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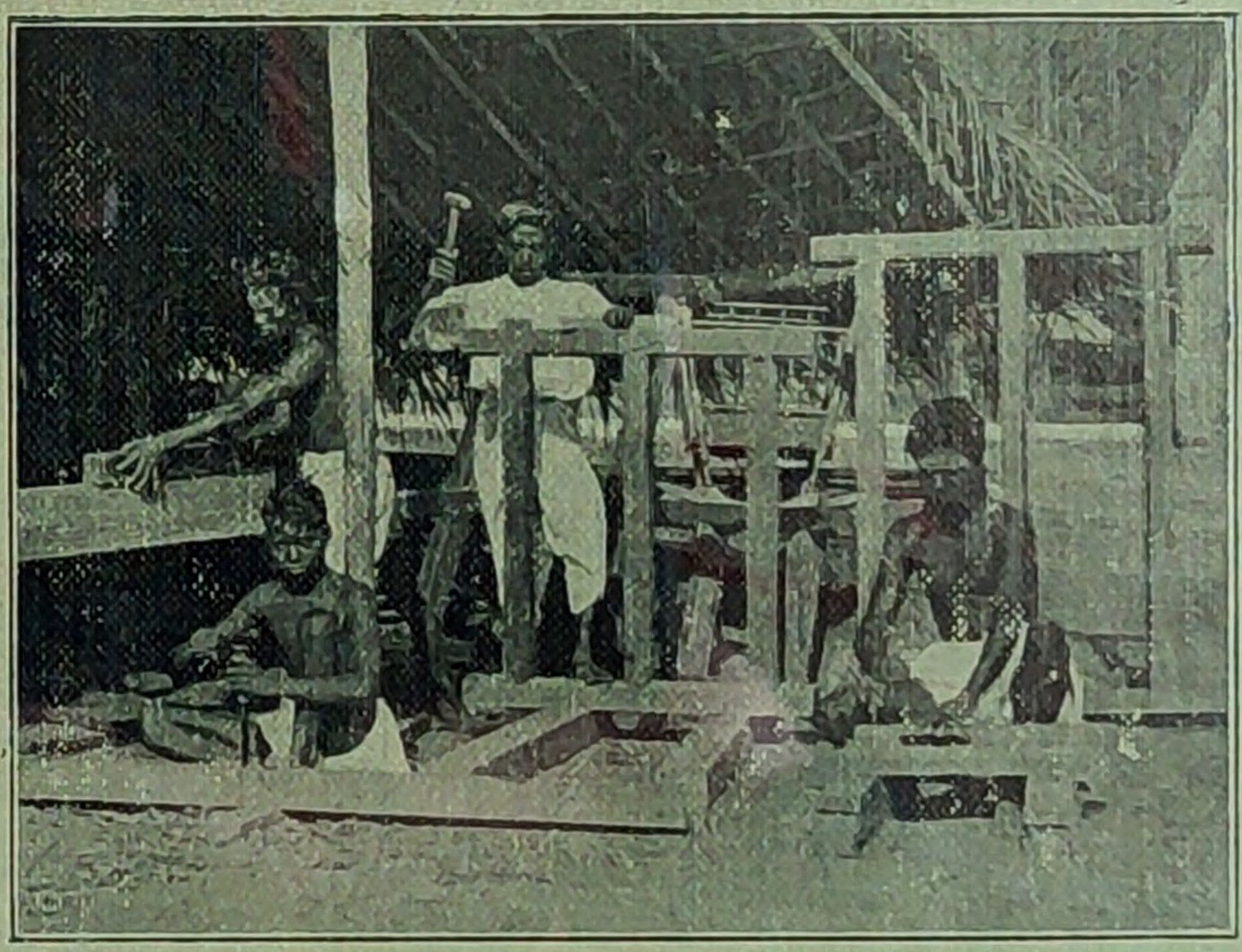
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A table of contents for the *Strict Baptist Mission Herald and Report* can be found here:

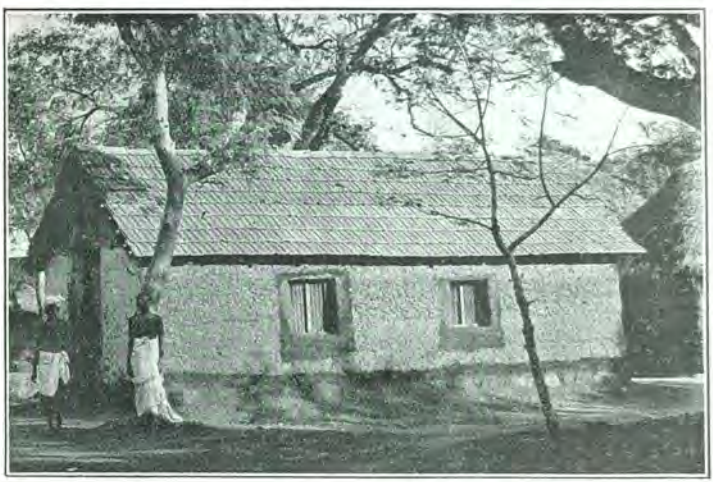
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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."



MUTTANCHETTI SCHOOL, SENDAMANGALAM

VOLUME XXVIII.—1929.

LONDON:

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



SMALL WELL AT SENDAMANGALAM.

CONTENTS

PAGE

All Rulers shall Serve and Obey Him 191
Amalgamation of Missions 132, 133
,, Sunday ... 186
An Appreciation 181
Annual Conference 184
,, Convention 24

Baptism on the Kolli Hills ... 7
Bible and Indian Customs, The 8, 22
Books for Sunday School Prizes 11
Brand, Missionary J. M.: Home-Call 79
Brand, Missionary J. M.: As I Knew Him 121
Brand, Missionary J. M.: Memorial Service 118
But their Minds were Blinded 72

Calendar, The 12, 144
Children's Corner, The, 15, 30, 46, 62, 79, 95, 111, 127, 147, 175, 197
Chisnall, Mr. W. 203
Christmas Boxes, The 124, 218
,, in Namakal ... 55
,, on Kolli Hills ... 38
,, in Madras 40
Coat that would not Fit, The 91
Concentrated Mission Interest 166
Conference, 1928, The... ... 57
Co-operation in General Meetings 135
Conversions resulting from School Work 20
Current Notes, 3, 19, 35, 51, 67, 83, 114, 155, 179, 204

Daffodils 90
Day in the Girls' Home, A ... 26
Deputations in Northants 145
Dhobie, The 167
Dispensary Work ... 71

Education among Depressed Classes in Madras 43
Enmore Again 9
Epoch-making Reform, An ... 208

PAGE

First Experience of Camp Life 91
Four Days on the Kolli Hills 211

"Glorify ye the Lord in the Fires" 206
Gospel Work among Non-Caste Women 103

Help to the Preaching of the Gospel, A 169
Home for the Holidays ... 189

In Memoriam :—
Missionary J. M. Brand 99, 115
Mrs. A. S. Brinkler... 146
Mrs. A. E. Chisnall... ... 221
Mrs. J. B. Collin 131, 157
Mr. T. Dean 78
Mr. J. E. Mallis 5, 45
"Is it Nothing to You?" ... 156

Jerusalem Missionary Council 24, 105

Ladies' Zenana Auxiliary, 13, 100, 125, 171, 193

Madras Sewing Classes ... 58
Message from a Far Country 196
Meetings :—
Annual and Amalgamation 214
Bexley Heath 75
Chelmsford 195
Clapham, Courland Grove 76, 173, 217
East London Auxiliary ... 13
Farewell to Mr. and Mrs. Thrower 171
Glemsford 13
Guildford ... 217
Halstead ... 196
Horsham ... 173
Ilford 195
Poynings ... 195
Rattlesden ... 195
Richmond ... 218
Tadworth ... 217
Thanet ... 28
Wandsworth 195

CONTENTS

	PAGE
Welcome to Mr. and Mrs. Thrower ...	74
Missionary Call, A ...	92
Moonoor, A Visit to	101
"My mouth shall speak the praise of the Lord"	163
My Three Years at Paniadipatti	182
News of the Month, 6, 84, 180,	205
New Year's Message, A 4, 20,	36
,, ,, Prayer Meeting	28
Notable Day, A ...	21
Novomoni	141
Opportunity of Promise, An...	122
Our Loss : His Gain ...	119
Paniadipatti	136
Raman's Testimony	42
"Rays from the East for Young People" ... 194,	214
Returning from Furlough ...	39
Reviews 12, 94,	125
Robe of Righteousness, The...	143
Saved to Serve	187
School-Bag Gospel League, The	89
School Curriculum	106
Sendamangalam Girls' School	23
Seven Years in India	56
"Singing and Making Melody"	210
Snakes and Ladders	52
Some Notes of a Happy Day	188
Some Recent Conversions ...	68
Sorrow Stricken Community, A ...	116
Tamarind Tree Again... ...	139
Teaching Work by Young Converts	107
"They that go down to the sea"	53
"Thy faith hath made thee whole" ...	59
Two Visits ...	56
Unforgettable Experience, An	116
Valediction	159
Village Fire, A	207
Visit to Namakal Rock ...	60
,, ,, ,, Villages ...	10
Wanted : Merchant Missionaries	102
Wanted : Our Best	70
Water	185
What shall I render?	37

Vol. XXVIII. *New Series. No. 265.* January, 1929.

The Strict Baptist Mission HERALD.

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



MISSIONARY L. WATTS, 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

NEW YEAR'S

MISSIONARY PRAYER MEETING

TUESDAY, JANUARY 1st, 1929, at 7 p.m.

MOUNT ZION CHAPEL, CHADWELL STREET, CLERKENWELL, E.C.

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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. XXVIII.] JANUARY, 1929. [*New Series*, No. 265

CURRENT NOTES.

BY the goodness of our gracious God the outlook for the Strict Baptist Mission in the opening days of the New Year is very bright and hopeful. The blessings realised in each Field during the past year, and the increased missionary enthusiasm in the Churches at home, encourage belief that we shall yet see greater things. But there must be no slackening of effort; the conflict will be keen, and the enemies of the Cross of Christ are many, subtle and desperate. Happily "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," and the New Year is faced with confidence, realising that in accordance with His promise, our Captain will lead us to victory all along the line, and by the proclamation of His glorious Gospel, the powers of darkness, superstition, and heathenism will be overcome.

* * * * * *

It is with much pleasure that we draw the attention of our readers to a list, on another page, of Missionary books, suitable for Sunday School prizes and libraries, Mission Study Circles, and personal gifts. The list has been again supplied by our esteemed friend and co-worker, Mr. Morris W. Reed, who is a member of the S.B.M. Council, and Secretary of the East London Auxiliary. We have Mr. Reed's guarantee that the books have been carefully read, and the suitability of each is personally vouched for. There is little doubt that the gift of a good Missionary book as a Sunday School prize will be welcomed by the scholars, and will awaken an interest in the work of the Strict Baptist Mission.

A NEW YEAR'S MESSAGE
to our Home Helpers.

AT the opening of another year I greet the noble band of Helpers who, in the subscribing Churches and Schools in all parts of the country, are helping in the good work of sending the Gospel to India.

But for the devoted service of these friends, who in various ways help to keep the home fires of missionary zeal and sympathy burning, we should not be able to maintain our present work in India. Being in constant touch with the subscribing Churches, I know the real sterling worth of the assistance that is being continually rendered by many quiet workers, whose names often are unknown outside their own immediate circle.

There is a message for the New Year in one of Paul's Missionary Epistles, which I would fain share with all our helpers in the Churches of the Homeland: "FORGETTING THE THINGS WHICH ARE BEHIND, AND STRETCHING FORWARD TO THE THINGS WHICH ARE BEFORE, I PRESS ON." This spirit of earnest endeavour should animate and characterize our service for the missionary cause. It is helpful to remember that the man who wrote these inspiring words was a missionary prisoner, chained day and night to a Roman soldier. In the power of the Holy Spirit Paul rose sheer above his depressing circumstances and apparent defeat, and said exultingly, "I PRESS ON."

During the year that has just closed it is probable that many a helper of the Mission has experienced failure in one direction or another. We have fallen short of our own ideals; we have unaccountably missed opportunities which we should have seized; friends have not rallied to the help of the good cause of missions as we hoped; meetings which were planned in an hour of enthusiasm have not materialized; sympathy with the work in India which was warmly expressed by some in former days, has been lacking recently; the love of some has grown cold; there is not the same importunity in prayer for God's blessing on the witness-bearers in India; in some Churches there is a veiled opposition or deadly indifference to the missionary command of our Lord.

Amid such circumstances some Home Helpers of the Mission are inclined to relinquish their efforts, and to let matters drift. But such were the experiences which Paul was determined to forget. They are best forgotten, because the memory of them obscures our goal, weakens our effort, discourages our hopes, and hinders our progress. Let them lie buried with 1928.

Other Helpers are in a happier state of affairs. There has been in their Churches a perceptible rise in the missionary temperature. Sympathy with the work in India has found practical and repeated expression. Prayer for the workers in the Foreign Field has been more frequent, and more definite, and more urgent. Missionary Sunday has become a red-letter day. Missionary Meetings have been more frequent, better attended, and more enthusiastic.

To such Helpers the seductive suggestion comes: Let well alone! Be content! Rest on your oars! But this is not the spirit of the message of the Apostle. He was not content with present attainment. He was always stretching forward to the opportunities and possibilities of the future.

The simple truth is that in this missionary enterprise we must either progress or fall back: to remain static is impossible. We must not remain satisfied with past achievement, or make it an excuse for present inaction. Now is the time to make the most of the flowing tide. In every Church known to me the missionary enthusiasts are in a minority. In the favourable circumstances in which you find yourselves, seek new subscribers for the S.B.M. HERALD, find new homes for missionary boxes, and urge friends to empty their boxes more frequently. Arrange for an additional Missionary Meeting, and seek to increase the number of intercessors for our work in the Indian Mission Field.

Let us all recall the motive which first impelled us to take up this service for our Master. Let us at the beginning of the year seek to realize afresh the extent of our debt to Him. Let us devote ourselves in a spirit of joyous obedience to the missionary commission of our Lord, and say with the Apostle, "I PRESS ON."

ERNEST A. BOOTH.

In Memoriam

It is with deepest regret that we have just heard of the sudden Home Call of our dear sister, MRS. J. ERNEST MALLIS, in South India.

As Miss Ethel M. Betts she will be remembered for her excellent work as a L.Z.A. Missionary in Madras, until her marriage in April, 1927.

On behalf of all supporters of the S.B.M. we tender sincere and heartfelt sympathy with her sorrowing husband and mother, lovingly commending them to the God of all comfort and grace.

"The memory of the just is blessed."

Our Foreign Field.

The News of the Month.

SENDAMANGALAM AND NAMAKAL.—Preacher Moses and his wife Manomony have been transferred to Nallur on the west. In our camps there the people have shown great willingness to hear the Word, so that expectation of blessing has risen high.

We are greatly concerned to hear that, through lack of funds, there is a possibility of the Girls' Hostel not being opened in the near future. This institution is greatly needed (a) for the general uplift of the Christian community, (b) for the reclamation of girls who would otherwise drag out a wretched existence in Pariahdom, (c) in order that the homes of our workers may be truly Baptist, and (d) for the training of our Biblewomen and female teachers.

Just now we are thinking much of Mr. and Mrs. Watts, who were due to sail from England five days ago. May God comfort their hearts in leaving their dear little ones behind, and enable them to commit their charge to Him Who will not fail. May much blessing result from their furlough.

We have cause for real gratitude in the measure of co-operation that has been secured between the Simon Commission and our Indian Provincial Legislative Councils. Even now the situation is difficult, and the atmosphere at times becomes electric; still, the Commission has the blessing of all minorities and of many Hindus. The daily proceedings of the Statutory Enquiry show how exceedingly complicated are the problems that now await solution, and what need there is for prayer for the whole Conference.

D. MORLING.

KOLLI HILLS.—Good Rains.—On October 3rd I noted in my diary, "No rain to speak of for the past six weeks. Rice fields dry and cracked." That same day rain began to fall, and before the end of the month we had more than 15 ins. of rainfall, which is a very good beginning for the north-east monsoon.

Harvest Ingathering.—Our Annual Harvest Ingathering Service was held on October 27th. The gifts were as varied and interesting as usual, and a sum of Rs.126 (about £9 10s.) was realised, which will be devoted to the enlargement of the chapel.

New Paths.—We are glad to report the completion of the first mile and a quarter of the new bridle path from Kulivalavu to Alattur. The recent rains have made the soil soft, and it is easy to cut into the side of the hill in order to form the 7 ft. wide ledge which is the new path. A good trench has to be cut on the inner side of the path to carry off storm water, or the path would soon disappear by erosion.

J. M. BRAND.

Baptisms on the Kolli Hills.

SCENE 1.—A hill village by night. No street lamps light up the narrow, stone-paved ways. All is dark and wrapped in slumber. Out from the shadow creeps a hillman. His name is Kongan, and he holds a glowing firebrand in his hand. With furtive glances from bloodshot eyes he steals along to a certain house. For a moment he hesitates at the desperate deed he is about to do. Then, with a quick movement of his left hand lifting up the thatch, he pushes the fire stick into the midst of the dry grass roof. Waiting a moment, he watches the smoke begin to form, and then creeps back to the darkness.

* * * * * *

What a long wait it seems before the coming of that bright tongue of flame! For a moment he relents. But the thought of his wife, stolen from his home and kept in captivity by the village bully, drives hesitation from his mind. With trembling fingers he feels the edge of the weapon in his hand. He has no fears now. Life has no attraction, now that his wife has gone, and death no terrors. He will wreak vengeance upon his enemy, or perish in the attempt.

* * * * * *

Suddenly that dread flame leaps up! Instantly, with a crackle and a blaze, it spreads over the roof, the dry grass kindling with awful rapidity. There is a movement inside the house, where the smoke is penetrating. The door opens, and a scared face all glowing with that terrible light peers out. Then uprises that cry—once heard, never to be forgotten—on the night, of "FIRE! FIRE!! FIRE!!!" In an instant the village springs to life. Doors open. Men and women come tumbling forth, some shouting one thing and some another. Children scream. Dogs bark. Water is brought and thrown on the blazing roof. Masses of dry thatch near the blaze are torn out and removed, and with marvellous quickness the fire is put out. All is dark again, save those heaps of glowing, resentful embers. Remains a crowd of excited, gesticulating people, all talking together on the one question, "Who caused the fire?" Foremost in the crowd is the burly form of the man whose house had been blazing a few moments before. "Where is the villain who set fire to my house?" he is shouting. "Search for him! Bring him forth! Let us see who my enemy is!" Then out from the darkness stalked Kongan, chopper in hand. "Here I am!" said he, "it was I who fired your house. And you know why! Give me back my wife!" But the big man was on him with a rush. In a moment Kongan was down, but still chopper in hand. Then with a brutal kick he was sent flying backwards into a dungpit, but not before he had aimed a blow at the leg that kicked him. The sharp steel edge bit deeply into the other's shin, sending him to the ground in his turn with a great cry, "Ah! He's killed me! Catch him! He's a murderer!"

* * * * * *

In the confusion that ensued, Kongan made good his escape. It was a dark night, and he got safely out of the village, and lurked about until daylight. Then began a hue and cry for him all over the countryside. The bully was a man of influence, and his minions were searching everywhere for his assailant. Kongan took to the forest, where the hillman is always safe from his pursuer, and where there are always roots and fruits to eat and water to drink. After dark he used to visit the Christian teacher secretly.

"Him that overcometh . . . a new name"

To tell all that passed between them would occupy too much space. But the upshot of it all was that one day Kongan, who had meanwhile regained possession of his wife, appeared in the Christian Settlement at Valavandi, and threw himself upon our protection. Valavandi became to him as it has been to some others—a City of Refuge from the avenger.

* * * * * *

SCENE 2.—Four years have passed. A gathering of Christians, hill-people and mission workers from the plains, are standing singing by the side of a stream in a quiet meadow at Valavandi. Four figures dressed in white descend one after another into the water, and are baptised in the Name of the Trinity. Of these four, one is Kongan, and another is his daughter Kirubai. His wife looks on from the bank. We are praying for her, too. The other two are girls from the Home. Kongan leaves behind in the water his old name, and receives in its place the new name "Paul." It is a gladsome day with us at Valavandi, for we are seeing the result of four years of teaching and prayer in the change that has come over this man and the three girls. Now the procession reforms, and we ascend the hill singing, "How joyful am I! For Christ Jesus has forgiven all my sins!" Later in the day Paul, his daughter and her two girl friends from the Home, came to the Table of the Lord for their first communion. We gave them the right hand of fellowship, welcoming them as Church members into the family circle. This man, four years ago, narrowly escaped blood-guiltiness. In intent, there is no doubt he was already guilty. But Christ Jesus came into the world to save sinners.

J. M. BRAND.

The Bible and Indian Customs.

I.—SANDALS.

IT is not my intention to give a series of articles on Palestinian customs, but rather to show how Bible references to such customs may be illustrated by ways, manners and costumes in India. I have long believed that if only you search deeply enough you will find Oriental manners and customs to be the joint result of necessity, convenience or compensation. For instance, the Indian, on entering a house, removes not his turban, but his sandals. There are valid reasons for both customs. As for the latter, the Indian does not usually sit on chairs, for they are hard, perpendicular, uncomfortable and unaccommodating; he sits on mats and rugs, where he may adopt a far easier and more restful posture. Hence, on entering the inner apartments of a house, he must first remove the shoes or sandals, or he would soil both the rug of his host and his own clothes. The necessity is the more apparent when we remember that the streets in Eastern towns and villages are indescribably filthy,—unless an elementary system of sanitation has been thrust upon the inhabitants by the over-obtrusive Westerner. On the night of the Passover the Israelites were commanded to eat the lamb with their sandals on, for they were to be quite ready for an immediate exodus. Were it not for the injunction, they certainly would not have done so.

The idea of defilement being thus rightly connected with the sandal, the rule became even more strict regarding entrance into a temple. You will remember that the priests of the Tabernacle performed their offices barefoot. Jehovah, addressing Moses from the burning bush, bade him "put off thy shoes from off thy feet, FOR the place whereon thou standest

is holy ground." See also Jos. v. 15. More than one European has wantonly made trouble through entering temples with his shoes on. By the bye, is any idolatrous concession made by a Christian taking off his shoes on entering a mosque or Hindu temple?

This idea of propriety and freedom from outward defilement is shown still further in a man taking off his shoes when meeting any person of repute on the road. Many times, when meeting some unsophisticated villager at close quarters, we have seen him remove his sandals by a swift movement of each foot BEFORE making his salaam to us. Painters of Bible scenes would do well to note more carefully such customs. Sometimes we have been surprised to see a beautiful picture by a world-famed artist depicting, say, Moses standing in the palace before Pharaoh with his sandals on. If he was really guilty of such gross breach of manners, then no wonder Pharaoh drove him from his presence!

It naturally follows that to carry sandals for another person is an exceedingly menial service. Sometimes a Mittahdar will be seen walking through a village followed by a servitor bearing his sandals. The making of sandals in South India is the occupation of the LOWEST of the outcastes. Sometimes we have had occasion to hand an Indian his sandals, and at once he would plead most unaffectedly, "Please sir, please sir, do not touch them." It is the Oriental who can fully appreciate the beautiful, unfeigned humility of John the Baptist when he said, "Whose shoes I am unworthy to bear."

Though sandals are not needed to protect from cold as in England, they are necessary for protection from scorpions, snakes, sharp stones, and from the great heat of the ground in the hottest season. Though women of most castes are not allowed to wear shoes, yet our Christian women wear them in the very hot months. They are most useful also in protecting from such diseases as hookworm, a sickness very widespread, and contracted by walking barefoot through dirty places. Hence, to prevent their quickly wearing out in traversing rough country, the soles are nearly covered with large nails and pieces of iron. "Thy shoes shall be iron and brass," well rivetted to stand the roughest journey.

This brings us to a strange modernisation of this ancient and Oriental custom. Yes, it is necessary that the sandal should be made of good wearing material. The poor sandal-maker of Namakal has just now made the discovery of the cast-off bus tyre. Go where you will, you now find on high road and bypath the well-known tyre designs of ———; you know the names better than I do. West has met the East; the Orient is discovering the Occident. At present the result in politics, in religion, in commerce,—and in sandals is a strange medley. D. MORLING.

Ennore Again.

LAST year the Madras Biblewomen went for three days to Ennore, and enjoyed times of study as they met around the Word. Readers of the HERALD will remember that an account of these meetings was given in the issue of March, 1928.

This year the women asked to go again, and arrangements were made accordingly. But this year not only Biblewomen, but some of the women teachers also wanted to join us, and a party of twenty-six spent another three happy days at this quiet spot on the Ennore backwater. This year

an Indian Christian woman came with us, and spoke at several of the meetings. Her subject was "Faith," and as we thought and meditated on the beginnings of faith, weak and strong faith, the outcome of faith, the triumphs of faith, etc., we all felt that there is "still very much land to be possessed."

The women of their own accord held prayer meetings, and it was good to be able to get into personal touch with some of the workers who live at a distance from town and do not come in very often. The Pastor of the Vepery Church has a wife whose name is Barkiam. She, too, joined the happy gathering. We are praying that these meetings may be very helpful to her as she goes about among the women. Just now she is trying to arrange regular meetings in the houses of the Vepery women. It requires some real plodding and hard work. Barkiam herself is a teacher in our Egmore School, and it means she can only do this work in the evenings. Please pray for her that she may be encouraged and given the necessary strength for this extra bit of service for the Master, and that she may indeed be given "a large faith," such as we heard about during that time of refreshing at Ennore.

Last year on the way home the women sang in the train. This year the same thing happened, and one's heart just went out to them as they sang "Jesus is all in all." May they indeed find this word to be true. As last year, we parted at the Central Station. Some could not get buses, and had to walk the rest of the way, but this did not dim their happiness. They are now all at their usual work again, strengthened in spirit, soul and body.

E. C. PUTNAM.

A Visit to Namakal Villages.

THE decision of our Conference that Biblewomen should have an annual oral examination has given us a new opportunity of seeing more of each other's work and workers. It was my privilege this year to examine the Namakal and Sendamangalam Biblewomen, and four very happy days I had among them all! They were required to tell a story from the life of Christ as they would tell it to a heathen woman in the village, making the way of salvation clear. All did very well and obtained high marks. Mrs. Morling had kindly planned to take me over with Miss Savage to Sirunellikoil, where some of their most interesting work is going on. After a long ride, there was a walk through sandy, wild country where one felt far away from all habitations. To come here at mid-day must be pretty hot work with the burning rays of the sun reflected on the dazzling sandy expanse all around.

I was introduced to the little Christian village, where we visited the newly baptised ones after we had finished the examinations of the women who had come there to meet me. We stayed in the fine new schoolroom which also serves as Chapel on Sundays. A nice little crowd of children gathered for school, and it was very encouraging to notice that one of our own Hostel boys is teacher here.

Next day we went on again through sand dunes—"a waste howling country"—to the next station, Kottamangalam, where also are Christians and enquirers. Here, too, we saw the school and little people gathering for lessons. I came back to our Hills feeling I knew a lot more about the quiet but sure work that God is helping our dear co-workers to do on the burning plains below us.

EVELYN C. BRAND.

Our Home Churches.

Prayer Subjects for January, 1929.

Week beginning—

SUNDAY, 6th.—For all missionary work and enterprise throughout the world, that the New Year may see a great manifestation of Divine power and blessing.

SUNDAY, 13th.—For Mr. and Mrs. Thrower, leaving Madras for the Homeland, that journeying mercies and a pleasant voyage may be given them.

SUNDAY, 20th.—For the new candidates for baptism on the Kolli Hills, that they may be confirmed in their faith and used to the glory of God among their kinsfolk.

SUNDAY, 27th.—For all the work in the Homeland, that much blessing may attend the deputation work of Mr. Booth and the Secretary, and all Study Circles, Sewing Parties and Prayer Meetings receive tokens of Divine approval.

Books for Sunday School Prizes and Libraries.

THE East London Auxiliary of the Strict Baptist Mission presents its annual list of books, mostly new, suitable for prizes to the boys and girls in our schools and for making additions to our libraries. School officers, teachers and parents should try to place books like these into the hands of the children, for they have so many inducements nowadays to read other literature of every kind that good Christian reading is apt to be set in the background. In these books there is Gospel, heroic adventure, and that quiet perseverance in well-doing that may well inspire our young people to do exploits in days to come.

Any bookseller, with the information before him which is given here, will obtain any book that may be required. Other inquiries may be addressed to Mr. M. W. Reed, 95, Ham Park Road, London, E.15, Hon. Secretary of the East London Auxiliary, S.B.M.

	s.	d.
Everyland. A Children's Annual, pub. by the Baptist Missionary Society. Carey Press. Full of stories, interesting items, poems and pictures	3	6
Tales of God's Packmen. By E. W. Smith. Pub. by the British and Foreign Bible Society. Stirring stories of the men who sell the Scriptures in every part of the world. Well illustrated. For scholars 10 and over	2	0
Nor'ard of the Dogger. By E. J. Mather. Pub. by Marshall Bros. An old favourite. Records of the work of the Mission to Deep Sea Fishermen. For scholars 12 and over	3	6
A Chain of Gold. By Mary Entwistle. Pub. by Carey Press. A fine tale of an Indian lad. For scholars 10 and over	2	0
A Wonderful Island. By Muriel Clark. Pub. by Carey Press. A well-illustrated book depicting life in Ceylon. A real children's book. For scholars 10 and over	3	6
A Bit of Old China. By F. H. Easton. Pub. by Hulbert's. The happiest little book I have read for a long while. For scholars 14 and over	2	6

"How readest thou?"

The Green Jade Image. By Reginald Callender. Pub. by the R.T.S. A wonderfully well-written story of a boy who was keenly interested in children of other lands. For scholars 12 and over ... 3 6

Lalappa. By Mary Christlieb. Pub. by the London Missionary Society. An outcaste Indian lad who exercised a wide influence. For scholars 14 and over 2 0

Star Maiden. By Eleanor Pegg. Pub. by Sheldon Press. A tale of Southern India, describing Zenana life. For girls 12 and over ... 1 6

Under One Standard. By H. L. Bedford. Pub. by Sheldon Press. A story with a New Zealand setting and with an interest in Maoris. For scholars 12 and over 2 6

The Secret Jungle. By R. J. McGregor. Pub. by Sheldon Press. A really thrilling Indian story. For scholars 12 and over 2 6

In Darkest Spain. By A. Stewart. Pub. by Marshall Bros. Incidents of life in Spain. The author is another George Borrow. A good book for older scholars 3 6

The Spanish Brothers. By Deborah Alcock. Pub. by the R.T.S. An impressive story, showing the attitude of Roman Catholicism to-day towards pure Christian faith. Recommended by Sovereign Grace Union. For older scholars 3 6

Cornaby of Hanyang. By C. Kernahan. Pub. by Epworth Press. An inspiring biography to put into the hands of a young convert... 2 0

Robert Morrison. By W. J. Townsend. Pub. by Pickering and Inglis. Far too few know the story of China's first missionary. For scholars 12 and over 2 6

Announcements.

Mr. E. A. Booth's Engagements for January.—6th, Deeping; 13th, Irthlingboro'; 16th, Tunbridge Wells; 20th, West Drayton; 27th, Chesham. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

The Mission Herald.—Subscriptions for the new year are now due, and should be sent to the Treasurer, Mr. A. J. Robbins, Vicarage Farm, Hounslow, Middlesex. The Editor will gladly welcome reports of meetings, which should be as brief as possible and written on one side of the paper only. Kindly address to 7, Rectory Grove, Clapham, S.W.4. All orders, alteration in number required, or change of address must be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Preliminary Notice.—The Half-Yearly Meeting and Welcome to Mr. and Mrs. Thrower will be held (D.V.) on Wednesday, April 17th, at Mount Zion, St. John's Wood Road, N.W.8.

Mr. L. Watts.—We are sure our readers will be glad to have the life-like portrait of Mr. Watts presented with this number of the HERALD. During his recent visit to the Homeland Mr. Watts visited many of the Churches, making many new friends and renewing acquaintance with many others, his striking testimony concerning the work of the Mission being well received and much blessed. Mr. and Mrs. Watts have safely reached India again, and are settling down to another term of service in the Madras Field.

The S.B.M. Calendar, 1929.—Our good friend, Mr. J. C. Fromow, desires it to be made known that he has still on hand a small number of Calendars, for which he would be glad to receive orders. May we remind our readers that it is not too late to give this useful little record of the S.B.M. work as a New Year's present, and we hope that a response will be made to this intimation, so that Mr. Fromow may be able to repeat his notice of former years, "SOLD OUT!" His address is: Sutton Court Nursery, Chiswick, London, W.4.

The Annual Report, 1928.—Owing to an unexpected demand, this is now out of print. The General Secretary, Pastor W. Chisnall, will be glad if any Mission Secretaries, who have spare copies, will kindly return them to him, at their earliest opportunity, to 85, The Avenue, West Ealing, W.13.

Notice.—All orders for the MISSION HERALD, or alteration of Subscribers' addresses, should be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond,

Meetings.

East London Missionary Week, November 4th to 10th, 1928.—Again the Lord has blessed us. Our meetings have been heartily supported, and the interest and co-operation of officers of Churches and Schools have lightened the labour of organisation. Each of the Churches in East London appointed a "Missionary Day," and some of them began that day with prayer at 7 a.m. Zenana Meetings at Walthamstow, Leyton and Manor Park were specially well attended, and we trust that new interest was aroused. The evening meetings were helpful, though at one or two centres they were thinly attended. On Saturday, November 10th, rallies were held at West Ham Tabernacle, and in the afternoon and evening the Tabernacle was full, friends attending from as far afield as Richmond, Wood Green, Clapham and Camberley. In the afternoon the singing of the Children's United Choir was much enjoyed, and their rendering of "Glimpses from India,"—in which, in song and story, they told of our own work in India—was very effective. Mr. Lincoln Watts was present and addressed both gatherings, in the evening making a moving appeal on behalf of those densely-populated areas, still unevangelised, which adjoin our own fields of labour. Our new missionary, Mr. Augustus Morling, spoke in the afternoon, and Mr. Allan Crane, who is now in training, addressed the evening meeting. Mr. J. B. Collin (President) occupied the chair at the evening rally, the other speakers being Pastors Chisnall and Hughes. The fragrance of it all is with us still. We trust that the fragrance will reach to India and the uttermost parts of the earth.—M. W. R.

* * * * * *

Ladies' Zenana Auxiliary.—In connection with the East London Missionary Week, Miss P. P. Nunn addressed an appreciative audience of about one hundred members of the Women's Gospel Meeting on Thursday, November 8th, at Church Hill, Walthamstow. Taking as the basis for her remarks the shepherd seeking the one lost sheep, Miss Nunn gave wonderful instances of the "ones" in India being found by the Good Shepherd, and then being used by Him to bring in others. The offering amounted to 17s. 4d.

* * * * * *

Glemsford.—A Missionary Service was held at the Ebenezer Baptist Chapel on Wednesday. In the afternoon Mr. Lincoln Watts preached, after which there followed a public tea, to which many sat down. Mr. Watts again spoke in the evening, giving a very interesting address on missionary work in India and the progress made there. The address was much appreciated by a large congregation. Collections were taken in aid of the S.B.M.

Review.

"Cheering Words," Annual Volume, 1928. The Marshall Press, Ltd. Price One Shilling.

THE annual volume of this well-known monthly periodical contains excellent photographs of the esteemed President of the Strict Baptist Mission, Mr. J. B. Collin, and of Pastor Geo. E. J. Bird, of Over, Cambs, which will make it increasingly valuable to readers of the MISSION HERALD. The little magazine has been for many years ably edited by Pastor B. J. Northfield, and the volume before us maintains the high standard of excellence of its predecessors. For that reason, as well as for the photographs, we anticipate a large demand.

The Children's Corner.

MY DEAR GRANDCHILDREN,—A happy New Year to all. By the grace of God we have been brought safely through another year; the last date has been taken from the calendar block; 366 texts or mottoes have been read and, I hope, meditated upon, and now we must begin again, still pursuing the path of life, the open road before us.

The year 1928 was wonderful to many of us, crowded with blessing day by day, innumerable Ebenezers having been raised and many songs of gladness sung. To others their sunshine has been mingled with shadows, and the joy-note has often been in the minor key, but all are conscious of the unchanging love and faithfulness of God, Whose tender mercies are over all His works.

But the open road is before us. Where is it leading us to? Most of us to-day are familiar with the notice, "One-way Street," in many towns and cities where the traffic is heavy and the roadway narrow. And that is like our life: we all are travelling by the one way; the future is before us, and we often wonder what the open road will hold for us. I have no doubt that some of my older grandchildren, like myself, have often said, "I wish I could live my time over again!" but, of course, it is impossible. We are living in a day of marvellous inventions, which it seems impossible to improve upon. Motor-cars, telephones, wireless, and many other things, but no man has yet been found clever enough to invent a way by which we may live over again the days that are past. There is no going back, it is a "One-way Street" all the time. Yesterday has gone for ever, and so have all the yesterdays of our life. If we would make the best of our life, we must seek the help and guidance of One Who knows every step of the way, and the Lord Jesus is that One; none can help and guide as He can.

Most of us are familiar with Big Ben, the wonderful clock at Westminster, as, owing to the wireless, it is now possible, even in the remotest parts of the country, to know the exact time at least once a day. I have much reason to remember the familiar chimes, which are set to the words—

"All through this hour,
Lord, be my Guide,
And, by Thy power,
No foot shall slide,"

for it was in January, 1871, when, as an entire stranger to London, I sat with many others in a large room just under the shadow of Big Ben, struggling through a Civil Service Examination, and the quarter-hour chimes through the long four hours left an indelible impression on my mind. Happily, I have realised that God has been my Guide, and brought me safely along the "One-way Street" of my life.

There are many people who think they can get to heaven in a variety of ways, but it is to those who love and trust Him that the Lord Jesus has promised a home in heaven, and assures us that He is the "One-way" there.

Much is said to-day about books which are "best sellers," but it is remarkable that the two books which have the largest sale of any have much to say about the "One-way Street." The BOOK OF BOOKS tells of

"a highway . . . and a way, and it shall be called The Way of holiness; the unclean shall not pass over it . . . the wayfaring men, though fools, shall not err therein," and the Lord Jesus tells us that "strait is the gate, and narrow is the way, which leadeth unto life." In the other book, "The Pilgrim's Progress," by John Bunyan, there is a delightful story about Christian, after he had passed the wicket gate, finding himself in a path with a wall on either side of it, and when he had come some distance he saw two men come tumbling over the wall on the left side. He knew that the only right way in was through the gate, and he had been told that the right path would lead straight ahead. So he asked the men, Formalist and Hypocrisy, what they meant by coming in like that, and told them that those who entered by the proper way were given a coat and a passport, which they would lack when, at the end of the journey, they sought admittance to the Celestial City. But they only laughed, and said they would get on all right, for they knew others of their countrymen who had climbed over the wall. Neither of these men reached the city, however, for when they came to Hill Difficulty they continued in their lazy style, and decided not to trouble to climb it by taking the road which led straight over the top. One turned to the right hand and the other to the left; both lost their way, and were never seen again.

Just now our dear friend Mr. Brand is very busy in making a new road on the Kolli Hills, which will better enable him to reach some of the villages which have been almost inaccessible, to carry the tidings of God's love and grace, and I hope you will remember him and his workers in your prayers, that much success may attend his efforts, and many may be led to tread the narrow way which leads to life eternal.

Here is a delightful incident recently given me by a lady friend. It is a petition put up by a native Christian in the heart of Africa. He had seen the missionary's wife at needlework, and he prayed, "O Lord, help me to follow Thee as the cotton follows the needle when the lady sews!" What a prayer, and how much is involved! The cotton, so useless of itself, how much it accomplishes when attached to the needle! Surely there is a great lesson to be learned from this petition of a black man saved from the terrible darkness of heathenism.

May you, whenever you see the sign "One-way Street," remember that life and the way to heaven are One-way Streets, and that the Lord Jesus is the only safe Guide, Who can lead you safely to your journey's end. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

Wishing you all the very best of blessings throughout the year, with much love,

Your affectionate GRANDPA.

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, &c., *received from Nov. 10th to Dec. 10th, 1928*

General Fund.

	£	s.	d.
Brentford, North Rd.	12	4	9
Hook Green, Misses Looker, Box	12	0	
Guildford, O. B. C., Reports	3	0	
Hutchin, Bethel	10	0	
Rattlesden, Y.M. Mis. Band	1	10	0
Long Marston, Mothers' Meeting Box	1	0	0
Hailsham, Boxes,			
Mrs. Colwell	2	16	8½
Mrs. Hoad		6	9
Miss Dunk		13	2½
Miss Hayler		17	0
Tring, Ebenezer		12	0
Newhaven, Norman Rd., S.S.		15	0
St. John's Wood, Mt. Zion,			
Mr. E. E. Sears	2	0	0
Mr. & Mrs. Reynolds	2	2	0
Anon.		10	0
Mr. & Mrs. Fraser	5	0	0
Miss McKewan's Box		4	0
Oundle, Zion, S.S., per Miss G. Vessey		12	6
Cheltenham, Bethel, Mrs. D. Craddock	1	1	0
East London Auxiliary, Mission Week	17	11	4
Boro' Green, Coll.	2	0	0
Erith, Providence S.S.	1	7	6
Wisbech, Zion, Boxes,			
Miss Pratt		6	9½
Miss Mann		4	4½
Miss Reynolds		15	8½
Miss Calvert		4	11½
Miss Green		4	6
Mr. A. Morling		19	2½
Mr. W. Green		8	6
S.S. & Bible Class	4	17	4
Norbiton, Exors. late Mr. John Stevens	100	0	0
Brockley (Suffolk), Coll.	1	1	4
Mr. Marsh		10	0
Walsall, Coll.	7	0	0
Homerton Row, Coll.	4	1	2
Eltham, Coll.		14	0
Tring, Lantern Lecture	5	0	0
Middlesboro', Miss Taylor's Box		10	0
Mrs. J. Allick, sen.		6	3
Mrs. J. Allick, jun.		5	0
A few Friends		5	3
Lewes, Jireh, Coll.	3	3	0
Miss Walker's Box	1	0	0
Chatham, Enon	1	0	0
Norbiton, Zion, Mrs. Westcott, Birthday Gift		5	0
Tadworth, Mrs. Humphreys, Box		16	3
Boxes	2	3	11
Coll.	9	9	8½
Sale of Work and Donations	42	10	1½
Saffron Walden, Mr. G. S. Bunting (box)		5	6
West Ham, P.P.C.		5	2
Occold, Coll. & Boxes	8	8	2
Dartmouth, Rev. J. A. Bailey, for Kolli Hills Work	1	0	0
Wandsworth, Chatham Rd., Coll.	2	10	6
Handcross, Mr. H. A. Bewers, Reports		2	0
Sudbourne, S.S. Juniors	12	7	
Hastings, Mr. C. J. Cowell, Env.		2	6
Clapham, Courland Grove, S.S.	1	0	11
Birthday Box		19	10
Brighton, Prarthana Sabha, Birthday		5	0
Anon.	2	0	0
Coll.	3	3	2
Horham, Coll.	4	3	5
Boxes :			
Mrs. S. Rowe		5	0
Mrs. F. Mutimer		10	8½
Mrs. E. Mayhew	2	7	0¼
S.S.		10	4½
Master Ronald Bloomfield		18	0
Mr. T. Cracknell		5	0
Mrs. E. Frost	1	0	0
Miss E. Lincoln		5	5½
Mr. W. Flory		6	6
Master Victor Reeve		1	6½
Mr. A. Chapman		5	8½
Mrs. Burrows		2	1½
Mr. and Mrs. W. Mayhew	1	12	6
Miss Grace Ling	1	1	0
Mrs. H. Hawes	1	15	0
Mrs. R. Hawes		4	0
Mrs. S. Ling	2	1	8½
Miss A. & E. Hawes	2	10	0
Miss M. Turner	1	10	0
Miss A. M. Hawes	2	3	6
Mr. J. Baxter		15	7½
Hope & Victor Baxter		10	6
Miss Emily Hawes		4	0½
Mrs. R. W. Hawes	3	14	7
Mrs. H. Mayhew		8	8
Mr. R. Doggett		6	9
Mrs. H. Mayhew, sen.		4	7
Miss L. Whatling		2	7½
Miss Patrick		2	8½
Mr. P. Ling		7	6
Mayford, Coll.	1	10	5
Dorking, Coll.	8	17	8
Brockham, Miss Beazley's Box		5	8
Croydon, Derby Road, Coll.	7	14	0
Reports		5	0
Hounslow, Mrs. A. G. Robbins	5	0	0
Leicester, Ebenezer, S.S.	1	0	0
Mendlesham, Mr. W. Davey		2	6
Chelmsford, Bible Class	6	12	2
East London Aux., Literature		5	9
Wisbech, Miss Ivy Reynolds, for support of Samuel at Namakal	1	16	0
	£327	11	9½

Personal.

	£	s.	d.
From a grateful heart	5	0	0
Mrs. J. Slatter		5	0
Miss J. B. Harris	2	2	0
X.Y.Z.	1	8	6
Brighton & Hove postmark	10	0	0
Mr. J. Hayes		6	0
In loving memory, Nov. 24, M.A.G.		5	0
Mrs. Jarvis (for Scriptures)	25	0	0
Mrs. B. E. Mather	2	10	0
Mr. S. J. Hickson, Box		5	0
Birthday Gift, Nov. 25		3	6
"Executors' Fees"	5	0	0
Mrs. B. Gooderham, Reports		1	4
"Subscription"	100	0	0
"Birthday"	100	0	0
Miss E. Webb, for Boys' Hostel, Namakal	2	2	0
Kenneth	1	0	0
Mr. C. Barnes		2	6
Mr. W. Harris	1	1	0
	£256	11	10

Miscellaneous.

	£	s.	d.
5 per cent. War Stock, £481/7/10	12	0	8
Reports at Annual Meeting	5	17	0
	£17	17	8

Pension Fund.

	£	s.	d.
£935/1/3 L.C.C. Stock, one quarter	7	0	3
£756/0/9 5 p.c. War Stock, two quarters	18	18	0
	£25	18	3

Herald Fund.

	£	s.	d.
Hailsham		12	0
St. John's Wood	1	7	6
Oundle, Zion		14	0
Stoke Ash		1	6
Hove		2	6
High Wycombe		2	0
Bournemouth		1	0
Egham, S.B.C.		16	0
Tottenham Aux.		13	0
Middlesboro'		10	0
Saffron Walden		9	6
Occold		14	4
Woolwich, Enon		9	2
Tunbridge Wells		9	8
Epsom, Salem		6	0
Horham	2	10	0
Grundisburgh		6	6
Croydon, Derby Rd.		1	0
	£10	5	8

Personal.

	£	s.	d.
Mr. Newman Watts	1	0	0
Mr. J. Hayes		1	6
Misses Mower & Bernard, per Mrs. Collin		3	0
Mrs. Anderson (per Miss Pitt)		1	6
Mrs. H. Pitt		2	0
Mrs. Burfoot		2	0
Mr. J. Turner, Sask.		4	1
Mr. W. Harris		1	8
	£1	15	9

Ladies' Zenana Auxiliary.

Money received from Nov. 10 to Dec. 9.

	£	s.	d.
E. London Aux., Missionary Week	2	1	10
E.L.A., Manor Park, L.Z.A. Mtg.	1	0	0
Sale of Postcards		12	2
Postmark, "London, E.C.1, Nov. 9," 1 box	1	0	
	£3	15	0

Vol. XXVIII. *New Series, No. 266.* February, 1929.

The Strict Baptist Mission HERALD.

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



MRS. L. WATTS, MADRAS.

Price One Penny

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

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THE

Strict Baptist Mission.

— A —

Welcome Home Meeting

MR. and MRS. D. A. THROWER,

Missionaries from India,

will be welcomed (D.v.) at MT. ZION CHAPEL, St. John's Wood,

On WEDNESDAY, APRIL 17th, 1929.

RESERVE THE DATE AND TELL YOUR FRIENDS.

OPTION OR OBLIGATION?

In which Category do you yourself place Personal Obedience to the Missionary Command of our Lord?

DEPUTATION.

Knowledge is the mother of Zeal. Secure the Services of a Missionary for a Lord's Day or a Week Evening.

Cultivate an Enlarged Vision by seeing Photographic Views of our Indian Stations and Workers. Various Sets of Lantern Slides now available.

HERALD SUBSCRIPTIONS ARE NOW DUE. The Secretary will be glad to receive New Year Thankoffering Envelopes.

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. XXVIII.] FEBRUARY, 1929. [*New Series*, No. 266

CURRENT NOTES.

WHEN writing to his friends at Corinth concerning the great work and the many difficulties of the missionary cause, the great Apostle to the Gentiles said, "Ye also helping together by prayer for us," fully realising that in no greater or better way could service be rendered to him than by bearing his burden to the Throne of Grace. Though many centuries have passed since then, it is equally true to-day of the work of the Strict Baptist Mission in India. To each and all is given this splendid co-operation in service, "helping together by prayer," and if we respond, in full surrender to and compliance with the will of God, seeking the guidance of the Holy Spirit, there is little doubt that we shall see in the days before us greater tokens of Divine blessing resting upon the work of the Mission than we have hitherto.

* * * * * *

There are many who are unable to take any active part in the work, though taking a deep spiritual interest in the preaching of the Gospel to the heathen, and to them is committed the important ministry of intercession— a ministry as fully important and necessary as that of actually proclaiming the Good News, as the Apostle has declared in the above-mentioned passage and elsewhere in his Epistles. It is a Divinely committed work of pleading for the manifestation of the power of God, without which the earnest labours of our missionaries and native workers in India would be in vain. We may ALL be our Lord's intercessory missionaries, and MUST pray on, watching for the promised answers.

Our Foreign Field.

The News of the Month.

KOLLI HILLS.—Baptisms.—On December 2nd, at Valavandi, three Kolli Hill converts were baptized. (See article on "A Notable Day.")

New Bridle Path.—Some three miles of path down the ruggedest portion of the descent from Kulivalavu to Alattur are finished, excepting some projecting boulders and shoulders of rock, which must be mined and blasted with gunpowder. In riding down the new path for the first time, we were struck with the magnificent views of surrounding hills, views which we had never seen before because the old track was buried in vegetation, and the labouring climber could never raise his eyes from the painful track.

The Silkworm Experiment.—Thirty large wicker trays full of silkworms, with hungry uplifted heads which for days on end seemed never satisfied, provided an exciting climax to the rearing of our last batch of worms. Every day the girls were occupied for hours plucking the mulberry leaves. It was hard work for two or three people the live-long day to spread ever-fresh layers of leaves over the worms, which still, like Oliver Twist, "asked for more." But at last our labours were rewarded, and the whitish-grey worms changed colour to a beautiful golden yellow, and soon the spinning-trays were filled with thousands of workers busily producing silk to clothe fine ladies, who little think what multitudes of lives must be laid down to make them one shining garment. J. M. BRAND.

Conversions Resulting from School Work.

THE village of Sirunellikoil was very far away from Sendamangalam, hence the missionary's visits were very infrequent. But after the poor folk of the outcaste village had built a mud-walled school and prayer-house, it was impossible to do otherwise than send a teacher.

Teacher Seenivasagam was a senior man amongst the Mission workers, but was by no means brilliant. He was one of those who simply could not be smart if he tried; he just had not the art of helping his clothes to fit even if they were somewhere near the right size. But, after all, in poor outcaste Sirunellikoil that did not matter, for Seenivasagam was faithful, and taught all he knew of the Lord and His Word.

At the monthly meeting in Sendamangalam, Seenivasagam made known that several applicants for baptism awaited the next visit of the missionary to his school. The visit was therefore made as soon as possible, and this time two missionaries went together.

Amongst these candidates were five boys from 11 to 13 years of age. As the missionaries talked with them one by one they told of the lessons they had learned with Teacher Seenivasagam, and of the catechism which had shown them so plainly that they had been worshippers of idols that

could do nothing for them, and that they were sinners before the true God. They told also of how the teacher had read the Bible with them after school hours, and they had knelt down on the floor of that little mud school-house and prayed to Jesus Swami. Somehow they could not just explain how, their hearts had been opened, and now there was no God for them but Jesus. Shortly after, three of these boys, and later the other two, were baptized. Their names are Simon, Matthew, Luke, John and Rajaratnam. Teacher Seenivasagam has since gone to meet his Lord, but his work lives on in the lives of these lads whom he taught to read His Word.

Thangavelu was a very small boy in the infant class at Ayanapuram School. Like the other children, he paid very broken attention to the lessons, and when the missionary came round examining he either stood with an expression of astonishment at the idea that the question had anything to do with the Scripture story, or later, when he became more familiar with the missionary's visits, would boldly answer teriyathu, "I don't know." He stayed at school for less than two years, and then he had to go to work, for quite small boys can mind sheep and cows.

Some years after, when he was a young man, he heard the preacher telling a Gospel story in the street in Ayanapuram. As he listened, it suddenly dawned on him that it was one of the stories his teacher had told him at school. Now, instead of saying teriyathu, "I don't know," he said teriyoom, "I do know," and a little time after he gave his testimony and was baptized.

L. WATTS.

A Notable Day.

THE main work of Missions in the East must always be done by lonely workers living in isolated out-stations. Often they are the only Christians in the whole village. Day in and day out, the live-long year, they must live, move and have their being in an atmosphere of undiluted heathenism—undiluted, that is to say, excepting in so far as their own influence for Christ has told. Not the least of the duties of the missionary is to care for the souls of these scattered workers. They must be visited as frequently as possible, and during these visits examination of the village school, etc., must not be allowed to crowd out reading of the Word and prayer with the teacher and his family. Sunday services also are arranged in central places, so that workers from several out-stations may unite for worship once a week.

But the Monthly Meetings held at headquarters the first Sunday in each month are special opportunities for reaching the whole staff with stimulating and edifying messages from God's Word. Sunday, Dec. 2nd, at Valavandi, Kolli Hills, stands out as a notable example of the right kind of monthly meetings, concerning which one may say, "For a day in Thy courts is better than a thousand."

The morning meeting for worship was conducted by Mr. Morling, who preached a tender and searching sermon on Christ's question to Peter by the lake-side, "Lovest thou Me?" and the subsequent commission, "Feed My lambs" and "Feed My sheep." This was followed by the baptism in the stream near by of three disciples from the hill people. They were a man and his wife, who have been under instruction for some years, and a

young man named Lazarus, who dated his awakening and conversion from a severe illness and almost miraculous recovery a year ago.

There followed a short interval for the noon meal, and then the men gathered for the Monthly Study Class. The portion had already been prepared by the students, and their written answers to the questions on the text were in the hands of the class leader. From one o'clock until 2.30 we were engaged upon chapter xii. of the Acts of the Apostles, with its deeply interesting lessons for Christian workers. Then, at 3.30 Mr. Morling preached again to the united congregation, this time on Paul's virile, rousing words in 1 Cor. ix. 24-27 that ring out like a bugle call, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," and die away in ver. 27 with words that sting and scorch away all smugness and self-complacency, "Lest that by any means, when I have preached to others, I myself should be a castaway."

Most fittingly the day was closed around the Lord's Table, when the young disciples were received into the Church with the "right hand of fellowship in the Name of the Lord," and in silence and prayer we all remembered for a few moments that great central Act of all time, when the "Lamb slain from the foundation of the world" went forth on His predestined way to Calvary, bearing His cross.

Next day the village workers set out on the return journey to their stations to begin a new month of teaching and testimony. They went back to the old surroundings, but we believe it was with a new fire in their hearts, a new determination to live for God, a new vision of the incorruptible crown and the prize at the end of the race. J. M. BRAND.

The Bible and Indian Customs.

II.—TURBANS.

THE turban is perhaps the most Oriental of all the articles of clothing in the East. The highly-educated Indian, though he discards sandals and loincloth, even though he adopts coat, collar, tie and boots, will hold tenaciously to his headcloth. This does NOT apply to young upstarts, who, having passed the sixth standard, wear topies and trousers, striving to pass themselves off as Anglo-Indians.

The orthodox Indian turban indulges in many moods and modes. Of those who have seen the Governor's bodyguard, who can forget the alert, challenging turban of the Indian cavalryman? Made up of heavy plaid cloth, it stands high and bold above the forehead, while a cubit of the nether end hangs gracefully over the neck and shoulders. Then you may see any day the headband of the young "irresponsible," which has a delightful air of ease and negligé,—just a twist and twine of a gaily coloured silk. Note, too, the head-dress of the Brahmin Pundit, immense and gorgeous, with its mysterious twistings of gold braid shown cleverly to advantage, all in striking contrast to the inadequate, impecunious slip on the head of his school peon. The most becoming of all is that of the cultured Hindu. A pure white muslin is swathed in delightful folds round the head, while both ends are very cunningly concealed. In order to accomplish this work of art the more perfectly, the well-to-do have in their homes a replica of their own head worked in hard wood and set on a

pedestal, round which the six or eight yards of material is delicately encircled.

The merits of the turban are neither few nor small. Is any head-dress so adaptable to the mood or requirement of the hour? Can anything be so aggressive for the Sepoy or so graceful for the savant? It is most easily and quickly converted into a duster, a neat shoulder-cloth or a convenient portmanteau! It certainly has the merit of fitting. It MUST fit or collapse. Yet it does not cut the forehead like the European's unyielding hat or topie. It is clean and sweet. Can we say the same for our headgear? It affords excellent protection from cold winds and fierce sun, even in that vulnerable part of our anatomy, the nape of the neck. Yet it is by no means universal. Some of the higher castes never use any head-dress except on state occasions. Most farmers ask for no covering for their heads except a luxuriant growth of hair. Again, head-dress is very seldom referred to in Scripture. "Hats" in Daniel iii. means turbans, also "bonnets" of the priests in Exodus, etc.; but we have good reason to believe that head coverings were very little worn, except as veils or hoods.

One good reason why many engaged in vigorous employment do not wear turbans is that unless the swathlings are well fastened they easily become disarranged. This brings to my mind the picture of two lusty Punjabis pursuing a nefarious calling in a huge market, of a young and unwise missionary administering a well-deserved chastisement, and then about eight yards of turban-cloth flying in a strong breeze!

We found sad deterioration in the sensible custom of wearing sandals: the same is seen in turbans. We have to-day those contemptible productions from Bombay and the West of "made-up turbans," covered in garish imitation gold, which are neither honest turbans nor European hats; never clean and always ungraceful. Let us hope our Christians will honour mother India by retaining those of her customs and costumes that are convenient and becoming.

D. MORLING.

The Sendamangalam Girls' School.

I HAVE recently visited the Sendamangalam Girls' School with Mrs. Morling, and I came away full of thoughts of the great possibilities in such a school as that. The girls all come from high-caste homes. to some of which we have not yet gained an entrance, for, although Sendamangalam has a much larger population than Namakal, it is, in comparison with it, as a quiet village to a flourishing country town. Therefore the people, especially the high-caste women, are very reserved and very slow indeed to adopt any new custom. Custom seems to be the word that is the answer to all our questions in India. Regarding anything, "a particular way of tying a sari," "a certain time for starting on a journey," "the reason for turning back from that journey if a lizard or anything else considered unlucky is seen crossing the road during that journey," the answer is, "It is our custom," and with that one must be content.

But I set out to talk about the Girls' School! We found between thirty and forty girls in the school. There was a great deal of noise proceeding when we arrived; each child was learning her respective lesson, and repeating it aloud in tones guaranteed to be heard all over the school. They greeted us quite excitedly, for, as the Sendamangalam Bungalow has been

empty now for about six months, they do not see the Dhorisani quite so often, and, putting their hands together, they said the word of greeting to us which sounds like "Stoeteerrum." After we had seated ourselves they read to us, to show what progress they had made. One child would read aloud, accompanied by the semitones of the others, who were all vigorously practising their "piece," in case the Dhorisani should ask them to read.

Then they were examined in Scripture, and answered very well indeed. This is where the seed can be sown, and this is the way in which it can enter into those houses where we cannot visit regularly, because the women, though friendly, have not the inclination to receive us. But the Word can enter through these children, especially by their singing. The mothers are very proud of their daughters' voices, and are very glad they learn to sing at school. We, also, are glad—glad because it brings joy to the mothers, and gladder because the songs they learn are songs about a heavenly country and the only Saviour of the world.

It was really touching to hear them all, from the eldest down to the dear little chubby tots of three and four years old, singing a lyric the chorus of which is, "Jesus is the Friend and Saviour of sinners." After the singing they showed us their sewing, and two of the girls were very proud of tiny skirts they had made for the dolls they received at Christmas. They are very fond of pretty skirts, and often have them made of white-flowered blue or red material. A lot of the little Mahommedan girls in Namakal wear skirts made of white or yellow striped material, with a red or yellow border. Here our visit ended, and we returned to Namakal.

We are hoping that some time next year the Girls' Hostel at Sendamangalam will be opened, for it is sorely needed. When it is opened, it will necessitate a number of low-caste and outcaste children attending this school. The parents of the high-caste children may object, and they may also take their children away from the school. Perhaps we are unnecessarily fearful, but these things do happen. Will you please pray that this may not happen? Will you also please pray that we may be able to get into closer touch with the mothers of these girls?

ELEANOR A. SAVAGE.

The Jerusalem Missionary Council.

MANY friends will remember, and some will have read the reports of the great Missionary Conference held in Edinburgh in 1910. These reports have guided to a greater or lesser extent a very great deal of general mission policy since that time. The International Missionary Council, which has grown out of the Edinburgh Conference, has held several meetings since the war, but probably none have aroused so much interest as that held last year in Jerusalem. The meeting "embraced a company of acknowledged leaders of the Christian forces of some fifty countries. In this gathering representatives of the younger churches of Asia, Africa, and Latin America collaborated in approximately equal numbers with those of the older churches of Europe, North America and Australasia." The Roman Catholic Church does not take part in the Council.

We shall probably find ourselves unable to agree with all that is included in the report of the Jerusalem Council, but the findings and

proposals of that body are of such interest to all who have the extension of the Kingdom of God at heart as to merit attentive reading and thought. It is proposed in two or three articles to summarise some of the findings; but the fuler reports may be found in "The World Mission of Christianity" and "Roads to the City of God," both at 1s. each at booksellers.

The subjects discussed were those dealing with "the Christian life and message in relation to non-Christian systems, including secular civilisation, religious education, the relation between the younger and older churches, the Christian mission in relation to race conflict, to the growth of industrialism in Asia and Africa, and to rural problems." "Underlying that whole list is a profound revolutionary change. No longer do we see in sharp geographical distinction a Christian and a non-Christian world with the one in the West standing in a missionary relation to the other in the East and in Africa. 'The Missionary Message in relation to non-Christian Religion' was a subject at Edinburgh. To-day 'Christian' has replaced 'Missionary.' 'Life' precedes 'Message,' and non-Christian 'systems' replaces 'Religions.' And when it comes to real grips with the problem of the non-Christian systems, it is not just Islam, Hinduism, Confucianism or Buddhism that holds the attentions, but it is the materialist 'secular civilisation' that has sprung up in the midst of Western Christendom that is seen to be the enemy."

"In 1910, the western world was relatively secure in its power to present to an Asiatic and African non-Christian world a Gospel that it felt that it had itself learned and begun to practice. In 1928 that western world has begun to see itself as the author of great materialistic and industrial forces and inter-racial antagonisms which form in their uncontrolled state a menace to the world's life, and especially to the life of the spirit. It sees that its own life is thus certainly not in tune with the Gospel that it has been sending to the world. Therefore the western world is itself a mission field."

The first subject considered by the Council was therefore "The Christian Message." It is impossible to quote the whole of the report on this subject, nor should we find ourselves in agreement with *the* whole, which as a statement is one that at best is composite. We shall, however, agree that "the message of the Church to the world is and must remain that Gospel of Jesus Christ." More satisfying, because they ring with the power of personal conviction, are the words of various members of the Council spoken as the discussion of various aspects proceeded. For instance the idea of Christianity as fulfilling the genius of non-Christian faiths and as summing up in itself their values led to the following statement by Dr. Julius Richter of Germany: "Many non-Christians are quite prepared to accept much Christian truth and to amalgamate it with their indigenous religion. This tendency is further strengthened by the so-called social gospel inviting all men of goodwill across the boundaries of the different religions to common warfare against the evils of the world. Indispensable and urgent though that warfare is, Christian missions are based on the absolutely unique acts of God for the redemption

of mankind. Our message is to proclaim this unique redemption, which has not and cannot have any parallel in the non-Christian religions. It is the urgent duty of the Church to stand decidedly, and even stubbornly, with both feet on this unique way of salvation proclaimed with one voice by the whole Bible."

The " peril of failing to realize that in Christ we have final and absolute Truth; the blunder of believing that we are still searching for something not yet given to man, raised the sharpest issue in the mind of the Council. It was concretely stated, for instance, when Provost Matti Larkkanen of Finland challenged the position taken in some preliminary papers that the missionary enters into partnership with the people of Asia in a great spiritual quest. ' The man who has found Christ,' Mr. Larkkanen said, ' has not to join in a quest, but to witness his experience and teach what Jesus said, to do this to the Confucian Pharisee practising an external morality and to the Hindu seeking merit.' "

At the same time it was recognised that the Western Churches may not think to have reached finality in growth in the knowledge of Christ. We need the humility that will allow us to learn what our coloured brethren find in the Lord Jesus. A moving contribution to the discussion was made by Dr. A. W. Wilkie, of the Gold Coast, in speaking of the life of primitive peoples governed by animistic outlook and practices : " Jesus Christ has answered the needs of this people. As a result the African has something great to teach us—the simplicity of the faith of little children. Our African brothers have learnt the mind of Christ as we have never done. I think of such men as Aggrey, Moton, Hope, Max Gergan, who have ruled hate out of their lives. I am ashamed to the dust when I meet them. They have every reason for hatred and resentment, but they have taken up the cross not with glum but with smiling faces."

A Day in the Girls' Home.

IT is still dark at five o'clock (a.m.), but some of the girls are already up and lighting the fire in preparation for their first meal. A little later the gong is sounded, and from all sides sleepy little people collect on the verandah, and, sitting huddled up in their blankets, sing their morning hymn and pray together. Then all scramble off to perform their toilets—washing faces, hands and feet, combing hair and charcoaling their teeth. The place must be swept and cleared up while the meal is cooking, and the fire, too, must be lighted for the silk reeling. But all are ready when, at 6.30, the big compound bell is rung, to line up and march off to chapel. Here we all meet for prayer, beginning our service with a hymn, after which the children say the golden text; then comes reading, the repeating by all of the new verse to be learnt by heart, and then, all kneeling in prayer, we are prepared to set out for the day's work.

The children return to their morning meal, and then go off to their different duties—some to cut firewood, some to feed the silkworms, some to gather leaves for them, some to kitchen work, and one or two to mind the various babies which are deposited with us while their mothers are at work. Two or three old school girls, lately married, come into the Home

to reel silk. They cleverly cast on the fine gossamer filaments, keeping the wheel as it is turned supplied with the right number of threads.

At ten o'clock home comes trooping our industrious little flock to get ready for the next meal, which will soon be served by the little cooks. Hands and plates washed, the children stand in two rows facing each other, while a big sister doles out the steaming porridge made of Kolli Hills grain. Then one asks a blessing, and all sit and are soon busy fortifying themselves for the next stage of the day's work.

When the twelve o'clock compound bell rings mats are spread, slates washed, and all must be ready for their teacher, Nesamani, who, after a short prayer, begins school with the Bible lesson. After a short time two girls go over to the other side and change places with the two silk reelers, so that they may leave their reeling and have a chance of study.

At 4.30 again the children go gathering mulberry leaves, sweeping, cooking and fetching water from the well, till at 6.30 their last meal (of rice) is ready. As soon as they have eaten this, the little ones slip under their big mosquito net and go to bed, while the gong sounds to call the others to evening prayer. The children often conduct this themselves, as several of them can read nicely. They read round, learn the golden text for the next day, sing and pray. Sometimes the matron or her husband gives them a talk in addition, in which case prayers become rather a lengthy service! Now all must prepare for bed—there is a rush for blankets and mats, and a small confusion while each selects her own—some cuddle down to sleep, others sit in groups to read and talk, till gradually a hush falls and all are in the land of dreams.

EVELYN C. BRAND.

The Annual Convention.

IT is the custom in each field of the S.B.M. to hold a series of meetings once a year, when, for three or four days, all ordinary Mission work is closed down, and the whole Mission staff and members of the Christian community devote themselves to one supreme object, "The Deepening of the Spiritual Life." Many years' experience has proved that such meetings at least once a year are a real means of grace, especially to village workers posted in isolated out-stations, who are rarely able to attend the ordinary Sunday services.

For weeks we on the Kolli Hills had been praying for our Convention, which was fixed for October 28th to 30th, but as the time drew near, it seemed as if our hopes were doomed to disappointment. An outbreak of fever and influenza gripped the whole Settlement in the month of October. Mrs. Brand and I arrived home from camp one day to find nine inmates of the Girls' Home alone down with fever, and every house in the Settlement was affected. It seemed that there would be few to attend the meetings, and no one to cook our food. Under the circumstances we felt bound to ask Mr. and Mrs. Morling to cancel their visit, but Mr. and Mrs. Samuel had already started on their journey, and we awaited their arrival with little enthusiasm. Rain also had been constant, and the Samuels finally ascended the hill in a drenching downpour, which soaked them through and through.

Sunday morning, however, dawned bright and sunny, and the chapel was filled with worshippers. The longed-for sunshine seemed to banish the

aches and pains of the invalids. In a chastened mood, and looking to God alone for a blessing, we were fittingly led, for the first meditation of the Convention, to the subject of "The Transformation of Jacob at Peniel," where the scheming, self-sufficient Jacob, convinced of his sin and weakness, became Israel, a prince with God. Other subjects that followed were :— "Peter in Prison : a Parable of Hindered Usefulness," "The work of the Holy Spirit under the figure of Fire," "Philip and the Ethiopian : a Lesson in Individual Work," etc. A quiet earnest spirit was manifest in the meetings from the first, and as the days went by we all found that it was not a vain thing to wait upon God. Sometimes the probe of the Spirit went deep, but a healing and reviving work was done, and the prayers of many at the closing meeting testified to a new vision of God and a new consecration to His call.

The personal work of the missioners in their quiet talks with individuals was of the greatest help to many. Mr. and Mrs. Samuel are the representatives in the Tamil country of the "One by One Band," and their work on the Kolli Hills was an effective demonstration of the value of this method in Christian service.

Thus the Convention meetings, which opened on a minor key, closed on the high note of praise. The great rain that drenched our friends on their arrival proved to be the final shower, and not another drop fell until after the close of the meetings. It was a happy crowd, on the morning after the Convention, that dispersed to their various stations, to work out in practical life the messages of the preceding days. "Now let it work!"

J. M. BRAND.

Meetings.

Missionary Meetings in the Isle of Thanet.—On December 9th and 10th, 1928, successful and encouraging meetings were held in this district. Mr. E. A. Booth preached an inspiring sermon at Rehoboth, Margate, in the morning of the 9th, and again in the evening at Mount Zion, Ramsgate. In both cases our brother was greatly helped, and the message was well received. On the same day Mr. W. Chisnall preached in the morning at Providence, Broadstairs, and in the evening at Rehoboth, Margate. The Word was heard well, and received with joy as Christ was exalted in the Gospel.—On the Monday a united meeting was held at Rehoboth, Margate, Mr. Throssell (the Pastor) presiding. Mr. Gilbert (Broadstairs) read the Scriptures, and Mr. Chisnall sought the Lord's blessing. Mr. Booth was again greatly helped in speaking of the work in India, and his message was enjoyed by all. Mr. F. J. Kirby (Ramsgate) spoke very encouragingly on the work of the Mission, and Mr. Chisnall, in his usual happy way, gave us some good hints as to how support the work.—Collections were taken for the Strict Baptist Mission in each of the chapels, which resulted as follows : Ramsgate, £2 4s.; Broadstairs, £2; Margate, £3 10s.; Broadstairs (School Box), £1; Margate (Birthday and School Box), 16s.; total, £9 10s.

New Year's Prayer Meeting.—This was held at Chadwell Street Chapel on January 1st, and proved to be "a time of refreshing." An excellent attendance of friends was presided over by our President, Mr. J. B. Collin, who, in his usual warm-hearted manner, gave an address of welcome. Ten brethren were helped to pour out their hearts before the Lord for a continuance of His blessing upon the work carried on by the Mission in its several spheres of influence, and a helpful address was given by Pastor Thomas Reynolds on Acts i. 15-16.

Our Home Churches.

Prayer Subjects for February, 1929.

Week beginning—

SUNDAY, 3rd.—For our Indian Christians, that their lives may bear witness for their Saviour, and, under His blessing, lead to the salvation of others.

SUNDAY, 10th.—For the three Kolli Hills converts who were baptized on December 2nd, that they may be kept stedfast, and become "living epistles known and read of all men."

SUNDAY, 17th.—For all lonely converts and workers in heathen villages, that they may be kept by the power of God firm and steadfast, and given victory over the many evils that war against them from within and without.

SUNDAY, 24th.—For Mr. and Mrs. D. A. Thrower, that they may enjoy a period of rest and communion before entering upon their deputation work.

Announcements.

Missionary E. A. Booth's Engagements for February.—3rd, Homerton; 10th, Notting Hill Gate; 12th, Leicester, St. Peter's Lane; 17th, Potton; 20th, Homerton; 21st, Bedmond; 24th, St. Neots. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

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The Christmas Boxes.—By an oversight the following was omitted from the list of contributors: Sandgate, per Miss Stace. Will our friends kindly accept this expression of regret for the omission?

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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, 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.

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Mrs. L. Watts.—It gives much pleasure to present the very latest portrait of our friend, Mrs. L. Watts, who during her recent visit to the Homeland capitivated the hearts of all by her interesting description of the work amongst women in each S.B.M. field in India. We are sure all will heartily wish her much blessing and joy in service in the new term upon which she has now entered in Madras.

The Children's Corner.

MY DEAR GRANDCHILDREN,—I trust the New Year has opened very brightly, laden with rich blessings from our gracious heavenly Father for each and all, so that you may step out on the path of life as it opens day by day conscious of His presence to guide and cheer and bless. The Christmas season brought me many greetings from Cornerites, young and old, and their cheery good wishes are warmly appreciated. I wish it were possible to acknowledge them personally, but am sure all will accept this tribute of grateful thanks for kind and loving remembrances with the desire for a continued interest in their prayers. I must, however, specially thank Connie Adams for her nice letter. Most sincerely do I hope that the new class just started may become very prosperous, and receive many tokens of the Lord's rich approval and blessing. I feel sure it is hardly necessary to repeat that letters from any lovers of this good work, and appreciation of the HERALD, will be welcomed, and any little item of news concerning the work in the various Sunday Schools, Missionary Study Circles, etc., will be gladly received for publication.

Very soon after this number of the HERALD is received, our friends, Mr. and Mrs. D. A. Thrower, will (D.V.) arrive in the Homeland on furlough, and after necessary rest, following their long voyage, will enter upon their deputation work. Already it has been my pleasure to receive assurances that they will be warmly welcomed in many churches, as quite a number of friends have happy recollections of Mr. Thrower's visits before he went to India, and are desirous of renewing them. I hope all my grandchildren will pray that they may be specially blessed in their work, and that each service or meeting may be attended with the Holy Spirit's rich blessing, bringing to remembrance the Divine command, and creating an increased measure of missionary enthusiasm everywhere. There is a very special link of lovingkindness between Mr. and Mrs. Thrower and myself, and I feel sure they will often find an opportunity for telling of their lifelong association with that busy centre of missionary activity at Courland Grove, Clapham.

In looking over the list of books for Sunday School prizes and libraries in the January HERALD, so kindly furnished by our warm-hearted missionary enthusiast, Mr. M. W. Reed, I was much pleased to find that he had included "Tales of God's Packmen," published by the British and Foreign Bible Society. It is a charming book, which will, I venture to hope, be read with much pleasure by many of my grandchildren who are fortunate to receive it as a prize, or can get it from the school library. In this connection I read another touching story of the splendid work done by one of the Packmen, which I am craving permission of the Bible Society to publish. He says, "In the houses of pain and sorrow the Gospel has been accepted with great joy." On board a vessel he saw an old man weeping, and asked, "What is the matter?" "I have a son in the penitentiary of San Stefano," replied the old man. "What is his name?" "Alas! he no longer has a name, only a number. He is No. 300. If you are able to see him, give him one of your good books. I am sure it will do him good."

It is a rule that no visitors are allowed in the prison, which is built on a big reef of the island of San Stefano, in the Gulf of Naples, and the men there are reputed the worst of criminals. Two years ago the Society's secretary in Italy took an opportunity of sending 500 Gospels to the prison through the contractors who supply the provisions. The colporteur saw these men, and they said, "We have good news for you: the Gospels we gave the prisoners of San Stefano, where no stranger is allowed to land, were accepted with joy. The Director wishes to see you." So he landed on

the island and made his way to the Director's house. " I am pleased to shake hands with such a good propagandist of the Gospel," said the Director; " your books have brought peace in this island among our poor criminals; I am glad if you have some more books for them." He then gave him a permit to visit the cells, and as the guard unlocked one after another the colporteur spoke to the men and offered them Gospels. This is his brief account of his contact with the prisoners : " I was able to speak to these unhappy men and give them the Gospels myself. They nearly all said, ' The Gospel has made us better men. If we had known of it before perhaps we should not be in this place of pain.' One man, weeping, begged me to give such good books to many young men to keep them good. Another said, ' I read in the Gospel of John these comforting words. " In the house of My Father there are many rooms, I go to prepare you a place." So, if I believe in Jesus, don't you think I may be sure to go to God the Father? ' A third said, ' The Gospel is a good book, beloved of all of us; I belong to Christ now; He lives with me.' Another of these poor criminals, weeping aloud, said, ' Sir, I thought that nobody now thought of us who are so bad, but God has not forsaken us. He has sent you to make us know that He loves us.' . . . When I left, with tears in their eyes, they said, ' Give our Christian greetings to those good men who are at the head of this noble mission. ' "

The Saviour said, "A sower went out to sow his seed . . . the seed is the Word of God," and an old-time prophet declared, " Blessed are ye that sow beside all waters."

" Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest."

With much love and every good wish,

Your affectionate GRANDPA.

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, etc.—*(continued from page 32).*

Personal.

	£	s.	d.
Miss Fullbrook		2	6
Miss B. Looker		1	8
Mr. E. W. Upfield		5	0
Miss Skull		2	0
Miss Papsford		1	6
Miss Putnam		1	6
Mrs. Caplin		1	6
Mr. L. Howes		1	0
Mr. S. Croft		10	0
	£1	6	8

Pension Fund.

Anon.		10	0
Anon.		2	6
2½ p.c. Consol Stock	6	13	5
	£7	5	11

Miscellaneous.

Inland Revenue Allowance for spoiled stamps	3	10	0
Deposit Interest	11	15	11
2½ p.c. Consol Stock		4	10
2½ p.c. Consol Stock	2	16	5
	£18	7	2

Ladies' Zenana Auxiliary.

Money received from Dec. 10, 1928, *to Jan.* 9, 1929.

	£	s.	d.
Croydon, Salem, B.C. Box		7	6
The late Miss Olive Crisp	1	0	0
Mrs. Hemming & Miss Burrage	1	0	0
Mrs. W. W. Peck	1	1	0
Mrs. Boulsher		10	0
	£3	18	6

LIST OF SUBSCRIPTIONS, Etc.,

Received from December 10th, 1928, to January 10th, 1929.

General Fund.

	£	s.	d.
New Quay (Cardigan), Miss. Pr. Meeting		11	0
Manor Park, Rehoboth, Bible Class		10	3
Mrs. Collett's Box		3	1
Gaddesden Row		18	0
Fleckney, Mr. T. W. Gamble		5	0
Mr. G. Buckley		10	0
Greenwich, Devonshire Rd., Env.		7	0
Coll.		12	0
Reports		1	10
Hedge End, Reports			6
Env.		10	0
Boxes		6	6
Stoke Golding, S.S., Coll.	1	15	6
Southsea, Mrs. Gibson, Env.		10	0
Tonbridge, Reports		2	4
Carlton (Beds.), Pastor M. Beeby		15	0
Cheltenham, Providence, Mrs. H. J. Bellamy, Env.		10	0
East Peckham, Mr. & Mrs. J. & E. L. Pearson	2	0	0
Lewes, Mrs. Girdlestone	1	0	0
Hounslow, Zoar, Coll.	2	2	4
Laxfield, Boxes, Girls' S.S.	1	3	4½
Boys'		9	10½
Mrs. Aldred		4	8½
Mrs. Mason		5	3
Mrs. Cooper		10	9
Miss Driver		7	7
Miss E. Hawes		6	0
Miss E. Easey		8	6½
Miss V. Allum		1	0½
Mr. Ward		5	0
Master T. Hawes	1	15	9
Master Allen Ward		18	9½
Master Herman Saxby		6	3½
South Chard, Mr. A. G. Larcombe	1	0	0
Swavesey, Mrs. E. Frost	2	0	
Greenwich, Devonshire Rd., Men's B. Class		10	0
Stowmarket, Coll.	2	2	0
S.S.	2	2	0
Boxes—			
Miss F. Mowle		7	4
Miss C. Ellis		6	11
Miss A. Wightman		4	5½
Miss W. Lock		4	3
Miss N. Haddock		3	10½
Miss P. Hitchcock		3	8
Miss M. Jeffries		2	3
Stockley Mission, for Kolli Hills	3	10	0
Wood Green, Park Ridings, S.S.	7	13	10
Sandgate, Miss E. Stace, Env.		12	6
Leicester, Ebenezer, Tract Society	1	1	0
S.S., Miss Reeves' Class		4	6
Mrs. Offeld		2	6
Mrs. Bree		2	0
Mrs. Lane		10	0
Miss F. R. Reeve		2	6
Hounslow, Zoar, S.S.	2	3	9½
Margate, Coll.	2	17	0
Birthday Box		6	0
S. School		10	0
Ramsgate, Coll.	2	4	0
Broadstairs, Coll.	2	0	0
S. School	1	0	0
Bradenstoke, Coll.	3	0	1
Watford Tab., Coll.	6	3	9
Tunbridge Wells, Coll.	1	16	4
Cheltenham, Providence, Env.		7	6
Leyton, Hainault Rd.	4	5	6
Tunbridge Wells, Mr. S. Kirkham	1	4	6
Miss Hensley		3	8
Monica Morling		4	10
Hounslow, Zoar, Mrs. Girdler		4	3
Clapham, Courland Grove, Coll.		8	2
Birthday Box		7	11
Croydon, Derby Rd., Bible Class	1	11	2
Pastor H. G. Dann		8	10
Lewisham, College Park, S.S.	1	13	9
Dunmow, Pastor J. W. Wybrow		5	0
Siddal, Zion S.B.C., Mr., Mrs. John Key, Env.		10	0
Sudbury, S.B.C., Env.		10	0
Richmond, Salem, S.S.	2	4	7½
Infants		7	4½
Seniors		18	1
Annual Meeting	2	8	5
P.C.		6	8
Xmas Concert, Edith Lithgow		8	0
Over, B.C., Env.	1	5	0
Streatley Hall, S.S.		5	0
Mr. P. Edwards	1	0	0
Stamford, per Mrs. Blunt, Mr. Longstaff		2	0
Mr. & Mrs. Blunt		2	0
Mrs. Reynolds		3	0
Mrs. Lack & Miss Bromhead		6	0
Misses Longstaff		5	0
Guildford O.B.C., S.S.	5	10	0
Buntingford, Mr. A. F. Burland		10	0
Over, Env.		10	0
Streatham, Providence, S.S.	3	0	6
Env.	6	6	6
Mr. D. L. Weston	1	0	0
Leicester, Providence, Env.		18	6
Reports		1	0
S. School		15	7½
Wellingborough, Reports		4	0
Sandgate, Friends, per Miss Stace, Env.		4	0
Greenwich, Mr. Wm. E. Syms	10	0	0
Newport (Mon.), Mrs. C. Hutcheson		2	6
Wandsworth, West Hill, Env.	1	5	0
Masbro' S.B. S.S.	4	19	6½
Boxes	1	15	6½
	£130	3	9½

Personal.

	£	s.	d.
Misses S. & M. Smiles		5	0
Miss M. Bowen		2	6
Misses N. & E. Knowles		7	6
Mr., Mrs. A. G. Spratt	5	0	0
Mrs. S. D. Caplin		10	0
Mrs. E. Sillovick	1	0	0
Rev. T. H. Voysey		10	0
Miss M. E. Haworth, L.L.A.		7	0
H. F.		10	0
Per Mr. Shipton, Reports			3
Mrs. Howes		5	0
Mrs. D. Baldwin		15	0
Miss Hart	1	0	0
F.I.V.E.		5	0
Mrs. Gregg	5	0	0
Sale of Plants		15	3
"Friend"		5	0
Miss Salisbury	5	0	0
Mr. W. H. Begbie		5	0
Mr. Payne, towards keep of boy in Hostel	1	0	0
Mr. Hutchinson	1	0	0
Anon.			6
Mrs. Kelk, Girls' Hostel	5	0	0
Miss Savage, Reports		5	0
	£29	8	0

Herald Fund.

	£	s.	d.
Ilford		11	0
Fulham, Ebenezer		18	0
Manor Park		7	3
Misses N. & E. Knowles		1	6
Stoke Ash	1	7	0
Greenwich, Devonshire Rd.	2	17	5
Hedge End		9	0
Horley	1	3	0
Bethersden, Miss Paffard		7	8
Ampthill (Beds.), Mr. A. L. Clarke		10	0
Bournemouth, Mrs. H. M. Clarke		10	6
Laxfield	1	4	0
South Chard		2	6
Swavesey, Mrs. E. Frost		6	0
Limehouse, Elim		5	0
Cranford		8	6
Tottenham Aux.		7	0
Warbleton, Mt. Hermon		14	0
Claxton		5	0
Cheltenham, Providence		7	0
Wood Green, Park Riding		15	0
Eastbourne, Miss A. Bradford		10	0
Dunmow, Pastor J. W. Wybrow		1	6
Sudbury (Suffolk)		10	0
Over	1	4	4
Claxton		5	6
Leicester, Providence	1	4	0
Tunbridge Wells		14	2
Wellingborough	1	16	0
Newport (Mon.)		1	10½
Wandsworth, West Hill		10	0
	£20	13	8½

Continued on page 31.

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The Strict Baptist Mission HERALD.



MR. A. C. W. CRANE.

Price One Penny

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The Strict Baptist Mission

HALF YEARLY

AND

WELCOME MEETINGS

will be held (D.V.) on

WEDNESDAY, APRIL 17th, 1929

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

AFTERNOON at 3.30—DEVOTIONAL SERVICE

Conducted by Pastor R. ROBINSON (Vice-President),
SERMON by Pastor H. NEWTON (Wellingboro)

Tea will be served at 5 o'clock.

EVENING at 6.15

MISSIONARY MEETING

The President, J. B. COLLIN, Esq., in the Chair.

WELCOME HOME to our MISSIONARIES from INDIA, Mr. and Mrs. D. A. THROWER.

Speakers—Pastor H. NEWTON.
Missionary D. A. THROWER.

TO WHOM IT MAY CONCERN—

If the Missionary Fire is burning low in your Church secure the services of a Deputation Missionary to help you to revive it.

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. XXVIII.] MARCH, 1929. [*New Series*, No. 267

CURRENT NOTES.

WE warmly invite the attention of our readers to the articles dealing with the distribution of the contents of the Christmas Boxes, with the sincere hope that it may be an inspiration to further effort during the next few months, so that the needs of our rapidly growing schools may be met. Very specially would we note the touching paragraph from Madras, concerning the great need for surgical bandages, cotton-wool, and other necessaries for Dispensary work, and feel sure this will lead to an abundant supply being forthcoming for each Field.

* * * * * *

In making arrangements for the Half-Yearly and Welcome Meetings, the Council had in view the facilities offered by Railway Companies for cheap mid-week tickets, and were led to fix on Wednesday, April 17th, when it is hoped very many of our supporters in the Country Churches will avail themselves of the opportunity, and unite with London friends in making the occasion one long to be remembered. Meanwhile, it is urged that all will unite in prayer, that the preacher in the afternoon, and each speaker in the evening, may be filled with the Spirit, and graciously helped to tell of the victories won by the proclamation of the glorious Gospel of the grace of God.

* * * * * *

We have great pleasure in announcing the safe arrival in the Homeland of our Missionaries, Mr. and Mrs. D. A. Thrower. After a period of rest they will (D.V.) commence their work of visiting the Home Churches.

Our Foreign Field.

The News of the Month.

NAMAKAL.—During December all of the Namakal missionaries went for a short camp on the western side of our field. Each of the stations in the neighbourhood were visited, and one morning a baptismal service was held on the banks of the Cauvery, when four disciples made a public profession of their faith in Jesus Christ.

Our Christmas boxes reached us in good time and in perfect condition. May we tender our very grateful thanks to all friends who have so lovingly contributed toward making a happy Christmas for our young people here? Thanks to your generosity, we were able to give a parcel of useful articles to each worker, a good toy and garment to each child in our schools and hostel, and were also able to place in reserve a number of garments in which to clothe our hostel boys during the year. Our last week in Namakal was spent chiefly in going to various centres distributing your loving gifts to the village school children.

On Christmas morning a service was held in Namakal, and was so well attended that the chapel was full, though the hostel boys had gone to their homes for the holidays.

The first week-end in the New Year all of our workers came in for the monthly meetings. On Saturday afternoon they and their families were invited to a social gathering in the mission-house. About 110 persons sat down to tea. On Lord's Day morning we had a crowded service, followed by the Lord's Supper. In the afternoon classes were held for the men and women in the chapel and bungalow respectively. On Monday morning they received their salary, and by noon were wending their way home to begin another year of Christian service.

Mr. Brand, Mr. Morling and I left Namakal on January 10th to visit the mission stations of our sister society. We are at present staying with Miss Green and Miss Poole in Paniadipatti. May we "be filled with the knowledge of His will in all wisdom and spiritual understanding," that through this visit His way may be plainly made known and His people guided to walk in it.

O. M. MORLING.

Hindu and Moslem.

THE disastrous riots which broke out in the Bombay presidency last month between the Hindus and the Mohammedan Pathans arose out of a rumour which had no foundation in fact. In the Indian State of Baroda, which is ruled by the Gaekwar, a new bridge is being erected over the river. Someone started a rumour that Moslem Pathans had kidnapped Hindu children in order to offer them in sacrifice, to ensure the prosperity of the bridge-building project. The most searching inquiry made by the authorities failed to discover that a single child had disappeared from the district, but persistent currency was given to the rumour, and a panic

ensued. Parents refused to send their children to school, fearing that they might be kidnapped. The panic spread to Bombay, where men stayed away from work in order to deal with any who might attempt to kidnap children there. The panic grew to such a degree that wherever a Pathan was seen in the district a crowd of Hindus at once laid violent hands upon him. The Pathan comes of a fighting stock, and does not take that sort of thing lying down. The Pathans appealed to their co-religionists for help, and the Moslems rallied to their aid and vowed revenge upon the Hindus, who had murdered some Pathans and had violently assaulted many more.

Thenceforth the issue was joined, and religious riots became general throughout the great city of Bombay, which has over a million inhabitants. Railway workshops and cotton mills closed down. Moslems violated Hindu temples and Hindus desecrated Moslem mosques. The riots grew to such an alarming extent and with such fatal results, that the police, although armed, were unable to cope with the disorder, and the military forces were requisitioned to quell the riot.

By the time law and order had been restored, more than one hundred persons had been murdered by the rioters and several hundred injured. Upwards of twenty thousand people fled panic-stricken from Bombay.

This outbreak has again brought to the surface the deep-seated feud which exists between Hindu and Moslem, and which the British Government alone is able to keep in check. This antagonism between the two communities is the legacy of centuries of conflict prior to British rule in India.

In the gigantic task which faces the British rulers in India they need our prayers, that they may be Divinely guided as to the course they should take to preserve peace between all parties, and to maintain religious freedom for all in India.

ERNEST A. BOOTH.

"What Shall I Render?"

AN elephant stood in a temple court. A heavy chain round his massive hind foot was fastened to a stone pillar. As he swayed from side to side, his trunk reached out and found a sugar cane, broke it in several pieces and packed them into his mouth. He crunched the sweet morsels with great relish.

All around was bustle and stir, for it was the first day of the Parthasarthy festival. The blue sky was cloudless; shafts of sunlight lit up the red and white stripes on the temple wall, and shimmered on the ripples of the slimy green tank, turning it into a thing of beauty. Cocoanut palms rustled and whispered in the breeze as no other palms can do. At the gateway was a noisy band of musicians and a great crowd of people.

Presently the elephant was decked with gay trappings of crimson and gold, and on his back was erected a howdah glittering with tinsel and wreathed with flowers. The god Parthasarthy was then mounted beneath the canopy—a large stone image anointed with oil and garlanded with flowers. On either side of the image was an attendant with a gigantic palm-leaf fan, and in front seated on the elephant's neck was a priest clothed in white garments, with holy ashes smeared on brow and arms and chest. A tray rested before him on the elephant's head. And so with great pomp and glitter the procession left the temple precincts to parade the streets of Triplicane.

A Direct Challenge

The musicians played their loudest as they preceded the god on the elephant. Rockets shot up into the sky at stated intervals, and fireworks of various kinds were lit in the road. Gay cloths were spread all along the route, on which the elephant trod as he bore the god on his annual triumphal march. Crowds of people thronged the streets. A man ran out from the side of the street and laid a gold-bordered garment before the elephant. A woman followed, and, taking off her gold necklace, placed it there in the road. A little child with a garland and a bunch of plantains did the same. Someone left some cocoanuts, another a bag of money. Tramp, tramp, tramp came the stately elephant, and gravely picked up with his sinuous trunk all the gifts placed in his path and handed them over his shoulder to the priest with the tray. As the tray was filled, the contents were transferred to the care of the attendants of the god. And so the costly gifts, amounting to many thousands of rupees, were gathered and taken back with the idol to swell the coffers of Parthasarthy's temple.

Among the spectators of this gorgeous scene was a little elderly lady missionary—one who had devoted half a century to the service of India's women, and was wont to visit the homes in the neighbourhood of Parthasarthy's temple. On her next visit to one of the homes she remarked on the cleverness of the elephant, who did not miss a single offering, but gathered them every one. She was asked whether she would like to see the elephant in his usual surroundings, and was escorted by her Hindu friends to the temple court. There was the elephant tied by his hind foot and crunching sugar cane as he swayed in the sunlight. She was told that he was as gentle as a child, and would take anything she offered him from her hand. In her bag she found a copper coin, and, going fearlessly near the elephant, held it out to him on the palm of her hand. But, to the surprise of the bystanders and the terror of the little lady, the elephant was infuriated. Trumpeting loudly, he would have struck her to the ground had someone not dragged her aside. There she stood trembling and afraid, asking why. The priest was genuinely perturbed. "What did you offer him, madam?" he asked. She opened her hand and showed him the copper coin. And then light broke on the mystery. "Ah!" said the priest, "we do not give copper to our god, madam, and so the elephant would not take it. The god must have the best, so you must bring out your silver."

It came as a challenge and a lesson to the heart of the woman who had grown old and weary in the service of India. It may be that the challenge of the Hindu priest far away in India will ring in the heart of someone here in England who reads this story. WINIFRED BOOTH.

Christmas on the Kollis.

ONCE more we have the pleasure of thanking all our Home friends for the numerous gifts in the Christmas boxes. Christmas on the Kollis dawned misty and wet, and rain continued more or less all day. But although festivities and games had to be struck from the programme, the distribution of box presents was not abandoned, but became the bright event of the day. From schools far and near little dripping eager scholars trooped in, drenched to the skin, and huddled around our kitchen fire; but there space was limited, and most of them had to be content with the simple expedient of taking off their cloth and wringing out the water. We were glad to have smart dry coats to put on the cold little bodies.

Taking on the Yoke afresh

There is never a doubt in our little school children's minds as to which toy to choose, and we know what to expect as we bring out a tray laden with tempting playthings. Eager hands dart out and clasp the loved and longed-for mouth organs. When these are exhausted, balls are chosen next. Other toys have little meaning to them. This year we had a generous supply of the desired instrument, and as I write I seem to hear, the hills over, the melodious sounds that little cowboys are producing with zest and joy while they mind their cows and sheep.

So once more we send you all a hearty "Thank you!" The material used for the coats was specially good and strong this year, and will stand a lot of beating on the stones of the river on washing day. We wish all our helpers and fellow-workers a very joyful New Year as they once more start working for the boxes. Working and Praying Bands, God bless you all, and give us abundant answers to your prayers.

EVELYN C. BRAND.

Returning from Furlough.

OUR journey back to India was not a settled one at any time, although we had no violent storms. We are grateful to the Lord for a safe completion of the journey and arrival again home in Madras. During the voyage I had the privilege of conducting the services on four Sunday mornings, and these seasons of worship were much enjoyed. Amongst the passengers were three members of the Home Board of the North-East India General Mission; all were men of deep spiritual life, and we felt the enrichment of sharing our experiences with them. On the fifth Sunday of the voyage we were able to worship with the friends at the Cinnamon Gardens Baptist Church in Colombo. The membership of this Church is mostly from amongst the descendants of the Dutch settlers, now known as Burghers.

We arrived in Madras at ten o'clock on the night of December 18th, and were able to recognise the Mission House group on the quayside. As soon as the ship was tied up and the passport formalities were over, we landed and came along home to bed. Our baggage was landed the next day, everything being delivered without damage or loss. Since then there has been a great deal of work to do in settling in, taking over the work from Mr. and Mrs. Thrower, discussing with them each item of work and organisation, and generally picking up the threads which were laid down a year ago. We bade farewell to the Throwers at the close of the year, and wish for them just such a helpful period of furlough as we have completed.

The work has been carried on throughout the year, and we praise God for the measure of blessing He has given. The Church at Vepery has grown stronger, and is now responsible to the Lord for the evangelistic work in the City of Madras. It is no longer necessary for the Mission to maintain preachers from Mission funds in the city, as the Church members are able, and should be encouraged, to render voluntary service. This enables us to extend the evangelistic work in the villages.

The Sembiam Church is also healthy. I have not yet met the deacons to discuss with them the various details of the Church life, but a case requiring immediate discipline of one of the Church members was brought to my notice, and on inquiry I found that the deacons and the Church had

already taken action, and exercised more severe discipline than the missionary would have been able to. The sense of the need for separation from sin is keen at Sembiam, and is a good sign.

Compulsory education has been brought into force throughout the area of this field. In the village schools it has been in force only for two months, so that the full result of it upon our schools is not yet apparent. Where the Mission School is the only school in a village, as is the case in most of our villages, we shall probably find our accommodation and staff insufficient for the number of children who are of school-going age. We are already being asked by the inspectors whether we hope to be able to cope with the situation, as otherwise the local authorities will have to provide schools, and if they do this in any area the school thus provided will be made sufficient to take all the children in that area, and Mission schools will gradually be dispensed with. This produces a situation that we shall have to consider very carefully, and I am assured that the friends in England will make this a definite matter for prayer.

At Koyembedu, where we have for some years desired to strengthen our work, the opportunity is provided immediately. It is necessary to extend the accommodation a little to make room for another class, and also to provide other teachers. The expense is small, and the additional room is being built now. Next week one of our younger teachers, who has done good work for some years, is going there with his new wife, and we trust that it will be seen to be of the Lord by the ingathering of many of the young men who can be gathered into the Gospel meetings there.

L. WATTS.

Christmas, 1928—Madras.

SOPHIE is a little girl about seven years old. She is in our Kolattur School, and her father and mother are teachers there.

"Sophie, there is a Christmas box in our house, and in that box there are some toys. Do you think there will be one for you?" Very shyly came the reply, "Yes," and the large dark eyes lit up with expectation. "What do you want particularly?" "I should like a baylon." "A baylon. What is a baylon? I have never heard of such a thing." Sophie looked incredulous. "Yes, you have seen one. You blow it in and out like this," and the tiny mite put her fingers to her mouth and showed me how to blow. After a few more questions I found out that it was a balloon which was wanted. "All right, if there is one you shall have it; but if there is not what shall we do?" "Then please let me have a rattle with a bell sound." "Very well, but if there is not a rattle, what must we do?" Sophie came nearer, put her hands on my knees and looked up beseechingly, "Please I MUST have a dolly with a red dress."

This conversation was reported at the Mission House, and when the Christmas boxes were unpacked Sophie had her desire fulfilled. We gave her a dolly which was dressed in a pretty grey frock trimmed with ever so many red silk ribbons, and for herself a pretty pink dress. I believe Sophie thought that Christmas-time was the best time in the whole year.

One day in December two carts came to our house. These carts were not anything like luggage vans. They were just long pieces of wood balanced

on two wheels, and each cart was drawn by a man in front and another man pushed behind. On the carts were large wooden boxes banded with iron and strong wire, and on them in very large letters was written, "S. B. M., MADRAS." "Christmas boxes!" was the exclamation, and we all went out to welcome them. But, oh dear! we thought there should be six boxes for Madras, and when we looked there were only five. A little note accompanied them, "All your boxes have arrived safely except one. We cannot trace that." We soon had the cart unloaded, and then looked to see which box was missing. It was the one containing all the Madras medical supplies for the coming year, and in the Dispensary was not more than three inches of cotton wool, to say nothing of the shortage of anything else. But nothing could be done, so we simply replied, "Please do your best to find it."

Then came the joy of unpacking and sorting. Such wonderful things we found. Dolls and marbles, toys and games, pictures and text cards, books and pencils, paints and crayons, beads, tops and balls, etc. Then the garments. Such a wonderful variety in all shapes and sizes. It took a long time to sort them all out, but at last even these were in order, and we knew that every boy and girl would be able to receive a garment and a toy. This year, too, there were more lengths of material, sufficient to give each worker a piece with which to make any garment they liked: the men—shirts, the women—skirts, probably.

All the sorting, etc., was finished on December 18th, and that evening there was more excitement. Mr. and Mrs. Watts arrived from England, and we went to the harbour to meet them. It was very convenient that they arrived that day, because the following one was that fixed for the Christmas-box distribution.

So the next morning all the Madras missionaries were present to see all the children from the village schools come in. What noise and laughter and happiness! The next day the town children arrived, and none went away empty handed. Two days later all the workers came in for their presents, and another happy afternoon was spent. With this meeting was combined a Welcome Meeting to Mr. and Mrs. Watts and a Farewell Meeting to Mr. and Mrs. Thrower, but this was brought to a speedy termination by a good shower of rain. This, however, did not damp the ardour of the workers and friends who gathered, and although there was the tinge of sadness at the parting with those who have been here during the past year, we were all pleased to welcome Mr. and Mrs. Watts again.

A few days went by. The last three inches of cotton wool had been used in the Dispensary, but prayer was being made that the missing box would soon be found. Then came the joyful news that it HAD been found, and a few days later it arrived. It was in perfect condition in spite of all its wanderings of the past six weeks. The box had not been opened, and we had the joy of unpacking it, and of thanking God for allowing it to arrive in such excellent condition.

For all your loving handwork, for the thoughts which came with the gifts, and also for the prayers accompanying them, the workers thank you, the children thank you, and we, too, would join with you in praise that the Lord we all love and serve has allowed us this privilege of bringing joy into the lives of our brethren and sisters in this land.

E. C. PUTNAM.

"What shall we then say to these things?"

Raman's Testimony.

ONE very hot Sunday afternoon Preacher Seenivasagan and I were trudging through the heavy, burning sand near Sirunellikoil when we met Raman, an inquirer of Tidumal.

"How is it, Raman" I asked, "that no one comes now from Tidumal to our Sirunellikoil services?" "All have left for the Hills," he replied, "expect Vedamanickam and myself." Noting the brass-ringed bamboo in his hand, the sign of the village Government menial, I remarked: "I see that you have been successful in getting the Government work of totty." "Yes, and I am now coming from the Revenue Inspector, who is camping at Jedarpalayam. He has sold the field of Joseph by auction, as the land tax was long overdue. (Afterwards we were able to reclaim Joseph's land by making to him a small loan for the payment of the necessary tax). "I hear that Joseph has returned from the Hills. Where is he now?" "He has gone again to the Hills, but all our village people will return in eight days because of a big festival in Tidumal." "Be careful to tell all our Christians," I warned him, "they must not go to that festival, nor lift up their hands to that idol, nor beat their drums before the temple." "I shall tell them, sir."

We were just about to move on when Raman added: "Sir, I have several times asked you for baptism, but my petition has not been heard. Do you know why I want to be baptised? One night some weeks ago I was suddenly seized with a very violent shaking all over my body, which seemed to be the work of a devil. I had great fear and knew not what to do. Then, even in the night time, Vedamanickam came to my side and, kneeling down said 'Oh, Jesus Swami, will you not make this man well? He wants to be your child. Be favourable, remove this disease and also help him to be your child.' As soon as he arose from his knees, behold the sickness was gone and I have never had it again. Since then I have been saying: 'This Swami is the true Swami and I want to follow Him.'"

Raman was now in a reminiscent vein and immediately started the following story:

"Another time when in the Omalur country I was journeying at night through the jungle. It was new-moon dark, black, even as black as the hair of one's head. I lost my path; I knew not where I was. Alone in the blackness of the jungle I thought of Jesus. I stopped, lifted up my hands to Him and said, 'Jesus, it is very dark and I know not the way. Will you not show me a good path home?' I then felt around, and behold the path was even at my side. Then I had great joy and went on my way. But I thought of another thing. I am all alone, and it is dark, even as black as the hair of my head. Jesus has heard me in one prayer; will He not hear me in another? So I stopped again, and said: 'Jesus, I am all alone in this dark jungle. There is no one with me. You heard my other prayer, won't you hear my petition for a companion to walk with me?' Behold, in a trice, a man was at my side who was bound for the very same village that I was going to. Since then I have wanted baptism."

On hearing this I said to myself: "Here we have real experience. Certainly there is a genuine gratitude. But surely this does not go quite far enough." So I at once took up another line. "Raman, what you say is very good; it is excellent. But do you know that you and I are sinners?" "Yea, indeed." "Where will all sinners go whose sin has not been removed?" At this he threw down his bamboo rod and with a low, solemn voice replied "Hell fire." "What

did Christ do in order that we might not go to hell fire?" "Yes, I know. He who made heaven and earth lived for some years on this world and then, hanging on the cross, died for my sin. He bore the punishment that I ought to have borne."

"Raman, you have expressed your faith in Christ. Trust no mere man but lay hold of Him only. And mind, when that festival comes don't lift up your hands to that idol, nor strike the drum nor put the ashes on your forehead. Be true to Him."

With promises to remain firm he replied: "But, sir, you will give me baptism, will you not? Even if no one else comes from our village I will come."

At that we parted, each trudging through the heavy sand under a sky of burnished brass.

Not many weeks afterwards Raman gave an excellent testimony for his Lord at Sirunellikoil, and, receiving the name of Paul Ponnuswamy, was baptized in the Cauvery. D. MORLING.

Education among the Depressed Classes in Madras.

THE following extract from an Indian newspaper will interest those readers of the HERALD who study the progress of education in India. Schools under public management are those provided and maintained by the provincial governments, and by local authorities in India. Depressed classes are outcastes or non-castes:—

"A recent Government Order reviews the progress of education among the depressed classes in Madras, with particular reference to their admission into ordinary schools under public management. Out of nearly 15,000 schools under public management, 6,000 admit children of the depressed classes freely, 12,000 schools are accessible to these children, and 2,400 are still closed to them. It is rather strange to note that the number of schools closed to the depressed classes is slightly larger than in the preceding year, and Government in its Order expresses the hope that all public bodies will see that prompt steps are taken to make all schools accessible to children of every class. The number of children from these classes in attendance at general schools has increased during last year from 14,000 to nearly 17,000. This is a good sign, as is also the fact that in some schools, teachers belonging to the depressed classes are employed to teach pupils of all classes. These and other facts record the slow but steady progress that is being made in the overcoming of caste prejudice. Unfortunately advance is often hindered by the economic needs of the poorer people themselves, who cannot afford to lose the income which these pupils can earn by going out to work instead of attending school. Non-official agencies are urged to co-operate in the work of overcoming caste prejudice and in stimulating among these people the demand for education. There is a large field for earnest effort, and we shall never be able to look the world in the face until we have altered our attitude to the depressed classes and have given to their children equal opportunities for educational progress."—*The Guardian.*

The work of the S.B.M. lies very largely amongst these depressed classes, and indeed, throughout India, Christians come mostly from these classes. To all intents and purposes they are still considered as outcaste by the village people. The number of schools mentioned in the extract may be *accessible* to these children, but everyone who knows the village conditions knows what that means. Sitting on the end of benches separated from the other boys; having to stand outside the window of the classroom in the sun and rain while the teacher and caste boys are inside; having your books taken up to the headmaster by a Mahommedan boy; being separated at the end of the line during drill and games; and otherwise undergoing abuse and neglect, are conditions not long to be endured unless one has an earnest desire for education.

Our Home Churches.

Prayer Subjects for March, 1929.

Week beginning—

SUNDAY, 3rd.—For Mr. and Mrs. Watts and Miss Putnam in their work in Madras, that each may be filled with the Spirit and guided by Divine wisdom in their spheres of service.

SUNDAY, 10th.—For the native Churches in Madras, that they may become centres of spiritual activity, and each member encouraged to render willing service.

SUNDAY, 17th.—That in the scheme of compulsory education in the Madras Field our village Mission Schools may be maintained and used for the glory of God.

SUNDAY, 24th.—For all Missionary Study Circles, Working Parties and Prayer Meetings in the Home Churches, that they may be filled with holy enthusiasm and desire to extend the kingdom of our Lord in the earth.

SUNDAY, 31st.—For all Missionaries and Native Workers the world over, that the glory of a Risen and Glorified Redeemer may be both joyfully received and faithfully proclaimed.

Announcements.

Missionary E. A. Booth's Engagements for March.—3rd and 4th, Devizes; 7th, Eaton Bray; 10th, Bexley Heath; 17th, Aston Clinton; 24th, March.

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Ladies' Zenana Auxiliary.—The Gift Week for the Bible Women's Fund will be from March 10th to 17th. Secretaries and other friends are asked to forward their gifts to Miss P. P. Nunn, 58, Myddelton Square, E.C.1.

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Thank You!—The Secretary desires to acknowledge, with best thanks, a Christmas and New Year's Thankoffering Envelope, containing £3 10s., and endorsed "With best wishes, No. 51323, Ipswich."

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Mr. A. C. W. Crane.—We have much pleasure in presenting a portrait of Mr. A. C. W. Crane, Missionary-elect, who is now in training for his great work, and commend him to the prayers of all our readers.

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Half-yearly and Welcome Meetings.—These will be held (D.V.) on Wednesday, April 17th, at Mount Zion Chapel, St. John's Wood Road, N.W.8, and it is prayerfully hoped they may prove to be seasons of spiritual refreshing and encouragement. Will our readers keep the date open, and watch for full particulars, which will be given in next month's HERALD?

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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, Michael-

mas 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.—[As springtime is the golden opportunity for cottage gardening, we venture to draw the attention of our readers to the above, suggesting it as an excellent means of helping the S.B.M.—Editor, S.B.M. HERALD.]

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The late Mrs. J. Ernest Mallis (Miss Ethel M. Betts).—*From* "**Darkness and Light,**" the magazine of the **Ceylon and India General Mission**: "After several years of faithful and fruitful service with the S.B.M. in South India, Miss E. M. Betts came to us in April, 1927, and on the 5th of that month was united in marriage to Mr. J. Ernest Mallis. Together she and her husband laboured effectually for Christ in Ammapet, Melur and district, reaching both high and low caste people with the Gospel. Mrs. Mallis's training and skill as a nurse opened doors into many closed homes and hearts, and daily in the little dispensary at Ammapet she lovingly ministered to both bodies and souls of dark sufferers who had learned to trust her.



In the effort to bring another little life into the world of service she laid down her own, and passed in to hear the Master's "Well done, good and faithful servant, enter thou into the joy of thy Lord." For Mr. Mallis in his unspeakably sore bereavement, for all the sorrowing relatives and friends, we bespeak our readers' loving and sympathetic prayers."

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

a wife and little one. It is a joy to see his smile and hear his declaration. 'I love Jesus only.' He is now studying the Word of God in prospect of entering God's service."

Will you not pray for this young man and for many others like him, and endeavour by every effort to help forward this noble work of bringing the heathen to the Saviour?

With much love to all, Your affectionate GRANDPA.

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

	£	s.	d.
Mr. A. Cradduck		5	0
Mr. E. White		1	6
Miss Ash		2	0
Mr. F. Newman		1	9
Mrs. L. Potter		2	0
Miss Grace Newman		2	0
R.M.B.		2	6
A Friend (Brockley)		1	6
Mrs. Kelk (Brockley)		2	6
Miss Whatling (Stanmore)		8	10
Mrs. Moyce (Bognor)		1	6
Mr. Joyce (Higham Bank)		2	0
Miss F. A. Manlove		1	6
Mr. Hy. Andrews		1	6
	£2	11	1

Ladies' Zenana Auxiliary.

Money received from Jan. 10 to Feb. 9, 1929.

	£	s.	d.
Hartley Wintney	3	3	6
Bassett St. (boxes)		10	0
Walthamstow, Mrs. Kevan's B.C		2	1
Lewisham, B. W. Salary	1	10	0
Stratford, Gurney Rd., 1d. Weekly Subs.	1	17	1
B.W. Salary	7	10	0
PERSONAL.			
In memory of Mrs. W. Deaves	1	0	0
Per Mrs. E. H. Chilvers, for B.W. Salary		12	6
Mr. & Mrs. W. Downing		2	6
Birthday Gift (Jan. 26). Medical Fund	10	10	0
Anon., for Medical Fund	15	0	0
	£41	17	8

The Children's Corner.

MY DEAR GRANDCHILDREN,—I am wondering how you are faring during the bitter weather we are passing through as I am writing this. Of course, some of the younger ones are enjoying it immensely, finding keen pleasure on ponds and lakes, with sliding and skating to your heart's content. But how about some of those dear elderly grandchildren who have long lost the zest and pleasures of youth? I am hoping they have found all needed comfort by bright firesides and in warm and cosy beds.

The very day the heavy frost began in London our missionaries, Mr. and Mrs. D. A. Thrower, arrived home from India, and it could not possibly be said that they had a WARM reception! But they are very fit and well, and hope soon to be busy in telling out some of their wonderful experiences in the land of temples, elephants, etc.

The day before that I received a letter from Australia, written by one who for many years has taken a warm interest in the good work of the Strict Baptist Mission. One paragraph read, "As I am writing I am wondering how things are with you in dear Old England? I am afraid you are finding it very cold, but with us it is just the opposite. An hour or two ago the temperature in a shaded verandah of our post office was 107 deg., and it is almost too hot to think! but happily it gets cooler in the evenings, and life becomes bearable." Surely this is one of the cases where "extremes meet," and sometimes since reading that, when my fingers have been numbed with cold and I have been glad to get near the fire, I have thought of the wisdom and goodness of God, Who "giveth snow like wool; scattereth the hoar-frost like ashes; casteth forth His ice like morsels . . . sendeth out His word and melteth them; causeth His wind to blow and the waters flow," feeling sure that before very long the flowers will appear on the earth and the time of the singing of birds come again. So let us try and be thankful that all weather happenings are in accordance with His Divine knowledge, and must be right and best.

Last month I recorded the experience of one of God's Packmen and the blessings which came from reading the Book of Life, and I now want to tell the story related by an Indian missionary, who is well known to all the missionaries of the S.B.M. He says: "Three years ago, only five miles from our mission station, a young herdsboy bought a Gospel in one of the markets and took it home. He read it and re-read it, with the result that he became different from the other boys who herded goats along the slopes of a great mountain. The usual games and loose talk satisfied them, but his mind was searching for greater things and his soul was hungry. As opportunity presented itself, he would slip away from the others, and, drawing the Gospel from a hiding-place known to himself alone, would squat beneath the shade of a thorn tree and read until the distant cry of his companions aroused him. Hurriedly he would secret his treasure, collect his charges and drive them home, his mind full of Jesus Christ. He believed, and with that belief his boldness and desire to help others increased. He read the Gospel to the other lads, and they listened. One day news of this came to the ears of his father, who in anger demanded the book, which he tore into small pieces and threw into the well. The lad was heart-broken, but his hours of study and Gospel reading now stood him in good stead—he could recall most of it, so was able to go over and over it in his mind as he wandered with the goats. Knowing that his desire had not been quenched by the destruction of the book, his father forbade him to go to market, but through a friend a New Testament was purchased, and study began again, and also the witnessing before others. Time after time the book was destroyed, and to tell the whole story would take pages. That herdsboy had no other Christian near him, he was bitterly persecuted, and on his confession of faith in baptism was driven from his home, leaving behind him

LIST OF SUBSCRIPTIONS, Etc.,

Received from January 10th, 1929, to February 10th, 1929.

General Fund.

	£	s.	d.
Guildford, Reports ...		5	4
Norbiton, Zion, 4 Scholars, Env. ...		2	6
Miss W. W., Chalcraft, Palm Leaves ...			6
Potton, Env. ...		15	0
Walthamstow, Church Hill, Reports ...		4	0
S.S., for support of Sandshia ...	2	2	4
Kentish Town, Keppel St. Memorial, Rep. ...		1	0
S.S. ...		9	2
Env. ...		17	6
Chadwell St., "Thankoffering, Brighton"	1	0	0
Newick, Zion, Env....	1	0	0
Cardiff, Mrs.F. G. Peck	1	1	0
Norwich, Orford Hill, Reports ...		1	3
Env. ...		5	0
Newquay (Cornwall), Ebenezer, Env. ...	1	5	0
Tottenham, Ebenezer, Env. ...		19	0
Don., Miss E. S. Reed		5	0
Otley, Suffolk, S.S. boxes		5	6½
Mrs. J. Robinson, box		5	0¼
Rochdale, Hope. S.S.		1	6
Southend, W.D. ...		5	0
Billericay, Mrs. Christie, Env. ...		2	6
Plymouth, Pastor E. M. Bacon, Env. ...		2	6
Rye (Sussex), Miss E. Dykes, Env. ...		2	6
Otley, Suffolk, Reports		7	0
Miss Hatcher, Env.			6
Mrs. Robinson, Env.		1	10
Southport, Env. ...	3	3	6
Bethnal Green, Hope, S.S. ...	3	10	0
Devizes, Rep. ...		1	0
Env. ...		9	0
Brentford, Miss L. Fromow, 7 Class Girls (farthings) ...		5	0
Siddal, Halifax, Zion, Mr. R. & Miss Bretton, Env. ...		10	0
Misses Smith (Salterkibble) ...		2	0
Redbourne, Mt. Zion, S.S. ...		5	0
Lingfield, Mrs. C. Collington ...		2	0
Mrs. Barsons ...		2	0
Miss Berry ...		3	6
Mrs. J. Ellis ...		12	6
Salisbury, Mr. W. V. Lowe ...		6	0
Ivinghoe, Env. ...		7	6
Newcastle-on-Tyne, Mr. J. Beall ...	1	1	0
Dunstable, Mrs. Gurney, Env. ...		5	0
Siddal, Zion, Mr. & Mrs. J. Clark, Env. ...		5	0
Staines, B.S. School	2	16	0
Erith, Mrs. Clutterbuck		2	9
Carleton, Rode, Mrs. Goodrum, Env. ...		1	0
Chesham, Reports ...			6
Env. ...		6	0
Miss W. Dickinson, Box ...		10	6
Hounslow, Zoar, Env.	3	5	0
Yateley, Cricket Hill, Env. ...		13	9
Handcross, Mrs. Holford, Box ...		7	4
2 Friends ...		1	8
Tring, Akeman Street, Reports ...	1	0	0
Leicester, Zion, Mrs. Tyler, Box ...	1	0	0
Bottisham, Lode, Env.		18	0
Notting Hill Gate, Miss Josling, Farthing Box		2	9
Personal, Miss C. A. Fordham, Env. ...		5	0
Gravesend, Zoar, S.S.	3	14	0
Mrs. Scott ...		10	0
Mrs. White ...		1	0
Friends ...		12	0
Watford Tab., S.S. & Y.M. Bible Class ...	5	4	6
Clapham Junction, Providence, Mr. H. Watts	1	3	0
High Wycombe, Zion, Env. ...	1	5	0
Reports ...		5	0
Crowfield, Bethesda, Env. ...	1	13	0
Calcutta, Miss Belling	2	5	0
Southborough, Miss R. Miles ...		5	0
Thorndon (Suffolk), Env. ...		12	0
West Ham Tab., S.S.	11	5	4
Leyton, Hainault Rd., S.S. ...		7	6
Bethnal Green, Hope, Mrs. M. Chapman, Env. ...	1	6	0
Ilford, Mr. A. Cutmore, Birthday Gift ...	3	0	0
Warbleton, Mt. Hermon, Boxes ...	4	15	0
Env. ...	1	9	0
Croydon, Salem, Windmill Rd., Env. ...		11	0
Upavon, Wilts, Coll. Box at P.C. ...		3	10
Mr. Haggerty ...		2	0
Rep. & Calendar			10¼
Tunbridge Wells, Env.	1	13	6
Coll. ...	2	0	0
Somersham S.B.C., Girls' B. Class ...		10	0
E.C. ...		10	0
Warboys, Half-yearly sub. for Sayayana Hostel	3	2	0
New Year's Offering, Env. ...	6	2	4
Salhouse, B.C., Don. Ch. Funds ...	1	10	0
Env. ...		5	0
Swavesey, Mrs. E. S. Frost, Env. ...		5	0
Wortwell, S.B.C., Env.		3	0
Whittlesey, Zion, Boxes	7	17	3
Env. ...		10	0
S.S. ...	5	17	5
Reports ...		3	6
Bermondsey, Lynton Rd., Env. ...	1	11	6
Finchley (North), S.S.	1	12	6
Env. ...		8	0
Epsom, Salem ...	2	15	0
Haworth, Hall Green, Env. ...	1	12	6
Clapham Junction, Providence ...		10	6
Stratford, Gurney Rd., S.S. ...	1	19	3
Birthday Box ...		7	8
Anon. ...		5	0
Env. ...	2	15	6
2 Boxes ...		13	8
Qtly. Sub. ...	1	0	0
Bermondsey, Lynton Rd., Extra Env. ...		3	0
Fleckney, Mrs. G. F. Gamble ...		5	0
Norwich, Orford Hill, S.S. & Bible Class	1	17	2
Don. ...		5	0
Miss Girling's Class (farthings) ...		5	0
Reports ...		3	0
Mrs. Fox (Box)...		6	1
Margate, Rehoboth, Rep.		1	4
A poor woman, for Biblewoman ...		10	0
Env. ...		8	6
Bolton (Lancs), S.B.C., Miss Southport ...		10	0
Mr. James Anders		5	0
Warbleton, Mt. Hermon, Env. ...		7	2
Brighton, Prarthana Sabha, Env. ...	1	12	6
Fulham, Ebenezer, Anon., Box ...		15	0
Laxfield, Env. ...		15	6
Kenninghall, S.S. ...	2	1	6
Mrs. Bloomfield's Box		9	6
Annie Bloomfield's Box		7	0
Children's Boxes ...		6	6
Donation ...		11	6
Env. ...		5	0
Chorley, Mrs. Collyer, per Miss Pickup ...		5	0
Guildford, Env. ...		2	0
Mr. Goodchild, Don.		10	0
Cranleigh, Mr. F. J. Delves, Don. ...		10	0
Ipswich, Bethesda, Men's Bible Class ...		3	6
Rattlesden, Env. & Friends ...		1	6
Girls' Band ...		8	6
Greenwich, Devonshire Rd., Env. ...		17	4
Walton B.C., S.S. ...	1	2	4½
Boxes ...	1	3	0½
Leyton, Hainault Rd., Env. ...	2	0	0
Long Marston B.C., Env.		4	6
Stoke Ash, Env. ...		7	0
Charsfield, S.S. ...		10	3
Evington (Leicester), Env. ...		6	6
Mrs. M. H. Sharples' Box ...		17	0
Manor Park, Rehoboth, Env. ...		8	0
Kings Langley, Zion	1	0	0
Clapham, Courland Grove, S.S. ...		8	2½
Birthday Box ...		9	2½
Market Deeping, Boxes ...	2	15	10½
Env. ...	1	7	8½
Croydon, Salem, Coll.		8	3
Irthlingboro', Miss Drage's Class ...	1	14	2
Coll. & Boxes ...	8	5	10
Isleworth, Mr. C. H. Brown, S.S. ...	1	15	10
Miss K. Smith, Box		8	8

LIST OF SUBSCRIPTIONS, etc.—*continued.*

	£	s.	d.
Chesham, Bible Class	1	15	6
S.S. ...	2	3	4
Coll.	6	3	10½
Mr. A. Thorne, Box	1	4	9½
Rattlesden, S.S.	3	13	9
Redmond, Bethesda, Env.	4	0	
Ipswich, Zoar, Env.		12	6
Manor Park, Coll. ...	3	0	0
S.S.		10	0
Smithfield, N.S.W., S.S.	1	1	0
Prittlewell, Env.	3	7	0
Bromley, Coll.	1	18	6½
S.S. & Bible Class		7	2½
Boxes & S.S.	1	7	3½
Boxes	1	4	0
Glemsford, Ebenezer, Env.	1	5	0
Mayford, Env.	1	0	0
Chelmondiston, Mrs. Leeks		2	6
Homerton Row, Env.		11	3
Ilford, Ebenezer, S.S.	2	0	0
Stockley Mission, Coll.	2	8	6
Env. Coll. by Elsie Misser		11	6
Ramsey (Hunts), Box	1	0	1
Miss Powell's Class	1	10	6½
Benwick, Master Richards' Box		10	0
Master Bedford		5	0
Miss Thacker		2	4½
Boro' Green, Env. ...	1	17	0
Amersham, Mt. Zion, 2 yrs. S.S.	16	4	8
Tring, Akeman Street, Env.	25	15	8
Croydon, Derby Rd.	2	18	0
Richmond, Salem, S.S.	15	11	4
Senior Class	1	7	10
Y.P.S.		5	9½
Env.	3	16	2½
Boxes	4	12	9
Berkhamsted Common, Potten End, Env.	2	4	3
S.S.		19	0
Miss M. Mothersole, Box		8	6
Miss Nora Parton, Box		6	0
Miss Eva Rame	1	1	0
Canada, "In Loving Memory"	1	0	5
Leicester, Zion, W.P.W., Box	1	5	0
Tottenham, Napier Rd., Girls' Miss. Sewing Class	7	10	0
Handcross, Miss Etherton's Box		7	0
Tottenham, Ebenezer, Mr. A. W. Clark, Box, Sale of woodwork by boys		4	6
Tunbridge Wells, Mr. S. Kirkman		5	0
West Ham Tab., Y.L. Bible Class (Farthing Box)		9	6
Bexley Heath, Env.		13	0
Bethersden, Boxes ...	2	2	6
Fulham, Ebenezer, Env.	2	3	0
Birthday Box		16	0
Infant Class		15	2
Cambridge, Eden, Env.	5	0	0
Tollington Park, Zoar, Env.		13	0
Guildford, Birthday Thankoffering, Jan. 25	10	0	
Braintree, Env.		11	0
Sutton-in-Ashfield, Reports		1	0
Ilford, Env.		9	6
Halstead, Providence, Env.		16	6
Horley, Providence, Env.	1	7	0
Manor Park, Hymn Books		4	2
Cambridge, S.J.F., Env.	10	0	
Wattisham, Env.		13	6
Yateley, Cricket Hill, Zoar, S.S.	1	16	6
Coll.	1	16	0
Wood Green, Dovecote, Coll.	1	10	9
S.S.		17	2
Brentford, North Rd., Env.	3	18	4
Tunbridge Wells, Mr. H. Wilmshurst		10	0
Walworth, Victory Place, S.S., Env.	1	8	6
	£315	10	3

ERRATA.

School Coll. and Boxes in last HERALD from Stowmarket, £5 16s 9d. Should have been as from Stoke Ash.

Herald Fund.

	£	s.	d.
Guildford, O.B.C.		6	2
Walthamstow, Church Hill	1	0	6
Kentish Town, Keppel St. Memorial		7	6
Norwich, Orford Hill		9	0
Colnbrook, Miss A. S. Wild		10	0
Rye, Miss E. Dykes...		5	0
Tunbridge Wells, Miss Hill		2	6
Otley, Suffolk		15	0
Norwich, Mr. H. Waters		4	0
Salisbury, Mr. W. V. Lowe		1	6
Erith, Mrs. Clutterbuck		1	3
Chesham		13	0
Tring, Akeman Street, Friends at Woburn Sands		2	0
Gravesend, Zoar		13	0
High Wycombe	1	0	0
Thorndon (Suffolk)		15	10
Chorley (Lancs), Bible Class	1	0	0
Bethnal Green, Hope		4	0
Upavon (Wilts)		4	0
Tunbridge Wells		8	0
Whittlesey, Zion	1	16	0
Finchley (North)		4	6
Bromley, S.B.C.		15	10
Norwich, Orford Hill		5	9
Margate, Rehoboth		3	7
Bolton (Lancs)		11	0
Brighton, Prarthana Sabha	1	9	5
Kenninghall		4	6
Tottenham		7	0
Rattlesden		5	0
Greenwich, Devonshire Road	1	16	6
Notting Hill Gate, Bethesda	1	4	0
Walton B.C., S.S.		8	7
Long Marston		10	0
Market Deeping		18	0
Friston		8	0
Chelmondiston		10	0
Somersham		14	0
Croydon, Derby Road		17	6
Berkhamsted Common, Potten End	1	5	0
Tunbridge Wells		4	6
Bexley Heath		11	6
Bethersden		8	0
Halstead, Providence	1	8	0
Wattisham	1	3	0
Brentford	2	4	6
	£29	15	11

Miscellaneous.

	£	s.	d.
Palm Leaves		2	0

Personal.

	£	s.	d.
Mr. J. B. Collin (Miss. Children)	60	0	0
Mrs. S. Forrester		5	0
Mr. Payne, towards keep of boy in Hostel	1	0	0
Mr. J. Knights		2	6
Anon., Env.		2	6
Miss L. Burt, Env.		2	0
Mr. & Mrs. T. Bayer, Env.		5	0
Miss Broadby		2	0
Anon., Tring P.M.	1	0	0
Bound volumes		6	0
Anon., Env.		1	0
C. & B., Clacton-on-Sea, Env.		5	0
Jan. 7, Birthday Gift	2	0	0
Anon.		10	0
Rev. J. R. M. Stephen		2	6
Mrs. J. Greenwell	1	1	0
Miss Ash		5	0
A Friend, Leeds P.M.		10	0
H.M.O., Thankoffering	4	0	0
Mr. S. B. Caplin	2	2	0
Mr. & Mrs. J. Rippin		10	0
R.M.B.		10	0
A Friend (Brockley)		3	6
Mr. Hy. Andrews		10	0
Mrs. L.A.		10	0
The Misses Bevan	1	1	0
Mr. W. C. Culliford		10	0
Purlev, Env.		10	0
Miss G. E. Chisnall	3	0	4
Pastor W. Chisnall	1	0	0
In memory of H.S.N., Feb./27		10	0
"Thankoffering"		10	0
	£102	6	4

Heralds (Personal).

	£	s.	d.
Mrs. S. Forrester		1	6
Mr. J. Knights		7	6
Mr. C. S. Green		2	6
Mrs. C. E. Parsons		1	6
Mrs. F. T. Mitchell		2	0

Continued on page 45.

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The Strict Baptist Mission HERALD.



FIRST CONVERT TO BE BAPTIZED ON WEST OF NAMAKAL FIELD.

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The Strict Baptist Mission

Welcome Home

to MR. and MRS. D. A. THROWER from INDIA.

combined with

Half-Yearly Meetings

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

WEDNESDAY, APRIL 17th, 1929.

DEVOTIONAL SERVICE AT 3.30 P.M.

Chairman: The Vice-President, PASTOR R. ROBINSON.

Preacher: PASTOR H. NEWTON (Wellingboro').

TEA will be served at 5 o'clock—Sixpence.

MISSIONARY MEETING AT 6.15 P.M.

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

Speakers: PASTOR W. S. BAKER,
PASTOR H. NEWTON,
MISSIONARY D. A. THROWER.

A ZENANA MEETING for Ladies only will be held at 2.30 when an Address will be given by Mrs. E. A. BOOTH. All lady friends heartily invited.

Collections for S.B.M. *The Evening Meeting will close at 8.30*

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.

IT was with great pleasure that the Council, at their meeting on March 1st, greeted our Missionary, Mr. D. A. Thrower, and gave him a very hearty welcome to his first and well-earned furlough. Mr. Thrower, who was looking remarkably fit and well, after his trying experiences on the voyage, which are given in full detail in his article, "They that go down to the sea in ships," gave a deeply interesting account of his seven years in India, during which he had come into practical touch with the urban conditions of Madras and the rural life in the villages of the Sendamangalam field, pointing out the contrasts and difficulties in each. He considered the outlook to be altogether hopeful and encouraging, as on every hand there are many tokens of Divine blessing resting upon the work of the Strict Baptist Mission, and he had every reason to believe that the steps taken for the training of future native workers would prove of real value, and with an increased staff of European missionaries it will be possible both to extend operations and consolidate the work in each field.

* * * * * *

It is now open to our friends and supporters in the Home Churches to become more fully acquainted with and rejoice in what God is doing through the Mission represented by our brother. He has now entered upon the first period of his deputation work, and is keenly desirous of visiting as many of the Churches as possible, and it is hoped that, as he goes from one to another, he may be helped to increase Missionary enthusiasm and awaken a prayerful desire to see the coming of the kingdom of Christ in parts of the earth now in the bondage of heathenism and idolatry.

Our Foreign Field.

"Snakes and Ladders"

IT has often been a matter of conjecture to me what in fact is that meeting attended by ladies only and known as a "drawing-room" meeting. I am still uncertain; but this I do know, I should very much like a repetition of what I would term a "snakes and ladders" meeting held in a certain drawing-room the other evening. When our own missionary—and I am writing from the point of view of a "Courland Groveite"—arrived in London, I asked him whether he would not speak to a few of his old friends on the subject of India generally. This he agreed to do; and, accordingly, he gave up a Monday evening and came and spoke to a dozen of us.

When Mr. David Thrower walked into the room he was very gingerly carrying an attaché case, which he carefully deposited on the table. From this, again very carefully, albeit like a conjurer, he extracted a number of jars containing snakes and scorpions of different dimensions and colours. Mr. Thrower proceeded fully to describe these reptiles, their habits and the manner in which they were caught and bottled. He also related to us various incidents in which he, Mrs. Thrower and the reptiles had engaged.

Next, Mr. Thrower described in detail the insect called the white ant. He said, *inter alia*, that this creature is very industrious, and proceeded to describe ant-hills, which in India reach the height of about four feet, told us how these insects destroy all wood except teak, that they are never seen, as they always secrete themselves under a sort of brown earth which they themselves create, and described how these ants ate part of a Tamil Bible and the greater part of hundreds of tracts. There are also black and red ants, which may be seen travelling up walls in multitudes, but these are not so destructive as the white ants.

Our missionary then gave us some indication of how hymns sound when they are sung in Tamil; he sung to us "There shall be showers of blessing," "O, happy day," and other hymns. We could, more or less (chiefly less), follow these by reason of the fact that they were sung to the English tunes; but when Mr. Thrower sung some lyrics they were to us unintelligible. A translation of the chorus of one of these lyrics is as follows:—

"Even if the earth shakes,
Even if the deep boils,
Even whatever happens,
I will not fear."

Mr. Thrower then sang the 23rd Psalm in Tamil, and for two or three minutes gave us a sermonette, again in Tamil, on 2 Timothy iv. 7: "I have fought a good fight, I have finished my course, I have kept the faith."

We were told how the missionaries learn the language, the method of examination and the procedure of the missionaries' sphere of work.

The fields of their labour—Madras and Salem—were described to us, and Mr. Thrower graphically told us of his visit to the Travancore Convention and related historical details of the Church at Travancore, which is supposed to have been founded by St. Thomas and to have been in existence for nearly two thousand years.

Through the kindness of one of our number, we were supplied with refreshments, during which interval snakes, shrines, gods and idols were explained to us and we were shown some very interesting photographs on all topics. Mr. Thrower told us how Gospels were sold and how the missionaries told the heathen just the old, old story of Jesus and His love.

We were taught many lessons during the evening; snakes symbolized sin, the white ants taught us how to be industrious, and the heathen taught us how to be sincere in our worship. Mr. Thrower, in his talk, drew us a ladder from the words, " I have fought the fight, I have finished the course, I have kept the faith," and thus we spent an enjoyable " drawing-room " meeting attended by gentlemen only. There is not sufficient space for me to do justice to what transpired, but our talk seemed to centre round snakes and ladders, both from the temporal and spiritual points of view; so that this is my only justification for the title of this article.

A meeting such as the one described above will not soon be forgotten; indeed, those of us who were fortunate enough to be there have learned a great deal of the work done by our missionaries and of the environment in which they work. We earnestly pray that this great work for the extension of God's Kingdom on earth may be blessed by Him Who has created the snakes and formed many a spiritual ladder.

GEORGE ANDREW.

They that go down to the Sea in Ships.

ON December 28th, 1928, we bade farewell to our friends of the Kilpauk Mission House and steamed down south on the M. & S.M. Railway. A very pleasant week-end was spent at Namakal, and a no less pleasant week on the Mountains of Death. It was good to refresh our memory of several of the up-country stations, and enjoy helpful fellowship with friends, European and Indian. Opportunities offered for us to speak in the Lord's Name, and we gladly availed ourselves of them. " Going on still toward the south " we left Indian shores behind at Dhanushkodi and crossed to the Island of Ceylon by steamer one evening, straining our eyes by casting a last glance at the Indian sun as he dipped beyond a low strand far away on the horizon.

Our ship, the B.I. steamer " Merkara," gave us a good chance to see the sights of Colombo, for she arrived there five days late. Visits were made to the Victoria Park and museum, the latter being splendidly arranged and full of interest. We also took train to Panadure, twenty miles out, and spent a happy afternoon with missionary friends, speaking at a little Singalese service while with them. The Singalese friends and their missionaries sang the hymns in the native language, while we sang them in English!

Finally, on January 17th, the good ship steamed out of Colombo Harbour, and we managed to take a few snapshots of the rapidly-receding

port. From Colombo to Aden the journey was most pleasant, and we greatly enjoyed the restful change. The surface of the sea was like that of a millpond. A few hours were spent at Aden, but none of the passengers went ashore, as we were in the harbour at night time. We turned the corner into the Red Sea at Perim at 6 o'clock one evening, and after that the weather began to turn cool. We were all shivering before we reached Suez. The Suez Canal was passed in the day time, and, although the day was bitterly cold, this part of the journey was quite interesting. As we steamed up the Great Bitter Lake the writer may have been seen scanning the Heights of Pihahiroth with a pair of field glasses. These bare, rugged hills lie several miles to the west of the lake. Near Pihahiroth the Israelites encamped before crossing the Red Sea. Some time after the Israelites crossed the sea there the waters dried up, and for many centuries the Great Bitter Lake was merely a large dry basin with a salt coat on its surface. When the Suez Canal was cut (about sixty years ago) the hollow was filled in with water and the site of the Israelite crossing was once more covered with the waters of the Red Sea.

At Port Said we went ashore for an hour, but it was night, and the cold intense (to us who had come from the tropics), so we speedily returned to the ship and to bed. From Port Said to Malta the weather went from cold to colder and then to coldest! Winds were high, and the sea rough, rougher and, finally, roughest, on Sunday night, February 3rd, when we ran into a 70 mile-an-hour gale 100 miles east of Malta. The ship rolled alarmingly all night, but the feature which unnerved some of the passengers was when the vessel shipped a wave of such a size and weight that the whole ship staggered under the blow and then fell down into the trough in a fashion that made some of us think that she was going to the bottom! One of the emergency lifeboats was broken up, water poured over the top of the ship and found its way down into the engine room, and one of the doors on the sea deck opened, letting the water rush down the stairs into the saloon. Several members of the crew were slightly injured. Although there were some narrow escapes from falling furniture, etc., the only injury sustained among the passengers was one dislocated finger. The following morning we arrived at Valetta, on the main island of Malta, and were glad to go ashore for a change! We remembered that we were not the first persons to run into a storm at that place.

There was a wonderful calm after the storm, and, consequently, the next two days' steaming were very pleasant. On the third day a fresh breeze sprang up and gradually increased until it was almost blowing a gale when we reached Marseilles.

We disembarked at Marseilles, and, after a few days' rest, continued our journey, spent a night in Paris en route, and finally arrived in London late on the evening of February 12th. All of our friends tried to give us a warm reception, but this was impossible. An exceptionally cold spell broke over England that very day. In France also we saw a great deal of snow, and we almost lost our noses and ears by frostbite at Paris!

We are thankful to our God for journeying mercies. Since our arrival home we have both enjoyed perfect health—though we have nearly wept at times at the rigour of your English climate. D. A. THROWER.

Christmas Boxes—Namakal.

AT the beginning of December we all went on camp, consequently before we went the back verandah of the Bungalow was full of boxes in which to pack the necessary luggage to take with us.

While the boxes were there Solomon and another small hostel boy could be seen examining them very carefully. A voice from within the Bungalow asks what he wants. "Nothing! nothing at all," says Solomon, in such an innocent fashion that one would imagine that he really had never required anything in all his small life.

Five minutes pass, and Solomon can still be heard fingering the boxes and whispering about them to the other boy. The voice from within again asks what he wants, and this time he asks, "Amma, are these the Christmas boxes?" And the voice replies, "No, Solomon, they are the boxes for camp"—Solomon looks very dismal—"but the Christmas boxes are in the rail bundy and will soon be here," continues the voice. "Oh!" says Solomon, "Salaam, Amma," and away he scampers with a beaming face to tell the other boys. And, as Solomon is a little boy who does not smile a great deal, it is good to see him.

(I'm glad to say that the Christmas boxes are much bigger than the boxes we use for camp.)

When we arrived back from camp nearly all the hostel boys were on the verandah to greet us, and for a few minutes everyone tried to talk at once, and it was no small noise I can assure you! And so I go to investigate. The drift of the conversation is this: "The Christmas boxes have come," "Oh, so big!" "We have been sleeping here with them for two nights so that no one could steal them." (I, personally, should be sorry for the man who tried to.) "See! See! Namakal on this one and Namakal on this one," etc., etc., until I am quite as excited as any of the boys.

Then comes the unpacking, and we all thoroughly enjoy ourselves whilst doing this. What a joy it is to see the nice shirts, because we know how proud and happy our boys are to wear a shirt "just like an English boy's." Then there is the counting of the things. First of all, how many children have we? How many boys, how many girls? And, then, how many shirts, how many skirts? Big, medium, small; big, medium, small; and so they go into their respective piles. And then we sort the toys, often being tempted to pause here and there, until, at last, everything and everywhere is strewn with Christmas things.

And, oh! we are so glad to have them all, and we do thank you all so much for your care and kindness. What a joy it is to know that we are "labourers together with God."

After the sorting comes the pleasure of distributing and seeing the happiness of the children who receive them, and of the parents as well; for how proud the latter are to adorn their children with the things you send for them. One little girl was so excited about her doll that she forgot all about her new skirt and rowkie, and just stood squeezing her dolly quite tightly and bursting into shrill little cries of laughter, due to her excitement. Someone at last came to her and tied up her things in a bundle, which, tiny tot that she was, she placed on her head and sailed away, happier, I should say, than a king.

ELEANOR A. SAVAGE.

Two Visits.

THE FIRST.

I RECENTLY visited Natamangalam with Mr. and Mrs. Morling, where we held a service for a few of our Christians who live there. It is a small village near Elur. The teacher of the Government school for outcaste children is one of our Kakkaveri Christians. It was in this school that we held our service; it is a long, narrow mud building with six tiny windows which were filled with faces the whole time we were there. This mode of closing the windows was not exactly refreshing in the heat of the day, but I enjoyed the service and I am sure the Christians who came enjoyed it also.

Raju's father and mother live in this village. Raju was the first Christian at Natamangalam to be baptised. For a time he was a teacher in one of our village schools near Namakal, but about four years ago he became insane quite suddenly and foul play was suspected. Everyone who knew him speaks of his excellent Christian character and his desire to see his own people turning to the Lord. He is still in the Mental Hospital, Madras, and although much better, owing to occasional relapses is not fit for discharge. He needs our earnest prayers. His father is a member with us, his mother is an enquirer. After the service we went to see her. She was quite overcome when we arrived, breaking into sobs and tears, saying how pleased she was that we had come to her house, and that it was to her as if her boy had come home, because she felt sure that if we went and had prayer in her house the Lord would answer it, &c.

Her house was just an ordinary small mud hut with a tiny yard in front of it, in a corner of which a cow was eating its food, a bell tied to its neck tinkling at each turn of its head. The villagers all crowded into this small space with us—men, women, children, babies and dogs. They were, of course, very curious; laughing and talking and nudging one another and asking questions about us, taking no notice of the poor mother, who had been into the house and reappeared with a small tin trunk. She showed it to us eagerly, saying, "This is my boy's. See! his Bible. See! his notebook. O my poor boy, what shall I do?" and wept bitterly again.

As Mrs. Morling talked to her of the Saviour in Whom her boy had, and has now, a sincere trust, she became quieter, and the people around became quieter, as they, too, listened; until, when we all knelt down together to pray, there was no sound except the gentle tinkling of the bell round the cow's neck, even the children were quiet. And as we rose from our knees the old mother said, "I'm sure the Lord Jesus will hear us—I'm sure He will." We found her in tears but we left her with a cheerful face and a heart filled with faith and trust.

THE SECOND VISIT.

A week or two after this we heard that one of the chief landowners of the Taluk was dead. He was not forty years old. The kind of life that he had led was quite well known, and people openly said that he had died as the result of it. But, at the same time, they would say that he was a very good man, because he had given a lot of money away on certain festival days, in order to gain merit. A moral life and a religious life have no connection in this religion. He has left two widows. The elder one is about thirty-five years and the younger one about seventeen. Both, of course, widowed for life. There is no heir, both wives have daughters.

After a day or two Mrs. Morling and I went to visit the widows. When we arrived we were led through a spacious court-yard into a large room. Everything here betokened wealth. The room in which we were was an outer room. As the family are considered unclean during the days of mourning, they do not enter the rest of the house.

We found a great many women assembled there. The elder widow was looking very ill and worn out. Her grief seemed so hopeless, no light came into her eyes as she listened to Mrs. Morling. How different this atmosphere: no tearful responses, it was almost like the deadly calm of despair. We could say no cheering word as to the state of the one who was dead. We could talk of no happy meeting in the land where no sorrow is. We could only pray that the word spoken about the Saviour might find an abiding place in some heart, and that a light might spring up in this dark time, for surely the darkest part of the night is just before dawn.

Since writing this article Raju's mother has applied for baptism. Until now she has always said to her husband, "If my boy returns I will be baptised." But now she has come to us and says, "Whether my boy returns or whether he dies where he is, I *must* be baptised and follow the Lord Jesus, who has done so much for me."

Praise the Lord with us that while some things are dark we know that His Holy Spirit is working, for He gives us these visible signs.

ELEANOR A. SAVAGE.

The 1928 Conference.

OUR 1928 Conference was held on the Kolli Hills. This is the first year that it has been possible to hold it there owing to transport difficulties. These difficulties were overcome by the sad fact that our numbers were somewhat depleted.

The journey up the hills in a dholie was quite a novel experience to me, and the songs sung by the carriers, who were hillmen, were both weird and interesting. Not being exactly one of Pharaoh's lean kine myself, when we arrived at the hillfoot I found that I was decidedly unpopular with the carriers, who crowded round the thinner missionaries with pressing invitations for them to enter their respective dholies.

In spite of the smallness of our numbers we had a very good Conference, and I think that we shall all look back on it as a time of unity and blessing.

Mr. Morling preached the Conference sermon and "the unity of the Spirit" was a subject well suited to our Conference and thoroughly enjoyed by us all.

We were very pleased with the scenery of the hills, and had we not experienced one day, when the clouds covered us the whole time and everything was nasty and damp, and whenever one walked large drops of water landed on one in a most sudden and embarrassing manner, we should have considered it a "faire countrie" and a goodly place to live in.

We were charmed by the way in which Mrs. Brand provided for our bodily needs, as everything must be carried up the hills on the heads of coolies, it must have meant a tremendous lot of forethought on her part.

ELEANOR A. SAVAGE.

The Madras Sewing Classes.

IF our readers could have peeped into the room where the Christmas boxes were unpacked in Madras in 1927 they would have seen one small corner gradually become full of various odds and ends. When all the boxes were empty the writer might have been seen to take this collection of articles and deposit them one by one in a box, as much as to say, "These are mine, and no one else shall have them." As they disappear into the box let us notice their nature. Here are a box of coloured cotton, a box of assorted wool, a roll of canvas, needles, pins, scraps of material, in fact, everything which can be used for sewing. Now these things were not distributed at Christmas, but they saw the light again only as occasion demanded through the new year. And what a lot of pleasure they gave! It was a pleasure to unpack them and to put them away in the box, but a greater pleasure to use them. Many Indian girls join with me in thanking all the friends through whose bounty we had this pleasure and profit.

The Semmen Street Sewing Class has been held throughout the year at the Mission House on Friday afternoons. Semmen Street is a cheri (outcaste village) across the road from the Mission House, and as there is an S.B.M. school in the village many of the girls have studied in that school, and have, therefore, come under the sound of the Gospel before coming to the sewing class. Sunday School workers, who know the difficulty and the value of keeping in touch with their elder scholars, will appreciate the aim of this class. These girls have chiefly used the canvas and wool, and have made several pretty little table mats for which they obtained marks, which in time earned a piece of material to make a rowkie. When the material had been duly earned a girl would come before class time (or at some other time), and often these little occasions gave opportunity for a personal word to be spoken. Each week the Bible lesson was a leading feature. During the year the Life of Christ was studied, and many a happy season we had around the Word of God. The Tamil was difficult, but difficulties faded into insignificance in the joy of telling of Jesus and His Love. The happiest hour for the writer, and one long to be remembered, was when we studied John the Baptist's witness to Our Lord. How full of the Gospel is every word of that wonderful declaration: "Behold! The Lamb of God which taketh away the sin of the world." "Behold," says the Tamil, "the Lamb of God which bears and removes (as a debt is paid off) the sin of the world." Oh, what a glorious contrast this formed to the Hindu and old Jewish sacrifices which can never take away sin. Were Tamil never so hard to learn, how well repaid is one, when one's mouth is opened to speak such wonderful news to perishing sinners.

The Sembiam Sewing Class has only been held for the latter half of the year, and forms a contrast to the Semmen Street class in that it is made up largely of illiterate girls. Sembiam is out of the town and the girls lack the polish of the town ways, and also lack, in consequence, the desire to read and write. But the real gem to be won for the Master's crown was there, though covered by a rough exterior. Here, for the most part, we used the scraps of material and the coloured cotton. We made little money bags, many of which I am bringing home filled with shells from the Madras beach. The Bible lesson was the same as with the other

girls. As we met in school hours we were in difficulty about accommodation at first, but the teacher's wife, Kamalam (the lotus flower), solved our problem by allowing us to use her house. It was a great pleasure to see how this young woman always had the house swept and ready for us, thus doing her bit of voluntary work for her Master.

Will all who read this brief record pray that these dear girls may be eternally blessed as a result of these efforts? M. THROWER.

[It is hoped that a number of articles made in the sewing classes above mentioned will be on view at the Half-Yearly and Welcome Meetings, which we cordially recommend our readers to inspect.—EDITOR, S.B.M. HERALD.]

"Thy Faith hath made thee whole: Go in Peace."

IT was a hot afternoon. The sun was still very high in the heavens and the villagers seemed all asleep when the Biblewoman arrived at a little house with a thatched roof. A woman was sitting just inside the doorway. "Come, Ammal, sit down," was the welcome she gave. "Why do you come out in the mid-day sun?" asked the woman. "I want to tell you about Jesus Swami. You listen and I will tell you a story," answered the Biblewoman. It was far too hot for the woman to listen to stories, but gradually, as the Biblewoman was talking, the sleepy look faded away from the tired eyes, and, with sudden interest, the question was asked, "As soon as she touched Him she was made whole? I am sick too. If I touch Jesus Swami will He make me well also?" "Yes," said the Biblewoman. "If you touch Him by prayer, and it is His Will, He will surely make you well."

Next morning the Biblewoman brought her to the dispensary. She was very weak and had an awful ulcer. "You must go to the hospital; you want special medicine," I told her. "Jesus Swami's medicine is special medicine. Besides, this woman says if I touch Jesus Swami He will cure me, and I *have* touched Him. Don't you think He will hear my prayer?"

I gave her medicine for three days and told her to come again. The third morning a woman with a radiant face met me at the dispensary door. "Oh, Ammal! Jesus Swami's medicine *will* cure me. Three days ago I began to pray to Him and took His medicine, and that same night, for the first night for three years I had good sleep. My next door neighbour came in the morning to ask why I had not been crying with pain in the night, and I told her it was because of Jesus Swami." For some time after that the woman came for treatment, and finally was cured.

She had been well just one week when she was taken ill with dysentery. We gave her medicine, but nobody would attend to her or give her suitable food, and, although the dysentery was better, she was very weak. I saw her several times, and always her cry was, "Jesus will make me better!" One day while at prayer the message came, "Go and see that woman." I wondered how I could go alone, as the Biblewomen usually accompany us to the villages, and the Biblewoman was in her house some distance away. But I went. The old woman was lying just outside her hut with her eyes closed. "Ammal, are you asleep?" Her eyes opened in great astonishment. "*You* here," she said, "I was just praying and said that nobody was looking after me. They have even taken away my mat on

which I was lying. My husband will not take any notice of me, and my only child, a girl of fourteen years, will not even give me a drop of water. I was asking Jesus Swami to send somebody to me, and then I opened my eyes and you were standing there. The Lord sent you, I know."

After some conversation with her I noticed that she did not make her usual statement that she was going to get well, and then, too, she looked very ill. I said, "Do you still pray to Jesus Swami?" "Yes, but He is not going to make me well here any more, He is going to take me to heaven soon. He knows I have nobody here to attend to me and to love me, so He has sent me this new sickness" "But you are a heathen, how can you go to heaven?" "You may call me a heathen if you like, but in my heart I have faith in Jesus Swami, and if that is so He will forgive my sins and take me to heaven." "But you cannot go to heaven without dying, are you not afraid?" "Afraid! Afraid! Why should I be afraid? With Jesus with me and holding my hand, why should I be afraid? No, I have no fear, only a great happiness." Then, looking up and putting her hands together, she said, "Jesus Swami, my Swami, how quickly will you take me? Take me away quickly, Jesus Swami." Soon after this I left her. A few days later her condition was unchanged, but one day I received a note from the Biblewoman asking me to go if possible. They had not touched her since we were there last, and she was too weak to move. But, at the Name of Jesus, she suddenly received strength to fold her hands and pray a tiny prayer. I read to her about the white-robed multitude around the throne, and she said, "I shall soon be there. I wonder how soon!" The look of unutterable longing on her face was wonderful to behold, and very soon after that she *was* there. She now sees the King in His beauty. No more pain or suffering and no more heartache. Before she went she told us she would be waiting for us there, and we who knew her feel sure that she *is* now in the glory. E. C. PUTNAM.

A Visit to the Namakal Rock.

ON a Saturday afternoon walk we paid a visit to the Namakal Rock. This rock is sacred to the Hindus, therefore interesting to us.

At the top of the rock, which overlooks the town of Namakal, there is a Hindu temple, also ancient fortifications.

After looking round we sat down for a little while. On the one side of us was the afterglow of the sunset, diffused over the beautiful scenery in the distance. My mind was specially filled with our Lord's words, "Come ye yourselves apart." I thought of the many times He went to commune with His Father.

On the other side was quite a different scene, the weekly market was almost over; there was the murmur of many voices in the distance, dust and dirt seemed everywhere, but, most of all, gross spiritual darkness. My mind again went to our Lord's days on earth—when He yearned and wept over the city of Jerusalem.

How great is His Love!

He Who has done so much for us can, we believe, do the same for these poor people out here.

On our way back I enquired what was the meaning of the beating of the drums in the distance. I was told they were putting the Swami to sleep. He is put to sleep at dusk and awakened at dawn. It is a mystery to me, how do they know when he is asleep and when he awakes? "Behold, He that keepeth Israel shall neither slumber nor sleep."

B. L. MOWLE.

Our Home Churches.

Prayer Subjects for April, 1929.

Week beginning—

SUNDAY, 7th.—For Mr. D. A. Thrower in his deputation work, that he may be divinely helped and much blessing realised.

SUNDAY, 14th.—For the Half-Yearly and Welcome Meetings, that preacher and speakers may be endowed with the power of the Spirit and a season of spiritual refreshing enjoyed by all.

SUNDAY, 21st.—That much blessing may rest upon the labours of our Missionaries in Namakal and Sendamangalam, with many signs following.

SUNDAY, 28th.—For the work on the Kolli Hills, that much encouragement may be continually realised and the power of the Gospel made manifest.

Announcements.

Missionary D. A. Thrower's Engagements for April.—1st, Walton-on-Naze; 7th, Grundisburgh; 8th, Otley; 9th, Crowfield; 12th, Sutton (Suffolk); 14th, Kingston-on-Thames; 17th, Half-Yearly and Welcome Meetings; 21st, Mount Zion, St. John's Wood Road; 23rd, Courland Grove, Clapham; 25th, Walthamstow; 28th, Hastings, Tabernacle; 29th, Hastings, Ebenezer; 30th, West Ham Tabernacle—East London Rally.

Mr. and Mrs. D. A. Thrower.—As already announced, our Missionaries are now in the Homeland, and their address while in England will be 37, Sandmere Road, Clapham, S.W.4.

Missionary E. A. Booth's Engagements for April.—7th, Cheltenham (Providence); 10th, Warbleton; 14th, Ipswich (Bethesda); 15th, Hadleigh; 21st, Notting Hill; 27th, Slaithwaite; 28th, Royton; 29th, Clayton West; 30th, Southport. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Half-Yearly and Welcome Meetings.—Full particulars concerning these meetings at St. John's Wood, on 17th inst., are given on the advertisement page, when we hope to welcome many friends from the country. To enable them to return without anxiety, it is arranged that the evening meeting will close at half-past eight o'clock.

With Best Thanks.—The Secretary desires to acknowledge, with many thanks, a Christmas and New Year Envelope, containing 10s., from E. M. P. (post-mark Bedford).

Special Notice.—Will lady friends kindly note that at the Half-Yearly and Welcome Meetings, on the 17th inst., a Prayer Meeting (for ladies only) will be held from 2.30 to 3.30 p.m. Mrs. Silvester, President of the Ladies' Zenana Auxiliary, will preside, and an address given by Mrs. E. A. Booth.

Notices.

ALL SUBSCRIPTIONS, DONATIONS, &c. (except for the L.Z.A.), should be sent direct to the **Treasurer, MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.**

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. CHISNALL, 85, The Avenue, West Ealing, W.13,** from whom COLLECTING BOXES, PICTURE POST CARDS, &c., may be obtained.

The Children's Corner.

MY DEAR GRANDCHILDREN,—I am hoping that quite a number of you will read with special interest two of the articles in this copy of the HERALD, for they are written by friends who for several years were closely associated in the same Sunday School and Missionary Study Circle, and it is somewhat remarkable that they are now brought together in this way, being, I think, more than a mere coincidence.

Some years ago I spent a pleasant evening in the home of a friend where there were several young people, all of whom did their best to give a time of happy entertainment. Among other things, a parlour game, entitled "Snakes and Ladders," was produced, and appeared to give much pleasure. Now, when I opened the letter containing Mr. George Andrew's article, I wondered what possible connection could a parlour game have with Missionary work in India, but it was not long before I discovered it, and although envy is not one of my weaknesses, I did really feel a wee bit envious of those friends who were favoured to meet Mr. Thrower and follow him as he opened up the delightful subjects of "Snakes and Ladders." The lessons drawn are admirable, and I am not surprised that his audience almost bombarded him with questions, which, after all, is a clear proof that interest had been aroused, and increased knowledge must follow.

I often think that in our reading we do not pay sufficient heed to the question mark (?), particularly when we are reading God's Word, in which questions of a most important nature abound. In some parts of the Book of Job nearly every verse is a question, and one of the last recorded utterances of our Lord before His ascension is a threefold question, "Lovest thou Me?" So my point about "Snakes and Ladders" is just this—read it carefully, and, whenever opportunity offers, do not hesitate to enquire of Mr. Thrower, or anyone else who may be speaking of Missionary work, for a fuller explanation of any subject upon which you are not clear; it will have a double benefit—enlarge your own knowledge and give pleasure to the speaker, who will see that his efforts have not been in vain. When James Watt was sitting by the fireside and saw the steam issuing from the kettle-spout it made him wonder why? And the result is seen to-day in the wonderful power exercised by steam engines. I am sure we all thank George Andrew for his deeply interesting record of a happy evening, while it also prompts a question: Are there not others connected with our Churches who, after a Missionary meeting or service, could write something equally interesting, which I should be glad to insert for the benefit of the readers of the HERALD? If not, why not?

But I must not pass over the other article, which is of equal interest and importance, "*The Madras Sewing Class*," in which Mrs. Thrower tells so delightfully of her efforts to promote the moral and spiritual well-being of the girls in Madras, among whom she has worked so lovingly and strenuously during last year. Now this opens up the use of another faculty which we all have, to a greater or lesser extent, *Imagination*, and since it is not possible for us to see those children in their sewing classes in Sembiam and Semmen Street, we can at least *imagine* them, and follow in mind and thought and prayer this excellent effort to bring them to a knowledge of a Saviour's love. Then it is very easy to co-operate with them in their work by supplying, through the Christmas boxes, the necessary material to keep them busy, and there is little doubt that Mrs. Thrower would gladly furnish any information if letters were sent to her at the address to be found on another page. I feel sure you will read Mrs. Thrower's record with keen interest, which will strengthen the link of lovingkindness which binds together the sewing classes of Madras and old England.

Willing helpers

I have no doubt you will have read with pleasure the delightful reports from Mrs. Brand and Miss Putnam concerning the joy realised in distributing the contents of the Christmas boxes, and these are supplemented by Miss Savage in this present number; and I am sure every home worker feels more than repaid for their loving efforts during the year.

I am sorry not to have answered Connie Adams' nice letter in last month's HERALD, but it was crowded out. I sincerely hope, Connie, that you will soon find an open door leading to some avenue of service where you will be very happy, and get your foot upon a ladder which will lead you to a good measure of success, with "the blessing of the Lord, which maketh rich, and addeth no sorrow." Meanwhile, keep busy and "*Do the next thing!*"

Our much-loved General Secretary, Mr. Chisnall, has handed me a letter, which I publish with peculiar pleasure.

"Dear Mr. Chisnall,—I am now sending the money I have collected in the envelope, three shillings, a little more than last year. Thank you for the nice letter and the two pictures you sent me. I hope you are quite well. I can read the MISSION HERALD myself now, and like to read the Children's Corner. When I grow up I think I should like to be a missionary and go to India to tell them about God. I will now say good-bye, from your loving friend, Mabel Potter (Biggleswade)." God bless you, Mabel, and grant the desires of your heart.

Now I must close, for as it is I have overrun my allotted space and am risking a reproof from my very good friend, Mr. Printer. Much love and every good wish, Your affectionate GRANDPA.

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, Primulus: 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.—[As spring-time is the golden opportunity for cottage gardening, we venture to draw the attention of our readers to the above, suggesting it as an excellent means of helping the S.B.M.—Editor, S.B.M. HERALD.]

LIST OF SUBSCRIPTIONS, etc.—*continued.*

Miscellaneous.

	£	s.	d.
Deposit Interest	4	13	8
Irthlingboro' Gas Co. Div.	2	1	7
Bd. volumes, S.B.M. HERALD		2	0
Sale of Curios, Mr. D. A. Thrower	1	8	0
	£8	5	3

Pension Fund.

	£	s.	d.
Anonymous	3	0	0
£935/1/3 3 p.c. L.C.C.	7	0	3
	£10	0	3

ERRATUM.

In March HERALD—

Norwich, Orford Hill 6 3
Heralds 9 0

should have been *Orford, Suffolk.*

Ladies' Zenana Auxiliary.

Money received from Feb. 10 to Mar. 9.

	£	s.	d.
Eastbourne		12	6
Lynton Rd. Y.L.B.C., for B.W.	3	6	8
Bexley Heath Y.P.S.	1	0	0
GIFT WEEK: Miss Ashe		3	0
Thankoffering from "May"		10	0
In loving remembrance of Miss Ford, called Home, Feb. 2		5	0
	£5	17	2

LIST OF SUBSCRIPTIONS, Etc.,

Received from February 10th to March 10th, 1929.

General Fund.

	£	s.	d.
St. Albans, Bethel, Env.	3	10	0
Ramsgate, Mt. Zion, Env.	1	10	0
Bethersden, Mrs. Pearson		7	6
Per Miss Paffard, Env.		14	6
Sudbourne (Suffolk)	1	3	1
Bath, Bethel, Env.	2	13	0
Harwich, per Mr. W. Flatt, Reports			10
Boxes		3	10
Subs.		4	0
Notting Hill Gate, Bethesda, Coll.	11	6	3
Leicester, Ebenezer, Coll.	3	1	6
Lee Common (Bucks), Miss Naomi Hance (Box)		8	4½
Master Ernest Pearse		4	4
Mrs. E. T. Batchelor		7	5½
Cranleigh, Mrs. R. C. Cheeseman, Box		10	6
Biggleswade, Miss M. Potter, Env.		3	0
Fressingfield, Env.		5	0
Wellingborough Tab., Env.	1	7	5
Smarden, Tilden Chapel, Boxes	5	17	6
Clapham, Courland Grove, S.S.		8	2½
Birthday Box		4	4
Mr. W. Richardson		5	0
Birthday, Feb. 15, Cambridge		5	0
Chatham, Enon, S.S.	1	0	0
Handcross, Mrs. Vidler		7	0
Lessness Heath, Env.		14	6
Middlesborough, Env.		10	0
Tadworth, Env.		3	6
Leigh-on-Sea, Mr. & Mrs. J. Troupe		10	0
Epsom, Boxes	4	1	1
Coll.	5	12	6
Poynings, Env.		17	6
Aylesbury, Walton St.		11	2
Sudbourne (Suffolk), Miss Cordle's Class for Girls' Hostel		19	5½
Croydon, Salem, Env.		4	6
Potton (Beds), Coll.	1	14	10½
Boxes	1	17	3½
Sale of Work	1	10	0
Blackheath (Birmingham), Church donation	1	1	0
Homerton Row, S.S., Lecture		7	6
Bedmond, Coll.	2	7	0
S.S.		10	0
St. Neots, S.S.	5	0	0
Bible Class	4	10	0
Coll.	3	0	0
Boxes—			
Mr. J. Hazelton		15	0
Mr. W. Hazelton		6	6
Mr. J. Cook		12	6
Miss G. Forscutt		4	6
Mrs. Newell		3	6
Watford, Beulah, S.S.	5	0	0
Miss Garner's Box	1	11	0
West Ham Tab. Env.	1	4	0
Reading, Providence, Env.	2	12	6
Bible Class	1	16	0
Reports		6	6
Beccles, Martyrs' Memorial, Boxes	4	6	1
Env.		15	1
Richmond (Salem), Friend, per Pastor Hughes	1	0	0
St. John's Wood, Mt. Zion, Men's Own	5	6	0
Env.	7	9	8
Mrs. Sampson		1	0
Men's Own (Medical)	1	0	0
Tonbridge, per Mrs. Kitchener, Env.		16	4½
Coll.	2	0	0
Cambridge, Tenison Rd., Pastor G. Banks		2	6
Norbiton, Zion, Coll.	2	10	10
S.S.	2	9	11½
B. Class		12	0
Env.	1	3	0
Boxes		17	10½
Cambridge, Eden, Coll.	2	12	1½
Brentford, North Rd., Env. (2nd Instalment)	2	17	1
Willingham, Cambs., Env.	1	6	0
Coll.	1	0	0
Greenwich, Devonshire Rd., S.S. Birthday Box		18	0
Watford, Derby Rd. (a friend's box)		11	3½
Rotherham, S.S.	1	0	5
Home boxes		3	2
Leicester, Providence, Coll.		7	6
S.S.		15	0
Hastings Auxiliary, Friends, Ebenezer	1	3	6
Do., Tabernacle		10	0
Ebenezer S.S.		6	10
Tabernacle S.S.		18	2
Fulham, Ebenezer, Mr. S. H. Brown		10	0
Chelmsford, Ebenezer, Reports		2	1
Env.		4	0
S.S.	1	11	3
Erith, Providence, Env.		4	0
Yateley, Cricket Hill, Coll. S.S.	2	14	3
Y.P.S. Coll.		17	9
Bermondsey, Lynton Rd., S.S. Birthday Box		5	1
Albert Black (farthings)			6
Reports		3	6
Env.		3	0
Miss Wells' Class		8	6
Norwich, Orford Hill, Env.		16	6
Mrs. Fox's Class, Farthing Fund		7	0
Bradenstoke, Providence, S.S.	4	16	7½
Boxes—Hilary Farmer	12		7½
Miss Caze		3	0
Leslie Fry		9	4½
Tony Wiltshire		6	3
Derek Wiltshire		6	2
Gordon Barnes		2	2
Kenneth Barnes		2	4
Sallie Burgess		7	0
Gilbert Newman		4	11
Hannah Swarbrick	1	0	3
Miss Diccox		3	8
Charlie Burgess		3	8½
Walter & Freddie Watson		7	1½
Cyril Freegard		2	0½
Douglas & Freddie Ferris		3	8½
Molly Wheeler	1	0	7
Miss Ethel Skull		13	6
Mrs. G. King	1	0	9
	£152	14	1½

Continued on page 63.

Personal.

	£	s.	d.
No. 51323, Ipswich	3	10	0
Messrs. Geo. Brown, Son & Vardy	1	1	0
Miss A. E. Fuller		10	0
Mr. W. Parker		5	0
Woolwich Postmark	1	0	0
From Readers of *The Christian*	40	17	6
E.M.P., Postmark Bedford		10	0
Mr. J. Knights, 2 Env.		3	6
"Kenneth"		10	0
"Subscription"	100	0	0
Mrs. L. Sapsford, Box		14	0
	£149	1	0

Herald Fund.

	£	s.	d.
Sudbourne, Suffolk		12	0
Eastbourne, Mr. A. S. Blinkhorn	1	10	0
Harwich		16	4
Fressingfield	1	5	0
Tenterden		8	6
Smarden	1	1	0
Aylesbury		7	1
Tottenham		7	0
Potton		12	8
Bedmond		4	6
St. Neots	1	0	0
Reading	1	9	6
Richmond (Salem)	2	10	0
Beccles	1	3	1
St. John's Wood, Mt. Zion	1	4	0
Norbiton, Zion	1	13	0
Brentford, North Rd., 2nd Instalment	1	3	7
Watford, Derby Road	4	10	0
Kings Langley		6	8
Fulham, Ebenezer	1	10	0
Ilford		9	0
Chelmsford, Ebenezer	1	17	8
Bermondsey, Lynton Road		10	0
	£26	10	7

Heralds (Personal).

	£	s.	d.
Mr. W. Richardson		1	6
Miss A. E. Fuller		1	0
Mr. J. W. Sears		1	6
Mrs. H. Artist		5	0
		9	0

Vol. XXVIII. *New Series, No. 269.* May, 1929.

The Strict Baptist Mission HERALD.

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



MISSIONARY D. A. THROWER.

Price One Penny

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

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The Strict Baptist Mission

THE MISSIONARY SPIRIT.

This is the spirit of which our Lord Himself is the greatest example and which He embodied in His inspiring command, given to His people for all time "even unto the end of the world."

YOUR PRACTICAL SYMPATHY.

If you personally have a keen desire to give the Gospel of the Grace of God to those in heathen darkness, may we now enlist your active co-operation in our campaign to rouse a missionary spirit among Strict Baptist Churches that have not hitherto helped us. We should greatly value your help in this direction.

A MISSIONARY MEETING.

We will most gladly send to any Chapel in any part of the country a Missionary, who will give first-hand information as to the actual facts of heathendom and of God's blessing upon our Gospel work in India.

Subscriptions may be sent to the Treasurer,

Mr. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.

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. XXVIII.] MAY, 1929. [*New Series*, No. 269

CURRENT NOTES.

WE are sure that the article headed "Some Recent Conversions" will be read with deep and prayerful interest. It reveals "a sound of going in the tops of the mulberry trees," and is a proof that the Lord is owning the consecrated service of our workers in the Madras Field. When the conditions of life amid which these converts live and move is borne in mind, it will call forth an ascription of praise to Him Who is "able to save unto the uttermost."

* * * * * *

Although, at the time of writing, "Summer Time" is not with us, there is little doubt that many of our supporters are considering arrangements for services and meetings during the next autumn and winter, and we would urge them to give at least one evening to a Lantern Service; and also draw their attention to the record, on another page, of a pleasant time with an entirely new lecture arranged by Missionary D. A. Thrower.

* * * * * *

The touching article by Miss Putnam reminds us of the experience of the prophet Ezekiel, who was charged by the Lord to give a message to his fellow-countrymen in exile. It was a great undertaking, and he had to move slowly and delicately. He said, "I sat where they sat," and so was able to put himself in their place, sympathise with their difficulties, and give a helpful message. An old story, yet ever new. Like Ezekiel, we have to realise that, after a vision of the glory of God, the place of service and duty is out on the plains, amid "the common round and daily task" of life.

Our Foreign Field.

Some Recent Conversions.

THE Lord continues to be gracious and grant seals to the ministry of His Word in the Madras district. The following details are given in acknowledgment of the Lord's goodness and to enable readers to join with us in thanksgiving and prayer.

Sivammal of Konnur.—Sivammal had been living for some years with a man who was not her husband. This man was at one time a nominal Christian but he had left his wife for some reason and lived in Konnur the life of an ordinary heathen man. He ultimately divorced his wife, but I do not find that he ever legally married Sivammal. Some two years ago this man came under conviction of sin and began to enquire the way to put his house in order. But just at that time he was taken ill with cholera, and on his deathbed not only sought the Lord in tears for himself but made Sivammal promise him to seek after the Lord for herself also. This deathbed scene so impressed itself on the mind of Sivammal that although at that time she was violently opposed to Christianity, she found it impossible to put from her mind the pleading of the man she had lived with for salvation for himself and for her. She found herself drawn by a way that she did not will to see herself as a sinner before a righteous God; and was led gradually to find in the Lord Jesus a Saviour Whose arms were outstretched to save such as she was. The opposition of her rebellious heart was broken down and she found herself telling the other women in the house her experience of the Lord in finding peace.

She obtained a living, and still does, by making and selling appams, or rice cakes, and when it was pointed out to her that Christians should not open their shops on Sunday she immediately said that she must close hers. This she has done though it means that she has to lose the custom for that day, for appams are not things that can be made and sold in double quantity on Saturday.

She was baptised in Ayanapuram in January and is now known as Elizabeth, eagerly laying aside the name of that heathen god of destruction —Siva.

Athimulam of Kilpauk.—As a boy, Athimulam studied in the Semmen St. school for some years, and there learned to love the Lord so that he wished to be baptised. His parents and relatives opposed, however, and being legally a minor he had to wait. He has now grown to young manhood, and his faith in the Lord has developed with the passing years. He lives in the Warders lines attached to the Government Mental Hospital, and the quiet testimony of Mary Ragammal, an albino girl who was converted there some years ago, aroused him to feel that if a girl could stand for Jesus in the lines, he as a young man surely should. He gave his testimony of faith in the Lord Whom he had loved and worshipped since boyhood, and was baptised at Ayanapuram, receiving the name of Andrew.

For years the Warders lines have been considered very unresponsive, and preachers have received little encouragement. Of late, however, there has been quite good hearing and some men's meetings have been held there.

Ponnuswamy of Koyembedu.—Koyembedu is our outpost in the direction of Poonamallee, and holding on to the work there has not been particularly easy. Practically no result has been seen to the work there for the past fifteen or more years. It was therefore an especial joy to have evidence of two conversions there. Ponnuswamy was a boy in the school and learned his first lessons about the Lord Jesus Christ there. He has since left school and now works at making bricks in the nearby brick fields. He has no parents, and some relatives of his some little time back tried to persuade him to join them as Roman Catholics. He was unable to make the R.C. teachings agree with what he had learnt in school, but it is very likely that this was the way in which the Holy Spirit made him think of things spiritual. Along with the other young men of the village, he entered into the usual habits of gaming, drinking and other evil. It was revealed to him that he was a sinner and that the Lord Jesus was the Saviour of sinners. It was deeply affecting to hear Ponnuswamy, and Swaminathen, whose story comes next, tell of the Lord's dealings with them at the church meeting at Ayanapuram. He is now Joseph Daniel.

Swaminathen of Koyembedu.—This young man also was in the Mission school at Koyembedu, and like Ponnuswamy, has grown up into young manhood there. His life was very sinful, but the Lord has wrought conviction by His Word and power. He has not only had to overcome opposition to his testimony for Christ, but has had to undergo considerable persecution from his former associates, who are determined to give him opportunity to exercise his new found faith in Christ to save from sin. He gave testimony of the power of God which had changed his life and given him strong hope of salvation through the merit of the Lord Jesus Christ. He too was baptised, and is known as Samuel Devasagayam.

Devasagayam of Sembiam.—This young man belonged to the caste known as Mudaliars. On his own testimony he was a young hooligan and was mixed up in all kinds of scrapes. Some eighteen months ago he became concerned about the life he was leading, and some friends advised him to join the Roman Catholic church. This he did and was baptised. He then went to confession as a good Catholic and did all that he was told. The feeling grew upon him, however, that although the priest pronounced the absolution of his sins he did not seem to be making any progress towards a cleaner and more orderly life. As a matter of fact, as he himself said at the church meeting the other day, the easy absolution obtained from the priest seemed to give his sins more licence and power. He then came into contact with some of the members of the Sembiam church who pointed out to him the way of salvation according to the Scriptures. He began to ask his priest questions concerning these things; the pliest chided him much for talking to those mission people, but neither the chiding nor the arguments of the priest convinced Devasagayam that the R.C. way was better than the Bible way. As he was led by the Holy Spirit to find in the Lord Jesus the sufficient sacrifice for all his sins, and in the presence of the Lord a continual guard against sin, he increasingly felt the need to break

away from the R.C. influence and link himself with the little company of the Lord's people meeting in Sembiam.

He was working as a kind of manager of a "soda bazaar." There are thousands of little wayside bazaars throughout the city of Madras and its surroundings where a third-rate brand of soda-water and other highly-coloured minerals and sundry cheap refreshments are sold. Many of these are owned by masters who employ others on contract terms to manage the bazaars. Devasagayam was in charge of one of these. It is necessary for them to keep the bazaars open all day, every day, and almost all night also to earn enough to live on, but Devasagayam has made arrangements whereby he can close his bazaar on Sundays and so attend the Lord's house.

These are simple testimonies concerning humble folk in these parts, but they are testimonies of the grace of our Lord in redeeming love, and as we see the changes wrought by the Holy Spirit in the lives of these and others we are drawn in adoring wonder to worship Him Who is Saviour and Lord.

L. WATTS.

Wanted: Our Best.

IT is notorious amongst travellers in the East that the man most inflated with racial pride is the Brahmin—and that next to him comes the Anglo-Saxon. We are told that these two are related, not only temperamentally but ethnically; both are of Aryan stock. One of the commonest ways of our showing this unenviable trait is in regarding all coloured people as being very inferior in intelligence. A friend well known in our churches in South England once told the writer that, evidently, for a missionary to work successfully amongst Indians he must "commit intellectual suicide!"

Ninety-five per cent. of the S. Indian Christian community is drawn from the outcastes. Socially the Pariah is at the bottom of the scale, but it is amazing how a lad taken straight from the very ditch of Pariah degradation may make one uninterrupted march through Elementary and Secondary schools, then into college, finishing up with University honours.

At the end of the Old Year we had a friendly tea and talk in the bungalow for all our mission workers and their families. In the course of our conversations we were greatly impressed with an object lesson before us, showing what great strides the Indian Christian community is making in education.

For instance, in the family of our Teacher-Catechist at Kakkaveri one lad has passed his High School Final (Matriculation), and is now about to take special training in a Government college. His elder brother has gained scholarships by which he is studying for B.A., while his younger brother is preparing for Matriculation. Their sister, of course, has the same aspirations. Their mother, one of our Bible Women, is conversant with several languages.

The son of our Catechist at Puduchattiram has finished High School course and is now in college. His sisters have similar hopes for them-

selves. Our Elur Preacher is, comparatively speaking, an uneducated man, but he is making immense efforts to put his boys up to Matriculation; the daughters have done well in passing the eighth standard. A daughter of our Sendamangalam Preacher is just finishing a special training course, and her younger sister is soon sitting for Matriculation. A son of our writer has passed his School Final and is now finishing his training in theory and practice of teaching. Indeed, in almost every family extraordinary efforts are being made for education. High salaries are not helping them do this; there are no high salaries. In some cases the father of a prospective bride pays the school fees; in other instances a generous relative or even the father of a would-be bridegroom provides the wherewithal.

What of those who do not belong to our mission but are merely regular attendants at our services?

The morning after our little fraternal in the bungalow I was preaching in Namakal. On my right was a young lady who had passed her F.A. (Intermediate) and training course; while behind her were several girls who had taken a decent High School course and undergone training. On my left were one or two college young men who speak perfect English, and behind them several who had taken their High School Final and undergone either technical or literary training. None of our congregations in Namakal is big, but even in our smallest we are not without a fair proportion of such Christians.

All this imposes upon us a responsibility that many never imagine. I speak quite seriously when I say there is no need for the missionary in S. India to "commit intellectual suicide."

D. MORLING.

Dispensary Work.

WILL you please let me tell you about our Strict Baptist Mission Dispensary work at Kilpauk, Madras? You must be up quite early in the morning, for even while you are having "chota hazri" at 6.30, and the sun is rising through the trees and over the house-tops, various sick and lame people are coming round to the back of the Mission House. The preacher arrives at seven o'clock and gathers the patients into a group to tell them a Gospel story. There are three or four men and a few boys; all the women and girls go to Miss Putnam at the L.Z.A. dispensary. These sit round the trunk of a big margosa tree, while the preacher shows them the picture of the leper who came to Jesus and said, "If Thou wilt, Thou canst make me clean." The leper has dirty pieces of rag tied round his sores, just like some of these men sitting round, so that he does not look at all strange to them, and they listen well as they are told of the wonderful cleansing that leper received. The application of the story is very pointed, but attention begins to wander.

By this time the dispensary is ready, and the first patient is called in. You will hear a conversation something like this :—

Missionary : Come inside, appa, what's your name?

Patient : Murugan. (Missionary writes it down.)

M. : What is your village?

P. : Lockcheri. (Writes this down.)

M. : What is the matter?

P. : Oh! I have such pain in my stomach. It keeps saying garagara-garagaragara.

M. . Yes, have you much dysentery?

P. : Aiyo, I have been up all night.

M. : What curry did you eat last night?

P. : Fish curry.

M. : Was it dried fish?

P. : Yes.

M. : So you have dysentery; you should not eat that dried fish in these hot months; it is bad. Here, take this medicine, and if you are not better, come again to-morrow morning. Salaam, go.

Then the next patient comes, a boy with a bad toe. He gives his name and village as the first man did, and the missionary asks :

How did you hurt this toe?

P. : A stone fell on it. (He means that he knocked his toe on a stone.)

M. : How long ago?

P. : About two months.

M. : Why did you not come before?

P. : I just tied it up and put some leaves on, but I knocked it again, and now the nail is coming off.

M. : Yes, and you will likely lose your toe. Sit here and bathe it in this lotion. Can you read?

P. : Yes.

M. : You must come every day for many days to have this toe dressed. Read and learn one verse from this book each day and come and tell the preacher. And keep these bandages clean. Salaam, go.

The next patient has sore eyes, others have coughs, and various pains of mysterious origin. Suitable medicines and treatment are given, and a Gospel tract to all who can read. The preacher outside speaks to them all, sowing the seed in new places and watering that which has been sown before.

L. WATTS.

"But Their Minds were Blinded."

THERE is a woman living in Semmen Street whom we know quite well. She is only an outcaste woman. She cannot read or write, her house is generally very dirty, and it would be difficult to find a woman wearing dirtier clothes. But whenever the Biblewoman goes there she listens to all she has to say, and she certainly knows the way of Salvation. She is now about twenty-five years old.

A few years ago she was married, and then a baby boy was born in that home. But he did not stay there very long, and soon the father and mother were mourning for their firstborn. Then another little child was born, and very soon that one also was taken away, and the rejoicings were turned into sorrows. Then a third boy was sent to them, and this child grew to be eight years old. After that two more children was born and these grew quite happily. The elder of the two could run about, and no anxiety was felt about him, when suddenly he too was smitten with fever

and died. Just after that the mother noticed that the baby was not really well. It was getting old enough to walk and talk, but it could not do anything. Then the look of intelligence faded from its eyes, and the mother gradually realised that this child would be an imbecile. About three months ago this little one also died. The mother was frantic in her grief. She did not mind him being insane if only God would let her keep the child. But he went, and there remained only the boy of eight years old.

To-day I met the Biblewoman outside the village as usual. "Where shall we go first?" I asked. "This woman's child has recently died, we will go and see her," said Gnanathebum. The woman was sitting listlessly in her house, and two other women were talking with her. I thought, "Whenever will this woman get over her grief? It is now about three months since the baby died, and yet she still looks the same as when I saw her last." When the woman saw me she said, "You know my child is dead, don't you?" "Yes, you told me some time ago," I replied. The woman looked puzzled, "But it only died eight days ago. I have not seen you since," she said. I looked at the Biblewoman for an explanation. "Yes, the other boy is dead now, she has lost all the five."

The Biblewoman talked to her for some time, and it really seemed as if the awful hopeless look died from her face. At last she was listening intently. Suddenly into the yard came about six women. They took no notice of us, but went into a side room. The two other women who were sitting with us went and joined them. They beckoned to the woman to whom we were talking, and she suddenly stood up and said, "Salaam, go and come," and vanished into the room where the other women had gone. Immediately, before we had time to get up from our seats, there came from the side room a burst of sound, the women were all wailing for the dead child. It happens to be the eighth day after the death of the child, and although the woman had seemingly been so interested in what we were saying, as soon as arrangements were ready, she was glad to rush away and join in that heathenish cry.

We left there and visited a house farther down the street. We could not get away from the sound of the wailing, though. In the second house was another woman I know quite well. She also lost her baby about two months ago. This child was a bonny baby about two years old. The father died just after this child was born, so the mother has had to support herself and three children. A week after the baby died she was given notice to leave her work, and to-day she was sitting in her house looking thoroughly miserable. Her sister is a Christian, and we have sometimes wondered if she is also a Christian at heart. To-day we talked to her again, but although the tears rolled down her cheeks, she would not say that she loved the Lord Jesus. "Why should I be a Christian? My father and mother and all my family except this one are Hindus. I am not going to be different. Besides, how can I? The people say I have a devil. My husband and child are dead. What use is it for me to become a Christian? Will that give me food to eat and clothes to wear?" When we left her she promised to think about the words we had used, but that was all the encouragement we had the whole afternoon, and as we left the village later the women of the first house were still wailing.

E. C. PUTNAM.

Our Home Churches.

Prayer Subjects for May, 1929.

Week beginning—

Sunday, 5th.—For the new converts in the Madras field, that they may be as lights shining in a dark place, to lead others to the Saviour.

Sunday, 12th.—For Messrs. E. A. Booth and D. A. Thrower, that in their deputation work they may be graciously helped and much blessing realised.

Sunday, 19th.—That throughout the world a rich measure of Holy Ghost power may be experienced, and by the proclamation of the Gospel many may be brought to know the Lord.

Sunday, 26th.—That all our Missionaries may be Divinely equipped to meet the new conditions arising in India through the spread of education.

Welcome Home and Half-Yearly Meetings.

The key to the happiness of the crowded gatherings at Mount Zion, St. John's Wood, on Wednesday, April 17th, met to welcome Mr. and Mrs. D. A. Thrower, could be found in the words "Blest be the tie that binds our hearts in Christian love."

Mrs. Silvester was in the Chair at the Zenana Meeting at 2.30, when Mrs. Booth gave a most interesting account of the beginning of the Zenana work, its growth, difficulties, and triumphs. As Mrs. Thrower could not herself be present she sent as her deputy her little son, Vivian John, with an appeal on behalf of a Boarding School for the Girls at Sendamangalam. This was read by Miss Nunn. Votes of welcome to Mrs. Thrower, and sympathy to Mrs. Collin in her illness were carried unanimously.

At the afternoon meeting the Chairman (Pastor Robinson) welcomed Mr. Thrower and expressed the hope that as a result of the meetings our witness for Christ would be clearer and bolder. Isaiah lv. was read, and prayers were offered by Missionary E. A. Booth, Pastors Welsford and Goodge, and Messrs. Crane and Morling (Missionaries-elect). Pastor H. A. Newton's text was Isaiah lv. 4: "Behold I have given Him for a Witness of the people, a Leader and Commander to the people." These words referred to the Lord Jesus and corresponded to His titles of Prophet, Priest, and King. As a Witness He is the Truth, as a Leader the Way, and as King the Giver of Life. He witnesses that He may become our chosen Leader. Becoming our chosen Leader he ultimately becomes our absolute Commander. Christ as our Witness has scaled the heights of Jehovah's perfections and fathomed the depths of sin and death and hell, and has testified to us of these matters. Speaking of the Church as Christ's Witness now that He has ascended, Pastor Newton said that it is necessary to have the vision of Christ in order to give His testimony, and the need was never greater for a clearer vision of God, a deeper sense of sin, and larger hearts filled with compassion for the lost and perishing.

At the evening the commodious building was crowded. The President, Mr. J. B. Collin, presiding, the opening hymn being:—

"Lord God, the Holy Ghost!
In this accepted hour,
As on the day of Pentecost,
Descend in all Thy power."

and it was soon realised that the prayer was answered. Pastor H. G. Dann read Ephesians iii., and prayer offered by Pastor A. E. Brown. The President in a few words welcomed the friends, referring to the presence of Mr. Thrower and to the absence of Mrs. Thrower, who was unable to be present.

Pastor W. S. Baker said he would be serving the best interests of the great meeting if his address was brief, and pointed out that a Welcome Home Meeting to a Missionary was by no means a modern innovation; it had the sanction of antiquity. We had an instance in Acts xv. 3: "And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren," where the meeting was a joyful one as ours was that night. We were glad to have our missionary with us: the brethren mentioned in the text rejoiced because of the conversion of souls, and in this joy they were in harmony with heaven, "There is joy in the presence of the angels of God over one sinner that repenteth." Mr. Baker showed that our Lord had bidden us to "go into all the world and preach the Gospel to every creature," and, although we cannot all go abroad, we can share the missionary's joy when he brings home the glad tidings. A few of us remembered Mr. Thrower sending home the news of his baptizing his first known convert from heathenism, and we could well imagine the deep, unspeakable joy that he felt; it would be ours, he thought, to be sharers in that joy, and it would be in proportion to the prayerful and practical interest we took in Mr. Thrower's work. He hoped the Lord would fulfil in us that night the experience of the Church in far-off days, and that great joy might be in every heart for Christ's sake. Pastor H. A. Newton said it was a joy to be present at that great gathering, to have a share in all the good things that were to be had that day, and heartily joined in all the good wishes for Mr. Thrower. He reminded us that Christ came up from the country, was lost in the city, and was found in the Temple, and remarked that he himself was glad to be in the Temple where God's salvation was to be found. He referred to the following words in John xvii.: "I have given them Thy words . . . . I pray for them . . . . for their sakes I sanctify Myself," and asked: Was prayer to us as it ought to be? It was his prayer that God would enable us to present ourselves as living sacrifices, and also dwelt on the missionary aspect of his text.

The President, on behalf of the Assembly, gave a very hearty welcome to Mr. Thrower, and expressed the hope that we should hear of the great things the Lord had done during his seven years in India, and be very much encouraged thereby.

In a splendid address, which occupied seventy minutes, Mr. Thrower was followed with keenest interest, and it is hoped that a full report will appear in next month's number of the MISSION HERALD.

Pastor W. Chisnall, the General Secretary, expressed the thanks of all concerned to the Pastor, Deacons, and Church at Mount Zion for their cordial welcome and hospitality; the Meeting closed by singing "All hail the power of Jesus' Name" and the Benediction. The collection realised £133 5s. 2¾d., and £14 from the sale of curios. "Praise ye the Lord!"

Meetings.

OLD BAPTIST CHAPEL, BEXLEY HEATH.

A Missionary Evening was held by the Young People's Society of the Old Baptist Chapel, Bexley Heath, on Monday, February 25th, 1929. It had been expected that an address would have been given by Mrs. J. B. Collin on "How We May Help to Send Forth the Good News to India's Women," but she was prevented by illness from being present, and dealt with her subject in a most enjoyable and interesting letter which was read at the Meeting. A happy, informal time was spent, and a collection taken on behalf of the L.Z.A. of the Strict Baptist Mission. M. L.

"Confirming the Churches."

DEPUTATION WORK IN SUFFOLK.

Successful and very enjoyable visits were paid to several of the Suffolk Churches in the early part of April. Pastors and congregations gave us a most hearty welcome, and contributions to the work of the Mission were encouraging. From Sunday, April 7th, until Thursday, April 11th, we were entertained by Pastor and Mrs. Gladstone at the Manse, Grundisburgh, receiving every comfort and attention, the Pastor also rendering invaluable help—with no little inconvenience to himself—by undertaking arrangements for the various meetings and personally accompanying us to the several places. At the three services at Grundisburgh on Sunday, the congregations included a number of children, and in the morning I spoke to the young people for about ten minutes, giving a glimpse of the history of Christian Missions in India. At the conclusion of the afternoon service the Lord's Supper was observed, the Pastor presiding; and of the day's ministry we feel, as the Apostle Paul wrote of his labours at Thessalonica, that the Gospel came to the people in power, in the Holy Ghost, and in much assurance, for the Lord was indeed with us throughout the day. The collections realised £4.

On Monday afternoon we cycled to Otley, where our colleague, Miss Mowle, formerly lived and laboured for several years. At the meeting in the evening Pastor J. W. Randall presided, about sixty friends being present, and showed a practical interest in the work by giving a good collection.

On Tuesday we cycled to Crowfield, ten miles distant, in the face of a strong head-wind, receiving a cordial welcome from Pastor J. Clover and his good wife. About fifty friends gathered in the Chapel, and were most enthusiastic, giving us the best collection of the week.

Wednesday witnessed an experimental venture in the shape of a meeting at Woodbridge, where there is no Strict Baptist Chapel. Mr. Cordle, of Orford, kindly presided, and addresses were given by Pastors Gladstone and Randall and the writer. Although the weather was very inclement, about thirty persons attended, and Pastor Randall's address on the words of our Lord, "If I had not come," was both practical and heart searching. May it search all who heard it!

The final meeting at Cransford, fifteen miles from Grundisburgh, was held under adverse conditions, a blizzard blowing all day made cycling impossible, but fortunately we were able to get a taxi-cab. We were welcomed by Pastor Ranson, who expressed regret that owing to inclemency of the weather and prevalent sickness, many friends would be unable to attend the meeting. Nevertheless a spirit of keenest interest was manifest, and to our joy a number of children were present, to whom I read Psalm 23 in Tamil.

Our hearty thanks are given to all who have helped to make this campaign a success, and we pray that God will nurture the seed sown.

D. A. THROWER.

COURLAND GROVE, CLAPHAM.

On a certain day some little time ago, it will be remembered, one left home in order to go to business and discovered en route from the door to the gate that the ground was covered with a sheet of ice, and that with a certain amount of precaution one could "slide" to business. Where a person lived near to the scene of his labours, I imagine it may have been possible to get there and back again in thirty-three slides. Whether or not the slides would have been worth looking at is another matter; but on the 12th March last I saw thirty-three slides that were really worth going to see.

The scene was in the schoolroom at Courland Grove, Clapham, when Mr. David Thrower delivered a lecture on India, illustrated by lantern slides which were made from his own photographs. If I were to describe each picture in detail, I can imagine our good Editor refusing to accept

any more articles from my pen; but I think the description following will suffice to indicate what an interesting time we had.

The first slide (one of 1,400 miles!) was taken on the way to India in December 1921, and was a photograph of Gibraltar harbour and rock. On the next slide we saw portrayed the first sight on arrival at Madras by sea. One noticed a hoisted flag in this picture, which indicated that an incoming steamer was in sight. From this slide to the next one travelled half a mile, for the third slide depicted Parry's Corner, in Madras City, which is situated on the beach road. The picture showed the High Court (with a lighthouse above the dome), the Law College and other places of interest. One saw next the offices of the Public Works Department which, together with the following picture of a palace, was taken from the sands. The sixth picture was of an outcaste village, Lockcheri, Kilpauk; the seventh was of the interior of Vepery Chapel, with Pastor Ponniah in the pulpit, and the eighth was of Preacher-teacher Arockiam (meaning "health") and his family.

The ninth and tenth pictures were particularly interesting; they were of the baptism of Iyavu, now called James, in Lotus Pool, near Sembiam, and of him and his shop at Sembiam respectively. James displays a silent and constant testimony for the Lord by exhibiting a notice on the Sabbath to the effect that "This shop is shut on Sundays." Praise God!

The next ten slides depicted a "scare-demon"; the workers' annual Scripture examination at Madras; the Semmen Street School at work; the Sembarambakkam School sports; a Hindu shrine at Ayanapuram; Preacher-teacher Devamonicam (God's Jewel), his wife, Jayamoni (the jewel of victory), and their little adopted daughter Sophie; a preaching party at Ambatturcheri; a preaching party at Menampolli; Madras Hostel lads playing at badminton; and grass sellers on the road to Koyembedu. The four pictures following were of the Semmen Street girls' sewing class; the L.Z.A. Dispensary at Kilpauk; a women's meeting at Kolattur; and women carrying loads of very brittle clay pots.

The twenty-fifth slide was of a mosque in Triplicane; the twenty-sixth of the motor-bicycle, which Mr. Thrower said was an "invaluable boon" to himself and his wife, and the twenty-seventh was of a holy man with his bull. The next slide was one of Sendamangalam town, with Naina Malai in the background; and from here we went on in two slides to a scene of the Namakal rock, fort and tank, and a photograph of boys from the Namakal Hostel. The next picture was of the Indian dhoby and his family; the penultimate one was of the Egmore Schoolgirls waiting for their Christmas gifts, and the final slide was of the village children at the Christmas distributions in the Madras bungalow compound.

The lecture was very interesting and instructive; and, as Mr. Thrower dealt with each slide in detail, we learned a great deal of the mode of living among the Hindus and of the work done by the Strict Baptist Missionaries. Everyone should endeavour to see and hear this lecture; although the evenings are too light now, Mr. Thrower will have time to deliver the lecture a few times in the autumn (D.V.) before leaving us again.

We pray earnestly that our God will mightily bless Mr. Thrower as he goes about speaking in His Name; that He will bless the work of the Strict Baptist Mission, and that He will be with us as we go from one slide to another on our journey from earth to Heaven.

GEORGE ANDREW.

Announcements.

Missionary E. A. Booth's Engagements for May.—1st, Accrington; 5th and 6th, Stamford; 8th, Stratford (Gurney Road); 12th and 13th, Deeping; 19th, Gurney Road; 26th, Wooburn Green; 27th, Lee Common. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Birth.—On April 4th, 1929, at 37, Sandmere Road, Clapham, S.W.4, to Mr. and Mrs. D. A. Thrower, a son, Vivian John. On behalf of all our readers we tender hearty congratulations to Mr. and Mrs. Thrower, with a desire that the new life may be spared to be a real blessing to them. —(Editor, S.B.M. Herald.)

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Mr. D. A. Thrower.—It gives much pleasure to present a life-like portrait of Mr. D. A. Thrower, which we are sure will be welcomed by all our supporters.

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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, Oakleaf and Ivy Geranium, Fuschia, Primulus: **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.—[As spring-time is the golden opportunity for cottage gardening, we venture to draw the attention of our readers to the above, suggesting it as an excellent means of helping the S.B.M.—Editor, "S.B.M. Herald."]

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Thank You!—The Secretary acknowledges with many thanks £1 for the General Fund, "In Memoriam," post-mark Brighton and Hove.

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The Council Quarterly Prayer Meeting will be held on Friday, May 31st, in the Vestry of Mount Zion Chapel, Chadwell Street, E.C., at 6.30 p.m.

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Missionary D. A. Thrower's Engagements for May.—1st, Brighton, Half-yearly Meeting; 2nd, Wandsworth, West Hill; 8th, Croydon, Windmill Road, District Meeting; 9th, Tunbridge Wells; 12th, Hounslow; 14th, Watford Tabernacle; 15th, Tring; 19th, Ramsey; 23rd, Cambridge Union Meetings, Ramsey; 25th, Upper Holloway, Elthorne Road; 26th, Brentford; 29th, Clapham, Courland Grove.

In Memoriam.

We deeply regret to record the home-call of our brother, MR. THOMAS J. DEAN, of Wandsworth, who, after a short illness, passed into the presence of his Saviour on Monday, April 1st, 1929, aged 76 years. Mr. Dean was for many years a member of the Council of the Strict Baptist Mission, being highly esteemed by his colleagues, on whose behalf we tender to Mrs. Dean and family this token of sincere sympathy with them in their bereavement and sorrow.

One more at home!
That home where separation cannot be;
That home where none are missed eternally.
Lord Jesus, grant us all a place with Thee,
At home in heaven.

The Children's Corner.

MY DEAR GRANDCHILDREN,—Among the many letters recently received, all of which gave very much pleasure, I was specially pleased with one containing a photograph of my two grandchildren, Grace and Freda Wolstenholme, which has been added to my album containing the portraits of many friends, young and old. These little gifts are highly esteemed, and I shall gladly welcome any from others of you. The album is treasured, and will, I hope, in days to come prove a pleasing memento of much loving service to our Mission.

I have been thinking a lot about Mabel Potter and her expressed desire to be a missionary as recorded in her charming little letter in last month's "Corner." It reminds me of something I overheard on a very dark night during the war, when a number of us were returning from an Annual Meeting, and I heard a voice from out of the darkness, "I always said Marty was a born missionary." I could not distinguish the speaker or recognize the voice, but the prophetic utterance has been fulfilled, and we have now in our dear friend, Mrs. Thrower, the "Marty" mentioned, an earnest and enthusiastic missionary, who is hoping soon to be able to tell of what she has seen during her comparatively short stay in India. This will, I trust, also encourage Mabel Potter, and many others like her, to bring their desires to the Lord Jesus and lay them at His feet, desiring Him to use them for His praise and glory. Let this be your motto:—

"I am only one, but I am one,
I can't do everything, but I can do something.
And what I can do I ought to do,
And what I ought to do, by God's help I will do!"

I had a delightful experience on the day of the Half-yearly and Welcome Meetings. By the kind invitation of Mr. Thrower I accompanied him to St. John's Wood in a taxi-cab, well-laden with cases, parcels, etc., which contained a large number of curios and other things that he had brought from India. Some of these were wonderful, and while I was much charmed with the elephants, brass-work, etc., I was far more pleased with the articles of needlework and other things made by the girls of Semmen Street and Sembiam Schools, under the tuition of Mrs. Thrower. As I examined the various articles, consisting of handkerchiefs, tablecloths and centres, doylies, serviettes, pillow-slips, curtains, and other things beyond the ken of mere man, I could not help thinking that if the native girls could in such a short time accomplish such excellent work, it would be quite possible for them, before very long, to send Christmas boxes to England! Anyhow, this splendid result should give an impetus to the work done at home, that it should be of the best, seeing that it will be of real value to elevate the recipients and give them a taste for things which are both useful and beautiful.

I am sure you will be interested to know that the stalls were well patronised, and Mr. and Mrs. Thrower are well repaid for all the labour expended in bringing things to England. I am quite certain you will welcome into the "Corner" my youngest grandchild, Vivian John Thrower, and unite with me in prayer that he may bring much love into the hearts of his parents, and when (D.V.) he goes to India with them he will receive a warm welcome from his native cousins. I am reminded of a curious incident concerning Mary, of Kakkaveri, who came over as ayah to Mrs. Watts. Our good missionary, Miss Savage, writes me that when she returned to her village home her friends were surprised that she was still dark-skinned, as they quite thought that in coming to England she would become a white woman! I am wondering if you will be expecting to find that Mr. and Mrs. Thrower have changed colour during their residence in India, and would suggest that, whenever possible, you should attend their meetings to make sure.

With much love to all, Your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, &c., *received from Mar. 10th to Apr. 10th, 1929*

General Fund.

	£	s.	d.
Acton Friends, Env.		9	6
Reports		2	10
Clapham, Courland Grove, S.S., for Sembiam School	12	0	0
Tottenham, Ebenezer, Farthing Collection	3	3	0
S.S.		8	9
Y.W. Bible Class		13	3
Y.M.		12	9
Somersham, Mrs. Reeder, Env.		4	6
Friston, Mr. W. A. Ralph, S.S. Box	1	4	0
Devizes, Coll.	3	2	0
Eaton Bray, Coll.	7	10	9
Bexley Heath, Coll. Pastor D. E. Westcott	2	6	6
	1	1	0
Over, S.S.	1	11	2
Bible Class		12	5
Cheltenham, Mr. W. A. Mitchell		7	6
Watford Tab., Env.	1	1	0
Gt. Yarmouth, York Rd.		8	0
Brighton, Prarthana Sabha	10	1	9
Birthday Box		2	6
St. Albans, Bethel, Coll.	2	18	3
Sudbourne, S.S. Juniors		18	6
Tring, Ebenezer, Coll.		12	0
Env.		11	0
Otley, Suffolk, Bible Class		15	0
Brentford, North Rd., S.S. Coll.		10	0
Reports			8
Clapham Junction, Meyrick Rd., including special don.	2	1	6½
Walthamstow, Church Hill, for support of Sandoshie	1	18	8
Special don.		1	3
Env.		16	8
Walsall, Midland Rd., S.S.	4	19	0
Boxes	3	17	0
Bermondsey, Lynton Rd., Infant Class		8	4
Chadwell St., Mt. Zion, Env.	23	1	11
Eastbourne, Grove Rd., Coll.	4	0	0
High Wycombe, Coll.	3	15	1
Blakenham, Env.		7	0
Woodgreen, Park Riding, Env.	1	1	0
Lewisham, College Park, Env.	2	0	0
Middlesborough, S.S. Box	1	0	0
Chorley (Lancs), Thankoffering, Bible Class	5	10	0
Hounslow, Zoar, Bible Class	12	10	3
Girls	1	2	6
Boys	14	8	2
Clapham, Courland Grove, S.S.		9	6
Brentford, North Rd., S.S.	9	19	9
Wandsworth, West Hill, Y.P. Guild		15	0
Reports			10
Walton-on-Naze, Coll.	1	10	0
Reports		1	0½
Aston Clinton, Boxes, Mrs. W. Barnham		9	3
Mrs. C. Sharp		4	4
Coll.	1	15	1
Stretham, Cambs., Coll.	1	15	3½
Wilstone, Coll.		15	6½
March, Coll.	8	0	0
A Friend	1	0	0
Croydon, Derby Rd., Birthday Box		14	9½
Pastor H. G. Dann, Box		15	2½
Kilburn, Streatley Hall, S.S.		4	8
Mr. P. Edwards, don.	1	0	0
Brighton, Ebenezer, S.S.	6	17	6
Ely, Zion, 5 Envs.		5	2
Sturry, Env.		10	6
Miss S. Schweitzer		15	0
S.S., 1928		6	6
S.S., 1929		8	6
Margate, Alexander Homes, Box		16	0
Diss, Mr. A. J. Jarrett		10	0
	£150	15	8

Personal.

	£	s.	d.
Exors. of late Mr. Arthur Tyler	200	0	0
Miss Una Grice, per two friends	6	0	0
Exors. of late Miss L. E. Cracknell	10	0	0
Mrs. Caffin (Toronto)	1	0	10
Anon., per Mr. D. A. Thrower		3	0
Miss E. Huckett, Birthday Offering, Nov. 14		10	0
Miss S. Hart	1	0	0
M.A.H.		10	0
No. 655	50	0	0
In loving memory, Toronto	1	0	5
	£270	4	3

Pension Fund.

	£	s.	d.
£1,115/9/1 3½ Conversion Loan	19	10	4
£1,067/14/5 2½ Consols	6	13	5
	£26	3	9

Herald Fund.

	£	s.	d.
Hastings, Mrs. Fricker		3	0
Acton Friends		17	8
Hounslow, Zoar	1	1	1
Walsall		16	0
Tottenham		7	0
Aston Clinton		16	10
Clapham, Courland Grove		11	6
Ely, Zion		10	0
Sturry		9	2
	£5	12	3

ERRATUM.

In March HERALD: Thorndon (Suffolk) should be—Rishangles, Suffolk

Env.		12	0
Heralds		15	10

Miscellaneous.

	£	s.	d.
Deposit Interest	9	4	2
£39/1/11 2½ p.c. Consols		4	10
£451/7/5	2	16	5
	£12	5	5

Ladies' Zenana Auxiliary.

Money received from Mar. 10 to April 9.

GIFT WEEK.

	£	s.	d.
Bethnal Green	1	3	0
Brentford	1	3	0
Brixton	3	2	6
Bromley		5	0
Mrs. H. Thorpe		5	0
Cambridge	1	15	0
Chadwell Street	25	12	0
Clapham, Courland Grove	4	7	9
Croydon, Derby Rd.	2	0	0
Epsom	2	10	0
Fulham	1	13	0
Grays		10	9
Grundisburgh		4	6
Guildford	1	13	6
Hounslow	2	18	0
Ipswich, Bethesda, Women's B.C.		17	0
Ipswich, Zoar		10	0
Kingston	1	15	0
Laxfield	2	0	2
Leyton	2	0	0
Manor Park		12	6
Newick	1	1	0
Newquay	1	4	9
Notting Hill Gate	2	16	8
Otley	1	2	2
Prittlewell	4	0	6
Ramsey		10	0
Streatham		10	0
Sudbury		5	0
Tadworth	1	3	6
Mrs. Wood's pupils		3	0
Tring	17	6	11
Tunbridge Wells	2	3	6
Walthamstow, Church Hill		13	6
Women's Gospel Mtg.		5	1
Wood Green, Dovecote		12	6
Park Ridings	1	12	6
Woolwich	3	6	0

Personal.

	£	s.	d.
Mrs. Forrester		2	6
Mrs. Caplin		10	0
Per Mrs. W. Downing		3	0
Mrs. Hutchinson	1	0	0
Miss G. E. Hutchinson		10	0
Mrs. Sandell	2	2	0
Mrs. Blunt		15	0
	£106	4	11

General.

	£	s.	d.
Mrs. R. Ridgewell (Box)		5	0
Walthamstow, Mrs. Kevan's B.C.		2	5
Prittlewell, for Salary of B.W.	4	0	0
	£4	7	5

Vol. XXVIII. *New Series, No. 270.* June, 1929.

The Strict Baptist Mission HERALD.

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



MRS. D. A. THROWER.

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.

"I am Debtor"

This was the attitude of Paul to all heathendom. His debtorship arose out of the debt he owed to Jesus Christ for his own salvation. The principle involved is applicable to all believers.

"I am Ready"

Concurrent with his confession of debtorship is Paul's declaration of his earnest desire to pay to the utmost verge of his ability.

Is there anything in our lives that corresponds to Paul's persistent effort to make Jesus Christ known?

The Open Door

Our missionaries report that conditions in India to-day are more favourable for preaching the Gospel than ever before. Requests are being received from unevangelised villages for the Gospel to be brought. It is the old cry from Macedonia.

We are Debtors

Are We Ready?

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. XXVIII.] JUNE, 1929. [*New Series*, No. 270

CURRENT NOTES.

THE laying of the foundation-stone of the Young Men's Institute and Hostel in Madras marks another step in the forward movement of the Strict Baptist Mission. The continued expansion of the work in each Field has provided a great difficulty in procuring suitable native workers, and the need for training our young men for the purpose has been keenly felt. This has called for repeated applications at the Throne of Grace, that the will of God might be made manifest, and at length an unmistakable answer has been given. "Arise and build" is the clear instruction, and in prompt obedience response has been made. When completed, the Institute will form a centre of Christian activity, and the young men, under the instruction of the Missionary, will, by God's blessing, be equipped to go forth among their own people to proclaim the glad tidings of salvation through the finished work of the Redeemer. The prayers of all who long for the coming of His kingdom are earnestly entreated, that this undertaking may receive His benediction, and through its instrumentality many precious souls may be brought from darkness into light.

* * * * * *

The Half-Yearly and Welcome Meetings were a season of refreshing from the presence of the Lord, and full of sweet encouragement. In the evening the commodious Mount Zion was filled to its utmost capacity by an audience which listened with keen attention to Mr. Thrower as he unfolded the story of "Seven Years in India." The substance of his address is given on another page, and is earnestly commended for perusal by all our friends. We "thank God, and take courage."

Our Foreign Field.

The News of the Month.

MADRAS.—Baptisms at Ayanapuram.—In March three young men were baptized at Ayanapuram. Two of these, Subramany and Perumal, are brothers, living in the village itself, and were previously scholars in our school there. They have desired to confess Christ for some time, but were hindered by their parents. Their mother fell very sick, and the husband and other members of the family believed it to be due to the anger of the goddess. They, therefore, made offerings to the goddess and performed other heathen ceremonies, but without relief to the sufferer. Subramany and Perumal made their prayer to the Lord Jesus, and He was gracious to them and their mother, so that the opposition was removed; and the parents came to the chapel to witness the public profession of their sons' faith in the Lord. They are now known as Solomon and Paul.

Campaigning at Poonamallee.—At the Easter holidays it was suggested that a special evangelistic campaign should be arranged. The spirit of unity has come to the workers as well as the missionaries, and they immediately proposed that as many as possible should go over to Poonamallee and encourage the workers in the stations there. Accordingly fourteen (mostly cyclists) made their way to Poonamallee on Good Friday, and stayed until the Monday afternoon. During the week-end all the stations of the field were visited, and good open-air meetings held. Each afternoon I conducted a Bible reading for the united meeting of workers; on Sunday morning the visitors preached at the chapels in Poonamallee, St. Thomas's Mount, and Mevalur; and in the afternoon they helped in the Sunday Schools.

Semmenpettah.—One of the first schools in the Madras Field was established at Semmencheri, then an ordinary outcaste village, with its dirt and smells and crowded houses. We feel that we have reason to be grateful to God that the school has been used of Him to a considerable extent in the change that has taken place in the *cheri*. A large number of the men are now in very respectable positions; the houses are mostly pucca brick built places; it is becoming quite a model village as regards sanitation, and it is electrically lighted. It is hardly surprising, therefore, that the people should desire that the term *cheri*, which means an outcaste village, should be dropped. The Corporation name-plate happens to be fixed on the wall of the S.B.M. School, and I was interested to notice that the old plate had been replaced by a new one bearing the name Semmenpettah. The new suffix means a village without the outcaste or pariah association.

Young Men's Hostel.—On Friday, March 8th, the foundation-stone of the Young Men's Hostel and Institute was laid. A service was held in front of the new building, and was very encouraging. About one hundred friends (European and Indian) gathered to celebrate the occasion with us. Brother Brand gave an exceedingly helpful message from the words, "Young man, I say unto thee arise," and Brother Morling laid the stone. The building is

now progressing, and we have a very happy and promising group of ten young men in the temporary hostel, who are looking forward to occupying the new building when it is ready. L. WATTS.



THE FOUNDATION STONE LAYING AT THE YOUNG MEN'S HOSTEL AND INSTITUTE, MADRAS.

* * * * * *

NAMAKAL.—During the past three months we have been engaged in Deputation work, visiting the fields of our sister Mission, so that we have not been able to report much on the activities of our own field. It is gratifying at such times as these to have a staff that is capable of carrying on the work during our absence, and I also gladly acknowledge the assistance of Miss Savage, who, during our tour in the Tinnevelly district, most willingly visited the schools and otherwise exercised a very useful supervision.

On concluding our itinerations amongst the stations of the S.I.S.B.M.S., we were accompanied on our return to Namakal by Miss Green, of Panaiadipatti. At the invitation of the S.B.M. Council, she spent a week in looking round some of our stations, and afterwards went on to the Kolli Hills to see the work there. We were delighted to have this opportunity of showing thus a spirit of cordiality and Christian love.

In the last week of March all the missionaries of the S.I.S.B.M.S. and S.B.M. met in Joint Conference at Koilpatti, and the unanimity and Christian fellowship manifest at the Conference formed a fitting close to the three months of labour spent in the cause of unity.

After visiting the Poonamallee Field, we went on to Kilpauk, only ten miles away, and took part in the stone-laying ceremony of the Young Men's Hostel. We pray God's benediction may rest upon the institution that shall there find its home.

Progress in Namakal

Soon after our itinerations in Tinnevelly, Miss Savage and Miss Mowle left Namakal and took up their residence in the Sendamangalam bungalow. We are grateful that the erstwhile vacant Mission House is now occupied, but, on the other hand, seldom have we felt so unwilling for colleagues to leave us as we were when our two L.Z.A. missionaries left us for Sendamangalam.

Our Annual Harvest Festival has again come and gone. On account of long-continued absence, we were unable to give any preparation to this good work, but, nevertheless, the proceeds amounted to Rs.235, which sum goes to our Home Mission.

Last month we had the joy of holding another baptismal service on the Cauvery, when two brethren put on Christ through baptism at Mohanur.

In the first week of April we held our mission workers' Scripture examination, and in the last week we anticipate holding Scripture examinations for all our schools.

During the past few weeks the people of another village have erected at their own expense a shed, placed it at our disposal, and, with a view to becoming Christians, asked for a teacher to give them Christian instruction. On the third Sunday of March I went there, and held the first Christian service and took the first collection. We have now three of such villages, where the outcastes are attending Sunday services and undergoing instruction, but where they have not yet been accepted for baptism. We need much patience and spiritual perception in dealing with these inquirers.

D. MORLING.

Seven Years in India.*

By D. A. THROWER.

THIS is indeed a very joyous occasion for me, and also it is an exceedingly humbling experience for me to be here and to take this part in such a gathering. My first word must be an echo of the word of the great apostle of the Gentiles, " By the grace of God I am what I am." By the grace of God alone I am what I am. Seven and a half years ago you, my dear friends, came here and gave me a very hearty send-off. You sent me to India baptized in your prayers, and I know that during the long period that has elapsed since then you have never ceased to pray for me. I thank you for this, because I know another thing, and that is that the measure of success which has attended my labours in that distant land, and also the progress which I trust I have made in the knowledge of my Lord and Saviour during this time, have, to no small extent, been due to the loyal way in which you have always continued to hold the ropes for me in the mine.

First of all, I wish to make a public acknowledgment of indebtedness to my dear friends, Mr. and Mrs. Booth. On the outward voyage I had the great benefit of their fellowship, and for four years in Madras their genuine love and almost parental training, advice and help have made me a lifelong debtor to them both.

FIRST TWO YEARS.—My first two years were spent principally in the study of the Tamil language. It was a strenuous and exacting task. We have a very difficult language. It dates from the time of King Solomon,

* The substance of an address given at the Half-Yearly and Welcome Meetings, on April 17th, at Mount Zion, St. John's Wood Road.

and is now spoken by sixteen million people. We have two hundred and forty characters in our alphabet, and eight cases for declining our nouns. A Tamil sentence may be of any length from two words up to infinity, but the main verb of the sentence always comes at the very end. For six hours a day I struggled with this monster, relentlessly and doggedly tearing it limb from limb, with tooth and nail, until finally it yielded. Very much credit is due to the munshi who taught me Tamil. Mr. V. A. Venkatachariar, of Egmore, Madras, is a born teacher and a remorseless taskmaster. Every part of his being swells with pride for his Tamil language. The two annual examinations in Tamil were duly passed under his tuition. After that I was able to take up my share of the work of the Madras Field.

THIRD AND FOURTH YEARS.—The next two years were full of interesting and varied activity. The Madras village circle became my sphere. Early in the morning I usually started out to preach in the villages. There were thirty villages and hamlets on my list, and I tried to visit them as frequently as possible. As there were five preachers on the staff, a different brother and I went out together each day of the week. We usually sang a lyric or two, and then started our preaching to the people who gathered to hear the music. I am going to surprise some people and sing you a lyric to-night. [A Tamil lyric was then sung to the audience.] This is a part of our work, the results of which are, more often than not, unknown to us. The Lord's Word is, however, still living and powerful, and I am sure that many secret disciples commenced to follow the Lord afar off in those days through this preaching. The morning preaching did not last for much more than an hour because the people had to go away to their work. It was followed by visits to the village schools, when I catechised the children on the Scripture lessons, and exhorted and encouraged the teachers. Among the nine schools that were under my charge at that time I always like to think of Kolattur, which was the finest school in the circle for many reasons. The discipline was good and the attendance most regular. The teachers also, by their lives as well as by their work, set a good example before all the children, who loved their teachers, and altogether very good work was done by the Kolattur School. Preacher-teacher Devamanicam (God's jewel) and his wife Jeyamoni (the jewel of victory) are the workers in Kolattur, and they are doing a great work, not merely in the school, but also in helping, encouraging and ministering to the other Christians in their village. In the afternoons I attended to pastoral visitation of the members of the Ayanapuram Church and congregation. This is another side of the work which needed very different treatment from the open-air work and the schools. Then in the evenings we had a series of weekly prayer meetings in the villages. How well I remember the way I used to struggle through, and the way I collapsed in the middle sometimes in leading these meetings! During my second year I started conducting these prayer meetings as my first piece of Tamil ministry. One day, when we were studying the Epistle to the Philippians, I stumbled across Mr. Epaphroditus. "Yepah-yepahpiro-yepahpirothithu!" He was too much for me altogether. We usually took the magic lantern out several times in the month, and the pictures attracted great crowds, who heard the Gospel preached to them. On festival days the preachers and I and two or three of the school teachers banded together for special Gospel work in several out-of-the-way villages. As the people generally take one or two days' holiday from their work for each of the

big festivals, we had grand opportunities then. There were the regular Sunday services at eight in the morning at Ayanapuram, and at various times in the afternoon and evening in other villages. During this time I had the joy of baptizing one brother in Christ, Subamony by name. He was the first of his family to put on Christ by baptism, but I am glad to say that last year I had the joy of baptizing Subamony's mother and his brother.

FIFTH AND SIXTH YEARS.—After four years of a bachelor's life I received my crown when my better half went out, and we were married in Sendamangalam. From March, 1926, to September, 1927, we enjoyed a very strenuous up-country, rough-and-tumble, jutka-bullock-cart life in the Sendamangalam Field. In addition to the routine of supervising the work of the field, we were able to hold two long camps. Scores of out-of-the-way villages were reached, thousands of people heard the Gospel, and large numbers of farthing Gospels and handbills were sold and distributed during these camps. Mrs. Thrower also did some medical work outside the tent. While at Sendamangalam I had the great privilege of baptizing and receiving into Church fellowship two brothers and two sisters. One was a worker on the S.B.M. staff, and another was a son of one of our deacons. The other two were converts from heathenism. A monthly English service for the spiritual uplift of the Namakal-Sendamangalam missionaries was much enjoyed by us. Mr. Morling and I preached alternately on these occasions. In September, 1927, we were transferred to Madras. By this time we had acquired a B.S.A. motor-cycle combination, and to save the expense of conveying the machine up to Madras by rail, I determined to cover the 270 miles by road. We were very busy at the time, and I did not think of the possibility of motor tyres wearing out, nor of the advisability of carrying spares! All went well for about 100 miles, but after that my troubles began. The experiences of that journey, if recorded in full, would fill a book. Drenched through and through in a terrific rainstorm, with food supplies long since exhausted and with two burst tyres, my companion and I had to get coolies to push us twenty miles through dense hilly jungle into a large railway junction! The journey was finally completed by train.

1928.—During the year 1928 we carried on the work of the Madras Field, and realised much blessing in it. For several years past this field had provided work enough for two men to handle, but now the junior man on the staff found himself facing it alone. Mrs. Thrower passed the second Tamil examination last year, and during the year she held two weekly sewing classes for girls—one at the Mission House and the other at Sembiam. The work done by the girls is here for exhibition and for sale. Last year we baptized eight believers on profession of their faith—four at Sembiam in a beautiful lotus pool and four at Ayanapuram. Pastor Ponniah also baptized three sisters at Vepery.

* * * * * *

In addition to the foregoing simple narrative, I wish to make a statement concerning the work of the S.B.M. in each of its fields. The work in all fields is highly encouraging, and gives cause for much thankfulness.

1.—In Madras we see a healthy **independence.** At Vepery, the city Church of one hundred members, it is **financial** independence, the Church bearing an ever-increasing share of its own support. In Sembiam, the village Church of forty members, it is **evangelistic** independency, for there a band of

the young men of the Church are carrying on a work of voluntary evangelism in the surrounding villages.

2.—In Sendamangalam we see **ingathering** at last. After more than twenty years of labour in this area, with very little visible fruit from the seed sown, and when we have no longer a man stationed in Sendamangalam, God is beginning to work for us. At Pottanam, a village two miles from the old headquarters, a remarkable movement has recently taken place. About a dozen persons have publicly renounced heathenism, and regular Sunday services have been started in their village for their help and instruction. What a tremendous appeal this makes for us to send a man again to Sendamangalam!

3.—On the Kolli Hills, the Mountains of Death, **itinerating** facilities are coming in the shape of roads. The first five miles of public road in the 200 square miles of the Hills has recently been completed (Isa. xxxv. 8).

4.—In the Namakal Field we see **idols overthrown** (Jer. l. 21). The temple of the pariahs of Sirunellikoil (in the far west of the field) is utterly deserted, and is being rapidly blotted out by the prickly pear cactus. Even the two widows of the old priest attend Christian worship with all the other villagers! This is unique in our history.

Final Word.—Furlough duties lie ahead, and I ask for a place in your prayers during the coming busy months. The sky never looked brighter than it is now. Let us pray that He may prepare us for the further revelation of His will for us as a Mission, so that we may sincerely and actively join in fulfilling His purposes. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

The School-bag Gospel League.

SOME friends may remember that in telling of the school work carried on by the Mission in India, I spoke of the Gospel booklets which the school children buy for one farthing and bring them to school each day along with their other books and slate. Several friends expressed the wish that school boys and girls in England did the same thing, as the knowledge of the Word of God is so much on the decrease.

On the boat returning to India I have been reading some missionary periodicals and came across an article on the School-bag Gospel League. This has been established in America for about five years, and is growing. "The vitality of the movement is due to the regrettable fact that millions of the young know nothing of the Gospels, and have never read or possessed them." This is spoken of as a "blind spot" in our Christian service which needs our thought and attention. The League's workers therefore seek to place a Gospel in the school bag of every young scholar; and so help to stem the black tide that is flowing from the socialistic and atheistic teachings which are now aggressively taught to children.

This note is passed on in the hope that perhaps some of our Sunday School workers may find the suggestion helpful, as we have done in India, though we were working along those lines before the beginning of the League.

L. WATTS.

Daffodils.

WE planted a little brown bulb in a garden bed. The ground was stony and the day was cold. When we held the little brown bulb in our hands we were full of happy anticipation and hope, but after we had planted it, when it was hidden from sight and weeds grew up just over the spot where we had put the flower, our hopes faded and died. The days passed on, weeks grew to months—months of frost and snow and bitter searching winds, months of rain and dreariness. We forgot our little brown bulb in the greyness of winter, and even forgot where we had planted it. One glorious spring morning, when the sun was shining, hope and remembrance awoke with nature, and we looked with joy for new life in our garden plot. A tiny, tiny blade of green we saw pushing its way through from under a pebble. Our little brown bulb was growing. How we watched and wondered to see the wee blade open, and then another, and another springing up. Bravely in the midst of the blades a green stem appeared, a bud formed, and, oh! the beauty and the wonder of that bud as it opened and bloomed into a golden daffodil—our first flower in the garden.

. . . . . .

In an Indian home we planted a bulb one day. It was a day of feverish excitement and preparation for a wedding. The house was festooned with garlands and tinsel, gay clothing and much jewellery; scent and loud talking seemed to overpower us, and it was not a favourable opportunity for our message. The little bride, dressed in gay clothes and gold ornaments, was the only one inclined to listen, but to her the story we told was not new. She had learned to love it in the school yonder—a little school that had bravely lived and testified for Christ in the heart of heathen Choolai. She had learned in that school for two or three brief years, and when she was withdrawn we had followed her to her home, and continued to teach her of Jesus Christ. She sat with wistful childish eyes fixed on our faces, listening once again to the message of salvation. We were now to lose her, and as a wedding gift we gave her a Tamil New Testament bound in brown cloth. Her name and ours were inscribed on the fly-leaf. How her eyes lit up! Was it merely delight at receiving a gift, or was the Testament of special value to her? We could not tell, but we gave it prayerfully. She went away into the heathen world, and we lost sight of her altogether.

The years sped away, and we had forgotten the child and forgotten the book, for the incident was but one of several. One day in another part of heathendom we found her—a child-woman with anxious face and tearful eyes, but the tears were shed for joy at meeting us once more. We saw the book again, well used and torn, which she produced from beneath a load of straw, where she had hidden it from her husband. "Day by day," she said, "I read that book, because it is God's Book, and it tells me about Jesus Christ. I pray to Him alone, for He is the only true God, and He hears my prayers and forgives my sins. My husband beats me when I talk about Jesus, and he beats me when he sees me read the book. He will not let me be a Christian, but although he may beat my body he cannot touch my soul, for Jesus is there, and I am His child." She held the little brown Testament with tender care as she told us her story, with her shining eyes looking into ours, and, oh! we were exceeding glad because our bulb had blossomed.

WINIFRED BOOTH.

"The Coat that would not Fit."

MANY little hands had seized it to try on, but it was too small for the tiniest scholar, either in Gundunni or Avarankadu. There are so many wee people in the Gundunni School that, by the time all were fitted out with nice Christmas garments, there were but few small coats left for Avarankadu. So Biblewoman Gnanamoni and I set to work to cut down the long sleeves of the big coats to suit the small folk. It was no good trying to squeeze any of them into the tiny coat, so we laid it aside and sent the children away, happy, but rather odd little figures in long coats with big short sleeves.

The next day was Sunday, and, after service with the teacher and his wife, we went outside, to find a tall man, with a weak, pale baby in his arms, standing by the doorway. Had he brought it for medicine? or was the child the little orphan they had told us about and for which we were praying and longing? We dared not suggest it, so just asked about its health. Oh! the joy of having it quietly handed to us, the clasping of that sweet boy in our arms, cutting away its unkempt hair and getting him into a nice warm bath, and then—where were clothes to come from on that far-off station? Ah, yes! the wee coat that would not fit anyone! Of course it would not! It was made and was being kept for the motherless bairn that He had been keeping for us.

. . . . . .

As I write he lies sleeping on the ground at my feet, a dear little man and an answer to prayer. For one year and a half no child had been given to us, and no one had come to us. So at our Girls' Prayer Meeting it was suggested that we should ask that before the year ended He would give us at least one soul. With great earnestness they prayed, but the year closed, and although we knew He had heard and in some way must have answered, we wished He had let us know; but now we do know that He gave us the child when its mother died just before Christmas, and we hold him as a sacred trust, and an earnest of more to come. EVELYN C. BRAND.

First Experiences of Camp Life.

THE packing up and the luggage that is needed for a week on Camp is quite appalling, and one realises in a way as never before the value of boxes and tins. By the time packing is finished the verandah is full of these articles, filled with various things necessary for our daily life, besides our cots and bedding. We load these in a bullock cart and send it in advance. We follow later in the day, as we can reach this camping-place by car or bus to within two and a half miles, which we walk, or if we prefer can go in a bullock cart. The first thing to be done on our arrival is to unpack and put our food in a safe place, away from the ants, etc., then prepare for bed.

In the early morning we went to the first village, which is about six and a half miles away. This was my first experience of a ride in a bullock-cart over a rough track. It reminded me of my childhood days, when it was such a treat to ride over the rough fields in a tumbrel. At last we arrived, and after Mrs. Morling had given her Bible lesson to the Zenana worker, we went round the village visiting. Before we left, one of our valuable boxes

A Painful Experience

containing a few drugs was opened, and these we offered free to all who were in need of them. For a time we thought we were to be disappointed, as we were informed that the people thought we had brought the medicine to convert them to Christianity; but after a time one old lady came whose son had fever, and then one by one they gained courage, and soon we had a crowd round us.

Quite an amusing though painful incident happened at another village we visited. Miss Savage and I thought we would like to have a look at a shrine on the top of a small rock. We soon had a crowd of little followers, who kept at a safe distance. Miss Savage asked them about the shrine, and one of the most courageous told her it was not in use now. Our path back to the village led through a mass of prickly pear, which is a coarse, succulent plant covered with long thorns. Unfortunately my foot slipped, and in trying to save myself I thrust my hands into the midst of the thorns. A cry of "Aiyo" from the little followers rent the air, and in intense pain I reached the Biblewoman's house. There I was very glad of the services of the village barber, who also acts as village surgeon. For nearly two hours, by the aid of a small pair of Indian forceps, he took most of the thorns out of my hands. This is where East helps West, his services being much more skilful in this case than our Western aid could have been. For a long time one of my thumbs was very painful, and I thought I had sprained it, but to our amazement, over a month afterwards, a thorn three-quarters of an inch long worked itself out on the other side, leaving my thumb none the worse for its company. In spite of all this, I thoroughly enjoyed my first experience of Camp life, and returned home feeling that I had gained a little more knowledge of India, of her people, their ways and customs.

B. L. MOWLE.

A MISSIONARY CALL, voiced for Christ, our Tamil brothers and sisters, and the would-be candidate for the Field.

" My sheep are found through all the world—
Who unto them will go?—
Go into all the world and preach,"—
To save from sin and woe.

" Here am I, Lord, send me, send ME,"
I, Lord, for Thee would go—
Tell them that in the storm-cloud Thou
Hast set Thy cov'nant bow.

Anoint my lips, unseal mine eyes,
And with Thy purging flame
Send forth Thy servant, Lord, to tell
Of Christ's rich, peerless name.

The nations sit in deathly night—
(Do not they grope for Thee
As blind men grope to find the wall?)—
Send, Lord, send even ME.

I've heard Thy voice, I've felt Thy power,
Thy grace has reached my heart.
Come, Lord, and in Thy name send forth,
For Thou the Love-Source art.

Tring, April 28th, 1929. W. E. W.

Our Home Churches.

Prayer Subjects for June, 1929.

For week beginning—

Sunday, 2nd.—For Miss Mowle, that she may be helped and encouraged in her study of the Tamil language.

Sunday, 9th.—That the New Hostel and Institute in Madras may become a centre of spiritual activity, and the young men students richly endowed with Divine grace and wisdom.

Sunday, 16th.—For Misses Savage and Mowle in their new sphere of work at Sendamangalam, that God's benediction may rest upon them, and much blessing attend their labours.

Sunday, 23rd.—That the Churches at Vepery, Ayanapuram and Sembiam may grow and prosper, and be much used in gathering many to hear the good tidings of the Gospel.

Sunday, 30th.—For grateful hearts to be given to all, for the encouraging signs of spiritual blessing in each Field.

Announcements.

Missionary E. A. Booth's Engagements for June.—3rd, Hook; 4th, Hartley Wintney; 9th, Sudbourne; 10th, Aldringham; 11th, Friston; 12th and 13th, S. and N. Association, Occold; 16th, Richmond; 23rd, Ilford; 26th, Tadworth; 30th, Epsom. Address : 30, St. Margaret's Avenue, Whetstone, London, N.20.

Missionary D. A. Thrower's Engagements for June.—2nd, Berkhamsted Common; 5th, Watford Tabernacle; 6th, Gurney Road, Stratford; 9th, Chadwell Street, Clerkenwell; 18th, St. John's Wood Road; 19th, Kingston-on-Thames; 22nd, Rushden; 23rd, Raunds; 24th, Whittlesey; 25th, Sharnbrook; 27th, Catworth; 30th, Rushden. Address : 37, Sandmere Road, Clapham, London, S.W.4.

Mrs. D. A. Thrower.—We have pleasure in giving a striking life-like portrait of Mrs. D. A. Thrower, which, we are sure, will be welcomed by our readers.

Miss E. A. Savage.—Many of our friends already know that our sister, Miss Savage, has successfully passed her second Tamil Examination, but we regret we did not offer her, through the pages of the HERALD, the sincere congratulations of the larger circle of our readers. This we now do, with renewed prayer that she may be led forth day by day by the Holy Spirit in her work for the Lord in the Sendamangalam district. Continued prayer is also asked for Miss Mowle, as she climbs the " Hill Difficulty " of language study.

Preliminary Notice.—The Annual Meetings will be held (D.V.) on Tuesday, October 22nd. Further particulars will be announced later on, but meanwhile we would urge our friends to make a note of the date, and, if possible, keep it clear from other engagements.

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,

"He that loveth his life shall lose it"

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, Primulus: **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.

Review.

Alfred Saker of the Cameroons, by Emily Saker. Carey Press. 224 pp. Cloth boards. 2/6.

This is a delightful book, and every page moves the reader to a deep admiration for a record of unselfish heroism and unstinted effort under almost incredible difficulties. The tasks set and accomplished by Alfred Saker were prodigious, and through all the terrifying experiences of starvation for himself and family, beset by cannibalism, treachery, and ill-health, he gave the Gospel to the Africans, and sent forth Grenfell and Comber upon their wonderful pioneer work on the Congo.

It is little wonder that Dr. Livingstone said, "The work of Alfred Saker at Cameroons and Victoria is, in my judgment, the most remarkable on the African coast."

We have great pleasure in recommending this book to our readers, and to express the hope that it will find a place in every Strict Baptist Sunday School and Missionary Study Circle Library. Before receiving the call to the Foreign Field, Alfred Saker was a teacher and Superintendent of the Strict Baptist Sunday School at Borough Green, Kent, and not long since his daughter, Miss Emily Saker, the author of this memoir, unveiled in the schoolroom there a large portrait of her father.

Notices.

ALL SUBSCRIPTIONS, DONATIONS, &c. (except for the L.Z.A.), should be sent direct to the **Treasurer, MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.**

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. CHISNALL, 85, The Avenue, West Ealing, W.13,** from whom COLLECTING BOXES, PICTURE POST CARDS, &c., may be obtained.

ALL ORDERS FOR THE MISSION HERALD, or ALTERATIONS OF SUBSCRIBERS' ADDRESSES, to be sent to **MR. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.**

The Ladies' Zenana Auxiliary.—All inquiries 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 L.Z.A. Collecting Boxes and all contributions to be sent to **Miss P. P. Nunn, 58, Myddelton Square, E.C.1.**

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

lessons, singing and prayer form the life at Cameroons." This was written in 1851, and there is still "much land to be possessed."

"To the spirit select there is no choice;
He cannot say, This will I do or that.
. . . . . .
A hand is stretched to him from out the dark,
Which, grasping without question, he is led
Where there is work that he must do for God."

Much love to all, Your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—I hope you will all read with much pleasure the delightful story unfolded by Mr. Thrower in his "Seven Years in India." It is a striking record of "patient continuance in well-doing," and a fulfilment of the Divine promise, "My Word shall not return unto Me void." I sincerely hope that many will be able to hear our Missionary when he visits the Churches during his furlough; good as the printed story is, it lacks the charm of hearing it when spoken with vibrant voice and spiritual force and conviction.

Last Saturday afternoon I had the pleasure of a visit from Mr. Thrower, who was accompanied by our two missionaries-elect, Messrs. A. Crane and A. Morling, when a short but most enjoyable time was spent. My heart was touched as I remembered how, some 26 years ago, in that very room, Mr. Morling's father, our Missionary at Namakal, discussed with me what he believed to be a call to serve the Lord in the Regions Beyond, and after prayer, in which I pleaded for guidance and some sign that the call might prove to be of the Lord, the words spoken by the Angel to Gideon came to me with much power, "Go in this thy might . . . have not I sent thee?" and, acting on this, my dear friend and Bible Class member applied to the Strict Baptist Mission, and was accepted for service in India. Soon, if it please God, we shall have both father and son labouring in the same great field, with mutual joy, which will be both precious and peculiar.

After my three friends had gone, while meditating upon their visit and its purport, I caught sight of a small sketch-map of India, lying close at hand. I seemed for a while to be living in that wonderful land, and tried to visualise its distinctive peculiarities. I saw spread out before me a country of wonderful contrasts; of immense wealth and sordid poverty; of highest intellectual and scientific attainments and gross ignorance. Then I saw before me a land with no less than 724,000 villages, the greater part of which had no doctor, and in many the Gospel had never been proclaimed. And in my fancy I saw our two young missionaries-elect, having finished their training course at home, setting forth, determining to carry the Good News into every one of those villages. But in a short calculation I found that to do this each would have to visit one village a day for a thousand years, by which time, if their lives were spared, they would be older than Methusaleh, the oldest man that ever lived! which thing is, after all, an allegory. But my day-dream was, however, a matter of vital reality. What a stupendous task is before the Churches! In India alone there is ample to tax the resources of all who desire to see the coming of the Saviour's kingdom, while elsewhere there are vast territories, with innumerable languages and dialects, which are waiting the fulfilment of the sacred promise, "In Thee and in Thy seed shall all the nations of the earth be blessed." May many of you hear "the voice of the Lord, saying, Whom shall I send, and who will go for us?" and be constrained to say, "Here am I, send me."

I have recently found both pleasure and profit in reading the life-story of Alfred Saker, pioneer missionary to the Cameroons. A striking incident concerning the ignorance of the natives and the desire for instruction after conversion is graphically recorded: "Numbers are deeply anxious for instruction, and the only limit to our usefulness now is our time and strength. The people seek a hand to lead them. One thing may be recorded. Concern for instruction succeeds conversion; ignorance is not deplored till guilt is a burden. . . . At four and five every morning the schoolroom is crowded to hear the Word of God, and in the evening the people will only retire when bidden. . . . Numbers use every effort to learn to read. . . . Labour,

LIST OF SUBSCRIPTIONS, Etc.,

Received from April 10th to May 9th, 1929.

General Fund.

	£	s.	d.
Datchet, Bethel, S.S.		10	0
Miss Machon, "Tuesday Chat"		6	6
North Finchley, S.S.	1	2	7
Mr. & Mrs. Nunn's Box		15	2
Ramsgate, Mr. H. Stevens	1	0	0
Wood Green, Dovecote, S.S.	1	11	10
Grundisburgh, Coll.	2	15	0
Miss A. Last		5	0
A Friend	1	0	0
Otley, Coll.		13	0
Reports			2
Grundisburgh, Reports		2	0
Crowfield, Coll.	1	13	2½
Reports			8
Woodbridge, Coll.	1	11	0
Cransford, Coll.	1	0	6½
Lewisham, College Park, S.S.	1	17	0
Kingston-on-Thames, Coll.	3	10	0
Northampton, Env.	1	0	0
Bethnal Green, Hope, Mr. Galley, senr.		10	0
Whittlesey, Junr. L.Z.A. Mission Exhibition		10	0
Brighton, Tabernacle, Env.		8	0
Bethnal Green, Hope, Coll.	1	10	0
Manor Park, Rehoboth, Bible Class		10	6
Clapham, Courland Grove, S.S.		10	3
Birthday Box		7	1
West Ham Tabernacle, Boxes	22	13	6
West Hill, Wandsworth, S.S.	2	2	0
Cheltenham, Providence, Coll.	2	3	6
Box E.J.T.	1	1	6
Warbleton, Coll.	1	6	6
Ipswich, Bethesda, Coll.	21	14	5
Anon.	4	0	0
Mr. O. Freeman	1	0	0
Hadleigh, Coll.		13	0
Mrs. J. R. Debnam's box		6	0
Sudbury, Boxes		12	2
Bolton, Dorset Street, Coll.	2	18	2
Handcross, Mr. & Mrs. Bewers		5	0
Wood Green, Park Ridings, Coll.	4	10	0
Staines, S.S., Boxes	1	5	0
Norwich, Orford Hill, S.S., Coll.	2	2	3
Berkhamsted, Potten End	1	17	3
Hastings, Tab., Coll.	5	6	5
Tab. & Ebenezer S.S., Coll.	1	2	1
Ebenezer, Coll.	2	15	6
Watford, Tab. and Y.M.B.C.	5	2	0
Charsfield, S.S.		10	6
Wandsworth, West Hill, Bible Class	3	2	0
Brighton, Half-yearly Mtgs.	6	2	6
Anon.	2	0	0
Birthday		2	6
Leicester, Providence, S.S.		15	0
Slaithwaite, Coll.	3	9	0
Royton, Coll.	3	18	6
S.S.	2	0	0
Boxes	4	13	0
Clayton West, Coll.	2	17	7
Southport, Coll.	7	15	11
Accrington, Ebenezer, Coll.	2	0	0
Stamford, Coll.	4	0	5
Mr. A. Rowell	1	16	9
Miss R. Willerton		12	0
	£155	11	5

Personal.

	£	s.	d.
Mr. & Mrs. B. Glenny	5	0	0
Exors. late Mr. James Dickson	10	0	0
Birthday Thankoffering, Apr. 2nd	1	0	0
In Memoriam, Brighton & Hove Postmark	1	0	0
"Lovingkindness and Tender Mercy"	1	0	0
Mr. G. R. Spratt		7	6
Birthday Thankoffering, Apr. 13th	1	0	0
Mrs. M. Carpenter		2	6
C.E., West Ealing		10	0
Absentee from Half-yearly Meeting	10	0	0
Birthday Thankoffering, Apr. 16th		10	0
Employees of Mr. Dean, West Hill, Wandsworth	5	0	0
D. A. Thrower, Sale of Curios		16	4
Mr. C. Gregg	2	4	0
D.A.T.		5	0
Miss Mary Leggett, Box	1	0	0
Mr. E. Robinson (for Namakal)	2	12	0
	£42	7	4

Miscellaneous.

	£	s.	d.
"Palm Leaves"		5	9
Half-Yearly & Welcome Meetings Collection	134	6	8
Do., Sale of Curios	14	12	10
Sale of Curios, Hastings	2	7	1
East London Rally	2	9	0
Sale of Curios, per D. A. Thrower	2	10	2
P. W. Lucas, Poynings Branch	3	15	2½
	£160	6	8½

ERRATUM.

In last month's HERALD, "Brentford" should read £6 11s. 2d., not £1 3s.

Herald Fund.

	£	s.	d.
North Finchley, Mr. & Mrs. Nunn's Box		4	6
Leyton, Hainault Rd.	2	2	0
Sudbury		2	4
Tonbridge		12	0
Tottenham, Miss E. E. Field		7	6
Norwich, Orford Hill		5	9
Brighton	2	0	0
Royton	1	2	6
	£6	18	7

Personal.

	£	s.	d.
Mr. G. R. Spratt		2	6

Ladies' Zenana Auxiliary.

Money received from April 10 to May 11, 1929.

GIFT WEEK.

	£	s.	d.
Previously acknowledged	107	2	11
Brighton	7	5	6
Bassett Street		6	0
Croydon, Salem		9	6
Greenwich	2	0	0
Homerton Row		10	0
Ilford	2	0	0
Lynton Rd.	5	6	0
Norbiton	1	15	3
Ramsgate	1	0	0
Reading	1	13	4
St. John's Wood	10	0	0
Stratford, Gurney Rd.	1	5	0
Tottenham	2	0	0
Wandsworth, West Hill	1	2	6
Watford	8	0	0
Wattisham	1	0	0
Warboys	1	5	6
Richmond	3	12	0
	£157	13	6

General.

	£	s.	d.
W. Ham, P.M. Box		15	0
Bethersden, Y.P. Sale	6	10	0
Stratford, Gurney Rd., Sewing Class for Girls' Home		9	0
Miss Clark		10	0
1d. Weekly Subs.		16	0
Wood Green, Dovecote, C.E. Missionary Mtg.		2	6
Lewisham, B. W. Salary	2	5	0
Brighton, Collec.	1	7	0
Legacy from the late Mr. Jas. Dickson	10	0	0
Mrs. Hutchinson, for Girls' Hostel		10	0
Mrs. Falkner	2	0	0
Mrs. Packwood		10	0
Collec. at Half-yearly & Welcome Mtg.	6	8	8
Per Mrs. E. H. Chilvers, for B.W. Salary		12	6
	£32	15	8

Vol. XXVIII. *New Series, No. 271.* July, 1929.

The Strict Baptist Mission HERALD.

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



WINNOWING GRAIN, 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

"LENGTHEN THY CORDS"

So runs the Divine Command.
Our opportunities in India continue to increase.
Our plans for occupation need enlargement.
Unevangelized villages are asking for the Gospel.
We are invited to attempt greater things in India.

"STRENGTHEN THY STAKES"

Concurrent with enlargement must be deeper devotion.
We need to give more time to intercessory prayer.
We need greater resolution in obeying the Commission.
We need wider Vision, broader Sympathy, firmer Trust
We may then expect greater things.

PARTNERSHIP

The S.B.M. earnestly appeals for the hearty co-operation of all who desire to send the Gospel of the Grace of God into the regions beyond.

Have arrangements been made for a visit of a Deputation Missionary to your Church? Ask about this.

The Treasurer of the Mission is—

MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.

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. XXVIII.] JULY, 1929. [*New Series*, No. 271

MR. J. M. BRAND.

It is with deep sorrow that we have to announce the home-call of our beloved Missionary, MR. J. M. BRAND, of the Kolli Hills, South India.

The sad event was quite unexpected, the information being conveyed in the following cablegram :—

> "Namakal. Brother Brand taken ill June 10th, Blackwater Fever, passed away June 15th. Await letters. Morling."

The further details will be awaited with much anxiety, and meanwhile we would commend the lonely help-meet of our brother, their children and all dear to them, to the tender sympathy of all our readers, with the prayer that each may be Divinely comforted, and the dark dispensation so sanctified, that each may say, "The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord."

We also crave for the Council, an interest in the prayers of all, that wisdom may be given, so that the work which was so dear to our brother's heart, and in which he had laboured for about twenty years, may still go forward, and prove a lasting memorial to one, of whom it might be said, "He loved not his life unto the death."

A MEMORIAL SERVICE will be held (D.V.) on Wednesday evening, July 17th, at 6.30 p.m., at Mount Zion Chapel, St. John's Wood Road, N.W.8, when the Sermon will be preached by Missionary E. A. Booth.

TO OUR L.Z.A. SECRETARIES AND ALL GENEROUS DONORS.

DEAR FRIENDS,—

As we advance in years the truth of the saying, "Time flies," becomes more and more impressed upon us as we note how quickly the years come and go, and reflecting upon this fact should be a reminder that "the coming of the Lord draweth nigh." But in the "little while" remaining between it is my privilege to again remind you that another year's need must now be faced, if we would be faithful in relation to the work our Master has given us to do in a small corner in far-away India, and our gifts for this purpose should reach the L.Z.A. Financial Secretary as early as possible this month.

The holding forth of the Word of Life, that we have been permitted to put our hands to, may seem to reach such a tiny area in that immense land of darkness and shadow of death, yet "power belongeth unto God" to use even such a humble instrument as the L.Z.A. of the S.B.M. But we long to possess, more literally, **OUR PRESENT OPPORTUNITIES,** therefore our heart's desire is, that one and all of our friends who love His Name and long for the coming of His Kingdom, may be so quickened by the might of His indwelling Spirit that pennies, shillings, notes and cheques may flow freely into His treasury, and this year's income be a record one, such as will enable us to advance to His honour and glory. **WE HAVE NOTHING OF OUR OWN,** for what we have in worldly store is His, and yet, to our shame, so frequently do we hold His gifts as our own and yield to Him but miserly portions of health, wealth and time, that as we realise something of our meanness we also realise the greatness of our need for an infilling by His Spirit's power and love, that the all-embracing self, which dwells so constantly within, may be forced out.

With earnest prayer that "the joy of the Lord" may be our individual reward, as we yield ourselves for this service,

Yours "in Him,"

B. L. COLLIN.

Our Foreign Field.

A Visit to Moonoor.

MOONOOR is the name of a crater-like basin some three or four miles in diameter, at the northern end of the Kolli Hills. It is much lower than the rest of the Kollis, being only some 1,500 feet above the plains. Within the rocky walls that enclose this area may be found 19 hamlets inhabited only by hill-people. It is a hot-bed of malaria. A stream runs through the country, and the people utilise the water to irrigate their rice fields on either side. This results in considerable patches of swamp and stagnant water, in which the mosquitoes breed abundantly.

We have two schools amongst these hamlets. I set out to visit them, and to conduct Sunday meetings. It is 13 miles or more to Kundunni, the more distant one, from the Mission Bungalow at Valavandi. We have recently made a good path for five miles of this distance, thereby greatly reducing the fatigue of the journey. The whole journey may now be done in three hours, whereas it used to take five.

The first enquiry we made, upon arriving at Kundunni, was concerning the progress of the well-digging. Water-scarcity in this station is acute in the dry season. Large numbers of people are suffering from guinea-worm, a parasite which infests bad water, and which finds its way from the stomach of the drinker into his legs and arms, where it grows to any length up to five feet. We are sinking a trial shaft close to the school and teacher's house, hoping to discover a good spring. The shaft has been sunk to a depth of 35 feet without success. We must go on another 10 or 15 feet.

After examining the scholars at the school, we conducted prayers with the teacher and his family. The teacher brought a rupee (=1s. 6d.) as a thankoffering. His goat and its kid had been lost in the jungle for an entire night. They had prayed for its preservation from beasts of prey, and it had been restored to them unharmed. Hence their gift, which represented two days' salary. In matters of this kind, Indian Christians set a good example to their brethren in western countries.

In the evening I went on to Alathur, 2 miles distant. The teacher and his wife, and two young Christian hillmen, gathered for evening prayers and exposition. Afterwards, just as I finished my evening meal in the little school-room, a great storm broke, accompanied by thunder and magnificent lightning. The pouring rain found out many weak spots in the thatched roof. We were glad of the rain for the farmers' sake.

Next morning was Sunday, and the workers from both stations met here for worship. I preached on the Holy Spirit's work, with practical applications. Afterwards we partook of the Lord's Supper, remembering His death, especially that aspect of it emphasised in Isaiah lxiii. 3, "I have trodden the winepress alone, and of the people there was none with me." A young enquirer was present throughout, and we were glad to notice his serious and intelligent interest.

Afterwards a patient presented himself at the door, holding his face, and enquiring whether we had brought the "teeth-pincers." It was the worst

kind of tooth—just one side of a hollow shell remaining above the gum—but he was plucky. Each of the three stumps had to be dug out separately, but I was able to make a good, clean job of it, and the man departed much relieved.

We try to visit each of our stations in this way once a month. One is able to talk with the teacher about his work in a more intimate way than is possible at the monthly meetings at headquarters. Special difficulties are discussed and prayed over, and the condition of the school compared with last month. Notes on the progress of the school are made in a book kept for the purpose. The entries in this book make an interesting record of the history of each station. J. M. BRAND.

[In connection with the above we would remind our readers of Mr. Brand's admirable booklet, "OUTCASTS FOR CHRIST'S SAKE," the scene of which is laid at Moonoor. It can be had of the Secretary, 85, The Avenue, West Ealing, W. 13, sixpence per dozen, post free, and is very suitable for enclosure in letters or general distribution.—EDITOR, S.B.M. HERALD.]

Wanted—Merchant-Missionaries.

THE cause of Christ in India suffers sorely from two great needs of which the Western Christian world seldom hears. One must be supplied chiefly in and around the great seats of learning in the west; of that I may speak another time. The other must be met here in this vast land of opportunities: it is the need of merchant-missionaries. India needs thoroughly Christian teachers, engineers, merchants, planters, business managers—men not only expert in their several callings, but also eager and striving for the coming of Christ's Kingdom in the East.

It should be remembered that for many generations the connection between Britain and India was represented solely by the East India Co., a company established with the one object of developing trade for the enrichment of England. Let us be frank and acknowledge openly that originally we came here with no altruistic motives; we came to gather fortune. Both histories and novels tell us how poor clerks became Nabobs and how even the highest office under the Company did not prevent its holder from selling his soul for "rewards."

It was soon found that something else could be gained in India; that was, a "good time." The Britisher was not long in discovering that on the plains of "Ind" there was no public opinion to fear, that this side of the Suez there "ain't no ten commandments." We decline to enter into the details; we simply say that the domestic life of the average man was a blot on our fair escutcheon, and a travesty of Western civilisation. There were more reasons than one for the Company's shutting out Carey and his followers.

It may be replied, "All this is of the past. The Britisher in India no longer maintains a seraglio." We are grateful for any progress that has been made either in probity or purity, yet, we solemnly affirm that the character of the Britisher here to-day does not truly represent the character of the Britisher in Britain; his domestic life here is still a ridicule of the average life there. Even now, there is little public opinion and there are but very few "commandments."

As regards the Englishman's life in the *city*: Judgment was recently given in a Madras law court case, in which the manager of a large business concern was charged with causing the death of several Indians, and serious

hurt to others. To those ignorant of the domestic life of Europeans here the whole of the proceedings must have been a revelation. What most of all made many an English Christian here bow his head low in shame was that in the summing-up of the case the magistrate passed the most severe strictures on the life of Europeans in India and on the kind of "civilisation" that is being imposed on India by the West. Perhaps, after all, we have not made such advance in virtue since the days of Clive as some would think.

As regards the life of the Englishman in *rural parts*, take the following. Last month, when I went to Valavandi, I found that a new dread had been thrust before our friends there. Their new fear was nothing more (and nothing less) than this, that European planters might soon be coming to the Kollis and starting coffee plantations! They fully realise what a blessing a truly Christian planter living with his Christian wife might be on those hills, but they know that humanly speaking, there is very little probability of such a happy circumstance taking place. Hence they dread, and they have good reason to dread, the advent of European planters who are not Christians.

Every year thousands of men and women go from this taluk to plantations in Ceylon and on the west coast. Throughout almost the whole of S. India tens of thousands of coolies are going to work on the estates of Englishmen, working off their little debts, and then returning to their own farms. As they return home, nearly everyone of them becomes a messenger, who with great gusto tells the doings of his white master. What a power those planters wield! And how they wield it! What gross caricatures of Christian life and civilisation they exhibit! How they handicap the missionary, clog the wheels of true progress, and cover the name of our holy religion with shame. When we preach to the people of purity and sobriety, in how many a village comes the taunt of excesses and "irregularities" among those who they consider are our Christian brethren.

We are sure that in the West there are many men and women who, though not called to the life and work of an "official" missionary, might unofficially do most excellent service. May God stir their hearts and grant us in India many planter-preachers and merchant-missionaries.

D. MORLING.

Gospel Work Amongst Non-Caste Women.

ALTHOUGH it is generally known that the non-caste women of South India are backward and lacking in sharp mental perception, and generally evince a character indicative of sub-normal development of brain power, it is surprising how readily they imbibe the teachings of the Gospel, and seek with keen interest the truths which show the way of salvation.

It might be argued that she has little to give up, and it is not so difficult for her as for her sister of higher social standing. Her religious life is not so conventional, as in the ordinary everyday life it means little to her. But be that as it may, the fetters that bind the non-caste woman of India are such that they are not easily removed. Superstition with her takes a different line; she is the victim of fate, the slave of the goddess, the bondwoman of the evil spirit. Her whole being is possessed with such a fear and dread that she lives in terror as to what calamity will next befall her small household. Does not her only child die because she failed to pay due tribute to Mariammal, the goddess of smallpox? Is not the village smitten with cholera

and the reason attributed to her and her family because they sat and listened with delight to the message that the woman with the book and the pictures had come to tell them?

Such superstitions are not easily shaken off. The net of the evil one has entangled her far more than the casual observer would imagine, but, thank God, the chain that binds, and the net that imprisons, the non-caste woman has frequently been broken, the captive has been released and has been brought to rejoice in the liberty of a full and free salvation.

Realising that there is still a good deal of scope for work amongst these Indian sisters of ours, it was decided some time ago to hold simple Gospel meetings for them. Before our last furlough these meetings were commenced, and many of my readers have already heard the story of their inception. While in England, we received the promise of sympathetic help in the development of this work, and on our return to India meetings were commenced and are being held regularly in twelve different villages. The response at these meetings has been far beyond expectation. The order of the meeting is a very simple one—the women are taught to sing lyrics, portions of Scripture are sometimes memorised, the Word is read, prayer is offered, and a twenty-minutes' Gospel address is given. After the meeting cups of tea and buns are handed round.

I have watched with admiration and wonder the expression on the faces of some of these women while the message has been given. We usually have one of the missionaries or preachers to give it, and rarely it is that the attention of the women is not held throughout the address.

A short description of our first meeting at Ayanapuram may show a little clearly the nature of this work. One Saturday morning Preacher Dhanaraj came to me looking very grieved. "Good morning, Dhanaraj, what do you want?" were the words I greeted him with. "Amma! You are holding women's meetings in several of the villages. Last week you asked me to speak at one of them, which I gladly did. Now I have come to ask you why you have not had one in Ayanapuram. Cannot we have one there?" "Oh, yes, I am quite willing to have one, but at present there is no Bible-woman working in the cheri, so that there is no one to get in touch with the women and call them." "Cannot I and my wife do that? I am sure we could get a few women together, even though it is harvest time, and surely as we have no Biblewomen at present in the village it is a better time to have a meeting." "All right, then; I will come to Ayanapuram next Wednesday week."

The following Saturday morning Dhanaraj came again and with great joy told how the women in the village were ready to come to the meeting. When asked about the number he replied, "Unfortunately, being harvest time, we shall not get more than 30, probably only about 24." The day arrived, the schoolroom was nicely swept and tidied, and everything in a perfect state of readiness. It was arranged that the school children should have their lessons under some big trees that afternoon, and the two junior teachers should have charge of them while Dhanaraj and his wife gathered the women together.

Quietly the women came in and we began the meeting. We usually have a very simple lyric, and while we were singing the women kept coming. We soon got beyond 30. I had ventured to prepare for 48 but by the time the opening lyric was over we had 84. I wish you could have heard them sing.

Music, perhaps, was not very prominent, but I do feel that the untuned voices of these poor cheri women was as music before the throne of God.

Faces lit with interest and Biblewoman Lily told her message. It was a simple, true presentation of the Gospel, and as we gathered afterwards round the social cup of tea and talked first with one and then another the assurance came that this was God's work and He will care for the seed sown. His Word will not return unto Him void. The reaping time will come and our prayer is that in that day when He shall gather His loved ones to Himself many of these women will be found amongst the number. Again we say, pray for this work, that His Kingdom may come in the lives and hearts of the non-caste women around Madras. E. A. WATTS.

The Jerusalem Missionary Council.

(Continued).

THE second matter dealt with in the report of the Jerusalem meeting of the International Missionary Council, held in March and April, 1928, is Religious Education. It is evident that the Council was brought to recognise that there is a growing feeling of distrust and doubt concerning the value of educational work in the missionary enterprise. On the one hand are the educationalists, with high ideals regarding the character of work which Christian teachers should be doing; work that has been, and is, of great value from their particular standpoint, and hence they are calling for an ever-increasing allocation of new missionaries and money for their educational equipment. On the other side are the keen evangelists, who point to the fact that the *religious* education in practically all higher educational establishments is that to which is given least attention, because the competition amongst such establishments to show successful results requires the whole strength of the staff.

Although, probably, no one will be found to quarrel with the two main points of the report on this subject, namely—1, That religion is an essential factor in education, and 2, That education has an essential place in religious work, it is impossible to avoid the suspicion arising that educationalists believe that a people may be "Christianized" by the process of education given by Christian people.

Frankly, this section of the report leaves one rather cold. Next comes "The relation between the younger and older Churches." As this is a matter that vitally concerns us as a Mission this section calls for careful study. The statement of the Jerusalem Council commences, "We, representatives of both older and younger Churches, are deeply conscious of the fact that more than half the world has no knowledge of Him Who is the light and life of men, and that even among those who have had the opportunity to know Him, He is only imperfectly understood and followed." The problem briefly is that with all the effort put forth by all missionary societies less than half of the world has been evangelised; but although missions have been established in very many parts for a century or more, missionaries are still ministering in places where Churches have been established for many years. Quite apart from the missionary work which these younger Churches should be doing, if they could only become independent of the missionaries who have assisted them so long, the existing missionary forces would be released to go on into the hitherto unoccupied regions. Hence "no more important problem confronts the older and younger Churches alike than to discover the secret of a living, indigenous

Church." As the negro Bishop Howells of Nigeria said, "The right attitude was that of mother and child, but there was something wrong if a mother had to look after the child all its life and it could never stand on its feet. The age of a Church, however, could not be counted by years."

It is somewhat difficult to follow a good deal of the findings of this section until it is remembered that the minds of those who gathered at Jerusalem, to a very considerable extent, conceived the Church as being somehow associated with nations, or at least with organised Christendom; and the ministry of the Church to be that which is trained and provided for by some organisation. The call and preparation by the Holy Spirit of those who shall minister to the people of God seems singularly absent from the reports of the discussions. It is said, for instance, "The experience of the older Churches has shown that formal preparation for a religious calling is valuable, if not essential"; but we do need to recognise that schools can only give opportunities; they cannot create leaders.

In regard to the self-support of Churches the whole idea seems to be that of financial support, that is, the ability of a local Church to pay a pastor a salary and maintain a building in repair. The view-point that "self-support in a Church must be first and before all things spiritual self-support," does not appear to have entered the discussions. The suggestions made in regard to financial self-support, however, contain some valuable items. "Funds contributed by the older Churches must be used in ways which will enable the indigenous Churches to develop and strengthen their own means of support rather than foster the spirit of dependence and reduce the full sense of responsibility." "All new local Churches, as far as possible, should be started on a self-supporting basis." "The younger Churches should be developed on a scale, in regard to salaries, cost of buildings and other expenses, corresponding to the economic life of the people. This principle should be kept in mind, particularly by the older Churches."

There is much in the following section on "Racial Relationships" with which we shall find ourselves in agreement. Perhaps the sum of the report, however, may be given in the words of Dr. Zwemer, the great missionary to Moslems, "In Africa the strength of Islam is a religious pride that transcends all race, and the weakness of Christianity is a racial pride that breaks up religion. Negroes are being won to Islam on the failure of Christianity to live up to the principles of its Founder on the race problem."

The remaining sections on industrial and rural problems, etc., have their value, but we shall probably feel that they are somewhat beyond the scope of a purely evangelistic missionary society.

The Council at Jerusalem was concerned with many things; the most helpful and inspiring moments were spent in talking over the great task and privilege of the disciples of Christ, namely—the carrying of the Gospel into all the world in obedience to the command of the Lord. Could that assembly have concentrated on that "one thing," it might have produced a more helpful report and encouraged the people of God to whole-hearted obedience.

L. WATTS.

School Curriculum.

IN all S.B.M. Schools in India a Scripture lesson is given every morning and afternoon. In order that it should be given to the greatest number of scholars, it is usually taken as the second lesson; that allows time

for the late comers to get into school, and it makes the Scripture lesson less disturbed than it would be if those who came late kept running into the class. You must imagine, therefore, the school assembling at the times appointed for commencement. The whole school sings a lyric, and then one of the teachers reads a portion of Scripture and prays for God's blessing on the day. After this the first lesson may be writing practice, or reading, or arithmetic. This lasts for three-quarters of an hour, when the bell rings for change of lesson.

All books and slates are put underneath the benches, and the scholars sit with folded arms for the Scripture lesson. This is given in accordance with a carefully prepared syllabus of lessons, in which the life of the Lord Jesus finds a constant place. According to the age and class of the child, other lessons from Old and New Testaments are also included.

As a rule, two stories are given each week, so that the teacher tells the story one morning, then on the next morning he asks the children to tell it, while he tells again those parts that they have forgotten. The next two days will be occupied with the other lesson in the same way, and on Friday there will be a review of both.

Short passages of Scripture are also selected for memory work. Children in the infant classes learn short texts, while those in the upper classes memorise such passages as Psa. i. and xxiii., Matt. v. 1-12, and 1 Cor. xiii.

The afternoon Scripture lessons are mostly given from the catechism. This catechism was compiled by Mr. Hutchinson in India many years ago, and is still as useful as ever. Some of the questions and answers are these :—

Question : Who is God?

Answer : God is the One Who made me.

Q. : What is God?

A. : God is a Spirit?

Q. : What is a spirit?

A. : A spirit is that which is living, but without form.

Q. : How many gods are there?

A. : There is one God.

Q. : Where is God?

A. : God is everywhere.

As these questions are asked and the answers taught, the meanings are explained carefully by illustrations drawn from Scripture, from the life and habits of the people, from nature, and indeed everything that helps to make the ideas clear to the children.

After the Scripture lesson comes playtime, then the school reassembles for the other lessons on geography, history, nature study, civics, hygiene, drill, singing and other things. L. WATTS.

Teaching Work by Young Converts.

WHEN Jacob was converted on the Kolli Hills he was persecuted terribly by members of his family. His father had died in Ceylon, and Jacob had been under the guiding care of his uncle until he had grown up. While he was away at school at Valavanthi his house was broken into and all his belongings stolen. His uncle refused to let him have possession of his fields, and if he planted anything it was pulled up. One day Jacob and the missionary were walking through the forest and

came to a point where the beautiful hills and valleys, forests and fields of the Kolli Hills could be seen. "Jacob," said the missionary, "it may be that your Heavenly Father wants you to give up those little fields in Sakkaraipetti in order to give you all this beautiful field in which to work for Him." Whether he heard the call that day we do not know, but he has since been studying the Bible daily and preparing himself for Christian work, and has this year gone to an isolated station on the Kolli Hills with his wife, to be God's messenger to the people there.

Gnanasundram lived in Kakkaveri, and as a small boy was a Roman Catholic. A cousin of his was converted and gave him a book exposing the Roman Catholic teaching. This was used amongst other things to the conversion of Gnanasundram, who came to the Sendamangalam boarding school for further teaching in the Christian way. After passing the eighth standard he and another boy were sent to keep the school at Pottanam going, as there were no workers for that station just then. They did so well that at the Scripture Examination that year Pottanam School showed the best averages in the marks. To get a teacher's certificate Gnanasundram had to go to the Teacher Training school for two years, after which he came to Madras. Here also he takes great interest in the Scripture lesson, and has derived great help from the weekly training class on the lesson. While at Chintadripet he has made friends with a few other young men and they conduct a regular weekly meeting for Bible study and testimony.

L. WATTS.

THE YOUNG MEN'S HOSTEL AND INSTITUTE, MADRAS.



THE PRESENT INMATES OF THE HOSTEL, WITH THE NEWLY-LAID FOUNDATION STONE OF THE NEW BUILDING.

"A band of men, whose hearts God had touched' (1 Samuel x. 26).

Our Home Churches.

Prayer Subjects for July, 1929.

For Week Beginning—

SUNDAY, 7TH.—For Mrs. Brand, Connie and Paul, and all relatives, that they may be comforted in the time of sorrow and bereavement.

SUNDAY, 14TH.—That the Council at home and the Indian Conference may be Divinely guided in this time of anxiety and difficulty.

SUNDAY, 21ST.—That in the near aporoach of the holiday season there may be no slackening of zeal in the Home Churches, "the field is white already unto harvest."

SUNDAY, 28TH.—That continued blessing may rest upon the labours of Mr. E. A. Booth, as he goes forth among the Churches telling of victories won through the proclamation of the Gospel in India.

Announcements.

Missionary E. A. Booth's Engagements for July.—3rd, Bromley, Kent; 7th, Haworth; 8th, Bradford; 9th, Thornhill; 14th, Smarden; 18th, Old Hill; 21st, Laxfield; 22nd, Rishangles; 23rd, Fressingfield; 28th, Croydon (Salem). Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

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Mr. D. A. Thrower's Engagements for July. — 7th, Haworth; 8th, Siddal, Halifax; 14th, Clapham, Courland Grove; 21st, Thame; 24th, West Ham Tabernacle; 28th, Guildford. Address: 37, Sandmere Road, Clapham, S.W.4.

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A Wireless Note.—Those who are within reach of a wireless set, can every Thursday evening in July at 7.25, anywhere in Britain, hear a first-rate speech on China, given by speakers who know the needs of that great nation. To those who had never thought of connecting "listening-in" with missionary work, this will give an unique opportunity to follow the talk on China's problems, and we hope when Thursday evenings come round, none will fail to keep the appointment with their wireless.

* * * * * *

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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The coat-of-arms of the French Bible Society is a Bible in the form of an anvil with many broken hammers around it, and the motto is, "The Hammers break, the Anvil abides for ever."

* * * * * *

S.B.M. Herald.—The Editor will be glad to receive reports of Meetings or articles of interest for publication in the HERALD. They should be as brief as possible, written on one side of the paper only, and addressed to him at 7, Rectory Grove, Clapham, S.W.4.

"A garden is a lovesome thing"

What about a Garden Party?—There are about three months of summer before us, and many of our supporters have lovely gardens. Would it not be possible to arrange for one in your district? "Where there's room in the heart, there's room in the garden." Our Secretary, Pastor W. Chisnall, would gladly arrange for a speaker, as also would the Organizing Secretary of the L.Z.A. It is a matter that should be given both careful thought and prompt action.

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An Acknowledgment.—The Secretary desires to thank M. B. for letter and parcel, which he will gladly attend to. God bless the "little girl of 13."

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The badge of the American Baptist Missionary Society is an ox, with the motto, "For service or sacrifice."

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The Ladies' Zenana Auxiliary.—All inquiries 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 L.Z.A. Collecting Boxes and all contributions to be sent to **Miss P. P. Nunn, 58, Myddelton Square, E.C.1.**

Reviews.

Memoir of James William Tobitt, for thirty years Minister of the Gospel at The Tabernacle, Hastings, with Selection of Sermons, &c. C. J. FARNCOMBE & SONS, Ltd. Can also be obtained from Mrs. TOBITT, 74, Braybrooke Road, Hastings. 250 pp., cloth boards. 5s. net.

To many of our readers Mr. Tobitt's was a household name, and we are sure it will afford much pleasure to them to possess this memoir. Excellently written, it records many of the experiences of this able minister of the Gospel, and the blessings attending his faithful exposition of the Word of God. The sermons included in the volume are fragrant with Divine grace, and reveal a joy in the preacher's heart as he sought to extol a precious Saviour.

Mr. Tobitt was much interested in the work of the Strict Baptist Mission, and frequently advocated its claims. We cordially commend the memoir and wish for it an extensive sale.

Fifty-two Five-minute Talks on Treasure-Seekers, by H. L. HEMMENS. For use in Sunday Schools, Young People's Societies, Missionary Study Circles, &c. CAREY PRESS. 1s. net.

This is a most helpful little book, giving suggestive thoughts for short addresses on the lives of well-known missionaries. It should prove very useful in awakening and stimulating an interest among the young in the work done by pioneers who have gone into the Regions Beyond, telling the story of the Gospel of grace and love.

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

period, the Society has issued, either in the complete Scriptures or in portions, more than 385 million volumes, in over 600 languages and dialects; and if all these were in existence to-day, there would not be one book for each person of the present population of China. There are no less than 800 different versions of the sacred book issued in England and America, and yet there is much land to be possessed ere the Divine promise is fulfilled, "In thee, and in thy seed, shall all the nations of the earth be blessed," for at least a quarter of the human race is still without a single Gospel version in their mother tongue. May we all, when praying for our missionaries in India, and pleading for the blessing of God's gracious Spirit to rest upon their self-denying and untiring efforts, also remember the Bible Society, which supplies the Tamil Scriptures for their use, as well as those in other languages for missionaries over the wide world.

Again wishing you all a very delightful time, with much love.

Your affectionate GRANDPA.

The Children's Corner.

MY DEAR GRANDCHILDREN,—We are now in the midst of summer time, and after a long winter and cold spring it is most enjoyable, giving many opportunities for recreative games and outdoor pastimes. Before the next number of the MISSION HERALD reaches you, schools will have "broken up," and many will be scattered to distant country places and seaside resorts, seeking both recreation and renewal of health. May I be permitted to express the hope that each holiday will be a very happy one, and all will return to home and varied duties with a determination to complete work begun for the Christmas Boxes, so that a record number of gifts may be sent, as well as bandages, &c., for use in the Dispensaries of each Field. But even more than this I would urge you daily to remember the great work in India, and bring individually before the Throne of Grace all our missionaries and their native helpers, with an earnest desire that they may be used of God for the extension of the Redeemer's kingdom. I have no doubt that if you do this, your holidays will be the happier, and you will return with an increased longing to be partners with them, though fishing from another ship.

It is already an interesting sight in London to see the motor coaches, which appear to be the acme of comfort, speeding off to various destinations, often well-laden with passengers, looking very happy; and I am reminded of an incident recorded by a missionary working in North India. He says, "To get to Baduria, we go to the nearest railway station, and then ten miles in a motor-bus, which means a Ford or a Chevrolet in the last stages of senile decay, and loaded beyond the Plimsoll mark by a very great deal. These journeys by motor-bus are our most dangerous adventure these days. A walk in a tiger jungle is nothing compared to them. A five-seater Chevrolet with eighteen people in, on, and round it, becomes a trifle crowded; we know, because we have tried. When thus loaded, it races along a third-class road, and our insurance risks become serious."

But there are other contrasts besides those afforded by motor coaches and buses. A few months ago, in the winter, I was spending a week-end in a large village several miles from London, and was both astonished and amused to find that the only means of lighting up, both indoors and out, was by oil lamps, and I wondered why the local authorities had not devised some means by which a more modern system could be introduced and enjoyed. Here is a contrast. Try and picture an Eskimo village away in Hudson's Bay territory, and you will begin to shiver because of the intense cold and dreary aspect of the district. Yet listen to this! An Eskimo has purchased a complete electric lighting set, and has installed it in his own house, so attaining the honour of being the first Eskimo to light his house with electricity. At first the other Eskimos derived endless amusement from working the switches. "You just press a button and the moon comes into the room." So they described it, and one reads with wonder how in many other remote places the people have escaped the gas age, while a missionary worker relates how it was his melancholy experience to read by gas light in London reports from the South Seas written under the electric light!

A few days ago I was passing the British and Foreign Bible Society, in Queen Victoria Street, London, and as usual, I raised my hat as a tribute of respect to the wonderful work done by that honoured handmaiden of Foreign Missionary enterprise. Boarding a tram-car a few minutes afterwards on my homeward journey, I fell into deep thought as to the wonderful happenings since Mary Jones, the little Welsh girl, one hundred and twenty-five years ago, made her long walk to procure a copy of the Bible, the outcome of which was the formation of the Bible Society, in a house only a few hundred yards from where these lines are being written. During that long

LIST OF SUBSCRIPTIONS, Etc.,

Received from May 10th to June 10th, 1929.

General Fund.

	£	s.	d.
Ipswich, Bethesda ...		11	10
Thankoffering		5	2
Reports		8	6
Cheltenham, Providence, S.S.		6	0
Stratford, Gurney Rd., Hymn Books		9	0
Tunbridge Wells, Hymn Books		6	6
West Ham Tab., Reports		5	0
Croydon Dist. Meeting, Coll.	3	7	9
Curios	1	6	10
Hounslow, Zoar, Coll.	3	4	3
Tunbridge Wells, Pastor J. G. Evans	1	1	0
Hounslow, E.R.J.R.	5	0	0
Newhaven, Norman Rd., S.S.		15	0
Hounslow, Master Peter Bond		4	0
Tring, Akeman Street, Coll.	22	0	0
Curios		15	4
Ramsey, Miss. S.S. Coll.	3	0	0
Walton-on-Naze, Coll.	1	4	1
Boxes		10	11
Mr. W. H. Weller		5	0
St. John's Wood, Mt. Zion, Coll.	10	15	4
Profit on Tea	2	4	2
Dorking Branch, Coll.	23	19	7
Warboys, Mr. F. Reynolds	1	0	0
Miss Ivy Reynolds, for support of Samuel at Namakal Hostel	1	16	0
Notting Hill, Bethesda S.S.	1	0	0
Haslemere, Coll.	4	14	2
Env.		2	8
Chatham, Enon S.S.	1	0	0
Cambridge, Eden, Coll.	5	0	0
Children's Boxes, ½-year		16	4
Brentford, North Rd., Coll.	13	4	2
Holloway, Elthorne Rd., Coll.	3	4	7½
Curios		15	3
Clapham, Courland Grove, Thankoffering		2	6
Clapham Junction, Providence, Juniors		12	0
Tring, Ebenezer		10	0
Brentford, North Road, Mr. F. Secrett	2	0	0
5 p. c. war Loan, £481/7/10	12	0	8
Clapham, Courland Grove, S.S.		7	8
Birthday Box		7	9
Victoria, Prahran, Hope P.B.C. Birthday Box	2	8	5
Home Boxes & Don.	1	11	7
Calendars		3	6
Hounslow, Zoar, Mrs. Girdler (Box)		4	8½
Homerton Row, A.F.M.T., Birthday Gift	3	11	0
Berkhamsted, Potten End, Coll.	3	0	0
Miss Hodsden, Palm Leaves		1	0
Aylesbury, Walton St. B.C., Env.		3	0
Wattisham, Mrs. Garrods' Box	1	0	0
Deeping, Coll.	2	12	6
Stamford (Lincs.), "A Friend," Box		3	4
Wooburn Green, Coll.		17	10
Lee Common, Coll. ..	1	8	2
Hook, Coll.	2	8	3½
Hartley Wintney, Coll.	2	14	5
Brentford, Mr. Gibson, Box		17	1
Anon.		6	0
Watford Tab., Coll.	2	5	0
Stratford, Gurney Rd., Coll.	1	17	1½
2 Anons.		2	0
Sunshine Band	2	0	0
S.S.	1	12	0
Birthday Box		2	11
Mrs. Leach		2	6
Qtly. Subs.		15	0
Y. Women's B.C. Box	1	6	11
	£167	17	3

Personal.

	£	s.	d.
Readers of *The Christian*, per Messrs. Marshall, Morgan & Scott	26	10	0
Per D.A.T., Curios...		5	2
Miss B. Critchley, Bookletes		6	6
X.Y.Z.	2	15	0
"Subscription" 100		0	0
Mr. & Mrs. J. Rippin		10	0
P.O., Anon.		2	0
Mr. Fred Thickett ...	1	0	0
	£131	8	8

Miscellaneous.

	£	s.	d.
Curios		1	8
D. A. T., Curios	2	12	7½
	£2	14	3½

Herald Fund.

	£	s.	d.
Ipswich, Bethesda ...	1	12	6
Royton		5	0
Siddal, Halifax		10	0
Tottenham Branch ..		7	0
Victoria, Prahran, Hope P.B.C.		10	0
Aylesbury, Walton St.		7	6
Woolwich, Enon		7	6
Ilford, Ebenezer		9	0
Stratford, Gurney Rd.	3	1	5
Manor Park, Rehoboth		17	1
	£8	7	0

Personal.

	£	s.	d.
Miss A. E. Jones		1	8
Mrs. H. Jewers		2	6
		4	2

Pension.

	£	s.	d.
£769/0/9 War Loan, 5 per cent.	18	18	0
£935/1/3 3 p.c. L.C.O. Stock		7	0 3
	£25	18	3

Ladies' Zenana Auxiliary.

	£	s.	d.
Money received from May 12 to June 10.			
West Ham (Gift Week)	3	15	3
Croydon, Salem, Coll.		16	1
Handcross (Boxes) ...		13	8½
	£5	5	0½

Notices.

ALL SUBSCRIPTIONS, DONATIONS, &c. (except for the L.Z.A.), should be sent direct to the **Treasurer, MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.**

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. CHISNALL, 85, The Avenue, West Ealing, W.13,** from whom COLLECTING BOXES, PICTURE POST CARDS, &c., may be obtained.

ALL ORDERS FOR THE MISSION HERALD, or ALTERATIONS OF SUBSCRIBERS' ADDRESSES, to be sent to **MR. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.**

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The Strict Baptist Mission HERALD.



KOLLI HILL INDUSTRIAL SCHOOL, SAWPIT.

Price One Penny

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

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The Strict Baptist Mission HERALD.

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VOL. XXVIII.] AUGUST, 1929. [*New Series*, No. 272

CURRENT NOTES.

THE Home-call of our beloved Missionary, J. M. Brand, while strange and mysterious, is a call to both faith and prayer; faith to believe that God is working out the purposes of His will, which He will one day make plain; and prayer to seek submission to that will, and patiently wait the unveiling of His face; and also that He will call others to carry on the work which our brethren have opened up in India. We believe it to be true that God buries His workmen, but His work goes on; and realising that He always uses human instrumentality, it is a call for earnest prayer for more labourers for His vineyard.

* * * * * *

The situation just now is grave. As is pointed out in an advertisement on another page, the Mission has now *three* less male missionaries on the Field than three years ago, and the cry to "come over and help" is loud and clear. Who among the young men of our Churches will furnish the answer, "Here am I, send me"? If the Lord will, Mr. Thrower will return to India early in October, proceeding to the Kolli Hills, and who can tell but that across that lonely grave on the hill-side, great spiritual blessing may come, proving that He reigneth, though "clouds and darkness are round about Him," and "His paths are in the great waters," yet "His way is perfect," and "in all things He must have the pre-eminence."

Our Foreign Field.

IN MEMORIAM.

The Home-Call of Missionary J. M. Brand.

THE Mission has suffered a severe loss in the death of Missionary J. M. Brand, who passed to his eternal rest and reward on Saturday, June 15th, at Valaivandi on the Kolli Hills.

Mr. Brand was in normal health on Saturday, June 8th. On that day he set out on horseback for the village mission station at Moonoor, where he had planned to conduct services the following day. Moonoor is about twelve miles distant from headquarters. The journey is an exhausting one owing to the steepness and roughness of the mountain track for the major portion of the way. Moonoor is on a plateau more than 1,500 feet below the level of Valaivandi and is a hot-bed of malaria. When a few miles of this journey had been accomplished the horse cast a shoe. On such a track as lay ahead the horse would have stumbled, and as it was not safe for beast or rider to proceed, Mr. Brand was obliged to return home. So he participated in the services there on what proved to be the last Lord's day he spent on earth.

On Monday, June 10th, Mr. Brand had a slight bout of fever, but being subject to malaria, he took no special notice of it. On Tuesday morning he was normal and was busy in various parts of the Mission settlement attending to business as usual, and supervising the work connected with the enlargement of the Chapel, the roof of which had been recently removed for the purpose. On the afternoon of that day he had a sudden rise in temperature to 106 deg. and symptoms showed that he was suffering from blackwater fever. On Wednesday the temperature had subsided to 100 deg., but as other symptoms persisted Mrs. Brand sent down a note to Mrs. Morling telling her the facts. A telegram was at once sent to Miss Savage, who is a trained nurse, and was then on the Nilgiri Hills. Mrs. Morling left Namakal and arrived at Valaivandi on Thursday, June 13th, and found that although Mr. Brand's temperature was almost normal he was utterly exhausted. Our Kolli mission doctor had done all that he could and he wished that another medical man should be called. A message was sent to Mr. Morling, who arranged for the doctor at Namakal to go as soon as possible to Valaivandi. The Namakal doctor saw Mr. Brand at noon on Friday, June 14th. He was of the opinion that the disease was taking its normal course and that there was not cause for serious alarm. But on the same day the patient gradually sank into a state of coma from which he never rallied. Miss Savage arrived on the Kolli Hills that evening, and Mr. Morling the following day. In spite of all effort and attention Mr. Brand did not regain consciousness, but passed into the glory land at 7.30 on Saturday evening, June 15th.

On Lord's day morning, June 16th, Mr. Morling conducted the funeral service amid the solemn silence of the hills, which was broken by the voice of weeping on the part of the large concourse of Kolli folk, who had gathered

from all over the hills to pay their tribute of respect, and who realised that they had lost a true friend who had helped them in so many ways. His body was laid to rest amid the scene that he loved so well, within sight of the house that he had built, and among hill folk for whom he had toiled so splendidly.

We prayerfully commend Mrs. Brand and their children Paul and Connie, together with Mr. and Mrs. Brand and family at Guildford, to the loving care of our heavenly Father. Human words and sympathy, although sincere, seem so inadequate.

And what more shall I say? My friend and colleague whom I welcomed at Madras to missionary service in India at Christmas, 1907, has ungrudgingly spent himself in the service of our Lord in India, and has now entered into his rest. I believe that he has lighted a lamp on the Kolli Hills that will never go out. The Church which he was the means of forming, and the Mission settlement which he founded, are his lasting memorial.

ERNEST A. BOOTH.

A Sorrow-Stricken Community.

WHILE on the Nilgiris I received a telegram telling me of the serious illness of Mr. Brand, and within an hour was on the way to the train for Namakal, ultimately reaching Valaivandi. Mr. Brand was just lapsing into unconsciousness, and therefore knew very little suffering, and in the end one sharp breath and he went quietly to meet his Lord.

Before his death, all day long, the people just stood looking in the windows, ever coming and going, standing weeping, saying, "He is our father and mother; if he goes who will protect us? What shall we do—oh! what shall we do?" and yet it was not the noisy, violent, uncontrolled weeping of Indians, it was the quiet subdued weeping of friends. This all showed me a new side of the people, and made me love them for it. *He was their friend.* When the end came, for about five minutes a wail went up that must have reached the Throne in heaven, from a people who had lost their leader, a leader they loved as their own flesh and blood. But in their sympathy for Mrs. Brand they remembered, and were soon quiet.

For a short time we were all paralysed by our grief and weeping, we could so ill spare him, he was so much needed—what could be done? Mrs. Brand wept sorely, but ever in her mind were these thoughts—her children: but felt they were young and she would be able to comfort them, though grieving sorely for them; Mr. and Mrs. Brand, senior, and the Kolli Hill people; her grief for the hill-people finding utterance, "Who will look after them, who will protect them? Who will teach them as he did?" and then this prayer formed itself in her mind, "Lord, if by his death more people can be saved than through his life, let it even be so, Lord, let it even be so." That was her thought all along, and when the people came in crowds for a final look at their leader, she was ever telling them that he was not there, that "he was risen," and his one desire for them was that they should be saved, and to the Christians that their lives should be sanctified, even as his was, ever more and more, in the service of the Lord.

The willing hands of the people were wonderful, everything was done

before it could almost be asked; everything, all the things so absolutely repulsive to an Indian—an awful repulsion that we cannot enter into. The digging of the grave, a work that is done by the lowest of the outcastes, was done by them.

Four men were appointed to carry him to the grave on the green hillside, but when he was lifted, men stood in a thick line on either side, and those who could not put their shoulder under because there was no room, stretched out their hands and just walked along touching the wood, because they *must* do something. And so we walked along, weeping and singing. Mr. Morling was wonderfully helped, and while we could weep with Mrs. Brand, he had to keep up to talk to these hill-people, and tell them how and why it was that their Dhorie had come there, and given his life for them, ever pointing to the greater example, He Who died to save them.

Please pray very earnestly for Mr. and Mrs. Morling, the burden that has fallen on their shoulders until Mr. Thrower returns, is almost too much to be borne, and we pray that the Lord will give grace, "He is able."

The sympathy of the people was wonderful. The unconverted hill-people never enter the same building where a funeral is, because of defilement, it is unclean, and therefore must not be approached; but on this Sunday morning, on that hillside, they all crowded round until they stood with the Christians, and there witnessed a Christian burial. It was Mrs. Brand's prayer as she stood in that lonely position, that through it all these people might be saved.

I had to leave on Monday for Namakal, and never before have I felt that I could weep so freely with people as I did then. In England we rather hide our feelings, but it was almost a joy to weep with the people, knowing that their sympathy was absolute. As I sat in the *Dholie*, being carried down the hillside, I was not ashamed as the tears streamed down my face when talking with the bearers. They seemed to understand so perfectly when I said we were not sorrowing for the Dhorie, because he was quite happy with the Lord. Yes, they knew that, they were sure of it, unbelievers though they were. They sorrowed as I did for the one left behind; one whose heart is bound up in the welfare of these people, whose one desire is to see them saved, and whose heart is torn with sorrow. I felt as I parted with these men at the foot of the hills, that I was parting with friends, so gentle they were and considerate. And even the jutka man forgot to whip and shout at his horse, and talk about how much fare he should receive, but instead let his horse walk where it liked, walking behind the jutka talking to me in subdued tones about the Dhorie. And his theme was that of the hillmen, "We shall never, never have anyone to look after and protect us like he did." The men who carried me down, instead of laughing and joking like schoolboys as they usually do, walked soberly, either talking to me or between themselves about the Dhorie. It was the same everywhere; people who met us just stood with sad, sad faces, and looked and looked, until I could hardly bear to look at them so tragic were their expressions. The postmaster and everyone did all they could to show how grieved they were.

And so Mr. Brand has passed into the Gloryland. It is so mysterious, we cannot understand it, and so must leave it. He had done his work, would to God that we could leave such a record as he has left. We can only say as we look at all the people, "See how they loved him." Never was a man more loved by the people.

ELEANOR A. SAVAGE.

An Unforgettable Experience.

WE last saw Brother Brand in January of this year on the Kolli Hills. At his invitation we went to the Hills for one week just before coming to England on furlough. We enjoyed a delightful week of fellowship together. Three days were spent at headquarters, and four days on a camp on the eastern side of the Kollis. Brother Brand seemed to be enjoying perfect health at that time, and he walked miles with me during that camp. Together, we took the measurements of the excavation, blasting and constructional work done on the 2½ miles of new forest path above Moonoor. One night we slept on our camp cots under the starry skies outside a mud and thatch grain shed near the Honey Village. This point was one of the highest places on the plateau, and that night a very heavy dew fell, saturating the blanket which we had slung over the two cots above our mosquito nets. The following night we slept in the Mission school building at Moonoor, a thousand feet or more down the eastern slope of the Hills. We spent Sunday down there, and I greatly enjoyed the communion of saints as we worshipped with the resident preacher and his family and with a teacher from a neighbouring school.

During the week I repeatedly asked Brother Brand to let me know the most encouraging feature of the work at the moment so that I might bring the news to England first-hand. He just said something to this effect, "I do not know that there is anything in particular to report, but I sometimes think that the work is progressing best when there is nothing startling to record."

Our brother was at that time full of the brightest hope for the future. He had many schemes on hand needing completion before he should take his furlough at the end of this year.

I personally have lost a brother much beloved and highly esteemed, He was always ready to encourage a younger brother, and was magnanimous to a degree. He counted not his life dear unto himself. D. A. THROWER.

P.S.—A postcard photograph showing Brother Brand on camp near the Honey Village on the occasion mentioned above is now on sale at 2d. a copy.

The Memorial Service

IN connection with Mr. Brand's Home-call was held on Wednesday evening, July 17th, at Mount Zion Chapel, St. John's Wood Road, London, when the deep sorrow and widespread sympathy of the supporters of the Mission was manifest in the large gathering which filled the area and part of the gallery of the spacious sanctuary.

The President of the Mission, Mr. J. B. Collin, presided, and after Hymn 1 on the service paper, "God moves in a mysterious way, His wonders to perform," had been sung, with a true sense of its meaning for the occasion, spoke a few words concerning the heavy loss which had been sustained. The first Scripture lesson from 1 Cor. xv. 20-58 was read by Missionary D. A. Thrower, the assurance of victory over death, and the call to steadfastness in service, being clearly emphasised.

Hymn 2, "Thy ways, O Lord! with wise design, Are framed upon Thy throne above," was feelingly rendered, evidencing a desire to be submissive to God's sovereign will and pleasure, and the second Scripture lesson from

Revelation xxi. read by Pastor Thomas Reynolds, was well suited to the solemn occasion, as it set forth the wonder and glory of the Holy City which lieth four-square, descending out of heaven from God, where there is no night; the gates are ever open, and the glory and honour of the nations will be brought into it.

Hymn 3, "When I survey the wondrous Cross, On which the Prince of glory diêd." took us away to "the place which is called Calvary," and prepared us for the tenderly sympathetic prayer of the Secretary, Pastor W. Chisnall. Pleading earnestly for all the bereaved ones, that they might be comforted in their sorrow and loss, he praised God for the years of service so loyally rendered by our brother, and commended the work on the Kolli Hills to the Lord, that He would strengthen those that remain, so that His glory may be seen in the salvation of precious souls. The sweetness of the prayer will be long remembered by all.

Hymn 4, "Go, labour on; spend and be spent—Thy joy to do the Father's will," so full of encouragement to the servants of the Lord, was followed by the sermon of our senior Missionary, Mr. E. A. Booth. Our brother, who was labouring under a sense of deep emotion, prefaced his remarks by a reference to the sad event which had made such a gathering possible, and tendered for himself and the congregation deep and real sympathy with Mrs. Brand, Paul and Connie, and Mr. and Mrs. Brand and family of Guildford, in the great loss they have experienced, commending them to the Father of all mercies, the God of all comfort, to sustain and strengthen their stricken hearts.

The sermon, quietly yet forcibly delivered, was based upon a phrase in Genesis v. 24, "God took him," and listened to with deep attention. The sermon is being published separately under the title, "The Hand of God."

Hymn 5, "For all the saints, who from their labours rest, Who Thee by faith before the world confessed Thy Name, O Jesus, be for ever blest, Hallelujah," fittingly closed a memorable service, which left a deep and lasting impression on all present. After a few words from the Secretary, the Benediction was pronounced by Mr. Booth.

Our Loss: His Gain.

LONG ere this appears in print HERALD readers will have heard of Mr. Brand's Home-call. His death was so sudden, the blow was so heavy that for days we on the Field did not realise the full extent of our grievous loss.

The first news we received of the illness of our brother was on the evening of Wednesday, 12th of June. Mrs. Brand's letter showed that her husband had been much depressed on the Monday but that he had done his work as usual. On the Tuesday morning also he went out and attended to the business of the compound. Soon after breakfast at noon he felt sick, lay down, and within a few minutes developed a temperature of 106 deg. and gave the unmistakable signs of blackwater fever. When Mrs. Brand wrote her letter the fever had fallen, but knowing the seriousness of the case Mrs. Morling went early next morning to the Kollis to render what assistance was possible. In response to an urgent telegram to Miss Savage, she and Miss Mowle came from the Nilgiris in record time, arriving at Namakal after midnight. Miss Savage, who is a trained nurse, went to Valaivandi at the first opportunity.

"Well done, good and faithful servant"

Blackwater fever is very unusual in S. India and neither the Medical Officer of Namakal nor he in Sendamangalam had ever attended a case of the kind. However, we took the Namakal doctor to the hillfoot on Friday, and on his return he told us confidently that though Mr. Brand was very ill he would surely recover. Early Saturday morning a special messenger from Mrs. Morling told us that the end was near; I arrived there a few hours before our dear brother breathed his last on Saturday evening, June 15th. Everything that loving attention, skilful nursing, and the available medical aid could do was done and that prodigally.

During the night messengers were going here and there over the mountains telling the sad news. At noon on the Sunday, with singing and much weeping, we committed his body to mother earth amidst his loved hill-people.

Last year the question was raised whether, in view of Mr. Brand's serious illness in 1925 and his accident in 1927, he and Mrs. Brand should take furlough in 1929. When the matter was discussed Mr. Brand was in good health, and this fact, with the firm insistence of our Kolli Hill friends, decided the case in favour of their taking furlough in 1930. During our tour together in the Tinnevelly and Poonamallee Fields he seemed to be in very good health, but about the middle of April we noticed in his letters a despondency that was most unusual with him. He was strongly advised to take holiday on the Nilgiris, and he decided to do so at the first opportunity (just then their medical man was away on leave). For some time in May he was engaged in fatiguing outside work and exposed to the sun for long periods, and that at the very time he was suffering from occasional low, malarial fever. At the last this fell disease, which is one of the many evils following in the train of malaria, attacked him with bewildering swiftness and virulence.

It is not for us here to speak of the life and work of our dear brother; this, perhaps, may be done elsewhere at another time, when heart and mind are less unfit for the task. But we must say here that his whole-hearted devotion to his God-given task, his constant championing the cause of the poor and oppressed, his deeply intelligent and loving sympathy with his hillfolk—these won for him universal respect, powerful influence and deep love in an unusually difficult sphere of labour.

For the Mission, his call from our field of action means a loss that is most grievous and distressing. Each day reveals a deeper meaning to that loss, a new poignancy to our sorrow.

For my own part I have lost one who was far more than a fellow-missionary or colleague, or even comrade. I have lost a dear friend who was always a strength and consolation to me.

The meaning we do not, we cannot understand. We can only say that our heavenly Father knows and cares. Even where we cannot trace Him, let us trust Him.

July 2nd, 1929. D. MORLING.

Mr. and Mrs. B. Brand and Family desire to express their sincere thanks for kind sympathy shown to them in their bereavement and very great sorrow. Such a large number of letters have been received that it has not been possible to acknowledge individually.

Jesse M. Brand.

As I knew him in his early years, by his old Pastor, W. Chisnall.

THE Lord has been pleased in His sovereignty and wisdom to call our dear friend and brother, Jesse M. Brand, to Himself, and whilst we do not rebel at the (to us) mysterious dispensation, we only wonder why!

In the midst of his activities, at a time when his long arduous years of labour were beginning to yield the manifest tokens of blessing, at the early age of 44 years. "God took him." His work is closed on earth, and his reward gained as he is now translated to higher service in the presence of the Lord Jesus, Who loved him and gave Himself for him.

My mind goes back to his early days. It was in 1895 I first knew him a boy of 10 years of age, in the Sunday School at the Old Baptist Chapel, Guildford, and as I settled down to my pastoral work there it was a pleasure to watch his development naturally and spiritually.

Somehow the boy took to me, and we had many a talk on various subjects, and how rejoiced I was as he became interested in spiritual things. The earnest interest he and other young people took in the week-evening Bible Class; what times we had then, times in which it made a pastor feel what need he had of Divine wisdom and teaching.

It came out years afterwards how he and other young men used to read up in his father's books the subject we were considering, and sometimes made the pastor wonder at the information these young people had, yet it endeared us together; and the letters received to-day, and the talks we still have with some of those who remember those days over 30 years ago, lead us to say it was then that the Lord blessed us indeed.

So the Lord used me to bring this young brother to Himself, the ministry in the old chapel being used to this end, and it was a day still remembered with joy when he came to me and told me that the sermon preached from Isa. lx. 1, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," had set his soul at liberty, and he wished to be baptised and confess that he was on the Lord's side, and so on 25th November, 1900, it was my privilege to baptise him, and on the following Lord's day to give him the right hand of fellowship into the Church, where he retained his membership until the time that the Lord took him to his eternal home.

It was a pleasure to watch him grow in grace, becoming a teacher in the Sunday School, and a great helper of other young people, as their testimony bore witness when they gave their experience before the Church.

The same pastor was favoured also to bring the missionary spirit to the point of decision; our young friend, under the big oak tree at Stoke Hill at the Annual Missionary Conference, confessed that if the Lord opened the way he would go to the Mission Field, and soon after this, when reading and preaching from the Book of Jonah, he applied to the S.B.M. for work on the Foreign Field in 1906. What missionary enthusiasm was stirred up during this time and his sailing for India a year later!

It was in 1904 that I accepted the call to the post of Hon. Secretary of the Strict Baptist Mission, and being warmly supported by Jesse Brand and several other young friends from the Old Baptist Chapel, Guildford, I shall ever feel they, with a Mr. F. Shellard (who also applied for missionary service but was not accepted), were responsible under the Lord for the big advance the S.B.M. then made.

"Faithful that promised"

So our young friend having completed his training on November 20th, 1907, set sail for the land of his adoption, and his work for the Lord under the S.B.M. is so well known to us all, and a pleasing remembrance now as we think of how he told us in those early days, "How the Gospel first came to the Mountains of Death," and what the coming of the Gospel has meant to those poor hill people.

May the Lord comfort and sustain his dear widow, and Paul and Connie, his dear children, his mother and father and all his loved ones, until the day breaks and the shadows flee away.

So prays his old pastor and friend—W. CHISNALL.

An Opportunity of Promise.

WE have been led to praise the Lord for many years now for the blessing He has given on the evangelistic school work in Madras. While we seek that the educational standards of our elementary schools shall not compare unfavourably with other schools under Government inspection, very special care is taken to ensure that each session of school contains a definite Bible lesson. A large percentage of the membership of the churches here has been drawn from old scholars of the schools, and in the three months since our return to India no fewer than seven old scholars have been baptized.

We therefore feel that the Lord is confirming His previous guidance in regard to this work, and now that the institution of compulsory education throughout the area of our Madras work is bringing all children of school-going age into schools, it seems to be an opportunity to go forward with our village schools such as we should not miss. In many villages the Mission school has been, and still is, the only school. The educational authorities empowered to enforce compulsory education are willing that they shall remain, providing, of course, that the children who are now being brought into school can find accommodation. If the accommodation cannot be provided, the authorities will have to provide it in some other way, and if a school has to be built by them their policy will be to provide a place sufficient for the whole village. The Mission school will then become unnecessary from their point of view.

This situation has naturally taken us in prayer to the Master for guidance, and the following notes of steps taken thus far will, we trust, be helpful to those friends who join us at the throne of grace.

In the city of Madras the Madras Corporation is opening a great number of schools, but the number is still insufficient in places for the children; hence our schools at Egmore, Chintadripet and Semmenpettah are very crowded. Little can be done to improve accommodation, however, and as more room is made in other schools by the Corporation our schools will become more normal.

The school at Flowers Road, Pursawalkam, on the oeher hand, has suffered by the provision of better accommodation in Corporation schools, and, as the numbers dwindled to less than twenty children, it was felt that the crowds of children in the villages called for the transfer of this school outside the city.

At Kolattur and Sembiam the attendances have increased from about fifty to one hundred, and additional teachers have been appointed to these places. In these stations, and at Sembarambakkam, cocoanut leaf sheds have been erected in the school gardens to take the overflow of children.

The inspectors have notified several places where at present no schools exist, and have asked if we are able to help them provide for the children of these places. We have therefore been glad to use the money saved by the rent of the Pursawalkam school to open a school in Tathankuppam, a village about a mile beyond Konnur. This now, after two weeks, has an attendance of forty. The Mission workers have also been stirred by the opportunity that is before us, and from their own contributions to the Gospel Society they have opened a school in the village of Padi, where another forty children are in daily attendance.

As local bodies become able in the coming years to make provision for schools more directly under their control, it is likely that this opportunity may not be ours for a great many more years. While, therefore, we have it, we should seek to use it to the fullest of the strength given us by God to bring the knowledge of the Word of God to the children. L. WATTS.

The Strict Baptist Mission.

The Urgent Need . . . MEN

THERE ARE THREE MEN LESS ON OUR STAFF OF MISSIONARIES NOW THAN THERE WERE THREE YEARS AGO!

"I heard the voice of the Lord, saying,"
"WHOM SHALL I SEND?"
"WHO WILL GO FOR US?"

"PRAY YE, therefore, the Lord of the Harvest"
"THAT HE WILL SEND FORTH LABOURERS."

Secretary—
PASTOR W. CHISNALL, 85, The Avenue, Ealing, London, W. 13

Our Home Churches.

Prayer Subjects for August, 1929.

Week beginning—

Sunday, 4th.—That all who have been bereaved may realise the support and comfort of the " rod and staff " while passing through the dark valley of sorrow.

Sunday, 11th.—That He, whose " way is in the whirlwind and the storm," may reveal the purpose of His grace in the advancement of His Kingdom on the Kolli Hills.

Sunday, 18th.—That much grace and wisdom may be given in arranging for the future work on the Kolli Hills.

Sunday, 25th.—For all the Missionaries on the Field, that they be specially encouraged as they seek to press forward in this time of difficulty.

Announcements.

IMPORTANT.—Valedictory Meeting.—Farewell will be said to our Missionaries, Mr. and Mrs. D. A. Thrower, on Tuesday, September 24th, 1929. You are invited to join with us in bidding them "God-speed."

* * * * * *

ANNUAL MEETINGS.—These have been arranged (D.V.) for Tuesday, October 22nd, 1929, at the Leysian Mission, City Road, London, E.C., and fuller particulars will be given next month. Meanwhile, we would urge all our supporters to keep the date free.

* * * * * *

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 post card enclosed for acknowledgment of safe receipt, together with a card bearing the name of the contributing Church, School, Working Party or individual for the HERALD list. (2) All parcels should be sent between the 16th and 23rd of September, the 23rd being the last day for receiving. 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 can be opened until then. (3) Please do not send fragile articles likely to be broken in transit, nor old Christmas cards and games of chance, nor any xylonite dolls or toys, and no golliwogs! The toys most appreciated by our Indian children are balls, tops, mouth-organs, whistles, marbles, dolls (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. Lengths of calico, prints, ginghams, zephyrs, 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 25th and 28th.

* * * * * *

THE COUNCIL QUARTERLY PRAYER MEETING will be held in the Vestry of Mount Zion Chapel, Chadwell Street, E.C.1, on Friday, August 30th, at 6.30 p.m. Friends will be welcomed.

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION.—Mrs. Gregg, Grove House, Higham, Bury St. Edmunds, Suffolk, has again kindly offered to sell the following Bulbs, etc., and give the proceeds to the Strict Baptist Mission :—Daffodils, 1/6 doz.; Small White Hyacinths, Snowdrops, 9d. doz.; Columbines, 2d. each; Striped Grass, Thalictrum, 6d. each; Hand-painted Texts (any verse to order), from 2s. each. Postage extra. Kindly note change of address, and mention this magazine when ordering.

* * * * * *

L.Z.A. GARDEN PARTY.—A very successful meeting in the garden of 42, St. James's Road, Tunbridge Wells, was held, by kind invitation of Mr. and Mrs. Pool and daughters, on July 3rd. Mrs. Peacock kindly presided, and, after singing a hymn and prayer, read and very beautifully commented upon Psalm xcvi. The writer, dressed in the garb of an Indian caste woman, addressed the meeting on "Work carried on by the L.Z.A. workers among the caste women and children of South India." After the meeting a bountiful tea was provided, to which gentlemen were invited, and about forty persons sat down. During tea Mr. and Mrs. Thrower sang a hymn and a lyric in Tamil. The collection amounted to £2 3s. 9d., and the profit on the tea to 14s. Garments and other things for the Christmas boxes were on show. It was a time of mutual encouragement and helpfulness, and we pray that the activities of our Tunbridge Wells friends may be blessed of God to the furtherance of His Kingdom, both among themselves and in the regions beyond.—M. THROWER.

* * * * * *

MR. ALLAN CRANE.—It was with sincere regret that the Council received and accepted the resignation of Mr. Allan Crane, a Missionary-elect, he having, for private and conscientious reasons, felt constrained to withdraw from the work. We commend him to the Lord for guidance in the future.

* * * * * *

S.B.M. "HERALD."—The Editor will be glad to receive reports of Meetings or articles of interest for publication in the HERALD. They should be as brief as possible, written on one side of the paper only, and addressed to him at 7, Rectory Grove, Clapham, S.W.4

* * * * * *

THE S.B.M. CALENDAR, 1930.—It is hoped that this will be ready for sale and delivery in September, and all orders should be sent as soon as possible to **Mr. J. C. Fromow, Sutton Court Nurseries, Chiswick, W.4.** The Calendar will be an entirely new arrangement to previous years, and it is hoped will have an increased sale. Full particulars later. To prevent disappointment, please order early.

* * * * * *

SPECIAL NOTICE.—Owing to the lamented death of Mr. J. M. Brand, it has been arranged for Mr. D. A. Thrower to return to India much earlier than was expected, and all his engagements after July 31st will be cancelled. The Secretary will endeavour to arrange for these engagements to be filled by other brethren.

Review.

The Story of David Livingstone. By W. P. Livingstone, the Author of "Mary Slessor of Calabar," Livingstone Bookshop, Broadway, Westminster. Stiff covers, 1s.; strong cloth boards, 1s. 6d. 128 pp.

This is a cheap standard Life of the great Pioneer of African Missions, and being published by the London Missionary Society, its authority is guaranteed. We cordially commend the work, and hope it will find a place in every Sunday School and Missionary Study Circle Library.

"By love serve one another"

CHILDREN'S CORNER—(*continued from page 131*).

A few years ago a missionary in Northern India was expecting a brother missionary from a distance to spend a few days with him, and, hearing of the time of his expected arrival, sent a native servant to the railway station to bring his friend's luggage home. Now it happens that in that district it is customary to carry burdens equally divided at the two ends of a long pole suspended from the shoulder, and when the servant got to the station he found only one heavy portmanteau to carry home. For the moment he was nonplussed, not being used to carrying single articles, and, after thinking a few minutes, he went outside the station to where some large stones were lying and, selecting one, attached it to one end of his pole and the portmanteau at the other, marching off quite easily with his double burden to the mission-house.

There is no need for me to enlarge upon these two little incidents, very similar and yet quite different, occurring at places several thousands of miles apart, but I would like you all to keep the thought in mind and bear upon your hearts, together with burdens of your own, all those who are serving the Strict Baptist Mission at home or abroad, as well as our dear friend, Mrs. Brand, in her deep sorrow and loneliness, with her loved ones, Paul and Connie, and all others to whom our much-loved missionary was dear, that they may be comforted by knowing that "He doeth all things well," and will one day make His plan and purpose known.

I sometimes wonder whether we are not apt to be a little selfish in our pleasures, and fail to remember that a picture postcard or short letter sent to the "stay-at-homes" would give real pleasure to the receiver as well as to the sender, and be in line with the teaching of Him Who said, "It is more blessed to give than to receive." Anyhow, a little souvenir of this kind would be gladly received at 7, Rectory Grove, Clapham, S.W.4, by—

Your affectionate GRANDPA.

P.S.—Much love to all, in which Grandma joins.

Notices.

ALL SUBSCRIPTIONS, DONATIONS, &c. (except for the L.Z.A.), should be sent direct to the **Treasurer, MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.**

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. CHISNALL, 85, The Avenue, West Ealing, W.13,** from whom COLLECTING BOXES, PICTURE POST CARDS, &c., may be obtained.

ALL ORDERS FOR THE MISSION HERALD, or ALTERATIONS OF SUBSCRIBERS' ADDRESSES, to be sent to **MR. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.**

Outcasts for Christ's Sake.

By J. M. BRAND,

Missionary on the Kolli Hills (The Mountains of Death), South India.

To be had of the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W. 13. *Sixpence per dozen, post free.*

The Children's Corner.

MY DEAR GRANDCHILDREN,—At last really delightful summer weather is with us, and many of you will be enjoying your holiday, and, having for a little while laid aside the claims of study and home lessons, will be just giving yourselves up to complete relaxation and enjoyment of your surroundings. But I am afraid quite a large number will not get very far away from home, seeing that my family circle is so large, and embraces grandchildren of almost every age, from Vivian John Thrower, age four months, to another who has passed her 88th year and claims that distinction! But whether at home or on the sands at the seaside or amid the many charms of the country, I hope all will be very happy, and will daily remember at the Throne of Grace the work of the S.B.M. in all its branches, and especially those dear friends whose hearts are sad through their bereavement.

I reminded you last month that the time is drawing near for sending in parcels of gifts for the Christmas Boxes, and gladly draw your attention to a special reminder from our good friend, Miss Harris, to be found on another page. I am quite sure you will use strenuous efforts to get your gifts completed in good time, and will again see that they include material which may be used for surgical bandages, etc., which are so needful in the Dispensaries of each Field.

In my letter in the June HERALD I mentioned a striking incident in the experience of Alfred Saker, the pioneer missionary at the Cameroons, who, before going to the Foreign Field, was connected with the Strict Baptist Church and Sunday School at Borough Green, Kent. This has brought a delightful letter from one who loves to be identified with my other grandchildren. In writing of her sister and herself, she says: "We know Borough Green, it being not far from where we were all born. Our dear mother knew Mr. and Mrs. Saker before they were married, and their children always spent their holidays when at Sevenoaks at Ryarsh." She also expresses the hope that many will read the life of Mr. Saker, feeling sure it would create an interest in the good work so dear to his heart. Now is not that really delightful? What a wonderful link between past and present, and though my dear aged grandchild is now far removed from Ryarsh and Borough Green, which are neighbouring villages, she still retains a happy remembrance of God's servant, who toiled so valiantly for Him at the Cameroons that Dr. Livingstone said, "His work is, in my judgment, the most remarkable on the African coast."

To many people it may seem absurd that a burden is easier carried when it is doubled. I remember an incident of my early boyhood when spending a time with some friends in a very beautiful village in the Weald of Sussex. It was summer time and very hot, and it happened that the well for supplying the needed water had gone dry, so that it became necessary to fetch the precious fluid from a distance. One evening my host started off with two empty pails, and when I ventured to suggest he could not carry them both when full, he replied, "It's easier sometimes to carry two than one." Curiosity led me to accompany him to the distant well, and the mystery was solved when he placed a yoke across his broad shoulders and, attaching the well-filled pails to the chain at each end, walked home quite easily, without spilling a single drop! Young as I was, I learned a most useful lesson, and am glad that in the sunset years of my life it is still with me, quite unforgetable. Surely this reminds us of Him Who said, "Come unto Me, all ye that labour and are heavy laden . . . take My yoke upon you . . . for My yoke is easy, and My burden is light," and as the Apostle Paul also exhorts us to "Bear ye one another's burden and so fulfil the law of Christ."

Continued on previous page.

LIST OF SUBSCRIPTIONS, Etc.,

Received from June 10th to July 10th, 1929.

General Fund.

	£	s.	d.
Wandsworth Common, Chatham Rd., E.P.		2	0
Margate, Mr. R. E. Sutton		10	0
Miss Marshall, Env.		1	0
Chadwell St., Namakal Boxes, Miss Nunn	2	15	0
Miss P. P. Nunn	3	6	0
Broadstairs, Providence, Coll.	2	10	8
Masbro', S.B.S.S.	1	4	9
West Ham, Mrs. Withall		5	0
Chelmsford, Mrs. Leeks & Family		15	0
Warboys, for Sagargon boy in hostel	3	1	6
Sudbourne, Coll.	1	14	0
Boxes, Miss R. Cordle		14	7
Miss E. Cordle		12	6
Mr. H. J. Cordle		17	6
Miss Rayner		9	0
Friston, Coll.	1	0	0
S.S.	1	0	0
Aldringham, Coll.	1	1	0
Mr. J. Hooling		2	3
Mrs. Blowers		3	6
Mrs. Foster		2	9
Mrs. Whiting		3	4½
Mr. J. Oxborrow		4	6
Clapham, Courland Grove, S.S.		7	7
Birthday Box		6	1
Tunstall Church, Env.		2	6
Crowfield, No. of Receipt 859		10	0
Rushden, Mr. Wm. Brown		10	0
Yarmouth, York Rd., Coll.		2	6 7
S.S.	1	12	0
Boxes:			
Miss Burham	2	15	3
Miss Mayhew		13	0
Miss Bradshaw		17	3
Miss Ellis		7	9¾
Miss Shelton	1	11	3
Miss Sawyer		4	3½
Miss Bewick		8	9
Miss Robinson		2	8½
Miss Reed	1	12	3½
Miss Brand		2	0
Mrs. Leyton		5	6½
Tottenham, Ebenezer, Y.M. and Y.W. Bible Class	2	18	0
Brighton Branch, Mr. H. Adams		2	6
Miss Fisher, Birthday Offering		3	6
Mrs. Gumbrell		5	0
St. John's Wood, C.E. Society, Coll.	1	3	11
Curios	1	2	0
Kingston-on-Thames, Providence, Coll.	2	14	2½
Curios	1	6	10½
Rushden, Succoth, Coll.	2	13	6
S.S.		8	1
Teachers Conf., Profit on tea		15	1½
Friends		3	3½
Curios		8	2
Whittlesey, Coll.	1	8	0
Curios	1	16	0
Sharnbrook, Bethlehem, Coll.	1	5	0
Curios		6	4
Catworth, Coll.		11	0
Curios		3	9
Irthlingboro', Coll.		15	1
Mid-Week B. Class		5	7
Curios		6	0
Hounslow, Zoar, S.S.	2	3	8
Gravesend, Zoar, S.S.	1	18	7
Finchley (North), S.S.	1	4	8
Clapham, Courland Grove, Sembiam School	12	0	0
Diss, Mr. A. J. Jarrett	10	0	
Lewisham, College Park, S.S.	1	12	1
Diss, Miss B. E. Hawes, Namakal Box	2	12	0
Leyton, Hainault Rd.	3	7	6
Raunds, Coll.	1	14	2
Curios		6	0
Sharnbrook, A Friend		2	0
Ilford, Coll.	3	5	0
Tadworth, Coll.	4	16	0
Streatley Hall, S.S.		4	6
Mr. P. Edwards, don.	1	0	0
Richmond, Salem S.S.	2	4	7½
Senior Class	1	11	1½
Infants		6	7
Y.P.S.		8	3
Farthings, Peggy Chaplin		3	5
Mission Sunday	3	2	0
Great Gransden, Coll.	2	3	0
Boxes:			
Mrs. J. King	1	9	10
Mrs. C. King		6	6½
Mrs. Chapman		17	2½
Mrs. J. Cole		1	1½
Mrs. F. Morton		5	6
Mrs. Spencer		4	10
Mr. J. Garrod		5	6
Mrs. Bull		16	9
Mr. F. Christmas	1	4	4½
S.S.		8	4
Newick, Zion Chapel, Coll.	1	12	0
Yew Tree Villa Box	1	4	0
Bassett Street, K.S. Memorial S.S.		7	6
	£114	10	3¾

Personal.

	£	s.	d.
Mr. H. W. Norwood	2	0	0
Mr. A. E. Wakefield	1	1	0
Mr. S. B. Caplin	1	0	0
Anon., Ealing	1	0	0
Mr. John Turner, Canada	1	0	10
Mrs. G. Gurney		2	6
In loving memory of Robt. and Rose Gooding	1	0	5
Mrs. J. B. Rowell		2	6
Miss S. Hart	1	0	0
"For Jesus Sake"		5	0
X.Y.Z.		10	0
Mrs. Gregg, Sale of Plants	1	15	0
Mrs. C. McGovern, "In Memoriam	2	2	0
Rev. and Mrs. H. J. Galley	2	2	0
Miss A. E. Pratt		10	0
	£15	11	3

Miscellaneous.

	£	s.	d.
2½ per cent. Consols, £451/7/5	2	16	5
£39/1/11		4	10
Dep. Interest	15	17	6
	£18	18	9

Pension.

	£	s.	d.
2½ per cent. Consols, £1,057/14/5	6	13	5

Herald Fund.

	£	s.	d.
Hastings Auxiliary	2	0	0
Margate, Rehoboth		15	11
Wood Green, Dovecote	1	0	0
Cransford		7	6
Tunstall Church		9	0
Chelmondiston		10	0
Crowfield	1	13	0
Yarmouth, York Rd.		16	0
Erith, Providence		6	6
Tottenham Branch		7	0
Finchley (North)		4	6
Fulham, Ebenezer	1	6	0
Clapham, Courland Grove		11	6
Newick, Zion		18	0
Bassett Street, K.S. Memorial		6	0
	£11	10	11

Ladies' Zenana Auxiliary.

Money received from June 11 to July 8.

	£	s.	d.
Chadwell St., Women's Gospel Mtg.		5	0
Lynton Rd., Y.L.B.C., for B.W.	3	6	8
Erith, Sunday School		16	0
Tadworth (collec.)		15	1
Lewisham, B.W. salary	1	12	0
Gift Week	1	8	0
Newquay (boxes)	5	0	4
Fulham (boxes)	8	0	0
Bassett St. (boxes)		10	6
Ipswich, Zoar (boxes)	2	10	0
Irthlingboro' (collec.)		5	4
Tunbridge Wells, Collec.	2	3	9
Profit on Tea		14	0

Personal.

	£	s.	d.
Mrs. Frost	1	0	0
Mrs. Caplin		10	0
Mrs. Forrester		6	0
Mrs. Spratt		10	0
S.W.A.	10	0	0
	£39	12	8

Vol. XXVIII. *New Series, No. 273.* September, 1929.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

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



CHRISTMAS DAY ON THE 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

WE WISH TO CALL ATTENTION TO THE ALTERATION OF DATE.

The Strict Baptist Mission

INCORPORATING

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

A

VALEDICTORY SERVICE

WILL BE HELD (D.V.) AT

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

ON

Wednesday, September 4th, 1929.

Farewell will be said to our Missionaries
MR. and MRS. D. A. THROWER
who are shortly returning to India.

The L.Z.A. will hold a FAREWELL MEETING for MRS. THROWER at 5.30 p.m., for Ladies only.

EVENING MEETING at 7 p.m. when the Chair will be taken by the President, MR. JAS. B. COLLIN.

Addresses will be delivered by

PASTOR E. F. KEVAN
MISSIONARY DAVID A. THROWER
MISSIONARY ERNEST A. BOOTH.

COLLECTION ON BEHALF OF MISSION FUNDS.

THE MEETING WILL CLOSE AT 8.30 P.M.

Treasurer—MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.

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, and Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY, August, 1929.

VOL. XXVIII.] SEPTEMBER, 1929. [*New Series*, No. 273

MRS. J. B. COLLIN,

IT is with deep sorrow that we record the death of MRS. BEATRICE LILY COLLIN, the beloved wife of the much esteemed President of the Strict Baptist Mission, who received the home-call and passed into the presence of her Saviour on Tuesday morning, August 20th, at the age of 55 years. She had been in indifferent health for some time and the end came somewhat suddenly from heart-failure.

For many years our dear friend had consecrated her life to the service of her Redeemer and Lord, being warmly devoted to the work of the Ladies' Zenana Auxiliary, besides taking a deep and practical interest in many other Christian activities.

We commend to the prayerful sympathy of our readers the bereaved husband and relatives, that each may realise the support and comfort of the Great Shepherd's rod and staff, and the dark valley of sorrow made radiant with His gracious presence. The funeral took place on Friday, August 23rd, the first part being held in Lynton Road Chapel, Bermondsey, conducted by Pastor A. J. Shakeshaw, assisted by Pastors R. Mutimer and R. Robinson, and the interment in Brockley Cemetery, when Pastor W. Chisnall, Secretary to the Strict Baptist Mission, committed the mortal remains to rest in sure and certain hope of a glorious resurrection; a large number of sorrowing relatives and friends being present at each place. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Amalgamation of Strict Baptist Mission and South Indian Strict Baptist Missionary Society.

HISTORY was made on August 2nd, 1929, when the Strict Baptist Mission Council and South Indian Strict Baptist Missionary Committee united, after having earlier in the evening separately and unanimously passed resolutions for the amalgamation of the two Societies. At this meeting Mr. H. Adams, the Deputy-President, in the absence of the President, and Pastor P. Reynolds, of the S.I.S.B.M.S., and Mr. J. B. Collin, the President, and Pastor R. Robinson, the Vice-President of the Strict Baptist Mission, spoke warmly in approval of the step taken, expressing cordial good wishes for the blessing of the Lord to rest upon the work of the united Mission, and the meeting closed by a hearty singing of the Doxology.

The Missionary work of the Denomination in India, as from the 10th August, 1929, will be carried on by one Society, to be known as the "Strict Baptist Mission (incorporating the South Indian Strict Baptist Missionary Society)," and all concerned confidently believe that it can be more efficiently done under the new conditions than formerly.

A letter signed on behalf of both Societies has been prepared for circulation amongst the members of Churches and congregations and private subscribers, and supporters of the work of both Societies in India are cordially asked to continue to show their warm-hearted interest by making known the good news of the amalgamation, by fervent prayers for the Divine blessing to rest upon all the missionaries and native workers in India and on the Council at home, by a generous and ready financial support, and by in every way possible working to foster the missionary spirit in the Churches and Sabbath Schools in the Homeland. It is obvious that an increased responsibility will rest upon the Officers of the Mission, who are commended to the prayerful interest and sympathy of all.

To the Members and Congregations of Strict Baptist Churches.

DEAR FRIENDS,

It is with great pleasure we advise all Strict Baptist Churches and Congregations, also individual supporters of Foreign Missionary work, that, under the Divine leading the Strict Baptist Mission and the South Indian Strict Baptist Missionary Society have been amalgamated on and from 10th August, 1929. This means that the whole of the Foreign Missionary work of the denomination is now under the supervision of one Council at home, and the following details will be of interest to all who are interested in the work.

The proposal for amalgamation came from India in May, 1928, when all the Missionaries of both our Missions sent home a petition urging that steps should be taken to bring about a union of the two Societies.

This important proposal was considered by each Society separately, and led to a United Prayer Meeting of the S.B.M. Council and the S.I.S.B.M.S. Committee on Friday, November 16th, 1928. Those who were present at that Prayer Meeting will long remember it. The presence of God was realised by all. There was an utter absence of self-seeking, such earnest pleading for Divine guidance, and such a readiness of spirit to follow God's leadings, that it was remarked at the time that if such a spirit persisted, amalgamation must become an accomplished fact. None who participated in that meeting will doubt that history was made that night and that it marked the turning-point in the attitude of each Society to the other.

Then followed the appointment of a joint sub-committee, composed of five members of the board of each Society, authorised to discuss the question of amalgamation in all its bearings, and to report to their respective boards what steps, if any, should be taken.

As a result, the Strict Baptist Mission instructed its senior missionaries, Messrs. Morling and Brand, to make a thorough investigation of the work of the South Indian Strict Baptist Missionary Society, accompanied by Mrs. Morling and Miss Green. They gave themselves without reserve to this work in January and February, 1929. They made their report to a joint conference of the missionaries of the two societies in India. The joint conference of missionaries sent home a lengthy report dealing with the whole question and stating that having satisfied themselves as to the spiritual condition of the work, they unanimously and whole-heartedly recommended that the two Societies should be amalgamated.

Following the receipt of this report in April, 1929, negotiations regarding details of amalgamation were discussed by the sub-committee separately and in joint sessions. The joint sub-committee then drafted recommendations dealing with various items covering the whole question. These were considered by the separate boards of the two Missions, and the proposal for amalgamation was unanimously and heartily adopted by each on 2nd August, 1929. On the same evening the two boards met in joint session and ratified the agreement to amalgamate.

We are satisfied the work in India can be much more efficiently carried on under the new condition than formerly, and we earnestly and confidently appeal to all the Churches to wholeheartedly support same, praying that all the workers on the Field may be filled with the Holy Spirit and be strong to labour; that the Lord will be graciously pleased to very abundantly bless the proclamation of His Word to the ingathering of many who now sit in darkness; that the native Christians may be shining lights testifying by their conduct, as well as by their words, what grace has done for them; and that the Churches at home may experience a real spiritual revival and be made very zealous for the extension of the Master's kingdom.

The official magazine will be *The Strict Baptist Mission Herald*. The Treasurer of the Mission is:—

MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.

to whom all donations and subscriptions should be sent except those intended for L.Z.A. These latter should be addressed to,

MISS P. P. NUNN, 58, Myddelton Square, E.C.1.

With Christian greetings,

We are, yours very sincerely,

J. B. COLLIN,
President, S.B.M.

L. HILLS,
President, S.I.S.B.M.S.

W. CHISNALL,
Secretary, S.B.M.

G. W. CLARK,
Secretary, S.I.S.B.M.S.

OUTCASTS FOR CHRIST'S SAKE

By J. M. BRAND

Missionary on the Kolli Hills (The Mountains of Death), South India.

To be had of the Secretary,

PASTOR W. CHISNALL, 85, The Avenue, West Ealing, W. 13.

Sixpence per dozen, post free.

Our Foreign Field.

Co-operation in Special Meetings.

IT has been the practice for many years past for the churches in the Tinnevelly and Ramnad districts to join together in special meetings associated with Harvest Thanksgiving. These have been held at Paniadipatti, where a good open place prepared with rows of stone pillars provides ample room for the meeting of large numbers of people. By fixing bamboo poles to these pillars, and covering the whole with plaited cocoanut leaves, a very commodious and airy meeting hall is made each year.

On account of Miss Green's furlough, the S.I.S.B.M.S. had no missionary on the field able to take full responsibility for the meetings; all meetings being held in Tamil. It was arranged, therefore, at the united conference of missionaries held last March, that Mr. and Mrs Morling should visit Paniadipatti to take charge of the special meetings. Almost at the very day that they were expecting to leave Namakal for Paniadipatti the Lord called our beloved Brother Brand home to Himself, and the need was greater for Mr. and Mrs. Morling to be on the Kolli Hills. At a moment's notice we were called to take their place at Paniadipatti. We arrived there on June 18th, the evening before the commencement of the meetings, and were welcomed, after a long tumble of a ride in a bullock cart, by Miss Poole and Miss Carter.

Having had such short notice, it was impossible to prepare special messages, and we therefore had to fall back on those that had been given to the churches in Madras, praying that the Lord would re-baptize them with His power. Our first concern was to talk over with Misses Poole and Carter and Pastor Jesudasan the character of the meetings and the programme. For some years a Tamil-speaking missionary has not been taking part, and it was felt strongly by us all that the meetings should more definitely aim at the deepening of the spiritual life of the people. For various reasons the bringing of gifts to the thanksgiving was not so hearty as it used to be, and this also provided more opportunity for the spiritual emphasis.

The meetings commenced with a gathering of the Mission workers on the verandah of the Mission House. The purpose and aim of the meetings were discussed with them, and then followed a season of prayer that the Lord would grant that the preaching might be "in demonstration of the Spirit and of power." In the evening, at eight o'clock, the first meeting was held in the "pandal," when there were present about 200 people. The spiritual life of God's people and the purpose of the meetings were again spoken of, and in the larger company we also laid our petitions at the throne of grace. A good number of brethren took part in the meeting. A supply of Gospel lyric-books at half an anna each was available at the entrance to the "pandal," and the singing grew more hearty as more friends obtained the books and joined in.

"Blessed are ye that Sow beside all Waters"

On the next two days the meetings commenced at nine in the morning, followed by a women's meeting at two, a children's meeting at four, and another public meeting at eight p.m. On the 20th, in the morning, the message was from Mark ix. 28, "Why could we not cast him out?" The study of the passage showed that the lack of the consciousness of the presence of Christ, lack of faith and lack of prayer were the causes of the failure of the nine disciples in exercising the authority over evil spirits that the Lord had given them previously. These same things act in our lives to-day, rendering impotent the powers granted to the children of God.

After the morning preaching service the ordinance of the Lord's Supper was observed by the church members present to the number of about 200.

The women's meeting was well attended, and the messages given by Mrs. Watts were well listened to. The husbands had been asked in the morning meeting to give their wives freedom by minding the babies during the afternoon meeting, and they responded excellently. At the children's service the girls from the Boarding School and the boys from Anbinagaram School gave some dialogues and recitations, and an address was given by the missionary.

The evening meeting was the largest, as people were able to come who had been out at work all day. There were about 500 to this meeting. The power and aid of the Spirit was experienced as the message was once more proclaimed from the well-known words of the Lord, "Except a man be born again, he cannot see the kingdom of God."

On the next morning the message was from Deut. xvii. 18-19, specially emphasising the need in healthy, vigorous Christian life as kings before God of the daily companionship and study of His Word. The visiting missionaries had to leave during the afternoon in order to reach Namakal before Sunday. Pastor Jesudasan preached at the evening service of that day.

It was felt that the meetings were, and will be yet, blessed by God to many. There was heart-searching, as some of the conversations with individuals showed. This annual opportunity of gathering the Christians from the various stations together for prayer and worship is of great value, and may become in their lives days long to be remembered as times of spiritual refreshing from the presence of God. L. WATTS.

Paniadipatti.

MY DEAR FRIENDS,—

My last letter was written from the mountain-tops amidst surroundings very different from those here at Paniadipatti. All this week it has been terribly hot; everywhere is just scorching; the plants are watered and the ground soon after looks like hard baked mud. Oh that in these days we may indeed be—

"Like 'a watered garden,'
Full of fragrance rare,
Lingering in Thy presence
Let my life appear."

During this week Miss Carter and I paid a visit to our oldest member at Ellarampanni; he had sent for me, as he was ill, and wanted to see me before he went into the presence of the King. He does not know the hymn above referred to, but he does carry that fragrance, although he is a very frail, thin old man. I read to him at his request from John v. and then from

John xiv. Miss Carter also read to him, and he was quite delighted. He himself closed with prayer, and he took us into the presence of God; his prayer is usually very simple, but one feels he spends much of his time in prayer. While there I held in my arms his youngest grandson, just a month old, and one could not help hoping and praying that the God of the grandfather would call the little one early in life to follow after his God.

Our Harvest Festival Meetings were held in June. Pastor Jesudasan has written of these meetings, so I need not refer to them again, only to say that our joy was clouded as we tried to picture how dear Mrs. Brand was feeling. We have prayed for her, and that is all we can do. May the God of all comfort strengthen and comfort her!

Now, before I write any more, may I send my thanks to one and all who contributed or helped in any way to send me a supply of bandages? I have not yet seen them, but I know they are at Madras, and I hope to bring them back with me in August. I had come to my last few bandages, and then Mrs. Watts very kindly brought me some, so that I shall be able to carry on. She was quite unaware of my need, but I have proved many times since my return from the hills the special care and provision of our God, who supplies ALL our needs, not according to our asking, but according to His riches in glory by Christ Jesus. There is a real need here for medical work, and my time (one and a half hours) at my new dispensary is fully occupied. The place does not claim to be grand, but is clean and away from the bungalow, and that is the principal thing. Mere numbers are not very satisfactory, but I feel some of our friends may like to know I am keeping a brief account of the numbers that come. Last month (June) I had 355, and during the past three weeks 491. Several amongst these are our own school girls. The three Biblewomen each take their turn, and one speaks to the people gathered, while I attend to the work; some come several times, and so get an opportunity of hearing.

Dear friends, we do need your prayer-help. I have been reading once more "Things as they are," and one feels how little we know of true prayer. Oh that we may get somewhere near Paul and his intense desire of Romans ix. 3, then, surely, we might know something of the prayer, the effectual fervent prayer, that availeth much. While I was at Valampatti one Sunday evening, in one of the homes, a man came in, sat down and listened—listened with interest, too, for he asked various questions. The Biblewoman tells me he has given up heathen worship and is inquiring. We have had several like this in another village "inquiring," and then—well, they seem to go back and we hear nothing further. Then one has to stay oneself upon His own Word, "All that the Father giveth Me shall come to Me, and him that COMETH to Me I will in no wise cast out." His Word shall not return void.

The enemy has been busy, and one Saturday morning I was feeling very discouraged, and went to my room for prayer. Shortly after I received a token for good, in the shape of an encouraging letter from our Australian friends. The letter was followed by two parcels containing much-needed clothes for our girls, a further supply of bandages, and the missionaries were not forgotten either. So often, when there has been discouragement and apparent defeat, the Lord has seen fit to send us a love token via Australian friends, and we thank Him and also thank them, and again thank all friends for the bandages awaiting me.

AMY M. POOLE.

Good News from Utchungulam

My Dear Friends,—

Last time I wrote to you it was from the lovely hill-tops of the Nilgiris; now we are down on the plains, once more in the heat, but we have sweet refreshing memories, and best of all we have the shadow of the Almighty. I love to think of Luke ix. 37, "When THEY were come down from the hill much people met HIM." He comes down with His disciples, and it is He who will meet with the "much people" and many things. It is He who will deal with them, meet the difficulties and overcome Satan, casting him out and getting the victory. Then, too, may it be true of us that, when we come down from the hill-top of communion, much people will meet with HIM, see HIM, not us. Oh! may we be out of the way. Self so often gets in the way and hides the beauties of our Lord, which should be shining through us.

These last few weeks have been full of mixed experiences. Sometimes we have been able to rejoice in His triumphs, and then again we have had to witness the work of the enemy, who is ever ready to spoil the fruit. This sends us with heart-searching to our Captain, and we, like Joshua, are burdened for the glory of the name of Jehovah (Joshua vii. 9). Are we seeking to take back that which was once devoted to Him? Perhaps it may be only in thought, yet it will spell failure in something. May it be purged from us that we may claim His promise, "Fear not . . . thou shalt do to Ai . . . as thou didst to Jericho" (Joshua viii. 1-2). How often it is in the little things rather than in the great things that we lose the victory, but we can still say, "Thanks be unto God, which GIVETH us the victory through our Lord Jesus Christ."

We had good meetings at our Harvest Festival in June, and we felt that the Lord was with us. We did so long for a deepening of spiritual life among the Christians. Dear friends, do pray for this, for our people and workers do need it. There was a cloud upon us though, as we heard the news of the home-call of Mr. Brand. It seems a mystery when men are **so** needed, yet we have to remind ourselves, "He doeth all things well." Our hearts go out in true sympathy to his wife, children and relatives. May our loving and tender Saviour be their comfort. May our God use it to the stirring up of others to come to the work and fill the gap (Exodus xxxvi. 2).

On July 2nd we had the joy of opening a tiny new chapel at a village called Utchungulam, about an hour's walk away. They have been waiting a long time for this, and though there are only five families and very poor, they managed to save quite a good sum towards the cost. They are so pleased with it, and it did one good to witness their joy. The Roman Catholics are at work in that village, but these are very staunch and will have nothing to do with them. Pray that they may be kept true. We had a pleasant walk there, for all that it was through sand and thorny places. On entering the village we saw two upright stones, black with smoke, probably from past sacrifices, and these had been anointed with oil and round one was a dead flower garland. This scene speaks for itself. What ignorance! What darkness! Is it not a call to show the Great Light into this darkness that some souls may see it and find Him? We went on through the village until we came to the little chapel, where quite a crowd gathered. Miss Poole unlocked the door, and after I had taken some photos we all went inside for a service. It is only a tiny place, 9 feet by 21 feet inside, yet they are so pleased. Although it was so small, about sixty persons managed

to crowd in for that first service. The majority of these were boys, and oh! how I longed that there might be a work begun amongst them! They were very good too. There are such crowds of children in the villages, and one just longs to get into touch with them. After the service there was the usual custom of giving plantains and sandlewood water. This smells very nice, but they look very funny after they have smeared it on their bodies, for it dries yellow. Do pray with us that this little church may indeed be for the glory of God in the extension of His kingdom.

As I close I would echo the words of the Apostle Paul in 2 Thess. iii. 1. I was much impressed, in reading it the other day, of the free course and glory of the Word of God and its connection with persons, "Pray for us **that** the Word of God may have free course and be glorified." Oh! may it have free course **within** us, purging, cleansing, softening, filling, etc., and then free course THROUGH us. May nothing hinder its course, and may the rubbish of the old nature be swept away, that we may be—

"Just a channel full of blessing
To the thirsty hearts around,
To tell out Thy full salvation,
All Thy loving message sound.
Jesus, fill now with Thy Spirit
Hearts that full surrender know,
That the streams of living water
From our inner man may flow.

Channels only, blessed Master,
But with all Thy wondrous power
Flowing through us Thou canst use us
Every day and every hour."

May God bless you all. With Christian love and prayer.

GRACE K. CARTER.

The Tamarind Tree Again.

EVEN trees can have a history, particularly Indian trees. I see an idol reposing in all its hideousness in front of a lovely tulip tree, which shades the roadside, and I immediately associate that tree with a history. How many tales it could tell of burdened souls bowing before a little stone idol and going away empty-handed, poorer in this world's goods than before, and still without the peace that the human heart so often cries for.

The shady banyan tree, with branches overspreading the sacred tank, could tell many a tale of the harassed bather seeking to gain purification and cleansing by the daily bathing in the waters. If that banyan tree could talk, what a tale it could tell! Of many purification ceremonies, of mothers with babes in arms, of little toddlers early imbibing the tenets of Hinduism, of young men growing from adolescence to manhood and ready to enter into all the orthodoxy of Hinduism, of the old man also who, even to the end, clings to his old religious beliefs and with staggering gait pays his final visit to the bathing tank of his early days. Oh! banyan tree, what tales you could tell us!

"Tongues in Trees"

Just beyond the tank there is an open space that is very barren. Its only growth is the prickly thorn tree. This makes an effort to live in the haunts of death, for this place is the burning ground. What tales could this scraggy tree tell! As it stands, the landmark of the burning ground, I think it will say, "Hopelessness, sorrow and mourning are my constant companions. Day and night I hear the dirge of the funeral drums. Oh! the tales I could tell you of widows performing their Hindu rites at the burning place of their dead husbands, of mothers bemoaning the loss of sons." But we will not stay to hear more.



A Scripture Lesson Under the Tamarind Tree.

We are greatly favoured in the quiet compound of the Mission House to have so many shady trees—trees that keep green all the year round. Many an up-country traveller scorched by his journey, nearly blinded by the hot sun of unshaded rocky camping places, has thanked God and taken courage as he has entered the restful little compound in which the Mission House at Kilpauk stands. "What fine tamarind trees you have!" is a common remark. Yes, they are fine, but they too have a history. Shall I ask one of them to tell a little of its story?

"I am old, very old, you cannot expect me to tell all my story. In fact, my early days have now gone from memory. I had one great advantage over many other trees in that I grew very near to a water tap, and so around

my large trunk there is a nursery for all kinds of plants needing potting and repotting; in this way I receive a liberal supply of moisture. As I am old I am very large, and I give a tremendous amount of shade. One day, about twenty years ago, the lady of the house was walking round the garden thinking very seriously. She came near and stood under my shade for a moment, then went away with a glad smile on her face. A few days later—it happened to be Sunday—she came again, and with her a little group of people. They all sat down under my shade, and presently they began to sing such a sweet song of a Saviour's love. Then the lady prayed, and began to talk to the group of people around her. The people listened well as she told them the story of Jesus Christ, and how He came into the world. After a time they went away, and then came again in a week's time. So for years this went on. I wish I could tell the messages that have been given under the shade of my big branches. Somehow or other there never seems to be much sadness, but I could tell of happy faces and lives that have been blessed and cheered by the ministry so lovingly given during this time.

"Years have passed and things have changed somewhat. There are some still coming who came nearly twenty years ago, but there are many new faces. The lady with the sweet voice has left, but still the little gathering meets under my shade. Little did I say? That is a mistake, for instead of the little group which came before there is now a great number. It is now called a Sunday School. Another lady conducts the meetings now, and she has two helpers. Usually they all meet together and sing a hymn. They pray and read a portion from the Bible. Then a young man named Paul, the son of one of those original members, takes the boys on to one side, and a young woman named Annammal takes the girls to the other side, while the missionary lady gathers the older folk round her. How glad I am that I am a tamarind tree in a mission house compound, and do not witness all those sad scenes that the tulip, banyan and thorn trees do! I wish they could share the same joys as I do and be of the same service. Remember the old tamarind tree, and please pray for the work that is carried on under my shade."

E. A. Watts.

Novomoni.

SHE was just a little round, brown girl standing before us with arms tightly folded and brow all puckered with anxiety. All she had on was the skirt that had been given her from the last year's Christmas boxes. "Amma, won't you send me? Amma, won't you send me?" she pleaded again and again, and we paused, irresolute. She had pleaded so many times before, and we knew that she was a true little Christian, but matters stood like this—where could we send her? At the time we could think of nothing suitable, and so we just put it off, saying neither yea nor nay.

You will, of course, wonder what this is all about. Let me tell you. The above incident happened at Sirunellikoil, and the little girl spoken of is the younger sister of one of the first four boys who became Christians in that village. Novomoni, that is her name, wanted to go to school. She had tried very hard to study, and when she had not been minding cows or doing coolie work, she had attended our school in the village. We could

Our Home Churches.

Prayer Subjects for September, 1929.

Week beginning—

Sunday, 1st.—For Divine blessing to rest upon the amalgamation of the Missions, that it may prove to be for the furtherance of the Gospel and the glory of God.

Sunday, 8th.—For Mr. and Mrs. D. A. Thrower, that journeying mercies may be given, and a season of quiet preparation for their work on the Kolli Hills.

Sunday, 15th.—For Miss Green, that a refreshing furlough may be enjoyed as well as grace for ministry among the Churches of the homeland.

Sunday, 22nd.—That Misses Poole and Carter may realise the Divine presence in their work at Paniadipatti, finding the joy of the Lord to be their strength.

Sunday, 29th.—That the MISSION HERALD may be richly blessed of God, and made a channel of help and influence in promoting the extension of the Redeemer's Kingdom in the earth.

Announcements.

Missionary E. A. Booth's Engagements for September.—1st, Walton-on-Naze; 4th, St. John's Wood (Valedictory Service); 8th, Leicester (Newarke Street); 9th, Evington; 11th, Homerton Row; 15th, Middlesbrough; 17th, West Hartlepool; 18th, Newcastle-on-Tyne; 22nd, Bierton; 25th, Gurney Road, Stratford; 26th, Hailsham; 29th, High Wycombe. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Annual Meetings.—We trust our readers will keep before them the date arranged, Tuesday, October 22nd, so that the spacious hall of the Leysian Mission, City Road, London, E.C., may be filled with a record gathering. Full particulars as to preacher and speakers will be made next month.

S.B.M. "Herald."—The Editor will be glad to receive reports of Meetings or articles of interest for publication in the HERALD. They should be as brief as possible, written on one side of the paper only, and addressed to him at 7, Rectory Grove, Clapham, S.W.4.

The S.B.M. Calendar, 1930.—Ready by middle of September. A really fine work of art, consisting of three stiff boards, each having a photograph of the Mission work in sepia tone, with a short description of the picture and the work it represents. A text of Scripture in large type, with four months of the calendar on each card, the whole corded for hanging. **Price Sixpence: six copies and upwards sent post free.** It is confidently hoped that the Calendar will command a ready sale, and orders should be sent without delay to **Mr. J. C. Fromow, Sutton Court Nursery, Chiswick, W.4.**

Mr. and Mrs. D. A. Thrower.—Owing to an urgent call to return to India without delay, arrangements have been made for Mr. and Mrs. Thrower to leave London on Saturday, September 7th, by B.I.S.S. "Manora." In this connection it is hoped there will be a large gathering at the Valedictory Services on Wednesday, 4th, to bid our Missionaries God-speed.

L.Z.A.—Will Branch Secretaries and other correspondents please note that for the time being all communications, except those relating to finance, should be addressed to Mrs. Silvester, 14, Dalemore Road, West Dulwich, S.E. 21.

For Sale on behalf of the Strict Baptist Mission.—Mrs. Gregg, Grove House, Higham, Bury St. Edmunds, Suffolk, has again kindly offered to sell the following Bulbs, etc., and give the proceeds to the Strict Baptist Mission: Daffodils, 1/6 doz.; Small White Hyacinths, Snowdrops, 9d. doz.; Columbines, 2d. each; Striped Grass, Thalictrum, 6d. each; Hand-painted Texts (any verse to order), from 2s. each. Postage extra. Kindly note change of address, and mention this magazine when ordering.

Christmas Boxes.—Will all friends who are arranging to include their gifts in the Christmas Boxes, please read again the notice in the August MISSION HERALD, in which full particulars are given, and kindly see that they reach Miss Harris, "Nethania," 3, Cavendish Road, St. John's Wood, N.W.8, between 16th and 23rd September. This will prevent any sense of disappointment at home or in India.

Deputation in Northants and District.

From Saturday, 22nd June, till Sunday, 30th June, a series of meetings were conducted by the undersigned in Northants, Hunts, Beds, and Cambs. Mr. R. H. Bennett, of Rushden, assisted us much by undertaking all correspondence connected with the tour, and also supporting us by his presence at several of the meetings. The success of the effort is, to no small extent, due to Mr. Bennett's labours, so gladly and freely rendered, and also to the co-operation of Pastor Caten, of Irthlingborough, who took the chair at four of the meetings and gave the effort enthusiastic support.

The first meeting was held on the afternoon of **Saturday, 22nd June,** at Succoth Baptist Chapel, Rushden, Northants. The Sunday School Conference (comprising the Strict Baptist Sunday Schools of Irthlingborough, Raunds, Rushden and Wellingborough) had very kindly invited us to address their meeting this afternoon. Pastor Newton, of Wellingborough, President of the Conference, took the chair. A sympathetic hearing was given to our presentation of the great need for missionary work in South India, and an interesting discussion followed dealing with the work among the children of India. It seemed to be generally agreed that if there were an annual Scripture examination, not only for the scholars, but also for **all** the teachers of our Sunday Schools in England, similar to those found in the Strict Baptist Mission in India, it would be beneficial. At the conclusion of the Conference session tea was served in the schoolroom, and the profit on the tea was given to the S.B.M. At the tea-table expressions of prayerful sympathy with the Mission in the present time of trial and sorrow in the home-call of our dear Brother Brand, of the Kolli Hills, were made by several brethren, who felt confident that the Lord will give us a mighty deliverance in His own time and way, just as He did many years ago when the finances of the Mission were seriously affected by a bank failure in India.

Sunday, 23rd June.—Morning and evening services were conducted at Succoth, Rushden. Attendances were not large, but the friends were evidently very sympathetic, for they gave us the best collection of the whole tour. We realised much liberty in preaching the Word. In the afternoon the children listened very attentively to the story of the conversion of an Indian youth. At the conclusion of the school session the missionary was requested by one of his young friends to give his autograph in Tamil.

Monday, 24th June.—A very successful meeting was held at Whittlesey, Cambs, under the chairmanship of Pastor Benstead. Indian curiosities sold here realised nearly £2. The number of friends who gathered was most encouraging, and a spirit of the keenest interest was manifest in the meeting. While we were at Whittlesey we were entertained at the home of our colleague, Miss Savage.

Grateful Acknowledgments

Tuesday, 25th June.—Mr. R. H. Bennett and I cycled out to Sharnbrook, Beds, and held a successful little meeting in Bethlehem Chapel. Although, as far as we know, no missionary meeting had been held in this village before, the friends gave us a good reception, and we trust that the work thus started will go from strength to strength in days to come. Pastor Beeby, of Carlton, took the chair, and commended the work of the Strict Baptist Mission to the friends for their prayerful support.

Wednesday, 26th June.—Mr. J. Bennett, of Rushden, very kindly motored us over to Catworth, Hunts, where another experimental venture was made at the Catworth Baptist Chapel. Pastor Caten came over from Irthlingborough and took the chair, and we were greatly encouraged by his help. As the friends were leaving the chapel after the meeting, a young man was heard to say, "This is the first missionary meeting we have had here, and I hope it will not be the last."

Thursday, 27th June.—Three meetings were held at Irthlingborough, Northants, under the chairmanship of Pastor H. W. Caten. In the afternoon we spoke to the ladies about the work of the S.B.M. among the women of India. At 5.30 p.m. several young friends met together in the schoolroom. These were members of Pastor Caten's Mid-week Bible Class. The class collecting box was opened at this meeting. Much interest was shown in the message we were able to give them. At 7 p.m. a public meeting was held in the chapel. A good number of friends gathered, and we were helped to tell them something of the Tamil language, which is our medium of approach to the people of South India, and of the nature of camp life and of travel in country parts as we take the Gospel to the people in numerous places.

Sunday, 30th June.—Morning and evening we preached the Word in Raunds Baptist Chapel, Northants, and we spoke to the children of the Sunday School in the afternoon. The friends gave us a warm welcome and a good collection.

On Monday, 1st July, we returned to London, feeling very thankful that we had been granted the privilege of serving the Lord in the above meetings, and praising God for all the friends who had shared with us in the "fellowship of the Gospel" in attendance at the meetings, in their prayers, and in their gifts. The total proceeds of the tour were about £13 13s. May our God greatly enrich all the churches visited.

Our hearty thanks are tendered to Mrs. J. Bennett, of Rushden, Mrs. Whitney, of Raunds, and Mrs. Benstead, of Whittlesey, for their hospitality to us during the time of our tour.

D. A. THROWER.

In Memoriam.

We regret to record the Home-Call of

MRS. ADA S. BRINKLER,

for many years Secretary of the Courland Grove (Clapham) Branch of the L.Z.A., who, after a long and painful illness, borne with Christian fortitude, passed into the presence of her Lord on Thursday, August 8th, 1929, aged 57 years, leaving a son and daughter to mourn their loss. Her mortal remains were laid to rest in Brookwood Cemetery on the following Monday, after a service in Courland Grove Chapel, conducted, by special desire, by the Editor of the MISSION HERALD, in the presence of a large gathering of sorrowing relatives and friends.

"For so He giveth His beloved sleep."

The Children's Corner.

MY DEAR GRANDCHILDREN,—During the past month some deeply interesting events have happened, by which my already numerous family has been largely increased, and I have very great pleasure in welcoming them into "The Corner."

As you will see on other pages, it has been found both expedient and possible to bring about the amalgamation of the Strict Baptist Mission with the South Indian Strict Baptist Missionary Society, and at the same time incorporating RAYS FROM THE EAST with the MISSION HERALD, which will in future be the chief magazine of the combined Missions.

It gives me, then, great pleasure to greet the new members of my family, and to express the hope that, by the blessing of God, we may, in future days, realise much happy fellowship, and, as unity is strength, the combined forces may be richly used for the furtherance of the Gospel of Christ in India. It should mean a closer co-operation in prayer, and if the kingdom of heaven is taken by force, as we are assured it is, then the increased volume of united prayer will see its reward in the breaking down of the powers of darkness and evil, and the bringing in of "the light of the knowledge of the glory of God in the face of Jesus Christ."

A little difficulty arises, however, owing to my large family of grandchildren being mainly strangers to those who, as readers of RAYS FROM THE EAST, were nephews and nieces of "Uncle Arthur." Hence a brief introduction is necessary. Let me now bring together those whose interests have formerly been centred in the work carried on by Mr. and Mrs. Morling, Mr. and Mrs. Watts, Mr. and Mrs. Thrower, and Misses Putnam, Savage and Moule, and those who, on the other hand, have found joy in following the labours of Mr. Champion and Misses Green, Poole and Carter, and simply say in the briefest introduction possible, "Know each other!"

As days and years go by opportunities will doubtless be offered for many to greet these dear friends, and hear from their own lips something of what is being done among the heathen and outcast in South India. Miss Green is in the homeland, and has already spent much of her furlough in visiting churches. Her stay is now limited, and it will be hardly possible for her to meet many of those who will in future be her co-partners in prayer and service when she resumes her labours in India. May the union prove to be in full accord with the mind and will of the great Head of the Church, and may He graciously set the seal of His approval upon what has been done, that His glory may be promoted in the salvation of many precious souls.

I have no doubt that many of my grandchildren will be disappointed at not meeting Mr. and Mrs. Thrower during their visit to England, but our Missionaries have nobly responded to the call of duty, and are returning to India on September 7th to take up the work on the Kolli Hills in the place of the lamented Missionary, J. M. Brand. This is another instance where we need grace to see that our DIS-appointments are HIS-appointments, and among the "all things that work together for good to them that love God." Meanwhile, I would very earnestly commend the travellers to your prayers, that journeying mercies may be realised and the voyage prove a time of quiet rest and preparation for the exacting work on the Kolli Hills. I would specially ask you to remember little Vivian John Thrower, and entreat you to ask our Heavenly Father to protect him, give him a full measure of good health, and make him a real blessing to his parents. Try and remember that he will be the only European child on the Kolli Hills, and his playmates and companions will be the dark-skinned hill children. May it be said of him as it was said of another Boy, that he "increased in wisdom and stature, and in favour with God and man" (Luke ii. 52).

"I said, I will go up to the Palm Tree"

By the time this reaches you the holiday season will for most be drawing to a close. I trust all have had a very happy and profitable time, and returned home strengthened and refreshed to meet the varied duties of life as they come along. Let me thank those who have so kindly remembered me while away from home, with a special word of thanks for Monica Morling, who has spent a happy time in the Isle of Wight. I, too, have had a holiday, and would like to tell you all about it, but am fearful of rousing the displeasure of good Mr. Printer. There is, however, one thing I must mention. Having arrived at my destination rather late at night, I could not see anything of the place where we had gone, but next morning, when looking out of the bedroom window, I had to rub my eyes to make certain that I was seeing clearly, for growing up from the lawn and front garden were a number of fine palm trees! My mind instantly went off to India, and I thought of our dear friends there; and then it went to God's Word, and I had quite a little mental Bible-study upon the subject of palm trees and the lessons to be learnt therefrom. And when I mention that I had never seen these trees growing in the open, you will readily understand the pleasing surprise it gave me.

While writing this I have heard of the sad loss sustained by our esteemed President in the passing away of his dear wife, and I am sure you will all remember him very specially at the Throne of Grace, that he may be comforted and strengthened in this time of sorrow and bereavement.

With much love and every good wish from

Your affectionate GRANDPA.

The Hand of God

A Sermon

BY MISSIONARY ERNEST A. BOOTH.

Preached at Mount Zion Chapel, St. John's Wood Road, London, N.W.8, on Wednesday, July 17th, 1929, at the MEMORIAL SERVICE for MISSIONARY JESSE M. BRAND.

PRICE ONE PENNY.

To be had of the Secretary,

Pastor W. CHISNALL, 85, The Avenue, Ealing, London, W.13.

LIST OF SUBSCRIPTIONS, Etc.,

Received from July 10th to August 10th, 1929.

General Fund.

	£	s.	d.
Stratford, Gurney Rd., Namakal Extension Fund	12	10	6
Boxes, Gen. Fund	2	8	11
Haworth, Yorks, Curios, D.A.T.	1	8	7
Siddal, Halifax, Coll.	3	3	6
Curios, D.A.T.		9	3
Mr., Miss Bretton's Garden Party		7	0
Orford Hill, Norwich, S.S. & Bible Class	1	9	2
West Ham Tab., S.S.	11	18	1
Bromley, Coll.	1	11	0
Haworth, Boxes	5	13	0
Sat. Meeting	5	12	3
Coll.	8	4	6
Bradford, Coll.	5	5	6
Thornhill, Boxes & Coll.	5	16	11
Reports		1	3
Croydon, Salem, Mr. Payne	1	0	0
West Ham Tab., Mr. W. A. Warwick	10	0	0
Fulham, Ebenezer, S.S.	1	12	11
Birthday Box		8	4
Y.M. B. Class	1	1	9
Clapham, Courland Grove, Coll.	7	14	1
S.S.	2	6	3
Mr. A. J. Stevens, Box		4	3
Bethersden, Y.P. Boxes	2	2	0
Clacton-on-Sea, C. & B.		5	0
Hitchin, Bethel, Pastor A. Wren, don.		10	0
Staines S.S.	2	3	0
Brentford, 2nd Class Girls, Farthings		4	0
Hatfield Peverel, Mr. F. Baker		10	0
Thundersley, Mrs. Davis and daughter	1	5	0
Braintree, Coll.	2	0	0
Sydney, N.S.W., Miss Una Grice	5	10	0
Brighton, West Street Tab., S.S., Y.W. Bible Class	1	7	10
Bermondsey, Lynton Rd., Mr. J. B. Collin	200	0	0
Thame, Coll.	2	10	9
Mr. J. K. Elton, Box	1	0	0
Bible Class	1	6	9½
Sunderland, Coll.		10	0
Yateley, Cricket Hill, S.S.	2	0	0
Brighton, Anon., for Mrs. Watts' Mothers' Meeting	1	0	0
West Ham Tab., Christian Endvr., Coll.	1	10	2¾
Curios		8	4¼
Guildford O.B.C., Coll.	4	4	0
S.S.		11	0
A Friend		5	0
Curios, D.A.T.	1	0	0
Leicester, Providence, Ladies' Sewing Mtg.	23	0	0
S.S. Boxes		15	0
Wood Green, Dovecote, B.S.S.	5	10	8
Withington, S. Class		14	0
Smarden, Coll.	2	11	2½
Old Hill, Ebenezer, Boxes	4	16	6
Coll.	12	18	5
Laxfield, Coll.	4	0	6
Fressingfield, Boxes, Mrs. Smith		2	9½
Mrs. Upson		3	8½
Brenda Clover		7	1
Miss Goodchild		5	0
Norah Brown		7	0
Mrs. Bolton	1	1	10½
Mrs. Byles		9	0
Y.M. Bible Class	1	8	2½
Mrs. L. Etheridge		8	9½
Ruth Meadows		2	4
Mrs. Elsey		11	6
Mrs. Reeves		2	3½
Miss Rayner		1	7½
Miss L. Rumsey		2	8½
Mr. L. Burrows		2	9½
Mrs. Symonds		13	5
Miss Laster		2	6½
Mrs. West	1	8	4½
Fressingfield, Coll.	1	4	1
Croydon, Windmill Rd., Coll.	1	12	0
Rishangles, Boxes	5	7	5
Coll.		14	1
Walthamstow, Church Hill, S.S., for support of Sandshi, c/o Mrs. Brand	2	6	4
Needingworth, S.S.	1	2	0
Mrs. Saunders		3	0
Miss Saunders		3	0
Warboys	2	4	6½
Croydon, Derby Rd., Mr. A. Cramp	1	11	6
Walton-on-Naze, B.C., S. School	1	7	0
Tring, Akeman St.	27	6	3
Horley, Mrs. A. G. Cook (Outcasts)		3	0
Witham, Mrs.E. Smith	1	1	0
Woolwich, Enon, S.S.	4	16	0
Leigh-on-Sea, Gordon Hall, H.J.C. Birthday, July 28	3	10	0
Coll.	2	10	0
Watford Tab., S.S.	4	3	0
Sturry, S.S.		8	0
Ipswich, Bethesda, Mrs. Bunk's Box	1	6	6
Tring, Akeman St., Misses Butcher	22	0	0
	£469	16	0

Pension.

Rev. H. J. Galley	3	3	0

Personal.

A Friend		5	0
M.B.		2	0
Miss F. Cooper		10	0
Mrs. Bawden	2	0	0
G.L.G., Birthday Gift	10	0	
Miss R. Newman, Hymn Books	5	0	
Mr. S. J. Taylor, Birthday Gift, May 14	5	0	
Mrs. E. S. Kelk	2	2	0
L.P., Ipswich	5	0	0
Mr. W. Bishop, Box	1	9	0
V.J.T., Coll.		10	0
Mr. E. A. Booth, Box	1	3	7
Mrs. Clutterbuck, Box		12	0
Don.		8	0
Miss G. Stevens	2	0	0
Rev. J. E. Flegg	2	2	0
Miss Nancie Reynolds, for support of girl on Kolli Hills	2	10	0
No. 984	50	0	0
Miss Ruth Mercy Naish, Box		12	0
	£72	5	7

Miscellaneous.

P.P. Cards		13	8
Curios, D.A.T.		7	0½
Repayment, Income Tax	100	0	0
Curios, D.A.T.		17	0
	£101	17	8½

Herald Fund.

Orford Hill, Norwich		5	10
Haworth		12	0
Thornhill		10	0
Cheltenham, Miss D. Craddock, Thankoffering		10	0
Southsea, Mrs. Gibson	1	0	0
Stevenage, S.B.C.		7	0
Sydney, N.S.W., Miss Una Grice		8	0
Sunderland	1	0	0
Tottenham		7	0
Fressingfield		10	5
Warboys	3	0	0
Walton-on-Naze		9	6
Lewisham, College Park	1	13	8
Ipswich, Bethesda		8	6
Acton, Friends		7	0
	£11	8	11

Ladies' Zenana Auxiliary.

Money received from July 9 to August 8.

Bethnal Green	7	0	9
Bexley Heath		14	0
Brentford	28	14	0
Brighton	11	6	0
Brixton Tab.	5	0	0
Bromley	1	3	6

LIST OF SUBSCRIPTIONS.

	£	s.	d.
Chadwell Street	32	6	3
Clapham, Courland Grove, Boxes	9	0	7
Missionary Study Circle Collec.	12		8
Croydon, Derby Rd.	12	0	0
Epsom	5	12	0
Finchley, Boxes	2	19	8
In loving memory of Mrs. Simpson	1	0	0
Women's Hour	1	5	0
Grays	1	6	9
Greenwich	6	0	0
Guildford	11	0	0
Haslemere	1	10	6
Hastings, Bible Class	2	1	0
High Wycombe	2	10	0
Homerton Row	1	0	0
Hounslow	5	9	9
Ilford	3	15	0
Ipswich, Bethesda, Women's B.C.	33	18	10½
Kingston	1	4	0
Laxfield	3	7	0
Lewisham, Gift Week		3	0
Boxes & Donation	4	3	6
Leyton	4	0	0
Margate	3	16	8
Norbiton	9	0	6
Notting Hill Gate	7	6	6
Otley	5	14	0
Over	5	4	0
Prittlewell, Boxes	13	2	0
For B.W. Salary	3	19	6
Ramsgate	2	0	0
Reading	5	5	3
Richmond, Boxes	10	15	10
Dons. & Subs.	1	8	6
Stratford, Gurney Rd., For B.W. Salary	7	10	0
1d. Weekly Subs.		14	0
For Girls' Home		10	0
Boxes	2	12	7
Streatham		18	6
Sudbury S.S.	1	14	3½
Swindon	2	15	0
Tadworth	4	8	4
Tollington Park	4	0	0
Tring, Boxes	72	14	11
For B.W. Salary	3	18	0
Tunbridge Wells	5	0	0
Walthamstow, Church Hill, Boxes	7	17	3½
Farthing Fund	2	17	6½
Mrs. Kevan's B.C.		3	0½
Working Party Annual Mtg. Coll.		9	0
Walworth, Victory Place S.S., Gift Week		14	10
Boxes		17	3
Wandsworth, West Hill, Boxes	8	8	11
For B.W. Salary	1	4	0
Warboys	6	12	0
Wattisham	2	18	2
Wellingborough	4	14	6
West Ham	6	4	6
Whittlesey, Sale of Flowers and Fruit	1	5	0
Mrs. Benstead	1	1	0
L.Z.A. Fund		10	0
Boxes	5	4	0
Wood Green, Dovecote, Boxes	3	12	0
Missionary Guild Coll.		16	0
C.E. Collec.		10	6
Wood Green, Park Ridings	3	1	9

Personal.

	£	s.	d.
Per Mrs. E. H. Chilvers, For B.W. Salary		12	4
Boxes	1	4	3
Mrs. Hemming		17	0
Mrs. F. Fisher		4	10
Miss Ash		5	0
Inasmuch (Ipswich)		10	0
A Friend from Croyde		10	0
Miss F. J. Ince		10	0
J.A.A.	5	0	0
Miss E. E. Henderson		12	0
Mr. J. B. Collin	50	0	0
In loving memory of Mr. & Mrs. J. Rush	10	10	0
A Friend, for B.W. Lily's Salary	10	10	0
Miss L. D. F. Peck, M.A., "Thankoffering"	3	3	0
	£518	1	11

South Indian Strict Baptist Missionary Society.

Subscriptions and Donations from June 12th to August 10th, 1929.

NOTE.—All Donations after this date are included in the Accounts of the Strict Baptist Mission

1. SPECIAL PURPOSES.

Paniadipatti Girls' School.

	£	s.	d.
Bedford, Mr. & Mrs. Smith	5	0	0
East Ham, Hope, per Miss R. Rayner, S.S. Don.	2	3	6
Horsham, Rehoboth, Mrs. Carter		6	0
Horsham, Jireh, per Miss M. Cockram	1	5	0
Highbury, Providence, Mr. E. J. Smith		15	0
Ipswich, Bethesda, Miss A. Balls	1	5	0
New Cross, Zion, A.G.F. & F.M.P.		12	6
Personal: No. 33	2	10	0
A Debtor	1	0	0
Others	2	10	0
Staines, per Miss F. M. Higgs	1	5	0
	£18	12	0

Hire of Bulls.

	£	s.	d.
New Cross, Zion, per Miss J. Jones, Y.W. Bible Class	4	0	0

Biblewoman.

	£	s.	d.
Lockwood, Rehoboth, per Mr. G. F. Mallinson—Teachers & Off. of S.S.	1	15	6

For Medicines.

	£	s.	d.
Mr. H. A. Huckett, Sale of Miss Carter's Stamp Album		4	6

2. ZENANA.

	£	s.	d.
East Ham, Hope, per Miss R. Rayner	6	0	0
Highbury, Providence, Per Miss Bocking, Miss Pratt's box		7	11½
Miss Oram's box	1	5	8
Miss Richardson's box	1	0	0
Miss Jack, don.		2	0
Mrs. Laurence's box	1	10	0
Mrs. Puttnam's box	1	6	11
Mrs. J. J. Smith's box	4	16	0
Mrs. Band, S. of W.	10	0	0
Horsham, Rehoboth, Per Mrs. Carter	1	17	0
Ipswich, Zoar, per Mrs. Farrow, Boxes: The late Mrs. Reynolds	1	6	6
Misses E. & A. Wright	1	3	0
Mrs. Goodwin		3	9
Mrs. Wallis		4	0
Miss Fosdick		2	4
Mrs. J. Flory		8	6½
Mrs. Moss		3	3
Mrs. Farrow		10	1½
New Cross, Zion, per Mrs. Loosley, Women's Meeting	3	5	7
Miss J. E. Spooner's Card		9	2
Mrs. T. R. Loosley's box	1	5	0
Mrs. Brackenbury		5	0
Mrs. Finch		2	0
Mrs. H. Gillard		2	0
Mrs. Sanders		1	0
Mrs. Leng		1	0
Mrs. Staines		1	0
Mrs. Goodrich		1	0
Mr. & Mrs. Lawrence		2	0
A Friend		2	6
Miss Carter		2	6
Miss Sore		2	0
Miss Godfrey		2	6
Miss A. Godfrey		5	0
Miss Platts		1	0

LIST OF SUBSCRIPTIONS.

	£	s.	d.
Miss Elliot		1	0
Miss Leitch		1	0
Miss Brain		1	0
Miss Watson		1	0
Mr. E. Loosley ...		1	0
Personal :			
Miss May Taylor ...		5	0
Miss A. E. Rowell, for Biblewoman	6	6	0
Rattlesden, per Mrs. M. B. Stearn, Three Friends		6	0
	£36	9	3½

3. RAYS.

Bassett St., per Mrs. H. Pickering		3	0
Bethnal Green, Per Mr. E. A. Toms, Mrs. Chapman ...			8
Mrs. Arnold			10
Cottenham, per Mrs. O. C. Austin		4	6
Croydon, per Miss L. Smither		6	0
Per Miss G. Piggott		2	0
Dunstable, per Mr. A. Banks		10	0
East Ham, Hope, per Miss R. Rayner		15	0
Mrs. Evens		2	6
Gaddesden Row, Miss A. Cooke		5	0
Great Gidding, per Miss N. Southwell		10	0
Grundisburgh, per Miss H. M. Jacobs		6	0
Highbury, per Miss Bocking		1	6
Ipswich, Bethesda, Miss E. Martin		1	0
Ipswich, Mt. Zion, per Miss E. E. Beer		2	2
Lockwood, per Miss M. Senior		11	2
Nuneaton, Mrs. S. Hopkins		4	6
Otley, per Miss E. Robinson		4	0
Personal, Mr. Hayter Scrivener		5	0
Ponders End, per Pastor Huckett		10	0
Rattlesden, per Mrs. H. Jewers	1	4	0
Sydney, N.S.W., per Miss Una Grice		10	0
Wandsworth Common, Chatham Rd., Mrs. Philpott		2	0
Yateley, per Mr. J. P. Whitehorn		7	6
	£7	8	4

4. GENERAL PURPOSES.

Bassett Street, Gerald Pickering, Y.H.B.		2	6
Per Mrs. Pickering, S.S. Boxes		7	6
Mrs. Wakelin		2	6
Bedford, Providence, Per Mr. W. J. Lansberry, Church Don.	14	0	0
Missy. Boxes, S.S.	2	5	9
The Misses Orton	6	6	0
Mrs. M. M. Bagshaw	10	0	0
Bethnal Green, Mr. E. A. Toms	1	0	0
In loving mem. of Ruth (farthings)		1	3
Bexley Heath, Miss Langford		2	0
Brighton, Bond St., Per Miss A. Tiller, S.S. Afternoon Boxes—			
Miss A. Tiller	1	11	3
Mr. Novis	1	8	8
Mr. W. Stevens .		18	3½
Miss N. Funnell		16	10
Miss N. Tiller		16	3
Mrs. Riseborough		11	6½
Miss Montgomery		8	3½
Miss J. Banfield		1	0½
Morning Boxes—			
Miss A. Tiller		12	2½
Do. Morning Class		9	4½
Do. Text Class Box		9	6
Brighton, Ebenezer, Per Miss Herrington,			
Miss Kent		10	0
Miss Roser		12	0
Miss Herrington		11	0
A Friend		10	0
Mr. Gurr's Box		7	0
Bury St. Edmunds, Per Mr. Abrey,			
S.S. Boxes		5	3
Messrs. Sharpe's Home Box		6	0
Cambridge, Tenison Rd., Per Mr. A. Maskell,			
Donations & Box	2	2	6
Chatteris, per Mr. F. Watson, S.S. Missy. Boxes	1	9	0
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Missy. Boxes	4	3	4
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Notices.

ALL SUBSCRIPTIONS, DONATIONS, &c. (except for the L.Z.A.), should be sent direct to the **Treasurer, MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.**

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. CHISNALL, 85, The Avenue, West Ealing, W.13,** from whom COLLECTING BOXES, PICTURE POST CARDS, &c., may be obtained.

ALL ORDERS FOR THE MISSION HERALD, OR ALTERATIONS OF SUBSCRIBERS' ADDRESSES, to be sent to **MR. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.**

Vol. XXVIII. *New Series, No. 274.* **October, 1929.**

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

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



GROUP OF MADRAS WOMEN LISTENING TO BIBLEWOMAN KIRUBAI.

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

Incorporating

South Indian Strict Baptist Missionary Society.

THE

ANNUAL MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 22nd, 1929

AT THE

LEYSIAN MISSION, CITY ROAD, LONDON, E.C.

DEVOTIONAL SERVICE at 3.30 p.m.

Conducted by the Vice-President, Pastor R. ROBINSON.
Missionary Sermon by Pastor C. J. WELSFORD.

TEA will be served at 5 p.m. in the Leysian Mission—Sixpence

PUBLIC MEETING at 6.15 p.m.

AMALGAMATION THANKSGIVING.

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

Annual Report by the Secretary, Pastor W. CHISNALL.
Financial Statement by the Treasurer, Mr. A. J. ROBBINS.

ADDRESSES BY—

Pastor G. W. CLARK (Wetherden), Pastor C. T. DYKES (Beccles), Pastor R. MUTIMER (Brentford), Missionary ERNEST A. BOOTH.

S.B.M. Delegates Association Meeting, 2 p.m.
L.Z.A. General Committee Meeting (admission by ticket), 2 p.m
L.Z.A. Public Meeting for Ladies only, Address by Miss V. Green, 2.45 p.m.

COLLECTIONS. The Evening Meeting will close at 8.30.

The Leysian Mission is nearly opposite Old Street Tube Station. Tramcars and Buses from all parts pass the doors.

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, and Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY, August, 1929.

VOL. XXVIII.] OCTOBER, 1929. [*New Series*, No. 274

CURRENT NOTES.

A FEW months ago a special letter was sent to all the Churches supporting the Strict Baptist Mission, pointing out their privileges in appointing delegates to the Annual Meeting of the Association, which will be held on Tuesday, October 22nd, at the Leysian Mission, City Road, E.C., at 2 p.m. It is very sincerely hoped that a generous response to the invitation will be made, and a larger attendance than usual realised, so that the important business to be presented for discussion will receive every consideration, and prove to be for the glory of God.

* * * * * *

We very earnestly invite attention to the announcement concerning the Annual Meetings, which this year will be of a unique character, and offer matter for praise and gratitude to the Head of the Church in bringing about the amalgamation of the two Missions. There is no doubt this will be the dominant note through each service, and we would commend our warm-hearted brother, Pastor C. J. Welsford, the afternoon preacher, and all the speakers to the prayers of all friends, that they may come richly laden with the treasures of the Word of God, and the day's proceedings be crowned with the power and blessing of the Holy Spirit.

* * * * * *

In this connection we would specially commend to the prayerful sympathy of our readers our Sister, Miss Violet D. Green, who will address the L.Z.A. meeting, that she may be graciously helped to bear record of her strenuous work in Tinnevelly, and of the wonders wrought by the Gospel of redeeming love and grace.

"IS IT NOTHING TO YOU, ALL YE THAT PASS BY?"

THE call to service in the Mission Field is both loud and clear, and we are constrained to believe that even now some of the young men of our Churches are hearing it. What will the answer be? It should be distinctly understood that it is not a matter of choosing one career among others, but is a question of a call—a compelling and irresistible conviction that this is the life-work above all others to which one is bound to dedicate all one's powers. To serve acceptably as a missionary demands the highest qualities both of head and heart. None can stand the wear and tear of it who is not constantly sustained by the sense of a Divine vocation, and the consciousness that he is in the hands of a higher power whose agent and mouthpiece he has become. To those who take it in the right spirit, it is of all callings in life the most rewarding and satisfying; nothing else brings a man so near his fellows or gives him greater opportunities of help and service. A man who really loves his fellow-men, and is filled with the urge to serve them, will find in the Mission Field the very opportunity that he wants.

It is essential that he should know his standing as a Christian—to know it, that is, experimentally and historically, and must also be able to give a good reason for the hope that is in him to all sorts and conditions of men. He must be convinced of the truth of his message, and have proved its power in his own experience; while he ought also to have a knowledge of human nature in all its variety, and be able to feel for and with his fellow-men in all their needs.

As the demands of the Mission Field are very varied, there must be a good deal of elasticity in the methods of approach towards it; but the essential things are that missionaries shall be directed by the right spirit and sense of vocation, and be prepared to submit to hard discipline in constant preparation for the work. They should be the best of their kind, dedicated spirits who have heard the call and counted the cost, and are prepared to do anything and go anywhere at their Master's bidding. Who will take his courage in both hands and go forward?

Substance of an ADDRESS given by Pastor R. MUTIMER at the Funeral Service of the late Mrs. J. B. COLLIN.



WE are gathered here this morning because the Lord of life and glory has taken to Himself our beloved sister. We are here to show our love to the departed one, and to express our love and sympathy with our beloved brother who is bereaved, and also with all relatives and friends. I have been seeking the Lord for a suitable message which would be helpful to all,—this, I trust, I have received,—and I am thankful that our God commissioned John to write such a message as we have in Rev. xiv. 13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." This is as a sunbeam to illumine the valley of the shadow of death, and as a balm for bereaved hearts. In fact, it is heaven's message for earth's mourners, bearing the Holy Spirit's seal, "Yea, saith the Spirit." Let us examine this message from heaven.

(1) We see that union between Christ and His people

continues through death. They die IN the Lord; there is a LIVING, VITAL UNION: they have been "quickened together with Christ" into spiritual life which is eternal, as the Shepherd declares, "I give unto My sheep eternal life, and they shall never perish, neither shall any man pluck them out of My hand." It is also a LOVING UNION—loved "with an everlasting love." "Who shall separate us from the love of God, which is in Christ Jesus?"—not death nor any other evil. Again, it is a LASTING UNION. "I have betrothed thee unto Me FOR EVER." This bond can never be broken.

(2) We see that the saints after death rest from their labours. "There is a rest that remaineth to the people of God." They rest from all the ordinary toils of life. Our beloved sister has ceased from all her labours. As a devoted wife to her precious husband she has ceased from her labours. As teacher of the Young Women's Bible Class she ended her labours last Lord's Day, and gave them a message which cannot be forgotten by those that heard it. As the leader of the Women's Meeting, where her work was indeed honoured by God, she has ceased from her labours. Her various labours in connection with the Strict Baptist Mission are ended, but they will still speak. As a member of this Church, as a witness to the word and work of her Saviour, her labour is ended. She has put off the harness; she has laid down the sword: the battle is over, the journey is ended, the port is entered. She rests from all these activities to serve Him day and night, "For ever with the Lord."

(3) We also see that the works of those who die in the Lord do "follow them,"—not their sinful works, but their good works. They do not go before them in the way of merit. Our sister did not see them, for they FOLLOWED her; but when her Saviour met her to receive her home He saw them as a witness and testimony, and recognised them in accordance with His Own word concerning the remembrance book, and bestowed upon her the reward of His "Inasmuch."

(4) We see that the state after death is blessedness. "Blessed are the dead which die in the Lord." They always were blessed IN Christ and THROUGH Christ. There is no condemnation to those that are in Christ. They are now eternally in bliss with Him.

(5) This is a bliss which continues. "Henceforth." This word implies the arrival in the glory. "Henceforth" they

are free from sorrow, "For ever with the Lord." There is no need to ask "Where are the dead?" "Henceforth" they are in bliss, enjoying fulness of joy for evermore, where distance no more will divide friend from friend.

(6) We know the reason why our sister is taken from us. Her name was in the register. The roll-call has come to her, and she had to answer to the call, which to her is eternal glory. Christ's prayer has also been answered, namely, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." Therefore, family circles must be broken up here, that the whole family may be complete at home. This also the saints desire through life,—it is their song in death and their experience to all eternity,—"WITH HIM."

VALEDICTION.

By MISSIONARY ERNEST A. BOOTH.

An Address at the Valedictory Meeting to Mr. and Mrs. D. A Thrower, at "Mount Zion," St. John's Wood, on Wednesday, Sept. 4th, 1929.

WE are assembled as representatives of the denomination to bid farewell to Mr. and Mrs. Thrower on the eve of their departure for India, for a further term of missionary service. It has devolved upon me to speak a word of exhortation on behalf of the Council to our returning missionaries.

My dear brother and sister, in bidding you God-speed and wishing for you a term of great usefulness and blessing, there are two or three things which have been laid upon my heart to speak of at this service.

Go to the Kolli Hills Field in the absolute conviction that you have been guided there by God's appointing providence; that you have been sent there for God's service, and that you will be there in God's unslumbering keeping.

I have your deepest welfare at heart when I beseech you to hold these facts, not as pleasant sentiments or pious platitudes, but as deep abiding convictions. For upon the tenacity with which you hold them and upon the degree in which they dominate your daily thoughts, will largely depend the quality of your service for God on the Kolli Hills. Look beyond earthly and human considerations and arrangements to the Divine purpose which runs through them, and anchor your soul in the conviction that you are there by God's appointment,

for God's service, and in God's keeping. You will find this a great source of comfort and strength in the dark days which occur in every missionary's life. I speak from actual experience of the value of such a conviction. In the early years of my ministry in India good-hearted and well-meaning friends wondered whether I had not better come home, as things were not going as smoothly as they desired. My reply was, "God sent me to India and no one else can take me out of India." So when the outlook is unpromising and your work seems ineffective, and doubts begin to assail you, strengthen yourself in God by laying hold afresh of this conviction—that you are there by God's appointment, for God's service, and in God's keeping.

Days of disappointment, dissatisfaction, weakness, reverses and loneliness are bound to come, but stick to your Divinely-appointed task until God tells you to quit it. Cheer each other with the word that these experiences will pass, and with a word that has often helped me, "there is a budding morrow in midnight."

Approach your task in the consciousness of a Divine commission. You are going to India as a missionary representative of the Strict Baptist denomination. But you are going as something greater than that, you are going there as an ambassador for Christ (2 Cor. v. 20), Who made you a minister of the Gospel of His grace. The Council, acting on behalf of the denomination, is sending you forth into the Mission Field, but you have a greater dignity than that. It is also true, as in the case of Barnabas (Acts xiii. 4), you are being sent forth by the Holy Ghost. This is the true and vital ministerial ordination.

Your spiritual influence with the Kolli Hills people will depend mainly upon your character and conduct. For the maintenance of these at their proper standard you must resolutely seek the renewal of your spiritual life day by day. There is a real danger that you will be so busy with the many and varied duties connected with the work, that you will be constantly tempted to neglect the culture of your own spiritual life. And yet upon the tone of your spiritual life depends your ability to be a true ambassador for Christ.

The temptations to neglect the cultivation of the inner life will be many and strong; one is always pouring out—preaching, teaching, advising, visiting, training, arranging. The great danger is shallowness, as life becomes a perfunctory discharge of duties.

You and I know that it is possible for a missionary to be worldly, shallow, unsanctified and unspiritual. Let me remind you that the whole of your missionary work will be affected by the vigour of your piety. Keep in mind the haunting word

of Paul, "Lest, after having preached to others, I myself should be a castaway." The culture of the inner life governs the depth and range of spiritual power.

You are being sent out for a definite task. Take heed to your ministry that you fulfil it with earnest devotion and patient service; unless you are absorbed in your work you will not fulfil it. Make known to all whom you can reach the joyous news of salvation in Christ Jesus. Seek the lost sheep. Build up the Christian Church on the Kolli Hills, and lead it some steps forward toward the distant goal of a self-supporting, self-governing and self-propagating Tamil Church. Writing to me shortly before he passed away, our dear colleague, Mr. Brand, through whose devoted service the first Christian Church was formed on the Kolli Hills, dealt with his hopes and efforts in this direction.

Be possessed of an undying passion for souls, as was the Apostle Paul, that you may by all means win some.

Deal with the people in the spirit of a great compassion. Compassion was an outstanding characteristic of our Lord. Sympathy with the sufferings and sorrows of others, and a yearning heart, was a necessary qualification for a minister of the Old Dispensation, and no less for a minister of Jesus Christ. Shun everything that would make your heart callous towards men; apart from a spirit of compassion your service will become a formality. Compassion magnetises a man and attracts people to him. Opposition to the Gospel must be met in a spirit of compassion which realises the darkness and need of the opposer. Bear in mind the long time that they have been in heathen darkness, and be patient with their slow progress. Remember, souls have to be wooed ere they are won for Christ. Remember how compassionate the Saviour has been with us, both before and since conversion.

"The heart of the Eternal is most wonderfully kind." True compassion for souls springs from the love of Christ, and is maintained by communion with Him. True compassion for souls will discern and seek to satisfy the spiritual urge and spiritual need behind many an act of heathen devotion.

Work among the people under a constant realisation of your debtorship. You will remember that this was the Apostle Paul's spiritual attitude to all men. He regarded himself as personally indebted to them irrespective of their nationality, religion, culture or social standing. Our personal experience of saving grace makes us the debtors of all who do not know the Saviour. This is unquestionably the right line of approach in order to win men; we need to foster constantly the sense of personal spiritual debtorship to the heathen. You ARE your heathen brother's keeper. May I remind you that you are going to India as a trustee of the Gospel; a steward of the

manifold grace of God: give it to them in its fulness and freeness and gladness.

The greatness of your debtorship will grow upon you as you constantly realise anew the people's spiritual darkness and moral perverseness, the degrading nature of their worship and the utter impotence of their religion to transform character. Always keep a keen look-out for opportunities of paying this debt; many will occur in individual ministry, in times of sickness and need. Go to the Kolli Hills with great joy at being able to discharge some part of the debt of love. In so serving them you are serving Him. "INASMUCH as ye have done it unto one of the least of these, ye have done it unto Me." There is an intimate connection between our debt to God and our debt to man. You are debtor, not because you have received something FROM them, but because you have received something FOR them—the Gospel committed to your trust. Go forth to your task in this apostolic spirit, and may God's blessing richly abide upon you and upon your ministry.



MR. AND MRS. D. A. THROWER'S FURLOUGH.
Singing a Tamil Lyric to a Picnic Party.

Our Foreign Field.

"My Mouth shall Speak the Praise of the Lord."

MISS VIOLET D. GREEN'S ADDRESS AT THE HALF-YEARLY MEETING OF THE SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

[Continued from RAYS FROM THE EAST, July, 1929.]

III.—**My Call to Paniadipatti.**—This marked a great crisis in my life; it was a call to advance, and, as I have so often proved in my experience, it was preceded by a time of preparation. In November, 1925, the Lord wondrously blessed me, giving me to realise a precious union with and nearness to Him, and from this my heart was filled with such sweet rest in His love, such joy and peace as never was mine before. How sweetly He prepares us for all His will! I was so full of the joy of the Lord that I could have welcomed anything. How much I needed that stay and support only He who gave it knew, for the following months were full of testing and trial such as I had never imagined to be possible. It was during this time that changes occurred which altered completely my future course, turning it for me to the Plains. When this became obvious, I remember specially one little feature. I had been much in prayer about the matter, asking the Lord to reveal His will and telling Him I was willing for it. Then one day a cablegram came telling me to prepare to leave for Tinnevelly, and a letter of fuller instructions was to follow. I rejoiced exceedingly, and felt this was God's guidance. But the letter of instructions was most disconcerting, for I had never for one moment doubted but that my home should be at Koilpatti. Imagine, then, my astonishment when I read, "You are to occupy the bungalow at **Paniadipatti**!" and it seemed for a moment an utter impossibility. I could not live there: was it not away in the jungle, miles from any town or railway station, surrounded by bandits, food supplies very difficult, and scorching hot? No woman ought to live there alone. I could not face it, and trembled for fear. Koilpatti is a town with a railway station, post office, other European residents, and many other advantages. THEN, "when fear was at its height, Jesus came and all was light." He showed me my distrustful heart, and I saw it was my Father's choice and so MUST be safe, no matter how lonely or fearsome. I joyfully accepted it, and went forward with preparations, though numbers thought it unsafe and even mad. Before going I had six weeks' rest and change at Bangalore, and here again did the Lord graciously visit me, and give me to realise in a measure unknown before the high honour that was mine, that He should claim me wholly, irrevocably as His own. Never shall I forget the night when this burst upon my soul; I was filled with such holy wonder and awe that I could not speak for some time. Oh! the profound depths of Divine love and mercy, the intensity of the love that claimed me, and not a part of me, but altogether a whole burnt-offering! I did not feel it a hard, severe, austere claim that night, but the gracious call of the Lover of my soul to utter surrender, and my heart with humble joy responded with the prayer, "**I am the Lord's,** yet teach me all it meaneth." Thus, with a fresh dedication to His service, I journeyed to Paniadipatti. Now I was going to the unknown, and much

of that train journey was spent in prayer. We got to Satur Station, where I was to alight, at six o'clock, and there was a decided sinking feeling and trembling sensation, for I was alone and knew not where I was going, so that I became suddenly fearful of the future. Pastor Jesudasan introduced himself and inquired if I was Miss Green, then he and several others busied themselves for my comfort, but looked dismayed to find I had seven boxes of luggage with me, as they had only one bandy, and suggested that it (the luggage) should come next morning. But I insisted that it MUST come with me, and all promptly left me outside the station, a forlorn figure, sitting on my boxes, while they went in search of another bandy. So leisurely are things done in India that it was an hour before they returned, and well after seven o'clock and quite dark before we started. This was my first bandy ride, and I shared it with Pastor Jesudasan. I do not know whether I was afraid of him or the bandy, but I sat on the very edge all the way, with my feet dangling over and my back to my companion—surely not a gracious or dignified attitude.

We jolted out of Satur, along a road overhung with trees on both sides, but soon turned off and went for miles across country, over field after field, with no houses visible and no signs of human habitation. All was darkness and still. The only interruption was a sudden halt and cry of alarm from the men who walked in front with a lantern—there was a SNAKE in the path! Having killed it, we again moved on, it seemed to me, farther and farther away from all civilisation. I scarcely spoke a word, and my companion must have had a poor opinion of me. We arrived at Pastor Jesudasan's house at half-past ten, and after a meal of curry and rice, which had been kindly prepared for me, I went the remaining fifteen minutes' journey across more fields, and at last stood before the bungalow which was to be "home." It is isolated indeed, standing in the midst of fields, and looked desolate and eerie as I entered it. It was midnight, the only light was a candle; not a soul stirred, and my boxes were stood in the middle of the room; it looked cheerless and comfortless: rats scuttled across the floor, lizards shot along the walls, and big fat beetles moved slowly from their corners. There was no one to welcome me, and no preparation had been possible, for I was bringing all my goods with me. After my companions had bid me good-night and gone, I went outside and stood on the little back verandah, and something seemed to compel me to look up. There, shining down upon the sleeping world and lonely scenes around me, were stars innumerable, and my heart became filled with a sweet sense of peace and rest as I gazed at them. They spoke God's message to a lonely heart away there in that jungle home at midnight, and these words came into my heart, "Lo, I am with you all the days," "I will never leave thee." At once all was sweet rest and joy and content, and I joyously went inside again, all the loneliness having gone: HE was there, and I was no more lonely. I made preparations for bed, and at 2.30 a.m. retired and slept, "for so He giveth His beloved sleep." Thus my call to and arrival at Paniadipatti. "My mouth shall speak the praise of the Lord."

IV.—**A Rapid Review of My Three Years at Paniadipatti.**—Here it seemed as if I had entered into an entirely new country, for everything was so different, and those first months were full of new experiences. I arrived when the hot winds were at their height; they begin at the end of April and continue till the end of August, fearful for the terrible roar incessant day

and night, and the furnace-like heat of them. Almost the first thing I did was to have a week of agony with abscess in my ear, caused by these winds. It was a trying time with no one to help, and I have recollections of my cook Manuel trying to put hot fomentations on while I instructed him, and he was as gentle as any nurse; I could neither sit, stand nor sleep for about a week, so terrible was the pain. At the end of that very week my dear old Bible-woman, hearing that I had arrived, hurried to me, and I was so glad to see her, for she seemed an angel of mercy sent in the hour of distress and need. My coming to Paniadipatti created a tremendous stir in the neighbourhood, for the bungalow had been shut up for a very long time. Every day for over a week the people came in crowds to see me, and, of course, all manner of questions were asked. Was I a man or woman, how old, and was I married? Why not? What were my parents thinking about not to have me married? Then a chorus of AIYO, AIYO! They came and made up their minds to stay too, for they sat or stood about in the house and refused to move; but this soon ended when they realised I had come to stay. Their fear that I should go away was most touching; they said Amma will not stay here in this place alone: she will run away, and we shall be left alone again. I assured them I should stay with them and that I was not alone, for had I not with me "The Lord of hosts"? My first experience of village visiting was very strange. I went with Pastor Jesudasan to be formally introduced, and as we alighted from the bandy the whole village ran to see the white curiosity. A box was brought for me to sit on, and they surrounded me on all sides, looking at me in astonishment. They felt my topee, stroked my face and hands, examined my shoes and stockings, and asked innumerable questions. They were delighted when I spoke to them in Tamil, and their excitement was great when they realised I could speak their language. I told them how the Lord called me from my home and dear ones and native land to live in their midst to tell them of the Saviour Jesus Christ, and they were delighted. They brought me plantains and barley sugar and cocoanut, and placed round my neck beautiful garlands of jasmine flowers. So was I introduced to and received by the people among whom I have lived for three years. At first I had only Anama with me; then Thavanomi, a dear Christian girl, a member of the Church at Paniadipatti, came, and begged me to train her to be a Biblewoman, as she had such a longing to serve God. I gave her instruction daily, and she grew in grace marvellously; it was wonderful to see the intense look of hunger in her face as we spoke of the Word, and I was sorry when, some months after, she had to leave me, for she had made great progress. Having no bandy in those first six months, we used to go off in the morning walking to the villages, through the scorching heat and burning sand, sitting down awhile to rest on the way. We had various receptions: sometimes crowds have followed us and listened eagerly; at other times it seemed as though the devil triumphed, for do what we would we could not get quietness. How often have I noticed with sadness of heart that there is no name which the devil dislikes more in all the world than the Name of our adorable Lord Jesus Christ! Oh! the bitter hatred; we have seen it repeatedly. We sing and a crowd gathers. We relate a Bible-story which sets forth the Gospel; interest grows and silence prevails, so that, the story told, you tactfully bring in the application and present the Lord Jesus Christ as the only Saviour, and just at the crucial moment a few children begin to fight and cry, or a bandy comes along and the driver decides that he must come right through your gathering, though he could easily go another way; or a band starts and the attention is gone, and try as you will you cannot restore order. This is a daily, hourly thing, and forces one to realise that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

(To be continued.)

"Your zeal hath provoked very many"

Concentrated Mission Interest.

THE friends at Courland Grove, Clapham, have for the past several years made it their aim in missionary work to support entirely, first, the station at Ahmaikulam, and afterwards the station at Sembiam as well. They have felt that this is the part of the Mission Field that the Lord has specially given to them to care for, and both in the church and the school the work in these two stations is intelligently followed, prayed for and supported. A close touch with the stations is maintained through the missionary, and a very real, intelligent interest is shown in the work by all concerned. This concentrated interest has its effect through prayer on the work, and it would rejoice the hearts of the missionaries if other churches and Sunday Schools could "adopt" stations in India for their special care.

As an example, the detailed report sent to Courland Grove in regard to their stations is given below, as it will be of interest to others.

SEMBIAM AND AHMAIKULAM REPORT FOR 1928-29.

Schools.—In July, 1928, the number on the register at Sembiam School was 50, with an average daily attendance of 34, and a Sunday School attendance of 29. In June, 1929, the registers included 124 names, with a daily attendance of 81, and on Sundays 65. At Ahmaikulam the figures have remained practically the same throughout the year. In July, 1928, the roll was 29, and in June, 1929, it was 30. The attendance was 22, both at the beginning and the end of the year. The Sunday attendance has improved from 15 to 20.

The reason for the large increase in scholars at Sembiam is to be found entirely in the recent enforcement of compulsory education in the area. The S.B.M. School is taking practically all the children from the outcaste village of Sembiam, and also from a near-by village called Maduvucheri. The accommodation for so many more children is, of course, inadequate, and when the attendance officers get to work and more attention is paid to regular attendance, we shall have to expect that the local authorities will build other schools to take those children who at present are crowded in our school. We have erected a temporary cocoanut-leaf shelter in the garden of the school for the infant class, but this will be quite useless in rainy weather.

We welcome the opportunity now afforded to bring this larger number of children under regular Christian instruction, and believe that the Lord will continue to bless the work. There are now three teachers at work at Sembiam and one at Ahmaikulam. They continue to teach the Scripture lessons, the catechism, and the lyrics, which form the programme of our Scripture teaching in all the schools.

The teachers attend the weekly classes held by the missionary for study of the lessons, and also the monthly Scripture study on the portions agreed upon by the Missionary Conference. At the last Conference examination the teacher at Ahmaikulam obtained 76 marks out of 100, and the headmaster at Sembiam 75. The children's Scripture examination was held before the introduction of compulsory education. Out of 25 children from Sembiam 17 passed, and out of 20 from Ahmaikulam 13 passed.

The amounts expended for the workers and general school sundries at Sembiam during the year were Rs.473, and repairs to buildings Rs.52. At Ahmaikulam the amounts were Rs.272 for workers and Rs.31 for repairs. The amount needed for Sembiam this year will be more on account of the additional teacher.

Evangelistic.—The headmaster at Sembiam has continued to conduct open-air preaching work in the mornings, and reports that he has been out on 205 mornings during the year, speaking to a total of about 3,300 people. He has also distributed 2,350 Gospel tracts. The church members have also maintained the voluntary open-air preaching on Sunday mornings before service. This cannot be tabulated, but the surrounding villages have in this way been regularly visited with the Gospel, which we pray shall render praise and fruitfulness to the Master.

Church.—The membership roll shows 36 names at the close of the year. One member has died, one was withdrawn from, two have been admitted by baptism and one by testimony during the year. There are several inquirers, whom we hope may soon bear testimony in baptism. The church has also grown in other ways, and now that it is able to meet more than half the amount needed to support a preacher-in-charge, we have been able to encourage them to take this step forward. The name of Brother Y. M. Solomon, a member at Sembiam, who has served acceptably in the ministry for some time, was proposed by the members, and accepted by the church as the preacher-in-charge. This brother is to meet the committee appointed by Conference this August, and, if approved, will be set apart for the ministry at Sembiam. It will then be possible to maintain a more regular pastoral work amongst the members, and the church will then be responsible, through voluntary effort and their preacher, for the evangelism of their district. The Mission will meet the remaining part of the support of this preacher, with the church taking a larger share each year as they become able. Regular services are held each Sunday morning and afternoon, and on Tuesday and Thursday evenings.

L. WATTS.

The Dhobie.

THERE are but few men who endure with such meekness the amount of bitter criticism which falls to the lot of the Indian washerman, and I trust there are few men so deserving of such criticism. Immediately the word " dhobie " reaches our ears, a scene near the bank of some river, tank or canal rises before us. There, standing up to his knees in water, by a large stone which comes just above the water's surface, the dhobie plunges the garment to be operated upon into the water; then, gathering it up by one end into both his hands, he swings it vigorously round his head and brings the loose end down with a bang upon the stone, the water being shot through the web of the material. The process being continued for some time, ends are reversed, a fresh plunge is made in the stream, and the banging begins again. A little soap may be used if the dhobie is washing the clothes of the wealthy and is getting well remunerated for it, otherwise the muscle of his arm is more to him than all such fatty substances.

One gentleman states that he has found in the dhobie nothing else than the abnormal development, under favourable conditions, of a disposition which is not only common to humanity, but pervades the whole of the animal kingdom. A puppy rending slippers, a child tearing up its picture-books, a mongoose killing twenty chickens to feed on one : what are they, he says, but dhobies in embryo? The dhobie dashing your linen against his stone, shattering a button, fraying a hem, or rending a seam at every stroke, feels a triumphant contempt for the miserable creature whose plodding needle and thread put the garments together.

A necessary evil!

Not only is the washerman callous towards one's clothes, but often his own animal, which daily carries his huge bundles, suffers under his merciless hand. On one occasion I saw two dhobies unite in a strenuous effort to lift a gigantic bundle of clothes on to the back of a tiny donkey. I expected the poor creature's back to give way at any moment. Its legs trembled as it staggered homewards. The quaint sight made the two men laugh heartily, and one of them aided the animal by using a stick wherever he could find a small portion of the beast protruding beneath the load.

However carefully a dhobie is chosen, it seems impossible to obtain the assistance of a careful one. One may often hear complaints about an English laundry, but I cannot remember ever hearing an Indian washerman praised. One will tell how his dhobie retained his cloth for over a fortnight, and then returned it with ten shillings' worth of damage done to his wife's saries by letting all the gorgeous colours run together. Another will complain that his things were left in the damp and are covered with iron-mould. I myself had a goodly portion of a pair of trousers apparently eaten by white ants while in my washerman's keeping. His explanation of the sad accident, being in Tamil, was not intelligible to me, but I have no doubt that it was quite as good as the average schoolboy's reason for coming late or not coming to school at all. To change one's dhobie is no remedy, for the offender listens with perfect complacency to your telling him that you have given your garments to another man, knowing the new man will soon prove as unsatisfactory as he, and then you will be glad once more to place yourself and your goods at his mercy.

Other Indians find the dhobie a useful friend. If a young man needs a clean coat in which to go to a wedding or a funeral, etc., for a small sum the garments of half the important people of the village are his to choose from, and the only difference it makes to the unconscious lender is that his coat comes back a day or two late and has received two cleansing operations at the dhobie's hands. It might incidentally have a few cuts or stains on it, but they will be attributed to the condition of the ground on which it was laid to dry.

All the dhobie's work is not done at the water's edge. Before he sets out thence he boils the clothes in water into which has been placed a certain kind of earth. I am informed that this boiling business is a secret of the dhobies, and that no others know how to wash but they. Whether that is so or not, we must still continue to allow them to deal with our things, as they are the only people who do such work in these parts.

GEORGE F. CHAMPION.

Now Ready.

THE S.B.M. CALENDAR, 1930

A fine Work of Art, consisting of three stiff boards, each having a photograph of Mission Work in sepia tone, with short description of the picture.

A text of Scripture in large type, with four months of the Calendar on each card. Corded for hanging.

Price Sixpence. Six copies and upwards sent post free.

To prevent disappointment please order early of
J. C. FROMOW SUTTON COURT NURSERY, CHISWICK, W. 4.

A Help to the Preaching of the Gospel.

THE preachers and I were out at 7 a.m. for street preaching in the village of Konnur, near to Madras. For many years it has been possible to reach a large number of people with the Gospel in the early morning before they go to field work; but the large railway workshops at Perambur have been extending and buying up all the land around, so that there are very few field workers left, and all the men are at work in the workshops by 7 o'clock. Our audiences in the morning, therefore, are composed nowadays mostly of women and children. As we sang our lyric these gathered round, and I heard one of the preachers remark to another, "Not a single man this morning." Our preachers are good men, but I am afraid it must be said that they share the feeling with the original twelve disciples that women and children do not exactly make an ideal crowd. At that moment one of the more bold of the boys stepped up and asked for a picture. We had in our minds the small picture text-cards of the Scripture Gift Mission, which are great favourites with the children. Quicker than I can write it the thought was given; the children want the pictures, we want to preach the Gospel, let the cards be given round and immediately get the children to read the texts for a lesson. The attention of the children will be obtained, and the mothers who are proud of their children's reading abilities will also listen carefully.

So breaking the usual custom of giving the pictures and tracts after the preaching, the pictures were given round first, and everyone told to read in unison the two texts on the card. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8), and "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). Then several boys were told to read the texts individually, until the words of the texts were familiar to all listening. A simple, direct message was then given on the words of Scripture, and the children went away still reading their picture cards, which, I am sure, meant more to them that morning than they had done previously when they had been given after a meeting in which they had probably had no interest.

A few nights afterwards we were at a men's meeting held in the evening in one of the schools. This is the time and way we can get the men now. The message was from the parable of the Pharisee and the Publican. The passage is contained in one of the S.G.M. booklets. The booklets were given round at the beginning of the address, and each one asked to turn to page 16 and read Luke xviii. 9-17. Throughout the address they were told to refer to the words, and the lesson was thrust home.

This method may be used by very many Christian workers throughout the world who are grateful to the S.G.M. for making the method possible; but we believe the Holy Spirit of God revealed it to us at that time in Konnur, for the preachers have taken it up and in their monthly bundles of tracts they always desire a good allowance of the S.G.M. portions. Also by keeping to Scripture portions the common temptation to speak on topics of the day is overcome, and we know that the "Word of God is quick and powerful, and sharper than any two-edged sword."

L. WATTS.

Our Home Churches.

Prayer Subjects for October, 1929.

Week beginning—

Sunday, 6th.—That the new year of the Mission may prove to be the best in its history, with rich grace to rest upon all connected who desire to see the coming of Christ's Kingdom.

Sunday, 13th.—That the great need for more labourers in the harvest may be specially laid before the Lord, that He will constrain some to answer the call to "come over and help."

Sunday, 20th.—For the Annual Meetings, that they may be richly blessed, the spirit of wisdom and understanding rest upon preacher, speakers and hearers, and the Holy Spirit's seal and witness graciously follow.

Sunday, 27th.—For the President, Vice-President and all officers, with the newly-elected Council, that they may be of one mind in the Lord, and many tokens of Divine approval rest upon their efforts to promote the glory of God and the salvation of the heathen.

Announcements.

Missionary E. A. Booth's Engagements for October.—2nd, Tadworth; 6th, Beccles; 7th, Norwich; 8th, Salhouse; 10th, Leicester (Zion); 13th, North Finchley; 22nd, Annual Meeting (Leysian Mission); 27th, Chelmsford. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

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Miss V. D. Green's Engagements for October.—1st-2nd, Brighton, Bond Street; 3rd, Wetherden; 4th-7th, March; 8th, Waldringfield; 9th, Otley, Suffolk; 10th, Hadleigh, Suffolk; 11th, Leiston, Aldringham; 12th-15th, Ipswich, Zoar and Bethesda; 16th-19th-21st, Staines; 22nd, S.B.M. Annual Meeting; 23rd, Grundisburgh; 29th, Richmond, Salem; 31st, Cottenham.

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Many Thanks.—The Treasurer begs to acknowledge, with many thanks, **five teaspoons,** sent anonymously, "For Jesus' Sake." These will be sold and acknowledged in due course.

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Annual Meetings.—We would specially direct attention to our advertisement page for full particulars of these meetings, which will take place on Tuesday, October 22nd, and, as they are to take the form of an Amalgamation Thanksgiving, should prove of the deepest interest to all our supporters. We very earnestly appeal to all our friends, both in London and the country, to make a supreme effort to ensure the day being an unqualified success. The commodious hall of the Leysian Mission, City Road, London, has again been secured, and those who are not already familiar with it will find it very easy of access, being nearly opposite Old Street Tube Station, which links up with every tube railway in London and so connects with all the main-line termini, thus making it quite easy for visitors from the country. It can also be reached by 'bus or tram from all parts of London, alighting at the junction of City Road with Old Street. The seating accommodation of the hall being 1,700, it is confidently expected that a record attendance will be realised.

A good send-off

For Sale on behalf of the Strict Baptist Mission.—Mrs. Gregg, Grove House, Higham, Bury St. Edmunds, Suffolk, has again kindly offered to sell the following Bulbs, etc., and give the proceeds to the Strict Baptist Mission : Daffodils, 1/6 doz.; Small White Hyacinths, Snowdrops, 9d. doz.; Columbines, 2d. each; Striped Grass, Thalictrum, 6d. each; Hand-painted Texts (any verse to order), from 2s. each. Postage extra. Kindly note change of address, and mention this magazine when ordering.

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L.Z.A.—The attention of L.Z.A. friends is particularly drawn to the announcement on the advertisement page that, immediately after the L.Z.A. General Committee Meeting (which will begin at two o'clock), Miss Violet Green will speak to **all** lady friends, in the Large Hall of the Leysian Mission, of her work in the Tinnevelly district of South India. This meeting will commence at 2.45 and close at 3.15 p.m.

Meetings.

MR. AND MRS. D. A. THROWER'S FAREWELL MEETING.

This was held on Wednesday, September 4th, at Mount Zion Chapel, St. John's Wood Road, and, prior to the public meeting, the body of the chapel was well filled with ladies, gathered for the purpose of saying good-bye to Mrs. Thrower and baby Vivian John. Mrs. Silvester, President of the L.Z.A., presided, and addresses were given by Mrs. Thrower and Miss Violet Green, who has spent some years in India under the auspices of the South Indian Strict Baptist Missionary Society, and is now home on furlough.

The President, Mr. J. B. Collin, presided over the public meeting, and after Isaiah lxi. had been read by Mr. A. Vine (Editor, S.B.M. HERALD) and prayer by Pastor Thos. Reynolds, he welcomed the large company who had gathered to give our returning missionaries a good send-off and wish them God-speed. They had cheerfully responded to the urgent call to return to India earlier, consequent upon the home-call of our beloved missionary, J. M. Brand, to continue the work which he had in such a wonderful manner inaugurated on the Kolli Hills.

Pastor E. F. Kevan, of Walthamstow, expressed the twofold joy it gave him to be present—to bid God-speed to the missionaries and to take part in the unified work of the two Strict Baptist Missions. He came charged with a message on "**Power,**" particularly in relation to the preaching of the Gospel : its great need, longed for by many who felt the need, and how ministers are sometimes depressed as they realise the ineffectiveness of their ministry owing to the lack of power. In Acts ii. 37 we see the contrast: THERE is the evidence of Power—God's Power, Saving Power, God-glorifying Power. Through Stephen, God manifested His power, opposition being a sure sign of power, and persecution broke out then, as it ever does when power is manifested. The Book of the Acts of the Apostles is full of power. Whence comes this power? Our Risen Lord said, "All power is given unto Me in heaven and in earth; go ye therefore." Using us as His instruments, He works through us, and we are the channels through whom He manifests His power. The secret of power, then, is Jesus Christ, Who is "the same yesterday, and to-day, and for ever," and all things have been committed into His hands. Prayer brings down the all-powerful Spirit of God, and that gives power in our ministry. The elements of prevailing prayer are complete consecration to the Lord Jesus Christ and a constant intercession.

It was a great joy to listen to our Missionary, Mr. D. A. Thrower, as he gave his farewell address. In giving a brief resumé of his work on furlough, he said he had found great delight, as he had visited churches in 16 counties and had taken part in 104 different services; but, whilst he felt that the missionary spirit was increasing in the churches, there remains much land yet to be possessed. Perhaps the greatest joy of his furlough had been the consummation of that which they longed and for which they had earnestly

prayed—the amalgamation of the two Missionary Societies in the denomination—and he prayed that it might prove the earnest of other victories of Christian love and unity among the Home Churches.

Taking "**Service**" as the subject of his address, and basing his remarks on Romans i. 9, he said that is Who God was to Paul, "God, whom I serve with my spirit in the Gospel of His Son." A vast subject, and it should be noted that service is very intimately related to worship, and are, in fact, inseparably linked together in spiritual reality. No worship is genuine unless it results in service. No service is worthy unless rendered in a reverent spirit of worship.

Service is claimed by Jesus Christ by right of Ownership.—The temple girls in India must serve the swami because they were sold to the swami by their parents when they were infants. An utterly revolting subject, but, alas! too true. In South India, in the country parts, there is much serfdom among the people, and even very small children have to work in the fields in order that, after many years, they may be able to buy their freedom from the great landlords, who own vast tracts of land, and also practically own a great number of the inhabitants. The Christian must serve Jesus Christ because he is not his own—he is bought with a price. The Apostle Paul delighted to call himself the **slave** of Jesus Christ, and the Tamil version brings out the full force of this in the word "udimie,"—veriest slave. If we are slaves of Jesus Christ, then He claims our service: "Whose I am and Whom I serve."

Service is a Spiritual Matter.—"I serve God in the spirit." It does not sometimes seem so, in the heat and bustle of activity, in the daily round and common task. A missionary has to be practically a jack-of-all-trades, but in the midst of all he must remember that his service is a spiritual force.

Service demands a complete surrender of self.—"Present your bodies a living sacrifice" (Rom. xii. 1), and in Philippians ii. the Apostle refers to Epaphroditus, and shows that he regarded not his life, but laid it down as a stake in the service of Jesus Christ. Oh that we may be reckless like that!

"Love so amazing, so Divine,
Demands my soul, my life, my all."

In the olden days, when the festival of the great Juggernaut was held in Northern India, people cast their bodies as living sacrifices under the wheels of the car and were crushed to death, and out of excessive devotion widows cast themselves on the burning pyres of their husbands, which was a wrong surrender. The Christian surrender is seen in the earnest entreaty of the Apostle, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service," and in these words we understand how we ought to serve our Master.

In conclusion, Mr. Thrower said: "Pray for us; we are going out with high hopes for the future, but we need your prayers. Difficulties there may be, and the clouds may overshadow us at times, but we are reminded that rain never comes from a blue sky. We are going out trusting in and relying upon our Lord, Who has called us into His service. Brethren, pray for us!"

Missionary E. A. Booth, with whom Mr. Thrower went out to India for the first time more than seven and a half years ago, followed with a valedictory address, full of deepest sympathy, affectionate exhortation and loving counsel and advice, the substance of which is printed as a separate article on another page.

The President, in formally bidding our Missionaries farewell, addressed them in a kindly, warm-hearted way, handing each a written motto from the Word of God.

The Vice-President (Pastor R. Robinson) offered the valedictory prayer, lovingly and tenderly commending them to the Lord, the meeting closing with the Benediction pronounced by the Secretary.

The collection amounted to £33 6s. 3d.

"REHOBOTH," HORSHAM.

A very happy meeting was held on Thursday evening, August 22nd, 1929. Mr. A. E. Fisher presided, and after reading the Scriptures, and prayer by Mr. R. Mansbridge, he expressed the pleasure it gave him to be present, as he had a warm interest in Foreign Missionary Work. Mr. J. Wells, on behalf of the Church and congregation, cordially welcomed Miss V. D. Green, assuring her that the link which bound them together had been strengthened by the call to Miss Grace Carter, a member of the Church, who early in the year had gone to take up the work in India.

Miss Green gave a long and deeply interesting address, basing her remarks upon Eph. iii. 8, "The unsearchable riches of Christ," reviewing her work in India, and showing that any success which had been achieved was entirely due to the grace of God and the power of the Holy Spirit.

Touching upon the work in the schools, Miss Green described the system under which the scholars, numbering about 2,000, and until recently allied with the South Indian Strict Baptist Missionary Society, were taught, the Word of God occupying a very important part. There was a large demand for medical help, and several incidents were related showing how, while seeking to give relief to physical suffering, opportunities were embraced to tell of the Great Physician who alone could heal the diseases of the soul. In many villages there was an eagerness to hear the Gospel, but in others much opposition was met with; but, by God's blessing, there had been many encouragements, and precious souls had been brought to the Saviour.

Mr. H. A. Huckett (formerly Editor of RAYS FROM THE EAST) followed with a deeply instructive address, based upon Psalm cxv. and the description given to the work of the heathen in the making of gods. Using a striking illustration, he told of a wooden dog which a missionary put outside his door for protection, and passers-by ridiculed, enabling the missionary to preach a sermon showing that they were doing the same thing by trusting in gods of wood and stone, which have no life nor power to help.

During the evening well-rendered recitations were given by Master David Cockram ("The Friend of Africa") and Miss Lily Pickett ("The Slave Girl's Ransom"), and the meeting closed by singing "All hail the power of Jesu's Name" and the Benediction. The collection realised £5 6s. 9d.

* * * * * *

Clapham (Courland Grove).—What work confronts a missionary's wife on the Foreign Field? What meetings do they conduct? How do they reach the native women? What Bible Classes do they hold? How do they teach the native women to sew? Do they go on camp? What about the heathen child? Are there any hostels for girls? Are there any hostels for the boys? What is the position of the heathen man, woman and child with regard to Christianity? Is it difficult for a lady missionary to learn the Tamil language? How is the dispensary work carried on? All these and many other questions were answered by Mrs. Thrower in her talk to us at the July meeting of our Mission Study Circle, held on Tuesday evening, July 23. As we entered the Schoolroom one felt a missionary atmosphere pervading the place; there was Mrs. Thrower dressed in Indian native garb, missionary hymns, sung with feeling, filled the air, and everyone seemed glad that a real live missionary (and one of our own at that) was going to speak to us that evening. It was impossible for anyone who heard Mrs. Thrower speak not to have learned a great deal about the work done in India for the furtherance of God's Kingdom. Mrs. Thrower also told us how those who stay at home, and who love the Mission, can help the work forward out in the foreign field. We were told that the main and strongest help of all was prayer.—A display of various articles made by the Hindu children, a lyric sung in Tamil by Mrs. Thrower, a further missionary hymn, prayers for those working in India, and a very enjoyable meeting came to an end.—One prays earnestly that this work may go on, that the missionaries and

A helpful Exposition

their wives may go on too, with the knowledge that " the Lord is working with them," and that they may see signs following.

. . . . . .

At our Bible Study Class, held the other evening, we had the privilege of a discourse on the second chapter of the first Book of the Thessalonians from Mr. David Thrower. Our missionary had preached in the chapel a few weeks previous on the first chapter of this fine book, and it was thus more easy to follow what he said. How full of thankfulness St. Paul was! Mr. Thrower divided the chapter under three headings, namely, verses 1 to 12—the model Christian worker; verses 13 to 16—the mightiest crime in the world; and verses 17 to 20—matter concerning the writer. It was wonderful how Mr. Thrower was helped to open up to us this chapter, verse by verse; he compared the mightiest crime in the world with the history of Jonah, and he compared verses 8 and 11 with the work done by Mr. Brand on the Kolli Hills.—The meeting was interesting, instructive and very profitable.—GEORGE ANDREW.

Notices.

ALL SUBSCRIPTIONS, DONATIONS, &c. (except for the L.Z.A.), should be sent direct to the **Treasurer, MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.**

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. CHISNALL, 85, The Avenue, West Ealing, W.13,** from whom COLLECTING BOXES, PICTURE POST CARDS, &c., may be obtained.

ALL ORDERS FOR THE MISSION HERALD, or ALTERATIONS OF SUBSCRIBERS' ADDRESSES, to be sent to **MR. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.**

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to **Mrs. Silvester, 14, Dalemore Rd., West Dulwich, S.E.21,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. All applications for L.Z.A. Collecting Boxes and all contributions to be sent to **Miss P. P. Nunn, 58, Myddelton Square, E.C.1.**

The Mission Herald.—REPORTS OF MEETINGS AND ARTICLES FOR PUBLICATION, which should be written on one side of the paper only, to be sent to the **Editor, MR. A. VINE, 7, Rectory Grove, Clapham, S.W.4,** by the 10th of each month, when possible.

LIST OF SUBSCRIPTIONS, etc.—*continued from page 176.*

Pension Fund.

	£	s.	d.
3 p.c. L.C.C. Stock, £935 1 3	7	0	3

Herald Fund.

	£	s.	d.
Wisbech, Tip's End..		2	0
Mr. A. J. Harris		10	0
Miss Elliott		1	0
Carlton, Beds.		12	0
Friston, S.B.C.		7	9
Bradford, S.B.C.		5	0
Holloway, Elthorne Rd., Misses Lewis		1	8
Wandsworth, West Hill		5	0
Bexley Heath		14	0
March, per Miss Morton		17	8
Mrs. Weldon	1	14	2
Handcross		12	0
Rattlesden		7	0
Hailsham		12	0
Kings Langley, Zion		6	0
Tottenham		7	0
Rishangles		1	1	10
Croydon, Derby Rd.	1	7	9½
Sandgate, Miss E. Stace		6	0
Bermondsey, Lynton Rd. S.S.		9	0	0
Mr. Burfoot			1	6
Miss Fuller			1	0
Miss Orton			1	2
	£19	13	1½

Ladies' Zenana Auxiliary.

Money received from Aug. 9 to 31, 1929.

	£	s.	d.
Cambridge	5	16	0
Bexley Heath (addl.)		2	3
Chadwell St. (addl.)	2	9	8
Haworth	4	1	0
Lynton Rd., Bermondsey	7	18	6
Manor Park	1	11	6
Norwich	2	0	0
St. Albans	7	10	0
St. John's Wood	28	4	5
Stratford, Gurney Rd., Mrs. Clark, for Girls' Home		15	0
Sewing Class, for Girls' Home		5	0
Box		5	8
Tottenham	6	13	3
Prittlewell (addl.)	1	0	9
Watford	10	10	0
Per Miss Elliott	3	12	0
Exors., H.S.N.	10	10	0
Mrs. Hutchinson	1	0	0
Two Friends	1	5	0
Mrs. E. A. Booth	1	0	0
	£96	9	9

The Children's Corner.

MY DEAR GRANDCHILDREN,—It has been a pleasure to receive letters expressing satisfaction at the amalgamation of the Strict Baptist Mission with the South Indian Strict Baptist Missionary Society, together with warm-hearted desires that it may prove to be for the advancement of the kingdom of our Lord Jesus Christ in the earth, and thus promote the glory of God in the salvation of souls. We confidently believe that their desires will be realised, inasmuch as no steps were taken to bring about the union until it was seen to be in full accord with the Will of God, as manifest in the perfect unanimity shown by the executive of each Mission.

That unity is strength there cannot be the slightest possible doubt, and in that connection there has come to my mind a story I heard when quite a little boy between sixty and seventy years ago. An elderly farmer was dying, and his family, among whom were several sons, were gathered round him. After speaking a few words to each, in which he urged them to be united as a family, he directed one of his sons to fetch a faggot of wood from an outhouse. This he did, and all wondered for what purpose it was wanted, when the dying man asked each son in turn to try and break the faggot, which, of course, he could not do. He then asked for the bands to be cut, and gave each a stick to break, which was easily done; and from the simple object-lesson he pointed out how much might be accomplished if they were united, and how easily their best efforts would be spoilt if each strove to further his own interests only.

I hope this simple little incident, which has remained in my mind nearly all my long life, will teach a lesson to all my grandchildren, that they will, with real union of heart and mind, seek to be "labourers together with God," and as instruments in His hand be used for that grand and glorious end—the salvation of the heathen in South India.

There is, however, another little matter which has been mentioned—a real concern at the possible discontinuance of RAYS FROM THE EAST FOR THE YOUNG—and the hope expressed that it is only temporary, as a sense of loss is felt in the Sunday Schools where it has hitherto been circulated. Coupled with this is a warm note of appreciation of the untiring efforts of "Uncle Arthur" to awaken and foster a real live missionary spirit, which we have reason to believe has been attended with a good measure of success. To all my correspondents I can only say that the Council of the Mission has the matter under prayerful consideration, but it is not possible, at present, to say what the decision will be, though we are sure it will be loyally accepted by all who desire the true prosperity of the Mission. It must be obvious that we are not yet fully acquainted with each other, and until we are "true yoke-fellows" the burden of service may seem a little unequal. A month or two ago I wrote concerning the Yoke, and it reminds me now of another charming experience of the days of long ago when I was a boy and living under the Sussex Downs. It was then a common sight to see teams of oxen, yoked in couples, sometimes as many as twelve and fourteen in a team, pulling a heavy plough over the hilly land, and to watch the perfect rhythmic swing was in itself a lesson of beauty and gracefulness, as well as the accomplishment of a heavy task, the full result of which would be seen months afterwards in the golden grain which covered the land.

It has been my pleasure to meet "Uncle Arthur" quite recently, and it is a joy that, like the oxen above mentioned, he is fully prepared for **"Service or Sacrifice,"** according to the will of his Master, and is daily rejoicing that in past service with "Rays" his desire has always been to see the coming of the kingdom of Christ. But I must not write more now, for there is so much other important matter that claims a notice in the HERALD, so just "rest in the Lord, and wait patiently for Him," and, without a shadow of doubt, all will come right.

With much love to all, Your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, Etc.,

Received from August 10th to September 9th, 1929.

General Fund.

	£	s.	d.
Wisbech, Zion, Coll.		8	3
Family Mission Box	1	16	9
Devizes, Miss Henson		10	0
Miss W. Wilkins ...		3	6
Miss B. Wilkins		3	6
Mr. A. Chivers		7	6
Mrs. Wilcs		8	6
Mrs. Clappen		5	0
Mr. J. Strong		7	0
Mrs. Savage		3	6
Mrs. A. Cook		10	6
Wetherden, A Friend, towards Miss Green's Expenses		1	6
Manor Park, Rehoboth, Boxes	1	4	6
Bromley, Hayes Lane,			
Mr. Bowyer		2	10
Miss Prior		4	4
Mrs. Parsons		5	10
March, Providence S.S.		3	6
Chatteris, Zion, Y.W.B.C.	18	7	6
Clapham, Courland Grove, S.S.		8	0
Tring, Ebenezer		7	0
Carlton, Beds., Coll.	1	18	0
Bradford S.B.C.,Boxes	2	5	0
Guildford, P.P.C.		9	7
Mrs. Fogwell, don.	1	0	0
Mrs. Goodchild, Thank-offering		5	0
Whittlesey, Zion, Coll.	3	4	7
D.A.T., Curios	2	10	0
Bournemouth Friends, per Lennie Clark's box	2	11	8
Holloway, Elthorne Rd., Ebenezer, Girls' Sewing Class		3	0
Env.		5	6
S.S. Box	2	1	7
Miss Richards		3	6
Reports		1	3
Golding, B.C., Subs.	4	3	5
Bassett St., Mr. Gerald Pickering		2	6
Wandsworth, West Hill, A Friend		10	0
Mr. R. Smith, box		5	0
Bexley Heath, O.B.C., Birthday Box	1	1	5½
Miss Abraham		15	8
Mr. Cecil Burt	1	3	11
Mrs. Fairweather...		1	9
Mrs. Rogers		5	6
Miss Wells		3	8½
Smarden, Tilden Chapel, Boxes	4	5	9
Tonbridge, S.S.		18	6
Brighton, Ebenezer, Miss Chapman	2	2	0
St. John's Wood, Mt. Zion		8	6½
Bilston (Staffs.), S.S. Box		10	6
Mr. S. Smith		15	6
March, Providence, Boxes	12	3	3
Don.		3	6
Mr. F. Reynolds, in memory of Mr. Brand		10	0
Y.P.S.		16	5
Rishangles, Mrs. Kemp's Box...	1	0	6½
Hounslow, Zoar, Master Peter Bond		4	6
Handcross (Outcasts & Sermon)		1	6
Rattlesden, Mothers' Box	5	0	
Wetherden, A Weak One	2	6	
Great Blakenham, Miss V. M. Crunden, box	1	0	0
Bermondsey, Lynton Rd., S.S., Infants		10	0
Hailsham, Miss Dunk		6	5½
Miss Haylor		2	10
Mrs. Billeness		4	9
Mrs. Colwell	1	9	4
Clapham, Courland Grove, for Ahmaikulam School	10	0	0
Gospel portions	1	0	0
Brentford, Curios		13	6
Bradenstoke, Providence, Boxes:			
Hannah Swarbuck	1	3	3
Mrs. King, New Zealand	1	2	6
Ethel Skull	1	1	3
Molly Wheeler	1	0	2
Leslie Fry		12	3
Hilary Farmer		8	1½
Sallie Burgess		7	6
Douglas & Freddie Ferris		6	8½
Mrs. Diccox, Hilmarton	5	9	4½
Walter & Freddie Watson		4	8½
Gilbert Newman ...		4	6½
Charlie Burgess ...		4	4½
Tony Wiltshire		3	10
Derek Wiltshire		3	9½
Gordon Barnes		2	7½
Kenneth Barnes ...		1	10
Cyril Freegart		1	9
Nancy Kilmister (Chippenham)		1	9
Rushden, Succoth, S.S.	2	5	0
Env.		5	0
Subs.		3	5
S.S. Coll.	1	0	5
Crowfield, Bethesda, Boxes	2	15	0
Ponders End, Eden..	3	10	0
Ipswich, Zoar, "Rays from East," per Miss A. Roe	1	16	0
Bradenstoke, Providence, Coll.	5	7	11¾
Mr. J. Kilmister ...		10	0
Acton, Mrs. M. Dennis, Box	2	10	0
Newcastle-on-Tyne, Mrs. E. L. Beale, Box	1	15	0
Chatham, Enon, S.S.	1	0	0
Hayes, Mr. Geo. Brown	5	0	
Streatham, Mr. W. Parker		5	0
West Ham, Farthing Box, Miss T. Southgate		2	6
Clapham, Courland Grove, Birthday Box		10	0
Croydon, Derby Rd., Boxes:			
Mrs. Gleemis		7	7
Miss M. Peebles		10	6
Miss H. Peebles	2	3	7
Mr. C. Peebles		15	0
Miss V. Falkner ...		9	9½
Miss E. Falkner ...		0	10¾
Mr. J. May		4	11½
Mr. D. Clark		1	8
Mr. L. Falkner		5	0
Mr. E. Cockram		16	10
Mr. F. Dann		5	0
Mr. E. Bradley ...		5	5½
Richmond, Salem, Birthday Box	1	8	3½
Seniors		5	3
School		12	7¾
Infants		1	5
Boxes	5	2	10¾
H.A.C.	1	10	0
Box Opening Coll.	3	2	6
Berkhamsted, Potten End, Coll.	3	1	0
Baildon St. (New Cross), Women's Meeting .	2	3	7½
Horsham, Rehoboth...	5	6	9
Nunhead, Evelina Hall, "In support of Paraiyothi" (Box)	3	18	1½
Coll.	1	13	7½
Bury St. Edmunds, Rehoboth	1	10	0
Sandgate, Children, per Miss E. Stace	1	10	0
Bermondsey, Lynton Rd., Birthday Box		15	11
Brentford, Mr. Jas. Secrett	2	0	0
Wandsworth, West Hill, Mr. Ed. Adams	1	0	0
	£165	6	10½

Personal.

	£	s.	d.
Mrs. B. E. Mather ...	3	10	0
Mr. S. Hutchinson ...	1	0	0
Exors., Mr. H. S. Nunn	25	0	0
Mrs. Leslie Watts, Box	1	5	0
Anon., Paddington P.M.	1	0	0
"Subscription" 100		0	0
Mrs. E. S. Kelk	5	0	0
Sermon			2
Mr. Frank R. Wallis		10	6
"For Jesus sake"		2	0
Miss Hart	1	0	0
Mr. P. Edwards	1	0	0
	£139	7	8

Miscellaneous.

Balance due from Nat. Bank of India for S.I.S.B.M.S.	6	6	10
Irthlingboro' Gas Co.	2	1	7
Farewell Mtg. Coll.	33	6	3
	£41	14	8

Continued on page 174.

Vol. XXVIII. *New Series, No. 275.* November, 1929.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

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



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The Strict Baptist Mission

INCORPORATING

South Indian Strict Baptist Missionary Society

S.B.M. CALENDAR FOR 1930

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ENGAGEMENTS are now being arranged for Missionary Services and Meetings for 1930 and dates are being rapidly filled. Have arrangements been completed in connection with your Church?

Financial Secretary:
Pastor A. E. BROWN, 48, BASILDENE ROAD, HOUNSLOW, MIDDLESEX.

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, and Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY, August, 1929.

VOL. XXVIII.] NOVEMBER, 1929. [*New Series*, No. 275

CURRENT NOTES.

THE deeply-regretted loss sustained by the Ladies' Zenana Auxiliary in the Home-call of Mrs. J. B. Collin, who for sixteen years had devotedly served as Organizing and Deputation Secretary, has necessitated a re-arrangement of the Executive.

For many years Miss P. P. Nunn has lovingly served the L.Z.A. as Financial Secretary, but has undertaken to act as Organizing Secretary, being succeeded in her former post by Mrs. S. W. Anderson; and Mrs. W. H. Rose, having been appointed a Vice-President on the amalgamation of the Missions, will serve as Deputation Secretary.

We very warmly commend this arrangement to the sympathetic support of all interested in the good work, desiring for each of these, who have so willingly undertaken to serve the Lord, much joy in service, together with many tokens of His gracious approval to rest upon their efforts to promote His praise among the heathen.

* * * * *

The Sixty-Eighth Annual Report of the Strict Baptist Mission is a wonderful record of what the Lord has done by and through its efforts during the year. Some very heavy shadows have been thrown across its pathway: deep and heart-searching perplexities have arisen; yet all-sufficient grace has been given, many have been brought from the darkness of heathenism into "the light of the knowledge of the glory of God," and the year crowned by the fusion of the two Missions, so that all can say, both at home and abroad, "The Lord hath done great things for us, whereof we are glad." We heartily wish for the Report a very wide circulation, believing that a perusal will be a stimulus and inspiration to all.

Our Foreign Field.

News of the Month.

NAMAKAL.—Miss R. M. Harris.—We were delighted to welcome Miss R. M. Harris, of St. John's Wood, as she passed through Namakal on her way to the Kolli Hills last month to assist Mrs. Brand. Miss Harris is a medical student, and she has come out here taking big risks. All honour to her and her parents for their selfless service.

Mr. and Mrs. Thrower's Return from Furlough.—We were greatly relieved a few days ago to receive a cable from London saying that Mr. and Mrs. Thrower are curtailing their furlough, and starting back to India sooner than previously arranged, in order to render assistance in the present situation caused by the death of Mr. Brand. This is a real self-denial on their part, for there is no furlough so sweet as the first one.

Mrs. Brand's Return.—In view of Mr. and Mrs. Thrower's early return, passages for Mrs. Brand and her niece (Miss Harris) have been booked on the P. and O. "Mantua," sailing from Bombay about October 12th. We wish them a successful voyage.

The late Mrs. Collin.—We tender our heartfelt sympathy to our President (Mr. Collin) in his great grief, and commend him to the Father of all true consolation. May the Lord in some way appear for the L.Z.A. in the grievous loss they have sustained.

Amalgamation.—The news of amalgamation, and of the last meetings where it was decided, was good indeed. We are sure that in this matter the will of the Lord has been done, and that this will mean blessing to friends in England and to us in India. With intense pleasure, and almost with envy, one tries to visualise the scene at the next Annual Meetings. Surely those who attend them must count it a privilege!

First United Conference.—The Missionaries' Conference, held last month in Kilpauk, was the first of the united Mission; that which was held at Koilpatti in March last was a Joint Conference of both Missions. All missionaries of the united Society now in India were present, and I suppose that hostesses are now finding that catering for Conference is a serious business. The consideration of finance for the Paniadipatti and Poonamallee Fields, added to the usual work of Conference, gave us a busy time. Many thanks to Mr. and Mrs. Watts, who so generously supplied all our physical needs.

Mr. A. Morling.—We hear it has been arranged that our eldest son shall (D.V.) come out to India for Mission service at the fall of next year. While there is a disappointment at the curtailment of his training (through our staff being so sadly depleted), there is the pleasing prospect of seeing him here earlier than was expected.

Baptism in Sendamangalam.—We have recently had the joy of baptizing four believers in Sendamangalam, three of whom were from Pottanam. Christian services have been held regularly in Pottanam for the past ten

months, where the outcaste people are feeling after better things.

New School.—Through a little adjustment in our staff, we have started a school in the village of Periya Solipalayam, which is in the western side of our field. Christian services have been held there occasionally for some time, and the people have erected and placed in our hands a nice neat shed with plastered floor and walls. It is one of the most heartening things in our Mission, that these people should be asking not only for secular instruction, but for Christian teaching, with a view to joining the new way.

Famine Conditions.—We are having another very trying season through lack of rain. Though our well is exceptionally large and deep, the Boarding School boys are bringing all their water from the chapel compound. Cultivators are again pouring out of the country in hundreds on their way to the plantations of Ceylon. This is the month when we generally expect good rains in these parts.

Simon Commission.—May we bespeak prayers at home for the Simon Commission, which is now sitting in London, and in a few weeks will be presenting to the British Parliament its Report on the political position in India. It is generally believed here that the recommendations made by the Commission as to the future form of government in India will be accepted by Parliament, and that the chief recommendation will be to give this country some degree of Provincial Autonomy. Tremendous issues for these teeming millions will soon be placed before Westminster. Whatever the political changes shall be, let us pray that they may be for the social and spiritual advancement of the land.

D. MORLING.

An Appreciation.

IT was with feelings of deep sorrow that we received the news that our dear friend, Mrs. J. B. Collin, had been taken Home to her eternal rest. We were assembled in Conference at Kilpauk, Madras, when the cable reached us, and very earnest prayer was offered that our dear President, who has been so sorely bereaved, might be sustained and strengthened by Him Who alone can give true consolation.

Many times since then has my mind been carried back to the time when I first met her on her arrival in Madras early in 1912. How keen was her interest in the strange new eastern life and all the details of the Mission work. How thoroughly she gave her strength to the study of Tamil; even when health was failing she applied herself to it with so much earnestness that we had to hide the books to enforce the necessary rest. And then when through continued weakness she was obliged to return to England, she bore the disappointment with characteristic courage and forbearance. "Why?" she must often have questioned, "why did the Lord call me to missionary work? Why lead me to go through those hard months of training? Why send me to India to be invalided home in seven short months?" It was a sore trial, but patiently the burden was borne, and in time the Lord's purpose was revealed to her and to us. With returning health came the call to labour at home in the interests of our Ladies' Zenana Auxiliary with a fervour and knowledge which she could never have obtained without those months in the foreign field.

We shall never know how much we of the Ladies' Zenana Auxiliary owe to our sister's untiring efforts during the war and those anxious years following when other missions were compelled to retrench, but we were enabled to hold

on our way and even make progress. And onward through the years with unflagging zeal and wise loving discernment she has endeavoured to fulfil the commandment, "Be ye steadfast, unmoveable, always abounding in the work of the Lord."

The friendship begun seventeen and a half years ago has never wavered. The second week in this August a letter came in her neat beautiful handwriting expressing her sympathy with us in the Home-call of our brother, Mr. Brand. She seemed to understand so perfectly just what the loss meant to us; and now, so soon after, she knows in experience not only our loss but his gain—she, too, has entered into the joy of her Lord.

"Her eternal rest" did I say at the beginning? Eternal rest—how blessed after months of physical weakness, after such intense suffering. And yet it seems to me our sister's highest joy is not contained in rest. "His servants shall *serve* Him, and they shall see His face." Ah, yes! eternal blessed service there in the Master's presence, never to be weary, never to fail. She who was so active in work for Him here has found the consummation of all her desires. "They serve Him day and night in His temple."

AN OLD INDIAN COLLEAGUE.

My Three Years at Paniadipatti.

By MISS VIOLET D. GREEN.

(*Continued from page* 165.)

SOMETIMES we visit caste quarters and are faced by a row of faces with hell's hardness upon them. It is a withering experience; you feel you are in an ice-house, words freeze upon your lips, the *atmosphere* is so awful. There are good days and bad days in the life of a missionary. Some will remember reading about the wonderful day I had in the home of a wealthy Naidu; I had received a call to that home repeatedly, but had been unable earlier to respond. When I went crowds gathered and I was conducted from one gathering to another. The house had six different entrances, each reached by a flight of steps, and I went from one crowd to another as they gathered on the steps, and gave to each a Gospel message till I could talk no longer. It was a wonderful day; I have heard of no results yet, but He has said, "My Word shall not return unto Me void."

I received my new Bandy early in 1927 and called it my carriage and pair, as it is drawn by a couple of strong bullocks. It was a matter for much thankfulness, for walking through all the glare and heat was most trying, and I felt I could not carry on much longer. The Lord has now given me an opportunity to thank all who made it possible for me to purchase this most necessary item. During 1927 Paranjothi came to me; she is now my senior Biblewoman, and has been most faithful in her work. During that year I was much exercised as I went more and more among the village Christians to see the ignorance prevailing amongst the women. No work was done among them, and no interest taken in them; they could neither read nor write, and so had no access to the Scriptures. They were dirty, quarrelsome, and by no means living up to their privileges, and I saw that they could not improve, and their children, unless some definite work was commenced, would be just the same. I was much burdened about them, and wondered what steps could be taken. They need *concentrated* instruction, and for this a new line of activity becomes a necessity. I saw a great need for a band of spiritually minded, homely, sympathetic Biblewomen, who would be stationed among them

and give daily lessons. There must also be a definite effort for the *girls* of these homes, in the shape of a Boarding School, and the need pressed sore upon me, making me wonder which to decide on first. The Training Home for Biblewomen or the Boarding Home for girls? Both were an urgent need, and I could not do both single-handed. I prayed for guidance, and the Boarding School is the issue. I feel it was God's appointment, for I have gained considerably more understanding of needs since, and am now better prepared to open the Training Home for Biblewomen on my return (D.V.): moreover, the School is an institution which will later on supply one with prospective Biblewomen. Indeed, there are two girls now who have very definite desires to be Biblewomen later on. I began the Girls' Boarding School on July 1st, 1927, with many fears, for it was a venture; beginning with nine little girls in the Paniadipatti Church as a temporary home. I was absolutely dependent upon the Lord, for I had no experience in Boarding Schools. The Lord has abundantly blessed the effort, and we now have thirty-seven girls, the new School being opened on Easter Monday, thanks to the kind help so readily given by friends in Australia, India, and the Homeland.

There was a special joy in 1927 in the arrival of Miss Poole, which had been anticipated with prayerful preparations. She came as God's precious gift to us, and from the very first we have felt that He had chosen us for each other, so perfectly have we "fitted in," and I would ask you to specially remember her now with her added responsibility. The year closed on a note of sorrow, as on December 1st, our day of prayer, at a very sacred time, when Anamal pleaded so earnestly for a blessing to rest upon the Mission, its workers and her own family. Soon afterwards she had a stroke and seemed to go straight from that prayer meeting to heaven, passing away on the Wednesday morning. Truly had she served her Lord, and for her it was glory. His goodness was manifest in that He did not take Anamal away until He had sent Miss Poole.

1928.—The new year opened with the advent of two new Biblewomen. God had taken one to Himself and given us two others, so that we now have three. From January, 1928, I was given charge of the Tinnevelly and Ramnad work, and this much increased my work. While away on the Hills in May we received the sad news of Mr. Thomas's death, which altered the whole of our arrangements for the year. A month after returning to Paniadipatti, I was summoned to Madras, as Mrs. Thomas was leaving for England, and though suffering from a heavy chill with fever decided to go. The day before leaving was another prayer day, and so wonderfully was I blessed that I felt as though someone touched me, and instantly my weakness vanished, and I felt a new life and power flowing in. The rest of the year was taken up with journeyings back and forth to Madras. Mr. Champion came in November and was cordially welcomed at Poonamallee, and this relieved me of any further responsibility outside of Tinnevelly and Ramnad.

1929.—I am persuaded this will be an eventful year, and there are three things of which I will tell. First, and perhaps the most important, the tour of inspection by the deputation from the S.B.M. to report upon the work, in relation to efforts that are being made to amalgamate the two Missions. The tour lasted from January 11th till March 27th, during which time we visited every station and out-station, interviewing the workers and visiting the homes of the Christians. Complete unity and harmony was enjoyed, and at the after meetings with the United Conference to discuss the Report, a wonder-

ful sense of God's presence was realised, and everything carried through in complete agreement and without a dissentient voice. None will easily forget that Conference.

The second event was the coming of Miss Carter in February, and though I have been able to spend but little time with her I have learned to love her very much.

The third event is :—

Farewell Scenes in Paniadipatti.—My prayers had been answered in the erection of the Girls' School and in the coming of Miss Carter to be a companion to Miss Poole and share life with her. Friends in the Homeland were becoming impatient for my return, and at length I was able to book my passage by the S.S. *Moldavia*. But joyous anticipation in England meant tearful scenes in India, and the last week was a never-to-be-forgotten experience. The farewell to the workers and the last meeting at Paniadipatti were full of touching incidents; and at Vallampatti the women insisted that I should hold a separate prayer meeting in each house; so in each little home we gathered and sat on the floor, reading together the Word of God, and I gave each a separate message and commended them to His tender care. The last word was spoken in the bungalow, as we sat amongst the boxes packed ready for loading. We sang in Tamil my favourite hymn, "One there is above all others," and read 1 Cor. xiii., and then commended each other to the Lord. We were astir at 2.45 next morning, and with Bandies loaded, departed leaving a large crowd of Indian friends who had gathered at that early hour to wish us God-speed, while several of the girls walked bravely all the ten miles to the railway station. My last glimpse was of waving handkerchiefs and a feeble attempt at a smile.

I have given but a brief outline, but enough that you may realise how very full the intervening years have been since last I stood before you. For your prayer-help and sympathy, your letters of encouragement and appreciation, your practical co-operation in this most precious ministry, I have many times thanked God, and once again thank you. I am conscious that much failure and sin has been mixed with the work done; that many mistakes have been made; and I have mourned before my Master my poverty of service, my foolishness and weakness. But infinite patience and amazing forgiveness has characterised all His dealings with me, so that I have cause to say, "My mouth shall speak the praise of the Lord."

The Annual Conference.

OUR first Missionary Conference after amalgamation had been effected took place in Madras during the third week in August. It had been postponed for a month in anticipation of union. We met with hearts full of gratitude to God for His goodness to us in so ordering events that we were able to meet in one body, henceforth to present a united front in our warfare with the powers of evil. Our opening hymn, "Blest be the tie that binds," expressed the feeling of every heart, I believe.

Joy and sorrow go hand in hand. The joy of union was mingled with deep sorrow that one of our number, who had so whole-heartedly worked and prayed for that end, was absent from us, present with the Lord, and our hearts ached in tender loving sympathy for dear Mrs. Brand, to whom the loss means so much.

During the first session we were yet more saddened by a cable telling of

the Home-call of our dear sister, Mrs. J. B. Collin. In this overwhelming sorrow may our President realise the upholding comfort and lovingkindness of our Father Who "healeth the broken in heart and bindeth up their wounds."

Four days were fully occupied with discussions and recommendations concerning Mission affairs and the auditing of the accounts. The fact of amalgamation naturally added considerably to the business transacted.

Our very hearty thanks are due to Mr. and Mrs. Watts, who entertained us right royally and must have spent many hours preparing for so large a party. The bungalow was crowded and the new hostel building provided comfortable accommodation for the overflow. OLIVE M. MORLING.

Water.

INDIA is a very strange country. From North India come tragic reports of excessive floods due to torrential rains—dozens of villages swept away—tremendous loss of life—grief and distress everywhere. Why? Because there has been too much rain.

We are in South India; we only hear of these floods, we do not see them, but wherever we go we hear one thing spoken about more than anything else, and that is Water—the thing necessary to life. We hear of people subsisting for days on water only, but never without it. Just try and imagine scores and scores of villages with only just enough water to carry on with. Drawing from wells that are emptied from day to day, often scooping it up as it runs from the cracks in the rocks; and try and imagine yourself and all your relatives, children included, getting up at 3 a.m., and walking a mile and a half, two miles, or more, each carrying a pot, to get water to drink. And also picture all the people you know doing the same. All going at different hours of the night and day to draw water. Often in the tremendous midday heat coming back to their homes carrying heavy pots full of water. This is what is actually happening at the present time in Sendamangalam and the villages around. Whatever time in the day I go out and in which ever direction I go I see people going for water. At night if I rouse from my sleep I can hear the buckets hitting the rocks at the bottom of a big well near us as the people let them down to get what little water there is. The people say that this difficulty is not because we have had less rain this year than last, the scarcity is chiefly due to the fact that there have been insufficient rains for the past three or four years.

We have very little water in our wells. By the afternoon of each day there is only a very little pool left in the bottom of them. One of them has just been deepened, and we are hoping that we may now get more water in it. We praise the Lord that we are not suffering through this lack, both we and our Christians have enough water for our needs. Our poor plants will have to die if we do not soon get rain, but that is nothing to the loss sustained by the poor people around us, whose crops, which consist of their livelihood, are dying. Many of them have not been able to sow at all, and this means no harvest for them. They love their homes and villages just as much as we do, but each day sees scores of them leaving to go and work on the tea, coffee and rubber estates on the hills. They are leaving their homes, most probably for years, perhaps for ever, for they may contract the dreaded fever of the hills and never return.

I am telling you all this because we need your prayers. Please pray that

Rejoicings at Namakal

the Lord will give us really good rains this year. The people say to us, "Cannot you pray to your God? Will He not send rain if you ask Him?" We tell them of the wonderful Saviour Who came to die for them, but we feel that we must also tell them of a just God Who visits His wrath on peoples who turn from Him to worship idols. Pray that many of them may be speedily turned from idols to worship the living God.

ELEANOR A. SAVAGE.

Amalgamation Sunday.

IT was with hearts full of thanksgiving that we received the news that the two Strict Baptist societies are now one, and will henceforth present a united front in the battle against heathenism in South India. We believe that this thing is of the Lord, that step by step He has made the way clear for it, and that He will supply the wisdom and the means necessary for the solving of all problems involved by walking in the path of His will.

August 10th this year came on Saturday, and Saturday is market day in Namakal. Bargaining, buying, selling, meeting one's business acquaintances, exchange of local gossip, etc., occupy the whole of the Namakal mind on Saturday, so we felt that a thanksgiving meeting arranged for that day would not prove a success. We missionaries, however, went to Sendamangalam and joined with the ladies there in praise for God's goodness to us as a mission.

On Sunday morning at the Namakal service, Mr. Morling announced the fact that amalgamation had taken place, and special prayer and praise were offered. In the afternoon a sermon was preached on the unity of the saints in Christ, this was followed by a season of prayer.

Our hostel boys were present at both of these services, and evidently took notice of that which was said and done. On Sunday evenings after the services of the day are over, we allow our boys to go for a walk, not two by two in a long procession in decorous boarding school fashion, but a ramble in whatever direction they wish except the road which goes to the town. On this particular Sunday evening my attention was drawn to a group of boys, about a dozen, discussing something with great animation, then suddenly they all started at a run across the fields. "Look at those little scamps," I said to Mr. Morling, "I wonder what new piece of mischief they are up to." Walking down the road a little later we came across them all sitting in a circle on a large slab of rock. As we approached they began singing a lyric, "I will praise the Saviour." We passed on not wishing to disturb them, and returning about an hour later overtook them on their way home. "Well, did you have a good *bajinai*?" (singing class) asked Mr. Morling. "It was not a *bajinai*, it was a prayer meeting," replied one of them seriously. Then all together they explained, "We like the walk on Sunday evening but we thought it would be better to-day to have a prayer meeting, so we sang and then we each repeated a verse and then we prayed." I looked round the group, their ages ranged from seven to twelve years. There were Madras boys, Tinnevelly boys, Namakal boys, all joining in gratitude to God for the blessing He has granted us. May their hearts be always as tender toward Him, and may they each be brought to know Him not only as the great Giver of all good things, but as their own personal Saviour and the King of their lives.

OLIVE M. MORLING.

Saved to Serve.

TWO little Hindu girls, about fourteen years old, were engaged in conversation. One said, "I wish I could find a swami who answers prayer, I do not believe our swamis do." Her companion replied, "You see that steeple over there, across the field? If you go there the people will tell you about a Swami Who does answer prayer." So the girl set out across the fields. The steeple was one built on top of a Roman Catholic Church. By the side was a Protestant mission bungalow, and, shall we say "by accident" or "by God's leading," the girl went into the wrong compound.

The missionaries received her and told her about the Swami Who answers prayer, and then suggested she should go home and pray to that Swami. This she refused to do. She wanted to stop and learn more, but she was under age, and the missionary had to send and tell her people where their daughter was. They came, of course, and tried to persuade her to go home, but the child steadfastly refused. Then her relatives broke out into fierce anger, but finding that anger was likewise useless, they gave it up as hopeless. "Keep her if you like, if you want her, she is no longer a daughter of ours," they said, and departed to their village.

The girl was put into school and taught to read and write, and from the first day her one desire was to know Jesus. She was not disappointed. That little heathen girl soon found that Jesus Swami was more than sufficient for her needs, and so she longed to go and tell her people what a wonderful Saviour she had found. As soon as she was able she begged for training as a Biblewoman, and studied for six months. Then she fell ill, and the doctors gave her three months to live. "Absolutely hopeless case," was their verdict. The girl heard it. "Jesus Christ answers prayer; I will pray to Him, and He will heal me. I have not yet had the opportunity of witnessing to my own people," was her decision. So she prayed, and the Lord heard and healed her. That was ten years ago.

When she was well it was decided that it would be better for her not to study any more, so they gave her needlework to do. All the time she did needlework she was well, so well that she decided to be trained as a midwife; then she could go into the homes of the people and tell them, at any rate, as much as she knew herself. So she began training. A month before she was to sit for her examination she was taken ill again, but once again she prayed and the Lord restored her. But the fever left her with deafness, and she had to leave the hospital and go back to needlework. Six months she did this, and had no fever at all, so she decided to try Biblewoman's training again. One month only was she in the Training School and again the fever held her in its grip. But again the Lord honoured her faith and raised her up, and she arose with new life. "I cannot go back to the school, so I must go to the people and tell them just what I know, although it is not much," was her determination.

About this time, during the latter part of last year, I needed a Biblewoman, and Rebeckah came to me. She told me all that I have told you, and I made inquiries about her. The report was: "About her spiritual life and her piety there is no doubt whatever; she is an earnest Christian, but her health is never good when she begins special work for the Lord." I promised to give her work, and she went out to live by herself in the village

of Kolattur. There she won the love of the people in a very short time, but after a month was ill again. Again she prayed and the Lord restored her. Another month passed, and the same thing happened again. So she went on until February of this year. When she was well she just spent herself for the Lord, and we were astonished at the results of her work. But on the 18th of February the climax came. Suddenly dropsy set in, and she had to go to hospital. There she stayed. Week after week went by, and the earnest look on her face changed to a wistful expression, and the large dark eyes seemed to get larger as the face got thinner. "I shall soon be with Jesus, but, oh, my people! They do not know the Way. If only the Lord would make me better just once more, just so that I could go and tell them about Him," was her cry. I wrote to her people and told them how ill she was, but although there is a father, mother and ten brothers and sisters, nobody would reply—she was nothing to them.

Three weeks ago the Lord came for her, and we laid her worn-out body to rest until He comes again. "Worn out," I said. Not with years—she was only twenty-eight—but bodily suffering had left its marks on her, and we could only feel glad that she had gone to be where there is no more pain. We shall meet again in the Father's home, and at this thought our hearts rejoice. But her place here is vacant. The women in her district have tasted a little of the Lord's mercy, and they are thirsting for more. Will you pray that the Master will thrust forth another Rebeckah, another "Captivating One," into His harvest field, which is now white unto harvest?

E. C. PUTNAM.

Some Notes of a Happy Day.

THE tenth day of August, 1929, was a great day in the history of Strict Baptist missionary work. It was also a very happy and blessed day for us in Madras.

The building of the Young Men's Hostel and Institute had been completed, and we wanted to have the young men in it and everything in working order there before the Missionary Conference, so that we should be able to give our whole thought to one thing at a time. Saturday, August 10th, was a most suitable day, and when we received the cable to say that the two Missions were to join together on that day we felt that the two events should be celebrated together. A day of grateful praise and prayer was felt to be the best way of commencing the work in the new building.

The young men who were to enter into occupation that day, as many of the workers from the Madras and Poonamallee Fields as could come, and members of the churches, gathered in the largest room of the Hostel at 8 a.m. on the day, when two sacred hours were spent in praise and prayer. We were reminded of the faithfulness of the Lord Who signified so manifestly to us that day His answer to the prayers of His people. Many, many prayers, over a long period of years, had been made for the union of the Missions. In the same way prayer had been continually made for the past fifteen years at least for the hostel in Madras for the training of our workers. Though the answers were, to those who prayed, apparently delayed, yet it was well that the time for answering was in the control of the Lord, Who alone knows that which is the right time.

We met again at two o'clock, when the meeting was conducted by Brother Champion. Pastors Ponniah and Zechariah took part at the evening meeting

at six, when we met to continue in prayer that the Lord will use the Hostel and Institute for the preparation of many who will be His servants in this land.

Between the afternoon and evening meetings we went out to Sembiam, where there were six candidates for baptism. Some of these had been kept waiting for some months, as when they first applied it was felt that they should have deeper experience of the Lord. They all now bore clear testimony of the Lord's dealings in grace with them, and were accepted by the Church. One testimony was very striking. A man and wife applied for Church membership. The man's appearance agrees exactly with his own description of his previous life. He must have been an out-and-out bad man, but he has been attending the services for over a year and wanted to be baptised. The deacons found that he had never really married the woman he was living with, though they had been together for some years. He immediately agreed that they should be properly married. All the Church members testified to the wonderful change in both his and his wife's lives, and so eager were they to give their testimony that I had to call the meeting to order to prevent several speaking at once.

The baptism was held in the large pond at Ahmaikulam, after a short service in the field alongside. It was a very happy gathering, and gave much cause for praise at the evening meeting in the Hostel. L. WATTS.

Home for the Holidays.

IT is Monday morning of the last full week in April. Over in the Boys' Hostel there is an unusual flutter of excitement, for is not this a week of many events? First, there is the Government Inspector's Examination, which takes place on Monday and Tuesday. This, to some of the senior boys, is a really serious matter, as entrance to the Teachers' Training School depends upon the passing of this test. Then, on Wednesday morning, there is the Annual Scripture Examination conducted by the missionary, an oral examination for the juniors, and a written paper for the seniors.

At noon on Wednesday hearts are indeed light—examinations are all over, school is closed, and to-morrow holidays begin. A whole six weeks, and what a long vista of happiness this appears to some of the little folk: to be with father and mother, and be petted and treated to the best the home can produce; others have misgivings as they remember how short food was at home last time, and tears come into the eyes of some as they remember they have no home to go to, but will just be boarded out. But the excitement of change is in every young heart, and what a hubbub there is as they all repair to the well, scrub themselves clean from head to toe, wash all their soiled linen, oil their hair, and dress in clean clothing. Hair-cutting has been going on at intervals all through the past week, but a few boys have not yet had their turn—they try to avoid it, as it is an ordeal they much dislike; but the command has gone forth, and must be obeyed. Last of all, there is the collecting of each boy's small possessions, which he ties into a bundle or packs in his little tin trunk, if he is fortunate enough to possess one. Then, after the evening meal, forty mats are spread and forty tired young heads lie down to rest.

The rising-bell should ring at 5.30 a.m., but long before that all are awake and bustling about preparing the morning meal of rice and pickles.

Then in the darkness a large bullock cart rolls slowly into the compound, which is the signal for a fresh outburst of excitement. The meal is hurriedly finished, and twelve boys who have to travel westward scramble into the cart, and, amidst much chatter and laughter, start their twenty-three-mile journey, which will take about ten hours to complete. A little later six more boys squeeze into a jutka and depart eastward; two more shoulder their mats and box and walk home; two others board the Trichinopoly bus to join the train going down south, and now we have only eighteen left. These all go to places northward, so a senior boy is sent to the bus stand to charter a bus. In a few minutes a dilapidated vehicle careers into the compound, and a shock-headed driver and conductor and about half a dozen street urchins dismount (the latter have come to see the fun). We begin to bargain about rates. Meanwhile another bus comes into the compound, a lower price is offered, a quarrel between the two drivers starts, and we leave them to it. Eventually they come to an arrangement, and we secure reasonable rates; the boys climb joyfully into one of the buses and off they go, most of them to alight at various villages along the Salem road, and some to go all the way to the railway junction and embark on the Madras train.

The hostel is now empty, and Boarding Master Samuel, on whom so much responsibility has rested, heaves a sigh of relief as he thinks of his six weeks of peace. "How quiet the compound seems! how still everything is!" we say repeatedly on that first day, and so it is, but in our hearts there is unrest. Some of our boys have gone into homes of temptation—homes where drinking, immorality, and devil-worship are found. "O Lord, keep them!" we pray.

The hostel is not an absolutely silent place even in holiday time. A day or two after the boys have left workmen appear with ladders, brushes and pots of whitewash. Various small repairs are made, walls darkened by greasy little heads and grubby fingers are whitened, and, in order to reduce the number of unwelcome visitors which infest most Indian houses, and which it seems impossible to eradicate from boarding schools, the walls are thickly tarred from the floor three feet upward.

. . . . . .

Only too quickly dawns the Saturday on which the boys should return, but time and date are of small importance to Indian people, so we think we have done pretty well when by nightfall twenty-three boarders have put in an appearance. I had been to Sendamangalam the day before and brought back three, who, after consideration, decided that the loss of half a day's holiday was amply balanced by the glory of travelling back to school in a motor-car. Some arrived looking very clean and neat with a little box well filled with good clothes. One little lad could produce nothing but a collection of last term's rags, but he was lovingly holding a bit of looking glass which he seemed to feel made up for all other other deficiencies. Two others suffering from inherited disease, not having had the usual care that is given in the hostel, were covered with unhealthy sores. Another boy had been bitten by a dog a fortnight before, and there being no dispensary within many miles of his village, the wound had suppurated and was in a horrible condition. Vethamanicam, a new boy, has been admitted because he was the top boy for Scripture in his village school, and his mother is a poor

widow. Gradually the others are coming in, each giving a good reason for not arriving before, and we are falling into the usual routine. It is good once more to hear their hymn of praise at 5.30 in the morning, to see them file off to school and watch their play. Pray for us, dear friends, in connection with this very important service that the Lord may give us much grace and wisdom, and that many, yea, that all of these young lives may be brought into living contact with Him, Who alone can uplift the outcaste and make him a son of the King. OLIVE M. MORLING.

All Rulers shall Serve and Obey Him.

(DANIEL vii. 27, A.V. margin.)

DANIEL speaks of the glory of the time that is yet to be, and for which we wait. Meanwhile, we rejoice in those rulers who in this time also serve and obey the Lord. Many have rejoiced before God because of the quiet, steady, Christian testimony given by His Excellency Lord Goschen, Governor of Madras, during his term of office. On several occasions his voice has been heard in personal Christian witness, but never more clearly than at the Annual Meeting of the Bible Society this year. It was one of the last meetings attended by the Governor in this Presidency before taking up the duties of Viceroy and Governor-General during the absence of Lord Irwin. We are surely called to render praise to our God for those in authority over us. The following is the newspaper report of His Excellency's speech :—

"His Excellency said in the course of his address : I am indeed glad to think that one of the last meetings which perhaps I shall attend during the few weeks that I have still got in this Presidency should be this of the Bible Society. I hope that my presence here may be taken as proof of my interest in the work which it has been doing. I am sure that all of us who have had the opportunity of reading the report which has been put into our hands are not only satisfied with the progress which is being made, but also draw comfort from it. We see in it that the number of Bibles which have been sold in this part of India has increased, which I think is proof that there are many who are anxious to obtain copies of it in their own language, and, what is more important, are prepared to make some sacrifice to obtain it. I say this report might give us some feeling of hopefulness. I am afraid nowadays we do want some such feeling, because I am not sure whether we can say that the Bible is being as much read now as in the old days. It is rather sad to hear, as I have often heard from schoolmasters, that boys are coming to school with hardly any preparation in the Bible at home.

"It may be difficult for us to find reasons for this state of affairs. Perhaps there are two which I frankly admit are poor and inadmissible. One may be attributed to that curious psychology of some people who nowadays follow the cult of cheeriness and dread anything which they regard as being sad. They do all they can to fly from considering or pondering over serious matters and matters which they consider mournful. They do not understand how much energy and time they waste in doing this, and how much comfort and joy in life they lose. There is another class of people who might say, in these days of hurry and bustle and many engagements, that there is not much time either for reading or teaching their children the Bible. Many of us do not quite understand or realise the full meaning and

truth of the prayer, 'That we may serve God with a quiet mind.' That, surely, is not a negative cry. It is not a desire that we may be in a passive state of mind, but it is a prayer that we may each day surely find some time for quiet, for prayer, for meditation and the reading of the Bible.

"Is it not curious to think that there are people who, perhaps, are not teaching their children the Bible, but who at the same time are anxious that their children should learn the best books and the highest form of literature, and who themselves desire to read these best books only, and yet seem to forget, or at least not to remember, that here at their hands is both for themselves and their children one of the highest and most beautiful pieces of literature in this world, one which must surely appeal to all tastes? There is in it the finest prose, beautiful poetry, biographies of saints and seers, most marvellous word painting of scenery, and descriptions of nature. Besides these, there is response to be found to all our moods, joy in gladness, sorrow in sadness, and doubt in perplexity. In the Bible may be found sympathy and comfort for all our feelings in this world . . .

"I do feel this, that as we grow older our minds do grow broader, and when we look at the great picture of the Church before us there is much which helps to compose forms and ceremonies, and those other things which fade and grow dim. It is the great central figure of Christ which grows more distinct, more appealing, and more commanding, and we do get back to the great fundamental of teaching of His life based on history in the Bible, which I hope we have read in our childhood.

"I am sure of this myself, that the desire for the Bible, which so many people have and which has now been so constantly shown, rests on their anxiety for a personal religion. It is to read about this personal religion and to know about the personality of Christ that they want the Bible. Whether known or unknown, there does exist in the minds of nearly all men and women a craving for a personal religion.

"Ladies and Gentlemen,—Those of you who belong to this Society have the privilege, nay, the great responsibility, of being able to satisfy this craving in men and women. I wish you 'God-speed' in your work."

L. WATTS.

Mrs. J. M. BRAND (Kolli Malai) thanks all her friends who have so kindly written sympathising with her in her unspeakable sorrow. She asks them to forgive her that she finds it impossible to reply. "When my heart was overwhelmed within me then THOU knewest my path."

Our Home Churches.

Prayer Subjects for November, 1929.

Week beginning—

Sunday, 3rd.—For the new converts in Sembiam, that they may stand firm and be "kept by the power of God," and that all the work in that centre may continue to receive tokens of Divine blessing.

Sunday, 10th.—For Namakal and Sendamangalam, that the windows of heaven may be opened, and an abundant supply of water given to relieve the anxiety caused by continued drought.

Sunday, 17th.—For Mr. and Mrs. Thrower in their new sphere of work on the Kolli Hills, that rich blessing may attend their labours, and health and strength enjoyed.

Sunday, 24th.—For Mr. and Mrs. Morling and all workers in Namakal, that the Holy Spirit's grace and power may be realised, and their labours crowned with abundant success.

Announcements.

Missionary E. A. Booth's Engagements for November.—3rd, Stamford; 6th, Brighton (Ebenezer); 7th, Horley; 10th, Walsall; 13th, Dorking; 17th, Over; 23rd, East London Auxiliary Rally, West Ham Tabernacle; 24th, Homerton; 26th, Swindon; 27th, Trowbridge; 28th, Bath. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

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Miss Violet D. Green's Engagements for November.—2nd-4th, Croydon; 5th, Stratford, Gurney Road; 7th, Kingsway Hall; 9th-11th, High Wycombe; 14th-19th, Stevenage, Hitchin; 23rd, East London Missionary Rally (afternoon); 23rd-26th, New Cross (Zion).

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Council Quarterly Prayer Meeting.—This will be held on Friday evening, November 29th, in the Vestry of Mount Zion Chapel, Chadwell Street, E.C., at half-past six o'clock.

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Annual Meetings.—A full report of the Annual and Amalgamation Thanksgiving Meetings will be given (D.V.) in the December MISSION HERALD.

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Ladies' Zenana Auxiliary.—At the Annual General Meeting of the L.Z.A., held at the Leysian Hall on October 22nd, a Resolution was placed on the Minutes recording the Committee's very real appreciation of the services rendered by our late sister, Mrs. J. B. Collin, in such an able and devoted manner, as Organising and Deputation Secretary of the L.Z.A. from the year 1913. It had been a matter of prayerful concern with the Executive that the post left vacant by the death of our sister, should be rightly filled. All friends will, therefore, be interested to hear that Miss P. P. Nunn has been appointed Organising Secretary, and that Mrs. S. W. Anderson has accepted the post of Financial Secretary. On the amalgamation of the two Societies, Mrs. W. H. Rose has been appointed a Vice-President of the L.Z.A., and is

prepared, as far as possible, to act as Deputation Secretary. Mrs. Rose's address is 35, Kelvin Road, N.5. All contributions to the L.Z.A., and all requests for boxes, should be sent to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Surrey, and all other correspondence should be sent to Miss P. P. Nunn, 58, Myddelton Square, E.C.1.—N. SILVESTER, President.

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A Note from the Treasurer.—Will the friends who have so kindly contributed to the support of the Mission through the agency of "The Christian," please accept very grateful thanks for the help thus given.

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Annual Report, 1928-1929.—Full of deeply interesting records of the work, the Report may be had of the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, or of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey. Price Twopence, postage extra.

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For Sale on behalf of the Strict Baptist Mission.—Mrs. Gregg, Branfold, Strensall, York, has kindly offered to sell the following Plants, etc., and give the proceeds to the Strict Baptist Mission :—Mint, Golden Rod, Hollyhocks, London Pride, Polyanthus, 2d. each; Michaelmas Daisies, Small Sunflowers, Montbretias, 6d. dozen; Daffodils, 1s. 6d. dozen; Cactus, 9d. Also Hand-painted Scrolls or Flat Texts (any verse to order), from 2s. each. Postage extra. Kindly note that Mrs. Gregg has returned permanently to Strensall, and mention this magazine when ordering.

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Mr. and Mrs. D. A. Thrower.—We are glad to announce the safe arrival of Mr. and Mrs. Thrower and their little son in India. They have gone to the Kolli Hills to relieve Mrs. Brand, who is now on her homeward journey to England. Their future address will be **"Valavanthi, Namakal, South India."**

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The L.Z.A. Quarterly Prayer Meeting will be held on Wednesday, November 27th, at 3 o'clock, in the Schoolroom of Providence Chapel, Highbury Place, N.1. It is hoped that as many lady friends as possible will be present, especially those from the northern district churches.

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Rays from the East for Young People.—The Council of the Mission has decided to continue to publish "Rays from the East for Young People" as a bi-monthly magazine. The next number will be issued on December 13th, but it is hoped that following numbers will be published simultaneously with the MISSION HERALD and other magazines, to reach subscribers by the first Lord's Day in the month. It will contain letters from the Field, a message from the Editor ("Uncle Arthur"), and a Bible Searching Competition for scholars under 16 years of age. Price 3s. per 100, and pro rata for smaller numbers. We have much pleasure in announcing that Mr. H. A. Huckett, better known to readers as UNCLE ARTHUR, has consented to continue to act as Editor for a year, and communications should be sent to him at 30, Chelmsford Road, South Woodford, E.18. We warmly commend the little magazine to all superintendents and teachers, and wish for it much success and every blessing.

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A Special Notice to Subscribers.—All Subscriptions, Donations, etc. (except for the L.Z.A.) should in future be sent to **Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex,** who has been appointed **Financial Secretary** to the Mission. It will materially help the work if our supporters will kindly note this.

Meetings.

Rattlesden, Suffolk.—A Missionary Meeting was held on Wednesday evening, September 18th, when a good company gathered to listen to an interesting programme rendered by the members of the Girls' Prayer and Working Band, and an inspiring and instructive address by the Pastor on "Not Despising the Day of Small Things." At the close of the meeting, the articles prepared for the Christmas Box (of which there was a very good selection) were inspected. The collection (£1 13s. 6d.) was given to the Strict Baptist Mission.—L. M. S.

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Ilford.—The Annual Meeting of the Ilford Branch of the L.Z.A. was held at Ebenezer Chapel, Cleveland Road, on Wednesday, October 2nd, 1929. Mrs. J. S. Smith presided, and read Psalm cvii. Miss Violet D. Green gave an address based on Psalm lxxiv. 20-24, in which she spoke of some of the deplorable cruelties by Hindus to animals, old women, girl widows, baby girls who are never wanted, and especially to converts to Christianity. She emphasised the need of earnest prayer to God that these misguided people may be enlightened and uplifted by the Holy Spirit's blessing upon the labours of the workers and the preaching of the Gospel. The collection realised £1 5s. 2½d.

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Wandsworth, West Hill.—The Annual Meeting of the L.Z.A. was held on September 18th. A very enjoyable tea was served at 5.30 p.m., and was followed by a good meeting. The attendance was excellent, friends from other causes being present. Mrs. Anderson took the chair, and reports of the work done by the Ladies' and Children's Sewing Classes were read by Miss Applegate. Miss Green gave a very interesting address on "Influence." She spoke of Jeroboam and the bad influence he exerted, and then went on to speak of two influences (one for good and one for evil) in connection with her own work in India. Everyone was deeply interested in the address, which was full of personal experience, and all present felt inspired to do more in future to help on the work of God in India.

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Poynings, Sussex (Zion Chapel).—The first Annual Meetings in connection with the Poynings Branch of the S.B.M. were held on Lord's Day, September 8th, when we were favoured with a visit from the Secretary, Mr. Chisnall, who preached morning and evening, and addressed the Sunday School in the afternoon. On the following Wednesday (11th) Mr. Chisnall again preached in the afternoon, and in the evening a well-attended public meeting was held, presided over by Mr. F. Lucas, when addresses were given by Pastor R. Kemp (Brighton), Mr. R. Holloway (Sutton), Mr. F. Adams (Poynings), and Mr. Chisnall. Tea was served in the interval, and a report and statement of accounts presented. We felt that the Lord was with us, and are encouraged to go forward. Collections, £5 12s. 10d.—H. A.

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Chelmsford.—A very happy and profitable evening was spent on Thursday, September 12th, on the occasion of the Twelfth Annual Meeting of the Missionary Sewing Class, the Pastor presiding. The report and cash statement showed a very satisfactory year's working, 73 garments having been made. An address was given by the Pastor on "The Kingdom of God," and also one by Mr. F. J. Knight on "The Robe of Righteousness." Recitations were given by members of the Class. The collection, together with the proceeds from the sale of lavender bags and other useful articles, amounted to £2 6s.

Cheering and helpful words

Halstead, Essex (Providence).—On Thursday evening, September 12th, we held our Annual Missionary Meeting. We had hoped to have Mr. Thrower with us, but owing to the urgent call from India and Mr. Thrower's early return, his place was taken by Mr. Booth. We can truly say that the Lord was with us, and a happy time was spent together. Mr. Booth gave a stirring address on "Vision and Service." After recalling several cases from the Scriptures where definite service for the Master followed immediately after a vision given by Him, Mr. Booth said if he could bring to us a vision of the need of the Gospel in India, the service must be left to the individual capacity of those who saw the vision. He then very graphically described how the people in India are earnestly and literally, although in ignorance, seeking after God, peace and love, but all in vain. This vision was made more real by the relating of certain cases in which the Hindus' quest for God had been earnest, lifelong, but in vain, until, coming into contact with a Christian missionary and hearing the Gospel, the search was rewarded and the joy of salvation made known. After the meeting, a display of garments and toys made by the Ladies' Sewing Class proved very interesting. The collection amounted to £4 6s. 10½d. Once again, for our Annual Missionary Meeting, we can say Hallelujah! Praise the Lord!—S. C. R.

A KIND AND APPRECIATIVE MESSAGE FROM A FAR COUNTRY.

Baptist Manse, Katanning, Western Australia.
15th August, 1929.

THE EDITOR, STRICT BAPTIST MISSION HERALD.

Dear Mr. Vine,—I am very greatly indebted to you for sending me the MISSION HERALD, and I do appreciate the kindness of both yourself and your daughter (Mrs. F. A. Rogers) in making it possible for me to see the magazine so regularly. Thank you very much indeed. You will be pleased to know that I make use of some of the articles for my children's talks in the Sunday morning service, and so the news of the kingdom spreads in quite unexpected ways. Faint not! Go, labour on! I wish for yourself very much joy and usefulness in service, and for your people much blessing in sending forth its message of missionary adventure. Praying that God will crown the efforts of all His co-labourers with much success and increased blessing both now and in the future.

Believe me, Gratefully and sincerely yours in His Name and Service,
FRANK POTTER.

Stations and Missionaries of The Strict Baptist Mission.

MADRAS AND POONAMALLEE—

MR. AND MRS. L. WATTS
MISS E. C. PUTNAM (L.Z.A.)
MR. G. F. CHAMPION.

NAMAKAL AND SENDAMANGALAM—

MR. AND MRS. D. MORLING
MISS E. A. SAVAGE (L.Z.A.)
MISS B. L. MOWLE (L.Z.A.).

KOLLI HILLS—

MR. AND MRS. D. A. THROWER.

KOILPATTI AND PANIADIPATTI—

MISS VIOLET D. GREEN (L.Z.A.). (On furlough)
MISS AMY M. POOLE (L.Z.A.)
MISS GRACE K. CARTER (L.Z.A.)

The Children's Corner.

MY DEAR GRANDCHILDREN,—It is with very mingled feelings that I address you this month, for on another page you will find full particulars of a change which will take place next month, when the Council of the Mission have decided to resume publication of RAYS FROM THE EAST FOR THE YOUNG, and have expressed a desire that from that date the Children's Corner shall cease to appear in the MISSION HERALD. While warmly commending "Rays" to all my grandchildren, with the hope that by God's blessing it will prove invaluable as a means for helping forward the gracious work of the Mission in India, I feel a sense of sadness and loss in getting out of touch with those to whom I have written my monthly letter during the past three and a half years. Though it has been the most difficult part of my service for the Mission, it has been a joyous one, in which I have endeavoured to get right into the very hearts of one and all. Just now I feel as many have done during the last summer, when the last day of a pleasant holiday had come, and taking a look round the familiar scenes, there has come a feeling of regret that we are leaving, perhaps for ever, associations where much happy time had been spent and which we had learned to love so much.



GRANDPA.

Farewells are not always pleasant, though of necessity they must sometimes occur; and in bidding GOOD-BYE to you there is a pang of regret at parting, which is, however, softened with the certainty that in the hands of Uncle Arthur everyone will have dealt out to them a full measure of spiritual, helpful instruction, which will inspire to a fuller desire to promote the glory of Christ's Kingdom in the earth, in the salvation of those who now ignorantly worship idols and false gods, but whose names are in the Book of Life.

It has been a joy to receive many tokens of appreciation of the Corner, and in tendering sincere and grateful thanks to all who have written letters of encouragement, I would desire that all whom I have been favoured to count as my grandchildren, will remember me at the Throne of Grace, that I may continue to receive wisdom and strength for other service in connection with the S.B.M. generally and the MISSION HERALD in particular. Nearly seven years ago I was on the deck of a large liner which was on the point of leaving Liverpool for Australia, bidding farewell to some dear ones who were returning to the land of their adoption, when a little grand-daughter, after having a last kiss, said, "GOOD-BYE, GRANDPA, GOD BLESS YOU!" and that is the expression which I crave from the hearts of all to whom I have ministered in the Children's Corner in the Name of our Lord Jesus Christ.

Assuring you of a very warm interest in my own prayers, and desiring for you the blessing of the Lord, even that blessing "which maketh rich and addeth no sorrow."

With much love to all, I remain, your affectionate GRANDPA.

LIST OF SUBSCRIPTIONS, Etc.,

Received from September 9th to October 1st, 1929.

General Fund.

	£	s.	d.
Tollington Park, Zoar		10	6
High Wycombe, Zion,			
Mr. K. Ives, Box...		15	0
Misses Rogers		10	0
Bath, Bethel, Reports		1	8
Thankoffering,			
E.M.M.	2	0	0
Anon.		7	6
Australian Friend		5	0
E.J.R.		2	6
Miss Hemington ...		1	0
Miss F. Mullins		2	6
Mr. W. E. Mullins		5	0
Miss A. G. Robbins		5	0
Miss B. C. Robbins		5	0
Mrs. E. Robbins ...		2	6
Miss H. Robbins ...		2	6
Miss K. V. Robbins	1	1	0
Mrs. Sawyer		5	0
Miss Taylor		1	0
Thanksgiving	2	0	0
Boxes :			
Miss Edith Barnes		2	0½
Bible Class	1	6	9½
Miss Marjorie Dagger		2	11
Miss V. Elms		5	0
Miss Gibbs		3	8½
Mr. F. H. Gray		5	0½
Mrs. W. S. Grivell		6	3
Miss Herbert		7	1½
Miss Grace Marriott		5	7
Miss Grace Parker		4	1
Miss Mary Parker		3	9
Miss Gwennie Parker		3	1
Miss Parsons		6	9
Miss R. S. Robbins		19	3
Miss Stone	2	5	9
Mrs. Warner		5	8½
Mr. Webb		6	4
Miss M. Whale		3	9
Buntingford, Mr. & Mrs. Burland		10	0
Croydon, Tamworth Rd., B.C.	5	7	6
Chatteris, Zion, Coll.	3	8	6
Homerton Row, Mr. & Mrs. E. A. Booth...	4	1	8
Walton-on-Naze, Coll.	4	10	0
Leicester, Zion, Mrs. Woodier		12	0
Leicester, Providence, Coll.	5	0	0
Boxes :			
Mrs. Matlock		10	0
Miss Edna Cox		3	4½
Miss Mabel Underwood		6	3
Mrs. H. Carter		6	6
Mrs. G. Underwood		6	6½
Evington, Coll.	2	16	8½
Boxes :			
Mrs. Sharples		7	6
Mr. & Miss Simons		3	5½
Mrs. Jayes		10	0½
Miss H. Ross		5	8
Miss M. J. Carvell		4	9½
Aylesbury, Walton St. B.C., S.S.	1	7	6
Miss Horne		12	0
Mrs. Roberts & Mrs. Cook		14	2
Clapham Junc., Meyrick Rd., Mr. H. Watts	2	3	0
Ipswich, Mt. Zion, Rays from East		1	6
Personal, A.B. & Mrs. B., Medical		5	0
Xmas Boxes		5	0
Bethnal Green, Hope, Miss I. Ponders, Farthings		1	1
St. John's Wood, Mt. Zion, "Inasmuch," Birthday Box	1	2	6
Borough Green B.C., Reports		1	8
Southery	5	5	0
Ipswich, Bethesda, S.S.	27	14	8½
Infants	4	3	9½
Clapham, Courland Grove, S.S.		8	3
Birthday Box		4	6
Wisbech, Tip's End, Mr. B. Smith, Box		6	0
Yateley Cricket Hill, Miss P. Parker, box		10	8
Willingham, S.S.		16	0
Reports			10
Kentish Town, Bassett St., Mrs. J. Copping, Box		13	0
High Wycombe, Anon.		1	0
Hawkhurst, Miss R. Wilmshurst		5	0
Lessness Heath (box)		18	0
Downe (Kent), Mrs. Reeves		10	0
Wandsworth, Chatham Rd., Coll.	1	10	0
Miss M. Brown, box		14	0
Chatteris (Sermons)		3	6
Hastings Tab. (Sermons)		1	2
Poynings, Palm Leaves		4	0
Cambridge, Eden, Coll.	9	0	0
Cransford, S.S.	1	14	6
Kings Langley, Zion, Birthday Box	1	5	10
Mrs. R. Surridge ..	2	3	3½
Mr. Colin Butler ..	1	18	9
Mrs. P. Surridge ..	1	5	1½
Miss L. Freeman ..		12	6
Miss R. Timberlake		11	8
P. & K. Nelson.....		5	3
Mr. G. Freeman ...		4	3½
Master Ivan Bullock	1	9	7½
Coll.	2	6	2¾
Walton-on-Naze, Boxes	1	13	8
Berkhamsted, Potten End, Mrs. W. Hodsden & Family	1	8	0
Borough Green B.C.		2	0
Cambridge, Eden, Mrs. Ansell, Box	2	0	0
Thame, Miss C. L. Mears, Box		10	0
Reports			6
Wooburn Green, Ebenezer S.S., Env.		7	2
Birthday Box	2	14	5
Coll.		18	11½
Bermondsey, Lynton Rd., Coll.	6	12	2
Poynings, Boxes	2	15	4
Spec. Services	4	17	10
S.S. Box		9	4
Otley, B.S.S.		9	4
Tring, Akeman St., Miss E. Butcher, Carriage Xmas Boxes	1	0	0
Sudbury (Suffolk), S. Deane's Box		10	11½
Roy Leeks' Box		3	2¾
Stanley Garwood ..		1	8½
S.S. Box		4	1½
Halstead, Providence, Coll.	4	6	10¾
Boxes	4	1	6½
Monthly P. Meeting	2	10	3
Bible Class	2	14	3
S.S.	1	9	7
Middlesborough, Coll.	2	6	6
Church, don.	1	13	6
S.S.	1	0	0
Home Boxes	2	18	3½
West Hartlepool, Coll. & Home Boxes	6	3	6
Newcastle-on-Tyne, Coll.	1	9	3
Two Friends	1	0	0
Trowbridge, Zion S.S.	6	5	10
Mrs. Boyes		5	11½
Misses Simmons ...		15	3½
Mrs. W. Caines		2	6
Mr. & Mrs. Wiltshire		7	6
Mayford, S.S.	1	5	3
Mr. Bowerman		13	3
Mrs. Sewell		8	1
L.M.G.		10	11
Brighton, Ebenezer, S.S.	5	11	11
Ronnie Kemp's box		1	11
Bierton, S.S.		10	0
Coll.	4	0	0
Hadleigh (Suffolk), Boxes, Miss Siblen		3	8½
Chas. Hughes		1	10
Grace Abbott		3	7
Stella Pickett		3	10
W. Wilding		4	11
Miss Moody		4	5½
Mr. Frost		9	4
Mr. F. Lockwood...	1	17	7
S.S.		15	9½
Portsmouth, Rehoboth, Boxes	2	18	11
Env.		14	4
Reports		1	6
Bedworth, Zion, S.S., Coll.	1	7	0
Prittlewell, Coll.	8	0	0
Boxes	21	0	5
Rep.		1	0
Ipswich, Zoar, Rep. Donation			8
Slaithwaite, Providence, S.S.		5	0
Boxes		3	11 6
Wandsworth, West Hill, Boxes :		1	3 6
Miss Sharp		12	0
Mr. W. Coleman ...		17	10
Women's Bible Class		10	0
St. John's Wood, Mt. Zion, Mrs. Sims		10	0
Mr. R. S. W. Sears	2	2	0
Miss E. L. Harris..	1	0	0
Miss H. V. Harris	1	0	0
Men's Meeting	7	8	0
Miss Patten		15	0

LIST OF SUBSCRIPTIONS, etc.

	£	s.	d.
Mrs. R. R. Robbins	10	10	0
S.S.	51	2	0
Branch School	2	18	7½
Mr. C. W. Harris	5	0	0
Mrs. C. C. Harris	20	0	0
H.A.L.	40	0	0
Miss M. Robbins		5	0
Mr. A. Vine	2	2	0
Mr. Andrew's box.		9	0
Mr. H. C. Harris	10	0	0
Mr. R. S. W. Sears, Medical	1	1	0
Men's Meeting	1	1	0
Guildford, O.B.C.	32	10	9
Homerton Row, S.S.	3	0	0
Bedford, Providence, Miss Green's Mtg.	10	7	0
Newquay (Cornwall), S.S.		19	6
Bible Class		14	2
Birthday Box		2	0
Hastings Auxiliary, Part Coll., Mr. Light's Lantern Lecture	1	14	3
Reports		1	0
Miss Marchant		2	6
Mrs. M. Funnell		5	0
Mr. M. Funnell		5	0
Mr. & Mrs. Childs		5	6
Mrs. Relfe		12	0
Miss Relfe	1	0	0
Mr. Covey	1	0	0
Miss Berry		2	0
Mr. E. Midmer		5	0
Miss Evenden Boxes:		10	0
Tabernacle S.S	2	14	6
Ebenezer S.S.	1	19	7½
1,000 Farthings, per Mrs. Hunt's Class	1	0	10
Miss Errey	1	3	4½
Miss Bane		4	11
Miss Rosemary Billeness		5	2½
Mr. E. Hamlin		3	2½
Mr. H. Norris		3	3½
Miss Midmer		19	7½
Anon.		3	2
Watford, Miss Garner's Box	1	0	0
Norwich, Orford Hill, S.S. & Bible Class	1	8	5
Miss Lincoln		8	6
Master Kenneth Betts		5	0
Master J. R Purling		5	5
A Friend		10	0
Hounslow, Zoar, K.A.R.	5	0	0
S.S.	2	8	0
Rattlesden, Coll. Girls' Prayer & Working Band	1	13	6
Manor Park, Coll., Miss. League, Ann. Mtg.	1	0	0
Highbury, Providence, Mrs. Pyett	1	0	0
Mr. Puttnam	1	1	0
Miss Hammond		8	0
Miss Laurence		15	0
S.S. Boxes	10	10	10
Miss Green's Mtg.	3	13	1
H.A.	5	0	0
New Cross, Zion, S.S., July to Sept. 22	18	14	10¾
Boxes:			
Mrs. Leng		8	11½
Miss N. Bedwell		4	5½
Miss E. Harris		3	7¾
Miss H. Lacey		3	0¾
Wellingborough Tab., S.S.	17	11	4
Bible Class	15	11	10
Boxes	5	9	2½
Coll.	8	16	10½
Somersham, Mission Box		16	0
Ipswich, Bethesda, Boxes	38	4	1
Miss Pitts sub.		2	0
Miss Gooding		2	5
Mr. C. Woods		2	6
Brentford, Farthings from Young People		6	0
Billericay, Coll.	5	13	3
Ipswich, Bethesda	1	16	0
Stratford, Gurney Rd., Harvest Coll.	1	16	3
Hailsham, Coll.	2	5	0½
Personal, Mr. & Mrs. Hodsden Box	1	0	0
West Ham Tab., Boxes	19	9	1
Brentford, North Rd., S.S	4	8	7
Devizes, Miss J. Chivers	6	3½	
West Ham Tab., Support of Native Preachers	9	0	0
Master F. Burt		6	10½
Miss S. Strong	1	16	9
Mrs. S. Smith	1	1	3
Old B.C., S.S.		6	6½
Mrs. Hains		3	0
Miss M. Ellen		5	3
Mrs. Sull		8	9½
Tottenham Aux., Miss E. S. Reed		5	0
Box A		5	0
Leyton, Coll.	3	11	6
Boxes		10	0
St. John's Wood, Mr. F. J Smith	5	5	0
Chadwell St., Mt. Zion, Mr. Baker		2	6
Miss R. Hammond		10	0
Mrs. Jones		10	0
Mr. T. Miller		10	0
Mr. S. G. Nunn	2	2	0
Mr., Mrs. G. Ridley	2	12	0
Mr. R. Robinson	1	0	0
Mr. Rutter		10	0
Mrs., Miss Silvester	5	0	0
Mr. H. J. Webb	5	5	0
Mr. J. Webb	1	0	0
Anon.	5	0	0
Anon.	2	2	0
Missionary Coll.	19	1	2
Mrs. Whybrow, Box		8	10
Mrs. Williams, Box		6	6
Teachers' Prayer Mtg., per Miss Silvester	2	0	0
Young Ladies' B.C.	5	5	0
Young Men's B.C.	1	14	5
School	35	7	5
Brockley B.C., Coll.	4	2	0
St. John's Wood, Miss Ebbs		5	0
Hounslow, Zoar, Mrs. Girdler		3	10½
Ponders End, Coll.		17	0
Walthamstow, Coll.		17	9½
High Wycombe (omitted from 1178)	5	0	0
Evington, Mr. G. Challis, Box		12	0
Manor Park, Mr. W. S. Ince, Coll.		11	6
Horsham, Miss W. Cockram for support of Paranam at Paniadipatti B.S	1	5	0
South Woodham, Hullbridge Rd. S.S.		13	8
Pastor, Mrs. Tebbut	1	1	0
Brighton, Salem, Coll.	4	7	0
Cambridge, Eden, Reports		4	6
	£779	8	1

Personal.

	£	s.	d.
Mrs. M. Fricker	1	0	0
Mr., Mrs. J. S. Chater, Wedding Gift	1	0	0
Mr. F. Justice (Sermons)	2	0	
Mr. R. Kemp		1	0
Mr. F. S. Newman Thankoffering for United Missions	50	0	0
Mr. E. Allen Toms, for Bibles only	2	5	0
Miss M. Hedgcock	1	0	0
Mr. H. Franks		10	0
No. 1127	50	0	0
"Interested"		6	0
Mrs. Pummery		10	0
Stanley & Grace Collins, Coll. Book		1	0
Mrs. E. E. Henderson		12	0
Mr. & Mrs. J. B. Jarvis	10	0	0
Mrs. Sarah Hammett		16	0
Mr. R. R. Robbins	20	0	0
Miss M. E. Roberts		4	0
	£138	0	0

Teaspoons sent by "Anon." realised 8/-

Miscellaneous.

	£	s.	d.
From Readers of *The Christian*	33	7	6
Palm Leaves		2	11
Deposit Interest	13	9	4
A.J.R., Stamps, &c., Treasurer	3	15	0
	£50	14	9

Pension Fund.

	£	s.	d.
St. John's Wood, Mr. R. S. W. Sears	1	1	0
3½ p.c. Conversion, £1,371/6/9	23	19	11
	£25	0	11

Herald Fund.

	£	s.	d.
Tollington Park, Zoar	1	8	0
High Wycombe, Zion		15	0
Bath, Bethel	1	5	11
Chatteris, Zion	1	4	0
ington		5	6
Aylesbury		4	4
Old Hill, Staffs.		4	8
Mrs. M. A. Harris		5	0
Borough Green B.C.	1	10	0
Clapham, Courland Grove		11	6
Yateley	1	3	6
Willingham		14	0
Lessness Heath	2	0	0

LIST OF SUBSCRIPTIONS, etc.

	£	s.	d.
Walton-on-Naze		6	4
Thame		10	0
Poynings		6	0
Middlesborough		10	0
Mayford S.S.	1	2	6
Bierton		15	0
Hadleigh (Suffolk) ..		8	0
Portsmouth S.S.	1	0	0
Prittlewell	1	12	0
Ipswich, Zoar		16	0
Wandsworth Bible Class		10	0
St. John's Wood, Mt. Zion	3	15	6
Newquay (Cornwall)		18	0
Norwich, Orford Hill		5	8
St. Albans, Bethel ...	1	6	0
Ilford		9	0
Ipswich, Bethesda ...		5	0
Tottenham Aux		7	0
Guildford O.B.C.	2	0	0
Ipswich		4	0
Chadwell St., Mt. Zion	4	10	0
Cambridge, Eden	3	6	0
	£35	13	5

Ladies' Zenana Auxiliary.

Money received from Sept. 1 to Oct. 9.

	£	s.	d.
St. Albans (box)		2	6
Ipswich, Bethesda, Women's B. C. (boxes)	4	7	0
Lynton Rd., Y.L.B.C., "In memory of our beloved Bible Class Teacher, Mrs. Collin"	12	6	
Y.L.B.C., for B.W. salary	3	6	8
Hitchin (boxes)	2	0	0
Aston Clinton, Boxes	1	7	2
Mrs. Brand's Hostel		3	3
Wandsworth, West Hill, Coll.	3	8	5
Children's Meeting Box		11	10
		10	0
Highbury, Miss Hammond (for bandages)		2	6

	£	s.	d.
Miss Lawrance	1	0	0
Mrs. J. J. Smith ...	1	0	0
From C.E. Sale of Work	2	0	2
Horsham, Rehoboth, 2 months' subs. for support of B.W. at Paniadipatti	1	10	0
Mrs. Carter, towards support of 1 girl		5	0
Walthamstow, Women's Gospel Mtg.		17	6
Ilford, Annual Mtg. Collec.	1	5	2½
Croydon, Salem, B.C. Collec.		6	6
Lewisham, B. W. Salary	2	0	0
Collec. at Mrs. Thrower's Farewell Mtg.	3	17	10
PERSONAL.			
"L.P., Enon"	1	0	0
	£31	14	0½

Notices.

ALL SUBSCRIPTIONS, DONATIONS, &c. (except for the L.Z.A.), should be sent direct to the **Financial Secretary, Pastor A. E. BROWN, 48, Basildene Road, Hounslow, Middlesex.**

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. CHISNALL, 85, The Avenue, West Ealing, W.13,** from whom COLLECTING BOXES, PICTURE POST CARDS, &c., may be obtained.

ALL ORDERS FOR THE MISSION HERALD, OR ALTERATIONS OF SUBSCRIBERS' ADDRESSES, to be sent to **MR. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.**

The Mission Herald.—REPORTS OF MEETINGS AND ARTICLES FOR PUBLICATION, which should be written on one side of the paper only, to be sent to the **Editor, MR. A. VINE, 7, Rectory Grove, Clapham, S.W.4,** by the 10th of each month, when possible.

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In Memory of

Jesse M. Brand,

The First Missionary to the Kolli Hills, South India.

PRICE: ONE PENNY.

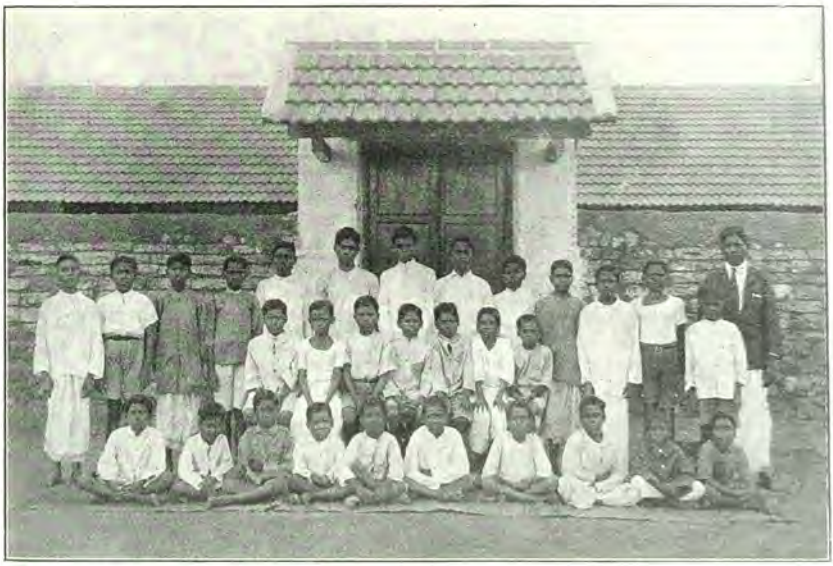
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Vol. XXVIII. *New Series, No. 276.* December, 1929.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

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



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THE

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INCORPORATING

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY

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LADIES' ZENANA AUXILIARY.

Farewell Meeting to Miss V. Green

(Returning to India)

At Zion Chapel, New Cross Road, Deptford, S.E.

TUESDAY, DECEMBER 31st, at 6.45 p.m.

Chairman: J. B. COLLIN, Esq., President S.B.M.

Opening Devotions, Pastor L. HILLS.

Address, Pastor W. S. BAKER.

Valedictory Address, Pastor G. W. CLARK.

Farewell Message by Miss GREEN.

Valedictory Prayer, Pastor W. CHISNALL.

The Meeting will close at 8.30 p.m.

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, and Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY, August, 1929.

VOL. XXVIII.] DECEMBER, 1929. [*New Series*, No. 276

OUR GENERAL SECRETARY.

AMONG the many good things said at the Annual and Amalgamation Thanksgiving Meetings was the announcement made by Mr. Chisnall, that he was that day completing his twenty-fifth year as General Secretary of the Strict Baptist Mission.

On behalf of the supporters of the Mission, at home and abroad, we tender hearty congratulations to our beloved Secretary, together with grateful thanks to the Head of the Church for the splendid record of service which he has been able to give to the Mission; for his untiring devotion, whole-hearted love and enthusiasm, as well as unfailing geniality of spirit, which has endeared him to the Churches up and down the land. That he may long be spared to maintain his office is, we are sure, the desire of all who know the value of his services during a quarter of a century.

But there is another matter concerning our brother which will evoke the tenderest sympathy of all who know and love him. Only a few days after making the above announcement he was called to surrender to the Giver of Life his beloved partner, who, after a long period of pain and weakness, passed peacefully into the presence of her Saviour.

A loving and devoted wife and mother, an ideal pastor's wife, and a real helpmeet during her husband's long connection with the Mission, she will be greatly missed. Her long illness was borne with calm resignation to the will of the Lord, and she is now "with Christ, which is far better."

On behalf of all our readers, we commend our dear brother and his family to the Father of mercies and God of all comfort and grace, desiring that the valley of the shadow may be illuminated by His presence and blessing.

CURRENT NOTES.

IT is with heartfelt gratitude to God that we announce to our readers that the Council has accepted for service in India our brother, Mr. H. A. Huckett, a member of the Church at West Ham Tabernacle, well known to many as "Uncle Arthur." Having entered upon his medical training, he will (D.V.), in due course, join our Indian staff, and meanwhile we commend him to the prayers of all who desire the extension of the Redeemer's kingdom in the earth.

* * * * * *

On another page will be found a complete list of the Officers, Finance Committee and Council of the Mission, which, it is felt, may be useful to those who have recently become united, and are desirous of knowing the constitution of the combined Missions. "Very able men for the work of the service . . . of God," we commend them to the prayers of all, that they may be "vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

* * * * * *

The S.B.M. Calendar for 1930 is a real work of art, altogether different from anything hitherto attempted, and we offer our felicitations to all who have combined to produce an article at once pleasing and effective, as well as being quite the cheapest of its kind to be obtained anywhere. This should commend it to all who are considering their seasonable gifts, and it is hoped the demand will be such that every copy will be sold. We refer our readers to the advertisement on another page for full particulars, and, to prevent disappointment, urge the prompt placing of orders.

* * * * * *

There is no doubt many of the HERALD readers will quickly turn to the announcement concerning the Christmas Boxes, and will rejoice in the splendid result that has been achieved. **Twenty-one** cases easily establishes a record, which is certain to be passed later on. Hearty congratulations are offered to all who have so lovingly combined heart and hand in a desire to give pleasure to the many boys and girls in our Indian schools, and all will eagerly anticipate tidings from the missionaries as to the safe arrival of the cases and distribution of the gifts. THANK YOU, EVERYBODY!

Our Foreign Field.

News of the Month.

MADRAS.—Ayanapuram Church.—Two candidates were accepted for Church membership after baptism last month; the baptismal service being held on the first Lord's Day of this month, October. One was the nephew of V. Daniel, a teacher of Koyembedu. This young lad has been anxious for baptism for a year or more, but it was felt best for him to wait a little. The other was the daughter of Preacher Dhanaraj. She, too, has been waiting for over two years. Both of these gave clear testimony, and the Church gladly welcomed them. Where there is a definite break from heathenism the necessity and fact of conversion is plain and understood by all. In the case of the children of Christian parents it is necessary to exercise the greatest care lest baptism is considered by the children as a rite, which in any case is customary at about the teen age.

Training in Bible Study.—During the latter part of September there are a number of Hindu festivals which affect the attendance of the children in schools. Opportunity was taken, therefore, of having a number of the teachers in to the Mission House for ten days' intensive training in Bible study and teaching. Some good work was put in by the teachers, though of course, the preparation and teaching work was the missionaries' part. We feel, however, that this is more and more the work which we must set ourselves to do, so that our workers are well grounded in Bible knowledge, and able to combat the errors that surround them. The new Hostel building was used throughout the school, and the lecture-room is becoming a busy place already.

L. WATTS.

* * * * * *

KOLLI HILLS.—Arrival of Mr. and Mrs. Thrower.—Mr. and Mrs. Thrower, leaving their ship at Colombo, reached Namakal in excellent time on October 5th. They stayed the night here with Mrs. Morling, and went on to the Kollis early next morning. We are grateful that they have been able to return to India so early, and pray they will suffer no ill-effects through thus shortening their furlough.

Welcome.—The welcome to Mr. and Mrs. Thrower was given on October 8th, with the Farewell to those who were departing. They need our prayers as they enter upon their new and difficult sphere of work.

Special Meetings.—During the last fortnight, before Mrs. Brand's departure, there was quite a long series of special meetings on the Kollis. (See Mrs. Morling's article.) It was the time also for the Annual Convention, when much good personal work was done by Mr. and Mrs. Samuel.

Farewell.—There was an unusual pathos in the leave-taking of Mrs. Brand and Miss R. Harris last week. Mrs. Brand, doubtless in answer to prayer, was wonderfully fortified for the trying ordeal, an ordeal that had been dreaded for many days.

Miss R. Harris.—We desire to express our keen appreciation of the timely assistance Miss Harris has rendered, not only to Mrs. Brand, but also to the

Mission, in coming out to India and giving so much of her valuable study and time on the Kolli Hills.

Return to Namakal.—After a fortnight's stay at Valavanthi, and rendering what assistance was possible under the circumstances, the present writer left the Kollis the day after the departure of the ladies.

* * * * * *

NAMAKAL AND SENDAMANGALAM.—Water Famine Relieved.—Seasonable rains have relieved the water famine in Sendamangalam, but we are still scraping the granite bottom of our deep well in Namakal. Hostel boys bring all their water from the chapel compound, two furlongs away.

A Generous Donation.—We acknowledge with grateful thanks the receipt of Rs.850 from "A Friend" for the erection of a wall round the Girls' Hostel at Sendamangalam. The work of erection will (God willing) be proceeded with immediately.

Convention Meetings.—In the middle of September special meetings for the deepening of spiritual life were held in Namakal. All the workers and their families stayed in Namakal for three days, and many realised a most refreshing season.

Prayer for Missionaries.—Since the death of Mr. Brand the attention of friends in England has been drawn to the terrible losses in the missionary staff of the S.B.M. and of the (erstwhile) S.I.S.B.M.S. Even though Mr. and Mrs. Thrower have now returned to India, we have no less than four missionary stations without a male missionary. May the Lord of the battle say to our young men, "The Lord is with thee . . . **Go** in this thy might."

Prayer for Indian Workers.—Notwithstanding our Hostels and the teachers we have gained from them, there is amongst us a real dearth of Indian workers. On the Kolli Hills two stations are empty because we have been quite unable to secure suitable men, and in the Namakal and Sendamangalam Fields the case is the same. This is a matter which our Lord Himself has bidden us pray. Will you include it in your private and family petitions?

D. MORLING.

"Glorify Ye the Lord in the Fires."

(Isaiah xxiv. 15.)

IT seems nearly impossible to write connectedly of anything that has happened during these last four months on the Kollis, and yet to remain silent, when one has been surrounded by so much loving sympathy and help, is equally difficult. One thinks of those hands held out in the dark and of their grasp when the floods closed in overhead, and we long to express our deep love and gratitude to all our dear colleagues, who ran to our help, sparing themselves no pain or trouble. I pray God may richly reward and bless them, for I can never repay all they have done and meant to me in these the darkest days of my life.

In writing her sympathy to me, a dear friend ended her letter by saying, "The promise He gave you still holds good, does it not? 'From this day will I bless you.'" Although so hard to realise it, yet it was indeed to that very word that I was clinging night and day, and her reminder helped to confirm it. And was not He, day by day, giving me the tenderest and most

wonderful confirmations of that blessing in more ways than can be written here? While we stood confronted by so many problems, so many seeming impossibilities in the work, He was near to guide and direct. And as the little stricken Christian community rallied around me, as workers became more diligent and eager to help, as lukewarm Christians humbled themselves and as those who had caused us anxiety turned their faces towards their Saviour, what could one do but bow before Him and confess, "This work is Thine, not ours."

How much confirmation and proof there was of His unfailing love and mercy to us and the hill people in those last meetings! Firstly, at the Harvest Thanksgiving, when we had to acknowledge a better ingathering of crops than we feared owing to the dry seasons, and all brought their offering from gardens and elsewhere towards the maintenance of the work. Then Mr. Morling came among us, and we had the privilege of opening the new wing of the chapel, the founiation of which our dear one had laid but five months before. Very lovingly did Mr. Morling unveil the Memorial slab erected by the workers and hill people, in remembrance of him who loved them so. Marriage services followed, when we realised how, through God's blessing upon our Girls' School, our young men, working among us, were able to marry Christian wives. Then last, but not least, came the baptismal services by the river. Two of the five candidates who confessed their Saviour had been awakened by the passing of their dear leader. In awed tones the children whispered among themselves that "Papa" (as they called him) was watching the baptism, for they understood that he is where "There is joy in the presence of the angels of God over one sinner that repenteth."

EVELYN C. BRAND.

A Village Fire.

AFTER being in India for a short time one becomes quite accustomed to the different sounds at night. When it gets dark all insect life seems to wake up. Amidst the buzz of the insects and the croaking of the frogs after a rain, to say nothing of the noise of the jackals, one soon falls asleep, perhaps to be awakened occasionally by the shouting of a traveller who happens to be on the road late at night, and is making a hideous noise to keep away the evil spirits. One Sunday night, just as we were going to sleep, we were rudely awakened by most unusual and heartrending shrieks. "What could it be?" We were not in wonder long. On looking out, the whole sky seemed full of the reflection of a fire, and flames seemed to leap from nowhere. We hastily dressed and went to see if we could render any assistance; if not, to at least express our sympathy by our presence amongst the sufferers. On and on came the mighty foe of destruction from one small thatched cottage to another. Our hearts just ached for the poor people as we stood watching, helpless and unable to do anything. We have no fire machines in our part of India and not much water, so the fire can go on its way undisturbed and unhindered. We began to fear for our teacher's house and the school, and for a time were kept busy moving the things we could to a safe place. Then suddenly the wind changed its course, and the fire, after destroying a few more houses, gradually subsided.

One poor woman came to us, beating her breast and crying, "Aiyo! my home is gone and I have nothing left only the garment I am wearing."

Timely help for the needy.

but to us her trouble did not seem any worse than the poor people who were sitting around the few remnants they had managed to rescue. After going round and making inquiries as to how it happened, etc., we returned to our beds in the early hours of the morning, feeling very sad, knowing that for many that night there would be no more rest. Next morning one of our Christian workers suggested that we should show our sympathy in a more practical manner by giving the sufferers a little Indian grain and bananas. This gave us great joy, and we gladly agreed to his plan. In the evening we had the pleasure of giving out the grain and bananas to the people, but what a business it was! We thought it had been arranged so well in our school by putting forms around where we were standing, but the people just climbed over the forms to try and get at the grain, and, of course, we could do nothing. For a time all was confusion, but at last we thought of a better plan. Miss Savage stayed in the school, while I went just outside the door with the grain. Then she let the people pass out from the school one by one (or at least tried to, for sometimes two passed through), but we had the satisfaction of knowing that each received a share. We were glad to learn that the Hindus had opened a fund to help these poor people to re-thatch their houses, and also gave them a generous supply of grain. We realise, of course, that it was done to acquire merit on their part, but we also believe that they truly sympathised with their suffering neighbours.

BEATRICE L. MOWLE.

An Epoch-making Reform.

"Simla, Sept. 24th.

"The Assembly passed yesterday by 67 votes against 14 Mr. Harbilas Sarda's Child Marriage Prevention Bill."

"Simla, October 4th.

"H.E. the Governor-General gave his assent to the Sarda Child Marriage Bill on the 1st October. The Act comes into operation from 1st April, 1930."

JUST two short paragraphs in ordinary small black print. One might easily miss them in glancing down his daily paper. But they are worthy of being emblazoned in letters of gold all the length and breadth of India. They represent a great victory, the finest piece of social legislation which has been enacted in India since the days of Carey, when, chiefly through his importunity, on December 4th, 1829, just one hundred years ago, Lord William Bentinck, the Governor-General, prohibited the burning alive of Hindu widows.

What is the Sarda Bill? And what is its bearing on Indian society? The Sarda Bill decrees that in British India, after April 1st, 1930, no girl under fourteen years and no boy under eighteen years may be legally married. But what does it entail? How will it affect Indian domestic life? Let me quote from statistics given for the Bombay Presidency alone last October :—

"There are 74,000 married children in the Presidency under five years, of whom 3,574 are widows. Nearly 2,000 boys and girls were married before they were a year old. The total number of married children between the ages of five and ten is 3½ lakhs" (350,000).

The passing of the Sarda Bill means that the law prohibits the marriage

of little innocent babes. It means that after a maximum period of fourteen years there should be no child widows in British India. It means the dawning of a new and better era in homes high and low, Hindu and Mahomedan, throughout the length and breadth of this vast sub-continent. The mover of this Bill is Rao Sahib Harbilas Sarda, a Brahmin gentleman of North India. The placing of the measure before the Legislative Assembly was an act of real courage. Mr. Sarda well deserves the honest praise of his countrymen, and particularly of his countrywomen.

During the passage of the Bill feeling has run very high. Newspapers all over the country have been publishing letters of protest or approval, and reporting meetings at which extremists on both sides have been vehemently vociferating their opinions. In the Legislative Assembly hot debates have taken place, and amendments galore have been proposed. In the end the original Bill was submitted to a Select Committee, who, after consultation with the "Age of Consent Committee," modified it slightly and presented it in its present form. Of the 67 members who voted for the Bill, there were 22 Britishers, 19 Indian officials and 26 elected members. From an analysis of the poll, it is clear that, even without the official votes, the Bill would have secured a majority, as the dissentients numbered only 14. Several of these, we are glad to hear, were not altogether against the Bill, but disagreed with some of the minor points. Six of the Mahomedan members left the Assembly before the vote was taken.

Let us give honour where honour is due. There is very little doubt that Miss Katherine Mayo's book, "Mother India," has gone far in rousing public opinion in the matter of child marriage. I, with many other missionaries, have often denounced this book as unfair and one-sided, and I still hold to my opinion. Great indignation has been roused by it in all sections of Indian society, but it has formed a challenge, it has stung to the quick the pride of the Indian politician to have the domestic iniquities of his nation flung publicly in his face as a proof that his country is not fit for self-government or to stand side by side with civilized governments. Mahatma Gandhi also whole-heartedly upholds the reform, and carries many with him.

The penalty of breaking this new law is severe. A fine to the limit of Rs.1,000 may be levied, or, as an alternative, a term of imprisonment not exceeding one year. Notwithstanding this, no one expects that the law will be unbroken. It is not the custom among Mahomedans to marry their daughters at a very immature age, but the Koran countenances early marriage, and some of their early prophets encouraged it, so many Mahomedans of the more orthodox type resent this Act as an infringement upon their religious rights, although it will not greatly affect their practical life.

Among the Hindus it is chiefly the higher castes which practise infant marriage. Brahmins in particular marry their daughters at the earliest opportunity. An orthodox Brahmin MUST marry his daughter before she attains the age of twelve years, or he would be covered with shame and contempt. Now what is he going to do? Government says, "This is a social evil about which I am entitled to legislate." The orthodox Brahmin says, "This is a religious matter in which you have no right to legislate." In addition to this, Government has to cope with a conservative ignorant populace, who know nothing of registration, and will not easily understand why the liberty (?) they have enjoyed so many centuries should be curtailed. One sees trouble ahead, but the Act is undoubtedly a right one, and right

will triumph. A vast number of Hindu reformers are with the Government in this matter, and this includes a great army of Nationalists, who are with the Government in nothing else.

India as a nation still rejects the One Who taught His followers to defend the cause of the widow, and to protect the helpless little one. But in taking this step India, though still so far off, has been powerfully influenced by Christian teaching and Christian culture. Methinks, when the votes were counted there in Simla that day, there was joy in the presence of the angels of God.

OLIVE M. MORLING.

"Singing and Making Melody."

WHEN I came to India a year ago I was surprised at the similarity between many things Eastern and Western, but there are some great differences, one being the matter of singing. Speed is a prominent feature in all Indian lyric singing. A lyric is generally commenced with the chorus, the verses are sung next, and lastly the chorus is again sung. These lyrics are often pitched fairly high, and I find difficulty in singing such without acquiring a headache and crackly voice in the process. The leader of a meeting is often left to start the hymn, and I remember one little prayer meeting at Poonamallee where the singing was more than usually peculiar.

The worthy pastor came in as usual at eight a.m., and we called together those who generally joined with us at house prayers. Two boys arrived and sat on the verandah floor, and the caretaker also took up his place, but where was my Daniel? After calling him several times, we went off to find him, and discovered him with his six feet of muscular frame stretched on the floor of his room, and his head on a cushion, apparently asleep. After calling his name a few more times, he muttered something about a headache, so we left him and commenced prayers immediately. As there were only five of us present, one would naturally expect the pastor to choose a hymn which we all knew; but this easier path seemed unknown to our friend, for he chose a lyric the subtleties of the tune of which were only known to himself, and plunged into the singing of it, leaving us to struggle along behind him as best we could. Beating time with his head, he peered at his elevated book, soared ruggedly up the scale, glided down again, and snatched a breath in the middle of a line or even word. But for all that he was so energetically engaged, he found time at the end of one line, before he shot off into the next, to give me a hurried and rather loud whisper, "It's the hundred and twenty-first Psalm." When the short service was over, he went into the school and opened with the twenty-third Psalm.

In a near-by village we have a small school, which is run by a fine young convert, but one who, unfortunately, has no idea of tune. Nevertheless, he is very conscientious in teaching the hymns to the children. His little school is always crowded to excess, and when we visit him we are generally favoured with a hymn at the close of school. The children know the words and sing heartily, but it is difficult to imagine a more head-splitting discord than that which our ears are called upon to endure. Another of our schools is in the hands of a good gentleman, who, if he can sing himself, is unable to impart his knowledge to those under his care. On one occasion, when I was showing two or three of our friends round the school, these children were started off

and continued singing until I had to inform the master that we had had quite enough for one visit.

In public functions which have to do with children, it is a common thing to line up five or six youngsters, immediately in front of the platform, to sing. On such important occasions as these the children, usually boys of about twelve years of age, feel it their duty to produce as much sound as possible. They fold their arms tightly across their chests, throw their heads back, wrinkle their brows and burst forth into a tremendous roar, tearing open their mouths and snapping to their well-toothed jaws till the muscles of their necks stand out in bold relief and their whole frames quake with the strain. I did see some of our boys a little less energetic once, but this was when they rendered the National Anthem in English, and were not quite sure of the words, as they were quite ignorant of that tongue.

The girls are not left out on public occasions, but are often called upon to give an action song. Each girl is usually armed with a pair of sticks, resembling stunted drum-sticks, and these she taps together and brings in contact with her partner's sticks as she sings rapidly and martially, moving forwards, sideways, etc., with short, quick steps in time with her singing.

Most of our children know Tamil translations of some of our English hymns and can sing them to English tunes, and it is a real joy to hear them singing such hymns as "Jesus Loves Me," and we look forward to the time when they will come to protest that they also love the Lord Jesus.

GEORGE F. CHAMPION.

Four Days on the Kolli Hills.

DURING the last week in September I went with Mr. Morling on a short visit to the Kolli Hills. Although very glad to be present at the various meetings which were held that week, the determining cause of my visit was the conducting of an examination of the Biblewomen on the lessons Mrs. Brand had been giving them during the previous twelve months, the subject being the parables and miracles recorded by Mark. The examination was oral, each Biblewoman being called up by turn and required to give an address on a subject selected by the examiner to an imaginary group of Hindu women. This over, she was questioned as to the methods she would adopt in dealing with inquirers, seekers and with various difficulties, and the teaching she would give respecting Baptism and the Lord's Supper. This work occupied the day of arrival and the next morning.

In the afternoon opening services were held in connection with the enlargement of the chapel. Mrs. Brand, after a few suitable words, unlocked the building, and when all the congregation were seated Mr. Morling conducted the service of praise, basing his address on Psalm cxxii. 1. The size of the gathering showed the need of the enlargement of the chapel, which is now a commodious airy building, T shape in plan, neatly paved with red tiles, over which mats are laid, as the worshippers sit on the floor. The old building was covered in by corrugated iron, but the new roof is of red tiles. The cost was met almost entirely by the weekly offerings, and no Mission money was used. Mr. Brand laid the foundations of this extension and superintended the making of the bricks, and he had begun to raise the walls when overtaken by his last illness.

"Clear shining after rain."

The opening service was followed by a marriage, the contracting parties being a man and woman of middle age, who, after having lived sinfully for some years, had come under the influence of Christian teaching, and had been convicted of the error of their ways and desired to live a clean life. These two have renounced all connection with Hinduism, and have given evidence of a new life within. They are now asking to be baptized.

The next morning everyone was occupied. While a Men's Bible Class and a Salary Meeting were being conducted, the women were all busy at home preparing for a very interesting ceremony—the marriage of three young couples and a wedding feast for everyone in the settlement. About twelve o'clock three young brides from the Girls' Home and their respective bridegrooms assembled in the chapel, and made their solemn vows before God and in the presence of many well-wishers. Later we all (about sixty persons, I believe) met for a plentiful feast of curry and rice, eaten with the fingers in Indian fashion from a plantain leaf plate.

The Lord's Day was a time of much refreshing, and will long be remembered by some. In the morning there was a baptismal service, when Mr. Morling was led to preach on Believers' Baptism, based on the incident recorded in Acts xix. 1-7.* Afterwards we went down to the little stream flowing through the rice-fields, where four sisters put on a profession of their faith in Jesus. One of these had been brought to conviction of sin as she stood by the death-bed of the one who had so earnestly loved, laboured and prayed for the Kolli Hills people.

At noon we gathered round the Lord's Table, and in the afternoon Mr. Morling conducted a special service, at which a memorial tablet to Mr. Brand was unveiled. The cost of this, and of a memorial stone to be erected in the cemetery, has been subscribed by the Kolli Hills people as a token of their love and gratitude to their dear leader.

The next morning I returned to Namakal, Mr. Morling remaining for a further ten days to assist in preparations for Mrs. Brand's departure on furlough and give information to Mr. Thrower, who arrived a few days later.

OLIVE M. MORLING.

* Through this message a young sister belonging to another denomination was led to see the Scripturalness of Believers' Baptism by immersion, and made a public profession the following Sunday.

A Wreath on a Mountain Grave

LAID BY A LOVING FRIEND

In Memory of

Jesse M. Brand,

The First Missionary to the Kolli Hills, South India.

PRICE: ONE PENNY.

To be obtained of the Secretary, Strict Baptist Mission, Pastor W. Chisnall, 85, The Avenue, West Ealing, London, W. 13.

Our Home Churches.

Prayer Subjects for December, 1929.

Week beginning—

Sunday, 1st.—That the Lord will graciously send more native workers into each Field, to testify among their own people of the Saviour's love and grace.

Sunday, 8th.—For the believers recently baptized, that they may be strengthened, stablished and settled in the ways of the Lord.

Sunday, 15th.—For Mr. H. A. Huckett, missionary-designate, that "all grace may abound towards him" in his studies and labour of love as Editor of "Rays from the East for Young People."

Sunday, 22nd.—That "the Dayspring from on high" may visit and indwell every believer at Christmas, both at home and abroad, that His kingdom may come, and the whole earth be filled with His glory.

Sunday, 29th.—That in the closing days of the year, when reviewing the dealings of the Lord, much encouragement may be realised to press forward in His service in the New Year.

Announcements.

Missionary E. A. Booth's Engagements for December.—1st, Borough Green; 2nd, Borough Green; 8th, Leyton; 10th, Hitchin (Bethel); 15th, Bradenstoke; 22nd, Homerton Row; 29th, Tunbridge Wells. Address :— 30, St. Margaret's Avenue, Whetstone, London, N.20.

* * * * * *

Return of Miss Violet D. Green to India.—Special attention is drawn to the advertisement page concerning the Farewell Meeting to Miss Violet D. Green on Tuesday, December 31st, at Zion Chapel, New Cross Road, S.E., at 6.45 p.m. The President (J. B. Collin, Esq.) will preside, and Pastors L. Hills, W. S. Baker, G. W. Clark and W. Chisnall will take part, with a Farewell Message by Miss Green. It is hoped there will be a large gathering of friends to bid God-speed to our returning Missionary.

* * * * * *

Found.—A small illustrated pocket Bible, left behind at the Annual Meeting at Leysian Mission. The owner may have it on sending description with name and address to The Editor, MISSION HERALD, 7, Rectory Grove, Clapham, S.W.4.

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Annual Report, 1928-1929.—Full of deeply interesting records of the work, the Report may be had of the Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, or of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey. Price Twopence, postage extra.

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For Sale on behalf of the Strict Baptist Mission.—Mrs. Gregg, Branfold, Strensall, York, has kindly offered to sell the following Plants, etc., and give the proceeds to the Strict Baptist Mission :—Mint, Golden Rod, Hollyhocks, London Pride, Polyanthus, 2d. each; Michaelmas Daisies, Small Sunflowers, Montbretias, 6d. dozen; Daffodils, 1s. 6d. dozen; Cactus, 9d. Also Hand-painted Scrolls or Flat Texts (any verse to order), from 2s. each. Postage extra. Kindly note that Mrs. Gregg has returned permanently to Strensall, and mention this magazine when ordering.

A Notable Gathering.

"**Rays from the East for Young People.**"—As already announced, the first number of the new series will be published on December 13th, and all interested in the work amongst the young in our Sunday Schools and Missionary Study Circles are earnestly desired to forward their orders without delay to Mr. Shipton, so that the magazine may reach them as early as possible. At the time of the HERALD going to press, "Rays" had not been taken up as freely as was anticipated, and it is to be hoped there will be no disappointment attending this effort to promote a missionary spirit among the young. Former subscribers are specially asked to note that copies will only be supplied on receipt of a definite order. We very cordially commend this little magazine to all, wishing it every success, and would refer all who are interested to the advertisement page for full particulars.

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A Special Notice to Subscribers.—All Subscriptions, Donations, etc. (except for the L.Z.A.) should in future be sent to **Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex,** who has been appointed **Financial Secretary** to the Mission. It will materially help the work if our supporters will kindly note this.

Annual and Amalgamation Thanksgiving Meetings.

TUESDAY, October 22nd, 1929, was a day that will be long remembered by all who were favoured to attend the Annual and Amalgamation Thanksgiving Meetings at the Leysian Mission, City Road, London. The two business meetings which preceded were well attended, and a keen and lively interest was taken in the various items presented.

At 2.45 p.m. a large gathering of ladies in the Hall was addressed by Miss Violet Green, who based her remarks on Deut. ii. 31, "The Lord said . . . Behold I have begun to give . . . begin to possess." The address was encouraging and stirring, urging advance and appropriation in personal spiritual life and in the Lord's work, not being daunted by the obstacles which would present themselves, as indicated in ver. 32, "Then Sihon came out against us."

At 3.30 p.m. Pastor R. Robinson presided over an assembly which more than filled the area of the large Hall, the service commencing with the hymn "Come, Thou fount of every blessing." Pastor H. G. Dann (Croydon) read the Scriptures from Ezek. xlvii. 1-12 and Rev. xxii. 1-7, and Pastor A. W. Whayman (Cambridge) led in prayer, being afterwards followed in the sacred exercise by Pastors J. T. Peters (Guildford) and R. J. French (Ipswich).

The Chairman gave a cordial welcome to all, referring in glowing terms to the deeply interesting events which were being commemorated, and expressed the hope that all might prove to be in accord with the Divine will and redound to the glory of God. He introduced to the meeting Pastor Leonard Hills (New Cross), who at the business meeting was elected Vice-President, and vacated the chair in his favour. After another hymn had been sung, Pastor C. J. Welsford (West Ham Tabernacle) preached a Christ-exalting sermon from Ezek. xlvii. 9, "Everything shall live whither the river cometh." In a brief introduction, in which he spoke of the Bible as a wonderful book of pictures, of which Ezekiel's prophecy abounds, he said the vision of a river may have a message for to-day, even as in the prophet's day it was a message for the exiles, which must have filled every believing heart with joy, that from out of the presence of God a stream would flow that would bring life and blessing wherever it went.

I. **The Source.**—God's place of abode and service; waters which came from the secret of His presence, His spiritual fountains of blessing and power. The Gospel had its origin in the heart of God; we do not invent it or discover it. Christianity stands alone, is absolutely unique, and is a revelation from God. As the river starts from the sanctuary, so from every church

should flow streams of Gospel testimony that shall quicken and bless the lives of all around. God's power flows from His grace and love, by and through the Altar of Sacrifice, which speaks of propitiation, surrender, consecration, and fore-tokened the "sacrifice of the body of Christ once for all." There is no healing stream but that which flows from the blood of Christ, and as it flows instrumentally through His cross it flows ministerially through the believer's cross, whereon he is "crucified with Christ" for the service of his Lord among men. The Gospel calls us to a life of sacrifice—real sacrifice of time and talent and money—that it may flow into the Dead Sea of the world's great need.

II. **The Size.**—Note how it grew. The Gospel was at first as a tiny rivulet at Jerusalem. Our Lord began with four men, and after years of preaching and work they could all meet in an upper room; even at His ascension His followers were but a small number. But follow its growth; at first confined to Jerusalem, it reached Samaria and then Antioch, afterwards to Rome, the centre of the world in those days. It spread alone in spite of persecution, obstacles and other diverting forces. Every effort has been made to stay the progress of this mighty river, but it still flows and grows, and is destined to fill the whole earth and greatly bless the nations; for "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea."

III. **The Service.**—Time will not permit of giving details, but watch the river flow and think of what adorns its banks—hospitals, schools, orphanages and a thousand other benevolent undertakings; think of abuses abolished and wrongs righted. There are "leaves from the tree" in every Christian home in India, and we must thank God for these by-products. But let us remember that the main stream is SALVATION. The river flowed toward and into the Dead Sea—a picture of sin, of the world's festering sink-hole, of concentrated selfishness, bitterness and sin. But everything lived where the river came, and it brought life; the Gospel of God's grace brings life wherever it flows. If that is true, we must not despair of the most sunken and desolate; the vision makes even the Dead Sea to teem with life. Many have argued that no good can be done in India; the people are steeped in sin and heathenism, and no good can be done for them. In Manchester Art Gallery there is a great picture. On one side of a river miserable, distorted, ghastly carcases drop into the flood, whilst on the opposite bank they emerge in sunshine and summer, young and beautiful, with music and song, walking in glory. Our subject to-day tells us that the artist's fancy is a glorious fact: the morally diseased, loathsome, perishing, sinking into the crystal tide, realise the most delightful of all changes, and henceforth walk in newness of life. Has this river brought life to us? What are we doing that it may bring life to others? Are we channels through which this river may flow? It is possible for us to become channels which will bring His "more abundant life" to others. "He that believeth in Me, as the Scripture hath said, out of him shall flow rivers of living water."

In the interval a large number of friends partook of tea, the two smaller halls being crowded, and a heavy tax was put upon the catering resources, but they were happily met, and the social hour much enjoyed.

At the Evening Meeting, the President (Mr. J. B. Collin) presided over a gathering which completely filled the large Hall, and commenced with "All hail the power of Jesu's Name." The Vice-President (Pastor Leonard Hills) read Isaiah xxxv., and Pastor W. S. Baker (Stratford), in asking God's blessing upon the meeting, thanked Him for the amalgamation, and prayed earnestly for our missionaries, native workers, and the churches at home.

"O Word of God Incarnate" was then sung, after which the President extended a cordial welcome to all present, and said that, among other things, we had gathered to celebrate the amalgamation of the two Missions, and it was good and pleasant to meet together in that capacity. The Secretary (Pastor W. Chisnall) took us through the various stages of the Annual Report, which had been adopted at the business meeting earlier in the day.

"Great is the Lord, and greatly to be praised."

Commencing with the words, "What hath God wrought!" it may be summed up by quoting from the first pages: "As we consider the things that the Lord has caused to come to pass this year, we stand amazed and say . . . truly, 'This is the Lord's doing: it is marvellous in our eyes.'" The Treasurer (Mr. A. J. Robbins) presented a very successful Financial Statement, and asked for continued support and the wherewithal to carry out several new plans which the missionaries have in mind.

"Descend from heaven, immortal Dove," having been sung, Pastor G. W. Clark (Wetherden), lately Secretary of the South Indian Strict Baptist Missionary Society, delivered a warm-hearted message from John x. 16, "Other sheep I have, which are not of this fold: them also I must bring." This, said the speaker, is the root from which all true missionary service springs. There were other sheep not yet gathered in, but "they shall come." "Coming, coming, yes, they are." What a chorus, what a meeting, with the family complete!

Pastor R. Mutimer (Brentford) followed with a solemn address. His text was a long one (1 Kings xix. 15-21), and he opened up the story of the call of Elisha and adapted it to the call of a missionary. He appealed to the young men and young women present to prayerfully consider the needs of the Mission for more missionaries, but warned them that they were up against two dangers—presumption and procrastination. If they were called to missionary service, as Elisha had been called, the answer would be given in like manner:

"Take my life and let it be
Consecrated, Lord, to Thee."

"Great God, whose universal sway," was sung, and then Pastor C. T. Dykes (Beccles) addressed the meeting on the words, "Let us go on unto perfection" (Hebrews vi. 1), and expressed his pleasure that the Missions had become united; it meant unity of purpose and action and more prayer, so "Let us go on unto perfection."

Missionary E. A. Booth was followed very intently as he delivered the closing address. Expressing his deep and heartfelt thankfulness that the two Missions had become one, he reminded us that the terminus was not yet reached; we had only completed another stage of the journey, and were at a milestone on the way. The terminus would not be reached until that time when

"Jesus shall reign where'er the sun
Doth his successive journeys run,"

and he urged that, if we were to go forward, we must make time for prayer, closing his address by quoting the words of William Carey, the pioneer of Indian Missions, "Expect great things from God; attempt great things for God."

During the evening the President introduced Miss Violet Green as a missionary who had served a full term in India with the South Indian Strict Baptist Missionary Society, and cordially welcomed her on behalf of the meeting.

The hymn "Rejoice, the Lord is King," and the Benediction by the Secretary, followed by the Doxology, closed a memorable and never-to-be-forgotten day.

The collections amounted to £229 7s. 11d.

It has been impossible to fully report the addresses given at the evening meeting. They were of a very high order, well suited to the great occasion, and it was felt that God was in our midst, blessing us with manifest tokens of His gracious approval, and in His Name we are encouraged to go forward, expecting great things from Him.

[Not the least interesting item of these meetings was the neat booklet containing the order of services, names of all taking part, and the hymns to be sung, which will, doubtless, be retained by many as a memento of an epoch-making occasion.—EDITOR S.B.M. HERALD.]

Meetings.

Tadworth, Surrey.—A year's work by members of the Tadworth Strict Baptist Chapel was sold for the benefit of the S.B.M. at the Village Hall on Wednesday, October 2nd. From the number of useful articles on the well-arranged stalls, it was clear that the members had worked harder than ever before, the sum of between £40 and £50 being raised. The Sale was opened by Mr. W. Chisnall, the Secretary of the Mission, and with him on the platform were Mr. Arthur Woods (Chairman), Missionary E. A. Booth, Mr. S. W. Anderson, etc. In a deeply interesting address Mr. Chisnall described the good work which was being done in India by the missionaries and native workers among men, women and children, and in the medical branch of the work, and showed how it was believed by all missionary societies that the key to India was the children, and it was a wonderful thing to know that little boys and girls who came to their Day and Sunday Schools were taught the Holy Scriptures. God had very signally blessed the work, and there was every encouragement to press forward. In declaring the Sale open, he said it was in itself an abundant evidence of the keen desire of the friends there to help on the Mission in India.

A devotional meeting was held after the Sale, over which Mr. F. T. Newman presided, and Mr. Booth gave an interesting and edifying address, dealing with the connection between Britain and India, tracing from the ancient connection with the Brahmins, dating back 3,000 years to British rule in India, and the introduction of Missions by William Carey, down to the present time to our own Mission. Mr. Chisnall also addressed the meeting.

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Clapham, Courland Grove.—The Annual Missionary Meeting was held on Wednesday, September 18th, when Mr. C. W. Leake presided and read Psalm lxxii., Mr. G. W. Royffe engaging in prayer. The report presented by the Secretary (Miss Ruth Dadswell) was most encouraging, and dealt with many subjects of deep interest, including the home-call of three honoured workers, the Missionary Study Circle, Young People's Working Classes, Christmas and Birthday Boxes, and Finance. It was recorded that fifty garments, 200 bags, four lengths of material, 14 yards of calico, 12 yards of Turkish towelling, six dozen bandages, 8 lbs. cotton wool, 100 Grimke texts, besides dolls, toys, sewing and writing materials. Special reference was made to Mr. and Mrs. Thrower's furlough, both of whom were old scholars in the Sunday School, and to Mr. Watts' report of the schools at Sembiam and Ahmaikulam, which are supported by our School. Three scholars gave recitations, which were unique, two being poems written by Mrs. J. M. Brand and the other "sent home by one of our missionaries in India." Mr. Chisnall followed with an address, in which he congratulated all the workers upon the results mentioned in the Secretary's report, and referred feelingly to the loss sustained by the Mission by the home-call of Mr. Brand and Mrs. Collin. Mr. A. W. Thrower (Superintendent) also spoke, though with mingled feelings, having so recently parted again from his son, who was outward bound for India. The Chairman encouraged us in the work, and a very happy meeting was closed with the Benediction and Doxology.—GEORGE ANDREW.

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Guildford.—In the Schoolroom of the Old Baptist Sunday School, on Monday evening, November 4th, 1929, Pastor J. T. Peters unveiled an enlarged photograph of our late beloved brother, Missionary J. M. Brand. A large number of friends assembled to do honour to the memory of one who had been a scholar and a teacher in the school, and whom God had further graciously used to bring the Word of Life to the Mountains of Death in South India. We were glad to welcome with us Mr. George Pickett, who was superintendent of the school when Mr. Brand was a teacher, and other friends who were associated with him in the fellowship of service in the

Homeland. Mr. Nicholson asked the Divine blessing upon our gathering, and lovingly commended to the care and comfort of God the beloved widow, dear Paul and Connie, and our esteemed deacon, Mr. H. Brand, together with his sorrowing wife and family. Mr. Pither and Mr. Cordwell gave short addresses, in which they tenderly recalled the days when it was their high privilege to be with Mr. Jesse Brand in the Lord's work, and our Pastor spoke of the honour God had conferred upon the school in calling one from our number to His service, in which "he loved not his life unto the death." Throughout the meeting the one desire manifest was that, by the grace of God, the life of our brother might be a call to fuller consecration, and that the boys and girls who would look upon his picture might be regenerated by the Holy Spirit and called to be labourers in the great harvest. The closing prayer was offered by one who had been a scholar in our brother's Sunday School Class. The photograph, which is a splendid likeness, bears the following inscription :—

JESSE MANN BRAND.
Scholar, Teacher, Member of this Church and School.
Missionary to India 1907-1929.
Pioneer to Kolli Mountains.
Laid to rest there
June 16th, 1929.

* * * * * *

Richmond (Salem).—The Forty-fifth Anniversary of this Branch was celebrated on 29th October, when encouraging meetings were held. The L.Z.A. had a meeting in the afternoon, presided over by Mrs. Shipton. The report of the year's work was given by Miss Satchell, and addresses were given by Miss Violet D. Green, based on Psalm lxxiv. 20, in which she referred to the darkness and habitations of cruelty in India, and by Miss Nunn on Heb. xi. 29, "By faith they passed through." At the tea which followed, friend held fellowship with friend, and then came the meeting for children at 6.15, presided over by Mr. T. Robinson, when "Grandpa" and "Uncle Arthur" held their attention by suitable addresses. At 7.30 the Annual Meeting was held, when our Pastor occupied the chair, and, on his proposition, it was agreed that our loving sympathy be sent to Pastor W. Chisnall, who was unable to be present owing to the serious illness of his wife. Mr. A. Vine (Editor of the S.B.M. HERALD) and Mr. H. A. Huckett (Editor of "Rays from the East for Young People") gave addresses based respectively on Psalm lxxii. 16 and 2 Cor. v. 20. The annual report was read by the local Secretary, and the financial statement revealed that the desire to obtain £1 per week for the S.B.M. was at last more than realised. The addresses throughout the day were helpful, and much enjoyed by young and old, and we were encouraged by the presence of a number of friends from other causes.

The Christmas Boxes.

Contributors to 1929 Christmas Boxes, S.B.M.—AYLESBURY ("Busy Bees"), per Miss E. Witton. BERKHAMSTED COMMON, Potten End, per Miss Hodsden. BATH (Bethel), per Mrs. Grivell. BIERTON : Dorcas and Sunday School, per Miss E. King. BECCLES, Martyrs' Memorial, per Miss Theobald. BETHERSDEN : Young People, per Miss C. M. Nickolls. BROMLEY : L.Z.A. and Children, per Mrs. Thorpe. BRENTFORD : Girls' Sewing Class and Friends, per Miss L. Fromow. BRIGHTON (Ebenezer) : Working Party, per Miss E. Eaststaff. BROCKLEY (Suffolk), per Mrs. Marsh. BETHNAL GREEN (Hope) : Friends, per Mrs. Pank and Mrs. Chapman. BERMONDSEY, Lynton Road : Missionary Working Band, per Miss Bond. CHELTENHAM (Providence), per Miss J. Salmon. CAMBRIDGE (Eden) : L.Z.A., per Miss Ivy Brown. CROYDON, Derby Road : Girls' Sewing Class, per Miss Throssell. CHATTERIS (Zion) : Missionary Class, per Miss J. Dyson. CHELMSFORD, per Mrs. Wybrow. CHORLEY (Lancs.) : Bible Class, per Miss B. Critchley. CLAPHAM,

Courland Grove, per Mrs. Royffe. CHADWELL STREET (Mount Zion) : Prayer and Working Band, per Miss E. Shepherd and Miss Pardoe. CROWTHORNE (Bucks), per Miss N. Newman. EPSOM : L.Z.A., per Mrs. Shrimpton and Miss Pitt. GUILDFORD, per Miss Shellard. GRUNDISBURGH, per Miss A. D. Gray. GREENWICH : Sewing Meeting, per Miss Akehurst. HADLEIGH : Missionary Sewing Band, per Miss Lockwood. HASLEMERE : Young Helpers and Friends, per Miss Stacey. HOLLOWAY, Elthorne Road : Girls' Working Meeting, per Mrs. Waller. HOMERTON ROW, per Mrs. E. Garnham. HOUNSLOW (Zoar), per Mrs. Underwood. HORLEY (Providence), per Mrs. A. G. Cook. HAWORTH : Sewing Guild, per Miss Merrett. HORSHAM (Rehoboth) : Dorcas and Friends, per Mrs. Boxall. HIGHBURY (Providence), per Mrs. Bocking. HIGH WYCOMBE (Zion) : Girls' Happy Hour, per Misses Rogers and Pilfield. HALSTEAD (Providence), per Mrs. Ince. IPSWICH (Bethesda) : Senior C.E., per Miss D. Garrard; Girls' Prayer and Working Band, per Miss Cattermole. ILFORD : L.Z.A., per Miss E. Othen. KING'S LANGLEY : Sewing Class, per Miss L. Freeman. KINGSTON (Providence), per Mrs. Hamilton. LEIGH-ON-SEA, per Miss Tattersall. LAXFIELD, per Mrs.



EIGHTY-SIX YEARS YOUNG, WITH LOVING HEART AND BUSY FINGERS. WORKING FOR THE CHRISTMAS BOXES.

Bull. LEYTONSTONE, Hainault Road, per Miss F. Church. MARGATE (Rehoboth) : L.Z.A., per Mrs. Miller. MIDDLESBROUGH, per Miss Taylor. MARCH (Providence) : Sunday School, per Mrs. Kimber. MANOR PARK (Rehoboth) : Missionary League, per Miss Bree. MAYFORD, Woking : Sewing Class, per Mrs. L. M. Goodwin. NORWICH, Orford Hill, per Miss E. Cage. NORBITON : Sewing Class and Friends, per Mrs. Goodge. NEW CROSS (Zion), per Miss Bourne. NOTTING HILL (Bethesda) : Young People's Society, per Miss Ham. OVER (Cambs.) : Sunday School, per Mrs. Thixton. OTLEY : Women's Meeting and Sunday School, per Miss Davey. PRITTLEWELL (Providence) : Sewing Class, per Mrs. E. E. Jeffs. RAMSGATE (Mount Zion) : Working Party, per Mrs. Hogwood. RICHMOND (Salem) : Junior Sewing Class, per Mrs. Shipton and Miss Satchell; Ladies' Working Party, per Mrs. Leaver and Miss Goodwin. READING (Providence), per Mrs. Woodham. REDBOURN (Mount Zion), Sunshine Band, per Miss Piper. RATTLESDEN : Girls' Prayer and Working Band, per Mrs. Staddon. SUDBOURNE, per Mrs. Cordle. SANDGATE, per Miss Stace. STRATFORD, Gurney Road : Girls' Missionary Sewing Class, per Miss Webb. STRATFORD ST. MARY (Suffolk), per Miss Cattermole. ST. ALBANS : Sunday School and Friends, per Mrs.

Sadler. SOUTHALL (Baptist Church) : Girls' Fellowship, per Mrs. Thornicroft. ST. JOHN'S WOOD (Mount Zion) : Ladies' Sewing Meeting, Sunday School, Senior and Junior C.E., and Friends. TROWBRIDGE (Zion) : Sunday School Missionary Sewing Class, per Mrs. Wiltshire. TUNBRIDGE WELLS, per Misses Pool. TRING, per Miss Ellen Butcher. TOTTENHAM (Ebenezer) : Young Helpers' Band, per Miss A. Reed. TUNSTALL (Suffolk). WATFORD TABERNACLE : Bible Class, per Miss A. Newbury; Sunday School, Friends and Members, per Miss Ball. WOOBURN GREEN (Ebenezer) : Missionary Workers, per Mrs. Wallis. WANDSWORTH, West Hill : L.ZA., per Mrs. Dean; Children and Women's Bible Class, per Miss Dean. WELLINGBOROUGH TABERNACLE : Girls' Sewing Class and Friends, per Miss E. Moore. WHITTLESEY (Zion) : Ladies' Sewing Meeting, per Mrs. Benstead; Junior L.Z.A., per Miss V. King. WOOD GREEN (Dovecote) : L.Z.A., per Mrs. Kyte. WEST HAM : Missionary Sewing Class, per Mrs. Stevens and Miss Cook. WALTHAMSTOW, Orford Road : Bible Class, per Miss Edwards. WALTHAMSTOW, per Miss Harding. WALTHAMSTOW : Women's Meeting, Young People's Society, and Missionary Working Party, per Miss Gillam. WATTISHAM, per Mrs. White. WARBOYS : Sewing Class. WORTWELL (Norfolk) : Sunday School and Friends, per Mrs. V. Elsey. WOOD GREEN, Park Ridings : Missionary Sewing Class, per Mrs. Sayers. YATELEY : Young People's Society, per Miss Newman.

Personal Gifts.—M. Armstrong, Mr. and Mrs. Anderson, Miss Banks, Mrs. Brooker, Misses Bloomfield, Mr. and Miss Bretton, Mr. Barnett, Mr. Beebee, A. E. Ballard, Mrs. L. Brown, Mrs. Barritt, Mrs. Clark and Little Son, Mrs. Clutterbuck, Mrs. Chaplin, L. H. and E. Chesterfield, Misses L. M. and W. Chaplin, Misses Chapman, Mrs. Chilvers, Mrs. Frost, Mrs. L. Francis, Mr. H. R. Glover, Mrs. Giles, Mr. and Mrs. J. Galley, Miss E. Guest, Miss Honess, Mrs. Hudson, Miss Hawes, Mrs. Hindes, Mr., Mrs. and Miss Jeffs, Mrs. Jeffs, Sen., Mrs. Littleton, Miss Light, Mrs. Loosely, Miss Leach, Miss Miller, Miss Marshall, Mrs. Miller, Miss E. Martin, Misses Orton, Mrs. Peek, Miss A. Relfe, Miss Richardson, Mr. F. J. Smith, Mrs. A. Spratt, Mr. Edgar Smith, Miss L. Smith, Miss C. Taylor, Mrs. Voysey, Miss R. Wilmshurst, Mrs. K. Whatling, Misses M. and E. Westcott, and Anon. Friend (Bucks).

Again we are indebted to Mr. Albert Vine, of St. John's Wood, for supplying us with the strong well-made packing cases, which carry our gifts to India.

If by accident any contributors' names 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? Some packages came to me with no indication of the senders' names nor clue as to whence they came. Will these anonymous friends kindly take this note as an acknowledgment of their gifts?

Contributors will be glad to know that this year we have indeed beaten all former records in the number of boxes sent out. **Twenty-one** left this house by "Sutton's" on the 18th of October, and may God speed them on their way and bless the many dear friends who have so liberally done their "bit" towards the Indian "Christmas cheer."

Among these we had an old-age pensioner; two little girls (aged nine and six), whose nice toys were "bought with money earned by their own trading"; an old lady of eighty-six, who sent along some of her own knitted work; and two Sunday School children from another direction, who, not being allowed to go to their annual outing on account of bad weather, used their "spending money" instead to buy two dolls "for the little Indian girls," and other wee bairns whose very limited and precious pocket-money is represented among the contents of our twenty-one boxes. I often wish it were possible for you all to see the letters (so keen and sympathetic) that come with the parcels, and also that you might have a share in the heart-warming thrill that the reading of them produces! And now a few hints to those who are already thinking of work for the 1930 boxes, and to those who will be buying toys later on :—

(1) Boys' coats and shirts are now made in NEUTRAL shades—khaki, buff,

browns and dark blues, holland prints with little coloured lines, etc. The boys prefer these to bright coloured checks, plaids or striped material. Please note that our coat pattern is cut so as to ALLOW FOR TURNINGS, otherwise the coats will be too voluminous when made up; also that an ordinary shaped (two-piece) sleeve is an improvement upon the old pattern, and a turn-down cricket-shirt collar may be substituted for the straight one now in use, ad lib.

(2) Caps are now worn only on the Kollis, and, therefore, only few are needed.

(3) Girls still love pretty colours for their skirts, and these are gathered FULL into a straight band, with tape each end.

(4) Please do not use any flannelette.

Now about Toys. Please do not send ANY large toys. These are not only likely to create jealousy among the children, but they take up too much space, which becomes more and more valuable as the numbers to be catered for increase. The toys most appreciated by the boys are balls, mouth-organs and tops. We have had some boxes of furniture, tea-sets, etc., one box of which in packing takes the space that would hold A DOZEN mouth-organs. A large tin humming-top, which would please ONE boy, takes up the space of at least five peg-tops that would bring joy to five! Four tennis-size balls are better than one nearly the size of a football. The same applies to dolls. An 11-inch doll is QUITE large enough and much safer for packing. Some of the large dolls sent in this time had to be left out at the last for lack of space. Please remember also that ALL dolls should be DRESSED, and that those dressed by hand are MUCH preferred to those shop-clad. No celluloid toys are allowed.

N.B.—To every one girl to be catered for there are three boys.

HOPE V. HARRIS.

[On behalf of all readers of the HERALD, we tender grateful and most appreciative thanks to Miss Harris for the splendid work she has so lovingly done for the Christmas Boxes, the contents of which will give real joy to the children of our Schools in India. Surely this year there will be not the least shadow of disappointment anywhere.—EDITOR, S.B.M. HERALD.]

In Memoriam.

Mrs. Annie Elizabeth Chisnall, the beloved wife of Pastor William Chisnall (General Secretary to the Strict Baptist Mission), who after a long and painful illness, borne with calm resignation to the will of her Lord, passed peacefully into His presence on Thursday, October 31st, 1929, aged 68 years. Her mortal remains were laid to rest in St. Peter's Churchyard, Broadstairs, Kent, on the following Tuesday, to await the "morning without clouds."

"Her children arise up and call her blessed; her husband also, and he praiseth her."

Mr. Chisnall and daughters desire to express their sincere thanks to all who have written sympathising with them in their deep sorrow; they find it impossible to reply to the letters, which have run into hundreds.

THE STRICT BAPTIST MISSION 1929-1930.

INCORPORATING

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

OFFICERS.

President, Mr. J. B. COLLIN; **Vice-President,** Pastor LEONARD HILLS; **Treasurer,** Mr. A. J. ROBBINS; **Secretary,** Pastor W. CHISNALL; **Minute Secretary,** Mr. W. J. SHIPTON; **Financial Secretary,** Pastor A. E. BROWN; **Editor "Mission Herald,"** Mr. A. VINE; **Editor "Rays from the East for Young People,"** Mr. H. A. HUCKETT.

FINANCE COMMITTEE.

Mr. H. Adams (Highbury), Mr. H. Brand (Guildford), Mr. J. Fromow (Brentford), Mr. C. W. Harris and Mr. S. Hutchinson (St. John's Wood), Mr. A. D. Knott (New Cross), Pastor R. Mutimer (Brentford), Pastor R. Robinson (Chadwell Street), and Pastor W. F. Waller (Lewisham).

COUNCIL.

Mr. S. W. Anderson (Epsom), Pastor W. S. Baker (Stratford), Mr. A. E. Crisp (Bermondsey), Pastor H. G. Dann (Croydon), Mr. S. E. Denning (Notting Hill Gate), Mr. E. J. Hammer (New Cross), Pastor R. Kemp (Brighton), Pastor E. F. Kevan (Walthamstow), Pastor J. H. Lynn (Bethnal Green), Pastor J. T. Peters (Guildford), Pastor W. C. Plail (Tottenham), Mr. J. Pratt (Kingston-on-Thames), Mr. W. K. Puttnam (Highbury), Mr. M. W. Reed (West Ham), Pastor P. Reynolds (Ipswich), Pastor T. Reynolds (St. John's Wood), Mr. R. S. W. Sears (St. John's Wood), Mr. G. E. Shepherd (Chadwell Street), Pastor G. Smith (Wandsworth), Pastor J. S. Smith (Ilford), Pastor H. D. Tooke (Watford), Mr. H. C. Turnpenny (Leigh-on-Sea), Mr. A. Vine (Clapham), Mr. C. Webb (Stratford), Pastor C. J. Welsford (West Ham), and Mr. E. Wright (Tring).

Deputation Missionary, Mr. E. A. BOOTH.

Stations and Missionaries of the Strict Baptist Mission.

MADRAS AND POONAMALLEE—

MR. AND MRS. L. WATTS
MISS E. C. PUTNAM (L.Z.A.)
MR. G. F. CHAMPION.

NAMAKAL AND SENDAMANGALAM—

MR. AND MRS. D. MORLING
MISS E. A. SAVAGE (L.Z.A.)
MISS B. L. MOWLE (L.Z.A.).

KOLLI HILLS—

MRS. J. M. BRAND (on Furlough)
MR. AND MRS. D. A. THROWER.

KOILPATTI AND PANIADIPATTI—

MISS VIOLET D. GREEN (L.Z.A.). (On furlough)
MISS AMY M. POOLE (L.Z.A.)
MISS GRACE K. CARTER (L.Z.A.)

MISSIONARIES-DESIGNATE—

MR. A. E. MORLING
MR. H. A. HUCKETT.

LIST OF SUBSCRIPTIONS, Etc.,

Received from October 1st to November 10th, 1929.

General Fund.

	£	s.	d.
Norwich, Orford Hill, Miss Cage (Box) ...		4	0
Diss, Mr. A. J. Jarrett	10	0	
Watford, Miss L. F. Smith, Env.		5	0
Lewisham, College Park, S.S.	1	17	4
Croydon, Derby Rd., Pastor H. G. Dann (Box)	1	0	0
Brighton, Mrs. Sears, Don.	1	0	0
Boxes:			
Miss Snow		6	1½
Mr. Gumbrell		5	0
Mr. W. Gumbrell...		5	0
Mr. Brooker		2	2
Mr. Bletsoe		4	6
Miss Sherwood		5	0
Miss Gillett		3	0
Miss Eastaff		4	3
Miss Walder		9	10½
Mr. Fred Eade		1	0
Mr. Room		3	0
Miss Fisher	1	3	10½
Mr. Kemp		5	0
Mr. Lewis		5	0
Mr. A. F. Cozens...		5	0
Mr. Wooler		7	7
Miss Tomlin		4	8
Mrs. Piper		5	0
Miss Piper		10	0
Mr. F. Eade, senr.		2	0
Mr. Holter		7	6
Mr. Waterer		2	6
Mrs. Akhurst		3	5½
Miss Miller	1	4	1
Miss Haynes		6	3
Miss Lemiere		6	0
Miss Kent		2	2
Yateley, Cricket Hill, Zoar	5	0	0
Bermondsey, Lynton Rd., Mrs. L. Peck	5	0	0
Norbiton, Miss E. Harris		10	0
Croydon, Windmill Rd., Mr. Payne	1	0	0
S.S. Farthings	1	0	0
S.S.		10	0
Ponders End, Gen. & Zenana		2	11
Matilda Howard, Y.H. Book		4	3
Merle Barratt		5	0
Anon., Sale of Teaspoons		8	0
Mr. C. S. Turner	5	5	0
Walthamstow, Church Hill, Mrs. S. B. Caplin	1	0	0
For Xmas Boxes ...		10	0
Kilburn Vale, S.S. ...		5	2
Mr. P. Edwards ...	1	0	0
Berkhamsted, Potten End, Mrs. C. Hodsden & Family (Box)	5	0	0
A Well-Wisher (box)	4	10	0
Raunds B.C., Boxes	4	9	8
Brentford Aux., Miss D. Mutimer, Class, Farthing Box		7	6
Coll. Boxes	4	8	9
Ipswich, Bethesda, Miss A. Ball for support of Sunthosham—Girl in Miss Poole's School, Paniadipatti	1	5	0
Horsham, Mrs. F. H. Brown		2	6
March, Providence, Special from S.S. for Girls' School, Paniadipatti	3	18	6
March, Providence ..	4	4	6
Staines, B.C., S.S. ...	2	0	0
For support of Barkiam	1	5	0
Cambridge, Eden, S.S.	9	5	8
Chapel Coll. Boxes	6	6	5
Loughborough, Forest Rd., S.S., Boxes	1	0	0
Reports		1	0
Waldringfield, Coll.		18	3½
Brighton, Tab., West St., S.S. & B.C.		8	2
Hartley Wintney, Thankoffering	8	15	0
Smithfield, N.S.W., Box Coll.	1	16	7
Mrs. W. Betts	1	6	7
Warboys, Coll.	8	12	6
Wattisham, Harvest Coll.	5	16	0
Fulham, Ebenezer, Birthday Box		4	9½
Infants		10	5½
S.S.	1	2	10
High Wycombe, Anon., Thankoffering		3	0
Tottenham, Ebenezer, Miss Ford's Box		5	0
Farthing Fund	4	3	1½
Birthday Box	2	9	7½
Mrs. B. R. Brett	2	10	0
Stratford, Gurney Rd., Coll., S.S.	1	3	5½
Birthday Box		2	5½
Don.		2	6
Qty. Subs.	1	7	6
6 Boxes	2	12	4
Horsham, Rehoboth, Mrs. K. Carter, Box		6	0
Sharnbrook, Mrs. Pavey	10	0	
Aldringham, S.B.C., Coll.		2	6
Brighton, Mr. D. Fisher, Don.		17	6
Leicester, Zion, W.P.W., Box		3	1	6
Abingdon, Mrs. E. W. Painter	1	0	0
Aylesbury, Walton St., Coll.	2	9	0
Beccles, Coll.	2	16	7½
Beccles, S.S.	5	17	2½
Norwich, Orford Hill, Coll.	1	5	2
Salhouse, Coll.	1	5	8
Mrs. H. Waters, box	1	10	0
Leicester, Zion, Coll.	26	14	3
Finchley, Coll.	2	10	6
Cambridge, Tenison Rd.	1	4	6
Tring, Akeman St., Mothers' Meeting	1	2	4½
Mr. R. G. Wright, Class		15	5
Pastor Garrard's Class	2	1	
Mr. John Bagnal'		4	6
Miss E. G. Hutchins' Class		2	5½
Miss Burch		6	6½
Miss Child		2	10
Mrs. R. G. Wright		7	0¼
Mrs. W. Wright ...		3	5½
Miss King		8	5
Mrs. James Bagnell		8	11
Miss Maull	1	9	6
Mrs. W. Foskett		4	7
Miss Collins		8	11¼
Mr. John Gower ...		14	0
Mrs. R. Hedges	1	1	1½
Bath, Providence, S.S.	2	12	5½
Miss Shefford, Box	2	5	6
Miss Sheard	1	9	9½
Mrs. Owen		14	2
Mrs. Collett		8	7
Miss Walker		8	6½
Miss Fletcher		6	9
Miss Carr		6	3
Miss Salway		4	4½
Mrs. Barnes		3	2½
Env., Coll.		7	9
Mr. Brookes, Don.		2	0
Over, Mrs. L. Kirby, Box		6	2
Biggleswade, Providence, S.S.		6	3
Finchley, S.S.	1	0	0
Don.		1	0
In loving memory of Mr. Geo. Simpson	1	1	0
Nunhead, Evelina M. Hall, Coll. & Sale of Goods	10	8	8
Mr. D. Baker, Don.	10	0	0
Chelmsford, S.S.	2	2	8½
Bible Class	6	17	2
Friends	1	9	5½
Brentford, North Rd., S.S.	4	7	10
Tring, Akeman St., From a Friend (74)	10	0	0
A Friend (75)	10	0	0
Chadwell St.	1	1	0
St. John's Wood	2	2	0
Horley (Sermons)		1	0
Mr. S. W. Anderson, Business Staff	2	3	6
St. John's Wood (Sermons)		1	0
Prittlewell (Boxes)		7	9
Eastbourne	1	0	0
Heathfield	5	0	0
Oundle, S.S. Box		3	0
Manor Park		6	0
Bedford, Providence	2	0	0
Reading, Providence, Miss Pursey	1	16	6
Miss Chapman		2	11
Mrs. Woodham		15	3½
Mr. Watts		2	9½
West Ham Tab.	2	12	0
Grundisburgh		6	6
Clapham, Courland Gr.		17	4
St. John's Wood	1	6	0
Swindon, Providence	4	1	4
Staines, Y.P.S., Miss Green's Visit	1	0	4
Church	5	2	7
Mothers' Meeting		11	7
Chelmsford, Coll., Mr. Booth's Visit	4	18	6

LIST OF SUBSCRIPTIONS, etc.

	£	s.	d.
Anon., "No. 302"	30	0	0
Wales, as per List, Mr. John John	3	5	3
Marden, Kent, Coll. at Providence, For School at Paniadipatti	2	0	0
Watford Tab., S.S. & Y.M.B.C.	4	4	9
Hebden Bridge, Zion	2	19	2
Newhaven, S.S., per Mr. Thompson	15	0	
Sudbourne S.S., per Miss Higgins	19	0	
Princes Risboro', Bucks, S.S.	1	9	6
Walthamstow, Church Hill, S.S.	2	15	4½
For support of Sandoshi, Kolli Hills	3	11	5½
For distribution of Y.P.'s Rays		5	6
Rattlesden, Coll.	3	3	0
Sutton, Suffolk, S.S.		17	0
Croydon, Derby Rd., Boxes		6	6
Mr. Johnson		4	0
Mrs. Hoy	1	4	7½
Chapel Coll.	7	1	4
School		12	2½
Ponders End, per Miss Barrett		5	0
Sydney, Belvoir St. P.B. Church	2	5	0
Stamford, per Mr. Booth	5	0	0
Cranleigh, per Mr. Mann	1	0	0
For support of Boy on Kollis	2	10	0
Wandsworth, West Hill, per Miss L. Dean	5	0	0
Hartley Wintney, per Mr. Gossling	5	0	0
Rattlesden, Mr. Dinsmore's Box		7	0
Tadworth, per Mrs Wapling, Mrs. Humphrey's Box	1	6	1
Sale of Work	44	18	11
Sydney, N.S.W., Belvoir St.	2	5	0
"A Well-Wisher"		5	0
Kentish Town, Bassett St., Master G. Pickering, Card		9	0
	£430	4	6½

Personal.

	£	s.	d.
Miss M. A. Holt		10	0
Mrs. E. S. Kelk	10	0	0
Misses E. and A. Cumming		10	0
Mr. A. F. Royce, Box		5	0
Mr. H. Stevens		10	0
A Friend, Surrey	10	0	0
Mrs. Morling		12	0
Mrs. Barnfield		2	6
Miss H. M. L. Wilson		10	0
X.Y.Z.	2	5	6
Thankoffering		10	0
Miss Rayner, Bootlets		1	0
Mr. & Mrs. Rippin		10	0
Mrs. Isaacson		0	0
"Netherton"		10	0
Don., 12, St. Nicolas Rd., S.W.17	1	0	0
Miss S. A. Ash, Newbury	7	6	
"In memory of Mrs. Annie Flegg"	1	1	0
Birthday Thankoffering (Miss A. Dean)	1	0	0
	£30	12	6

Miscellaneous.

	£	s.	d.
£451/7/5 2½ p.c. Consols	2	16	5
£39/1/11 2½ p.c. Consols		4	10
Coll., Ann. Mtg.	229	7	11
Reports, Ann. Mtg.		16	1
Sermons		2	6
Sales at Annual Mtg.	10	4	4
Profit on Tea, Ann. Mtg.	4	0	11
Reports & Postage, Swindon		6	0
Cranleigh (Wreaths)		1	0
Tunbridge Wells (Wreaths)		1	3
East Ham (Reports)		1	0
	£248	2	3

Pension Fund.

	£	s.	d.
£1,067/14/5 2½ p.c. Consols	16	13	5

Herald Fund.

	£	s.	d.
Watford, Miss L. F. Smith		13	0
Grays, Ebenezer		2	0
Raunds		15	8
Hounslow	1	1	6
Loughborough		9	0
Wattisham		15	0
Stratford, Gurney Rd.		8	0
Horsham, Rehoboth, Rays	1	4	10
Heralds		5	2
Bath, Providence		12	8
Finchley		4	6
Oundle		15	0
Tottenham		7	0
Wooburn Green		12	8
St. John's Wood	1	0	0
Swindon, Providence		14	0
Walworth S.S., Victory Place		9	0
Croydon, Derby Rd.	1	1	4
Brighton, Richmond St.		5	0
Crowborough		5	0
Cranleigh		5	0
"Well Wisher"		3	0
PERSONAL.			
Miss Barton		1	6
Mrs. M. L. Gee		2	6
Mr. H. A. Blunt		12	0
Mrs. A. F. Pett		3	0
Mrs. B. R. Brett		10	0
Miss M. A. Browning			9
Mr. Shipton—Heralds, Reports, Wreaths & Postage		14	0
Miss S. A. Ash		2	6
	£14	14	7

Ladies' Zenana Auxiliary.

List of Subscriptions to November 8, 1929.

	£	s.	d.
Horsham, Rehoboth, Support of Biblewoman at Paniadipatti		17	0
Mrs. Carter, Support of one Girl		3	0
Otley, Collected at Miss Green's Visit	1	16	4
Bedford, Collected by Mrs. Mastin	5	4	0
Hartley Wintney, per Mrs. Gossling	2	12	0
New Cross, per Mrs. Loosley, 25 Donors	5	5	8
Chelmsford, per Mrs. Gosling, 7 boxes	1	17	0½
Gift Week		4	6
Dorking, per Mrs. Mills, 5 Boxes	3	1	2
Ipswich, Bethesda, per Mrs. Woods, Women's Bible Class, 4 Boxes	1	6	3
Per Mrs. Groves, Coll. at Womens' Mtg., Miss Green's Visit	1	3	2
Needham Mission, per Mrs. Parker, Women's Bright Hour, for Mrs. Watts' work		15	0
Woolwich, Enon, per Miss Raxworthy, 7 Boxes	3	16	0
Women's Meeting		10	0
East Ham, Hope, per Miss R. Rayner, S.S. Coll. for support of Selva-ruttinam	1	9	0
Grundisburgh, Coll. at Miss Green's Visit		14	6
Wooburn Green, Ebenezer, per Miss Wallis, Mission Sewers	1	1	0
PERSONAL.			
Mrs. Cheshire, for support of girl in Paniadipatti School	5	0	0
Per Mrs. E. Chilvers, for Salary of Biblewoman	12	6	
Thankoffering	10	0	0
Per Miss Bocking, Miss E. M. Smith		16	0
Miss Jack		2	0
A Friend, per Miss Nunn	1	0	0
Thankoffering	5	0	0
Anon.	1	6	0
A Friend, for Girls' Hostel	10	0	0
	£65	12	9½

ALL SUBSCRIPTIONS, DONATIONS, &c. (except for the L.Z.A.), should be sent direct to the **Financial Secretary, Pastor A. E. BROWN, 48, Basildene Road, Hounslow, Middlesex.**

The Strict Baptist Mission

Incorporating
SOUTH INDIAN STRICT
BAPTIST MISSIONARY
:: :: SOCIETY :: ::

Annual Report

1929

PRICE TWOPENCE

THE

STRICT BAPTIST MISSION

INCORPORATING

SOUTH INDIAN · STRICT BAPTIST MISSIONARY SOCIETY

The SIXTY-EIGHTH

REPORT

1929

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 22nd, 1929

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PASTOR W. CHISNALL, 85, THE AVENUE, WEST EALING

LONDON, W. 13

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Pastor T. REYNOLDS.
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Pastor J. S. SMITH
Mr. A. W. THROWER
Pastor H. D. TOOKE
Mr. H. C. TURNPENNY
Mr. A. VINE
Mr. C. WEBB
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With the Officers.

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Madras Field.

Missionary L. WATTS — Mrs. L. WATTS.
Miss E. C. PUTNAM

Sendamangalam and Ramakal Fields.

Missionary D. MORLING — Mrs. D. MORLING
Miss B. MOWLE — Miss E. A. SAVAGE

Kolli Field.

Missionary D. A. THROWER — Mrs. D. A. THROWER.
Mrs. J. M. BRAND.

Poonamallee and St. Thomas Mount.

Missionary G. F. CHAMPION.

Tinnevelly and Ramnad Fields.

Miss A. M. POOLE — Miss G. K. CARTER.

At Home on Furlough.

Miss V. D. GREEN

Bankers:

Westminster Bank, Ltd., Hounslow West 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-Eighth Report

1929

WHAT HATH GOD WROUGHT! Numb. xxiii. 23.

This is the Lord's doing, and it is marvellous in our eyes. Matt. xxi. 42.

THIS year of 1929 will stand out in the history of the Strict Baptist Denomination as one of the most wonderful by the amalgamation of the two Missions—the Strict Baptist Mission and the South Indian Strict Baptist Missionary Society having become one.

As we consider the things that the Lord has caused to come to pass this year, we stand amazed and say,

"What hath God wrought!"

In the midst of grave happenings and mysterious dealings, when we think of the Home-call of Mrs. Collin from the Home-base and Mr. Brand from the Foreign Field, just when, as we thought, they were so much needed, we can only "stand still and consider the wondrous works of God."

Then when we think how history was made for the Strict

Baptist Denomination at the wonderful Prayer Meeting held on Friday, 16th November, 1928, followed by the amalgamation of the two Societies in August, 1929, truly

"This is the Lord's doing; it is marvellous in our eyes."

So we appeal to our friends to join us in earnest prayer that now the amalgamation is an accomplished fact, we may go forward with earnest desire to pray and work for the extension of our blessed Redeemer's Kingdom.

We offer to Thee, O Lord our God, our grateful thanksgiving that we have been spared to see this day of union, and as we unitedly consecrate ourselves afresh to Thy service, may we see that Thou art using the Strict Baptist Mission in bringing many heathen to a saving knowledge of Thyself, that Thy Name may be glorified in the salvation of many precious souls for whom Christ died.

As we read of the blessings granted unto each section of the work, now united, in the following pages of this Report, may we all be inspired to pray and work for even greater things for the glory of Him Who loved us and gave Himself for us.



THE MADRAS FIELD.

By L. WATTS.

"These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work" (1 Chron. iv. 23).

ALTHOUGH the Revised Version gives a different rendering for the first part of this text, the margin agrees with the commentators and the Authorised Version in showing that these people lived on the plantations and pleasure gardens of King Solomon: that is, they were gardeners; and they are honoured by having this said of them, "there they dwelt with the king for his work."



MR. WATTS BAPTIZING AT SEMBIAM.

The Bible has a great deal to teach us about gardens, for the history of man began in the "garden of the Lord"; the last picture placed before God's people in the Bible is the garden restored. The Lord Jesus Himself also had much to teach about gardening and husbandry and harvesting. It is an honourable occupation, but the particular honour attaching to these gardeners was that they dwelt WITH THE KING for HIS work.

We have been gardeners during the past year, and in writing the report of this portion of the garden we gratefully

ascribe to our King, heartfelt praises that He has called us to dwell with Him for His work. The glory of the garden is His, it is His work, to Him be all the praise.

Alexander Cruden has been a great benefactor to English-speaking Christians; his Concordance still holds its place on their study tables. But perhaps not the least of that book's uses is the concise summary of the meaning of words that he gives. Many of these remarks of his are quaint, but those on the word "garden" are so apt that they shall form the headings for this report.

"As a garden is taken out of the common waste ground and appropriated to a more particular use, so the Church of Christ is chosen from among the rest of the world to a particular use."

We call this the Madras Field, and field it is, for the Lord has called us to be gardeners with Him in it. I need not describe at length the extent of the field again, as it has been done so many times, but just remind readers that it consists of a good part of the city of Madras and the eastern part of the taluk of Saidapet. The village area has been extended a little during the year by the commencement of school work in the villages of Padi and Tathankuppam. Cruden's description of the original state as "common waste ground" is very true concerning the condition of the people. As we come into contact day by day with the thousands and millions of India's people who render not their praise to the one true God, no better description can be found, "common waste ground,"—ground that is grown over to an incredible extent with the evil, intertwining, dank, dense growth of Satan's delusions. The reclaiming of this jungle land is not easy, and it seems to us very slow, but we remember that we are "with the King for His work."

"In a garden nothing that is good comes up of itself but as it is planted and set; so nothing is good in the heart but what is planted and set by the heavenly Husbandman."

Old Cruden knew that the heart of man is "deceitful above all things and desperately wicked." No one but the heavenly Husbandman knows how to make good things grow in such unpromising soil. He supplies good seed for the sowing, and He shows us how to sow the seed. Some seed grows best in enclosed beds, and there are fourteen such beds in this field, where the seed is sown in the minds, and we pray the hearts also, of the children. In the fourteen schools there has been an average roll of 969. Before the enforcement of compulsory education at the beginning of this year the average attendance was 681, afterwards it was 883. A staff of thirty-seven teachers has been engaged in caring for these seeding beds, and we feel that the seed sown in this way is that from which the Lord will bring fruit to the glory of His Name.

Other seed is best sown broadcast. Four brethren have been engaged (one wholly and three partly) in street preaching and general village evangelism. They have given about 1,500 addresses during the year to about 20,000 people; 1,450 individual conversations have also been recorded, as also 53 men's meetings in the evenings in the schoolrooms. Compared with previous years, these numbers may seem much lower, but with the growth of the churches it is felt wise and right that the general evangelism of the area around the church should be undertaken voluntarily by the church. The missionary keeps no record of this voluntary open-air work, as regularly carried on by the Sembiam church members, for example, or of the men's meetings conducted in the area of the Vepery church by the pastor and deacons.

Besides the spoken word, there is the written Word, and during the year a large quantity of tracts, Gospels and Gospel booklets has been distributed. We are grateful to the Scripture Gift Mission for the two large bales of tracts and booklets that were put on the ship that brought us back to India, and for the money sent to meet the cost of printing Scripture tracts in Tamil under the name of the S.G.M. in India. Practically all of our tract distribution during the year has been of the Word of God without comment of any description.

"As men delight much in their gardens to walk there and take their pleasure, and take care to fence, weed, water and plant them; so Christ's care and delight is for His Church."

The delightful time in a garden is when the flowers bloom and the trees bear fruit. So is it in the Lord's garden. The three churches in the field continue. The membership at Vepery is now 103, an addition of six over last year. Pastor Ponniah has been sustained in the ministry throughout the year, and the finances of the church have been kept up. Just at the time of writing there is not that spirit of unity in the church that there should be, largely owing to the action of a deacon who has now been withdrawn from it; but this goes to prove that Cruden was right in showing that the delightsomeness of the garden can only be maintained by taking "care to fence, weed, water and plant."

The Ayanapuram Church has a membership of 36, an increase of five over last year. The services are well attended, and there is an encouraging spirit of vitality in the church. We are praying for a brother equipped by God to be preacher-in-charge of this church. At present we do not see one. The services are being conducted by the preachers and the missionary.

At Sembiam there has been an increase of two, making the present membership 36. The church has continued to make progress, and now that it is able to meet more than half the amount needed to support a preacher-in-charge, we

have been able to encourage them to take this step forward. The name of Brother Y. M. Solomon, a member at Sembiam, who has served acceptably in the ministry for some time, was proposed by the members and accepted by the church as preacher-in-charge. This brother is to meet the committee appointed by the Missionaries' Conference this August for approval. It will then be possible to maintain a more regular pastoral work amongst the members.



SOME ROUGH GROUND IN THE MADRAS VILLAGES.

"A garden stands always in need of weeding and dressing; so in the hearts of Christians, Christ has always somewhat to do, they would else soon be overgrown and turn wild."

The Word of Christ is necessary to keep our hearts in the right path, and to strengthen us for more fruitbearing. The principal work of the missionary is more and more that of teaching the Word to the Mission workers, that they may be able to understand better the work of the gardener in the Lord's field. Each week the workers gather for Bible study especially in connection with the lessons taught in the schools. A monthly study class is held especially in connection with the course of study arranged by the Conference.

Here may be mentioned the Young Men's Hostel and Institute. This has been building since we returned to India, and before this report is printed, perhaps before it has reached England, we are hoping to be occupying it. The

work has, however, been carried on through the year in the temporary hostel, and there are ten young men in residence. Besides finding a Christian home for these young men, classes are held for them. A class in Tamil is held each week, in which at present outline studies in the books of the Bible are being given. Another class in English is held, in which very simple studies in the Gospels are conducted, and the students taught the uses of the English dictionary, Cruden's Concordance, the reference Bible and the Bible dictionary. This is with a view to training them in habits of reference to available books. Tamil readings on the International Bible Reading Association list of passages are still prepared and used. Through these means the Lord applies His Word with cleansing power, that His garden may produce fruit that glorifies the Father.

Although Cruden does not mention that gardening accounts have to be kept, that portion of this report must not be overlooked. The amount received as Government grant towards the maintenance of the schools was Rs.4,022. The churches each have their own accounts, which show that at Vepery Rs.836, at Ayanapuram Rs.170, and at Sembiam Rs.147 were collected during the year. The workers collect an average of Rs.27 per month for the entire support of the station at Padi.

Rudyard Kipling also reminds us "that half a proper gardener's work is done upon his knees." Apart from our own poor prayers, we believe that there is very much prayer made on behalf of the work in India, and in the present depleted condition of the missionary staff we would still urge that more prayer be made in the spirit of the Master's command as He looked over the field, "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."

SENDAMANGALAM AND NAMAKAL FIELDS.

By D. MORLING.

LET our first note be a clear note of praise to God for His great goodness in amalgamating the two missionary societies of the English Strict Baptists. May the union be a true symbol of inward unity; may the amalgamation mean not only oneness of organisation, but oneness of heart. We are sure that in thus bringing ourselves in line with God's will we bring ourselves in line with His blessing, both for us in India and for friends in England.

As many of our readers are aware, much of our work during the past year has been in connection with the movement for amalgamation. Almost the whole of January and February was occupied in visiting churches and schools in the Tinnevelly and Poonamallee Fields, while March was spent in preparation of Report and in the Joint Conference at Koilpatti, which gathering formed a fitting close to our activities in this direction. Let us again pray that this may mark a new era, an era of great advancement in England and in India.

European Staff.

In the autumn of last year we were gladdened by the arrival from England of Miss Mowle, who immediately started her assiduous study of Tamil. Friends will remember that since the resignation of Mr. Kimber the Sendamangalam Mission House has been empty, but the coming of Miss Mowle made it possible for us again to occupy the old station. After our tours round Tinnevelly and Poonamallee, Miss Savage and Miss Mowle left Namakal and made Sendamangalam their centre. We were sorry indeed to lose their company, but, of course, the present disposition of our forces is far better for the supervision of the work. We here gratefully acknowledge the assistance that Miss Savage rendered in the supervision of the schools during our absence in January and February.

Over against this helpfulness and accession of new strength we have to record the Home-call of our Brother Brand. We heartily thank God for giving our friend to India and to the Strict Baptist Mission; we fully believe He has made no mistake in taking His servant from us; still, in this mysterious act of God the Mission has sustained a most grievous loss, and (if one may add a personal note) I have been bereaved of a loyal colleague and loving friend. As

this has followed closely on the home-going of one missionary and the defection of another, it has not been an easy task to make arrangements for the continuance of all departments of work. Two of the ladies have assisted Mrs. Brand, who has nobly continued her work on the Kollis; Miss Putnam has come for a short time to Sendamangalam, while the writer has made periodical visits to Valavanthi.



FIVE TEACHERS TRAINED IN SENDAMANGALAM AND FROM OUR HOSTEL.

Let us unite in asking God to re-supply our sadly depleted forces. In three years the two Missions have lost no less than six male missionaries, and in the united Mission we have no less than four missionary stations without a male missionary. May the call of India and the call of God reach the hearts of our young men, of those young men who "are strong" and "have overcome the evil one." May God hasten the day when the very best of our churches, venturing out in faith and prayer, shall follow the apostles, martyrs and pioneers in bold Christian service.

Camping.

The year has been abnormally weak in camping. Visits to the Kollis, greatly increased secretarial work, and deputation work in connection with amalgamation have prevented the usual amount of tenting. Many short camps, however, have been made on the west and the north, and several thousands of miles have been covered in our own field, apart from much travel in other parts. This is the work that naturally appeals to one very strongly, and we heartily wish we could do much more of it. But until our missionary staff has been strengthened we must confine ourselves to those tasks which our Indian brethren cannot do for us; which means, to leave the tent for the table.

Evangelism by

(*a*) PREACHERS. — Besides several voluntary workers preaching almost weekly in our Sunday services, we have had during the past year six preachers and four teacher-preachers, who go out daily declaring the Gospel. Each worker has a circle of villages and markets that he regularly visits; the teacher-preachers, besides this, conduct their schools and perhaps the usual service in connection with the congregation over which they may be placed. As the number of congregations and of persons "under instruction" increases, less time is given to preaching in those villages where we have found little response. As our preachers give increased labour and time to the instruction of inquirers and members, we believe those thus taught will deliver in their own fashion their testimony to heathen neighbours. Though the first move must be made by the missionary and his helper, we generally find that the most effective work among the heathen is that done by the rank and file of our churches—men and women who are financially independent of the Mission.

Evangelism is carried on by seventeen

(*b*) SCHOOLS.—Indian Provincial Councils have often witnessed hot discussions concerning the advisability of Government enormously assisting Christian propaganda in this country by the giving of grants for Mission schools. In some provinces the liberty of the missionaries in school activities has been seriously curtailed, though we thank God that in the Madras Presidency we can still teach Scripture without let or hindrance. In the Strict Baptist Mission the school is an evangelising agency. As soon as the missionary is debarred from using it as such (when that day may come for us we know not), he should give over the work to Government. Every day the Bible is taught in all our schools, and we do what we can to see to it that the teaching is backed up by a

converted life. A Scripture syllabus is prepared for every school, and half-yearly examinations are held on the lessons taught.

In the early days of our pioneering in this part of the country, nearly or quite all the school work was done among caste children, for no one else would attend. Now we find a warm response from the very lowest, and gradually our attention is being transferred to them. A non-caste school is far more difficult to run than a caste school, for the castes appreciate much more the benefits of education, and are financially able to keep their children at school, while the



PANCHAMA SCHOOL, SENDAMANGALAM.

outcastes are so deplorably poor that they send their children even at a very early age to earn something in the fields. Though in our turning to the Gentiles this fact has been much against us, we have increased our numbers of both boys and girls. We might more greatly increase our numbers by running more of the schools among caste people, and in places where the people show no desire for Christianity; but, thank God, the call of the Pariah has reached our ears.

Our **Evangelism** is greatly assisted by two

(*c*) COLPORTEURS, who give their first attention to that which we regard as our field proper, and afterwards to the counties around us, which are still without the Gospel. Bibles, Testaments, Scripture portions and other Christian

books sold amounted to over six thousand. There was a decrease in Scripture portions, but an increase in Bibles and Testaments.

One of the aids to our **Evangelism** is

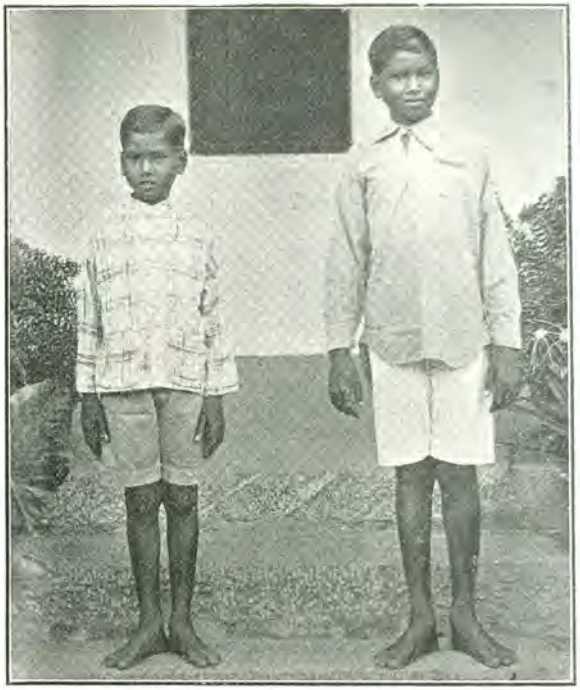
(*d*) THE HOSTEL.—There is no doubt that a man should assist in the superintendence of a boys' hostel, yet a woman is best fitted in making any hostel a real home to the children. In all the three years of hostel life here in Namakal we have never had any serious illness, yet there are always aches, pains and bruises that can be best tended by a woman of a sympathetic heart. The provision of clothes, the mending of garments, the overlooking of the daily cooking, the tactful handling of some new and home-sick arrival—these are best carried out by a housewife. In this matter our boys are favoured, for all the forty lads of the Home are under the constant care and direction of Mrs. Morling. They are taught to fend for themselves in almost everything; no servants of any kind are kept. Cooking, sweeping, gardening, water-carrying, haircutting, etc., are done by the lads themselves out of school hours. As soon as we can get a woman to come to teach them, we want them to add to their many other accomplishments that of mending their own clothes!

During the past year weaving has passed the experimental stage. One object in teaching it is to give the lads a cottage industry to fall back upon in the event of unemployment, but our chief aim is to attack the "pride of learning" (a most debilitating complaint in India), and to set forth the dignity of labour, even for a lad who has won that coveted document, the eighth standard certificate! We have now erected a weaving hall, where sixteen of the boarders for an hour a day practise as part of their school curriculum this most ancient and once honoured Indian industry. Though the work is economical and easy to supervise, Government is pleased with our effort, and is rendering assistance.

The boys have a thorough grounding in Scripture. There are the daily Scripture lessons in the Hostel, the daily Bible lessons in the Day School, and also the Sunday School lessons. But I do not think their life is very dull. They are constantly being encouraged to play team games; the bigger boys are having a little scout training under our own headmaster, who is a thorough Christian; and a few picked lads are privileged to take lessons in singing and drumming.

Perhaps some of this seems far from **Evangelism,** but it all is very necessary, especially in the training of future teachers. We must remember that God is mightily using this Hostel in providing us with Mission workers; with this report we are sending a photo of five more young men teachers who have this year come from the Boarding Home. We rejoice,

too, that God is blessing the Hostel to those who do not become teachers, in cleansing the lives of lads who otherwise would have been in the miry ditch of Pariahdom, and helping them to become useful citizens. Two of the boys are now learning motor mechanics. It is not difficult to foresee the vastly increased usefulness of this institution with the coming of amalgamation.



ORPHAN BROTHERS IN HOSTEL, NAMAKAL.

Results of Evangelism.

Of these, the first is an increasing **Ferment.** We have said before that in the earlier years of our pioneering we met with no response from the non-castes. Those days are gone for ever. Every year brings more calls from the poor outcaste—the man who for long millenniums has been the offscouring of the earth, never allowed even to live in the village proper, but compelled to live apart by himself as a thing unclean. The Gospel has brought hope to the heart of the most abject of despairing ones; a Divine discontent to him who reckoned it quite proper and fitting that he should be consigned irrecoverably to untouchability.

But the awakening of the outcaste to a sense of self-respect, and to a desire for something better, has aroused the bitter jealousy of his caste superiors. The coming of many thousands of Pariahs into Christianity has stirred Hindus to the stoutest opposition. The motive of many of these opponents is purely religious, but with others it is political. Say they, "If all the 60 millions of outcastes become Christians, then what of our Hindu majority in the Legislature? By joining the Mussalmans they can swamp us." Hence they denounce conversion to Christianity as being un-Indian and unpatriotic. A few weeks ago a deputation of some of the big men of South India (some from Salem and some even from Madras) visited all the easily accessible stations of our fields where there seemed to be any movement towards Christianity, held numerously attended meetings, persuaded many that the British Government and Christianity favour the drinking of intoxicants, and assured those who were dissatisfied with Pariahdom that Christianity contained nothing that Hinduism had not enjoyed centuries ago! The important positions that some of these men occupy, the powerful influence they wield in high places, the appeal to motives of patriotism and to the age long past—these prove to be a sore trial to many a young man who desires to reach a higher, better life, and at the same time to be true to his native land. A husband and wife of our Christian community, who had an imaginary grievance against the Mission, fell to the blandishments of these charmers, though we have reason to believe that the defection is only temporary.

There is a brighter side to all this. These are the days when inquirers and applicants for baptism are increasing, and often the missionary is sore put to it to know how to sift the chaff from the wheat. Now the Lord is allowing this unpleasant but necessary task to be performed by the ardent followers of Gandhi, the enthusiastic disciples of the All-India Congress! Concerning His true though blundering follower, Christ still says, "I have prayed for thee that thy faith fail not."

There is not only Ferment, there are **Congregations** of worshipping souls. During the past year two more such congregations have been added—one at Pottanam, near Sendamangalam, and the other on the west at Solipalayam. A few weeks ago we baptized several belonging to the former place, and we hope more are ready to follow. At the latter place some men are just coming "under instruction." They have built a nice shed with lime plastered floor for school and services, and placed the same in our hands. Yet others are asking of us Christian instruction, but the chief difficulty to making further advance in this encouraging work is securing suitable workers.

In the non-caste quarter of Sirunelli, where we have our best congregation on the western side, there are now no idol-worshippers remaining. A few days ago Mrs. Morling and I were going round the village, when we noticed an old platform or "high place." We asked some boys who were with us what it was for, when they replied, "Oh! there were some devils on it, but we threw them all away." Almost the last person to consent to attending the Sunday service was the wife of the late priest of the devil temple; she is now frequently present at public worship, and very sympathetically inclined.



THE CONGREGATION AND SCHOLARS AT POTTANAM.
(Miss Savage is on the left.)

The old heathen shrine of these people and of the non-castes in our station of Kottamangalam is about a mile away in the fields, but this is now QUITE DESERTED.

The starting of the other new congregation, that at Pottanam, is full of interest and encouragement. Up to the present all the real movement towards Christianity has been on the west and in the extreme north, but Pottanam is in the old field near Sendamangalam. After nearly twenty-two years of faithful service in this village we at last are finding true response. A pleasing interest among the non-castes of Sendamangalam leads one to hope that the new congregation at Pottanam may lead to much greater things.

The Namakal Home Mission is flourishing, conducting its work in the stations of Kanthampalayam and Kottamangalam.

Workers' classes have been held as usual, and two examinations have been conducted with very good results.

Statistics.

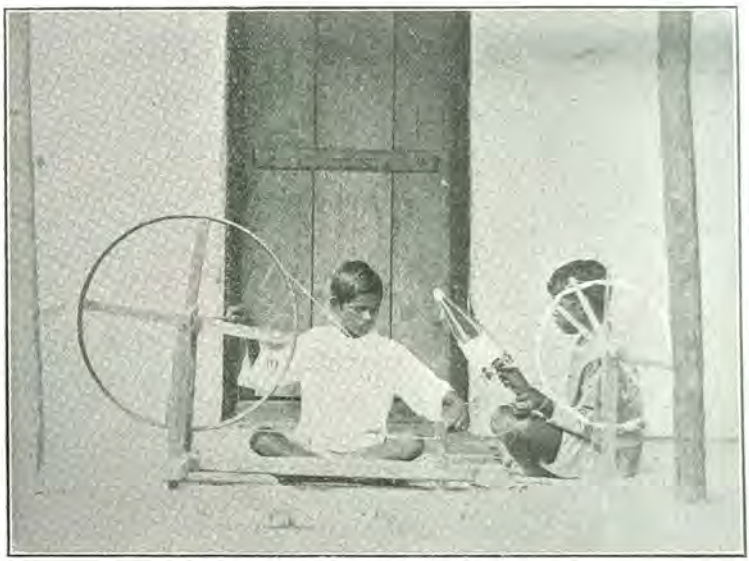
In our 17 schools there are 465 boys and 159 girls. During the past year 141 Bibles and Testaments have been sold, and 6,267 Bible portions and other Christian books and booklets. Government grants in aid of schools rose to Rs.2,560, of the hostel Rs.182, while school fees amounted to Rs.302. These sums are used chiefly in repairs and alterations to buildings. The income of the NAMAKAL HOME MISSION reached the record figure of Rs.670, by which sum two stations are being maintained by our Indian Christians. Weekly collections in the churches amounted to Rs.216, and special donations by Indian friends realised Rs.55.



THE KOLLI HILLS FIELD.

By Mrs. J. M. BRAND.

" THERE shall be a handful of corn in the earth on the top of the mountains; the fruit thereof shall shake like Lebanon." This has long been a cherished motto for these hills, but now we are trying to read through our tears another, " Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." To write any sort of report this year seems nearly impossible, but we can but turn to the diary now laid aside by our dear one, and mention a few of the outstanding events of the year as recorded there.



REELING THE YARN IN WEAVING SCHOOL.

August, 1928.—Almost the first entry is " a red letter day." Four hill people (on the compound) ask for baptism and give clear testimonies. A hill-man, who has long been debarred from baptism, obtains (after much prayer and waiting) a release from a heathen marriage entanglement.

September.—The first Sunday of this month we had the joy of baptizing the four persons mentioned above, adding them to the church the same afternoon at the Lord's Table. Another dear lad was released from a heathen marriage (also after much prayer), and so saved from a real temptation to go back into caste. Two more lads ask for baptism. This

month a contract was signed (after earnest prayer for guidance) for the new bridle path, which, completed, is now such a help to us in travelling to our farthest stations. [How our dear one rejoiced to feel that, as he marked out the track through deep jungle and over steep crags, he was preparing a way for the Gospel of the Lord!]

October.—The Annual Scripture Examinations were held early in this month for the teachers. Two hill Christian couples were married, the heathen father of one lad being at the service. How much this event means to us, who at one time wondered where Christian girls could be found for our young men! But God, Who doeth all things for us . . . The Harvest Festival was held, when all brought their offerings of fruit and vegetables from their gardens, also handwork, such as fancy cloths, etc. Then the live stock, calves, goats and fowls were all sold by auction outside the chapel. The net results (a big addition to the Chapel Building Fund) realised Rs.126. A Convention ended the month, Mr. and Mrs. Samuel giving us very helpful addresses, specially emphasising the importance of personal and individual service.

November.—The new Reading Room and Boys' Home are being built (as one building) to provide accommodation for the young men living on the compound. It has been a useful room to meet in while the new addition to the chapel is being built. It will also be a helpful resort for young men to study and read in at night.

December.—Once more we have the joy of baptizing three converts and adding them to our little church. The year ends with a wet Christmas, the poor school children arriving soaked through, but going back to their homes glad and proud in their new coats. The usual Christmas feast and distribution of presents was not hindered by the rain.

January, 1929.—Mr. Thrower visited us on his way to furlough. Mr. Brand set off to meet Mr. and Mrs. Morling for their united tour in Tinnevelly, into which he entered so heartily. Meanwhile, various camps were arranged here, the doctor conducting one, taking the young men of our compound to Puthervullavu, on the east side of these hills. Later we were in Gundunni, where God gave us the firstfruits of the year (definitely prayed for)—a wee baby boy, whose mother had died a month before. Then again, later, a girls' camp was arranged, led by their matron, to give them an opportunity to witness in the villages to their own people. Another camp in Pulliampetti, with the girls whose parents live there, had a happy ending, for on arrival here we found a little girl arrived in our home eager to be counted among our children.

February.—In the middle of this month our dear one returned from the south, and at once began to prepare for

the building of the new wing of our chapel by teaching our boys how to make bricks, and stacks of these were soon ready for the kiln. Another sweet baby was added to our number, the father being left helpless by the death of his wife, and what a glad welcome the little one received among its older sisters, one of whom at once offered to become mother to the motherless bairn.

March.—We had the pleasure of a visit from Miss Green and the joy of showing her some of the work. Later we all met in Koilpatti for that memorable united Conference, where we experienced much fellowship and communion.

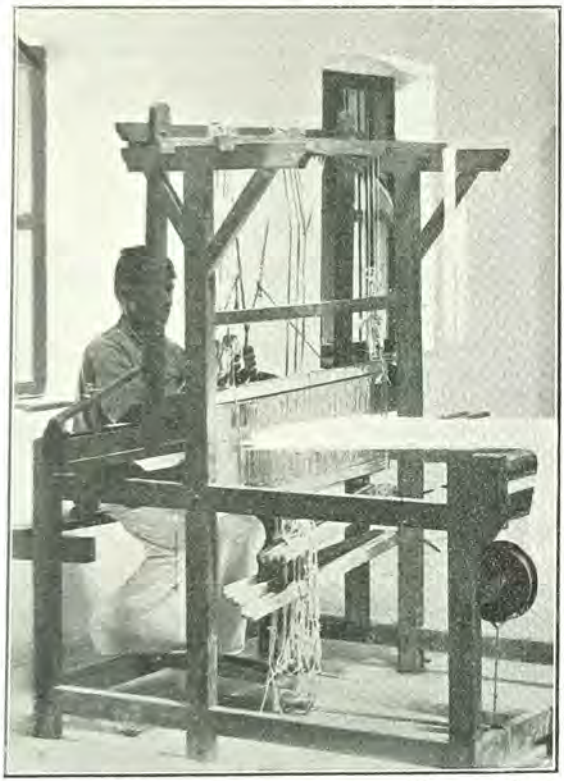
April.—Preparations continued for the new chapel. The brick kiln was fired with much success, in spite of the rain, which threatened to destroy all. Mr. Brand was in camp in Keerkadu, showing lantern pictures in the evening. A great tree was felled for the chapel roof.

May.—Monthly meetings being held, and he preached from the words, "Give an account of thy stewardship." Mr. Brand was again in Moonoor, inspecting the wells, examining schools and preaching. Evening family prayers were constantly being held in hill Christians' houses. He records this month that for the first time he was praying in a village house near here with inquirers, this being the only house (besides Peter's in Puliampetti) where we are admitted, and he was impressed with the fervency of the poor man's prayer. We began to reap our rice harvest at the end of the month. Jacob, so lately promoted to the Lord's work, left it to seek a higher wage elsewhere. This was a cause of great grief to us, for although he has not given up his faith, yet our hopes for him have been disappointed.

June.—Only a few more pages of diary! Monthly meetings were begun with a temperature of 100, and then five services conducted. Later in the week he watched the end of the chapel wall pulled down so that the enlargement might go on. He had special prayer for the teacher chosen for Sholavandi, which was a joy to us. The teachers, hearing that we intended to close the station that Jacob had left, decided that they, at their own expense, would keep it open. The rice harvest was finished, a better result than we had hoped, for rain had been scarce, but there will be enough for the Girls' Home for the year (with other grains). Mr. Brand set out for another camp in Moonoor on Saturday, but halfway his horse dropped a shoe, so he turned back and preached for us on Sunday from the words, "Arise, shine, for thy light is come," and in the afternoon, at the special prayer meeting, from the words, "Prove Me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing," etc. Next day the last entry is,

"Fever 102·5," and while that week they garnered the last sacks of grain in our store "The Lord took him."

Medical Work.—We have to record with thankfulness that this work goes on, and is blessed of God. From January to December, 1928, the total number of attendances amounted to 12,154; 3,152 were malarial cases and 663 were minor operations. The little ward was often occupied by in-patients, with whom we have ample opportunity to converse, showing the way of health to the soul as well as to their bodies, and daily the Gospel is preached to out-patients as well.



HOSTEL BOY WEAVING TOWELLING IN THE WEAVING SCHOOL.
(The loom is home-made.)

School Work.—We have now nine schools, and of these two are carried on by hill boys. The one at headquarters here is a combined school, as we have found it advisable to bring the girls from the Girls' Home into it, and thus Christian boys and girls are studying with the children from the villages. We hope by so doing to break down prejudice. All are learning Scripture stories and Christian hymns, and we pray that

some dear outsiders may be blessed in this way. In this Valavandi school we have three teachers, of whom one is a hill boy.

Village Preaching.—Day by day the Gospel is being preached around our nine stations, and we pray that we may hear of definite results in time to come. At camping times more united preaching is possible, and this, too, is a help to the workers, who are so apt to get cold when always out alone. They need your prayers.

The Christian Settlement.—Here we are a little centre of industry. In the mornings we gather for prayers, and most evenings either Mr. Brand or Mr. Selvanathan have been in one of the hill Christian's houses for family worship and instruction. During the day various works are carried on in the carpenters' shop, in the Girls' Home, and in the fields.

The Mission Farm produces food grains for the Girls' Home and other Christians.

The Carpenters' Shop, employing four young hill men, is doing all the woodwork for the new chapel, besides furniture for all the schools, and many other indispensable carpentering jobs.

The Stores, in the centre of the compound, with the rat-proof grain shed at its side, provides foodstuffs and cloths for the dwellers on the compound and for outsiders as well.

The Girls' Home includes many busy little people within its walls. Their chief employment is silkworm rearing and silk reeling, but field work, fetching wood and water, pounding rice, and many such activities (besides the half-day of school study) keep them busy all day.

LADIES' ZENANA AUXILIARY.

Shadows. By Mrs. E. A. BOOTH.

ALAS! that I should have to write of shadows when the sky of our L.Z.A. seemed so bright! Leading to one of our village stations in India is a sandy path running beneath an avenue of thorn trees. At one time there was merely a thorn hedge on either side of the path, but after many years of neglect the bushes grew to trees and met overhead. In the early morning rays of sunlight shot through the branches of the thorn trees, and lit up the path till the grains of sand shone like gold; but as the day advanced and the sun rose higher in the heavens, shadows were apparent. When the sun blazed in the zenith of the sky the shadows were almost black on that track of sand, and how glad we were to shelter there from the heat and to breathe instead of pant for a brief period.

Our sky seemed very bright early in the year: arrangements were on foot for the amalgamation of the two Missions of our denomination, and hearts beat fast and hopes rose high. Joy and prayer were deeply mingled as we closely watched developments, and strove to see God's hand in them all. The amalgamation is now an accomplished fact: the two Missions are one, and many hearts are glad. Our sun seems in its zenith, but as in nature, so in life, our shadows are also very dark. In June there came as a bolt from the blue the news of the home-call of dear Mr. Brand, our brave and greatly-loved missionary on the Kolli Hills. What this blow must mean to our sister, Mrs. Brand, and to the Girls' Home that she so ably and lovingly carries on, we can only faintly imagine. We could only wonder and dumbly bow beneath that mysterious stroke.

We thought we had seen the darkest of the shadows, but there was more to come. Just as amalgamation was accomplished, the home-call came to our sister, Mrs. Collin, and she laid down the work she had so ably done for many years and went to serve her Master in heaven. We greatly miss our devoted Secretary, and offer to Mr. Collin our heartfelt sympathy in his great loss. Mrs. Collin, in her report of last year, said: "Of late the words of our beloved Master have been insistent in our ears, 'The night cometh when no man can work.'" It seemed as though the message was prophetic in our sister's case, but as she was constrained to pass it on, let us each take it to heart as meant for us.

Our L.Z.A. income for the past year amounts to £1,035 14s. 6d., which, compared with the previous year's total of £1,030 18s. 6d., shows a slight increase. But we now have to face the fact that, in consequence of amalgama-

tion, our expenditure will be considerably higher during the current year. At the time of the issue of last year's report our staff of L.Z.A. missionaries numbered three, but it has now increased to six, and, in addition, there will be a greater number of Indian workers to support. Every supporter of the L.Z.A. will realise that these added responsibilities call for greater activity and more prayer on the part of each one of us. I would earnestly plead that each one would do her bit with greater love and loyalty to the Master than ever before, and He will bless accordingly.

It is in the shadows that we learn our deepest lessons and gain our greatest blessings. As on that sandy Indian road we sheltered from the noonday heat in the shadows of the thorn trees, let us shelter now in the shadow of our Great Rock in a weary land, and learn there the lessons and the joys that He is able to teach us.

In order to augment our income and increase interest in the work in India, it will be necessary to open new L.Z.A. branches in the churches that have not hitherto adopted this method of help. Any sister wishing to participate in this effort should write to Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1.

MADRAS FIELD.

Women's Gospel Meetings. By Mrs. L. WATTS.

MY eyes have been constantly drawn to the words of the S.B.M. Calendar motto for the month of July, "Lengthen thy cords; strengthen thy stakes." Almost every missionary magazine that I have picked up for reading lately has emphasised these words. To read them is all very well, but how can they be accomplished? Again before me is the solution, "Buy up the opportunity." Keep on keeping on amidst all circumstances, disappointments, trials, and the attempts of the evil one to frustrate the work to which the servant of God has been called.

To this end, work amongst women and girls is being carried on in the Madras district. The Women's Gospel Meetings give cause for praise, and are an encouragement to go on. This branch of L.Z.A. work is carried on chiefly among the non-caste and Christian women. Realising that there is still a good deal of scope for work amongst them, and thus strengthening our stakes, these Gospel meetings for women were commenced in the Madras Field nearly two years ago. The call to this work was very definite, and there was nothing else to do but to obey the call and see just what response there would be. The early meetings were so encouraging that it was felt that they must be continued, and, with the sympathetic help received from our home

friends, these women's meetings are now firmly established along with other departments of the women's work in India. The meetings are very simple, and last just about an hour. The congregation is very largely illiterate, so that the lyrics to be sung have to be taught the women first, so that they know them by heart. This is sometimes a slow process, but it is encouraging. The Word is read, and a simple Gospel message is given. One thing that impresses me in these meetings is the readiness with which the women answer questions.



GIRLS' SCHOOL, SENDAMANGALAM, WITH TEACHERS IN THE CENTRE.

At present these meetings have been held in twelve different villages, and four or five meetings a month are conducted in this way. It is hoped that the outcome of this work will be the linking up of house-to-house visitation in the homes of the women with the practice of coming to worship in a more public way. The numbers attending are higher than our early expectations; hardly ever does the number come below forty, and we have had as many as eighty-five women from one village attend the meeting. After the meeting is over a cup of tea and a bun are handed round, and this is much appreciated and affords the opportunity for a friendly talk.

The work amongst girls is also being carried on in the form of Sewing Classes. Classes are being regularly established in each of our schools, and a further effort is being made to keep in touch with the girls after they leave school.

There is still a great deal of scope for extending this part of the work, and as opportunities open up we seek the means whereby we may keep our old scholars still under the influence of the Gospel and Christian teaching.

Our chief aim is that lives may be brought into vital contact with Jesus Christ, that many more may know what it means to be born again, and thus become in the benighted villages around a light and witness for Jesus Christ.

Biblewomen at Work. By Miss E. C. PUTNAM.

AS I sat down to write this report my eyes fell on the text for the day, which is on the Calendar at my side. I read, "In the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water."

"Along the thirsty desert way
A stream of water floweth,
A stream of heaven's refreshment sweet,
Which His own hand bestoweth."

Oh! the thirsty desert of the souls of the people of India! Oh! the longing and the yearning of some of the people here! As I write there comes before me a picture of something I saw yesterday. The Biblewoman and I were sitting on a verandah of a house. Opposite were two women—a young widow of about twenty-five years and her grandmother, also a widow. When their husbands died they had been stripped of their pretty saris and dressed in plain white cloths. Five months ago the younger woman lost her only son, and since then she has given up all interest in life. Her dishevelled hair and the indescribable look of sadness and loneliness on her face made one's heart ache. "She is always like this," said the Biblewoman, "you talk to her to-day." So we read to her these precious words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Rest! Rest! Where is rest? On account of my past sins my husband was taken from me. That was not enough punishment. Although I gave Rs.25 to the priest, and went to all the temples around and worshipped each swami in turn, the anger of the Great Swami was not appeased, and five months ago He took my son also. Ask His forgiveness, you say! Have I not asked, and did He not grant it? I know all about Jesus Swami, this Biblewoman tells me, but when I asked forgiveness and received it I sinned again the next day, and I cannot go on and on asking. Yet I do not want to sin, and He will not keep on forgiving me. But I do want peace and rest, I am so weary of life."

Thus, now and again, the cry goes up, the cry of a yearning heart, and we try to tell them of the One Who alone can satisfy. But there are thousands who are not thirsty; they

have no desire for the Living Water, and to these also, as well as to those who long to drink deeply and live, we have through another year been carrying the Glad Tidings. Our hearts have gone out in gratitude as one after another has come forward and confessed her faith in the Lord Jesus. Some from heathen darkness have been brought to the Light. Some who have known the Lord for years have been led to follow Him through the waters of baptism, and have risen to newness of life. Truly the Lord is in our midst.

We are not the only ones who realise this. The great enemy of souls has been alarmed during the past year, and we have been feeling how real is his power. Our faith has been sorely tried at times. The Biblewomen, who are most earnest, have had domestic troubles and illness in their homes. The women in their districts, who receive them most gladly, have had great trials and temptations, and there have also been changes in the staff of the Biblewomen. In last year's report you read the news of Samarthanam's death, and how that Ruthnammal had taken her place. During this year she, too, has gone to be for ever with the Lord. Then another was sent to us. She was a woman who knew her Lord, and had a great desire to live only for Him and seek to bring others to Him. Now she not only lives FOR Him, but lives in His immediate presence. Only a week ago we laid her body to rest, in sure and certain hope that we shall soon meet again in the glory.

Then Arsirvatham, who for many years has served her Lord and us as a Mission in the City of Madras, has been compelled to relinquish her work on account of age and ill-health. Annal, our former Sembiam Biblewoman, has also left us, and her place has been taken by another woman. Our old friend Elizabeth has for many months been suffering with her eyes, and is now undergoing operations for cataract.

We now have twelve Biblewomen on our staff, one short of our usual number: Sambooranam, Elizabeth, Sarah, D. Gnanathebum, Lily, Gnanasundram and Gnanaranjitham, who work in Madras City; then, outside, Devakirubai (God's Grace), who lives in Konnur, is seeking to lead the women to Christ; Mary is doing good work in Koyambedu, and is greatly loved and respected by her women; P. Gnanathebum is winning a way in Sembiam and the surrounding villages.

Mangalam's district is just outside Madras, on the western side of Ayanapuram. She is being well received by a good number, some of whom are high-caste women. A short time ago, when the cholera epidemic was raging, the disease entered one of these houses. We were afraid that the people would say it was because they had been receiving the news about the Christian Swami, but to our surprise, when one of the women died, those who were left invited Mangalam to come to the house and pray for them that no others would

catch the disease. So prayer was made in that high-caste home to the Lord Jesus, and He graciously heard and answered. No other women or children were taken ill, and the terror subsided. When all was over, one of the women sent a special donation of a whole rupee to be put in our dispensary box, as a special thankoffering to the Christians' Swami Who had protected them so well.



GATHERING ROUND ONE OF OUR WELLS.

Annammal, our newest worker, carries the Gospel to the eastern side of Ayanapuram and the surrounding district. She also takes the Gospel service at the dispensary, which is opened each morning, except Sunday, and many women and children receive attention here. When we visit the villages it is not an uncommon thing to hear: "O yes! I heard that story at the dispensary," or "Yes, that is quite true. Jesus Swami does hear prayer. I heard that He did when I went to His dispensary, and I prayed that He would cure my disease and He did. You go there. They do not charge anything and they give you Jesus Swami's medicine, you will surely get well." As the women are waiting to receive medical attention Annammal sits with these women on the verandah, and tells them of the One Who cures sin-sick souls.

So the days go by. Jesus Christ our Master went about preaching the Gospel and healing the sick. The multitudes

heard, and some believed and some believed not. Will you not join with us in praise for those who have heard and believed during this past year, and in prayer for them that they may be strengthened in the faith; and that others, too, may see the beauty of the Lord Jesus, and, seeing, may find in Him Salvation, Joy and Peace?

NAMAKAL FIELD.

Seeking and Confessing. By Mrs. D. MORLING.

THE year under review (July 1st, 1928—June 30th, 1929) has been one of many changes. At its opening Miss Savage was living with us in Namakal and studying for her second examination, while I was in charge of the zenana work of the Sendamangalam and Namakal Fields, with a staff of twenty-one Biblewomen. At the beginning of October we were gladdened at the arrival from England of Miss Beatrice Mowle, who at once began the study of Tamil.

It had been arranged that, after Christmas, Miss Savage and Miss Mowle should leave us to live in the Sendamangalam Mission-house, and that Miss Savage, having passed her examination successfully, should take charge of the work among women and girls on that side. But this plan could not be carried out on account of a long tour in the Tinnevelly and Ramnad districts, which necessitated my absence from Namakal for six weeks in the new year, during which time Miss Savage took entire charge of both fields. On our return toward the end of February the transfer was effected, so I deal now with a year's work in Namakal and six months in Sendamangalam.

At our Workers' Study Classes we had been taking the parables of our Lord for the previous twelve months. The women had shown very keen interest in the lessons, and made good use of them in their work. During the first week of September Mrs. Brand conducted an examination in three different centres on the lessons given, and the marks gained ranged from 72½ to 97½ per cent.

We had the pleasure of a visit from Miss Violet D. Green, of Paniadipatti, in March. She went to some of the stations where we have Christians and inquirers, and addressed two meetings for village women.

During the year several changes and transfers in the Indian staff have been deemed advisable. Of these, the two most important are the transfer of Monomoni from Namakal to Kanthanpaliyam, a village about twenty-one miles from headquarters, where the non-caste people of the neighbourhood are showing much interest; and the transfer of Jeevanayagam from Sendamangalam to Kottamangalam, where we have a small Christian community, and several who are inquiring about the "Christian way."

Many of the villages in our districts are small and widely scattered. When there is work to do in the fields, it is often difficult to get an audience, as the women are out working from early morning to sundown. In spite of this embarrassment, our Biblewomen have given over twenty-one thousand addresses, and thus spoken to nearly seventy-three thousand adult persons. Forty-two women and girls have been learning to read the Scriptures for themselves.

The farmer is not content to be always sowing; he sows with the definite object of reaping, and eagerly looks for that season. We cannot say that we are content with the result of last year's efforts, but we can see by signs here and there that the Lord has been with us and used the witness given.

After many years of work in Pottanam, without any evidence of blessing save the baptism of one lad some years ago, the people are showing real interest. Women, who until lately have been definitely opposed to Gospel instruction, are attending Sunday morning service instead of going to work in the fields, and are allowing their sons to come into our hostel. Biblewomen working in the western half of our field are much encouraged by the spirit of inquiry shown by many of the women they visit. One tells of a caste woman who, she believes, has been brought to love the Lord. She has bought and read several Scripture portions and tracts, and has been eagerly reading a copy of "The Pilgrim's Progress," which was lent to her, and she is now buying a complete Bible. This woman showed her appreciation of the spiritual help she had received by giving a golden jewel at our ingathering service, an offering of considerable value for a person in her position. In Sirunellikoil there is a woman, the widow of the old heathen priest, who used to be much opposed to the Gospel. The Lord, however, has so worked in her heart that she now attends the services in our chapel, and is seeking baptism. Another elderly woman, the last one in the village to definitely resist the progress of the Word, in a spirit of defiance determined to uphold the worship of Mariammon; so, when a young brood of fowls was hatched, she set aside a male bird, and vowed it should be sacrificed to that goddess as soon as it was full grown. Soon after this the Spirit of God began to work in her heart, convincing her of sin and of the falseness of the religion she was determined to uphold. A struggle went on in her heart. At last she came to the decision that she must not only break her vow, but must take a step in the other direction by giving the bird at our ingathering meeting. The devil, however, was not going to let her go quite so easily, and she began having terrible dreams at night and strange sensations even in the day, which frightened her so much that she failed to bring the fowl at the ingathering service. After that she had a

short period of quiet. She again began attending Christian worship, but once more the evil dreams assailed her and made her withdraw. At the time of writing she is much perplexed, knowing the right path, but without the courage bravely to walk in it regardless of consequences.

Such experiences may seem very foolish and childish to us reared in the West in a Christian atmosphere, but to an Eastern woman brought up in heathen superstition they are real and awful. May she gain deliverance from these powers of evil through Him Who on Calvary bruised the serpent's head.

During this year four women have been baptized. Of these, one is an elderly woman belonging to Nattamangalam. She is the mother of Devaraju, the first boy who entered our hostel. Readers have heard before how he passed through our school, took training as a teacher, and afterwards taught in one of our village schools. A bright, earnest Christian, he longed and prayed for the conversion of his mother, but suddenly (we believe by foul means) he lost his reason, and has been for four years in the Mental hospital. About eighteen months ago, when I visited the mother, she was nominally still a heathen woman, but conscience had been working, and she was in a softened and receptive condition of mind. A little later she confessed that she knew the Lord, and had promised Him that if He would restore her son she would confess Him by baptism. Shortly after, she was quite broken down, for she realised how wrong she had been in trying to make a bargain with the Lord. "Whatever may be His will concerning Devaraju, I can no longer hold back; please baptize me as soon as you can; I have been all wrong," she tearfully said. The prayers of her afflicted boy have been heard and answered.

As the year closes, new avenues of service open before us. Remembering God's goodness to us in the past, let us look forward with strong faith. "The Lord hath been mindful of us, He will bless us."

SENDAMANGALAM FIELD.

Medical and School Work. By Miss ELEANOR SAVAGE.

HOW much more interesting it would be if, instead of writing a report, we could really show you the people, the villages and the dispensary, etc.; but this is impossible, so, therefore, a report is the next best thing, and yet it is so difficult to express things as one would really like to.

Last November I passed my second Tamil examination. During December I spent a very happy time assisting Mrs. Morling with the unpacking, sorting and distributing of the Christmas boxes. As Mr. and Mrs. Morling were away in camp for the greater part of January, February and March,

Miss Mowle and I remained at Namakal to look after the Boarding School, etc. During this time I had the opportunity of seeing many different sides of Mission work.

We had one joyful experience which, humanly speaking, ended so sadly that even now the sorrow of it seems to be fresh in our minds. In Namakal there was a young caste girl, of about fifteen years of age, named Meenachi, who had been an inquirer for about six months. Mrs. Morling had visited her several times. One night during February she



POUNDING RICE TO REMOVE THE HUSK.

left her home and ran away to us, saying that she desired to be a Christian. The whole story is too long to be told here. As a minor she was obliged to give her testimony before her parents, and choose between them and her love for the Lord. The grief and entreaties of her mother were too much for her, and her resolve broke down before them; and so, telling me that she would go home again and pray

about it, she returned with her parents. Poor Meenachi! Three days afterwards she was married to a Hindu, and we have now lost sight of her. I say we have lost sight of her, but the Lord has not. Pray for her that her faith may be strengthened, and that, through her, many souls may be led to the Saviour. She is lost to us, but, praise the Lord, no trusting soul is ever lost to Him.

After Mr. and Mrs. Morling returned to Namakal, Miss Mowle and I moved to Sendamangalam. This was both a sad and a glad day for me—sad because I was leaving what had become a real home to me in India, and friends who had been kind and helpful in every way. I shall always be able to look back on my first two years in India as truly happy ones. It was a glad day because I felt that I was at last going to devote the whole of my time to the work to which the Lord had called me, and also because the Sendamangalam bungalow was to be opened again.

I have taken charge of all the Sendamangalam stations except two, and, now that Miss Mowle is more used to conditions and I am able to do some camping, I shall be able to relieve Mrs. Morling of those two. At the present time we are two Biblewomen short on this side, but I am hoping that these vacancies will soon be filled. There are two places where we have inquirers—in Sendamangalam amongst the Panchamas and at Pottanam. We are holding meetings once a week for the women, and several of them are paying earnest attention to the teaching given. Their ignorance is pitiful. Pray for us, that we may be able to tell of the sacrifice of our Saviour in such a simple way that these women may be able to "hear it gladly."

The dispensary has been re-opened, and good numbers are attending it. We pray that, through the Word which they hear there, they may obtain, not only healing for the body, but cleansing for the soul. I am hoping in future to do more medical work in the villages, where the need is really urgent. There are scores and scores of villages with no doctor, no nurse and no medicine; but, oh! how much sadder it is to think that there is no one to tell the people of the Saviour!

Pray for our Biblewomen. How much they need our prayers can hardly be realised. To keep on visiting houses day by day, often to be listened to with pure indifference, is very trying for them. We do praise the Lord that there are willing listeners, and eternity only will reveal all the souls saved through the witness given by the Biblewomen. How important it is, then, that we should daily remember these sisters in prayer!

The Girls' Caste School is gradually increasing in numbers. We are sorry that so many girls have to leave it to be married, but we believe that the instruction in the Scriptures given while they are in the school has found an

abiding place in many of their young hearts. We are hoping very soon to open our Girls' Boarding School, which is so urgently needed.

At the time of writing this report we are very greatly in need of rain. One of our wells is nearly dry, and we are all drawing water from the other one. Our difficulty is nothing compared to that of the village people, who have to walk long distances for their supplies of water. Pray, not only for the watering of the ground, but also that the Lord will rain down showers of blessing on the souls of the people.

The Study of Tamil. By Miss BEATRICE MOWLE.

THE Sunday after I was accepted by the S.B.M. Council I had this text given to me from the Lord, "The Lord thy God, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed." At my farewell meeting the same text was given to me in an envelope by the President, and it was also written in a book which a friend gave to me.

I do not think I can describe my feelings as I stepped on the boat; although I was sad at parting from friends, I felt I had such a strong promise on which to rest. On my arrival at Madras I was met by Mr. and Mrs. Thrower and Miss Putnam, and I soon felt that I was amongst friends again. I spent a very happy week-end in Madras. There I witnessed a baptismal service in the Vepery Chapel, and also commemorated the Lord's Supper with some of our Indian brethren and sisters.

On the Monday evening I proceeded on my journey to Namakal, where I had another very warm welcome, and soon after began the study of Tamil. Four happy months I spent at Namakal with Mr. and Mrs. Morling, for which I am very thankful; then Miss Savage and I came to Sendamangalam. We are happy in our home together, and feel that the Lord is with us. The removal to Sendamangalam necessitated my having another munshi, and this called for much prayer on our part. One was sent to us just before we came to Sendamangalam, who I believe is truly a God-sent man. My time is chiefly spent in language study, and I cannot say that I have really done anything else, except to help here and there as the need has arisen. It is encouraging to know that the time will come when I can do something definite.

Since coming down from the hills I have been to the Girls' School each Sunday and tried to tell one of the Lord's parables, and soon I hope to go into some of the homes and tell the same stories. It is with much diffidence they are told, but each time seems less difficult.

As the time is quickly approaching for my first examination, I ask you to continue in prayer for me, that I may receive all needed help in the study of this difficult language.

The promise that He has gone before, that He will be with me, that He will not fail, that He will not forsake, is very helpful indeed; but the injunction to fear not, nor be dismayed, is not so easy to follow.

THE KOLLI HILLS FIELD.

The Girls' Home. By Mrs. BRAND.

WE have to record with thankfulness God's help and blessing through another year. Our Biblewomen have been visiting in eight stations, and we are sorry to record that, although at the beginning of the year we had two hill Christian Biblewomen, one of them (Monomonie) has left her work, as her husband is seeking work elsewhere. We have endeavoured to visit these dear workers as often as possible, and after working with them in the villages, we have given them a lesson from the Gospel of Mark, preparing them for the Biblewomen's Examination which Mrs. Morling is to conduct in September.

Our chief joy and care here is the Girls' Home. We do not call it a boarding school now, as there are no usual boarders, but all the children belong to us, having been brought one by one and given to us by Him Who always has His arms stretched out ready, saying, "Suffer little children to come unto Me, and forbid them not." In love and mercy He has brought to us during this year six little ones, but one was so neglected and emaciated and so tiny that, in spite of all the care bestowed upon it by its little adopted mother, it passed away in a week, and was laid beside their dear "Papa," as the children called him, on the same day that we laid him to rest on the side of our hill.

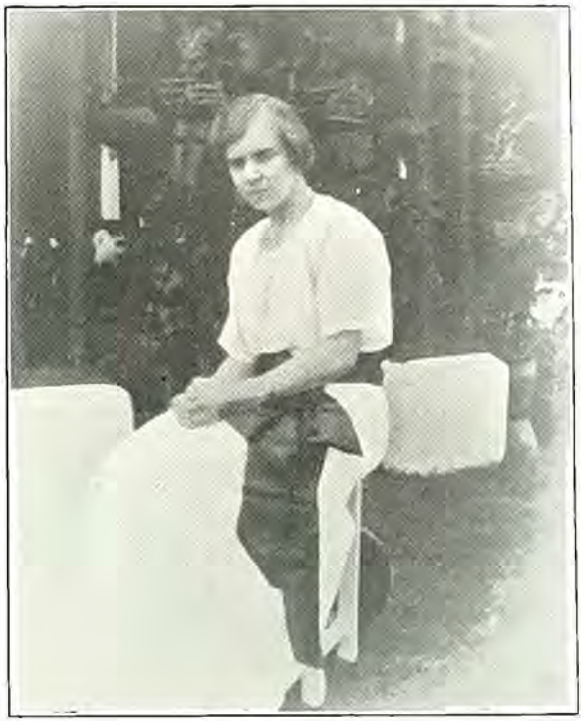
The others continue with us, needing, oh! so much care and love. Each little one as it arrives is adopted by one of the older ones. We find this plan acts well, for, whereas we formerly had to always mother them, over in our bungalow, now with real desire each baby is thoroughly mothered by an anxious and loving adopted parent (in the Home), superintended by the matron and ourselves. Three of the dear girls have been baptized and joined the church this year, and two of them have been married to two of our hill Christian boys.

The silkworm industry is progressing well. The children are learning to reel the silk nicely, and show real understanding in rearing the worms. We are able to sell the silk (reeled) in Namakal. The field work (growing rice, etc.), carried on by the girls and older women on the compound, is also in a flourishing condition.

So God is showing His approval and blessing on the Home, and we bow in humble praise and wonder, saying, "Who hath begotten us all these," and "It is the Lord's doing, and it is marvellous in our eyes."

BRIEF SURVEY of Poonamallee and St. Thomas Mount Work. By Miss VIOLET D. GREEN.

THERE has been much of the element of change in this field during the year now under review. The sad and sudden home-call of Mr. Thomas in May of last year, who had supervised the work there for a large number of years, created a gap which it was not easy at once to fill by reason of lack of workers. For a short while Mrs. Thomas bravely carried on and kept things going, but it was imperative that she should return home, and so



Miss V. D. GREEN.

the supervision of that work was handed over to me as from June. I went periodically to visit and attend to any business questions that arose, while the Indian workers, headed by Pastor Zechariah, carried on their duties faithfully and kept things going, sorrowing over the loss of Mr. Thomas and the departure of Mrs. Thomas, and praying earnestly that God would send them another missionary to live and labour among them. Their prayers were answered

when, in November, Mr. G. F. Champion arrived, and right hearty was the welcome accorded him at Poonamallee, where he now resides. From then I relinquished control of that field. The linking up of the activities of the Missions will undoubtedly link up this field with the Madras Field, since it is in such close proximity to Madras, and it will consequently not only have the labours of Mr. Champion to enrich it, but the matured experience of Mr. Watts, under whose guidance we are assured the work will flourish.

Poonamallee is on the main road west of Madras, and is ten miles from Kilpauk. There are 'bus services to and from the city, making it quite easy to keep in touch with city affairs. There is a prosperous school there, and very good work is done by the mistress, Hephzibah, also Pastor Zechariah, who is headmaster, and other assistants. There is also a church, and it was my privilege to be present several Sundays at the service during my temporary control. The Sunday School is also well attended. At St. Thomas Mount, six miles from Poonamalee, there is another very flourishing school. Here also services are regularly conducted each Sunday, and a good number assemble and the Word of God is preached. Towards the end of last year I had the joy of witnessing a baptism at St. Thomas Mount in the open river, Pastor Zechariah officiating. There is a church at Mavallur, another station some little distance from Poonamallee, which is very encouraging and vigorous.

Pastor Zechariah, who is in charge of these congregations, is a capable and persevering worker, and has been in the service of the Mission for nearly forty years. May this part of the vineyard be the scene of showers of blessing during the coming year, that missionaries, Indian workers and Christians may all rejoice together, and may great grace rest upon Mr. Champion that he may speedily acquire efficiency in the Tamil language.

THE TINNEVELLY AND RAMNAD FIELDS.

By Miss VIOLET D. GREEN.

IN submitting the following very brief survey of the Lord's work in the Tinnevelly and Ramnad districts during the past year, my heart is full of deep gratitude to the Master that He has given to me the wondrous privilege of service in that part of His vineyard. Had it been His pleasure so to do, He could have dispensed entirely with human instrumentality, but He deigns to give to mortals the high honour of being "workers together with Him." We should shrink from uttering such words of our own accord, but they are given to us in the inspired Record, and so we bow in adoring wonder and love that this great grace is bestowed upon us also, who are "less than the least of all saints." Of the twelve months under

review, seven only were spent in India, the latter five amid the delights of the dear Homeland.

The bungalow at Paniadipatti is an excellent centre from which to direct the activities and operations of the Mission stations situated at varying distances around it, and as we have set in motion and controlled these activities, our prayers have been urgent that it may prove to be the Central Power



Miss G. K. Carter.

Station and we the medium, the connecting channels, through whom the power shall be transmitted to all the stations and the workers and Christians in and around them.

The work principally carried on from the bungalow falls under the following headings: Village visits with Biblewomen for open-air work and individual conversations, Medical Work, and the Girls' Boarding School. Each of these has been continued with very little change through the year. The Biblewomen visit the surrounding villages very regularly,

going out twice daily. They gather in the bungalow for prayer before setting out each time. The work is very unromantic and difficult, and it needs real devotion to continue earnest and faithful. To-day they will be received and heard gladly, to-morrow they will be driven out of the village by a mob of stone-throwers. They tell of eager and anxious souls here and there who are hungry for the Good News; of old men and women who listen and say, "We are old, we have followed our fathers, and it is too late to alter now. Why should we change? Talk to the young ones." They also tell of others who, after an impassioned appeal, wound and pain by asking, "If we join your sect and become Christians, will you give us rice, will you feed and educate our children?" etc. Oh! how insensible to its dire need is the human heart afar off from God, dead in trespasses and sins! Believers in the Homeland have a responsibility to discharge in compassing these sisters with prayer, and let us remember the word pregnant with meaning, "Prayer is either a force or a farce!"

The medical work, now under the able management of Miss Poole, is a great help to our ministry. It creates confidence, it affords numberless opportunities of individual contact and personal work along "one by one" lines, and the Biblewoman who speaks to the waiting patients has a congregation each day for the space of two hours.

The Girls' School is, perhaps, the most promising of all, and yet the most exacting in its demands of wisdom, patience, tact and love. Begun, as it was, for the girls of our village Christians, and with a yearning to provide for them the Christian training which they were deprived of by reason of the poverty and ignorance of their parents, our great aim has been to introduce these little ones to the Lord Jesus Christ, to lead them to Him, and to so instruct them in the Word of God that they should be better able to conduct themselves as consistent godly women, and so by these humble means a higher standard of Christian integrity might be attained in the future wives and mothers of our fields. Many have been the changes of life and character witnessed since this work was started, and we believe we may say there are evidences in the girls which give us the assurance that the Holy Spirit is working mightily. There are thirty-five girls in residence. Who shall limit the possibilities represented by these thirty-five lives? All of this work during my furlough is being controlled by Miss Poole, who, together with Miss Carter, is courageously holding the fort amidst great difficulties and against tremendous odds, and the wisdom and firmness with which the various problems are being dealt with are an eloquent testimony to the power and presence of the Holy Spirit.

Then another branch of activity has been the starting of a campaign of work among the Christian women, with a view

to helping them, by means of systematic instruction in the Word of God, to a realisation of the possibilities of a life surrendered to the Lordship and control of the Master and to see before them the privileges of discipleship. Unlettered and uncouth, the lives of these women are for the most part anything but an ornament to their Christian profession, since they have not been taught the practical side of Christianity; so we recognised here a call, and started weekly cottage



Miss A. M. Poole.

meetings, and the Lord has worked wondrously in the lives of some of these dear women, who have simply responded to the Bible teaching marvellously. We hope to give ourselves entirely to this ministry when we return to India (D.V.). My departure from India was preceded by most touching farewells from these dear women and the girls in the school, and one felt it was a precious heritage to have part in this service.

From January to March it was my happy portion to

accompany Mr. and Mrs. Morling and Mr. Brand throughout our Tinnevelly and Ramnad Fields for the tour of inspection, which has culminated in the linking up of the work of both Missions, and bringing it all under the supervision and control of one body. We feel this marks the answer to many prayers for long years, and we say, "It is the Lord's doing, and it is marvellous in our eyes." The tour brought us into close touch with each church and worker. We visited the schools and examined the scholars, and sought to admonish or encourage the teachers. We held services in the chapels and visited in their homes and got into closer touch with them, understanding a little better their difficulties and limitations. There are in the Tinnevelly and Ramnad districts 32 chapels or school-chapels, 876 church members, 25 Mission schools, and about 40 Indian workers.

We earnestly entreat the prayers and practical support of the people of God for every part of this great ministry, and, since the work is seriously handicapped for lack of a supervising missionary of experience, "Pray ye the Lord of the harvest, that He would send forth more labourers into His harvest." Remember, too, those two dear ones nobly carrying on in Paniadipatti, and, in closing, I would take this opportunity of expressing my deep gratitude and appreciation to all friends who have shown such very real interest in the work entrusted to me, and who have also extended so cordial a welcome to me in the Homeland. The Lord richly reward you all who have upheld by prayer and gift hitherto. Dear friends, I affectionately solicit a continuation of your prayers that my furlough may be made a means of refreshing and renewing spiritually and physically, and that He may use my testimony here and in India for the advancement of His kingdom and for His own glory.

REVIEW OF MY VISIT TO THE HOMELAND.

By Miss VIOLET D. GREEN.

WHAT a memorable day was May 17th, 1929, for me!—the day I stepped off the "Moldavia" and set foot in the dear Homeland once more after five and a half years' absence. As we neared England I could not help thinking of the poet's words:

> "Breathes there the man with soul so dead,
> Who never to himself hath said,
> 'This is my own, my native land'?
> Whose heart hath ne'er within him burned
> As home his footsteps he hath turned
> From wandering on a foreign strand?
> If such there breathe, go mark him well,
> For him no minstrel raptures swell,
> High though his titles, proud his name,
> Boundless his wealth as wish can claim,

Despite those titles, power and pelf,
The wretch, concentred all in self,
Living shall forfeit fair renown,
And doubly dying shall go down
To the vile dust from whence he sprung,
Unwept! Unhonoured! and *Unsung!*"

I felt I had some of the fire of the poet's patriotism in my bones that day! How wonderful were the first moments of meeting with loved ones too! My heart was full of joy at the reunion, and I praised God for sparing me to see my dear ones once more. Then what shall I say concerning the amazing welcome that was extended to me on May 21st, when so many gathered at Highbury to welcome me home? That was a day that will live long in my memory, and I would here express my deep gratitude to all who came together on that day to greet me in the name of the Lord. The Lord abundantly bless each and all.



MR. G. F. CHAMPION.

I have had some very precious seasons since coming home. Several weeks have been spent in rest and holiday, and in the enjoyment of happy and helpful intercourse with our dear friends and relatives. One GREAT joy and privilege has been the opportunities of the means of grace—the privilege of services in one's mother tongue when one is a hearer and NOT the speaker. How often have such seasons refreshed my spirit! Then what a wealth of love has been lavished upon me by His dear children wherever I have gone, so that I am constrained to say, "I am DEBTOR TO ALL." As I have heard the many prayers of His people on my behalf, and witnessed their love and seen the proofs of their deep interest,

I have realised a little better the force of the Master's words, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, SHALL RECEIVE AN HUNDREDFOLD, and shall inherit everlasting life" (Matt. xix. 29). I shall never know just how much I owe to those prayers and that love. I can never tell how much my life is enriched as a result of those prayers. All I can say is, "God bless you all," and a full reward be given you of Him who says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

It has been a great privilege to visit the various churches on deputation work, and to tell of the great work entrusted to us in Tinnevelly—of the trials and triumphs, of sigh and of song, of the cloud and the sunshine of missionary labours—and with deep thankfulness I recall the very real interest and concern manifest in all the gatherings. May the Holy Spirit bring before God's people an ever-increasing realisation of individual responsibility to the multitudes who still sit in darkness, "having no hope and without God in the world."

May I again express my very deep appreciation to ALL for their love, prayer and support, and as I return once more to India (D.V.), more conscious than in any preceding period of my life of my own utter weakness and inability to do anything of myself, I would implore a continuation of your prayers and loving interest, reminding you that THE HOLDING UP OF MOSES' HANDS ON THE PART OF AARON AND HUR WAS AN ESSENTIAL TO VICTORY FOR JOSHUA AGAINST THE AMALEKITES (see Exodus xvii. 8-13). "The grace of our Lord Jesus Christ be with you all."

CALL BY GRACE AND TO THE MISSION FIELD.

By A. J. MORLING.

HAVING been blessed with godly parents, I was brought up "in the nurture and admonition of the Lord." I cannot remember a time when I had not serious thoughts concerning God. From childhood I was taught to read the Scriptures, though for many years I did not know or realise their vital meaning. Three years ago I became much concerned about my soul. After earnest prayer and reading of the Scriptures, there came a time when I felt assured that Christ had died for me. I could say, "One thing I know, that, whereas I was blind, now I see." For some time I tried to serve the Lord in secret, but the following words came to me with great power, "Whosoever therefore shall confess Me before men, him will I confess also before My Father, which is in

heaven" (Matt. x. 32). I was now constrained to confess Christ, Who had done great things for my soul. It seemed only natural to me that those who love the Lord should seek to serve Him. The desire of my heart was clearly expressed in the verse of F. R. Havergal, namely:

> "Take my life, and let it be
> Consecrated, Lord, to Thee:
> Take my moments and my days,
> Let them flow in ceaseless praise."

Since I received assurance of my salvation, it has been my great desire to serve the Lord as a missionary in India. In the January HERALD of 1928 I read these words, "Who will say, Here am I; send me." Immediately my heart responded, "Here am I; send me." From that time forward I prayed earnestly that the Lord might give me a definite call. This the Lord was pleased to give at the Anniversary Services at Zion Chapel, Wisbech, on Tuesday, May 8th, 1928. Pastor H. Newton, of Wellingborough, was preaching on these occasions. His text, or, rather, the text which the Lord gave him for the afternoon was taken from Rev. iii. 8, 11: ". . . behold, I have set before thee an open door . . . thou hast a little strength . . . hold that fast which thou hast, that no man take thy crown." Here was an unmistakable call, "BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR." It was a definite answer to my prayer. In the evening Pastor Newton's text was taken from Exodus xii. 2, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." What could be clearer? The Lord had not only given me the call, but had seen fit to confirm it. Of a truth, that was to me "the beginning of months." This definite call led me to apply to the S.B.M.

Will the Lord's people kindly pray that I may be helped and guided in my Strict Baptist Bible Institute and medical studies, and that I may be much used in His service in the Mission Field?

OBITUARIES.

Mrs. J. B. Collin.—It is with great sorrow that we record the Home-going of our dear friend Mrs. Collin, so well known to so many of our helpers and subscribers. Considering the state of her health for some months previous to her Home-call her energy and enthusiasm were amazing, and her love and zeal for the welfare and prosperity of the L.Z.A. were maintained to the last.

We trust many of our young friends will be inspired by her example to help forward the work that was so dear to her heart.

Just when, as viewed from the human side, she seemed to

be so much needed, in the midst of the increasing work caused by the amalgamation of the two Societies, the Lord has called her up higher, and we wonder and ask "Why?" and say, "How mysterious!" yet as we think of her now with her Saviour and Lord whom she loved so well, having seen His blessed face, and received the welcome to the place prepared for her, and enjoying the pleasures for evermore that are at His right hand, we are enabled to say—though it may be very softly, "The Lord gave and the Lord hath taken away: Blessed be the name of the Lord."



MRS. J. B. COLLIN.

Our true sympathy and Christian love are with our dear brother Collin, and our prayers are for him that he may be sustained and comforted, and helped along the lonely road until he too shall sit down in the Kingdom above, where there will be no more parting nor sorrow, for the former things will have passed away.

Mr. J. M. Brand.—The past year has been a sad one for the Mission both at home and abroad in the Home-call of Mrs. Collin and the translation of our dear brother Mr. J. M. Brand from the Kolli Hills to the land of pure delight.

There is so much we should like to say about our dear brother, but it has been so well said in the August issue of *The Strict Baptist Mission Herald* and the memorial sermon, "The Hand of God," by Mr. E. A. Booth, and the tribute of Mr. D. Morling, "A Wreath on a Mountain Grave," copies of which we would advise all our friends to obtain.

We were looking forward with much joy to welcoming our brother home on furlough in 1930, but the end of his earthly journey has come and he has been welcomed to his heavenly home by his Lord and Saviour, and is now waiting the arrival of other dear ones, and oh! what a meeting it will be!



MR. AND MRS. BRAND AND FAMILY.

We commend all his dear ones to our heavenly Father for the comfort and blessing of their sorrowing hearts, so that through their tears they may be able to say, "Thy will be done."

It seems strange and yet wonderful that his old Pastor, by whose ministry he was brought to know the Lord and to decide for missionary service, has lived to see his development into such a successful missionary from the Sunday School boy, and to watch with joy and gratitude his untiring zeal and love for the work so nobly done, and then to breathe the prayer at the memorial service which has closed a fellowship on earth of long years' standing.

AMONG THE CHURCHES AT HOME.

By ERNEST A. BOOTH.

As Deputation Missionary I am constantly in touch with churches which have a sincere and prayerful interest in the great missionary enterprise. It is a pleasure to be able to report that the number of such churches continues to increase. During the year under review it has been my privilege to hold missionary meetings in connection with many churches which previously had not participated in our work. Having now realised their relation to the missionary command of our Lord, many of these are now keen in their enthusiastic support and constant in their prayers for the work.

It has been a joy to visit again many a church where prayerful interest and practical support for the missionary cause have been a recognised privilege for many years. We are greatly indebted to such friends, who, through oft varying conditions of church experiences, have steadily maintained their support for this great work of evangelizing the heathen, and who find a place in their daily devotions for intercession for missionary work.

Continued and extended acquaintance with the churches in relation to missionary enterprise places beyond doubt the value of deputation work in maintaining and increasing prayerful and practical interest in the task of obeying the great commission of our Lord.

Apart from the cordial co-operation of pastors and church officers, it would not be possible for me to carry out my duties, and I am grateful to all those who have given me the opportunity of bringing before their people the work which the Strict Baptist Mission is doing, and the calls there are for extending our activities.

A very pleasing feature has been the large number of friends who during the year have introduced a missionary box into their homes. Many have found that this affords a splendid opening for speaking a word about the Mission to their friends. It also serves as a continual reminder of the need of the heathen and of our debtorship to them.

A joyful recollection is the action of one of our pastors on a "Missionary Sunday." He was present throughout the services, and took the opportunity of pleading with his own people to contribute more liberally to the great cause of sending the Gospel to the heathen. He urged that the spirit of sacrifice should mark their gifts to this enterprise, and he made the concrete suggestion that for this purpose some might smoke fewer cigarettes and others consume less sugar!

In one of our churches a young fellow took a missionary box. For certain reasons he did not feel free to ask others to put anything into it. He was then taking in two weekly

papers at twopence each. He deliberately gave up one of the papers, and throughout the year he placed twopence every week in the missionary box.

In another church, where for the first time I spoke in 1928, a friend was deeply impressed with the Scripturalness of the cause. Finding himself unable to attend the missionary meeting in 1929, he called upon the pastor and left some Bank of England notes to be put into the collection.

It has been a privilege to have quiet talks with some whose hearts have been stirred in relation to service on the foreign field or in regard to effective service in the homeland.

May I make an appeal to all those in charge of such business, who have not already made their engagements for missionary services and meetings for 1930, to do so without delay?

I rejoice that in the providence of God our two Missionary Societies have joined their forces, and that the whole of our foreign missionary work is being carried on under a single banner. May I say, in regard to churches which formerly supported the South Indian Strict Baptist Missionary Society, that it will give me very great pleasure to visit them, and to preach or speak on behalf of the great cause we all have at heart?

God has been telling us so clearly lately that "the time is short." May He give us grace to "buy up the opportunity" of service, as those who have to render an account to Him.

I plead for prayer that God's blessing may abide upon this deputation work, and that it may be used of Him for the furtherance of the Gospel.

My address is: 30, St. Margaret's Avenue, Whetstone, London, N.20.

FURLOUGH REFLECTIONS.

By D. A. THROWER.

WE write from the Mediterranean Sea while speeding on towards India again. The blue Mediterranean is now seen at her best. When we traversed her in February last we saw her at her worst. The sky is bright, the sea dead calm, and the air pleasantly warm, with a light breeze blowing from the north-east.

For the first half of the year under review we were in charge of the work in the Madras Field. Seven members were added to the churches by baptism during that time, and when we handed over the work to Mr. Watts at the end of 1928 there were several promising inquirers in the villages. Before sailing for England in January last we made a brief tour of the Salem and Tinnevelly Fields, including a happy and long-to-be-remembered week spent with Brother Brand on the Kolli Hills.

From March to July, 1929, we were engaged in deputation work among the Home churches. More than one hundred meetings, spread over sixteen counties have, we trust, served to stir up our friends to an increased interest in the Lord's work in South India. The counties visited are as follow: Bedfordshire, Berkshire, Buckinghamshire, Cambridgeshire, Hampshire, Hertfordshire, Huntingdon, Kent, London, Middlesex, Northampton, Oxford, Suffolk, Surrey, Sussex, and Yorkshire.

Everywhere we were well received. Old friendships were renewed or further cemented, and many new ones formed. In several instances it was our privilege to conduct meetings in places where no such effort had been made for many years, if ever before. In some places the friends evinced the keenest interest in the details of our life and work in the Tamil country. Fellowship with many of our "own company" was greatly enjoyed by us at the annual gatherings of the Cambs. and Hunts. Union of Strict Baptist Churches, and of the Suffolk and Norfolk Association of Strict Baptist Churches. A variety of Indian curiosities which we took home with us were sold on our itineraries, with a net profit to the Mission of about £20. Pastor W. Chisnall still has a quantity of Tamil texts engraved on pieces of palm leaf, which are to be had at a penny each.

For reasons that are well-known to our friends, about one-third of our engagements were still unfulfilled when we left England. We are going out to India for a second term of service in dark and mysterious days, but we have high hopes for the future, believing that—

> "The clouds we so much dread
> Are big with mercy, and will break
> In blessing on our head."

We crave an interest in the prayers of all our readers as we go forth to serve the Lord of Life on the Mountains of Death.

OUR YOUNG PEOPLE.

By W. J. SHIPTON.

"THE boy of to-day will be the man of to-morrow," is a truism which should be remembered by all who have the interest of the **Strict Baptist Mission** at heart. Of necessity, well-tried workers and earnest supporters will be called to their reward, and who will fill their places? The business man is always LOOKING AHEAD, as failure to do so would mean the failure of his business. Workers in the cause of the Mission are engaged in the KING'S BUSINESS, and surely they should not be less keen than the man of commerce. LOOKING AHEAD will remind us of FUTURE needs, and involve us in the PRESENT responsibility of obtaining and retaining

the whole-hearted interest of the young people in our Churches and Sunday Schools in the work. It is well for the world-wide need of missionary enterprise to be portrayed, but the special focal point should always centre on India, the land to whose call our own denomination has responded.

In every Sunday School the work of the Mission should be kept in the forefront. The Birthday Box is an excellent medium for this, but as its usefulness has frequently been referred to, the writer need only add that, in his opinion, it is at once the most helpful, and the most interesting, method of bringing the Mission before the notice of the children; and, furthermore, it creates a link between the family and the School on the mention of the birthdays, when prayer is offered for the individual as well as for the Mission work.

The week evening meeting for the children, by whatever name it may be called, should have a missionary meeting once a month. With the aid of books specially written for such meetings, such as "Yarns of South Sea Pioneers" and "Story of Pritham," the leader can make such meetings thrilling. Children never tire of hearing stories of adventurers into the unknown, of those who were true pathfinders. Such stories fascinate, and will stimulate interest in our work, as we go on to tell of our own pioneers, one of whom has now laid down his life on the Mountains of Death.

Missionary Sewing Classes should have a place in the work of every school. Helpful as a means of closer contact with the life of the scholar, they are most helpful as a method of bringing before them in a concrete form the material needs of the work; and the garments and other gifts themselves create a bond of unity with the Indian children.

It is not essential for the financial aspect to be stressed at these different meetings,—that will, of course, be mentioned, and boxes will be available,—but the all-important thing is that young people should be imbued with the spirit of missionary enterprise, that they may, by the blessing of the Lord, become zealous supporters, enthusiastic workers, and perhaps even pioneer missionaries of the Strict Baptist Mission.

The Council has decided to issue bi-monthly a special magazine for children, to be called "Rays from the East for Young People," and it is hoped that this will have a large circulation in every school. This magazine should prove a valuable asset to all engaged in work amongst the young, as it will keep our young friends in constant touch with the work in India, and give them a real live interest in it.

God bless our young people, and prepare them, by His grace, to fill up the vacancies in the ranks of our workers and supporters.

THE MISSION HERALD.

By THE EDITOR.

IN the Report for 1928 our beloved Missionary, E. A. Booth, made the important statement that from the missionaries' point of view the HERALD is simply indispensable, as it is the sole medium through which they can keep the supporters of the Mission acquainted with the progress of the work amid the ever-varying experiences of rapidly-changing India, and thus is a most important link in the chain which binds together the workers in India with the Churches at home.

A truer message was never penned, and in only one way can it be varied: the utter dependence of the HERALD upon the missionaries in India for furnishing such news from the front as is always a marked feature of every number; it would not be possible otherwise to build up and produce month by month a magazine which has steadily increased in circulation during the last two or three years. On the other hand, tribute must be paid to the steady advocacy of the HERALD by the brethren when on deputation, as well as the persistent efforts of Mission Secretaries and others in the Churches.

It is gratifying to be able to record this steady increase, and there is reason to think that during the coming year a much larger circulation will be realised, while it is also much to be hoped it will be found possible to improve its external appearance to make it more attractive, together with some pictures inside to illustrate various phases of life and work in India.

A few years ago, when visiting a city in the North of England, I saw in one of the busy streets a brass plate bearing the name of one whom I knew to be a subscriber to the HERALD, though otherwise a stranger to me. I ventured to call, and introduced myself as one interested in the Strict Baptist Mission, being very cordially welcomed. My friend (for such my visit made him) proved to be a missionary enthusiast, and we spent an hour in profitable conversation on the important subject, during which he produced quite a number of missionary magazines, and, picking out the S.B.M. HERALD, said most emphatically, "I CONSIDER THIS TO BE THE BEST OF THE BUNCH." At the time I knew nothing of the difficulties of an Editor; they were then borne by dear "Uncle John," and it was not until he was reluctantly compelled to vacate the position, and I was as reluctantly constrained to succeed him, that I realised what it meant month by month to maintain the high excellence of the HERALD, and ensure it always being "THE BEST OF THE BUNCH."

During the year just ended the work in every field has furnished material for excellent articles written by the missionaries, and it would not be possible to conclude this report without a tribute to those supplied by our brother,

J. M. Brand, whose lamented home-call has left a gap among the contributors which cannot be easily filled. Again and again, in private correspondence, reference has been made to his delightful Nature Notes and other telling, picturesque articles dealing with his difficult Kolli Hills Field, and the Editor always felt he had a sympathetic helper upon whom he could rely when copy was running short. "He being dead, yet speaketh."

The Editor craves an interest in your prayers, that he may receive all needed grace and wisdom to ensure the HERALD retaining its honoured position as "THE BEST OF THE BUNCH."

THE CALENDAR.

THE S.B.M. Calendar of 1929 was not quite the success that it was the previous year, which led us to earnestly consider the matter, and it has been decided to alter very considerably its style; so for 1930 quite a new kind of Calendar has been adopted, and we trust that this will mean for it a greater success next year.

We take this opportunity of expressing our best thanks to our dear friend, Mr. J. C. Fromow, for all the care and trouble he has had in seeing it through the press and in its distribution, as well as to all our friends who have helped during the past year in the circulation of the Calendar. We trust this may be continued for the coming issue, so that next year we may be able to report a greater success.

The Council desire to place on record its best thanks and appreciation of the efforts of Mr. J. C. Fromow for again undertaking the responsibility of taking the Calendar through the press, and the promise of attending to its distribution.

THE BIRTHDAY BOX.

By A. VINE.

THE very mention of Birthday Box touches a tender chord, and brings to mind a crowd of happy memories. If I allowed my pen to record all, it is quite certain that our General Secretary, who is responsible for the compilation of the Annual Report, would be compelled to use his blue pencil very vigorously to enable him to fit this article in the space at his disposal. How time flies! and what a number of things have occurred since the Sunday afternoon that witnessed the birth of the Birthday Box! That happened in the Sunday School where our good Missionary D. A. Thrower was at the time a junior scholar, and every Sunday afternoon since then scholars have been invited to contribute a thankoffering to their heavenly Father for another birthday. Who can tell the

blessings that have been wrought through the instrumentality of that first box? Who knows but what some portion of Scripture purchased with the gift to that box may have been handed by Mr. Thrower to an inquirer in one of the Madras villages, and blessed by God, in fulfilment of His promise, has been the means of that poor Hindu being brought to know Jesus Swami as his Saviour, and renounce his idols for ever? Who can tell, indeed! Happily the seed sown that Sunday afternoon has spread and taken root in many Sunday Schools in the homeland, and it is always a joy to Mr. Chisnall, Mr. Booth, our missionaries and others, when visiting the schools, to hear the invitation given from the superintendent's desk to remember the Birthday Box, and see scholars smilingly respond with a gift, receiving in return hearty good wishes for another happy year.

Birthday gifts are always acts and expressions of LOVE, whereby both giver and receiver are blessed. The gift varies according to the position and means of the giver—sometimes, maybe, not very suitable—yet love "is not easily provoked, thinketh no evil," and pleasure is expressed accordingly. And here I must be reminiscent, EVEN AT THE RISK OF THE BLUE PENCIL. On a certain Sunday afternoon of the never-to-be-forgotten days of my superintendence of the school where the Birthday Box was born, I was at the door bidding the scholars good-bye, with a handshake for each, when I noticed one looking very happy, and, inquiring the reason, the little maid informed me that the day before was her birthday. Having expressed my good wishes, I inquired if she had some nice presents. "I had one," she replied, "my mamma gave me a DOUGH-NUT!" I remembered that her mother was a poor widow, struggling to maintain herself and children, and I measured the quality of the gift by the means to provide it, and it stood revealed as a love-gift indeed. Does not our Master commend an expression of love from another poor widow, who cast into the treasury all that she had; and did He not also say, "It is more blessed to give than to receive"?

Well, birthdays happen to all, and whether the past year has been crowded with rich blessing and the pathway through it bright and happy, or, on the other hand, many sorrows have been experienced and the way has led through the valley of the shadows, the fact of being spared to see the birthday brings the opportunity to make a thankoffering, while it is worth everything to get the cheery greeting of the superintendent as he heartily wishes you "Many happy returns of the day."

The number of Sunday Schools now affiliated to the Strict Baptist Mission is considerably enlarged, and an earnest appeal is made to superintendents and teachers, where the

Birthday Box is unknown, to introduce it into their schools. It achieves a double good—inspiring in the hearts of the scholars and others a desire to express gratitude to the Giver of all good for another year of blessing and a happy birthday, and being a very practical means of helping forward the good work of sending the Gospel message to the lost and perishing among the Tamil-speaking people of South India. Any information concerning the best method of introducing and using the Birthday Box will be gladly furnished by the General Secretary, Pastor W. Chisnall, 85, The Avenue, West Ealing, W.13, or by the Editor of the MISSION HERALD, 7, Rectory Grove, Clapham, S.W.4.

Hearty thanks are accorded to all the schools, with their officers and teachers, where the Birthday Box is already an established institution, and the hope expressed that a reflex blessing may come into each as a result of their desire to help forward the coming of the Redeemer's Kingdom.

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.

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 the addition of the scholars from the schools of the S.I.S.B.M.S., there will be, we presume, upwards of 3,000 children, and for each one to receive two garments will call forth the loving energy of our dear young people to make them, and the kind help of our older friends, who so lovingly are ever ready to undertake the supervising of the work and to encourage the young people in this work.

Patterns of garments, etc., will be gladly supplied by Miss H. V. Harris, 3, Cavendish Road, St. John's Wood, N.W.8, to whom all parcels should be sent early in September in each year.

We warmly 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!

CHRISTMAS AND NEW YEAR'S THANKOFFERING ENVELOPE COLLECTION.

CHRISTMAS comes with the reminder of its "peace on earth and goodwill toward men," and the New Year with its remembrance of past mercies and its hopes for the future; and, in order to give practical expression to these hopes and desires, an opportunity occurs through the envelopes supplied by the Strict Baptist Mission for a Christmas dinner collection and a New Year's thankoffering to be made. Envelopes will, therefore, be found in the December issue of the S.B.M. HERALD, and they will also be sent to Church and Mission Secretaries, Sunday School Superintendents, etc., and the Secretary (Pastor W. Chisnall) will gladly send a further supply if applied for.

We gratefully thank all our dear friends for the help rendered last year by these means, and we trust we shall not be disappointed this year, as our commitments are likely to be very heavy this coming year, now that the amalgamation of the two Missions is an accomplished fact, and we confidently feel we shall not appeal in vain.

FINANCE.

WITH gratitude to God we place on record our thanks for the many answers to prayer during the past year, for as our needs have arisen they have been marvellously met, so that we have been able to close our financial year free of debt. To our God be the praise, but to our kind subscribing friends we would convey our very best thanks, and pray a full reward may be given to each one of the Lord God of Israel, under whose wings they have come to trust.

We begin each year in humble trust and dependence upon the Lord to supply all our needs, and He never faileth; and so, with all the new obligations confronting us, we begin this year, looking up to Him for a continuance of His favour, praying for an increase of faith, that in expecting great things from God we may be led to attempt great things for God, and this we shall be able to do by the help of our subscribers and friends; so we pray that a spirit of liberality may be poured out upon us all for the honour and glory of our God and the extension of our blessed Redeemer's Kingdom—" For of Thine own have we given Thee."

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.

All L.Z.A. Donations and Subscriptions should be sent to **Mrs. S. W. Anderson,** Wayside, Walton-on-the-Hill, Surrey.

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.

Orders for RAYS FROM THE EAST FOR YOUNG PEOPLE should be sent to **Mr. H. A. Huckett,** 30, Chelmsford Road, South Woodford, E.18.

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.

THE SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

INCOME AND EXPENDITURE ACCOUNT for the Period ending 10th August, 1929.

Dr. Cr.

	£ s. d.	£ s. d.		£ s. d.
To Subscriptions, Donations, &c.—			By Missionaries' Stipends, Training Fees, Expenses and Passages to and from India	602 13 10
In England	1,117 5 9		,, Bapatla, Tinnevelly and Poonamallee Salaries and Expenses	1,011 12 4
In Wales	108 1 10		,, Expenses in England, Printing, Postages, Deputation Visits, Professional Fees, Honorarium to Secretary, Interest, &c.	600 10 1½
In India	163 8 2½			
		1,388 15 9½		
,, Government Grants		295 13 4½		
,, Excess of Expenditure over Income carried down		530 7 1½		
		£2,214 16 3½		£2,214 16 3½

	£ s. d.	£ s. d.		£ s. d.
To Balance in Treasurer's Hands, 31st Oct., 1928—			By Excess of Expenditure over Income for the period ended 10th August, 1929, brought down... ...	530 7 1½
General Account		436 14 6½	,, Balance due to Mr. Thomas, 30th September, 1928—	
,, Balance with Mr. Powell, 31st October, 1928—			General Account 18 18 11	
General Account 12 18 4			Leper Account 72 7 9	
Leper Account 12 18 4				91 6 8
		25 16 8	,, Balance due to Treasurer, 30th September, 1928—	
,, Balance with Miss Green, 30th September, 1928—			Leper Account	395 3 3½
General Account		41 6 10½		
,, Balance at National Bank of India, 30th Sept., 1928—				
Leper Account		44 0 4½		
,, Cash in Transit, Leper Account, 30th Sept., 1928		30 0 0		
,, Balance carried to Balance Sheet		438 18 7½		
		£1,016 17 1		£1,016 17 1

Dr. **BALANCE SHEET for the Period ending 10th August, 1929.** Cr.

	£ s. d.	£ s. d.		£ s. d.
To CREDITORS—			By ESTIMATED VALUE OF PROPERTY IN INDIA, as per Annual Report, 1914	1,607 0 0
Bank Overdraft, Barclays Bank, Ltd., London	273 11 6		,, CASH AT BANK—	
"Rays from the East" Printing Account	119 2 6		National Bank of India, Ltd., Madras	6 6 10
Balance due to Miss Green, Tinnevelly	40 18 1¾			
Balance due to Mr. Champion, Poonamallee	11 13 3¾			
		445 5 5½		
,, EXCESS OF ASSETS OVER LIABILITIES—				
*Estimated Value of Property in India per contra	1,607 0 0			
Less Excess of Expenditure over Income at 10th August, 1929, as per Income and Expenditure Account	438 18 7½			
		1,168 1 4½		
		£1,613 6 10		£1,613 6 10

We have audited the above Balance Sheet, dated 10th August, 1929, and have obtained all the information and explanations we have required. In our opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the Society's affairs, according to the best of our information and the explanations given us and as shown by the books of the Society.

EVANS SMITH, BOOTHROYD & CO.,
Chartered Accountants.
Auditors.

79, MARK LANE, LONDON, E.C.3.

6th September, 1929.

*** This property is of little commercial value, and it is doubtful if it could be realised. The maintenance of the buildings will be a permanent charge on the funds of the Mission.**

South Indian Strict Baptist Missionary Society.

SUMMARY OF RECEIPTS.

	£	s.	d.
Abercwmboi—			
General	1	18	7
Aldringham—			
Rays		7	6
General	1	2	0
Barry, Glam.—			
Leper ...	1	0	0
Bassett Street—			
Rays		7	6
General	1	12	11
Leper		5	0
Bedford—			
Special ...	16	1	0
Rays ...		17	0
General ...	27	13	9
Leper	1	0	0
Bethnal Green—			
Special ...	2	0	0
Rays		3	6
General	2	3	3
Leper		10	0
Bexley Heath—			
General ...		2	0
Billinghay—			
General	3	0	0
Brighton, Bond Street—			
General	11	6	7
Brighton, Ebenezer—			
Rays		1	6
General	2	12	3
Leper		5	0
Brockley, Suffolk—			
Special		10	0
Rays		10	0
General	3	1	6
Bury St. Edmunds—			
General	5	10	3
Cambridge, Tenison Road—			
Rays		2	6
General	7	13	10
Leper		5	0
Chatteris—			
General	4	4	5
Clifton, Beds—			
General	6	0	0
Cottenham—			
Rays		19	6
General	9	0	6
Crowborough—			
General		5	0
Rays		11	0
Crowfield—			
General	1	2	6
Cwmtwich—			
General	1	2	6
Devizes—			
General ...	3	8	10
Dunstable—			
Special	5	0	0
Rays		10	0
General	12	12	0
East Croydon—			
Rays ...		8	0
General ...	5	15	7
Leper ...	1	0	0
East Ham, Hope—			
Special	5	10	11
Zenana	6	0	0
Rays		19	6
General	12	5	2
Leper		5	0
Eltham—			
General			10
Farnborough—			
General		5	0
Fishguard—			
General ...	10	2	1
Furnace—			
General ...		11	0
Gaddesden Row—			
Rays		8	0
General		10	6
Geelong, Australia—			
General	5	0	0
Great Gidding—			
Special ...		10	0
Rays ...		10	0
General ...		15	0
Grundisburgh—			
Rays	1	7	0
General		5	3
Guildford—			
General		10	0
Gurney Road, Stratford—			
Rays		10	0
General	3	11	1
Haddenham—			
General	1	0	0
Halifax—			
General	1	0	0

	£	s.	d.
Haslemere—			
Zenana	1	2	6
Rays ...		6	0
General	11	14	2
Highbury, PROVIDENCE—			
Special	13	3	9
Zenana ...	17	16	3½
Rays ...	1	16	0
General ...	87	0	7
Leper	21	1	0
High Wycombe—			
Rays		10	0
General	14	0	6
Leper		6	6
Hitchin—			
General ...	5	0	0
Horsham, JIREH—			
Special	3	17	0
Horsham, REHOBOTH—			
Special	1	12	6
Zenana	8	3	0
General	13	8	0
Leper	2	10	0
Hove—			
General ...	1	10	0
Ipswich, BETHESDA—			
Special	9	5	0
Rays		5	6
General	14	3	1
Ipswich, MOUNT ZION—			
Rays ...		12	0
General ...	6	14	9
Ipswich, ZOAR—			
Zenana	4	1	6
General		13	7
Kesgrave—			
General	1	19	0
Kingston-on-Thames—			
Special	1	0	0
General	7	16	3
Leicester—			
General		7	0
Lockwood—			
Special	1	15	6
Zenana	3	3	0
Rays	1	4	8
General	7	9	3
Luton—			
Leper	1	0	0
Maenclochog—			
General ...	5	18	6
Manor Park—			
Rays		4	6
General	1	10	0
March—			
General		6	3
Marden—			
General		1	0
Melbourne, Australia—			
General	5	0	0
Meyrick Road, Clapham Junc.—			
General ...		6	6
New Cross, ZION—			
Special ...	7	17	6
Zenana ...	15	10	3½
Rays ...		10	0
General ...	157	17	7½
Leper ...	59	10	0
Northampton—			
General		11	6
Leper		8	6
Nuneaton—			
Rays		4	6
General	2	5	1
Nunhead—			
General ...	2	8	5
Oakham, Rutland—			
Rays ...		3	0
Leper ...		2	0
Otley, Suffolk—			
Rays		10	0
General		16	10
Peckham, HEATON ROAD—			
General ...		10	0
Ponders End—			
Special	5	7	4
Rays		10	0
General	4	6	2
Pontygwaith—			
General ...		15	10
Princes Risborough—			
Rays		7	6
General	3	2	6
Rattlesden—			
Zenana		12	0
Rays	1	4	0
General	2	2	0
Reigate—			
Special		5	0
General		15	0
St. Albans—			
Rays		2	3
General		6	0
St. Clears—			
Zenana	8	13	2
Rays		8	0
General ...	1	14	8
St. John's Wood—			
General		5	0
Scleddy—			
General	2	4	6

	£	s.	d.
Siddal, Halifax—			
General ...	3	3	5
Sleaford—			
Rays		14	0
General	1	8	6
Snodland—			
General		11	0
Southport—			
Zenana		10	0
General	1	0	0
Staines—			
Special	3	15	0
General	5	5	6
Stevenage—			
Rays		1	6
Stowmarket—			
General	3	2	3
Swanage—			
General ...		6	0
Sydney, Australia—			
Rays		10	0
General	8	10	0
Ton Pentre—			
General	1	0	0
Tottenham—			
Rays		1	6
General		5	0
Tredegar—			
General ...		3	9
Waldringfield—			
General	5	14	7½
Walsham-le-Willows—			
General	2	10	6
Walthamstow, Church Hill—			
Special		2	6
Rays ...		3	6
General	1	0	5
Leper	4	2	6
Walthamstow, Orford Road—			
Rays		1	0
General		4	0
Wandsworth Com., Chatham Rd.—			
Rays		9	0
Leper		2	6
Wellingborough—			
Special ...	1	0	0
General		10	0
Wetherden—			
Special ...	6	1	0
Rays ...	1	1	6
General ...	6	8	7
Leper ...	10	0	0
Wortwell—			
Rays		10	0
General		13	0
Yateley—			
Rays		7	6
General	9	4	2

	£	s.	d.
Ynysybwl—			
General	2	10	6
Leper		10	0
Personal—			
Special ...	18	15	6
Zenana	18	11	0
Rays	1	6	6
General	125	19	2
Leper	111	0	0

Collected by Mr. Powell—			
Aberayron ...	16	0	
Abertillery ...	13	0	
Aberystwith ...	4	16	0
Abercwmboi ...	2	5	8
Barry	1	4	6
Barry Dock ...	3	12	3
Bargoed... ...	1	5	0
Blaina		13	3
Bridgend ...	6	7	9
Bristol	2	0	0
Cardiff	21	11	1
Caerphilly ...	1	9	6
Cardigan ...	2	10	6
Cadoxton ...		16	6
Carmarthen ...	4	7	6
Coleford... ...	1	1	0
Cowbridge ...	1	11	3
Ferndale... ...	2	16	7
Hay	1	3	0
Gloucester ...	1	0	6
Llanishen ...		18	9
Llandiloes ...	1	13	6
Llandrindod Wells	1	10	0
Llandysul ...	1	7	3
Merthyr... ...	1	5	0
Machynheth ...	1	14	8
Narborth ...	1	8	6
Newcastle-Emlyn	1	4	9
Newport... ...	9	13	8
Newtown ...	2	14	4
Pembroke ...	1	6	3
Penarth	1	11	0
Pontypridd ...	4	12	6
Porth		11	0
Ross	2	13	1
Rumney... ...		5	3
Swansea... ...	5	6	6
Tenby	2	13	0
Ton Pentre ...		3	3
Welshpool ...	2	1	6
Whitehead ...		19	3
Yshad		8	0
		108	1 10

Received in India—			
School Grants ...	295	13	4½
Donations, Collections, Fees, &c. ...	163	8	2½
	£1,684	9	2

LADIES' ZENANA AUXILIARY.

RECEIPTS from September, 1928, to August, 1929.

	£	s.	d.
Bassett Street (per Mrs. Pickering)—			
Gift Week		6	0
4 Boxes	1	0	6
Bethersden—			
(Per Miss Nickolls) ...	6	10	0
Bethnal Green (per Mrs. Chapman)—			
Gift Week ...	1	3	0
Boxes ...	7	0	9
Bexley Heath—			
(Per Miss Langford) ...	1	16	3
Brentford (per Miss M. Fromow)—			
Gift Week	6	11	2
Collection	2	13	6
74 Boxes	28	14	0
Brighton (per Miss A. Cozens)—			
Gift Week ...	7	5	6
Collections	3	14	6
Boxes	11	6	0
Brixton (per Miss Cundell)—			
Gift Week	3	2	6
15 Boxes	5	0	0
Bromley (per Miss A. See)—			
Gift Week		10	0
Boxes	1	3	6
Cambridge (per Miss J. Brown)—			
Gift Week	1	15	0
Donations and Boxes ...	5	16	0
Chadwell Street (per Miss M. Silvester)—			
Gift Week	25	12	0
Collections	2	13	9½
Boxes	35	7	5
Chelmsford—			
(Per Mrs. Gosling) ...	1	13	0
Clapham, Courland Grove, (Per the late Mrs. F. Brinkler)—			
Gift Week ...	4	7	9
Collections ...	4	1	0
Boxes	9	0	7
Croydon, Derby Road (per Miss E. Falkner)—			
Gift Week	2	0	0
Boxes	12	0	0
Croydon, Salem (per Miss Smither)—			
Gift Week ...		9	6
Collections ...	1	3	7
Eastbourne—			
(Per Mrs. Blinkhorn)	3	9	6
East London Auxiliary ...	2	1	10
Epsom (per Mrs. Shrimpton)—			
Gift Week ...	2	10	0
14 Boxes	5	12	0
Erith (per Miss Orchard) ...		16	0
Finchley, Soho Memorial Hall (per Mrs. Pond)—			
Collection	1	5	0
Donations and 5 Boxes ...	3	19	8
Fulham (per Mrs. Brown)—			
Gift Week ...	1	13	0
Boxes	8	0	0
Grays (per Miss Steel)—			
Gift Week		10	9
Boxes ...	1	6	9
Greenwich (per Miss Burfoot)—			
Gift Week ...	2	0	0
Boxes	6	0	0
Grundisburgh (per Mrs. Gladstone)—			
Gift Week		4	6
Boxes		14	0
Guildford (per Miss E. Shellard)—			
Gift Week ...	1	13	6
Boxes ...	11	0	0
Handcross—			
(Per Mrs. Bewers)		13	8½
Hartley Wintney—			
(Per Mrs. Gossling) ...	5	7	6
Haslemere (per Mrs. Mann)	1	10	6
Hastings (per Miss A. Relfe)	2	1	0
Haworth, Hall Green—			
(Per Miss Kane)	4	1	0
High Wycombe (per Miss Rogers)—			
12 Boxes	2	10	0
Homerton (per Mrs. Syratt)—			
Gift Week ...		10	0
Boxes	1	0	0
Hounslow (per Miss M. Elliott)—			
Gift Week ...	2	18	0
Boxes	5	9	9
Ilford (per Mrs. Othen)—			
Gift Week	2	0	0
Collection		15	0
14 Boxes	3	15	0

	£	s.	d.
Ipswich, Bethesda (per Mrs. Woods)—			
Gift Week		17	0
Collections ...		3 14	10
65 Boxes	38	5	2½
Ipswich, Zoar (per Mrs. Gardner)—			
Gift Week ...		10	0
5 Boxes	2	10	0
Irthlingborough		5	4
Kingston (per Mrs. Hamilton)—			
Gift Week	1	15	0
Boxes	1	4	0
Laxfield (per Mrs. Bull)—			
Gift Week	2	0	2
Boxes	3	7	0
Lewisham (per Mrs. Crisp)—			
Gift Week	1	11	0
Boxes	4	3	6
Support of Biblewoman ...	7	13	6
Leyton (per Mrs. F. Chilvers)—			
Gift Week	2	0	0
Collections	1	9	0
Boxes	4	0	0
Lynton Road (per Mrs. Jermyn)—			
Gift Week	5	6	0
Donations and 7 Boxes ...	7	18	6
Y.L.B.C., for support of Biblewoman (per Miss Edwards)...	10	0	0
Manor Park (per Miss L. M. Hill)—			
Gift Week		12	6
Boxes	1	11	6
Margate (per Mrs. Throssell)—			
12 Boxes	3	16	8
Newick (per Mrs. G. Fisher)—			
Gift Week	1	1	0
Newquay (per Miss Kent)—			
Gift Week	1	4	9
Boxes	5	4	9
Norbiton (per Mrs. Westcott)—			
Gift Week	1	15	3
Boxes	9	0	6
Norwich, Orford Hill (per Miss E. Cage)—			
Boxes (2 years)	5	0	0
Notting Hill Gate (per Mrs. Boatwright)—			
Gift Week	2	16	8
Boxes	7	6	6
Otley (per Miss C. F. Davey)—			
Gift Week	1	2	2
Donations and 27 Boxes...	6	8	4
Over (per Mrs. Hemington)	5	4	0
Prittlewell (per Mrs. Jeffs)—			
Gift Week	4	0	6
Support of Biblewoman...	7	19	6
29 Boxes	14	2	9
Ramsey (per Miss Pentelow)—			
Gift Week		10	0
Ramsgate (per Miss G. Nugent)—			
Gift Week	1	0	0
Donations and 4 Boxes ...	3	0	0
Reading (per Mrs. Woodham)—			
Gift Week	1	13	4
10 Boxes	5	5	3
Richmond (per Mrs. Robinson)—			
Gift Week	3	12	0
Collection	1	17	1
Donations and 27 Boxes...	12	4	4
St. Albans—			
(Per Miss A. Groom) ...	7	11	0
St. John's Wood (per Miss Harris and Miss Widden)—			
Gift Week	10	0	0
Bible Class, for support of Biblewoman on the Kollis	12	0	0
Collection	5	13	1½
Boxes	28	4	5
Stratford, Gurney Road (per Mrs. Simpson)—			
Gift Week	1	5	0
Support of Biblewoman (per Mrs. Bardrick) ...	15	0	0
Donations and 7 Boxes ...	8	14	4
Collection	2	18	10½
Streatham (per Miss E. Parker)—			
Gift Week		10	0
Boxes		18	6
Sudbury, Suffolk (per Mrs. Deaves)—			
Gift Week		5	0
Donations	1	14	3½
Swindon (per Mrs. Cummins)	2	15	0
Tadworth (per Mrs. Wood)—			
Gift Week	1	6	6
Collection		15	1
Boxes	4	8	4
Tollington Park—			
(Per Mrs. Sandell)	4	0	0
Tring (per Miss Maull)—			
Gift Week	17	6	11
Collection	16	16	0
Part-support of Bible-woman	3	18	0
Boxes	72	14	11

	£	s.	d.
Tottenham (per Miss Field)—			
Gift Week	2	0	0
Boxes	8	3	0
Tunbridge Wells (per Miss L. E. Pool)—			
Gift Week	2	3	6
Collection	2	17	9
Boxes	5	0	0
Walthamstow (per Miss E. L. Gillam)—			
Gift Week		18	7
Donations and Boxes ...	11	15	0½
Walworth, VICTORY PLACE (per Mrs. Bortz)—			
Gift Week		14	10
Boxes		17	3
Wandsworth, WEST HILL (per Miss Applegate)—			
Gift Week	1	2	6
Collection	3	0	0
Part-support of Bible-woman	1	4	0
16 Boxes	8	8	11
Warboys (per Miss R. See)—			
Gift Week	1	5	6
Boxes	6	12	0
Watford (per Miss Ball)—			
Gift Week	8	0	0
Boxes	10	10	0
Wattisham (per Mrs. Squirrell)—			
Gift Week	1	0	0
Boxes	2	18	2
Wellingborough (per Miss Perkins)	4	14	6
West Ham (per Mrs. Ling)—			
Gift Week	3	15	3
Donations and Boxes	8	0	4
Whittlesey (per Mrs. Smith)	8	0	0
Wood Green, DOVECOTE (per Mrs. Parish)—			
Gift Week ...		12	6
Collections ...	1	9	0
Boxes ...	3	12	0
Wood Green, PARK RIDINGS (per Mrs. Sayers)—			
Gift Week ...	1	12	6
Boxes	3	1	9
Woolwich (per Mrs. Banfield)—			
Gift Week ...	3	6	0
Collection ...		8	7
Personal—			
Gift Week	6	0	6
General ...	170	3	2½
General ...	38	7	11

L.Z.A. Total - - £1,035 14s. 6d.

All L.Z.A. Donations and Subscriptions should be sent to—

Mrs. S. W. ANDERSON, Wayside, Walton-on-the-Hill, Surrey.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1928—						
At Bank—Deposit A/c ...	1370	0	0			
„ Current A/c ...	526	12	1			
2½% Consols at cost ...	340	0	0			
„ „ „ ...	21	15	0			
5% War Loan	450	0	0			
				2,708	7	1
Income during the Year—						
General Fund—						
Subs. and Donations, Envelope Collections, Extension Namakal ...	5,096	15	10¼			
Interest on Deposit A/c ...	55	0	7			
„ „ Consols ...	12	5	0			
„ „ 5% War Loan	24	1	4			
HERALD Fund	201	16	7¾			
Pension Fund	169	13	6			
Ladies' Zenana Auxiliary—						
General	1,035	14	6			
Rebate Income Tax ...	150	0	0			
„ on Govt. Stamp ...	3	10	0			
South Indian Mission ...	6	2	6			
Int. Irthlingboro' Gas Co. ...	4	3	2			
				6,759	3	1
				£9,467	10	2

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund ... (including £1085 11s. 11d. L.Z.A. Indian Salaries, &c.)	6,200	5	8			
HERALD Fund	354	2	9			
Pension Fund	468	0	0			
Ladies' Zenana Auxiliary, Gen.	14	16	2			
„ „ Medical A/c ...	4	16	2			
				7,042	0	9
Cash Balance, Sept. 30th, 1929—						
At Bank, Deposit Account	1,200	0	0			
„ Current Account ...	413	14	5			
Investments—						
2½% Consols at cost ...	340	0	0			
2½% Consols at cost ...	21	15	0			
5% War Loan	450	0	0			
				2,425	9	5
				£9,467	10	2

GENERAL ACCOUNT.—*October 1st*, 1928, *to September 30th*, 1929.

INCOME.	£	s.	d.
To Balance	728	6	2
„ Subscriptions and Donations, 1928-1929	5,096	15	10¼
„ Envelope Collections & Namakal Extension			
„ Interest on Deposit Account ...	55	0	7
„ Interest on Consols	12	5	0
„ „ „ 5% War Loan ...	24	1	4
„ Transferred from L.Z.A.—			
For extra Rent	60	0	0
Report	20	0	0
Indian Salaries and Expenses ...	1,085	11	11
„ Grant for Madras	22	10	10
„ „ „ Sendamangalam	11	6	2
„ Rebate of Income Tax	150	0	0
„ „ on Govt. Stamp	3	10	0
„ Interest Irthlingboro' Gas Co	4	3	2
„ South Indian Mission	6	2	6
„ Transferred from Voyage A/c	200	0	0
	£7,479	13	6¼

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	4,642	17	9
„ Ministerial, General, Deputation, and Committee Room Expenses ...	177	4	2
„ Missionary on Furlough, &c.	203	15	10
„ Missionary Boxes, Stationery, Postages, &c.	26	19	1
„ Printing and Report	57	1	0
„ Advertising, &c.	70	7	0
„ Secretary's Salary and Office Expenses and E A. Booth	406	0	0
„ Missionaries' Children	184	16	0
„ Missionaries' Life Insurance	38	10	10
„ Transferred to Voyage Account ...	100	0	0
„ „ „ HERALD Fund *re* deficit	136	16	1¼
„ „ „ Pension „	322	7	6
„ Overdraft at Bank *re* South Indian Mission	273	11	6
„ Printing "Rays from the East"	119	2	6
„ Balance, September 30th, 1929 ..	720	4	3
	£7,479	13	6¼

BALANCE SHEET.—*As at September 30th*, 1929.

LIABILITIES.

	£	s.	d.
General Fund ...	720	4	3
Pension Fund ...	205	1	0
Madras Boarding School	254	8	3½
Boys' Hostel	43	7	6
Medical and Hospital Fund	10	11	1½
General Voyage Account ...	291	17	6
Ladies' Zenana Auxiliary—			
,, ,, General	779	10	0
,, ,, Medical Fund	51	11	1
,, ,, Voyage Account	68	18	8
	£2,425	9	5

ASSETS.

	£	s.	d.	£	s.	d.
Balance at Bank—						
Deposit Account	1,200	0	0			
Current Account	413	14	5			
				1,613	14	5
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
				£2,425	9	5

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, 1929.

10th October, 1929. WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

SUNDRY ACCOUNTS.

HERALD FUND.

Subscriptions, 1928-29 ...	201	16	7¾	Printing HERALDS and Postages	354	2	9
Transferred from L.Z.A. ...	15	10	0				
Balance deficit from General Fund	136	16	1¼				
	£354	2	9		£354	2	9

HOSPITAL AND MEDICAL FUND.

Balance, October, 1928 ...	£10	11	1½	Balance	£10	11	1½

PENSION FUND.

Balance, October, 1928 :—				Investments :—			
Investments and Cash	3203	16	6	3% L.C.C. Stock... ...	800	0	0
Interest on Investments ...	169	13	6	2½% Consols at cost ...	831	0	0
Subscriptions, 1928-29 ...				5% War Loan, 1929-47...	716	9	3
Transferred from L.Z.A. General Fund—				3½% Conversion Loan ...	488	5	0
1929 1¼% on £1031 12s.	12	17	9	3½% Conversion Loan—			
Transferred from General Fund—				£264⅞ @ 75¼% = 198 19 0			
1929 1¼% on £4896 15s. 10d.	122	7	6	Con. & Stamp 1 1 0			
Legacy transferred from General Fund	200	0	0		200	0	0
				3½% Con. Loan at cost ...	368	0	0
				E. A. Booth's part Salary	100	0	0
				Balance, Sept. 30th, 1929 ...	205	1	0
	£3708	15	3		£3708	15	3

GENERAL VOYAGE ACCOUNT.

Balance, October, 1928 ...	391	17	6	Transfer, General Account	200	0	0
Transferred from General Account	100	0	0	Balance, Sept. 30th, 1929 ...	291	17	6
	£491	17	6		£491	17	6

BOYS' HOSTEL.

Balance, October, 1928 ...	£43	7	6	Balance, Sept. 30th, 1929	£43	7	6

MADRAS BOARDING SCHOOL.

Balance, Oct. 1st, 1928 ...	£254	8	3½	Balance, Sept. 30th, 1929	£254	8	3½

LADIES' ZENANA AUXILIARY.

Balance, Oct. 1st, 1928 ...		1002	11	4	Deputation Expenses ...	4	4	3
Donations in					Boxes	4	16	6
Gift Week	163 14 7				Home Expenses, etc. ...	5	15	5
General ...	871 19 11				Transferred to General Account—			
		1035	14	6	HERALD	15	10	0
					Reports	20	0	0
					Rent	60	0	0
					Pension Fund	12	17	9
					Indian Salaries and Expenses	1085	11	11
						1208	15	10
					Transferred to L.Z.A. Voyage Account ...	50	0	0
					Balance, Sept. 30th, 1929	779	10	0
		£2038	5	10		£2038	5	10

L.Z.A. MEDICAL ACCOUNT.

Balance, Oct. 1st, 1928 ...	40	4	3	Donation to M.S.M. ...	2	2	0
Transferred from L.Z.A. General Account ...	50	0	0	Grant for Madras	22	10	10
				Grant for Sendamangalam...	11	6	2
				Drugs for Kolli Hills ...	2	14	2
				Balance, Sept. 30th, 1929...	51	11	1
	£90	4	3		£90	4	3

L.Z.A. VOYAGE ACCOUNT.

Balance, Oct. 1st, 1928 ...	£68	18	8	Balance, Sept. 30th, 1929 ...	£68	18	8

ABSTRACT OF RECEIPTS.

1st OCTOBER, 1928, to 30th SEPTEMBER, 1929.

	£	s.	d.
Accrington—			
General ...	2	0	0
Acton, TABERNACLE—			
General ...	3	2	4
Heralds ...	1	4	8
Aldringham—			
General ...	1	17	4½
Ampthill (Beds)—			
Heralds ...		10	0
Amersham—			
General	16	4	8
Aston Clinton—			
General	2	8	8
Heralds		16	10
Aylesbury, WALTON STREET—			
General	7	17	4
Heralds	1	3	5
Bath, BETHEL—			
General	18	3	1
Heralds	1	5	11
Bath, PROVIDENCE—			
General	2	18	4½
Beccles, MARTYRS' MEMORIAL—			
General	8	4	2
Heralds	1	3	1
Bedford, PROVIDENCE—			
General	10	7	0
Bedmond, BETHESDA—			
General	3	1	0
Heralds		4	6
Bedworth—			
General	1	7	0
Berkhamsted Common, POTTEN END—			
General	21	0	0
Heralds	1	5	0
Bermondsey, LYNTON ROAD—			
General	213	7	0
Heralds	9	10	0
Bethersden—			
General	5	6	6
Heralds		15	8
Bethnal Green, HOPE—			
General ...	6	17	1
Heralds ...		4	0
Bexley Heath—			
General	7	12	6
Heralds	1	5	6
Bierton—			
General	4	10	0
Heralds		15	0
Biggleswade—			
General		3	0
Billericay—			
General	5	15	9
Bilston (Staffs.), BETHESDA—			
General	1	6	0
Birmingham, CAVE ADULLAM—			
General	1	1	0
Blakenham—			
General	3	5	7
Bolton, DORSET STREET—			
General	3	13	2
Heralds		11	0
Borough Green—			
General ...	27	11	7
Heralds ...	1	10	0
Bournemouth—			
General	2	11	8
Heralds		11	6
Bradenstoke—			
General ...	31	3	6½
Bradford—			
General	7	10	6
Heralds		5	0
Braintree, SALEM—			
General	2	11	0
Brentford, NORTH ROAD—			
General	58	6	10
Heralds ...	3	8	1
Brighton, PRARTHANA SABHA—			
General	19	17	10
Heralds	1	9	5
Brighton, EBENEZER—			
General	14	13	4
Brighton Branch—			
General ...	14	3	0
Heralds ..	2	0	0
Brighton, TABERNACLE—			
General	2	8	8
Broadstairs—			
General	8	3	10½
Brockley—			
General	5	13	4
Bottisham Lode—			
General		18	0
Bromley, HAYES LANE—			
General	7	1	0
Heralds ...		15	10
Bury St. Edmunds. REHOBOTH—			
General	1	10	0

	£	s.	d.
Brockham—			
General		5	8
Calcutta—			
General ...	2	5	0
Cambridge, EDEN—			
General	41	2	5½
Heralds	3	6	0
Canada—			
General	1	0	5
Cardiff—			
General	1	1	0
Carlton—			
General	2	13	0
Heralds ...		12	0
Carleton Rode—			
General		1	0
Calworth—			
General		14	9
Chadwell Street, MOUNT ZION—			
General ...	120	9	9
Heralds	4	10	0
Chatham, ENON—			
General	4	0	0
Charsfield—			
General	2	1	11
Chatteris, ZION—			
General ...	40	9	0
Heralds ...	2	8	0
Chelmondiston—			
General		2	6
Heralds	1	0	0
Chelmsford—			
General	13	2	7¾
Heralds	1	17	8
Cheltenham, BETHEL—			
General	1	8	6
Cheltenham, PROVIDENCE—			
General	4	8	6
Heralds		17	0
Chesham, NEW TOWN—			
General	12	4	6
Heralds		13	0
Chorley (Lancs.)—			
General	10	10	0
Heralds	1	0	0
Clacton—			
General		5	0
Claxton—			
Heralds ...		10	6
Clayton West—			
General	2	17	7
Clapham, COURLAND GROVE—			
General	54	10	3½
Heralds	1	14	6
Clapham Junction—			
General	6	19	0½
Colnbrook—			
General		10	0
Cranleigh—			
General	1	0	6
Cransford—			
General	4	2	3½
Heralds		16	0
Crowfield—			
General ...	6	11	10½
Heralds ...	1	13	0
Croydon, DERBY ROAD—			
General	24	5	2¾
Heralds	2	6	3¼
Croydon, SALEM—			
General ...	3	15	9
Croydon District—			
General ...	4	14	7
Dartmouth—			
General	1	0	0
Datchet—			
General		16	6
Deeping—			
General	6	16	1
Heralds		18	0
Devizes—			
General ...	13	5	9
Heralds ...		19	9
Diss—			
General	4	2	0
Dorking—			
General	32	17	3
Down (Kent)—			
General ...		10	0
Dunmow—			
General		5	0
Heralds		1	6
Dunstable—			
General		5	0
Eastbourne—			
General	4	0	0
Heralds	2	0	0
East London Aux.—			
General	17	17	1
East Peckham—			
General ...	2	0	0
Eaton Bray—			
General ...		7	10	9
Egham, EBENEZER—			
General	2	1	0
Heralds		16	0

	£	s.	d.
Eltham—			
General		14	0
Ely and Little Downham—			
General		5	2
Heralds		10	0
Epsom, SALEM—			
General	28	19	1½
Heralds		6	0
Erith, PROVIDENCE—			
General ...	1	14	3
Heralds ...		7	9
Evington—			
General	6	3	8
Heralds ...		5	6
Finchley, SOHO—			
General ...	10	8	11
Heralds ...		18	0
Fleckney—			
General	1	0	0
Fressingfield—			
General ...	9	10	1½
Heralds ...	1	15	5
Freston—			
General	3	4	0
Heralds		15	9
Fulham, EBENEZER—			
General	10	4	2
Heralds	3	14	0
Gaddesden Row—			
General		18	0
Glemsford, PROVIDENCE—			
General	2	12	2
Golding—			
General	4	3	5
Gravesend, ZOAR—			
General ...	8	0	7
Heralds ...		13	0
Great Gransden—			
General	8	3	0
Greenwich, DEVONSHIRE ROAD—			
General	13	6	2
Heralds	4	13	11
Grundisburgh—			
General ...	4	2	0
Heralds ...		6	6
Guildford, OLD BAPTIST CHAPEL—			
General	49	3	8
Heralds	2	6	2
Halstead (Essex)—			
General	15	19	0
Heralds ...	1	8	0
Hadleigh (Suffolk)—			
General ...	5	4	0
Heralds ...		8	0

	£	s.	d.
Hailsham—			
General	9	2	1
Heralds	1	4	0
Handcross—			
General	1	11	6
Heralds ...		12	0
Hartley Wintney—			
General ...	2	14	5
Harwich, EBENEZER—			
General ...		8	8
Heralds ...		16	4
Haslemere—			
General	4	16	10
Hastings, AUXILIARY—			
General	19	3	1
Heralds	2	3	0
Hastings, EBENEZER—			
General	2	15	6
Hastings, TABERNACLE—			
General	5	7	7
Hatfield Peverel—			
General ...		10	0
Hawkhurst—			
General		5	0
Haworth, HALL GREEN—			
General	22	10	10
Heralds		12	0
Hedge End—			
General		17	0
Heralds		9	0
Highbury—			
General	22	7	11
High Wycombe, ZION—			
General	15	14	7
Heralds	1	17	0
Hitchin, BETHEL—			
General	1	0	0
Holloway, ELTHORNE ROAD—			
General	6	14	8½
Heralds		1	8
Homerton Row—			
General ...	15	12	7
Hook—			
General	3	0	3½
Horham—			
General	30	16	2
Heralds	2	10	0
Horley, VICTORIA ROAD—			
General	7	4	6
Heralds	1	3	0
Horsham, REHOBOTH—			
Heralds ...	6	11	9
Hounslow, ZOAR—			
General	34	2	6¾
Heralds	2	7	3

	£	s.	d.
Hove—			
Heralds		2	6
Ilford, Ebenezer—			
General	8	14	6
Heralds	1	18	0
Ipswich, Bethesda—			
General	129	12	3
Heralds	2	10	0
Ipswich, Zoar—			
General	2	15	8
Heralds		16	0
Irthlingborough—			
General	11	6	8
Isleworth—			
General	2	4	6
Ivinghoe—			
General		7	6
Kenninghall—			
General	4	1	0
Heralds		4	6
Kentish Town, Bassett Street—			
General	2	10	8
Heralds		13	6
Kilburn, Streatley Hall—			
General	4	19	9
King's Langley—			
General	13	2	4
Heralds		12	8
Kingston, Providence—			
General	11	1	7
Laxfield—			
General	11	19	0
Heralds	1	4	0
Lee Common—			
General	2	8	4
Leicester, Ebenezer—			
General	6	4	0
Leicester, Providence—			
General	34	0	3½
Heralds	1	4	0
Leicester, Zion—			
General	31	4	6
Heralds		5	0
Lessness Heath—			
General	1	12	6
Heralds	2	0	0
Lewes, Jireh—			
General	5	3	0
Lewisham, College Park—			
General	10	14	0
Heralds	1	13	8
Leyton, Hainault Road—			
General	17	7	0
Heralds	2	2	0
Limehouse, Elim—			
Heralds		5	0
Lingfield—			
General	1	0	0
Lode—			
General		11	6
Loughborough—			
General	1	4	1
Long Marston—			
General	1	4	6
Heralds		10	0
Leigh-on-Sea—			
General	6	10	0
Manor Park, Rehoboth—			
General	9	7	0
Heralds	1	4	4
March, Providence—			
General	22	16	8
Heralds	2	11	10
Margate, Rehoboth—			
General	5	19	10
Heralds		19	6
Marlborough Upavon—			
General		6	8½
Heralds		4	0
Masbro'—			
General	7	19	9
Mayford—			
General	6	19	11
Heralds	2	10	6
Mendlesham—			
General		2	6
Middlesbrough—			
General	10	14	9½
Heralds	1	0	0
Morley—			
General	1	16	6
Needham Mission—			
General	1	10	0
Needingworth—			
General	1	8	0
Newcastle-on-Tyne—			
General	5	5	3
Newhaven, Norman Road—			
General	1	10	0
New Cross—			
General	20	0	0
New Cross, Baildon Street—			
General	2	3	7¾
Newick, Zion—			
General	3	16	0
Heralds		18	0
Newport (Mon.)—			
General		2	6
Heralds		1	10½

	£	s.	d.
Newquay, EBENEZER—			
General ...	3	0	8
Heralds		18	0
New Quay (Cardigan)—			
General		11	0
Norbiton, ZION—			
General ...	...108	1	8
Heralds	1	13	0
Northampton, PROVIDENCE—			
General	2	0	0
Norwich, ORFORD HILL—			
General	12	5	9
Heralds	1	16	0
Notting Hill Gate, BETHESDA—			
General	16	5	0
Heralds	1	4	0
Nunhead—			
General	5	11	9
Occold—			
General ...	8	8	2
Heralds ...		14	4
Old Hill (Staffs.)—			
General ...	... 18	14	11
Heralds ...	...	4	8
Osterley, MELROSE—			
General ...		10	0
Otley—			
General	... 2	17	5
Heralds	...	15	0
Oundle, ZION—			
General		12	6
Heralds		14	0
Over—			
General	6	10	5
Heralds	1	4	4
Portsmouth, REHOBOTH—			
General	3	14	9
Heralds	1	0	0
Potton (Beds.)—			
General ...	5	17	2
Heralds ...		12	8
Poynings—			
General ...	... 12	12	10
Heralds ...		11	0
Prahran, HOPE—			
General ...	4	3	6
Heralds ...		10	0
Prittlewell, PROVIDENCE—			
General	32	8	5
Heralds	1	12	0
Plymouth—			
General ...		2	6
Ponders End—			
General ...	4	7	0

	£	s.	d.
Ramsey, SALEM—			
General ...	6	8	0
Ramsgate, MOUNT ZION—			
General	4	14	0
Rattlesden—			
General	7	12	3
Heralds		12	0
Raunds—			
General	2	0	2
Reading, PROVIDENCE—			
General	4	15	0
Heralds ...	1	9	6
Redbourne, MOUNT ZION—			
General		5	0
Richmond, SALEM—			
General ...	38	10	9
Heralds	2	10	0
Rishangles—			
General	7	2	0½
Rochdale, HOPE—			
General	3	4	6½
Rotherham—			
General	1	3	7
Royton, BETHESDA—			
General ...	... 10	11	6
Heralds ...	... 1	7	6
Rushden, SUCCOUTH—			
General	9	12	1
Heralds	1	1	10
Rye—			
General		2	6
Heralds		5	0
St. Albans, BETHEL—			
General	6	8	3
Heralds	1	6	0
St. John's Wood, MOUNT ZION—			
General	204	9	9½
Heralds	5	3	0
St Neots—			
General ...	14	12	0
Heralds ...	1	0	0
Saffron Walden, LONDON ROAD—			
General		5	6
Heralds		9	6
Salhouse—			
General	1	15	0
Salisbury—			
General		6	0
Heralds		1	6
Sandgate—			
General	2	0	6
Heralds		6	0
Sharnbrook—			
Heralds ...	1	13	4

	£	s.	d.
Siddall, Zion—			
General	4	19	9
Heralds		10	0
Slaithwaite—			
General	8	4	0
Smarden—			
General	12	14	5½
Heralds	1	1	0
Smithfield (N.S.W.)—			
General ...	1	1	0
Somersham—			
General	2	0	6
Heralds		14	0
Southborough—			
General		5	0
South Chard—			
General	1	0	0
Heralds		2	6
Southery—			
General	5	5	0
Southport—			
General ...	10	19	5
Southsea—			
General ...		10	0
South Woodham—			
General ...	2	15	8
Staines—			
General	8	19	1
Heralds	1	0	0
Stamford—			
General	14	5	6
Stevenage, Albert Street—			
General	1	2	9
Heralds		7	0
Stockley Mission—			
General ...	6	10	0
Stoke Ash—			
General ...	6	3	9
Heralds ...	1	8	6
Stoke Golding—			
General	1	13	6
Stratford, Gurney Road—			
General	32	4	2½
Heralds	3	1	5
Streatham, Hambro Road—			
General	12	2	3½
Sturry—			
General ...	2	16	7
Heralds ...		9	2
Sudburne—			
General ...	9	4	5½
Heralds ...		12	0
Sudbury (Suffolk)—			
General ...	2	2	2½
Heralds	1	12	4

	£	s.	d.
Sunderland—			
General		10	0
Swindon, Providence—			
General	2	0	2
Sydney (N.S.W.), Temple—			
General	5	10	0
Heralds		8	0
Sutton (Suffolk)—			
General ...	1	17	6½
Southend—			
General		5	0
Swavesey—			
General		7	0
Heralds		6	0
Tadworth—			
General	69	19	6
Tamworth Road—			
General	5	7	6
Tenterden, Jireh—			
Heralds ...		8	6
Thame—			
General ...	5	8	0½
Heralds ...		10	0
Thorndon—			
General		12	0
Heralds		15	10
Thornhill—			
General	8	2	2
Heralds		10	0
Thundersley—			
General	1	5	0
Tollington Park, Zoar—			
General	1	3	6
Heralds	1	8	0
Tonbridge, Zion—			
General	3	17	2½
Heralds	1	16	0
Tottenham, Ebenezer—			
General	18	7	10
Heralds	3	17	6
Tring, Akeman Street—			
General	104	17	3
Heralds		2	0
Tring, Ebenezer—			
General	2	18	0
Heralds		13	0
Trowbridge, Zion—			
General	11	2	10½
Tunbridge Wells—			
General	12	9	3
Heralds	1	18	10
Tunstall—			
General	3	13	10½
Heralds		9	0
Walsall, Midland Road—			
General	15	16	0
Heralds		16	0

	£	s.	d.
Walthamstow, CHURCH HILL—			
General	9	17	0½
Heralds	1	0	6
Walton-on-Naze—			
General ...	15	13	0½
Heralds	1	18	6
Walworth, VICTORY PLACE—			
General	1	8	6
Wandsworth, CHATHAM ROAD—			
General	4	16	6
Wandsworth, WEST HILL—			
General	10	19	8
Heralds	1	5	0
Warboys—			
General	17	6	4½
Heralds	3	0	0
Warbleton, MOUNT HERMON—			
General	7	17	8
Heralds		14	0
Watford, BEULAH—			
General	7	11	0
Watford, TABERNACLE—			
General	29	10	6½
Heralds ...	4	10	0
Wattisham—			
General	7	2	6
Heralds	1	3	0
Wellingborough, TABERNACLE—			
General	49	0	8
Heralds	1	16	0
West Ham, TABERNACLE—			
General	90	4	1
West Hartlepool—			
General ...	6	3	6
Wetherden—			
General		4	0
Whittlesey—			
General ...	23	16	9
Heralds ...	1	16	0
Willingham—			
General	3	2	10
Heralds		14	0
Wilstone—			
General ...		15	6½
Wisbech, ZION—			
General	12	8	4½
Heralds		2	0
Witham—			
General	1	1	0
Withington—			
General ...		14	0
Wooburn Green, EBENEZER—			
General ...	6	0	10½
Woodbridge—			
General	1	11	0
Wood Green, DOVECOTE—			
General ...	9	10	5
Heralds	1	0	0
Wood Green, PARK RIDING—			
General ...	13	4	10
Heralds		15	0
Woolwich, ENON—			
General ...	4	16	0
Heralds		16	8
Wortwell—			
General		13	0
Yarmouth—			
General ...	13	6	8¼
Heralds		16	0
Yateley—			
General ...	10	8	11
Heralds	1	3	6
Personal—			
General	1,485	6	9
Heralds	7	0	2
Annual Meeting—			
Collection	200	9	7
Sale of Literature, Curios, &c....	25	9	1
Welcome Meeting and Half-Yearly Meetings' Collections	167	12	11
Income Tax Returned ...	150	0	0
Allowance Spoiled Stamps ...	3	10	0
Special District Meeting ...	6	4	2½
Interest on Deposit at Bank	55	0	7
General Fund—			
Interest on Consols ...	12	5	0
Interest on 5 per cent. War Loan	24	1	4
Irthlingboro' Gas Co. Div.	4	3	2
Pension Fund—			
Interest on Consols, &c....	151	17	0
Subs....	17	16	6
L.Z.A.—			
General	1,035	14	6
Balance from India re S.I. S.B.M.	6	6	10

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