grossly immoral and ignorant conditions in which they live. But they are now very approachable by the evangelist, and this work is vigorously prosecuted by our Indian preachers and Biblewomen. The medical work has, however, proved of the greatest value in opening doors for the Gospel and in impressing the people of the truth that is in Jesus.

The caste people in the Namakal and Rasipur Taluks are lost in their impenetrable caste, and indifference to anything outside their age-long custom. The outcastes groan under the burden of oppression and poverty. But these latter are awakening to the consciousness that they are really men, and the possibilities of evangelistic work amongst them are almost limitless.

In Madras city conditions prevail, with the constant attraction of the cinema, and daily multiplying gambling shops. Conditions of life in thickly populated industrial areas produce the same evil results in all parts of the world, and Madras is no exception. A very deeply spiritual staff of Christian workers is needed for effective work in these conditions. We seek to find the Lord's lost ones—through evening meetings for men, open-air preaching and personal conversation.

Some "Found Ones."—A lad of about seven was left an orphan on the Kolli Hills. His uncle was not willing to keep him, and so virtually "sold" him to a farmer by a method which is a widely practised legal evasion of the British laws against slavery. After a time the lad ran away from his employer, and was found by our workers. The uncle sought to get the boy back in order to restore him to his slavery, but the mission staff felt that it was impossible to betray the trust of the poor lad who had taken refuge with us. To clear the matter up, Rs.15 were paid for the boy, and he was sent to boarding school. Here he has learned of the Lord Who came to set the prisoner free, and Who has paid the ransom price for his soul's freedom.

Gnanasundram was a lad in Kakkaveri when a relative of his was converted to the Lord from Roman Catholicism. This relative was eager that others should know of the Saviour, and so gave them copies of a little booklet called "Romanism Weighed." Gnanasundram, who also was a Roman Catholic, read this book, and primed with questions from it, he went to the priest in Kakkaveri to ask them. The priest was angry that a non-caste boy should presume to question the Church's teaching, but failed to give the boy any satisfactory answer. Gnanasundram afterwards sought further guidance in Sendamangalam, and joined the boarding school there. He was converted, baptized, and is now one of the most promising of our young teachers.

In Sembiam, the Lord has found a number of poor outcaste folk whose growth in spiritual life has been such that they have recently been formed into a church. Gangan and his mother live here in the

A Need for More Workers

poorest kind of hovel. The mother is a widow, and Gangan is often troubled with syphilitic ulcers. He earns a very precarious living at skin drying, but the Lord has found them, and they worship Him with the Church in Sembiam. This Church maintains open-air testimony on Lord's Day mornings, quite independent of Mission organisation, and at the end of last year arranged and carried through a three days' convention at which the teaching was of very high order.

But Christ seeks more workers to work for Him in seeking those who are lost. The Sendamangalam Mission House is now locked, and cannot be reopened until another man hears and answers the call of God to service in India. The feeling is growing in many minds that young people of the present day are holding back from missionary service because of the sacrifice and hardship that may be involved. The challenge comes to Strict Baptist young men and women to show that they do not hold back their lives from the Lord Jesus Christ Who gave His life for them.

After the hymn "All hail the power of Jesus Name" had been sung, the Vice-President closed the meeting with the Benediction. The collections for the day, including the Ladies' Meeting, amounted to £189. "The Lord of Hosts is with us."

Announcements.

Mr. L. Watts's Engagements for May.—1st, East London Spring Rally; 2nd, Fulham; 6th, Dovecote, Wood Green; 9th, Tottenham; 16th, Sudbury; 17th, Blakenham; 20th, Chadwell Street; 23rd, Aldersgate Street Y.M.C.A., 12 and 1.15; Derby Road, Croydon District Meeting; 27th, Whittlesey; 30th, Tunbridge Wells.

S.B.M. Camp.—As Mr. Watts has received no response to the notices about the Camp in the March and April HERALDS, it has not been possible to proceed with any arrangements.

Mr. and Mrs. L. Watts's address is now 20, Trent Road, Brixton Hill, S.W.2.

Mrs. J. M. Brand.—We have pleasure in presenting an excellent portrait of Mrs. J. M. Brand, who since 1912 has been on the Kolli Hills, and lovingly and loyally helped forward the good work in that difficult field. We are sure her articles descriptive of the Girls' Home are always read with deepest interest.

Thank You.—The Secretary desires to acknowledge receipt of P.O. 2/6 from Mrs. E. P., Wandsworth Common, with best thanks.

The L.Z.A. Quarterly Prayer Meeting will be held at Chadwell Street on Wednesday evening, May 30th, at 7 p.m.

Plants for Sale.—*All proceeds to be given to the Strict Baptist Mission.*—Polyanthus, Primroses, Raspberry Canes, Hollyhocks, Evening Primroses, London Pride, Mint, Lily of the Valley, 2d. each. Iris, Large Poppies, White Phlox, Lupins, Delphinium, Large Marguerite, Balm, Lavender, Ice Plant, Bergamot, Rhododendron, Iceland Primulas, 6d. each. Michaelmas Daisy, Small Sunflower, Montbretias, Winter Heliotrope, Snowdrops, 6d. dozen. Arabis, 3d. each. Small Hyacinths, Star of Bethlehem, 9d. dozen. Crasselas (lovely scent), Coronillas, Bridal Wreath, Deutzias, Hydrangeas, Veronicas, Lilacs, Yellow-flowering Broom, Rambler Roses, Barberry, 9d. each. Postage extra.—Mrs. GREGG, Branfold, Strensall, York. Please mention the HERALD when ordering.

The Children's Corner.

MY DEAR GRANDCHILDREN,—At the Half-Yearly Meeting at St. John's Wood, I had a delightful surprise, which I feel compelled to pass on to you, in the hope that it may be your desire to show your love for the Mission and the boys and girls of India in the same way. A lady who was present asked me to take charge of and forward to the Treasurer, the sum of 6s. 7½d., the first birthday gift of *her* little grand-daughter, which amount had been put into her box a farthing at the time. Now I am sure you will join with me in wishing dear little Audrey Bird many happy returns of the day—a little belated, perhaps, but none the less sincere, together with a prayer that she may grow to be a real blessing to her parents and to her grandma, who was so pleased to pass on the amount. In connection with this may I express the hope that your S.B.M. Birthday-box is not forgotten; and if it should happen that you have not one—although that seems hardly possible—that you will write soon to Mr. Chisnall, asking him to send you one, which he will gladly do. Then what about the Sunday School Birthday Box? I hope that is well supported, and your Superintendent's heart made glad by the loving response to his appeal every Sunday afternoon. Of course, I am hoping your School has a box, but should such a thing happen that it has not yet been installed, do, please, speak to your Superintendent and ask him not to keep you waiting any longer for it, as you are sure there are lots of your fellow scholars who would love to remember God's goodness by a thankoffering to help forward *His* work in South India.

I have been much interested and not a little amused, as well as instructed, by reading of some of the manners and customs of India. A writer with a fund of humour, in comparing the English with the Indians, has said: "Whatever an Englishman will do standing, a native will do sitting. The former beckons by moving his finger upward, the latter by pawing the air downwards. When an Englishman has used an umbrella, he rests it handle upwards, a native puts it handle downwards; if we put a thing down, we do so on the nearest table, the native puts it on the ground; we write left to right, the Hindu right to left; the leaves of our books turn to the left, theirs to the right. Even the birds are contrary to Western nature, for the robins in England wear red on their breasts, whilst in India they wear red under their tails." With us the family has become an institution for children, but in India its ties endure throughout adult life. A Hindu boy seldom becomes independent of his father; he is a partner with his father in the family property, and his own earnings are merged in this property.

In India children are very subdued; they take no pleasure in teasing animals, and birds or beasts in the household are wonderfully tame. English school games, however, are rapidly gaining popularity in the larger cities, where cricket, football and hockey are played in the public parks.

The awakening of an Indian boy is a leisurely process; he slowly stretches his legs, rubs his eyes, and it takes quite a long time before he is really wide-awake. The Indian mind is, generally speaking, shallow; the student will often slave at his books to an extent unparalleled in any other student, but when he has secured his diploma, the number of students who make any further use of the knowledge acquired with so much toil is very few.

But I must stop, as I am certain the corner space is used up. Perhaps some day I may say something more about those boys and girls of that wonderful, yet strange and mysterious country. Meanwhile, remember them in your prayers that they may be led to turn from the worship of idols to the true and living God.

With much love, Your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c., *received from March 11 to April 10, 1928.*

General Fund.

	£	s.	d.
Tadworth S.B.C., Env.		3	0
Aston Clinton, Coll.	2	10	0
Eaton Bray, Coll.	10	0	0
Bexley Heath, Coll.	2	14	3
Mr. & Mrs. Westcott	1	1	0
Wandsworth, Mrs. W. Jeyes Styles	1	1	0
Clapham,Courland Grove, S.S.		10	8
Birthday Box		3	6
Stockley Mission, Env.	1	3	2
S.S., for Kolli Hills	3	12	0
Hounslow Undenom. Church		10	0
West Norwood, Chatsworth Rd. B.C., Thankoffering Fund	5	0	0
March, Coll.	10	0	0
Wisbech, Coll.		14	0
Over, Coll.	7	8	9
Willingham, Coll.	2	10	0
Clifton (Beds), Miss L. P. Lenton		2	0
Streatley Hall S.B. Sunday School		6	2
Tottenham, Ebenezer S.S. Farthing Fund		4	0
Coll.		10	6
Env.		7	0
Mr. R. W. Reed	2	0	0
Brighton, Boxes	9	6	0
Dons.		18	6
Brighton, Ebenezer, S.S.	6	14	10½
Ronnie Kemp's Box		2	3½
Aylesbury, Walton St., Env.		6	0
Upper Holloway, Elthorne Rd., Ebenezer S.S.	2	0	11
Farthing Box		16	8
Bible Class		15	1
Wandsworth, Mr. C. H. Abbott (New Missionaries)	1	1	0
Over, Audrey Bird's 1st Birthday Box		6	7½
Finchley, North, S.S.	1	8	6
Mr. Walker (don.)		4	0
Env.		6	0
Fulham, Ebenezer, Mrs. E. Brown	1	0	0
Warboys, Sale of Daffodils, per Mr. Curtis	1	1	1
Brentford, North Rd., S.S.	10	6	10
Env.	3	3	0
Miss Wild's Box		9	3
Hounslow, Zoar, Mrs. Girdler's Box		3	5½
S.S.	2	3	11½
St. John's Wood, Extra for Coll.		2	6
Profit on Tea	1	10	9
Walsall, Boxes	6	7	0
S.S.	5	1	0
Lewisham, College Park S.S.	1	19	0
Sudbourne, Miss R. J. Cordle's Class	1	0	0
Env.	1	7	9
Homerton Row, Env.		15	0
Wood Green, Park Ridings, Env.		12	0
Bilston, S.S.		7	6
Brighton, The Tabernacle, Env.		11	0
Ramsey, Salem, Coll.	3	0	0
Broadstairs, Providence, S.S.	1	10	0
	£119	8	6½

Herald Fund.

	£	s.	d.
Tottenham Branch		7	0
Ilford		8	3
Tunbridge Wells		7	0
Miss R. M. Brain		1	6
A Friend (Brockley)		1	6
Bexley Heath		14	0
Tottenham Branch		7	0
Aylesbury, Walton St.		12	0
Elthorne Rd., Ebenezer		15	8
Finchley (North)		4	6
Brentford (North Rd.)	4	12	6
Brighton	2	10	0
Walsall	1	0	0
Bilston	1	12	0
Ramsey		12	0
	£14	4	11

Miscellaneous.

	£	s.	d.
Coll., Welcome Mtg. 179	4	2	
£39/1/11 2½ p.c. Consols	4	10	
£451/7/5 do. do.	2	16	5
	£182	5	5

Personal.

	£	s.	d.
Mr. H. Parsons		5	0
Miss R. M. Brain		10	0
A Friend (Brockley)		3	6
"Subscription"	100	0	0
Mrs. C. Gregg (Sale of Plants)	1	17	5
Brentford, W.E.F.		7	6
Riseley, Bedford P.M., Env.		5	0
Anon., for Coll. at Welcome Mtg.	2	0	0
Mr. J. Driver	1	0	0
Messrs. Geo. Brown, Son & Vardy	1	1	0
(78)	1	0	0
E.H., Birthday Thankoffering, Mar. 15		10	0
S.W.A.	20	0	0
Birthday Thankoffering, Ap. 2	1	0	0
Mrs. A. J. Powell		4	6
Mr. D. A. Thrower (Madras)	1	0	0
	£131	3	11

Pension Fund.

	£	s.	d.
£903/2/4 3½ per cent. Consols	15	16	1
£1.067/14/5 2½ per cent. Consols	6	13	5
	£22	9	6

ERRATA.

In Feb. issue, General Fund, Gravesend, S.S., "A Friend," £4; Boxes, £1 17s., should have been—

	£	s.	d.
Gravesend S.S.	4	0	0
Mr. Offord		10	0
Mrs. Scott		10	0
Helpers		15	0
Miss Denton, Env.		2	0

In March issue, Orford Hill, Mrs. Fox (Home Box), 10s., should have been 5s. 10d.

Ladies' Zenana Auxiliary.

Money received from Mar. 10 to April 9th.

GIFT WEEK.

	£	s.	d.
Amersham		13	0
Bethnal Green	1	1	0
Brentford	3	10	0
Bromley		5	0
Mrs. H. Thorpe		5	0
Brixton Tabernacle	2	10	0
Cambridge	2	10	3
Clacton, Hamilton House		8	6
Clapham, Courland Grove	2	13	6
Croydon, Derby Rd.	2	0	0
Eastbourne	1	1	7
Epsom	2	10	0
Finchley, Soho Memorial		5	6
Fulham	2	5	0
Grays		13	0
Guildford	2	3	6
High Wycombe		15	1
Homerton Row	1	2	0
Hounslow	3	0	7
Ilford	2	5	0
Kingston	2	11	0
Laxfield	1	1	0
Leyton	2	5	0
Norwich	1	10	0
Notting Hill Gate	2	0	0
Otley	1	0	4
Prittlewell	4	3	10
Streatham		10	0
Sudbury, Suffolk		12	0
Tadworth	2	3	0
Mrs. Wood's pupils		7	6
Tollington Park	3	0	0
Tring	17	4	0
Tunbridge Wells	3	7	6
Woolwich	2	18	0
PERSONAL.			
Mrs. Hutchinson	1	0	0
Miss S. A. Ash		3	0
Mrs. Forrester		5	0
Mrs. Debnam		4	0
Per Mrs. Downing		2	6
	£78	5	2

GENERAL.

	£	s.	d.
West Ham, P.M. Box		14	0
Stratford, Gurney Rd.: For B.W. Salary	7	10	0
1d. Weekly Subscriptions	1	17	3
Sewing Cl. for Girls' Hostel		6	4
Donation for Girls' Hostel		10	0
Lewisham, Quarterly P.M. & W.G.M.	1	9	3
For B.W. Salary	1	15	0
Collection at Half-Yearly Meeting	7	13	7
Woolwich, W.G.M.	1	2	0
Prittlewell, for B.W. Salary	4	0	0
Newquay, New Year's Thankoffering	1	0	5
Over, Deputation Mtg. Collection	1	2	6
	£29	0	4

Vol. XXVII. *New Series, No. 258.* JUNE, 1928

The Strict Baptist Mission HERALD.

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



EDITH AND DAVID WATTS in the Garden at Madras.

Price One Penny

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

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The Strict Baptist Mission



THE REGIONS BEYOND.

Reports from each of our Indian Fields show that our Missionaries and Indian Workers are now faced with great opportunities for expansion.

THE SPIRIT OF PRAYER.

Many friends in the Home Churches are responding to the appeal for more prayer which comes from India. But we need a far greater number of intercessors who will daily pray to the Lord of the harvest.

THE REFLEX BENEFIT.

Those seeking the extension of Christ's Kingdom abroad are receiving blessing at home. In order to maintain and increase true sympathy with the foreign missionary work of the Church, it is most helpful to secure the services of a Missionary for a Lord's Day or a week evening.



The Treasurer—

Mr. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex, will gratefully receive any gifts for the Mission.

ENQUIRIES regarding arrangements for Missionary Meetings should be addressed to the General Secretary, Pastor W. CHISNALL, 85, The Avenue, 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. XXVII.] JUNE, 1928. [*New Series*, No. 258

CURRENT NOTES.

IT is with much pleasure that we draw attention to the deeply interesting article, "Medical Work (from another Aspect)," by our Missionary, Mr. J. M. Brand, setting forth the claims of the Medical and Dispensary part of the work on the Kolli Hills, and to plead for a special interest in the prayers of all our readers, that it may be used and greatly blessed as an adjunct to the Evangelistic efforts of our Missionaries and their native helpers. It must be apparent to all that it gives an excellent opportunity, when dealing with the ills of the flesh, to tell of the Great Physician, whose "touch has still its ancient power," and who alone can heal and restore the soul from the disease of sin, and give to the troubled conscience a sense of indwelling peace. We are sure that such a record will deepen the interest of all our friends in the wonderful work being done on the Mountains of Death.

* * * * * *

Attention is also drawn to the announcement of a Missionary Exhibition on June 20th, which is, we venture to think, a movement of much value, and should prove exceedingly useful in bringing our younger friends into closer touch with things as they really are in India. It is hoped that this effort, the first of its kind in connection with the S.B.M., will prove a real success, and will also be repeated in other centres as opportunity may offer. There must be many things which, while well known to our Missionaries through personal touch on the Field, can only be casually referred to in an address, and the Exhibition will thus afford an excellent opportunity to demonstrate in a manner both interesting and instructive.

Our Foreign Field.

News of the Month.

KOLLI HILLS.—Leper's Daughter Baptized.—About nine months ago a leper living on the Kolli Hills lost his wife, and, feeling unable to look after his two little daughters, brought them to our Girls' Home. Just at that time a good friend, who happened to be staying with us, put into our hands a sum of money sufficient to support two orphans in the Home for one year. We sent the father to the Lady Willingdon Leper Asylum at Chingleput, where he has been receiving the latest treatment for leprosy. He seems to be improving. Meanwhile, the elder of the two girls has shown a remarkable responsiveness to the teaching in the Home. Her spiritual experience and testimony have been wonderfully bright and clear. She was baptized on the first Sunday in April. Already her witness for Christ in the Home is being blessed. "A little child shall lead them."

A New Station.—Jacob and his wife Manomani are Kolli Hills converts, who were brought into the Christian fold some six years ago. They have been under our training ever since, with the aim of becoming Christian workers amongst their own folk. Feeling that the time had come to test them, we sent them out some months ago to occupy temporary out-stations in the absence of the permanent teachers. They gave evidence of fitness for the work. They have now set out on a Christian adventure in the south-east corner of the hills, where they are trying to gather a number of children together to form a day school and night school. The latter has already been started, and the day school is expected to be inaugurated this week. Prayer is asked for these young beginners, that their testimony through life and word may be strong for Christ amongst their own people.

Camp at Sittur.—We pitched our tent under the shade of huge Jack trees in this north-east corner of the hills, and preached the Gospel day by day in all the villages around. Many patients came for medicine. Two girls from the Home accompanied Mrs. Brand in her visits to the women in their homes, and gave their simple testimony to their own folk. The approach to this part of the hills was over a great steep watershed, down the northern side of which the horses slipped and slid their perilous way. Returning after our work there was finished, I was thankful to discover a new way back, with fewer patches of bare slippery rock, and consequently less dangerous for the horses.

Visit of an Official.—It is years since an English official visited the Kolli Hills. This months the District Superintendent of Police stayed with us a few days. He professed himself charmed with the scenery and the people. We on our part enjoyed this transient experience of intercourse with a representative of the outside world.

J. M. BRAND.

——— : o :———

"They beckoned unto their partners, which were in the other ship, that they should come and help them."

The Independence of Indian Churches.

IT is quite evident to those of us who have watched the growth of Church consciousness at Sembiam during the past few months that there has been considerable lack of faith on our part in the power of God to guide and keep His own children. We know from our study of the New Testament, and also from our experience in the home Churches, that a Church, or body of believers banded together in the name of the Lord in one place, has the right of independence in regard to local Church affairs. Yet, in regard to those whom the Lord has gathered out through the efforts of our Mission, we have been exceedingly fearful of any movement towards independence. While a Church is composed most largely of Mission workers who have been brought into the district by the Mission, it may be necessary and right for the missionary to retain control of Church affairs, but so soon as there is a group of indigenous Christians it is agreeable to New Testament teaching that they should be given authority to manage their own local affairs, with the missionary not even acting as chairman, but being ready to give advice when called upon.

Recent experiences at Sembiam have caused us to study and pray over this question a good deal. For the past ten years or so there has been a growing Christian community in this place. They are all of non-caste origin and many of them are illiterate, but there has been a strong sense of the call of Christ for testimony among them, and they have witnessed before others concerning their faith. Quite independently of any Mission organisation they formed themselves into a little band, along with some other earnest young men from neighbouring villages, and called themselves "The Army of Christ." Regular village preaching was arranged on Lord's Day mornings and meetings on week evenings, and there was considerable spiritual growth among them.

Their membership stood in the Ayanapuram Church, and they attended the services there. The missionaries were probably the first to feel that the day was approaching when a separate Church should be formed in Sembiam, but, rightly or wrongly, some few months ago there came a feeling amongst the Sembiam Christians that we were more concerned for the welfare of the Mission than the Church. A month or two of waiting has proved, however, good for us all, for we have all become convinced of the clear leading of God, and have learned a great deal of His way with His people.

Brother Thrower has recorded on another page the formation of the Church at Sembiam. Subsequent to those meetings the Church has conducted special meetings for three days at the New Year. Most of the men had holiday from Friday, December 30th, until New Year's Day, and they took this opportunity for gathering together for edification in the Lord. The whole arrangements were considered, decided upon, and carried out by the brethren themselves. The missionaries were asked to speak at four of the meetings, but apart from this they had nothing to do with the arrangements. About twenty friends from a distance came for the convention, and arrangements were made for them to stay in Sembiam for the whole of the time. The expenses of the convention, including the feeding of the friends from a distance, were entirely met by the Church in ready money; no items were put down to the general funds of the Church to be met by expected collections.

A series of twelve meetings was arranged, four meetings a day, com-

mencing with the first meeting at eight o'clock in the morning, and closing with the evening meeting at six. A comprehensive list of subjects was prepared, and speakers were asked to give the teaching of the Word of God on those subjects. The list was as follows :—God the Father, God the Son, God the Holy Spirit, Sin, Repentance, Eternal Punishment, The Precious Blood of Christ, Holy Living, Love, Preaching the Gospel, Our Possessions in Christ, and Eternal Life. The chairman at all the meetings was a young brother named M. Das, and, except for the four meetings at which the missionaries were asked to speak, all the other subjects were dealt with by the brethen themselves, of whom only one was a Mission worker. I was present at one of the meetings at which one of the brethren was speaking, and was greatly struck with the high order of the teaching he gave.

The whole conduct of this convention is an indeniable proof of the capability of our Indian brethren to manage the affairs of the Church of God in a way honouring to the Lord, and a testimony to Christ amongst men.

The deacons of the Church were instructed by a Church meeting to formulate Church rules. The rules of the Church at Ayanapuram were taken as a basis, and as we went through them it was clear that they had a keen conception of the responsibility they bore. Every word in each rule was carefully weighed, and it was remarkable how definite they felt the wording of rules regarding the discipline of the Church should be. One of them, the only Mission worker on the diaconate, raised a laugh by remarking how responsible a deacon's work had become : his father had trained him up on the idea that he should always agree with the missionary's proposition, otherwise he would lose his job. The remark, however, is one that shows one thing at least that has retarded true spiritual growth in the Indian Church.

The rules as finally drafted, and as they will be presented to the Church, are stronger than those which have been formulated before by the missionaries for the guidance of the Churches, and we look to the Church at Sembiam to show us the way through some of those problems which have concerned us for a very long time in regard to Church life in India.

L. WATTS.

Medical Work.

(FROM ANOTHER ASPECT.)

MOST of us are familiar with the idea of Medical Mission work as an Evangelistic means. We picture the Christian medical worker busily engaged in ministering to the bodily necessities of the heathen, and in preaching the Gospel to non-Christians. And there is no doubt that this double function is the main raison d'être of Medical Missions. But practical missionaries engaged in working country districts are familiar with another aspect of this subject, namely, the value of the medical work to the MEMBERS OF THE MISSION STAFF and to CHILDREN IN BOARDING SCHOOLS.

The average village teacher lives a long way from hospitals and dispensaries. This isolation does not worry the Hindu school teacher, who has recourse to the village "Viddhyan" when sickness comes. But the Christian teacher generally has not much faith in the native system of medicine, though he may sometimes try its nostrums; and often the treatment prescribed by the "Viddhyan" is mixed up with idolatry. So mission workers in the villages are particularly helpless and forlorn in sickness.

How welcome at such times is the visit of the Christian medical man, or the medically trained missionary, man or woman, to the sick house! The untrained missionary, too, using simple remedies and common sense, is often an angel of mercy to such homes.

Here on the Kolli Hills our workers are particularly dependent on the medical staff. It is due, under God, to the medical work that we have been able to carry on Mission work in a highly malarial tract for fifteen years without burying one worker. Times almost without number it has been a fight for life, when, humanly speaking, the patient would have died but for trained assistance. The present writer will not forget what he owes to medical missionaries, nurses, and our own medical men for their timely succour, and there is not one of our present mission staff who does not owe something to the medical work of the Mission for help in sickness. Sometimes a message will be brought in from an out-station that the teacher or a member of his family is dangerously ill. Such a message always meets with an immediate response. A medical worker either visits the place or the patient is brought in to the Dispensary on a litter. Just now the wife of Preacher Devadas is an in-patient. She was carried in a week ago severely ill. Her relatives heard of her condition, and two men came up from the plains to take her away, but they have just returned quite at rest in their minds, having seen what good treatment she is receiving here.

The Girls' Home, too, owes much to the skilled medical treatment that is available to the inmates. Several of the girls have been given to us only on account of some trying chronic disease. Such a disease is ankylostomiasis, in which the patient's life is sapped by countless numbers of minute parasites that batten on the lining of the intestines. One of the girls is now being treated for this disease, with good results. Many of the girls also suffer from the almost universal malaria, and have received much benefit from the hypodermic injection of quinine. The numbers of separate cases of malaria treated at our dispensary during the past five years are as follows :—

1923	...	1,922 cases of malaria
1924		2,767 ,, ,,
1925		2,837 ,, ,,
1926	...	2,899 ,, ,,
1927	... ...	3,622 ,, ,,

not a few of whom have been our own people. And when the medical worker is a devout believer, as we are thankful to say is the case here, then it becomes true in a very real sense, that the Lord Jesus carries on His wonderful ministry of healing to the body as well as to the soul, as He did in the days of His flesh.

" The healing of Thy seamless dress
Is by our beds of pain;
We touch Thee mid life's thronging press,
And straight are whole again."

J. M. Brand.

——— : o :———

" It is the self-sacrifice of its Mission work abroad which has saved the Church from ' fatty degeneration of the heart ' at home."

A Few Contrasts.

I WANT my readers, especially those who live in London and other big cities, to imagine themselves young again. We are going on a visit to some country cousins. We picture to ourselves beautiful romps and fine fun, and we mean to have them. But deep down in our hearts there is a little dissatisfaction, a something which is quite inexpressible, but it is there. What is it? It is the fact that, although we look forward to being free as air and happy as the day is long, we have to pack gloves, take our best clothes (in the best of condition), be sure not to take last year's hat, and so on. Upon arrival we should, under no circumstances, go through the town without a hat or wear an overall when going to shop round the corner.

Now the reader may well ask the question, "What has this to do with missionary work?" It is this. My husband and I have recently been transferred from the country to the city. During the first few weeks after our arrival in the city of Madras the differences in the customs of the city folk from those of the country people afforded me some quiet amusement. For instance, the city girls will wear a skirt of any material or colour, but at Sendamangalam they must have dark ones, "ordinary ones such as everyone else wears." I was very surprised, and rather disappointed, last year when, although I frequently visited the Girls' School, I did not see the girls wearing the Christmas-box skirts. After a time the material came back to school in the needlework hour, to be made up as little girls' dresses, skirts and rowkies. Upon inquiry I found that "it is not the custom for big girls to wear light skirts." As for the women, even coolies wear rowkies in the city. In the country, on the other hand, it is the exception rather than the rule to wear rowkies. The city women wear a large variety of saries, and also have various styles of wearing them.

City men copy European clothes even to the tie and tie-pin. Quite a number of them also wear socks and shoes. The villager aspires to sandals only. Clothes do not afford the only contrast. In the country parts one never sees a cow milked. It is inauspicious. Consequently, how to get unadulterated milk is the ever-present problem of the housewife. In town one cannot go out either morning or evening without seeing milkmen with their cows and calves going to milk the cow at the customer's door.

Another practice of which I do not know the full significance occurs in the handling and exchange of money. At Sendamangalam, having made purchases in a cloth bazaar, one is expected to place the money on a very large wooden spoon, from which also the purchaser picks up his change. This practice made an impression on me when we were staying at Kakkaveri on one occasion. The postmaster brought a letter upon which two annas surcharge was to be paid. My husband was sitting at a window at the time, and therefore handed the two annas through the window. The Brahmin refused to accept it, nor would he take it when it was placed on the window-sill. Just at that moment our Kakkaveri preacher came along, and he picked up the money and gave it to the postmaster. In the city I have not seen this kind of thing at all. Evidently such customs are connected with the doctrine of untouchability.

The caste exclusiveness with regard to water is largely lost sight of in the city. It is well known that a village well is a guarded, almost sacred, place. If a well is in a caste quarter it is almost more than a pariah's life is worth to go near it. Sometimes this makes camping somewhat harassing.

When one's servant is of pariah extraction it is impossible to get water through him. Therefore one has to employ a special man, who, of course, wants to be paid for his services and for his position in caste. Sometimes it is possible to take a caste man with us when we go on camp, but even so the villagers may refuse to allow him to draw water, such is the suspicion with which they regard others. Far-reaching are the implications of the Indian caste restrictions on water. For instance, a man will not drink or use water which a man of lower caste than himself has drawn, nor will he draw for himself with the bucket and rope which the man of inferior caste has touched. Sometimes our workers have trouble in the outlying villages of Madras over water, but the barrier is so far removed that we can get no less than sixty women (heathen and Christian) together for a mothers' meeting, and they will all drink the tea made with water drawn by Christians.

Many similar practices could be enumerated, but space forbids. In some ways Gospel work in the city is much more encouraging than similar work up-country, because of a certain amount of freedom to which city life lends itself. Toleration is more general. The number of hearers is larger. Things move more quickly. The women are not so terribly dense as to need one to talk for half an hour to convince them that one is speaking in Tamil! On the other hand, one has a certain chilly feeling after the intimacy with the people of Sendamangalam. Here the individual is lost in the crowd. In the Sendamangalam Field one surveys a handful of people of two or three villages and the problems they represent at one time. True, there is a huge field to engage one's interests and ability, but distances are great, and the most that the missionary can do is to give the best of his energies to meeting the needs and solving the problems of one station at a time. In Madras all the stations are within five miles of headquarters, and fresh problems connected with every one of the stations may be brought to the notice of the missionary in one day.

The student of the language also participates in a different outlook when he or she comes to the city. In town one gets ample privileges with regard to the acquisition of theory. Experienced and competent munshis are more easily found, but the town people cannot leisurely wait while the learner stumblingly practises Tamil upon them, as the country folk will. I think a little pugnacity is a real help here. The student resident up-country has by far the greater advantages for the practise of what he learns. Country folk are glad to chat for half an hour, and love to be able to help.

The above impressions and particulars may furnish some small contribution in the way of information and give a general idea which may be helpful for intelligent prayer in the interest of the separate fields of service, and also on behalf of the missionaries who find themselves uprooted from one place and transplanted elsewhere, that they may readily adapt themselves to their new conditions and carry on their work efficiently.

M. THROWER.

Nature Notes—No. 9.

THIS morning, as I rode home from camp, the path led through a deep wood. There had been rain during the night. A shaft of sunlight piercing the leafy roof of the forest fell athwart the path, and touched into splendour a raindrop pendant at the tip of each leaf. For one exquisite moment the gloom of the undergrowth was illuminated by that magnificent

liquid diamond, flashing pure blue, green, yellow, and then dissolving into orange and red. As I rode on and mused upon this feast of colour, three wonders occupied my mind.

(1) The eternal freshness of nature. Adam, waking from his first night in Eden, may have marvelled at just such a burning drop of colour as gleamed in our wood to-day. Yet we get our new raindrop or globule of dew fresh from God's hand every morning.

(2) The prodigality of nature. Think of the countless jewels of rain and dew and spray on land and sea, that flash and blaze unobserved (but I think God sees and enjoys them all).

(3) The crowning wonder is that these combinations and changes of colour should cause us pleasure at all. They excite no pleasure in ox or ape. The same loving thought that planned the colours, also fitted man to enjoy them.

"The fool hath said in his heart, 'There is no God.'" J. M. BRAND.

A Convention in Travancore.

TRAVANCORE, a country of palm trees and broad, flowing rivers, is situated on the South West coast of India.

It is shut in on one side by the Western Ghauts, on the other by the sea, and so it is a country very much to itself, and one finds a distinctiveness in its language, people and scenery.

Here, for instance, the Christian Church is indigenous. Tradition has it that the Apostle Thomas came here and established the first church. Since that time it has gradually increased till perhaps one quarter of the population may be said to belong to the Christian community.

The Brethren, whose Convention we have just attended, call themselves Separatists, having left the Syrian Church—the main body of Christians there—to revert to a more primitive worship and order, almost identical with ours.

It has been their desire to become affiliated with our Mission, but seeing the enormous advantage accruing to a wholly self-supporting Church, we have urged them to continue in their brave and fine effort.

Unfortunately, other Mission brethren out from England have not realised this important point and have attracted some of their young preachers by giving them salaries from money collected at home, and so our dear friends have suffered many losses from among their voluntary workers who have left them to join these other communities.

From our little house, built of palm leaves, specially for our use, we could see the winding river, and close beside it, on a sandy beach, a huge pandal, or shelter, also made of palm leaf, where day by day, from morn till night, the meetings were held—five a day.

We watched, from our high bank, the people collecting—some wading through the water, others passing by our door—all eager and intent on missing no part of the services.

One hardly knew when the meetings began or when they ended, the singing went on from meeting to meeting, and oh! such singing! One felt impelled, although unfamiliar with the language, to join in with these soul stirring hymns. But Malayalan is very like Tamil, so we did not feel altogether strangers.

Three brethren led the singing, the congregation taking up the melody after they had sung a line or two, and so on all through the hymn. It seemed to be all praise and worship till one felt that their singing was the strength of their Christianity, and one wished that in our hymns the note of praise was more prominent.

The speakers spoke through interpreters, some of whom were quite keen young men, who in their enthusiasm would add a little of their own. But the most encouraging fact was the way the people attended the meetings in ever-increasing numbers, and the evident devotion and sincerity with which they listened to the preaching.

On the last day we were called together to hear the testimonies of some candidates for baptism, and we had the joy of afterwards seeing them follow their Lord's command in the broad river close at hand.

It was night when we passed away in our boats from the shore, after a good send-off and warm hand-shakes from these dear people, and one wondered if ever again we should be privileged to come to their fair country. But one thing is certain, that we shall all be meeting again by the deep, pure river of God, and we shall be continuing that wooing, wonderful music of praise, praise to Jesus.

EVELYN C. BRAND.

At a Busy Corner in Madras.

NEAR Madras Fort is a busy corner. There is a bus terminus in this place, and for the greater part of the day crowds of people may be seen hurrying by. One day, while standing waiting for a bus, immediately in front of me passed three Mohammedan men. Two of them were holding by the hand a boy of about ten years old, and the third man was walking just behind, pushing the boy's head down. From a wound above the child's eye the blood was streaming, and he was so afraid of getting his really beautifully embroidered garments soiled that the man was holding the boy's head so that the blood could flow to the ground.

All the men were looking on the ground, and suddenly they stopped. One of them had found a small piece of very dirty rag. They all immediately went to the railings, and one man took some matches from his pocket and set the rag alight. When it was completely burned it was in the form of powder, and then a man went to a little shed near by where they were selling betel leaf and nut, etc., and asked the shopkeeper for a little builder's mortar (the people eat this with betel and nut). He was going to mix this with the burnt rag and put on the boy's wound. I hesitated a moment, because, being Mohammedans, I did not know what they would say if I interfered, but, seeing the boy was in so much pain and would scarcely let them touch him, I at last went up and offered my services. Not one of the men spoke, they simply gazed in astonishment, but a young Hindu standing by said to me, "Please do what you can for the boy." I requested him to ask the men if they would allow me to do anything, and although they would still not say one word to me, they told the young man that they would be pleased if I would do something.

The man who had previously supplied the mortar gave us some water, and I washed some of the blood away and cleaned the wound. When he was clean again I discovered that the trouble had arisen from a small deep cut, so there was nothing very serious the matter, and after putting a wet handkerchief over the wound I salaamed and prepared to go. The Mohammedans requested the Hindu to tell me that they appreciated the little attention, and they even smiled most graciously, but to me they did not address one word. My bus arrived and we left the corner. I have not seen the boy or the men since, but perhaps this one little thing may serve in a small measure to show that we are quite willing to be friendly, even with the Mohammedans, if they will allow such a thing. E. C. PUTNAM.

Our Home Churches.

Prayer Subjects for June, 1928.

Week beginning—

SUNDAY, 3rd.—For the persecuted ones at Tidumal, that, having ventured to resume their meetings, they may be Divinely strengthened and protected.

SUNDAY, 10th.—For the ten believers recently baptized and added to the Church at Sirunellikoil, that they may grow in grace and become witness-bearers for their Saviour.

SUNDAY, 17th.—For Mr. and Mrs. Watts, that they may be guided in finding a suitable home for their children before returning to India.

SUNDAY, 24th.—That the great need for more missionaries may continue to be laid before the Lord, remembering that for "these things" He will be inquired of.

Announcements.

Mr. E. A. Booth.—Change of Address.—Will friends kindly note that on and after June 1st Mr. and Mrs. E. A. Booth's address will be :—30. St. Margaret's Avenue, Whetstone, London, N.20.

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Mr. L. Watts's Engagements for June.—3rd, Tring; 4th, Berkhamsted Common (Potten End); 6th, Gurney Road, Stratford; 10th, Hounslow; 13th and 14th, Suffolk and Norfolk Association at Somersham; 14th, Bethesda, Ipswich; 17th, Ilford; 20th, Courland Grove, Clapham, Missionary Exhibition; 24th and 25th, Hastings Tabernacle.

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Edith and David Watts.—We are sure our readers will be glad to see the pleasing picture on the front page, showing Edith and David Watts in the garden of their Madras home. It is interesting to note that the Cannas, which are growing so luxuriantly, were produced from corms supplied by Messrs. Fromow & Son, of Sutton Court Nurseries, Chiswick.—Mr. and Mrs. Watts are asking for the prayers of all friends, that they may be led by Divine wisdom in the choice of a suitable home in England for their children before returning to India to resume their much-loved work. Kindly note their address : 20, Trent Road, Brixton Hill, S.W.2.

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Grateful Acknowledgment.—For some time past several anonymous friends have, through the medium of "The Christian," given very generous help to the Strict Baptist Mission. The Council would take this opportunity of expressing their grateful thanks and warm appreciation of the valuable assistance thus rendered, and assure their kind friends that they desire a reflex blessing may be enjoyed by them.

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The Mission Herald.—Special Notice.—Will Subscribers and Mission Secretaries please note that for the future all communications concerning change of address, or alteration in number of copies required, should be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, who has kindly undertaken the responsibility of distribution? Subscriptions and remittances to be made direct to the Treasurer, Mr. A. J. Robbins, Vicarage Farm, Hounslow, Middlesex, who alone issues receipts. Articles for insertion in the HERALD, Reports of Meetings, etc., to be sent to the Editor, 7, Rectory Grove, Clapham, S.W.4.

A MISSIONARY EXHIBITION will be held at **Courland Grove Sunday School, Clapham,** on **Wednesday, June 20th,** 1928, from 5 to 9 p.m. Mr. and Mrs. Lincoln Watts, of Madras, have an interesting collection of things associated with the life of the people of India and with the work of the Mission. These will be exhibited and explained. Short talks on the exhibits will be given every half-hour, and Mr. and Mrs. Watts will be present to answer questions either on the use and history of the exhibits or on general matters of Mission interest. Sunday School teachers are asked to bring their scholars and let them ask WHY? HOW? WHAT? Older friends are also heartily invited to come and ask WHY? HOW? WHAT? Come as soon as you can after five o'clock and stay as long as you like. Light refreshments will be provided.

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Preliminary Announcement.—The Annual Meetings will be held (D.V.) on Tuesday, October 23rd, 1928, at the Leysian Mission, City Road, London. E.C. The date having been already fixed, it has not been possible to arrange for a Wednesday this year. It will, however, be discussed at the Delegates' Meeting, with a view to suiting the convenience of provincial friends in the future. Please keep the date open.

Meetings.

Clapham, Courland Grove.—On Tuesday, April 17th, Mr. Lincoln Watts came to his "old home," and gave those of us who were there the benefit of his lecture on the work of the S.B.M. in India. Everyone who is at all interested in the Lord's work in the "Regions Beyond" should make a special endeavour to hear this lecture, which is made vivid by the lantern slides composed of Mr. Watts's own photographs. One is graphically taken to Madras, Sendamangalam, the Kolli Hills, and other places, and a Hindu family at worship is also shown. It is remarkable how sincere are these dark-skinned people in the worship of their idols, and we pray that those of us who profess to be Christians may be as sincere in the worship of our Master as are these "blind heathens" in their worship. May we be able to worship Him in spirit and in truth. One could not help observing, too, the absence of a number of photographs of our missionaries and their families. While we are always pleased to see photographs of our loved missionaries, yet it is more gratifying to see how the Lord has blessed their work, for we were shown, among other things, photographs of those who had passed through the S.B.M. hostels, and were told of the benefits they had received. A wholly pleasant evening was spent, and the time passed all too quickly. We pray that God's richest blessing may attend the lecturer and his lecture as he goes from place to place, and that in the ultimate we may see "signs following."—GEORGE ANDREW.

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Poynings, Sussex, Zion Chapel.—Special services were held in this God-honoured sanctuary in connection with the Strict Baptist Mission on Lord's Day, April 15th, when we were favoured with a visit from Mr. L. Watts, and a happy time was spent around the Word, the morning text being "The hope of God" (Rom. xv. 13). It brought to our minds the great hope that God has even of us, for when we have given up all hope, "the God of hope" is the same, and whether the skin be white or black He is unchanging. In the afternoon the Sunday scholars very much enjoyed his address on the boys and girls of India, and many helpful lessons were given concerning the work amongst them. There was a record number at the evening service, when Mr. Watts was again helped to preach the Gospel, and we could truly say it was good, for we saw the Lord was there.—On Monday evening a lantern lecture was given, illustrative of the work in India, and was much enjoyed. These services have revived the missionary

spirit of the cause, which was manifested in the collections, which amounted to £5 0s. 7d.—H. A.

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Ilford, Ebenezer.—Special Missionary Meetings were held on April 18th, the afternoon gathering being in the interest of the L.Z.A., and was presided over by Miss P. P. Nunn, a goodly number of ladies being present, some of whom engaged in prayer, and Mrs. L. Watts gave an interesting address on the application of the Gospel to the needs of the women in India. The collection realised £1 2s. 3d.—A public meeting was held in the evening. Pastor J. S. Smith presided, Pastor C. Breed, of Manor Park, read the Scriptures, and Mr. Cooper, of Gurney Road, sought the Divine blessing. Mr. L. Watts gave a helpful and instructive address on the Evangelistic work of the S.B.M. in India, and the Secretary, Pastor W. Chisnall, gave a few brief remarks concerning the work at home. The collection amounted to £1 5s., and we desire to thank all who united with us in this effort.—A. G. D.

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Over, Cambs.—On March 22nd we had the pleasure of welcoming Mr. and Mrs. Booth to Over. Mrs. Booth spoke to a large gathering of ladies in the afternoon, over which Mrs. G. E. J. Bird presided, and at the close tea was served. A well-attended meeting was held in the evening, with the Pastor in the chair. The Scriptures were read by Mr. R. A. Booth (son of our Missionary), and an earnest address was delivered by his father, Mr. E. A. Booth. We believe we have been stirred to greater effort on behalf of the Mission by the visit of our friends. The offering for the Ladies' Zenana Auxiliary was £1 2s. 3d., and the General Fund collection reached (with the aid of boxes) £7 2s. 8d.

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

Our good Treasurer, Mr. A. J. Robbins, has also sent me a very interesting letter, in which he tells of a little boy of about seven or eight years of age, named Peter Bond, who brought him an envelope containing five shillings, on which was written, "A holiday present for boys in India." Mr. Robbins says " he is influenced by one of our poorer members, a widow and childless, who takes a great deal of interest in any child belonging to her neighbours or friends with whom she comes in contact." Well done, Peter, and your kind friend! May God bless you both for your loving thought for the boys in India. Thank you very much, Connie Adams, for your charming little letter. It was a pleasure to meet and greet you a few weeks ago, and I am glad to know of your continued interest in the work of the S.B.M.

But I must stop, or I shall earn the just displeasure of my very good friend the printer. When one gets on with such things as I have endeavoured to tell you, it is quite easy to understand what the Psalmist meant, " My tongue is as the pen of a ready writer." Ever so much love and the best of good wishes for all. Your affectionate GRANDPA.

P.S.—Since writing the above I have received a letter from our good Missionary, Mr. Watts, in which he desires me specially to mention that he will give three prizes for best answers to a search in the Bible for mention of coloured people : (1) The names of all persons in the Bible whom we may reasonably believe were dark-skinned, with references; (2) Any passages which indicate notice of colour in races of men. Any available helps may be used, but competitors should be under 15 years of age. Answers to be sent to Mr. Watts, 20, Trent Road, Brixton Hill, S.W.2, before June 30th.

The Children's Corner.

MY DEAR GRANDCHILDREN,—It has been my good fortune to receive quite recently some deeply interesting letters from our Missionaries on the Field in India, and I have often wished it were possible to let you all see them, for I am certain you would enjoy the perusal.

Mrs. Morling writes from Sirunellikoil Camp on April 17th a really delightful letter, telling how God is blessing the work in the new Namakal Field. She says : " Last Sunday morning we held the first morning service at Kottamangalam, where the people have put up a shed for the purpose; three of them have been accepted for baptism. On the same day services were also resumed at Tidumal, where the people have been so much persecuted that for about two years it has not been possible to worship there. To-day we have had the first Christian wedding to be celebrated in these parts, and to-morrow (D.V.) ten believers are to go through the baptismal waters and be received into Church membership; the three above mentioned are included in these. During our visit we have had two heavy storms, the first of which lifted part of the roof and nearly swamped the school-house where we were sleeping. So ONE WAY AND ANOTHER THIS HAS BEEN A NOTABLE WEEK ! "

Then Mr. Brand writes from the Kolli Hills on April 16th, telling of his gratitude in being able to report a gradual growth in the activities of the Mission there. He says : " You would be interested, I am sure, if you could see our silk cultivation, which we are trying to introduce in order to help pay for the support of orphans in the Girls' Home, and also to provide our Christians with a useful occupation to enable them to support themselves honourably, especially when their profession of Christianity has resulted in their being outcasted and deprived of the means of making a living in their own villages. We have been successful in rearing several traysful of the silkworms, which duly produced the cocoons from which the silk is reeled. This last week we have been learning how to reel the silk from the cocoons. It is not a difficult process, and is just suited to young girls and women. The rearing is done by the men, and the care of the plantation of mulberry bushes is shared by men, women and girls, so it seems to be an ideal cottage industry."

Mr. Brand also encloses a quaint letter, the first attempt to correspond in English by a young teacher, Jacob, and I wish it were possible to reproduce it here. But for all its quaintness it is a splendid effort, and reveals possibilities of a very high order. I am sure you will join with me in the hope that Jacob may prove a most useful helper to Mr. Brand, and much blessed of God as he seeks to bring his own people to a knowledge of the Saviour.

I am also sure that you will agree that the above letters are splendid, and, while revealing the lights and shadows of Mission work, also tell of encouragements which more than compensate for the disappointments, which seem always to accompany the work.

I wonder how many of my grandchildren have known the delights of keeping silkworms? I remember so well how, when a schoolboy in that delightful old-world town Lewes, in Sussex, I realised some of the joys, but to my sorrow was compelled to give it up, because on returning to my village home it was not possible to obtain the necessary mulberry leaves. But the letter revives an interest in the industry, and I am certain all my grandchildren will join with me in wishing it every success on the Kolli Hills.

I have much enjoyed and esteem very highly the personal letters received from our dear friends in India, some of which tell of little incidents in their work which they are unable to incorporate in longer articles for the HERALD, and it is a real pleasure to pass some of them on for the enjoyment of others.

(Continued on page 94.)

LIST OF SUBSCRIPTIONS, &c., *received from April 10 to May 8, 1928.*

General Fund.

	£	s.	d.
Walthamstow S.S., for support of Sandoshie, c/o Mrs. Brand	2	6	11½
Env.	1	8	0½
Cambridge, Eden Y.P.C.S., Mrs. Jull, Thank-offering		10	0
Ipswich, Bethesda, Coll.	14	12	3
Stevenage, Coll.		15	0
Notting Hill Gate, Bethesda S.S.	2	0	0
Miss Taylor's Box..	1	0	0
Mr. H. G. Burbage, Box	1	10	0
West Ham Tabernacle, Boxes	21	15	3
Bermondsey, Lynton Rd., Infant Class		8	4
Leicester, Providence S.S.		12	10
Walton-on-Naze, B.S. School	1	10	0
Berkhamsted Common, Potten End, Coll....	2	4	0
Clapham, Courland Grove S.S.		11	7
Watford Tab., S.S. & Y.M. Bible Class ...	6	6	6
Richmond, Salem, Mrs. E. Robinson, Namakal Extension	2	12	0
Ipswich, Bethesda, Women's Meeting .		11	0
Sudbourne, S.S., Junior	1	1	0
Lewes, Jireh Chapel, Coll.	4	4	0
Miss Walker's Box	1	1	0
Hadleigh, Coll.	1	5	0
Stowmarket, Coll. ...	1	2	0
Crowfield, Coll.	1	3	8½
Otley, Coll.	2	0	6½
Notting Hill, Bethesda, Coll.	7	17	6
Osterley, Melrose S.S.		10	6
St. John's Wood	11	4	11
East London Auxiliary Spring Rally	3	6	0
Croydon, Derby Rd., Anon.	2	0	0
Cambridge, A Friend, Namakal Hostel		5	0
Deposit Interest	6	13	4
Bermondsey, Lynton Rd. S.S., Birthday Box	1	13	4
Miss Wells' Class...		7	6
Reports		2	8
Birthday Gift 153, May 14		10	0
Staines, S.S.	1	5	6
Ilford, Coll.	1	5	9
Mrs. Dovey, Box ...		4	8
Wood Green, Park Riding, Coll., Church & S.S.	3	8	6
Sudbury, Mrs. Deaves, Hymn Book		6	6
Elthorne Rd., Coll. ..	3	0	4½
S.S.		19	0
Slaithwaite S.B.C., Coll. and Profit on Tea	2	13	3½
Royton, S.S.	2	0	0
Coll.	3	9	1½
Boxes	5	2	6
Legacy—Elizabeth Smith deceased 164	5	7	
P.C. Sales		12	4
Mr. A. G. Tattersall, Box	3	0	0
Coll., Farthings		10	0
	£299	4	10½

Personal.

	£	s.	d.
672	40	0	0
Miss Hart	1	0	0
Miss H. T. Hawes ...		10	0
Mr. Thos. Benstead		10	0
Mr. Wm. Woolidge ..		10	0
From Readers of *The Christian*	36	5	0
Mr. J. Hayes.....		5	0
Mr. R. Bretton	2	0	0
"For His sake" for Konda Pariah School	1	0	0
Mrs. J. W. Oliver	2	0	0
Folkestone (postmark)		10	0
Mr. G. Ridley (Bd. vol.)	2	6	
Birthday Thankoffering, Ap. 13, M.S.F.	1	0	0
S.O.S.		10	0
	£86	2	6

We thank S. O. S. very heartily for several subscriptions, but did not receive one in April. Nothing received between March 9 and May 8, 1928. It is not safe to send P.O.'s or money unregistered or without any address to which an acknowledgment can be sent.

Herald Fund.

	£	s.	d.
Walthamstow, S.S. ..	1	12	0
Aston Clinton	1	0	0
Lynton Rd. S.S.	1	0	0
Wandsworth, Chatham Rd., Mrs. E. P.		2	6
Royton	1	2	6
Siddal, Halifax (Zion)		10	0
Marden, Mr. J. Dovey		1	6
	£5	8	6

MISCELLANEOUS.

	£	s.	d.
Profit on Sale of Calendars		10	11

Pension Fund.

	£	s.	d.
Sympathiser	3	3	0

Ladies' Zenana Auxiliary.

Money received from April 10 to May 9, 1928.

GIFT WEEK.

	£	s.	d.
Amount previously acknowledged	78	5	2
Brentford (addl.)	2	2	0
Brighton	7	6	9
Chadwell Street	24	17	0
Greenwich	2	15	0
Hitchin		10	0
Ilford (addl.)		2	6
Lynton Road	5	18	3
Manor Park		17	6
Newick	1	6	0
Norbiton	1	18	0
Prittlewell (addl.) ...		3	0
Ramsgate		10	0
Ramsey		12	6
Rattlesden, Sewing Class		7	6
Reading	1	11	8
Richmond	3	6	0
Stoke Ash		5	0
Stratford, Gurney Rd.	2	6	0
Tring (addl.)		12	6
Watford	7	7	0
Walthamstow ..... Women's Gospel Mtg.	1	0	4
		4	4
Tottenham	2	5	0
Wattisham	1	2	0
Ipswich, Bethesda, Women's B.C.		14	2
Wood Green, Park Ridings	1	0	0
Mrs. Powell	1	1	0
Misses Paffard		15	0
West Ham	4	0	1
Wood Green, Dovecote		15	0
	£155	16	3

GENERAL.

	£	s.	d.
Richmond (Box)		5	11
Stoke Ash (Miss Moss' Class)		6	1½
Walthamstow (Mrs. Kevan's B.C.)		2	3
Ipswich, Bethesda, Women's B.C. Collec.	16	2½	
Ilford, Collec.	1	2	3
Per Mrs. E. H. Chilvers, for B.W.		13	0
Brighton, Collec.	2	0	3
Bethersden, Y.P. Sale of Work	6	5	0
Tadworth, Freewill Offering	1	2	1
Stratford, Gurney Rd.: Mrs. Clark, for Girls' Home		15	0
Sunshine Band, for Girls' Home	2	0	0
	£15	8	1

Notices.

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. XXVII. *New Series, No. 259.* JULY, 1928

The Strict Baptist Mission HERALD.

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



ELUR MEETING HOUSE, SENDAMANGALAM.

Price One Penny

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

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The Strict Baptist Mission

AUTUMNAL MEETINGS.

Now is the time for Church and Sunday School Secretaries to arrange for Missionary Services, Meetings and Lantern Lectures, to be held during the autumn.

MISSIONARY BOXES.

There are still a large number of Strict Baptist homes without a Missionary box. A box provides such a simple and effective way of continuously supporting the operations of the Mission. Each time you place a gift in the box, offer a prayer for God's blessing on the workers.

HOLIDAYS.

The holiday months are lean months for income, but the Treasurer makes the same remittance to India as in other months. It will sweeten your own holiday if you send him a special holiday gift for the work in India.

PRELIMINARY NOTICE.

The Annual Meetings of the Mission will be held, D.V., on Tuesday, October 23rd, at the Leysian Mission, City Road, London. Please reserve the date for this special occasion.

The Treasurer—
Mr. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex, will gratefully receive any gifts for the Mission.

ENQUIRIES regarding arrangements for Missionary Meetings should be addressed to the General Secretary, Pastor W. CHISNALL, 85, The Avenue, 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.

READERS of the MISSION HERALD will have noted with much pleasure the many tokens of blessing which are resting upon the work in the Namakal Field, and the many encouragements which our Missionaries are receiving in response to their unceasing activities in evangelistic effort. It was with a feeling of entire dependence upon the Lord that the S.B.M. entered upon this great task, realising that the call was a clear one, and though many difficulties have arisen, unmistakable signs of the Lord's blessing have been given. Truly "the harvest is plenteous, but the labourers are few," and we are daily looking for answers to prayer that more labourers are being sent into the harvest.

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In this connection it cannot be too widely known that a heavy responsibility is now resting upon our Missionaries, Mr. and Mrs. Morling, in having to superintend the work in both the Namakal and Sendamangalam Fields. Fortunately the Fields are adjoining, otherwise it would be physically impossible to keep in active touch with all the stations and schools, but He Who is "able to make all grace to abound," has not failed them, and it is a joy to know they are loyally supported by the native workers of every grade, and each department is maintained in a high degree of efficiency. The Lord be praised!

Our Foreign Field.

News of the Month.

SENDAMANGALAM AND NAMAKAL NOTES.—During this month of May our workers are enjoying their well-earned rest. All congregational and pastoral work is being carried on as usual.

The majority of our Christians spend most of the year on plantations in the various hill ranges of S. India. Periodically they return to their villages, but especially during the slack season, April to June. It is then that we have our greatest opportunity for dealing with enquirers and instructing our members, and this year the opportunity is greater than ever. Our workers are so impressed with the movement on the west that some of them (eight or nine, I hear) have voluntarily given up ten days of their vacation to engage in evangelistic work around Sirunellikoil. That is a heartening sign.

During a recent camp in Sirunellikoil we conducted our first wedding in those parts. Until four or five years ago all the Christians there were heathen, and it was very encouraging to see how desirous they were to cast off all the old heathen practices. Not only are marriages with Hindus or in the Hindu fashion absolutely taboo, but even the admixture of any old heathen practice with Christian ways is being steadfastly refused by our people. Frequently during the morning of the wedding day the relatives of the bride came tripping across to the preacher's house asking for advice concerning the rightness of some old practice.

God has most graciously blessed our work amongst the Boarding School boys. For a long time some of them have expressed the desire to follow the Lord through baptism, and an examination of the lads by myself, the deacons, and the church, left no doubt in our minds concerning their fitness for this sacred ordinance. Eight of them were baptised in the Cauvery and afterwards received into fellowship at Namakal. May they all be enabled to adorn the doctrine of our Lord and Saviour, both by their life and work.

D. MORLING.

Sunday Evening in the Boarding School.

THE Boarding School boys always sing hymns and lyrics for a while after their food on Sunday evenings, and seem to enjoy it very much. Being rather curious to know how they conduct it, I went over one Sunday evening to hear them. I found them all seated, in their favourite position, cross-legged on the floor in a semi-circle round the Boarding Schoolmaster, singing vigorously. Just after I arrived one of the boys, whose name is Willie, was asked to sing a lyric alone. I could not understand much of it, but I believe it was about the Prodigal Son. I am beginning to know quite a number of the tunes which are sung to the lyrics, but I am very puzzled at times to know where to take breath. Everyone seems to sing steadily on and on to the end of the lyric, and I feel very small, because I am obliged to leave off occasionally to take breath.

But to return to Willie. He is a boy of about seven years, and has

very big eyes and a very wide-awake nature. His singing apparently causes some amusement amongst the boys, for a broad smile went round when he was asked to sing. He seated himself with great decorum before the master, who accompanied him on a violin. We have no organs and pianos in this part of India, so the violin takes their place, and lends itself peculiarly well to the lyric tunes. All I can say about Willie's singing is that he did his best. He opened both eyes and mouth to their widest capacity, and gave vent to as much noise as possible. After him several other boys sang, but what they really enjoy best is to sing a well-known lyric altogether. I wish you could see the expressions of enjoyment on their faces. I watched Samuel of Tidumal, and his face was just one big smile, and as he sang, out of sheer enjoyment, he softly clapped his hands and elbows alternately together.

When I first took over charge of the dispensary from Mrs. Morling this boy came one morning with a minor ailment, and not being sure of his name I asked him who his father was, and his eyes filled with tears as he said, "I have no father." Poor little chap, he is a widow's son! We who have been brought up in England cannot imagine what it means to be a widow's child in India, or the hardships those children must go through. They have no earthly protector, and they must work as soon as they are able. One cannot wonder at them coming, as several of them did this week to Mrs. Morling, and asking if they really must go home for Christmas. Could they not stay in the Boarding School, because if they went home there would be much hard work to do and very little food to eat, and on some days none at all. Some of them did stay in the Boarding School, and a very happy time they had. As I came back from listening to the singing I felt that even by their singing these hymns and lyrics, not only here, but when they go to their villages, they are telling out the good news of salvation. And who can tell what the harvest shall be?

ELEANOR A. SAVAGE.

"Muthu."

TO see them come so near, hesitate, hold back, and then turn aside, is one of the bitter experiences of those who watch for souls!

It is with a hope that some who read this page may make the lad's case a definite matter of prayer that this sketch of his life is written.

Muthu was but a wee laddie when we first came to these hills, but he has, for the last nine years at least, been working with our coolie boys at sawing, building, and other work in the compound, ever showing more and more interest in the Bible lessons, and studying at odd times, or in night classes, till he reached the third standard. He is now in a trusted position, overseeing others work, and doing more responsible service.

Feeling that he should be given an opportunity of being with us in camp, we took him this year to the Pacha Malai, and were delighted to see the interest he took in the daily Bible Classes, and in the village preaching.

One day he took a picture roll from our hands and gave an address on the life and death of Christ, and again and again he witnessed in the villages, telling how he had left his old ideas and gods for the better way. He even dared to eat with our Christians, so taking, as we hoped, a definite stand on the Lord's side, till we almost reckoned him one of ourselves.

Then came the return to the Kollis, and to his own village . . . the leaking

out of the fact that he had eaten with us . . . the blank horror of his parents . . . the holding back and denying on their part, and then a speedy arrangement for a heathen marriage.

We decided to give him one more opportunity of considering his position by taking him to the Travancore Convention. His father withstood this, saying it was the very week of the wedding. However, we had our way, and once more for ten days Muthu, among Christians, acted as one of them, attending services and witnessing an impressive baptismal service.

With enthusiasm he exclaimed, "This is what it will be like some day on our Kolli Hills—our own churches, our own pastors to lead us in worship." "Yes, Muthu, if you are brave and true now, and are not ashamed to own the Lord. He is able to do this and much more for our Hills."

But directly he came back here again the tide swept him on; he was married to a heathen child, having to conform to all their religious rites and worship, and since then it has been neither easy nor convenient to return to worship with us, he being bound now by the double chain of two heathen families—his own and that of his wife.

We visited, last week, his mother's house (his mother who, like Ahaziah's, is "his counsellor to do wickedly"). We saw at once her changed attitude from friendliness to opposition and fear—fear lest we should by touch or word pervert the little daughter-in-law who stood near to see the pictures. Again and again the child was ordered back into the house under some pretext or other.

The case is the same in several other houses in this village. Young men, who have received instruction here and would like to be Christians, held back by mothers and wives. We like to keep reminding ourselves that "The battle is not your's, but God's."

EVELYN C. BRAND.

Ingathering Services.

IN South India farmers sow their seed from June to August and hope to reap some time between November and March. Our ingathering services, therefore, are held usually during the first week in April.

This year meetings were held successively in Kakkaveri, Sirunellikoil, and Namakal. On each occasion there was a service of praise, including several bright lyrics, the reading of Ps. lxv. and an address. At Kakkaveri an Indian brother preached an excellent sermon on "Give and it shall be given unto you," showing what a great deal there is in the Word about giving. At Sirunellikoil the new chapel was crowded out, so we lifted the door from its hinges to allow those sitting outside to hear and see the better.

On each occasion, after the service of praise, the people came to the desk to bring their offerings. These included gifts of money, grain, fowls, coconuts, sugar, clothing, lanterns, brass vessels, soap, vegetables, eggs, and many other useful articles. At the close of the Namakal services the gifts from all three centres were sold, and realised over Rs.270, which, at the present rate of exchange, is about £22. This money goes into the funds of our Namakal and Sendamangalam Home Mission, which is already supporting two preachers. The members are hoping now to place a teacher-preacher in a new station where the people are asking for Christian instruction.

I believe many of the gifts were brought with a real sense of gratitude to God for His goodness during the past year. One very definite instance of this was seen when an old man, after bringing a fowl as his own gift, led up his little grandson, who was carrying another fowl as a special thankoffering for

recovery from some troublesome eye disease from which the little one had been suffering.

There were cases, too, of real self-sacrifice. One poor deaf widow, a caste woman who supports herself and her mother by making sleeping mats of date palm leaves, brought a well-made mat which had cost her two full days of labour. She is not a baptised member, but truly loves the Lord, and confesses Him by her consistent life and witness. Another poor old widow also, who two years ago gave the "widow's mite," gave this time four times the amount, although we know her to be in a worse plight than she was at that time. The children, too, gave gladly of their little possessions, tears came to one's eyes as three bright little lads came up and laid, each one, a slate pencil in Mr. Morling's hands; others followed with small coins or a wee chick or a tiny piece of treasured rainbow wool work which they had accomplished with much labour.

In Sirunellikoil non-caste quarter there used to be an old Hindu priest who was naturally much opposed to our work. A short time ago he died, and now there is no one to take his place, as all the other men in the village are either confessed followers of the Lord Jesus or are so favourably inclined to Christianity that they will have no dealings with idols. Moreover, his two widows are turning to the Lord. At the Ingathering Service our hearts thrilled as the elder of these two women came to the table and laid down three annas, her gift, not to Mari-ammon, but to Him, the all-victorious Lord, Who has transformed Sirunellikoil and made it a centre of light and hope from which the Gospel is radiating to other villages, making them enquire about this new thing which has such power to uplift.

" Give and it shall be given unto you, good measure, pressed down and shaken together and running over shall men give into your bosom. For with the same measure that you measure with, it shall be measured to you again" (Gendir's version).

OLIVE M. MORLING.

Nature Notes—No. 10.

NOISES OF THE NIGHT.

SOON after sunset there comes a high-pitched long drawn-out cry, sometimes a wailing note, sometimes a mocking laughter. It is the Indian jackal calling to his fellows.

Several kinds of owls hoot and screech amongst the big trees. Later in the night the solemn conversation of the great horned owls may be heard, as they ask each other in deep tones, "Who? Oh, Who?" Towards midnight and after, a night-bird utters its single liquid note, repeated unceasingly for hours together, like a pebble dropping into a pool. Nearly all the noises of the night are made by hunters. Sometimes we have heard the throat-rending cough of the leopard, and the weird, awesome sounds of the bear. The latter can be truly terrifying, heard in the dead of night from a neighbouring thicket. These bear noises often may be mistaken for the groans of some poor animal in deadly agony.

The other evening we were kneeling at family prayers when the terrified baying of a calf startled us. The calf was either running or being carried quickly across the field adjoining our own. Its cries were unmistakably those of a creature desperately afraid. There is an element of appeal that it is impossible to misunderstand in the call of an animal in terror. We started from our knees and ran out of the house. But we were too late. The calf

was nowhere to be seen. A cow, frightened by the same cause, was standing with starting eyeballs at the edge of the field. The rope dangling from its neck showed that it had broken loose from the herd in its fright. After a fruitless search we returned home fearing that nothing more would be heard of the poor calf. Next morning we enquired of the herdsman the cause of the disturbance, and asked whether the calf had been found. He grinned, "Yes," he said, "We found the calf right enough. I had tied it to a plough, instead of to the usual stake driven into the ground" (the reader should understand that the Indian plough weighs only about 25 lbs.) After dark the calf must have tugged at its rope and moved the plough. Startled at the movement, it pulled harder at the rope, and the plough moved towards it. Now thoroughly scared, the calf ran off, hauling the plough after it helter-skelter. No doubt the poor calf thought that some terrible monster was chasing it in the darkness, and called aloud for help. This was the "sound in the night" that had interrupted our evening prayers!

J. M. BRAND.

An Unevangelised Hill-range.

THERE is something in the Gospel of Jesus Christ that gives the believer no rest until he has passed on the Good News to others. That man of Macedonia is still beckoning to us Christians from every unevangelised tribe and community, "Come over and help us!" In the March HERALD there was a note describing our attempt to carry the Gospel to the Pachai Malais. We now take up the story from that point.

As we travelled over these new hills, we noted how much of the country was given up to forests. The lower hills are covered with bamboo clumps, which are always a sign of the presence of fever. There is much sandal wood growth. There are no large open areas such as we have on the Kolli Hills. The narrow footpaths used by the hill-folk run in all directions with a fine disregard for steep gradients, bogs, streams, and such-like.

Instead of being walled in, as on the Kolli Hills, villages are surrounded by an extensive bamboo fence, inside which are herded all the cattle and pigs, etc., of the village, with the human owners' houses in the middle. This arrangement, doubtless, diminishes losses by wild beasts; it certainly adds to the quality and variety of the village smells. The Pachai Malai people trace their origin by descent from the elder of two brothers, the children of the younger brother having gone to live on the Kolli Hills. Thus the two tribes are related, and call each other, "Annan" and "Tambi" (elder brother and younger brother). But Pachai Malai people are not allowed to enter Kolli Hill houses because the former practise tattooing, which is offensive to the Kolli Hill swamies.

When we entered the first village on the Pachai Malais and began to preach, no one would approach us to listen. A number of people lurked behind houses and peeped out of cracks in the doors, but they were afraid we had some evil intentions, and so kept away. At last some of our young Kolli Hill Christians began to sing in the hill tunes so curious to strangers but so familiar and dear to the hill-tribes. Swiftly a change passed over the villagers, and they drew near and listened to the Gospel story. Again and again, as we went from village to village, we were struck with the effect produced on the Pachai Malai folk by the testimony of their fellow-castemen from the Kollis who had been converted. As often as a Christian from the Kolli Hills got up to tell his story, the eyes and attention of all in the crowd were riveted

upon him as he told how Jesus Christ saved him from sin and the fear of demons. To listen to this witness was no small joy to those of us in the gathering who had spent many years in Christian work on the Kolli Hills.

It was not until our second camp, when we were in the northern portion of the hills, that the folk woke up to the fact that we had brought medicines. Then we were thronged from morning till night. Numbers came to have decayed teeth extracted. Many cases of enlarged spleen and other malarial complications asked for treatment. On one day alone we attended to 115 cases. We had to post our workers at the doors to keep the people out while we snatched a brief respite at noon for a meal and a few moments rest. Many of our medicines were exhausted some time before the end of our stay, and it was hard to have to send the sick away empty handed. When the time came to pack up and depart, a crowd of patients still surrounded us, clamouring for medicine. We kept on doing our best for them with the limited stock left until all our party had taken their departure, and the baggage coolies could be seen in the distance wending their way towards the plains. And still the poor folk stood asking for medicine. At last, our quinine, etc., having been all used up, and time for starting long past, I had to go off and leave them. The most vivid picture left in my memory of our stay on the Pachai Malais, is that line of fevered and disease-stricken people holding out empty hands for the medicine which we could not give them.

As we rode through the hill villages on our way to the plains again, the villagers came out in smiling crowds to give us a good send-off. It was a rough scramble down the hillsides to the plains 2,500 feet below, and right there at the hill-foot, was a village of hill people who literally fell upon us with demands for medicine. After treating a few surgical cases, we started on horseback to cross the level plains to the foot of the Kolli Hills, some nine miles to the west. It was a memorable ride. The first four miles was a waste howling wilderness, hemmed in on both sides by spurs of the main range. Then we came to a green and smiling country watered by streams from both Pachai Malais and Kolli Malais. Miles of green rice fields, with water sparkling amongst the green, and then a great lake where fishers were casting their nets, and swarms of waterfowl swimming and diving, or standing in the shallows. Then into the jungle that fringes the foot of the Kolli Hills. We spent that night in a forest rest-house at the very foot of our hills, with the great pinnacles and towers of gniess blotting out all the western sky. By the afternoon of the next day we were home once more, thankful to find that all had been kept well during our 15 days' absence on the Pachai Malais.

J. M. BRAND.

The 42nd Indian National Congress

THE above Congress met in Madras from 26th to 28th December, 1927. This was the first Congress held here for 15 years. Last August the Congress Committee secured on hire from the Government a large open space known as Spur Tank, half a mile from the S.B.M. School, Egmore. From that time onwards the appearance of the site underwent magic changes, and long before Christmas many scores of buildings had sprung up like mushrooms all over the Tank. The South Indian Railway line runs across the Tank, so the railway company put up a temporary station to cope with the traffic to and from the Congress "City." They called it a city, and it was certainly accompanied by serious traffic congestion. It is estimated that

An Interesting Experience

half-a-million people visited Madras from the country parts at the time of the Congress. A huge panthal, or pavilion, to accommodate 20,000 people, was erected for the meetings. This panthal was said to be the largest ever erected in Madras. The structure was of bamboo with leaf matting roof. Scores of neatly built huts were put up temporarily for the visitors coming from a distance. One of the leading features of the Congress City was the All India Exhibition. The exhibition commenced at the time of the meetings and continued until about the end of January. The exhibits were housed in 26 corrugated iron pavilions, and covered an area of nearly 30 acres. A very wide range of industries and products were represented, and on the whole the Exhibition was exceedingly interesting and of high educative value. Furniture, machinery, textiles, musical instruments, agriculture, vegetable and animal products, watches and clocks, handicrafts, and numerous other things featured. Restaurants and amusements were provided. The latter included an aerial ropeway car worked by electricity. The Congress City was dazzingly lit by almost numberless electric lights. The night appearance of the whole reminded one of the London White City.

The Indian National Congress was formed in 1885, and since that time sessions have been held every year in various cities of the country. The aim of the Congress is to forward the cause of Swaraj or Home Rule for India. On this occasion all the various shades of Home Rulers were united under the common standard of "Boycott the Simon Commission." The speeches at the Congress session were full of villification of the British Government. The president, at the opening meeting, made a great appeal for unity of all parties and classes in the country in the endeavour to free India from the yoke of Britain.

D. A. THROWER.

Home Influences.

" 'Mid pleasures and palaces though we may roam,
Be it never so humble, there's no place like home."

THESE well-known British lines would agree with the feelings of all peoples, and by no means least, the Indian peoples. When the newcomer studies the Tamil language and finds that there is no word to distinguish "home" from "house," he looks at the houses around him and feels that perhaps there is no need for the word home after all. Many of the houses are so poor and comfortless that they can have no attraction to anyone who has left. Yet as more experience is gained by closer contact with the people it is most apparent that home ties are exceedingly strong; stronger in many ways than in the west. There may not be the sentimental attachment to the "old home" as indicating the house in which every room and article of furniture brings back loving memories, but there is the attachment to the family circle, and the longing to be within that circle again is strong. Family ties are considered a very great deal amongst Eastern peoples, and caste laws demand that a man's actions should always be governed by considerations for his family. This means that home influences are very strong indeed.

We come up against these influences very much in the case of converts from heathenism to Christianity. In some cases the opposition that the convert faces is so violent that he has to sever completely all relationship with his family circle. But in most cases, even though at the time of conversion the persecution may have been violent, there is a relenting afterwards, and the convert has freedom within the family.

It has to be remembered that in most cases the background of the family is heathen, and therefore the influences that are exerted can only be of that character. They become a trial of faith and character to the convert, and in that sense are often turned into a blessing. But there are some particular ways in which they become severe temptation, and at those times the convert needs all the support in prayer that it is possible for him to have.

When there is some family property to be divided after the father's death, it is unusually difficult for a Christian to have his share apportioned if he has separated himself from the family. He has a perfect right to it legally, although the heathen relatives will dispute it on religious grounds. The temptation is, therefore, to keep as close in the family circle as possible, and sink as many differences as are possible in order to keep on good terms. We have an instance of this in the Ayanapuram Church. One of the members is the eldest son and in the ordinary course will succeed to the headship of the family on his father's death. The price that is being paid for the retention of his position as eldest son is the refraining from all active Christian testimony, and the relinquishing of control over the religious training of his children. Just now, one of his sons, aged 17, is a most earnest enquirer, and a far more regular attendant at the services than his father. He is not only refused permission to apply for baptism, but in the persecution that goes on from the other members of the family he receives no support from his father. The position of the father is that he maintains his own Christian life by solitary reading and prayer, but circumstances are opposed to any active testimony, even amongst his own children.

Where a convert does continue to live in the old home there are other influences very harmful to his children, even though he may be a witnessing Christian of earnest faith. In most cases where it is possible for the sons to live with their families in the parents' home, the place is large enough to have a corner set apart for the family gods. The parents and unconverted members of the family worship at this corner each day, bowing before the idol, and smearing the ash on the forehead from the vessel kept there only. The children see this every day and are influenced by it, so that quite often they will copy it.

Young men frequently leave home for work in another place. They become attached to a church and have opportunity to grow in grace. The brightness of their lives gives joy to their pastor or missionary; but when they begin to receive letters from home that it is time for them to marry, the pastor knows that the testing time has come. In India the parents choose the bride for their son, not the son himself. Therefore, if the parents are heathen, they will have the bride chosen in the usual way, first by consulting the parents of a girl in the eligible relationship, irrespective of any difference in religion. They know, of course, that the marriage must be conducted in the Christian way, but that can be done by the girl making a nominal declaration of leaving heathenism for Christianity. The young man, in the earnestness of his heart, may object, but if he refuses to marry the girl of his parents' choice he must expect to be cut off entirely from his family. These cases are very frequent, and on account of the strong influence brought to bear on the young men, they are married to these girls. Where the son can take his wife away to another house the Lord has very often made the Christian testimony and life of the husband the means of converting the wife; but in other cases what promised so well deteriorates into a lustreless and lifeless profession.

These are but a few of the ways in which heathen home influences affect the lives of Christians in India. Similar influences exist in all countries, and the Christian Church needs to learn obedience to the teaching of Scripture regarding separation from that which is unregenerate. L. WATTS.

Our Home Churches.

Prayer Subjects for July, 1928.

Week Beginning—

SUNDAY, 1ST.—For the leper's daughter on the Kolli Hills, that she may be a light-bearer in the Home, and lead many to the Saviour.

SUNDAY, 8TH.—That in Miss Mowle's remaining months in the Homeland she may have a time of happy fellowship and preparation for her great work in India.

SUNDAY, 15TH.—For Miss Putnam in her Dispensary work in Madras, that she may have special grace to tell of the Great Physician.

SUNDAY, 22ND.—For Mr. Booth and Mr. Watts, that in their deputation work they may be used to increase the spirit of Missionary enthusiasm in the Churches.

SUNDAY, 29TH.—That Jacob and Manomani may be richly blessed and encouraged in their work in the out-stations of the Kolli Hills.

Announcements.

PRELIMINARY NOTICES

The Valedictory Services in connection with the departure of **Miss B. L. Mowle** for service in India, are (D.V.) to be held at Mount Zion Chapel, Chadwell Street, on Thursday, September 6th. Fuller particulars will be published next month.

Instead of the suggested Camp, a Week of Special Meetings to increase interest in the work of the L.Z.A. is being arranged to take place from September 18th to 22nd. The meetings are to be held at the following places :—

SEPTEMBER 18TH.—Mount Zion, Chadwell Street—Evening.
,, 19TH.—Gurney Road, Stratford—Evening.
,, 20TH.—Courland Grove, Clapham—Evening.
,, 21ST.—Brentford—Evening.
,, 22ND.—Mount Zion, St. John's Wood—Afternoon and Evening.

Fuller particulars will be announced next month.

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Mr. L. Watts' Engagements for July.—1st, Haworth; 2nd, Siddal; 3rd, Masborough; 4th, Newcastle; 8th, Courland Grove, Clapham; 10th, Enon, Woolwich; 12th, Warboys; 15th, Wisbech; 16th, Whittlesey; 17th, Whittlesey Road; 18th, Tip's End, March; 19th, Ramsey; 22nd, Gurney Road, Stratford; 29th, West Hill, Wandsworth.

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

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Grateful Acknowledgment.—The Secretary begs to acknowledge, with best thanks, receipt of a Treasury Note for 10s., with Brighton and Hove postmark.

S.B.M. Calendar, 1920.—It is hoped that the Calendar, which will be on similar lines to that for this year, will be published early in September, and friends are desired to send their orders early to Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, W.4. Price sixpence, postage extra.

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Lantern Lectures, Meetings, etc., during coming Autumn and Winter Months.—It would be a real help if Missionary Secretaries of Churches, Study Circles, and Sunday Schools, who will be arranging their syllabus for the autumn and winter, would communicate early 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.

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" Do not pray for easy lives : pray to be stronger men and women. Do not pray for tasks equal to your powers : pray for powers equal to your tasks. Then the doing of your work shall be no miracle; but you shall be a miracle. Every day you shall wonder at yourself, at the richness which has come into your life."

Meetings.

Tunbridge Wells, Grove Hill Hall.—A happy gathering was held here on Wednesday, May 30th, when we were very pleased to welcome our friends, Mr. and Mrs. Lincoln Watts, into our midst. The Chair was taken at the afternoon meeting by Mrs. Collin, who spoke very encouragingly from the miracle of the feeding of the multitude with the loaves and fishes. She drew from it the lesson that our Lord still uses weak and foolish things to accomplish His will in the salvation of sinners. This is our hope for India. Miss L. E. Pool asked the Lord's blessing upon the meeting.

Mrs. Watts told of the power of the Gospel to touch the hearts of the outcaste women of India, many of whom had no thought of ever possessing any hope or light in their lives. Yet by patient and loving teaching, "the Holy Spirit working with them," many have found Jesus to be their joy for this life, and their entire hope for eternity. Many are secret disciples at present, but some have confessed their Lord by baptism, and are being kept faithful through much persecution.

Tea followed in the interval, also the sale of postcards and Indian curios by Monica, Ronald, and little Edith, the children of our Missionaries, the proceeds being £1 2s. 10d.

The evening meeting was well attended, presided over by Pastor J. G. Evans, who read 1 Thess. i. Brother Clement Wileman asked the Lord's blessing on the meeting. Mr. Watts told us particularly that the Bible is the basis of all Missionary effort in connection with the S.B.M. in India. The school children all learn portions of Scripture morning and afternoon. together with the subjects that make up an elementary education. In open-air preaching, and in the homes of the people, the Bible is the foundation of all that is taught. Each teacher has experienced personally that the Gospel is "the power of God unto salvation to everyone that believeth," and many of them first learned this in our Mission Schools. Both Mr. and Mrs. Watts told how, in spite of much inconvenience and discomfort, they love to spend a night in the villages, to hold family prayer with one and another, and to give personal teaching and encouragement.

The Chairman heartily thanked Mr. Watts for his address, and the meeting concluded with the hymn, "Jesus shall reign where'er the sun," and prayer. The freewill offerings amounted to £6 4s. 3d. F. M. Pool.

* * * * * *

Bethesda, Ipswich.—A Grand Rally of the S.B.M. was held on Thursday evening, the 14th of June, following the Annual Meetings of the Suffolk and Norfolk Strict Baptist Association meetings at Somersham. The meeting was

attended by over five hundred friends from Ipswich and many other places in the county. Pastor R. J. French, of Bethesda, was Chairman, and gave hearty welcome to the company that gathered. The choir led the very hearty singing of the hymns to the old tunes loved by Suffolk friends, and Mr. Allan Crane read the Scriptures. Missionaries E. A. Booth and L. Watts were the speakers. In his address Mr. Booth showed us how that India, in itself, is a land of contrast—a land of intense heat and yet a land wherein can be found eternal snows. He also brought to our notice the contrast between the Hindu ideas of God and our knowledge of God; their plan of salvation and ours; whilst Mr. Watts told us in a delightful way of how Christ, our Lord, our Jesus, is entering into the experiences of the Indian and is becoming their Lord, their Jesus. This was illustrated by touching incidents from the life of one of the Indian converts, Moses, who is now a teacher on the Kolli Hills. And so the meeting was one that will be long remembered by all who met. The collections in aid of the S.B.M. amounted to £9 11s. 11d. May God richly bless all the efforts of the S.B.M.

IN MEMORIAM.

During the last few weeks three warm-hearted supporters of the S.B.M. have been taken to their eternal rest. **Mrs. Mitchell,** widow of the late Pastor Edward Mitchell, for several years President of the Mission; **Mrs. J. G. Mackenzie,** an active worker at Mount Zion, Chadwell Street; and **Mrs. Joseph McKee,** of Staines, who for many years carried on a splendid work amongst women at Bedfont, Middlesex. On behalf of the readers of the MISSION HERALD sincere sympathy is tendered for the bereaved families and Churches.

"Blessed are the dead which die in the Lord . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

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

ing, and thus set a splendid example to some of us of older growth. God bless you, Myrtle dear, and continue to give you grace to bear pain, until in His kindness He restores you to complete health and strength again. I am sure every reader of this Corner will send up a message to our heavenly Father, asking Him to comfort you, and give you the support of the Everlasting Arms.

Before closing, may I express the hope that all will read the touching article, "Muthu," by our friend Mrs. Brand, and join with her in earnest prayer that this young man, who *did run well*, may yet be restored to a position of usefulness in the work on the Kolli Hills, and give clear evidence that by the power and grace of the Holy Spirit, he is a new creation in Jesus Christ, and set entirely free from the bondage and thraldom of heathenism and idolatry. That Mr. and Mrs. Brand may be much blessed and encouraged in their difficult work is the earnest desire of Your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—It seems to be hardly possible that it was two years ago to-day when I was sitting trying to think how I could write a letter for the Corner that would be both interesting and helpful, after those so beautifully written by our dear Uncle John. But I did my best, and found comfort in the thought that very soon another permanent Editor would be appointed, who would undertake the loving task of addressing you month by month. But to my surprise that has not yet been realised, and now I am wondering how I can enter upon a third year, and still wear gracefully the mantle of the late Editor, who is happily still with us, and taking a keen and lively interest in all that concerns our beloved Mission. I would, however, like to repeat what I wrote a year ago, that the year just ended has also been a wonderful one, during which I have received nothing but kindness from everyone; both from those with whom I have been brought into personal contact, and those who have written me from all parts of this dear Homeland and lands across the seas. Will each dear friend, who has so kindly and lovingly greeted me in this way, please accept this word of sincere thanks and appreciation, with the assurance that a grip of the hand or a message of love always calls forth Grandpa's desire for a heavenly benediction to rest upon each. But does not this fact remind us that time is passing very rapidly, and many changes have been realised by all. Perhaps none experience this so much as those who are children of older growth, and are often compelled to say,—

"Friend after friend departs—
Who hath not lost a friend?"

but if it brings us to think of Him Who is "the same yesterday, and to-day, and for ever," all will be well. Close by me as I am writing this letter, hanging upon the walls of my little study, are portraits of Grandma and I, taken about forty years ago, and one cannot but be struck with the change that has taken place in both during that long period. Sometimes as I look at them I wonder if time has effected any change upon Him Whose portrait is so graphically drawn by the four Evangelists in the Word of God, and the Holy Spirit has graven indelibly upon the walls of our hearts; but am given the comforting assurance that He ever abideth, unchanging and unchangeable, the Friend of little children, the Guide and Companion of youth, the Strength of middle-age, and the unfailing Support of those whose faltering footsteps are bringing them daily nearer their heavenly home.

Very soon after these words are read you will be thinking of summer holidays, when lessons will be laid aside, and the pleasures of visits to seaside and country anticipated in real earnest. May I express the hope that much happiness may be realised by all, with beautiful weather, and a good measure of renewed health to meet the claims of duties which will return in due course. I am wondering whether in this connection I *dare* mention the Christmas Boxes? It does seem almost too bad, but I do hope you will not forget them, and while the claims of summer recreation, sea-bathing, and many other things are great, they may not be allowed to drive from your minds the keen anticipation of the scholars of our Indian Schools, so that not the least shade of disappointment shall enter their minds when the boxes are opened. It is really splendid to read in letters from our Missionaries of the growth of the Schools and steady increase in number of scholars, which means a closer application at home if everyone is to receive a gift. More than this, I am sure, need not to be said.

Among the many letters which I have received from my grandchildren —it is a good thing I am not inquisitive as to their ages!—is one from Myrtle Thiselton, who for many weeks has been seriously ill in hospital, but like the brave Christian girl that she is, has borne her suffering without murmur-

(Continued on page 110.)

LIST OF SUBSCRIPTIONS, &c., *received from May 10 to June 10, 1928.*

General Fund.

	£	s.	d.
Norwich, Orford Hill, S.S. & Bible Class	2	0	6
Env.		16	0
Homerton Row, A.F.M.S., Birthday Gift	3	10	0
Needham Mission		14	0½
Cambridge, Eden, Coll.	2	13	0
Wooburn Green	1	3	3
Beeding	1	8	7½
Reading, Providence	2	3	6
Yateley	1	18	10
Hartley Wintney, Prayer Meeting Gifts	4	10	6
Friend	10	0	0
Market Deeping, Coll.	2	10	6
Env.		3	6
Poynings	5	0	7
Hastings, Ebenezer, Coll.	1	8	6
Manor Park, Rehoboth, B. Class		14	0
Girls' Sewing Class, from Dorothy, Rose, and Gladys		2	4
Margate, Rehoboth, Miss Sutton	1	0	0
Tottenham, Ebenezer, Y.P.S.	1	10	0
Chatham, Enon, S.S.	1	0	0
Tring, Ebenezer, Coll.		9	6
High Wycombe, Zion	3	12	2
Southall B.C., Coll.	4	4	0
West Ham Tab., Mr. A. E. Wakefield, Birthday Thankoffering	1	1	0
Bolton, Dorset Street, S.B.C.	3	10	9
Brighton S.B.C., Coll.	6	10	0
Don., Miss Bates...		10	0
Miss Fisher		3	6
Miss D. Gumbrell		2	0
Ipswich, Bethesda, Env.		8	8
Reports		7	0
Wandsworth, West Hill, S.S., Birthday Box	1	5	0
Victoria, Prahran, Charles Street	1	19	0
Birthday Box	2	3	0
Calendars		3	6
Brentford, North Rd.	14	16	4
Mr. F. Secrett	2	0	0
Clapham, Courland Grove, S.S.		10	0
Birthday Box		13	8
Sympathiser, Namakal Boarding School	1	1	0
Brentford, North Rd., S.S., Miss Ada Jeffs' Class		6	3
Mr. F. Parker	1	0	0
Beccles, Martyrs' Mem., S.S.	3	17	1
Cranleigh, Mr. Delves		5	0
Stamford (Lincs.)	7	14	4
Greenwich, Devonshire Rd.		16	9
Birthday Box		18	9
Bethnal Green, Hope	1	15	0
Mr & Mrs. Franks		10	0
Handcross, Env.		6	0
Mrs Ganders (box)		6	8
Southport, Miss Salisbury	5	0	0
Sturry, Reports			8
Env.		9	0
Miss S. Schweitzer		15	0
S.S.		17	10
Stratford, Gurney Rd., Sunshine Band	2	0	0
Sun. School	1	16	6
Birthday Box		2	11
4 Boxes for Namakal Extension	12	18	0
2 General Fund Boxes	1	15	3
Qtly. Subs.		12	6
Fulham, Ebenezer	2	6	10
Wood Green, Dovecote	1	6	0
Sudbury	2	0	10
Blakenbury		7	0
Tunbridge Wells	4	1	9
Berkhamsted Common	1	3	1½
Charabanc Fares	1	0	0
Stratford, Gurney Rd.	1	11	6
Whittlesey	3	10	0
	£151	8	3½

Personal.

	£	s.	d.
Mr. & Mrs. A. J. Rippin		10	0
Master Peter Bond, Holiday Present for Boys in India		5	0
Mrs. C. Gregg, Sale of Plants	2	0	0
"In loving memory," Canada	1	0	5
"Empire Day"	1	0	0
Mr. Jas. Payne, support for one Hostel Boy	1	0	0
Mrs. Hill (box)	1	16	6
From Readers of *The Christian*, per Morgan & Scott, Ltd.	31	10	0
X.Y.Z.	2	3	0
Mrs. Louisa Sapsford (box)		14	6
	£41	19	5

MISCELLANEOUS.

	£	s.	d.
Bath, Bethel, Legacy re the late Miss Rhoda Clark	20	0	0
District Meeting at Croydon	4	14	0
5 p. c. War Loan (£481/7/10)	12	0	8
	£36	14	8

Pension Fund.

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

Herald Fund.

	£	s.	d.
Norwich, Orford Hill		5	0
Market Deeping		16	6
Hastings	2	0	0
Manor Park, Rehoboth	1	0	3
Horley, Mr. A. G. Cook		1	6
Ipswich, Bethesda	2	11	10
Tottenham Aux.		14	0
Victoria, Prahran, Charles Street		10	0
Mrs. Mallis		3	0
Tunbridge Wells		1	6
Tunbridge Wells		7	3
Woolwich, Enon		8	0
Beccles, Martyrs' Mem.	1	1	4
Stowmarket, Mrs. H. Jewers		2	6
Cranleigh, Mrs. Delves		5	0
Cheltenham		5	3
Sturry		8	6
Ilford		8	9
Stratford, Gurney Rd.	2	0	0
	£13	10	2

Ladies' Zenana Auxiliary.

Money received from May 10 to June 9, 1928.

	£	s.	d.
Bexley Heath, Y.P.S.		10	6
Gift Week		5	0
St. John's Wood, Gift Week	9	14	0
Croydon, Derby Rd., Collec.	2	0	0
Tunbridge Wells, Collec.	2	2	6
Badingham & Cransford, Collec.		7	10½
Chadwell St., Quarterly P.M.		15	1½
Mrs. Osborne, for Miss Mowle's training		15	0
The late Mrs. W. Deaves' box	1	0	0
	£17	10	0

ERRATUM.

In June HERALD: "Misses Paffard, 15s.," should have read, "Bethersden Env. Collection, 15s."

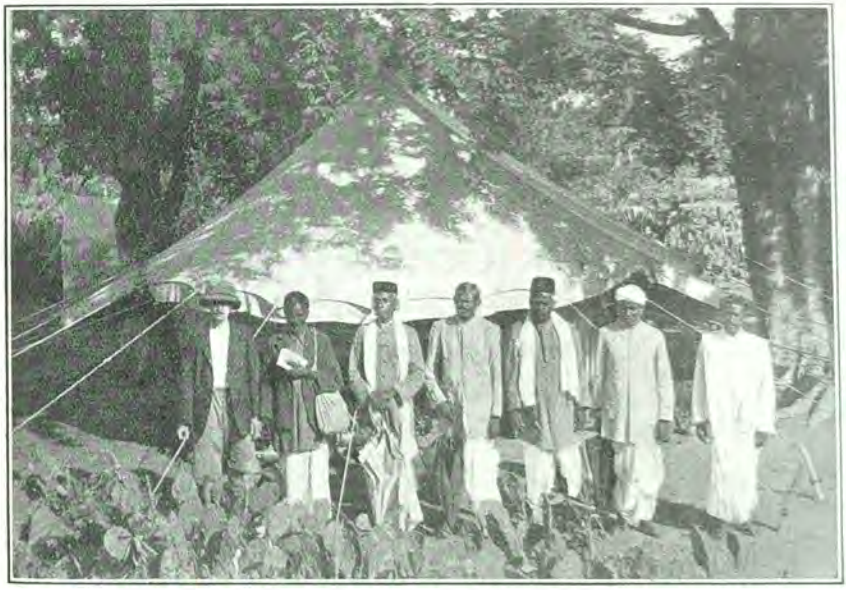
Notices.

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. XXVII. *New Series, No. 260.* AUGUST, 1928.

The Strict Baptist Mission HERALD.

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



IN CAMP AT ELUR, SENDAMANGALAM
Mr. D. A. Thrower with Five Preachers and Colporteur

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, 1928, 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, 1928, 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 23rd, 1928."

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 23rd, 1928.

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. XXVII.] AUGUST, 1928. [*New Series*, No. 260

CURRENT NOTES.

IT is with a feeling of deep gratitude to God that we are able to announce that, in answer to the petitions laid before the Throne of Grace, He has constrained a young brother, Mr. Allan Crane, a member of the Church at Bethesda, Ipswich, to offer himself for service in the Foreign Field, and, after interview and prayerful consideration, has been unanimously accepted by the Council of the Mission. Mr. Crane will, in due course, enter upon the necessary home-training, which will not be unduly prolonged, and as soon as possible proceed to India to fill one of the vacancies in the Mission staff there. Meanwhile we would heartily commend him to the prayerful sympathy of all our supporters, desiring that a rich measure of the Spirit's grace may be given, to equip him for the service to which he has been called.

* * * * * *

Attention is drawn to the impending departure of our sister, Miss B. L. Mowle, and the Valedictory Services on Thursday, September 6th, at Mount Zion Chapel, Chadwell Street, E.C. We are confident the interesting event will ensure a good attendance of warm-hearted sympathisers, and prove encouraging and stimulating to Miss Mowle as she ventures forth, in response to a Divine call, to carry the message of redeeming love to the outcast and perishing, and to minister to their bodily afflictions in the Name of the Lord Jesus Christ.

A Hostel for Young Men in Madras.

AT the June Meeting of the S.B.M. Council the proposals of the Indian Missionary Conference for the provision of a hostel for young men in Madras were accepted, and on the return of Mr. Watts to Madras they will, with the Lord's help, be put into effect.

It may be remembered by some that seventeen years ago proposals were first laid before the Council for a boarding school in Madras, and money was given and set aside for that purpose. This boarding school was to meet the requirements of all fields of the Mission in providing a place where the boys of our workers living in isolated stations, orphans, and others could live and be educated. When the attempt was made to provide the buildings however, many and unforeseen difficulties were met with and the original scheme had to be abandoned. Later, it was felt that the needs of the other fields could be met by the provision of the boarding school in Sendamangalam, without waiting for the final solution of the difficulties in Madras, and part of the money was used for that purpose. This step has abundantly justified itself by the blessing that has rested on the lads trained in it at Sendamangalam, and later at Namakal. It has not been possible to proceed with any scheme for Madras until now, but we are grateful to God for His clear guidance to this provision of a long-needed institution.

One of the objects of the boarding school schemes is the training of workers for mission schools, and the need for these workers has been kept in mind. On the Kolli Hills a number of the young men whom the Lord has saved have been under the daily guidance of the missionaries for the past few years in Bible study and life, and are now being sent to the out-stations as teachers with the confident hope that they will render faithful service to God. This has helped to show the way for Madras. Several lads from the Namakal boarding school have now passed out, and some have secured secular employment in Madras, others have come as junior school teachers. Many of these are orphans and have no home in the city; and to compel them to find lodgings amidst the extremely unhealthy spiritual conditions of a crowded city in the most important period of adolescent life, cannot commend itself to those who desire the growth of spirituality amongst these young men.

The Conference of missionaries felt therefore, and the Council has agreed, that the Boarding Hostel and Institute in Madras should be for young men; for the young unmarried teachers in the Madras

schools, and for other Christian lads of our Churches in secular employment who need a home. All the members of the Hostel will pay for their board and the upkeep of the home, so that it will be self-supporting. While in the Institute the lads and young men will not be discouraged from anything that is good in Indian home life, but will be under the constant influence of the missionaries and training in Bible knowledge. It will be, we pray, a Strict Baptist Bible Institute for our workers in Madras, and though all who enter may not have been previously "called" to Christian service, we are praying that, under the teaching of the Word, the Institute may be the place where God shall call many to the joy of voluntary service for Him.

The funds for the provision of this Hostel and Institute are in hand and are sufficient; but some friends who had not the opportunity many years ago of contributing to the Boarding School Fund have shown keen interest and desire to take some part in the work now. They may, therefore, feel led to contribute in the following way:

1. Contributions by continued and definite prayer: for the Lord's gracious guidance in all matters relating to the building of the Institute; for each young man entering it; and for those who undertake the training.

2. Contributions to the instructional material:

(1) All the young men will possess their own Tamil Bibles, but a weekly English Bible Class will, God willing, be held; a set of 24 clear type English Bibles will be very welcome.

(2) For reference library a Cruden's Concordance, English Dictionary, and simple Bible Dictionary will be useful.

(3) Good, clean, healthy story books in easy English; not necessarily new, but in good condition.

(4) A periodical, such as the "Illustrated London News," giving pictorial world news, would be helpful. Daily picture papers are not suitable, as they show too much of the unprofitable side of Western life.

(5) Bible pictures and maps, for the walls, and for study. Pictures of Tabernacle and Temple, Bacon's Bird's-eye View of the Holy Land, and others are the type needed.

To avoid duplication it will be well for friends to write first to Mr. Watts at 20 Trent Road, Brixton, S.W. 2. If desired, he can receive gifts for taking to India when he returns in November, after that time they should be sent direct to him at the S.B.M. House, Kilpauk, Madras, S. India.

The Missionary Box.

THE Missionary Box is a time-honoured institution, which has abundantly proved its real value. Kept in a prominent place in the home, it is a constant reminder of the fact of heathendom and of the commission of our Lord. In spite of all the excuses and evasions which still find expression in some quarters regarding foreign missionary enterprise, there remain the dire need of the heathen for the Gospel and the express command of our Saviour to His people of all time, to preach the Gospel to every creature.

The Missionary Box is the Lord's Treasury, and the Gospel of Mark records the fact that Jesus sat down over against the Treasury and watched the people making their contributions. He is not less interested now than He was then regarding gifts for the service of God.

The Missionary Box makes its silent appeal to all who see it. It is a constant reminder of our debt and our duty to the heathen and a challenge to our faith in the Gospel we profess. The box should also bring to our remembrance the need for daily prayer for God's blessing upon the work of the Mission in India, for Morling may plant and Brand may water, but God alone can give the increase. It is always an enrichment of our gift if, as we place it in the box, we offer a prayer to God for His acceptance and blessing.

The Missionary Box is a splendid medium for introducing the work of the Mission to the notice of our friends. I know of one who keeps a Missionary Box in his car. He lives away from the convenience of tramcar and omnibus service, and he frequently gives various folk a lift in his car, and when they ask about the fare he says, "Just put a gift into the Missionary Box."

There come occasions to all of God's people when the heart overflows with gratitude to God for some realization of His goodness. An opportunity for immediate spontaneous expression of that gratitude is welcome and is afforded by the Missionary Box. A gift made then and there greatly enhances the experience, as one realizes that the gift will be used in taking the Gospel message to some who as yet do not know its power and sweetness.

We have now entered the period of the year when the money received by our Treasurer is small compared with the amount which he sends to India. If all our Box holders would kindly empty their boxes now and send the contents through the usual channel before taking their holidays, it would be a real help at this season and would probably save an overdraft at the bankers. I know that it is the

custom of some of our friends to open their boxes once a year, and I would earnestly urge them to alter their practice and to open their boxes every quarter. It is a fact beyond dispute that more frequent emptying and forwarding is a great advantage to the Mission.

There are still many Strict Baptist homes without a Missionary Box, and our Secretary would be delighted to supply a box if a request is sent to him. There are some homes where the Missionary Box is LOST and forgotten. It was put away during a Spring cleaning, and has not been in use since.

It is interesting to think of the process by which the gifts placed in the Missionary Box at home reach a remote village in India. When the Treasurer receives your gift he banks it with others and once a month he buys Indian rupees through the exchange bank in London, and instructs the bank to send the amount to the bank account of the Mission in India. The Treasurer in India distributes this money among the various fields. On the appointed day each month, the Preachers and Teachers and Bible-women come in from their scattered villages to the field headquarters. There they attend special Devotional Gatherings, discuss problems connected with their work, and receive payment for their work. They return to their village stations, and by means of the money that has reached them from Missionary Boxes in England they are able to buy rice, currystuff, firewood, ghee, cloth, and so forth. Thus they are able to continue their service for the Lord and the Mission. Do not forget that the whole process depends on the first item, which is your gift, given through the Missionary Box. ERNEST A. BOOTH.

Farewell Meeting to Miss B. L. Mowle

will be held (D.v.) at

Mount Zion Chapel, Chadwell Street, E.C.

on

THURSDAY, SEPTEMBER 6th, 1928.

LADIES' MEETING at 3.45 p.m.

Speakers: MRS. BOOTH, MRS. WATTS, MISS B. L. MOWLE.

TEA, open to all (Sixpence each), 5.30 p.m.

PUBLIC MEETING at 7.0 p.m. Chairman: J. B. COLLIN, ESQ.

Addresses by MR. E. A. BOOTH and MR. L. WATTS.

Valedictory Address by PASTOR J. W. RANDALL (Otley, Suffolk).

Valedictory Prayer by PASTOR R. ROBINSON.

Collections for L.Z.A.

Our Foreign Field.

Sidelights on Tamil Study.

A BEGINNER in Tamil has many things to contend with. Amongst the most important are the very fine differences in sound between the letters, these one is not always able to distinguish at first.

For the first four or five months I seemed to be studying grammar only. I was very fortunate in having the use of a book called "Spoken Tamil," which came out of the Press the week after I arrived in India. But even with the help of this book I was almost in despair at times, and could not help wondering what state my brain would be in after two years' study, if Tamil was all like this. I sympathised with those who had come before me, and felt very sorry for those still to come. But gradually light began to dawn on it, and I began to understand a little of what I was learning. But how many mistakes I made, and how many more I have still to make!

I felt very stupid once when telling the story of the Prodigal Son, because instead of saying, "He put his arms round his son's neck," I said, "He tied up his horse."

One day I went down to a bazaar to buy a kind of nut, which we call soap-nut; it is used for washing the hair. I seated myself in front of the bazaar. This special bazaar is called the "Shop-bazaar," and is very modern and wonderful in everyone's eyes because so many things can be bought there. The bazaarman was most obliging, and when I asked for what I wanted he at once said, "Oh, yes! toothpaste." This I refused, and endeavoured by speaking my best Tamil, rubbing my hair, and saying "Small nuts," to make him understand, and at last he said, "Oho, curling pins!" and promptly produced them. This gave me a desperate feeling, and I talked to him for some time in Tamil and then in English. I spoke the most simple English words that I could think of, and when I could think of nothing else, one of the crowd (there was a very interested crowd watching the proceedings) said, in Tamil, 'Speak to him in English, Missie, he understands it." Here I gave it up and said I would come another time.

One day a man came to the Dispensary and I thought he understood my Tamil quite well. He wanted some medicine for his little girl, I gave him it and he departed. A little later I went to the bungalow and Mrs. Morling said to me, "I do not quite know what this man means; he says you told him to come to me for a dose of castor oil." I was amazed; I was quite sure I had never mentioned such a thing, but there was the man. So it had to be explained to him that I was a new Missie and did not know much Tamil yet.

There is just as much difficulty at times in knowing whether to speak English or Tamil to anyone. One day, when Mr. and Mrs. Morling were on camp and I was alone, a policeman appeared at the door. I thought to myself, "I must not speak Tamil to this man—he will be offended." He gave me something addressed to Mr. Morling, and I said, "Mr. and Mrs. Morling are on camp." He replied, "Yes, they last one year from the date

of issue." This puzzled me; I was at a loss to know whether he alluded to Mr. and Mrs. Morling or something else. Then he said, "Motor licenses, they last a year from the date of issue." I asked him what I ought to do about sending them on, etc., and to each question I received the same reply. So at last I said, "Mr. and Mrs. Morling will be home in a few days, I will give them the licenses then," and he replied, "Yes, they last a year from the date of issue," and departed. Apparently this was the only English sentence he knew, but he made good use of it!

And what is to be the end of the mistakes? Through them all there is the comfort of this thought—it is all in preparation for the Master's work, and will He not finish what He has begun? Praise His name He will. Therefore we can press forward with courage, knowing that the time will come when I shall be able to speak this language freely, and tell about His wonderful salvation to those who sit in darkness. ELEANOR SAVAGE.

Nature Notes—No. 11.

THOSE who love to take holiday rambles among the hills know how often bogs and swamps are to be found in the bottom of deep valleys. Here on the Kolli Hills the people have terraced such valleys so as to retain all the moisture for the cultivation of rice. The natural wetness of the soil is thus increased, and in some places the swamps are deep enough to swallow up a man.

Such areas swarm with animal life. When the season for cultivation comes round, the hillpeople "puddie" the top layer of mud. The luxuriant vegetable growth that has concealed the treacherous bog is turned over, and a smooth flat expanse of shining mud and water remains. It is most interesting to go down the next morning and observe the various tracks left on the mud by the denizens of the marsh In addition to the unmistakeable marks of the tortoise, the snake, and other well-known creatures, there are hosts of footprints, tail tracks, etc., of unknown beasts and birds, reptiles and insects.

But there is one nameless creature which leaves no track for the simple reason that it lives beneath the surface. I discovered it in the following manner. Standing one day by the margin of a newly turned swamp, I noticed the surface of a tiny area heaving in a curious fashion. Presently out from the mud popped a bright little eye. I squatted down to observe the interesting stranger more closely. The eye promptly disappeared! After a short period, the heaving recommenced nearby, and after a few moments the bright little eye popped out again. This time I remained very still. The eye surveyed me steadily for a minute, and decided that I was harmless. Thereupon the entire insect emerged from the mud, and stood upon the surface. It was about 1½ inches long, yellow in colour, with fat round body and legs arranged like a grasshopper's. But the most astonishing thing about the little creature was to see it emerge from the heaving slime with a spotlessly clean, shining body! There was no effort to shake off the adhering filth, for the filth simply did not adhere! A close inspection gave one the impression of a film of clear oil covering the entire insect and protecting it from actual contact with the all-pervading grossness in which it lived. As I watched, entranced, down it dived again, wriggled its way under the surface for a yard, and reappeared on the slimy floor as bright and shiny as ever! Now I understood how it is possible for the believer, abiding in Christ, to live in the world and yet to be undefiled by its foulness. J. M. BRAND.

Our Home Churches.

Prayer Subjects for August, 1928.

Week Beginning—

SUNDAY, 5TH.—For Mr. Allan Crane, who has been accepted for service in India, that he may be specially equipped by the Holy Spirit with much wisdom and every needed grace.

SUNDAY, 12TH.—For Muthu, that he may be led to make a definite stand for the Lord, and renounce the principles and practices of heathenism.

SUNDAY, 19TH.—For the Namakal Boarding School, that much blessing may rest upon both teachers and scholars.

SUNDAY, 26TH.—For Miss Savage, that she may be Divinely helped in her studies and prepared for her forthcoming examination.

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 17th and 24th of September, the 24th being the latest. If for any unavoidable reason parcels have to be sent in earlier than these dates, an acknowledgment must not be expected until after the 18th of September, as no parcels will be opened until then.

3.—Please do not send fragile articles likely to be broken in transit, nor old Christmas cards, games of chance, nor any xylonite dolls or toys, and no golliwogs! The toys most appreciated by Indian children are: Balls, tops, mouth-organs, whistles, marbles, dolls (these a medium size, larger ones may cause jealousy; this also applies to other toys). Pencils and other writing materials, cottons and other sewing requisites, notebooks and exercise books, are always in demand; also *lengths* of calico, prints, ginghams, zephyrs, etc., etc., are very useful, and may be sent by those who are not able to make garments. *Flannelette* is quite taboo because of its inflammable nature.

4.—Any contributors who would be interested to see the collection of things to be sent, before they are packed, are welcome to call at "Nethania" between September 26th and October 3rd.

The Bible and Coloured Races.

The notice in the Children's Corner for June asking for Bible Searchers to find names of coloured people mentioned in the Bible, and references where colour is indicated, has only resulted in three answers being received, and three prizes were offered, so that there is not much competition. In valuing, also, there is exceedingly little difference, although two papers have given the names of persons and the other has given more names of races. The first-named below sent the neatest set of answers, but prizes of equal value have been sent to all three.

PETER NAISH, 348, Selly Oak Road, Kings Norton, Birmingham.
THOMAS W. THROWER, 2. Juer Street, Battersea Park, S.W.11.
JAMES SKINNER, Carr's Hill, Badingham, Woodbridge.

The names of those persons whom these three young friends consider were coloured are :—

Ahasuerus (Esther i. 1)	Lucius (Acts xiii. 1)
Alexander (Mark xv. 21)	Rufus (Mark xv. 21)
Candace (Acts viii. 27)	Simeon (Acts xiii. 1)
Cush (Gen. x. 6-20)	Simon (Luke xxiii. 26)
Ebed-melech (Jer. xxxviii. 7)	Tirhakah (Isa. xxxvii. 9)
Hagar (Gen. xvi. 3)	Zerah (2 Chron. xiv. 9)
Ishmael (Gen. xxv. 2)	Zipporah (Num. xii. 1)
Jarha (1 Chron. ii. 34)	

The coloured races and their countries mentioned are : Egypt, Ethiopians, Libyans, Lubims, Put, Seba, Sheba, and Cyrene.

The direct references to colour of skin are Jer. xiii. 23, Song i. 5-6.

If Grandpa will allow me I will try to tell you a little more about these references another month. L. WATTS.

[Grandpa is delighted to read the above, and assures Mr. Watts that another article on this interesting subject will be most welcome.—EDITOR, S.B.M. HERALD.]

Meetings.

THE S.B.M. EXHIBITION.

" Lord, I know a work is waiting
For each ransomed child of Thine;
Lo, I come in faith beseeching,
Show me mine."

An Oxford Don, in 1925, said, " The mention of the word ' India ' is guaranteed to empty the smallest lecture-hall in Oxford." That view may, or may not, have been correct; but, of this it is certain, the mention of the word "India" on the 20th June, 1928, filled the schoolroom at Courland Grove, Clapham. The long-looked for Missionary Exhibition was in progress, and you can just guess how interesting it was to see so many things from India, and to have Mr. and Mrs. Lincoln Watts there to explain how the various plants, nuts, etc., grow, and illustrate how the peculiar-looking native utensils are used.

The Exhibition was opened by Mrs. Collin after a short prayer.

The room was not conspicuous for Oriental drapery, as some are, but was more replete with items of definite interest; from the small, stuffed alligator to the elephant god and the Tamil Testaments. Around the walls were pictures and charts giving scenes and data of the life and work of India.

The most important table was that showing Bibles, hymn books, and other literary specimens used by the natives. An alphabet on a folded palm leaf about twenty inches long contrasted remarkably with the A.B.C. books familiar to us in England.

On one table were a tom-tom, gods, charms, and other religious things. The gods that have to be guarded from evil spirits by other gaudy things interested us sadly, and displayed the ingenuity attainable by ignorant superstition. A similar exhibit was an anklet of hair combings, put on a man's leg by a priest to cure the ankle from some trouble. Some were surprised to see apparent Venetian blinds turn out to be books. As shown at this display, rosaries are not limited to the Roman Catholic religion, but are also used by heathen Indians.

One highly interesting exhibit was a brass mirror, polished so well that at first glance it could be taken for glass. On the same table as this were personal ornaments, combs, models of household goods and brass work. Not the least interesting was a large bead necklace for the adornment of a bull's neck, and a sacred hank of cord denoting, in the native cult, undisputed regeneration.

At another place was a fine panther-skin rug with samples of the grain and other produce of the country. Here were a couple of beans, so large that

it would not do for one to fall on your head. Model tables and chairs at this table were rather too delicate to give to English children, but young Indians are more light of touch than we.

A stall with photographs, literature and knicknacks for sale, was in evidence, and did a fair trade for the Mission.

After you had been there for a little while you would have been startled to hear the sound of Indian drums. Of course, everybody looked up to see who was making this unusual sound, and during the hush which followed Mr. Watts announced that a short talk would be given in the Chapel about questions they ask the Hostel boys in their Scripture lessons. This was the first of seven short talks given throughout the evening, all of which were very much enjoyed, and, we are sure, found very instructive.

The second talk was about the Christmas Boxes, and four little children were arrayed in Indian costume to illustrate how the garments look and fit the children of India. There was also a talk about how the people travel in India, and some of the boys very much enjoyed their ride in an Indian *dholie*, which is mostly used on the Kolli Hills. Dispensary work was graphically described by Mrs. Watts, and Mr. Watts also told us about open-air work and how a Teachers' Training Class is conducted.

Naturally, our friends got very hot and hungry while looking and listening to so many interesting things, but we were prepared for that, and there was lemonade and tea for those who were thirsty, and tempting sandwiches and cakes for the hungry ones, and last (but not by any means least), there was our Indian friend Mary (a convert from Kakkaveri) with curry and rice for any curious ones who liked to sample the native food. We may say that most of it disappeared during the evening, and by the expressions on the eaters' faces it looked as if they were enjoying it. The amount received at the refreshment tables was £2 7s 8½d., and was given to the Mission.

Perhaps the helpers—especially the ladies who provided refreshments and helped at the stalls—should be thanked, though they did it all for the glory of God in the furtherance of His work in India. One can only repeat the quotation at the head of this article and remember that " Faith without works is dead." Trithemius said, "Man is born to labour as the bird to fly, and hence it is contrary to the nature of man when he thinks to live without work."

The exhibition lasted from 5 p.m. until 9 p.m., and the time went far too quickly. Mr. Chisnall closed the meeting, and, as the hymn, "All hail the power of Jesus' Name" rang out, one felt that effort had not been wasted, and that we had brought our loved Indian brethren and sisters nearer to us; and, at the pronouncement of the Benediction and the Doxology, one wondered whether other Churches might not be constrained to help the S.B.M. in such a way, for, as we are told, the need is great. Who knows?

LIVINGSTONE COLLEGE, LEYTON, E.

Commemoration Day was held at Livingstone College on Friday, June 15th, when a large gathering met in the grounds of the College. The Chair was taken by G. Carmichael Low, Esq., M.A., M.D., F.R.C.P., Senior Physician, Hospital for Tropical Diseases and Seamen's Hospital, who gave a brief resumé of the advances that have been made in tropical medicine during the last forty years, and emphasised the importance of special training in this branch of medicine to all who go abroad, expressing the hope that everyone present, or those who were not, would help to maintain Livingstone College and the good it is doing.

A deeply interesting address was given by Mr. S. Peake, who has been working in South India for twenty-nine years, in which he drew attention to the object of the College teaching—to teach missionaries how to care for their own health and the health of their fellow-missionaries when far from qualified medical aid. During these twenty-nine years he has had perfect health, and would praise God for His goodness in this way, and the College because it had taught him how to care for his body Mr. Peake told how he had nursed his own wife through plague, and his daughter through smallpox, while during

his stay in India he had treated nearly 100,000 people at his Dispensary. Through the medical work it was possible to make known the Gospel to the people in India, and this, in turn, was made possible by the training received at Livingstone College.

Mr. C. L. Price, a missionary from the Upper Nile, told how the College training had helped him in dealing with the illness and wounds of the people, and gave many interesting details of his experiences. They come for medicine for their bodies; they do not get that only, but medicine for their souls as well, and the result has been tremendous, purely and simply because of the Gospel they hear at the Medical Mission. And thousands have never yet seen a white man!

The Principal reported that 1,020 students had passed through the College, and pleaded for financial aid to close the year without a deficit.

COURLAND GROVE, CLAPHAM—Mission Sunday, 1928.

It was remarked at the opening of the Sunday School service on the morning of the 8th July that God had sent us a glorious day—and it was glorious in the truest sense of the word. We prayed that we might receive a blessing from the day's meetings—and our prayers were answered.

As one entered the Chapel, one could not help noticing how the sun's rays filled the building with its precious light and warmth; and one felt, at the end of the day, how much more so had God filled His house with glory and warmed our hearts—yes, even set our souls on fire with zeal for the furtherance of His kingdom through the Strict Baptist Mission. Truly, it was good to be there.

"Sing unto the Lord a new song . . ." With these words our missionary, Mr. Lincoln Watts, opened the service; the hymn "O Worship the King" rang out from our hearts; the twelfth chapter of Hebrews was read, and a true missionary prayer was offered to our God. Mr. Watts preached a very illuminating sermon from Hebrews xii. 22 and 24: "Ye are come . . . to Jesus," and we know that we had a message from our Master through His servant.

In the afternoon our Schoolroom echoed with the hymns "From Greenland's Icy Mountains," "Tell it out among the Heathen," and "Father of Heaven, bless Missions with great success." Mr. Watts told us, in a graphic and simple manner, two stories—the healing of the leper, and the healing of Peter's wife's mother—and explained how goodness is as infectious as badness. He then asked the important question, "Does He heal now?" and, in answer to that question, he told us two true stories from India—in both cases a boy was made well after he had put his trust in Jesus. Mr. Watts told us how important it was to remember that the Lord Jesus Christ heals both body and soul. There was an envelope collection which amounted to £2 10s.

"Praise my soul the King of Heaven" was the first hymn sung in the evening, and Mr. Watts read the eighth chapter of Nehemiah, preaching from the tenth verse. There was a word for each of us, the sermon was expressed in clear and simple language, and many of our former difficulties were removed. Mr. Watts applied the text to the work of the Strict Baptist Mission. The collection, for the Mission, throughout the day, including that from the Sunday School, amounted to £9 1s. 3d.

It was with a sense of one's own selfishness and helplessness that one sang:

"My gracious Saviour and my God,
Assist me to proclaim,
And spread through all the earth abroad,
The honours of Thy name,"

and, as the Benediction was pronounced, and the Doxology sung, one felt that one had cause to "give thanks unto the Lord, for He is good: for His mercy endureth for ever."

GEORGE ANDREW.

Announcements.

S.B.M. Calendar, 1929.—It is hoped that the Calendar, which will be on similar lines to that for this year, will be published early in September, and friends are desired to send their orders early to Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, W.4. Price sixpence, postage extra.

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Lantern Lectures, Meetings, etc., during coming Autumn and Winter Months.—It would be a real help if Missionary Secretaries of Churches, Study Circles, and Sunday Schools, who will be arranging their syllabus for the autumn and winter, would communicate early 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.

* * * * * *

The Mission Herald.—The Editor will be glad to receive reports of Missionary Meetings and Services, which must be written on one side of the paper, and should reach him, if possible, by the 10th of the month at 7, Rectory Grove, Clapham, S.W.4.

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PRELIMINARY NOTICE.—Instead of the suggested Camp, a Week of Special Meetings to increase interest in the work of the L.Z.A. is being arranged to take place from September 18th to 22nd. The meetings are to be held in the following places :—

SEPTEMBER 18TH.—Mount Zion, Chadwell Street—Evening.
,, 19TH.—Gurney Road, Stratford—Afternoon and Evening.
,, 20TH.—Courland Grove, Clapham—Evening.
,, 21ST.—Brentford, North Road—Evening.
,, 22ND.—Mount Zion, St. John's Wood Road—Afternoon and Evening.

Fuller particulars will be announced next month.

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The Council Quarterly Prayer Meeting will be held on Friday, August 31st, in the Vestry of Mount Zion Chapel, Chadwell Street, at 6.30 p.m.

THE CHILDREN'S CORNER—(*Continued from page* 127).

It is well when we can spell our DIS-appointments in another way, and see in them HIS-appointments; we shall then be more than compensated, and rest content to leave the ordering of our affairs in God's hand.

At a recent meeting in London a missionary from Africa related how a little boy of seven years of age was brought to him with septic cuts down each leg: his father had carried him three days' journey to get him to the Dispensary. A crocodile had attacked him while he was playing on the banks of a river, and got him by the leg. The boy had the courage and presence of mind to turn round and put his fingers into the eyes of the crocodile and press them in as far as he could; the crocodile evidently thought he would rather lose his dinner than his eyesight, so gave up the little boy. The boy recovered and went back to his home.

While we are grateful to our Heavenly Father for our English homes and privileges, let us also remember others who are less favoured, and seek to help the good work in bringing to them the Gospel of redeeming love and grace. With much love, Your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—When this month's HERALD reaches you many will be enjoying the delights of your summer holiday, and having laid aside for a little while the more serious matters of studies and homework, will be just trying to abandon yourselves to a period of happy relaxation, which will, I hope, be attended with the very best results. But I also hope the period of daily intercession for the S.B.M. will not be overlooked, and each will spend a time at the Throne of Grace for God's rich blessing to follow the efforts of all who are seeking to proclaim the Gospel of His grace in every heathen land

As I reminded you last month, the time is rapidly drawing near for sending in the parcels of gifts to our good friend, Miss Harris, for inclusion in the Christmas Boxes for India, and am confident that during the last nine months every effort has been made to ensure a record despatch, so that every scholar in our Indian Schools may receive a gift, and not a shadow of disappointment realised.

A few days ago I had a charming little letter from a little grandson, living in an out-of-the-way part of our far-flung Empire, and this is what cheered me so much: "Last week was Self-Denial Week for Foreign Missions, and I saved FIVE SHILLINGS and SEVENPENCE. I went without jam and cake for a week, and mother gave me a shilling for that. Then we sold some bottles and papers, which helped to make up the amount." Well done! Is not that splendid, and a delightful example for all? The letter also mentions that the writer is in the fourth standard at school, and on Tuesday afternoons the boys do gardening—in his little plot he grows swede turnips, beetroot, parsnips and carrots—while on Thursday afternoons he learns bookbinding. May God bless the little scholar, and by His grace enable him to grow into a very useful man, who will continue to help the noble work of Foreign Missions. Of course, all my grandchildren cannot have a plot of ground attached to their day-schools, but all may seek some useful means of service, by which the cause of God and the spread of His Gospel may be advanced.

I am hoping that everyone will read the article on another page on "The Missionary Box," by our friend, Mr. E. A. Booth, and the result will be a shoal of applications for Boxes to your Missionary Secretaries, who will, in turn, besiege our General Secretary for them (I nearly wrote "Genial" Secretary, and it would not have been very far wrong, as he never considers anything a trouble which has for its object the well-being of the S.B.M.). Should any adult readers ever stray into this corner of the HERALD, I hope they, too, will read the article and respond to the appeal of our good friend. I believe that I have already mentioned, and it will bear repetition, how a very warm-hearted supporter of the Mission once told me that he considered the handsomest piece of furniture in a home is the little brown Missionary Box of the S.B.M., and he is true to his conviction, as I discovered when visiting his charming home—*the Box was there for all to see*!

I am wondering how many of you can spell correctly the word DISAPPOINTMENT, and at the same time know what it means? It was on June 20th last that I learnt afresh the true meaning of that long word. It was the day of the Missionary Exhibition at Courland Grove, Clapham, and I had keenly anticipated being there, but an urgent call to other S.B.M. business took me elsewhere, and I missed the delightful opportunity which is so charmingly described on another page. But, though disappointed, I am able to REJOICE because of the successful evening, and the evident enjoyment of those more favoured than I. Then I am so glad to know that already our friends, Mr. and Mrs. Watts, have been asked to repeat the Exhibition in other places, when I shall hope to share in the joys of those who are arranging it.

(*Continued on page* 126.)

LIST OF SUBSCRIPTIONS, Etc.,

Received from June 10th to July 10th, 1928.

General Fund.

	£	s.	d.
Hounslow, Zoar	2	7	5
Hartley Wintney, Anon.	10	0	0
Stockley Mission S.S., Namakal	1	3	1
Tring, Akeman St.	19	13	8
Erith, Mrs. C. Clutterbuck (box)	1	2	0
Stamford	1	0	0
Sudborne, Coll.	2	9	0
S.S.	1	13	7
Boxes, Miss Rayner		6	10
Miss R. Cordle		6	0
Chantry Farm		7	6
Friston	1	1	6
Aldringham, Coll.	1	2	0
S.S.		2	10
Ipswich, Bethesda	9	11	11
Occold, Miss B. E. Hawes (Box B43)	2	15	0
Hounslow, Zoar S.S.	1	15	9½
Streatley Hall, S.S.		4	7
Mr. P. Edwards	1	0	0
Finchley (North), S.S.	1	9	10
Haslemere B.C.	5	7	2
Hastings Tabernacle	9	13	8
Anon., Chiswick		10	0
Hounslow, Mrs. Girdler		4	1½
Clapham, Courland Grove S.S., Coll.		9	7
Birthday Box		4	1
West Ham Tab., for Native Preachers on Kollis	15	10	0
Fleckney, Mrs. J. E. Gamble		5	0
Leyton, Hainault Rd.	4	6	0
Walton-on-Naze, S.S.	1	18	10
Brentford, North Rd., Mr. Jas. Secrett	2	0	0
Cranleigh, Miss L. Leggett (Box)		16	6
Gravesend, Zoar, Env.		1	0
An Invalid's earnings		7	0
2½ p.c. Con. Stock, £451/7/5	2	16	5
2½ p.c. Con. Stock, £39/1/11		4	10
Deposit Int.	5	8	4
Croydon, Derby Rd., Birthday Box		7	4
Mrs. Sleeman's Box		8	11¾
Pastor H. G. Dann, Box		18	8½
Haworth S.B.C., Boxes	4	19	4½
Sat. Tea & Collection	5	14	6
Coll.	6	11	1½
S.S.	1	0	0
Siddal, Coll.	3	0	0½
West Hartlepool, Boxes & Coll.	4	9	7½
Middlesboro'	1	10	0
Sheffield, Coll.	1	0	0
Clapham, Courland Grove, Mission Study Circle and S.S., for Sembiam School	12	0	0
Richmond, Salem, Hymn Books		6	0
Wandsworth, West Hill, Bible Class	1	0	6
Palm Leaves		2	1
Yarmouth, York Rd., Reports		1	0
S.S. Box	1	8	4
Coll.	3	9	5½
Boxes, Miss Banham	2	14	5
Miss Mayhew		19	0
Miss Ellis		19	3¾
Miss Bradshaw	1	16	1½
Master S. Kelton		13	1¾
Miss Shawyer		4	11¼
Miss Bennett		8	8
Miss Robinson		2	2½
Miss Brand		4	6
Miss Reader		14	6¾
Mrs. Layton		5	1¼
Chadwell St., Mt. Zion, Miss Nunn, Namakal Box	2	16	0
Miss P. P. Nunn	3	5	6
Great Gransden, Coll.	1	9	8
S.S.		8	9
Miss A/c in hand		2	0
Boxes, Miss Mumford		2	0
Mrs. Chapman		13	0½
Mrs. Spencer		5	4
Mrs. Bull	1	0	0
Miss E. Cross		3	5
Mr. T. Medlock		4	4
Mrs. J. King		16	6
Mrs. Jarrod		5	1
Mrs. F. Morton		8	8½
Master F. Christmas		14	2
Brighton, Ebenezer, Mrs. Neilson, Birthday Thankoffering		5	0
Broadstairs, M.F.C., Birthday Thankoffering, July 7		10	0
Braintree, Coll.	2	0	0
Southsea, Mrs. Gilson	1	0	0
	£183	13	7

Herald Fund.

	£	s.	d.
Cransford		7	6
Tottenham Aux.		7	0
Finchley (North) S.S.		4	6
Sudbury (Suffolk)		4	0
Brighton, Ebenezer, Mrs. M. Neilson		2	6
Mr. F. Howes		1	0
Walton-on-Naze, S.S.		11	2
Fulham, Ebenezer		10	0
Croydon, Derby Rd.	1	5	0
Haworth		6	6
Yarmouth, York Rd.		16	0
Great Gransden		1	0
Stevenage		5	0
Margate		16	6
C. & B., Clacton		5	0
	£6	2	8

Pension Fund.

	£	s.	d.
2½ p.c. Con. Stock, £1,067/14/5	6	13	5

Miscellaneous.

	£	s.	d.
Sale of Curios	24	0	2

Personal.

	£	s.	d.
Mrs. S. B. Caplin	1	0	0
"Subscription"	100	0	0
Miss A. E. Pratt		10	0
Mr. J. B. Collin	200	0	0
Mr. W. Bishop (Box)	1	2	0
A.S.F.	1	0	0
Mr. H. Miller		4	0
"In loving memory"	1	0	5
Brighton postmark, June 8		10	0
A small Thankoffering, re Rejected Prayer Book	10	0	0
Mrs. E. Sillovich	1	0	0
Miss G. Stevens	2	0	0
	£318	6	5

Ladies' Zenana Auxiliary.

Money received from June 10 to July 9, 1928.

	£	s.	d.
Tottenham, Collec.		15	0
Lewisham, Gift Week	1	10	0
Wood Green, Dovecote, Collec.		17	10½
Ipswich, Zoar, Boxes	2	0	0
Wandsworth, West Hill, G.W.	1	0	0
Lynton Rd. Y.L.B.C., for B.W.	3	6	8
Fulham, Collec.	1	6	5½
Hastings B.C., Box	1	19	4
Mrs. E. A. Booth	1	0	0
Miss S. A. Ash		5	0
Two Friends from Ipswich	1	0	0
Mrs. Forrester		10	0
West Ham, Boxes	3	18	0
Lewisham, B.W. Salary	2	0	0
	£21	8	4

Notices.

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

Vol. XXVII. *New Series. No. 261.* SEPTEMBER, 1928.

The Strict Baptist Mission HERALD.

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



A VILLAGE GROUP AROUND THE BIBLEWOMAN (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.

Farewell Meeting to Miss B. L. Mowle

will be held (D.v.) at

Mount Zion Chapel, Chadwell Street, E.C.

on

THURSDAY, SEPTEMBER 6th, 1928.

LADIES' MEETING at 3.45 p.m.
Speakers: MRS. BOOTH, MRS. WATTS, MISS B. L. MOWLE.
TEA, open to all (Sixpence each), 5.30 p.m.

PUBLIC MEETING at 7.0 p.m. Chairman: J. B. COLLIN, ESQ.
Addresses by MR. E. A. BOOTH and MR. L. WATTS.
Valedictory Address by PASTOR J. W. RANDALL (Otley, Suffolk).
Valedictory Prayer by PASTOR R. ROBINSON.

Collections for L.Z.A.

Miss Mowle will sail (D.v.) on Saturday, Sept. 8th, by S.S. "Mulbera."

Annual and Valedictory Meetings

TUESDAY, OCTOBER 23rd, 1928,

LEYSIAN MISSION, CITY ROAD, LONDON, E.C.1.

DEVOTIONAL SERVICE, 3.30 p.m.—Chairman: PASTOR R. ROBINSON.
Preacher: PASTOR B. J. NORTHFIELD.

PUBLIC MEETING, 6.15 p.m.—Chairman: J. B. COLLIN, ESQ.
FAREWELL TO MR. AND MRS. L. WATTS.
Addresses by Missionaries E. A. BOOTH and L. WATTS.

Our Financial year closes on September 30th. The Treasurer, MR. A. J. ROBBINS, VICARAGE FARM, HOUNSLOW, MIDDLESEX, will gratefully receive Personal Contributions, Church Collections, and Contents of Missionary Boxes.

General Secretary: Pastor W. CHISNALL, 85, The Avenue, 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. XXVII.] SEPTEMBER, 1928. [*New Series*, No. 261

CURRENT NOTES.

IT is very gratifying to realise that the article, "A Hostel for Young Men in Madras," which appeared in the August MISSION HERALD, has already called forth some expressions of deep interest and practical sympathy, and there is every reason to hope that, when Mr. Watts returns to India in November next, the matter will be put in hand, and every effort used to ensure its success. We venture to appeal for the prayerful co-operation of all our supporters, that the steps taken to provide this long-needed institution may prove to be in accord with the Divine plan and purpose, and redound to the glory of God.

* * * * * *

In this connection we would invite the attention of our readers to the article on page 134, "The Training of Indian Workers," in which Mr. Brand not only emphasises the great need for such training, but shows how for some time he has been actively adopting it on the Kolli Hills, and gives in detail the methods used, together with proofs that it is being owned and blessed. We are apt to lose sight of the vastness of the districts where our Missionaries are working, as well as of the smallness of their number, which makes it physically impossible for them to attempt the evangelization of the whole area, or to follow up such efforts as they are able to make, and the solution of the difficult problem would appear to be only along the lines laid down by our brethren in their deeply interesting articles.

Our Foreign Field.

The News of the Month.

KOLLI HILLS.—An Accident at Kurungunadi.—Alterations were being carried out to our school building at Kurungunadi. The mud walls were being removed and new walls of brick were to be built in their place. The roof of corrugated iron sheets and heavy wooden beams and rafters was underpinned *in situ* by means of strong bamboo struts well braced to stand the wind. Work was proceeding merrily. The old walls had been completely removed, and the workmen were busily engaged underneath the roof in building up the new brick walls. A strong monsoon wind then began to blow, but the braces were proof against the thrust of the wind, and the work went on. Suddenly a tremendous gust of wind swooped down like some aerial demon and lifted the entire roof off its supports and deposited it neatly in a field by the side of the building! If the falling roof had caught any of the workpeople, the sharp edges of the iron sheets might easily have severed them completely in two. Mercifully no one was hurt, and the roof has since been dismantled and remade.

Another Hill-man Teacher.—One of our young men having just gone to Training School, a vacancy arose for a teachership. One of our Kolli Hill Church members, a convert from the hill-people, had just finished his training as a teacher, and was ready to take the vacant place. He has been appointed as teacher, and we pray that his influence may be bright and strong for Christ amongst his own folk.

The Silkworm Experiment.—At the end of our first season's work, we find the girls in the Home have reeled 7½ lbs. of silk yarn. Seven and a half pounds does not sound much, but it contains enough silk filament to reach from India to England and back again, and then plenty over! At the present price, this silk should bring us in about £5 or £6. We are now extending the area of our mulberry cultivation, in order to be able to rear more worms this coming season. As they become practised, the girls will be able to produce finer and consequently more valuable silk. This work seems to provide an excellent occupation for the girls and young women of our Christian community.

J. M. BRAND.

* * * * * *

NAMAKAL.—After an enjoyable vacation on the Nilgiris we returned to our station in the middle of June. The country looked very parched for want of rain, but at the time of writing we have had one or two good showers.

Shortly after the close of vacation we paid a visit to the western side of the Field. The prayer-houses of Kunnamalai and Tidumal have been erected by the enquirers and Christians in those places, and both structures, though rude and simple, look neat and tidy. On that side we have now four indigenous congregations and four schools.

Yet two more teachers have been drawn from our Namakal Boarding School; the new recruits have been sent to Vagurampatti and Kakkaveri. At last we are solving the problem of securing home-trained workers.

Signs Following at Sembiam

In the latter part of June we held the Annual Scripture Examination for our village schools. Children of some schools did well, some getting 95 per cent. and 96 per cent. of marks. D. MORLING.

* * * * * *

MADRAS.—On 22nd April three young believers were baptised on profession of their faith in the Lord Jesus Christ, and became members of the Church worshipping at Sembiam. Two of the candidates—men—came direct from heathenism, but the third was the wife of the Sembiam preacher-teacher. This sister's name is Kamalam, the lotus flower, and the scene of the baptism was a beautiful lake, the surface of which was almost covered with lotus in full bloom. It was indeed a lovely scene. We pray that the lives of these who have so recently put on Christ publicly may be also beautiful and fragrant for Him.

Cholera has visited the outlying villages. Several of the children connected with the schools have been attacked, and two days ago Esther, a member of the Sembiam Church, was suddenly taken and passed away the same day. Epidemics of this dreadful disease often occur in Madras at this time of the year. Esther's husband left her several years ago, and now she has left an infant and an aged mother. Something must be done for the child, but what we can do we do not at present know. D. A. THROWER.

The Bible and Coloured Races.

HAVING the Editor's welcome to another article on this subject, I must fulfil my promise made in the August HERALD.

The peoples of the world have become divided into two great sections —the white races and the coloured races; and the white races, by reason of many things such as the fact that the government and trade of the world has largely come into their hands, have the feeling that they are superior to the coloured races. They may not care to argue that it is because of the colour of the skin exactly; indeed, the average white man does not even stop to think of any reason for his supposed superiority, he just takes as a heritage from the old days of slavery the idea that a black man is some kind of inferior being who simply isn't in the same class as himself. I have not space here for illustration of this, but everyone honestly thinking it out will acknowledge that this feeling is inherent in the consciousness of the white races.

This feeling belongs as much to the religious white people as to the irreligious, though perhaps with different expression. For instance, we have not really thought about it, we have taken it for granted that the Bible is a book that tells of white people, with just a few who were most probably coloured. Our three young friends decided from the Biblical descriptions given that those named in the August HERALD were coloured men. Their method of deduction most probably was as follows : Ahasuerus was king from India to Ethiopia, a truly coloured belt, therefore he was a coloured man. Candace, Ebed-melech, Tirhakah, Zerah and Zipporah were Ethiopians; Simon and his sons Alexander and Rufus, and Lucius, were of Cyrene and were, therefore, Africans; Simeon was called Niger, which means black. But although Ishmael is included in the list of probable coloured men, it did not occur to our young friends, as it does not occur to most people, that Abraham came from Ur of the Chaldees, in Mesopotamia, just north of the Persian Gulf, and that people from that part also are coloured. Then, remembering that both Isaac and Jacob found their wives from the same place and that inter-marriage with

other peoples was prohibited amongst the Israelites, it is not difficult to see that the Bible is most likely more a book that tells of coloured people, and that it would be even more difficult to pick out names of those who were white people than it is the names of those who were black.

But I believe the truth to lie between white and black. Just as Palestine is the centre of world history, and the original languages of the Bible those best adapted for the purpose of the Gospel, so the people of the Bible were a central colour, as it were, in order that neither white nor black could claim a monopoly of God's message. The dark complexion of Palestinians makes it possible for them to meet with equal friendliness those of darker skin from India and Ethiopia, and those of whiter skin from Northern Europe. This is shown in the fact that except in two verses no direct reference to the colour of a man's skin, in regard to race, is found in Scripture. The Holy Spirit does not notice it, and He makes no difference between men on account of it. He distinctly says, "God hath made of *one blood* all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord" (Acts xvii. 26, 27).

If we think of this subject in this light more thoroughly we shall, I am sure, be brought to see that what the Master wants of us is frank, faithful obedience to His command for evangelisation. Much of our missionary motive has been found in compassion for the poor, unclothed black man who worships stocks and stones. Such compassion is right, but it is not a sufficiently broad basis for world-wide evangelism. It has developed in recent years into so much attention to the "social service" type of mission work. The Gospel is primary, social service is secondary. The Gospel belongs to all men, and therefore so long as we keep it to ourselves we are like unto that "wicked and slothful servant" who hid his master's talent. Recognising all men as men to whom the Lord sends us with His Gospel, we shall not be satisfied until we have obeyed literally from the pure motive of obedience. L. WATTS.

The Training of Indian Workers.

IF India is ever to be fully evangelised, it must be done by India's own sons and daughters. The numbers are too vast ever to be reached by a small band of foreigners. Here in Namakal and Rasipur Taluks, we have a population, according to the last Government census, of 460,000, scattered over an area of 1,000 square miles, and for the evangelisation of this parish our present European missionary force numbers five persons.

But even were our numbers multiplied many times over, we should still remain foreigners, separated from the people by language, customs, dress, habits of thought, etc. The language difficulty may to some extent be overcome, but the other differences remain. To divest oneself of all national characteristics, and to become an Oriental, is an impossible and an undesirable accomplishment. If the Gospel message is to be given to these Tamil folk in sweet, idiomatic Tamil, free from the foreign accent, unhandicapped by the foreign face and ways of the speaker, then the messengers must be chiefly men and women of the Tamil race.

Thank God many of such men and women are already co-operating with us in the work of evangelisation. In appointing them we look first of all for the primary qualification of personal faith in Christ and a real experience of His grace. Where these are lacking, no amount of training will produce the kind of worker we desire. Given a man or woman who has been truly

converted to God, and who possesses the necessary educational qualifications and some sense of the Divine call, it becomes the duty of the missionary to give the young recruit some special training in the knowledge and use of his principal tool, the Bible.

For many years our Indian Conference of Missionaries has appointed courses of Bible Study for each year's work. We finished last year the life of Christ from all four Gospels. This course occupied several years, and was a very thorough one. The course appointed for the present year is the Book of Acts. Each month a booklet of notes for guidance in the study of the chapter assigned, is printed in Tamil and circulated to all the missionaries for distribution to the workers. Nine or ten questions are included in each issue of the Notes, and to these questions students are required to submit written answers.

The Bible being an Oriental book, it is not surprising that it often touches Indian life and our work for Christ in this land very closely. For example, in the Notes on Acts iii. 1, a comparison was made of the Jewish prayer-hours with the Mahommedan rule of praying five times a day, and the Hindu custom of morning and evening worship, and the question was asked whether converts from those religions to Christianity might not with profit continue to observe their old prayer-hours Then the incipient faction mentioned in Acts vi. 1 between the Greek-speaking believers and those who stuck to the old national language and ways, led us to study the question of faction in Indian Christian life, especially the dire spirit of caste which still causes so much bitterness and division in the Christian Church in this land. During our discussions on the persecutions in the early chapters of Acts, the question was asked whether any of the students had suffered blows for Christ's sake, and quite a number were able to testify that they had so suffered. Simon the sorcerer in Acts viii. was found to have numerous followers in S. India to-day. Interest was stimulated by the record in the same chapter of the conversion of the first black man, the Ethiopian. And the case of the conversion of the first European (in Acts x.) was specially interesting in view of the fact that Cornelius occupied in the Palestine of that day a position very much the same as a British military officer stationed in British India to-day.

In addition to these co-ordinated studies for the whole mission, each missionary has his own special classes for Bible Study. There is the weekly Preparation Class in Madras, to study the Sunday's Scripture Lesson. Missionaries in other Fields have been giving special courses of addresses in the Old Testament on week-evenings, and on the Kolli Hills we recently concluded a year's course of daily Bible Classes for young men who are starting Christian work amongst their own people. Special courses of Bible Study for Bible-women have also recently been instituted, and our lady missionaries will shortly conduct examinations thereupon in all the fields.

The students in these Bible Classes are mostly the teachers and preachers already working on the Mission staff. They give to the work of Bible study the time they can spare from other duties. Useful as the above-mentioned courses of study are, a more thorough preparation is greatly to be desired. As the Indian staff of the S.B.M. increases, and as the work continues to grow, the problem of the training of our workers in the knowledge and use of the Bible is assuming larger proportions. It seems to the writer that we missionaries must be prepared to give up a still bigger proportion of our time to this task; or, alternatively, that one of our number must be set aside to devote himself principally to this task alone. J. M. BRAND.

"Call thou, and I will Answer"

Answered Prayer.

VISITING in the home of a Naidu family at Tuttikulam one day my attention was attracted by a little fellow about nine years with exceedingly thin hair and a strangely old expression.

In order to make some friendly conversation as an introduction to a Bible lesson, I asked the little lad if he went to school and what class he was in. In reply both parents began eagerly telling a story of the child's recent illness and wonderful recovery. They grew so excited and were so incoherent that I turned to the Biblewoman for an explanation. She said that the little boy, who is their only son, studies in our school, but several weeks ago he was taken ill with fever. They could not find out the cause and all remedies failed to bring down the temperature, the child grew weaker and weaker, all his hair fell off, and after fifteen days of continuous fever he lapsed into unconsciousness.

Knowing he was the only son of his parents and very dear to them, the teacher and his wife the Biblewoman remembered the little lad earnestly in their family prayers and also in the daily prayers at school. But the patient grew worse, consciousness did not return, his hands and feet began to grow chilly, and thinking death was near the parents carried him outside and laid him on the verandah to breathe his last in order that the house might not be defiled by death. A rough little bier of bamboos was made ready so that there might be no delay in going to the burning ground when the spirit left the frail little body.

Just then the Biblewoman, who had frequently been in and out during the child's illness, called to enquire after him. Deeply touched by the father's distress, the mother's piteous tears, and the still prostrate little form on the verandah, this servant of God sank down on her knees by the unconscious boy and poured out her heart unto God. A hush fell over the crowd as she pleaded that if it were the Lord's will He would spare the child and raise him to health once more. The prayer ceased and, in the momentary silence which followed, "Amen" said a weak little voice which the parents never thought to hear again. All looked up in amazement, not believing their ears. Then, transfixed with wonder, they saw the little hands begin to move, the eyelids flicker and open, and they knew that "Yesu Swami," the true and living God, had heard and answered.

The little patient is now well and back at school, the Biblewoman is a welcome and honoured guest whenever she visits his home; her God is to the parents now a powerful and gracious deity to Whom they are intensely grateful. May they be brought to know Him also as their only Saviour from sin, their King and their ever-present Friend in every time of need.

OLIVE M. MORLING.

An Eventful Week.

THE close of the Jan.-April term was marked by an encouraging camp made by Mrs. Morling and myself on the west. April is the height of our hot season, and we knew we were in for a warm time; also the roof of the Sirunellikoil School is, for European occupation, rather low; so we took tent cloths and lined part of the roof with them to afford a little more protection. We were very glad, too, of a couple of thatch panthals that had been erected to give a little shade from a merciless sun.

As we retired to rest on the Saturday night the weather was exceedingly

oppressive; luring the fairy of slumber was a work of art and patience. We had slept scarce half an hour before we were aroused by the sudden awakening of a north-east wind; the temperature, also, had made a sudden plunge down, so that, although still in a bath of perspiration, we leaped out of our nets to lay hold of coats or blankets

In less time than it takes to write these words rain came down in torrents, the wind roared and howled, the heavens were a constant blaze of blinding light, while the earth literally shook with the mighty reverberations of thunder. Rain swished through the open eaves, and so ruthlessly exposed every crevice of the tiles, that in a short time cots were drenched, while the bedding was saved just in time by our rolling it up and tucking it away under articles of furniture. To make matters worse, two days before, a heavy door on the windward side had been taken off its hinges to allow of a little breeze! We fain would have had the comfort of a lantern, but as we were quite unable to strike a light, our one illumination was the blaze of the electric current. At the very height of the storm one of the panthals was suddenly lifted bodily into the air and dropped with a terrifying crash on the roof over our heads . . . After the subsidence of this wild turmoil we made ourselves as comfortable as circumstances would permit, while the missionary, his wife, a teacher and preacher lay in a row on those patches of the floor which were more or less protected from the rain.

Very early the next morning we started on a long walk to Kottamangalam. Our enquirers there had, at their own expense, erected a shed as school and prayer-house, and this was the morning for the opening service. Like the now historic shed at Sirunellikoil, this boasts of neither doors nor windows; but the people have spent hard-earned money and bestowed much loving labour on their structure. Mrs. Morling and I, the Sirunellikoil Catechist and his wife, sat on a low rock which forms a convenient little rostrum; the people made themselves comfortable on palmyra leaves spread on the floor.

Our prayer-house was soon full, and it was encouraging to see how anxious the folk were to do the right thing, to violate no rule of Christian worship and to show all due reverence in prayer. The meeting over, the leaders of this venture brought out betel and nut, bananas and brown sugar for the whole assembly. The gratifying part of this is that the initiative and expense of it all were taken by the two Christians and the enquirers of the village. It was *not* a Mission affair. As we were leaving the meeting I saw the local priest standing at the entrance of the prayer-house looking rather sorry for himself, so I asked him, 'When will *you* come to the worship of the true God? Nearly all have come except you." With an assumed air of indifference and a wave of the hand towards the dispersing audience, he replied, "It is enough if these come." He plainly saw that the beginning of the end had come.

Another encouraging factor in the situation at this village is the fact that this new station will be run by the Namakal Home Mission. At their earnest request I have given them one of my men, who, with his wife, has already started work in this promising sphere. Thus the foundation has been laid for another Christian Church. For the first time in history Kottamangalam saw and took its share in Christian service and worship. Who shall tell the end thereof?

The same morning, five miles east, another memorable service was held. For more than two years the Church at Tidumal had been scattered by the furious blast of persecution, but now, through some measure of justice wrought by the British Raj, most of the members have returned to their village. So while we were holding the first Christian service in the prayer-house at Kottamangalam, two preachers were holding the first *re-gathering* service at Tidumal. The meeting was not held in the old shed, for that and many of the houses had been demolished in the fires of trial; they held their meeting of praise in the shade of a margosa tree. In this re-gathering of the Tidumal congregation God has wonderfully answered prayer. For months the desolation of Tidumal was so complete it seemed impossible that the people could ever

be regathered there or our Church be rebuilt. Since writing these notes I hear that the people, notwithstanding all their privations and trials, are rebuilding, at their own expense, their prayer-house, and that arrangements have been completed for a brother to go there for the regular conducting of Christian worship and daily school.

The next day is remembered by our workers in Sirunellikoil as being the day when water came again into our well there, and a page might be written about our first wedding in the west on the Tuesday. Where finding suitable brides and bridegrooms forms a big problem for new Christians, the wedding was an event of real importance to the community.

On the Wednesday morning the crowning of much effort was seen in the baptism of ten disciples of our Lord. Three of these were from the new congregation of Kottamangalam; another one dearly wanted to come, and had been accepted for baptism, but his master, a village Government official, found it convenient to send him that morning in another direction. After the sacred ordinance in the Cauvery River the Lord's Supper was observed at Sirunellikoil, when the rules of the Church were read and explained to all the members, and the newly baptised were received into fellowship.

NAMAKAL. D. MORLING.

The Favour of the Smallpox Goddess.

ARIYA GOWADAN, the chief man of this Nadu, from the day we started work on these hills, has been our secret enemy. Outwardly polite and even friendly, at heart he was always firmly resolved to keep his people from falling into the missionary's snare; the old ancestral worship must never be allowed to lapse. He built a temple to his late father's spirit, and from time to time stirred up the people to worship their swamis when he thought them growing indifferent. The old and decaying deities were renovated and redecorated, and the loud drums would summon everyone to do homage to them. And this year it was to be very special, great sums were collected and a huge festival arranged, Ariya Gowadan himself going to Salem to purchase the necessary provisions for the worship and feast.

Night after night we saw the flaming lights on the great Kusapar Rock, some 200 feet high, and night by night we lay awake listening to the drumming and wild shouting, wondering wearily "How long shall they triumph? And this after 15 years of our efforts!"

A group of our Christians attempted a preaching expedition to the sacred ground before the temple, but the people were too intoxicated with their heathen revelries to give heed to their message. Ariya Gowadan, a central figure, was helping with others to support the frenzied devil-possessed priest, who swayed to and fro, tottering and madly gesticulating. No wonder our workers returned sick at heart.

Then later came a fresh burst of noise and celebrations. It was the day when worship was due to Mariammal, the Smallpox Goddess. She must be honoured and not neglected, lest the dread disease should be let loose upon them all.

But lo! *on that very night her malignant hand smote her most devoted slave!*

"Ariya Gowadan has smallpox!" the ghastly word was passed from mouth to mouth. There was an abatement in the noise, an awed silence deepened as day by day he grew worse and worse in the grip of that dire form of the disease—confluent smallpox. And so he passed out from among us! One more enemy of the cross had been taken!

When a great man dies, the air is usually filled with the sound of mourning, drumming, and explosions of gunpowder. Ariya Gowadan's funeral was a silent one—no honours, no drums, no weeping. Had not the swami struck him? and so they dare not mourn.

And what shall we say? As opposition weakens shall we not pray that His kingdom may come and the kingdom of these hills become the Kingdom of the Lord and of His Christ! EVELYN C. BRAND.

Our Home Churches.

Prayer Subjects for September, 1928.

Week Beginning—

SUNDAY, 2ND.—That the Valedictory Services for Miss Mowle may be rich with Divine encouragement, and that she may realise journeying mercies on her way to India.

SUNDAY, 9TH.—That Mr. and Mrs. Watts, in entering upon the closing stage of their deputation work before returning to India, may be mightily used for the furtherance of the Gospel.

SUNDAY, 16TH.—For Divine blessing to rest upon the plans for development of Teacher-training in each Field.

SUNDAY, 23RD.—For the new converts at Sembiam, that they may be strengthened, stablished, settled, and used for the glory of their Redeemer.

SUNDAY, 30TH.—That in his preparatory studies Mr. Allan Crane may receive a rich measure of the Holy Spirit's grace and wisdom.

Announcements.

Mr. E. A. Booth's Engagements for September, 1928.—2nd, Walton-on-Naze; 5th, Gravesend; 6th, Miss Mowle's Farewell, Chadwell Street; 9th, Cambridge (Eden); 10th, Ely; 11th, Fulbourne; 16th, Bierton; 19th, Hartley Wintney; 23rd, Chelmsford; 26th, Gurney Road, Stratford; 27th, Old Hill (Ebenezer), Staffs.; 30th, Devizes. Will correspondents please note that Mr. Booth's address is **30, St. Margaret's Avenue, Whetstone, N.20.**

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Mr. L. Watts' Engagements for September.—6th, Chadwell Street, Miss Mowle's Farewell; 9th, Guildford; 11th, Courland Grove, Clapham; 12th, Halstead; 16th, Bermondsey, Lynton Road; 18th, Horley; 19th, Brentford; 20th, Aylesbury; 23rd, Wellingboro'; 26th, West Ham; 27th, Leyton; 30th, High Wycombe.

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Secretary's Engagements for September.—6th, Chadwell Street, Miss Mowle's Farewell; 9th, Billericay; 11th, Courland Grove, Clapham; 16th, Kings Langley; 20th, Courland Grove, L.Z.A. Week; 23rd, Prittlewell; 26th, Prittlewell; 27th, Leyton.

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Mr. and Mrs. E. A. Booth.—On behalf of our readers we would tender sincere sympathy with Mr. and Mrs. Booth in their anxiety through the serious accident to their eldest son, Robert, when motor-cycling from Salisbury to London, and would join in an ascription of praise to God that, by His blessing, the sufferer is making good progress towards complete recovery.

* * * * * *

Annual Meetings and Farewell to Mr. and Mrs. L. Watts.—These will be held (D.V.) on Tuesday, October 23rd, 1928, at the Leysian Hall, City Road, London (nearly opposite Old Street Tube Station). It is hoped that a great effort will be made to ensure the success of these meetings, and all supporters of the Mission will keep the date open, so that a record attendance may fill the spacious Hall.

* * * * * *

Best Thanks.—The Secretary desires to acknowledge, with many thanks, a Postal Order for 2s. 6d. from Mrs. Philpott, Wandsworth Common, S.W.

"Women which laboured . . . in the Gospel"

Ladies' Zenana Auxiliary.—We hope all who are interested in the work of the L.Z.A. will make an effort to attend the Farewell Services to Miss B. L. Mowle on Thursday, September 6th, at Mount Zion, Chadwell Street, of which full particulars are given on another page. Miss Mowle expects to leave England on Saturday, September 8th, by S.S. *Mulbera*. Attention is also drawn to the week of Special Services to be held at various centres from September 18th to 22nd, full details of which will be found on page 143. and should prove deeply interesting, spiritually helpful, and most encouraging. We have pleasure in commending the services to all our readers, and heartily wish them every success.

Ready in September.

THE S.B.M. CALENDAR, 1929.

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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PLEASE ORDER EARLY FROM:

Mr. J. C. FROMOW, Sutton Court Nursery, Chiswick, W.4

Meetings.

STRICT BAPTIST CHAPEL, WARBOYS, HUNTS.

A very happy time was spent here on Thursday, July 12th, when it was our pleasure to welcome our missionary, Mr. Lincoln Watts, for the first time. In the afternoon Mr. Watts preached a most helpful and instructive sermon, showing the value and power of the Word of God, and to those who have experienced its blessing it should become an inspiration to send the message to those for whom nothing is prepared.

A goodly number of friends partook of tea, after which Pastor John Hazelton, of St. Neots, presided over a well-attended meeting, and read Isaiah xliv., Pastor H. W. Caten of Irthlingborough, seeking the Divine blessing. A statement of accounts was submitted, showing a total of subscriptions for the year of £33 14s 4d.

Mr. Caten gave an inspiring message from Romans i. 14-16, "I am debtor . . . I am ready . . . I am not ashamed," which was Christ-exalting and God-glorifying. Mr. Watts then spoke about the work of the Mission in India, telling how the Word of God is taught in the Schools, and how in many instances, it had transformed the lives of the scholars. He also told in a deeply interesting way of the work in the Hostels, and how God is blessing it; of the labours of the Biblewomen and the many difficulties they had to meet; and referred to their steady progress in each Field and the need for more workers, for "there is much land yet to be possessed."

The collection amounted to £7 5s. 6d., and it is hoped that the occasion will prove a real stimulus to further efforts in missionary enterprise. R. S.

PRINCES STREET CHAPEL, SOUTHPORT, LANCS.

On Wednesday evening, July 18th, a well-attended meeting was held. Pastor T. Cole presided, and after reading and prayer, welcomed those present, and in a striking address, based upon Proverbs xxiv. 12, pointed out the responsibility resting upon the people of God in keeping the Commandments of His Word. Of these one of the greatest is " Go ye into all the world and preach the Gospel to every creature," and failure to observe it cannot be excused, " for He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works? " In some warm-hearted sentences Mr. Cole commended the work of the Strict Baptist Mission, and expressed his sympathy with its efforts to carry the Gospel to the heathen and outcast in India

Mr. A. Vine, Editor of the MISSION HERALD, addressed the gathering, and reviewing the work in the various Fields in India, showed the unmistakable signs of blessing following the consecrated labours of the missionaries and native workers. Owing to the expansion of the work in each Field it is increasingly necessary to train young men for service among their own people, and efforts were being made to meet this need. A most encouraging feature is the work in the Schools, daily instruction in the Scripture being a prominent feature.

Pointing out some of the many difficulties, both at the Home Base and on the Foreign Field, the speaker said they were more than counterbalanced by encouragements realised on every hand. He pleaded for earnest co-operation in prayer and intercession, believing that in this way it is possible to do much to extend the Kingdom of our Lord in the hearts and lives of men and women in India.

He also commended to the prayerful sympathy of those present all who had heard the call to service and were loyally following their Lord in the Fields where He had placed them; and that much grace might rest upon those in the Home-land who were seeking in various ways to observe the Divine command, and "Occupy till I come."

The meeting closed with singing, "All hail the power of Jesus' Name," and the Benediction. The collection realised £5 10s. 8d.

Notice.—All orders for the MISSION HERALD, or alteration of Subscribers' addresses, should be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

LIST OF SUBSCRIPTIONS, etc.—*(continued from page 144).*

	£	s.	d.
Boxes	6	1	6½
Prittlewell, part support Biblewoman	3	16	2
Boxes	15	5	6
Ramsey		15	2½
Reading	5	3	0
Richmond	12	7	0
Stratford, Gurney Rd., for Girls' Home		7	0
Boxes	2	5	2
Streatham	1	1	10
Sudbury	2	5	11½
Swindon	2	16	6
Tollington Park	2	19	0
Tring, part support Biblewoman	4	9	0
Boxes	71	16	7
Tunbridge Wells	5	3	6
Walthamstow, Mrs. Kevan's B.C.		2	3½
Farthing Fund	2	8	8½
Women's Gospel Meeting	1	13	5½
Missionary Working Party		13	3¼
Boxes	6	16	5¼
Walworth, Victory Place	1	2	6
Wandsworth, West Hill, part support B.W.	1	4	0
Boxes	8	6	0
Warboys	7	3	6
Watford	12	10	0
Wattisham	2	10	6
Wellingborough	5	10	0
Whittlesey, Boxes	8	9	4
Sewing Meeting	1	0	0
Collection		18	6
Wood Green, Dovecote	1	16	4
Wood Green, Park Ridings	3	19	5
Woolwich	10	1	6
PERSONAL:			
Mrs. Falkner	2	0	0
Mrs. Frost		13	6
Per Mrs. E. Chilvers, For B.W.		12	6
Boxes	1	0	6
Miss E. E. Henderson		12	0
Mr. J. B. Collin	50	0	0
Per Miss Elliott	3	13	6
Miss E. Berry		10	0
A Friend, for B.W. Lily's salary	10	0	0
In loving memory of Mr. & Mrs. J. Rush	10	10	0
S.W.A.	10	0	0
J.A.A.	5	0	0
Mrs. Hutchinson	1	0	0
	£538	18	7

The Children's Corner.

MY DEAR GRANDCHILDREN,—I sincerely hope that the delightful summer has given you a very enjoyable holiday, and you are now returned from the seaside and country, much refreshed by the change, and ready to resume your studies during the coming autumn and winter.

In case any should have been tempted by the many allurements of the holiday season to forget the time for forwarding gifts for the Christmas Boxes, may I just remind you that they *must* reach Miss Harris not later than September 24th, and to make assurance doubly sure, suggest that you read again her letter of instructions which appeared in the August MISSION HERALD. Please do not let there be any disappointment because of neglect or failure at this end.

I hope the Christmas Boxes will again contain, in addition to the ever-welcome garments, toys, etc., a good supply of bandages and other articles for use in the Dispensaries. It is really wonderful the number and variety of complaints that the Missionaries are called upon to treat, and the thoughtful supply of simple surgical appliances is a real boon. I read a very delightful story the other day, told by a lady Missionary in India. She says: "I had an amusing experience the other day. An old man came to have a tooth out, and amid a crowd of sympathisers I hauled out a fair-sized molar easily. Another in the crowd now thought he'd have some out, as they were so simple and quick. Alas! his had a great affection for him and refused to budge. I also refused to let go having once got my grip on that molar. He pulled and so did I. Then he started embracing me, but I still held on, and after a little out came a huge fanged molar, with very twisted roots. Oh, dear, it was a struggle! I couldn't help smiling at the picture we must have made—both of us determined, but not quite on the same point, for halfway through the performance he decided that the tooth didn't ache then, but it was too late!" The letter concludes: "It is encouraging to know that we are held up at the Throne of Grace by you all. We need all the help you can give us, for the powers of darkness and suspicion are thick and heavy here in India—one longs to lead these people into the pure brightness and freedom of His love. You will help us by your prayers."

Here is another story—of quite a different nature—told at a Missionary Conference at Swanwick. A gathering of Indian lawyers, not one an avowed Christian, were holding an annual dinner in Madras, and a native jester was called in to entertain them.

After a while he began to make quips and jokes about favourite gods, ridiculing each in every possible way, till the room rocked with laughter. Growing bolder with applause he next attacked the Christians and blasphemed the Lord Jesus Christ. Instantly there was perfect silence, and then the jester was hurried from the room in a storm of hisses. Surely this is a striking confirmation of the prophetical utterance, "My Name shall be great among the heathen" (Mal. i. 11). But I must close as space is limited.

With much love to all from 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 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.**

STRICT BAPTIST MISSION

LADIES' ZENANA AUXILIARY.

September 18th to 22nd, 1928

YOU

are specially invited to be present

AT

Meetings to be held during L.Z.A. week as under.

TEA

at a small charge will be provided each day from 6.15 to 7.15 p.m. (except where otherwise stated), and a

LANTERN TALK

will be given at the close of each Evening Gathering.

TUESDAY, Sept. 18th.—Meeting at 715 p.m., 71, White Lion Street, N. 1.

WEDNESDAY, Sept. 19th.—Gurney Road Sunday School, Buckingham Road, Stratford, E. 15. Afternoon, 3.30 p.m.; Tea, 5.30 to 7.30 p.m.; Evening, 7.30 p.m.

THURSDAY, Sept. 20th.—At 7.30 p.m. *(open to all)*, Courland Grove, Larkhall Lane, Clapham, S.W.8

FRIDAY, Sept. 21st.—At 7.30 p.m., North Road, Brentford.

SATURDAY, Sept. 22nd.—Mount Zion, St. John's Wood, N.W. 8. Afternoon Conference, Exhibition, etc., 3.30 p.m.; Tea *(open to all)*, 5 p.m. to 6 p.m.; Evening *(open to all)*, 6 p.m.

Different aspects of the Work will be dealt with at each Meeting.

LIST OF SUBSCRIPTIONS, Etc.,

Received from July 10th to August 9th, 1928.

General Fund.

	£	s.	d.
Wood Green, Park Ridings, Anon.	1	10	0
West Ham Tab., S.S.	12	2	0
Keppel St. Memorial, S.S.		16	0
Warboys, Boxes	2	9	0
Half year's support of boy in Hostel	3	4	0
Coll.	7	5	6
Woolwich, Env. Coll.	5	1	0
Clapham, Courland Grove, S.S., Env.	2	10	0
Coll.	6	11	3
Needingworth, S.S.	1	7	6
Mr. Saunders' Box		7	6
West Ham Tab. (Farthing Coll.)		7	6
Datchet, Bethel, Tuesday Evening Chat, Miss Machon		7	6
S.S.		5	0
Brighton, West Street, S.S. & B. Class	1	2	7
Smarden, Coll.	3	5	6
Laxfield, Coll.	4	1	8½
Rishangles, Coll.		14	3½
Boxes, Miss M. Mothersole		18	1
Miss D. Cook		2	6
Fressingfield, Env.		7	6
Coll.	1	12	4½
Boxes, Mrs. West		12	3½
Mrs. Ling		8	6
Mrs. Brown		6	4½
Mrs. Upson		2	0
Mrs. Bolton		13	3
Mr. Reeves		4	5
Mrs. Byles		3	0
Mrs. Goodchild		3	10
Mrs. Smith		1	7
Mrs. Symmonds		4	3½
Mrs. Rayner		2	6
Mrs. Rumsey		2	3½
Miss Clover		2	2
Mrs. Larter		4	0
Mrs. Watling		1	10½
Mrs. Etherbridge		9	2½
Walthamstow, Church Hill, Support of Orphan Sandoshi, c/o Mrs. Brand, Kolli Hills	1	19	0
Crowfield, A Friend		10	0
Ilford, S.S.		5	0
Coll.	2	10	0
Clapham, Courland Grove, Exhibition Coll.	1	15	1½
Teas	2	7	8½
Masboro', Coll.	1	2	0
Newcastle-on-Tyne, Coll.	1	7	0
A Friend		10	0
Lewisham, College Park, S.S.	1	16	10
Norwich, Orford Hill, S.S. & B.C.	1	17	0
Newhaven, Norman Rd. S.S.		15	0
Ipswich, Bethesda, Bible Band	3	0	0
Tring, Akeman St.	33	15	4
Chatham, Nelson Rd., Coll.	2	6	0
Leicester, Providence, Coll.	5	17	9
S.S.		17	0
Miss. Sewing Mtg.	23	0	0
Leicester, Zion, Miss Wooden (Box)	1	0	0
Evington, Coll.	5	3	1
Miss Allen (Box)		14	2
Watford Tab., S.S. & Y.M.B.C.	4	7	0
Aylesbury, Coll.	2	0	6
Tring, Akeman St., The Misses Butcher	22	0	0
Tunstall, Mr. O. Burwood, Don.		5	0
Richmond, Salem, S.S.	2	2	4½
Senior Class	1	8	9½
Infants		5	1½
Birthday Box	1	1	6½
Y.P.S.		3	4½
Junior Y.P.S.		1	5
Mission Sunday	4	2	0
Boxes	6	9	0½
Box opening		10	0
Children's Concert		4	0
Peggy Chaplin (Farthings)		2	7½
Sundries			8½
Newick, Zion, Coll.	2	0	0
Mr. Stubbs' Box	1	6	0
Cottenham, Ebenezer, Miss F. Cooper		10	0
Bethersden, Boxes	1	15	0
Withington, S. Class		12	8
A. E.	1	0	0
Homerton Row, Birthday Gift, "T."	3	9	0
Wisbech, towards support of Samuel in Namakal Hostel	1	16	0
Thame, Coll.	3	9	11½
B. Class	1	6	8
Mr. J. K. Elton	1	0	0
Tollington Park, Zoar, Coll. & Heralds	2	1	6
Southport, Coll.	5	10	8
Otley, S.S. Box		11	3
Fulham, Ebenezer, Mr. S. H. Brown		10	0
Hounslow, Zoar, Master Peter Bond, Holiday Presents		4	0
Clapham, Courland Grove, S.S. Birthday Box		8	2
Evington, Miss Challis' Box		11	0
	£226	3	5

Personal.

	£	s.	d.
Mr. W. Woolidge		10	0
"Kenneth"		10	0
Mrs. Ansell	2	10	0
Mrs. S. Hammett		16	0
Mr. & Mrs. E. A. Booth	4	2	3½
Mrs. Mercy Mitchell (Legacy)	5	0	0
Mr. J. Grimwell		10	0
L.P., Ipswich	5	0	0
Mr. & Mrs. J. M. Boughton		10	0
Mr. James Payne, towards support of one Hostel boy	1	0	0
"Part of the Tenth"	2	2	0
M.B.		8	0
Miss Vera Watts	1	3	0
S.R.J.H.	1	0	0
Mr. J. Rudland (Literature)		1	0
Mr. A. E. Realff	1	0	0
Miss Ruth Mercy Nalsh	12	0	0
Receipt 934	50	0	0
	£76	14	3½

Herald Fund.

	£	s.	d.
Keppel St. Memorial		7	6
Warboys	3	1	0
Fressingfield	1	4	0
Tottenham Aux.		7	0
Crowfield	1	13	0
Norwich, Orford Hill		5	6
Watford, Miss L. F. Smith		13	0
Lewisham, College Park	1	15	6
Tunstall		9	0
Newick, Zion		18	0
Miss Mackenzie		10	0
	£11	3	6

Ladies' Zenana Auxiliary.

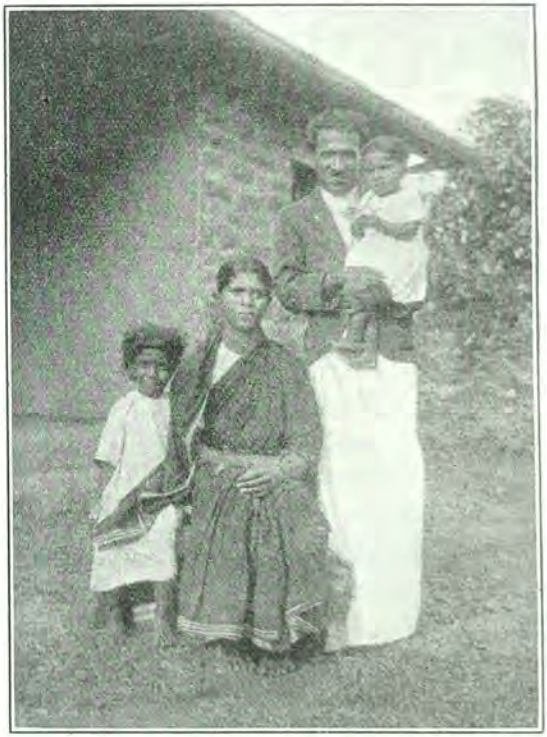
Money received from July 10 to August 9.

	£	s.	d.
Bassett Street	1	3	0
Bethnal Green	8	0	6
Bexley Heath		11	6
Brentford	27	15	6
Brighton	12	17	6
Brixton Tabernacle	5	0	0
Bromley	1	15	0
Cambridge	6	5	0
Chadwell Street	28	12	5
Clapham, Courland Grove	8	13	6
Croydon, Derby Rd.	12	10	0
Croydon, Salem		7	0
Epsom	6	8	6
Finchley: In loving memory of Mrs. Simpson	1	0	0
Boxes	1	15	3
Fulham	10	0	0
Grays	1	3	4
Guildford	9	6	0
Handcross		11	2
Haslemere	1	4	6
High Wycombe	2	17	6
Hitchin	2	0	0
Homerton Row	1	5	0
Hounslow	5	6	3
Ilford	3	10	0
Ipswich, Bethesda, Women's B.C.	31	0	4½
Kingston	2	3	0
Laxfield	2	0	0
Lewisham	6	0	0
Leyton, Women's Gospel Service	1	10	0
Boxes	3	8	0
Newquay	4	15	7
Norbiton	7	19	5
Notting Hill Gate	9	0	1
Otley	2	3	0
Over, collected in farthings by Connie Freeman		5	0

(Continued on page 141.)

Vol. XXVII. *New Series, No. 262.* OCTOBER, 1928

The Strict Baptist Mission HERALD.



GIRLS' HOME MATRON, WITH HUSBAND AND FAMILY (KOLLI HILLS).

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

ANNUAL MISSIONARY AND VALEDICTORY MEETINGS

TUESDAY, October 23rd, 1928

LEYSIAN MISSION HALL

CITY ROAD, LONDON, E.C.

DEVOTIONAL SERVICE at 3.30 p.m.

Conducted by Vice-President, Pastor R. ROBINSON.
SERMON by Pastor B. J. NORTHFIELD.

TEA at 5 p.m., Sixpence, at the Alexandra Trust, City Road (near the Hall).

PUBLIC MEETING at 6.15. p.m.

Chairman: The President, Mr. J. B. COLLIN.
Annual Report by the Secretary, Pastor W. CHISNALL.
Financial Statement by the Treasurer, Mr. A. J. ROBBINS.

ADDRESS by ERNEST A. BOOTH.

Farewell Address to Mr. and Mrs. L. WATTS by Pastor R. ROBINSON.
Valedictory Prayer by Pastor S. HUTCHINSON.

ADDRESS by LINCOLN WATTS.

Delegates' Annual General Association Meeting, 2.0 p.m.

L.Z.A. Annual General Committee Meeting, 2.30 p.m.
(Admission by Ticket).

The Hall of the Leysian Mission is opposite OLD STREET Tube Station.

The Strict Baptist Mission HERALD.

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

VOL. XXVII.] OCTOBER, 1928. [*New Series*, No. 262

CURRENT NOTES.

IT is hoped that the Annual Meetings on 23rd inst. will be seasons of refreshing from the presence of the Lord, with a gracious manifestation of Divine power and blessing resting upon all the events of the day.

The awakening of missionary interest and zeal in the Churches encourages the belief that this year's gatherings will be the largest in the history of the Mission, and we earnestly plead with all our supporters to lay the matter before the Lord, and, wherever possible, personally attend the meetings, which are also of a valedictory nature, and will afford an opportunity to wish God-speed to Mr. and Mrs. L. Watts, who are shortly leaving to resume their loved work in India.

* * * * * *

The alarming outbreak of cholera in Madras is a matter of deepest concern to all our workers in the Field, and a real menace to the entire population. Owing to a great scarcity of water, stagnant wells have been opened, and as the monsoon is not yet due, the danger is intensified, and many deaths are daily taking place. The gross superstition of the natives, fed by the terribly misleading teaching of their priests, has led them to ignore ordinary means of safety, thereby increasing the difficulties of our Missionaries and workers. We commend them to the God of all grace, and entreat an interest in the prayers of our readers that they may be preserved in this time of danger and anxiety.

IS INDIA CHANGING?

THIS is a challenging question, and one which calls for much thought and consideration with those who have the welfare of the nation at heart, as well as those who, by reason of their deep interest in the spiritual well-being of the people, desire to see the extension of the Kingdom of our Lord Jesus Christ there, and to this end are earnestly and prayerfully supporting Missionary enterprise and work. For centuries India has appeared to be unchanging, but many indications to-day prove that she is awakening very rapidly to a new and vigorous life, and like other nations of the East, though perhaps not so rapidly as some, she is changing, both surely and thoroughly, and this would seem to constitute a definite and imperative challenge to the Christian Church, and an urgent call to extend its efforts to meet it.

For several years past India has come to know something of the need for self-government, although she has not yet grasped the truth that a great nation can only be founded on righteousness, and this can only be advanced by a fuller instruction in the truths of the Gospel, which is an essential element of the work of Missionary Societies. A great problem arising out of the political situation is the internal strife between the Hindus and the Mohammedans, as well as between the various classes of Hindus themselves, and this is a menace to the future safety of India, the only hope being in unity, which in turn can only be realised by the setting forth of all that is vital in the life and teaching and death of our Lord Jesus Christ.

Then there are many indications of social change in India, and caste is evidently losing its hold upon the people, especially among the dwellers in cities and more populous towns and villages; while another change is seen in the spread of education. A Missionary who has spent many years among the educated classes of India, recently said, " The Director of Public Instruction in the Central Provinces of India wrote a remarkable book on the education of India, and said that

moral progress in India depended upon the gradual transformation of education by the explicit recognition of the Spirit of Christ." It surely behoves every Missionary Agency to see that this recognition does become both wide-spread and explicit!

The same speaker also mentioned that only a few weeks before leaving India he was invited to give some lectures on the Life of Christ at a Government Girls' School, and was astonished at the request, because in the Government schools religion is not supposed to be taught; and the headmistress said, "Jesus Christ has come so prominently before our nation that I consider my girls' education would not be complete unless they were informed of the tenets of His life."

Thus India presents to-day clear and unmistakeable evidences of changes, which must be met and dealt with, and though it may be less noticeable in some of the districts where the Strict Baptist Mission is working, it is a challenge to the Churches in the home-land to see that it is met in the Spirit of Jesus Christ, and as a definite response to His great commission.

NOW READY.

THE S.B.M. CALENDAR, 1929.

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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Mr. J. C. FROMOW, Sutton Court Nursery, Chiswick, W.4

Our Foreign Field.

The News of the Month.

MADRAS.—At the end of July we met our fellow-missionaries on the Kolli Hills at our Annual Conference, and enjoyed a season of helpful fellowship with them. A great number and variety of subjects were discussed at the Conference, and we hope that the outcome may be greater efficiency in our work as servants of God and of His Church in India.

The cholera epidemic has continued unabated in the city and suburban villages throughout the past month. In several cases the Mission schools have been temporarily closed. Some of the children attending the schools have been attacked in their homes, and some have been stricken down while in school. The people in general are terrified, and in some quarters we have seen the pitiful sight of crowds gathered together to exorcise the cholera demon from a street or hamlet by heathen mantras (incantations) and purification ceremonies. At the same time the squalor and filth of the slums remain unchanged. Very many thousands of persons have been inoculated since the beginning of the outbreak. As regards the places where the S.B.M. has schools, cases have been reported from Chintadripet, Egmore, Semmen Street, Vepery, Pursawalkam, Sembiam, Ahmaikulam, Peruvallur, and Koyembedu. It is well known, however, that the majority of cases never come under the notice of the authorities, owing to the deadly fear that the people have of the Isolation Hospital.

For a full month at this season of the year several large festivals take place near Madras. At Peryapalayam, about twenty-five miles to the west of the city, a heathen festival, notorious for the obscene practices with which it is accompanied, is visited by many thousands. Large numbers of people go from Madras and make this their annual holiday. Then at Villivakkam, in our own field, every Tuesday for about five weeks has seen large crowds bathing in the sacred waters of the tank and buying a peep at the local deity from the priest. The four S.B.M. preachers banded together for evangelistic work at this place each week of the festival. They proclaimed the Gospel to large crowds, sold a number of Gospels, and distributed large quantities of smaller portions and tracts. A revolting scene that I witnessed at this festival several years ago comes to my memory. A woman led her tiny toddling infant down the bathing ghat, gathered up some of the green, smelly, disease-laden water in her hands and gave it to the little one to drink. No doubt a good deal of our cholera comes from these " sacred " waters!

D. A. THROWER.

Just Too Late!

SCARCELY an hour ago I returned home from the Isolation Hospital. There I saw the mortal remains of a dear lad of about twenty or twenty-one years of age. Immediately after breakfast I received news of the grave condition of our friend, and within five minutes set out with two others on the motor-cycle combination and reached the hospital—which is five or six miles from here on the northern outskirts of the city—just too

late! Scarcely five minutes had elapsed since the spirit departed. On my return our Indian friends, one by one, exclaimed, "Arunajalam was a golden lad." He was. For six years he was engaged in domestic service at this Mission House, worked well, and showed a "golden" temper and disposition under Messrs. Booth, Watts and Thrower in turn. He would have made a public confession of his faith in Christ long ago but for his fear of the consequences at home. All of his relations are heathens, and they have persistently stood in his way. Many, many times I have read the Scriptures and prayed with him, and have instructed him and eagerly watched his development. Three or four years ago he went back, and lost interest in the Scriptures and the Christ of the Scriptures; but he turned again, and early this year he told me that he hoped to join the Christians publicly soon. Alas! he has gone, and at this very hour is receiving a heathen burial! Oh! how I wish I had known of Arunajalam's condition earlier, that I might have attempted a few words of comfort at least, and might have known HOW he died!

A week ago the lad was taken to the hospital with cholera, but we heard of the attack, and were assured of his complete recovery at one and the same time. It now appears, however, that he later developed pneumonia, and that this latter carried him off. I feel almost certain that the parents definitely kept news of their son's condition from me because they did not want a Christian to poison his mind! Arunajalam's elder brother (who is a bitter opponent of Christianity) gave a sufficiently definite testimony to the faith of his brother to satisfy me. He refused to say whether or not Arunajalam prayed to the True God in his hour of distress—which refusal I understood to mean that the lad DID cry to the Lord, and that often. He repeatedly told me that his brother had a GREAT DESIRE for the Christian religion. He also said that in his last hours of consciousness Arunajalam talked a great deal of the Strict Baptist missionaries whom he knew and of their work. I was too late. I could do nothing. The mother was wailing and flinging herself about in distraction outside the ward. The father, on the other hand, told me that he had made up his mind to give his child to God if He would spare his life, but that He had forsaken him. I dared not let it pass without rebuking him, and that plainly. I turned homeward with a heavy heart. Still, our consolation is, "The Lord knoweth them that are His."

D. A. THROWER.

Termites: "White Ants."

THE district missionary has not been in India very long before he finds that his buildings have many enemies. From the foundation to the ridge every part of the structure must meet some special danger. In quite a general way, of course, there are the sun and rain, but these have a far greater disintegrating power than they have in temperate climes. After many years' experience I have been quite unable to discover a paint that is able to stand the full blaze of the sun on the plains alternating with the rains of our monsoons, even for a single season. In many instances, by the end of the second year the woodwork that was carefully covered with your best British paint is as bare as when it the left the carpenter shop.

Apart from floods, one might think that a decent foundation in granite would be free from attack; on the other hand, it has two special enemies. The ordinary ant, for some reason known only to its industrious self, collects

great quantities of earth and even mortar from the footings, so that water is let in and a real danger at once set up. The burrowing bandicoot, a kind of rat nearly a foot long, gets into the foundations and basement, and makes such cavities that one fears to think of the result at the next monsoon. Even large buildings have been practically undermined by them. The cure? It is rather doubtful, but two hungry fox terriers would perhaps be the best.

The woodworm is a great pest. The species that attacks the bamboos in our roofs is as small as the end of a needle, and causes a fine powder to keep falling for years from the roof on everything below. The kind that attacks ordinary timber makes a hole more than an eighth of an inch in diameter, and is satisfied with nothing less than the complete destruction of a beam before it quits its game. As for the cure, there is none. The one prevention is to keep the bamboos or timbers in deep muddy water for a couple of months before using them, and so draw out the sap, which is so sweet a morsel for the worm. Needless to say the carpenter hardly thanks you for taking this trouble.

The borer beetle is no mean enemy to deal with. If it takes a fancy to a rafter or ride, it bores great holes far into the timber, in which you can thrust your finger. No tarring, painting or daubing of lime will daunt him. He goes on with his deadly work, living on the wood that he gnaws and dwelling in the burrows that he makes. More than once have we been obliged to pull to pieces a roof, take out the timbers affected and reconstruct the roof. If discovered by the missionary in time (no one else will pay any regard to the matter), he may resort to the inelegant cure of covering the whole timber or timbers with tin.

But THE pest to the builder in India is the termite, or what is generally called (naturalists say, improperly called) the white ant. On the Indian plains it is ubiquitous, even climbing the mountains to a height of 5,000 feet. It attacks everything short of good metal; nothing in the vegetable or animal kingdom comes amiss to him. Like the ordinary ant, the termite lives in colonies, but, on making its almost constant depredatory excursions, it invariably works in tunnels of mud, by which it covers its own person, but often reveals its whereabouts. A leather handbag may be left one evening on the floor. A couple of days after, in picking it up, one lifts only the handle, leaving the bag and its contents on the floor. Before leaving the house for a short camp, we always take up every mat and any wooden article that is not made of good teak, and put them out of the reach of these industrious creatures. The great evil of wall cupboards is that they are never safe from this pest. On opening the door, you may find that your enemy has suddenly come up through some tiny crack in the plaster, and literally destroyed every paper and also riddled the shelves. Hence the universal use of the teakwood almirah. A roof may to all appearances be perfectly sound, but our indefatigable foe has climbed 25 feet up the INSIDE of the walls, entered a beam by a small crevice hidden from view, and in the course of a few weeks has reduced it to a mere shell.

After the service one Sunday morning last month, at Sendamangalam, I noticed that a rafter was badly broken. Closer scrutiny showed the fatal sign of a small line of ant earth; one thrust with my penknife showed that the timber was only a very thin casing, easily picked to pieces with the fingers. The next morning an examination showed that the whole roof was in a most dangerous condition. There was only one thing to do; that was,

just in time, for a few days afterwards we had heavy rains, which would have increased the weight of the roof to the point of collapse. To all appearances every rafter seemed good and sound, bearing a nice clean coat of tar, one of the commonest precautions against termites.

The best protection against white ants is good Burmah teak, and walls constructed of stone or brick, built wholly in mortar made of best lime and washed sand. Both these are very expensive, teak often running to over five rupees for a cubic foot, and walls nearly always have a thickness of 18 inches. Anyone discovering a fairly economical chemical treatment by which one could render timber immune to the destructive termite would immediately win for himself the profound gratitude of missionaries (and incidentally of high Government officials), and secure to himself a handsome remuneration.

D. MORLING.

Christians in Name only.

IN numbers, Roman Catholic Christians far exceed the Protestant Christians in India. Their methods of numbering are different, of course, and this accounts for a good deal of the excess. But there are, in fact, a very great number of Roman Catholic Christians. They may be met with all over the country. In our own fields we find a Roman Catholic Church in Sendamangalam, another one in Kakkaveri; there are several little Catholic communities around the Erumaipetti circle; and there is a derelict R.C. shrine on the Kolli Hills. In Madras there are very numerous R.C. Churches and two Archbishops, one belonging to the French section and one to the Portuguese section of the R.C. body. They are strongest, perhaps, in all centres where the Anglo-Indian community live. As a rule they are very keen for their Church and more or less regularly attend the services.

But their knowledge of vital Christian truth is woefully small. One or two incidents that have happened lately will illustrate this. I had to spend the night recently at Mettapalayam station, and while I went to the refreshment room for dinner asked a coolie to stay by my bedding. I asked him his name so that I should be able to trace him should he too earnestly enter into conversation with others to notice the luggage for which he was responsible, and he answered, "Jebamoni." That is a Christian name, so on my return I asked him if he was a Christian. He said he was, and thereupon followed a little talk on what being a Christian meant. I asked him who the Lord Jesus was, and although I used the R.C. pronunciation of the name and he recognised it, he did not know. He said that he prayed, and that he went to Church, but as he had not been confirmed he supposed that that was the reason he did not know about the Lord Jesus. Before retiring for the night I was able to tell him a little about himself and the Lord. It is just a seed sown in the dark. Pray that someone else may be sent along to water it, and that God may give the increase.

While staying on the Nilgiri Hills at the Missionary Rest Home at Kotagiri, I have been asked to conduct the morning prayers for the servants. All but two are R.C. Christians, the other two are Hindus. Some have been in the Home for some time and are reading the Bible, but I asked one of the newer ones one morning what sin was, and he did not know; on other mornings I have asked how the Lord died and for what He died, and have been met by the same ignorance. It has been a joy to take the very simple truths of the Gospel and tell them to these deluded, but otherwise bright young men, who "having a name to live" are verily dead.

Instances could be multiplied from incidents that have occurred in Madras, where we are constantly in touch with Roman Catholics. In working among them we do have one thing to be thankful for, and that is that they do recognise, however ignorantly, the Lord Jesus as the true God. We seek grace in preaching Christ that he may be known of them as Saviour and Lord.

L. WATTS.

Our Home Churches.

Prayer Subjects for October, 1928.

Week beginning—

SUNDAY, 7th.—For our Missionaries and Native Workers in the Madras Field, that they may be preserved from harm during the serious cholera epidemic.

SUNDAY, 14th.—That a fuller manifestation of the Holy Spirit's power may rest upon the work in each Field, and that the monsoon may be copious and abundant.

SUNDAY, 21st.—For the Annual Meetings, that they may be seasons of rich blessing and holy enthusiasm, and that the preacher and each speaker may be filled with the Spirit.

SUNDAY, 28th.—For Mr. and Mrs. Watts, that in the interval before sailing for India a restful time of preparation may be enjoyed, and strength for the separation from loved ones sweetly realised.

SUNDAY, Nov. 4th.—For the President, Vice-President, Officers and Council, that the new year of service may be joyous, with a rich measure of Divine grace and wisdom.

Announcements.

Mr. E. A. Booth's Engagements for October.—3rd, Beccles; 4th, Norwich (Orford Hill); 7th, Notting Hill Gate (Bethesda); 10th, Loughborough; 11th, Leicester (Zion); 14th, Leyton, Hainault Road; 23rd, Leysian Mission (Annual Meeting); 28th, Staines; 29th, Charsfield; 30th, Sutton, Suffolk; 31st, Tunstall.—Mr. Booth's address is: **30, St. Margaret's Avenue, Whetstone, N.20.**

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Mr. L. Watts' Engagements for October.—1st, Wooburn Green; 3rd, Manor Park; 7th, Kingston-on-Thames, Providence; 8th, Swindon; 9th, Trowbridge; 10th, Bradenstoke; 11th, Bath; 14th, Ipswich, Bethesda; 15th, Blakenham; 16th, Richmond, Salem; 17th, Glemsford; 18th, Croydon, Derby Road; 21st, Lewisham, College Park; 23rd, Annual Meetings.

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The Secretary's Engagements for October.—3rd, Manor Park; 5th, Council Meeting; 10th, Tadworth; 11th, Leicester, Zion; 14th, Finchley; 21st, Epsom; 23rd, Annual Meeting; 28th, Hastings; 31st, Brighton.

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Many Thanks.—The Secretary desires to thank "Anon.," Gosforth, for the kind gift of 10s., and for good wishes so warmly expressed.

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Annual and Valedictory Meetings.—As announced on our advertisement page, these will take place on Tuesday, October 23rd, and we very earnestly appeal to our supporters, both in London and the country, to make an effort to ensure making the day an unqualified success. As it will be the last public appearance of our friends, Mr. and Mrs. L. Watts, before their return to India, an opportunity will be afforded to personally greet them, and wish them a prosperous and pleasant voyage. The commodious hall of the Leysian Mission, City Road, has again been kindly placed at our disposal, and friends who are not already familiar with it will find it of easy access,

being nearly opposite Old Street Tube Station, which links up with every tube station in London and the suburbs, and offers excellent facilities for connection with every main line to the country. It can also be reached 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 seating accommodation of the Hall is 1,700, and a record attendance is confidently expected.

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S.B.M. Bookstall.—This will again be provided at the Annual Meetings, and friends are invited to inspect and purchase the books, curios, etc., offered for sale, which will include the Annual Report, S.B.M. Calendar 1929, and a large selection of picture postcards.

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S.B.M. Calendar, 1929.—This is now ready, and friends are desired to forward their orders, without delay, to **Mr. J. C. Fromow, Sutton Court Nursery, Chiswick, W.4.** Attention is drawn to a special notice on page 149, giving full particulars. The splendid reception given to the Calendar in former years warrants the belief that this will also meet with unqualified success.

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Mrs. D. A. Thrower.—We are sure our readers will be glad to know that Mrs. D. A. Thrower has successfully passed her second examination in the Tamil language, and thus becomes efficiently equipped to join her husband in his great work. On behalf of all we tender very hearty congratulations, and prayerful wishes for many years of successful service in India.

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For Sale on Behalf of the Strict Baptist Mission.—Mrs. Gregg, of Branfold, Strensall, York, has again kindly offered to sell the following plants, etc., and give all the proceeds to the **Strict Baptist Mission.** Any purchaser, therefore, will be benefiting the Mission :—Golden Rod, Hollyhocks, London Pride, Columbines, Mint, Raspberry Canes, Polyanthus : **2d.** each. Iris, Lupins, Delphiniums, Day Lilies, Phlox, Chrysanthemums, Sage, Balm, Bergamot, Lavender, Veronica, **6d.** each. Snowdrops, Montbretias, Michaelmas Daisies, Small Sunflowers, Honesty, **6d.** dozen. Lilacs, Flowering Broom (Yellow), Crasselus (lovely scent), Cactus, Bridal Wreath, Coronilla, Aloysias, Oak-leaf and Ivy Geranium, Fuschia, Primulas, **9d.** each. Also Hand-painted Scrolls (any verse to order), from **2s.** each. Postage extra. Please mention the S.B.M. HERALD when writing to Mrs. Gregg (Branfold, Strensall, York), whom we thank for her kind interest and help.

Farewell Meetings to Miss B. L. Mowle.

THESE were held on Thursday, September 11th, 1928, at Mount Zion Chapel, Chadwell Street, E.C. In the afternoon there was a large gathering of ladies, when Mrs. Silvester, President of the L.Z.A., occupied the chair, and opened with prayer. The singing of Hymn No. 2 followed, and this united prayer for the breathing of the Holy Ghost upon us was answered during the whole of the service. Miss P. P. Nunn read Isaiah xxv., and prayer was again offered by Mrs. S. Simpson.

Miss B. L. Mowle spoke of the way in which the Lord had led her out of darkness into light, and of her call to India. Her testimony touched many hearts, and she was specially commended to the Lord by Mrs. Collin—

" With the calm word of prayer
We earnestly commend
Our sister to Thy watchful care,
Eternal Friend ! "

Mrs. E. A. Booth delivered a most interesting address, entitled " The Mountain Tops and Valleys of India," and Mrs. L. Watts followed, comparing Jer. xiv. 3-6 with John vii. 37, 38, Rev. xxi. 6 and xxii. 17, giving illustrations of the various wells without water in which Hindu women in

heathen darkness trust, and of the Water of Life and its abundance, and the difference it makes in the lives of those who drink thereof.

A very large gathering met to bid our sister farewell in the evening, when the chair was taken by the President of the S.B.M., Mr. J. B. Collin. Mr. Allan Crane, our missionary-elect, read the Scriptures from Isaiah vi., and our loved Secretary pleaded for the blessing of God to make the meeting an inspiration to Miss Mowle throughout her long sea journey and the years of service in India.

Missionary E. A. Booth, in speaking of the Zenana, answered many asked and unasked questions concerning the meaning of that term. "Zenana" is a word of Persian origin, and means "the women's room." It is a term now current for the women's apartments in a house. It was introduced into India about the year 1000 by invading Mohammedans. The seclusion of women still obtains in Northern India, but not in the South. Apart from Mohammedans, only a few Indian princes and merchants now practise the Zenana system.

This system of secluding women has greatly curtailed the liberty of women generally. The social status of Hindu women was fixed by the sacred books of the Hindus about one thousand years before the Mohammedan invasion. A woman is regarded by all Hindus as an inferior being: she must always be under the dominance of a man—first her father, then her husband, and after his death her sons. She has no independence of conscience, and the Bhagavad Gita clearly states that a woman owes the fact of her being a woman in this present birth to the evil deeds committed by her soul in some former birth. It is not the practice in Hindu families for the women to join their husbands in religious ceremonies; she may not read the Scriptures; everything must come to her through her husband. Yet woman is the stronghold of the Hindu religion. She is the conservative of conservatives, and is conscientiously opposed to all reform. But the day of change is upon us in India. Men are recognising that a woman who is kept in ignorance all her life will never make a proper helpmeet to a man whose life is in the business of the world. The importance of our work amongst women lies in the fact that their influence over the men is so tremendous. In their hand is the training at home of the next generation. The missionary's conviction lies in the fact that—

"Christ, the Son of God, has sent me to the midnight land,
Mine the mighty ordination of His pierced hand."

Missionary L. Watts followed with some practical information about the study and work of a missionary in India, with a view to enabling friends of Miss Mowle to pray more intelligently for her in the first years of her stay in India. Immediately on arrival the new missionary is told that a munshi has been engaged, and is eager to begin teaching the rudiments of the vernacular. A business man, or an educational missionary, may get on very well through English, but to be of any value an evangelistic missionary must learn the language of the people. These days with the munshi mean the learning of many new sounds and thought forms. Many mistakes are made, and apparent slow progress, after long hours of study, produce feelings of discouragement. After passing the examinations held at the end of the first and second years, the missionary finds that she has still much language study to do. In speaking with the people, she will find that colloquialisms are very common, and provide many a stumbling-block to her understanding of the people. Religious terms especially have quite different content to the people to whom she speaks, and she will have to learn what the words mean to the people, and then give the fuller meaning in some other way.

These things emphasise the need for a study of the people. This must be done with the utmost sympathy, unruffled by the irritation that comes from finding oneself not understood, nor by a criticism that is aroused by customs so different to those to which the missionary has been used. Along with these studies will go on the study of the Bible, which will become a new book as it is seen how perfectly applicable to the lives of the Indian

the precepts and teaching of the Word is. Also the Word of God will be very largely the only source of the missionary's own devotion. All services in the Indian chapels are conducted in Tamil, and, until the language is learnt, are not of spiritual profit to the new missionary. Friends in the Homeland can, therefore, be a real source of spiritual strength to Miss Mowle by remembering these things in prayer, and asking definitely for that strength for her that she will need. Encouragement can be given also by writing to Miss Mowle, and not refraining from writing a second and more times because a reply has not come to the first letter. Missionaries have their time very fully occupied, and must not spend too much of it in writing, however much they would like to.

Pastor J. W. Randall, of Otley, Suffolk, read a message from the Otley Church to Miss Mowle, and then gave a most impressive valedictory address from the words, "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you" (John xv. 16). First noticing the DIVINE CHOICE, "I have chosen you," Mr. Randall pointed out its ANTIQUITY. Nearly two thousand years had passed since the Lord spoke those words, yet He could say then concerning our sister, "I HAVE chosen you." Then its UNIQUENESS, for YOU are unique. There is something in our sister that is unique, and there is no one else who can give to the world exactly what God has given her to give. Secondly, the DIVINE APPOINTMENT; "I have ordained you," or "I have appointed you." Addressing Miss Mowle, the speaker said: "You are not appointed by the Strict Baptist Mission, you are appointed by the Lord Jesus Christ. The Mission has accepted you, believing that you have received the Divine appointment." It is an appointment to ACTIVE SERVICE; "I have chosen you and ordained you that ye should go." This is a practical word; you are to take your marching orders from the Captain of your salvation. This appointment embraces a LIVING PURPOSE; "that ye should go and bring forth fruit." He has appointed you to go and tell the women and children of India, who are in slavery to idols, the story of redeeming love. Your joy will be full, the angels in heaven will rejoice, and Christ shall see of the travail of His soul, when the fruit shall be revealed. Thirdly, the DIVINE PROMISE; "whatsoever ye shall ask of the Father in My name He may give it you." This promise is COMPREHENSIVE, "whatsoever ye ask." It is CONDITIONAL, "in My name." It is SURE, "He may give it you."

The President, on behalf of the friends of the L.Z.A. and the Mission, bade Miss Mowle farewell, and Pastor R. Robinson earnestly commended her to the safe keeping of the Lord. Miss Mowle thanked the audience for the warmth of their love, and, with the singing of the closing hymn, another inspiring missionary meeting passed into the realm of happy memories.

Miss Mowle sailed on the ss. "Mulbera" for Madras on the following Saturday morning, and a number of friends met at Liverpool Street and at the docks to bid final farewell.

Courland Grove, Clapham: Annual Missionary Meeting.

THIS was held on Tuesday, September 11th, and in the afternoon a number of ladies met, presided over by Mrs. Fredk. Brinkler. Mrs. L. Watts spoke very earnestly about the burdens of the girls and women of India, and how the missionaries are seeking to lead them to the great Burden-bearer.

A social tea followed, and afterwards friends inspected the various stalls, on which were the 85 garments and 155 bags, as well as dolls, toys, notebooks and medical material, which are to be sent out in the Christmas boxes. There was also a well-stocked stall of useful articles made by the boys' and girls' working classes, which were for sale.

At seven o'clock Mr. C. W. Leake presided over a large gathering. The Secretary's report stated that the usual £24 had been sent to support the Sembiam School, and also £12 for the Ahmaikulam School. This year had

seen the formation of a Church at Sembiam, and had proved a year of special blessing.

Mr. L. Watts then gave a very interesting account of the growth of Sembiam, from a small beginning among the thieves who at one time lived there; of the wonderful way in which the land to build the school upon was obtained; of the women who endured persecution for Christ's sake, and whose children are now helping to form the membership of the Church, which now numbers thirty-one.

Mr. Chisnall spoke to us in his own loving way on the power of prayer, and all felt we had occasion to bless God for answered prayer, not only at Sembiam, but in relation to the work of our missionary band.

Several workers gave recitations, and after a few cheery words from the Superintendent, Mr. A. W. Thrower, our Missionary-elect, Mr. Allan Crane, commended us to the Lord in prayer, and a very happy evening was closed by singing the Doxology.—R. D.

[*It was both a privilege and a pleasure to be present at the Evening Meeting. The articles exhibited on the Workers' Stall were eloquent of much loving zeal, which embraces chair-caning, basket-work (by blind members), brushes, picture-framing, etc., and we heartily commend this laudable effort to the emulation of other Schools interested in the Mission. — Editor,* S.B.M. HERALD.]

REVIEW.

A Crusader in Kashmir. By ERNEST F. NEVE, M.D. (Seeley, Service & Co., Ltd.). Price 6s. net.

The Life of Sam Pollard of China. By WALTER POLLARD. Same publishers and price.

THESE volumes are recent additions to Messrs. Seeley's excellent series of **Remarkable Missionary Books.** They are deeply interesting, full of stirring incidents, and abound in wonderful records of missionary work in Kashmir and China. Beautifully illustrated, they are eminently suited for Missionary Study Circles, Sunday School and Missionary Libraries and Prizes, and will be much enjoyed by the studious reader in the long winter evenings which are before us. We warmly commend them to all our readers, feeling sure that a perusal will result in a quickening of a desire for the coming of the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Notice.—All orders for the MISSION HERALD, or alteration of Subscribers' addresses, should be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

THE CHILDREN'S CORNER—(*Continued from page* 159).

a long time all efforts to find it failed. But at last one of his workers came to say that he was going to visit a woman who had lost her little child, and he wished to " . . . " the heart of the parent. Questionings and explanations proved that the prize was found, and the word "to comfort" means "to get the heart around the corners." It is only a small word of three letters, but it is big with a very wealth of meaning. He got over the difficulty of the word "sponge" by borrowing the sponge his wife used for washing the baby, and showing it to the Miao, who at once spoke of it as the "wool," which drank water so easily, so that in the Gospel it stands as "wool of the sea."

Commending our dear friend, Miss Mowle, to your prayers, with much love to all, I remain, Your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—I sincerely hope you will all read the deeply interesting addresses given by our good friends, Messrs. Booth and Watts, at the farewell meeting to Miss Mowle. Each is led to speak of the work to which she is called from the standpoint of personal experience, spread over many years, and which calls for the prayerful sympathy of all well-wishers, that she may be specially endued with the spirit of wisdom and understanding, and may become "a vessel unto honour, sanctified, and meet for the Master's use." As one specially set apart to minister among the women of India, she will need special grace and tact, inasmuch as she will often be brought into positions which will call up the tenderest emotions of her sympathetic heart, and thus be enabled to approach the women in a way and manner entirely denied to men. What a wonderful book the Bible is! A Christian missionary once gave a copy to a Hindu lady, with the request that she would read it. Meeting her some time afterwards, he inquired concerning it, when she said, "Your Bible was written by a woman, was it not?" "Why do you think so?" inquired the missionary. "Because it sets women and children in such a different position from that given by our sacred books, and surely only a woman could so describe the true life of both women and children." It has often been said that our Lord Jesus Christ was the true discoverer of womanhood, and the message of His Gospel brings to them their true standing in Him. May we not all express the hope that, when Miss Mowle has mastered the difficult Tamil language, she will be much used of the Holy Spirit to bring many of her dark-skinned sisters from the bondage of superstition and idolatry into the true liberty of the children of God.

The language question is full of pitfalls for both the translator and the learner. I remember many years ago a dear friend of mine, a native Christian minister among the Kaffirs of South Africa, who had come to London to prepare, for publication by the British and Foreign Bible Society, the Bible in Bantu, which is the universal native language of South Africa. By my express desire he came one Sunday afternoon to Courland Grove Sunday School, Clapham, and gave an unforgettable address on his great work of preaching the Gospel, training the native boys and girls in the FOURTEEN large schools in his charge, and of his difficulties in translating the Word into their language. He concluded his address with a few sentences in Bantu, specially showing how certain words could only be expressed by a "CLICK" of the tongue, or in print by a number of "x x x x's." Does not that help us to understand what the Apostle Paul meant when he wrote, "The Word of God is not bound"? He Who BREATHED it can and does speak it to the people of every language, where, by the efforts of translators, missionaries, and Bible Societies, it is circulated with a desire for His glory.

In "The Life of Sam Pollard of China," reviewed on another page, there is a delightful record of his difficulties in translating the New Testament into Miao, in which work he was assisted by the native teachers. He says: "This translation work is difficult, and must of necessity be slow. To do it well, much patience and great care are needed. One of our greatest difficulties was the finding of terms to express in Miao, words or phrases which were either not common to the people or were unknown to the missionaries. What a long time we spent in hunting for the equivalents of 'parable,' 'astonishment,' 'nevertheless,' 'evidence,' 'hyssop,' 'sponge,' 'vinegar,' 'kingdom,' etc. For a while we gave up the last word, and in our version of the Lord's Prayer, instead of the words, 'Thy kingdom come,' we have 'Thy heavenly-home come.' None of the Miao ever remembered the time when they had a kingdom, and no one knew the Miao word for that." He also tells how he was baffled by the word "comforter," and for

(Continued on page 158.)

LIST OF SUBSCRIPTIONS, Etc.,

Received from August 10th to September 10th, 1928.

General Fund.

	£	s.	d.
Wandsworth, West Hill	7	7	0
Benwick (Cambs), Coll.		10	5
Wisbech, Coll.	1	6	10½
Whittlesey, Zion, Coll.	1	0	0
Whittlesey Rd., Coll.	1	1	0
Tips End, Coll.		10	5
Ramsey, Coll.	1	2	2½
Hartley Wintney, A Friend towards a Native Preacher	10	0	0
Carlton (Beds), Coll.	2	17	6
Chadwell Street, Mt. Zion	32	4	11
Chatham, Nelson Rd. S.S.	1	0	0
Tenterden, Jireh, Miss M. Crouch's Class	1	9	0
Wandsworth, West Hill, Env.		11	6
Don.		10	0
Reports		2	0
Bournemouth Friends' Box	3	1	0
Crowfield, Bethesda, Mrs. C. & S. Class		15	9
Friends	2	2	5
Brighton, Ebenezer, Mrs. M. Mitson's box	15	10	½
High Wycombe, Zion, Mr. K. Ives' box	1	15	0
The Misses Rogers' box		10	0
Tring, Ebenezer, Qtly. Coll.		14	4
Croydon, Derby Rd., Mr. A. Cramp	1	11	6
Manor Park, Rehoboth, Miss Spire (box)		7	3
Miss Francis		3	9
S.S. Boxes		9	8
West Ham Tab., Mr. W. A. Warwick	5	0	0
Smarden, Tilden Chapel, Boxes	4	1	0
Lantern Lecture, Mr. Luther Jarvis		15	0
Bradford, S.B.C.	2	14	0
Loughborough, S.S.	1	16	2
Env.		1	0
Reports			10
Thame, Miss C. L. Mears, Reports			6
Box		10	0
Handcross, Mrs. Lewis, Box		8	0
Cheltenham, Providence, S.S.		6	1½
Mr. Salmon		2	6
"Latimer"	1	0	0
Mrs. Bellamy	1	1	2½
Mrs. Walters		8	1
Mrs. J. Marshall		9	0
Mrs. Marshall, senr.	1	0	0
Mrs. Townsend		14	3
March, Providence		8	1	0
Keppel St. Memorial, Mrs. J. Copping, Box		13	0
Clapham, Courland Grove, Miss. Study Circle & S.S. for Madras Scripture Portions	1	0	0
Ahmaikulam School	6	0	0
Rushden, Succoth, S.S. Boxes	3	3	7
Env.		4	1
S.S. Coll.		7	7
Mrs. Hobbs		2	6
Watford, Mrs. E. Bailey	1	0	0
Newcastle-on-Tyne, Mrs. Beale, Box	1	15	0
Clapham, Courland Grove, S.S.		8	0
Birthday Box		6	6
Woolwich, Enon, L.P.	2	0	0
Bradenstoke, Boxes	2	18	10
S.S.	4	12	7½
Burgess Hill, Mr. F. R. Wallis, Sub.		10	6
Brentford, 7th Class Girls, Hilda Carr & Elsie Chelloe		8	4
Brighton, Ebenezer, Misses Chapman	2	2	0
Epsom, S. W. Anderson & Co., Ltd. (Staff Box)	1	0	0
Halstead, Hymn Books		7	6
Brighton, Prarthana Sabha, Boxes & Don.	10	0	6
Hymn Books		12	0
	£142	0	7

Herald Fund.

	£	s.	d.
Mr. J. B. Collin	50	0	0
Wandsworth, Chatham Rd.		2	6
Carlton (Beds)		12	0
Wandsworth, West Hill		10	0
Manor Park, Rehoboth		4	6
Bradford		6	0
Loughborough		9	0
Thame		9	0
Handcross		9	0
Rushden, Succoth	1	2	10
March, Providence	2	10	8
Tunbridge Wells		7	9
Kings Langley		6	0
Homerton Row		7	6
	£57	16	9

Miscellaneous.

	£	s.	d.
Sale of Postcards	2	3	4
Irthlingboro Gas Co. Dividends	2	1	7
	£4	4	11

Personal.

	£	s.	d.
"Stanway"		10	0
Mr. C. S. Turner	3	3	0
Thankoffering, H.M.O.	1	0	0
J.A.A. & S.W.A., Birthday Thankoffering	5	0	0
Mrs. F. T. Mitchell, box		17	0
C.H.		10	0
Miss Hart	1	0	0
Mr. W. Parker		5	0
Friend, Aug. 23rd		10	0
P.B.		13	6
Readers of *The Christian*, per Morgan & Scott, Ltd.	30	0	0
Miss M. A. Holt		10	0
Rev. J. E. Flegg	2	2	0
S.W.A.	4	6	8
Birthday Thankoffering from R.	1	0	0
Mrs. J. A. Monck		10	0
Mrs. M. Dennis	2	0	0
Mr. R. R. Robbins, J.P.	20	0	0
Mrs. M. Fricker	1	1	0
Anon., Gosforth		10	0
Dunstable, W.T.		2	6
Kenneth		10	0
	£76	0	8

Pension Fund.

	£	s.	d.
£953/1/3 3 p.c. L.C. Consol. Stock	7	0	3

Ladies' Zenana Auxiliary.

	£	s.	d.
Money received from Aug. 10 to 31, 1928.			
Aston Clinton, Y.W.B.C.		17	2
Boxes	1	1	10
Chadwell St. (addl.)	1	9	11½
Epsom (addl.)		17	0
Greenwich	5	0	0
Haworth, Hall Green	3	7	9
High Wycombe (addl.)		5	0
Bermondsey, Lynton Rd.	12	6	3½
Manor Park	2	2	8
St. Albans	7	15	6
St. John's Wood	29	2	6
Stratford, Gurney Rd., for B.W. Salary	7	10	0
Box		12	8
Tottenham	5	5	0
Personal.			
Miss Spratt		10	0
Exors. the late Mr. H. S. Nunn	10	10	0
A Friend from Croyde, N. Devon		10	0
Sale of P.P.C.s		5	0
	£89	8	4

Notice.

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. XXVII. *New Series, No. 263* NOVEMBER, 1928.

The Strict Baptist Mission HERALD.

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



"WHAT HATH GOD WROUGHT?" *(See page 168.)*
(Left to right—Ettymal's son, little grandson, daughter, Ettymal.)

Price One Penny

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

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The Strict Baptist Mission.

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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. XXVII.] NOVEMBER, 1928. [*New Series*, No. 263

CURRENT NOTES.

THE return of Mr. and Mrs. Watts to India during the present month, after a very happy and successful time in England, will open the way for Mr. and Mrs. Thrower to leave India early in the New Year. We would lovingly speed the parting guests, and tender grateful thanks to the Head of the Church for the cordial welcome which has been given them in their deputation work, expressing the hope that they will take with them a happy and inspiring remembrance of their furlough. We also commend them to the prayers of all our readers, that Divine protection may be given on the journey, as well as opportunities for witness-bearing.

* * * * * *

The Sixty-Seventh Annual Report of the Strict Baptist Mission presented at the Annual Meeting on October 23rd is a wonderful record of what God has wrought through its instrumentality during the year. Although there have been many difficulties, and heavy shadows have often been thrown across the pathway, overcoming grace has been given, and progress manifest in each Field. At the Home Base encouragement has attended every effort, and so many tokens of Divine approval experienced, that the Council and Executive can unhesitatingly say, "The Lord hath done great things for us, whereof we are glad." It is hoped the Report will have a very wide circulation, and commend its record of achievement to the warm and sympathetic support of all readers of the MISSION HERALD.

Our Foreign Field.

The News of the Month.

KOLLI HILLS.—Drinking Mud.—Last week I visited our recently opened station of Kundumni, and found the teacher and the whole village suffering from scarcity of water. The supply was so small that villagers were rising soon after midnight and stealing away to the well to collect the little water that had oozed into the well. After examining the school, I walked outside and saw a boy boiling something in a pot. It was a brown liquid, and I thought it might be coffee.

"What are you boiling?" I asked.

"Your drinking water, Sir!" replied the boy.

An Interesting Development.—In view of the strong caste prejudice existing on the Kolli Hills, it is encouraging to be able to report an interesting movement towards toleration that has taken place during the past month. Two families of hill people who were attending the dispensary from distant parts, have quietly taken up their lodgings in the houses of our Christian hill-folk in the Settlement, actually cooking and eating there. Of course, they use their own cooking vessels in order to preserve caste, but it is a great step forward in friendliness to cook and eat in a Christian's house. In the evenings, they sat with us at family prayers, and seemed glad to have their sick remembered in our petitions.

A Long-Sought Release Obtained.—Under the heading of "A Thorny Problem," I wrote for the "HERALD" last month a few notes on the difficulties which some of our converts experience owing to their having been married in infancy to a heathen partner, the existence of such merely nominal, but legally binding, marriage ties preventing their being married to a Christian partner. At the time of writing, the solution to the problem seemed very far off. It is little short of marvellous to be able to relate that before ever that article was in the Editor's hands, both the persons referred to therein had obtained release! In one case a young Christian teacher, James, obtained the dissolution of his marriage with a woman with whose name even he was not acquainted. And in the second case a Christian mother of three children obtained a similar freedom from a small Hindu boy who had been her legal husband.

A Christian Marriage—The way being now opened for a regular Christian marriage in the case of the woman referred to above, we made arrangements for the wedding with the least possible delay. It was with feelings of real thankfulness that, on August 28th, we were able to regularise and give Christian sanction to the union between this good woman and her husband. The brief and simple ceremony was fittingly closed with prayer offered by two brethren for God's blessing on the family

A Visit from Murderers.—On August 16th I received a visit from two murderers. A few months previously I had seen them pass by in the hands of the police, their clothes being then stained with the blood of their victim. It was a clear case of wilful murder, such as would have brought the perpetrators quickly to the gallows, had the crime been committed in England. But in India a large proportion of arrested murderers escape the due punishment of their misdeeds, owing to prevarication and perjury on the part of the witnesses. It had been so in this case. And after their discharge from the courts, these two men had the hardihood to come and ask me to intercede for them with the authorities and get them a new gun licence! Reports of their threatenings of revenge on certain of the witnesses had already reached me, giving a sinister aspect to this request for a gun licence. Instead of a recommendation for a gun licence, they got only a stern warning to turn from the error of their ways. I reminded them that although they had escaped from the bar of human justice, they had still to answer for their crime before a more terrible Assize, where false witness would avail them nothing. Finally I told them of the way of forgiveness, and a Saviour who could save to the uttermost. One tried to carry it off with bluster and bluff; the other remained silent and thoughtful. J. M. BRAND.

NAMAKAL AND SENDAMANGALAM.—Christian services are now being held in ten places in these fields and the ordinance of the Lord's Supper is being observed in seven centres. This means that I must be away from headquarters nearly every Sunday. We generally start off on the Saturday afternoon and return on Sunday or Monday evening.

These notes are being written in "camp" at Sendamangalam. It seems very strange that our staying in the house where we spent so many years should now be regarded as camping.

We believe the Lord is working through us in the Sendamangalam Circle. Last Sunday an enquirer of long standing was accepted for baptism, and next Thursday we hope to examine several more.

Last month we had occasion to pay a visit to Madras where we represented the S.B.M. in some meetings being held there. Cholera seemed very prevalent in the city, also a fever, from which Mr. Thrower was just then recovering. It was good to see our work and friends there again, and to have the opportunity of speaking in the name of the Lord at Vepery and Chintadripet.

For some years we have been experiencing much opposition in our open-air work in and around Naina Malai shandy. Pray that we may be guided by the Spirit in taking measures which we hope will stop the trouble and also manifest the spirit of Christ.

We want the boys who are trained in our Boarding School to be practical and useful men in the world. Unfortunately, it is the boast of many lads who pass the seventh of eighth standard that they have never done work with their hands. Up to the present our lads have been doing all their own cooking, waterdrawing, sweeping, with a little gardening and farming; though in the latter occupations they are much hampered by lack of water. Their latest accomplishment is that

of weaving. A local carpenter has made a good loom, but of such a kind that the lads can afterwards secure for themselves; and sixteen boys are now having an hour and a half per day at what is now almost the only large cottage industry in India. Already they have started real work and produced several towels—an article that is useful, anyhow.

D. MORLING.

A Thorny Problem.

HOW to obtain freedom for new converts who are bound to the old life by an impossible marriage tie, is one of the hardest problems of the mission field. In pagan lands, a man's conversion to Christianity often means that he must tear himself up by the roots from the old social system, and get himself transplanted, perhaps in middle life, into the Christian social system. The problem would be simple if it were merely one of renunciation. Christ's words are clear and uncompromising, "He that loveth father or mother, son or daughter, (and surely we may add "wife") more than Me, is not worthy of Me." But often the crux of our problem is not that of loving wife or husband more than the Lord, but rather that of a convert being tied firmly by a marriage symbol to one who has never been a wife, or husband, as the case may be, to him or her.

That similar problems existed in the early Church is evidenced by well-known passages in the Epistles to the Corinthians. These passages are of the greatest practical use to the missionary in pagan lands to-day. They lay down the path of duty quite clearly in those cases where the conversion takes place when the husband and wife are adult persons living together up to the time of conversion. But in a land like India, with its system of infant marriages, complications come in. A boy and girl married in infancy may drift apart, and that which is a marriage in law may never become a marriage in fact. If one of the parties to such a marriage is converted to Christianity, he finds himself tied for life by a ceremony in which he took no volitional part. Or again, illicit family relationships entered into before conversion may lead to all sorts of complicated tangles in which the moral obligations of the individual sometimes conflict with the rules of the Christian community, or the laws of the state. For many such problems there are no ready-made solutions to be found either in the Bible or elsewhere. One can only seek to be led by the Spirit of Christ in applying the broad principles laid down in the New Testament.

The Kolli Hill custom of marrying an infant boy to a grown-up woman, or vice versa, very frequently results in acute family trouble quite apart from Christianity. When the infant is a boy, it is usual for the father of a baby bridegroom to select one of his farm-hands to be a temporary husband for his new daughter-in-law, arranging for them to live in his home and work on his farm. The children of this union take the name of the infant husband, and share in his property. Afterwards, when the legal husband arrives at manhood, the father-in-law dismisses the temporary husband, and the legal husband takes possession of his bride. But if the couple object, as

naturally they often do, to being separated in this callous fashion, the father-in-law will send them away from his house, with the children, and take a new partner for his son. But the children of the woman who has been sent away will always belong to the boy-husband, and will share in his property at his death. The temporary husband, however, is not allowed to get away with the woman scot free. He must pay to the father-in-law, or to the legal husband, a sum of money equal to that originally paid for the woman at the time of her marriage. By receiving this money, the legal husband *ipso facto* divorces his wife in favour of the purchaser. A document attesting this transaction is handed to the purchaser, in order to give him a clear title to his property.

At the present time we have in our Christian community a young man whom we will call "X." Before he heard of Christianity he became the "temporary husband" of the woman with whom he is still living. Two children were born to them, and they grew very fond of each other. Then X. heard the Gospel story, and was drawn to Christ. At last he and his wife left their village and broke caste by joining the Christian community here at Valavandi. The father-in-law was very angry, and took back the marriage symbol from the woman, saying he would not have a Christian wife for his son. Since then X. and this woman have lived as Christians. They now have three children. X. is truly converted, and earnestly desires to be baptised. He is in every way but one fit for baptism. But how can we baptise a man who has never been married to his wife? If the old father-in-law could be persuaded to give them the customary document attesting the divorce of the woman from his son, we could marry them according to Christian rites. But the old man knows that X. badly wants that document, and the enjoyment of denying it is very sweet to him. To compel him to give it is out of the question. To wait until he gives it voluntarily seems hopeless. To marry them without documentary evidence of the divorce would be foolish. We can only wait and pray for a way out of the impasse to be opened.

Sometimes the problem crops up in another form. Just now there is on the S.B.M. staff a young Christian teacher—we will call him K.—who was married when an infant to a grown-up woman. While still a boy, he came to the mission house, and we sent him to our boarding school at Sendamangalam. For years he did not visit his old heathen home. He was converted and baptised, and in due course was trained as a teacher. Meanwhile his wife—he did not even know her name—was living the usual life described in above, and when he returned to his village, he found she already had two children, who, according to the hill custom, were reckoned to belong to him!

Now K. is of an age to choose a wife for himself. Even if he could bring himself to the idea of going to live with his legal wife, she will have nothing to do with him because he is a Christian, and outcasted. On the other hand, K. is not free to marry a Christian girl because in the eye of the law he is already married, and a Christian may not have two wives! The old marriage can be dissolved only with the consent of K.'s heathen relatives, and they are obdurate in refusing. They still entertain the hope of winning back K. to the

fold of caste, and they feel that to give him freedom to marry a Christian girl would take away their last chance of getting him back. We cannot compel them to set him free. Nor can we marry him without documentary evidence of his freedom. Again we are face to face with the old problem, the only solution to which seems to be expressed in the formula "prayer and patience." J. M. BRAND.

"What Hath God Wrought?"

ETTYMAL is an old woman living in Ayanapuram. Her house is a mud hut with a thatched roof. The furniture inside consists of one straw mat, a few mud cooking pots and one small brass drinking vessel. I first made her acquaintance last December, when her married daughter brought her to the dispensary and begged for medicine to heal a huge ulcer. So bad was the sore that the woman was told to go to hospital but she pointed out that they would not keep her there, and she could not walk over four miles each day to have it dressed as the wound was on the back of her hip, so she begged that we would do something for her. We said that we would attend her on one condition and that was that she would come every day. The promise was readily given, though I am afraid it was accepted with very little faith. So often patients will come for two or three days, then stay away a week, and return much worse than at the beginning. For a few days Ettymal came regularly and then came the day when she was missing from among the waiting patients. But her daughter was there instead, and said that her mother was in too much pain to come, and would we give medicine which she (the daughter) could put on the wound. This happened three days, and according to the daughter's story the mother was still in great pain.

The fourth morning Ettymal herself arrived. "I thought you were very ill, Ammal, how is it you have come?" With beaming face the old woman replied "I have very little pain now. When I first came to your hospital, your Biblewoman told me about your Swami and that He was able to make me better. Last night when my pain was very bad, I remember what she said, so I prayed to Jesus Swami and He answered my prayer. He did not take away the pain, but He sent good sleep, and this morning I am well enough to come here. If Jesus Swami makes me well I am going to worship Him. He is the Swami Who answers prayer."

Some weeks later she brought her son and the medicine given to him brought him much relief. I told her our dispensary was for women, but gave her more medicine for the son and she said "Your Swami is such a good Swami. See what He has done for me, I am always going to love and worship Him, and if only He will cure my son too, all our family will worship Him." This son is married, and there is the old woman herself and her married daughter who has a husband and three children.

For four months she came daily and one joyful day at the beginning of May, we had the joy of seeing her leave the compound quite well, not even limping. While she came she often used to put ¼d. in the dispensary box, and when she went she gave a whole rupee.

"Thy touch hath still its ancient power"

Two days after we returned from the hills, Ettymal arrived at the dispensary with another huge ulcer on her ankle. "I have been longing for you to come back, and yesterday I heard you had come. There is only one medicine any use to me," she said, "and that is Jesus Swami's medicine. If I drink that and come every day He will heal this sore as He did the other." "But if you want His help you must pray to Him, must you not?" I asked. "I always pray to Jesus Swami," was the wonderful reply. So now she is coming daily again, and it is so encouraging to notice the interest with which she listens to the Biblewoman.

She invited me to her house one day, and to my surprise I found she had gathered several other women and two big girls. The Biblewoman and I spoke to them, and they listened well. They told us that all they knew of the Gospel was what the woman had told them, they had not heard the Good News before. Since then I have been twice, and each time have had a warm welcome and a good number of interested listeners.

The woman of Samaria went into her city and testified to her own people, "and many of the Samaritans of that city believed on Him for the saying of the woman." Ettymal is daily hearing the Gospel story. I believe she has repented of her sins and is looking to Christ alone for Salvation, and I know she is witnessing for our Lord in her own little village. But she is only a very poor ignorant Indian woman. Please pray for her.

E. C. PUTNAM.

Vethamani.

MY first acquaintance with the Christians of Kolattur was made at a week-night prayer meeting. The occasion lives in my memory because of the pleasure it gave me to see so many young men at the service. The benches were comfortably filled with a group of people who paid very earnest attention and seemed to drink in with appreciation the message given. Several persons also engaged in prayer. But that which took my attention most was the presence of one young woman sitting by herself. Of course she had to sit by herself. She was the only woman, and men and women never sit side by side in an Indian congregation. There she was, a simple country girl, clean and tidy, and with a very pleasing face. As I looked upon her I thought "I must get hold of you after the service." So immediately the benediction had been pronounced, I popped to the door and was just in time to catch her. She was rather shy, but after a minute or two of ordinary conversation I asked her about the address. She could not tell me, and was not at all clear about it even when a clue was given. So I assured her that upon my next visit I should ask her again. But on my next visit she was ready for me and had her answer very well prepared. This made me think at once that she was above the ordinary village woman, and upon enquiry I found that she had attended the village Mission school and learned to read. She had married one of our Christians and was a church member. This made me very happy, and gave me the reason for her happy face. She also told me that she had a child two years old. This

surprised me as she has such childish ways and also speaks to one with none of the independent air of a grown village woman.

Then, one day after the usual little talk about the address, Vethamani told me that she had trouble at home. Her husband, who had been ailing for some time, could no longer go to work. Quick upon the illness of her husband came the little one's illness and its death. My husband and I went out to Kolattur and held a little prayer meeting in their house. We were astonished to find the husband so weak and helpless, and we could see that he was not long for this world. Within a fortnight of the child's death he also died. Oh, how our hearts bled for that poor little widow. Would her simple faith stand the blow? How could she go back to a heathen home and stand the jeers of those who had not renounced the faith of their forefathers and yet were not immersed in such trouble? Moreover, how was she, alone in a heathen home, to train as a Christian the young life God was about to give her? As we followed the coffin of her husband to the grave amid a crowd, many of whom were clamouring for heathen rites to be performed over this avowed Christian, we trembled and wept more heart tears for the one remaining than for the loved one gone.

But we know that Vethamani is the Lord's child, and He loves her far more than we do, and He can see the end from the beginning. Will readers of the "Herald" please pray for this young sister in the Lord that she may be true to her Saviour in her difficult position, and that the Lord may be glorified through her simple faith and faithful testimony?

M. THROWER.

LIST OF SUBSCRIPTIONS.—*continued from page 176.*

	£	s.	d.
Croydon, Derby Rd.	1	4	10½
Bath, Providence		12	8
West Ham	1	0	0
Mr. W. A. Ralph		8	0
Ipswich, Zoar		16	0
St. John's Wood	4	19	7
Willingham, Cambs. .		13	6
Tottenham Auxiliary		14	0
Bierton		15	0
Cambridge, Eden	4	0	0
Glemsford		5	6
Sharnbrook		5	0
Lessness Heath	1	19	0
Sydney, N.S.W.		10	0
Horsham, Mrs. F. Brown		2	6
Trowbridge, Zion		9	0
Guildford, O.B.C.		19	3
Hadleigh (Suffolk), George St. B.C.		3	4
St. Albans, Bethel ...	1	5	0
Wandsworth, West Hill	1	0	0
Portsmouth, Rehoboth	1	1	6
Bromley (Kent), Mrs. Kent		2	0
Prittlewell	1	16	0
Norwich, Orford Hill		8	3
Ipswich, Bethesda ...		14	6
	£38	7	10½

Ladies' Zenana Auxiliary.

Money received from Sept. 1st to Oct. 9th, 1928.

	£	s.	d.
Woolwich, Women's Gospel Meeting		8	7
Norwich, Orford Hill (Boxes)	3	0	0
Wandsworth, West Hill:			
Collection	3	0	0
Sale of P.C.'s		3	4
Hartley Wintney	2	4	0
Chadwell Street, Mrs. Hall		11	6
Women's Gospel Mtg.		4	9½
Chorley, Bible Class, per Miss B. Critchley	5	0	0
Tottenham (addl.)	1	10	0
Ipswich, Bethesda, Women's Bible Class (Boxes)	4	6	4
Clapham, Courland Grove, per Miss Dadswell		15	0
Chelmsford, for expenses of Meeting		9	0
Boxes	1	4	0
L.Z.A. Week Collections:			
Chadwell Street ...	2	4	0
Stratford, Gurney Road	2	18	10½
Clapham, Courland Grove	2	1	6
Brentford	2	13	6
St. John's Wood ...	5	13	1½
Walthamstow, Mrs. Kevan's B.C.		3	7½
Tring, Collec.	16	16	0
Ramsgate	1	0	0
Eastbourne (Boxes)	2	17	0
Ilford, Collec.		15	0
Leyton, Collec.	1	2	6
West Ham, collected in Farthings by Ethel Hampshire	1	0	10
PERSONAL:			
Mrs. Fisher		4	5
The late Mrs. Howe's Box		6	6
GENERAL:			
Collections at Miss Mowle's Farewell Mtgs.	29	11	3
Mrs. E. Hall	1	0	0
Sale of Postcards	1	12	6
	£94	17	2

Our Home Churches.

Prayer Subjects for November, 1928.

Week beginning—

SUNDAY, 11th.—For the newly baptised converts on the Kolli Hills, who are in the thick of the fight, that overcoming grace may be given and the enemy of souls put to flight.

SUNDAY, 18th.—For Mr. and Mrs. Lincoln Watts, that they may realise Divine comfort in parting from their children, and journeying mercies granted in their voyage to India.

SUNDAY, 25th.—For Mr. and Mrs. Morling in their open-air work in and around Nama Malai, that the Holy Spirit will guide them in leading many to the Saviour.

SUNDAY. December 2nd.—That much blessing may rest upon the Namakal Boarding School, resulting in the boys being equipped to follow useful occupations and brought savingly to know the Lord.

The Strict Baptist Mission Exhibition.

RESULTING from the Exhibition held at Courland Grove, Clapham, and described in the August HERALD, are requests that the exhibits be made available for use in other places. It is, of course, impossible to have so comprehensive an exhibition without a great deal of preparation and the presence of a missionary to give the talks as they were given on that occasion. We do feel, however, that much more use could be made of the exhibits and a boxful of items have been carefully selected and descriptive cards prepared, so that it will now be possible for any school or chapel to borrow the exhibits and see them. There are about two hundred articles included in this box.

This exhibition can be given along with a missionary meeting, but its greatest value will be as a separate thing in itself. People, especially children, will learn a great deal more about India and the Mission work by being allowed to take their own time in looking at the various articles than they would by hurrying round the exhibits in a half an hour before or after a meeting. While no rules can be laid down, it is therefore recommended that an evening, and a school-room, be devoted to the exhibition. This avoids crowding either of time or space.

The exhibits have been divided into five sections :—

(1) Articles used in South Indian Households. This includes articles of household and personal use, with a few general items.

(2) Kolli Hill Produce. Specimens of grain and other things grown on the Kolli Hills. Many of these grains are common to the other fields of the Mission as well.

(3) Idols and their Worship. A number of actual idols, with articles used in worship, charms and pictures.

(4) Some Weapons of our Warfare. Tamil Testament, tracts, booklets, etc., and pictures of work and workers.

(5) Our Lord has Conquered. Pictures of converts, and the actual idols, charms, books of magic, etc., that they have given up.

In making arrangements for the winter's work, we shall be glad if Superintendents and Leaders will keep this exhibition in mind, and if possible give their children and young people the opportunity of

seeing it. Mr. Allan Crane, our missionary-elect, will have charge of the box this winter, and will be pleased to book engagements for the exhibition box. His address is the Strict Baptist Bible Institute, 98, Tressillian Road, Brockley, S.E.4. Friends desiring to have the exhibition may write him direct, or may write to the Secretary, Pastor W. Chisnall. Borrowers will be expected to pay the carriage both ways, but there will be no other fee.

Announcements.

Annual Meetings.—A full report will (D.V.) be given in the December Mission HERALD. We would commend them to the prayers of our readers for a rich blessing to result from them.

The Council Quarterly Prayer Meeting will be held on Friday evening, November 30th, in the Vestry at Mount Zion Chapel, Chadwell Street, E.C., at 6.30 p.m. A hearty welcome is extended to all.

Special Notice.—Mr. and Mrs. Watts will be leaving England, if the Lord will, by the B.I.S.N.Co.'s S.S. *Merkara,* from London on Saturday, 17th November. The exact time of embarkation cannot yet be given but can be notified to any friends desiring the information about a week before sailing.

For Sale on Behalf of the Strict Baptist Mission.—Mrs. Gregg, of Branfold, Strensall, York, has again kindly offered to sell the following plants, etc., and give all the proceeds to the **Strict Baptist Mission.** Any purchaser, therefore, will be benefiting the Mission :—Golden Rod, Hollyhocks, London Pride, Columbines, Mint, Raspberry Canes, Polyanthus : **2d.** each. Iris, Lupins, Delphiniums, Day Lilies, Phlox, Chrysanthemums, Sage, Balm, Bergamot, Lavender, Veronica, **6d.** each. Snowdrops, Montbretias, Michaelmas Daisies, Small Sunflowers, Honesty, **6d.** dozen. Lilacs, Flowering Broom (Yellow), Crasselus (lovely scent), Cactus, Bridal Wreath, Coronilla, Aloysias, Oakleaf and Ivy Geranium, Fuschia, Primulas, **9d.** each. Also Hand-painted Scrolls (any verse to order), from **2s.** each. Postage extra. Please mention the S.B.M. HERALD when writing to Mrs. Gregg (Branfold, Strensall, York), whom we thank for her kind interest and help.

Croydon Salem, Windmill Road.—The Treasurer has much pleasure in acknowledging the sum of £1 13s. 2½d., collected from three boxes in the Sunday School, made up as follows :—Young Women's Bible Class—11s. 10¼d., of which amount 10s. 6¾d., was in farthings, and from the School 15s. 5¾d., in farthings, the remainder being in larger coins. It is hoped this excellent result will be noted by other schools; it clearly shows what the humble and often despised little coin can do.

In Memoriam.—On behalf of all our readers we would tender deepest sympathy with Pastor L. H. Colls, of Chesham, in the Home-call of his beloved wife, as well as to every member of the family. For many years Mr. Colls was Editor of the Mission Herald, in collaboration with Pastor S. Hutchinson, and has always taken the warmest interest in the work of the Mission. His address at the Annual Meeting last year will be fragrant in the hearts of many present. We commend him to the gracious support of the God of all comfort.

L.Z.A.—The L.Z.A. Quarterly Prayer Meeting will be held (D.V.) at Hainault Road Chapel, Leyton, E. 10, on Thursday, November 29th, at 3.0 p.m.

Engagements for November.—Mr. Ernest A. Booth (30, St. Margaret's Avenue, Whetstone, London, N. 20)—4th and 5th, Borough Green; 7th and 8th, East London Auxiliary; 11th, Walsall; 18th, Croydon (Derby Road); 22nd, Brockley, Suffolk; 25th, Homerton Row; 26th, Eltham; 28th, Tring.

Meetings.

IPSWICH, BETHESDA.—At the Christian Endeavour meeting held on August 28th, a presentation was made to Mr. Allan Crane, who has been Secretary of the Society since its formation. Our Pastor spoke in high terms of the kindly regard he, and the members of the Endeavour, had for our young brother, and wished him God's blessing as he starts on his training for the Mission Field on September 3rd.

The presentation took the form of a Scofield Bible, a gold wrist watch, and two of Spurgeon's books. Mr. Crane said how sorry he was to give up the work of the Endeavour, but felt quite sure he was taking the right step in responding to the call to serve in the Regions Beyond.

ILFORD.—The Annual Meeting of the Ilford branch of the L.Z.A. was held on Wednesday, September 26th. Mrs. J. S. Smith occupied the Chair, and after the report was read several ladies engaged in prayer. Mrs. Silvester (President of the L.Z.A.), gave a deeply interesting address on Prayer, during which she described the beginning and ultimate growth of the work of the Ladies' Auxiliary. The collection amounted to 15/-.

CHELMSFORD.—A happy and profitable evening was spent on Wednesday, September 12th, on the occasion of the visit of Mrs. Watts to the Eleventh Annual Meeting of the Missionary Sewing Class. A goodly number of friends gathered in the the School Room and listened with keen interest to the account given by Mrs. Watts of her work during the past five years. This time was spent going round to our Mission Stations on the Kolli Hills, Sendamangalam, Namakal and Madras, at each of which Mrs. Watts described the people and the general conditions which prevail. During the year 84 garments had been made. A sale was held during the evening of lavender bags and useful articles for the Sewing Class funds. E. L. K.

HALSTEAD "PROVIDENCE."—ANNUAL MISSIONARY MEETING.—This meeting was held on Wednesday, September 12th, with Mr. L. Watts as the speaker. A successful meeting was sought by prayer and preparation, that we might enjoy fellowship with our beloved brother, and together, the presence and blessing of our Lord and Saviour, Jesus Christ. Mr. Watts' testimony concerning the Lord's work in the various fields of the Mission in India, was so real, and extremely interesting, that all those present, with one accord were sorry to part. The garments, etc., made by the ladies' Sewing Class during the year, to send in the Christmas Boxes, numbered 268. These were on view after the Meeting, and Mr. Watts was able both to encourage the workers and to give some valuable hints concerning the work. A collection was taken on behalf of the Mission, *and amounted to* £5 8s. 6d. "Tell it out." Praise the Lord. S. C. R.

Notice.—All orders for the MISSION HERALD, or alteration of Subscribers' addresses, should be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Notices.

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

The Children's Corner.

MY DEAR GRANDCHILDREN.—As our senior friends are claiming so much space in this month's "Herald," it will be possible for me to give only a very short letter to the Corner, but I am sure we shall try and be happy about it, and remember that

"*Jesus bids us shine,*
You in your small corner,
And I in mine."

and if we all are alight together, with the joy of heaven shining in our faces, what a glorious illumination there will be.

But a thought has arisen in my mind. What is the age limit for readers of the Children's Corner? It is a very puzzling question, and one that becomes more difficult to answer as the months go by. Some little time ago I had a letter from a lady living in the country, and to my surprise she said, "I am one of your grandchildren," and naturally, seeing that she is a long way past eighty years of age, I wondered how that could possibly be; but she solved the question by adding, "I always read the Children's Corner." Then a week or two ago I was addressing a number of aged friends, and at the close one remarked, "Do you know that I am one of your grandchildren?" giving the same reasons as the above mentioned friend. Now, this is distinctly gratifying, and shows the lively interest taken in the Mission by all sorts and conditions of people, and it is little wonder that it is spreading rapidly, so that if the Corner has the effect of bringing youth and age into active co-operation for the extension of the Redeemer's Kingdom, all will be well, and in fulfilment of Divine prophecy, "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." (Zech. viii. 4 and 5).

Very soon after this "Herald" reaches you our dear friends, Mr. and Mrs. Lincoln Watts, will be steaming away from old England, and every turn of the propeller of the good ship *Merkara* will be hastening them towards the land of their adoption, to resume their much loved work which they had temporarily laid aside for a much-needed and well-earned holiday. Will all those who have been in touch with them during their visit to the Homeland, and have listened with keen interest and enjoyment to the wonderful stories they have told of their work in each Field in India, just bear them lovingly in their hearts day by day, asking God to so use them during the voyage, that they may be "living epistles known and read of men"; and when they have entered upon their work in Madras, they may be mightily used to bring many out of the darkness of heathenism into the light of the Gospel of Jesus Christ. And, I would specially emphasize this, pray earnestly that in their separation from their dear children, Edith and David, they may be comforted with the knowledge that the tender Shepherd will "gather the lambs and carry them in His bosom," preserving them from all harm and danger.

But I must stop; there are heaps of other things I would like to write about, but must be held over till another month. God bless all my grandchildren, young or old, and inspire them with a loving zeal to desire the coming of His Kingdom. With much love to all,

Your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, Etc.,

Received from September 10th to October 2nd, 1928.

General Fund.

	£	s.	d.
Guildford, Coll.	5	12	0
S.S.		8	0
Leicester, Zion, W.P.W.	2	0	0
Bexley Heath, Birthday Box		19	2
Boxes (Friends)	2	7	5
Bath, Bethel, Reports		1	10
Donations—A Friend		5	0
Anon.		2	0
Australian Friend		5	0
Miss Hemmington		1	0
Miss Isaac		6	0
Miss Marriott		2	6
Mr. W. E. Mullins		8	0
Mr. & Mrs. John Reeves	1	0	0
Mrs. E. Robbins		2	6
Miss B. C. Robbins		5	0
Miss K. V.Robbins	1	1	0
Miss A. G. Robbins		5	0
Miss Taylor		1	6
Thankoffering		10	0
Thanksgiving	2	0	0
Boxes—			
Miss Edith Barnes		1	5½
Bible Class	1	8	2½
Miss M. Dagger		2	10
Miss V. Elms		5	0
Miss Gibbs		5	11
Mr. F. H. Gray		5	0
Mrs. W. S. Grivell		7	10½
Miss Herbert		9	1
Miss Grace Parker		4	1½
Miss Mary Parker		3	8½
Miss Gwennie Parker		2	3½
Miss Parsons		7	8
Miss R. S. Robbins		19	0
Miss F. Stone	2	1	0
Mrs. E. Warner		4	11
Mr. Webb		2	0
Miss M. Whale		5	5
Sandgate, Friends, per Miss Stace	1	4	0
Raunds Bapt. Chapel, Boxes	4	9	4
Homerton Row, Mr. & Mrs. H. C. Turnpenny	2	2	0
Southery S.B.C.	5	0	0
Sudbourne, S.S. Junior	14	0	0
Sudbury, S.S.	1	4	0
Swindon, Providence	3	8	8
Wooburn Green, Ebenezer (Birthday Box)	2	16	5
S.S.		6	1½
Reports			8
Newquay, Cornwall, S.S.		19	3
Bible Class		13	7
Birthday Box		2	4
Visitor		2	6
Sturry, S.S.		7	4
Chatteris, Coll.	3	5	0
Clacton, A Friend		1	0
Halstead, Bible Class Box	2	17	1
S.S. Box	1	3	3
Missionary P.M. Box	2	9	4
Home Boxes	3	2	4
Coll.	5	8	6
Blakenham, Miss V. M. Crunden (Box)		11	6
Tonbridge, Zion, S.S.	1	0	0
Walton-on-Naze, Coll.	5	0	0
Ely & Little Downham, Coll.	2	5	0
Fulbourn, Coll.	1	0	0
Homerton Row, Mr. E. A. Booth (Box)		7	6
Croydon, Derby Rd., Boxes, Miss M. Peebles		7	9
Miss V. Falkner		7	1
Mr. C. Peebles		10	9
Miss H. Peebles	5	16	10½
Miss E. Falkner		7	6½
Mrs. Hoy	1	17	6
Miss M. Hedgcock		6	7½
Mr. D. Clark		13	5½
Miss G. May		7	2
Mr. S. Johnson		5	6½
Mrs. Smith		6	11½
Mr. L. Falkner		5	0
Mr. J. Webb		5	8
Mr. Cockram		14	1½
Mr. F. Dann		7	6½
Bradford, "A Friend"		6	0
Cambridge, Eden, Coll.	7	9	3
Boxes	5	4	3
Don.	1	5	6
Bermondsey, Lynton Rd., Coll.	7	12	9
Bath, Providence, Coll.	3	5	5
Miss Shepherd	1	9	5¾
Miss Sheard	1	4	4½
Miss Carr		10	2½
Miss Ruth Carr		9	8½
Miss Walker		7	4½
Miss Buckland		4	3
Miss Kirby		2	4
Mrs. Owen		12	2½
Mrs. Barnes		2	1
Env.		13	8
Billericay, Coll.	5	9	5
Hastings, Ebenezer, Miss P. Adair		5	0
Ipswich, Zoar, Miss N. B. Double		5	0
Newcastle-on Tyne, Friend, per Mr. F. W. Neville		5	0
Croydon, Salem, Y.W. Bible Class	11	10½	
S.S.	15	5¾	
Coll.	5	10½	
St. John's Wood, Mt. Zion, Mr. R. S. W. Sears	2	2	0
Men's Meeting	3	0	0
A Friend		2	6
Mrs. Sampson		2	0
Miss Jayne		2	0
Per Mr. Vine		2	6
Per Mr. Reynolds	1	0	0
Miss M. Robbins		5	0
Mrs. J. E. Bennett	2	0	0
Mrs. C. C. Harris	20	0	0
H.A.L.	40	0	0
Mrs. Bonsink (Box)		15	7
Mr. F. J. Smith	5	5	0
Miss E. L. Harris	1	0	0
Miss H. V. Harris	1	0	0
Mr. H. C. Harris	5	0	0
Mrs. R. R. Robbins	10	10	0
Mr. Chas. W. Harris	5	0	0
P. & C. Brand (Box)		3	11
Mr. R. S. W. Sears, Men's Meeting, for Medical Fund	2	1	0
Willingham, S.S.	2	14	6
Reports			8
Brighton, Prarthana Sabha, Boxes	2	5	0
Bierton Bapt. Chapel, S.S.		16	9
Coll.	4	5	0
Kings Langley, Zion, Coll.	2	4	3½
Birthday Box		16	7½
Mr. Colin Butler	2	3	7½
Mrs. R. Surridge	1	12	11
Master Ivan Bullock		12	6
Miss L. Freeman		10	6
Phyllis and Kenneth Nelson		6	3½
Mrs. P. Surridge		5	0
Mr. G. Freeman		3	3½
Miss E. Jackson		1	5½
Diss, Mr. A. J. Jarrett		10	0
Grundisburgh, Birthday Box		12	6
Cambridge, Eden, Reports		4	0
Stratford, Gurney Rd., Coll.		16	8
Birthday Box		2	5
Don.		1	0
Qtly. Subs.		12	6
Boxes	4	17	10
Tring, Akeman St., Mothers' Mtg. Box	2	0	0
Mrs. W. Foskett		4	5
Miss H. D. Collins		7	9½
Miss E. G. Butcher, Class		5	5½
Mr. John Gower		3	10
Rev. S. E. Garrard's Class		5	8
Mrs. A. Wright, sen.		2	2¾
Mrs. John Bagnell		7	6
Miss Maull	1	2	6
Miss King, Park Rd.	14	10½	
Mrs. James Bagnell		5	7
Miss Burch		3	0
Mrs. J. C. Wright		2	2½
Mrs. R. G. Wright's Class		17	9
Miss Child		2	3½
Mrs. W. Wright's Class	1	5	
Mrs. R. Hedges		17	2½
Wellingborough, S.S.	35	13	5½
Coll.	8	6	3
Boxes, Miss Dartnell	1	2	2
Master F. Jenkins		8	6
Master G. Wright		5	2½
Master G. Judd			9
Mrs. Giles	2	3	10
Master D. Callis		4	10
Peckham, Heaton Rd., Zion, S.S.		5	0
Lessness Heath, Mr. J. E. Orchard, Box	1	1	0
Slaithwaite, Providence, S.S.		3	3	0
Boxes		1	2	0
Bermondsey, Lynton Rd., S.S., Infants		8	4
Trowbridge, Zion, S.S.	6	14	7½
Mrs. Boyes		10	0
Mrs. A. Wiltshire		10	9½
Misses Adams		5	8
Hastings Auxiliary, Mrs. Abrahams		2	6
Anon.		10	0
Mr. & Mrs. Childs		10	6
Mrs. Cavey		10	0
Mr. & Mrs. Funnell		10	0
Mr. Hamlin		2	0
Miss Marchant		2	6
Mr. Midmer		5	0
Miss Relfe	1	10	0
Mrs. Relfe		12	0
Mrs. Ostridge		11	0

LIST OF SUBSCRIPTIONS.—*continued from previous page.*

	£	s.	d.
Reports		1	0
Boxes, Ebenezer S.S.	1	19	3
Mrs. Hunter's Class, 1,000 farthings	1	0	10
Tabernacle S.S.	1	18	10
Miss Bane		10	11
Miss Errey		7	1
Master E. Hamlin		6	6
Miss Evenden	1	0	0
Miss J. Midmer		14	8
Anon.		1	0
West Ham Tab., Boxes		8	3
Ramsgate, Miss R. Fenner, Box		10	0
Reading, Providence, Boxes,			
Miss Parsey	1	2	7
Mr. Watts		5	1½
Miss G. Chapman		4	4½
Mrs. Woodham		14	8
West Ham Tabernacle, Boxes	22	12	9
Brighton, Ebenezer, S.S.	6	1	0
Walthamstow, Church Hill, for support of Sandshie, Mrs. Brand's orphan :—			
S.S. Birthday Box		18	7
S.S.	2	3	1½
Junior Y.P. Farthings		12	0
16 Boxes	4	18	10½
Ipswich, Bethesda, Boxes	35	7	6
Brentford, North Rd., S.S.	4	19	7
Chelmsford, Coll.	3	15	0
Stratford, Gurney Rd., Harvest Thanksgiving	1	8	0
Old Hill (Staffs), Ebenezer, Coll.	5	3	9
Bermondsey, Lynton Rd., Mr. & Mrs. Collin	100	0	0
Homerton Row, S.S.	5	0	0
Hadleigh (Suffolk), George Street Chapel—			
Grace Mowles		2	0
Joan Baalam		5	0
S.S.		3	4
Miss Sibbens		2	11½
Stella Pickess		6	9½
Mr. F. Lockwood		11	1
Miss Moody			11½
J. Frost		6	2
Guildford O.B.C., Boxes			
Pastor J. T. Peters	1	10	0
Mr. H. Brand	30	0	0
Mr. A. Snell		10	0
Mr. E. C. Foster	1	3	9
Mr. W. Nicholson		14	3
Mr. E. R. Cordwell		11	2
Mr. Bristow		4	0
Mrs. Riddle		7	2½
Superintendent's Birthday Box	1	0	7½
Mrs. Maskrey		13	0
Mrs. Leadbetter		9	11½
Miss McGill	1	1	2½
The Misses Brand	2	9	5½
Mrs. Over		3	8½
Mr. Shellard	1	4	0
Miss N. Fox		6	0½
Mr. T. Knowles		16	7
Mr. Trew		7	6
Mr. Jenkins		14	0½
Mr. R. Nicholson		7	9½
Miss Willcocks		7	8
Mrs. Riley		3	11½
Miss E. Farlow		12	0
Leyton, Hainault Rd., Birthday Box		9	0
Sewing Class		10	0
Coll.	5	8	0
Wandsworth, West Hill, Miss Sharp (Box)		11	0
Mr. W. Coleman (Box)		11	4
Mr. R. Smith		5	0
Women's B. Blass	1	0	0
Portsmouth, Rehoboth, Boxes	3	5	6
Env.		7	3
Bromley (Kent), Mrs. Kent		5	0
Croydon, Tamworth Rd., Miss V. H. Prentice	4	0	0
Prittlewell, Coll.	7	4	1
Bible Class	1	9	7½
Birthday Box	1	5	7
Girls' Box	1	14	2½
Boys' Box	1	6	9
Infants		5	11
Personal Boxes	20	6	9
P.P.C.		3	7
Norwich, Orford Hill—			
S.S. & Bible Class	1	12	9
Dons.		12	0
Miss O. Lincoln, Box		7	0
Kingston-on-Thames, Providence, S.S.	4	2	10
Hounslow, Zoar, S.S.	2	2	4
Mrs. Girdler's Box		4	5½
Tottenham, Ebenezer, Bible Class, Ladies	1	0	3½
Do., Gent.'s	1	4	5
Birthday Boxes	2	11	9½
Farthing Fund	4	13	2
Berkhamsted Common, Potten End—Mrs. W. Hodsden & Family (Box)		19	0
Bermondsey, Lynton Rd., S.S. Birthday Box	1	15	1
153	1	1	0
Mr. Watts' visit	1	12	6
Ipswich, Bethesda, S.S. Boxes	28	19	5
Infants' Class, per Miss Holder	4	5	10
Mrs. Banks (Box)	1	5	3
Miss Pitts (Sub.)		2	0
Miss Gooding (Sub.)		2	6
Mr. C. Woods (Sub.)		2	6
St. John's Wood, Mt. Zion, Mr. Kidman		10	6
Branch School	4	2	0
Mr. Andrew's Box		10	11
Mr. A. Vine	2	2	0
Miss Kidman		10	6
S.S.	51	8	6
C.E. Thanksgiving Boxes, Miss A. Bowler		5	0
The Misses Bass	2	15	0
Miss M. Sears		10	9
Miss E. Brander		2	9
Miss Kidman		12	6
Birthday Box		3	10
Mission Room Box (Medical Fund)		4	0
North Finchley, "In loving memory of Mr. Geo. Simpson"		1	1	0
St. John's Wood, Mt. Zion, Miss Ellis		5	0
Mr. S. H. Goodley	1	1	0
Mr. C. E. Grimes	1	1	0
Chadwell Street, Mt. Zion	66	3	8
	£826	12	7½

The total of the following items has already appeared in previous HERALDS.

	£	s.	d.
Chadwell St., Mt. Zion—			
Mission Sunday	26	14	0
Do.	23	16	0
Gift Week (Env.)	30	10	10
Sunday School	38	16	7
Mr. J. Albon		2	6
Mr. W. G. Baker		2	6
Mr. & Mrs. G. Ridley	2	12	0
Miss R. Hammond		10	0
Mrs. Jones		6	0
Mr. T. Miller		10	0
Mr. S. G. Nunn	2	2	0
Mr. R. Robinson	1	0	0
Mr. W. Rutter		10	0
Mrs. & Miss Silvester	5	0	0
Mr. J. Webb	5	0	0
Mr. H. J. Webb	5	0	0
Mrs. Whybrow (Box)		7	0
Mrs. Williams (Box)		8	0
Miss Wilmhurst		5	0
Anon.		10	0
Anon.		10	0
Anon.	5	0	0
Anon.	2	2	0
	151	13	5
Mr. Kimber, Heralds	4	0	0
	£165	13	5

Personal.

	£	s.	d.
Mr. & Mrs. J. Rippin		10	0
Mr. A. Collins		3	0
Exors. of late Mrs. Burrows	25	0	0
Mr. S. Burfoot		1	0	0
"One of the least"		1	0	0
"Subscription"	100	0	0
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(*Continued on page 170.*)

Vol. XXVII. *New Series, No 264.* DECEMBER, 1928.

The Strict Baptist Mission HERALD.

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



PASTOR R. ROBINSON, Vice-President S.B.M.

Price One Penny

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The Strict Baptist Mission

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NEW YEAR'S

Missionary Prayer Meeting

TUESDAY, JANUARY 1st, 1929, at 7 p.m.

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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. XXVII.] DECEMBER, 1928. [*New Series*, No. 264

CURRENT NOTES.

IN the MISSION HERALD for December last year an urgent appeal was made for a young man to offer himself for the vacancy in the Mission Staff, and this was followed by a half-day New Year Prayer Meeting, when the great need for more labourers was specially laid before the Lord. To the great joy of the Council this has been graciously answered during the year, and, as already recorded, Mr. A. C. W. Crane was accepted for service and is now in training for the great work.

This joy has been intensified in a wonderful manner by the offer for service of Mr. A. G. Morling, the eldest son of our beloved Missionary, Mr. David Morling. He was joyfully accepted and set apart for training, after which he will proceed to India to join the staff.

* * * * * *

In tendering heartfelt thanks to God for this response to our petitions, we would also express our warm congratulations to our brother, Mr. David Morling, upon the double blessing which he has received. It is almost exactly twenty-five years since he entered upon the work in India, since when he has been wonderfully used of God in Sendamangalam and Namakal, the record of which is told in his splendid book, "Pioneering on the Cauvery," and now the Lord has given him the great joy of knowing that his first-born has heard the call to "Come over . . . and help," and will in due course labour with him in the Gospel.

Our Foreign Field.

The News of the Month.

KOLLI HILLS.—A Hillman's Wedding.—Last week were united in marriage James and Nesamoni. The husband's old name was Sevi. He came to us about nine years ago, and since then has received a Christian training in boarding school and teachers' training school. He was baptised two years ago. Nesamoni is one of the senior girls in our Girls' Home. She has been with us for some four years, and her physical transformation from chronic sickness to smiling health is scarcely less wonderful than the spiritual change which has come over her since she has known Jesus Christ as her Saviour. It was a very happy ceremony, made complete by the presence of James' father and a group of villagers from his old home, who were much interested in seeing a Christian wedding. We are thankful to see that James' father, the chieftain of the whole tribe, is once more on friendly terms with his son, in spite of the lad having become a Christian.

Another Wedding!—Some friends may remember hearing about Aaron, the son of the old village priest who died nine years ago, leaving us his children to care for. Aaron is now helping our doctor in the dispensary, and adds to his small income by keeping the rainfall records for the station. Aaron's bride was Lydia, also from the Girls' Home. Their marriage was solemnised immediately after the one described above. Expenses were reduced by both the bridegrooms joining in providing one feast for all their friends! A pleasant sight that day was Ruth's smiling face, as the little maiden skipped and ran here and there, well pleased with her brother's wedding and the accompanying marriage feast, and perhaps not least with her new dress, the gift of the bridegroom.

Paths on the Kolli Hills.—At last the long-looked-for order has come through from Government to get on with the construction of the new bridle path from Kulivalavu to Alatthur. At the time of writing a beginning has been made. Half a mile of path has been completed, and a ten-foot wide track through the jungle has been cut for another mile. Every yard of this path through some of the wildest country on the Kollis will be an unspeakable boon to mission workers on these hills. J. M. BRAND.

NAMAKAL AND SENDAMANGALAM.—Miss Mowle arrived by steamer at Madras on Saturday, October 6th, and was met there on board by our Madras colleagues. On the Tuesday following at 2.30 a.m. (note the time), Miss Savage greeted her at Salem Junction, whence they came by bus to Namakal. We wish for Miss Mowle a successful time in studying Tamil, and many years of fruitful service.

In the month of September we made an eleven-day camp in Sendamangalam. Various little problems and much repair work to our property made it necessary for us to stay on the spot for some time. Incidentally, the camp there afforded us an opportunity of renewing many old acquaintances in the station where we spent so many years.

Blessings mingled with Anxieties

On the second Sunday of our camp we had the joy of baptising two girls of our Christian families and a convert from heathenism. The latter person is the mother of Raju, who was one of our teachers, but was sent to the Madras Mental Hospital two years ago. When Raju was here with us he never prayed in public without remembering his parents. Then the father was converted, after which Raju would always pray for his mother and brothers. The life of the brothers has certainly been changed, and now the mother, the one who most stubbornly opposed the Good Spirit's work, has made her surrender and owned her allegiance to her husband's God. The news has been sent in various ways to the son in the asylum, and we trust that in one of his lucid moments the Lord will show to him that his prayers have been answered.

If the Lord will, ere these notes appear in print, I shall have seen the 25th anniversary of my first landing in India.

I do not think friends in England know much of the sheer tragedy summed up in the brief words of Jude, "Clouds without water, driven away by the winds." On an afternoon clouds big with the promise of precious store gather hopefully from the S.W. They approach us most ostentatiously, holding out the hope of refreshed vegetation, a cooled atmosphere and replenished wells: when suddenly a strong wind rises in the north, and within ten minutes the last hope of a long and arduous season is swept from our reach.

On October 5th the Annual Workers' Examination was held in each of the S.B.M. Fields. The present course of studies is on the Acts of the Apostles, and each month a printed booklet of Notes and Questions is given on the current lesson. The worker writes in an exercise book his answers to the questions, brings the results to the monthly Bible Class, reads out in his turn his answer to the question in hand, and then faces the discussion that follows. So intense is the interest aroused, that it is generally difficult to close a Bible Class under 1¾ or 2 hours.

In September the Biblewomen's Examination was held in these Fields. Each worker was called upon to give a model lesson on a given parable to a supposed Hindu woman, the "Hindu woman" being Mrs. Brand, the examiner. Perhaps the most important part of our work is training others to become successful exponents of the Gospel.

Earlier in the year we wrote a few lines on the Statutory Commission, of which Sir J. Simon is Chairman, and which was then making a preliminary tour of inspection and enquiry throughout the country. After spending some months of preparation in England the Commission landed at Bombay last Thursday, October 4th. It has now entered upon its great task of weighing and recording evidence brought before it concerning the working of the present political constitution, and of studying elaborate memoranda for future developments. Sir J. Simon and his colleagues need at this critical time our earnest prayers—and perhaps no less so, those Indian Nationalists who are so vigorously opposing them.

D. MORLING.

MADRAS.—On Sunday, October 7th, Pastor V. S. Ponniah conducted his first baptisms at Vepery. The three candidates, who were all women, wore faces beaming with joy. The Pastor performed his part admirably. First he conducted the preaching service, and gave a suitable message to our sisters based on Colossians ii. 6-7. Then followed the baptism, in which the Pastor's wife played her part well in assisting the candidates. After this the ordinance of the Lord's Supper was commemorated. This was led by the Missionary,

while the Pastor received the new members into the Church, giving them the right hand of fellowship and a word of exhortation.

The above day was marked with much real joy for us all. We had the added pleasure of seeing Miss Mowle at these services, she having arrived in Madras the previous day. Pastor Ponniah was terribly nervous about administering the rite of baptism, and he tried very hard to persuade the Missionary to do it. However, he prayed much about the matter, and his testimony is that the moment he entered the water his nervousness fled.

Two of the candidates were the wives of Church members, and the third was a Biblewoman on the Mission staff. The confession of faith of all three candidates was clear and convincing. Several other enquirers were interviewed by the deacons at the same time, but we did not feel that in their case a sufficiently clear idea of a personal experience was manifest.

We believe that a period of unprecedented blessing is in store for Vepery in the near future. May God bless our Pastor and his wife, the deacons and each member. Pray for the enquirers who are still asking for membership. One of them is David, Ponniah's son.

It gave us great pleasure to welcome Miss Mowle to the shores of India on Saturday, October 6th, and we were very glad to have her with us for a week-end before she continued her journey to Namakal. Our hearty good wishes went with her.

The monsoon has come in early and strong this year, and we are grateful for the cool, refreshing rains. Our rainfall is a number of inches in excess of the average at present.

D. A. THROWER.

My Arrival in India (*Saturday, October 6th.*)

AS I walked through the streets of Madras with Miss Putnam in the late afternoon, I was struck with the dresses of the different castes and the countenance and expression of the same. On Sunday morning I went to the Vepery Chapel and noted the dress and expression of the Christians there, and could not help comparing the difference between the Christians and their heathen neighbours. Sad to say, the Christians are very much in the minority. It was Pastor Ponniah's first baptismal service; three women went through the waters of baptism, afterwards they received the right hand of fellowship and we all commemorated the Lord's Supper. Never shall I forget that service, for such a sweet sense of the Master's presence could be felt and I just longed for the time when I could follow it all in Tamil, while my heart went out in prayer, "O teach me, Lord, that I may teach." On my way home my thoughts went to a few words uttered by our Lord Himself, and I realised in a very small way something of our Lord's feelings and wondered how He with His great heart, must have felt; "When He saw the multitudes He was moved with compassion on them. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. ix. 36). Then I was greatly lifted up as I thought of His last words, "All power is given unto Me in heaven and in earth," and "Lo, I am with you alway."

My journey from Madras to Namakal on the following Monday was an all-night one. Among some of the things which claimed my attention was the way many of the Indians slept on the platforms at the different junctions

we passed. No apparent fear and quite indifferent to the world around them. Before leaving the homeland I had visions of fear, because of snakes and scorpions and various other animals and insects; with shame my mind went to the words of the Psalmist, "I will both lay me down in peace and sleep, for Thou, Lord, only makest me to dwell in safety." I felt almost sure these people had not that sweet promise to rest upon.

Part of the journey was by bus, and it was most interesting; though very early in the morning bullock carts were on their way to the market—they followed one another like so many railway carriages, some of the owners being fast asleep. We passed many wayside shrines; one could not help feeling sad that so many were trusting in such a poor hope. One shrine I was specially interested in, it appeared to be two gods, and in front a magnificent horse, presumably for their use. Truly "the idols of the heathen are the work of men's hands." O that we may be true witnesses to our God. He has said, "Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside Me? Yea, there is no god; I know not any."

The women with their water-pots borne so gracefully upon their heads were most interesting; one felt truly in an Eastern country. It was a pleasure watching the sun rise over the Kolli Hills. I arrived at Namakal about 7.30 a.m. The boys from the Hostel sang a lyric for my benefit.

I felt very thankful to my heavenly Master for leading me thus far, and a prayer went up to Him that He would give me the heart to understand and love the people amongst whom He has called me to work, grant me the gift of perseverance and the intellect to grasp the language, so that in due time I may be able to work for Him in this needy land. BEATRICE L. MOWLE.

The Spiritual Needs of the Mission Field.*

By L. WATTS.

1.—THE MISSIONARY'S OWN PRAYER LIFE. Missionaries are supposed always to be living on the mountain top as regards the vigour of their spiritual life. You are asked to visualise as far as possible from the Annual Report the amount of detailed work which a Missionary has to attend to. Taking the work of the Madras Field as an example, there are 13 Mission Stations in the Field, each involving attention to buildings, equipment, and work. Day and Sunday Schools are held in each station, and the lessons and time-tables of each of these have to be prepared and the work supervised. Twenty-seven teachers form the staff of the schools, each teacher's affairs and work coming under the eye of the Missionary. Five preachers, each with a number of villages in which he preaches, call for fellowship in the work, and an average of 17 services to plan and arrange for each week. Added to this is the more spiritual side of the work, such as examining enquirers, strengthening and encouraging weak and tried Christians, pastoral work and personal preparation for preaching and teaching. In thinking of the romance of Missionary work we must not lose sight of the pile of account books that have to be kept up-to-date, housekeeping, the miles to be tramped or cycled in the blazing sun to reach the various stations, and the mosquito, that supremest test of a Missionary's vocation. Add to these things the publicity of an Indian

* The substance of an address given at the Annual Meeting, October 23rd, 1928.

bungalow, and the interruptions, concerning which one Missionary has written, "Your Missionary work will not be to carry through your daily programme, but to take your interruptions in a Christian way," and it will not be difficult to understand why a Missionary speaks of this as a spiritual need of the Mission Field. In such circumstances the supreme need is the unhurried Christian life where prayer is the chief activity of the day. "Each Mission house is a hive of busy industry, and I lay before you the need of the Missionaries' prayer life in order that your prayers may be more definitely directed and co-operative with the work in India."

2.—THE WITNESS FOR CHRIST IN THE DAILY LIFE OF THE MISSION WORKERS. Our Indian brothers and sisters are mostly placed in isolated stations with no other Christians near them. The Missionary is able to visit them not often more frequently than once a month, and the Lord's day services are for the most part the only opportunity they have for Christian fellowship. They live amongst a people whose morals are mostly divorced from religion; amongst the temptations that come from the opposition of caste prejudices; hearing the oft-repeated taunt of their being paid to preach the Gospel; ever seeking the power to counteract the deadening indifference of the people. An ever-abundant supply of spiritual power is needed for our Indian workers if their work is to be kept from becoming lifeless and mechanical. I would plead that though the names of many of our workers are strange to you, they are known equally well with those of our Missionaries to God, and that your prayers should be ever up unto Him on their behalf.

3.—THE WORKERS' BIBLE STUDY. The majority of our Indian Christians have not yet either the heritage, or the personal habit of regular Bible study, and the need to train our workers is a great one. Even if they develop the personal habit of reading themselves, they live in homes where other people have not the habit and do not appreciate the need for it. There are also very few books for helping their study, yet in order that their testimony day by day shall be fresh and life-giving, they need to grow and to be ever growing in the knowledge of the Lord Jesus through His Word. On returning to India the long-desired hostel for young men will, I trust, be erected, and it is planned to provide a home in that for our young workers and other young men of our Churches, where they may be surrounded as far as possible with helpful, Christian influence, and encouraged to form lasting habits of study in the Word of God, which by His grace will equip them for His work.

4.—PASTORS FOR THE CHURCHES. We desire to foster the spirit of independence in the Churches in accordance with the congregational order of Churches, which we believe to be Scriptural; not keeping the Churches under the dominance of the Missionary, but encouraging their looking to and depending upon the Lord Jesus, Who is the Head of the Church. We want to look for the day when the Churches in the Fields we have now will be so strengthened with the power of the Word that it will be possible for them to carry on the testimony in those Fields, and the Missionaries to go to other Fields where Christ is not named. Men of strong spiritual calibre, who can teach the Word, and who are shepherds of the flock of God, are needed as leaders and pastors to the Churches in order that this vision may become real. At present we do not see the men answering to this description, but we remember that pre-eminently they must be men called of God, and hence we plead for prayer that God will call and reveal His chosen servants amongst our Indian

brethren. Along with this and for the fulfilment of that same vision is the need for—

5.—THE INDIAN CHRISTIAN'S VOLUNTARY WITNESS. Pastors need to be supported by a people so fired with the zeal of the Gospel that they will live it and preach it apart from the paid agency of the Mission. Along with us they need the constant filling of the Holy Spirit, that they, with us, may carry on His work throughout India and the world.

We are not daunted by the apparent greatness of these needs, for we know that our Lord can supply them all. As these things are laid before us, however, we may, by deeper, more intelligent, earnest and faithful prayer, seek the abundant full supply that shall bring glory to His Name.

Surgical Cases.

A LAD of about twelve years of age, one of the pupils in our new school at Chulavandi, was grazing his father's cattle on the hillside, when he was attacked by a bear. The boy remembers nothing more than that he approached a thicket and peered in. When next he became conscious, he was lying covered with blood, with fearful wounds on face and head. It was a marvel how he managed to drag himself the mile or more to his home. And when he drew near his village, the people were so terrified at his appearance that some of them ran away from him. His lips were closed, but a terrible mouth gaped wide from one cheekbone to the other. Add to this awful gash a deep wound in the forehead, and another in his chin, and the poor boy's appearance can be imagined.

It was midnight when they brought him to our dispensary, and for some days his life was despaired of. The sorrow of his distracted parents was pitiful to see. He was an only son. Dr. Samuel put in some very creditable surgical work on this case, and the poor battered face has reassumed something of its former shape. It will be some time still before the lips move in speech. One day, seeing the distress of the parents, and the sufferings of the boy, Mrs. Brand knelt by their side and prayed for his recovery. It was affecting to see the poor boy's hands quickly raised in the attitude of prayer, to signify that, although dumb, he joined in the petition. The latest news is that this patient is making good progress towards recovery.

Another surgical patient from the same locality is an old lady suffering from extensive burns. For a month there had been no rain, and the thatched roofs of the closely packed houses in her village were as dry as tinder, when suddenly a fire starting from one tiny outbreak swept like a wave in an instant over the whole village. Our old lady was just going back to save some household treasure when a mass of blazing thatch fell on her, burning both legs and arms, the whole of her back and her face. It was a wonder she survived the shock. Yet she straightway walked the five miles to the Mission hospital! "A good thing I came here the first day!" she said to me some days later, "I could never have managed it the second day, nor since."

It can be imagined what a quantity of dressings are required each day to cover such a large area of burns. Almost her entire body is swathed in bandages. And many of the dressings cannot be used a second time. Gifts of bandages, cotton wool or lint, for the use of the dispensary, will be gratefully received.

J. M. BRAND.

Pleasant Reminiscences

A Missionary's Furlough.

AT a farewell meeting in Madras before we left for England last January the question was asked why we needed to go to England. By way of answer I gave three reasons: (1) Missionaries need to return periodically to the Churches which sent them forth to rehearse "all that God had done with them, and how He had opened the door of faith unto the" people to whom we had been sent. If the Churches in England are to maintain their interest in the work in India it is necessary that someone go and tell them what God is doing in answer to their prayers, and with their gifts. (2) We need to return in order that others may be stirred up to answer the call to missionary service. There were gaps in the missionary staff and I remembered that I myself heard the call while Mr. Booth was home on furlough 17 years ago. (3) We need furlough ourselves in order that by fellowship with our brethren in the home country we may be strengthened in the Lord and assured that we have the forces of their prayers and faith behind us in the work.

In humble and grateful praise to God we acknowledge His gracious confirmation of these three reasons for furlough. I have been enabled to visit the Churches throughout the country, renewing the fellowship enjoyed with many of them fifteen years ago, and becoming acquainted with many others visited for the first time. As the story of God's grace shown to Indian brethren and sisters has been told, the fires have been rekindled, and thanksgiving and prayer encouraged. In making 85 separate journeys to places and giving 144 sermons and addresses, we are grateful to God for the health and strength given to complete all engagements made.

With deep, heartfelt gratitude to the Heavenly Master we thank Him for calling two young men as missionaries during this period of furlough. We look forward with prayerful eagerness to meeting them at the Madras Harbour when the time for their arrival comes.

We are also grateful for the opportunity of fellowship with many friends all over the country, both at the meetings and in the entertainment so graciously given in each place. These visits are real sources of strength to the Missionary. It has been a joy, also, to find the extent of this fellowship increasing, for I have visited several places where missionary meetings have not been held previously in the remembrance of the friends there. Notably at Glemsford, in Suffolk, where the Chapel bears on its stone the date 1829 and the first missionary meeting was held this year.

It is a happy arrangement whereby the Annual Meetings of the Mission are the Farewell Meetings also. The vision of that vast assembly, the earnestness of each speaker both to God and to the people, the glorious singing led by the great organ, and the hearty greetings personally given by as many as could separate themselves sufficiently from the crowd for the purpose, will live through the coming years as the assurance that the Churches are behind this missionary work and that we can count upon them for holding the line right up to the throne of God.

L. WATTS.

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.**

Our Home Churches.

Prayer Subjects for December, 1928.

Week Beginning—

SUNDAY, 9TH.—For the new converts at Sendamangalam, that they may be established in the ways of God, and used to bring others to the Saviour.

SUNDAY, 16TH.—For Miss Mowle, that she may be enriched with Divine wisdom as she pursues her studies in Tamil.

SUNDAY, 23RD.—That amidst the happiness associated with Christmastide all will remember our Missionaries and Native Workers in India, that they may be specially helped in telling the story of the coming of the Prince of Peace.

SUNDAY, 30TH.—For Pastor Ponniah at Vepery, that much blessing may continue to rest upon his ministry, and that he may have the joy of baptising his son.

The Sixty-Seventh Annual Meetings.

THESE were held at the Leysian Mission Hall, City Road, London, on October 23rd, and our first note must be of praise to our gracious God for the beautifully fine day which enabled such large companies to assemble from all over the country to these gatherings, which are becoming, if they have not become already, the largest gatherings of Strict Baptists in the country.

The business meetings of the delegates of the S.B.M. and the Committee of the L.Z.A. were held prior to the afternoon meeting. The Ladies' Committee Meeting was very well attended, but it would be helpful if a larger number of Churches could exercise their privilege of sending delegates to the Annual General Meeting of the Association.

The very large afternoon gathering was presided over by the Vice-President of the Mission, Pastor R. Robinson, of Chadwell Street. After Psalm lxxii. had been read by Pastor J. Bagnall, of Bedmond, and prayer offered by Pastor C. A. Freston, of Walsall, the Chairman welcomed the friends and emphasised two things which should inspire all the people of God to whole-hearted missionary service. They were the glory of our risen Lord, Who in all things is to have the pre-eminence, and the blessing which we have received in being in possession of that great salvation. With these two great facts there should be no need for apology or argument for the great work to which the Lord has called all His people.

It was a pleasure to many to see Pastor Leonard Hills, of New Cross, President of the South Indian Strict Baptist Missionary Society, on the platform, and to have him take part in the season of prayer along with Pastor T. Reynolds, of St. John's Wood, and Pastor H. G. Dann, of Croydon. Feeling references were made in the prayers to our sister Mission, and the Holy Spirit's guidance in approaching the throne was manifestly felt.

Pastor B. J. Northfield prefaced his sermon by remarking that he had preached the annual sermon for the S.B.M. so long as 43 years ago in the chapel at Little Alie Street, when the sum collected for missionary work amounted to under £500 a year, and the audiences were very small compared to the great meeting he was addressing this afternoon. "What hath God wrought?"

The Unrevoked Commission

The preacher took as text the words of the Great Commission in Matthew xxviii. 18-20, and noticed, (1) *The unlimited power of the Lord Jesus;* "All power." This power was exercised both in missionary and pastoral work; both in sending and in keeping those sent. This power is eternal, for the Lord Jesus Christ was raised and exalted at God's right hand for the exercise of it. His power is founded on the fact of His death for sin. Some versions of the missionary psalm, Psalm xcvi., read "The Lord reigneth from the tree." He reigns from the tree of Calvary. The word "power" also includes the idea of authority, as in the Revised Version; power with authority. His authoritative power is a beneficial one, for through it comes the salvation of sinners. "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." We have no reason to be ashamed of the Crucified now that He is glorified; He has "all power in heaven and in earth."

(2) *Unbounded nationality;* "All nations." The command to the disciples was to "Go," since they could not expect all nations to come to them. In the same way all followers of the Lord are included in the terms of that command. We build our places of worship and expect people to come and fill them. The ministers are often blamed if people do not come, but why should they come unless someone goes and tells them what there is for them. Every Church member should be a missionary, and what is true locally is true universally—we must go to all nations. "God hath made of one blood all nations of men." "The desire of all nations shall come." "Jesus should die . . . not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." "All nations shall call Him blessed." "I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." Thus all nations are concerned in the Word and Message of God, for only one Blood can save the nations.

(3) *Unrestricted Observance;* "All things." Whatever He said, and taught, and did, we are to consider amongst the "all things." Note that teaching precedes baptism, as in Mark believing precedes baptism; therefore Christ did not command infant baptism. Christ also spoke of the doctrines of God's love, God's sovereignty, God's redemption, His atoning work, the new birth, and the practice of the Christian life.

(4) *Unfailing presence;* "alway," or with the R.V., "all the days." The Lord lays the emphasis on the "I," for if He is with us, whatever we need He can supply, and our success is sure. May we turn the promise of the "Amen," so shall it be, into a prayer, "So be it, Lord."

At the evening meeting the President, Mr. J. B. Collin, was supported on the platform by the Officers and Council of the Mission. Psalm xcvi. was read by Mr. A. C. W. Crane, our missionary-elect, and Pastor S. E. Garrard, of Tring, offered prayer. The Report was presented by the Secretary, Pastor W. Chisnall. This report is printed and all readers may procure a copy. Mr. Chisnall specially pointed out the pictures on pages 12 and 13 of the Report as an example of the character of the work being done amongst the boys in India, and what the Gospel is doing in the transformation of the lives and hearts of those whom the Lord calls. Mr. A. J. Robbins, in presenting a very healthy Financial Report, pointed out that though the actual amount received during the year was slightly less than the previous year, the expenses had been less than the income, thus making the substantial balance that is shown. In view of the acceptance of Mr. Crane as missionary, and the expected acceptance of another brother almost immediately, together with the extension of the mission stations with workers in India, it was necessary that another £1,000 be added to the regular income of the Mission.

Missionary E. A. Booth took as his subject, " Visions of India," and described the different Indias which people saw. India conjures up to the mind of the boy or girl a land of snakes and elephants; to older folk the thought of rajahs, palaces, and fabulous wealth is prominent. We think of

religious India, with its temples, priests, and ascetics; and also of missionary India. We think of India, not merely as a fresh outlet for our exports, or a place where we can show to the world our able administration, but we feel that India is a supreme trust to the British nation in order that we may keep open the door to the Gospel messengers. Every true vision urges us to a task. Isaiah, Peter, and Paul each saw visions but those visions led them to Divinely appointed tasks.

Mr. Booth graphically portrayed scenes in priest-ridden Benares, in Madras and in Ayanapuram, showing that however misguided the Hindu worshippers are in all that they do they are seeking salvation. Their wrong conceptions of God, atonement, and worship, emphasise the great need that men should go and tell them the better way. They dedicate their daughters to the gods, thus giving the most precious thing they have; and this calls us to answer their need by telling of an infinitely more precious gift made by God for man's salvation. This task confronting us, as we see the vision of India's need, we cannot neglect, except at the price of disloyalty to Christ. Apathetic Christians are asking again the question of Cain, "Am I my brother's keeper?" God says you *are*. The command of Jesus still rings out, "Go ye into all the world." Even if the Mission had been an utter failure Christ's command and promise still stand. "Awake, awake; put on thy strength, O Zion."

Pastor R. Robinson followed with the valedictory address to Mr. and Mrs. Watts, and based his message on the words in Acts xx. 32, "I commend you to God, and to the word of His grace." Mr. Robinson said, "I want to lay stress on the word *commend*. We represent a Mission believing in the verbal inspiration of the Bible, and words are used with certain definite and forceful meanings. When Paul visited Thessalonica he went into the synagogue on three Sabbath days, 'reasoned with them out of the Scriptures, opening and *alleging*, that Christ must needs have suffered.' Christ foretold in the Old Testament Scriptures was the Christ Paul was preaching. He *alleged*, he *commended*, to them the Old Testament Scriptures. So we lay Mr. and Mrs. Watts alongside the Word and will of God and believe that they are in harmony. You can wish people God-speed if you are sure that their lives are in accord with the will of God. Their going back to India is in keeping with the will of God and we commend them to God.

"When the Lord fed the four thousand He took the seven loaves 'and gave to His disciples *to set before* them.' *To set before* is the same word as *commend*. The provision was at the disposal of the multitude. We set before the Lord our missionaries, putting them at the disposal of the Lord. We commend them to God, knowing that He has need of them. We may do it as we are identified with them in this work. We again separate our brother and sister to the work to which God has called them.

"Paul, in writing to Timothy said, 'This charge I *commit* unto thee, son Timothy.' To *commit* is to *commend*. Timothy was given the Gospel in trust; he was made responsible for his faithful adherence to it. We commend you to God, we make Him responsible for you. You are in the care of Him Who will guard you. Our Lord Jesus Christ used the same word on the cross, 'Father, into Thy hand I commend My spirit.' You cannot be in safer keeping."

The President then, on behalf of the Mission and the gathering, bade farewell to our outgoing missionaries in a few choice words, and asked Mr. Watts to give his final message before leaving England. Mr. Watts was followed with deepest interest as he delivered to the large audience a telling and well-considered address on "The Spiritual Needs of the Mission Field," which is given in another part of this HERALD.

Pastor S. Hutchinson very feelingly commended our missionaries to the Lord in the valedictory prayer. The meeting was brought to a close by prayer and Benediction by the Secretary, and singing of the Doxology. The collections for the day amounted to £200 9s. 7d. The Lord be praised!

"Women which laboured . . . in the Gospel"

A Week of L.Z.A. Meetings.

THE days from September 18th to 23rd saw the materialisation of a special effort on the part of the L.Z.A., made with the object of increasing the interest of our London Churches in the work of the S.B.M. amongst women and girls in India. In order that as many Churches as possible could take part in these meetings the gatherings were held in a different centre each day. The L.Z.A. Deputation Secretary had spared no pains in arranging the various gatherings, as the following report will show, and we are glad to say her efforts were well rewarded by the interest shown by the numbers who gathered.

Each day's subject was complete in itself, and yet the week was so arranged that the whole week's meetings could be taken as a course of studies in all branches of work undertaken by the missionaries of the L.Z.A. On each day there was also a Bible study, and a lantern talk concluded the proceedings. It was gratifying to notice those who followed the meetings throughout the week.

On Tuesday the friends at Chadwell Street arranged an attractive programme, and Mrs. Booth spoke on the work in and around Madras. None can tell of this work better than Mrs. Booth, and at the end we could not but feel that we had been brought into closer contact with the Biblewomen and those who are definitely associated with them.

On Wednesday, at Gurney Road, Stratford, the outstanding value of the meetings was contained in the most helpful Bible studies conducted by Mr. S. Hutchinson on "Women's Ministry to Christ," and by Pastor W. S. Baker on "Christ's Ministry to Women." Mrs. Watts gave the missionary studies on work in Sendamangalam, Namakal, and the Kollis, amongst non-caste, caste, and Christian women.

Thursday saw us at Courland Grove, Clapham, where Pastor W. Chisnall spoke on the ministry of women as recorded in the Acts of the Apostles, and Mrs. Watts on "Medical Work in Kilpauk, Sendamangalam, and the Kollis; also on camp, and its value as definite testimony to the Christian message." Opportunity was taken at this meeting to bid an affectionate farewell to Mary one of God's tokens of blessings to our women's work in Kakkaveri, Sendamangalam Field, who has been staying in England for a few months and has worshipped with the Church at Courland Grove.

On Friday we met at North Road, Brentford, when Mrs. Booth again led the missionary study on special work amongst women, such as the girls' sewing classes, work amongst Christian women, etc.

On Saturday, at St. John's Wood, the afternoon meeting took the form of a conference led by Mrs. Booth on "The need for work amongst women." This was followed by tea, before and after which the S.B.M. Exhibition was on view, and articles were explained by Mrs. Booth and Mrs. Watts. At the evening meeting Mr. J. B. Collin presided, and Miss Constance Brand gave two beautiful recitations. The missionary study, which was taken by Mrs. Watts, was "The Training and Equipment of our Biblewomen," with special reference to the need for Bible teaching.

Although it is impossible to reproduce this course of missionary study, which was felt by all to be of considerable value, we are glad to say that the lantern lecture, which is specially on women's work, is now available for use at any centre by arrangement with Mrs. Collin, the Hon. Deputation Secretary.

A Memorable Prayer Meeting.

"There is a spot where spirits blend,
Where friend holds fellowship with friend;
A place than all besides more sweet;
It is the blood-stained Mercy-seat"

—was the utterance in prayer of one brother, and it was the spiritual experience of those present at the meeting held at White Lion Street on November 16th, presided over by Pastor R. Robinson, when the Council of the Mission and the Committee of the South Indian Strict Baptist Missionary Society united

for the special purpose of waiting upon the Lord in prayer to seek His guidance in connection with the suggested amalgamation of the two Missions. As brother followed brother in earnest supplication, and as such hymns as "Blest be the tie that binds," "When I survey the wondrous Cross," and "Jesus shall reign" were sung, there was a breaking down, a humbling before, and a desire to know the will of the Lord realised by all, which was the evident manifestation of the power and presence of God the Holy Spirit. It was a memorable gathering, and in view of the future negotiations, prayer is asked of all interested in the future of the Mission work, that the good hand of our God may rest upon all concerned. In this, as in all matters, may the will of the Lord be done.

The S.B.M. Christmas Boxes, 1928.

List of Contributors.—Aylesbury, Walton Street, Busy Bees, per Miss E. Witton—Bierton, "Dorcas," per Miss E. King—Bath, "Bethel," per Miss Grivell—Brighton, "Ebenezer" Working Party, per Miss Eastaff — Bromley Zenana Auxiliary, per Mrs. H. Thorpe—Brentford, Girls' Sewing Class and Friends, per Miss L. Fromow—Bethnal Green, "Hope," per Mrs. Pank and Mrs. Chapman—Beccles, "Martyrs' Memorial," per Miss Theobald—Bethersden, Young People's Sewing Class, per Miss C. Nickolls—Bermondsey, Lynton Road, Missionary Working Band, per Mrs. Collin—Chorley, Chapel Street Bible Class, per Miss B. Critchley—Chelmsford, per Mrs. Wybrow—Croydon, Derby Road, Girls' Sewing Class, per Miss Throssell — Clapham, Courland Grove, per Miss Dadswell—Cambridge, "Eden," L.Z.A., per Miss I. Brown—Chadwell Street, Mt. Zion, Girls' Missionary Praying and Working Band, per Miss E. Shepherd and Miss Pardoe—Chatteris, "Zion," Bible Class, per Miss J. Dyson—Crowthorne, Yately Chapel, per Miss G. Newman—Epsom, "Salem," per Mrs. Shrimpton — Guildford, Girls' Sewing Class, per Miss Shellard—Greenwich, Devonshire Road, per Miss G. Akehurst — Hounslow, "Zoar," per Mrs. Underwood—Halstead, "Providence," per Mrs. W. Ince—Haworth, Hall Green, Sunday School Sewing Guild, per Miss Merritt — Haslemere, Young Helpers, per Miss G. Stacey—Homerton Row, per Mr. Pardoe—Horley, per Miss E. Peak—Holloway, Elthorne Road, "Ebenezer," Little Girls and Adults, per Mrs. Waller—Ilford, L.Z.A., per Mrs. Othen—Ipswich, "Bethesda," G.P.W.B., per Miss Cattermole—Kingston, "Providence," per Mrs. H. Hamilton—Leyton, Hainault Road, per Miss D. Cuthbert—Leicester, "Zion," Ladies' Working Party, per Miss Hazlerigg—Laxfield, Missionary L.Z.A. Society, per Mrs. W. K. Bull—Leigh-on-Sea, per Miss Tattersall—Mayford Chapel, Junior and Adult Sewing Classes, per Mr. and Mrs. L. Godwin—Manor Park, "Rehoboth," per Miss Spire—Norwich, Orford Hill, L.Z.A., per Miss Cage—Notting Hill Gate, "Bethesda," Young People's Society—Norbiton, "Zion," Church and Sunday School, per Mrs. Goodge—Over, Cambs., Sunday School Sewing Class, per Mrs. Thixton—Prittlewell, Sewing Class, per Mrs. Jeffs—Potten End, Herts., per Miss Hodsden—Potton, Beds., Sunday School, per Miss A. Richardson—Rattlesden, Suffolk, Girls' Missionary Band, per Mrs. Staddon—Reading, "Providence," per Mrs. Woodham—Richmond, "Salem," Junior Sewing Circle, per Mrs. W. J. Shipton and Miss Sachell—Do., Senior Sewing Class, per Mrs. Leaver and Miss Godwin—Ramsgate, "Mt. Zion," Missionary Working Party, per Miss Nugent—Stratford, Gurney Road, Missionary Sewing Class and Sunshine Band, per Miss A. Webb—Southall Baptist Church, Girls' Fellowship, per Miss E. Harris—Sudbourne Baptist Chapel, Church and Friends, per Mrs. Cordle—St. John's Wood, Ladies' Sewing Class and Friends, Sunday School Sewing Band and Junior C.E. Missionary Com.—Siddall, Halifax, "Zion," Sunday School, per Mr. and Miss Bretton—Trowbridge, "Zion," Missionary Sewing Class, per Mrs. A. Wiltshire—Tunbridge Wells, per Misses Pool—Tunstall, Suffolk, per Mrs. Moss—Tring, per Miss Butcher—Thame Chapel, Working Party, per Miss Mears—Wellingborough Tabernacle, L.Z.A., per Miss E. Perkins—Wandsworth, West Hill, Ladies' Sewing Meeting, per Mrs. Dean—Do., Children's

Sewing Class, per Misses Dean and Collier—Whittlesey, L.Z.A. Sewing Meeting, per Mrs. Benstead—West Ham Tabernacle, Missionary Sewing Class, per Mrs. Stevens—Warboys, per Miss See—Wood Green, "Dovecote," Sewing Band and Sunday School, per Mrs. Kyte and Mrs. Paresh—Walton-on-Naze, Women's Meeting, per Mrs. Southgate—Walthamstow, Church Hill, Women's Gospel Meeting, G.P. Society and Missionary Working Party, per Miss E. Gillam—Watford Tabernacle, Sunday School, L.Z.A. and Friends, per Miss Ball—Do., Miss Gray's Bible Class, per Miss Newbery—Wattisham, per Mrs. R. White.

Personal Gifts from Mr. Glover, Miss A. Relfe, Mrs. Voysey, Mrs. Chilvers, Mrs. Spratt, Miss Ash, Misses Miller and Light, Mrs. J. Galley, Mrs. S. Clutterbuck, Misses I. and J. Chaplin, Miss H. Clark, Mr. A. Wapling, Mrs. Hindes (Canada), Mrs. W. Barrett, Miss B. Marshall, The Misses Chapman, Miss W. Hawes, Mrs. A. Giles, Mrs. Hobbs, Miss S. Wright, Mrs. Frost, The Misses Rayner, Mrs. G. Chilvers, Mr. S. Beebee, Mrs. and Miss Jeffs, M.B. and Friend, Miss Bloomfield, Mrs. H. Blunt, Mrs. Haggity and Miss Taylor, Mr. and Mrs. Anderson, Misses L. M. and W. Chaplin, Mrs. Jeffs, senr.

Our hearty thanks are due to Mr. Albert Vine, of St. John's Wood, for the strong and well-made crates which he has again supplied us for the carriage of our Christmas gifts.

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?

To Christmas Box Contributors.

We feel sure that all who have again contributed to the Christmas Boxes will rejoice to hear that 14 crates—one more than last year—are now on their way to India, and will heartily wish them "bon voyage," a safe arrival, and an easy passage through the Customs the other end.

From the letters received with the contributions, we gather that there is still much enthusiasm among the workers for this object, and that both old and young have gladly been doing their "bit" during the past year. One dear old lady, aged 90, knitted several vests beautifully—evidently her last effort in this world, for we hear that she was called Home before the parcel containing them was sent here. Another contribution of special interest was a small hat-box, containing nicely dressed dolls, little garments, toys, &c. Three little sisters—the eldest aged 12—had made up their minds, earlier in the year, to get this box *filled* for the little Indian children, and by steady and persevering work they had accomplished their purpose *well*. Another friend writes that all her work this time has been done while lying on her back after a serious operation. These are only a few instances proving the real keenness and love of our workers.

* * * * * *

Now a few words of advice to our friends who are already beginning work for the 1929 Christmas. While fashions in dress are so continually changing in England, we have always imagined the ideas of clothing in the Indian mind to be like "the law of the Medes and Persians, which altereth not." But now that the Indians are becoming more Westernised, our Missionaries tell us that their tastes in this direction are undergoing changes, and if we want to really please them with our gifts, some alterations must be made. So will workers kindly note the following :—

1.—That boys now prefer *quieter colours* for their coats—neutral shades, khaki, buff, dark brown or blue, holland, prints with little coloured line in them, &c. They dislike checks, plaids, or any floral or other patterned material.

2.—Many of the coats have been made too big round the body. It may be that it has not been taken into consideration that our pattern *allows for*

turnings, and that these having been allowed for again, the result has been too voluminous coats (this does not apply to the *length*—most of them would bear to be a little longer). We must remember that Indian boys wear nothing under their coats, so that they need not be quite so large as those our boys wear.

3.—That an ordinary *shaped* (2-piece) coat sleeve would be an improvement upon the pattern we have been using, which, having to be extra big to allow for the bend of the arm, is not only very clumsy looking, but runs into more material than is necessary.

4.—That a turn-down cricket-shirt collar may be put to the coats as an alternative to the straight one of our pattern.

5.—Caps are now only worn by the Kolli Hill boys, so we shall not need so many of them.

6.—We have a new pattern for girls' coats, to be had on application. Rowkies, though not so popular as they used to be, are still preferred by some of the girls.

7.—Girls still love pretty colours and bright materials for their skirts. Please remember that these are best gathered into a straight band with tape each end.

8.—That flannelette is not used because of its inflammable nature.

9.—That celluloid dolls and toys are not allowed in freightage.

10.—That small dolls—about 10 inches—are much more suitable and easier for packing than larger ones, and that those dressed by hand are better than those shop-clad.

11.—That the proportion of garments required in all our Fields is three times as many for boys as for girls. HOPE V. HARRIS.

In warmly congratulating all workers who have contributed to the excellent result recorded above, we would, on their behalf, tender sincere and grateful thanks to Miss Hope V. Harris for her labour of love and self-denying efforts to ensure the happiness of our Indian scholars. We are sure our readers will gladly note her directions concerning future work.—Editor, S.B.M. HERALD.

Review.

The Glory of the Garden. Some Aspects of the Work of the British and Foreign Bible Society during 1927-28. 106 pages, with several illustrations. Sixpence. 146, Queen Victoria Street, E.C.4.

This is one of the most delightful books it has been our pleasure to read for many days. Not only does it give an admirable record of the wonderful work done by that handmaid of all missionary enterprise, the Bible Society, but draws charmingly beautiful lessons of garden work and culture, which cannot fail to grip every lover of flowers and gardens.

" Thy Word is like a garden, Lord,
With flowers bright and fair;
And everyone who seeks may pluck
A lovely nosegay there."

We warmly commend this little book, feeling sure that it will be read with both pleasure and profit, and laid down with reluctance.

We have also received during the year :—

" THE CHRONICLE OF THE LONDON MISSIONARY SOCIETY."
" THE FOREIGN FIELD, W.M.M.S."

Notice.—All orders for the MISSION HERALD, or alteration of Subscribers' addresses, should be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Announcements.

New Year's Prayer Meeting.—This will be held at Mount Zion Chapel, Chadwell Street, E.C., on Tuesday evening, January 1st, 1929, at 7 o'clock when Pastor T. Reynolds, of St. John's Wood, will give the address.

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Preliminary Notice.—The Half-Yearly and Welcome Meetings will (D.V.) be held on Wednesday, April 17th, 1929, at Mount Zion, St. John's Wood Road, N.W. We hope our friends will keep this date free from any other engagement.

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Very Many Thanks.—The Secretary desires to acknowledge receipt of a five pound note "From a Grateful Heart," postmark Brighton and Hove.

* * * * * *

Pastor R. Robinson, Vice-President, S.B.M.—It gives much pleasure to present a life-like portrait of our esteemed Vice-President, who is well-known throughout the Churches as Pastor of Mount Zion, Chadwell Street, London, where his faithful ministry is fragrant with Divine blessing.

* * * * * *

Engagements for December, 1928.—Mr. Ernest A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20.—2nd, Stamford; 5th, Mayford; 6th, Dorking; 9th, Margate; 9th, Ramsgate; 10th, Margate; 16th, Bradenstoke: 19th, Hounslow; 23rd, Watford Tabernacle; 30th, Tunbridge Wells.

Notices.

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

LIST OF SUBSCRIPTIONS.—*continued from page 196.*

Personal.

	£	s.	d.
Mr. J. Fountain		4	0
Miss Grace Barnett		2	0
		6	0

Errata.

In *Report*, 1928 (Analysis), Hadleigh, Essex, should be £1 5s.; Halstead, Providence, Gen., £16 8s, Heralds, £2 10s; Ipswich, Zoar, Heralds, £1 3s, instead of £3 14s 10d; Ipswich, Bethesda, Heralds, £3 5s 6d, instead of 14s 6d; March, £18 1s, instead of 18s 1d, with apologies to all concerned.

Miscellaneous.

	£	s.	d.
2½ Consols, £451/7/5	2	16	5
Do., £39/1/11		4	10
Sale of Postcards	1	19	3
Annual Meeting, Collections 200	9	7	
Return of Tax on "Subscription" ... 50	0	0	
	£255	10	1

Ladies' Zenana Auxiliary.

Money received from Oct. 10 to Nov. 9.

	£	s.	d.
St. Albans		1	0
Lewisham, B. W. Salary	2	6	6
Grundisburgh, Collec.		14	0
Leyton, S.S.		6	6
Ipswich, Bethesda, Women's B.C. (Boxes)	2	0	0
Do. (Collec.)	1	12	4
Miss Parker		2	6
Lynton Rd. Y.L.B.C., for B.W.		3	6	8
Richmond, Collec. ...	1	12	1
Tea		5	0
St. John's Wood, Miss Harris's B.C., for Kolli Hills B.W. ...	12	0	0
Brighton, Collec.	2	7	6
Clapham, Courland Grove, Collec.		11	10
Otley, Collec.		14	4
Per Mrs. E. H. Chilvers, For B.W.		12	6
Thankoffering, Sept. 17	5	0	
Anon.		5	0
Miss L. D. F. Peck ...	2	10	0
Mrs. Brown (Glemsford)	8	3½	
Sale of P.C.s		6	0
	£32	7	0½

The Children's Corner.

MY DEAR GRANDCHILDREN,—There is again so much demand for space from our grown-up friends, that we shall have to be content with another very small corner; and it really looks as if our HERALD must be enlarged if it is to meet all the claims made upon it month by month. However, we must try and be like God's aged servant, the Apostle Paul, who when in prison, wrote, "I have learned in whatsoever state I am therewith to be content." First of all, let me wish you all a very happy and peaceful Christmas, with many sweet thoughts of the time when—

"It came upon the midnight clear,
That glorious song of old,"

telling of the coming of the Prince of Peace and the goodwill of heaven towards men.

I am writing this before getting from our good friend, Miss Harris, her record of contributions for the Christmas Boxes, but I do hope that the number of boxes sent to India exceeded that of last year, and will contain sufficient for every boy and girl in the Mission Schools to have a gift.* I should like you all to read that touching article, "Surgical Cases," by our friend Mr. Brand, in which he relates some experiences of good work done in the Dispensary on the Kolli Hills, of relief given to the sufferers, and of the great need for surgical bandages, cotton wool and lint, gifts of which will be gratefully received. May I express the hope that you will not let this appeal pass unheeded, but will endeavour, during the winter months, to supply that need and so help forward the good and beneficent work.

I have been very much interested when reading down the List of Subscriptions to the Mission month by month, to see the frequent mention of Farthing contributions, and, as you will remember, in the November HERALD there was a small paragraph from the Treasurer acknowledging a gift from a Sunday School, almost entirely in farthings. It is really wonderful what a useful little coin it is, though often despised and by many considered a nuisance, but I am sure our Treasurer would be sorry if it were withdrawn from circulation. Quite recently I read a delightful little story entitled "A Fruitful Farthing," in which a missionary tells of what had happened in Burmah, where he was working: "One day we went to a village near Kalaw to visit a man who had expressed a desire to receive Christian baptism, and while we were talking to him a neighbour joined the little circle in front of his house. The neighbour seemed to be interested in our conversation, so we asked him if he had heard about Christ, or knew anything about Christianity. 'Oh, yes,' was his reply, 'I have read one of your books,' and going into his house he brought out a little tin in which he kept his treasured book, and told us something of what he had read and found therein. He was baptised on Christmas Day, 1926, and this year he has brought his wife to be baptised also. Thus we have, as the result of the purchase of a single Gospel *for a farthing*, the first Christian household in that village." Try and link up this story with that told by our gracious Saviour, when He recorded in His Own wonderful and delightful way of the two sparrows sold for one farthing, and of our Heavenly Father's care for them; and if one farthing should be the means, under His blessing, of establishing a Christian home in a heathen village, who can tell how much YOUR farthings may be used to the same delightful end. With Him all things are possible. So once more wishing all a very Happy Christmas, with much love,

Your affectionate GRANDPA.

* See article on page 191. FOURTEEN BOXES—splendid!

LIST OF SUBSCRIPTIONS, Etc.,

Received from October 1st, to November 10th, 1928.

General Fund.

	£	s.	d.
Tring, Ebenezer, Mr. W. E. Wright		6	0
Bermondsey, Lynton Rd., Women's Gospel Mtg.	14	0	
Leicester, Zion, Mr. T. E. Anderson		5	0
Tadworth, A Friend	10	0	0
Broadstairs, The Misses Chisnall	2	13	2½
Epsom, Coll.	6	19	4
Bible Class	3	4	6
S.S.	1	8	6
S.S. Farthing Box		12	0
Box, Pastor Shrimpton		15	6
Mr. Anderson	2	3	1
Mrs. Humphreys		4	6
Cyril Shrimpton		13	1½
Miss Botright		10	0
Egham, 1d. week Subs. Coll., Miss Exley	1	5	0
Stevenage, Boxes & S.S.	1	2	9
Sturry, S.S.		8	1
Tottenham, Ebenezer, S.S.		10	7
Coll. by Miss D. Ford		3	0
Staines, Coll.	2	15	1
Charsfield, Coll.	1	1	2
Sudbourne, Miss R. Cordle's Class	1	3	3
Sutton, Suffolk, Coll.	1	0	0
S.S.		16	6½
Tunstall, Coll.	1	13	7
S.S.		16	9½
Mrs. Smith		11	7½
Miss Chilvers		9	4½
Rochdale, Hope Chapel, S.S.	2	18	0½
Mr. F. Fielding		5	0
Lode, Bible Class, Mrs. K. C. Isaacson		11	6
Lewisham, College Park	2	4	6
Bermondsey, Lynton Rd. S.S.	1	11	6
Glemsford, Coll.	1	4	6
P. Cards		2	6
Wortwell, S.B.C.		10	0
Borough Green, S.S. & Coll.	23	10	11
Egham, Ebenezer		16	0
South Woodham, Mrs. G. A. Tebbutt		10	6
Pastor W. E. Tebbutt		10	6
Clapham, Courland Grove, S.S.		8	0
Birthday Box		1	9
Aylesbury, Walton St., Miss Home		12	0
Miss Todd		2	9
Mrs. Roberts & Mrs. Cork		9	3
S.S.	1	12	6
Ann. Meeting, Busy Bees	1	13	0
Cambridge, Eden, S.S.	15	17	0
Walthamstow, Church Hill, Mrs. S. A. Caplin	1	0	0
Xmas Boxes		10	0
Streatley Hall S.B. S.S.		5	7
Mr. P. Edwards	1	0	0
Old Hill (Staffs.), Bd. Vole	1	0	0
Northampton, A Friend, Thankoffering Env.	1	0	0
Manor Park, Miss Spire's Sewing Class	1	5	0
High Wycombe, Coll.	4	3	6
Devizes, Mrs. L. Strong, Box		8	10
Miss J. Chivers		7	1
Miss M. Ellen		5	2
Mrs. S. Smith		14	6
Miss H. Hains		4	5
Beccles, S.S.	2	3	0
Coll.	1	0	0
Norwich, Coll.	1	11	0
Brighton, Prarthana Sabha	1	15	5
5 Birthdays		17	6
Chatteris, Zion, Y.W. Bible Class	18	0	0
S.S. Coll.		9	6
West Ham Tab., Y.L. Bible Class, Farthing Box		8	4
Potten End, Mrs. C. Hodsden & Family, Box	5	0	0
Mrs. Hill, Box	1	14	0
Tottenham, Women's Meeting		10	0
Horley, Coll.	5	14	6
West Ham, C.E. Coll.	1	0	0
Wooburn Green, Coll.	1	2	6
Brentford, North Rd., S.S.	4	11	11
Over, S.S.	2	0	0
Bible Class		11	10
Clapham Junction, Meyrick Rd., Providence S.S.		9	0
Gravesend, Zoar, Coll.	1	5	0
Kingston-on-Thames, Coll.	3	10	6
Swindon, Coll.	2	0	2
Trowbridge, Coll.	3	5	9½
Bradenstoke, Coll.	2	3	0
Bath, Coll.	2	18	4½
Ipswich, Bethesda, Coll.	19	14	0
Extra Coll.	5	0	0
Blakenham, Coll.	1	18	7
Needham Mission	1	10	0
Finchley, Soho Memorial, S.S.	1	15	6
Coll.	3	10	6
Buntingford S.B.C.	2	10	0
Leyton, Hainault Rd.	3	5	0
Cransford, S.S.	1	7	3
Brighton Tab., West St. S.S.		12	10
Osterley, Melrose S.S.		10	0
Notting Hill Gate, Coll.	3	16	0
Loughborough, Coll.	1	4	1
Leicester, Zion, Coll.	27	7	6
Morley, Zion, Coll.	1	16	6
Thornhill, Coll.	2	4	0
Walton-on-Naze, S.S.	1	10	0
Boxes		15	11
Chelmsford, Ebenezer, S.S.	2	13	10½
Boxes	1	4	3½
Poynings, Boxes	3	8	10
Croydon, Derby Rd., Lantern Lecture	1	14	6
Lewisham, College Park S.S.	1	6	8
Leicester, Zion, Mrs. Anderson		15	0
Watford Tab., S.S.	5	0	0
Hounslow, Zoar, Master Peter Bond (for Indian boys)		4	0
St. John's Wood, Mt. Zion, for Carriage on Boxes to India	1	7	0
Mayford, S.B.C.	1	12	0
Fulham, Ebenezer, S.S.	2	2	0
Wattisham, Harvest Collection	5	9	0
	£283	7	6½

(Continued on page 194).

Personal.

	£	s.	d.
Mrs. Kelk	5	0	0
Exors. of late Mr. H. S. Nunn	25	0	0
Mr. J. Fountain		13	6
Mr. and Mrs. A. G. Spratt	5	0	0
Mr. and Mrs. J. B. Jarvis	10	0	0
Mr. F. Adderley		5	0
Mr. F. Curry	1	1	0
Anon. 57, for Training Missionary	20	0	0
Do., General Fund	10	0	0
Mrs. S. Stockwell	2	2	0
Miss M. E. Barton		3	6
Miss Bailey, Thankoffering Aug. 1		2	6
Thankoffering, M.A.D., Oct. 29	1	0	0
Do., L.F., Oct. 31	1	0	0
Miss L. D. F. Peck	2	10	0
Mr. J. A. Change		4	0
Mrs. M. L. Geo		2	6
Miss L. Woods		10	0
In loving memory of Mrs. Annie Flegg	1	1	0
From Readers of *The Christian*	16	10	0
	£102	5	0

Pension Fund.

	£	s.	d.
Div. 3½ Conversion Loan, £903/2/4	15	16	1
2½ Consols, £1067/14/5	6	13	5
A Friend	10	0	0
	£32	9	6

Herald Fund.

	£	s.	d.
Aylesbury		4	6
Devizes		19	9
Chatteris	1	4	0
Finchley		4	6
Buntingford		10	0
Walton-on-Naze		14	1
Poynings		5	0
Mayford	1	8	0
Tottenham		7	0
Leicester, Zion, Mr. T. E. Anderson		5	0
Hounslow, Zoar	1	6	2
	£7	8	0

The Strict Baptist Mission Report 1928



PRICE TWOPENCE

THE

STRICT BAPTIST MISSION

Founded 1861 Incorporated 1907

The Sixty-Seventh

REPORT

1928

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 23rd, 1928

Secretary:
Pastor W. CHISNALL, 85, The Avenue, West Ealing, London, W. 13.

Officers and Council.

President:

J. B. COLLIN, Esq., Lynton Road, Bermondsey, S.E.

Vice-President:

Pastor R. ROBINSON, Chadwell Street, E.C.

Treasurer:

A. J. ROBBINS, Esq., Vicarage Farm, Hounslow, Middlesex.

Secretaries:

General: Pastor W. CHISNALL, 85, The Avenue, West Ealing, London, W.13.

Hon. Minute: Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Editor of the Mission Herald:

Mr. A. VINE, 7, Rectory Grove, Clapham, London, S.W.4.

Finance Committee:

Mr. H. BRAND
Mr. J. FROMOW
Mr. C. W. HARRIS
Pastor S. HUTCHINSON
Pastor R. MUTIMER
Pastor W. F. WALLER

Council:

Pastor W. S. BAKER
Pastor A. E. BROWN
Mr. S. H. BROWN.
Pastor L. H. COLLS
Mr. A. E. CRISP
Pastor H. G. DANN
Mr. T. DEAN
Mr. S. E. DENNING
Pastor R. HEWITT
Pastor R. KEMP
Mr. W. R. LOWRIE
Pastor J. H. LYNN
Pastor J. T. PETERS
Pastor W. C. PLAIL
Mr. M. W. REED
Pastor T. REYNOLDS.
Mr. R. S. W. SEARS
Mr. G. E. SHEPHERD
Pastor G. SMITH
Pastor J. S. SMITH
Mr. A. W. THROWER
Pastor H. D. TOOKE
Mr. H. C. TURNPENNY
Mr. C. WEBB
Pastor C. J. WELSFORD

With the Officers.

Ladies' Zenana Auxiliary.

President:
MRS. SILVESTER.

Vice-Presidents:
MRS. S. HUTCHINSON. MRS. E. A. BOOTH.

Hon. Deputation and Organizing Secretary:
MRS. J. B. COLLIN, 61, Breakspears Road, Brockley, London, S.E.4.

Hon. Financial Secretary:
MISS P. P. NUNN, 58, Myddelton Square, London, E.C.1.

Hon. Minute Secretary:
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MISS HARRIS	MRS. R. ROBINSON	

WITH THE OFFICERS.

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MADRAS FIELD.

MISSIONARY D. A. THROWER MRS. D. A. THROWER.
MISS E. C. PUTNAM

SENDAMANGALAM and NAMAKAL FIELDS.

MISSIONARY D. MORLING MRS. D. MORLING
MISS B. MOWLE MISS E. A. SAVAGE

KOLLI FIELD.

MISSIONARY J. M. BRAND MRS. J. M. BRAND

AT HOME ON FURLOUGH.

MISSIONARY L. WATTS MRS. L. WATTS

Bankers:

WESTMINSTER BANK, LTD., HOUNSLOW BRANCH.

Solicitors:

MESSRS. G. BROWN, SON AND VARDY, 56, Finsbury Pavement, E.C.2.

Auditor:

W. LITTLETON, ESQ., F.R.C.A., F.C.P.A., 5-6, Broad Street House, Old Broad Street, E.C.2.

Registered Office and Committee Room:

71, WHITE LION STREET, ISLINGTON, LONDON, N.1.

DOCTRINAL BASIS.

1.—The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, and the unity of the Godhead.

2.—The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3.—The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4.—Eternal and personal election unto salvation.

5.—Particular redemption by the vicarious sacrifice of Christ.

6.—Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7.—Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8.—The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9.—The final perseverance of true believers.

10.—The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11.—The necessity of Baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's table. The congregational order of the Churches.

12.—The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES.

1.—That this Association be called "The Strict Baptist Mission."

2.—The Membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3.—That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4.—That its objects be—The diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5.—That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6.—That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7.—That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8.—That a month's notice be given of any new business intended to be introduced to the Council.

9.—That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10.—That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11.—That all meetings be commenced and concluded with prayer.

Our Commission:

"And He said unto them, Go ye into all the world and preach the Gospel to every creature."

THE SIXTY-SEVENTH REPORT

1928.

"Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!"—Psa. xxxi. 19.

IN reviewing the past year and all that the Lord hath done for us, as a Mission we can but say, **"Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee."**

We have had our trials and disappointments, but the goodness and mercy of the Lord has far outweighed them, and although the Lord has called some of our active missionaries to lay down the foreign work by reason of impaired health, yet He has raised up others to take their places.

Miss Mowle, having completed her training, sailed for India in September of this year, and Mr. A. C. W. Crane, having been accepted by the Council, has now begun his training in the Homeland previous to his sailing for the land of his adoption, and other applications for service in the Foreign Field are being considered by the Council.

Then the Lord is graciously opening new doors at home, and through the help that our Brother Booth is able to render to our Secretary in Deputation work, a wider field is opening, and Churches are holding meetings and taking a sympathetic interest in the work for the first time, for which we thank God and take courage.

We have also to report wonderful results in the Foreign Field: new Churches are being established in different centres, with a marked personal interest by our Indian brothers and sisters, with a corresponding increase in their support of the various Churches. Then the Church at Vepery has chosen its own pastor, and has now become practically self-supporting, and the work of Pastor V. S. Ponniah is being owned and blessed of God in the ingathering of precious souls, and a very marked increase of zeal and prayer for the glory of God and the extension of the Redeemer's kingdom is being manifested by this self-supporting Church.

Our finances also call for gratitude to God, as, with the increase of the needs of the Mission, we have proved our God is faithful, as all necessary funds have been supplied.

What shall we render unto the Lord for all His benefits towards us? We will take the cup of salvation and call upon the Name of the Lord. We, therefore, lovingly appeal to all our subscribers to join us in praise and thanksgiving on this our Annual Meeting day for His great goodness, with the prayerful hope and expectation that the Lord will graciously continue these favours, and His shall be the praise now and alway.

The following Reports from the Foreign Field, we feel sure, will be read with deep and grateful interest by our friends, and we trust they, with us, will be encouraged as they see the work of the Lord prospering in the hands of our brethren and sisters who have gone from the Homeland, as well as in the hands of our Indian brethren and sisters.

The Madras Field.

BY D. A. THROWER.

ALTHOUGH Madras is the senior field of the S.B.M., the duty of writing the Annual Report of work done in this field has fallen to the junior man on the staff. With thankful hearts to our faithful God, we offer the following account of the various activities of the field. The oversight of this work devolved on us at the end of 1927, when Mr. Watts left India on furlough, but we had fellowship with him in the work here for three months prior to his departure. Several important developments have taken place in the Madras Field during the year under review. These concern more particularly the Church-life of the Christian community. We must, therefore, report first of all on the condition of the Churches.



SEMMEN STREET SCHOOL, MADRAS—KINDERGARTEN CLASS.

These remarks may, perhaps, be headed—

ECCLESIASTIC.—Last year there were three Churches in Madras; this year there are four, and one of these has appointed its own pastor since last year's report was written. Last year it was intimated that steps were being taken to put the **Vepery** Church on a basis of full self-support and self-control. At a meeting of the members, all except two voted for Mr. Ponniah to become their pastor, and in September, 1927, the Recognition Services were held. The Church at the same time undertook full control of its own affairs (with the missionary as a permanent member of the diaconate), and it was agreed that the Mission grant-in-aid should henceforth be reduced by Rs.3 per month per annum,

until in about seven years' time it will cease altogether. During the past months the income of the Church has increased markedly, and the new arrangement has proved a real success. Although more money has been expended by the Church than ever before, the account is in a healthy condition. The members have loyally supported the pastor, who, in his turn, has worked with zeal and power. The healthy spirit of financial independence which is arising in the Church is most encouraging. We would that to this were added a readiness to do voluntary Gospel work. This is a matter concerning which prayer is asked. The total income of the Church for the year was Rs.618. At present there are 97 members on the roll. There have been no additions during



SEMMEN STREET SCHOOL, MADRAS—DRILL CLASS.

the year, and the slight decrease over last year is accounted for by several persons permanently leaving the neighbourhood. There are ten inquirers desiring baptism at the present time.

Sembiam.—The increasing proportion of Ayanapuram Church members living in and around Sembiam demanded that a separate Church be formed at the latter place, and, after much prayerful thought and discussion, the new Church was formed in December, 1927, with 25 members. Four men and two women have since been accepted on baptism, and three men and one woman on testimony. One member died last month of cholera. The present membership is 34. A spirit of active voluntary evangelism, such as we have seen nowhere else, exists at Sembiam, and rejoices our hearts.

The **Ayanapuram** Church still retains a membership of 31.

There have been no additions during the year, but there are several inquirers in Kolattur and other villages. We, therefore, hope and expect that there will be baptisms shortly. There is no preacher-in-charge of this Church at present, as we have not a man with the needed experience and spiritual qualifications for this important work. The income of the Church for the year 1927-28 amounted to Rs.222.

The **Chintadripet** Church. The congregation is sadly depleted owing to various causes. The Sunday services and the Sunday School are maintained, however, and the prayers of all our readers are asked for this cause, that it may yet flourish again. The year's contributions amounted to Rs.274. The membership remains the same as last year—namely, five.

EDUCATIONAL.—The thirteen schools are staffed by 32 teachers, and there has been an average of 910 scholars on the rolls this year. The average Day School attendance is 686, and the Sunday School attendance 571. The children are taught the Scriptures twice each day. Government grants to the schools amounted to Rs.4,153. Compulsory education is now coming into force in the city, and we are no longer allowed to collect fees from the children studying in the town schools. A very small fee is still paid by some of the village school children. Fees collected during the year totalled Rs.174. The education of the teachers must not be overlooked. The Study Class at which the Sunday School lessons are prepared week by week has been continued, and most of the workers appreciate the study highly. The monthly class for the study of the Acts of the Apostles, in concert with the workers of the other fields, has proved most helpful. The lesson notes, which are prepared by the Conference Literature Committee, are thought-provoking, and seek to teach by the catechetical method. The hostel which is attached to the Mission House has seven young men in residence at present. Five of them are teachers, one is apprenticed to motor mechanics, and the seventh is learning the printing trade. By means of the hostel we are able to keep in close touch with the social and spiritual life of the young men. We are eagerly looking forward to the day when the hostel will be a properly organised institution housed in suitable premises. Two Sewing Classes for girls are conducted weekly by Mrs. Thrower, one in the Mission House and the other at the Sembiam School. These classes enable us to keep in touch with old scholars. The average attendance at the classes is 15 and 8 respectively. A leading feature of the classes is the Bible lesson.

EVANGELISTIC.—One preacher and three preacher-teachers carry on open-air evangelism in the markets and at the street corners. Arrangements have been made for these

workers to go out together. Usually they go out two by two, and on special occasions all four of them join together in united effort. 2,292 addresses have been delivered to 26,654 hearers, and 9,600 tracts and 850 Gospels and other books have been distributed in connection with this work



AN INDIAN MILKMAN.

this year. Evening meetings for men are held in each station in turn, and by this means large numbers hear the Gospel under better conditions than prevail in the open air. Sixty-seven such meetings have been held during the year, and the audiences aggregated 2,810 persons. The magic lantern is frequently used at the men's meetings. The preachers also report 1,382 interviews with individuals in the course of their work.

Sendamangalam and Namakal Fields.

BY D. MORLING.

THE year under review has been a period of contrasts and compensations. It has been a time of deep anxiety, but also of Divine favour; of bitter persecution, but also of happy ingathering; of greatly increased burdens, and of added strength. The defection of our Brother Kimber naturally caused sore disappointment, but it has been followed by the most encouraging movement that we have seen. Since the New Year we have had sole responsibility for the supervision of both the Namakal and Sendamangalam Fields, yet God has granted health of body and the hearty co-operation of our workers.

The area under survey is so extensive (about 1,000 square miles) that we shall do well to take it in sections, especially as these sections vary so greatly in barrenness or productiveness.

EAST.—The Erumaipatti Circle is the oldest in these two fields, except the Sendamangalam Circle. Gospel work has been carried on actively and regularly through our four main departments of evangelism for about twenty years, yet we have gained on the Church rolls (we feel sure more are registered in heaven) only two souls, i.e., Colporteur Narayanan, long since done to death at Elur, and Elder Abraham, who is now on the pension list. These two souls have proved of sterling worth, and for them we praise God; but the fact remains that this particular neighbourhood has not yielded a single convert to our knowledge for many years. Hence our activities here have been much reduced through the transference of workers to more promising places. In this circle we now have three schools and one preacher. Let us pray that the **East,** now so cold and indifferent, may soon warmly respond to the call of the Gospel.

NORTH.—Here we have our first indigenous Church, that at Kakkaveri, twenty-one miles north. Two preachers are situated on the main road from headquarters to that station, and another at Elur on the north-west. In the Kakkaveri Church we have had three baptisms, and three among hostel lads who belong to the same village. The place is a very difficult one to work on account of the constant machinations of a so-called political party who are quite as anti-Christian as they are anti-British. In the village of Nattamangalam we have several Christians, among whom we hold regular Sunday services in the local Taluk Board School building. As our people have no chapel there, they repeatedly addressed Government officials for the privilege of holding services in

the school, and were successful. As the teacher is an active Christian, it forms a very convenient rendezvous for our little community.

Elur, about four miles from the last-mentioned village, has been a place of much travail and blighted hopes. Last Sunday a young man came from there asking for baptism, and assuring me that a great change is taking place in this station. Several old inquirers are wanting to come out as Christians, and the preacher, in writing me three days ago, said in a postscript, "God is doubtless shaking this village."



SAGAYAM AND SANTHOSHAM :
ORPHANS RECEIVED INTO BOARDING SCHOOL, 1925

We are eager to camp there at the earliest opportunity to see for ourselves. We might say that the non-caste population in the whole of this section is "interested."

CENTRAL.—This comprises the parts around the towns of Sendamangalam and Namakal, where we have two Churches and nine Schools, with two preachers and two teacher-preachers and eleven teachers. Speaking for our Indian workers, this is an area (particularly around Sendamangalam) where much earnest and faithful service has been rendered. We have seen a great change in the attitude of the people towards us, but for long years we have been praying for spiritual and living results. Just recently there

have been hopeful signs. A few days ago we went to the village of Pottanam to arrange for two boys coming to the hostel. When we reminded them of the old days of apathy, they replied, " Those days are past. Since then Wisdom has been born in our midst." Last Saturday noon two deputations arrived here from people inquiring about Christianity. I was not surprised at deputations coming, for these are days of movement; but I was amazed to see that one of the groups was from the Panchamas of Sendamangalam. Their position was just this: " We heard your message for many long years,



SAGAYAM AND SANTHOSHAM,
AFTER TWO YEARS, DECEMBER, 1927.

but gave no heed. Recently we have seen and heard Ramaswamy, and we now think that Christianity is a good religion, and would be most excellent for our children. Indeed, we should like it for ourselves also—but we are old and hard." Could these be the people for whom we had prayed and laboured for twenty-one years! I think my surprise was something like that of Ezekiel when he first saw the shaking and coming together of the dry, bleached bones in the valley.

The Church at Sendamangalam consists of Mission workers entirely, and that at Namakal of workers and hostel students. In the latter place we always have a few Christians among the various Government officials stationed in the town.

SOUTH.—The story of the South is hidden in the future. This is the land of promise, of opportunities. Though we have no workers in this section, we have camped there a great deal, and preached in some dozens of villages. After our Evangelistic tour in that part last March we returned to headquarters with the ardent desire to give the Gospel to all the people in the big square formed by the roads of Velur, Namakal, Valaiyapatti and Mohanur. We should dearly love to carry out that plan next spring, but we remember that office work and station inspection have greatly increased. There, and still further south, we have great tracts of virgin soil, abundance of scope for all spare energy.

WEST.—In this section we have the most encouraging movement seen in all our experience. Much of our time and labour have naturally been put into this part of the field. Long evangelistic tours in tents have been made, with such places as Nallur, Paramatti and Sirunelli as the centres; while very many visits of two and four days have been made around Jedarpalayam. At the beginning of the year we had one station there; now we have four, **in each of which is a school and congregation.**

Several years ago a great storm of opposition broke out against the Church at Tidumal. Persecution was so bitter that in a few weeks all the members of the Church and their relatives were scattered far and wide. The return of only one or two families was always the sign for some renewed outbreak of brutality. At last we were obliged to take action, the result being the leaders of the caste people were bound over to keep the peace. Soon afterwards the Panchamas of several villages, who had long been interested in Christianity and who had been closely watching Tidumal affairs, came boldly forward and asked for instruction with a view to baptism. A teacher-catechist was promised to each village on condition that they immediately left off certain heathen practices, and also erected a prayer-house to be used as school and chapel. On further inquiry it appeared that most of the old heathen practices were already dropped, and as for the prayer-houses they were readily erected. The first one constructed was that at Kottamangalam in the extreme west. Our Namakal Home Mission was so encouraged at the evidence of the Holy Spirit's work there that they immediately took charge of that station; then, as the Tidumal Church re-gathered after the storm had subsided, they erected their house, and then the people at Kunnamalai.

During the year fifteen persons have been baptized and added into the Church on the west; also three hostel boys who belong to those villages. School and worship are regularly held in each place, and several inquirers are under instruction with a view to baptism. The people of several

other villages are very interested, so, with this in view, the Namakal Home Mission is now transferring its preacher to Nallur.

BOARDING SCHOOL.—This institution is so unlike any other part of our work that we must give it a separate paragraph. The Boarding School was started for the uplift of our Christian community, also to secure home-trained workers for the Mission. Its success in the first of these objects was seen from the very commencement of the school; its success in the latter was to be seen only after boys had passed through the school and commenced teaching. After some years of plodding we are just now reaping the benefit of getting our home-trained men. In the past two years no less than twelve of the hostel boys have become teachers in the four fields of the Mission.



PREACHER SATTIYANATHAN WITH GROUP OF MEN OUTSIDE CAMPING TENT.

The Hostel was enlarged last year as far as our limited finance would allow, but we have again risen nearly to the maximum number of boys allowed for the floor space. We believe in teaching the lads to be practical and helpful, so no servants are kept; all cooking, sweeping, drawing water, etc., are done by the inmates. In addition to these household duties, they do a little gardening and farming. At the time of writing we have just started to teach the boys some weaving. All are given daily lessons in Scripture and the Mission catechism.

STATISTICS.—In our 17 schools there are 373 boys and 113 girls. During the year 128 Bibles and Testaments were sold, 2,982 Bible portions and 4,245 other booklets, apart

from several hundred school books. Many thousands of handbills were given away, also Scripture portions from the Scripture Gift Mission. Government grants in aid of schools amounted to Rs.2,382/12/- which sum is used chiefly in repairs and alterations to buildings. The income of the Namakal Home Mission reached the record figure of Rs.619/9/- by which two stations are being maintained. Weekly collections at Sunday services rose to Rs.258.

CHURCHES.—Our aim is to establish self-controlled, self-propagating New Testament Churches. Though our accomplishment may be far short of the ideal, it is well to keep the aim plainly before us. Weekly services are held in ten different places; the various congregations are gathered into four Churches. Our total membership at present is 125; during the year 29 persons were baptized, nearly all of whom were converts from heathenism.

In the coming year may the Lord help us to expect greater things from Him, and to attempt greater things for Him.



Boarding Boys Carrying Water to the Hostel.

The Kolli Hills Field.

By J. M. Brand.

A SIGNIFICANT YEAR.—It is not often that one is able, in reviewing a year's work, to point to any one outstanding feature distinguishing the year from its predecessors. Such an outstanding feature we have to place on record now. We do so with deep thankfulness, and the hope that friends may unite in prayer for God's blessing to rest upon the new step. The special characteristic that lifts 1927-28 out of the rut, so to speak, is the fact that during this year, for the first time, Hill Christians have been accepted as members of the Mission staff, and sent out as teachers and preachers, etc., into their own hill-villages. For some years past we have been educating and training several of our converts with the aim ever before us, "The Evangelization of the Kolli Hills by Hill Christians." It is a great joy to be able to report that six of these young people are now serving the Lord on the staff of the S.B.M. amongst their own caste-folk. We give below the names and a few particulars of these recruits—the FIRST recruits from this tribe to join the Lord's "Regular Army."

(1) D. Solomon. Age about 32. Baptized in September, 1921. He was then quite illiterate. Studied in our Industrial School, working at carpentry in the mornings, and at his letters in the afternoons. Thus he passed the fourth standard, and meanwhile became a tolerably good carpenter as well. He is now in charge of our new school at Kundunni, which he was the means of starting.

(2) K. Jacob. Age about 22. Baptized in March, 1923. Studied in our Industrial School for some years, attending the ordinary day school in the afternoons. He is now in charge of our new school at Chulavandi, which he was the means of starting.

(3) Manomani. Wife of the above K. Jacob. Baptized in 1923. Is now working as a Biblewoman at Chulavandi.

(4) Aaron. Age about 19. Baptized in 1925. Son of a village priest, and brother to Ruth in the Girls' Home. Studied at our S.B.M. Boarding Schools in Namakal and Sendamangalam. Is now learning compounding in our Kolli Hills Dispensary.

(5) Moses. Age about 22. Baptized in 1924. He hails from Puliyampetti. Studied in our S.B.M. Boarding School at Sendamangalam, and afterwards went to Tirumangalam for his training as a teacher. He has just received his full certificate as a trained teacher, and has been placed in charge of our school at Moolakani.

(6) JAMES. Age about 23. Baptized in 1926. Son of the hereditary "Pattakaran" (chieftain) of this part of the Kolli Hills. He studied at our Boarding School in Sendamangalam, and went to Pasumalai for training as a teacher. He has to take his final examination in one subject again, as he failed in mathematics. Meanwhile he is teaching the morning and evening school here at Valavandi.

We have often found that to write about converts in the MISSION HERALD or the Annual Report seemed to be the signal for an onslaught of the powers of darkness against those whose names had been mentioned, and yet no report of our year's work would be complete, or even true, if refer-



DOCTOR EXAMINING PATIENT ON KOLLI HILLS.

ence to this, its most distinctive feature, were omitted. We therefore ask praying readers to surround these young workers with a cordon of intercession for their protection from all the devices of Satan, and from the frailty of their own hearts.

OUR VILLAGE SCHOOLS.—With the help of the above-mentioned recruits, we have been enabled to open **three new schools** during the past year, bringing our total of Kolli Hills Schools up to nine. In August, 1927, the Alathur school was opened; in September a school was begun at Kundunni, which is fourteen miles from headquarters, in the north-east; and in May, 1928, were opened the new school and out-station of Chulavandi, in the south-east.

Each of our school teachers is also a village preacher. The mornings are occupied in preaching the Gospel in the surrounding villages, and school is conducted in the afternoons and evenings. The total number of scholars on the rolls is 198. This figure may be compared with 129 last year and 109 the previous year.

MEDICAL WORK.—We are thankful to have in charge of our medical work a man of real Christian character, and one who makes his work a ministry, not only to the body, but also to the soul. He may be often heard telling the Gospel stories, and especially the Gospel Story, to the groups of patients who assemble in the Dispensary.

Our medical register shows that during the past year there have been 9,077 separate treatments and 13,306 attendances. Malaria is by far the most serious disease we have to deal with. Of the 9,077 treatments, no fewer than 3,622 were cases of malaria. Our bill for quinine alone came to more than £25 during the year. Next in importance to malaria come diseases of the digestive system, of which 1,206 cases were treated. 746 persons attended for injuries of various kinds. Diseases of the skin accounted for 1,100 treatments, and diseases of the eye, nose and ear for 404. 175 lepers received treatment at the dispensary. It is remarkable that out of the total of 9,077 separate cases treated, only four were cancer. That fell disease which is plaguing civilised peoples so sorely is rare in these parts.

OUR BRANCH DISPENSARY.—A year or so ago we opened a branch dispensary at Kurungunadi. The school there had been in an unsatisfactory condition for years, consequent upon the baptism of a convert, and his subsequent defection under severe persecution. We bethought ourselves of opening a branch dispensary there, with the aim of winning back the goodwill of the people, and of resuscitating the school. A young medical worker trained in our own dispensary was sent there with a bachelor teacher. The sick in the surrounding villages began to come for medicine. Scholars trickled back to the school. Soon the Mission work at that out-station was flourishing once more. To-day the Kurungunadi school is one of our best, and this result, together with the re-establishment of friendly relations with the people, is due, under God's blessing, to the medical work.

Having accomplished its purpose, the branch dispensary has just been transferred to Puliyampetti, where our efforts to start a school had been unavailing owing to the suspicions and fears of the villagers. Already a few scholars are beginning to come to school. Thus it will be seen that the medical work is a valuable means of opening up a way for the Gospel.

CAMPING.—We are glad to report that new ground has been broken this year. In our expedition to the Pachai malais

we were privileged to preach the Gospel where Christ's Name had never been heard before. In the southern portion of those hills, strangely enough, we found that a solitary missionary of the cross had penetrated those wild parts and preached in the villages. Christ has His messengers in unexpected places. But in the north we could not discover that anyone had ever brought the Good News before. The people received us gladly, and asked us to come again. Evangelistic camps have also been carried out in the Bail, Sittur and Paraikarai Nadus of the northern end of the Kolli Hills.

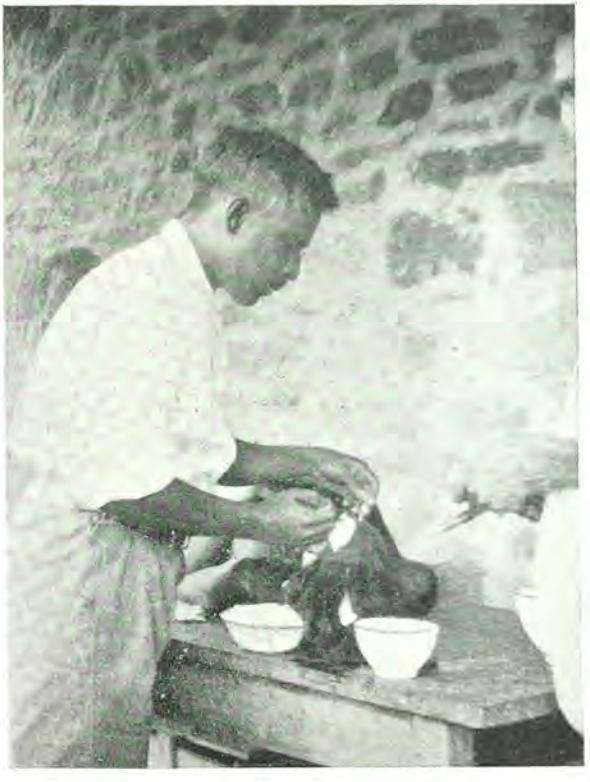


HILL PEOPLE OUTSIDE MISSION HOUSE, KOLLI HILLS.

THE SILKWORM FARM EXPERIMENT.—As stated in last year's report, the cultivation of mulberry bushes was started in July, 1927, with the object of rearing silkworms and producing silk, and of thus providing useful work for (1) the girls in our Girls' Home and (2) our Christian hill people. At the close of our first year of work, we can say that the experiment bids fair to become a success. The mulberry bushes flourished. Sufficient leaves were produced to feed all the worms hatched out. The silkworms passed normally through all the stages of their interesting life, and

good quality cocoons were spun. Finally the girls have learnt how to reel the silk from the cocoons. About £5 to £6 worth of reeled silk ready for sale to the weavers is the material result of our first year's working.

Altogether we are encouraged to persevere in this experiment. Accordingly, we have prepared and planted out an additional three acres of land with mulberry plants, making



DR. SAMUEL DRESSING WOUNDED SCALP.

four and a half acres in all. These plants should produce sufficient food to support a continuous succession of silkworm hatchings in the coming year. Thus the girls in the Home will have useful work to do all the year round. We shall then be in a position to know more about the economic aspect of the work, and to decide whether it is likely to be successful as a cottage industry for these hills. Meanwhile, Government is lending us free of charge the services of a resident qualified demonstrator, until we shall have learnt the various processes thoroughly ourselves.

BUILDINGS.—The following building work has been done during the year:—New kitchens and open verandah, Girls' Home; new sick-room and handicraft-room, Girls' Home; new stone wall, Girls' Home; new school and teacher's house, Kundunni; new wells at Alathur and Kundunni; rebuilding walls of school and teacher's quarters, Kurungunadi. All the woodwork used in these buildings has been made and fixed by the young men in our own Industrial School.

ODDS AND ENDS.—In a country where there are no shops, it is a matter of thankfulness to be able to report a good rice harvest. The rice was planted and harvested mainly by the girls in our own Home.

We held our Harvest Ingathering Service on September 3rd, when the sum of £11 was realised. This amount was placed to the credit of the fund for rebuilding and enlarging the chapel.

The Annual Convention was held on October 4th, 5th and 6th, 1927, when instructive and stimulating meetings were held.

In May and June an epidemic of severe smallpox raged just outside the borders of our settlement, but none of the Christians were touched. Laus Deo!

Through another year the Mission Stores has continued to supply foodstuffs and household necessaries to the Mission staff, the Girls' Home, and other Mission departments.

There have been one marriage and two deaths and five births during the year in our Christian settlement.

It is a joy to be able to close this report by placing on record that during the past year four persons have confessed Christ by baptism, all being natives of the Kolli Hills and inmates of the Girls' Home.

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	Co'porters and other Workers	Schools	Pupils	Regular Preaching Places
Madras	4	167	5	27	12	3	13	910	45
Kolli Hills	1	26	7	10	7	6	9	198	160
Sendamangalam } Namakal }	2	41	7	7	12	1	10	247	110
	2	84	6	8	7	1	7	239	80

Ladies' Zenana Auxiliary.

MRS. BOOTH sends the following, under the title of "Drab and Rose," as a preface to the reports from abroad:—

"Biblewoman Mary was very tired and very sad. She awoke in her small dark room, and, seeing a patch of sunlight in her courtyard, supposed it was time to begin her daily duties. She kindled a fire with sticks in the earthen fireplace, and set her pot of coffee upon it. A few steps down the street took her to the opper-woman sitting cross-legged beside a drain, baking her oppers. Mary returned with her tray of oppers (rice cakes), and, waking the children, the morning meal of coffee and oppers was shared. The children were washed and sent away to school, and Mary faced the new day with a heavy heart. The house was swept, the cooking pots scoured, marketing had to be done and the midday meal cooked before she set out on her visiting.



OUR NATIVE BABIES.

"Mary was a widow, the bread-winner of her little family. Gladly did she labour for them all, but sorrow weighed upon her heart, for her son, who was old enough to be a comfort and a stay to his mother, caused her the greatest anguish. How often the mother's heart went out over the distances to seek the wayward boy none knew save Mary—and God. The day wore on to the time of her zenana visiting, but she was listless and weary. She had silently prayed all through the morning hours as she set about her household tasks—prayed as she had done for months past—that God would send home the prodigal. Her faith was well-nigh failing, for he came not. Oh! why did God keep silence thus?

"She took her bag of tracts and her Testament from a shelf, and then remembered the pictures. She looked at them one by one, trying to choose some to illustrate her lesson for the day. A pang went through her heart as she saw one

of a son sitting among the swine. She thrust it hastily away—no, no! she could not speak of that to-day. And so she went forth. How hot the sun seemed, how sharp the stones in the village street!

"A group of women stood at the village well, and Mary joined them. Would they wait and listen to a story she would tell? They tittered. 'What, Amma, do you think we have nothing else to do but listen to stories?' they asked. 'She is always telling about one CHRIST. What is the use of such stories to us?' they said to each other. She passed on to enter the low doorway of a thatched hut. A woman lay asleep on the floor, and awoke as the visitor entered.

"'Salaam, Amma,' said Mary, 'where is Annamal?' 'She has gone to cut grass,' answered the drowsy one. 'Come another day when she is at home, Amma; I have to go to the bazaar now.'

"A group of women under a tamarind tree seemed a likely audience, and she sat herself down. She read, and sang, and told them her story; they listened good naturedly, save when one shouted across the street to someone else, and two others started an argument, and another rose and ran away laughing. She moved on. Before a small hut a woman sat with dishevelled hair and wild eyes. Rocking herself constantly, she smote her breast and wailed. It was the death-wail, and Mary stopped. 'What is it, Amma?' she inquired. 'Ay-Ay-O!' wailed the sorrowing one, 'My son has gone. He has gone, the gold of my heart, the treasure of my life. I shall never see him again, my son, my life, Ay-Ay-O!'

"An arrow seemed to pierce Mary's heart. HER son was sitting among the swine, but she knew a God Who heard a mother's prayers, and some day he would come back. The other woman's son was gone beyond recall; the other mother was without God and without hope. She sat down on the earthen floor and held her sister's hands, and they wailed and rocked together in a common sorrow. When the paroxysm of grief had abated, she tried to comfort her by telling her of one Jesus Christ, the Son of God, Who had understood a mother's sorrow and given her back her son at Nain.

"'He is not here to give me back MY son, Amma,' sobbed the heathen mother. 'He still hears us when we call to Him. He is the only Saviour of sinners, and the only God Who can comfort us,' said Mary. And so, with a heart exceeding prayerful, she told once more the story of the Man of Sorrows Who suffered and died on Calvary. Oh! it was worth while to have had that one opportunity that day, and Mary went home strengthened and comforted. Her faith revived, and flowers of Hope seemed to spring up along the stony street.

It was a rose-patch that God had given her to brighten and sweeten her day.

"This is but an every-day picture of the hum-drum experiences of our Biblewomen. Quite as much monotony and heartache and weariness as in the life of any one of us. Dear sisters, please pray that the rose-patches may be many in their drab days."

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MISS PUTNAM writes from Madras:—"In India one often sees a high mound of earth. To simply sit and watch it is a waste of time; one cannot see anything but earth, brown and uninteresting. But—demolish the mound, raze it to the ground, and below one will find thousands of the busy,



GROUP OF MADRAS WOMEN LISTENING TO GOSPEL STORY.

destructive white ants. Outside, except for the dull, uninteresting earth, one would not know they were there, but underneath the cover of earth what is happening? What a hive of industry is there! Yet we do not stay to admire the work of the inmates of the wonderful house. We know that from that dull, innocent-looking mound of earth will come the little creatures which will seek to destroy our houses and furniture. All their work is DEstructive.

"Now I want you to read a little about work which is CONstructive. We have to dig down deeply into the ant-hill before we disturb the ants, but it is absolutely necessary that they should be disturbed and destroyed; and it is neces-

sary for our Biblewomen to get right into the homes of the people, and, even at the risk of disturbing them, they must be told of coming judgment of sin and the Way to escape. Our women have again been seeking to do this during the year that has just closed. Like the ant-hill, the work sometimes appears very ordinary, and the ground has been almost as hard as iron at times; but even iron can be broken and melted, and during the past year the Lord has broken the bands of sin and melted the stony hearts of several of our sisters out here. On June 30th, 1927, they were bowing down to images of wood and stone. On June 30th, 1928, they were worshipping the Lord Jesus Christ. How did this happen?

"The thirteen Madras Biblewomen have been going on steadily with the work here, in Madras City and in the villages around. On the surface we may think the field is just as dark as this time last year, but the Light of the World has shone into the hearts and homes of the people, and darkness must fly before that Light.

"Sambooranam, our senior worker, reports that several of her people are really Christians, but they dare not confess their faith and acknowledge that Christ is Lord. This Biblewoman is getting old now, and consequently she finds work very difficult. Just lately she has been sorely tried, and the devil has been tormenting her so severely that she has been afraid to go to her work. But—

> "Jesus is stronger than Satan and sin,
> Satan to Jesus must bow."

She is better again now, and when told that the report would soon be sent she asked that you might be reminded that, although the thirteen Biblewomen visit in so many places and it seems as if much work is going on, the Biblewomen have no strength or power apart from the Lord, and so she particularly asks your prayer help. From Elizabeth and Lily and Sarah comes a request for more prayer.

"D. Gnanathebum is very burdened because one of her women longs to confess Christ, but is forbidden by her husband to do so. This woman's name is Latchsmi. She reads the Bible, and we believe she is a true disciple, although a secret one.

"Sarah works in the caste quarter of Periamet. Her work is very difficult but hopeful, and we know of one woman who is a believer and who would like to confess Christ by baptism. But when her husband heard about it, he refused permission for Sarah to go to the house. So now, on the day when the Biblewoman goes to that street, the woman goes to the house of a friend, and Sarah goes there to visit her.

"Arsirvatham works in the non-caste quarter of Vepery. She also has a woman who is asking for baptism, and one other woman who is very interested.

"Elizabeth, who visits the caste houses in Choolai, has contributed the following: 'I have worked for many years in Choolai, but as far as I know I have no inquirers in my district. But although I do not know about them, there ARE some because the Holy Spirit has been working there. This is one thing I DO know, and although the women have not joined the Church, I am sure there are many who are joined to the Lord.'



KAKKAVERI CONGREGATION—HARVEST FESTIVAL.

"P. Gnanathebum is still working in Chintadripet, and has several inquirers. She is doing very good work, and during the year has sold two copies of the whole Bible to heathen men, who are inquiring the Way of Salvation.

"During the year one of our number, Samarthanam, has been called to higher service. The Lord called her home on March 1st, after a very short illness. The suddenness of the call came as a shock to the women in her district, and it has been the means of opening the hearts of several to the sound of the Gospel. Samarthanam's place has been taken by Ruthnammal. This woman had a long illness, and when she recovered she gave up her school work and asked to become a Biblewoman. She said that the Lord had cured her, and she wanted to show her gratitude and tell others

about Him. The other women are still going on in 'the strength of the Lord.' Their work is difficult, and they need all the help and prayer and sympathy we can give.

"My second Tamil examination was passed successfully last November, and in January this year I took over charge of the Women's Work in the Madras Field. Until then Mrs. Watts had been superintending here, and during her last few months had been led to begin special meetings for non-caste women. These Gospel meetings are being continued, and are quite a new feature of the work here. They are held in different centres—Semmen Cheri, Egmore, Sembiam and Kolattur—and the women come and seem to enjoy them. The average attendance is about fifty-five, and at one meeting seventy-four women were present.

"The work in the Dispensary is encouraging. Many come, and the average attendance for this year is 620 each month. One morning fifty-three women and children received attention. The Biblewoman comes daily and does Gospel work among them, and we know of one family who have been brought to the Lord through the work done in the Dispensary. Also there are two other women who are 'not far from the kingdom.'

To God be the glory! great things He hath done;
So loved He the world that He gave us His Son.
Oh, perfect Redemption, the purchase of blood,
To every believer the promise of God.
Great things He hath taught us, great things He hath done,
And great our rejoicing through Jesus the Son.
But purer and higher and greater will be
Our wonder, our transport, when Jesus we see.

"This little report is written concerning the things we have seen and heard, but we believe we shall see 'greater things than these,' and when we see Jesus we shall know, as He knows, the full story of the work done during the year 1927-1928."

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OUR valued helper, MRS. MORLING, sends the following report of the Namakal and Sendamangalam L.Z.A. work:—"In calling to mind God's goodness to us during the past year, we would remember His provision with regard to our Indian zenana staff. Several changes and transfers have taken place, but I believe all of these have made for greater efficiency in service and for spiritual blessing. We praise God that the health of our Biblewomen has been usually good this year, the one exception being that of Kirubai, who has had a return of the mental trouble with which she was seized so mysteriously six years ago when at Elur. On this account she has been obliged to give up work, but her place is being filled by a godly woman who worked for us some years ago.

"Study classes have been held for the workers throughout the year, and have proved to be a real help. It is, however, rather difficult to manage, as our Biblewomen are so widely separated, and, as a rule, the lesson has to be given in nine centres, that all may hear. An examination in these lessons is to be held in September.

"During the year three new stations have been opened, and one which was closed two years ago has been re-opened,



FIRST CONVERT TO BE BAPTIZED ON WEST OF NAMAKAL FIELD.

as in these villages people are showing a definite desire to hear the Gospel. In order to do this we have been obliged to close three of the less promising stations, as at present we have not our full staff, but hope to remedy this in the near future.

"We praise God that the Gospel has been made known by our Biblewomen in about 1,100 homes, and over 26,000 addresses have been delivered to a total audience of 75,000.

It is difficult to persuade Indian women to learn to read, especially in the villages, but 73 women have been studying this year. June and July are the popular months for marriage, so at the time of writing many of our girls have left us for their husbands' homes, and our Biblewomen are seeking new pupils.

"Work amongst caste women is often very discouraging. In some places we have laboured for many years with no apparent result. Nevertheless, here and there we see gleams of light, and realise that, though additions to the Church from amongst them are practically nil, yet the Word has had a leavening influence in some hearts. In Namakal there is a caste woman who was widowed very young, and has for the last six or seven years been leading a sinful life. Our Biblewoman has been visiting her home for about two years, and both the widow and her unlawful companion have listened to the Word. Early in this year their consciences began to work, and in order to quieten them they sent Rs.2 to our Ingathering Service; but they found that this did not bring peace of mind, so two months ago they agreed to give up their evil life. One day, when the Biblewoman was paying her usual round of visits, she found the widow living on the verandah of a neighbouring house, determined to earn a living by making rice cakes for sale; but she had only fourpence in capital, which was not enough for the necessary stock. The Biblewoman talked and prayed with her, asking the Lord to direct and help her. To the joy of the poor penitent, that same day relatives from an adjoining village came unexpectedly and gave her eightpence more. Another fourpence came from elsewhere, so, rich with a whole rupee, cooking vessels, rice, etc., were purchased and business started. Each time since, when Gnanatiravium has called, she has been asked to pray that keeping grace may be continued. The poor woman evidently feels that a power greater than her own is needed to keep her from falling, and surely this is more than mere reformation.

"Two months ago I was visiting in a caste home at Tuticulam. The mistress of the house, a stout elderly woman, was so impressed by the message that after we left she washed off the sacred ashes from her forehead, and has not worn them since.

"In Sendamangalam a woman, who has been living in sin for years, is much troubled spiritually. The Biblewoman says she has been under conviction of sin for several weeks. Her one question is, 'What must I do to be saved?' The Biblewoman points her to Jesus, but she has not yet been brought out into Gospel liberty.

"A bedridden Padiyachi woman, also of Sendamangalam, mentioned in an earlier report as having superstitiously used

a New Testament for a pillow in the vague hope that it might bring her rest, has died this year, her hope of eternal rest not depending on the Book, but on its great Author as the Redeemer of her soul.

"Muttammal, a poor mat-maker, also mentioned in previous reports, still continues faithful. She is now almost stone-deaf, but comes regularly to chapel, and afterwards goes to the Biblewoman's house to hear the sermon explained and to pray.



NATIVE WORKERS' HOUSE AT SENDAMANGALAM.

"In Rasipur a woman of good caste, but of exceedingly immoral life, came under the sound of the Gospel some years ago when Biblewoman Monomoni was working there. Gradually she was convinced of her sin, gave it up, and went to the city to get a training in midwifery. After her return to Rasipur she began to earn her living by nursing, and applied for baptism. Knowing her past record, we were unwilling for a long time, but she was so earnest about the matter, and gave such good evidence, that she was baptized last November. Since then she has been sorely tempted by her old companions to return to her sinful life, and, realising how unprotected she was, I advised her to marry if she had an offer from a good Christian man. Unfortunately, in vacation time, when both missionaries and Indian workers were away on leave and there was no one to guide her, she

had an offer, which she accepted. The man is nominally a Christian, but I fear he will be a hindrance rather than a help to spiritual growth.

"The above brief records show that God's Spirit is working in the hearts of women bound by caste pride, ancient customs, die-hard conservatism. Let us turn now to those who have been for long ages the slaves of the caste folk. A month ago a message came from that village of disappointment and tragedy, Elur, saying that a new attitude is being shown by the people, and several non-caste women are seeking the Lord.

"In Potanam, a place which has been visited for many years, the spirit of the non-caste women has been changed from suspicious fear to such friendliness and confidence that they are anxious to commit their boys into our care and place them in the hostel. In Kakkaveri three non-caste women have been baptized during the year. In Sirunellikoil eight women have been baptized, and we have been greatly encouraged by the growth in grace and Scripture knowledge which we have seen in these women this year. The Biblewomen in the two villages last named give much of their time to the instruction of these young believers. As leaders they need a special interest in our prayers, as their home life, their general conduct and their teaching play a very important part in shaping the character of these women so new in the things of God.

"While praising God for the opportunities of service He has granted, I realise that the zenana work should have much more regular supervision than I am able to give it. In a few months' time (D.V.) Miss Savage will be taking charge of the women's work in the Sendamangalam Field, and putting all her time and energy into it. Let us remember her in prayer, that she may be given grace and power day by day, so that she may be a true leader to her Indian helpers and a channel of salvation to many now in the bondage of heathenism."

* * * * * *

MISS SAVAGE writes:—"My second year in India will soon be past. Tamil study has occupied the greater part of it. I am now nearing the end of my time of preparation, and shall be very glad to commence the work to which the Lord has called me.

"During the last few months I have been out visiting with the Biblewomen fairly regularly. This was at first rather a trying ordeal, because I knew that the women were often not listening to me, but were just waiting until I had finished talking, so that they could ask questions about me; and sometimes, as soon as the story was told, they would turn to the Biblewoman, and then someone, with a nod

towards me, would ask, 'Is she married?' and there would be great exclamations of pity when they heard that I was not. One day, after the usual questions, one woman asked, 'Can't her mother find her a husband? Won't anyone have her?'

"This sort of thing is rather discouraging, and one wondered if they ever really listened, but as I begin to understand more of what the women say, I realise that many of them do listen earnestly to what is said. One day I had been telling the story of the woman who touched Christ's garment, and the Biblewoman went on to tell of the Mighty One, Who not only heals our bodies, but also heals our souls, cleansing us from all sin; and a woman, who had been sitting listening very quietly, said, 'Yes! but how does He forgive our sins? Why does He forgive our sins?' She asked these questions



TODA HUTS—NILGIRIS.

again and again, and I tried to tell her a little about the Saviour, but, oh! how helpless I felt! I was glad for the Biblewoman to go on speaking, whilst I just sat by and listened, and prayed that the Word might enter that heart. I think I realised then, more vividly than I had ever done before, the truth of those lines—

'Tell me the story simply
That I may take it in."

It is difficult for those of us, who have been brought up in a Christian land, to know what power there is in the simplicity of The Story, as we are so used to embellishing it with sayings from all parts of the Bible which convey no meaning at all to those who have 'never read' and 'never heard.'

"The Dispensary has been open daily during the year. Our workers, Christians, and the Hostel boys are the chief

attendants. I have attended to a fair number of outsiders, but have not encouraged great numbers to come, because I have felt that my Tamil study must take first place until I can speak the language well, the real reason for my doing medical work is, that I may win the confidence of the people and talk to them about the Saviour. Please pray for me, that, as I take my second examination, I may not only pass, but also that I may be filled with the Holy Spirit and enabled to speak in ' another tongue ' that the people may hear me gladly."

* * * * * *

FROM the Kolli Hills MRS. BRAND reports:—"Again we have to record God's goodness to us through another year. As we look back, we realise how He has protected, spared, restored and led, and our hearts are humbled and strengthened to go forward into the future pathway.

" In presenting our L.Z.A. Report, we will try to mention briefly the outstanding features of the work:—

"**The Girls' Home.**—This naturally lies very near our hearts. Although we have to record the home-call of one dear long-afflicted girl, we have also to tell of others wonderfully brought back from the very gates of death. It has been a year of grave anxieties and direct answers to prayer in restoring and delivering mercies. Malaria is a very real foe up here, and it does not respect or stay outside the high school wall.

"**Industries in the Home** are an important part of its daily routine. No girl is allowed to think she is there merely to eat and study. Each morning has its allotted task either in the fields or at the loom. Among the many activities in which the girls are instructed, we must mention gardening, weeding in the fields, planting and reaping rice, in which are comprised a great many processes, such as cutting down bushes for leaf manure, preparing the fields, sorting out the young plants, etc. Then the rearing of the silkworms in all stages, and at last the reeling of the silk into skeins is taught to the children. Some of the big girls are learning weaving, and we hope will soon be able to make the saris for their daily wear. After midday all turn to their books, the first lesson always being that of Bible study.

" **Camping.**—In connection with the Girls' Home we have to record two interesting camps. On each occasion we took several girls to stay a few days near their relatives—once in Sittur and once in Kallingam. We believe these camps do definite good, specially when the girls find courage to testify. The people gathered around us, very interested and friendly, while we tried to explain what a different life their children are living.

" **Hill Biblewomen.**—With deep thankfulness we record

that God has this year given us the wonderful joy of leading out two dear girls of these hills into definite service for Him. We say it with joy and trembling, hoping that Home friends will join us in earnest prayer that these young sisters may be kept from falling into the temptations that will encounter them on all hands among their own people. They are alone with their husbands in far-off stations, so we realise how deeply they need to take root in Him Who alone can keep them from falling. Let us pray that He may speedily set His seal on this new venture by adding souls to our Church from these outside hill stations.



BABIES IN GIRLS' HOME, KOLLI HILLS.

"**Baptisms.**—Lastly, we would record that four dear girls from the Home have put on Christ by baptism this year. Their names are Anbu (love), Naomi, Esther and Jevaminu (the jewel of prayer). Let us thank God, and take courage." MRS. WATTS sends a short record of observations made whilst on furlough:—"It hardly seems possible, as I pen these lines for the Annual Report, that there remains less than three more furlough months before our return to India. As I look back I remember the warmth of the welcome that was given us by dear friends here in the homeland—so warm that it made us forget the biting east winds of February and the cold of a prolonged English winter. One felt that something of the warmth of the Indian sun had penetrated the hearts of dear friends here.

"Opportunities have been afforded to renew old acquaintances and form new friendships as places have been visited and matters relating to our Master's kingdom have been made known. As I think of the meetings, I am sure that the interest shown by the numbers that have attended has justified all the effort made, and yet only the fringe has been touched. There are those who pray. Who can tell the extent of the prayers of these faithful ones? Yet never was there a greater need for intenser prayer. Then I can see those who work in many ways. Blessed workers, whose untiring service has meant so much to our sisters in India! Service and sacrifice here go together, and the writer thanks God for those she has come in contact with who are faithfully serving the Master, not counting the cost.

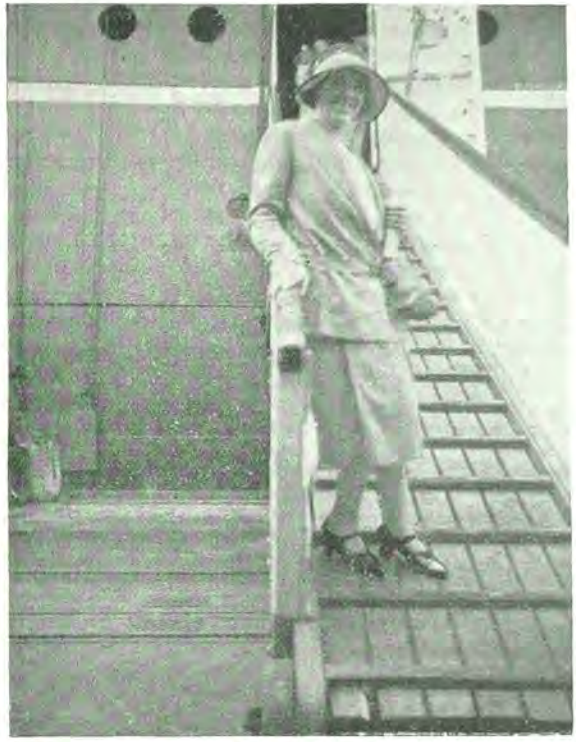
"Before me also comes a vision of those who yearn. I cannot tell how many times I have heard these words, "Oh that I could go, but every door seems shut!" Their hearts are anxious, so anxious for the souls of others, and yet the way seems closed for this service. We are bidden, 'In nothing be ANXIOUS,' not even for the souls of others, 'but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'

"Then there are those whose faces I can remember so well—those whose eyes have filled with tears as the needs of India's womanhood and girlhood have been presented. It seemed that their hearts were brimming full with love to Jesus, and that they had been brought face to face with facts that broke them down. And yet from these no response has come. Can it have been only a passing emotion? Surely the shedding of a tear is not sufficient acknowledgment of the debt we owe to God and to men as His witnesses."

A Farewell Request.

LOOKING back upon the way the Lord has led and kept, one must raise another Ebenezer of praise to His Holy Name. The time spent at Mount Hermon was of much spiritual help. There was indeed a oneness of purpose realised as petition after petition ascended to the Throne of Grace, at our prayer meetings, for the extension of the Lord's kingdom on earth. The extra training received also at the Missionary School of Medicine will, I trust, prove a great blessing to many in India,

under the control of our Heavenly Guide. Looking forward and onward, it is comforting to feel and to know that "God holds the key of all unknown." May He give the needed faith to leave that which is unknown entirely in His care and keeping! My earnest desire as I leave to take up work for the Master abroad is that the friends at home may continue to bear me up, with the rest of His servants on the Mission



MISS MOWLE GOING ON BOARD EN ROUTE FOR INDIA.

Field. We are but workers together with Him, and without Him we can do nothing. I would, however, ask for special prayer that I may be helped with the language study, and overcome all difficulties by the needed health, strength, and wisdom which "He is able" to bestow.

Yours, in His service,

BEATRICE MOWLE.

The Home Report.

" Bless the Lord, O my soul; and all that is within me, bless His Holy Name." Our missionaries have been successful in their examinations, and good health has been bestowed. Miss Putnam has taken charge of the work in Madras, whilst Miss Savage is hoping, directly after her second examination in November, to go into residence, with Miss Mowle at Sendamangalam, to take over the charge of the Biblewomen in that field, and thus relieve Mrs. Morling. As an L.Z.A. we owe much to our missionaries' wives: Mrs. Morling, who in our need has superintended the work both at Namakal and Sendamangalam; Mrs. Brand, who so lovingly labours on the Kolli Hills amongst women and girls; Mrs. Thrower, who has now passed the second Tamil examination, and is seeking to help some of the older girls who have passed through our schools in Madras; and Mrs. Watts, who at home on furlough has been going hither and thither seeking to help the work at its base. We also would record our thanks to Mrs. Booth for her helping hand.

Those of us who witnessed Miss Mowle's embarkation at the Royal Albert Dock will not readily forget the radiance which illumined her face. May " the joy of the Lord " continue to be her constant inspiration through the dusty, wearying ways of acquiring a difficult language, and keep her fit in body and soul as she plods along!

Many of our helpers in the Homeland are hardly seen in the background in which they serve the Lord, but we ask such to accept through this channel our thanks, and would remind them that our Lord, Who sits by the Treasury, notices the manner and the wealth outpoured in each service, and His " Well done! " is not always according to man's computation.

We regret to record that our income this year is less than last, though we have ten more branches, being £1,030 18s. 6d. against £1,067 18s. 3d. As our commitments are between £200 to £300 more for the year, we would ask for special prayer that friends may come to our help, and so enable not only the present work to be maintained, but extensions to be undertaken.

The years speed quickly by, and of late the words of our beloved Master have been insistent in our ears, " The night cometh, when no man can work." It is our great joy to be used in His blest employ, and as we go forth seeking to increase the interest of others in His work in fields afar, we are constant in prayer, and longing that the subject-matter of a prayer that was commanded by our Lord may be wrought into the hearts and lives of many who outwardly seem to be deaf to the claims of Christ upon their redeemed souls, " Pray

ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." True it is that such a prayer costs something, for no one can truly pray this without a question arising within as to its personal application. May the Holy Spirit's power be manifested mightily in constraining all who are His, who read this report, to give themselves to more prayer, and, as a result, from the heart obey Christ's "Go ye," whatsoever that "Go ye" implies!

"In the fields of time, so broad!
Where life's harvests sure are grown,
Gracious aid, Thou dost afford,
If the good seed there be sown!
Lord be ours, this scattering free!
That when angel reapers come,
Sheaves of service there may be
For the last, great Harvest Home."

B. L. C.

Among the Home Churches.

BY ERNEST A. BOOTH.

IN the providence of God, after thirty-three years on the Indian staff of the S.B.M., my services have been transferred to England. It is now my privilege to visit in the Homeland the Churches by whose prayers and gifts the work in India is maintained. This part of the work is essential to the whole, for, apart from the prayerful and practical sympathy of the Churches at home, it would be impossible to carry on our work abroad.

The Parable of the Talents teaches us that we ought to conserve the values of our past, and the best way of using the knowledge and experience gained through long service on the mission field in India is to share it with the Churches at home. The spiritual urge behind this Deputation work is identical with that which actuates service in India. Each is undertaken as an act of obedience which seeks to carry out the great commission of our Saviour and Lord.

I am grateful to all the pastors and deacons who have given me the privilege of bringing before their Churches the missionary aspect of the Gospel, and the opportunity which challenges us in India to-day.

In visiting among the Churches in all parts of the country I have discovered in many quarters a true spirit of intercession for the work of God in India, accompanied by self-denying efforts to maintain and extend the work there. So far as one is able to judge, it is generally a comparative few in each Church who are keenly interested in the work of the Mission. These are invariably the salt of the Church, and my appeal to such is that they seek to extend within their own Church the spirit of intercession for our work in India.

There are some Churches which used to have an Annual Missionary Sunday, but the fact that they do so no longer is evidence of decreasing interest in the spread of Christ's kingdom. I urge upon such the wisdom of returning to their former habit. They will find that it is a means of blessing upon the work at home, for it fosters the spirit of unselfishness and of prayer for others.

There are still a number of Churches that have not yet entered upon their glorious inheritance of making the Gospel of Grace known among the heathen. I greatly desire to get into personal touch with such Churches, and if any of my readers can secure me an introduction to any such Church it will be a real service in the interests of the kingdom of God. I am ready to go anywhere, on any day that can be mutually arranged.

In this work as in all spiritual service we reap as we sow. The greatest blessing invariably attends those services and meetings where prayer and personal effort have prepared the way. I therefore plead for the spiritual co-operation of all missionary-minded friends in the Churches where I am engaged for preaching and speaking during the coming year. My address is 30, St. Margaret's Avenue, Whetstone, London, N.20.

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 two garments 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."

Call by Grace and to the Mission Field.

By ALLAN CRANE.

WE have much pleasure in presenting the following from our Missionary-elect, Mr. A. Crane:—To record in black and white the leadings of God is indeed a task that needs careful and prayerful thought. Some things we do not understand, others we know with a great assurance; but what we do not understand we will leave in God's care, and that which has been revealed unto us we will share with all.

It was whilst a tiny tot in the Sunday School that the Lord, through the instrumentality of the teacher, spoke to me. One Sunday afternoon, after a very earnest lesson (and I knew of the earnestness because of the teacher's face), the teacher turned to each scholar and asked us individually if we loved the Lord Jesus. If I remember rightly, all the boys remained silent, whilst I answered "Yes." To encourage that teacher I record her name, Miss Whiting.

From then onwards I loved the Lord. But as children of an earthly father, whom they love dearly, disobey their fathers' commands, so I, after a while, began to disobey and not to follow. I just drifted, not daring to swim against the tide. As time went on I came under the influence of another teacher, for whom I heartily thank God, Miss Olive Smith, and she was instrumental in awakening again the tiny flame of faith and love.

Again I drifted—indeed God is longsuffering and full of mercy—this time until I went out into the world into business life. Here I began to realise my position. Neither one thing nor the other—lukewarm. I was miserable for months—I wandered here and there trying the broken cisterns, but all to no avail. At last, one Thursday evening—the last Thursday evening that Mr. Galley was at Bethesda—I found myself in the service—and a baptismal service too—and Mr. Galley appealed to those who loved HIM to follow HIM. Oh! how I realised the folly of my ways! My misery was because I had not followed Him—indeed I loved Him. I knew I was a sinner, a sinner saved by grace, but not yet entered into the fulness of the blessing.

I saw Mr. Galley after that meeting. We prayed together and he asked me some questions, and on the following Monday, March 1st, 1926, I was baptized, joining the Church three months later in June. After baptism, and I say it humbly, God gave me a passion for souls. He led me to various spheres of labour and blessed me there, but towards the end of 1927 I began to be disturbed in my own soul as to what God's will was for me. Up to this time I had been fairly settled in my own mind that God's will was for me to

remain at home, but I had to learn the lesson that it is "the mind of Christ" that must be the controlling power, and not my OWN mind. To learn this, as is often the case, I had to go down into the valley where all was dark and mysterious, and where one question must inevitably be answered, and ever ring clear, "At home or abroad—which?" It was here, in the beginning of 1928, that this Scripture came to me: "WHO IS AMONG YOU THAT FEARETH THE LORD . . .



MR. A. C. W. CRANE.

THAT WALKETH IN DARKNESS AND HATH NO LIGHT? LET HIM TRUST IN THE NAME OF THE LORD, AND STAY UPON HIS GOD" (Isaiah l. 10). Also one other Scripture which was a command and a promise of our Lord, "HE THAT FOLLOWETH ME SHALL NOT WALK IN DARKNESS."

One thing was now sure, that I must follow HIM, none other would satisfy. By His grace I endeavoured to follow.

Time went on, and March came along, with all that it held for me. On March 17th, at our Saturday night prayer meeting, a friend handed me a book, entitled "Adventures with the Bible in Brazil," and it was during the reading of this book that the Spirit of God spoke to me. "Come over and help us," was the cry of those in the darkness, those in the snare and grip of heathendom, "Come, oh! come and help us." Now I said, "What must I do?" and the Spirit spoke this word, "WAIT, for it shall surely come."

My business just at the moment and time of the call was "to wait." Tuesday, March 20th, was the day that Mr. Watts was supposed to come to our Endeavour, but he was not able to come until April 3rd. Why was he not allowed to come? Because God had yet to deal further with me and prepare me for Mr. Watts' coming. Before going to the meeting on the 20th I asked God to give me a special message. Mr. Banyard was the speaker, and the message was, "Follow Me, and I will make you fishers of men." What a message for one in such a position as myself! Praise the Lord! He only understands all our needs.

A fortnight later Mr. Watts came along, and those who were at that meeting will well remember his words to us. They were formed round the story of John Mark in Acts; the young man who returned to Jerusalem, and left Paul and Barnabas to face the dangers of going inland; he had not the courage to go. Upon this, Mr. Watts told us that he came to the meeting with a burden—the burden of a closed Mission House. In my mind's eye I saw the bungalow closed to the weary and worn Indians who had come a long distance to receive both spiritual and physical treatment. Oh! how I longed to be there! A few days later I wrote to the Secretary of the S.B.M. and offered my services, and God has so overruled that I have been accepted. PRAISE YE THE LORD!

I ask an interest in all your prayers that God will guide and help me in all the studies that lie before me, and that He will fit me for the task that lies ahead.

On Furlough.

BY L. WATTS.

AS one goes about the Churches there are two phrases which come most frequently in the greetings received. The first is, "There does not seem to be much holiday about the furlough of a missionary," and the second usually comes in the introduction to the meeting, "We are so glad to have a real, live missionary with us to-day." I want to use those phrases as a kind of text for my report.

The furlough of an S.B.M. missionary is made up of three months' holiday and six months' deputation work, but the three months are usually taken as three fairly separate months, and this makes it appear to some that there is not much interval between the deputation engagements as advertised. Let me assure my dear friends that we shall have had three good months clear of meetings before we finish our furlough. The remaining six months have been fairly full, and they have been spent in travelling up and down the country from Hastings to Newcastle and from Walton-on-Naze to Bath. These months of deputation visits are of great value to the missionary. The first thing it causes him to notice is how widespread is the interest in the Mission. Another thing that gives much joy is the fact that the keenest interest is often found in the little, remote Churches and Schools where the annual missionary meeting is THE event of the year. And who can express the gratitude that comes with the hearing of a quiet remark that prayer is being made for someone specially mentioned in a HERALD article some months before?

As I have been to the various Churches, and have been entertained by many friends all over the country during the deputation travelling, I have often thanked my Master for the opportunity that furlough provides for the encouraging fellowship of God's people. We have talked and prayed over the common problems met with in India and in England, and His Word has been sweet to our taste.

Then, concerning that second phrase, I have sometimes asked, "Have you ever seen a dead missionary?" The two words "dead" and "missionary" seem antagonistic, do they not? Of course, a missionary must be real, and he must be alive to be a missionary at all. I wonder what the phrase really does mean, "a real, live missionary"? I think it emphasises this fact, that if a Christian is to take interest in missionary work he must be real, and alive. An indifferent Christian will not, and does not, get far round the world preaching the Gospel. And does this not suggest another thing, that a Christian who is not a missionary has little reality and little life?

It may be that the phrase is meant as a compliment to the missionary to indicate that he is something which his audience is not. That is very gratifying to the flesh, but it is very heart-searching too, for it is a very high standard to be a REAL, LIVE MISSIONARY, one who is really a living example of Christ to other peoples. May God grant that we all may be so filled with His Spirit that we may live up to this reality!

Our Magazine.

BY ERNEST A. BOOTH.

IN response to a request that I should write a note concerning our monthly magazine, THE STRICT BAPTIST MISSION HERALD, I am glad to take the opportunity of paying my tribute to its usefulness and freshness. I have read the HERALD from the first number to the last, through the able and sympathetic editorships of Messrs. Colls and Hutchinson and Vine. From the missionaries' point of view, the HERALD is simply indispensable. It is the sole medium through which they can keep all the supporters acquainted continually with the progress of the work amid the ever-varying experiences of rapidly-changing India. The HERALD is a most important link in the chain which binds together the workers in India with the Churches at home.

An outstanding feature of the HERALD has always been the large proportion of space devoted to articles written in India descriptive of the people and conditions in which the work is conducted. In vivid terms the missionaries record the opportunities and difficulties and developments in each of the fields. The latest news from the front is always to be found clearly set out in the magazine. Such news cannot be found elsewhere, and this makes the HERALD a real necessity to those who wish to maintain close contact with the progress of the work in India.

The HERALD is a very great help to those friends in the Homeland who, on behalf of the Mission, "continue in prayer and watch in the same with thanksgiving." It assists such to pray intelligently for various phases of our many-sided missionary enterprise. The HERALD has been the means of stimulating intercession, and in this matter has rendered a spiritual service of vital value. The leading articles by the Editor are calculated to stir the spirit of devotion and of practical service.

The Children's Corner is entertaining and instructive. I should like to impress upon Sunday School teachers the value of the HERALD in awakening unselfish interest and in widening the outlook of their pupils, to whom copies of the HERALD can be supplied at half-price. Those whose interest in the work of foreign missions is aroused in early life will probably continue to be interested after they have left school. It is from among the boys and girls who are in our Sunday Schools to-day that there will arise our future missionaries, members of Council, and supporters.

I am sure that the Editor will agree with me when I say that the HERALD should publish more pictures. The way of illustration is the road to solvency.

The Calendar.

IT is very gratifying to be able to record that a very warm welcome was given to the S.B.M. Calendar for 1928, which resulted in every copy being sold. The Council realises that the Calendar is a silent messenger to many who otherwise would probably seldom hear of the work which the Mission is doing in India, and is also a witness-bearer to what has been accomplished in the provision of suitable places of worship, schools, dispensaries, etc., in each field. The fact that the Calendar finds a place in many homes, chapel vestries and Sunday Schools, makes it an important adjunct to the work being done at the Home-base, which it is hoped will increase with each issue.

The Council desires to place upon record its keen appreciation of the untiring efforts of Mr. J. C. Fromow to ensure the success of the Calendar, and has much pleasure in announcing that he has cheerfully undertaken the responsibility of distributing that for 1929; and would express the hope that orders may be placed as early as possible, both to relieve the pressure which always comes to business people toward the end of the year, and to prevent any disappointment because the stock is "SOLD OUT." That this is very possible will be noted by all who appreciate the excellent and artistic work of the printer, as well as in having produced the very cheapest Calendar yet published.

The Birthday Box.

IT must be apparent to those readers of the MISSION HERALD who closely study the back page of each issue, that a very pleasing proportion of the Treasurer's receipts come from the Birthday Box in use in many Sunday Schools, and if the words of the Lord Jesus Christ are true, that "it is more blessed to give than to receive," one must feel that a reflex blessing has come to those who during the year have given something as a thankoffering for another birthday, either their own or of someone near and dear to them. And when we remember that such a thankoffering is in reality a stone of "Ebenezer," a grateful acknowledgment of manifold kindnesses received day by day, it must in turn be blessed by Him Who is not unmindful of the desire to share in the work of sending the tidings of His love and grace to those who are yet in the bondage and darkness of idolatry and superstition.

It is good to be able to record that nothing gives greater joy to our Missionaries and Secretary than when, in their deputation work they address the Sunday School in the afternoon, they hear the familiar inquiry from the Superintendent, "Has

anyone had a birthday during the week?" and to see the ready response as, with a smiling face, the happy scholar places a gift in the box, to receive in return a word of cheer and good wishes.

It is also a pleasing fact that a steady growth of interest in the Birthday Box is manifest in the Sunday Schools generally, and frequent inquiries as to its meaning and method always receive a gladsome reply. The little seed sown many years ago in a South London school has grown into a tree of goodly size, with branches reaching all over the country, and the fruit borne has been in accordance with the Saviour's words, "Herein is My Father glorified, that ye bear much fruit."

An earnest appeal is made to all who are engaged in work among the children, to foster this useful, yet unassuming, branch of the Mission's many activities, and to entreat them to encourage their young friends to remember that even the day of small things is not despised, and the cup of cold water receives its due reward. The Secretary or the Editor of the MISSION HERALD will at any time gladly render any assistance in introducing the Birthday Box where it is as yet unknown, and they hope the day is not far distant when there will be heard in every Strict Baptist Sunday School the honoured inquiry, "Has anyone a thankoffering for the Birthday Box?"

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 Mission.

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.

Christmas and New Year's Thankoffering Envelope Collection.

WE thank very sincerely our dear friends for the assistance afforded by the Envelope Collection, which realised an amount that helped us to meet our liabilities, which are always heavy at Christmas and the New Year.

During the year which is before us there will be many calls upon the Treasurer to meet demands for extension work and the necessary increase of staff in each field, and we confidently believe that the same generous response will be given to this appeal.

Envelopes will be found in the January issue of the MISSION HERALD, and will also be sent to Church Secretaries, Mission Secretaries, Sunday School Superintendents, &c., while the General Secretary, Pastor W. Chisnall, will gladly send a further supply if applied for, and furnish any information in his power.

Finance.

THE past year has been an anxious one, as for several months we have been faced by 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 should be sent to **Mr. W. J. Shipton,** 45, Pagoda Avenue, Richmond, Surrey, who will also gladly supply copies of the Annual Report.

Reports of Meetings and other information for the MISSION HERALD should be sent to the Editor, **Mr. A. Vine,** 7, Rectory Grove, Clapham, London, S.W.4.

All inquiries 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 organisation of Missionary Meetings in any part of the country.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1927—						
At Bank—Deposit A/c ...	1050	0	0			
,, Current A/c ...	560	5	2			
2½% Consols at cost ...	340	0	0			
,, ,, ,, ...	21	15	0			
5% War Loan	450	0	0			
Income during the Year—				2,422	0	2
General Fund—						
Subs. and Donations	4,915	6	5¼			
Envelope Collections } ... Extension Namakal } ...	200	6	2			
Interest on Deposit A/c ...	26	9	8			
,, ,, Consols ...	12	5	0			
,, ,, 5% War Loan	24	1	4			
HERALD Fund	240	5	7¾			
Hospital and Medical Fund	2	5	0			
Pension Fund	133	4	7			
Ladies' Zenana Auxiliary—						
General	1,031	1	2			
				6,585	5	0
				£9,007	5	2

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund ... (including £915 1s. 10d. L.Z.A. Indian Salaries, &c.)	5,569	18	6			
HERALD Fund	321	7	2			
Voyage A/c	12	14	11			
Pension Fund	225	0	0			
Ladies' Zenana Auxiliary, Gen.	89	0	1			
,, ,, Medical A/c ...	10	12	11			
,, ,, Voyage A/c ...	70	4	6			
				6,298	18	1
Cash Balance, Sept. 30th, 1928—						
At Bank, Deposit Account	1,370	0	0			
,, Current Account ...	526	12	1			
Investments—						
2½% Consols at cost ...	340	0	0			
2½% Consols at cost	21	15	0			
5% War Loan ...	450	0	0			
				2,708	7	1
				£9,007	5	2

GENERAL ACCOUNT.—*October 1st, 1927, to September 30th, 1928.*

INCOME.	£	s.	d.
To Balance	431	14	7
,, Subscriptions and Donations, 1927-1928	4,915	6	5¼
,, Envelope Collections & Namakal Extension	200	6	2
,, Interest on Deposit Account ...	26	9	8
,, Interest on Consols	12	5	0
,, ,, ,, 5% War Loan ...	24	1	4
,, Transferred from L.Z.A.—			
For extra Rent	20	0	0
Report	40	0	0
Indian Salaries and Expenses	886	17	7
Medical Work, Madras ...	28	4	3
	£6,585	5	0¼

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	4,321	9	1
,, Ministerial, General, Deputation, and Committee Room Expenses... ...	364	2	10
,, Missionary on Furlough, &c.	168	6	8
,, Missionary Boxes, Stationery, Postages, &c.	86	12	6
,, Printing and Report	71	3	6
,, Advertising, &c.	69	6	6
,, Secretary's Salary and Office Expenses ...	306	0	0
,, Missionaries' Children	168	0	0
,, Missionaries' Life Insurance	14	17	5
,, Transferred to Voyage Account ...	160	0	0
,, ,, ,, HERALD Fund *re* deficit	65	11	6¼
,, ,, ,, Pension ,, ...	61	8	10
,, Balance, September 30th, 1928 ..	728	6	2
	£6,585	5	0¼

BALANCE SHEET.—*As at September 30th, 1928.*

LIABILITIES.

	£	s.	d.
General Fund	728	6	2
Pension Fund	168	2	3
Madras Boarding School ...	254	8	3½
Boys' Hostel	43	7	6
Medical and Hospital Fund...	10	11	1½
General Voyage Account ...	391	17	6
Ladies' Zenana Auxiliary—			
,, ,, General ...	... 1,002	11	4
,, ,, Medical Fund	... 40	4	3
,, ,, Voyage Account	... 68	18	8
	£2,708	7	1

ASSETS.

	£	s.	d.	£	s.	d.
Balance at Bank—						
Deposit Account	... 1,370	0	0			
Current Account	... 526	12	1			
				1,896	12	1
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
				£2,708	7	1

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, 1928.

9th October, 1928.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

Sundry Accounts.

HERALD FUND.

Subscriptions, 1927-28 ...	240	5	7¾	Printing HERALDS and Postages	321	7	2
Transferred from L.Z.A. ...	15	10	0				
Balance deficit from General Fund	65	11	6¼				
	£321	7	2		£321	7	2

HOSPITAL AND MEDICAL FUND.

Balance, October, 1927	8	6	1½	Balance ...	10	11	1½
Subscriptions, 1927-28	2	5	0				
	£10	11	1½		£10	11	1½

PENSION FUND.

Balance, October, 1927 :—				Investments :—			
Investments and Cash	3020	16	1	3% L.C.C. Stock... ...	800	0	0
Interest on Investments ...	117	5	7	2½% Consols at cost ...	831	0	0
Subscriptions, 1927-28 ...	15	19	0	5% War Loan, 1929-47...	716	9	3
Transferred from L.Z.A. General Fund—				3½% Conversion Loan ...	488	5	0
1928 1¼% on £1068 ...	13	7	0	3½% Conversion Loan—			
Transferred from General Fund—				£264⅞@75¼% = 198 19 0			
1928 1¼% on £4915 6s. 5½d.	61	8	10	Con. & Stamp 1 1 0			
					200	0	0
				E. A. Booth's part Salary	25	0	0
				Balance, Sept. 30th, 1928 ...	168	2	3
	£3228	16	6		£3228	16	6

GENERAL VOYAGE ACCOUNT.

Balance, October, 1927 ...	244	12	5	L. Watts' Baggage... ...	7	10	11
Transferred from General Account	160	0	0	E. A. Booth	5	4	0
				Balance, Sept. 30th, 1928 ...	391	17	6
	£404	12	5		£404	12	5

BOYS' HOSTEL.

Balance, October, 1927	£43	7	6	Balance, Sept. 30th, 1928	£43	7	6

MADRAS BOARDING SCHOOL.

Balance, October, 1927 ...	£254	8	3½	Balance, Sept. 30th, 1928	£254	8	3½

LADIES' ZENANA AUXILIARY.

Balance, October, 1927 ...		1061	4	10	Deputation Expenses ...	8	7	9
Donations in					Boxes	4	16	6
Gift Week	168 5 3				Home Expenses, etc. ...	11	16	4
General ...	862 13 3				Miss Mowle's Training ...	29	11	5
		1030	18	6	,, ,, Outfit ...	30	0	0
Sale of Booklets			2	8	Farewell Meeting Expenses	4	8	1
					Transferred to General Account—			
					HERALD	15	10	0
					Reports	20	0	0
					Rent	40	0	0
					Pension Fund	13	7	0
					Indian Salaries and Expenses	886	17	7
						1064	14	8
					Transferred to L.Z.A. Voyage Account ...	25	0	0
					Balance	1002	11	4
		£2092	6	0		£2092	6	0

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1927 ...		79	1	5	Donation to M.S.M. (Dr. Neatby)	2	2	0
					Grant for Madras	28	4	3
					Drugs for Kolli Hills ...	1	17	3
					Instruments for Miss Mowle	6	13	8
					Balance	40	4	3
		£79	1	5		£79	1	5

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1927 ...		114	3	2	Miss Mowle's Passage	62	14	0
Transferred from L.Z.A. General Account		25	0	0	,, ,, Baggage	7	0	0
					,, ,, Passport		10	6
					Balance	68	18	8
		£139	3	2		£139	3	2

ABSTRACT OF RECEIPTS.

1st OCTOBER, 1927, to 30th SEPTEMBER, 1928.

	£	s.	d.
Abingdon—			
General		10	0
Heralds		1	6
Acton, *Tabernacle*—			
General		11	2
Heralds		12	6
Aldringham—			
General	1	4	10
Aston Clinton—			
General	2	10	0
Heralds	1	0	0
Aylesbury, *Walton Street*—			
General	3	0	9
Heralds		12	0
Balcombe—			
General		10	0
Bassett Street, *Keppel St.*—			
General	4	13	5
Heralds		15	0
Bath, *Bethel*—			
General	18	11	11½
Heralds	1	6	6
Bath, *Providence*—			
General	16	15	9
Heralds	1	5	6
Bath, *Bethel and Providence*—			
General	4	2	6
Beccles, *Martyrs' Memorial*—			
General	8	4	9
Heralds	1	1	4
Bedmond, *Bethesda*—			
General	3	5	8
Beeding—			
General	1	8	7½
Berkhamsted Common—			
General	12	5	1½
Heralds	1	5	0
Bermondsey, *Lynton Road*—			
General	120	2	0
Heralds	1	0	0
Berwick *(Cambs.)*—			
General		10	5
Bethersden—			
General	5	8	0
Heralds		14	9
Bethnal Green, *Hope*—			
General	5	11	6
Heralds		6	0
Bexley Heath—			
General	7	1	10
Heralds	1	4	0
Bierton—			
General	9	19	9
Heralds		15	0
Biggleswade—			
General ...		2	6
Heralds ...		2	0
Billericay—			
General	5	9	5
Bilston *(Staffs.)*, *Bethesda*—			
General		7	6
Heralds	1	12	0
Birmingham, *Cave Adullam*—			
General	1	1	0
Blakenbury—			
General ...		7	0
Blakenham—			
General		17	6
Heralds		5	0
Bolton, *Dorset Street*—			
General	4	10	9
Heralds		11	0
Borough Green—			
General	25	16	2½
Heralds	1	12	0
Bournemouth—			
General	3	6	0
Heralds		2	0
Bradenstoke—			
General	15	9	5½
Bradford—			
General	3	0	0
Heralds		6	0
Braintree, *Salem*—			
General	2	17	0
Brentford, *North Road*—			
General	59	16	5½
Heralds	4	12	6
Brighton, *Branch*—			
General	27	18	6
Heralds	3	17	10
Brighton, *Prarthana Sabha*—			
General	12	17	6
Brighton, *Ebenezer*—			
General	17	3	7½
Heralds		2	6
Brighton, *Tabernacle*—			
General	1	1	0
Broadstairs—			
General	1	10	0
Brockley—			
General ...	1	5	6

	£	s.	d.
Bromley, *College Slip*—			
General	4	14	2½
Heralds		17	10
Buntingford—			
General ...		10	0
Burgess Hill—			
General	2	16	6
Heralds		2	6
Bushey Heath—			
General ...		5	0
Calcutta—			
General	2	0	0
Heralds		5	0
Cambridge, *Eden*—			
General	60	0	0½
Heralds	4	0	0
Canada—			
General		5	0
Carlton—			
General	3	0	6
Heralds		12	0
Chadwell Street, *Mount Zion*—			
General 161		14	11
Chatham, *Enon*—			
General	7	6	0
Chatteris, *Zion*—			
General	3	5	0
Chelmondiston—			
General ...		12	6
Chelmsford—			
General	7	11	10¾
Heralds	1	12	6
Cheltenham, *Bethel*—			
General	1	0	0
Heralds		10	3
Cheltenham, *Providence*—			
General	7	19	2
Chesham, *New Town*—			
General	8	15	0
Heralds		13	2
Chorley (*Lancs.*)—			
General	20	0	0
Heralds	1	0	0
Clacton—			
General		6	0
Heralds		5	0
Clapham, *Courland Grove*—			
General	59	12	10
Clapham Junction—			
General	2	9	6
Clifton (*Beds.*)—			
General ...		2	0

	£	s.	d.
Colnbrook—			
General		10	0
Cottenham, *Ebenezer*—			
General		10	0
Cranleigh—			
General ...	1	1	6
Heralds ...		10	0
Cransford—			
Heralds ...		15	8
Crawley, *Bethel*—			
General ...		3	6
Crowfield—			
General	6	6	10½
Heralds	1	13	0
Croydon, *Derby Road*—			
General	35	11	0½
Heralds	4	9	10¾
Croydon, *East*—			
General ...		5	0
Croydon, *Salem*—			
General	2	13	5½
Croydon, *Tamworth Road*—			
General	5	0	0
Datchet—			
General	1	7	6
Devizes—			
General	2	14	10
Diss—			
General		10	0
Dorking—			
General	24	9	7
Dorman's Land—			
General ...		2	6
Dunmow—			
General		5	0
Heralds		1	6
Dunstable—			
General		13	6
Eastbourne—			
General	4	18	9
Heralds	1	18	9
East London Aux.—			
General	24	9	2
Eaton Bray—			
General	10	0	0
Egham, *Ebenezer*—			
General			8
Heralds		5	0
Elthorne Road, *Ebenezer*—			
General	7	12	0½
Heralds		15	8

	£	s.	d.
Ely & Little Downham—			
General	2	5	0
Heralds		1	9
Epsom, *Salem*—			
General	4	6	3½
Erith, *Providence*—			
General ...	2	7	6
Heralds ...		6	9
Evington—			
General	6	8	3
Finchley, *Soho*—			
General	9	10	10
Heralds		13	6
Fleckney—			
General ...	1	0	0
Fressingfield—			
General	13	5	1½
Heralds	2	1	1
Freston—			
General ...	1	1	6
Fulbourn—			
General	1	0	0
Fulham, *Ebenezer*—			
General	7	9	6
Heralds	2	10	0
Gaddesden Row—			
General ...	1	0	0
Galt, *Ontario*—			
General		10	0
Glemsford, *Providence*—			
General	1	3	6
Heralds		10	6
Gravesend, *Zoar*—			
General	6	5	0
Heralds		15	0
Grays, *Ebenezer*—			
Heralds ...		4	0
Great Gransden—			
General	6	13	0
Heralds		1	0
Greenwich, *Devonshire Road*—			
General	5	3	6
Heralds	2	16	0
Grundisburgh—			
General	2	11	1
Heralds		6	0
Guildford, *Old Baptist Chapel*—			
General	65	1	5
Heralds	7	0	9
Hadleigh (*Essex*)—			
General	17	13	0
Heralds	2	10	0
Hadleigh (*Suffolk*)—			
General	1	18	4
Heralds		3	4
Handcross—			
General	1	13	2
Heralds		9	0
Hartley Wintney—			
General	39	10	6
Harwich, *Ebenezer*—			
General		6	0
Heralds		14	0
Haslemere—			
General	5	7	2
Hastings, *Auxiliary*—			
General	17	4	11¾
Heralds	2	0	0
Hastings, *Ebenezer*—			
General	2	17	2
Hastings, *Tabernacle*—			
General	13	18	7¼
Haworth, *Hall Green*—			
General	19	15	9
Heralds		6	6
Hedge End—			
General	1	0	6
Heralds		9	6
Highgate Road—			
General	1	2	0
High Wycombe, *Zion*—			
General	10	3	6
Heralds		15	0
Hindley—			
General	1	0	0
Hitchin, *Bethel*—			
General	2	10	0
Homerton Row—			
General	21	7	4
Heralds	1	0	6
Hook—			
General ...	2	12	6
Horham—			
General	30	10	2¼
Heralds	2	10	0
Horley, *Victoria Road*—			
General	1	5	0
Heralds		18	6
Horsham, *Rehoboth*—			
Heralds		2	6
Hounslow, *Undenominational*—			
General		10	0
Hounslow, *Zoar*—			
General	21	0	9
Heralds	2	2	8

	£	s.	d.
Hoxne—			
General ...	1	0	0
Ilford *Ebenezer*—			
General	6	5	5
Heralds	1	15	11
Ipswich, *Bethesda*—			
General	111	18	10
Heralds		14	6
Ipswich, *Zoar*—			
General		18	0
Heralds	3	14	10
Irthlingborough—			
General	11	13	0
Isleworth—			
General	2	3	6
Kenninghall—			
General	3	10	6½
Heralds		4	6
Kilburn, *Streatley Hall*—			
General	2	4	3
King's Langley—			
General	9	8	6
Heralds		18	6
Kingston, *Providence*—			
General	8	13	2
Heralds		18	8
Lamberhurst—			
Heralds ...		2	0
Laxfield—			
General	19	15	4½
Heralds	1	5	4
Lee Common—			
General	1	15	6
Leeds—			
General		10	0
Leicester, *Ebenezer*—			
General	9	13	8
Leicester, *Providence*—			
General	32	10	6
Heralds	1	4	0
Leicester, *Zion*—			
General	6	2	6
Lessness Heath—			
General	1	11	0
Heralds	1	19	0
Letchworth—			
General ...		2	0
Heralds ...		1	2
Lewes, *Jireh*—			
General	5	15	0
Lewisham, *College Park*—			
General	8	12	7
Heralds	1	15	6
Leyton, *Hainault Road*—			
General	21	9	0
Limehouse, *Elim*—			
General ...			
Heralds ...			
Lingfield—			
General			
Littleover—			
General			
Lode—			
General ...			
Loughborough—			
General ...			
Heralds ...			
Luton—			
General			
Heralds			
Lymm—			
General ...			
Manchester—			
General			
Manor Park, *Rehoboth*—			
General			
Heralds			
March, *Providence*—			
General			
Heralds			
Margate, *Rehoboth*—			
General			
Heralds			
Market Deeping—			
General ...			
Heralds ...			
Masbro'—			
General			
Heralds			
Mayford—			
General			
Meopham—			
General ...			
Heralds ...			
Middlesbro'—			
General			
Needham Mission—			
General			
Needingworth—			
General ...			
Newbury—			
General			
Newcastle-on-Tyne—			
General			
Newhaven, *Norman Rd.*—			
General			
Newick, *Zion*—			
General ...			
Heralds ...			

	£	s.	d.
Newport (*Mon.*)—			
General		2	6
Heralds		1	9
Newquay, *Ebenezer*—			
General	2	17	8
Heralds		17	0
New Quay (*Cardigan*)—			
General		15	9
Newton Abbott—			
General ...		15	0
Norbiton, *Zion*—			
General	14	6	8
Heralds	2	12	0
Northampton, *Providence*—			
General	2	10	0
Norwich, *Orford Hill*—			
General	12	8	8
Heralds	1	3	9
Notting Hill Gate, *Bethesda*—			
General	21	15	6
Heralds	1	4	0
Occold—			
General	9	1	8
Heralds		13	6
Old Hill (*Staffs.*)—			
General	5	3	9
Osterley, *Melrose*—			
General		10	6
Otley—			
General	3	13	5
Heralds		12	7
Oundle, *Zion*—			
General ...		6	0
Over—			
General	12	4	1½
Heralds	1	2	0
Peckham, *Zion*—			
General ...		5	0
Peterhead—			
General		5	6
Portsmouth, *Rehoboth*—			
General	3	12	9
Heralds	1	1	6
Potton (*Beds.*)—			
General	3	10	9
Heralds		12	0
Poynings—			
General	5	14	1
Prahran, *Hope*—			
General	4	5	6
Heralds		10	0
Prittlewell, *Providence*—			
General	52	3	5
Heralds	1	16	0
Ramsey, *Salem*—			
General	5	17	3
Heralds		12	0
Ramsgate, *Mount Zion*—			
General	3	10	0
Rattlesden—			
General	4	5	9
Heralds		4	0
Raunds—			
General	5	19	4
Heralds		15	8
Reading, *Providence*—			
General	8	15	8
Heralds	1	16	1
Redbourne, *Mt. Zion*—			
General		5	0
Richmond, *Salem*—			
General	40	3	0
Heralds	2	7	6
Rishangles—			
General	3	13	9½
Heralds		15	0
Rochdale, *Hope*—			
General		9	3
Royton, *Bethesda*—			
General	11	8	7½
Heralds	1	2	6
Rushden, *Succoth*—			
General	9	12	4
Heralds	1	2	10
St. Albans, *Bethel*—			
General	7	2	2
Heralds	1	5	0
St. John's Wood, *Mount Zion*—			
General	226	13	0
Heralds	7	2	8
St. Neots—			
General	16	9	6
Heralds	1	0	0
Saffron Walden, *London Road*—			
General		16	0
Heralds		9	6
Salhouse—			
General ...	1	16	0
Heralds ...		4	0
Salisbury—			
General		6	0
Heralds		1	6
Sandgate—			
General	2	18	0
Heralds		6	0
Saxmundham—			
General ...		4	0
Heralds ...		6	0

	£	s.	d.
Sevenoaks—			
General ...		5	0
Heralds ...		1	6
Sharnbrook—			
Heralds		5	0
Sheffield, *Mt. Olivet*—			
General	1	0	0
Siddall, *Zion*—			
General	4	2	9½
Heralds		10	0
Shelfhanger—			
General ...		10	0
Slaithwaite—			
General	6	18	3½
Smarden—			
General	15	1	2
Heralds		18	0
Smithfield (*N.S.W.*)—			
General	1	0	0
Somersham—			
General	1	11	0
Heralds		15	0
South Chard—			
General ...		10	0
Heralds ...		2	6
Southall—			
General ...	4	4	0
Southery—			
General ...	10	0	0
Southsea—			
General	1	10	0
Staines—			
General ...	4	2	0
Stamford—			
General	14	4	4
Stevenage, *Albert Street*—			
General		15	0
Heralds		5	0
Stockley Mission—			
General	9	6	6
Stoke Ash—			
General	2	19	6
Heralds	1	10	0
Stoke Golding—			
General	1	10	0
Stowmarket—			
General	1	2	0
Heralds		2	6
Stratford, *Gurney Road*—			
General	35	4	9
Heralds	3	7	0
Streatham, *Hambro Road*—	£	s.	d.
General	11	15	0
Sturry—			
General ...	2	19	2
Heralds ...		8	6
Sudborne—			
General	11	11	8½
Heralds		12	0
Sudbury (*Suffolk*)—			
General	3	18	4
Heralds		9	0
Swindon, *Providence*—			
General	5	0	9
Heralds	1	0	0
Sydney (*N.S.W.*), *Temple*—			
Heralds		10	0
Tadworth—			
General	52	3	0
Tenterden, *Jireh*—			
General	1	12	6
Heralds		19	0
Thame—			
General	6	7	1½
Timperley—			
General ...	1	0	0
Tips End—			
General		10	5
Tollington Park, *Zoar*—			
General	2	18	6
Tonbridge, *Zion*			
General	1	1	2
Tottenham, *Ebenezer*—			
General	20	17	10
Heralds	4	1	0
Tring, *Akeman Street*—			
General	175	14	8
Heralds	3	12	0
Tring, *Ebenezer*—			
General	2	18	10
Trowbridge, *Zion*—			
General	11	2	4
Heralds		9	0
Tunbridge Wells—			
General	6	9	3
Heralds	1	12	3
Tunstall—			
General		17	0
Heralds		15	6
Walsall, *Midland Road*—			
General	22	9	0
Heralds	1	0	0
Walsham-le-Willows—			
General	1	15	0

	£	s.	d.
Walthamstow, *Church Hill*—			
General	23	13	8
Heralds	1	12	0
Walton-on-Naze—			
General	11	8	1
Heralds	1	1	5
Walworth, *Victory Place*—			
General	1	0	0
Heralds		17	9
Wandsworth, *Chatham Road*—			
General	3	3	0
Heralds		5	0
Wandsworth, *West Hill*—			
General	43	13	5
Heralds	1	10	0
Warboys—			
General	22	16	7
Heralds	3	1	0
Warbleton, *Mt. Hermon*—			
General	7	16	0
Heralds		14	0
Watford, *Beulah*—			
General	7	8	8
Watford, *Tabernacle*—			
General	34	12	7
Heralds	5	3	0
Wattisham—			
General	10	17	7
Heralds	2	2	0
West Ham, *Tabernacle*—			
General	96	16	3
Heralds	3	0	0
West Hartlepool—			
General	4	9	7½
West Norwood, *Chatsworth Rd.*—			
General	5	0	0
Wellingborough, *Tabernacle*—			
General	50	12	3
Heralds	1	16	0
Whittlesey—			
General	21	19	3½
Heralds	1	16	0
Willingham—			
General	7	1	2
Heralds		13	6
Wisbech, *Zion*—			
General	5	12	10½
Withington—			
General	1	12	8
Wooburn Green, *Ebenezer*—			
General	4	6	5½
Heralds		12	0
Wood Green, *Dovecote*–			
General	5	4	1
Wood Green, *Park Ridings*—			
General	1	15	2
Heralds		14	2
Woolwich, *Enon*—			
General	13	1	0
Heralds		19	6
Wortwell—			
General		17	6
Yarmouth—			
General	18	1	5¼
Heralds		16	0
Yateley—			
General ...	1	18	10
Personal—			
General ...	1,349	11	3½
Annual Meeting—			
Collection	172	3	10
Sale of Literature, Curios, &c.	7	3	6
Profit on Tea	32	15	8
Welcome Meeting and Half-Yearly Meetings' Collections	179	4	2
Missionary Children's Fund	60	0	0
Legacy—Miss Rhoda Clark	20	0	0
Croydon Dis. Mtg.	4	14	0
Interest on Deposit at Bank	26	9	8
General Fund—			
Interest on Consols ...	12	5	0
Interest on 5 per cent. War Loan	24	1	4
Irthlingboro' Gas Co. Div.	2	1	7
Pension Fund—			
Interest on Consols, &c.	117	5	7
Subs.	15	19	0
L.Z.A.—			
General	1,031	1	2
Balance in hand, Oct., 1927—			
Deposit Account ...	1,050	0	0
Current Account ...	560	5	2
Consols	340	0	0
Consols	21	15	0
5 per cent. War Loan	450	0	0
£	9,007	5	2

Grand Total - - £9,007 5s. 2d.

LADIES' ZENANA AUXILIARY.

RECEIPTS from September, 1927, to August, 1928.

	£	s.	d.
Amersham (per Mrs. Bizzell)—			
Gift Week		13	0
Aston Clinton (per Mrs. Brill)—			
Donations and Boxes ...	1	19	0
Bassett Street (per Mrs. Pickering)—			
7 Boxes	1	15	6
Bedmond (per Mrs. Hemming)—	1	4	0
Bethersden (per Miss Nickolls)—			
Gift Week		15	0
Donations	6	5	0
	£7	0	0
Bethnal Green (per Mrs. Chapman)—			
Gift Week	1	1	0
Boxes	8	0	6
	£9	1	6
Bexley Heath (per Mrs. Langford)—			
Gift Week		5	0
Donations and 3 boxes ...	1	2	0
	£1	7	0
Bierton (per Mrs. Chapman)	8	0	0
Brentford (per Miss M. Fromow)—			
Gift Week	5	12	0
Donations and 74 Boxes...	27	15	6
	£33	7	6
Brighton (per Miss A. Cozens)—			
Gift Week	7	6	9
Collections	4	15	3
Boxes	12	17	6
	£24	19	6
Brixton (per Mrs. Cundell)—			
Gift Week	2	10	0
15 Boxes	5	0	0
	£7	10	0
Bromley (per Miss N. See)—			
Gift Week		10	0
Boxes	1	15	0
	£2	5	0

	£	s.	d.
Cambridge (per Miss I. Brown)—			
Gift Week	2	10	3
Boxes	10	9	0
	£12	19	3
Chadwell St. (per Miss M. Silvester)—			
Gift Week	24	17	0
Donations and 53 Boxes	30	2	4½
	£54	19	4½
Clacton (*Hamilton House*)			
Gift Week		8	6
Clacton (*Wellesley Road*)		10	0
Clapham, *Couriand Grove* (per Mrs. F. Brinkler)—			
Gift Week	2	13	6
Collection	4	8	0
Boxes	8	13	6
	£15	15	0
Cransford and Badingham (Per Mrs. Skeet)— ...		7	10½
Croydon, *Derby Road* (per Miss E. Falkner)—			
Gift Week	2	0	0
Collections	4	15	0
Boxes	12	10	0
	£19	5	0
Croydon, *Salem* (per Miss Smither)		7	0
Dorking (per Miss Mills) ...	2	10	0½
Eastbourne (per Mrs. Blinkhorn)—			
Gift Week	1	1	7
Collection	3	16	2½
	£4	17	9½
East London Auxiliary—	£2	3	2
Epsom (per Mrs. Shrimpton)—			
Gift Week	2	10	0
Boxes	7	5	6
	£9	15	6
Erith (per Miss Orchard) ...	1	0	0

	£	s.	d.
Finchley, *Soho Memorial Hall*, (per Mrs. Pond)—			
Gift Week		5	6
5 Boxes	2	15	3
	£3	0	9
Fulham (per Mrs Brown)—			
Gift Week	2	5	0
Collection	1	6	5½
Boxes	10	0	0
	£13	11	5½
Grays (per Miss Steel)—			
Gift Week		13	0
Boxes	1	3	4
	£1	16	4
Greenwich (per Miss Burfoot)—			
Gift Week	2	15	0
Boxes	5	0	0
	£7	15	0
Guildford (per Miss E. Shellard)—			
Gift Week	2	3	6
Boxes	9	6	0
	£11	9	6
Handcross (per Mrs. Bewers)—			
11 Boxes	2	3	0½
Hartley Wintney (per Mrs. Gossling)—	£2	18	7
Haslemere (per Mrs. Mann)—	£1	4	6
Hastings (per Miss A. Relfe)—	£1	19	4
Haworth, *Hall Green* (per Miss Kane)	3	7	9
High Wycombe (per Miss Rogers)—			
Gift Week ...		15	0
16 Boxes ...	3	10	0
	£4	5	0
Hitchin (per Miss Montgomery)—			
Gift Week		10	0
5 Boxes	2	0	0
	£2	10	0
Homerton (per Mrs. Syratt)—			
Gift Week	1	2	0
Boxes	1	5	0
	£2	7	0
Hounslow (per Miss M. Elliott)—			
Gift Week	3	0	7
Boxes	5	6	3
	£8	6	10
Ilford (per Mrs. Othen)—			
Gift Week	2	7	6
Collections	2	10	6
13 Boxes	3	10	0
	£8	8	0
Ipswich, *Bethesda* (per Mrs. Woods)—			
Gift Week		14	2
Collection		16	2½
Boxes	32	2	10½
	£33	13	3
Ipswich, *Zoar* (per Mrs. Gardner)—			
5 Boxes	2	0	0
Kingston (per Mrs. Hamilton)—			
Gift Week ...		2 11	0
Boxes	2	3	0
	£4	14	0
Laxfield (per Mrs. Bull)—			
Gift Week	1	1	0
4 Boxes	2	0	0
	£3	1	0
Lewisham (per Mrs. Crisp)—			
Gift Week	1	10	0
8 Boxes	6	0	0
Collection	1	9	3
Support of Biblewoman	7	10	0
	£16	9	3
Leyton (per Mrs. F. Chilvers)—			
Gift Week	2	5	0
Collections	2	18	0
Boxes	3	8	0
	£8	11	0
Lynton Road (per Mrs. Jermyn)—			
Gift Week	5	18	3
Donations and 14 Boxes	12	6	3½
Y.L.B.C., for support of Biblewoman (per Miss Thorpe)	10	0	0
	£28	4	6½

	£	s.	d.
Manor Park (per Miss Ince)—			
Gift Week		17	6
Boxes	2	2	8
	£3	0	2
Newick (per Mrs. G Fisher)—			
Gift Week	1	6	0
Newquay (per Miss Kent)—	£5	16	0
Norbiton (per Mrs. Westcott)—			
Gift Week	1	18	0
21 Boxes	7	19	5
	£9	17	5
Norwich, *Orford Hill* (per Miss E. Cage)—			
Gift Week	1	10	0
Notting Hill Gate (per Mrs. Boatwright)—			
Gift Week ...	2	0	0
Boxes	9	0	1
	£11	0	1
Otley (per Miss C. F. Davey)—			
Gift Week	1	0	4
Collections	4	10	4
Boxes	2	8	0
	£7	18	8
Over (per Mrs. Hemington)—			
Collection	1	2	6
Boxes	6	6	6½
	£7	9	0½
Prittlewell (per Mrs. Jeffs)—			
Gift Week	4	6	10
Support of Biblewoman	7	16	2
32 Boxes	15	5	6
	£27	8	6
Ramsey (per Miss Pentelow)—			
Gift Week		12	6
4 Boxes		15	2½
	£1	7	8½
Ramsgate (per Miss G. Nugent)—			
Gift Week		10	0
Rattlesden (per Miss O. Mayes)—			
Gift Week		7	6
Reading (per Mrs. Woodham)—			
Gift Week	1	11	8
14 Boxes	5	3	0
	£6	14	8

	£	s.	d.
Richmond (per Mrs. Robinson)—			
Gift Week	3	6	0
Collection	1	14	6
Donations and 26 Boxes	13	7	11
	£18	8	5
St. Albans (per Miss A. Groom)—	£7	15	6
St. John's Wood (per Miss Harris and Miss Widden)—			
Gift Week	9	14	0
Bible Class, for support of Biblewoman on the Kollis	12	0	0
Donations and 46 Boxes	29	2	6
	£50	16	6
Stoke Ash (per Miss K. Hitchcock)—			
Gift Week		5	0
Donations		6	1½
		11	1½
Stratford, *Gurney Road* (per Mrs. Simpson)—			
Gift Week	2	6	0
Support of Biblewoman (per Mrs. Bardrick)	22	0	0
Donations and 8 Boxes	8	13	5
	£32	19	5
Streatham (per Miss E. Parker)—			
Gift Week		10	0
10 Boxes	1	19	3½
	£2	9	3½
Sudbury, *Suffolk* (per Mrs. Deaves)—			
Gift Week ...		12	0
Donations ...	2	5	11½
	£2	17	11½
Swindon (per Mrs. Cummins)—	£2	16	6
Tadworth (per Mrs. Wood)—			
Gift Week	2	10	6
Donations	1	2	1
	£3	12	7
Tollington Park (per Mrs. Sandell)—			
Gift Week	3	0	0
Boxes	2	19	0
	£5	19	0

	£	s.	d.
Tottenham (per Miss Field)—			
Gift Week	2	5	0
Collection		15	0
Boxes	6	6	0
	£9	6	0
Tring (per Miss Maull)—			
Gift Week	17	16	6
Collection	17	2	0
Part support of Bible-woman	4	9	0
Boxes	71	16	7
	£111	4	1
Tunbridge Wells (per Miss L. E. Pool)—			
Gift Week ...	3	7	6
Collection ...	2	2	6
10 Boxes ...	5	3	6
	£10	13	6
Walthamstow (per Miss E. L. Gillam)—			
Gift Week	1	4	8
Collection		17	8
Donations and 13 Boxes	12	6	11
	£14	9	3
Walworth, *Victory Place* (per Mrs. Bortz)	1	2	6
Wandsworth, *West Hill* (per Miss Applegate)—			
Gift Week	1	0	0
Collection	2	14	10
Part support of Bible-woman	1	4	0
Donations and 16 Boxes	9	16	0
	£14	14	10
Warboys (per Miss R. See)	7	3	6
Watford (per Miss Ball)—			
Gift Week ...	7	7	0
31 Boxes ...	12	10	0
	£19	17	0
Wattisham (per Mrs. Squirrell)—			
Gift Week	1	2	0
Boxes	2	10	6
	£3	12	6
Wellingborough (per Miss Perkins)	5	10	0
West Ham (per Mrs. Ling)—			
Gift Week	4	0	1
Boxes	4	12	0
	£8	12	1
Whittlesey (per Mrs. Smith)—	£10	7	10
Wood Green, *Dovecote* (per Mrs. Parish)—			
Gift Week		15	0
Collection		17	10½
Donations and Boxes ...	3	3	6
	£4	16	4½
Wood Green, *Park Ridings* (per Mrs. Sayers)—			
Gift Week	1	0	0
Boxes	3	19	5
	£4	19	5
Woolwich (per Mrs. Banfield)—			
Gift Week	2	18	0
Donations and 17 Boxes	11	3	6
	£14	1	6
Personal—			
Gift Week ...	2	15	6
General ...	170	7	6
	£173	3	0
General—	£8	16	4½

L.Z.A Total - - £1,030 18s. 6d.

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