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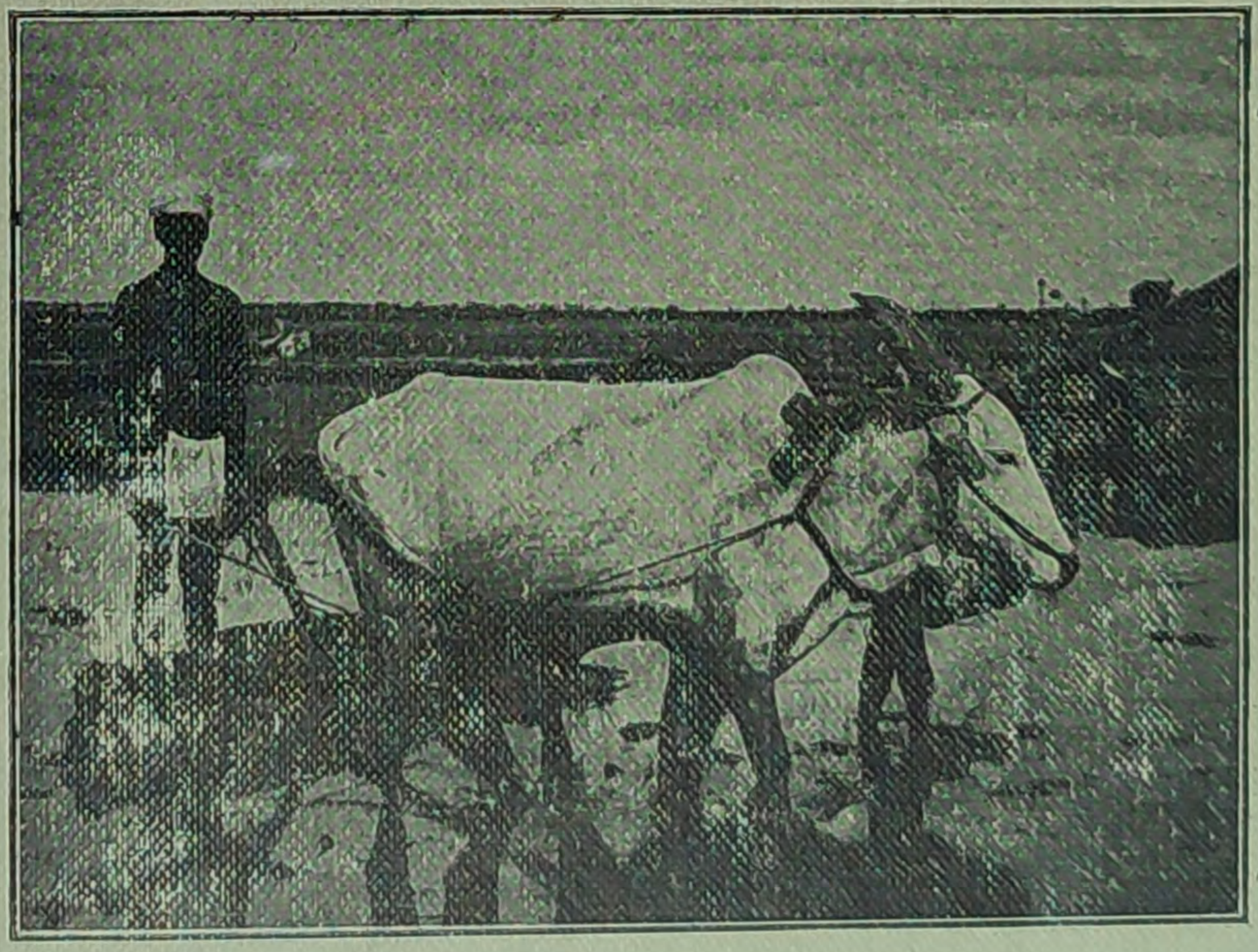
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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."



GIRLS' HOSTEL, SENDAMANGALAM.
DRAWING WATER FROM WELL.

VOLUME XXIX.—1930.

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

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Vol. XXIX. *New Series, No. 277.* January, 1930.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

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



MR. J. B. COLLIN, PRESIDENT S.B.M.

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

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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, and Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY. August, 1929.

VOL. XXIX.] JANUARY, 1930. [*New Series*, No. 277

A CALL TO PRAYER.

A New Year Message from Our President.

THE year 1929 is an epoch in the history of the Strict Baptist Denomination owing to the amalgamation of its missionary work. All who desire the extension of the Master's Kingdom should rejoice in the opportunities which are now opened up. The new conditions mean increased responsibilities in India, but they also entail greater obligations upon us at home, and these few lines are written to enlist the prayerful sympathy and active co-operation of all those who love the Lord and pray for the ingathering of His other sheep. Seek continually that our missionaries and native workers may be guided by the Holy Spirit, so that all the work they are engaged in may fulfil some purpose of God's grace: that they may be directed as they seek openings for service in new districts; that they may be apt to teach and true shepherds to those who have been called to follow the Lord Jesus Christ; that under burdens of service and problems which present themselves for solution they may realise the Lord's presence, guiding and comforting; that they may be preserved in health and strength, spiritually and physically, and long be spared to the work; that there may be multitudes born again under the proclamation of the Gospel.

"The effectual fervent prayer of a righteous man availeth much." What then shall be the result if we are found unitedly asking for the Lord's blessing upon the work?

Pray without ceasing."

JAMES B. COLLIN.

CURRENT NOTES.

IT gives much pleasure to draw attention to the excellent list of missionary books, kindly furnished by Mr. Morris W. Reed, Secretary of the East London Auxiliary, and a member of the Council of the S.B.M. All the books are suitable for prizes in Sunday Schools and Missionary Study Circles, and a personal guarantee is given that each has been carefully read, and can be recommended.

When visiting our Sunday Schools we are sometimes permitted a peep into the School Library, and the absence of good missionary literature is often noted with regret; we therefore strongly urge that the books now recommended be added, with many others, to stimulate missionary enthusiasm among the scholars.

* * * *

It is to be hoped that the effort of the Council to promote and strengthen missionary enterprise in the Sunday Schools of the homeland by the publication of "Rays from the East for Young People" will be taken up with enthusiasm, followed by earnest prayer that it may prove a real incentive to the study of the Scriptures, and awaken a desire to help forward the work of bringing the boys and girls of India to a knowledge of Jesus Christ as their Saviour. The cost is so very trifling, working out at one copy of each issue for the year for 2¼d., that we feel sure every school will be prepared to adopt the little magazine as a valuable adjunct to the good work being carried on.

* * * *

We very earnestly draw attention to the advertisement of "A Wreath on a Mountain Grave." It is a beautifully written record of the noble life and work of our beloved Missionary J. M. Brand, in which Mr. Morling gives much information concerning his wonderful versatility, intense spirituality of mind and consecration to his great work on the Kolli Hills. The booklet has also a life-like portrait of Mr. Brand, together with a tender and gracious introduction by Mr. Hutchinson, who is constrained to write in commendation of the work which will be a permanent memorial to one who was a great pioneer in the glorious effort to carry the Gospel into a region of intense spiritual darkness and idolatry.

It is unthinkable that such a noble record should remain unsold, and we hope the demand will lead to the issue of a further edition. We consider that the literature of the Strict Baptist Mission is enriched by the publication of the booklet, which might well have been expanded into a volume worthy to stand beside others which record the lives of great pioneers in the mission fields of the world.

INTERCESSION.

By ERNEST A. BOOTH.

THE union of our two missionary enterprises is an accomplished fact. The missionary work is no longer a divisive force in our midst. This is an amalgamation, not of compromise but of comprehension. It involves no surrender of any article of faith. It is the outcome of the inner impulsion of the Spirit and of the power of faith in the one LORD.

God has brought us into this experience for a spiritual purpose. We are to dig the channel of our missionary service deeper and longer. This increase in responsibility and opportunity is a definite call for more prayer. There is a real danger that we shall rest in the accomplishment of union and in the organisation which it represents and uses. We need to remind ourselves that organisation does not take the place of spiritual enduement. We continuously need the baptism of the Holy Ghost that we may rightly execute the task that God has entrusted to us.

Intercessory prayer for missionary work does not yet occupy its rightful place in our religious activities. We wish to enlist the spiritual co-operation of those who will base their intercession upon definite knowledge of the existing conditions and needs of our work in India. The ministry of intercession costs, but it counts tremendously. There is absolutely no adequate substitute for intercession—not meetings, not organisation, not money.

For the continuance of real intercession it is of prime necessity that our spiritual life should be renewed daily in fellowship with God through His Word. We are to regard prayer not only as a refuge and a refreshment, but also as a weapon wherewith we are to engage the powers of darkness and the spiritual hosts of evil arrayed against us in the heavenly warfare.

Every dim and flickering desire our hearts have ever known for the real good of others has been lighted at the central fire of the eternal love of God. Our intercession means that we are casting ourselves in with the eternal purpose of God. We lay hold on God for the sake of the folk we care for and the cause we serve. We do it because love impels us and because the validity of our praying is proved in our experience.

Our Foreign Field.

News of the Month.

MADRAS.—Semmenpettah Harvest Thanksgiving.—Many of the church members and friends living in Semmenpettah were unable to attend the Harvest Thanksgiving at Vepery on account of their work. They asked if they might hold another meeting in the schoolroom in their village. This was done and gifts were brought and afterwards sold to the amount of Rs.35 for the Vepery Church Funds.

Deacons at Vepery.—An election of deacons, to fill vacancies caused by the removal of two deacons from the locality, took place recently, when Brethren P. S. Solomon, of Semmenpettah, and S. A. Devasingh, of Egmore, were elected to serve the Church. At the request of the deacons I give a ten-minute talk at each of the monthly meetings of the diaconate on the duties and responsibilities of pastors and deacons.

Monsoon.—Madras has had a fairly average monsoon this year. As usual on the wettest days the school attendances were low, but there has not been a great interference with the work, as there is sometimes when the rain pelts down unmercifully for a week at a stretch. The monsoon always finds out the weak places in the roofs of the various buildings, and where there is any great rush of water, walls and basements have to be watched.

Tamil Examinations.—During this week of writing Mr. G. F. Champion is taking his first Tamil examination in Madras. His papers have been written and he is awaiting the oral examination day. This test of the value of a year's study is always an anxious time for the young missionary until the certificate of passing brings the encouragement to press on to fuller proficiency in the language.

The Bucket Shop Bill.—Bucket shops, or Racing and Betting clubs have been a real menace to the morals of young men in Madras for some few years. It was a great pleasure to read in the daily paper this week the following:—"The Bucket Shop Act has received the assent of H.E. the Viceroy. It is to be brought into force very shortly. The measure will affect about 270 bucket shops in Madras, all of which will have to close their doors."

L. WATTS.

* * * * * *

SENDAMANGALAM AND NAMAKAL FIELDS.—Camping.—A few days after the arrival of Mr. and Mrs. Thrower on the Kolli Hills we returned to Namakal and then went into camp. To save the labour and expense of taking tents we lived in a thatched shed in the yard of our teacher at Olaipalayam. Our visit was in the midst of the rain season but, as we had only a very old palmyra leaf roof overhead, it was a blessing there was no rain.

Travel in the West.—Our camp was in the midst of a very large tract of country on the west which is quite destitute of roads. In going out with our preachers every day I would walk until I was tired, then climb into

the bullock bundy, which, if we were really fortunate, would cover the ground at the speed of 2½ m.p.h. Frequently one was obliged to alight and help the cart over particularly bad places to prevent capsizing.

A Welcome Change.—Our camping centre was in the very neighbourhood where our Tidumal Christians have been much persecuted. During our visit we witnessed a great change; people flocked to us for medical help at all parts of the day, and at night would come round to hear the Gospel. When we left camp one of the men, who through our representations were bound over to keep the peace, brought us in his own bundy for ten miles on our way.

Opportunities for Medical Work.—During camp we were much impressed with the wonderful opportunities there are in such outlying districts for medical work. It is a branch of Christian service always appreciated. It is true Christian philanthropy; it breaks down opposition to Christian evangelism and it is in itself a very effective means of evangelism.

Our new Congregation at Solipalayam.—In camp we were twice able to see the new congregation of Solipalayam. Notwithstanding frequent requests none of the people have been baptized yet, but they all are showing a very encouraging attitude and come regularly to the services.

Elder Abraham.—A fortnight ago I gave a surprise visit at the morning service in Erumaipatti. I was encouraged to find that Elder Abraham, of Pavittram, who is now very old, travels a distance of six miles to Sunday service. When I was walking away from the meeting with him Abraham remarked, " Ah, Aiyar, I am now getting very old. My eyes are dull; I cannot see the print as before. My ears are heavy; I cannot hear what people say as I did before. Also I have little strength, for when I walk my body aches.—**But** there is no deficiency whatever to the grace of my God." Be it remembered that Abraham is the only Christian in a large village and that his life has been spent with amazing patience in the midst of constant reviling and persecution. It reminds one of that splendid passage in Habbakuk 3. 17, 18.

Sendamangalam Camp.—These notes are being written in camp at Sendamangalam. The wall for the complete enclosure of the Girls' Hostel and Well is being erected by a big gang of men. Every morning before they commence work Miss Mowle's munshi gets them together under a tamarind tree for prayer. It is a sight worth seeing—a crowd of big-boned, muscular all but naked men standing under a tamarind tree, and the little, delicate, college bred, amply clothed munshi in their midst offering up prayer for God's blessing to rest on the work of the opening day.

Drifting from Hinduism.—Last night after showing the magic lantern pictures in the panchama quarter of Sendamangalam I was assured that the people there had not worshipped at their local shrine for several years. On my enquiring the reason, the man who was carrying the lantern, said it was due to our preaching. In the morning of the same day I was in the noncaste quarter at Tuttikulam and noticed the local temple closed. I was told that no one had worshipped there for many months. Such people are now frequently seeking the aid of our Boarding School for their boys.

An Illness and a Testimony.—Muttuswamy has been our writer, a deacon of the church in Sendamangalam and Namakal, a regular preacher at the

Prayer Answered

Sunday services, and also the Supervisor of the village schools for many years. He is now very ill and two days ago we feared we were losing him. His wife, the mother of six children, this week gave Mrs. Morling this testimony: "Yesterday I felt very low; my husband was so ill that I thought he was going. My heart was in anguish, but the Lord was very near. He spoke much comfort to my soul and gave me the assurance that He loves me and loves my husband, and that this is just the chastening of His own child. I feel now that however the sickness may end, all will be well. My prayer now is that I may learn the lesson He is teaching me."

D. MORLING.

* * * * * *

SENDAMANGALAM.—Praise the Lord with us for the rain He has given. It is a real joy to go through the fields and see the crops growing and the wells three parts full of water. The women greet us with smiling faces and say, "Enough." The little cowboys swim and splash about in the pools of water, thoroughly enjoying themselves. Even the cultivators are satisfied "for a time!" they say. And we rejoice, for we know that the Lord has answered our prayers.

Another great cause for praise is that a very kind friend has been constrained to send along the money for the Girls' Hostel wall. This is a very special answer to prayer, we have been praying very earnestly, for over a year, that the Lord would send this money along. Now it has come, the wall is being built, and the children are coming in January. Pray for us as we start this Hostel, also for the teachers and those who have charge of the children, their duties are quite as important as ours and they need as much prayer.

E. A. SAVAGE.

* * * * * *

PANIADIPATTI.—The work amongst the women here is going on satisfactorily. The Bible-women go out into the villages daily. They are very faithful and allow nothing to prevent them, or if prevented at one time they will do extra at another time, and lose no opportunity of speaking to anyone if such an opportunity occurs. One always gives a message to the people that gather every morning at the dispensary. Please pray for these dear women. They do the Sunday school work here and it is quite voluntary work; also the women's meetings on Sunday evenings. These are usually held in two villages, some of us going to one village and some to another.

There is always a women's meeting, which Miss Poole now conducts, after the usual morning service. This meeting is encouraging and sometimes other women from the village will come and listen too. May the Holy Spirit not only feed those who are **in** the kingdom but bring in some of these others who are **without.** The girls' school here is the most encouraging of all. We constantly see signs of the Lord's working amongst the girls as we watch their lives day by day. We now have 30 girls, some of the bigger ones having left school. Pray for these who have gone, for they do need it. So many evil influences are around them, and we can shelter them no longer, but He who is mighty to save is also mighty to **keep.**

GRACE K. CARTER.

Farewell on the Kollis.

IT has often been noted that Anglo-India is well accustomed to Good-mornings and Good-byes; its inhabitants are ever coming and going. But the farewell given last week to Mrs. Brand and Miss Harris was by no means the ordinary good-bye of Anglo-India. The sudden Home Call of Mr. Brand, the profound respect and deep affection with which he was regarded, the recent weeks of sore trial, the arrival of Miss Harris, and the acknowledged uncertainty concerning the future, all gave a pathos to the salaams of our Indian friends that is not often seen on such occasions.

The Valedictory Service was held in Valavanthi on the evening of Tuesday, October 8th, the eve of Mrs. Brand's departure for England. All the Christians of the Valavanthi settlement and the male workers from the out-stations were present, with also a sprinkling of leading local Hindus. A beautifully printed address in Tamil was read by Selvanathan, the senior worker of the Kollis, who came years ago from our Madras congregation as a mere lad. In graceful language the document set forth the history of the work on the Hills, and gave in detail the many activities of the versatile and now departed leader.

Then followed a very interesting part of the proceedings. Representing the Medical Department, the doctor came to the platform and presented to Mrs. Brand a pair of spectacles; then one of the deacons, on behalf of the church and congregation, brought a beautiful rug, in which was woven a suitable inscription and the missionary's text, "Lo, I am with you alway, even unto the end of the world." Mr. Samuel, representing the six Co-Operative Credit Societies which Mr. Brand had established, handed to our departing friend a lovely bed-spread locally woven, after which Ruth, first inmate in the Girls' Home and presage of many blessings, blushingly and silently presented, on behalf of the Women's Industrial, a large silk shawl. The Women's Industrial is carrying on the silkwork industry, though the silk-weaving has not been commenced yet. A memento of a different sort was an autograph album, in which were the signatures of many who have studied in the various schools. This represented, of course, the educational work. Then came to the platform a hillman, finely built and of well-moulded features, his pleasing face lit up with excitement, bringing a miniature dholy or Indian canvas chair, in which the coolies carry one on long journeys. He represented the regular runners who have made hundreds of journeys between the Kollis and the plains, and between Valavanthi and the many out-stations: yes, and he represented that type of inquirer over whom many agonising prayers have been made and many bitter tears of disappointment have been shed. He was with his master to the very end, performing the humblest and most menial offices, and hearing his master's last words and petitions. Little wonder that the recipient found it difficult to make any articulate reply. Not the least of the gifts was a box of the famous Sembaha wood, made on the premises, very finely jointed in mitre dovetails and bearing an inscribed silver plate. This was from the Men's Industrial School, and was intended to hold the various other articles.

Mrs. Brand, deeply moved by these many and unexpected gifts, and the love that most evidently prompted them, bravely gave her grateful thanks, and asked for prayer concerning her future.

This was not quite the end of the presentations. Miss Harris was then handed two typically Indian brass ornaments and a stuffed cobra. In her reply, which was interpreted by the chairman, Mr. Morling, she expressed the real pleasure she had felt in coming to India and in staying in Valavanthi, and also said she hoped that she would see them again.

Mr. Thrower made reply to the kind welcome that had been extended to him, and trusted the little church on the Kollis would be like the prophetic "handful of corn in the earth on the top of the mountains." With a few remarks from the Chairman, and a very elaborate vote of thanks, a most interesting meeting came to a close.

The Benediction was followed by light refreshments to all present.

The next morning, after prayers in the chapel, the ladies, amidst tearful and cheerful salaams, set off on their long journey—Mrs. Brand on the fine horse of her late husband and Miss Harris in a dholy. May God grant them a prosperous journey, and after that the bright gleam of His guidance in all their future.

Mr. and Mrs. Thrower have entered into a new and difficult sphere of work. Let us give them our earnest prayers, for spiritual success and heart-joy in all their service.

D. MORLING.



Group of Workers at the Bible Training School, Madras, September, 1929.

Sendamangalam Panchama Women.

DURING last year's rainy season the mud walls of the Panchama school at Sendamangalam were damaged, so that it had to be rebuilt. When it was re-opened we held a little service there. After this a Sunday evening service was started for the people, who were showing signs of interest. What this interest means it is difficult to say, but we can pray and work, knowing that the Holy Spirit can awaken a desire for salvation in their hearts. As the women were asking for teaching, we decided to hold a weekly meeting for them. The caste people object to the Biblewomen going into their houses after they have been to the outcaste houses, and so we have to plan carefully in order to fit in both caste and outcaste work. Now that we have the school we can gather all the women there for the weekly meeting. It is rather doubtful as to whether they all listen, but we feel that, although it would be easier to talk to them in twos and threes, to gather them like this is the best plan for the present; and we hope that they will gradually learn to listen the whole time.

As I started out to the first meeting with two Biblewomen it was not without some inward trepidation. When we arrived there school had just finished, and the teacher, taking two boys with him, went to call the women to the meeting. For a time we waited, and then one woman came and looked in the window, and by degrees edged round to the door. After a while others came and stood outside, fearing to come in, and we sat inside waiting, remembering that "patience is a virtue." At last they began to venture in, but, alas and alack! they seemed to bring dozens of children with them, who shrieked, quarrelled, laughed, fell over each other, shouted for their mothers, and did everything to cause as much confusion as possible.

Time after time we emptied the room, but time after time it filled with children, and then suddenly an idea came to me. Seizing one or two of the school children who were there, I stood them together and shouted in their ears, "Sing! Sing!" and they did sing, too, at the top of their voices. These people love singing, and at once the noise subsided. I took advantage of the lull to ask the teacher to help us send the children out, and so for a few more minutes there was confusion. The mothers endeavoured to help us, and they pushed the children in one direction, but the children struggled to go in another. Some of them decided that it was easier to get out of the window, and so they had a lot of fun pushing and squeezing each other in that direction; but finally we succeeded in getting a group of about twenty-eight women seated.

And is all this confusion to be wondered at? No, not for a moment. These meetings are the first that the women have ever attended, and they had no idea that they were expected to sit still without talking. This is also the first time that they have shown any desire to listen at all. The Biblewomen have visited them for a long time, but have always found it very difficult to get a hearing, and have usually had to put up with such remarks as, "Shall we get wages if we become Christians?" "Who will pay us for the time we waste listening to you?" etc. But now that attitude has changed; it is only a slight change, and we know that some of them just want advancement in social station or education for their children, but we believe that there are those amongst them who really desire to hear about the Saviour.

Vepery Rejoicings

And so we started our first meeting for them. The Biblewomen told them the story of the lost sheep, which interested them, for they knew all about looking after sheep, and they knew what a lot of trouble they could be! If a dog is called, it will come, but a sheep, never! Had they not many times torn their feet on the thorns when looking for lost sheep? This and much more they knew about sheep. And then the Biblewoman went on to take the lesson of the story—how that we are all as lost sheep, and that the Saviour came to save us. We hope they understood a little of what was said. We did not hold a long meeting, as we did not want to weary them, for they were not used to it.

We do not know the future of these women, but we know it is perfectly possible for the Lord to touch their hearts and draw them to Himself. Meetings are still being held regularly here, and the last time we went, as we were leaving, they said, "Stay and tell us more." Pray for them.

ELEANOR A. SAVAGE.

Anniversary Meetings at Vepery.

AT a deacons' meeting three months ago one of the brethren asked if it was not proper to hold anniversary meetings in the Baptist churches. The answer was given that it was in all points proper if the church so desired, but that the missionaries had not instituted them, so that the church should not be compelled to continue meetings simply because the missionaries had desired them. This led to a discussion and proposal to suggest to the church that anniversary meetings should be held during the first week in October.

Arrangements went ahead very well, and the meetings were held on Saturday afternoon and evening, 5th October. The brethren were not quite sure whether it was the pastor's anniversary or the church anniversary, as they have not considered such fine distinctions yet: they felt it best just to call it the anniversary. It is twenty-nine years since the church was formed, and the pastor has completed the first year of his pastorate.

About 140 members and friends gathered at four o'clock to the first meeting, and it was pleasing to see representatives in fair numbers from the other churches present. Brother C. D. Murugesan, of St. Thomas Mount, gave the first address on Exodus xxxv. 21, "They came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering." Brother M. Zechariah, preacher-in-charge at Poonamallee, followed, and was led to the same book for his text, "The Lord, the Lord God, merciful and gracious" (Exodus xxxiv. 6). He spoke very helpfully on the great mercy of the Lord in renewing His covenant with those who had so flagrantly rebelled against Him. Brother G. Devamanicam, deacon at Ayanapuram Church, in spite of having just before the meeting heard the news of his brother's death, spoke very earnestly on the relation between faith and obedience, and the inefficacy of faith without obedience.

During the interval between the two meetings refreshments were served, but as there is no tradition about giving sixpence for tea, there was no passing of the plate at that point.

At the evening meeting the chapel was again filled. Pastor Y. M. Solomon, preacher-in-charge at Sembiam, spoke from Psalm cxxvii. 1, "Except the Lord keep the city, the watchman waketh but in vain." He

remarked on the gracious keeping of God both in our personal lives and as His Church. Pastor V. S. Ponniah followed with a very useful address on the fundamental basis of our churches. He pointed out the error that so many make in thinking that, because we are called Baptist churches, our main idea is that everyone must be immersed. The fundamental basis of our faith is that the blood of Jesus Christ sets us free from the bonds of sin, Satan and death. Having been set free, we bind ourselves to the Lord by obedience to His Word. As chairman of the meeting, I followed with a few remarks upon the text, "Thou art the same, and thy years shall have no end" (Psalm cii. 27).

The collections taken at the two services amounted to Rs.8-5-6.

L. WATTS.

Another Jewel for the King's Crown.

ABOUT a mile from the mission house lives a very old woman. Her hair is silvery white and she has lost many of her teeth. Her old face is like wrinkled parchment, but her eyes are bright and clear, and just now shining with that wonderful hope that only comes to those who know that joy and peace which passeth understanding.

Some months ago, when visiting in her village, the Biblewoman took me to see her. At that time the old woman listened carefully, and I was very interested to note the gleam of hope that shot across her face occasionally as we were speaking to her about the Lord Jesus Christ. Certainly her surroundings were not such as to encourage her to hope. She has not a relative in the world, and is far too old to earn her own living. Her house is a tiny square hut with a leaky roof. It is so small that as she lies on the floor her head is against the door and her feet can reach the opposite wall. The house is in the middle of an out-caste village, and the women who live in the surrounding houses each give her a few grains of rice each day, so that she generally manages to get one meal.

A short time ago the Biblewoman asked me to go again. Since the previous visit the old woman had learned to love the Lord Jesus. Her old wrinkled face was illuminated by a new light as she told me how she had grown in faith. Her one regret is that she has lived so long away from Christ, all the best part of her life has been spent in serving other gods, but now she has one Hope—Jesus Swami, and one desire—to go to be with Him. The Biblewoman had evidently been trying to give her some instruction about her heavenly home, and the dear old face shone as she told me she would soon be leaving this out-caste village and her little house, and would be in the place where "everything is brightness and happiness and no worrying about the next meal." Rev. 7, 16, is very real to her—"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."

Now she has developed chronic bronchitis, and the cough has been very troublesome, but she believes that it will not be for much longer. She is unable to leave her village, so cannot get to Chapel and make a public confession of her faith by baptism, but when we all meet in our Father's home above, I am sure she will have a place among those who have "washed their robes and made them white in the blood of the Lamb."

E. C. PUTNAM.

The Lure of the East.

IT has often been remarked by friends resident in India, that the East possesses a peculiar charm and that persons who have lived for any length of time in an Eastern country, can never settle really happily in the West again. Judging by the great numbers who continually cross the ocean there must be some truth in the statement. What is it that attracts such numbers to leave their native land and make their home in India or some other Eastern land? Wherein lies the "Lure of the East?" Ah! varied indeed and widely differing are the attractions. The voice of **Fame** has called some eastward, the voice of **Gain** has induced hundreds of others bent on money making, to settle in goldfield, rubber plantation, tea or coffee estate, etc.; whilst the voice of **Gaiety** has lured multitudes more, eager to throw off all restraint and to go the full length in social and club life.

These are a few of the attractions which constitute the "Lure of the East" for large numbers, but there is another, and this time it is not the country, but the people of the country who attract, and those who are attracted are the followers of the Lord Jesus Christ, who have lifted up their eyes and beheld the fields white unto harvest, who have heard this command, "Go ye into all the world and preach the Gospel to every creature." His love constrained them and His voice urged them "For my sake and the Gospel's go and tell Redemption's Story." They too have gone from West to East, and for them the **Lure** is more powerful than for any of the others.

During my last months in India my friends assured me that I should certainly experience what they termed "The pull of the East" while on furlough. I must confess that I did not seriously believe this. I very much looked forward to my first furlough. I supposed that I should be so happy and absorbed in the company and fellowship of dear ones and friends, that for the time being at all events, India would not be very prominent in thought or vision. I was not long, however, out of India before I understood perfectly what **the pull of India** was. Three days after my arrival in the Homeland as I sat in chapel the first Sunday morning, I entered into this experience. For as I sat there in the well-built chapel, so comfortably seated, and the service proceeded, there rose before me the picture of those dear Indian friends whom I had left behind. I pictured the difficulties of their condition and circumstances. I saw again those girls with arms outstretched and tearful faces saying, "May God bring you back to us speedily." I saw the village women among whom I have had such precious times with the Word of God as they followed me with their lament, "Amma will not bring us the message for nine long months, what shall we do!!" All this passed before my eyes and those mournful, pathetic voices sounded in my ears that morning till I felt almost a criminal to be sitting in that chapel. I longed to be back. Oh! if only I could have reached them that Sunday morning!! I felt I never could settle in England again, those faces and those voices would haunt me. They need me. Thus early did I fully understand the **Pull of India,** and no longer smiled unbelievingly over my friend's remark.

Yes, **there** is the **Lure** of the East for me. India's people are without God and without Christ in the world, sunk in heathen darkness, **Lost! Lost!**

Now, after a very blessed furlough, full as it has been of opportunities of

A Pleasing Memento

Witness and Testimony, of fellowship with God's people in many places, of old friendships renewed and new friendships formed, of happy intercourse with loved ones, all of which will linger as choice memories for the days to come, I turn my mind seriously to the business of preparation to depart once again and return to India. Shortly after this appears in print I shall (D.V.) be on the water. Again the longing to be with them is upon me, the desire to depart is strong. Oh! for a fresh infilling of the power of the Holy Spirit, that as I again seek to minister there to those longing, hungry, waiting ones, out of me may flow **rivers** of living water. "Farewell."

V. D. GREEN.



Deputation appointed to consider the Amalgamation proposals. Taken at Koilpatti, February, 1929. Left to right: Mr. Brand, Miss Green, Mrs. Morling, Mr. Morling.

[*The photograph is of some historic importance, and as it includes the latest portrait of Mr. Brand we feel sure it will be welcomed by many friends.*
EDITOR, S.B.M. HERALD.]

"At an ingathering service in one of our small villages near Madurantakam the people were bringing their gifts of money, rice, fruit or vegetables. One poor man, a coolie, carried a bag of rice. 'How much have you brought?' asked the evangelist. 'I do not know,' was the reply. 'Do not know What foolishness!' said the evangelist. The man answered simply. 'We do not measure what we give to God.'"—THE FOREIGN FIELD. W.M.M.S.

"Thanks be to God for His unspeakable gift."

Our Home Churches.

Prayer Subjects for January, 1930.

Week beginning—

Sunday, 5th.—That a rich measure of Holy Ghost power and blessing may rest upon the work in each Field, with many and abundant signs following.

Sunday, 12th.—For Miss Green, that she may have journeying mercies, and a time of holy preparation for resuming her much loved work in India.

Sunday, 19th.—For Mr. Champion and Miss Mowle, in their studies of the Tamil language, that they may speedily become proficient, to enable them to enter fully upon the work before them.

Sunday, 26th.—For all the Sunday Schools in each Field, that the instruction given may, by Divine blessing, lead to the conversion of the scholars.

MRS. A. E. CHISNALL: a Token of Love and Esteem.

BY THE EDITOR.

TO those who knew our dear friend the home-call of MRS. CHISNALL came with a feeling of shock and irreparable loss; and while heaven is the richer for her entrance into that blissful place, earth is the poorer, and a vacancy has arisen which cannot be filled.

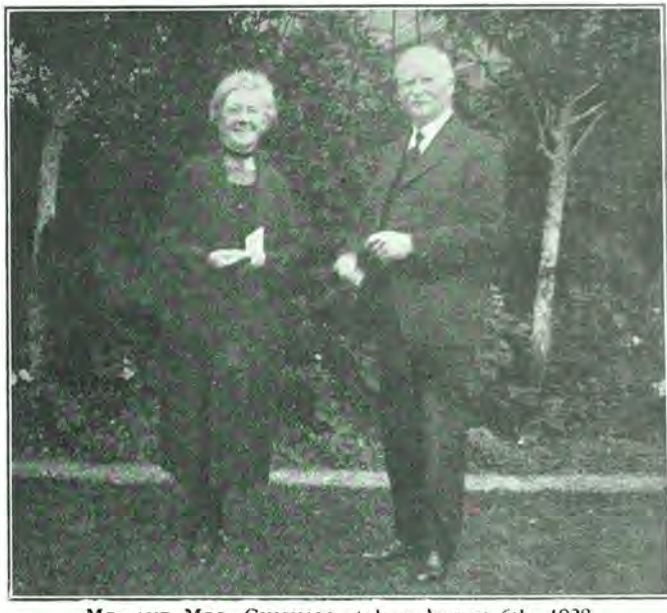
It was my privilege to make her acquaintance some seventeen years ago, since when it has often been my joy to have much happy fellowship with her, and the time spent in her company always gave a spiritual uplift to cheer and strengthen for the duties of life. Her home-life was ideally beautiful; a devoted wife and mother; and she was in every way "a handmaid of the Lord," whose "price is far above rubies"; and in her contact with others she proved herself a real Christian gentlewoman.

I well remember an occasion, when speaking of her father, she said he often expressed himself as being a descendant from the "Kings of Scotland"—a little by-play upon a surname,—and at once came the thought concerning her, "The King's daughter is all glorious within: her clothing is of wrought gold." Now she sees "the King in His beauty . . . in the land that is very far off."

Our dear friend was born in 1861 and in early life attended Providence Chapel, Islington, being baptized in 1888 by Pastor Philip Reynolds. After marriage to our beloved General Secretary, she quickly proved herself a true help-meet to a Minister of the Gospel, and when in 1896, Mr. Chisnall

accepted the pastorate of the Old Baptist Chapel, Guildford, she was ever ready to help him in the various duties connected with Church life. That she is held in loving remembrance by many friends at Guildford, is shown by a gracious, sympathetic letter from Mr. H. Brand, the Church Secretary, who writes:—

"I knew her from 1896, and my first impressions of her proved to be correct—that she was a very gracious person. She was an ideal pastor's wife, and always took a lively interest in the members of the Church and congregation, being most sympathetic in times of illness, trouble or bereavement; going about her visiting in a quiet way, she was a 'succourer of



MR. AND MRS. CHISNALL, taken August 6th, 1928.

many.' Often she has gone to a sick room and sat up all night to relieve those who had been watching the sick. She was very kind and tactful with young people, and her home was always open for lonely and friendless ones, or any needing wise counsel."

When in 1911 Mr. Chisnall felt constrained to give up his work at Guildford in order to devote himself to the office of Secretary to the Strict Baptist Mission, she at once became a real helper, and it is largely by her loving co-operation and inspiration he has been able to serve the Mission in the splendid

way he has done. In this connection our Missionary, Mr. E. A. Booth, writes:—

"It was in these circumstances that I was brought into touch with dear Mrs. Chisnall and realised what a staunch friend she was. She was ever ready to welcome the Missionaries on furlough, to sympathise in difficulties, and to say an encouraging word just at the right time."

For some time she had been in failing health, and often endured much pain and suffering. In January last year she entered a nursing home in London, being afterwards removed to another at Broadstairs, where in wonderful patience she revealed her steadfast faith in the wisdom of God, never murmuring, submissively waiting His will, and resigning herself unfalteringly to the all wise purpose of Him "Who doeth all things well."

The night before the end, in bidding her husband and daughters "good-night," she said, "If I am not here when you come in the morning, you will know that Jesus has come and taken me home." But it was not until the going down of the sun in the afternoon of Thursday, October 31st, that she passed into the presence of her Saviour, calmly and peacefully "falling on sleep."

Amid a considerable gathering of relatives and friends, which included a deputation from the Council of the Mission, and the staff of the nursing home, her body was laid to rest in St. Peter's Churchyard, Broadstairs, on Tuesday, Nov. 5th, in the sure and certain hope of a glorious resurrection through her Lord and Saviour Jesus Christ, the service being conducted by her Pastor, Mr. R. Mutimer, who paid an affectionate tribute to the fragrant life and triumphant death of one who had endeared herself to the Church at Brentford.

Together with many others we shall long mourn the loss of a very dear friend, and in tendering this expression of sympathy with her loved ones, we desire that they may realise very sweetly the presence of Him Who being "touched with the feeling of our infirmities," is "able to make all grace to abound" until the time of reunion at "the marriage supper of the Lamb."

"It must be so; the feeling heart must oft receive a wound;
Must often be compelled to part from those it twined around:
It must be so; life's shadows still must lengthen o'er our way,
And darkness those bright places fill, where shone joy's sunniest ray.

* * * *

Then all around a light is shed, which ne'er will fade away,
More radiant grows the path we tread, e'en to 'the perfect day,'
Each wound is healed, each want supplied, joys given which leave us never;
The heart's deep longing satisfied, and satisfied for ever."

Announcements.

Missionary E. A. Booth's Engagements for January, 1930.—5th, Hastings; 7th, New Year's Prayer Meeting, Chadwell Street; 8th, Bedford; 12th, Clapham (Courland Grove); 19th, Irthlingborough; 26th, Chesham. Now is the time to arrange for missionary meetings for 1930. Address:—30, St. Margaret's Avenue, Whetstone, London, N.20.

Christmas Boxes: a Correction.—In the list of "Personal Gifts" published in December last, "Mr. and Miss Bretton," should have read **Siddall, Halifax (Zion).** Mr. and Miss Bretton.

It is with pleasure that we correct the statement under the illustration of the busy worker, which should have read, "**Ninety Years Young.**" We hope this will encourage many to follow the loving example of the zealous handmaid of the Lord, who passed her ninetieth birthday in November last. In offering hearty congratulations, we would also express the hope that she may long be spared to help give pleasure to our Indian scholars.

New Year Envelope Collection. In the possible event of the Envelope enclosed with the December Herald having been overlooked, we would express the desire that it may be used without delay, and handed to the Missionary Secretary of the Church, or sent direct to the Financial Secretary of the S.B.M., Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.

Concerning an L.Z.A. "Prayer Union."—The L.Z.A. Executive are forming, from the New Year, an "L.Z.A. Prayer Union." It has been felt that now, as increased responsibilities have to be met, many sisters would like to belong to such a fellowship, undertaking to pray individually and **regularly** for the work of the L.Z.A. abroad and at home. It is proposed to circulate, probably quarterly, notes of the work, which will help to build up knowledge of detail, as well as stimulate definite prayer. The Prayer Union will be apart from Branch activity, and any sister wishing to be enrolled as a member, and desiring further particulars, is invited to communicate with the L.Z.A. Organising Secretary, Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1.

Miss Violet D. Green.—Will friends kindly note that Miss Green is returning to India by the **S.S. Naldera,** leaving Tilbury on Friday, January 10th, 1930.

NEW YEAR'S PRAYER MEETING.

This will be held on **Tuesday evening, January 7th, 1930, at Mount Zion Chapel, Chadwell Street, E.C., at 7 o'clock. The President, Mr. J. B. Collin,** will preside, and an address given by **the Vice-President, Pastor Leonard Hills.** It is hoped there will be a large gathering of friends to join in supplication for Divine blessing upon the work during the year.

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 had.

All Orders for the MISSION HERALD and "Rays from the East for the Young," or alterations of Subscribers' Addresses, to be sent to **Mr. J. W. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Surrey.**

An Encouraging Week in East London

Meetings.

East London Missionary Week.—Nov. 17th to 23rd, 1929.—Once again the Lord has blessed us, and we trust interest has been deepened into zeal in many a heart. Fourteen services of various kinds have been held this week in the interests of our Mission in the Churches of East London. Much prayer has been offered to God for the work in India, and interested congregations have received suitable messages. May each Church be blessed abundantly.

We were particularly grateful for the visit of Miss Green on Saturday afternoon to West Ham Tabernacle. This was the Children's United Missionary Service, and a full chapel listened to Miss Green's graphic description of a day's work at Paniadipatti. This was followed by a Choral Piece entitled "Scattering the Darkness" which was well rendered by the Children's United Choir. After tea, the District Rally was held, and Mr. Booth talked to us about the work on the Kolli Hills, Pastor Robinson spoke upon Opportunities, and Mr. H. A. Huckett dealt with certain missionary features of Elijah's Experiences. Friends were present from every Church in East London, and from several places much further afield. Praise His Name!

M. W. R.

An Appreciation and a Suggestion.—With happy memories of past joyous experiences, the writer journeyed to the East for the Children's United Missionary Service. Decided dampness was met with on the journey, but there was no dampness of spirit, for the expectation of a good time cheered the heart. In this there was no disappointment, as, on arrival, West Ham Tabernacle was full of cheerful folk; surely children, of all people, know how to create a bright and warm atmosphere. Specially selected voices from our East London Sunday Schools were sweetly and heartily singing missionary hymns, prior to the commencement of the afternoon meeting. But it is of their special contribution during the meeting that we would speak. It was entitled "Scattering the Darkness," and was made up of 5 choral items, 3 recitations and 1 dialogue, in which three boys took part. Each of the recitations had reference to the work of our own Mission; the dialogue, which told of Peter James and his cycle shop at Sembiam, where the sign-board is turned on Sundays to advertise "Not open on Sundays," was a gem; and they were recited in an intelligent and warm-hearted manner. Indeed it **was** good to be there, the entire meeting being full of interest.

In conversation with a friend subsequent to the meeting, we felt that such a "Choral Piece," as the programme modestly called it, should not be laid aside after being rendered once only. It deserves to be heard in all the churches of our beloved denomination, and it would form a most useful and interesting method of bringing before our friends the actual work of our Mission in India. There is no doubt that Mr. M. W. Reed, whose enthusiasm is responsible for the series of successful Missionary Weeks held in East London, would be willing to supply copies, and if there were any real demand arrangements might be made for it to be printed. Choral Pieces entitled "Glimpses of India" and "The Newly-opened Door," dealing with the work of the S.B.M., and a demonstration called "Missionary Map Builders" were given on previous occasions, and these are equally worth repeating. It is suggested that Missionary Secretaries should make enquiries concerning the most helpful contributions to missionary meetings.

ONE WHO WAS THERE.

P.S.—Mr. Reed will gladly welcome any requests for copies; his address is:—95, Ham Park Road, Stratford, E.15.

* * * * * *

High Wycombe, Zion.—On Sunday afternoon, November 10th, we had the pleasure of a visit from Miss Green in our Sunday School, when the schoolroom was well filled with scholars and friends.

Miss Green gave an interesting address, taking as her text, "Suffer little children to come unto Me and forbid them not, for of such is the

Kingdom of Heaven;" describing the sad condition of the poor little children of South India, and the good that comes to them by means of the Mission Schools, where they are taught the sweet message of the Gospel. During the afternoon, an envelope, containing £1 13s. 5d., was presented to Miss Green, which the scholars and teachers had given to buy a Bible for little "Tumby." Miss Green expressed her pleasure, and promised she would get the Bible, and the rest of the money should be spent on things he would need.

The collections for the day amounted to £4 10s.

On Monday afternoon a meeting was held for ladies only. About fifty were present. Mrs. Baigent (President of the Mothers' Meeting) occupied the chair, and welcomed Miss Green with a few kind words. Miss Green held the attention of the meeting as she told us the touching story of "Anamal," her first Biblewoman, and spoke of her work among the women, and of her earnest longing to help them more. We trust her words will be long remembered and bear fruit. The sum of £2 5s. (including proceeds of tea) was given for the L.Z.A. Fund.

M. R.

* * * * * *

Leigh-on-Sea, Gordon Hall.—A very happy and enjoyable afternoon was spent on Wednesday, November 28th, at "Homeleigh," The Cliffs, the residence of Mr. and Mrs. Turnpenny, when nine lady friends of Gordon Hall, Leigh-on-Sea, met to form a branch of the L.Z.A. After earnest prayer and reading of the Scripture the meeting was thrown open for discussion and election of officers, Mrs. Turnpenny being elected President, Mrs. Knott, Vice-President, Mrs. E. Vestey, Junior Secretary, and Miss W. Webb, Treasurer. Great help was given by Mrs. Spratt and daughter in cutting out of garments. Meetings were arranged to be held the second and fourth Wednesday in each month. Mr. Turnpenny closed the meeting with Prayer, after which the Doxology was sung.

* * * * * *

Walthamstow, Church Hill.—In connection with East London Missionary Week, an L.Z.A. meeting was held on Thursday, November 21st. Miss Green was the speaker, and held the earnest attention of the large company by her interesting address. Basing her talk on the healing of Naaman, Miss Green told us much of the effects of leprosy, and during the meeting photographs were passed round showing the havoc that this dread disease causes. Linked with the missionary message was a powerful Gospel message, as we were reminded that sin wrought the same havoc spiritually as leprosy does physically. The members of the Women's Meeting thoroughly enjoyed Miss Green's visit, and showed their appreciation by contributing generously to the offering, which amounted to £1.

Books for Sunday School Prizes and Libraries.

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

A word from a teacher will go a long way to encourage a scholar to read a book. Here is something more than the mild moral pointed by the usual book of fiction. Here is real education in other people's habits and ways, a sympathetic outlook, stimulating example, and Gospel tone.

Any bookseller, with the information here given, will obtain any book that may be required. Other enquiries may be addressed to Mr. Reed, 95, Ham Park Road, London, E.15.

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MUSA, SON OF EGYPT, by Mary Entwistle, Pub. Church Missionary Society. A very simple and nice little book for a child 9 or 10 years of age	1	0

"Buy the truth, and sell it not"

CHOPSTICKS, by F. I. Codrington. Pub. Church of England Zenana Missionary Society. Child life in China. Delightfully arranged, and heaps of pictures. For scholars aged 9 to 12 ... ... 2 6

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BLAZING NEW TRAILS, by Archer Wallace. Pub. Allenson. Fifteen crisp chapters on such pioneers as Paton, Jackson of Mukden, Carey, and others. Best book of the kind I have seen for a long while. For boys and girls 12 and over 2 6

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Homerton	1	0	6
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Mrs. Batchellor, Horley, Box	0	9	0
	£28	4	10½

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It has occurred to us that it may be useful to many friends who wish to write to the Missionaries, but cannot do so because they are not sure of the addresses, if the address list was published occasionally. We therefore give the full list below, and hope to include it every few months to keep the addresses up to date.

MR. and MRS. L. WATTS, S.B.M., Kilpauk, Madras, S. India.
MISS E. C. PUTNAM, ,, ,, ,, ,,
MR. and MRS. D. MORLING, Namakal, S. India.
MR. and MRS. D. A. THROWER, Valavanthi, Namakal, S. India.
MISS E. A. SAVAGE, Sendamangalam, Namakal, S. India.
MISS B. MOWLE, ,, ,, ,,
MISS V. D. GREEN, Paniadipatti, Ellarampannai Post, Satur, S. India.
MISS A. M. POOLE, ,, ,, ,, ,,
MISS G. K. CARTER, ,, ,, ,, ,,
MR. G. F. CHAMPION, S.B.M., Poonamallee, Madras, S. India.

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Jesse M. Brand,

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LIST OF SUBSCRIPTIONS, Etc.,

Received from November 10th, to December 9th, 1929.

General Fund.

	£	s.	d.
Lewisham, College Park, Coll.	1	12	8
Horley, Coll.	6	0	4
Horley, Boxes	2	9	3
High Wycombe, Coll. Church and School	4	10	0
Leicester S.S. Box..	0	14	0
Cottenham, Coll.	4	3	0
Saffron Walden, Box	1	0	0
Hadleigh, Suffolk, Coll.	1	9	0
Leiston, Suffolk, Coll.	1	11	4½
Egham, Box, Mrs. Littlewood	0	4	8
No. 51325 for Kollies	1	12	0
No. 51325 General...	1	14	0
Bedford, Mr. & Mrs. Smith	5	0	0
Wales, Pem., Hermon Baptist Chapel :—			
Monthly Coll	1	12	0
Lower Town	0	13	0
Thankoffering Service	2	19	11
Collection	2	6	5
Subscriptions	0	10	0
Gravesend, Boxes :—			
Mrs. Brown, Box..	1	11	2½
Mrs. White, Box..	1	3	6½
Miss Hopkins, Box	0	13	0
Miss Easterley Box	0	12	0
Don., A Friend	0	2	0
Don., Mrs. Scott	0	2	0
Rays	0	18	0
For Miss Green's Work	0	5	0
Erith S.S.	0	12	6
Wandsworth Common, Chatham Road	0	2	0
Walsall, Coll. Mr. Booth's visit	8	5	6
Manor Park S.S.	0	12	0
Accrington, Ebenezer and Zion Contributions :—			
Miss Wilkinson	0	17	1
Miss Isabel Pollard	0	5	9
Miss M. Whittaker	0	1	6
Mrs. Metcalf	0	2	0½
Miss Nellie Scholes	0	4	0
Miss N. Taylor...	0	10	0
Miss N. Hocking	0	6	4½
Miss Clarke	0	6	0
Miss Farrar	0	6	3
Miss H. Thompson	0	6	9
Mr. and Mrs. G. Fielding	0	5	2
Mr. and Mrs. D. Chadwick	0	3	6
Miss Annie Scholes	0	5	8
Mr. and Mrs. H. Whittaker	0	4	2
Mr. and Mrs. Henry Whittaker	0	8	3½
Miss Bessie Smith	0	4	1
Miss Ashworth	0	4	0½
Miss E. Ashworth	0	5	8½
Mr. Hanson	0	3	0
Walton-on-Naze, S.S.	1	8	6
Croydon, Windmill Road, For boy in India	1	0	0
Wales, Hermon Pontygwaith Church	0	16	9½
Tring, S.S., Quarterly Coll.	0	9	7
Clapham, Courland Grove, S.S. and Birthday Box	0	18	11
Sturry S.S.	0	7	6
Tenderton, Coll. Card :—			
A. Woodger	0	5	0
Mr. Ledger	0	3	0
A.H.P.	0	2	0
Mrs. Bath	0	2	0
A. C. Smith	0	1	0
J. Bridgland	0	5	0
W.G.	0	2	6
M. Burch	0	2	6
L. Burch	0	1	0
R. Burch	0	1	0
N. Rogers	0	2	0
G. and E. Buss...	0	2	0
W.M.B.	0	1	0
M.C.	0	1	0
St. John's Wood, per Mr. E. E. Sears :—			
Medical	1	1	0
General	1	18	9
Sub. Mr. E. E. Sears	1	1	0
Carlton, Boxes	0	16	0
Chatham, Kent, S.S.	1	0	0
Brighton Branch.....	5	12	10
Leicester Zion, Mrs. E. Anderson, Box	0	5	0
Stevenage, Coll.	1	10	0
Ponders End	2	0	0
Rattleden, Mrs. Poole's Box	0	5	1
Masboro' S.S., Boxes	2	0	11
Dorking, Coll. Mr. Booth's visit	9	4	6
Over, Cambs., Coll.	3	9	1
Over, Cambs., S.S.	2	10	0
Over, Cambs., Boxes :—			
Mrs. Thixton	0	10	0
Mrs. Bauling	0	5	3
Mrs. Halliday	0	2	8
Misses Silks	1	5	0
Willingham, Coll.	2	2	5
Willingham, Boxes :—			
Miss Ingle	0	7	3½
Miss Bouldon	0	10	9½
Miss Garner	0	12	9
Homerton, Coll.	2	13	9
Homerton, Boxes	1	17	9½
Leicester, S.S.	0	12	0
Swindon, Coll. Providence	1	11	2
Trowbridge, Coll. and Profit on Tea	4	10	7½
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Boro' Green, **Home**	12	3	2
S.S. Boxes	7	15	2½
Colls.	6	13	3½
New Cross Zion :—			
Sub. Miss A. Barton	1	0	0
In Memoriam	0	10	0
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Peterboro', Various Amounts	0	18	0
Ipswich, Kesgrave S.S. Box	0	19	6
Huddersfield, Rehoboth S.S. :— Support of Bible Woman	2	0	0
Croydon, Derby Road, Mr. Dann's Box	1	3	4
Norbiton Birthday Thankoffering	0	5	0
Leigh-on-Sea, Gordon Hall :— Mr. and Mrs. H. C. Turnpenny	2	2	0
Ilford, Coll. Mission Week	0	5	6
	£156	9	5

Personal.

	£	s.	d.
Gifts, per Miss Green	0	17	0
Miss Edwards	2	2	0
Miss S. Hart	1	0	0
M. Boulsher	0	10	0
Dr. S. D. Sturton, China	0	10	0
Mr. Gumbrill	3	0	0
Miss J. B. Harris...	2	2	0
Subscription	100	0	0
Birthday Gift	100	0	0
Sheffield	1	0	0
Misses S. M. Shiles	0	5	0
S. H. and R. J. H.	1	0	0
Sub., Mr. Rogers	1	1	0
Friends, Lymm	2	0	0
Mr. G. D. Cummings	0	2	6
Miss Hill	0	0	8
Mr. F. Dann	0	2	6
Mr. H. N. Bewers	0	1	8
Miss Dadswell	0	0	6
	£215	14	10

Miscellaneous.

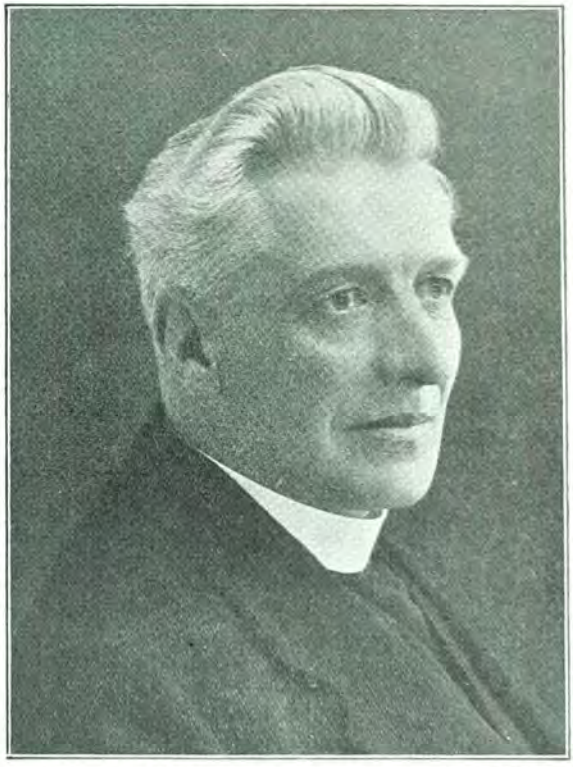
	£	s.	d.
"Wreaths"	0	7	6
East London Missionary Week	17	5	0
Hasting's "Wreaths"	0	1	0
5 p.c. War Stock ½ year's interest £481 7s. 10d.	12	0	8
Literature, per Mr. Booth :—			
Mr. A. G. Harris	0	10	0
Miss Light	0	5	9

(*Continued on page 22.*)

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The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."



PASTOR LEONARD HILLS, VICE-PRESIDENT S.B.M.

Price One Penny

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

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THE

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INCORPORATING

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY

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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, and Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY, August, 1929.

VOL. XXIX.] FEBRUARY, 1930. [*New Series*, No. 278

CURRENT NOTES.

THE present political unrest is a matter of grave concern for all who are connected with Christian Missions in India, and there is need for prayer that those in authority may be guided by Eternal Wisdom, so that all deliberations may be over-ruled for the good of the nation, and prove to be for the advancement of the Redeemer's Kingdom. We venture to draw the attention of our readers to an article on Mr. M. K. Gandhi, furnished by our Missionary, Mr. D. Morling. Without offering any opinion concerning the wisdom of his designs for his compatriots, we would entreat that he be remembered at the footstool of Him Who alone can reveal that truth by which men are set free, and his gifts and influence may be used for the higher and nobler purpose of bringing the people of India to know Him Who is "the Life, the Truth, and the Way."

We gladly give prominence to an article setting forth the constitution and work of the Ladies' Zenana Auxiliary, with the hope that the appeal for a wide extension of interest among the Churches may receive a most encouraging response. While we highly value the freedom enjoyed by the women-folk of the Homeland, we are apt to forget the great difference existing in India, especially in the South, where our Mission is working. Owing to the almost iron-bound custom of ages, women are there so isolated that they cannot be reached by men, and the ministry of woman to woman has brought many out of the darkness of heathenism into the light and blessing of the Gospel of God's grace.

"CONTINUE IN PRAYER."

A Message from the Vice-President.

FOLLOWING the brief but trenchant words of our beloved President, in the January issue of THE STRICT BAPTIST MISSION HERALD, it is my wish to continue on the same note—PRAY. In order to grow in grace, the means of grace must be employed. Our blessed Lord not only said so, but DID so. When "great multitudes came together to hear, and to be healed . . . HE withdrew Himself into a solitary wilderness and prayed" (Luke v. 15-16). We all recognise the importance of teaching and healing; if we are truly Christ-like, we shall, like Him, ever put the secret place of prayer even before the spectacular demonstration of power. He knows our frame and its weakness, and hence bids us to come apart and rest awhile. But, surely, that resting was in the consulting chamber of prayer, for "in the morning, rising a great while before day, He went out, and departed into a solitary place, and there prayed" (Mark i. 35).

Prayer to Him was more than either machinery or money, for did He not say, "Pray ye therefore the Lord of the harvest, that He will send forth **labourers** into His harvest"? (Matt. ix. 38). He is "the same yesterday, AND TO-DAY, and for ever," so let us follow Him and His example to-day, and pray for the labourers, and for yet more of them, and "my God shall supply all your need according to His riches in glory by Christ Jesus."

It is beautiful and helpful to remember that the little band of those who accompanied Him in the days of His earthly ministry, and who saw His works and heard His words, never asked Him either to teach them to preach or perform miracles, but they did desire Him to teach them to pray. Nor is there any record that He ever taught them to preach or work wonders,—though there is the promise that "greater works than these shall ye do,"—but Matt. vi. 5-15 is the abiding record of how He did teach them to pray; and it is significant that when dealing with Peter (Luke xxii. 32), instead of working a miracle to deliver Peter, He said, "I have **prayed** for thee, that thy faith fail not."

Surely, if we read our Lord's teaching and practice aright, we shall very humbly come back to the place of power, where, in answer to our united cry, "Lord, teach us to PRAY" (Luke xi. 1), we shall pray for one another's prayers, and as we besiege the throne of grace for India — that Gibraltar of heathenism—will capitulate to the armies of our Lord, the Captain of our salvation, who never yet lost a battle, and who will lead us more than conquerors. We follow a

Master whose earthly ministry began in prayer, "Jesus also being baptized, and PRAYING" (Luke iii. 21), continued in prayer and ended in prayer (Luke xxiii. 34). The HEAVENLY ministry of our Lord was begun in prayer (John xiv. 16): "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." His heavenly ministry is even now being continued in prayer (Hebrews vii. 24-25): "This Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them."

There are two ways of learning. One is by being told, the other and better is by watching someone else. So, as we watch HIM, we shall indeed pray, and faith reckons that which is prayed for as already its own. Faith in the promise is the fruit of faith in the faithful Promiser. "Faithful is He that promised, who also will do it." Brethren, let us have faith in God, lay hold of His faithfulness; and to Him be all the glory for the showers, and the harvest thirty, sixty or a hundred fold.

Very heartily yours, LEONARD HILLS.



THE YOUNG MEN'S HOSTEL AND INSTITUTE, MADRAS.

A loving tribute from overseas

VALAVANTHI, June, 1929.

(Dedicated to my only brother, JESSE M. BRAND, who gave his life to the work he loved).

This life is Thine, I gave it up to Thee
Beneath the oak tree where Thy servant stood
And called for workers, needed in the field:
I cast myself on Thee—'twas all for good.

This work is Thine, herein I find my rest,
Amazed that men should call it Sacrifice;
With joy I stand to do Thy Will,
To teach or heal at Thy behest.

These hands are Thine, O seal what they have done;
'Tis scarcely finished, but my Captain calls,
When I would fain stay here and carry on,
But since He calls, I lay it down and go.

These notes are Thine—the sermon still unpreached,
The hill folk wanted, needed every word:
The souls who spurned at first Thy Name
Cry "YESU BHAGAVAN," our "JESUS LORD."

This house is Thine, my Valavanthi home
Belongs to Thee, to help Thy Kingdom come;
If I must go, bring other workers out
To keep our banner pointing to the sky.

This little Church is Thine, O keep it near Thy Side,
Converts from Hindu caste and heathen chains;
They need a teacher, brother, guide and friend:
I could not sleep if they were left alone.

This life is Thine, I gave it up to Thee
Beneath the oak tree, had I thousands more
They all should follow in such labour blest:
My Master calls—I must arise and go.

SYDNEY D. BRAND, M/V, "Western Prince,"
Furness-Prince Line, South Atlantic Ocean.

(It was during a Missionary Conference held at Stoke Park, Guildford, in 1906, when the Rev. Francis Paynter made an appeal to which our brother responded. Afterwards under the oak tree above-mentioned he dedicated himself to the Lord for service in the Foreign Field. It was in Stoke Park, that the S.B.M. Camp was held during his furlough in 1923. EDITOR, S.B.M. HERALD.)

THE LADIES' ZENANA AUXILIARY OF THE STRICT BAPTIST MISSION.

INCORPORATING

The South Indian Strict Baptist Missionary Society.

THE Ladies' Zenana Auxiliary was formed in 1906 to give ladies in our Churches a direct interest in the work of teaching the Word of God and the Way of Salvation to the women of India. This is work in which men cannot engage, and is therefore carried on by the L.Z.A.'s Lady Missionaries and Biblewomen.

The L.Z.A. missionaries in India serve under the auspices of the L.Z.A. Executive, who report to the Council of the S.B.M. in all matters of administration and finance. The whole of the women's work has hitherto been financed independently of the General Fund of the S.B.M. This includes, besides the salaries of the L.Z.A. missionaries, the support of some forty-five Indian Biblewomen; the entire maintenance of the Girls' Hostel and School in Sendamangalam (opened in January, 1930); and part of the maintenance of the Kolli Hills Girls' Home.

Since the amalgamation of the two Societies the Girls' Home at Paniadipatti (Tinnevelly District) also comes under the auspices of the L.Z.A. The income required for the whole of the L.Z.A. work will be between £1,800 and £2,000 per annum.

At the time of the amalgamation all Lady Missionaries and Biblewomen were paid from the funds raised by the Ladies' Auxiliary, but, as the amalgamation has added three to the ladies' staff of missionaries, the income of the L.Z.A. must be increased accordingly. This income is derived from donations and from the special L.Z.A. Collecting Boxes of the Branch members.

At this time of increased need the L.Z.A. Executive are desirous of having a L.Z.A. Branch formed among the sisters of each Strict Baptist Church; and the Council of the S.B.M. earnestly invite the ladies in our Churches, who are not already supporting the work of the Mission, to help, and also to form local Branches of the L.Z.A. in all Churches where they do not already exist.

The Ladies' Zenana Auxiliary would esteem it a favour if the Pastor, or the Church Secretary, or the Mission Secretary in each Church concerned would kindly forward to the L.Z.A. Organising Secretary (Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1) the name of any sister to whom a personal letter could be written with the object of having such a Branch formed.

The above Statement is issued by the Council of the Strict Baptist Mission in order to explain the work of the Ladies' Zenana Auxiliary and its relation to the parent Society

"If two of you agree . . . it shall be done"

THE FELLOWSHIP OF PRAYER.

TWO people saw a vision. It was as if the hand of God had drawn aside a curtain and bade them look through an eastern window, and the vision was this. In a land called India—a land swept with sunshine, and beautiful with the blue of heaven and the rustling music of palm trees—stood an image of stone, and a temple that reared its hoary head into the blue sky. There were worshippers, men, women and innocent children bowing down to the stone image, and carrying their offerings of fruit and flowers into the temple courts. There were baby girls being dedicated to the service of the evil one, and there were child-wives and child-widows pathetic beyond words in their weakness and bondage. There were the cruel customs of caste, the awful terror of those about to die, the hopeless sorrow of the bereaved. The degradation of women, the evil practices and beliefs of men, the cry of little children. They saw, too, a band of God's servants, only a small company amid the teeming heathen multitudes, trying to keep His banner flying high above the heathen temple and the image. It was a mighty task, but their faces were not ashamed, for God was with them.

The two people who saw the vision fell down before Him and cried, "Lord, what wilt Thou have me to do?" And to each one He gave a command. To one He said, "Go, Go, and tell them of a Saviour." It was a great command, and for a moment she shrank back afraid, till He said, "Fear not. Lo, I am with you all the days." Her heart sang for joy, and her feet were swift to do His bidding, because she loved her Lord and would fain show her devotion by her obedience. The other waited for Him to speak, and very clearly came His command to her: "Pray. Pray the Lord of the harvest to send forth labourers. Pray for those already there, hold their hands up as they lift the banner of His cross, and pray for those groping in heathen darkness that they may see His great light."

She was disappointed; she, too, loved Him much, but to her sister she thought had been given the greater service. How her feet wanted to run too, her heart was burning to go and tell; but a quiet Hand was on her head—a Hand of blessing and of dedication—and a quiet voice said, "Stay and pray." Her heart became glad with a holy gladness when she realised that this, too, was His service—a quieter and a more secret service, but great with the glory of His call.

Which command have you heard? A few of us hear the call, "Go, and serve abroad," but to how many of us is given the quiet and sweet service of prayer at home? The L.Z.A. has recently organised a Prayer Union, with the

earnest wish that all those who have definitely heard His call to the ministry of continual intercession would enrol themselves as members. All particulars can be obtained from the L.Z.A. Secretary, Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1. WINIFRED BOOTH.

"A GREAT DOOR AND EFFECTUAL."

A Valedictory Message by Miss Violet D. Green at "Zion," New Cross, on Tuesday Evening, December 31st, 1929.

I HAVE come to this Valedictory Meeting a woman possessed of a very firm conviction, which is expressed for me in 1 Cor. xvi. 9, "A great door and effectual is opened unto me, and there are many adversaries." This is not the expression of a hope which the Apostle cherished in his heart, it is stronger than that. Not the language of desire, but the utterance of a firm conviction. "A great door and effectual **is** opened unto me," and I am persuaded of the same fact. I am convinced that as I return to India "a great door and effectual **is** opened unto **me.**" Were it not for this strong conviction I should have no desire to return.

The missionary returning from furlough is under no delusion, but knows perfectly well the multitudinous difficulties there, and that, coupled with the heaviness of parting from loved ones, one requires a **stout heart.** But when one is gripped by the force and power of a conviction like this, it makes the feet swift and the heart strong. I venture to say that those who have read of and heard about the work in Tinnevelly will have no great difficulty in understanding this conviction.

For the benefit of those who may not be so familiar with the work in Tinnevelly, I will briefly outline it. The district is something between 400 and 450 miles south of Madras, and it takes nineteen hours by train and four hours by bullock bandy from the railway station. It forms the southernmost part of the territory now occupied by the Strict Baptist Mission, and is very hot and dry and painfully barren. Means of travel are very primitive, the only vehicle in use being the bullock bandy, and this because there are no roads, field tracks being the only substitutes for roads in that district.

The people are very backward, degraded and poor, and mostly live on land produce. There are two main Mission stations, Koilpatti and Pamadipatti, and these are twelve miles apart. Around these two stations are a large number of villages, where we have schools and school-chapels and Indian workers in charge. Some of these villages are widely separated, and involve a journey of some hours by bullock

bandy. We have in these village congregations a total of over 700 baptized members, and if they are to grow in grace and become strong they need regular visiting and exhorting, and they are by no means a small family. Then there are the day schools all over these villages, where the children are being taught the Word of God regularly by Christian teachers, and these have also to be regularly inspected and watched. How many dear boys and girls have received the blessing of the Lord at these little Mission schools I may not stay to tell. Medical work is also carried on extensively, and this has been a great help in establishing confidence and breaking down prejudice. There are regular village meetings in the open-air and house-to-house visitation. This has been a regular feature of my work with my Biblewomen, and by these means large numbers have heard the message of salvation.

I consider the two greatest achievements of my first term were the opening of the Girls' School and the starting of meetings for Christian women. The Girls' School meets a very real and pressing need, since it exists to help the girls of poor village Christians, who cannot afford to educate their girls. This class of girl has been largely overlooked in most cases, for schools are mostly self-supporting, and a good fee is demanded. There are just multitudes of these girls, who are shut out from all benefit and doomed to grow up ignorant, rough and coarse. The Girls' School at Paniadipatti is an attempt to meet the needs of these girls, and has been much blessed, the numbers rising from nine to commence with to twelve, then twenty, and when I left India there were thirty-seven. Only very elementary education is given, for our chief design is to well instruct these girls in the Word of God, and seek to lead them to the Saviour by our teaching, prayers and influence; and it has been our great joy to see several of the elder girls brought to Him.

The Christian women's meetings have hitherto been but an experiment, and I was pressed into it by reason of their ignorance of the Word of God and the absolute lack of any Christian piety. I felt their one urgent need was **instruction,** so started in two villages special weekly meetings for the Christian women, and these have been blessed so remarkably that I am quite satisfied that this is to be my work in the future on a much larger scale.

I have thus very briefly outlined the sphere of my work. Does it not constitute a great door and effectual? It teems with opportunities, and every section of the work, as I view it, seems to be full of beckoning fingers and voices that urge me to COME! Great and effectual indeed is this door, and how urgent in view of the present political unrest, the outcome of which may be serious indeed. What if for India

there should come a repetition of China's trouble? In view of this, how pressing and urgent is the need to buy up every present opportunity and avail ourselves to the full of this great door and effectual while it is opened. Then, too, how everything is pointing to the imminent return of the Redeemer. We may not long have the honour of serving Him here below in His vineyard, for the Lord of the harvest will soon, perhaps very soon, come again. Will there be any stars in my crown? What of the future?

I said I was gripped by the conviction of the open door of service in India, and am persuaded that my Master would have me develop the work very particularly among our Christian women. It is my desire on my return, as the Lord opens up the way, to secure a good band of Biblewomen, to train them myself, and then station them in the villages where these Christian women live, so that they may visit daily and instruct and help them, following a syllabus of instruction, which I shall myself prepare. I shall hope to spend the major part of my time in regularly visiting and examining and encouraging them, and this will necessitate my camping in the villages for several days at a time; and while the primary work will be amongst these illiterate Christian women, yet the stay in the villages will give much opportunity of seeking out the heathen and witnessing wherever possible. I have merely intimated what I feel to be the Lord's will for me as I return. I covet your continued prayer and practical sympathy for this great work, for "a great door and effectual is opened unto me, **and there are many adversaries.**"

This latter clause in the verse surely presents a sharp contrast to the former—"there are many adversaries." The Apostle was as certain of that as he was of the open door; the one was as real as the other; they were there side by side—the open door, the adversaries. The glad acceptance of the one involved the recognition of the other, and it were worse than folly to under-estimate the power of these many adversaries. They constituted a challenge to the Apostle, and he accepted it; in spite of the many adversaries, he went forward in the strength of the Lord.

"A great door and effectual is opened unto me, and there are many adversaries." What does all this political unrest and clamour in India constitute but an opposing element, a resisting enemy? See how in a large measure the introduction of Western education has become our actual foe to the evangelising of India's people. The caste system, too, is an especially powerful adversary to Christian witness. Come closer and look within the circle of these who have **professed** conversion, and what do we find? Ample proof that in our day there are many adversaries. There is, for the most part,

such a spiritual dulness, such indifference, such apathy, such lack of hunger and thirst after righteousness, and an entire absence so often of keen desire. Such a low standard prevails, and these things constitute the tragedy of many a missionary's life; they weigh and burden, and are responsible for many a sleepless night and many a bitter tear.

Yes, there are many, many adversaries, and methinks the greatest of all is SELF. What missionary has not known how often self gets in the way; what battles there are over prayerlessness, neglect of the secret place, failure to meditate on the Word, getting too rushed, vexed, harrassed, impatient and harsh?

ADVERSARIES? Yes, legions, all militating against us, striving to overthrow and bring to nought. But did the Apostle falter by reason of these many adversaries? No! emphatically No! He accepted the challenge and expressed his conviction, "A great door and effectual is opened unto me, and there are many adversaries." I, too, accept the challenge, humbly relying upon the Lord Who said: "All power is given unto Me in heaven and earth. GO YE THEREFORE and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and LO, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD. AMEN."



MOUNTAIN FOLK ON THE SHEVAROYS, NEAR THE KOLLI HILLS.

Our Foreign Field.

News of the Month.

MADRAS.—Voluntary Sunday School Teachers.—Up to the present our Sunday Schools have been conducted by the teachers on the Mission Staff in the day schools, and it has been very difficult to get the Church members to see that there is either any need or enjoyment in others, not on the Mission staff, taking part in Sunday School work. As the Churches grow in the understanding as responsibility of self-support, voluntary work in Sunday Schools will be taken up. As a beginning it is gratifying to be able to report that a Sunday School for children under eight has been commenced in the Hostel at Kilpauk; there are eighty children in attendance and all the ten teachers are voluntary workers. The children over eight go to the Semmenpettah School, where two voluntary workers assist with three Mission teachers. In four other schools also some voluntary teachers come to Sunday School.

Sembiam.—About three months ago the deacons at Sembiam reported that a brother had not been walking worthily, and desired that he be not allowed to sit at the Lord's Table. This month, at the Communion service, they asked that the brother be restored and thanksgiving made to the Lord on his behalf. It is refreshing to have the deacons exercise such concern for the welfare and purity of the Church.

Poonamallee.—A Church Meeting was held in November at which three candidates gave testimony. One is the grandson of Preacher Zechariah, one the son of Teacher Hephzibah, and the other the junior teacher in the Poonamallee School. The meeting was small, but very happy, and the three candidates were accepted. The baptistery is in the garden and was in a bad state of repair. It has now been repaired, and we look forward to the baptismal service there on our next visit at the end of this month.

Visitors.—During November we were pleased to have with us for a few days Mr. and Mrs. Thrower with baby Vivian, and to talk over with them, during the intervals of their packing the goods that were left in Madras during their furlough, the news of the Home Churches, and the problems of the work to which they have now come.

Mr. Morling came a few days later regarding the settlement of various land transfers for which he had to sign documents. We were glad to have him take the service at Vepery on the Sunday, and a special men's meeting at Semmenpettah on Monday evening.

Miss Poole and Miss Mowle also came into Madras for their Tamil examinations.

L. WATTS.

NAMAKAL AND SENDAMANGALAM.—Transfer of Mr. Champion.—According to instructions from the Council Mr. Champion moved last week to Namakal, leaving Poonamallee in the charge of Mr. Watts. We wish him all success in his language studies here, also joy in life and blessing in work.

Many activities on the Field

Sendamangalam Camp.—During the past month (November) we spent five days' camp in Sendamangalam in order to supervise the erection of the Girls' Hostel Extension. The work is now nearly finished.

Lantern Pictures.—We have been recently showing our lantern pictures again, this time in Namakal and Sendamangalam. During the last year or two the Government has been taking a leaf out of the missionary's notebook, in using the magic lantern for health propaganda.

Madras Visit.—A few hours after our return from the Sendamangalam camp I went to Madras in connection with the transfer of some property there, and one or two questions of amalgamation. While there we had some typical Madras monsoon weather.

Well Blasting Again.—Through the growth of the Hostel there is increased demand for water here in the bungalow compound. With this there is a continued decrease in the supply, which has now compelled us to start the long and laborious process of blasting another well.

Primitive Methods in Harvesting.—During the past few days we have been cutting our Hostel millet. Just contrast our methods of harvesting with those in the West, where a single motor harvester will, in a few hours, cut, bind and place in position the standing wheat of many acres. But our farmers enter the cornfield armed only with a small clasp knife, while the women have no other cutting instrument than a pair of sharp thumb-nails! Bending down a handful of ears that stand eight or nine feet high, they nip off each ear separately and put it either in the lap or in a basket carried by a small boy behind. The straw is "cut" only after it has become thoroughly dry; and even then, generally, it is not cut but pulled up by the roots. To-day the oxen are treading out the corn, which goes to replenish the Hostel store.

Aftermath of Monsoon.—We are now in the month of Margurzhi, the month of sickness and ill-fortune. Apparently this year it will fully maintain its ancient reputation, for just now this part of the country is suffering from an influenza epidemic. One of the Hostel boys has been very ill, but now, by the blessing of God, he is well again. D. MORLING.

PANIADIPATTI.—During this month the work here has been going on steadily. One encouraging branch of work is the Women's Meeting held each Sunday morning after the service. The first Sunday in each month takes the form of a prayer meeting, and it is very encouraging to hear the prayers and heart desires of our sisters. The remaining Sundays we read round and a message is given by a Biblewoman or the missionary. For some weeks the missionary has, at the request of the women, endeavoured to give this message. On two occasions this month strangers have entered and we have spoken to them personally, and now pray that God's blessing may follow the Word, that it may not return void.

Some of our friends may not know that the first Monday of every month is a prayer day here at Paniadipatti. Tamil study, school, and the ordinary duties are put on one side and we all gather for prayer. Meetings are held here morning and afternoon, and in the Chapel in the evening. We have experienced God's blessing and feel much good has already come, and will come, through these meetings.

Pray for us. "Behold, I have begun to *give* . . . begin to possess" (Deut. ii. 31). AMY M. POOLE.

Mr. M. K. Gandhi and his Quest.

IT is generally conceded that for the past ten years Mr. M. K. Gandhi has been the most outstanding personality of India, if not of the East. Born in the Kathiawar Peninsula of the Bombay Presidency, educated in an ordinary secondary school of his native state, he afterwards went to London, where he studied law and was duly called to the Bar. He began his practice as barrister in his native state of Rajkot, but was soon engaged by a large Muhammadan firm in South Africa in connection with a big law suit. Unhappily, soon after commencing his practice in Rajkot he was grossly insulted by a British Civil Officer, and within a week of his arrival in South Africa the racial hatred of that land greeted him with most cruel treatment, not without injury to body. Seeing that his disabilities were typical of the disabilities of his compatriots in South Africa he commenced a long agitation for the redress of their many grievances. This brought him into political prominence, first in South Africa and then in India, where he has laboured for the enfranchisement of his countrymen, and where he has suffered imprisonment for his beliefs and practices.

Though educated as a barrister and known to the world principally as a great patriot and political agitator, Mr. Gandhi owes much of his popularity and powerful influence to his deeply religious nature and his position as a Guru. Much might be rightly said against his violent attacks on the British Government, but one must remember the dark background of his early career. It is generally acknowledged by all classes of Indians that he belongs to the very best type of Hindu as seen to-day, and for that reason his experience in his "great quest after God," as set forth in the following extracts, is the more noteworthy.

This is what he says in the Introduction of the first volume of his recently published autobiography :—

"I worship God as Truth only. I have not yet found Him, but I am seeking after Him. I am prepared to sacrifice the things dearest to me in pursuit of this quest." And again, in the same Introduction, "What I want to achieve, what I have been striving and pining to achieve these thirty years, is self-realisation, to see God face to face, to attain Moksha. I live and move and have my being in pursuit of this goal." The nearest equivalent to Moksha in English and in this connection is "salvation."

Some months ago, at a conference of religious men, he said : "The world is a well-ordered machine and we may discover God in obeying its laws; but no miracles are to be expected, and *it may take ages.*" Then he quoted an Indian philosopher who said that "He who would find God must have as much patience as the man who would sit on the ocean beach and take up a drop of water on a straw and put it aside and thus empty the ocean by carrying away one drop of water at a time."

After that meeting a missionary gave to him the account of his own conversion, of his "realising" and "finding" God, when, as he says, a "miracle was performed, and it did not take ages, either."*

Writing in his autobiography of a great Hindu mystic, Gandhi says, "I could not enthrone him in my heart as my Guru. The throne has remained vacant and my search continues . . . An imperfect teacher in mundane matters

* "Christ at the Round Table," by Stanley Jones.

may be tolerable, but not so an imperfect one in spiritual matters. Only a perfect Gnani (knowing one) deserves to be enthroned as Guru."

How pathetic and even mysterious that a man should make such statements after hearing such famous preachers as Spurgeon and Farrar, and after being a frequent and most interested listener under Parker of the City Temple and Andrew Murray of South Africa!

The following is the LAST passage in the long and eloquent introduction to his autobiography :—

"It is an unbroken torture to me that I am so far from Him, Who, as I fully know, governs every breath of my life and Whose offspring I am. I know that it is the evil passions within that keep me so far from Him, and yet I cannot get away from them."

In this wail of despair from one of India's greatest sons we get a glimpse of the utter hopelessness of Hinduism. It reminds me by contrast of the experience of good Augustine, into whose "Confessions" I have recently been dipping. Repeatedly this thought occurs, "Thou didst seek us who sought not Thee," "And Thou wast at the helm, but very secretly." After telling the story of his terrible conflict, in which heaven and hell fought for his soul, he adds, "For Thou didst cast those toys forth from me, Thou true and highest sweetness. Thou casteth them forth, and for them enteredst in Thyself, sweeter than all pleasure, though not to flesh and blood; brighter than all light, though more hidden than all depths; higher than all honour, but not to the high in their own conceits. And my tongue spake freely to Thee, my brightness, and my riches, and my health, the Lord my God." D. MORLING.

An Ayanapuram Widow's Hopelessness.

THERE was great excitement in the house. For days all kinds of preparations had been going on. The house had been newly whitewashed; the pandal, a kind of shelter, had been erected in front of the house and reached right across the street to the house opposite. Plantain leaves had been tied, invitations had been sent out, all the jewels brought out from their places of deposit, and now everything was ready. To-day was the wedding day.

The bride was a beautiful girl, thirteen years old, with a handsome face and fair skin. The bridegroom was a young man of twenty-two. He was in regular work and well able to keep a wife. In the eyes of most of the people concerned it was a suitable arrangement. The father of the bride did not approve of the young man, but as he was in prison for stealing a cow and was likely to be there for some time, the rest of the family decided to marry the young folks while he was away. At his return he could not "un-marry" them. So the ceremonies began. The priest recited his list of proverbs, the offerings to the gods were made, the tali was tied, and after a few days the guests departed to their homes. The young people stayed in the house of the bridegroom's parents.

The seventh day after the wedding was the day to pay the first interest on the Rs.100 loan which had been borrowed for expenses connected with the wedding. The young husband had no money to give to the moneylender, so he asked for a few days' grace, which was granted. All day long the young man wondered what he should do. "Why did you borrow so much money on my account?" he asked his father, but the father could only reply that it was absolutely necessary that his son should have a respectable wedding.

That Saturday night the young man could not sleep. He thought and thought, but could find no way out of his difficulty. Next morning at daybreak he arose, washed and dressed, and went out into the fields. There he found a poisonous plant. It was a matter of a few minutes to eat a little of it, then he came home and told the others what he had done. Great was the consternation in that house that had just a few days before been the scene of so much rejoicing, but before a doctor could be brought the young man was dead.

I visited the house six days later. The young wife sat in a corner. Most of her jewels had been removed, but not all, because it was only six days after the funeral, and the ceremonies had not all been completed. The Bible-woman tried to point out the evils of getting into debt, and then we expressed our sympathies with the thirteen-years' old widow, and the mother of the young man. The older woman looked up proudly. "It is true we were sorrowful, but now other thoughts have come. By this act of suicide my son has voluntarily given up his life to the gods, and by so doing has attained sufficient merit to enable him to enter heaven."

Our hearts sank. For years the one Way of Salvation has been faithfully proclaimed in this house. But once again we tried to tell of the One Who alone can give eternal happiness, and the woman agreed that what we said was quite true according to our religion, but that was our way of thinking, their's was different.

So we left them. The hope of her husband attaining eternal bliss had not eclipsed the young wife's disappointment. She knows what is before her —a life of perpetual widowhood, and now she is only thirteen. The Bible-woman suggested she should learn to read, but "of what use is reading when I am a widow? I cannot get another husband." Our one hope is that now she is in her mother-in-law's house she will hear the Gospel story as the Biblewoman goes there week by week, and that now she has no more hope of happiness in this life she will begin to think about the life hereafter.

E. C. PUTNAM.

Open-Air Meeting in Unbinuguram.

THIS village is about 1½ miles from Paniadipatti. Its name means the village of love, but love does not reign and rule there. It is supposed to be a Christian village, but alas! the majority of the people are what our people here call "Name-Christians." What a lot of people there are in these days who are but "name-Christians." Oh that they might know the danger of such a situation and become Christians in reality. A little while ago we decided to have an open-air meeting there on Sunday evening. The teacher of our girls' boarding school is very keen on evangelistic work and volunteered to come and speak. Our big girls of the school were allowed to come with us and help with the singing, as they also wished to come, we were quite a nice party, including three Biblewomen and the teacher's wife. After having a little prayer on the bungalow verandah, we set out. It was now nearly 5 p.m. We passed through a little village on the way. The people there, though not Christians, are quite friendly and say salaam as we pass. We grasp our sticks tighter for there are several dogs here which are decidedly unfriendly. Then we passed through some fields where ground nuts are growing. This had been looking well, but now hundreds of brown furry caterpillars are to be seen every-

where. Next we come to a waste piece of ground, where only prickly pear grows, and here we have to walk carefully. On coming to the village, patches of red are to be seen on the ground, and when we get to them we find they are chillies, all laid out to dry. In another place we saw bulls, muzzled, walking round and round, and they are treading out corn. How well one can picture the Bible scenes! As we entered the village the girls began to sing, and the people hearing this come out to look. We then came to what seemed to be the centre of the village, an open space with alleys and lanes turning off from it. We sang several hymns and lyrics and by this time quite a good number of people and children had gathered round. We asked them to sit down, and we sat down in the dust on the ground with them. This caused rather a consternation among the Biblewomen and girls, who wanted to go and find us a seat, but we did not let them. We want to get into touch with these people, and to reach their hearts, so we must go alongside with them, like the good Samaritan, "come where they are," or Ezekiel, "sit where they sit." Shall we count anything too humble and lowly when we remember how completely our Master emptied Himself. We have only to remember how He even washed His disciples' feet, and we are brought in love and longing to His feet, willing to be all things to all men for His sake, willing for anything so that we may reach out after those in darkness.

The teacher began to talk to them, and they listened well, especially a group of men on one side. Even the little children were interested. He speaks so well and holds their attention. He told them a story and drew lessons from it, particularly about professing the Name of Christ and bringing disgrace upon it. A pariah dog calmly walked into the ring, looked around, and then lay down at his feet. We wondered at first if it would disturb and distract the attention, but no, it kept quiet. Then we sang again, and a Biblewoman told the story of Naaman the leper, speaking of the leprosy of sin and the only way of cleansing. Just as she had finished we all had to get up quickly, for along came a herd of buffaloes. When they got to the space they all separated and each went to its own house. It is wonderful how they know, and it was funny to watch them. By this time it was getting dark, so we had prayer and then distributed tracts. Then, after many salaams, we departed, but not without our heart's earnest prayer going up to Him, the great quickener of hearts, that He would stir up the hearts of these people.

On the way home the girls sang, for they were a little afraid of the snakes, as it was now dark and the noise would scare them. It was a lovely walk back in the moonlight, and when we got near the bungalow we could hear the voices of the little girls who were left behind in the school, and they were singing a lyric about victory by the blood of Jesus. These little ones sometimes have a prayer meeting by themselves, while we are gone out. Surely our loving Saviour looks on these with tender love and listens to the little prayers of these little child-helpers. Then the big bell was rung calling all on the compound to prayers and we all joined in singing the song of victory, for whether we see results or not we know that there can be nothing else than victory in the all-powerful **Name**, and has He not said, "The Lord thy God in the midst of thee is **Mighty.**"

GRACE K. CARTER.

Our Home Churches.

Prayer Subjects for February, 1930.

Week beginning—

SUNDAY, 2ND.—For the nation of India, that in this time of political unrest wise counsels may prevail, and truth and righteousness abound throughout the land.

SUNDAY, 9TH.—For all the work in Tinnevelly—that the efforts among the women and girls may be richly blessed, and our lady missionaries favoured to see a large gathering to the fold of the Saviour.

SUNDAY, 16TH.—For Mr. and Mrs. Thrower on the Kolli Hills—that the many difficult problems which continually arise may be solved, and the good work receive continual tokens of blessing.

SUNDAY, 23RD.—That many encouragements may be realised in Namakal and Sendamangalam, and the consecrated labours of the missionaries and native workers be attended with many signs following.

Announcements.

The Children's Corner.—"Grandpa" desires to express his sincere thanks to the large number of grandchildren who have written so kindly concerning the closing of the Corner. He very highly esteems the generous expressions, and commends to each "Rays from the East for Young People," with the belief that it will prove both interesting and instructive.

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Ladies' Zenana Auxiliary.—The L.Z.A. Quarterly Prayer Meeting will be held (D.V.) in the Schoolroom of Zion Chapel, New Cross Road, New Cross, S.E., on THURSDAY, FEBRUARY 27TH, AT 3 p.m. Mrs. Hills will preside, and Mrs. J. M. Brand (of the Kolli Hills) will give a short address. It is hoped that there will be a good gathering of lady friends, especially those from the Churches in the district.

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Missionary E. A. Booth's Engagements for February, 1930.—2nd and 3rd, Ipswich (Zoar); 6th, Cambridge (Eden); 9th, Notting Hill Gate; 12th, Croydon (Derby Road); 16th, Stoke Ash; 23rd, St. Neots; 24th, Biggleswade; 25th, Gt. Gransden. Have Missionary Meeting arrangements been completed for 1930 in connection with your Church? Address:—30, St. Margaret's Avenue, Whetsone, London, N.20.

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"Rays from the East for Young People."—The first number of this little magazine has had a splendid reception, and until the stock is exhausted copies may still be obtained. The next issue is expected to be ready early in February, and friends who have not yet given a permanent order requiring copies of this and succeeding issues, are asked to communicate with Mr. W. J. SHIPTON, 45, PAGODA AVENUE, RICHMOND, SURREY, without delay. To avoid unnecessary correspondence notice is hereby given that any number of copies will be supplied, at prices proportionate to 3s. per 100, but the cost of postage should be added when sending cash. Subscribers will find the following scale of charges, which include postage, useful:—100 copies, 3s. 9d.; 75 copies, 3s.; 50 copies, 2s.; 36 copies, 1s. 6d.; 30 copies, 1s. 3d.; 25 copies, 1s. 1d.; 12 copies, 7d.; 6 copies, 4d.; 3 copies, 2½d.; 1 copy, 1d.

A helpful and encouraging send-off

Half-Yearly Meeting.—Preliminary Notice.—Will our friends kindly note that (D.V.) the Half-Yearly Meeting will be held on Wednesday, April 2nd, at Zion Chapel, New Cross Road, S.E. Further particulars will be given next month. Please keep the date open.

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Mr. George F. Champion.—Will our readers kindly note that since the publication of the list of Missionaries' Addresses, Mr. Champion has removed, and his future address will be NAMAKAL, SOUTH INDIA.

Miss Violet D. Green's Farewell Meeting.

This was held on Tuesday evening, December 31st, 1929, at Zion Chapel, New Cross Road, which was well filled for the deeply interesting occasion.

The President, Mr. J. B. Collin, presided, and after the Vice-President, Pastor Leonard Hills, had read the Scripture portion for the day from "Daily Light for the Daily Path," and offered prayer, welcomed the friends who had gathered to give our sister a good send-off, and asked for prayer on her behalf, prayers for the work in India in view of the many difficulties and perplexing problems now present there. With united prayer we are warranted in looking up for a manifest blessing, and an increase in the Master's Kingdom in the earth.

Pastor W. S. Baker, of Gurney Road, Stratford, gave a very warm-hearted address, based upon the words, "He Himself knew what He would do" (John vi. 6). He said we have to make plans, but must ever keep in view that "He Himself knows what He will do," and our plans can only succeed if they are in harmony with His. It is an immense strength to His servants, as they set about the work to which He has called them, to realise that He has a definite purpose which He will bring to pass. The unsettled state of India to-day presents new problems to missionaries, but "He Himself knows what He will do," and the future of India is not in the hands of Gandhi, but the Lord will triumphantly bring His purposes to pass. As the great multitude and the desert place provided the opportunity to display His wonder-working power, so to-day He is doing all things well. Not only were the multitude satisfied, but the disciples were benefited, and so now His servants grow in grace, and in the knowledge of their Lord, as they are used by Him in handing on the Bread of Life.

Pastor G. W. Clark, of Wetherden, a former Pastor of Miss Green's and until recently Secretary of the South Indian Strict Baptist Missionary Society, gave the Valedictory Address. After reviewing the years of service given by Miss Green, and calling to mind the furlough now drawing to a close, which had been one of *Rest in Crowded Service*, he said :—The savour of your tender messages will abide, and will be a love-link between yourself and a great company in the homeland, whose missionary interests have been won or deepened by your welcome visits to the Churches. When, six years ago, I had the privilege of giving you a parting message, my closing words were, Keep close to Jesus, let Him be your Confidant in all things; tell Him everything—your sorrows and your sins, your follies and your failings. Bury them all in the bosom of His love, He has never betrayed a secret yet. Let me now say a word or two by way of reminder, from the hallowed words, "At Jesus' feet."

I.—AT THE MASTER'S FEET YOU WILL FIND THE PLACE OF BLESSING.

Having already found it so you will need to prove it more as you "launch out into the deep" for fuller service—service which will make ever-increasing demands upon your spiritual vitality. At His feet, receiving for yourself the inflow of His blessing of covenanted love and peace of heart, with joy, your spiritual strength will be constantly renewed. Listening to His heart's choice messages your own heart will be so filled, that you will only find relief in telling others of the joy. So the peace of blessing will be the spot where

love's glory will radiate to others, as you go forth from the Presence Chamber of the King, with His glory resting on you.

II.—At His feet—the place where problems are solved and difficulties vanish.

There are problems and difficulties to be faced in connection with the great work undertaken by the Mission, which are of an administrative character, and these will be dealt with by the Council and Executive, and by Divine blessing will be dealt with successfully. A large company in the homeland, by intercessory prayer, will be ever holding fellowship in service with you. As you know so well, there comes at times to you and your colleagues in India, problems and difficulties which cause an agony of grief, and which no committee at home can solve, yet He Who holds the keys of hell and of death, bids you take them to His feet, and there find the secret of His working. No evil power was ever a match for His grace, and no scheme devised by the great enemy but the secret plot was known to Him, so do not attempt to solve these problems which are incidental to your ministry, or enervate your own strength in meeting them as your service extends, but "take them to the Lord in prayer," for He has engaged to give you wisdom and strength equal to your day.

III.—At His feet is the secret place of success.

It is there you will win souls in an agony of prayer. Hearts are won for His Kingdom as they are first laid at His feet, and from His pierced hand received back again, as trophies to adorn His crown and your crown too, as in loyalty to His bidding you by faith claim them.

So to Him, our King, our Lord, our Redeemer, I commend you, and feel I am voicing the full desire of this assembly, whose prayers will ever surround you.

Miss Violet D. Green then gave a touching, yet heart-stirring farewell address, the substance of which is printed as a separate article on another page.

The General Secretary offered the valedictory prayer, lovingly and tenderly commending her to the Lord, beseeching for her journeying mercies and a sweet sense of His presence, with the assurance that by His wonderful grace she will come off "more than conqueror"; amid all the difficulties and darkness may she be reminded that He is with her, and prove the promise, "Lo, I am with you alway, even unto the end," and as she dares great things for God may we prayerfully expect to hear that wondrous things have been done.

The President, in a few words of farewell, on behalf of all, said :—I wish you God's blessing and presence. I not only speak for those here, but for those who are not here. As a message from the Council, and from us all, " The Lord will go before you, and the God of Israel will be your rereward." There are enemies in front and enemies behind, but the Lord is in both places. On behalf of all I wish you a safe voyage and God's blessing when you arrive in India.

The Vice-President closed the Meeting with the Benediction. The collection amounted to £34 12s. 10d.

The New Year's Prayer Meeting was held on Tuesday evening, January 7th, at Mount Zion Chapel, Chadwell Street, E.C., when a large number of friends attended. The President, Mr. J. B. Collin, presided, and read Ephesians vi. 10-24, and spoke on the need of Prayer, urging all to "continue in prayer, and watch unto the same with thanksgiving." The following brethren offered prayer :—E. A. Booth, J. H. Lynn, H. Adams, W. S. Baker, S. G. Nunn, W. K. Puttnam, W. Robinson and J. Fromow. The Vice-President, Pastor Leonard Hills, gave a helpful and encouraging address, based upon Eph. vi. 10, "Be strong in the Lord," illustrating it by the threefold utterance of the prophet Daniel (chap. x.), "There remained no strength in me"; "I retained no strength," and "He strengthened me," and showing from Psalm xxvii. 1 and 24, that the source of strength for prayer, to love, service and patience, comes from waiting upon the Lord.

LIST OF SUBSCRIPTIONS, Etc.,

Received from December 10th, 1929, to January 9th, 1930

General Fund.

	£	s.	d.
Bermondsey, Lynton Rd. S.S.	1	11	6
Birthday Box	1	1	8
In memory of Mrs. Collin		6	0
Ton Pentre Hebron B. Church	1	0	0
Ponders End		4	0
Wandsworth, Mrs. Jarvis	25	0	0
Greenwich, Devonshire Rd.	1	2	5
Horham, Suffolk, Coll.	4	11	4½
Boxes :		5	0
Mr. Row	2	8	4
Mrs. E. Mayhews		6	9
Mrs. F. Mutimer		8	7
Mrs. R. Doggett		1	4
Mrs. E. Hawes		4	1½
Mrs. A. Chapman		5	0
Mr. F. Cracknell		10	4½
Mr. & Mrs. J. Baker		7	4
Miss E. Lincoln	2	2	4
Mrs. S. Ling		18	3
R. & K. Bloomfield	2	0	0
Mrs. H. Hawes	1	0	0
Mrs. E. Frost		7	0
Mrs. Flory	2	5	0
Miss A. M. Hawes	1	10	0
Miss M. Turner	1	1	9¾
Miss G. Ling			
Misses A. and E. Hawes	2	10	0
Mrs. R. W. Hawes	3	14	0
Mrs. Mayhew		5	0½
Miss L. Pinder		2	0
Sunday School		13	1½
Mrs. P. Ling		10	0
Mr. H. Mayhew		8	1
No name		9	9½
Southport, Prince's St. Chapel, Needlework Guild	2	10	0
Stockley Mission for Kollis	3	8	0
Occold, Coll.	1	8	6½
Boxes	6	10	5½
Leicester, Ebenezer Tract Soc.		10	6
Subs.		6	6
Ipswich, Zoar, Coll.	5	3	1
Boxes :		7	0
Miss Roe	1	15	3
S.S.	2	6	1
Miss A. & E. Wright		3	1
Miss Sharpe	4	0	0
Leyton, Coll.	2	7	0
Hitchin, Bethel, Coll.	3	5	2
Bradenstoke, Coll.			
Clapham, Courland Grove, S.S.		8	2
Birthday Box		6	9
Margate, Rehoboth, Coll.	2	7	6
S.S. Birthday Box		5	6
S.S. Missionary Box		8	8½
Mabel Heritage's Box		8	3½
Mr. W. C. Culliford, Donation		10	0
Peckham, Heaton Rd. S.S.		10	0
Reading, Providence, Miss Bowen		2	6
Sudbourne, S.S. Box		17	0
Hedge End, Env. & Gen.		10	6
South Chard, per A. G. Larcombe	1	0	0
St. John's Wood, Mr. & Mrs. Fraser	5	0	0
Mr. Pooley, per C. A. Vine	1	0	0
Brighton, Ebenezer, S.S. Xmas Gift	1	0	0
Bethnal Green, Hope, S.S.	3	10	0
Rochdale, S.S., Boxes	2	1	3
Swavesey, Env.		4	0
Guildford, S.S., Boxes	5	0	0
Pembrokeshire, Sion, Branch of Hermon, Fishguard—			
Harvest Coll.		16	2
General Coll.		4	0
Missionary Box		4	4
E. Harries		2	6
T. Griffiths		2	6
J. Williams		2	6
T. A. Rowe		2	6
M. E. Roberts		2	6
L. Morse		2	6
E. M. Rowe		2	6
P. & L. Cornock		2	6
J. Evans		2	0
J. Thomas		1	0
D. Rees		1	0
T. Evans		1	0
Lewes, Jireh, Coll.	2	3	0
W. Frank's Family Coll. Box	1	0	0
Hounslow, Zoar, S.S. & Envs.	2	9	5
Clapham, Courland Grove, Miss Collins		9	0
Miss Haswell		3	0
Bethnal Green, Mr. Toms, Env.		5	0
Wood Green, Park Ridings, Coll. & Birthday Box		10	0 4
Nuneaton, Coll.	1	6	6
Tunstall, Envs.		4	3
Stockport, Env. Coll.	3	0	0
Rattlesden, S.S. Coll.	4	2	0
Dunmow, Box		6	0
Guildford, Mrs. Goodchild		10	0
Tottenham B.C.	1	15	8
Richmond, Salem S.S.	2	5	1¼
Senior Class	1	2	0
Infants' Class		7	7¼
Junior Y.P.S.		1	2½
Annual Meeting	2	19	1
Postcards, &c.		5	9
Box	1	12	5
Watford, Env.		8	6
Two little Carol Singers		13	2
Cheltenham, Master J. Brain		5	6
Mrs. H. G. Bellamy	1	0	0
Mrs. Marshall, sen.	1	0	0
Mrs. Marshall, jun.		7	8½
Mr. Salmon		2	6
Mrs. Walton		10	0
Mrs. Towsend	1	1	0
Mrs. Walton, Env.		2	6
Mrs. Bamfield	1	0	0
Miss Clark		2	6
Miss Evans			6
Gravesend, Zoar, Mrs. Scott, Env.		10	0
R. Easterley, Env.		10	0
Dunstable, Mrs. Gurney, Env.		5	0
Lingfield, Miss Berry		2	0
Mrs. Barsons		2	0
Charlie Cottingham		1	6
Gracie Cottingham		1	0
Jinney Cottingham		1	0
J. Ellis		12	6
Bottisham Lode, Env.		16	0
Walsall, Mr. S. F. Burns	1	0	0
Long Marston, Mothers' Meeting Box		10	0
Rattlesden, Miss M. Howard, Env.		7	0
Mr. & Mrs. Howard, Env.		5	0
Wetherden, Miss Green's Farewell Coll.	3	14	2
Env.		5	0
Northampton, Env.	1	1	0
Ramsgate, Coll.	2	0	9½
Hounslow, Zoar, Mrs. Girdler's Box		4	3
Cranleigh, Boxes	1	1	0
Finchley, North, Env.	1	8	6
Sunday School	1	3	9
Stoke Ash, Coll.	2	2	0
S.S. Boxes	2	4	3
Boxes :		9	0
Miss Jeffries		8	3½
Miss F. Moule		8	1
Miss P. Hitchcock		4	4¼
Miss A. Wightman		2	11½
Miss W. Lock		2	0
Miss N. Haddock		1	9½
Miss Cracknell		1	1
Miss Ellis	3	1	0
Leyton, S.S. Box	1	0	0
Charsfield, S.S. Box	1	18	11
Lewisham, S.S.	1	5	1½
Fulham, S.S.		12	0½
Infants			
Brentford, Coll. Boxes, 2nd Instalment	6	4	4
Trowbridge, Two Friends Env.		2	6
Poynings, Env.	1	0	0
Potton, Beds, Env.		14	3
Gaddesden Row, N.Y. Thankoffering		5	0
Diss, A. J. Jarrett	1	0	0
Swindon, Bible Class		12	0
Cheltenham, New Year Offering		10	0
Somersham, Suffolk, Box		6	0
Staines, S.S. Coll.	1	10	0
"Barkiam"	1	5	0
Brighton, Prarthana Sabha Xmas & New Year Thankofferings :			
Miss Neilson		2	6
Miss Light		2	0
Miss A. Miller		2	6
Friend, per Mr. Pickett		2	6
Wellwisher, per Mr. Pickett		2	6

	£	s.	d.
Miss F. Bates		2	6
Miss Cobett		1	0
Miss Brooker		2	6
Gumjusa		2	0
Chesham, Box, per Miss E. R. Dickinson	10		0
Env., per Miss Herbert	5		0
Env., no name		1	0
Amersham, S.S. & Friends	8	6	6
Ipswich, Bethesda ...		10	0
Over, Cambs		16	0
Egham, Env.		5	0
Guildford, Miss Billing	2	0	0
East Ham, Coll.	2	1	4
Friston, S.S.	1	0	0
Mrs. Woods, Env.		2	0
Mr. Cob, Env.		1	0
Ipswich, Mt. Zion ...		9	6½
Brentford, Farthing Coll. Miss M. Fromow's Class		4	0
Notting Hill, Farthing Box		3	10¾
Upper Holloway, Elthorne Rd., Infant & Sewing Class		3	0
	£237	17	11¼

Personal.

Mr. & Mrs. Spratt ...	5	0	0
Miss E. Webb, for Boys' Hostel, Namakal ..	2	2	0
Mrs. Neilson, Birthday Thankoffering		5	0
Cambridge, Thank offering		4	0
Mrs. Gibson, Env. ...		10	0
Mrs. Girdlestone	1	0	0
Mrs. E. W. Painter, Env.	1	0	0
Miss A. E. Fuller, Env.		10	0
Mr. & Mrs. J. & E. L. Pearson	2	0	0
Miss E. Martin			6
Mr. & Mrs. Knowles		7	6
Toronto, In loving memory, $10	2	0	5
Toronto, Mr. & Mrs. Looker. $4		16	2
Miss C. D. Craddock	1	0	0
R. Seymour		5	0
Anon., Env.		2	6
J. Fountain	1	0	0
R.L.S., Box		15	0
N.Y.T.	1	0	0
Paniadipatti School	3	5	0
Miss M. Cockram, Support of Puranan ...	1	5	0
Miss G. Fells		10	0
Mrs. L. Sapsford		12	6
Miss E. Dykes, Env.		5	0
Mrs. Julia Grunwell		10	0
Misses J. & A. West		10	0
Mr. Edwards	1	7	7
Anon.		4	0
Walthamstow Central Bapt. Church Coll.		12	0
F.I.V.E.		5	0
Miss M. S. Holland ..		6	0
A. L. Clark, per Mr. Shipton		10	0
Missionaries' Children	60	0	0
Mrs. C. Hutchinson		2	6
Anon., Env.		2	6
S.J.F., Env.		10	0
Gerrards Cross, Env.		1	0
A Wellwisher		2	0
Darby Green		1	6
Mr. W. Davy		5	0
Miss M. Brown	1	0	0
E.M.P., Env.		10	0
M.J., Horsham		5	0
Mrs. K. Caplin, Env.		10	0
Miss A. Taylor, Env.		7	6
C. & B., Clacton, Env.		5	0
Mr. F. Bedford, Env.		5	0
Mrs. H. Brickler, Env.		4	6
Highgate Rd. Church, Don.	1	0	0
Mrs. Comber	1	0	0
Mr. E. Chisnall	2	2	0
Mrs. Gregg, Sale of Plants as advertised	1	16	4
Friends at Tunbridge Wells, Env.	2	6	8
Anon., Brighton Postmark	5	0	0
Mrs. L. B. Cook		10	0
M. Brown		2	6
R. Barnett		16	0
Halifax, Mr. & Mrs. Gaukroger Env. ...		5	0
Misses Smith, Env.		3	0
Mr. & Miss Bretton, Env.		10	0
Mrs. Ogden, Env		2	0
Mrs. Clutterbuck, Env.		8	6
Mrs. M. A. Philips, Env.	2		6
Mr. J. Anders, Env.		5	0
Birthday Gift, Jan. 7	2	0	0
Miss E. Colwell, Env.	1	10	0
Miss N. Reynolds, Support of Girl on Kollis...	2	10	0
Newcastle-on-Tyne, Sub.	2	2	0
Finchley Postmark, Env.		5	0
Anon., Env.		10	0
G.E.B.	2	12	0
Anon., per Mr. Chisnall	1	0	0
Anon., Env.	1	0	0
Anon.		5	0
	£123	0	2

Herald Fund.

Ilford		9	0
Dorking		13	6
Miss A. E. Fuller		2	0
High Wycombe		10	0
Greenwich, Devonshire Rd.	3	14	9
Horham	2	10	0
Occold		14	0
Norwich		4	0
Tring	3	12	0
Old Hill, Staffs		15	9
Horley, Surrey	1	3	0
Hedge End		9	0
South Chard		2	6
St. John's Wood, Mr. & Mrs. Fraser		5	0
Mrs. Sennet		2	6
Subscriptions		4	6
Swavesey		4	0
Clapham, Courland Gr.		11	6
Tottenham		7	0
Stoke Ash	1	13	9
Cransford		8	4
Tunstall		18	9
Dunmow		1	6
Hedge End		1	6
Long Marston		8	0
Wetherden		14	2
Finchley, N.		4	6
Fulham	2	0	0
Somersham		14	0
Brighton, Prarthana Sabha	1	6	5
Chesham		12	0
Epsom		6	6
Ipswich, Bethesda ...		15	0
Over, Cambs	1	6	0
Manor Park		19	3
Guildford		5	0
East Ham		2	6
Ipswich, Mt. Zion ...		6	4
Cranleigh		2	0
West Ham Tabernacle	4	8	0
	£30	4	9

PERSONAL

M.A.G.		5	0
Mrs. C. Harris		2	3
Miss E. Martin		2	0
Mr. & Mrs. Knowles		1	6
Mrs. Pink, U.S.A.		2	6
T. Bayes		6	0
A. Cradduck		7	6
J. Fountain		4	0
W. H. Begbie		4	0
F. A. Marslove		1	6
Mrs. L. Sapsford		2	0
Miss E. Dykes.....		5	0
Mrs. Julia Grunwell		2	0
G. Barnett		2	6
Miss M. S. Holland		1	6
Anon.		1	9
Mr. J. Hayn		1	9
Miss Mitchell		1	6
Miss Clark		2	9
Friends at Tunbridge Wells	1	2	0
A. L. Clark		1	6
D. Gardiner		1	6
E. E. Murrell		1	3
Miss Pafford		7	8
Miss Orton		8	0
Mrs. Caplin		1	6
Miss Pooley		2	0
Miss Looker		1	8
Mrs. Clutterbuck		1	6
Mr. W. V. Lowe		6	0
Mrs. A. Taylor		1	6
	£5	13	1

Rays and Reports.

RAYS.

Ipswich		3	8½
Clapham		3	0
Per Mr. Shipton	4	0	7
Hedge End			6
Finchley			3
Epsom		4	6
Mrs. Clutterbuck		2	0
Mr. W. V. Lowe		4	0

REPORTS.

Ilford		2	0
Bermondsey		2	0
Dorking		2	0
Ipswich, St. Helens		2	3½
Hedge End			6
Swavesey		2	0
F. A. Manlove			3
Clapham		1	0
Stoke Ash		2	0

LIST OF SUBSCRIPTIONS, etc.—*(continued)*

	£	s.	d.
Tunstall		1	0
Per Mr. Shipton		8	6
Brentford		8	0
Somersham		1	0
Tring	1	0	0
Ipswich		8	4
Over, Cambs		1	0
	£8	0	5

Ladies' Zenana Auxiliary.

Money Received to Jan. 9, 1930

	£	s.	d.
Melrose S.S.		10	0
Glemsford, Ebenezer, Boxes	2	7	8
Croydon, Salem, Bible Class		3	6
East Ham, Hope, S.S.	1	7	0
Lewisham, College Park	1	8	0

PERSONAL.

	£	s.	d.
Mrs. Chapman, Sevenoaks		3	0
Miss G. Rees, for Miss Green's work		10	0
Mrs. Fremlin, Eltham		5	10
A Friend, per Miss Green		5	0
Mrs. Peck, Cardiff	1	11	6
Mrs. M. B. Stearn, Ratflesden		9	0
Zion, New Cross, Miss Green's Farewell Meeting	34	12	10
Exors., the late Mrs. Collin	500	0	0
	£543	13	1

Miscellaneous.

	£	s.	d.
Bermondsey, Wreaths		2	0
Trowbridge, Literature		9	0
Dorking		1	0
Mrs. Girdlestone, Wreaths		1	0
Whittlesey, Literature		2	0
Chadwell St., Literature		1	3
Deposit Interest	12	1	3
2½ p.c. Con. Stock, £39/1/11		4	10
2½ p.c. Con. Stock, £451/7/5	2	16	5
Literature, Mr. A. H. Halt		1	6
Sale of Vols, Mr. Chisnall		8	0
Upper Holloway, Elthorne Rd., Wreaths			6
	£16	8	9

Pension Fund.

	£	s.	d.
St. John's Wood, Anon.		10	0
2½ p.c. Con. Stock, £1,067/14/5	6	13	5
	£7	3	5

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 had.

All Orders for the MISSION HERALD and "Rays from the East for the Young," or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, 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.**

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

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.

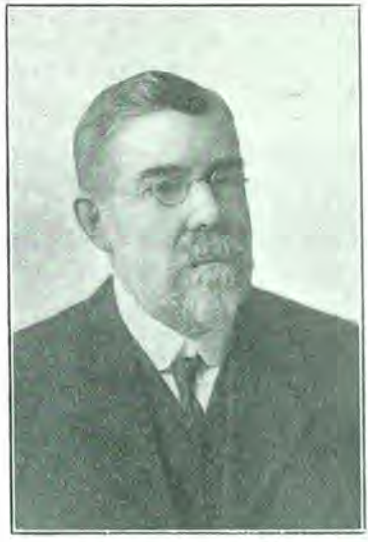
To be obtained of the Secretary, Strict Baptist Mission, Pastor W. Chisnall, 85, The Avenue, West Ealing, London, W. 13.

Vol. XXIX. *New Series, No. 279.* March, 1930.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

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



THE LATE MR. A. VINE

Price One Penny

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

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THE

STRICT BAPTIST MISSION

INCORPORATING

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY

THE HALF-YEARLY MEETING

WILL (D.V.) BE HELD ON

WEDNESDAY, APRIL 2ND, 1930

At ZION CHAPEL, NEW CROSS ROAD, LONDON, S.E.14

Afternoon at 3.30 DEVOTIONAL SERVICE

Chairman: The Vice-President, Pastor LEONARD HILLS

Sermon by Pastor W. S. BAKER, of Stratford

TEA AT 5 O'CLOCK, 6D

Evening at 6.15 MISSIONARY MEETING

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

Speakers: Pastors LEONARD HILLS and J. K. THORPE and Mrs. J. M. BRAND (Kolli Hills Missionary). Messrs. A. MORLING and H. HUCKETT (now in training for Missionary Service in India) will also take part.

THE LADIES' WORKING PARTY of ZION, NEW CROSS, will hold a SMALL SALE OF WORK in the LOWER SCHOOL ROOM, between the Afternoon and Evening Services in aid of the Funds of the Mission.

THE WAY THERE

TRAINS: From Hammersmith, Paddington, Bishops Rd., Baker St., King's Cross, and Liverpool St. to New Cross.
From Euston to Liverpool St., and thence to New Cross.
From Waterloo: Waterloo Junction, Charing Cross and Cannon St., to London Bridge and New Cross. N.B.—"New Cross" Station is nearer than "New Cross Gate."

OMNIBUSES: No. 48 from S. Hampstead via Baker St. to Deptford Broadway (one minute from the Chapel).
No. 153 from S. Hampstead via Finchley Rd. and Baker St., to Deptford Broadway.
53a from W. Hampstead via Baker St. passes the door.

TRAMS: 68 and 70 pass the door.

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. XXIX.] MARCH, 1930. [*New Series*, No. 279

CURRENT NOTES.

IN view of the lamented departure of our late Editor, Mr. A. Vine, which is announced on the following page, will our friends send all communications for THE HERALD to the temporary Editor, S. HUTCHINSON, 193, WESTMOUNT ROAD, ELTHAM, LONDON, S.E.9. It is specially asked that Mrs. Vine may not be unnecessarily troubled and pained by having contributions inadvertently sent to her late husband.

Writing from the Red Sea, on the 24th January (eight days' journey from India), Miss Green, while recording the Lord's goodness in keeping her in safety and in health, sent her greetings, together with an article for the HERALD, which appears on another page.

We are glad to announce that Miss Poole has passed her second examination in Tamil, and that Mr. Champion has passed his first examination "with distinction," except that he has to take the oral part again.

Mr. Watts has had the joy of baptizing five converts.

Mrs. J. M. Brand attended the Council Meeting on February 7th, and gave an account of the work on the Kolli Hills, which, through the kindness of Mr. E. A. Booth, we are able to give a brief account of.

Need we commend the present political as well as the religious condition of India to the prayers of our readers? Every thinking Christian must realise how intimately its political condition concerns Indian Christian Missions. Let us pray that our Almighty Lord may guide and control people, policies and events.

Home-Call of Our Editor.

IT will come with a shock of surprise and grief to very many friends in the Strict Baptist Mission, and in our Churches, to learn that our beloved brother, Mr. A. Vine, of Clapham, who has so ably edited this Magazine for the past three and a half years, has been suddenly called away from our midst. While we mourn our loss, we can but rejoice that our dear friend has entered into "the joy of his Lord" and the higher service of heaven.

He had preached at Courland Grove, Clapham, on the previous Sunday, February 2nd, and although, on the following Tuesday and Wednesday, he was not feeling well, there was nothing apparent in his condition to cause any disquietude. During Wednesday night, however, without any warning or indication of distress, our brother's spirit passed into the presence of the Lord he loved.

He had endeared himself to us all by his brotherly geniality, and although, in consequence of his long continued severe deafness, he had been unable for some time to gather with us in Council Meetings, his departure is keenly felt; and its announcement cast a gloom over the Council Meeting of 7th February.

Our warmest sympathy and Christian love is expressed to Mrs. Vine in her sudden and overwhelming sorrow, and we pray that the Lord's consoling and sanctifying grace may rest upon her heart and upon the members of her family.

The Memorial Service was held at Courland Grove on Monday, 10th February, and the interment took place at Streatham Cemetery.

"Till the day break."

OUR WARFARE, WEAPONS AND VICTORY.

"THE Weapons of our Warfare," wrote the great Apostle in his second Epistle to the Corinthians, "are not carnal, but mighty to the pulling down of strongholds." No more heartening word could be spoken to any who are engaged in evangelistic work, whether at home or abroad. This is particularly true concerning missionary work in heathen lands, where "Satan's THRONE is." Against this powerful master-strategist, nothing of human wisdom or power is of any avail; and to meet him with only our own resources is to court humiliating defeat and disappointment. But no one of God's servants, however consciously weak, need fear the issue of any encounter with the great adversary, if only he be wise enough not to go on this warfare "at his own charges."

It is necessary to remember the nature of our Warfare. We fight in the cause of God for truth, righteousness and salvation under the banner of Christ our Captain. HE never suffered defeat; nor need we if only we are true to Him. But in order that we may distrust ourselves while trusting Him wholly, it is necessary to remember the great odds which are against us. "We wrestle," said the Apostle, "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." All truly evangelistic work is necessarily carried on against Satan, the world and unregenerate sinful human nature, and this, however morally and sociably amiable, is in a state of enmity to God. But in heathen lands, particularly in India, fallen human nature is fortified against all that is good and holy by debasing social customs, demonolatry, religious vice and by caste, the latter being the last and strongest entrenchment of Satan. To capture Mansoul for God in India is Our Warfare; and many a valiant soldier of the Cross has fallen in the conflict, but conquered when he fell. Our Warfare is for the salvation of human souls, chosen of God, redeemed by Christ, and to be born again of the Holy Spirit. In this Warfare, if carried on at our Captain's command, under His eye and in His strength, victory is certain. We cannot, however, emphasise too much that in order to this certain victory all must be of HIM—HIS Objects, HIS Plan, HIS Wisdom, HIS Power. "None of self, and all of Him." "By My Spirit, saith the Lord of Hosts." And while ours is the privilege, His is the glory.

In such Warfare as this it is essential that the Weapons should be suitable. As the Warfare is spiritual, so must be the Weapons. Everything necessary is provided in the armoury of Ephesians vi.—the Girdle of Truth; the Breastplate of

Righteousness ; Shoes of Preparedness of the Gospel of Peace ; the Shield of Faith ; the Helmet of Salvation ; and the Sword of the Spirit, which is the Word of God. Spiritual character, indicated by the Girdle and the Breastplate, is indispensably necessary before the Shoes of true evangelistic fitness and readiness can be worn ; and, over all these, the Shield, the Helmet and the Sword furnish the actual equipment for the Warfare itself. The inevitable fiery darts of the Wicked One can only be quenched by Him Who is the living and active Shield of Faith, faith trusting in Him Who Himself felt and quenched them. The head, the seat of the intellectual faculties, is sanctified by vital experience of the great facts of salvation, protected by all the spiritual forces that ensure salvation, and " kept by the power of God through faith unto salvation " ; while the hand is skilled in spiritual swordsmanship. This is the climax, the effective use of God's Word. All has led up to and prepared for this—spiritual character, Gospel fitness and readiness, faith to resist the devil, sanctification of all mental faculties, and then—skilful Swordsmanship, ready, apt, rapier-like thrust of the Word, which is sharper than a two-edged sword. And the man who is so equipped and used by the Holy Spirit to wound sinners who are dead in trespasses and sins, will also be used by Him to apply the " balm of Gilead " to every wounded conscience. And this spiritual skill is attained and RETAINED only by prayer : " Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Our VICTORY ? " The pulling down of strongholds." HIS Victory ! But graciously given through consecrated servants of God who depend on Him. Is there a more impregnable stronghold than the unregenerate heart, rendered more impregnable if possible, but certainly more unapproachable, by Satanic heathenism ? But in the Divine plan of saving operations " the lame take the prey." Paul, recognising this, said, " When I am weak then am I strong." And the secret of Victory over hearts invested by Satan is " Praying always." We touch—we keep on touching—the electric button of Spirit-taught prayer, and the power of God flows into our work and then HIS purpose is accomplished, souls being rescued from the power of Satan.

It may be a truism to say that there can be no defeat in this Warfare on God's part, but we need sometimes to remind ourselves of the fact. Our self-made plans, however well laid, may and do fail : His never. S. HUTCHINSON.

The above article was written at the special request of our late esteemed and beloved Editor, for this number of the " Herald," towards the end of January, the title having been furnished by himself.

Our Foreign Field.

News of the Month.

KOLLI HILLS.—The Christmas season was a happy time for us on the Kolli Hills. Indian friends and workers and European missionaries together rejoiced in the Glad Tidings of Christmas. The 25th December was a wet, dreary day climatically, but, in spite of this, the morning service in the chapel was well attended. Hymns suitable to the occasion were sung, and a simple address on the Word of God, Who tabernacled among men (John i. 14), was delivered. On 26th December sports for the young folk were held on the green near the Mission House. Flat races, thread-the-needle, egg-and-spoon, potato and other races featured in the sports, and these were followed by a well-played game of football and a set at badminton. Prizes were awarded to all winners. The man missionary of the station ran with the young men—and came in **last**! On 27th December the distribution of gifts to our workers took place on the green above mentioned. Several very brief prayers, praising God for His grace and mercy to us during another year, were followed by two or three words (?) by the missionary, and then the viands were served out. These consisted of plantains, oranges, sweets and biscuits. Last of all, our friends answered the roll-call, and received their parcels of good things from England. A hearty and sincere vote of thanks to the friends at Home, proposed by the Doctor, was passed by acclamation. **All** were satisfied and grateful.

Having been granted an annual sum of money by the local authorities for the improvement of the paths and forest tracks on the Kolli Hills, we have started to improve the track which leads from Valavanthi to the foot of the Hills above Sendamangalam. This track is exceedingly steep and dangerous in parts. About two miles of the path, however, lies on the plateau between the edge of the hills and Valavanthi. This part traverses hill and vale, thickly wooded land and wide swamps. These are, however, comparatively easy to negotiate compared with the precipitous rocky slopes beyond. We have during the past month laid down a path five feet wide across the first of the paddy field swamps. The path is about 80 yards long, and we have raised the surface to about two feet above the flood level. The previous path was a mud bank varying from 9 inches to 1½ feet in width, and was broken down in several places after every heavy rain.

20th January, 1930. D. A. THROWER.

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MADRAS.—Baptisms at Poonamallee.—On the last Lord's Day of 1929 we had the joy of meeting with the Church at Poonamallee and baptizing three candidates. One is the grandson of Preacher Zechariah, one the grandson of the late Pastor Abel Michael, and the other the junior teacher in the Poonamallee School. The baptistry is in the garden of the Mission House.

Christmas Distributions.—The gifts contained in the Christmas boxes have been distributed with much joy to the children and workers. Now that

there are more children in our schools owing to compulsory education, and we have the Poonamallee schools added, the work of distribution is no small problem, but all distributions were happily concluded before the end of the year.

Baptisms at Vepery.—The Church at Vepery rejoiced in the baptism, on the first Lord's Day of this year, of five candidates. Two were young men of the Bible Class held at Vepery, of which I have reported recently. They are old pupils of our school there, and have been joined to the Lord for some months; the Bible Class has been the means used of God for gathering them in. The sister of one of the young men was also baptized. Although she does not attend the Bible Class (which is for young men), she has been most keen on their attendance, and makes them tell her the whole subject of the class afterwards. The Seventh Day Adventists had a Hall some time ago right at the corner of Arian Lane, where these young folk live, and evidently worked amongst them. They have moved their Hall now, but, on hearing that these people were to be baptized, they made strong efforts to get the baptism cancelled on the ground that the candidates belonged to them. The candidates were not to be moved, however, and testified to their conviction that the teaching of the Word led them to the Strict Baptist Church.

The other two candidates were from Semmenpettah. One is the wife of K. Daniel, who died last year. Since his death this woman has bravely shouldered the burden of caring for the children, has obtained work and very good report in the Government Mental Hospital, and has grown very considerably in grace. The other is the mother of Pappatthi Esther, a young woman who has been a member for some years, and has had considerable opposition at times from her parents. We are sorry that Esther has been married to a man of another Church and has moved away, but rejoice with her in the conversion of her mother.

30th January, 1930. L. WATTS.

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NAMAKAL AND SENDAMANGALAM.—Girls' Boarding School.—We congratulate the L.Z.A. and the Sendamangalam lady missionaries on the opening of the Girls' Hostel. Though the beginning is by no means small, we can safely predict a large increase of boarders in the next twelve months and a wide sphere of usefulness for this new institution.

Christmas Boxes.—We heartily thank all those of our good friends in England who have helped to furnish the Christmas boxes. Making the many garments is a service entailing much time, and we know inspired by real love, while the labour involved in counting, sorting and packing according to the requirements of each field must now be immense. I wonder what the Christmas-box-room of the Misses Harris looks like just before the packing!

Boxing Day—and Virgin Soil.—On Boxing Day six S.B.M. missionaries went for about fifty miles to a forest rest-house between the Kolli and Pachai mountain ranges. Though we are more or less acquainted with the whole of the country through which we passed, for forty miles of the journey we do not know of a single Christian. Around the Namakal and Sendamangalam fields we have great stretches of pure virgin soil, but our missionary staff is less able to deal adequately with the situation to-day than it was ten years ago.

Miss Carter.—We were very glad to have Miss Carter with us for a short time in Christmas week.

Rural Reconstruction.—These notes are being written from camp on the west, where we are commencing among our Christians a little rural reconstruction work. The Indian lacks initiative, and we are hoping to encourage our people to help themselves by a little cottage industry.

Evangelistic Campaign.—After our return to headquarters, and before the end of this week, we hope to start again into camp, this time for a preaching tour of several weeks, and indeed we expect to be at home very little for the next five or six months. Pray that we may be guided in our evangelistic journeys, and that we may be led to those places where the Lord has His people.

All-India Congress.—Many HERALD friends, doubtless, will have read, and that with some anxiety, about the condition of political India during the past month. At its annual session in the last week of the old year the All-India Congress, by far the largest and most powerful of our political organisations, decided by a vote which was almost unanimous for complete severance from the British Empire in the near future, and also for boycott of all the legislatures. India needs prayer that God may grant strength, courage and sympathy to our British rulers; also self-restraint and clearer vision to our Indian political leaders. D. MORLING.

"The Message of the Mountains."

SITTING this morning in my deck chair, enjoying to the full the first warm day since we left Marseilles, I looked away across the expanse of clear blue sea to the range of mountains yonder. One mountain, situated a little behind the others, its peak lost in the wreath of white clouds which enveloped it, was pointed out as "Mount Sinai." Gazing across at it with all its silent majesty, one felt a sense of awe stealing into one's heart, and as the solemn and wonderful scenes connected with Mount Sinai came vividly to mind, there seemed also to come the word, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Thus worshipping, the message of the mountain this morning to my soul was this, "See thou do all things AFTER THEIR PATTERN WHICH WAS SHEWED THEE IN THE MOUNT" (Exodus xxv. 40). Surely a word in season for all Christian workers! There, in that Mount, Moses received implicit instructions for the erection of the Tabernacle, and the setting apart and consecration of Aaron and his sons for the priestly office. This was all accomplished through human instrumentality. The workers were divided into two groups, viz., (1) those who gave and (2) those who wrought; and interspersed with the detailed instructions came the message several times, "LOOK THAT THOU MAKE THEM AFTER THEIR PATTERN WHICH WAS SHEWED THEE IN THE MOUNT." Ah, yes! though to man was given the high privilege of being His instruments in this great work, they must ever remember it is HIS work, not theirs, and that HIS pattern must be steadily kept in view.

We should be deaf indeed did we not hear in all this His message to us to-day. We are by His wondrous grace privileged to be His instruments in the great work of building up His Church, a glorious edifice, a noble temple of living stones. We are used by Him in seeking out those who are to be His separated ones, a royal priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. He has called us into the mount and given us

explicit instructions for this great work. In the great Mission cause we are divided into two groups—(1) those who give and (2) those who go; and let it be remembered that the second group would be impotent without the first! The tabernacle could not be erected unless the gifts were brought, nor can missionaries or any other servants of Jesus Christ do ought without these givers! These are of utmost importance.

As I return to India it is with a new vision: I see the great company of dear fellow-believers, with many of whom I have had sweet fellowship during furlough days, these all bearing upon their hearts and daily remembering with their gifts the work of our Mission and missionaries. Yes, I see, too, the many prayer circles and the private intercessors, who, like Aaron and Hur, seek to hold up our hands as we meet the foe in the front ranks. All these are among that first and most important group of GIVERS.

"We who go forth to serve Him—
You too who serve at home—
May watch and wait together,
Until His Kingdom come."

Press on, dear friends, in the homeland, for it shall be a double joy to you to see the triumph, and share in the spoil when He shall come again. But let us all remember always that it is His work, and give diligent heed to the message of the mountain—Do all things "AFTER THEIR PATTERN WHICH WAS SHEWED THEE IN THE MOUNT."

24th January, 1930. VIOLET D. GREEN.

A Kolli Hills Silhouette.

THE Mission settlement at Valavanthi is built on a hill, but, instead of being elevated above our surroundings, we look around and everywhere view hills higher than our own. At night, when everything is still and quiet, when perhaps one might expect to feel lonely in this back-of-beyond, it is very refreshing to step out on to the verandah of our little bungalow and view the landscape. As we gaze upon the everlasting hills the refrain comes back upon one's memory:

"As the mountains are round about Jerusalem,
So the Lord is round about His people."

Then, as our eyes recover from the glare of the artificial light, the view becomes more clear and detailed, the wavy outline of hill upon hill, mountain upon mountain, takes on a lace-like appearance due to the abundant growth of shrubs and trees. The tropical sky above contains numberless points of light, so that other silhouettes also become visible. Standing on this same verandah and looking westward down the slope of the hills, our eyes rest on another kind of mountain. It is "Mount Zion," "The place of our God." The new extension of the chapel faces us, and we dimly perceive the outline of the roof with a speck of light in the middle of it. This looks rather uncanny at first, and until we remember that the night school is in progress inside the chapel and the light of the school lamp shines through two glass tiles in the roof.

We look to the right and see the dim outline of the reading-room, dispensary and dispensary ward, with, perhaps, the flicker of a wood fire from the ward kitchen. There someone belonging to a patient will be cooking or bending over the dying embers for warmth. We glance to the left, and just beyond the chapel we see a small square of light. This

indicates the doctor's house and window. A little further to the left again, and another streak of light comes from the doorway of our post office and preacher's house. Beyond this the details fade, and one can only discern blocks of blackness denoting other and more distant buildings. Among the most distant of these latter is the Girls' Boarding School.

Then, as we gaze upon the almost sleeping village, we see a tiny spot of light moving from one house to another. What is it? It is a lantern carried by the preacher, who is going out to conduct family prayers in one or other of the houses. As we still gaze we notice yet another light swinging easily as from someone's arm. Yes, two Boarding School girls are making their way to a house, where they will keep company with some lonely mother whose husband is away in a distant village. Then, as we turn to enter the house again, the girls' evening hymn of praise comes wafted on the breeze, and we join them in praise to God for His lovingkindness in calling out a people for Himself on these hills.

11th January, 1930. M. THROWER.

The Christmas Gifts.

THE month of January has been a busy one. We returned to Paniadipatti on the 3rd, and then commenced our " Christmas " celebrations, which had been unavoidably delayed. Our first duty (a very pleasing one) was to open and unpack the Mission boxes. On behalf of our children, the workers and Biblewomen, we send gratitude and thanks to all who contributed, and to our Australian friends for their splendid contributions, including well-made and suitable garments for our Girls' Boarding School.

On the 8th we had the Salary Meeting, and at the close distributed to each of the 43 workers and Biblewomen a gift, with which they were very pleased.

On Monday (13th) the members of the Women's Meetings at Paniadipatti and Valampatti came to the bungalow. After singing a lyric, reading 1 Cor. xiii. and prayer, they also received a small gift and went away very happy. Tuesday (14th) was a joyful day and also a noisy one, for we had twelve schools here, and, as in previous years, each child received either a toy or a garment. They came very orderly, but as those who received mouth-organs, trumpets, etc., quickly let us know they knew how to use them, the order was not quite so marked. Each child was very happy, and again on their behalf we say " Thank you." After Miss Green's return we hope to distribute the remaining gifts to the schools farther away, as we are unable to do so before this.

The Boarding School leave is ended, and the majority of the girls have returned and are settling down to lessons and routine once more; and also to preparing a welcome for Miss Green.

We are thankful to say that the cholera is no longer prevalent in near-by villages.

Miss Poole has passed her second Tamil examination, and hopes to begin more concentrated village work at an early date. She will value your prayer-help. A. M. POOLE.

Ramnad and Tinnevelly District, January, 1930.

Contrasts.

WE arrive at the dead end of a twenty-one mile road,—it is indeed a dead end, for the mighty Cauvery here flows right across our way,—and turn the car into the cocoanut leaf shelter erected in front of an inspection shed. A cartman has been sent to meet us, whom we return to Sirunelli with an urgent message. The Indian ryot knows very little about urgency, so this particular ryot delivers the note very late the next morning, with the result that the candidates for baptism, who should have arrived at 7 a.m., come at 10 o'clock.

There are seventeen in all : some from one village and some from another. Mrs. Morling takes the women and I the men. Examination is concerning fundamentals only : the foundations of Christian experience rather than the problems of Christian theology—sin, sense of sin, prayer, faith in Christ, what He has done for us and in us, etc. All have been under instruction for some weeks, some for months; all are Indian village folk, and that always means people intensely religious. Both of these facts make it the more difficult to distinguish between mere " religiousness " and living Christian experience. In the end four are asked to wait over and give clearer evidence of conversion before asking again for baptism.

After prayer we roll up a khaki tent, go down to the water's edge, cross the irrigation canal in a bamboo and leather boat just the shape of an old British coracle, and aim for the spot on the near bank of the river, where, during the past six years, many have put on Christ. The tent is pitched amid the big rounded pebbles, and near a place where it is fairly free from mud and at the same time protected from the full force of the river current. Then, forming a wide circle near the water, we sing a hymn, read the Word and offer prayer. As each believer enters the watery grave, symbolical at once of death to the old life and resurrection to the new, a new name is given. " Servant of Christ " takes the place of " Nosey," the " Brightness of Wisdom " replaces " Black One," " Dumb Fellow " is named " Peter," etc. This new name is a real help to them in the difficult days ahead.

Early the next morning we trudge and plough our two and a half mile way to Sirunelli, much of which is through deep, heavy sand blown up into huge drifts from the river bed. These two and a half miles involve more time and call for far more energy on our part than the twenty-one miles of yesterday. At the end of the journey we see a crowded chapel, where the children perforce sit outside on the verandahs near the open doors. It is but three days to Christmas, so I speak to the people of Christmas Joy—the Joy of the Angels, of Mary, of the Shepherds, the Magi and Simeon.

But mission work is **not** all joy. Immediately after the service the Christians of a certain village are requested to remain for a short time. Having spoken to them of the solemn responsibilities of Church membership, we bring before them certain complaints that have been made concerning their conduct. It is a relief to us that they confess with some shame their faults, and that several of them suggest a way for overcoming their old failing. At the close of the inquiry they are told that in an hour's time the Lord's Supper will be observed, but that they will not be received to that sacred ordinance until further evidence has been given of godly repentance. We are sure that a real and effective Church discipline must be exercised to-day, and that in all countries, as much as in apostolic times and lands. As we close the meeting we feel that good has been accomplished.

After taking a little refreshment we ring the gong for the Communion Service. Those recently baptized have been carefully instructed concerning the meaning of the Lord's Supper and also about **the rules of the Church.** They are now drawn up in a semi-circle before the table; the minister stands in the centre, and emphasises each of the principal rules of the Church, frequently putting a question to this one and the other. The rules include such matters as Regular attendance at public worship, Regular family prayers, Giving testimony before the heathen, Chastity, Total abstinence from intoxicants, Forgiveness, Refraining from beating drums in connection with Hindu ceremonies, etc. After all have shown that they understand the rules, and have given their promise to abide by them, they are given the right hand of fellowship and received to the Table of the Lord.

If we knew even one-tenth of the power of their evil past, if we knew even one-tenth of the subtlety and insistence of the temptations of their present environment, how much we should pray that all thirteen new members might be daily given the power of the Holy Spirit to live the life of victory through Christ. D. MORLING.

Statistics.

EVERY two years a committee of the Madras Representative Christian Council gathers statistics on all manner of points related to the Christian Missionary work being done in the Madras Province. As the Strict Baptist Mission is working in this province, it is interesting to take out the figures relating to our work and compare them.

Population.—The population of Madras Presidency, excluding the large native states of Mysore, Travancore, Cochin, Hyderabad and Coorg, is 26,354,807. Of these, 946,880 are reported as Christians, and out of this latter number, 206,811 as Protestants. There are, therefore, nearly four Roman Catholic Christians to one Protestant. Of the people in this Province. 18,687,532 speak Tamil as their mother tongue. This is the language in which all the S.B.M. work is carried on.

These people live in 23,778 villages, and although it is reported that the number of villages in which Christians are living has increased during the past two years from 8,377 to 9,500, it is clear that there is yet very much land to be possessed. This is still further shown in the table of Occupancy. The Protestant Christian population of the city of Madras is 3.9% of the whole, and in Chingleput District, where lie the Madras villages and the Poonamallee villages, it is 1% of the total population. In the Tinnevelly District, which includes the S.B.M. work in the Koilpatti and Sankaranayinarkoil Taluks, the percentage of Protestant Christian population is 5.4%. In the adjoining Ramnad District, which includes the Paniadipatti circle, it is 1.4%, but in the Salem District, where our Sendamangalam, Namakal and Kolli Hills work lies, it is no more than 0.09% of the total population.

Christian Workers.—The number of missionaries in the field continues to decrease. It has done in the S.B.M., but we pray that the Lord will send more labourers into His great harvest field. The total number of Indian workers has increased, which is at it should be. It is important to note, however, that the number of pastoral and evangelistic workers continues to decrease and the educational to increase, the latter by 1,300 in two years. At the same time, it should be remembered that the elementary school and the teachers are most truly evangelistic agencies, and a worker who is a

preacher-teacher, for instance, is classed as an educational worker, because he gives the greater part of his time to the school.

Schools.—The report says : " Whereas our schools have decreased by nearly 100 in the past two years, the number of pupils has risen remarkably. The smaller, one-teacher schools are the ones to go. There is now an average of 64 pupils to a school as contrasted with 55 pupils two years ago. The proportion of girls has risen from 30 to 31 per cent., and the proportion of women teachers from 28 to 31. All these tendencies in education seem sound. The figures show that quality rather than quantity of schools is the policy followed.

" The tide has turned in Sunday School work. The steady decline in 1924. 1925 and 1926 has stopped, and 2,000 more children gathered for Sunday study in 1928 than in 1926."

Christian Giving.—The per capita giving by Christians has more than doubled in nine years. It is now Rs.1-5-0 for the year. Less than two annas a month ; it seems a trifle, but the family offering is five times this amount. Much of it is joyfully given out of dire need, and will be richly blessed. The S.B.M. stands tenth in the list with Rs.2-2-3 per capita per year—well above the average.

L. WATTS.

The Work on the Kolli Hills.

AT the Council Meeting held on 7th February Mrs. J. M. Brand made an interesting statement concerning the work on the Kolli Hills. After referring to Mr. Brand's intense interest and enthusiasm concerning the amalgamation of the two Societies, and to the fact that she was keeping, as a sacred treasure, all his papers, including maps, journal and notes that he made on that memorable tour in Tinnevelly, she dealt in some detail with the work, which she described as " God's Miracle " and His sacred trust to us.

He had led them on by prayer from one step to another, and, though the Church on the Kollis was small and weak, she said " it is a living Church." The fact that all the people on the Kollis belong to one very rigid caste would always make the work difficult and surround the hill Christians with endless trials and temptations.

Just before Mrs. Brand left the Kollis one of their young Christians came asking permission to go to his father, who had sent for him. She, knowing the fierce temptations he would meet among his people, reluctantly gave him leave, praying that he might be kept faithful. His father took him to the temple, and there, offering to give him all his ancestral lands, tried to persuade him to come back into caste, the priest offering to take him to Madras for purification. The lad stood firm ; but he and other young Hill Christians are constantly subject to this form of temptation. Hence the urgent need for prayer on their behalf.

Leading us in imagination on to the Kollis, she showed us, as we emerged from the jungle, the sweet Mission Settlement away on a low hill. In the valley between lie the ricefields, where she pictured the women working knee deep in water. Wonderfully had this agricultural work been opened up for the needs of the new converts—men and women who had been expelled from caste.

For years Mr. Brand had employed young men from the near villages, teaching them tree-felling, sawing, stone quarrying, well-digging, brick-

making, and the clearing of new roads. These boys were called Tappal, or post runners, as they were sent daily to the plains to bring up stores, etc. They also carried the dholies when the missionaries went on camp. Long and earnestly had prayer been offered for them, while each day the missionary or the Indian teacher had taught them of Christ and His salvation. But it was only in the second term of service that the firstfruit of this work was seen. A storm of persecution broke over the head of the young fellow who dared to come out on the Lord's side. Others, perhaps secret believers who are too fearful to make a stand, are still prayed for.

The Settlement Shop in the centre of the compound was found a necessity for the supply of the Mission staff and others. The carpenters' shop, where Christian young men are taught, supplies furniture for the schools, besides the woodwork doors, roofs, etc., for all the Mission buildings. Just opposite, the new Boys' Home, where these young fellows live, has a Reading Room for evening classes, where also men and boys may quietly read. Beyond, in the Dispensary, the doctor is busy with his patients, and probably we should find him preaching to them, Bible in hand. God's blessing had most manifestly rested on this medical work, and souls had received true healing. As the post office was pointed out, we were reminded that even this institution had received God's definite blessing, and through it a far distant door had been opened and His hidden ones discovered.

Owing to the degraded condition of the women, the missionaries' chief plea on furlough had been for a Girls' Home. Having obtained a generous response, Mr. Brand started building, not knowing where the girls would come from, as no Hill man would allow his child to go among the Christians because of caste, also because a girl is a valuable piece of property, and means money to the father at her wedding. But as Mr. Brand builded, God wrought, and the girls began to come, in His own wonderful way. The result had been changed lives rescued from degradation and shame—"Miracles of Grace."

It became necessary to give these girls employment, and so the silk-worm industry was begun—a very suitable work for old and young, as very small hands can pick the mulberry leaves, while older ones rear the worms and wind the silk.

One must notice that the chapel had been enlarged—the work was started and the foundations laid a little more than a month before Mr. Brand was called Home.

The speaker called our attention to the lesson she had learned from this building, which was completed and opened before she came away. It had been her comfort in a time of unspeakable agony and trial of faith, for she saw in it a parable of God's will for the Hills. The foundations were laid by the dear one who had gone, and God would not leave it, but would go on and build up the work, begun in faith, with living stones, to His glory.

Their great hope had been that the Hill Christians themselves would evangelize their own Hill people. To this end Mr. Brand had given much of his time instructing young converts, and, to his great joy, four of these he had been able to give teaching work to, but one of them had gone to seek higher wages elsewhere. It was owing to the failure of this young teacher that Mr. Brand's last letter was tinged with sadness, while he wrote with the fatal fever upon him. His last sermon, however, the day before, was one of triumph, "Arise, shine, for thy Light is come; for the glory of

the Lord is risen upon thee" (the text that, under Mr. Chisnall, had been used in his conversion thirty-one years ago).

The same day, in the Prayer Meeting, he had encouraged us with the words, "Prove Me now herewith, saith the Lord," etc., pointing out that, as they had fulfilled the conditions by seeking to support a station themselves, they might expect a blessing. In the midst of **seeming** defeat—the death of their much-loved leader—she had in faith written on his grave the words of triumph, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

Some had said, "Why work in so malarious an area while there are larger fields elsewhere?" Mrs. Brand's answer to this was that, at the same time that her dear one was giving his life for the people he loved, a planter, on similar hills, passed away from the same dread fever. Would coffee planters leave off planting coffee in malarious districts henceforth? No, for coffee pays! And how much more precious than gold was that little Kolli Hills Church! Could we leave it because the first missionary had died? No! She and others had heard the call more clear and strong beside that mountain grave.

There was no time to speak of the out-station work and camping, but Mrs. Brand said she hoped that her future path of service might lie in that direction.

A Festival Week in Sendamangalam.

WHILE staying up on the hills it was difficult at times to realise one was in a heathen country. The beautiful scenery, the nice quiet nooks and corners, made one exclaim, like the Psalmist of old, "He maketh me to lie down in green pastures; He leadeth me beside the still waters." Sometimes we went to the points where we could see a great distance across the plains, then it reminded us of our Lord's pathetic words, "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."

We have much to thank our Heavenly Father for, in providing us this means of recreation both spiritually and physically. When we returned to the plains we were soon reminded that we were in contact with the powers of darkness—there were shrines everywhere.

About a month later a festival week was held in Sendamangalam. Night after night we were awakened by the beating of drums. For several days an idol was carried round to visit other idols and shrines. Little boys of some eight or ten years old heralded its coming by the beating of drums. These little ones are appointed for this service from babyhood. The rhythm of the drums is indeed fascinating; many times I have had to get up from my studies to watch and listen to them, with a heart that just ached for their young lives. On the last day of the festival a buffalo was offered as a sacrifice in honour of this deity. A procession passed our bungalow just as we were going to have prayers and retire for the night. It is impossible to describe one's feeling at a time like this. It was with great thankfulness we approached our Heavenly Father, knowing that He is a God above all gods; having ears He would hear, having eyes He would look down in compassion upon us; but our hearts were sad for those poor, poor blind people. Are they sad because of sin and trying to appease an angry God? No, this is one of the yearly

festivals, and every form of vice is indulged in—much money is spent on rockets, feasting and drinking. Such is the worship of the evil one.

We had just settled in a nice comfortable sleep when they returned. They were met by another party, who had come to do homage at a small shrine which is almost opposite our bungalow. For about half an hour they stopped here dancing and shouting. I think I shall never forget that night, Satan seemed so near, and it seemed as if he were laughing and mocking us. I had not realised in the same way before how very near Satan can make himself felt. I thought of our Lord's temptation in the wilderness, how great that temptation was I do not think any one of us can realise. Then I remembered His last words and command, "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." So on we go, knowing that the work is His, and though Satan is mighty, He is almighty, and the time is coming when all the kingdoms of the earth shall be His. Pray for us and for the Indian Christians. It might be truly said of them, as of the Church at Pergamos, "I know thy works, and where thou dwellest, even where Satan's seat is."

B. L. MOWLE.

Bible Classes.

TWO months ago we had remarkable requests, quite independently from three quarters, for Bible Classes for young men. The first came from a group of young men in Semmenpettah. Deacon P. S. Solomon, of Vepery Church, was the spokesman to ask that a Sunday evening class for the study of God's Word be held in the Schoolroom. A preliminary meeting was held, to which thirty men came. As many of them are domestic servants, it was decided to hold the meetings at 9 o'clock on Sunday evenings. They wished to study consecutively the life of our Lord in Mark's Gospel. In order to help regular attendance they wished that a small subscription be fixed, and the membership of the class be registered. The class has been going some weeks now and is very encouraging. The members each have their own copy of the Gospel, and come with a pencil and notebook for carrying away with them what is studied.

Before the Semmenpettah class had been finally formed a missionary of the American Baptist Telugu Mission in Vepery brought a young man from there who had come to her asking that a Bible Class for a group of young men living in Arian Lane might be arranged. The men in this place have frequently served as domestic servants in the American Baptist Mission houses, and hence they know the missionaries though they are Tamil-speaking people and the mission is Telugu. This class is meeting each Monday evening in the Vepery Chapel at 8.30, and numbers about twenty.

The third request came from some young men in Lock Street, Kilpauk. This is just behind the Mission House. The people are very poor, and though we have been working amongst them for many years they have seemed to be keenest in search of the loaves and fishes. This request was for a Bible Class, and from the meetings that have already been held the desire is real. A regular place of meeting has not yet been arranged, but last Saturday we met with 25 young men (outcaste in origin) in the hall of a near-by Brahmin's house.

"This is the Way, Walk ye in it," etc

Most of the members of the Semmenpettah and Vepery groups can read, and many of them have studied as boys in our schools. The Bible is, therefore, not new to them, and this movement may be looked upon as a beginning of growth of the seed sown in earlier years.

Such requests may not be put aside unheeded, and though in each case it has meant extra evening work, when, in the past, we have looked for a little opportunity for reading, the meetings are being conducted in Lock Street on Saturday, in Semmenpettah on Sunday, and in Vepery on Monday. The Indian preacher is still needed for open-air evangelism, but more and more the need is being felt for men of God who have such a knowledge of the Word of God that they can lead others into the pastures which satisfy the soul of the seeker after God. Bunyan saw the place of Mr. Interpreter in the journey of Christian after Evangelist had set him on the road. We pray for God-sent interpreters of the Word of God, not that we may regain our leisure for reading, but that much more of this class work may be done as the way is opened.

L. WATTS.

Varammal.

SHE was only a very poor girl of about thirteen. She first came to the Dispensary with what seemed to be a tropical ulcer on her leg. It was in a horrible condition, but it was really wonderful to watch it heal. At first the progress was very slow, but to-day, what was once a mass of evil-smelling sores, is a tiny clear patch which is rapidly clearing up. Varammal always listened well to the stories that the Biblewoman told, and did her best to learn the text which is taught daily. I would often hear her struggling to pronounce the word "save" in the text, "Christ Jesus came into the world to save sinners," but she could not get it clearly, but for all that she could understand the meaning and explained it to me. One day she did not come to have her foot dressed, and after this was absent for over a week. One morning she came saying that she had been to a village, and while she was there had fever, and she looked quite ill. I gave her medicine and told her that if she was ill again someone must come for medicine. Any how, the fever then seemed to clear up, and she came fairly regularly for a time, then again she ceased coming. As time went on I became worried about her, and not knowing where she lived asked the Biblewomen who visited in the quarter of the town that she came from to enquire about her. The Biblewoman could not find her, but she went to one house where they said that a girl lived who had been taking our medicine, but she was better and out at work. And so I hoped that it was all right and Varammal was well again.

A day or two afterwards I could not get rid of the thought that Varammal was needing me. It was useless for me to go out and search for her, and so I asked the Lord to give me a definite sign if she was really needing me. The next day I was off to camp. Up in the morning giving out what medicines were needed, and then getting everything packed into my jutka. Just as I had finished and given a sigh of relief because I was quite ready to start, a woman appeared at the back door for medicine. And I must confess I did not welcome her very eagerly. I told her that I was just ready to go out on camp and that if she required medicine she really ought to come earlier. After a few enquiries I found out that she was Varammal's mother, and that Varammal was so ill her mother was frightened and had come for medicine,

and so busy was I getting off to camp that I did not recognise that the Lord had directly answered my prayer of the night before. How often we are so full of our own planning that we do not recognise the direct leadings of the Lord, and how sad it is that it should be so.

As she said the child was ill, I felt that I had better go and see her, and we went at once. I found her lying on the bare floor of a little round mud hut, burning with fever, scarcely conscious. Dropping down on my knees beside her I said her name, she opened her eyes and said, "Oh! Amma, I have such difficulty." And I asked her if she prayed and what she said, and she replied, "Yes, Amma, I say 'Yesu Christu, Yesu Swami' (Jesus Christ, Jesus Swami). But oh! Amma, no more words will come." And that was all it was possible for her to say, she was so ill. And after a little prayer with her I left to get the necessary medicines. By this time the sun was getting in the heavens, and as I had a fifteen-mile jutka ride before me I could tarry no longer, and so Miss Mowle very kindly took the medicine to her. As I rode along in the jutka it suddenly came to me that the Lord had answered my prayer of the night before, and how I praised His name for it! And thinking of the child's prayer, "Yesu Christu, Yesu Swami," I realised with tears of joy that there is "power in the Name," and that He could heal her. And, thanks be to Him, He has done so, and to-day Varammal is quite well and her ankle is practically healed. I asked her the other day in whom she trusted, and she answered, "In whom else can I trust, Amma? Yesu Christu healed me." Pray for her. She is very poor and very ignorant, and her mother is a widow, and we long to see them both following the Lord. We know the child has some love for the Lord, and we pray that He will strengthen that love and bring her to Himself. ELEANOR A. SAVAGE.

"As Clay in the Hands of the Potter."

WHILE walking around Sendamangalam one evening we went through the street where the potters live. We were very interested watching them at their work. One man, seeing our interest, asked if we would like to go closer and watch, which we gladly did, as we want the people to realise that we are interested in all their work and habits. First of all, they will get clay from the bottom of a tank. A tank is a large piece of ground which has been dug to the depth of three or four feet to catch the water in the rainy season, and when we have good rains the water will stand there. Many people use it not only for bathing, but for cooking purposes. We have seen them wash themselves, clean their teeth, wash their pots and pans in it, and then fill them with the water to take home for cooking!

We have a tank bed at Sendamangalam, but there is seldom any water in it. One day, after a good rain, we went to see it, but the season had been so dry that the earth had sapped all the moisture. Much to our amusement, we experienced some of its sticky nature as we walked across: our shoes were very muddy by the time we reached the bungalow. With the clay the potter will add a little sand, and then tread it out; this he can do quite well with his bare feet. After it has been well trodden, he puts it on a wheel, and as it revolves he makes the clay into vessels of all shapes and sizes with his hands. As we stood watching he made several, and it was wonderful to see how skilfully he handled them. After drying them in the

sun, he covers them with a red paint, and then puts them in a furnace to burn, which is done to make them strong and fit for use.

One day the prophet Jeremiah, under the guidance of God's Holy Spirit, went to the house of the potter. There he had a vision of God's dealings with His people Israel, of His longsuffering patience, and a bright anticipation of His redemptive work. God's wonderful plan of salvation came to me with renewed force after learning the process through which the clay passes to be made into vessels fit for use. The Lord must needs reveal to us our wretched state by nature. We need to be made conscious of that state, and to come before Him with a humble and contrite heart. We need the washing in His precious blood before we are fit for service, and to go through the testing time to make us strong and useful vessels fit for the Master's use. He perfects that which concerns us, because His mercy endures for ever, and He cannot forsake the work of His own hands.

BEATRICE L. MOWLE.

Praise and Prayer.

ONCE again let us call upon all that is within us to praise our God—the Most High God. We have much to praise Him for. Again He has sent us refreshing showers of rain. This means that the crops will be so much better, and that as there will be work for the people they will be saved from many a hardship. How sad, though, that they know not Him who sendeth the rain upon the just and the unjust!

The Girls' School was closed for the Christmas leave on December 10th, a few days earlier than was intended. Cholera had broken out in several places, and it was felt that the girls would be safer away in their own villages than together in the school. They all went off very happily, excited at the prospect of leave, though, poor girls, many of them would have to work hard and endure much. We need to pray for them, for, though they may go to Christian homes, the influences around them are far from what they should be, and they need the strong protecting arm of the Good Shepherd. We need to pray that they will bravely hold to their reading of the Word and their prayer times daily. It is so easy to drift from it, and everything tends to that, for the power of the evil one is so subtle, yet strong; but, praise the Lord, He is the Most High God.

The other work continues as usual. Would that there were the **unusual**—the storming of some fort; the glad shout of victory as the bonds of Satan are broken and the prisoners released; the Light and the Truth bringing them to God's holy hill, even Calvary! (Psalm xliii. 3). Doubtless there are victories we know not of, for God is always "working His purpose out as year succeeds to year."

There has been a great deal of illness. Though the rain is so very welcome to all, the people of this land of sunshine often suffer through it. Their poor little mud houses and thatched roofs cannot keep out the rain, for often they are too poor to repair them. They feel the change of atmosphere, which to us is a delightful relief, even though it may only be a few degrees lower in temperature. In fact, one man described it as "these biting cold winds." One's thoughts went to England, where, doubtless, there **are** "biting cold winds" in reality, and people would be glad to have a little of our warmth, for the temperature indoors even now hovers round 80 degrees. Still, for all this, the people welcome the rain, for water means so much to them. May they be given the thirst after the Water of Life, which, if any man drink, he shall be **satisfied.**

Paniadipatti, December, 1929. A. M. POOLE.

Our Home Churches.

Prayer Subjects for March, 1930.

Week beginning—

Sunday, 2nd.—Abiding prayer for the present political condition of India in its relation to Christian Missions in general, and our own in particular, that they may not be adversely affected, if the Lord will.

Sunday, 9th.—Thanksgiving concerning Miss Poole and Mr. Champion's successful vernacular examinations.

Sunday, 16th.—Intercession on behalf of sufferers in Russia, that their ruthless persecution may be stopped, and the power of the atheistic and immoral Soviet Government may be broken.

Sunday, 23rd.—That we may be consecrated for the work to which our Lord has called us, and carry it on according to His directions, and trusting in His gracious power.

Sunday, 30th.—For the other young men on the Kolli Hills, who "remain outside, afraid," and for the one who has gone to seek higher wages. (See Mrs. Brand's Address.)

* * * * * *

"Melville," Norwood Road, Stretford, near Manchester.
February 17th, 1930.

DEAR MR. HUTCHINSON,—On behalf of my mother and her family, I desire to express our deep gratitude to all friends of the Strict Baptist Mission who have sent their condolences to us in our time of trouble. My father was very tired and went to rest: he fell asleep and woke in the presence of his Saviour. It was a quiet passing from this mortal life to the greater life beyond, and we who mourn his absence know he is present with the Lord he loved so well.

My father had the Mission always in mind. We discussed all matters relating to mission work in India whenever opportunity offered, and the recent amalgamation gave him a deep sense of satisfaction in the union effected. In a letter received from my father a few days before he fell asleep, he speaks of being busy, but in his ever-cheerful fashion he says, "Work while it is to-day: the night cometh when no man can work." This would be his message to the workers of the S.B.M., and I commend it to their notice. With grateful thanks for all the messages of loving sympathy,

Yours sincerely, ERNEST A. VINE.

Announcements.

Missionary E. A. Booth's Engagements for March.—2nd and 3rd, Devizes; 9th, Bexley Heath; 11th, Tottenham; 16th, Aston Clinton; 23rd, Potton; 30th, High Wycombe. Arrangements are now being made for Week Evening Meetings. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Half-Yearly Meeting.—Preliminary Notice.—Will our friends kindly note that (D.V.) the Half-Yearly Meeting will be held on Wednesday, April 2nd, at Zion Chapel, New Cross Road, S.E. Further particulars will be given next month. Please keep the date open.—A. V.

Ladies' Zenana Auxiliary.—The Gift Week for the support of the Bible-women in the five Fields, and for the Girls' Hostels and Schools, will be from March 16th to 23rd. Secretaries and other friends are asked to forward their gifts to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.

LIST OF SUBSCRIPTIONS, Etc.,

Received from January 10th, 1930 to February 9th, 1930

General Fund.

	£	s.	d.
Hounslow, Zoar, Mrs. A. J. Robbins (omitted last month)	5	0	0
Tunbridge Wells, Coll.	2	8	2
Boxes	2	6	6
Bedford, Coll.	4	2	7
Envs.		5	6
Glensford, Envs.		2	0
Bethnal Green, Envs.	1	1	0
Waldringfield & Kesgrave S.S.		8	0
Gravesend, Zoar, Boxes	2	2	6
Envs.		3	0
Tadworth, Envs.		11	6
Cheltenham, Providence, Envs.		2	0
Peckham, S.S. Coll.		10	6
High Wycombe, Two Young Friends	1	10	0
Newquay Envs.	1	15	0
Ilford, Birthday Gift, Mr. Cutmore	3	0	0
Otley, Envs.		12	6
S.S. Boxes		6	7
Mr. L. Harham		1	0
M. T. Haskeat		1	0
Mr. J. Robinson's Box		4	5
Epsom, Salem, Envs.	3	17	0
Woolwich, Mrs. Hollitt		1	0
Streatham, Envs.	7	7	6
S.S. Box	2	16	8
Sub., Mr. D. T. Weston	1	0	0
Mayford, Surrey, Envs.	1	12	0
Cottenham, Mrs. O. C. Austin		2	0
Manor Park, Coll.	3	0	0
S.S.		10	0
Hounslow, Envs.	2	16	0
Kentish Town, Bassett St. S.S.		17	6
Coll. Card		8	7
Envs.		8	3
New Cross, Subs., Mr. Riddle		10	6
B.B.	3	0	0
Mr. & Mrs. Swinyard	1	0	0
Miss R. M. Brain		10	0
A Friend, Brockley		3	6
Whittlesey, Zion, Boxes		9	3 4
S.S.		5	9 6
Envs.		18	9
A Friend, Tunbridge Wells		10	0
Norwich, S.S. & B.C.	1	6	6½
Box, per Mrs. Fox		2	6½
Beccles, S.S. Box	2	9	1
Envs.		17	11
Glemsford, Envs.		18	6
Crowfield, Envs.	1	13	4
Highbury, S.S. Boxes	10	15	4½
H.A. Business Box		16	2½
Miss Wheeler, A.P.A. Thankoffering, C & S.S.	3	9	8
	3	0	10½
Horsham, S.S. Envs	1	0	0
Stamford, Boxes		15	6
Mr. Rowell	1	7	1
Mrs. Ivett		1	8
Miss Lane		4	0
A Friend Subs.		7	0
Miss Barlow		2	0
Miss Lightfoot		10	0
Miss A. Longstaff		2	6
Misses Longstaff	1	0	0
Miss Longstaff		5	0
Misses Longstaff	1	0	0
Mrs. Lack & Miss Broomhead		5	6
Hartney Wintney, Envs.	1	6	0
High Wycombe, Envs.	1	5	0
Aylesbury, Envs.		19	0
West Ham, S.S. Boxes	10	4	1
Ely, Cambs, Envs.		3	7
Boxes		10	3
S.S.		2	5
Fressingfield, Envs.		7	6
Wattisham, Envs.		17	3
Walton-on-Naze, Boxes		19	3
Envs.		9	6
S.S.		17	0
New Cross, S.S.	17	0	9
Over, Cambs, Envs. 2nd Ins.		5	0
Chatteris, S.S. Boxes, Girls		13	0
Boys		18	11
Envs.		7	6
Croydon, Windmill Rd., Envs.		8	0
Watford Tab. S.S., Birthday & B.C. Boxes	5	3	7
Bermondsey, Lynton Rd. Envs. and W.G.M. Coll.	1	12	2
Laxfield, Envs.		16	8
Cambridge, Tenison Rd. Dons.	1	11	6
Envs.	1	7	2
Kenninghall, S.S.	2	10	0
Children's Boxes		9	0
Mr. A. Bloomfield, Box		7	0
Don., Miss H. Bloomfield		10	0
Don., Miss B. Bloomfield		10	0
Envs.		5	0
Brighton, Salem, Envs.		6	9
Chorley, Lancs., J. Fletcher, Esq.		5	0 0
Wandsworth, West Hill, Envs.	1	15	0
Stamford, Mr. Longstaff		7	0 0
Ipswich, Bethesda, Girls' Working Band, for support of Paniadipatti	4	10	0
Clapham, Courland Grove Mr. Brinkler, Env.	1	0	0
S.S.		8	4½
Birthday Box		3	7½
Newhaven, S.S. & Boxes	15	0	
Margaret Pargeter	4	11	
Frank and Clarise Harvey	5	11	
Gt. Gransden, Envs.		15	0
Clapham Junct., Meyrick Rd., Infant Class	11	2	
Bethersden Y.P.s, Boxes	1	11	6
Croydon, Windmill Rd., Mr. J. Payne	1	0	0
Sudbury, Suff., Envs.	11	10	
Warboys, Envs.	5	14	3
Half yr.'s support for Sagayam	3	1	6
Ipswich, Bethesda, Bible Band	5	17	0
Devizes, Envs.		6	0
Harwich		4	2
Tonbridge, Kent, Coll.	1	17	0
Irthlinboro', Coll. & Boxes	9	10	0
Chesham, Church Coll.	4	14	0
S.S., Boys	1	5	0
Girls		15	4½
Primary		12	9
Bible Class	3	4	5½
Handcross, Gen. Fund Box (Bewcrs)		3	1
Env. Coll., Handcross		2	6
Env. Coll., Cranley		12	8
Sudbourne S.S., Juniors		16	5
Stoke Ash, Envs.		7	0
Wood Green, Dovecote, Coll.	3	0	7½
S.S. Coll.		14	0
Potten End, Berkhamstead Common, Envs.	2	1	0
S.S.		18	0
Miss Purton, Box		9	6
Miss Mothersole's Box		5	6
Miss Rance, Box	1	0	0
Tring, Akeman St., New Yr.'s Gifts	26	2	0
Darbey Green, Miss Green's Work		1	8
East Ham, Envs.	2	0	0
Leyton, Hainault Rd., Envs.	1	16	0
Boro' Green, Envs.	1	14	0
Wortwell, Envs.		5	0
Chatham Rd., Mrs. Philpot		2	0
Brentford, S.S. Box	2	5	0
Miss K. Smith, S.S. Box	10	10	
Gravesend, Zoar, Envs. Mrs. Smith		1	0
Miss Durton		1	0
Mrs. Hilder		1	0
Bethnal Green, Mr. J. Galley		10	0
Prittlewell, Envs.	3	12	6
Bedford, S.S. Boxes	2	2	3
Envs.	1	2	0
Royton, nr. Oldham, Envs.		11	0
Leicester, Zion, Mrs. A. Taylor's Box	1	0	0
Manor Park, Envs.		18	5
Hedge End, Envs.		6	0
Tollington Park, Envs.		19	0
Walthamstow, Church Hill Envs.	2	8	11
Fulham, Envs.	2	16	0
Ramsgate, Mt. Zion, S.S.	1	3	3

LIST OF SUBSCRIPTIONS, etc.—(*continued*)

	£	s.	d.
Old Hill, Staffs., 13 Envs.		15	0
Peckham, Mr. & Mrs. E. C. Clark		10	0
Ilford, S.S.	1	0	0
St. John's Wood, Envs.	9	5	3
Chatham Rd., Mrs. Philpot		2	0
Rattlesden, Envs.		8	9
Halifax, Zion, Siddal, Mr. & Mrs. J. Key	1	0	0
Bedford, Misses Orton, Support of Native Pastor in S. India	1	10	0
Halstead, Essex, Envs.		17	9
Bexley Heath Old B.C., Envs.		17	9
Hadleigh, Xmas Coll.		5	6
Kingston, Envs.	1	5	0
Guildford, Envs.	3	12	0
Cambridge, Eden, Envs.	4	12	6
Bath, Bethel, Envs.	2	19	6
Trowbridge, Zion, Profit on Tea		15	0
Miss Strange, Box		5	6
Chelmsford, Envs.		11	6
S.S., Boxes	1	10	10
Hastings, Ebenezer, Friends		16	6
S.S.		11	5
Tabernacle Friends S.S.		16	0
Braintree, Envs.		5	0
Kings Langley, Zion, Envs.		12	6
St. Albans, Bethel, Envs.	3	10	0
Datchet, S.S.		5	0
Croydon, Derby Rd., Envs.	4	5	1
Bible Class Box		19	11
J. Webb's Box		6	7½
Bromley, Kent, Coll.	3	10	6
S.S. & B.C.	1	2	3
Per H. W. Thorpe, Box	1	0	0
Woolwich, Enon, S.S.	5	0	0
Haslemere, S.S. Box	2	8	8
Envs.		8	6
Leicester, Providence. S.S. Box		15	0
Envs.		15	0
Otley, Suffolk	1	1	8
Stratford, Gurney Rd., S.S. Coll.	2	3	8½
Birthday Box		5	10½
Envs.	3	14	6
	£343	5	11

Correction.

Bedmond, Bethesda, Envs.		8	6
Two little Carol Singers (not Watford)		13	2
	£1	1	8

Personal.

Miss Grimwood		10	0
Miss A. E. Jones		10	0
Miss L. Burt		2	6
Mrs. S. A. Goodman		1	0
Mrs. A. Smith		2	6

	£	s.	d.
H.M.S.		5	0
Friend, Woodburn Sands		5	0
F. G. & S. A. Hindes, 84		16	0
Miss E. Clack, Billinghay S.S.	2	11	0
Mr. B. T. Harries, Env.		10	0
Mrs. E. Parish, Don. & "Wreaths"		6	6
A. T. Bucknall, Don.		4	0
Mrs. M. Healy		5	0
S. Forrester, Sub.		5	0
In memory of Mrs. Chisnall, Surrey	5	0	0
C.H.		5	0
"Of His Own"	1	0	0
Clacton		7	0
N.G., Don.		5	0
Miss S. Ailward, Don		2	6
Mrs. L. D. Dunton, P.M.		10	0
Miss Ivy Reynolds, Support of Samuel, Namakal	1	16	0
Mrs. Abbalt, Sub.	1	1	0
Mr. W. Richardson, Envs.		10	0
Mrs. E. Richardson, Envs.		3	0
Birthday Gift, Jan. 25		10	0
Miss E. Stace		10	0
Anon.		10	0
T. Benstead, Leeds		10	0
S.W.A.	50	0	0
M. E. Roberts		4	0
Ashton-on-Ribble		5	0
E.A.A., Widow's mite		5	0
Mr. W. Harris, Sub.	1	1	0
Miss Fullbrook		2	6
H.A.		10	0
	£72	0	6

Miscellaneous.

Literature, Mr. E. A. Booth		13	9
Sale of HERALDS, Marshall Press, 1928-9	7	9	10
Warboys, "Wreaths"		2	0
Literature, Mr. E. A. Booth		17	8
Hedge End, "Wreaths"		1	0
Halstead, "Wreaths"		1	0
Bexley Heath, Booklets and Sermons		3	8
Literature, Mr. Chisnall	1	5	11
Mr. T. Knowles, Bound vol of HERALD		3	0
Miss Hyder, "Wreaths"			6
Mrs. Bewers, "Wreaths"			6
Mrs. Skeet, "Wreaths"			1½
From Readers *The Christian*, per Marshall, Morgan & Scott	32	0	0
Repayment of Income Tax	25	0	0
	£67	18	11½

Pension Fund.

Hounslow, Zoar, Env.		2	6
S.W.A.	25	0	0
	£25	2	6

Herald Fund.

	£	s.	d.
Glemsford		6	0
Gravesend, Zoar		12	0
Hounslow, Zoar		14	9
Bassett St.		5	6
New Cross, R.M.B. A.F.		2	6
		1	6
Whittlesey	1	18	0
Norwich		5	3
Beccles	1	3	0
Glemsford		5	0
Highbury	2	1	0
Chorley, Lancs.	1	0	0
Kingston		18	0
High Wycombe	1	0	0
Aylesbury		5	10
Beccles		10	0
Ely, Cambs	1	2	6
Fressingfield		19	8
Wattisham	2	9	3
Walton-on-the-Naze		1	5
Cambridge		6	0
Brighton, Salem			
Wandsworth, West Hill	1	0	0
Bethersden, Kent		9	6
Sudbury, Suff.		7	0
Notting Hill Gate	1	4	0
Tottenham		7	0
Devizes	1	2	0
Harwich		14	0
Bolton, Lancs.		10	0
Bromley, Kent		15	10
Potten End, Berkhamstead Common		18	0
Wellingborough	1	16	0
Darbey Green		1	6
Bethnal Green, Profit from HERALDS		3	0
Colchester		2	6
Dunstable		10	0
Walthamstow, Church Hill	2	12	0
Wood Green, Park Ridings	1	4	0
St. John's Wood		7	0
Rattlesden		10	1
Bedford		6	0
Halstead, Essex	1	4	0
Bexley Heath, O.B.C.		10	0
Bethersden, 2nd Ins.		5	8
Trowbridge		13	0
Chelmsford	1	13	0
Dunstable		2	0
Dorking		5	0
Croydon, Derby Rd.	1	8	4½
Brockley, Suffolk		12	0
Rishangles		13	4
Haslemere		8	0
St. Clear		9	0
Leicester, Providence, Newark St.	1	4	0
	£40	13	11½

PERSONAL

E. Skull		3	0
H. Potter		1	6
S. Forrester		2	0
Mrs. S. Stockwell		3	0
E. J. Applegate		2	6
Clacton		3	0
Anon., Luton		5	0
Mr. W. Richardson		1	6
F. Newman		1	6
Mr. W. Harris		1	6
Mrs. Moyce		1	6
Miss Fullbrook		1	6

LIST OF SUBSCRIPTIONS, etc.—*(continued)*

	£	s.	d.
Miss Putnam		2	0
Miss Hyder		2	6
Miss Barnard		1	6
Miss Mowle		1	6
Mrs. Parris		1	6
Miss Croft		6	6
Mr. E. White		1	6
Miss A. Bloomfield		4	6
Miss Webster		2	0
Mrs. L. Watts		2	0
Mrs. Poole		1	6
Mr. H. C. Turnpenny		1	0
	£2	15	6

Rays.

Bassett St.			8
Warboys		1	6
Potten End, Berkhamstead Common		4	6
Darbey Green		1	6
Per Mr. W. J. Shipton	4	7	3
	£4	15	5

Reports.

Bassett St.		1	0
Norwich		2	2
Highbury		1	10
High Wycombe		5	0
Wattisham		2	1
H. Potter			2
Cambridge		2	0
Devizes		1	0

	£	s.	d.
Harwich			10
Potten End		1	0
Wellingborough		4	0
Darbey Green			4
Walthamstow, Church Hill		4	0
Rattlesden		1	2
Halstead, Essex		1	6
Bexley Heath		1	4
F. Newman			2
Trowbridge		1	0
Chelmsford		2	0
Per Mr. Shipton, Rishangles		1	8
Leicester, Providence		1	0
	£1	15	3

Ladies' Zenana Auxiliary.

Money received to Feb. 8, 1930.

Ipswich, Bethesda, Miss Green's Address, printed and sold by a Friend	1	5	0
Mrs. Daldry, Box		15	0
Bassett Street		14	0
Handcross, Boxes		8	0
St. Clears, Sion, Boxes	8	7	4
Walthamstow, Church Hill, For supt. of Orphan, Kolli Hills	1	3	3

	£	s.	d.
Lynton Rd., Y.L.B. Class, For supt. of Bible-woman	3	15	0
Ponders End Young Helpers & Miss M. Howard		6	6
Miss M. Barrett		4	6
New Cross, Zion, Women's Meeting	2	11	1
Women's Bible Class Farthings		5	6
Coll. Card, Miss E. J. Spooner		16	10
22 Subscribers	1	17	7

PERSONAL.

Mrs. F. S. Withers, Sark, Canada	12	1	
Per Mrs. E. H. Chilvers	12	6	
Anon., Haslemere	2	0	0
Per Miss Fitall		10	0
Two Friends, Bedford	3	8	0
Well-wishers, Bedford	6	12	0
S.W.A.	75	0	0
A Little One, Dunstable	5	0	0
	£116	4	2

PENSION FUND.

Mr. & Mrs. E. C. Clarke	10	0	
Mrs. Anderson	28	14	9
	£29	4	9

Notices.

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 **emergency and temporary Editor, S. Hutchinson, 193, Westmount Road, Eltham, S.E. 9.**

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 had.

All Orders for the MISSION HERALD and "Rays from the East for the Young," or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Surrey.**

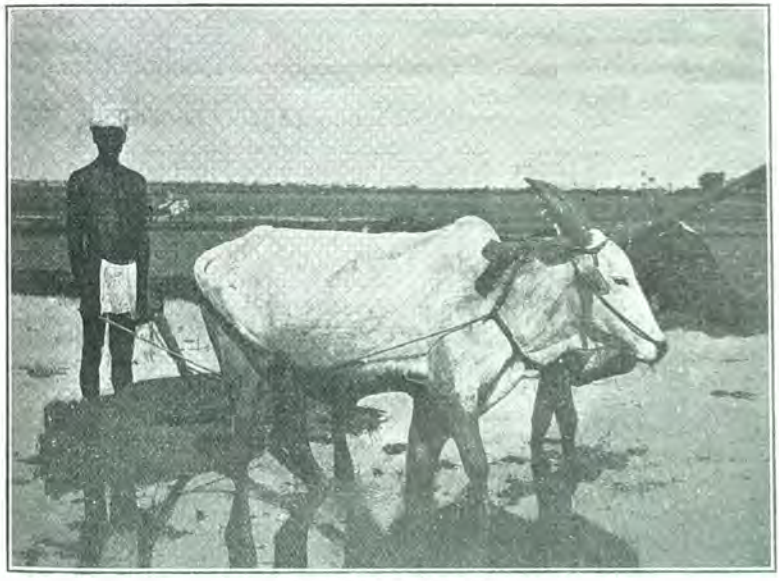
The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

l. XXIX. *New Series, No. 280.* April, 1930

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

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



RICE CULTIVATION

Levelling the Field after Ploughing and Flooding for planting Rice Seedlings

Price One Penny

the Secretary, W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

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 HALF-YEARLY MEETING

WILL (D.V.) BE HELD ON

WEDNESDAY, APRIL 2ND, 1930

At ZION CHAPEL, NEW CROSS ROAD, LONDON, S.E.14

Afternoon at 3.30 DEVOTIONAL SERVICE

Chairman: The Vice-President, Pastor LEONARD HILLS

Sermon by Pastor W. S. BAKER, of Stratford

TEA AT 5 O'CLOCK, 6D

Evening at 6.15 MISSIONARY MEETING

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

Speakers: Pastors LEONARD HILLS, J. K. THORPE, D. ERIC WESTCOTT and Mrs. J. M. BRAND (Kolli Hills Missionary). Messrs. A. MORLING and H. HUCKETT (now in training for Missionary Service in India) will also take part.

The Evening Meeting will conclude by 8.30.

Afternoon at 2.30.—L.Z.A. MEETING open to ALL LADY FRIENDS.

The President, Mrs. SILVESTER, in the Chair.

Short Address by Mrs. J. M. BRAND (Kolli Hills).

THE LADIES' WORKING PARTY of ZION, NEW CROSS, will hold a SMALL SALE OF WORK in the LOWER SCHOOL ROOM, between the Afternoon and Evening Services in aid of the Funds of the Mission.

THE WAY THERE

TRAINS: From Hammersmith, Paddington, Bishops Rd., Baker St., King's Cross, and Liverpool St. to New Cross.
From Euston to Liverpool St., and thence to New Cross.
From Waterloo: Waterloo Junction, Charing Cross and Cannon St., to London Bridge and New Cross. N.B.—"New Cross" Station is nearer than "New Cross Gate."

OMNIBUSES: No. 48 from S. Hampstead via Baker St. to Deptford Broadway (one minute from the Chapel).
No. 153 from S. Hampstead via Finchley Rd. and Baker St., to Deptford Broadway.
53a from W. Hampstead via Baker St. passes the door.

TRAMS: 36, 38 and 40 pass the door.

GENERAL SECRETARY:

Pastor W. CHISNALL, 26 Woodgrange Ave., Ealing Common, W. 5.

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. XXIX.] APRIL, 1930. [*New Series*, No. 280

CURRENT NOTES.

WE trust every friend of the S.B.M. has made a mental note of the Half-Yearly Meeting to be held on Wednesday, April 2nd, at Zion Chapel, New Cross Road, intending, God willing, to be present. Our New Cross brethren and sisters will, we are sure, heartily welcome a record attendance, although it may tax their energies.

* * * * * *

Mrs. Morling writes to the L.Z.A. of " much camping in a part ' where there are hundreds of villages and hamlets *where Christ has never yet been preached*. The opportunities almost limitless.' "

* * * * *

Miss Putnam, also writing to the L.Z.A., speaks of " many signs of blessing just now. Two women, or rather girls, waiting to be baptised, were those who have studied in the Semmen Street School. While visiting in Poonamuller the testimony of an old bed-ridden woman, the widow of one of the old preachers of that district, was received. She said, ' Though I can never go to Chapel now, the Lord will never leave me here alone.' "

* * * * * *

Miss Poole writes of the re-opening of the Girls' School at Paniadipatti on January 17th with an attendance of 21 girls. Some were still detained at home by illness. The outbreak of cholera had abated.

"IN THE HAND OF THE POTTER."

LAST month one of our missionaries related an experience which revived a memory of our own. What the Lord said in the house of the potter concerning Israel may, in part at least, illustrate His operations in grace now; and its consideration may encourage us in view of seeming failures and apparent paucity of results. Human nature at its best is far removed from spiritual and moral beauty, but when debased by heathenism it appears to be impossible of not only spiritual but moral renovation. And this is what confronts and dismays every true missionary, unless he remembers the Hand of the Potter rather than his own inability to change the heart and mould the life.

Clay! What more seemingly impossible than that a shapeless lump of clay should become a thing of beauty or even of use? But the clay is transformed with ease under the hand of the human potter in conjunction with the movement of the wheel. But the wheel is useless without the potter's hand.

So useless is even the most earnest and vigorous evangelistic effort apart from the power exerted by the Hand of the Divine Potter. This is familiar and even painful knowledge to most of us, but no one realises it as much as do missionaries in idolatrous and Mohammedan lands as they confront human souls born not only in sin but into a heritage of debasing and powerful heathenism or Christless monotheism.

But in the HAND OF THE POTTER the hardest clay becomes plastic, and is being moulded into spiritual comeliness and fitted for the service of The King. The story of Chundra Lela, told in these pages some years ago, is, like many another, illustrative of the result of Divine power and skill. During many years of weary wandering and painful asceticism, vainly seeking salvation in Hinduism, she was brought at last to a saving knowledge of Christ, and renounced her idols, saying, "There is nothing in Hinduism or I would have found it. The Hand of the Potter is seen even in her years of groping in the dark.

For our own encouragement and that of our missionaries, let us remember that while the human potter is dependent upon the wheel for the success of his work, the Divine Potter is dependent upon none, although He graciously uses means. If we view aright the Divinely instituted order of Christian service, directed in all its details by the Lord Himself, we

shall realise that there are no failures. Failures and disappointments many must ensue in so far as we create our own plans and endeavour to work them out, however good they may seem to be. The only guiding principle is that which led Saul of Tarsus to say, " Lord, what wilt Thou have me to do? "

We have to remind ourselves (although it is a fundamental article of our Sovereign Grace creed) that it is by virtue of Divine Purpose and Plan that any soul hears and receives the Gospel Message in saving faith. The Gospel messenger, in order to spiritual success, should therefore be under Divine guidance in all the details of his work. He is necessarily ignorant of the Divine Plan, and can only work in accordance with it, as he is under the constant direction of the Holy Spirit. Evangelism so carried on, whether at home or abroad, will undoubtedly be accompanied by Gracious Power, and there will be no failure, even though the results may not be known on earth. It is such work, " begun, continued, and ended in Him," which glorifies the Father.

In our accommodation of this Old Testament parable, this human instrumentality, represented by the wheel, is all but out of sight. To the human potter the wheel is indispensable; but since the Divine Potter has all power in heaven and on earth, human instrumentality is merely honoured in being made the means by which the purposes of Grace are accomplished. We need not, therefore, be perturbed if some cherished plans in missionary work miscarry. We need only be prayerfully desirous, and assured that the heavenly Potter's designs are accomplished through us, whether we *see* conversions or not.

We rejoice in the fact that " in the Hand of the Potter " there are no failures.

Great is the argument (i.e., for Missions) from the world. Where He is not known the peoples perish. In their callous cruelty to one another, in the withering delusions of superstition and ignorance, in the dull, hopeless outlook, when old religions decay and no new faith is born, the nations of the earth make a dumb, unconscious appeal to the messengers of the Cross. How they need the glad tidings of hope, the demonstration of love, the working of power! — *The Bible, a Missionary Book.*

Our Foreign Field.

News of the Month.

Paniadipatti.—I had a very comfortable voyage and landed in Colombo on Sunday last, February 2nd. I proceeded the same night by rail and arrived at Paniadipatti Monday evening. It was very lovely to be **home** again; and everyone had gone to great pains to show me how pleased they were to see me. The bungalow and compound were gaily decorated, and welcome messages were hung about. At the entrance to the village a great crowd greeted me, and the shouts of welcome were almost deafening. There was the inevitable band, too, in attendance, and we completed the journey in procession form with flags, torches and songs.

Arrived at the Bungalow, a Welcome Service was held, and during the singing of the welcome song, I had to submit to being sprinkled with flower petals and rose water. It was truly a festal scene, and I greatly appreciated the love so abundantly expressed.

This whole week there has been the joyful meeting with all the dear Indian friends, and yesterday the workers gave their official welcome. So now I hope to settle down and commence regular work.

I do thank God for all the mercies which have crowned my way and brought me thus far, for good health and for the privilege of service here. May I again thank you for the continued upholding in prayer to which I know full well I owe so much of what I have and enjoy. The Lord bless our dear friends at home, and cause, through their faithful remembrance, the work in which we all are so closely united to increase and abound. 8. 2. 30. VIOLET D. GREEN.

Sendamangalam.—Our one regret as we give the Christmas presents out, is that our friends in the Homeland are not here to share the joy of seeing the workers receive them. We, with them, thank you all so much for your loving work and kind thoughts. May God's richest blessing rest upon each worker in the Homeland.

We can now rejoice in the fact that the Girls' Hostel at Sendamangalam is at last an accomplished fact. We began with eight little girls. We ask you all to join with us in thanksgiving and praise for this answer to prayer; and also to pray that we may be guided in the management of the Hostel, and that our boarding mistress may realise her responsibility, and that her life may indeed be a living witness; so that this school may not only grow in numbers, but become a spiritual home for many. B. L. MOWLE.

Where Christ has not been Named.

FOR reasons given on page 82, we are presenting the following extracts from the latest letter received from one of our Missionaries :—

Mr. Morling writes (7th February, 1930): We are now in the midst of a long evangelistic campaign. Soon after writing my last official I went to Sirunellikoil and had a rather successful camp there. The very week of our return from that place we started on the present itinerary. We have now been tenting for three weeks, and expect to remain from home another two or three weeks.

Our chief aim in the present tour is to reach those villages which we have

NEVER BEEN ABLE TO REACH BEFORE—

those places which are far removed from the roads. The first camp was under a large banyan tree in a neighbourhood which is the centre of a big triangle formed by three remote roads. Each day we went to the surrounding villages, walking by the sandy stream beds or by the footpaths across the fields.

In the next two camps we have been in the middle of a rectangle containing about 120 square miles, where there are no roads. Villages cluster close together and are sometimes found at the rate of about one to every three-quarters of a mile. There must be about

130 VILLAGES

in this one square, very few of which we had been able to reach except by an occasional colporteur. Indeed, our senior colporteur is our only guide throughout the whole of this part of the country, and even he in the very nature of the case has been quite unable to visit the great majority. For the hundredth time in my missionary experience we have enjoyed to the full what has been the ambition of many a young Gospel adventurer, viz.:—

To preach Christ where He has never been heard, or heard of.

Opening of the Girls' Hostel, Sendamangalam.

THE children arrived on Saturday, January 4th, and we held the Official Opening on January 7th. All day on Monday and Tuesday we were getting ready and decorating the verandah, etc., with every bit of coloured paper that we could find, and even cutting some fronds from our carefully nurtured plants. The little girls were very excited, running and doing their best to help in every way. At last, on Tuesday afternoon all was finished, and everyone came over to the bungalow compound.

The girls formed up in a line, and we all walked in procession to the Hostel, where Mrs. Morling performed the Official Opening. Our hearts were full of thanks at that moment to our Heavenly Father for His great mercy to us, in not only having enabled us to open the Hostel, but also in having sent the money for the wall; and we fully endorsed Mrs. Morling's words when she said that her desire for the Hostel was that it should show forth the glory of God, and be a blessing to all who should enter therein.

After the opening, we all entered the building, where a short service was held under the chairmanship of Mr. Champion. Mr. Morling delivered an address, during the course of which he gave a few details as to how it was that the Hostel building had been ready for so long, but the opening deferred time after time. This was owing to lack of missionaries, and we now praised the Lord that it was now possible to open it. Mr. Morling's address was listened to with much interest, for he holds a very high place in the affections of the Sendamangalam people, and they do not see as much of him as they did when he was living here. Then our Union Board Chairman said a few words, in which he expressed his pleasure at having been asked to take part in the opening of our Hostel, and that he was sure that God's blessing would rest on so noble a work.

The Hostel girls then sang a lyric, and the meeting was closed with Bible reading and prayer. I say that the meeting was **closed,** but

Pray for Blessing on the Hostel

this means that the Hostel was **opened,** and therefore needs your most earnest prayers.

Sendamangalam. ELEANOR A. SAVAGE.

Miss Savage, in her letter to the L.Z.A., adds the following: January 7th was the day of the Official Opening of our Hostel. We commenced with eight little girls, and very happy they seemed to be. It was with real pride and pleasure that I went across to the Hostel on the first Sunday and led a row of nice, clean, smiling little girls to Chapel. It was so good to see the empty space in front of the Chapel filled, and to hear the children's voices joining in the hymns.

Christmas Presents.

ONE day we received a message to go to Namakal. The Christmas boxes had arrived, and our help was required to unpack them. During this process it was surprising to hear of the number of little ailments the hostel boys developed—a sore here, a cough there that was extra troublesome, or some little thing to tell Mrs. Morling. While being attended to with loving patience, their little eyes would be wandering to the place where the Christmas boxes stood, some asking a few questions about them.

A few days after the Workers were invited to the Namakal bungalow for their Christmas treat, and before leaving they each received a parcel of presents sent from the Homeland. At this meeting Mr. Champion was warmly welcomed into our midst, each Worker giving him a lime to show their good wishes for his welfare.

One morning the children who attend the schools in and around Sendamangalam, came to the Sendamangalam bungalow to receive their presents. One group after another marched on to the verandah, and received presents according to the classes they were in and the length of time they had been attending the school. It was great fun watching them compare dolls and other things; and in a very short time they were all dressed in their new clothes. They were especially delighted with the mouth organs, and seemed to find no discord whatever in blowing them all together.

The following day we opened our Hostel and gave the little girls their things, combined with a treat which we shared with them, much to their amusement and joy.

The next week I went to Kakaveri with Miss Savage, and we gave the little ones who attend that school their presents. A little while after we went into the village visiting, and the little girls were parading around in their new skirts, gazing at their wonderful dolls, which went to sleep. One of these little girls followed us some distance, with a crowd of others who did not come to our school, and therefore had not received gifts as she had. When in their endeavour to follow us more closely they crowded around her, she drew herself aside and exclaimed with much indignation, "Don't touch me." In the evening we had a little prayer meeting for our Christians there, when our little friends turned up again and sang some lyrics, but I noticed that while Miss Savage was speaking, it was difficult for them to keep their eyes open, being so tired from the excitement of it all.

The next day, as we returned, we could not help wishing that the friends in the Homeland who laboured so hard to make our Christmas out here a happy one, could share in its joy. Christ said, "In that ye did it to one of the least of these my brethren, ye have done it to me." Will it not be a joy that surpasses all others to hear Him say that?

Sendamangalam, 8.2.30. B. L. MOWLE.

Our Home Churches.

Prayer Subjects for April, 1930.

Week beginning—

Sunday, 6th.—Praise for Miss Green's safe arrival. Let us continue in prayer concerning the present political as well as religious condition of India, asking specially that the Viceroy, Governors and other officials may be guided in regard to the present revolutionary spirit which is at work; and in particular that all true missionary work may be unhindered.

Sunday, 13th.—Miss Mowle asks for prayer on her behalf in regard to language study; as the great Apostle said concerning himself: "Ye also helping together by prayer for us that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf."

Sunday, 20th.—Continued intercession on behalf of sufferers in Russia; that the power of their persecutors may be broken, and that the light of the Gospel may shine throughout darkened Russia and into many hearts.

Sunday, 27th.—Prayer for the "many simple-hearted, loving souls" referred to by Miss Savage, "who are wholly and entirely held back by caste"; and for the newly-opened Girls' Hostel, Sendamangalam.

MR. A. VINE:

An Appreciation by the S.B.M. Secretary, W. Chisnall.

Watchman, what of the night? The watchman said, the morning cometh.—Isaiah xxi. 11 and 12.

Thus our beloved brother, A. Vine, passed into the presence of the Lord Jesus he loved so well, retiring to rest on Wednesday, 5th February, and on the morning of 6th February, he was not, for God took him.

Although it was my privilege to know our brother from the year 1890, when preaching at Zion's Hill, Courland Grove, Clapham, and onward, yet we became more intimate in 1904 when taking up the work of the Strict Baptist Mission as Secretary, I returned to London, and so renewed the fellowship of old-time friends, Mr. A. Vine amongst them.

The Lord greatly blessed our brother, and with his kindly geniality wherever he went he made friends, and now he is missed and mourned by a large circle both far and near. He made many friends in the Midlands, in the North, Lancashire and Yorkshire, and in the South: thus in many homes he was ever a welcome guest.

His connection with Courland Grove extended over half a century, being baptized in April, 1880. He was a Deacon for many years, and years ago started the Sunday School, whose Superintendent he was for 38 years. Retiring from business a few years ago, he became a very acceptable preacher.

He accepted the post of Minute Secretary of the S.B.M., relinquishing that office to become Editor of the S.B. Mission Herald. The

Children's Corner, conducted by "Grandpa," being a very popular feature of the "Herald," and we think many beside grandchildren read it with interest and profit.

During the last few years he has had charge of the "Lord's Poor Fund," and here he will be greatly missed; his loving, sympathetic letters which always accompanied the gifts were indeed a means of grace to the recipients. A gap also is made by his home-call in the ministry he rendered so lovingly to the Aged Pilgrims' Friends' Society in preaching to the inmates.

If he could hear, I am sure his modesty would say, "Do not talk about me and my work so much, but rather extol Him Who loved me and gave Himself for me, and so called and equipped me to render this service for Him." Yet surely his Lord and Master's Name is exalted by the work He gave him to do, and which was so well done. Truly the memory of the just is blessed.

Our true and deep sympathy goes out to his beloved wife, who, after upward of 50 years of the happiest of married lives, is called to part with him and to travel the rest of the pilgrim way alone; alone, yet not alone.

May our gracious God and Father comfort and sustain her as He only can, until the day break and the shadows flee away.

To the son and daughter in England and the two daughters in far away Australia we tender our heartfelt sympathy. May the Lord bless and cheer them in the sorrow so keenly felt by them all.

Some Missionary Reflections.

I MAY as well take HERALD readers into my confidence either to invite their sympathy or to bespeak their patience for several reasons. First, the HERALD must be published earlier than usual this month, because, otherwise, the repeated advertisement of the Half-yearly Meeting might not be seen by many of our friends until after the Meeting! (You, of course, saw the advertisement last month, made a mental or other note of the date and place, and determined, God willing, to be present; so my surmise doesn't apply to **you**.)

Reason No. 2 is that owing to my prodigality last month—necessary as I then thought it to be—I haven't enough literature from India to enable me to fill the Magazine.

Reason No. 3 is that, owing to the necessity of early publication, I cannot wait for articles from India, although they may be on the way and might be in time for the usual date of publication.

The consequence is that in some way the April HERALD must not be allowed to go forth with several blank pages; and this I am endeavouring to prevent. On reflection, however, I am not sure that a few blank pages would not awaken more attention of a kind than printed ones, though it is doubtful whether the fact would arouse enthusiasm. What would be thought of the Editor I do not stay to imagine, but will do my best to forestall condemnation, even if what I write is discursive or fragmentary.

* * * * * *

A certain missionary writer draws attention to the fact that the Bible is a Missionary Book. Perhaps someone will say, "Of course it is; we all know that." But does **every** Bible lover recognise that the spirit, the character, the purpose, and the trend of the Bible—Old Testament and New—is missionary? If they did, surely every member of the Church on earth would be a missionary enthusiast. In the Old Testament God is seen **sending** prophets to the nations and to Israel,

rebuking sin and revealing His saving mercy in view of, and in preparation for, the sending of His Redeeming Son. The ancient Promise of a Saviour and His salvation having been fulfilled, the Church is bidden "Go ye into all the world and preach the Gospel to every creature." The purpose of God all through the ages and declared to Abraham then stood revealed: "In thee and in thy seed shall all the families of the earth be blessed." This was the climax of the Divine sending. Just as it is true that the New Testament is latent in the Old and the Old patent in the New; so it is that Missionary Evangelism has its roots in the Old Testament and its flower in the New. The writer I have referred to says very truly that "to support the missionary enterprise by the quotation of certain proof-texts is quite inadequate." In so doing we are at least apt to miss "the wide sweep of its thought and the development of its purpose traced through age after age, and transition after transition."

This conception of the missionary character of the Bible as a whole strengthens the missionary argument, for it shows that it is based upon foundations deep, broad and age-long.

* * * * * *

The late Dr. A. T. Pierson, that true missionary enthusiast, in one of his books, among various aspects of missionary work, wrote of *The Problem of Missions*, and, citing the figures of 40 years ago, showed how inadequate the missionary forces were for the evangelisation of the then heathen world.

Since that day the numbers of the heathen world have immensely increased, and it may safely be said that the number of missionaries has not increased in anything like the same ratio, quite apart from the fact that many "missionaries" are to-day imbued, or more than imbued, with Modernism.

What is true concerning the inadequacy of missionary forces in general is true of our own Mission in South India. Even with the welcome additions from the South Indian S.B. Missionary Society, we are inadequately staffed. I need not contrast the small number of our missionaries with the vast numbers of dark heathen souls who surround them. Our Annual Missionary Reports show to any who attempt to visualise the situation how great are the odds, numerical, moral and diabolical, which are against our brethren and sisters who represent us in South India. We admire their courage and honour their testimony: assured, while praying, that it cannot be "in vain in the Lord." Let us remember, however, that however great the odds from the merely human point of view, our brethren and sisters have the special Missionary Promise of our Lord's, "And lo I am with you all the days, even unto the end of the age."

* * * * * *

Most of us, I suppose, have read or heard the threadbare argument against Foreign Missions, viz., that while we have so many "heathen" at home, we ought not to send missionaries to the heathen abroad. This was the objection of a Massachusetts Senator to the proposed Charter to the American Board of Commissioners for Foreign Missions. It would, he said, "Export religion, whereas there was none to spare among ourselves." Dr. Pierson's comment is that "religion is a commodity of which the more we export the more we have remaining." That is to say, missionary work abroad tends to the progress and spiritual enrichment of the Church at home. This is what any Church in a low condition—whether numerical, financial or spiritual—needs to remember and practise.

The Home Churches and Foreign Missions

But this raises another question. It has been said that "the real problem of Foreign Missions is in the Home Church, and that apart from the ministry it cannot be solved . . . Whenever you find a ministry with overflowing missionary zeal and knowledge, you will find an earnest missionary Church." Even if this should be thought too strong a statement, it will be acknowledged that there is much truth in it. "Teaching them to observe all things whatsoever I have commanded you," our Lord gave as His last charge to His Apostles and their successors in ministry.

* * * * * *

The progress of missionary enthusiasm in our own Denomination during the past 20 years has been remarkable, and we can but praise our Lord for it; but who will venture to say that our Denomination, small in comparison though it is, has reached the high-water mark of its ability? To use Carey's oft-quoted advice, "Attempt great things for God, and expect great things from God." Without attempting to be oracular, may we not say that there are Churches which would experience a gracious revival if they gave themselves unreservedly to missionary propaganda? At all events, there have been Churches whose revival has dated from the beginning of their missionary interest and zeal. It would of course be wrong to advocate missionary zeal for the mere purpose of improving the condition of the Churches. The true incentive of course is love and loyalty to Him Who bade us "Go."

Some Unevangelised Areas of the World.

IT is commonly thought that the world is fairly well covered geographically by missions. Let us look at the facts. We'll go across the world first to Japan. Of Japan it is said that there are more people unevangelised now than there were when Christian Missions first began work there. Rural Japan is largely untouched; in one province there is approximately one Christian to 3,000 of the heathen population, and in another province one Christian to 7,000 heathen.

Pass to N.E. Asia, the meeting place of four nations, Russia, China, Korea and Japan. There the efforts of the Church are most feeble in view of the growing, spreading, commingling races. In Mongolia, Mr. R. W. Sturt has recently preached to tribes that have never been visited since Gilmour was there thirty years ago. This means that a generation has passed into eternity without hearing the Gospel. This same Mongolia, which is twenty-seven times the size of England, has only one medical missionary. In Chinese Turkestan some are hearing the Gospel for an hour or two once in their lives.

Look at Central Asia. Miss Cable, of the China Inland Mission, with two brave companions, recently travelled along the great main trade route of Central Asia between N.W. China and Siberia. In 94 days' continuous travelling they met but one Mission Station. In China itself it is estimated that there are 167,000 towns and villages, with a population of nearly 40 millions, without a single evangelistic centre or a single Christian.

India? At present about one-third of India has been reached; twice as much yet remains to be done. In Indo-China there is at present one Christian to 43,000 of the population. And interior Borneo and largely New Guinea have never been trodden by the foot of the messenger of the Gospel of peace.

What about Moslem Lands? There the work has hardly begun. Arabia has less than twenty Christians to 4½ million Moslems. North Africa has about 140 Christians to 13½ million Moslems. You ask about South America. Four-fifths of that continent is at present unreached.

"How shall they hear without a Preacher?"

Of Pagan Africa the statement of General Smuts appears at least in some measure true. There is in many areas "little appreciable difference." After 200 years of missionary effort there, only 2 per cent. of the 140 millions are Christians. Thirty millions are beyond any prospect of hearing the Good News, and another 50 millions are in mission areas, but as yet unreached.

And what shall I say of Europe and our British Colonies? During the War I worked with an Australian Sister, an educated lady who had been Matron of a Sydney hospital; she knew as much about God as my pagan Africans.

But you are tired of geography and figures! Why have I said all this? To show that the work is not yet done. There is much land still to possess. The End is not yet! "The Gospel must first be published among all nations." Life is short and the opportunity is passing. May we be stirred to pray as never before, and give as never before, and if possible to GO, to make at least one voice to break the stillness of death. You young people, have you ever faced the need? Do you say there is no way open for you? The Lord has promised to "go before and break in pieces the gates of brass." And listen. If I had my choice again, I would choose exactly as I have chosen. I have never had any regrets at leaving my ordinary calling in life; and, with Isaac Watts, I say—

I would not change my blest estate
For all the world calls good or great.
And while my faith can keep her hold
I envy not the sinner's gold.

(From *Our Outlook*)

"Hope," East Ham.

An interesting meeting was held on Tuesday, January 7th, to wish God-speed to Miss V. D. Green. Pastor W. Chisnall kindly presided and conducted the meeting in a genial and gracious manner. Mr. H. Hambridge having sought God's blessing, Mr. S. H. Peet addressed us from Matt. xi. 25, emphasising resignation, contentment, and happiness as the secret of success in Christian service. Mr. F. Whymant spoke from Psalm xc. 1, testifying to the need and the provision of a refuge, and its duration to all generations. Miss Green brought us face to face with the immensity of the work in the Mission Field, basing her address on Judges vii. 13. She spoke of "A Stupendous Commission." As the Midianites were a vast host, so here before the missionary there is a similar formidable work. In India there was a population of 320,000,000, of whom 5,000,000 were termed Christian, including 2,500,000 Roman Catholics. Second, "An insignificant instrument": as the barley cake was in itself insufficient for its work, so was the missionary. Third, "The certainty of the issue": depending on Gideon's Lord, she went forth certain of the issue, for He commands to victory.

Mr. H. W. Rayner referred to long association with Miss Green, and spoke from Job xv. 16. Pastor W. Chibnall gave our dear sister for a farewell text, Deut. xxxi. 6. "Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."

We commend our sister to the keeping and directing grace of our Divine Lord, praying for His overshadowing preservation, and grace infilling for every moment of service.

[*The publication of this report has been unavoidably delayed.—Ed.*]

The Half-Yearly Meeting on April 2nd

Announcements.

We are very sorry to learn how seriously ill Mrs. Morling has been. Her illness began on February 3rd, and the 23rd was the first day that she was free from fever. Mr. Morling's letter, which came by air-mail, was written on the 24th, when the fever had not returned, but Mrs. Morling was so exceedingly weak as to be unable to sit up in bed. Miss Savage has been with her since the third day of the fever; and for ten days the doctor came twice a day. While we thank God for the improvement, we pray for complete recovery; and in this we are sure that our readers will earnestly join.

* * * * * *

The Half-yearly Meeting.—We draw special attention, although it may seem to be unnecessary, to the advertisement of the Half-yearly Meeting on the first page. As the Meeting will be held so early in the month—2nd—we are publishing the HERALD early in order that no one may fail to attend the Meeting for lack of due notification.

* * * * * *

Lantern Lectures in East London.—The East London Auxiliary of the Mission has again, as in other years, conducted a series of Lantern Services with a view to interesting the boys and girls of our Sunday Schools in missionary effort. Mr. Thrower's excellent set of slides has been shown on eight occasions, and the boys and girls encouraged to write essays on what they have seen and heard. The essays will be carefully examined and prizes awarded for the best.—M.W.R.

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Preliminary.—Will all our friends make note of the date of the **Annual Meeting**, viz., October 28th, 1930?

* * * * * *

Will our friends take special notice that the address of our General Secretary, Pastor W. Chisnall, is altered to **26, Woodgrange Avenue, Ealing Common, London, W.5.**

* * * * * *

Plants for Sale.—All proceeds to the S.B.M. Please mention the HERALD when ordering :—

Golden Rod, Mint, Raspberry Canes, Pansies, Chrysanthemums, Campanulas, Red and Pink Primroses, London Pride, Evening Primroses, 2d. each.

Iris, Phlox, Lavenders, Day Lilies, 6d. each.

Flowering Broom, Lilacs, Cactus, 9d. each.

Montbretias, Small Sunflowers, Michaelmas Daisies, 6d. dozen.

Postage extra. MRS. GREGG, Branfold, Strensall, York.

We may always expect some special work of the Holy Spirit to be followed immediately by Satan's fierce opposition. The marvellous ingathering of the Day of Pentecost—with the daily conversions which followed and the further increase that ensued on the healing of the lame man—served as a direct challenge to the great adversary. At once his zeal and enmity were roused. Hands of violence were laid on the two Apostolic leaders.—From *Missionary Ideals*.

LIST OF SUBSCRIPTIONS, Etc.,

Received from February 10th, to March 9th, 1930

General Fund.

	£	s.	d.
Watford, Beulah S.S.	7	0	0
Northampton, Envs.	1	0	0
Lessness Heath		16	0
Gaddesden Row, Box		17	0
Salhouse, nr. Norwich, Sub.	1	10	0
Crowborough Env.	1	14	0
		1	0
Clapham, Courland Grove, Half-year Sub. for Sembiam School	12	0	0
Greenwich, Devonshire Rd., Envs.	1	2	5
Horley, Envs.	2	3	0
Bethersden, Envs.,			
E. Paffard		10	0
Mrs. J. T. Jarvis		1	6
Mrs. J. Jarvis		1	0
Smarden, Boxes	5	10	8
Envs.		5	0
Two Lectures by L. Jarvis	2	6	9
Lewisham, Envs.	1	8	0
Salhouse, Env.		5	0
Clapham, Courland Grove, S.S.		8	11
Birthday Box		2	9
Ipswich, Zoar, Coll.	10	10	0
Cambridge, Eden, Y.P. Coll.	2	0	0
Notting Hill Gate, Coll.	6	10	0
Stoke Ash, Coll.	3	0	6
Gifts from Aldringham, S.S., Envs.,			
Ruby Nichols		5	0
Joyce Harling		1	0
Joyce Wilson		1	6
Barbara Jordan			3
Hazel Seaman			3
Winnie Day			2
Grace Vincent			2
Mr. & Mrs. Harling		1	6
Mr. Markwell		1	0
Sydney Foster		2	6
Samuel Lye		1	0
Samuel Whiting		1	0
Herbert Cooper			6
Kenneth Burrows			6
Henry Taylor			2
Richard Blowers		1	0
James Marjoram		1	0
Jack Staff		1	0
Horace Parker		1	6
Walter Vincent			6
Roderick Lye		1	6
Tring, Ebenezer, S.S., Envs.		12	0
Tottenham, S.S., Missionary Sewing Class	6	0	0
Ramsgate, Miss R. Fenner's Box	1	0	0
S.S. Boxes		9	2
Reading, Providence, Envs.	2	7	0
B.C. Box	1	10	0
Grundisburgh, C.E. Coll.	5	0	
Leicester, Evington Chapel, Mr. Angrave, per Mrs. Sharples		5	0
Envs.		4	6
St. Neots, S.S.	5	7	9
Bible Class	3	10	0
Coll.	3	3	0
Carol Singers Boxes:		5	0
Pastor J. Hazelton	1	1	0
Mr. W. J. Hazelton		10	0
Mr. J. Cook		10	0
Miss B. Haynes		2	6
Mr. C. Forscutt		10	9
Biggleswade, Coll.		14	11
Mr. C. Elphick, Don.		10	0
Gt. Gransden, Coll.	1	3	8
Accrington, Zion, Young Ladies' Class	6	0	0
Blakenham, Env.		10	0
Ipswich, Zoar, Envs.	1	1	6½
Brentford, 7th Girls' Class, Farthings		3	0
Haworth, Miss Murgatroyd, Env.	2	0	0
Eltham, S.S., Envs.		2	4
Grundisburgh, Env.		2	6
Abercumboi, Bethesda	1	17	0
Norbiton, S.S. & B.C.	2	3	4
B.C. Farthing Box		7	6
Envs.	1	6	0
Epsom, Salem, Coll.	6	6	0
B. Class	4	4	11
S.S. Box		15	6
S.S. Farthing Box		18	2
Boxes	4	3	5
Mrs. Howell's Box		3	6
Nicodemus	1	0	0
Bedmond	2	16	1
Chadwell St., Mt. Zion, Envs.	23	8	0
Belvoir St., N.S.W., P.B.C.	5	14	8
Stockley Mission, S.S., Envs.		6	0
Tenterden, Contributions		9	0
Watford Tab., Envs.	1	5	6
Heathfield, Boxes	5	4	3
Envs. & Dons.	1	17	5
Hailsham, Sussex, Boxes,			
Miss M. Dunk		7	9½
Mrs. G. Hayler		1	6½
Mrs. Colwell	1	7	0
Miss E. Baker		5	11½
Mr. A. Saunders		5	1
Miss K. Dunk		9	4½
Miss O. Dunk		4	0½
Miss P. Guy		6	4
Walworth, Victory Place, S.S., Coll.	1	7	7
E. Suffolk, Bethesda	5	0	0
Willingham, Cambs., Envs.	1	0	0
Richmond, Salem, S.S.	1	8	10
Senior Class		9	10
Infant Class		4	11
Y.P.S.		8	11½
Envs.	4	3	8½
Boxes	5	11	8½
Norwich, Orford Hill, Envs.	1	1	0
Somersham, Envs.		6	6
Ilford, Coll.	3	8	6
Wandsworth, West Hill, Coll.	1	12	0
Bradenstoke, Providence, Boxes:			
Hannah Swarbrick	1	5	7½
Mrs. King	1	3	0
Ethel Skull	1	2	1½
Leslie Fry		14	5½
Tony Wiltshire		14	1½
Molly Wheeler		14	0½
Walter & Freddie Watson		9	0½
Mrs. Diccox		6	6½
Gilbert Newman		5	5
Sally Burgess		4	10½
Hilary Farmer		4	4
Nancy Kilmister		4	2½
Douglas & Freddie Ferris		3	11½
Charlie Burgess		3	0
Gordon Barnes		2	4
Kenneth Barnes		2	3½
Cyril Freegard		2	1
S.S. Collections	5	1	1½
	£210	0	7

ERRATUM.

Wandsworth, West Hill, Mrs. Jarvis, for Scriptures 25 0 0

Personal.

	£	s.	d.
In loving memory of Robert & Rose Gooding, $5	1	0	3
Birthday, Feb. 15, Cambridge		5	0
Mr. Delves		10	0
T. Adams		10	0
Miss M. Taylor, Box	1	0	0
F. W. Smith		5	0
W. Henson		10	0
Anon., 675	50	0	0
Miss Hart	1	0	0
A few Friends, Henfield	1	0	0
Miss Hills, Don.		2	0
Mrs. E. Sillovich Ballarat		19	6
Mr. F. Curry, Box		11	9
"Subscription"	100	0	0
W.C.		1	0
P. Edwards, Don.	1	0	0
Rev. T. H. Voysey, Env.	1	1	0
	£159	15	6

Miscellaneous.

	£	s.	d.
Miss A. Balls, "Wreath"			6
Reading, Providence, "Wreaths"		1	6
Miss Hills, Booklet		1	6
Irthlingborough Gas Co. Div.		2	1 7
	£2	5	1

Pension Fund.

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

LIST OF SUBSCRIPTIONS, etc.—*(continued)*

Reports.

	£	s.	d.
Reading		6	7
East Ham		1	0
		7	7

Herald Fund.

	£	s.	d.
Heathfield		12	2
Northampton		3	1
Crowborough		10	0
Greenwich, Devonshire Road	1	9	7
Bedmond		10	0
Bethersden		7	0
Smarden	1	1	0
Wisbech, Zion (1929)		10	0
East Ham		8	0
Reading, Providence	1	8	11
Leicester, Mr. Salman		1	6
Mrs. M. H. Sharples		1	6
St. Neots, Her., Reports, Rays	1	0	0
Tottenham		7	0
Norbiton, Zion, Her. and Reports	1	9	8
Friston		8	0
Tenterden		10	0
E. Suffolk, Bethesda	1	10	0
March, Providence		19	1
Ramsey, 1928-9	1	2	0
Cottenham	1	2	6
Eastbourne	1	10	0
	£17	0	11

PERSONAL.

	£	s.	d.
C. J. Cowell		5	0
Mr. H. Andrews		1	6
Miss Edwards		1	6
Miss Orton		2	6
Miss Carter, for Postage			6
Miss Blinkhorn		6	0
Penwick		3	0
Mr. J. Doury		2	0
	£1	2	0

Rays.

	£	s.	d.
East Ham		4	6
Darby Green			8
Per Mr. Shipton	6	5	3
Miss M. Flowers		5	0
	£6	15	5

Ladies' Zenana Auxiliary.

Received to March 10, 1930.

	£	s.	d.
Gurney Rd., Sunshine Band, for support of B.W.	7	10	0
1d. Weekly Subs.	1	9	11
Women's Mtg., Coll.		11	3
Mrs. Clarke		15	0
Kolli Hill Girls' Home		10	0
Eastbourne	3	3	6
New Cross, Quarterly Prayer Mtg.	1	12	1
Handcross, Box		7	0
St. John's Wood, Mrs. Brand's Lecture	4	1	0
Hounslow, Mrs. Brand's Lecture	2	16	7

PERSONAL.

	£	s.	d.
Miss A. Godfrey, for supt. of girl, Pannadipatti	2	10	0
Miss A. Balls, do.	2	10	0
Thankoffering	10	10	0
Anonymous	16	0	0
	£53	6	4

Notices.

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 **emergency and temporary Editor, S. Hutchinson, 193, Westmount Road, Eltham, S.E. 9.**

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, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post cards, &c., may be had.

All Orders for the MISSION HERALD and "Rays from the East for the Young," or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Surrey.**

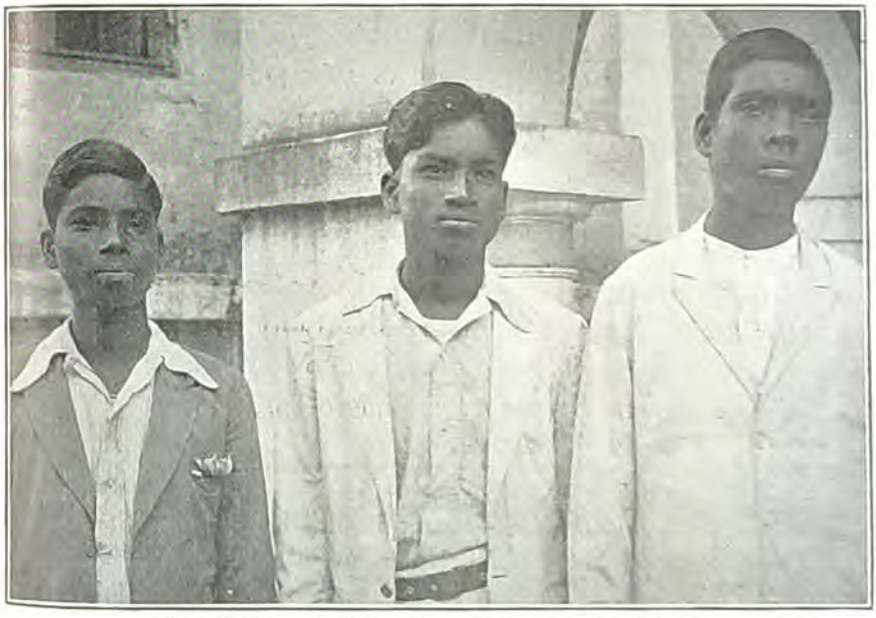
The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

Vol. XXIX. *New Series, No. 281* May, 1930

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

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



THE THREE CANDIDATES BAPTISED AT POONAMALLEE.
Left to Right. -John Solomon (Preacher Zechariah's Grandson), M. Samuel (Teacher), M. Steven (Pastor A. Michael's Grandson).

Price One Penny

Of the Secretary, W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

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 Plan of the Ages.

Jesus said: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Our Missionary Work in India is therefore in the direct line of the plan and purpose of Jesus Christ. It is an act of obedience.

The Missionary tide in many Churches is rising as believers realize anew that it is part of the eternal purpose of God that the Gospel shall be preached to all the nations. Is your own Church actively sharing in this great task? If not, why not?

We need more Men Missionaries.

Concerning the fewness of the workers, Jesus said: "Pray ye therefore the Lord . . . that He will send forth labourers." Things are still wrought by prayer. Will you pray for us?

Financial Secretary—Pastor A. E. BROWN,
48 Basildene Road, Hounslow, Middlesex

General Secretary—Pastor W. CHISNALL,
26 Woodgrange Avenue, Ealing Common, London, W.5

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. XXIX.] MAY, 1930. [*New Series*, No. 281

CURRENT NOTES.

WE have the pleasure of announcing the choice, by the Council of the Mission, of our Missionary, Mr. E. A. Booth, as Editor of this magazine. He is so well known in our Churches that he not only needs no introduction to our readers, but may be assured of their sympathetic and practical interest as he carries on his editorial work, together with his Deputation visits to the Churches. There may be some difficulty in fitting the one in with the other, and we therefore bespeak for him such consideration on the part of Church officers in arranging dates as may be necessary, having regard to his editorial duties.

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We are hoping that the sermon of our brother, Pastor W. S. Baker, delivered at the Half-Yearly Meeting (an outline of which, written by our new Editor, appears on another page) will stimulate the prayer-ministry of brethren and sisters in our Churches. If the several subjects of prayer which were so fitly and forcibly urged are continually laid before the Lord, may we not expect to see the fulfilment of the Divine and gracious challenge: " Prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing until there be not room enough to receive it " ?

Our Foreign Field.

News of the Month.

MADRAS.—Week of Prayer.—The simultaneous Week of Prayer was observed by the Strict Baptist Churches at Vepery, Ayanapuram and Sembiam. Joint meetings were held each evening in the Prayer Room of the Young Men's Hostel at Kilpauk. Each meeting concentrated upon definite matters for thought and prayer. On Monday the subject was the need of the Holy Spirit: on Tuesday, the Churches in England and India; on Wednesday, the pastors; on Thursday, the members of the Churches; on Friday, the Sunday Schools; and on Saturday, the Church's testimony to the world. Throughout the week our Indian brethren sought to remember that they were members of that larger company gathered around the Throne of Grace, and this in itself was a means of blessing.

Colportage.—One of our members has been working as a Bible Society Colporteur in the Federated Malay States. A large number of Tamil people go over there to work on the estates. In a recent letter this brother reports that he sold, during 1929, 4,373 Gospel portions, 114 Bibles, and 102 New Testaments. He asks for our support in prayer, and we are glad to pass the request on to a wider circle of prayer helpers.

Bookstall.—The Mission compound at Kilpauk is on one of the main roads into Madras, and hundreds of people pass each morning on their way to work. Large numbers of school children also pass by. We have felt for some time that more could be done in the way of bringing the Gospel to these people in book form, and now we have been able to open a small bookstall. Gospels, Bibles, Testaments, Gospel story-books, pictures, etc., form the stock of the stall, and quite a good number of people stop to look, and buy. The stall-keeper takes opportunity to speak a word for the Master to those who pass by, and we believe that this will be a means of blessing to many.

L. WATTS.

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KOLLI HILLS.—From 2nd to 8th March a Week of Prayer was observed here at Valavanthi. The subject of meditation at all of the meetings was **Prayer** under various aspects, and the burden of all was the need for rededication and renewal of the prayer life. On Sunday, 2nd March, we considered two of the great prayers of Paul the Apostle as recorded in the New Testament—those for the Philippians (Phil. i. 9-11) and for the Ephesians (Eph. iii. 16-19).

Each morning of the week of prayer a number of brethren connected with us here banded together and preached the Gospel in a number of villages. In this way a large number of people were reached, and we trust that some may be blest through the Word which they then heard. Most of the villages in this vicinity were visited during the week.

At 1 p.m. daily a meeting was held in the chapel. This meeting had

as its leading feature a Bible Reading by the missionary on the subject of Prayer. The meetings throughout the week were well attended, and considerable interest was shown in the studies. We trust that some learned lessons that they will hereafter work out in their lives. In turn we dealt with the following aspects of our vast subject: Ceaseless Prayer; Fervent Prayer; Private and Public Prayer; The Lord's Prayer; Unanswered Prayer; Selfless Prayer (Intercession).

At 4 p.m. each day a prayer meeting was held, and we gathered from some of the prayers that were offered that the Lord was working among us. It was good to join our Homeland friends at the Throne of Grace in this way, and we trust that they and we may reap a rich harvest of blessing.

D. A. THROWER.

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PANIADIPATTI.—There has been much to encourage us here in our work this month. It is very hot just now, and the glare is fierce, but we praise God for continuing to us the blessing of good health.

Some days ago a Hindu boy came from a village about two miles distant, and told us he wanted to become a Christian and asked for a Bible. We told him we did not give them free, but that a small sum must be paid. He went away, but the very next morning he returned with the required sum and received his Bible. A very few days after this two more Hindu lads came from the same village, with the same request, and each had brought the money. So it has been our joy to place out three more copies of the Word of Life in Hindu homes. We ask for prayer that from this sowing of the seed may come a mighty blessing.

It was our privilege to join with the Home Churches during the week of special prayer. We began that week with a whole day of prayer, and then each evening during the rest of the week, prayer meetings were held in many of our stations. The special object for which these meetings were called was not forgotten, but at each meeting the Home Churches of our Denomination, as well as the Indian Churches, were particularly prayed for. Confession was humbly made of failure in our walk and witness as individual members, our spiritual impotence, lack of power in prayer and lack of keen desire. We sought a fresh cleansing, a fresh infilling of the Holy Spirit's power and a quickened ministry. The meetings were very well attended, and we felt each evening definitely encouraged as we realised that, in like manner, God's people in the Home Churches would be beseeching the Throne of Grace.

Oh that the outcome may be the opening of the windows of heaven and the pouring out of such blessing upon the Churches that there shall not be room enough to contain it! Here it has definitely awakened a desire, where the meetings have been held, for more regular prayer meetings. Our Christians have asked that we shall arrange for them, for they felt it good to draw near, and said so.

We have had the privilege this week of the company of Mr. Morling and Mr. Champion, and the fellowship thus made possible has been much appreciated.

Now we have just a little more than four weeks before we shall have to leave for the Hills, and we pray that much fruitful service may characterise those weeks.

V. D. GREEN.

A Day of Prayer.

IT has been suggested by various friends that a detailed account of one of the Prayer Days here at Paniadipatti would be of interest to the readers of the HERALD. While friends in England were meeting for a special Week of Prayer—March 2nd to 8th—we here in our stations in India were gathering likewise, only, of course, at different hours from our English friends.

It is our custom here to set aside the first Monday in each month as a prayer day, and these have been blessed times; and Monday (3rd) was no exception. From the commencement of the morning meeting until the close of the day we specially realised the presence of the Lord, and very definite were the prayers of our people as they supplicated at the Throne of Grace. "Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need," is ever our pass-word, our encouragement at these seasons of prayer, while it is our joy to "offer the sacrifice of praise continually."

We assembled for our first meeting at 8.30 a.m. School, Tamil Study, and other duties are laid aside for this day, so that as many amongst the Compound people, who desire so to do, may gather for the meetings. On this particular occasion some women gathered from a village near by and added to the songs of praise and the voice of prayer, and incidentally to our numbers, for this morning we numbered 52. We prayed for many things, especially remembering our Home Churches and the Week of Prayer, with the reasons for its being called for and set aside. We trust that our Churches in England and here in India may realise the outpouring of God's blessing, which He promises to those who seek His face, confessing their sin and failure to Him. After hymns, and several leading us in prayer, we listened to a helpful message from the Lord's Own Word (John iv. 46-54), and we were edified as we contemplated the thought of the Lord's power and willingness to heal, and the faith of the nobleman. Several others led us in prayer, and we closed the first meeting at 10.30 a.m.

During the afternoon meeting three amongst our number, at the request of the leader, gave brief testimonies concerning some answers to prayer. How encouraged we were as we heard of one who received a special answer to prayer during childhood days; of another who had had special grace and a realisation of the Lord's presence during a time of severe illness, and had proved that "this sickness was not unto death." Yet another answer to prayer was recorded, and the word given, "Men ought always to pray and not to faint," as one referred to an answer to prayer after waiting ten years. Again we felt it good to draw near unto the Lord.

For the evening meeting at 5.30 we assembled, as is our custom, in the chapel, and, although numbers were fewer, we realised that the Lord Himself drew near to us we drew near to Him through the medium of the prayers of our brothers and sisters.

We read God's Word in Genesis xxiv. 23-33. For our meditation we considered the 23rd verse, which, in Tamil, reads, "**Then** Abraham drew near," and were much helped as we were directed to consider (1) a specific person, (2) a specific period, and (3) a specific action. Once more we united in prayer, sang our closing hymn, and closed a happy day with the Doxology.

As we wended our way towards home, we were a happy party, singing as we walked, guided by the light of the lantern, and carrying our trusty friend, the stick, without which we do not go out at night. Thus closed a day, which was a fitting prelude to a week of prayer.

PANIADIPATTI. A. M. POOLE.

Our Home Churches.

Prayer Subjects for May, 1930.

Week beginning—

Sunday, 4th.—Prayer for Mrs. Morling's restoration to health. (See Note under Announcements.)

Sunday, 11th.—Should we not continue in prayer that events in India may not hinder evangelistic work? And for Russia, that, in spite of all the present Satanic efforts to the contrary, the light of the Gospel may shine there?

Sunday, 18th.—Prayer for the Colporteur referred to on page 92, and his distribution of the Word of God in the Federated Malay States.

Sunday, 25th.—For the new S.B.M. Bookstall at Kilpauk. (See page 92.)

Half-Yearly Meetings.

THE AFTERNOON GATHERINGS.

On Wednesday, April 2nd, the Half-Yearly Meetings were held in Zion Chapel, New Cross. The gatherings were of a representative character, and a spirit of keen interest was manifested throughout.

The proceedings of the day began with a Zenana Auxiliary meeting at 2.30, when a large number of ladies were present, presided over by Mrs. Rose (a Vice-President of the L.Z.A.). Mrs. Brand gave a short address, basing her remarks on the Tamil rendering of the text, "Suffer little children to come unto Me," which reads "**Make room** for the children to come unto Me." Mrs. Brand spoke of the way in which each of the children taken into the Kolli Hills Home had been definitely given by God, and they could not be refused. She, therefore, pleaded for a fuller support of this branch of the work, as the L.Z.A. was not providing the full cost of the Home. More prayer was needed and increased financial gifts. Mrs. Brand further pointed out how largely increased the sphere of the L.Z.A. work was, and how necessary it was for new Branches to be formed in Churches where at present they did not exist. The L.Z.A. Prayer Union had been formed for those who felt that they **must** pray definitely and daily for the work in all the fields.

The Vice-President of the Mission (Pastor Leonard Hills) presided at the afternoon devotional service, when the body of the chapel was almost entirely filled by ladies who had previously attended the Zenana Auxiliary gathering. There were a few men on the fringes, but most of the men present at the afternoon service had to find accommodation in the gallery.

After reading a passage in Joel ii., the Chairman called upon Missionary E. A. Booth to lead the assembly in prayer. In extending a very warm and hearty welcome to all present, Pastor Hills said that he did so in the dual capacity of Pastor of the Church at New Cross and Vice-President of the Mission. To-day, he said, we are all thinking afresh of the great work to which we are pledged. India is very close to our hearts. To-day is a day of thanksgiving. When the opportunity comes, let the offertory be a part of our worship. What hath GOD wrought? It is our Mission and His. To-day will mark a move forward. We will remember now in our prayers those who have gone from our midst to labour for the Lord in India.

Pastors A. E. Brown and W. Chisnall and Mr. T. Loosley voiced the petitions of the congregation for all connected with the Mission abroad and at home.

The preacher appointed for the occasion was Pastor W. S. Baker, of

Intercession for Labourers and Opportunity

Stratford. His discourse was based on the words of Paul recorded in 1 Thess. v. 25. " Brethren, pray for us."

In an illuminating and helpful manner the preacher presented his theme on the subject of " **Intercession** " as a part of practical Christianity. He reminded us of the historic saying of the great Baptist missionary, Carey, " You at home must hold the ropes."

In opening his subject, the preacher said that Paul's frequent requests for prayer show his conviction as to its importance. For our intercession to be effective, we need to pray along Scriptural lines. "Generalities are the death of prayer," was one of the wise and true sayings of Pastor Mitchell, a former President of the Mission. Remembering how much depends upon their health and strength, let us always pray for the general health and well-being of our missionaries and their families.

Now let us notice some definite personal requests for prayer made by Paul. The first that I bring to your attention is recorded in Col. iv. 2-3, " Praying also for us that God would open unto us a door of utterance." Here the subject of intercession is that God will give **opportunity** for speaking the word. We know that the devil will shut every door that he can. Let us visualise heathendom as a citadel closed against the Gospel, and pray God to open a door for the word to each of our missionaries.

In Eph. vi. 19 Paul asks them to pray that " Utterance may be given unto me that I may open my mouth boldly." Here Paul is asking for **ability** to witness in a becoming manner. He regarded every message as a gift from God. The given word is the message which carries blessing, and it is spoken in a tone of conviction and courage.

Paul felt intensely the doctrine that he preached, and longed to see it bear fruit in the lives of his hearers, and so, in 2 Thess. iii. 1, he requests prayer that the Word of the Lord may have free course. He desired to reach an ever-widening circle, and so he was wishful for definite **progress.** He saw obstacles on every hand, and knew that it needed Divine power to clear the way for the Word. Let us remember that our missionaries are facing obstacles of age-long superstition and the unique barrier of caste. They recognise that they cannot clear away the obstacles, but they believe that God will do so in answer to prayer. In this matter of intercession, we at home may enter into a vital partnership in the work of the missionaries.

Beyond all question, a most difficult department of missionary service is that of **shepherding** the sheep. Paul refers to this in Heb. xiii. 17, when he says of ministers, " They watch for your souls." Picture the recent converts in our Mission living amid heathen friends and surroundings. Think of the watch-care which the missionaries must continually exercise.

Then we have the supreme direction about prayer for workers recorded in Luke x. 2, where our Lord said, in view of the greatness of the harvest and the fewness of the workers, " Pray ye therefore the Lord of the harvest that HE will send forth **labourers."** Our missionaries are telling us to-day of great areas in our fields where Christ has not been named. **We need more men missionaries.** Have we obeyed the command of our Lord to pray for labourers? Have we examined ourselves regarding our personal responsibility in this matter?

The question may be asked, " Will our prayers have any real effect? Read Paul's declaration in 2 Cor. i. 11, "God who delivered . . . ye also helping together by prayer for us." Intercession brings us into participation in a Divine ministry. Hear Paul again, " I know that this shall turn to my salvation through your prayer " (Phil. i. 19).

We come back to our text, " Brethren, pray for us." Paul made the request because he knew prayer to be both profitable and powerful. Here is a ministry within reach of all believers. May our Mission in India flourish greatly through the instructed intercession of our friends at home.

So closed a really helpful missionary sermon. The subject possessed the preacher, and the message was delivered with spiritual power and missionary urgency.

A quiet and unobtrusive Sale of Work went on after the friends had left the tea-tables. The Ladies Working Party at Zion was able in this way to give to the funds of the Mission the sum of £15 3s. 6d.

THE EVENING MEETING.

A great audience, which filled every part of the chapel, faced the President of the Mission, Mr. J. B. Collin, when he took the chair at the evening session.

The gathering was a representative one, and included many friends from the country. As the evening progressed a good number of young women and young men came straight from business, and found accommodation in a spacious gallery. Eventually additional forms were brought into the area of the chapel for other late arrivals. Mr. A. Morling, who hopes to sail to India as a missionary this year, read the Scripture, and Mr. H. Huckett. who is studying at Livingstone College in preparation for a missionary career, led the meeting in helpful devotion.

In extending a hearty welcome to all assembled, the President said that the work of the Mission in all its departments demands the best that we can give. We need more men on the field, and we need intercession at home on a larger scale.

The first speaker in the evening was Pastor Leonard Hills, who spoke of the silver trumpets in Numbers x. 10, " In the day of your gladness, ye shall blow with the trumpets." The trumpet sounds the note of Invitation, Advance and Gladness. A dead man cannot blow a trumpet, it needs the breath of a living man. God has caused us to hear and heed the Gospel message, and I pray that some young men may to-night hear the call to service in the foreign field, and respond, " Here am I, send me." There is a sound of a going in the tops of the trees, a sound of power. The time has gone by for us to be content to say that " We are holding our own." We are to move forward. May the Lord give us other trumpeters to carry the message to India.

Pastor J. K. Thorpe, of Willingham, spoke of the moral and spiritual supremacy of Christ. He drew attention to the claims of Jesus as set forth in Matt. xii. In speaking of His priestly office, Jesus said that He was greater than the temple; of His prophetic office, that He was greater than Jonah; and of His kingly office, that He was greater than Solomon. In enlarging on these points, Mr. Thorpe said : The superiority of His priestly work lies in the fact that Jesus not only had a better sacrifice to offer, but He is greater than all religious organisations and greater than any bounds of nationality. The excellence of His work as prophet was attested even by His enemies, " Never man spake like this Man." He speaks with a power unequalled by any prophet. He speaks with the voice of authority, for we have God's final message to man in the teaching of Jesus Christ. Then Christ is a greater King than Solomon, for He has an unshaken and an unshakable sovereignty. He must reign. Christ **is** Lord. The future belongs to Him as the day belongs to the sun.

At this point of the meeting the Chairman said that he would depart from the agenda drawn up by the Secretary, and would now call upon Pastor R. Robinson to make a statement.

In responding to the call of the President, Mr. Robinson said : My text is " Mr. Chisnall." He has completed twenty-five years as Secretary of the Mission, and we congratulate the Mission on having such a Secretary for such a long period. Great strides have been made in the work during his term of office. Missionary friends and fields and finance and fire have all increased in a notable degree. During this quarter of a century Mr. Chisnall has largely helped the growth of the Mission by his geniality and his prudence and his energy. He is the friend of all the Churches. Recognising these facts, the Council of the Mission decided to mark the event in a fitting manner. They appointed a sub-committee, consisting of Messrs. S. W.

Twenty-five Years' Secretarial Service

Anderson, M. W. Reed and R. Robinson, to place the facts before the friends in the Churches, and to prepare a testimonial. There has been a wonderful response to our appeal, and the gifts have been accompanied by words of sincere appreciation. In bringing his felicitous and most appropriate speech to a close, Mr. Robinson produced a beautifully executed testimonial, which he read to the meeting, and he stated that the gifts received amounted to £222. The text of the testimonial is as follows :—

THE STRICT BAPTIST MISSION.
Incorporating
THE SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

To PASTOR W. CHISNALL.

Dear Brother,—At the completion of your twenty-fifth year as Secretary of the above Mission, its Officers, Council, and Supporters affectionately desire to record your long, faithful and strenuous service in this branch of the work of the Kingdom of our Lord and Saviour, Jesus Christ.

During this period the scope of the Mission has wonderfully increased, and this has been due in no small measure, under the blessing of God, to your continued and devoted efforts.

We gratefully recognise the " journeyings oft " in the interests of this great cause, and thank God for the genial personality that has gained so ready a reception of its claims among the Churches of our Denomination in many parts of the country.

Through times of testing and triumph, shadow and sunshine, you have rejoiced to see the progress of the Lord's work in India, and only the great day will declare how many have been the trophies of Divine grace.

We pray that you may be long spared to continue your " work of faith and labour of love," and that the rich blessing of our covenant-keeping God may abide with you.

Signed on behalf of the Council—

JAS. B. COLLIN, *President.*
LEONARD HILLS, *Vice-President.*
A. J. ROBBINS, *Treasurer.*
ALBERT E. BROWN, *Financial Secretary.*
W. J. SHIPTON, *Minute Secretary.*
ELLEN SILVESTER, *President,* } (*Ladies' Zenana*
PHEBE P. NUNN, *Secretary,* } *Auxiliary.*)

Presented at the Half-Yearly
Meeting, held at " Zion " Chapel,
New Cross, on April 2nd, 1930.

In making the presentation to Mr. Chisnall on behalf of the Council, the President said : Please receive these with our best wishes, and may the latter days of your service be the best.

In responding, Mr. Chisnall said : Until I came into this building to-day I had no idea of anything of this business. I wonder how many of you would like to stand in my place just now? I am taken completely by surprise. I say from the depth of my heart " Thank you ! " but I cannot say more just now.

After the hearty singing of the hymn, " We give Thee but Thine own," the large audience settled down to listen intently to a beautiful and moving address by Mrs. Brand, our Kolli Hills missionary, who said : As the keynote of my address I give the text which, seventeen years ago, came to me on the Nilgiri Hills as a message from God, " Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God ?" All through the years since we have turned the text into a prayer, and God has taught us to watch His working. Through the wreck of our hopes God has brought about His purpose.

I remember a night on the Kollis when I saw a great flame shooting up

into the sky, and found that the thatched house next to ours had caught fire. There were only two houses on the Mission land at that time, the wooden house of the missionary and the thatched house of the Indian teacher. Seeing the fire, some Indian friends came from the nearest village and asked if they could do anything to help; but there was no water supply near, and the fire burnt itself out. Mr. Brand and the teacher knelt on the grass and thanked God that no life had been lost. The Indian folk were amazed at this, and it gave them a new idea of the new religion. This experience seemed nothing but disaster, yet through it we learned the plan on which the Mission settlement should be built so as to prevent any fire spreading from house to house.

An avowed enemy of our work was the priest of the devil temple, who for seven years tried to shut down our work. He endeavoured to prevent the people from listening to our preaching, and the children from attending our schools. God removed this devil priest, and so changed the attitude of this man to us that on his death he committed his two children to our care, and they are both now members of the little Baptist Church on the Kolli Hills.

We stood aside and saw God work, for the blessing came in ways that we did not expect. For instance, there was the discovery of a lapsed Christian through a letter coming into the hands of our Christian postmaster on the Kollis. By this means we found in the far village of Puliyampatti a man from the plains who formerly made a Christian profession and bore a Christian name. Our efforts to establish a mission station in that village were long and fruitless, for the devil was busy at work there; but in time the Lord gave us the land we needed, and we built a school. Whilst the building was in progress this man promised that on the day of the opening of the building he would make a frank confession of his allegiance to Christ.

When the long-looked-for day arrived, our tents were pitched close to the village idol temple, and, to our astonishment, we could see that a festival was to be celebrated at the temple at the very time that we had arranged for the opening of the Mission School. The devil-dancers soon made themselves heard, and in the midst of the crowd was the man who had professed to be a Christian, drunk and worshipping the devil idol.

We sought to attract the people by showing lantern pictures, but that night, of all nights, the devil got into the lantern, and, in spite of all efforts, the lamp would not burn. Whilst we were facing our failure the devil's drums were being beaten more loudly than ever. We asked ourselves, "What is the purpose of God in bringing us here when the man on whom our hopes were built is leading the people in the worship of the devil?" But it was through that strange disappointment that we were led to the other village hidden away in the jungle, of which we should not have heard had we not pitched our camp at Puliyampatti. In this other village two souls have been brought to know the Lord.

Even now we have only a small church on the Kollis, but every one of the members has been agonised over. How often we have feared that some would be snatched away from us by the devil!

As the years went by I found myself saying to God, "All Thy ways have been wonderful, and yet I have not seen Thy glory." I had to learn that lesson by a grave. The glory is the resurrection of souls. Through the terrible days when the leader was smitten down, God kept the church, and I said, "I have seen Thy glory." Two of our girls were brought to Christ through the death and testimony of the leader. God saved souls in that heart-breaking time, and I said, "I have seen, I have seen."

Take the text again. Believe it and plead it with God. There are openings which we must go in and possess. Then, in wistful, haunting tones, Mrs. Brand closed her telling address by saying, "My heart is aching all day and all night long to go out there again."

After the collection had been taken, Pastor D. E. Westcott gave the closing address, founded on the words of Psalm xc. 16. "Let Thy work appear unto Thy servants." Mr. Westcott, in the course of his speech, said :

The Value to the Churches of Missionary Services

What distance divides us from India and what privileges are ours in relation to India! More thought of the heathen in India would kindle appreciation of our privileges. "Let Thy work appear unto Thy servants." Give a vision of that work in all its dimensions and in its great contrasts of light and darkness. Mr. Booth has done much for the Mission by giving visions of India in his deputation work at home. The work of the Mission in India has found a place of deep sympathy among the workers of the Open-Air Mission at home. Dora Greenwell said, "Show Thy servant Thy work, and his own will be easy indeed."

The Chairman announced that the collections amounted to £170 13s. 10d., and that the Sale of Work realised £15 3s. 6d. The hearty singing of the Doxology brought the meeting to a close.

Deputation Service.

DEPUTATION work is intended to keep our friends in mind of the existence of the Mission, the progress it is making, and the aims it has in view. Not all Churches are sufficiently missionary-minded to make a regular place in their programme for a visit from the Deputation Missionary. But even in some of such Churches there are missionary-minded individuals who pray for the work, and who, with persistent endeavour, can pave the way for a visit from a missionary.

Churches that are missionary-minded are willing to be stirred up by being put in remembrance of their obligations and opportunities. It is so true of all of us that we so soon forget that which is out of sight. The claims of heathendom are drowned by the clamant voices of needs near at hand. Yet, whilst helping those around, we must not forget those afar. The Lord who gave the command concerning all the world and the uttermost part of the earth was not unmindful of the needs of His neighbours.

The value of Deputation work depends largely on the attitude of the Home Church where the service is conducted, and the amount of prayerful interest accompanying the visit. Churches differ greatly in respect of missionary atmosphere. In some the missionary is conscious of being in the midst of a prayerful folk, who are keenly interested in the progress of God's Kingdom on the mission field. They are conversant with the main features of the work, and are glad to hear of progress and plans for development. In other Churches the atmosphere is very different. Sometimes one is conscious of an air of suspicion and mistrust. The absence of earnest prayer and of co-ordinated effort and the sparse attendance make it clear that foreign missions are not regarded as an integral part of the work of the Church.

Then the questions which some friends ask are very revealing, although not so intended. They are hazy as to the country in which the work is being conducted. Others are uncertain as to whether the missionary brought his wife and family home or left them behind. Similar inquiries show that they are out of touch with current facts. Happily there are other questions which reveal a close intimacy with some field or branch of the work, and show that the work has a place in the daily prayer and in the heart of love. To come into contact with such friends is most refreshing.

The wise pastor welcomes a missionary service or meeting. He knows that it is calculated to enlarge the sympathies, and kindle the love, and increase the prayerfulness of his people. He knows, too, that these spiritual forces cannot be roused on behalf of work abroad without benefit to the work at home. Hearts stirred with compassion for the heathen they have never seen cannot be dormant regarding the needs of those in the homeland.

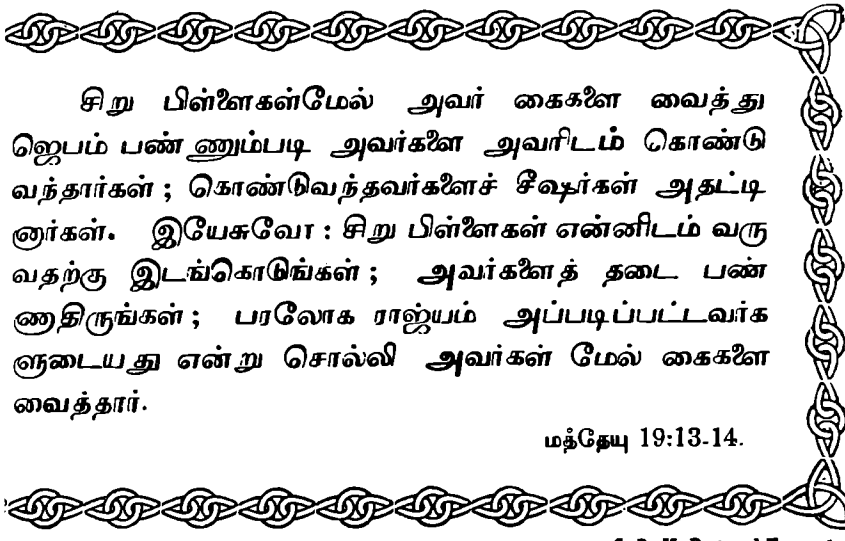
By means of Deputation work knowledge of our missionary activities in India is becoming more widespread. The volume of intercessory prayer is increasing. The young people are rallying with enthusiasm to the missionary standard. The way in which they are having personal missionary boxes in their homes and buying missionary literature is indicative of a rising tide in many Churches. Our Mission is the greatest binding force in the Denomina-

tion to-day. When it is informed and directed, the Christian spirit inevitably becomes the missionary spirit. The way to foster it is to keep it informed of missionary facts, and to enlist it in the mighty service of intercession. Here we touch the prime factor of our Deputation service.

We earnestly ask for the sympathetic co-operation of Pastors and Church officers. If in connection with your own Church you have not had a Missionary meeting during the past year, will you, in the interests of the Kingdom of God, begin to make arrangements now for a Deputation visit? In places where this matter has not been seriously considered by the Church at all, we ask sympathetic individual members to pray and to labour until their Church becomes alive to its missionary obligation.

ERNEST A. BOOTH.

Picture Postcard Tamil Texts.



S. B. M. Postcard Tracts 1.

(MATTHEW XIX. 13, 14.)

HERE is a reproduction of one of our New Postcard Texts, which we are publishing in Tamil. The texts are printed on slips of paper of average picture postcard size. These slips are to be pasted on to the address side of used picture postcards of suitable character. (Paste is better for this purpose than gum, and the paste should be put on the slip and not on the card.) If the card is smaller than the slip, the slip will need trimming to the exact size of the card. The cards so treated are to be sent in the parcels intended for the Christmas boxes, and will be forwarded to India for distribution among our school children. Here is a capital bit of work for our boys at home.

The present stock of Tamil Texts is completely exhausted. An order for a further supply is being sent to Madras, and it is expected that in about three months' time Texts will be available for sale in England. The price of the Texts is one shilling per hundred, inclusive of postage. All orders should be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

E. A. BOOTH.

Our New Editor, Mr. E. A. Booth

Announcements.

The L.Z.A. Quarterly Prayer Meeting will be held at "Bethesda," Notting Hill Gate, on Tuesday, May 20th, at 7.30 p.m. Mrs. S. W. Anderson will preside, and a short address will be given by Mrs. Rose (a Vice-President of the L.Z.A.). It is hoped that as many lady friends as possible will be present from the surrounding churches.

Missionary E. A. Booth's Engagements for May.—1st, Walthamstow; 4th and 5th, Stamford; 11th, March; 13th, East London Auxiliary, West Ham; 18th and 19th, Deeping; 21st, Croydon District Meeting, Derby Road; 25th, Lee Common; 28th and 29th, Suffolk and Norfolk Association, Grundisburgh. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

In a letter received by our President, dated March 27th, 1930, concerning Mrs. Morling's illness, which we referred to last month, we learn that "her heart is thoroughly tired out, and must have complete rest. Mrs. Morling must remain at Bangalore for a while, and, when the weather gets warmer, go straight to the Hills without going near Namakal until at least the middle of June." We express our heartfelt sympathy with her and Mr. Morling, and we are sure that "prayer will be made without ceasing" for them. In a further communication, received 21st April, Mr. Morling writes: "The fever remained at much the same level for nearly three weeks. Its nature, too, was a mystery, the diagnosis changing from influenza to dengue, and again to tick-typhus and paratyphoid. Soon after Mrs. Morling's arrival in Bangalore she was sent to bed again, this time with heart weakness. A fortnight of rest has brought great improvement, and the doctor assures us the trouble is functional, not organic, and that, if great care is exercised in the next few months, it will be only temporary."

All communications for THE HERALD are henceforth to be sent to our Missionary, Mr. E. A. Booth, who, as announced on another page, has been appointed Editor of THE S.B.M. HERALD. His address is 30, St. Margaret's Avenue, Whetstone, London, N.20. We need not bespeak for him all possible consideration on the part of churches and contributors in view of his performing the dual rôle of Editor and Deputation to our Churches.

We were glad to learn at the last Council Meeting that the Calendar has this year made a profit of £8. We echo the hearty thanks of the Council to Mr. Cecil Fromow, to whose untiring efforts this result is due.

We regret to learn that, in consequence of ill-health, Miss Putnam is compelled, under medical advice, to return to England a year earlier than she would otherwise do, and we expect she will be home in time for the Annual Meeting.

The Annual Meeting, as already announced, will (D.V.) be held on October 28th, 1930, at the Leysian Mission Hall, City Road. Mr. S. Champion, of Leicester, is to preach, and Mr. Augustus Morling will give his Farewell Address.

Acknowledgment.—Mr. Watts wishes to acknowledge with thanks the receipt of "The Christian" each week from a friend posting from Bow P.O.; also the monthly packet of missionary papers from St. Albans.

Plants for Sale.—All proceeds to the S.B.M. Please mention the HERALD when ordering:—

Golden Rod, Mint, Raspberry Canes, Pansies, Chrysanthemums, Campanulas, Red and Pink Primroses, London Pride, Evening Primroses, 2d. each.
Iris, Phlox, Lavenders, Day Lilies, 6d. each.
Flowering Broom, Lilacs, Cactus, 9d. each.
Montbretias, Small Sunflowers, Michaelmas Daisies, 6d. dozen.
Postage extra. MRS. GREGG, Branfold, Strensall, York.

LIST OF SUBSCRIPTIONS, Etc.,

Received from March 10th, to April 9th, 1930

General Fund.

	£	s.	d.
Bradenstoke, Providence, Derek Wiltshire Box	14		1½
Masboro' Home Boxes	1	13	4½
S.S. Boxes, 1st qr.		16	7½
S.S. Birthday Box		11	11
Askett, Box	1	11	6
Clapham Junc. S.S. Coll.	2	0	0
Prarthana Sabha, Brighton Branch, Boxes & Subs.	9	4	7
Chatham, Enon, S.S.	1	0	0
Resolven, nr. Neath, S.S. Coll.	1	7	6
Chorley, Lancs., B.C. Offering	6	0	0
West Ham Tab., Boxes	12	0	6
Devizes, Coll.	2	5	7
Bexley Heath, Coll.	2	10	0
Pastor E. Westcott, Don.	1	1	0
Tottenham, Coll., Y.P.S.	1	4	10
Aston Clinton, Coll.	1	11	0
Env.		2	6
Box, Mrs. W. Burnham		10	8
Cricket Hill, Envs.		12	6
Otley, Y.M.B.C., Coll.		9	0
Bierton, Coll., Mr. Chisnall's Visit	4	10	0
Croydon, Windmill Rd., S.S. Coll.		10	0
Sydney, N.S.W., Una Grice	1	3	0
New Cross, Zion, Subs., Miss Whale		5	0
Birthday Scheme, per Miss Leitch	2	10	6
Mr. & Mrs. Loosley	2	2	0
Miss Leitch		2	6
Box, Miss Cayzer...		5	1
Miss Keeping		9	9
Hounslow, Zoar, B.C.		14	6
S.S.	2	3	10½
Thanet District Meeting Coll.	2	1	10
S.S. Box		4	4
Wetherden, Envs.		9	0
Greenwich, Devonshire Rd., Y.M.B.C.		10	0
Haslemere, Mr. & Mrs. Rapley	3	12	0
Brentford, Envs.	3	18	6
Tottenham, Mr. Eastly, Don.		6	6
Clapham, Courland Grove, S.S.		7	6
Birthday Box		3	0
Margate, Envs.		7	0
West Ham, N.Y.'s Thankoffering	2	0	0
Tring, Ebenezer S.S.		7	7
Noddfa, Welsh S.S., Adult Classes:			
Mr. John Morgan		4	10½
Mr. W. George			5
Mr. T. J. Jones		3	3½
Mr. D. A. Isaac		2	1
Miss G. Morgan		1	2
Mr. O. Roberts		1	6
Mr. J. Roberts		2	10
Miss G. Lewis		1	1
Miss G. Thomas		2	5
Mr. J. Isaac		1	10
Children's Classes:			
Miss L. M. Thomas		1	8
Miss S. Roberts		1	8
Mrs. T. Watkins		1	10
Miss N. Evans			4
Mr. T. Moses			6
Miss A. M. Maddy		1	3½
Mrs. M. Price		4	3½
Miss N. Roberts		1	5½
Mr. E. J. Williams			2½
Potton, Beds, Boxes	2	2	5
Coll.	1	10	9
Sale of Work		17	6
Fulbourn, Coll.		11	0
Boxes, Mrs. Taylor		2	5
Mr. Taylor		4	10
Tring, Akeman St., "From a Friend," per Miss E. Butcher	11	0	0
Sudbourne, "From a Friend"		5	0
Stretham, Ely, Cambs., Coll.	1	12	6
Boxes, Mrs. R. Baxter		2	4
Miss E. Feetham		1	7
Miss E. Wolfe		1	4
S.S.		6	3
High Wycombe, Coll.	3	10	5½
S.S.		16	6½
Lewisham, College Park, S.S.	2	1	3
Melbourne, Vict., Aus. Coll.	6	10	0
New Cross, Sale of Work, Hf.-Yrly. Mission Mtg., Church Stall	11	12	8
Band of Hope Stall	3	10	10
Fishguard, Hermon, Colls.	3	15	11
Sub., Miss Bateman		5	0
Biggleswade, Providence, S.S., Boxes		5	8
East Ham, Coll., Lecture, Mr. Reed		15	6
Kilburn Vale, S.S., Boxes		8	1
Over, Cambs, S.S., Boxes	1	7	7
B.C. Box		14	3
St. Clears, Boxes, P.M.		5	6
Mr. G. Llewellyn		5	0
Mr. J. Thomas		5	0
Mr. G. Morgan		2	6
Mr. D. Thomas		3	0
Mr. D. J. Roberts		1	0
Mrs. Jones		2	6
Wetherden, Mrs. L. Bannister		5	0
Sturry, Envs.		10	6
Sub., Miss S. Schweitzer		15	0
S.S.		7	4
Wetherden, Suff. B.C.	1	0	0
Whittlesey, Moiety of late Mrs. S. Curtis' Will		9	18	5
Staines, S.S., Colls.		2	0	0
Support of "Barkiam"	1	5	0
Fulham, S.S., Men's B.C.		7	6
S.S. Colls.	1	15	9½
Birthday Box		7	6½
Brentford, S.S., Colls.	9	11	5
Tottenham, Mr. & Mrs. J. M. Boughton		5	0
Diss, A. J. Jarrett		5	0
Meyrick Rd., Clapham Junct.	2	0	0
Grays, Don.		5	0
	£160	16	0

Rays.

	£	s.	d.
Askett		5	0
Clapham, Courland Grove		3	0
A Sister in Christ		5	0
Per Mr. W. J. Shipton	1	1	1
	£1	14	1

Reports.

	£	s.	d.
Ipswich, Zoar		2	0
Margate		1	4
Sturry S.S.			8
		4	0

Personal.

	£	s.	d.
"H.M.O.," Supp. of Sirunellikoil, Namakal		4	0	0
W. Bishop, Coll. Box	1	4	0
G. J. Patterson, Don.		10	0
Mrs. J. A. Monck	1	12	6
Mrs. Styles	2	2	0
T. E. Clough	10	0	0
Mr. & Mrs. J. Rippin		10	0
Miss F. M. Henson, Don.		5	0
John Tryon, Don.	10	0	0
Miss Dean, Don.	5	0	0
Miss C. E. Harnott...		5	0
Mrs. E. Huckett		10	0
"In loving Memory," $10	2	0	10
"In loving Memory," T.M.M.		10	0
Mr. & Mrs. Troupe		10	0
	£39	9	4

Pension Fund.

	£	s.	d.
Friends, per Mr. Booth		5	0	0
3½ p.c. Stock, £1,371/6/9	23	19	11
2½ p.c. Stock, £1,067/14/5		6	13	5
	£35	13	4

LIST OF SUBSCRIPTIONS, etc.—(*continued*)

Miscellaneous.

	£	s.	d.
Bible & Tract Soc., Eastbourne, "Wreaths"		4	4
Thanet District Meeting, Literature		5	4
Clapham, Courland Grove, Postage		1	0
Deposit Interest	6	7	5
Coll. at Hf.-Yrly. Mtg., New Cross	170	14	0
Profit on Almanacs (1930)	8	0	0
"Wreath," per Mr. Shipton		2	0
Dividend, 2½ p.c. Stock, £451 7 5	2	16	5
Dividend, 2½ p.c. Stock, £39 1 11		4	10
	£188	15	4

Herald Fund.

Stevenage		5	0
Ilford		9	0
Askett		5	0
Old Hill, Staffs.		12	6
Aston Clinton		13	8
Ipswich, Zoar	1	3	0
Wetherden		8	0
Blakenham		5	0
Tottenham		7	0
Brentford	4	10	0
Clapham, Courland Gr.		11	6
Kings Langley		6	0
Margate	1	0	10
Potten, Beds.		12	8
Tunbridge Wells		13	0
Stretham, Cambs.		12	0
Sturry		9	0
Erith, Providence		6	0
Hastings, Tabernacle & Ebenezer Chapels	2	0	0
Meyrick Rd., Clapham Junction		1	8
Grays, Essex		2	0
Hounslow, Zoar		12	8
Fulham		13	9
	£16	19	3

PERSONAL.

	£	s.	d.
Wetherden		2	0
Miss R. Miles		5	0
Sandgate		2	0
Mrs. Hollett			2
Mr. E. A. Vine		2	6
Mrs. Farncombe		2	0
Mrs. H. M. Clark			5
		14	1

Ladies' Zenana Auxiliary.

Subscriptions to April 9th, 1930

Erith, Providence S.S.	1	0	0
Handcross		7	0
Courland Grove	2	0	0
Tring	22	2	0
Highbury	1	8	8½
Tunbridge Wells (Birthday Gift)	1	16	6
Horsham, Support of Biblewoman	1	19	0
Highbury	2	11	6½
Stockley Mission	3	0	0
Walthamstow, S.S. Coll. for supt. of girl	1	14	5
Receipt 144, Hf.-Yrly. Mtg.	4	2	6
Fulham, Young Ladies' B.C.		11	3
Lewisham, Supt. of Biblewoman	2	10	0
PERSONAL.			
Mrs. A. B. Falkner	2	0	0
Miss M. Cockram, for supt. of girl at Paniadipatti	1	5	0
Miss N. Newman		5	0
	£48	12	11

Gift Week.

	£	s.	d.
Aston Clinton		7	2
Bassett Street		16	0
Brixton	2	12	6
Bromley		18	0
Cambridge	2	18	6
Chadwell Street	30	0	0
Courland Grove	2	4	6
Croydon, Derby Rd.	2	0	0
Croydon, Salem		18	0
Bedford	2	14	0
Dunstable	1	15	0
East Ham		8	0
Epsom	4	10	0
Erith		2	6
Grays		16	0
Grundisburgh	2	8	0
Guildford	3	5	0
Haslemere		15	6
Haworth	2	12	6
High Wycombe	1	7	6
Hounslow	3	10	6
Ipswich, Bethesda	1	5	0
Kingston-on-Thames	2	2	0
Leigh-on-Sea		16	0
Laxfield	1	14	6
Leyton	2	10	0
New Cross	3	6	6
Newquay	1	16	0
Norbiton		18	6
Notting Hill Gate	2	10	0
Ramsey	1	0	0
Stoke Ash		10	0
Streatham		10	0
Sudbury		6	6
Tadworth:	2	19	0
Mrs. Wood's Pupils		6	0
Tollington Park	2	10	6
Tring	17	19	8
Tottenham	2	0	0
Tunbridge Wells	2	6	6
Walthamstow	1	8	0
Wood Green, Dovecote		17	6
Wood Green, Park Ridings	1	15	6
PERSONAL			
Mrs. Booth	1	0	0
Mrs. Caplin		10	0
Mrs. Forrester		3	0
Miss Ash		5	0
Two Friends	2	0	0
Mrs. Peck	1	1	0
Mrs. Hutchinson	1	0	0
Mrs. Frost		3	0
Mrs. A. B. Falkner		5	0
Miss Merle Barrett		3	6
Miss Hutchinson		10	0
Mrs. Oliver	1	0	0
	£126	7	4

Notices.

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. E. A. Booth, 30 St. Margaret's Avenue, Whetstone, London, N.20.**

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, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post cards, &c., may be had.

All Orders for the MISSION HERALD and "Rays from the East for the Young," or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Surrey.**

Vol. XXIX. *New Series, No. 282.* June, 1930

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

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



MEDICAL WORK IN CAMP BY MRS. MORLING.

Price One Penny

Of the Secretary, W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5.
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

LACK OF MEN.

We have fewer men Missionaries on the Field to-day than we had four years ago.

To fill four existing vacancies we have only two men now in training.

LACK OF MEANS.

Our Treasurer reports an increasing deficit. Each month our expenditure is above our present income.

We have now entered upon the lean period of the year.

Can you help us with a Special Gift just now?

LACK OF INTERCESSION.

There is a vital connection between this and the two other items.

"Look on the fields....pray the Lord of the harvest"

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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, and Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

VOL. XXIX.] JUNE, 1930. [*New Series*, No. 282

INDIA.

The General Situation.

News from India is being censored, and we are ignorant of many factors in the situation. By arresting Mr. Gandhi the Government of India has put a stop to his personal activities. The Viceroy must have had what he considered good reasons for delaying to take the step which Mr. Gandhi most evidently wished and deliberately provoked.

Whilst deploring his misguided and pernicious actions, we must remember that Mr. Gandhi is first of all a Hindu patriot. He aroused forces which he knew were beyond his control, and he cannot evade responsibility for the consequences of his long campaign against the Government.

We do well to bear in mind that Mr. Gandhi is not India. He represents the Extremists. There are enormous sections of the people who have no intention of following his lead.

The Missionary Opportunity.

In spite of the widespread political unrest, complicated by industrial strife, the opportunity of preaching the Gospel of Jesus Christ in India is still ours. We cannot say how long this unrestricted privilege will be within our grasp, therefore let us buy up the opportunity. India is distracted, not only politically, but spiritually. She *needs* to a very much greater degree than she *wants*, the Gospel of redeeming love. Jesus Himself has commanded us to take this message to India. In our own Mission areas there are a great number of folk who have not yet heard the Gospel of the grace of God.

FOR HIS SAKE.

WINIFRED BOOTH.

"I heard Him call,—'Come follow'; that was all."

A MISSIONARY'S wife had a cross laid upon her and the cross seemed heavier than she could bear. There were voices calling from India, voices eager and compelling crying "Come"; there was her husband, silent and understanding in a mutual sorrow, and yet saying "Come" by reason of it. There was GOD'S voice bidding her go—and tearing at her heart-strings was the voice of her baby son, her only one, crying " Stay with me."

Sorrowful and rebellious she went out one afternoon with the child's hand clinging to her's. Every word he said seemed to stab her heart with pain, and ever and anon she asked herself and God, " Why this parting? Why this agony? Why? Why? "

When the little feet were tired she turned homewards, thinking sadly that another day was over of the few left to her with her boy. As they were nearing home a turn in the road revealed their door, and also a hoarding on which were displayed several posters. One of the spaces which had been vacant when she left home was now filled; her startled eyes saw no other save the picture on that space. She stood there awed and trembling, gazing at a picture of her Lord holding out towards her His pierced hands. Beneath the picture were the words, " I gave My life for thee, what hast thou given for Me? " She lifted the child up in her arms and took him in to bed, crying, " O Lord forgive me that I forgot, I can give up my child for Thee."

The anguish and the questioning had been stilled by the touch of HIS pierced hands, and the clinging hands of the child no longer said " Stay," but "Go! "

* * * * * *

In a Hindu home a girl-wife heard a VOICE say, " Rise up and come away." As a child she had attended a mission school, and when she had been married and sent away to her husband's home she had carried with her many wistful thoughts and memories of all she had learned of Jesus Christ. Later she came into touch with a Christian Biblewoman, and in learning more of HIM her love and desire to follow Him grew and filled her life. Every hour of the day she heard His voice saying " Come," and at night she could not sleep because of it.

How could she follow in that Hindu home, where her husband, so much older than herself, would not understand, and where there were a host of harsh and bigotted Hindu relatives. Thev will beat me or kill me if 1 tell them, she thought, so I will run away to the missionaries and tell them, for they will understand. And so at dead of night she took

up her baby son and left her home with him to follow JESUS.

When her absence was discovered and she was traced to the Mission House, crowds of relatives besieged the premises for several days. She bravely confronted them all, she had but one reason to give for her action, " I want to be a Christian, JESUS CHRIST has called me and I must follow Him."

Her father sternly bade her come home, her mother wailed and smote herself and called, but no threats or persuasions could move her.

When her relatives had departed, there came her husband, a tall man with a Vishnu mark gleaming on his forehead and a snow-white garment flung over his shoulders. He came with a clip-clap of sandals, with the fierce mid-day sun pouring down on his partly shaven head. She stood at one end of the Mission schoolroom carrying her baby on her hip, her young face very wistful and tender. Her husband stood within the door on the other side of the room. He pleaded, he threatened, he commanded, but to every word of his she gave the same answer, " I must follow JESUS CHRIST." He then became very stern. " The child is mine; I must have the child if you will not come—put him down," he said. Her heart seemed to stand still with fear. " Put him down," came the command again. She held him closer for a moment and then very slowly put him down on the floor. The baby had only recently learned to walk, and his steps were very faltering. The father addressed the child, " Come, little one, come to thy father," he said, holding out his hands, his voice very soft and winning now. The baby stood up and began to walk very, very slowly towards him. He staggered and stopped and fell now and then, but still the father's voice called, " Come, little one; come, come."

The girl mother stood and watched and said never a word. Every step the baby took was a step away from her, and her courage well-nigh failed. One little step and then another, at every pause the voice called "Come." And then at last her agony was complete as the baby reached his father's arms and was lifted and held.

" Will you come now? " he said, looking at his wife.

" I must follow JESUS CHRIST," she said, and stood as one turned to stone.

The tall man stepped into the sunshine with the baby in his arms, and the clip-clap of his sandals seemed to be treading on her heart as he walked away and disappeared from sight.

No one understood the anguish of that sacrifice save HE who walked the lonely road to Calvary, and no one knew the depth of consolation vouchsafed to that brave young heart; not even that other mother who shrank from bearing a lighter cross.

Our Foreign Field.

News of the Month.

MADRAS.—Semmenpettah.—A vacancy having occurred at Sembarambakkam for a headmaster, Teacher Gnanasundram has been transferred from Semmenpettah, where he was assistant teacher. Gnanasundram is one of our old Sendamangalam Boarding School boys who has become one of our most promising workers. The children at Semmenpettah were sorry to lose him, and made a very nice little presentation to him on leaving. It is good to see the friendship between teachers and scholars that this gift betokened.

Statistics for March.—The reports from the schools in the Madras and Poonamallee Fields show that 1,439 children are on the registers of the schools. Of these, 1,133 are in regular daily attendance; 890 children have regularly attended Sunday School as well. The preachers have given 134 addresses during the month to 3,029 people.

Departure to Hills.—Both Mrs. Watts and Miss Putnam have been under the doctor's orders during March and April, and, with the onset of the hot weather, it was felt best for them to go to the Nilgiri Hills a little earlier than usual.

Map of Palestine.—For the last three or four months Miss Putnam has been gradually making a relief map of Palestine for use in Bible Classes. This is now finished, and is already helping to make the Bible lessons plainer for the workers as they gather for Bible study.

Salt-making.—A number of people in Madras are seeking to obey Mr. Gandhi in making salt. Government holds the monopoly of salt in India, and to make it privately is illegal. Mr. Gandhi has chosen this in his disobedience campaign against the British Government. Two politicians in Madras were arrested for making salt on the seashore, and when fined at the police court they refused to pay. They preferred to go to prison, but were not given the option, and were told that their property would be attached. On leaving the court they found the police already in charge of their motor-cars.

L. WATTS.

* * * * * *

NAMAKAL.—The Namakal Well.—As water is so low in our Namakal well, we have asked Government to make a boring, and we earnestly hope they will be successful.

Harvest Festival.—The Harvest Festival for these two Fields was held at Namakal on April 4th. On the 2nd and 3rd inst. smaller gatherings were held in the outlying districts, whence various gifts in kind were brought in to the big Namakal meeting. The proceeds of the sale of gifts realised about Rs.280, which amount goes to our Gospel Extension Society.

Our Late Editor.—We were very grieved to hear of the death of our good friend, Mr. A. Vine, late Editor of the HERALD. Our acquaintance with him extended to over thirty years. When I first went up to London as a young man, No. 7, Rectory Grove, was often to me a veritable haven. May the Lord raise up young men to take the place of those who are being removed to higher service.

Visit to Paniadipatti.—In the middle of March the writer, accompanied by Mr. Champion, paid a visit to Paniadipatti. We were quite comfortably accommodated in a house belonging to Pastor Jesudasen, which is close to the Mission House. Miss Green kindly arranged to have the monthly meetings while we were there, so that we met all the workers of the Field. One evening a lecture on Baptists in India was given to all the adult Christians, and meetings were also held with Pastors and with Catechists concerning the work of the congregations.

Mrs. Morling's Convalescence.—We are glad to report that Mrs. Morling returned from Bangalore on April 7th. Her health has greatly improved, though it is not yet normal. D. MORLING.

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KOLLI HILLS.—" But Satan Hindered Us."—Paul felt that the devil was baulking his movements. He dearly loved his friends at Thessalonica, and more than once he made arrangements to re-visit them, " but," he says, " Satan hindered us." The Apostle had no doubts about the personality of the devil, nor about his subtle power.

Satan hindered **us** from going to Puliampetti for a long camp last month. More than once, and more than twice, we tried to fix up this camp. The arrangements made were elaborate, and the preparations carefully thought out, and proceeded with. **But** first one thing and then another, and later a third and so on, transpired to make our efforts abortive. First of all, it was found impossible to secure carriers for the baggage, dholy, tents, etc. This is a common difficulty on these hills, for the cultivators work on their land whenever the season is suitable, and nothing can induce them to oblige the missionary at these times. Last month the retort received from every man that we approached was, " I am transplanting my rice, but am quite prepared to come and do a job for you when this work is finished." So the camp was postponed for a while. After a time we secured men as carriers, and proceeded to send the tents in advance, with a message to the effect that we would follow in a couple of days' time. Then certain domestic occurrences in two of the families in the Settlement required the presence of Mrs. Thrower, and we were forced to put off the camp.

Very distressed at the delays that had occurred, we again attempted to go to Puliampetti. Arranging for four preachers to meet us on the camp site, we promised ourselves that we would set out on the morrow. That day heralded sudden sickness in our own family, and we had to admit our defeat. Satan hindered us.

We determined, however, that, as the devil would not let us go away to a distant station in the field for our camp, we would make a special effort in headquarters. Two days later the Week of Prayer organised in our Home Churches commenced. We therefore joined in the observance of this week of prayer, and, in addition to the special daily meetings in this connection, we visited a number of villages with the Gospel during this time.

D. A. THROWER.

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SENDAMANGALAM.—Life in India seems to be full of sudden and tragic happenings. Tragic things happen one after another so quickly until sometimes we wonder what will come next. At the beginning of March I had sudden news that Mrs. Morling was ill, and, hastily gathering a few clothes together, I went over to nurse her. Then followed a fortnight of

very anxious nursing. Miss Mowle came over for eight days while the fever was at its height, and we took it in turns to look after Mrs. Morling. The fever was diagnosed as paratyphoid, combined with some other unknown fever, which has since been diagnosed as ticktyphus, a far more dangerous disease thn paratyphoid. Gradually, very gradually it seemed to us who were watching, the fever began to abate and strength slowly to return. Mrs. Morling's patience during this illness was wonderful, and we never heard one word of complaint from her, even when the headaches were so terrible it was hardly possible for her to move. She was always thinking of others—that we ought to go out for a walk, or of some household arrangement that would benefit us, or of the Hostel boys, etc. The way in which the Hostel boys love Mrs. Morling was demonstrated in the fact that the whole time during her illness, although all forty boys had to pass the bungalow every time they came and went from school, we scarcely ever heard a sound of them, and often only knew by the click of the gate that they had passed. At the end of a month Mrs. Morling was strong enough to go to Bangalore for a change and to regain her strength. We do praise our heavenly Father for having spared her to us, and we would ask you to pray with us that He will go on to give her full health. E. SAVAGE.

BREAKING NEW GROUND.

D. MORLING.

OUR season for big camping tours is from New Year to April, though the ordinary journey of ten or twelve days is made at any time of the year. For several reasons we had been unable to make really long itinerancies for several years, but this season we looked forward to spending six weeks in tents and several weeks making our bases in houses or bungalows. We started in the middle of January, after making a short camp on the west, and determined to confine our attention for a month or so to preaching the Gospel in villages where we had never been able to reach before.

We first pitched our tents under a large banyan tree in a neighbourhood which is the centre of a triangle made by three remote roads. Each day we went to the surrounding villages, walking along the sandy stream beds or by the footpaths across the fields. In the next two camps we have been in a rectangle containing about 120 square miles, where there are no roads. Villages cluster together, and are sometimes found at the rate of about one to every three-quarters of a mile. There must be about 130 villages in this one square, very few of which we have been able to reach, except by an occasional colporteur. Indeed, our senior colporteur is our only guide in this part of the country, and even he has been unable to visit many of the smaller villages. For the hundredth time in my missionary experience I have enjoyed to the full what used to be the ambition of many a young Gospel adventurer, namely, to preach Christ where He had never been heard before.

The programme of the day is as follows :—Before sunrise the preachers and a colporteur set out to several villages decided on the previous evening. If possible, I go with them,—but even in camp my office accompanies me. Immediately after the early morning coffee Mrs. Morling starts medical work in a small tent, which is now set apart for this purpose (see photograph on

title-page). This goes on till noon. Unfortunately, it is impossible to limit the medical work to these hours, for once the word goes round that medicine is being given, we get patients at all hours of the day and with all kinds of complaints, from leprosy to washerman's itch. As soon as the preachers return from the villages their tent is besieged with visitors, who want personal explanation of the real nature of our message and work. In the afternoon, if there are no markets to visit, we have a prayer meeting in the big tent, when everyone is invited to state his or her need before we commence addressing the Throne of Grace. This meeting is followed by a discussion on the morning's work and plans for the operations of the next day. Dinner is taken at sundown, after which we set off at once to some village, with four coolies carrying table, chair and various magic lantern requisites. Sometimes Mrs. Morling accompanies us and operates the lantern, and so enables me to assist the preachers in speaking. This last item in the day's programme is very important, and often taxes the physical energies of the preachers to the utmost. Though well accustomed to preaching, our evangelists find camping life so exacting that they are generally spent out by the end of a fortnight, so that we are frequently changing our camp staff.

Of the above items I shall emphasise two. It is difficult to exaggerate the value of medical assistance in such places as these. In big centres Government is granting help by way of a dispensary or a small hospital, but in these villages the people have nothing. The need is pathetic, and the result of the work is like that of magic. In the third camping place some of the people received us with great suspicion, and it was only with perseverance that we pitched our tents there; but by the noon of the next day the whole atmosphere had changed.

The other item I must underline is the magic lantern. In all these places to show the magic lantern means getting every man, woman and child of the village in your audience. Whenever possible, we send round a man with a drum announcing the meeting, and this invariably brings in people from the adjacent villages also. The pictures range from those of Queen Victoria, Windsor Castle and Westminster, to the Parables and Life of Christ. The most favourite of all the pictures are those of the Lost Sheep and the Prodigal Son. These, especially the latter, never grow old with the hearers or stale with us the speakers. The last stage always consists of the crucifixion, resurrection, ascension and return of Christ. Very often the screen is tied to the wall of some village temple, and many a time I have thrilled to the depths of my being as I have heard the Name which is above every name echo and re-echo round the empty courts of some adjacent fane devoted to the demon of smallpox. Let the reader try to enter into the feelings one experiences when declaring the Gospel where the people had never heard it, or heard of it, before, especially when that Gospel is being set forth at a single meeting by pictures, addresses, handbills and copies of the Word of God. Would to God that more of our Strict Baptist young men entertained and fostered this Pauline desire and ambition, to preach Christ where His Name is unknown!

Except for suspicion in those quarters where we had never been seen before, our reception has always been friendly. But one evening we met with opposition as we showed our pictures before a big crowd near our second camping place. A young fellow, rather smartly dressed, insisted on interrupting the speakers and trying to pick quarrels with his neighbours. At last I threw a blank on the screen and told the crowd we should show no more pictures until the interrupter had finished his say. This, as I hoped, brought matters to a head. A man then asked our friend quite civilly whether he intended to behave himself or not. Receiving an unsatisfactory reply, he immediately jumped up, laid hold of the young man's abundant hair and administered a well-deserved chastisement right in front of the screen. Perfect quiet was restored in less time than it takes me to record the incident. Except in times of real frenzy, an Indian crowd may generally be relied upon for fair play.

EXAMINATION DAYS.

VIOLET D. GREEN.

WHAT a time of strain and tension it has been during the past several days here at Paniadipatti, for we have had one long series of **Examinations.** The very look of the word, as well as the mention of it, has an unpleasant effect upon most of us, creating a sense of actual discomfort and uneasiness, which increases so alarmingly during the period immediately prior to the ordeal, that in many instances it renders the examinee quite unable to go through. Here in this building, which is our Girls' School, examinations have been in progress now for about ten days. The girls have been subjected to examinations from all quarters. First there was the usual school examination by the teacher, and all were immersed in question papers, rising up early and using every available moment to refresh their minds upon the subjects required. This over, there was a needlework examination and a Scripture test set by Miss Poole. Oh! the sighs and groans and the troubled faces during those days! When they were over some were almost in tears because they had not done as well as they felt they should! And as if that were not enough, if the school inspectress did not decide to make her annual inspection just four days ago! Well, the girls have survived it all, and to-day have gone for a well-earned two months' holiday.

But examinations continue! To-day is the appointed day for our workers' examination on Acts. The workers were informed of the date, and required to be here to-day by 1 p.m. Several of them have long distances to come, not a few as many as fifteen miles, and one or two twenty miles, and they mostly **walk**! There are no buses or cycles in our ancient part! So they did not do badly when all, with two exceptions, arrived by **three** p.m. Of the two, one sent a note to say he was suffering from fever and headache, and possibly the prospect of the examination was responsible for this! The other worker has been sick for some weeks with smallpox.

The schoolroom floor was marked off in so many squares, and the men took up their places, each occupying a square on the floor. Their faces were a study as they filed in, and they could not have looked much worse had they all received notice of dismissal, instead of a harmless set of Scripture questions. They assured me, wiping their faces in great agitation, that they would far rather do a day's coolie work in the fields than write an examination paper, and this was a tremendous thing to say when one remembers that in India a teacher considers it beneath him to do any menial work whatever! As I write this message they are all working as fast as fingers and brains will permit, with their papers in their laps as they sit cross-legged on the floor. In spite of all fearfulness to commence with, they are now writing fairly busily. We long indeed that our men may be rooted and grounded in the truth, able rightly to divide the precious Word, and capable of instructing those in their various stations and congregations. All are in charge of either schools or congregations, who are dependent in the main upon them for all the instruction they ever get.

Several of our workers are old, and have been associated with the Mission for a long number of years—fifteen, twenty, twenty-five and over. But among our band of workers (of whom there are forty) we have quite half who are young men, and we yearn over these particularly that they may be zealous, spiritually-minded men. We are seeking to encourage them by all means to improve themselves. As I look upon them all now seated before

me bending over their papers I visualise "**What might be,**" what irresistible influences for good might be set in motion, were all of them men filled with the Holy Ghost, and my heart is filled with prayer for them. Will you all join in prayer for them that of these forty it might be said, "These men are filled with the Holy Ghost, men that have turned the world upside down."

GIRLS' HOSTEL, SENDAMANGALAM.

B. L. MOWLE.

IT was with great joy we opened our Hostel for Girls at the beginning of this year. We began with eight little girls, we now have twelve, and we expect more at the beginning of the next term. It is most encouraging to get letters from friends in the Homeland, inquiring about our Hostel and assuring us of their prayers for the same. For the benefit of those who are interested in this particular branch of service for the Master, I want to write about our girls. They had not been with us long before they completely won our hearts. Their ages are from eight to fourteen years. They do all their own work—cooking, keeping the Hostel clean, drawing water, and washing their working clothes. The rest of the clothes must of necessity go to the dhobi, because we should never have enough water. On Saturday afternoons the boarding mistress has a sewing class for the girls, and at that class they mend their clothes. They take it in turns to do the various duties. At 5.30 a.m. the rising-gong rings, the two girls who are doing kitchen work rise first, and prepare the food for the morning meal. After prayers the daily routine begins. The boarding mistress needs your prayers, that her life may be a real influence for good amongst these little ones. She superintends their work and clothes, etc.



THE GIRLS' HOSTEL, SENDAMANGALAM.

Girls' Hostel, Sendamangalam

On Saturday enough water is drawn and food prepared for Sunday. We are very sorry the weekly market is held on Sundays, for this is a great source of temptation to our Christians, as things can be purchased so much cheaper there than in the bazaar, but, of course, we strictly forbid any Sunday buying. Even if it costs a little more to buy things in the bazaar for our Hostel, we feel it is worth it, knowing that the Lord can make up to us in many other ways more than we lose in observing this ordinance, and this we are most anxious to impress upon our Christians. Most of these little girls come from homes where the parents are only babes in Christ Jesus, and therefore we feel that we need to be all the more strict about these things with the children. We do earnestly pray that each little one may be brought to know the Lord Jesus as her own personal Saviour, and then, when leave-time comes, be made a real blessing in her own home.

On Saturday evenings we sometimes go over and sample some of their food, for this gives the girls much pleasure, and you would be amused, as they are, to see us sitting cross-legged, trying to eat it in the Indian way. Miss Savage is becoming quite adept at it, but it is taking me rather longer. During Saturday afternoon we make a journey to the bazaar in order to buy some little sweetmeat for the girls as a Sunday treat. On Sunday at midday we go over to see their food and to give them these sweets. If any of them need punishment, this treat is not given, much to their sorrow and shame.

On Sunday evenings we all go out for a walk together, and the children look forward to this with great joy. The other Sunday they had a disappointment. They let bucket and rope fall down the well; they had been warned about being careless in this respect, and so, as a punishment, they were not allowed to go out for a walk. Our usual custom is to go a certain distance and then sit on rocks, and while we are resting the children will sing lyrics and repeat verses of Scripture to us. One Sunday, after saying "God is love " in Tamil, we told them how to say it in English, and it was most amusing to hear them try and repeat it again and again on our way home. They were very proud of the fact that they knew one English text. We, too, were struck with the force and power of those three little words, the meaning of which we shall never be able fully to comprehend. Our poor blind neighbours know not the meaning of a God of Love, for the gods they worship are gods of terror and fear.

EXPLORING AT POONAMALLEE.

LINCOLN WATTS.

IN taking charge of a new field it is helpful to have at least a few days in which some exploring work can be done, to find out the character of the work that is best suited to the field. Poonamallee is not a new field except in the sense that we have recently been given charge of it, but it was felt that we needed to get some clear ideas as to the extent of the field and the work that calls for our attention. Accordingly, the missionary and a group of six preachers camped in Poonamallee for five days in the last week in January. Work was planned for the mornings and afternoons of each day, and the evenings were spent in Bible study and prayer.

Poonamallee is a town of some importance owing to the adjoining cantonment. It is thirteen miles from Madras, and is served by two good roads,

along which motor-buses are frequent. The cantonment contains some exceedingly fine army buildings, barracks, hospital, officers' bungalows, etc., all of which are now unoccupied, as it is many years since the army used them; neither, apparently, will they be used again, as efforts are being made to dispose of them. One result of the residence years ago of troops, and the increase of population consequent on the presence of troops, was that several small English churches grew around the barracks. As the army left the place, and the English-speaking community became smaller, each of these churches gradually became predominantly Tamil and worked amongst Indians entirely. In the present development of the work, if the location of the buildings had now to be decided, sites nearer the Indian parts of Poonamallee would be selected.

For the purpose of our exploration, however, the situation of the S.B.M. bungalow is very good. On the first morning we walked out to Tiruvakkadu, where the S.B.M. has a school. The teacher is a convert living in the village, and is one of the few men who have really obtained a standing in their own village as teacher. He is a non-caste man, has barely had fourth standard education himself, but seeks every opportunity of improving his knowledge. His desire to serve his Lord has enabled him to set himself to pass on what he knows to his children, and in a little building, eighteen feet long by ten wide inside, he packs over thirty children in three classes. The school is recognised by Government, and the inspector speaks well of it, but, with the higher standards being set, I am afraid he may lose his recognition. This, however, is not an immediate anticipation, and we were glad to be able to encourage him in his efforts by authorising the erection of a palm-leaf pandal outside the front door of the school, where some of the children can sit, and so relieve the congestion inside.

We gathered the people of the village together, and three brethren spoke to them. Afterwards the village of Koladi was visited in both caste and non-caste quarters, and the Gospel preached.

In the afternoons the many hamlets that have grown up around Poonamallee were visited for preaching. From several of these the children attending the Poonamallee School are drawn. The Poonamallee School is a healthy one, with over one hundred children and four teachers.

On the next morning a place called Nazarethpettai was visited. This is about two miles from Poonamallee going west. From its name we were expecting to find that at some time or other, if not now, it had some definite associations with Christianity. It is the centre of what is known as a shotriem, or very petty zemindar, and inquiries from Preacher Zechariah, our resident preacher-in-charge of Poonamallee, showed that practically no Christian work had been done there, as it was generally thought that the shotriemdar had objection to Christians preaching in his domains. We found no hindrance, however. The place is very large, and we were able to hold four separate meetings in different parts of the thickly-populated town. We found no trace of Christianity, and made inquiries about the name. It was explained in this way. Many years ago the land originally belonged to a Mahommedan named Nazir-ud-din. The village that grew up there consequently became known as Nazir-ud-pettai, pettai meaning place or village. In making the records of villages for revenue and official purposes, the name has become anglicised to Nazarethpettai. We were glad to be able to tell the people there of the One Who lived in Nazareth.

Exploring at Poonamallee

The next morning found us in a village named Kolapakkam, about six miles south of Poonamallee. The place was decided upon owing to a desire to visit some church members who live there. On the way from the nearest point on the road to which we could get to this village, we found numerous other villages, and after a very good meeting in Kolapakkam, and a little prayer meeting in a member's house, we preached in these other places.

On the Friday morning we divided into two bands, one going to Tirumishi and the other to Tandalam and Mevalur. In Tandalam we have a school, our farthest outpost, eight miles from Poonamallee, and in Mevalur some church members live. These were all visited and the Word preached. There has been a church meeting in Mevalur for some years, although its membership has been dwindling somewhat. During the last monsoon the mud and thatch building in which they met became unusable, and as Tandalam school building is only a mile away across the fields, and there are Christians in Tandalam also, it was felt that the renewal of the more important building only was called for. Not only so, but the chapel in Mevalur was right alongside another church in the same village, and there was history of some annoyance given by one church to the other over trivial matters. The Mevalur members were quite willing to attend the services if held in Tandalam, where there is also a promising little school, and it was felt that this really was the best way of strengthening the work in this somewhat distant centre.

During the days of our stay 21 open-air meetings were held, and 874 adults and 462 children listened to the 37 addresses which were given.

Each evening we all gathered for Bible study and prayer. The subject of our study was open-air preaching as illustrated by our Lord's parable of the sower. The sower sowed seed, and seed is expected to grow. The sower sowed with the expectation that it would grow, and that it would produce a harvest. He sowed intelligently, and would, therefore, not intentionally waste his seed on the wayside, the stony ground and among thorns. He had previously prepared his ground and selected his seed, therefore was justified in waiting for the harvest. Our sowing must be likewise.

The result of our exploring has revealed to us a large field of work for evangelistic preaching; we were not able to touch half the villages marked on the map, but those we did visit were larger than we had anticipated. We found no traces of regular evangelistic work being done by any mission, so that it is practically an open field. Except possibly a little work in Poonamallee, no work is being done amongst women. The pastoral work amongst the scattered members of our Church needs strengthening. To pray over and consider these problems we returned to Madras, and as we pray we ask the fellowship of your prayers, that the will of the Master may be done, and the seed sown effectively to the harvest.

BUS TRAVELLING IN INDIA.

GEORGE A. CHAMPION.

AS it is often necessary to make a journey of ten, twenty, or more miles, it is with some amount of pleasure that one notices new 'bus routes being opened up, almost monthly, from many of the larger towns.

Although some of the models hold more, the 'buses which are most common amongst us seat fourteen or sixteen persons. The construction of them is quite a simple matter, for the chassis is just mounted with three or four seats made across the car, and sheltered by a wooden roof supported by metal poles.

I have not discovered any time-table connected with any of the 'buses with which I have had to do, it is therefore always with a certain amount of expectancy that one sets out to "catch a 'bus!" It is seldom that a driver will commence his journey before most of the places in the vehicle are occupied; thus, to wait for only a quarter of an hour before starting, calls forth the remark, "No! I did not have to wait long; in fact, it started almost as soon as I sat down." One friend set off to the stand recently to take the 'bus which usually sets out at seven o'clock. We heard the engine start up after some hesitancy and the vehicle move off. Imagine our surprise when, an hour later, we walked round the corner and discovered the conveyance by the wayside, still in the village. Upon enquiry as to the whereabouts of the driver, we were informed that he had a little work to do. We learnt later that he had gone to draw his money, which was possibly given to him in small change, necessitating his carefully counting it out. Upon more than one occasion I have taken my seat in a 'bus which threatened to take me to the city in record time, but directly the bounds of the village have been reached, and it has been found that too few passengers have been collected, we have returned to the village once more.

It is not always easy to tell which of a number of 'buses will leave the stand first. Asking the drivers is of no use whatever, unless one is a good judge of character; even then it is sometimes difficult to judge what is altogether absent. Upon asking which will leave first, all the drivers will shout, "This one, Sir! Come along." I heard a gentleman telling a driver once that he would decapitate him if he found he had told an untruth on this very matter. Quite often one will rush from one 'bus to another which has started, but which will stop half-way down the street. Then the first 'bus will come along, and one will gladly make another hurried change.

A few days ago we were startled by the grinding of brakes and the shrieking of some person just by the Mission House at Namakal. Everyone within hearing distance, imagining that a serious accident had occurred, rushed to the spot, and endeavoured to find out what was wrong. It appears that a certain Indian, seeing an empty 'bus bound for Trichinopoly, had, with his wife and children, mounted it. Instead of being called upon to endure the usual long wait and tour in search of passengers, the man was surprised to see the driver start the 'bus and immediately drive out of the town. Before they had travelled two furlongs down the road he was filled with terror, thinking that a plot had been hatched to take him and his wife a few miles out of town and murder them; he therefore jumped from the moving vehicle, slipped, rolled into a ditch, and lay there screaming.

Even when clear of the town, one need not imagine that all

anxiety is at an end; such things as punctures are not of infrequent occurrence. I was in a 'bus which was travelling between thirty and forty miles an hour when one of the tyres burst, and we were held up for over thirty minutes. Recently two friends left town at half past six o'clock in the evening on a journey of eight miles. Two or three days later we heard that one of them had a cold, probably the result of sitting by the roadside for about an hour and a half while a puncture was seen to. The punctured tyre was removed, and a quarter of an hour was spent in blowing up a spare one, which was placed in position, and then pumped for another fifteen minutes. The eight miles journey was completed at about 8.30 p.m.

However, when the drivers do begin the journey, they waste as little time as possible. I have seen the speedometer swing up to forty miles an hour when the road has been less bumpy than usual, and although the driver would rather risk the lives of his passengers than run over a dog or a chicken, I have been surprised at the skill he has exhibited when called upon to meet an emergency.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For Mrs. Morling's restoration to convalescence.

For the re-opening of Chulavanthi School (Kolli Field).

For the development of Christian character as manifest in the self-denying gifts of many of our Indian Christians.

Let us Pray—

That the Lord of the harvest will thrust forth more **men** missionaries into the Indian harvest field which He has committed to our care.

That the burden may be laid upon the heart of the suitable Indian brother to undertake the responsible post of Warden of the Young Men's Hostel at Kilpauk, Madras.

That special wisdom and guidance may be given to Miss Green and Miss Poole as they deal with problems connected with the work in Tinnevelly.

That the pupils of our Boarding Schools may in larger numbers be led to a saving knowledge of Jesus.

That the Government officials in India may be granted all needed wisdom, patience and courage to act rightly in these difficult days.

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REPORTS OF MEETINGS.

Brighton.—Miss Cozens, the President of the Brighton Auxiliary of the Zenana work, has kindly supplied a report of the Ladies' Meeting, which was addressed by Mrs. Brand. The following extract from the report will be read with interest. Mrs. Brand said: "Do you know that wonderful story where the Lord said, 'Make this valley full of ditches'? It seemed a ridiculous thing. They dug the ditches and the water came. You build places in mission work, and wait for God to send people. Before we had the house ready the first little girl had come. I shall never forget it. You cannot

think how thrilling it is when the impossible happens. I remember one evening a Christian woman who belonged to us crept into our house in the dark of the night and said, 'There's a poor little girl come to our house.' This poor little neglected girl came and sat down and would say nothing. Gradually this other woman questioned her, and found she was a poor neglected girl wandering from village to village, and eating raw meat or anything she could pick up, and had made her escape to us. Now it is the same in India as in England—you are not allowed to steal a minor child from its parents, so we just said, 'Take care of her.' Next morning I had the little child in the bungalow and bathed it, and I was praying to God, 'O God! are you going to give us this child to bring up?' There is no privacy in India, and people just peep through your windows when they want to, and so there came some people and peeped through the window and saw the girl they wanted. I held my breath while they said, 'Is . . . come to you? We have been hunting for her.' I said to them, 'She is quite happy here, and you have neglected her,' but they would not go away and still asked for her, and I said, 'You come and take her—I am not going to drive her away.' In they came. 'Well,' I said to the little girl, '. . . you will have to go, I am afraid.' She said, 'I won't—I have come to stay.' On the Kolli Hills the young girls wear their hair done in a big lump on the forehead, and that shows they are unmarried. These women came in, and the child would not go with them, so they caught her by her hair and pulled her, and she had to go. She screamed and they pulled her out, and I could not help it or save her—you must not interfere. She made a very good fight, but there were more people outside. The last I saw was kicking arms and legs, and two or three people carrying her. I prayed to the Lord and said, 'O Lord, I do want that little girl, give her to me.' The people presently came back, 'Where is . . . she has gone away again.' I said, 'I told you to leave her with me.' I thought perhaps she would not come back to me, but still I prayed, 'O God, do give me that child.' When Mr. Brand went down to the plains he found her sleeping there. What was my joy when Mr. Brand came up and the child walking on behind? We said to her relatives, 'Leave her with us—you are not fit to keep her.' I tell you this case—God did it; we were not able."

Warboys.—The Girls' Mission Sewing Class held their Annual Tea and Meeting on Wednesday evening, April 16th, when a large number of friends gathered to encourage the young workers. The meeting was opened by the singing of the hymn "Jesus shall reign," to the tune Rimington, which was followed by a Scripture reading and prayer. The Secretary then gave an account of the work done during the winter months, 79 garments having been made. The Class (consisting of twenty-six members) then rendered the Story of the Creation from Genesis in the form of recitations, etc., after which came instrumental and vocal solos. The closing prayer was preceded by the hymn "O'er those gloomy hills of darkness." The proceeds amounted to £1 5s., and it was unanimously agreed that a most enjoyable evening had been spent.—F. R.

Haworth.—"A whirlwind . . . out of the north" (Ezek. i. 4). We have, perhaps, become accustomed to the missionary zeal of our southern churches, but one is led to think of words such as head this paper when remembering the enthusiastic welcome accorded us on April 12th away on the Yorkshire moors. In the keen bracing air of those moorland heights we felt invigorated by the kindly reception given to us at Haworth. One word only can describe the arrangements for our comfort, and also for the refreshments in the School Hall, and that word is generosity. All the provisions were freewill offerings, and all the proceeds clear profit for the Mission. The attention given to our lecture was intense and profound. But it was not enough for them—our friends wanted to hear more!—so I was given the pleasure of addressing our sisters on Sunday afternoon, and again rejoiced to have enthusiastic hearers. Not even then did they let me off, but, clustering around me, bombarded me with questions and suggestions for future activi-

ties. We came away with thankful hearts, and with new-born hopes that the northern churches have a large part to play in the future evangelisation of our vast fields of service in South India, and our sisters, maybe, are to lead the way.—E. C. BRAND.

ITEMS OF INTEREST.

It was with real concern that the Council heard from its Treasurer that the accounts at the close of last month showed a **deficit** of £178. In face of the growing responsibilities and the clamant needs of the work, each reader is asked to ponder this item of information.

Legacy.—In the list of subscriptions published in the last issue of this magazine there is an item which calls for remark. Our friend, Mrs. S. Curtis, of Zion Chapel, Whittlesey, who was a subscriber to our funds, left directions in her will that one-half of the residue of her estate should be given to the Strict Baptist Mission. By this action she has continued her support of the Mission after she herself has passed to the Homeland. Her pastor (Mr. Benstead), in writing of Mrs. Curtis, says that she never had much of this world's goods, but she had a deep desire to send the Gospel to the heathen, and gave practical expression of her concern in her testament. She was one of those of whom it is written, " She hath done what she could."

Picture Postcard Tamil Text Slips.—In last month's HERALD it was stated that the stock of Picture Postcard Tamil Text Slips was completely exhausted. I am glad to say that in a letter which has just reached me, Mr. Watts says that he has sent to England a further supply. Application for these should be made to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey. The price of the slips is one shilling per hundred, postage included, and payment should be made when ordering. Properly supervised, this fresh avenue for the distribution of Gospel texts may prove very useful. Much depends on the care exercised in the selection of suitable used picture postcards. Will some friend in each centre kindly undertake the oversight of this branch of service? The range of pictures is so wide that it is necessary to examine all the cards brought in for this purpose, and to reject all unsuitable ones. Any picture of such a character that it would be liable to bring the fair name of Britain into disrepute amongst Indians should be rejected. Indian sense of humour differs from British, and comic pictures must not be used for text-card purposes, nor will they be sent to India. If those in charge of this work will remember that the cards are to be used as a medium for sending to the Tamil people a message from God's Holy Word, it will be easy to decide the fitness or otherwise of any picture postcard.

At its meeting in May the Council of the Mission expressed to Pastor S. Hutchinson its warmest thanks for the efficient services rendered in editing our magazine since the death of Mr. Vine. Readers of the HERALD are indebted to him for his ready help in time of need.

Announcements.

Missionary E. A. Booth's Engagements for June.—1st, Bradfield St. George; 4th, Hartley Wintney; 8th, Wood Green (Dovecote); 15th, Sudbourne; 16th to 18th, Suffolk; 22nd, Richmond; 26th, Clerkenwell (Chadwell Street); 28th, Walton-on-Hill; 29th, Epsom. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Pastor W. Chisnall wishes to acknowledge with thanks the expression of sympathy contained in lines on " The Communion of Saints," received from an unknown friend in Kansas.

Plants for Sale.—All proceeds to the S.B.M. Please mention the HERALD when ordering:—Golden Rod, Mint, Raspberry Canes, Pansies, Chrysanthemums, Campanulas, Red and Pink Primroses, London Pride, Evening Primroses, 2d. each. Iris, Phlox, Lavenders, Day Lilies, 6d. each. Flowering Broom, Lilacs, Cactus, 9d. each. Montbretias, Small Sunflowers, Michaelmas Daisies, 6d. dozen. Postage extra.—Mrs. GREGG, Branfold, Strensall, York.

GIFTS FOR THE LORD'S WORK.

Received from April 10th to May 9th, 1930

General Fund.

	£	s.	d.
Cheltenham, Providence, S.S.		4	7
Mr. Brignell	1	17	3
Hounslow, Zoar, Mrs. Girdler's Box		3	8¼
Brighton, Prarthana Sabha, Coll. ¼-yrly. Meeting	5	7	1
Box, Mrs. Akehurst		3	0
Brighton, Ebenezer, S.S. Boxes	6	11	2
Acton, Friends, Envs.		3	6
Chelmondiston, Mrs. Leeks & Friend		5	0
Norwich, Orford Hill, S.S. & B.C.	1	9	3
Walton-on-the-Naze, S.S.	1	5	0
Box		2	6
West Ham Tab., S.S. Boxes	6	7	0
Ramsey, Coll.	2	16	0
S.S.	3	19	3½
Boxes, Mrs. Wilson		8	3
Mr. S. Beeve		8	9½
Benwick, Boxes			
Mr. J. W. Richards		9	7½
Mr. F. Bedford		5	0
Miss Thacker		3	9½
Crowborough, Forest Fold, Coll.	2	7	1
Swindon, Coll.	3	4	3
S.S.		5	0
Cheltenham, Providence, Coll.	2	7	1
Boxes, Mr. Brignell		9	0
Mrs. Townsend		17	0
Mrs. Bellamy		7	6
Mrs. Walton		4	0
Miss Clack		1	0
Anon.		4	0
S.S.		4	0
Mas. J. Brain		2	4
Ponders End, S.S. Box		2	6
Walsall, Boxes (Home)	5	14	10½
S.S.	2	2	2½
Highbury, S.S. March qr.	11	0	0½
H.A. Business Box		9	2½
Mrs. A, Box		11	0
Bury St. Edmunds, Westgate Rd., S.S. Box		9	6
West Ham Tab., Mrs. Palmer	2	12	0
Hounslow, Mas. Peter Bond		4	0
Cambridge, Tenison Rd., Dons.	1	6	0
New Cross, Zion, S.S. Offerings	19	11	7
St. Albans, Bethel, Colls.	2	12	6
Watford Tab., S.S.	3	17	0
Cambridge, Eden, S.S.	6	0	0
Boxes		10	6
Clapham Junc., Meyrick Rd., S.S. Birthday Box		11	9
Wood Green, Park Ridings, N.Y.E.s	1	1	0
Wandsworth, West Hill, S.S. Birthday Box	2	0	0
Southport, Coll., per E.A.B.	5	0	0
Boxes, Pastor T. Cole	4	8	5½
Miss M. Hope	1	15	11
Mrs. Dransfield		5	1½
Lockwood, Coll., per E.A.B.		15	0
Clayton West, Coll., per E.A.B.	2	6	3½
Boxes, Mr. E. Whittle		9	1
Mr. H. Roebuck		9	9
Mr. F. Bedford		16	7½
S.S., per Mr. Wood	1	9	10
Mrs. Barraclough		14	8½
Mrs. Wood		13	8
Miss S. Bedford		11	4½
Miss M. A. Bedford		17	2
Miss R. Bedford		8	0½
Miss D. Gunson		7	0½
Miss F. Janes		4	4½
Miss A. Hanson		9	2½
Brighton, Salem, S.S. Deacon Novis	2	0	10
Miss N. Funnel		5	5½
Mrs. Riseborough		7	10½
Miss N. Tiller		6	10½
Miss Montgomery		10	1
Mrs. W. Stevens		6	1½
Boxes, 1st Class		2	2½
Morning School		10	8¼
Aft. School		18	4
Farthing Box		7	8½
Ipswich, Bethesda, per E.A.B.	24	0	0
Slaithwaite, Coll. per W.C.	2	17	0
Royton, Bethesda, Coll., per W.C.	3	7	0
S.S.	2	0	0
Boxes	4	5	0
Tottenham, S.S. Farthing Box	2	11	11
Leigh-on-Sea, Gordon Hall, A.F.M.T., Birthday Gift	3	12	0
Brighton, Prarthana Sabha, Mr. Pickett		2	6
Mr. Culliford		3	6
Clapham, Courland Gr., S.S. Coll		8	10
B. Class		2	8
Sturry, S.S., 1st qr.		6	6
Finchley, N., S.S.	1	15	10
Sutton, Suffolk, S.S. Box		7	0
Hounslow, Anon	40	0	0
Potten End, Berkhamsted Common, Mr. Chisnall's visit	1	14	10
West Ham Tab., S.S., Farthing Box		3	0
Siddall, Halifax, Mr. Bretton		5	0
Lynton Rd., Envs.		4	3
B.C.		9	3
Miss Webb's Class		7	6
	£216	15	11¼

Personal.

	£	s.	d.
Mrs. Robinson, Sub. for Namakal Extension	2	12	0
G. Gurney, Luton		10	0
Mr. O. H. White	1	10	0
Mrs. Richardson		5	0
Birthday Thankoffering, per W.C.	1	0	0
Birthday Gift, per W.C.	1	0	0
Miss L. Collin		8	6
Anon.		1	6
John Turner, $10 Canada	2	1	0
"Thankoffering, Acton"		5	0
	£9	13	0

Miscellaneous.

	£	s.	d.
Profit on Tea, H.Y.M.		10	0
Readers of *Christian*, per Marshall, Morgan & Scott, Ltd.	36	10	0
Rector of Burgh, Coll. (part)		10	0
Slaithwaite, Literature, per W.C.		4	6
Royton, Literature, per W.C.		7	0
"Wreath," per Mr. Shipton			6
	£38	2	6

Herald Fund.

	£	s.	d.
Brighton. Prarthana Sabha	2	0	6
Acton, per A. A. Hill		6	0
Acton, Friends, per Miss Elliott	1	1	0
Norwich, Orford Hill		6	0
Benwick		2	0
Walsall (1929)		16	0
Highbury		10	0
Cambridge, Tenison Rd.		2	0
Tottenham		7	0
Southport		2	6
Clayton West		19	0
Royton	1	2	4
Finchley, N.		4	6
Lynton Rd.		10	0
	£8	8	10

PERSONAL.

Mr. A. Angel			9
Mr. Upfield, 5 rupees		6	10
Miss J. Wycliffe, per W.C.		1	6
John Allum		2	6
		11	7

Pension Fund.

	£	s.	d.
5 p.c. Stock, £266 18 11	5	3	5

Rays.

	£	s.	d.
Cheltenham, Providence	3	0	
Per Mr. Shipton	14	8	
Finchley, N.		3	
Darby Green, Hants	1	1	
	19	0	

Reports.

	£	s.	d.
Acton Friends	5	6	
Finchley, N.	2	0	
	7	6	

Ladies' Zenana Auxiliary.

Subscriptions to May 9, 1930.

	£	s.	d.
Warboys, Miss Reynold's Box	13	0	
Haworth, Coll.	7	2	0
Brighton, Coll.	2	10	6
Ponders End	3	8	
Miss M. Howard	8	10	
Rattlesden, Girl's Sewing Class	7	0	
Wandsworth, West Hill, Women's Bible Class	1	6	6
New Cross, Subs.	3	0	1
Bethersden, Sale of Work	10	0	0
Smarden, Sale of Work	10	0	0
High Wycombe, Thankoffering, May 6	2	6	
Margate, A Poor Woman, For Biblewoman	10	0	
Stratford, Gurney Rd., Sunshine Band	4	0	0
1d. Weekly Subs.	14	6	
Mrs. Clark (Kolli Hill Girl)	10	0	
1 Box	9	5	

PERSONAL.

	£	s.	d.
Per Mrs. Chilvers, Biblewoman's Salary	12	6	
In Memory of Mrs. Williams	1	0	0
	£43	10	6

Gift Week.

	£	s.	d.
Bethnal Green	1	2	6
Brentford	6	10	0
Brighton	8	1	8
Chadwell St., Additional		10	0
Croydon, Salem, Additional	1	10	0
Fulham	2	10	0
Greenwich	3	0	0
Holloway, Elthorne Rd.		10	6
Ilford	2	18	0
Lynton Rd.	5	6	6
Manor Park		13	6
Newick		18	0
Norwich, Orford Hill	1	2	6
Otley		17	6
Prittlewell	3	10	0
Potten End		17	6
Ramsgate	1	2	6
Reading	1	13	0
Richmond	3	13	0
St. John's Wood	12	16	8
Stratford, Gurney Rd.		16	0
Wandsworth, West Hill	2	0	0
Warboys	1	2	6
Watford	7	0	0
Wattisham		12	6
West Ham	2	17	6
	£73	11	4

Notices.

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. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20**

All Orders for the MISSION HERALD and "Rays from the East for the Young" and Tamil Text Slips, or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

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 Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Surrey.**

Vol. XXIX. *New Series, No. 283.* July, 1930.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations."



S.B.M. BOOKSTALL AT KILPAUK, MADRAS.
At the Entrance of the Mission Compound.

Price One Penny

Of the Secretary, W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5.

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THE

STRICT BAPTIST MISSION

INCORPORATING

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY

WE HAVE A MESSAGE.

It is the glorious Gospel of the Grace of God.
Christ Jesus tells us to take this Message to all the world.
India needs this Message now.

WE HAVE AN OPEN DOOR.

Amongst the Men and Women and Children of India.
At Madras, Sendamangalam, Namakal, Kollis, Tinnevelly.
To preach, to teach, to gather, to train.

WE HAVE A THRONE OF GRACE.

Let us draw near on behalf of our Missionaries and Indian Staff.
Let us pray for the unreached multitudes.
Let us stir up ourselves to take hold of God.

You are invited to a Missionary Prayer Meeting to be held (D.V.) at Mount Zion Chapel, Chadwell Street, Clerkenwell, on Friday, August 29th, from 3 till 5 and from 6 till 8 p.m.

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The Strict Baptist Mission HERALD.

The Monthly Magazine of the STRICT BAPTIST MISSION, Founded in 1861 now Incorporating the South Indian Strict Baptist Missionary Society.

VOL. XXIX.] JULY, 1930. [*New Series*, No. 283

A CALL TO UNITED PRAYER.

The Problem.

The circumstances of our work in our Tinnevelly Field present a complicated problem. The question is concerned with staff and with finance. At present we have not a man missionary in that area. The lady missionaries are nobly "holding the fort" there. The Indian staff is inadequate, and needs reorganisation and augmentation. Whilst we are faced with a great opportunity and responsibility in Tinnevelly, we have to record a shortage of men missionaries and an increasing financial deficit. At the June Council Meeting the Treasurer reported a deficit of £284.

Its Solution.

In these circumstances the Council has resolved to hold a Special Denominational Prayer Meeting to ask God to show us His will, and to make clear to us the way in which we should deal with this many-sided problem.

After consultation it was found that the most widely approved date is FRIDAY, AUGUST 29TH, 1930. The place of meeting will be Mount Zion Chapel, Chadwell Street, Clerkenwell. There will be an afternoon session from 3 till 5, and an evening session from 6 till 8.

It is most earnestly hoped that a large number of praying friends will be able to attend during one of the hours of this season of united intercession. This is the most effective way of sharing with our missionaries the burden of the work. It is our problem as well as theirs. Let us resolutely and cheerfully bear our part.

"More things are wrought by prayer than this world dreams of."

ENCOURAGEMENT.

THE news which reaches us from the Indian Mission Field is full of encouragement, and should stimulate us to more earnest intercession and to greater effort on behalf of the work.

At a time when the widespread and deeply-rooted agitation against the Government of India is finding expression in most deplorable ways, the opportunity to witness for Jesus Christ continues unimpaired in our fields. Mr. Morling's account of a glorious day in the obscure village of Sirunelli, one of the greatest days in his long missionary experience, should thrill our hearts and quicken our missionary zeal. The conditions might so easily be otherwise, that the surprising fact calls for thanksgiving and action. As the Tamil proverb has it, we must "winnow whilst the wind blows."

There is a vital connection between the prayers that have been offered in Britain, the witness that has been given in India, and the blessing that has been sent down from heaven. All who have been praying for God's blessing upon the work of the Mission, should gather from the facts recorded in our pages fresh encouragement to continue in prayer with thanksgiving.

Visualize the scene by the banks of the River Cauvery which Mr. Champion describes. Men and women who, until a short time ago, were all their lives worshipping idols and living in daily terror of evil spirits, have heard the glad news of the Saviour through the lips of our missionaries and Indian workers. They have been led to renounce the religion of their fathers and to turn to Jesus Christ for salvation. The spiritual power which effected their conversion was poured out in answer to prayer, proving again the currency of the words, "Ask of Me, and I will give thee the heathen for thine inheritance."

Think of the courage shown by these men and women in their isolated Indian villages, where it is an affront to differ from your neighbour, as they turned from idols to the unseen God, and so dared to say that the religion of the rest of the folk in the village was both wrong and useless. Their courage should encourage us.

See here a single disciple and there groups of twos and threes, tramping from their distant villages to Namakal, there to meet those who from other villages have been led to the same Saviour. Picture the joyous journey together, in company with missionaries and preachers and teachers and Bible-women, to the banks of the River Cauvery, where a happy and helpful service is held on the sands. Then the baptizing of the converts into the Name, by which act they publicly confess Jesus Christ as their Lord.

And **so** God answers our prayers.

Our Foreign Field.

News of the Month.

MADRAS.—Sewing Classes.—In most of our Madras Schools a number of girls attend. Where the wife of the headmaster is able, she conducts the Sewing Class for the girls, but in a number of schools there are no female teachers. For some months past now we have been glad to be able to have regular Sewing Classes in these schools also, with the help of a sewing teacher, who gives part of her time to this work and part to the Women's Meetings, which are held in various stations.

Young Teacher's Death.—On Sunday midday, 27th April, P. Rajaratnam, a bright young teacher at the Egmore School, and a member of the Young Men's Hostel at Kilpauk, came to me asking to be excused Sunday School as he was not feeling well. During the evening it was clear that he had a sharp attack of bacillary dysentery, and the usual medicines and diet were given. On Monday he was no better, and a doctor was called, who ordered his removal to hospital. He was taken there, and was immediately treated, but passed away at two o'clock on Tuesday afternoon. His relatives do not live in Madras, so were written to on Monday, but were not able to see him alive on Tuesday afternoon when they came. The body was carried to the grave on Wednesday by his fellows in the Hostel, who felt very deeply the sudden loss of one of their number. " Be ye therefore ready also : for the Son of Man cometh at an hour when ye think not " (Luke xii. 40).

I.B.R.A.—There are 115 members of the I.B.R.A. in the Madras Field, using the Tamil notes on the daily readings. These notes continue to be prepared by Mr. Watts, and are used by nearly 2,200 members throughout the Tamil country.

Summer Holidays.—Teachers and scholars look forward to the summer holiday, for the heat becomes almost unbearable, especially in some of our crowded school buildings. This year the holidays are from 9th May to 10th June. Quite a number of the workers go to their homes for a change, but with those who remain and the voluntary teachers we are trying to keep open the Sunday Schools this year. L. WATTS.

* * * * * *

NAMAKAL.—Friends will be gratified to learn that in writing to the Editor from the Nilgiri Hills, at the end of May, Mrs. Morling says : " I am steadily gaining strength, and hope to be quite fit to lead a normal life when we go home to Namakal."

* * * * * *

SENDAMANGALAM.—The Weather.—The past month of April has been the hottest I have experienced since coming to India. If the Lord had not mercifully sent us several showers of rain, which brought the temperature down to 96 and 99 degrees a few times, we should have found the heat hard to endure. This heat causes us to look forward to the cool breezes of the Nilgiris, where we are hoping to go while the heat is so intense.

A Great Day for Namakal

Vacation.—Our Hostel girls have all gone to their villages, and we would ask for your prayers for them, that while they are there they may be kept and used as witnesses for the Lord.

Visiting.—When I visited Kakaveri this month I found Aaron's mother better, but still very grief-stricken about the loss of her boy. "He was such a comfort to me, so different to the other children," is her cry, and we try to point out to her that he was ready to go to the Lord, and that is why the Lord has taken him. Please continue to pray for her, also for the other family that I mentioned. The boy who I found so ill has recovered, but to my sorrow I found the entire family in a very hardened frame of mind, and determined to have nothing to do with us as far as possible. They have now moved to Salem.

In that village a woman in a nearby house was bitten by some insect, and took no notice beyond tying up the place. The next morning she arose as usual to do her work and dropped dead. Thus suddenly does death come. "Be ye also ready, for ye know not." ELEANOR SAVAGE.

A GREAT DAY FOR NAMAKAL FIELD.

D. MORLING.

THE month of April (1930) has been one of the most solemn and joyous in the whole of my Indian experience, for then we were privileged to bring into the fold no less than forty-two believers drawn from ten villages. They were not taken family by family, but rather as the Lord calls His people: a husband here and a wife there; in this place a son, and in the other a sister.

The day after my arrival in camp at Sirunelli I was interviewing candidates for baptism for many hours. Seven candidates came from Solipalayam, where Christian services have been held for the past twelve months. These people were the principal attendants at the services, and took a leading part in erecting the little prayer-house there and in inviting us to instruct them. Some were from Tidumal and Sirunelli, where we have had congregations for several years; still more hailed from Kottamangalam on the Cauvery, while three were from entirely new villages.

Early next morning we went to Jedarpalayam, where we met Mr. Champion, who had brought by motor-bus twelve accepted candidates from the Namakal side. He has given an account of the beautiful baptismal service that followed; I will only add that, as I had been very unwell for several weeks, I was glad of Mr. Champion's assistance.

A Radiant Service.

The day following was Easter Sunday, a glorious day with us in Sirunelli. Though all the children occupied verandahs and the older members sat on the ground under an

improvised porch, the inside of the little chapel was densely crowded. I shall mention two of the items in the first service. Some of those who were baptized on the previous day had children, and these parents brought forward their little ones to the table, asking that they be given decent names. So fifteen or sixteen girls and boys stood in a row before the missionary, who changed "Nosey" into Divine Favour, "Beggarman" into Servant of God, etc. Then the parents were openly exhorted to train their children in the fear of God, and a brother prayed that children and parents alike might enjoy the Lord's blessing. The other item was rather unexpected, and came just before the address. Seven persons, one after the other, arose in the audience, stating publicly that they wished to leave heathenism and to receive Christian instruction. Needless to say, with many an inquirer this is a step requiring great courage and real grace.

The second service was a hallowed season. The minister explained the rules of the Church in detail, gave the principles concerning the Christian's walk, and then received into fellowship thirty new believers. This was followed by the distribution of the sacred emblems setting forth the body of our suffering Lord and Saviour.

I felt that in some ways that day, spent in an obscure village far from road and home, was one of the greatest days of my life. My only regret was the absence of Mrs. Morling, who, under doctor's orders, remained in Namakal.

A Fresh Opening.

But even that was not quite the end of it. Immediately after the second service some men from a village four miles away, whom I had never seen before, came to me and asked that a preacher be stationed in their village, as they had decided to quit the old ways. On their promising to erect and place at our disposal a prayer-house, we promised to send them a preacher. Do you, my reader, help to back up that bargain?

At the monthly services held at Namakal on the following Thursday we received into Church fellowship the other twelve believers, ten of whom were Hostel lads. When Mrs. Morling and I were examining the candidates of this circle, we heard the testimony of two lads, who were natives of Sendamangalam, but felt they should wait a little longer. We look forward with joy to the morning (I am sure it is not far distant) when we shall for the first time lead through the baptismal waters a native of the old station where we laboured for so many years.

"LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS."

L. WATTS.

THERE is something very significant in the fact of John's concluding his epistle with this warning. After an epistle full of earnest teaching concerning the knowledge of God in the Trinity, it SEEMS a very sudden drop from the heavenlies to hear this short, sharp warning about idols. Paul also gives the same warning, not so abruptly it is true, in 1 Cor. x. 14, "Wherefore, my dearly beloved, flee from idolatry." There must have been good reason for these two apostles to sound this warning to Christian people able to receive such teaching of the Spirit as is contained in their epistles.

Paul wrote to Christians in Corinth; if tradition is accepted, John was associated with the Church at Ephesus; both these places were notoriously idolatrous, and the Christians living there would have constant dealings with idolaters. With Paul at least idolatry and association with idol-worshippers was a living issue, as witness his teaching in 1 Cor. viii. and x.; and the paraphrase from the margin of Newberry's Bible in 1 John v. 21 is helpful, "Guard yourselves, as with a sentinel, from idols."

Idolatry is Demon-worship.

These thoughts, together with one or two recent incidents, provided matter for a series of sermons in the Madras Field Churches, and some points and illustrations may not be out of place in the HERALD. At least they may serve to inform readers of the power of Satan through idolatry, and the exceedingly subtle temptations that attack those who are Christ's in idolatrous countries.

First of all, there is the real danger, felt deeply by Paul, in an attitude of indifference to idols: "an idol is nothing." It is most frequently felt by Christians to be the right thing to pay no attention to idols, to treat them as nothing, and as meaning nothing. The result of this is a carelessness of attitude towards things pertaining to idols. Paul was up against this same carelessness (see 1 Cor. viii. and Rom. xiv.). This carelessness issues very often in what is no less than pure bravado, utterly dissociated from faith in the Lord Jesus Christ. It is forgotten that idols are the symbols through which Satan has caused men to worship demons; "they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils." Therefore no Christian should be able to look upon an idol with indifference or complacency, but with revulsion, that stirring of spirit that Paul felt in Athens (Acts xvii. 16). An illustration of this carelessness was given by one brother, after hearing the sermon,

when he asked why so many Europeans use pictures and images of Hindu gods as ornaments in their houses. Consider the subtlety of our enemy the devil in this.

This indifference to the idol and idolatry leads to much weakness of Christian life. "The idol is nothing, therefore contact with idolatry does not matter." No feelings of revulsion at heathen practices, or of loyalty to the true God are stirred, when in the company of Hindu friends; and so Satan accomplishes his purpose of deadening Christian witness.

But perhaps the greater danger comes to those who, while converts from heathenism, need the help of their stronger brethren to help them overcome those lurking fears of the power of evil in idolatry. The following paragraphs indicate some of the ways in which this evil power works.

Complicity with heathen customs.

Marriage arrangements in India are almost always made by the parents of the young people, and even Christian parents still largely observe the custom of seeking a bride from certain related families. This often means that the girl standing in the right relation to the young man is not a Christian. This is not felt to be a hindrance, as a formal renouncing of heathenism is sufficient in the eyes of the law to authorise the marriage. It is the not infrequent result, therefore, that a Christian young man is married to a wife who, while nominally a Christian, still holds to her belief in many idolatrous practices. If he is the strongest character, he will seek to bring his wife to the Lord, otherwise he just has to assume indifference toward them. Amongst these practices are the offering of gifts to the god or goddess, with the prayer for the gift of a son; offerings in time of sickness or trouble; various little ceremonies when Hindu relatives visit the home, and so on.

Hindus consider three particular months of the year to be most propitious for weddings. They are THAI, VAIKASI and AVANI months in Tamil. An examination of the marriage registers kept in Madras for the past thirty years reveals the not insignificant fact that 58 per cent. of the marriages of our own people have fallen within those three particular months.

There are certain systems of Indian medicine which are of considerable value, but the ordinary native medicine-man still relies a great deal on his mantras for the power and success of his mixtures. He also supplies the charms which are tied to various parts of the body as protection from disease. Christians who have used these have afterwards acknowledged that, while they did not get them themselves, they allowed their use because they felt there might be something in them.

Baptizing in the Cauvery

After the death of a Hindu, funeral ceremonies are performed for a fortnight, ending with a special gathering of relatives and friends on the sixteenth day. Christians have the custom of gathering the relatives and friends for what is termed a "prayer meeting" on the eighth day, and often on the sixteenth day. No other days will do, and while it is usually denied that the meeting has anything to do with the Roman Catholic practice of prayers for the dead, it is rarely denied that they are the Christian counterpart of the Hindu funeral meetings. Unlettered Christians are unable to see the distinction.

There have been groups of missionaries who have argued that it is necessary to replace in the lives of converts the festivals and enjoyments of heathenism by something similar in Christianity, and a few months ago I saw quite an elaborate article suggesting new symbolisms to the marriage ceremonies, taken bodily from Hinduism.

Surely the warning of the apostles and the Holy Spirit is needed in these days. May the Lord give us wisdom and courage to pass it on.

BAPTIZING IN THE CAUVERY.

GEORGE R. CHAMPION.

AS April approaches, the sun creeps farther north, and the water level in the Namakal well falls until the lowered bucket may be heard to ring on the bare rock sixty feet beneath us. Little stream beds have long since become dry, and are now used by the villager as roads along which he drives his bullock cart. Water has become precious, and the only place for a baptismal service is on the banks of the "sacred" Cauvery, which borders the Namakal Field twenty miles from the Mission house.

Since our last baptismal service in December other members of our village congregations have heard the voice of the Lord in their hearts, and have asked that they might profess their love for Him in baptism. Consequently, on a Saturday morning in the middle of April, we left Namakal by bus for the village of Jedarpalliam, on the banks of the Cauvery.

After meeting the candidates for baptism and several of our village Christians, we walked down to the irrigation canal, which we crossed by coracle, and then walked further on and gathered by the edge of the river.

This old river, one of India's seven sacred waters, has witnessed many religious services far different from ours. Some miles farther down she takes in her arms the island of Srirangam, which contains one of the largest and most famous

of all Hindu temples, and when, after the rains, she rises and pours her floods over the waiting fields, the people thus benefitted come to her banks to congratulate her and to throw her their gifts of food and clothing. Many a devout son of Hinduism has bathed in the "holy" waters of Cauvery for the cleansing of his sins, but when Mr. Morling, during his address in the service held on the sands prior to the baptism, asked, as he had done many times before, "Will your sins go away in the river?" the answer returned was, "No! Jesus has washed all our sins away."

The place chosen for the baptism was a small cove washed out by the swirl of a current, and now sheltered by an arm of rocks. The other bank of the river is marked by a line of evenly spaced palms as far as the eye can reach. Opposite us, but somewhat withdrawn from the water's edge, the white stones of a Hindu temple may be seen. Farther down the river another building stands, which appears to be a Mohammedan mosque.

Two of our Christians waded into the water to ascertain the condition of the river bed, and then the candidates followed and were baptized, while the others on the shore sang the chorus of the hymn, "I am not ashamed to own my Lord."

Prayers were then offered that those who had just received baptism might continue to confess the Lord before men, and might be kept faithful to Him in the midst of the heathenism of their villages.

"NEVERTHELESS AFTERWARD."

V. D. GREEN.

MONDAY was our Prayer Day at the Paniadipatti Bungalow, and, following our usual course of procedure, all other activities were suspended and we gave ourselves up to prayer. The day was fearfully hot, and the glare outside was fierce. The bell rang for the morning meeting to commence, and our dining-room was filled, for we numbered fifty-six. The meeting was very good, and many prayers were presented at the Throne of Grace as we earnestly pleaded for the blessing of the Lord, which **maketh rich.** At 1.30 p.m. we again assembled to continue in supplication, and this time we numbered forty-six. We had with us one of our young men, the son of my dear late Biblewoman, Anamal. His occupation takes him away to the hills, where he holds a prosperous position on a tea estate. He had been very, very ill, and for some days was not expected to recover. Contrary to expectation, he was restored, and had now come back to

his native place to get strong. I felt somehow strangely compelled to ask him to say a few words at the afternoon meeting, though this was quite a departure from the regular order. He consented, and gave the following very gracious testimony: "The Lord blessed me with a very godly mother, and I was favoured to be educated in the Mission Boys' Boarding School at Koilpatti. I can never cease to praise Him for showing me my need of a Saviour, and giving me a place among His family. At the time when I finished my school career it was a great grief to me that I could not be given work in the Mission, so I was compelled to seek work elsewhere. I secured my present post, and by the goodness of God I have prospered. But prosperity has **not** been an advantage to me, for the more I have prospered in temporal things, the more has my **spiritual** life declined! I made many friends, and these have claimed my time and affections, and slowly but surely I **have gone back**! I decided that I need not spend so much time reading the Word of God; indeed, I lost all appetite for it, and prayer became an empty form. I was not so regular at the services either, and my soul became barren. Thus was I surely declining, and I know not what the end would have been had not the Lord, the Great Shepherd, laid the rod of affliction upon me. I was suddenly struck down with pneumonia, and became very, very ill. I rebelled, and accused God of injustice. For days I lay unable to move, and my sufferings were great, and I was very wretched. Those who visited me thought I should die, and I at first almost wished I could die. Then the sense of my past failure and my lack of love to the Lord, my neglect of the Word, prayer and the house of God, all rose up before me, and I was broken down in contrition and repentance.

Spiritual Decline and Recovery.

"I asked the Lord to restore me, and promised that if He would, then I would seek to walk in His ways. My grief was great, I marvelled at His patience and longsuffering with so wayward a disciple. I thanked Him for that affliction, which had been sanctified to my soul's good. Now He has restored me, and I am full of deep gratitude to Him and long to serve Him and walk in His ways. I would leave this solemn and weighty word with you, 'What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?'"

Now, dear friends, is not this gracious, humble testimony the fruit of sanctified affliction? He can say, "Before I was afflicted I went astray, but now have I kept Thy Word." Since his return to his post he has written me a beautiful letter, saying he longs to present himself a whole burnt-offering to the Lord who has so wondrously restored him. He

asks for the privilege of service in the Mission, and says, "I yearn to have the privilege of working with you for the glory of our God. Even though I am holding a prosperous situation, with good salary and better prospects awaiting me, I am impelled by some inner voice to seek Mission service." The sacrifice involved is by no means small, for the salary he would receive as a Mission worker would be less than half his present salary. He longs to yield himself wholly.

"Now no chastening, for the present seemeth to be joyous, but grievous: NEVERTHELESS AFTERWARD it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Pray for this young man and all those who have put on Christ, that they may walk worthy of the vocation wherewith they are called.

TIME-KEEPING ON THE KOLLI HILLS.

D. A. THROWER.

IT seems hardly necessary to keep any very accurate account of time on these hills. Here we have no trains to catch, no banks, offices or shops which must be visited before closing-time, and no factories to "clock in" for work. Apart from a very few literate folk, no one possesses a watch or clock, and few know how to speak of time by using the table of hours. The other day my milkman had occasion to tell me that our buffalo had been milked early in the afternoon of that day. He did not say, "The buffalo was milked at about two o'clock," or something of that sort, but he pointed his finger to a spot high up in the western sky, and said, "The buffalo was milked at that time," meaning the time when the sun was in that position. The average villager refers to any and every hour of the morning as "daybreak," and to all other hours of the day as "evening." He may possibly occasionally use a term to indicate **very early** morning, and that will be either "cock-crowing" or "rolling-time." The latter literally means the time when people begin to roll over in bed before getting up.

In the Mission Settlement at Valavanthi there are, however, several watches and clocks. The chapel and post office at any rate have clocks. But the trouble is that clocks will not keep accurate time without correction sometimes. In more up-to-date places one's watch could be corrected by listening for time signals over the wireless, or it is possible to get the right time if only one lives near enough to a telegraph office or railway station. Here at Valavanthi, however, we are nearly twenty miles from the nearest telegraph office and forty from the nearest railway station.

These figures do not properly represent the difficulty of getting to the telegraph office or to the railway station, because, in addition to the many miles to be covered, we have to go down the steep rocky slopes of these hills to the plains 3,000 feet below in the course of the journey!

A Simple Device.

As we are thus cut off from the outer world, how are we to keep accurate time? I have sought to solve this problem by erecting a sort of sundial to check our time by the sun. This sundial stands on a meadow not far from the house (see accompanying illustration). The device is very simple indeed. It consists of a stout upright post reaching from two feet under the surface of the ground to a height of about seven feet, with a wooden arm fixed to the top of it. This arm is pointed at one end, and faces north and south. Directly under the arm, and on the ground, is a cement platform with a thin line about 12 feet long drawn on it. This line lies due north and south. As the sun crosses the north-to-south line (or meridian) at every place in the world at noon, we are able to tell exactly when noon occurs by watching the shadow of the pointed arm as it crosses the meridian line drawn below it. An adjustment has to be made before we correct our watches, because, owing to the motion of the earth round the sun not being always at the same speed, the sun does not always cross the meridian at exactly 12 noon **by the clock.** However, having the necessary table for making the above-mentioned adjustment, we are able to keep our time within, at any rate, one minute of the time observed by the outer world.



SUNDIAL ON KOLLI HILLS.
Water-man standing on opposite side of post to rain gauge. Mission House in background.

Indian Standard Time, that is the time used on the railways throughout India, is 5½ hours ahead of Greenwich, so that, when any of my readers listen to Big Ben's chime just before the commencement of the daily service (London) on the wireless at 10.15 a.m., our clocks at Valavanthi, Kolli

Hills, record about 3.45 in the afternoon. Last month I visited Namakal, where our friends can, of course, check their time by the local post office. When I asked Mr. Morling what he "made" the right time, I found that my watch was one minute **fast!**

It is, no doubt, a good thing to keep accurate time, and to save as much time as possible. But the following story points out a very important matter in connection with all this. A Japanese admiral was travelling with an American friend in America. They were about to take a journey from a provincial station up to New York. The Japanese admiral was boarding a certain train when his friend stopped him, saying, "Do not take that train, this one over here is quicker. It gets us up to town four minutes earlier." "What do you do with the four minutes?" asked the admiral. With all our efforts to keep as accurate a record of time as possible, and to save as much time as possible in as many ways as possible, **what do we do with all the time we save**? Do we try to hoard it? That cannot be done. If we hoard it, we waste it. Do we rush about catching trains (I mean do **you**?), buses and trams to save a few minutes here and there with the object of spending those moments in God's service, or simply for the delight of hurrying against time, and wasting the precious minutes that we spend so much valuable energy in snatching? "*Redeeming the time, because the days are evil.*"

THE MINISTRY OF COMFORT.

ELEANOR SAVAGE.

WHEN Aaron of Kakaveri passed to his eternal home, I made arrangements to go and see his parents, for I knew how broken-hearted they would be. For four months they had looked after him, day and night, neither bothering about nor attending to their personal wants, ever confident that the Lord would spare him. But he died. I went to see him several times during his illness, and had very nice talks with him about the Saviour. Day by day, as the mother sat nursing her boy, the neighbours would come in and say, "If only you would take him to this temple, or take an offering to that god, he will get better," etc. And when I went to see the poor mother she laid her head on my lap and sobbed all this out: "They were all watching; they all said they would believe that ours was the true God if He healed my boy. He was not like other boys; often he would go away to pray by himself."

Reader, how would you have comforted her? I must confess that I had to pray very hard for guidance. After

the boy died, the mother sat for two days and nights, neither eating nor speaking, just taking a little water. When speaking to me about those days, she said, "The days in which I did not speak the sorrow was too great." Pray for this family; they have two girls and one boy now. They will be in sore temptation. The people around are saying, "What did we tell you?" but the mother said to me, "I will not leave my Lord."

Directly I arrived at Kakaveri on this visit I was told that one of the sons of the people who left us last year had come home ill. I at once went to see him. I fear that he has typhoid fever. While I was there I stayed as long as possible, and did all I could for him, but I came away feeling that he might not recover. I believe that the boy is trusting in the Lord, and I ask you to pray that his parents through this trial may be turned to the Lord again.

In the midst of life.

After I had been to see the boy, the Biblewoman and I were starting out visiting when two women came along. They stopped to speak to us, telling us that they were going to a wedding; they soon went, as they were in a hurry. The next morning the Biblewoman came and asked me if I remembered them, and when I replied in the affirmative, she went on to say that about half an hour after they had left us one of them was run over by a motor-bus and killed. How we wished that we had been able to speak to her of the Saviour!

Before I started out on this visit to Kakaveri, Miss Mowle and I went over to Pottanam to see the teacher's daughter there, who was very ill with a neglected form of hookworm. Knowing that we could do nothing for her, we took the Sendamangalam Local Government doctor with us. This doctor is a Brahmin, and has been a great help to us. While I was at Namakal nursing Mrs. Morling one of the Hostel children had chicken-pox, and he went to see her several times and would not charge any fee for his services. We believe that he takes a deeper interest in Christianity than he would like us to know.

On this occasion we took him with us to see the girl. After he had administered some medicine I began to talk to her about the Saviour, and it was rather noticeable that until that moment the doctor, who had been sitting quietly in the room, should suddenly have to leave. There are many, many people in India who are afraid of conversion—it means too much suffering—and when we ourselves think of what it would mean to them, we can hardly wonder at their fear. It was a real joy to talk to the girl; she was quite ready to go, and her face shone as she talked with us. The next day, after I had started for Kakaveri, Miss Mowle had news that she had died. Such a death is joyful; we are only sorry for the father, who has lost his wife and son and now this girl.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For those converts who have recently confessed Christ by baptism. (Page 130.)

For those who in isolated places bravely witness for Christ.

That, in spite of grave unrest, we are still able to continue our work in each of our fields.

Let us Pray—

For the Viceroy and for all who are in authority in India, so that the people may lead a quiet and peaceable life.

For an increase in our personal devotion to the cause of Christ.

That all Church members may be kept free from all complicity with idolatrous practices. (Page 132.)

For those disciples who, for various reasons, have not confessed their faith in Christ Jesus.

REPORTS OF MEETINGS.

Grundisburgh.—The Suffolk and Norfolk Association meetings, held at Grundisburgh, celebrating the centenary of the Association, were full of enthusiasm and joy and good fellowship. Friends gathered in very large numbers. It was not surprising to find that many speakers and friends were in reminiscent mood. Pastor W. Chisnall and Missionary E. A. Booth were present to represent the Mission.

At these services a forward move was taken by the official introduction of the foreign missionary element. To quote from the "Centenary Memento," written by Pastor Philip Reynolds and issued by the Association: "This year 1930 is the first time that a Missionary will give a Missionary address in our Association Tent. This calls for great rejoicing."

On Wednesday afternoon Mrs. Brand, missionary on furlough from the Kolli Hills, gave an address at the Ladies' Prayer Meeting. On the following day Miss P. P. Nunn, Organizing Secretary of the Zenana Auxiliary, spoke at a similar meeting, dealing with the home aspect of the work.

On Thursday evening the Sunday School Branch of the Association held its Anniversary, when the chair was occupied by Mr. W. C. Hitchcock. The attendance was very gratifying, for the great tent was nearly filled with an interested and expectant audience. After stressing the importance of teaching the Word of God to the rising race, the Chairman gave a most cordial and hearty welcome to Missionary E. A. Booth. In delivering a missionary address, the speaker chose for his theme the work on the Kolli Hills, the field which is situated midway between our Madras and Tinnevelly Fields. The work on these hills is the enduring memorial to the self-sacrificing toil of Mr. Brand, whom God took home about a year ago. The work is now being continued by Mr. and Mrs. Thrower. The closing note of the address was an earnest appeal for daily prayer on behalf of all our workers in our Indian Mission Field.

Reports of Meetings

Croydon, Derby Road.—A meeting for ladies was held on 21st May, 1930, in the afternoon, at which a good number of friends gathered, and we were greatly encouraged by the presence of friends from other causes in the town. An earnest spirit of prayer was felt at the meeting on behalf of the Zenana work at home and in India. A very interesting address was given by Mrs. Booth, using as a text the words, "A garland for ashes," illustrating the difference made in the lives of the women of India by the preaching of the Gospel. We were very pleased to welcome Mrs. Brand, and to listen to her vivid description of life on the Kolli Hills, chiefly dealing with the work of the Biblewomen. Her remarks were based on the four words, "Until He find it" (Luke xv. 4). Great appreciation was expressed by many friends at the close of the afternoon meeting, and we are sure a deeper interest in the work will be manifest. A good number of friends stayed to tea.

The chair at the evening meeting was kindly taken by Mr. Newman, and, in his remarks, he pointed out the great need for prayer and support for the work of the Mission. Scripture was read from Romans x., and prayer offered by Mr. Anderson, of Tadworth. Mr. Booth then delivered a stirring address on the work on the Kolli Hills, at the same time describing in a very realistic manner the wonderful sunrise and sunset on the Kolli Hills as seen from the Mission bungalow at Sendamangalam. He also told of the life, work and demon-worship of the hill people. He dealt in a very telling way with the work which the late Mr. Brand organised and carried on, and all present must have realised more than ever the magnitude of the work that has already been accomplished and yet still lies before us as a Mission.

Pastor J. Payne, of Windmill Road, Croydon, gave an impressive address on Lev. viii. 23, under three headings : Sin offering—Consecrated ears; Burnt offering—Consecrated lips; Consecration offering—Consecrated feet.

Collections for the Mission at both meetings amounted to £13 11s 10d.—E. DANN.

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East London Spring Rally.—West Ham Tabernacle was well filled on Tuesday, 13th May, when this annual event was held under the auspices of the East London Auxiliary of the Mission. Pastor Welsford presided, and there was a helpful devotional atmosphere from the start. After the opening exercises by Mr. H. A. Huckett, Mr. Ernest A. Booth pictured, in his own inimitable way, an Indian road, and by the roadside a pool, which was green with slime, but in the midst was a white water-lily, a lotus, India's flower. It was the one beautiful thing in the pool. One of our Indian Christians lives amidst the squalor and ignorance of the adjacent Indian village, and, by the grace of God, his life is like the lotus flower in the pool.

We were specially pleased to have a message from Mrs. Brand. She brought some bells from the Kolli Hills. Each bell had its story, and we were specially interested in the bell which little Ruth's father used as the village priest. Ruth's father was the missionary's bitter enemy, but in his last illness he liked nothing better than for Mr. Brand to sit with him. Perhaps some light entered his soul; at all events, he earnestly requested the missionaries to care for his two children when he was gone. So Ruth and Aaron came under Christian care, and are now subjects of the grace of God. How God has answered prayer, for they did pray that God would turn the opposition into victory! There was one bell which Mrs. Brand could not, would not, bring—the bell which every morning called the Christian community on the Hills of Death to prayer and worship. It was an emblem, too, in its way, for there was sounding every day in the numerous villages on those Hills the note of Mercy and Grace, and God was calling some to trust in Him.

Prizes were distributed to several boys and girls for missionary essays they had written, and Brother Shipton gave us a short but rousing address on "Daniel, continued."—M. W. R.

ANNOUNCEMENTS.

Missionary E. A. Booth's Engagements for July.—5th and 6th, Haworth; 7th, Accrington (Zion); 8th, Thornhill; 13th, Smarden; 20th, Laxfield; 21st, Rishangles; 22nd, Fressingfield; 27th, Walton-on-Naze; 31st, Hastings. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

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The Secretary acknowledges with thanks the receipt of £2 from M. E. H.

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Ladies' Zenana Auxiliary.—L.Z.A. Secretaries and friends are reminded that all donations and subscriptions to the L.Z.A. for inclusion in this year's accounts should be forwarded as **early in July** as possible to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey. When the L.Z.A. was inaugurated in 1906, the plan was adopted that the sisters in our Churches should each have a special L.Z.A. Collecting Box, and promise definitely at least one penny a week towards the maintenance of the work.

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THE TESTIMONIAL TO MR. CHISNALL.

Friends will remember that Mr. Chisnall was recently presented with an Illuminated Address and a Cheque in recognition of his long and valued services as Secretary of the Strict Baptist Mission. The fund was kept entirely separate from the Mission accounts, and an anonymous friend defrayed all printing, postage and incidental expenses. Pastor R. Robinson, who was Treasurer of the Fund, has sent for publication the following balance sheet, signed by the auditor :—

Receipts.	£	s.	d.	Payments.	£	s.	d.
Donations and Subscriptions	228	6	1	Cost of Illuminated Address	5	5	0
				Cheque to Mr. Chisnall	223	1	1
	£228	6	1		£228	6	1

Audited and found correct,
William Littleton, F.C.R.A., F.C.P.A.,
May 23rd, 1930. Hon. Auditor.

Notices.

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. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20**

All Orders for the Mission Herald and "Rays from the East for the Young" and Tamil Text Slips, or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

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 Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Surrey.**

GIFTS FOR THE LORD'S WORK.

Received from May 10th to June 9th, 1930

General Fund.

	£	s.	d.
Bermondsey, Lynton Rd., S.S.		8	4
Rattlesden, Boys' Fretwork Class	1	0	0
Dorking, Proceeds of Work sold	10	5	6½
Sale at Lecture	7	17	9½
Boxes	4	14	10¾
Subs.	2	17	0
Farthing Fund		16	9½
Envs.		9	3
Birthday Money		6	0
Brighton, Poynings, Coll. & Boxes	7	10	0
West Ham Tab., Coll.	6	11	4
Stamford, Boxes, Mr. Rowell	1	2	8
Mrs. Wolby	1	0	0
Miss R. Willerton		13	2½
Mrs. Ivett		2	8
Miss Lane		3	6½
Mrs. Wrighton		5	0
A Friend		10	0
Miss Lightfoot		5	0
Miss Beck		3	9½
Postage			1½
Bolton, Lancs, Dorset St. Chapel	3	3	3
Bedford, Providence Coll.	10	5	0
Stamford, Coll.	8	4	4½
March, Providence, Coll.	6	15	0
Leicester, Providence, Coll.	3	2	1½
Boxes: Mr. E. Wetherington		8	6½
Mrs. G. Underwood		4	2½
Mr. Mattock		5	6
S.S.		16	0
Clapham, Courland Gr., S.S.		10	0
Birthday Box		6	0
Stevenage, S.S. Boxes	1	11	0
Notting Hill Gate, S.S.	1	0	0
Bury St. Edmunds, Y.P.B.C.		10	0
Tring, Ebenezer, Coll.		10	0
Loughborough, B.C.		7	3
Hounslow, E.R.J.R.	5	0	0
Brentford Coll.	14	0	9
Sub., Mr. F Secrett	2	0	0
New Cross, Zion, Miss A. Barton	3	0	0
Darby Green, Gift (Miss Poole)		2	0
Downe, Mrs. Reeves' Box		10	0
Lee Common, Coll.	1	13	2
Boxes: Mrs. E. Pearce		2	3½
Mrs. A. Batchelor		2	6
Miss N. Hance		3	6½
Sudbourne, Two Envs.		5	0
Bradfield St. George, Coll.	3	0	0
St. John's Wood, W.B.C.		10	0
Chatham Rd., Mrs. Phillpot		2	0
Ponders End, Mr. Manner's Box		6	0
Norbiton, Zion, Coll.	2	5	6
Boxes		13	6
Chelmondiston, Mr. S. Cordle	1	0	0
Crowfield, "A Friend"		7	0
Leigh-on-Sea, Gordon Hall	1	0	0
Dunstable, Mr. Aish		10	0
Norbiton, Zion, Miss Chalcroft		10	0
Stratford, Gurney Rd., Coll.	1	11	1
Leicester, Zion, Miss H. Edmonds, Box		14	0
Hounslow, Mas. Peter Bond		4	0
Croydon, Salem, For Indian Boy	1	0	0
Chadwell St., Namakal Boxes: Miss Nunn	2	17	0
Miss P. P. Nunn	3	10	0
Kesgrave, S.S., Box		19	6
	£145	11	10

Personal.

	£	s.	d.
Swanage		4	0
Mr. John Ayliffe		2	6
Mr. T. Parkes, "Recognition of the Lord's goodness"	1	0	0
Mrs. W. J. Denmee Box		4	6
Mr. J. W. Bailey (Exeter)	1	0	0
Mr. W. E. Syms	10	0	0
Miss A. Blunt	1	0	0
Mr. & Mrs E. A. Booth	5	0	0
Norfolk, "Friend," per E.A.B.	1	0	0
Toronto, In loving memory of Robert & Rose Gooding, $10	2	0	11
"Subscription"	96	17	6
Sub. & Heralds	1	0	0
Mr. S. Burfoot	1	0	0
Cambridge, E. H.		10	0
"Special Love Gift"	40	0	0
For Kolii Hills Home		10	0
"Lack of Means"	5	0	0
Mr. F. Thickett	1	0	0
Mr. H. M. Norwooy	1	0	0
For Deficit, Leyton P. Mark		2	6
	£168	11	11

Miscellaneous.

	£	s.	d.
Legacy, Mrs. Mary Jewers	10	0	0
Croydon District Mtg.	9	7	0
Literature, per Mr. Booth	1	3	0
Deposit Int.		16	0
Sale of Sermons, St. John's Wood		4	4
	£21	10	4

Herald Fund.

	£	s.	d.
Dorking		12	0
New Cross	2	7	4
Deeping	1	0	0
Tottenham		7	0
St. Albans			9
St. John's Wood	2	10	0
Woolwich, Enon		7	6
Crowfield	1	13	0
Ilford		8	0
Richmond, Salem	2	10	0
PERSONAL: Mrs. Gibson	1	0	0
Miss K. G. Button		3	0
Per Mr. Shipton			9
	£13	0	4

Pension Fund.

Div., 3 p.c. Stock	7	0	3

Rays.

	£	s.	d.
Darby Green		1	1
Per Mr. Shipton	1	15	0½
	£1	16	1½

ERRATUM.

Diss, A. J. Jarrett ... 10 0
Not 5/- as inserted

Ladies' Zenana Auxiliary.

Subscriptions to June 9, 1930.

	£	s.	d.
East Ham, S.S., For Supt. of Biblewoman	1	2	0
Bedford	6	0	0
Notting Hill Gate, Coll. at Qrtly. Prayer Mtg.	2	6	7½
Coll. at Y.P.S. Mtg.	1	10	7
Ponders End, Miss M. Barrett		8	6
Croydon District Mtg., Coll.	4	0	0
Profit on Tea		10	2
Highbury		16	0
Leigh-on-Sea	1	12	8
Lynton Rd., Supt. of Biblewoman	3	15	0
West Ham, Ladies' Mission Prayer Mtg.	1	2	0
Brentford, Coll.	3	10	0
Gift Week (additional)	3	0	
PERSONAL. Miss Fuller		5	0
In Memory of Mrs. Deaves	1	0	0
E.N., Stockport		10	0
Miss E. Rowell, Supt. of Girl on Kolli Hills	5	0	0
Anon.,per Mrs. Brand	1	0	0
Mrs. W. Hart		2	6
Mrs. Hutchinson	1	0	0
Mrs. Oliver	1	0	0
	£36	14	0½

Vol. XXIX. *New Series, No. 284.* August, 1930

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations."



BANYAN TREE AT MARMPATTI, NAMAKAL

The leaning trunk on the left is the original tree, the others are offshoots.

Price One Penny

Of the Secretary, W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5.

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

A

MISSIONARY PRAYER MEETING

WILL BE HELD (D.V.) ON

Friday, August 29th, 1930

AT

MOUNT ZION CHAPEL

CHADWELL STREET, CLERKENWELL, E.C.

Time p.m.	Chairman :	Speaker :
3 till 4	Pastor L. Hills.	Mr. H. A. Huckett.
4 till 5	Pastor W. S. Baker.	Mr. A. Morling.
6 till 7	Pastor R. Robinson.	Pastor C. J. Welsford.
7 till 8	Mr. J. B. Collin.	Missionary E. A. Booth.

Pastors and Deacons of Churches beyond the London Area are earnestly asked by the Council to hold Missionary Prayer Meetings on FRIDAY, AUGUST 29th, 1930, in their own Chapels throughout the country.

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The
Strict Baptist Mission
HERALD.

The Monthly Magazine of the STRICT BAPTIST MISSION, Founded in 1861, now Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

VOL. XXIX.] AUGUST, 1930. [*New Series*, No. 284

A Cheerful Giver.

A Gift. A generous friend, who wishes to remain anonymous, has given to the Mission the sum of two thousand eight hundred and eighty pounds (£2,880). It is a munificent gift, which will cause thanksgiving to arise to God from hearts in India as well as in Britain. In making known this good news, it is necessary that the terms attached to the gift should be stated plainly. The conditions which were made by the donor of the gift, and accepted by the Council, are that the whole amount should be placed to the credit of a Special Extension Fund, and be used exclusively for Mission work in India that is not being undertaken at present, with the proviso that a sum up to £200 per annum may be used to provide extra workers in the Tinnevelly field. It is also stipulated that not more than £400 of this fund shall be expended in any one year, and that the whole of the principal and interest constituting the fund be spent within ten years from July, 1930.

A Deficit. From this recital of the conditions attached to the gift it will be clear to all that this money is not available for the General Fund of the Mission, and cannot be used for current expenditure. At the July Meeting of the Council our Treasurer reported a **deficit** of £575 in the account of the General Fund. The provision now made for the **extension** of the work should stimulate others to provide adequately for present needs, which must be met from the General Fund.

Pray, always Pray.

"Pray, always pray; amid the world's turmoil
Prayer keeps the heart at rest, and nerves for toil."

OUR Lord Himself taught that "men ought always to pray." He practised what He taught. Whilst we should always live in the atmosphere of prayer, there are times and circumstances which call for specific and united petitions. In the opinion of the Council, we are now at such a juncture in the history of the Mission.

The Council invites the entire denomination to join in special prayer for the Mission on Friday, August 29th. We are faced with great opportunities in connection with our work in each of our Indian mission fields, especially in relation to the Indian Church and its pastorate. In the Tinnevelly field there are urgent problems connected with staff, organisation and development. We need guidance as to the most effective way of using our present forces. We also need to pray that God will give us more **men,** both European and Indian, who shall augment our present staff so that it shall be adequate to the needs of the present opportunity.

Spiritual Aspect of Work.

We need to recognise anew that the problem is mainly a spiritual one. We should seek for the present staff in India fresh outpouring of the power of the Holy Spirit, which shall make them equal to the demands of their great task. We should definitely ask for the gift of new workers spiritually fitted to fill the existing gaps in the staff, and to lead the members of the Indian Church into a deeper realisation of Christian discipleship.

We should also pray for a spiritual awakening among the Home Churches, so that many who are not yet taking any personal share in sending the Gospel to the heathen may be led to join us in the work.

For friends in the Metropolitan area there will be gatherings for united prayer at Mount Zion Chapel, Chadwell Street, Clerkenwell, on Friday, August 29th, 1930, in the afternoon from three till five and in the evening from six till eight. Friends will be coming and going during these periods, and those who can stay for only half an hour are earnestly invited to attend.

The Council also appeals to Churches outside the Metropolitan area, and asks that each Church will hold a special missionary prayer meeting on Friday, August 29th, at an hour best suited to local convenience. The pastors and deacons of such Churches throughout the country are earnestly asked to make early arrangements for such prayer meetings.

"When they call, I will answer."

Our Foreign Field.

Commemoration Day at Paniadipatti.

AMY POOLE.

DURING the last week in March I was talking with a group of girls while busily engaged giving out stores. I reminded them that April 1st was an important day. Could they remember what day it was? Quickly a girl replied, "Yes, it is a year since our new school was opened. May we have leave and a service?" As I had intended giving them leave, I did not make any opposition to the suggestion. The teacher requested permission to decorate the school, and this was granted.

April 1st came. Oh! what excitement prevailed! As soon as morning school was over, some of the girls arrived to carry plants from the bungalow over to the school. Others hurried off to get plantain branches, and the remainder of the girls helped to decorate the school inside with coloured flags, etc. Some of the tiny tots made a big dust and plenty of noise, sweeping the school and verandah and the compound. This had already been done in the early morning, but it must be done again. Was there not to be a service in their school, and were not visitors coming later on? Of course, everything must be as clean and pretty as possible. I gave the cook-woman final instructions about the coffee that was to be served after the service. The girls, having finished their work, tidied themselves and came to assure me that all arrangements were completed, even to a vase of flowers on the table which had been adorned with a paper tablecloth! Then I rang the bell, and all the girls assembled and stood waiting two by two outside the bungalow. Several of them carried flags, and all were looking quite neat and very happy. The three Missie Ammals and the teachers joined them, and we all walked to the school, the girls singing happily as they went. The compound folk had been invited, so the schoolroom was practically filled.

A Service of Praise.

We began our service with "All hail the power of Jesu's Name," a fitting note of praise to our triumphant Lord, sung to "Diadem," a tune which is a great favourite with our schoolgirls. Then the teacher and one of the older girls led us in prayer, thanking God for the school and what it stands for, and asking His blessing as we stepped out into a new year. Miss Carter then read to us from

Proverbs iii. We sang another hymn, "Praise Him! Praise Him!" and then listened to a brief and timely message from the Pastor, who was presiding at this meeting. We much enjoyed the message, which was based upon Isaiah lv. 13. Following this, the cook-woman and one of the little girls led us in prayer. (It may interest some readers to know that this particular child is the one that I was able to "adopt" through the kindness of "Bethesda" friends, and she gives every evidence of being truly one of the Lord's little ones; her prayers are really spiritual, and not a mere repetition of words).

Miss Green then delighted and interested the girls with a special message for them. A little girl acted as her assistant, and a necklace of beads was threaded, giving a special word for each bead that was threaded. The girls were keenly interested, and they were able to remember these "beads," as I discovered later.

I then closed a happy meeting with prayer and benediction. This, however, was not the end. I served out coffee for all, and Miss Green and Miss Carter distributed the sweetmeats, so dear to the average Indian. After all had been distributed and everyone seemed very happy, we sang the National Anthem, and so ended our first Anniversary Day. We hope to keep this Anniversary Day every year, so that girls who come in the future may remember to praise God for all the benefits they enjoy. He has said, "Whoso offereth praise, glorifieth **Me.**"

Pictures of their Majesties.

L. WATTS.

IN each of our schools in India there should be a picture of the King. As it is some years since pictures of H.M. King George were supplied at his accession, most of them have become very shabby, and many schools have none. The pictures available in India are very cheap prints, which might serve for any King-Emperor since India became part of the British Raj. Good coloured and photogravure prints of their Majesties' pictures often appear in magazines and journals in England, and it has occurred to us that friends may be able to save these and send them for use in our Indian schools. They may be sent in the Christmas boxes, or, for the same postage, they can be sent at any time direct to the missionaries in India. Other good pictures, such as of ships, animals, etc., useful for object lessons, would also be welcomed by the teachers in our schools, who have not the plentiful appliances and illustrations available to teachers in schools in England. The postage to India on open-ended book packets is the ordinary book post.

Parable of the Mustard and Cress.

GRACE K. CARTER.

"*Then neither is he that planteth anything, neither he that watereth; but God that giveth the increase*" (1 Cor. iii. 7).

I WAS very forcibly reminded of these words the other week by a very simple little incident, and I realised more truly how very helpless we are as servants of the Lord.

We have a great difficulty in getting fruit and vegetables where we are, and I had thought one day that perhaps it would be possible to grow mustard and cress. Not only would it be good for us, but certainly help to make meals more inviting. Very often they are not so when it is so hot and one has no appetite. Well, I tried the plan, and had a measure of success, though all the seed did not grow. Then a friend sent us a lot of seed, and we thought we would have a feast, so I put in a good deal of seed. However, it did not grow very well; only a very little came up, and that not very good. I did all that was necessary, but no, it did not grow. Then one night we had some rain, and the boxes happened to be out in it. I did not notice that, but several days after I happened to look, and, lo! a beautiful crop, thick and green and so fresh. What all my watering and care could not do, God's rain could. I could not produce a crop, but He could.

The Giver of Life.

Ah! how true this is in the garden of the Lord, first in the garden of the heart and then in the wider sphere of service, the work in His vineyard. We want our garden to be full of fruit and fragrance for Him. We put forth all our efforts, and yet how fruitless the results! Why? Because it is self-effort, the energy of the flesh. No, it must be of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Oh, then, to be filled with the Spirit that this precious fruit shall be produced to rejoice and glorify Him! The Holy Spirit is the promise of the Father, and the Lord said, "If ye then, being evil, know how to give good gifts, how much more shall your heavenly Father give the Holy Spirit to them that **ask** Him?" Let us, then, **ask** in faith that we may receive, for we know that THIS ASKING is according to His will. Then, too, how true it is that WE can do nothing to bring forth fruit in His vineyard? We can sow, and are commanded to "Go, preach the Gospel." We can do no more. Only by the Spirit is a soul born again. Only by the Spirit do those souls in our corner of the garden bloom and bring forth fruit. Only by His all-wise tending do the plants grow day by day. However much we desire the growth in grace of those whom we love, those in whom we have an interest, only He can do it.

However much we desire the salvation of another, it is the Spirit's work. We cannot even help. It is only as He works through us and clothes the word with power. May we be so yielded to Him, instruments in His hand, filled with His Spirit, that there may the fruit grow both in our own lives and in the lives of those with whom we come into contact. We have His promise, "I WILL pour out My Spirit upon thy seed and My blessing upon thine offspring, and they shall spring up."

Silver Linings.

OLIVE M. MORLING.

OI "*No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yeildeth the peaceable fruit of righteousness unto them which are exercised thereby*"

THE truth of the above words has been much in evidence during our experiences of the past few months. We have been learning that behind a frowning providence the Lord does hide a smiling face. During the month of April we had the joy of hearing how some of our lads in the Hostel were brought to the knowledge of the Lord Jesus Christ as their Saviour. A brief outline of the testimony of some may perhaps bring light and hope to some much tried reader.

Last summer one of our boys was bitten on the leg by a dog while on his holiday. The dog was not mad, so there was no fear of rabies, but the lad's home is far from any hospital or dispensary, so the wound was neglected, and by the time he returned to the Hostel it had developed into a repulsive foul sore nearly as large as the palm of one's hand. I did my best for it, but it did not improve. We then sent him to the hospital, but there also it did not yield to treatment. Then one day, when he came to me looking very disconsolate, I suggested we should kneel down and pray together about it. The lad also began to pray in private. From that time the wound began to grow more healthy, and eventually it healed. This was Samuel's first experience of prayer, and made a deep impression.

Then during the Christmas holidays his little brother caught a chill, and became so ill that he was not able to return to the Hostel on the appointed day. Samuel told us tearfully that he was afraid his little brother would die. We exhorted him to prayer, reminding him of God's goodness in the past. On visiting the sick child, we found him yellow with jaundice and very dropsical; no treatment, no diet had been possible. We brought him into Namakal, and, under God's blessing, he recovered. God used these two experiences to bring the elder brother to realise the power of prayer, and his need of Christ as his Saviour.

The Prayer of Faith.

Another boy was taken ill in November with influenza, and developed double pneumonia. For a week or two his condition was very critical; we had little hope of his recovery, and he himself realised how near to the border he had come. Knowing he was not ready to face death, he cried unto the Lord in his fear, confessing and asking forgiveness for his sins. The Lord heard and forgave, and the lad resolved that his spared life should be consecrated to his Redeemer.

A third one, when giving his testimony, said that during my recent illness he was very much troubled lest I should be taken away, and so he prayed earnestly that I might recover. But as the days went on, and reports of my condition became more serious, he doubted whether his prayers were being heard. One day, when he was pondering about this, a voice seemed to say within him, "O Peter! you are praying for the Dhorisani, but how can you expect your prayers to be answered while you are at enmity with God through your sin; you have never prayed about that." He could not forget these words, and was led to conviction of sin. In due time he was graciously granted a sense of forgiveness through Jesus' blood. So through bodily affliction these three young lads were brought into spiritual life and health. With several others they passed through the waters of baptism, and have been added to the Church at Namakal.

God's Way is best.

May I, in closing, express my gratitude to all those dear friends who by prayer and loving sympathy helped me during my recent illness. It did seem indeed a dark cloud, especially as it brought to a sudden close a camping programme about which we had prayed much and from which we expected great things. But the Lord's dealings with His people are always for their good, and through this trial we have been led into experiences of His love that we should not otherwise have known. He is now showing us the silver lining, and it is the more beautiful by reason of the dark setting. With returning health may there be a renewed consecration, so that this chastening may yield in me "the peaceable fruit of righteousness."

Workers' Scripture Examination.

L. WATTS.

I AM in the midst of marking papers written by the Sendamangalam, Namakal and Kolli Hill workers. Perhaps if I tried to turn my mind on to something else for an article just now, I might not make good, and HERALD readers of all ages might spend a less profitable hour than in answer-

ing themselves the questions that our Indian workers have attempted.

At the outset it should be stated that the Annual Missionaries' Conference has instituted regular monthly Bible Studies for all workers, with an annual examination. Some of the main reasons for this are that probably the large majority of the workers have not the inherited taste for reading that Westerners have,—they need the stimulus to study to keep themselves fresh in their work,—and it is a good way of passing on helpful Biblical information, since they have not a store of books to obtain it for themselves. Notes on the lessons to be studied are prepared by one of the missionaries each month, and these are printed and given to the workers for private study a month before the class meets. The workers have just finished the study of Acts, and this examination was on Paul's journeys. The following is a translation of the examination questions:—

1.—The following events occurred during Paul's journeyings. Place each event in its right order in each journey. Nothing need be written about the events:—

Paul's sermon on Mars Hill. The healing of Publius' father. Gallio's inquiry. The healing of the cripple at Lystra. Lydia's conversion. Paul's trial before Felix. The conversion of Sergius Paulus. The Council at Jerusalem about the circumcision of the Gentiles. Timothy's call to service. Paul's testimony before Agrippa. The riot at Ephesus. Paul's shipwreck. Paul's visit to Berea. The conversion of the jailer. Paul's appeal to Caesar. The plot of the forty men. The burning of the magician's books. Aquila and Priscilla teach Apollos. Paul and Barnabas worshipped as gods. Eutychus falls from a window.

2.—Write answers in one word each to the following questions:—

(1) Did Paul take Mark or Timothy with him in his second journey? (2) Was Timothy's mother or father a Greek? (3) Was the altar to the "unknown god" in Athens or Corinth? (4) Was it at Berea or at Thessalonica that the people "received the Word with all readiness of mind and searched the Scriptures daily"? (5) Was the ruler of the synagogue who was beaten at Corinth Crispus or Sosthenes? (6) Is Ephesus in Asia or Europe? (7) Was it Agabus or Philip who took Paul's girdle and tied his hands and feet? (8) Did Paul take Trophimus into the temple or not when he went there for purification ceremonies? (9) Did Paul obtain his Roman citizenship by birth or purchase? (10) Was it the Sadducees or the Pharisees who believed in the resurrection? (11) Was Felix's wife Bernice or Drusilla? (12) Was it Agrippa or Festus who said, "Paul, thou art beside thyself: much learning doth make thee mad"? (13) Was the centurion who took Paul to Rome Lycias or Julius? (14) When Paul went to Rome, in how many ships did he travel to complete the journey? (15) When Paul reached Italy, did he go straight to Rome or stay some days on the way?

3.—Choose two of the following questions only:—

(*a*) Give the substance of Paul's sermon on Mars Hill in twenty lines. (*b*) Give a brief outline of the teaching given in Paul's address to the elders of Ephesus. (*c*) What were the points given by the plaintiffs and the defendant in Paul's trial at Caesarea? (*d*) Gallio, the Ephesian town clerk, Felix and Festus each had to inquire and give decisions about Paul. Write their decisions and give your opinion about each.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the provision of a Special Extension Fund for our work in India (page 147).

For the new missionaries that God has given us (page 155).

For the definite guidance given to the Home Council in dealing with important questions.

Let us Pray—

For the Conference of Missionaries meeting in Namakal on August 20th.

For the outpouring of the spirit of supplication throughout our Churches on the day set apart for special missionary prayer meetings—August 29th.

For personal deliverance from all spiritual selfishness.

For spiritual power to attend the messages of our Indian fellow-workers.

Accepted for Indian Service.

AT the Council Meeting in July two candidates were accepted for service in India. The acceptance when the General Fund showed a big deficit was an act of faith. The Council believed that He Who has given us these workers will move His people to supply the funds necessary for their despatch and support.

One of the candidates was Miss Ruth Harris, a member of the Church at St. John's Wood. It will be remembered that Miss Harris recently went to India to her aunt, Mrs. Brand, to whom she was a great comfort. This gave her an opportunity of becoming acquainted with our work there.

Miss Harris is now in the last year of her medical studies prior to taking her degree, and it was cheering to hear her say that she regarded medical work as a help to missionary work and as a means of gaining contact with the people.

In speaking of the leadings of the Lord, Miss Harris told of prayer for definite guidance, and said, "The Lord put the seed into my heart and made it grow, and I am quite clear that the Lord has called me to this work."

Miss Harris was accepted for service and will proceed to India after the completion of her medical and Biblical training.

The other candidate was Miss Stella Hazel, a member of the Church at Gurney Road, Stratford. She first applied to the Mission in 1926, and from that time she has devoted herself to preparation for the work, and has just finished a three year's course of training as a nurse at Mildmay Hospital, Bethnal Green.

Miss Hazel said that the call to foreign missionary service came to her in 1924 after an address by Pastor S. Hutchinson at a meeting of the East

Accepted for Indian Service

London Auxiliary. This was confirmed by a word from the Lord, "This is the way, walk ye in it," and although at that time she did not want to go to India, the call was so clear that she knew that it was the Lord's will for her to do so. Since that time many obstacles have been cleared from her path to enable her to follow the guidance of the Lord.

There is still some training to be undergone, and Miss Hazel was accepted for service and will begin her missionary career upon the completion of her training. It is expected that she will be able to sail for India next year.

With these additions to the staff, the L.Z.A. is not in a position at present to entertain further applications for Indian service.



A Mission Garden Party.

[In the following article, the particulars of the Ladies' Meeting were supplied by Miss E. L. Harris, and the remainder by Pastor D. E. Westcott.]

A STRICT Baptist Mission Garden Party was held at "Wayside," Walton-on-the-Hill, on Saturday afternoon and evening, June 28th, and will long be remembered as a notable event. Mr. and Mrs. Anderson are to be congratulated, not only upon the splendid arrangements made, but on their success in gathering together so many missionary-minded friends. Whilst a meeting for ladies was being held, the men folk made full use of the opportunity for conversation and the enjoyment of the beautiful garden.

The Zenana Meeting.

More than a hundred ladies gathered for a Missionary Meeting, at which Mrs. Rose presided. The whole atmosphere of a glorious garden on the Surrey Hills, redolent with the sweet odours of lilies and roses, which grow there in abundance, was a perfect setting for a Zenana meeting. There, in the brilliant sunshine of a June afternoon, Mrs. Booth, with her inimitable word-picture painting, carried us to India's sacred city, Benares, where, on the banks of the Ganges, we saw the poor Hindu mothers paying their devotions to those who are no gods. She contrasted this city with the Heavenly City, where all is glory, purity and peace. Miss Phebe Nunn followed with earnest words of encouragement, inciting us to more prayer and giving, so that the work may still go forward.

A Mission Garden Party

Tea was served on the lawn to some 200 guests, and the Secretary (Pastor W. Chisnall), in a happy little interlude, successfully aroused the curiosity of all by announcing that he would reveal a secret at the evening gathering.

The Evening Assembly.

By the time the friends assembled for the Evening Meeting, at which Pastor F. Grimwood ably presided, there was an unmistakeable atmosphere of happy expectancy. The addresses of the Chairman and of our missionaries, Mrs. Brand and Mr. E. A. Booth, carried the thoughts of the interested audience into the deep shadows and darkness of heathenism. Each address gloriously revealed the brilliance of " the Sun of Righteousness," whose mighty radiance has shone into the hearts of many in the Mission Field in India.

The meeting was opened with that inspiring hymn, " Soldiers of Christ Arise," followed by a reading from Holy Scripture by Pastor Hughes. After prayer and praise had been offered by Pastors Shrimpton and Westcott, the Chairman expressed his warm appreciation of the motive of the gathering. Mrs. Brand gave a descriptive address, the predominant note of which was prayer, and through prayer—victory. The speaker set forth the difficulties attending the opening of a new mission station on the Kolli Hills, and the way they were overcome in answer to prayer. One notable result was the call of a soul out of heathen darkness who is now preaching the Gospel on the Kolli Hills. There was, indeed, a glow of spiritual joy as Mrs. Brand related the Lord's doings.

Missionary E. A. Booth followed, and spoke on the " Opportunity and Necessity of Open-Air Preaching in India." He said at the base of all our missionary endeavour lies the conviction that there is something distinctive and vital in the Christian revelation, which is ours, not only to enjoy, but to seek to share. Mr. Booth's illustration of differing types of open-air preachers will not soon be forgotten. He emphasised the ever true fact when he said concerning open-air witness, " The thing that told most was personal testimony of the power of the Gospel in one's own soul."

Mr. Chisnall then revealed the secret that two friends had agreed to double the amount of the collection between them, to the limit of £25 each. The proceeds amounted to £42 12s. 3d. (By the generosity of these two friends a cheque for this amount was sent to the S.B.M. and a similar one to the L.Z.A.) A very warm vote of thanks was accorded to Mr. and Mrs. Anderson for their generous hospitality. At the request of the Chairman, Mr. Anderson, in responding from a full heart, said, " This is one of the happiest days of our lives."

As we dispersed we wondered whether there were not friends in other districts who could help to foster interest in the Mission by arranging similar gatherings.

Reports of Meetings.

Mount Zion, Chadwell Street.—The Missionary Meeting held at Chadwell Street on Thursday, June 26th, was one long to be remembered. After the singing of the opening hymn, Pastor R. Robinson, who was in the chair, read Psalm lxvii., and then called on Mr. Chisnall to ask God's blessing on the meeting. That his prayer was answered must have been realised by everyone present. The Chairman then warmly welcomed the friends to the meeting. Mrs. Brand, in her characteristic style, gave us a view of India. She told us of God's providence in the leading of Mutthu, asking us to remember him at the throne of grace. Of this man great hopes are entertained. He has borne public testimony about Christ, and afterwards been dragged into deeper depths of heathenism by his own people.

Missionary E. A. Booth gave a stirring address, taking " Current Criticisms of Foreign Missions " as his subject. The first criticism dealt with was that Foreign Missions involved waste of money. The second criticism

dealt with was that Foreign Missions involved waste of men. In concluding, Mr. Booth made an impressive appeal for more *men* workers. He told us of the *need of men*, and of how *women were shaming the men*, there being four men less now than when he was on the Field. Two more men are needed. *India needs them, the Mission needs them.* Young men were asked *to face the facts.*

This heart-searching address was followed by the singing of the anthem, "God so loved the world." We wondered how those who heard the addresses and sang the hymns could return home unmoved in regard to those who were perishing without the knowledge of Christ in India. "Whatsoever He saith unto you, do it."

A. M.

"Gordon Hall," Leigh-on-Sea.—A Missionary Meeting was held on May 30th, in connection with our L.Z.A. Branch. We were privileged to have Mrs. Brand and Mr. Chisnall with us. Mr. Turnpenny, in his own genial manner, presided. The Secretary (Mrs. E. Vestey, Jnr.) read the Report, which showed that although the branch had only been formed a few months, progress had been made numerically, and a large number of garments had been completed, which were displayed, also the young friends had been busy doing Tamil texts, etc. Mrs. Brand based her address on the words, "Until He Find It." She spoke with great earnestness, and touched on all the phases of the work on the Kollis, and especially commended to our prayers the work in the Girls' Hostel. Mr. Chisnall prefaced his remarks with an appeal for funds, and spoke of the five different types of work common to all of our five Fields. Mrs. Turnpenny responded to his appeal by offering, on behalf of the branch, to contribute £5 for the maintenance of one of the girls in the Kolli Hills Hostel. After recitations and singing by our young boy friends, a Spirit-filled meeting, long to be remembered, came to a close. There was a large attendance of friends, and collections amounted to £4 12s. 8d.

G. V.

The Christmas Boxes.

WILL friends who are 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, with a stamped and addressed postcard, for acknowledgment of receipt, enclosed, together with a card bearing name of the contributing Church, School, Working Band, or individual, for the HERALD list.

2.—All parcels should be sent between the 15th and 20th of September. If for any reason unavoidable, parcels have to be sent in earlier than these dates, an acknowledgment must not be expected until after the 15th, 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, nor games of chance, xylonite dolls or golliwogs!

4.—The toys most appreciated by our Indian children are balls, peg- (not whip) tops, mouth organs, whistles, marbles and dolls. *No* LARGE *dolls, balls or other toys, please.* These only cause unnecessary jealousy. Pencils, rubbers, cottons and other sewing requisites, notebooks and exercise books, are always acceptable.

5.—Lengths of white material, prints, zephyrs, etc. (not checks nor plaids), are useful, and may be sent by those who are not able to make garments. Flannelette is prohibited because of its inflammable nature.

SPECIAL NOTE WITH REGARD TO MEDICAL SUPPLIES.

With the increase of our needs abroad, and in the supplies to be sent out, difficulty has arisen with regard to the space available for packing, every square foot of which has to be carefully planned so as to be utilised

to its best advantage. After consulting our missionaries abroad and at home, we have come to the conclusion that it will be best not to *send out* medical stuff this year, but to ask friends, who would be buying bandages, cottonwool, lint, etc., to *kindly send the money instead*. This will be sent out with the boxes for the purchase of medical supplies, which can be obtained easily in India, so reserving this large amount of valuable space in the Boxes for toys and garments.

The same principle will hold good with regard to lengths of material (mentioned under note 5). If the money intended for this purpose also be forwarded here, the material will be purchased by our missionaries in India, and we shall have the advantage of the extra space in the Boxes.

Picture postcards with Tamil text slips pasted on address side, should be sent in packets by BOOK POST direct to our missionaries in India.

HOPE V. HARRIS.

Birth.—At Madras, on July 13th, a daughter to Mr. and Mrs. L. Watts.

Notices.

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. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20**

All Orders for the MISSION HERALD and "Rays from the East for the Young" and Tamil Text Slips, or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

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 Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey.**

GIFTS FOR THE LORD'S WORK.—(*continued*)

	£	s.	d.
Holloway		9	6
Ipswich, Coll.	2	0	0
Women's Bible Class	1	12	6
Kingston	1	12	7
Lewisham, Gift Week	3	2	0
Support of Bible-woman	3	0	0
New Cross, Boxes	3	0	0
Quarterly Subs.	3	13	7
Women's Meeting	2	15	1
Ponders End		3	10½
Somersham, Coll.	2	14	4
Swindon	3	2	6
Tunbridge Wells, Boxes	5	7	10
Gift Week, Addl.		2	6

	£	s.	d.
Sendamangalam Hostel	1	6	0
Wetherden, Coll.	2	10	0
Warboys	3	1	0
PERSONAL.			
Mr. A. Wapling		10	0
Mrs. S. A. Blythe	2	0	0
A Friend, O.S. (New South Wales)	4	0	0
Mr. R. Chaplin		10	0
Three Friends		3	0
Mrs. Freeman		10	0
Receipt No. 226		10	0
" " 228	5	0	0
" " 229	1	0	0
" " 230		10	0

	£	s.	d.
Miss Thorogood		10	6
Mrs. S. Forrester		6	0
Mrs. Gardner	1	0	0
E.R.B. & M.E.H.	1	7	0
Two Friends, Duplicate Coll., Walton	42	12	3
Mr. & Mrs. Smith, Supt. of Girl, Paniadipatti	5	0	0
Mrs. Turnpenny, Leigh-on-Sea, Support of Girl on Kolli Hills	5	0	0
	£134	6	8½

GIFTS FOR THE LORD'S WORK.

Received from June 10th to July 9th, 1930

General Fund.

	£	s.	d.
Tunbridge Wells, Boxes,			
Monica Morling		8	10
A Friend		7	2
Misses Pool	1	4	0
A Friend	1	0	0
Broadstairs, Boxes ...	1	15	1½
Coll.	2	8	3
Mendlesham, Don. ...		10	0
Haslemere, Coll.	10	17	7
Hartley-Wintney, Coll.	2	17	9
Wood Green, Dovecote,			
Coll.	1	9	0
Sudbourne, Coll.	2	3	6
Boxes :			
Mr. H. J. Cordle ...	1	4	8
S.S.	2	2	0
Mrs. Beadon		7	2½
Miss Raymer		8	8
Mr. Fly		6	0
Friston, Coll.		12	0
S.S.		12	0
Boxes :			
Master G. Morsely		5	0½
Miss Cooper		6	5
Aldringham, Coll. ...		12	3
Boxes :			
Mr. G. Whiting		1	6
Mr. Blowers		3	3
Mr. J. Oxborrow ...		4	0
Mr. Foster		1	8
Mrs. Horling		1	2
Tunstall, Coll.	1	9	6
Boxes		18	3
Guildford, Mrs. Good-child		3	0
		7	0
Belvedere, Box			
Clapham, Courland Gr.,			
S.S.		7	6
B.C.		2	6
Nunhead, Evelina Mission Hall Coll.	2	2	0
Pembrokeshire, Horeb B.C.			
Mr. D. Phillips		5	0
Mr. M. John		5	0
Mr. J. L. Jenkin ...		5	0
Rev. J. H. Davies		2	6
Mrs. D. Evans		2	6
Mrs. A. Davies		2	6
Mrs. E. George		2	6
Coll.		10	8½
Cards :			
Miss E. M. James		8	4½
Master W. John		12	6
Master L. H. Howells		12	3
Master H. V. Morris		10	0
Hounslow, Zoar, B.C.		13	6
Kilburn Vale, Ebenezer, S.S. Boxes		9	7
Finchley, S.S.	1	0	5
Rattlesden, Mr. Dinsmore's Box		6	6
West Ham Tab., Boxes, Jan. to June	9	17	11
Tollington Park, Zoar, Coll.	2	3	8½
Wellingborough, Mr. P. Page	1	0	0
Bedmond, Bethesda, Gen. Fund		15	2
Music Fees, Miss E. B. Burrage		5	3
Mrs. J. Nash		10	6
Bradford, Anon.		2	6
Chadwell St., Coll....	16	17	6
Leigh-on-Sea, Gordon Hall,			
Coll.	2	10	0
P.P.C.s		4	0
Mrs. Davis		5	0
Cranleigh, Box	1	0	0
Croydon, Derby Rd.,			
Birthday Box		13	6½
H. G. Dann's Box	1	3	3¾
Lewisham, College Pk.,			
Coll.	1	18	1
Richmond, Salem,			
Coll.	4	11	0
S.S. Box		15	7¼
Senior C. Box		15	2½
Y.P.S.		13	6¼
East Ham, Hope,			
Subs.	3	19	6½
Horham, Miss B. E. Hawes, Box	2	12	0
"321"	1	0	0
Hounslow, Zoar, S.S.	1	17	3
Charsfield, S.S., Coll.	1	7	0
Grays, S.S.		5	0
Leyton, Hainault Rd.,			
Coll.	3	6	0
Beccles, Boxes	4	4	3
Stratford, Gurney Rd.,			
Namakal E.F.	11	9	6
Qrly. Subs.	2	12	6
S.S.		18	7
Birthday Box		2	9
Cambridge, Eden, Birthday Gift		7	6
Wetherden, Birthday Thankoffering, Mrs. E. Godbold		5	0
	£124	16	4½

Personal.

	£	s.	d.
In memory of Mrs. John Bennett	10	0	0
A Widow's mite		5	0
"A grateful heart"	5	0	0
Mr. R. Chaplin		10	0
Miss A. Russell		2	6
A Donation from 3 Friends	20	0	0
G. R. Spratt		7	6
N. Everett	1	10	0
M.B.		3	0
A Friend		1	0
L.P.	5	0	0
Mrs. E. S. Kelk	2	2	0
Miss A. E. Platt	1	0	0
Mrs. S. B. Caplin	1	0	0
M.E.H., per W.C.	2	0	0
Mrs. Lucas		10	0
"Donation"	200	0	0
Mrs. J. Grunwell		10	0
Mrs. Ayling's Box ...		17	2
68 Wellesley Rd., Clacton	1	0	0
M.N.	1	0	0
Diss, A. J. Jarrett ...		10	0
H.J.C.	10	0	0
C.M.H.	45	0	0
	£308	8	2

Miscellaneous.

	£	s.	d.
Div., 5 p.c. Stock, £972/17/6	24	6	5
"Wayside" Garden Meeting, Coll.	37	3	6
Sale of Paintings by Mrs. J. M. Brand	4	0	0
Sale of P.P.C.s	1	8	9
Clapham, Postage		1	0
Bradford, Hymn Sheets		3	6
Chadwell St., P.P.C.s		6	8
Div., 2½ p.c. Consols, £451/7/5	2	16	5
£39/1/11		4	10
	£70	11	1

Rays.

	£	s.	d.
Clapham, Courland Gr.		6	0
Finchley			6
Per Mr. W. J. Shipton	4	3	7
East Ham, Hope		12	0
10 Rs., per W.J.S.		14	2
	£5	16	3

Herald Fund.

	£	s.	d.
Cransford		7	6
Tunbridge Wells		6	0
Old Hill, Staffs.		12	6
Middlesbrough		2	6
Clapham, Meyrick Rd.		4	0
Tottenham		7	0
Clapham, Courland Gr.		12	0
Finchley		4	6
Wetherden		6	0
Bedmond, Bethesda		5	1
Croydon, Derby Rd.	1	3	0
Stratford, Gurney Rd.	3	5	7
PERSONAL :			
A. E. Jones		1	6
G. R. Spratt		2	6
C. & B.		5	0
R. E. Booth		1	6
	£8	6	2

Pension Fund.

	£	s.	d.
Div., 5 p.c. Stock, £2,861/5/9	71	10	7
2½ p.c. Consols, £1,067/14/5	6	13	5
	£78	4	0

Ladies' Zenana Auxiliary.

Subscriptions to July 9th, 1930

	£	s.	d.
Bedford	4	1	0
Bethnal Green	7	15	6
East Ham	5	17	2
Fulham	5	1	0
Hailsham	1	10	0

(Continued on page 159.)

'ol. XXIX. *New Series, No. 285* September, 1930.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations."



PUPILS OF S.B.M. SCHOOL, POONAMALLEE, MADRAS.

Price One Penny

Of the Secretary, W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5.

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THE

STRICT BAPTIST MISSION

INCORPORATING

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY

SOUTH-EAST LONDON

UNITED MISSIONARY RALLY.

(In connection with M.A.S.B.C. South Eastern District Committee)

WILL BE HELD (D.V.) AT 6.30 P.M. ON

TUESDAY, SEPTEMBER 23rd, 1930,

AT

ZION CHAPEL,

NEW CROSS ROAD, DEPTFORD, S.E.

Chairman: JAS. B. COLLIN, Esq. (President of the S.B.M.), supported by PASTOR LEONARD HILLS (Vice-President) and other Brethren.

Speakers: MISSIONARY ERNEST A. BOOTH and MR. H. A. HUCKETT (Missionary-Elect).

OFFERING FOR STRICT BAPTIST MISSION.

Will all Friends of the Mission rally to the SOUTH-EAST on this occasion; especially Young People.

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The

Strict Baptist Mission HERALD.

The Monthly Magazine of the STRICT BAPTIST MISSION, Founded in 1861, now Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

VOL. XXIX.] SEPTEMBER, 1930. [*New Series*, No. 285

Individual Influence.

PERSONAL influence is a means which God continually uses in the cause of His Kingdom.

Am I taking seriously the possibilities enshrined in my own personality as regards the missionary cause?

By my own attitude and testimony regarding it, I can help or hinder its growth. There are various circles where my word carries weight. Where a word FOR, or a word AGAINST, or an attitude of indifference TO, the foreign missionary cause, is bound to influence the attitude and action of others.

A question that I should ask myself is, "Am I using this power of my individual personality to the greatest possible advantage for the Kingdom of God?"

Power depends on contact.

As a disciple of Jesus Christ, do I realise as I should, that the effectiveness of my influence in spiritual matters depends entirely upon my daily contact with my Lord? It is only as He dwells in me and I dwell in Him, that from within me there shall flow living waters to others.

The great business of foreign missions was never intended to be confined to the small band of men and women who go forth on foreign service. It is the business of the whole Church, and therefore the business of each individual member of the Church.

Let me now ask myself this question, What influence is actually flowing from me in relation to the Missionary Cause? Is it in the nature of a Help or a Hindrance?

In my Home Circle, in my Social Circle, in my Business Circle, as well as in my Religious Circle, my personal influence regarding the missionary enterprise counts "for" or "against."

"HE THAT IS NOT WITH ME, IS AGAINST ME."

The Other Side of the Wall.

WINIFRED BOOTH.

A STORY told to children runs something like this:—A man went into his garden one lovely Spring morning. A high wall surrounded the garden, and although the wind was cold, within his garden all seemed sunny and warm. Daffodils nodded their heads in the sunshine, wallflowers danced in a riot of colour, and wee shy forget-me-nots smiled into the sky.

George rubbed his hands and said, "What a lovely day! It is good to be alive on a day like this."

On the other side of the wall lived old Jim, a martyr to rheumatism and bronchitis. He went into his exposed garden and shivered and coughed as he felt the keen wind. "Oh, what a day," he said, "it is not fit for man or beast."

George heard the groan and cough, and getting a ladder he climbed up to the top of his garden wall to look over at his neighbour. His kind heart was touched at the different aspect he saw from the top of the wall. "Come over into my garden, Jim," he called, "it is much warmer here—come and enjoy the sunshine and the flowers." And Jim came and was comforted.

The lesson is not far to seek. Our garden of Christianity may be surrounded by a high wall of exclusiveness—or selfishness. The warmth and beauty of God's grace makes our lives a joy, but maybe we deem it too lovely and sacred a thing to be shared with or spoken of to others. On the other side of the wall are perishing multitudes, and just a few missionaries, a very small number, who have gone over to help and to tell.

Shall we simply sit in our garden and enjoy our flowers, or shall we set the ladder of Prayer up against the wall and climb up it to look over to the other side? Only in looking over and in looking up will our hearts be moved and constrained to help—and so shall the cause of Christ be extended in India.

Pray, O loving heart, that the sun may shine on the other side of the wall, where millions sit in darkness and in the shadow of death. And never, never fail to pray for our missionaries who are in daily grips with the enemy of souls, counting not the cost to themselves, but caring only that the Name of Jesus should be made known to the heathen.

Our Foreign Field.

News of the Month.

MADRAS.—Up to the Hills.—The period of retirement to the cool of the hills during the months of greatest heat is very refreshing and helpful. This year all the S.B. missionaries arranged to stay in the same place, and the times of fellowship together were much enjoyed. Opportunity was taken to hold a short conference, and meetings for prayer were also held.

The Hostel.—We are glad to acknowledge with thankfulness the goodness of the Lord in answering prayer regarding the provision of a warden for the Hostel. For some time we have felt that amongst our present workers Preacher-Teacher Devamanicam was the only man at all suitable for the work. The matter was mentioned to him before we left for the hills, and during our stay there your prayers were asked for in the HERALD. On our return we found that his mind had been led to the work, which we trust will be blessed of the Lord in his hands. We ask for the continuance of your prayers on his behalf that the Lord will fill him with His Spirit of Wisdom, so that he may be a real guide and help to the young men. This month there have been a number of applications for admission to the Hostel, so that the full number of twenty-one is now made up. This is the number we have accommodation for.

Sembiam.—The Church here received and accepted applications for baptism from three sisters and one brother last month, and these four were baptized in the pool at Ahmaikulam on 12th July. All four candidates gave clear testimony of the Lord's leadings, and we gladly received them into the Church on the following Lord's Day morning. L. WATTS.

NAMAKAL AND SENDAMANGALAM.—Special Prayer on Nilgiris.—We returned from the Nilgiris last month on the 16th. As the evening before our departure from there was the anniversary of the death of our dear Brother Brand, all the S.B.M. missionaries who were on the hills gathered together then in our little room for prayer. Special petition was made for Mrs. Brand in her heavy trial, and the particular needs of each field were brought before the Lord.

Camping.—Soon after our return from Kotagiri, Mrs. Morling and I went for a five days' camp on the west. We visited three villages, where the people have requested us to give them Christian instruction, and in each of which the folk have promised to erect a prayer-house.

Sirunellikoil Chapel Inadequate.—We find now that our chapel at Sirunellikoil, where we stayed on our camp, is quite inadequate for the accommodation of all the worshippers there on those days when members come in from neighbouring villages for the Communion Service. Last month many of the children and adults were sitting outside in the porch and on the verandahs.

Ayanapuram Church

Namakal Hostel.—The Hostel is quite full again, indeed, overflowing. Our return from the hills was, of course, at the commencement of the school term, and for days the office verandah was occupied by lads asking for admission to the Boarding School. One of the most heart-stirring things in our work is to listen to the story of some young man or boy who is striving to loose himself from the degrading bonds of Pariahdom, and who is begging for a place in the Hostel in order that he may make a final break from the bad old past. Our Boarding School has boys from four of the five S.B.M. fields, including nine from Tinnevelly.

Better Water Supply.—A big four-day cyclone that swept over S. India in the month of May raised the springs here, so that our well has a much better water supply. The blasting of the new well is being continued.

Visits to Tinnevelly and Madras.—On the 7th of July Mrs. Morling and the writer started for Paniadipatti, where we spent a full and happy week. While Mrs. Morling returned directly to Namakal, I went on to Madras, where there was business in connection with the transfer of property. Namakal was reached on the 18th. Let me congratulate our Madras friends, who so kindly entertained me on my visit, on the arrival of the new Miss Watts (Helen Jean).

Spread of Lawlessness in India.—Friends at Home will have seen by the daily papers that the Civil Disobedience Campaign, still carried on throughout British India, has let loose in many places a dangerous spirit of lawlessness. We are grateful that S. India has not witnessed such riots as have been seen in the north, but even here we have not been free from disturbances. Last week the victory of a well-known Hindu over a Mohammedan in a wrestling match at Salem led to open rioting between the two communities. India is at the cross roads. Let us continue to pray both for the British rulers and for the Indian political leaders. D. MORLING.

Ayanapuram Church.

L. WATTS.

ON Saturday afternoon the Ayanapuram Church held the Annual Harvest Festival and Sale. For the present this Church has no preacher-in-charge to provide for, so that a good deal of the incentive for a large collection is lacking. There was a numerous company gathered, however, and the spirit was good. The members had brought their gifts mostly in kind; a few brought their little clay collecting boxes into which they had been dropping small coins during the year. There were several fowls, a duck, fruit and cocoanuts, violet powder, brass and aluminium vessels, and cloths suitable for men, women and children. After prayer and a word of exhortation based on a message from Malachi, these gifts were auctioned. The bidding was keenest for the vessels, the fowls, and the wearing apparel. The money received from this sale, amounting to over Rs.45, is placed to the Church fund.

Election of Deacons.

On the following morning, after the Church had gathered around the table of the Lord, a short Church meeting was held to elect new deacons. Deacons G. Devamanicam and J. Arockiam had served the period of three years and were eligible for re-election. The Church, at a previous meeting, had decided to restore the diaconate to four, with the missionary as the fifth member of the *panchayat*. Seven brethren were nominated, and each member was given a slip of paper on which to write his or her choice. The votes were counted right there, and the four brethren elected were G. Devamanicam, S. Chelludurai, C. D. Murugesan, and S. Dhanaraj. Brother G. Devamanicam has been a deacon at Ayanapuram for many years. Brother Chelludurai was deacon at Sembiam until his removal to Padi, when he transferred his membership to Ayanapuram. Brother C. D. Murugesan has been for the past 20 years at St. Thomas Mount, where a part of the Poonamallee Church has met. Although he has been leader of that little group, no deacons have been appointed, so that his appointment now will be a new experience. He has recently been transferred to Ayanapuram. Brother S. Dhanaraj is the eldest son of Preacher Dhanaraj, who is now at St. Thomas Mount. He is not a Mission worker, and we are glad to welcome him as a deacon.

The four brethren received the vote of the Church and accepted office. They were reminded of the importance and responsibility of their office, and the Lord's blessing was sought for them. On our return from the hills we are looking forward to the arrangement of regular pastoral visitation by the deacons.

An Incident of Travel.

ELEANOR SAVAGE.

WE had gone about four miles on the way to Kakaveri, when a sudden rattle told us that the iron band that holds the wheel together had come off. We had to descend somewhat hastily, and I proceeded to tell the driver, in no uncertain tones, that if he had poured water on the wheels before we had started, this would not have happened. However, it was no good making myself hotter than I already was by being cross with them, and so I left them to it, and taking something to sit on, made my way to the nearest tree and sat down in its somewhat sparse shade.

There was, as usual, soon a crowd of people gazing at me; it is always a marvel to me where the people come from, but they come. The jutka man soon appeared, saying that

it would take one hour to mend the wheel, and would I go and sit in the village, about two furlongs away, until it was mended. Knowing that this meant two or perhaps three hours, I rose up and followed him.

Buying up the opportunity.

It was just a tiny village by the roadside, and the folk who came to talk to me had the usual troubles. The well was dry, they had to go long distances for water, etc., etc. After they had finished talking I tried to tell them a little about the Saviour, then I turned to the practical side, and opened my medicine boxes and gave out medicine. Thus the time passed very quickly, and the jutka man came to say that he was ready to start. So I shut my boxes up, telling the folk that they could easily walk four miles (which is nothing to these folk) into Sendamangalam for medicine, and I must save some for the Kakaveri people.

After I had gone I really wondered if I had done very much good, because the people seemed to be far more interested in looking at me than listening to what I said. But since then quite a number of people have been here for medicine, and have listened to the Gospel message given by the Bible-woman; and " who can tell " what even a wheel going wrong by the wayside may do to bring the good news of salvation to a soul.

Housekeeping in Sendamangalam.

B. L. MOWLE.

WHEN I was preparing to come to India, I heard various reports as to what I must expect on my arrival in that unknown land—the insects, the reptiles, and the frogs. Although of the three, frogs are the most harmless, I had a real aversion to them while in England, but now I have one which lives in my bathroom nearly all the year round, and really we are quite friendly.

Truly our God protects us from all evil. We have many escapes from harm, both known and unknown. One evening I sat reading against one of our doors, and when I got up to go to bed, discovered a snake hanging on the door just above my head. Needless to say, it was soon lying dead on the floor.

Then as regards food, I was told that my chief food would be chicken and eggs, but I found that chicken did not appear on the table of a missionary very often, our staple food being mutton or goat. We prefer mutton, but it is hard work to convince our cook of that fact. He thinks that because goat is tough and stringy, it must have plenty of strength in

it, and is therefore good for the Missie Ammals. The only English vegetables we can buy are potatoes, but we soon get used to the Indian vegetables, although we cannot enjoy them so much, they are so tasteless. We buy enough tinned stores, such as butter, jam, dried fruit, etc., from Madras or the hills to last for three or four months. Our first experience with dried fruit was rather trying. We failed to put the fruit in air-tight tins as we should have done, and when we went to use the fruit we found it full of fat maggots. We straightway proceeded to wash the fruit and place it in the sun to dry, on going out to look at it we found an army of ants crawling up the legs of the table. We then placed tins of water under the legs, thinking it would be quite all right, on going out again, however, we found flies settling on the fruit, so we fixed up a mosquito net over the top to keep off the flies, and there our difficulties ceased regarding that dried fruit.

A welcome change.

On the hills this year we had the pleasure of going to a flower show. It was a real treat to see the beautiful flowers, many of them English, but I am sure the vegetables claimed most of our attention. Exclamations such as these escaped our lips: "What lovely cauliflowers!" "What fine peas!" "We must take some vegetables down to the plains with us," etc. Unfortunately, vegetables will not keep very long, they so soon shrivel up. We can, however, keep carrots and red beet a little longer by placing them in earth and pouring water over them occasionally.

Our boy goes to the market, which is five and a half miles away, once a week to buy our vegetables, and to the local bazaar each day early in the morning for our meat. The question then arises, how shall we have it cooked to make a change? When we cannot think of anything else he suggests we have it "boiled roast," by which he means boiled meat, but it takes this name because we generally have it roasted. We have our milk brought to the door twice daily. We can get as much as we want of this, and it really is good milk, when we do not have to remind our milkwomen that we have water in our well. We often have trouble in getting eggs. After being away nearly all the afternoon, our boy will come back, saying, "No eggs, Missie," to which we will say, "You must buy some. How do you think we are going to keep well and strong and be able to remain with you if we do not get the food we need." He will go again, and perhaps in a very short time return with all or half the number of eggs we have asked him to buy.

As others hear us.

He knows a little English, and it is very amusing to hear him speak it, but we cannot help wondering how our Tamil must sound to them if their English is so amusing to us.

Wedding at Sembiam

We have our first daily meal, which is called "chota-hazri," between 6 o'clock and 6.30 a.m. This consists of eggs and toast and coffee. At 11 we have our breakfast, which consists of porridge and our meat cooked in the way we have thought best for that day. We have tea at 2.30 p.m. and our evening meal at 7.30 p.m. In all this we are reminded of our Lord's goodness and mercy in providing for our temporal needs. How much we have to be thankful for.



S.B.M. SCHOOL-CHAPEL AT POONAMALLEE, MADRAS.
One of our oldest stations. A photograph of the pupils of this School appears on the front page.

A Wedding at Sembiam.

L. WATTS.

AT various times during the morning of Monday, May 5th, little notes arrived at the Kilpauk Mission House asking if such and such a teacher could have an hour's leave that afternoon in order to attend the wedding of J. Devasigamoney, the headmaster at Sembiam. Having given permission, the missionary was not surprised to find a large crowd of people at Sembiam when he got there.

Through the arrival of an unexpected visitor, in the person of a Baptist passenger on the S.S. *Merkara*, which had come that day into harbour, I was delayed in setting out for the meeting. A young business man, a member of a Baptist

Church in Dover, was travelling to Calcutta and was making a point of trying to find a Baptist missionary at each point of call. As he was not due on board again till midnight, the wedding at Sembiam provided a very convenient way of entertaining him as well as letting him see a village station.

Wedding Garments. On the way I called in the house where I happened to know that the bride was staying, to make sure that she was on her way at least. She had not started, everyone was quite ready, however, but—the bridal garments had not arrived yet from the bridegroom. I had to hurry on, therefore, to see why this most important part of the ceremonies had been so delayed. They were simply waiting for my arrival, though what that had to do with the bride's garments I cannot explain. Ladies, at all events, will appreciate the fact that it took more than a *few* minutes for the bridal attire to be arranged after its delivery, and that there was an interval of waiting after our arrival at Sembiam. While we are waiting for the bride, however, the brethren amongst my readers may care to note for future use the illustration this Indian custom gives of the Lord's gift to His bride of the wedding garment. It is the custom in India for the bridegroom to give the bride a cloth and jacket at the engagement, and another, more expensive, set of garments for the wedding.

Arrival of the Bride. The bride arrived at length, and was seated alongside her partner-to-be, on a bench in front of the preacher's desk. Then the remainder of the crowd came in until every inch of bench and floor space was occupied. The service was made as simple and plain as possible, and not too prolonged, for as my guest remarked afterwards, mopping his face, "Wasn't it hot in there!" It was his first visit to India, and the month of May! I think the bridegroom was more nervous than the bride, especially when tying the *tali* round his wife's neck. It certainly is not so neat a procedure as slipping on a ring; which also is a much more private action than endeavouring to tie a satisfactory knot in the view of all the congregation.

The register was signed, and the garlands presented to the bride and bridegroom, and then by them to the minister, and the company moved to the pandal in the school garden. After a little refreshment we took leave and returned home.

Devasigamoney seems to have a nice woman for his wife, she is a fully trained teacher, and so is of full age, and we trust that she will become a real helper in the school and work at Sembiam.

"They that Despise Me."

V. D. GREEN.

SEVERAL years ago, when the Koilpatti Boarding School for boys was in existence, there was a lad in the School, by name Barkianathan. He was a bright and promising lad, and at the close of his school career he expressed a desire to be a teacher in the service of the Mission. So after the usual training in the Government Institution, Barkianathan began his services in one of the Mission Schools as a certificated teacher. His Christian character was satisfactory, he had been formerly baptized after giving satisfactory evidence of the new birth. He was keen and enthusiastic in his work, and won the respect and esteem of his pupils and their parents. Inspectors' reports after visiting his school were always most favourable, and we entertained high hopes for his future.

Aggressive Romanism.

But, alas! Barkianathan had some relatives who had recently associated themselves with the Roman Catholics. These latter are becoming very aggressive in this part, and leave no stone unturned in their efforts to secure, at any price, Christians and Christian workers to join their forces from the Protestant missions. These relations began to talk to Barkianathan about the advantage (!) it would be to him to join their ranks. But he was firm and resolute, declaring that he would never be associated with Roman Catholics. Had he not been brought up in the Baptist Mission—it was his home, etc. So he dismissed them. They unfortunately did *not* dismiss him! They returned again and again, each time with some fresh bait, and let it be said to the credit of Barkianathan that he resolutely stood firm. Then there came a time when his son, who is studying in school and doing very well, suddenly fell ill and languished some weeks. The distressed father came to me and told of the boy's sickness. I offered to meet all the needful expense for the boy to go and receive expert attention at the General Hospital, Madras, and urged the father to waste no time in taking him there, for there was every hope of restoration.

The Hour of Crisis.

When he returned, the emissaries of the Roman Church, who had now a fresh power to wield, again approached him. If he would join the Roman Catholics, they would give him charge of a school in his native village, and that was what his boy needed. He needed to go to his own village, and would soon recover there. He need not become a Roman Catholic, that was not necessary . . . and so the pressure was put on and the once resolute man wavered. He looked at his suffering boy and weighed the matter in his mind. Yes, said the enemy,

if you take him to your native village he will get better, and the temptation was too great—he yielded. This, the hour of his crisis was the hour of their triumph! He came again to me and told me his decision and presented his resignation. How I pleaded with him! How I sought to show him the peril of such a course, and warned him of the inevitable disaster which would attend such sinning against light, for he knew well what he was doing. I still offered to send the boy away, but he declined, and said if he took him to his own native village he would get well, and he did not mean to become a Roman Catholic. I quoted the text at the head of this article as a final warning as he left me. "Whatsoever a man soweth *that* shall he also reap." How many an one has bitterly experienced this, and Barkianathan has drunk the cup of retribution to its dregs. He went and joined himself to the Roman Catholics, and from that day calamity and disaster have been meted out to him. The first loss came when his cow died suddenly. Then his wife became seriously ill, and after a long and dangerous sickness recovered. The little boy, instead of improving, as he so confidently hoped, grew worse and was smitten with blindness and finally died! Truly the hand of the Lord has been heavy upon this wanderer, and often I have scarce been able to restrain my tears at sight of him in all his miseries. He is now a broken chastised man, and asks to be reinstated, for in spite of coaxing and threatening on the part of the priests he has *never* actually joined their Church. Will all who read this pray for Barkianathan and the many others who, like him, are constantly subjected to this harassing annoyance from the Roman Catholics, and pray that all Protestant Christians may be able to resist steadfastly this most subtle enemy.

Selvam.

ELEANOR SAVAGE.

MRS. Morling wrote about Selvam last year, saying that she had contracted an unfortunate marriage with a Roman Catholic. Selvam, you will remember, is the dancing-girl who was baptised two or three years ago.

After I took over charge of the Sendamangalam work from Mrs. Morling, I made a practice of going to see Selvam each month while I was at Kakaveri. I found that she was getting less and less work to do, and I believe that it was chiefly because she had given up her old habits and the people would not call her to look after them. It soon became evident to me that to leave her there with so poor a living, was exposing her to the temptation of returning to her old life.

I talked the matter over with Mrs. Morling, and we decided

that it would be best to try and get her into a Mission institution, where she could have Christian instruction as well as a nursing training that would enable her to earn a decent living. I did so.

Frustrated Efforts. Then commenced a series of disappointments. I wrote to every institution that I knew of in South India, especially to those which are established for the purpose of helping dancing-girls. But on all sides I met with firm refusals; lots of the replies were sympathetic and kind, but no one felt that they could take Selvam. At last I heard that the Salvation Army was willing to do so, but on enquiry found that the training that she would receive would not be of enough assistance to her in her future life, and so the idea had to be abandoned. There seemed to be nowhere else, and so we had to turn to the Lord and ask Him for guidance. Then Mrs. Watts very kindly offered to enquire if Selvam could be admitted to the Government Training Hospital, Madras, and it was found that she could. She is now there taking a year's training, at the end of which she will be qualified, we hope, to earn her own livelihood. She will need our earnest prayers, as her education is rather poor, there is some doubt about her getting through her written examination. We would that we could have sent her to a Christian hospital, where her faith would have been strengthened, but all doors were closed. We know that the Lord can keep her, and so we pray that she may not only be blessed and kept, but that she may also be made a blessing to the Hindu nurses with whom she has to live.

Paniadipatti.

GRACE K. CARTER.

IT has been suggested that I tell you something about our village of Paniadipatti. The name is, doubtless, familiar to many, but perhaps not much is known about the village itself. It is only a small village, having about 200 houses. When I tell you that a house consists of usually one or two small rooms made of mud and stones, and a thatched roof, you will understand that the village looks quite a small one. There is one main street running through it, and several little lanes branching from this. All these are usually full of children, dogs, goats and chickens, so that when one passes through it causes quite a commotion. Dogs bark, goats and chickens scatter, and the children begin to shout, " The Missie Ammal, the Missie Ammal comes," and others come running out to join them, and then one gets quite a following and

plenty of lusty salaams in one's ears. Poor little ones some of them are, thin and full of sores, and little girls carrying babies nearly as big as themselves, having to mind them while the mothers work in the fields. There are four or five shops, very poor little places, and only selling grain and Indian sweetmeat. Each shop is just a little low room with open front and the goods set out on the floor. The salesman sits cross-legged on the floor beside them and talks to various passers-by or loiterers, probably chewing betel all the time.

Unfriendly Neighbours.

There are about 500 or 600 inhabitants, and they are of the Naidu, Nada, Shepherd, Maravar and Athi-Dravida castes. Many are quarrelsome and spiteful, given to fighting, setting each others' houses alight for spite, and destroying crops. All the villages seem alike, and often at night we see a fire in one village and the next night there will be one in another, probably in retaliation. Not long ago as many as 24 houses in one village were burnt down. Thieving goes on too, daring robberies being carried out, and there are several desperate characters living there.

The name "Paniadipatti" means "the village at the foot of the palmyras." There are certainly a few palmyra trees round about, but not so many as in some places. Just outside the village, at the south-east end, there is a pond. At least, there is a place for one, but there is only water in it in the rainy season, and then it gradually dries up again. Just beyond that is a little rising ground and a pile of rocks, on the top of which is a temple to Perumal, one of the gods they worship. Beyond that is another little hill, a little bigger than the former, and from this stone for building is quarried in crude native fashion. Apart from this the country is extremely flat. In the far distance, on the opposite side can be seen the Western Ghauts, often an inspiration to us as we gaze out to them. A little to the south-west is our bungalow and the Mission compound. This is about 15 minutes' walk from the village, and is a large compound of three fields with the bungalow in the middle. Behind the bungalow is the well and store-rooms, and beyond that the dispensary. To the west and adjoining our compound there is the school building, where at present 36 happy little girls dwell.

There are quite a number of other villages close by, in fact, one nearer than Paniadipatti, but only a very, very small one, called Baraipatti = "the village of burdens." Within half an hour's walk there are about 8 or 9 villages, and beyond them are many more. This will give some idea of the number of villages there are, even in a small area, and of the need and the opportunities also. May your knowledge of the need inspire your prayer for them.

Paniadipatti.

The chief occupation is agriculture. Cotton, tobacco and monkey nuts seem to be the chief products. They grow various Indian grains, chillies and betel leaf too. The women and children work in the fields. Most of the people are very poor, getting perhaps a little grain or occasionally a few annas for a day's work. Sheep and goats are also kept, and most people keep a cow or buffalo, and some have bulls. The animals mostly live with the people in their houses or just in front, if they have a verandah.

The wants of the people are very simple, and most of their possessions are summed up in—a few cloths, cooking and water pots, and a mat to sleep on. Most of the women have jewels, however. Some quite a lot and worn mostly in the ears, which are bored in childhood and lead weights put in to prepare for jewels later on. The ear lobe nearly reaches to the shoulder sometimes.

Demon Worship. As regards the religious life of the people, there does not seem to be a great deal of interest in anything. Their chief gods are Perumal, Muthalamam, and Pulliar. There is a festival every 3 or 4 years for Muthalamam. I am told that the potters make this god, and then it is worshipped, and then smashed up, all in one day. The story of Pulliar is that he was a boy who wanted a wife exactly like his mother, who was a good woman. He went out to the Satur road and watched all the passers-by and is still there. Images are made of him and worshipped.

There are various annual festivals, a special one in honour of Hanuman, the monkey god; the fire festival, pongal and others. Pongal is said to be really an ancient harvest festival at which the first-fruits of the rice harvest are boiled. Many years ago two missionaries who camped here died suddenly, and were buried here, and their tombstones mark the graves of Messrs. Every and Basenbrook. The S.B.M. School is at the north end of the village, and many Hindu children attend. The Christians are only few in number. Our greatest need in the Church here is revival—stirring up—quickening and a pouring out of that " abundant life " which our Lord said He had come that His people might have. Will you earnestly pray for this? The Lord is working, we believe. The great adversary of souls is busy, too, and lately in greater measure, surely a sign that something is going on and blessing is coming.

Thus is the " village at the foot of the palmyras," and there are many others like it. The great need cannot be expressed, it can only be felt in a measure. Pray—send—come.

"If thou draw out thy soul to the hungry . . . the Lord shall guide thee continually and satisfy thy soul" (Isa. lviii. 10, 11).

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the quieter atmosphere that prevails generally in India.

For the unbroken opportunities of witnessing for Christ in each of our Indian fields.

For the help given to our missionaries who have passed the Tamil language examination.

Let us Pray—

That all concerned in the Government of India may be guided in the steps to be taken at this important juncture.

For the candidates now in training at home for service in India.

That God will give us the Indian agents needed for the development of our work, especially in the Tinnevelly and Poonamallee Fields.

For those who at the Home Base are seeking to enlarge the circle of supporters.

Picture Post Card Tamil Texts.

There has been a good demand for our new Post Card Text Slips. It is cheering to know that several thousands of picture post cards are being turned into Gospel tracts bearing a message from God's Holy Word to the Tamil folk. Not **all** picture post cards are suitable for this service. Comic cards should not be used, as Indian humour is quite different to British. If it is borne in mind that the picture cards are to be used as a medium for publishing the Word of God in Tamil, it will be easy to determine whether any given picture is suitable or not.

Owing to the limited space at our disposal in the Christmas Boxes, we are asking friends if they will kindly send their Tamil Text Post Cards direct by post to India. The charge for Book post to India is just the same as inland, so that for the same cost, packets of cards can be sent direct to India. This will result in a considerable saving of space in the boxes and of expense to the Mission.

Please tie the post cards up in packets, leaving the ends open, and send them by Book post to any of the missionaries whose names are here given. (Postage rate, one penny for each four ounces).

Mr. D. Morling, Namakal, S. India.
Mr. G. Champion, Namakal, S. India.
Mr. L. Watts, Kilpauk, Madras, India.
Miss G. Carter, Kilpauk, Madras, India.
Mr. D. Thrower, Valavanthi P.O., Namakal, S. India.
Miss V. Green, Paniadipatti, Ellarampannai P.O., Satur, S. India.
Miss A. Poole, Paniadipatti, Ellarampannai P.O., Satur, S. India.
Miss E. Savage, Sendamangalam, Namakal, S. India.
Miss B. Mowle, Sendamangalam, Namakal, S. India.

Announcements.

The Annual Meetings.—We believe that Tuesday, October 28th, 1930, will be a red-letter day in our missionary calendar. It is the day of our Annual Meetings. These meetings for several years have been the largest and most impressive of all our denominational meetings. From far and near our partners in the work of the Mission have come in great numbers. As I have moved among the churches I have heard of parties being organised to attend the Annual Missionary Meetings, which are to be held again in the Leysian Mission, City Road, London. This hall has seating accommodation for 1,700 persons, and we hope to see it full. In the afternoon Pastor S. Champion, of Leicester, will preach the annual missionary sermon. In the evening there will be a valedictory service for Missionary Augustus Morling, who sails for India shortly. Mr. Augustus Morling, who was born in Madras, is a son of the regiment, his father being Missionary David Morling, of Namakal.

Tamil Language Examination.—It is a real pleasure to be able to record that our missionaries, Miss G. Carter and Miss B. Mowle, have passed the first Tamil Examination. The result is the outcome of earnest prayer and plodding study. In voicing the heartiest congratulations of many friends at home, we assure the candidates of sympathetic prayer as they face the task of preparation for the next examination.

Miss E. C. Putnam.—News has been received that our Madras L.Z.A. missionary, Miss E. C. Putnam, expected to sail from Bombay on August 9th, and to arrive in London on August 29th, 1930.

The Christmas Boxes.—Friends are reminded that all parcels of gifts intended for Christmas Boxes should be sent between the 15th and 20th of September, carriage paid, to Miss Hope V. Harris, 3, Cavendish Road, St. John's Wood, London, N.W.8. For detailed particulars regarding Gifts and Medical Supplies, see the HERALD for August, page 158.

L.Z.A. Prayer Meeting.—The L.Z.A. Quarterly Prayer Meeting will be held on **Saturday, September 6th, at 7 o'clock,** at "Hope" Chapel, Norton Street, Bethnal Green. Mrs. Stanley Simpson will preside, and a short address will be given by Miss P. P. Nunn. It is hoped that as many sisters as possible will endeavour to be present.

Special attention is drawn to the United Missionary Rally to be held at Zion Chapel, New Cross, on Tuesday, September 23rd. Full particulars will be found on page 162 of this issue. Missionary Ernest A. Booth and Mr. H. A. Huckett (missionary in training) are expected to deliver missionary addresses. Young men and women are particularly invited to attend.

The Strict Baptist Mission Calendar for 1931 is now in the press. It has a pleasing Indian photographic scene and a clear calendar. Each copy is supplied in an envelope and is priced at sixpence. Orders should be sent to Mr. J. C. Fromow, Sutton Court Nursery, Chiswick, London, W.4.

Missionary E. A. Booth's Engagements for September.—3rd, Halstead; 7th, Middlesbrough; 9th, West Hartlepool; 10th, Newcastle; 14th Bradenstoke; 23rd, New Cross, Missionary Demonstration; 24th, Stratford, Gurney Road; 25th, Leyton; 28th, Wellingborough. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Remittances.—The financial year of the S.B.M. closes on September 30th. It will be a great help to our Financial Secretary if remittances are sent to him as early in September as possible.

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey.**

GIFTS FOR THE LORD'S WORK.

Received from July 10th to August 9th, 1930.

General Fund.

	£	s.	d.
Newick, Sussex, Coll.	3	1	10
Gt. Gransden, Coll. & Boxes	8	4	8
Leigh-on-Sea, Gordon Hall, Coll.		5	0
Brentford, 2nd C. Girls, Farthing Box		4	0
Hounslow, Mr. K. Robbins	10	0	0
Staines S.S., Coll.	2	0	0
Supt. of Barkiam	1	5	0
Manor Park, Boxes	2	10	0
Mr., Mrs. Welstand	1	0	0
Haworth, Boxes	7	5	7
Proceeds of given Tea	4	4	4
Saturday Meeting	4	5	1½
Coll.	7	5	0
Accrington, Zion, Coll.	1	17	0
19 Boxes	5	7	9½
Thornhill, 10 Boxes	2	14	2
S.S.		4	8
Coll.		11	3
Homerton Row, Box 1095	1	13	6
Smarden, Coll.	2	6	7
Gravesend, Zoar, 1st C. Girls		2	11¾
2nd ,,		5	2½
3rd ,,		8	6¾
4th ,,		5	1
Primary		9	1½
1st C. Boys		5	3
2nd ,,		7	10¾
Fulham, Ebenezer, S.S.	1	10	10
Infants		8	1
Bethersden, Kent, Y.P. Boxes	1	19	0
F.M.F.	2	0	0
Walton-on-Naze, S.S.	1	8	11
Boxes		6	6
Lessness Heath, Coll.	1	4	6
S.S.		5	6
Box		16	0
Highbury, S.S., Coll.	8	16	9
Warboys, Boxes	2	2	9
Chelmsford, S.S., Boxes	1	13	10
Clapham, Courland Gr., H.Y. Sub. for Sembiam Sch.	12	0	0
Bromley, S.S., Don.	1	1	0
Kentish Town, Bassett St., S.S. Boxes	1	1	3½
Chatham, Enon, S.S.	1	0	0
Hounslow, Mrs. Girdler's Box		4	2½
Leicester, Providence, Ladies' Sewing Class	23	0	0
S.S. Box		10	10
Miss E. Cox, Box		3	0
Mr. Underwood, Box		6	6
Mrs. H. N. Carter, Box		3	8
Brentford, Mr. J. Secrett	2	0	0
Hounslow, Zoar, Miss Carter's Box		7	9
Princes Risboro, S.S., Box	1	11	6
St. John's Wood, Subs.	2	6	0
Medical	1	0	0
Newick, Mr. Stubbs' Box	1	0	0
Tring, Akeman St., Coll.	30	1	5
Leigh-on-Sea, Gordon Hall, Birthday Gift, H.C.T.	3	11	0
Clapham, Courland Gr., Coll.	5	12	5
S.S.	1	3	0
Birthday Box		5	7
Billericay, Coll.	3	12	0½
Stratford, Gurney Rd., S. J. Taylor		2	6
Guildford, Coll.	5	10	0
S.S.		10	10½
Brentford, 7 C. Girls' Farthing Box		3	0
Billericay, Mr. Bull	1	0	0
Needingworth, S.S.	1	0	0
Mr. Saunder's Box		8	0
New Cross, S.S., Qr. Offerings	16	17	0
Norwich, S.S.	1	2	6
Ipswich, Bethesda, B.C.	2	15	0
Laxfield, S.S.	2	8	0
Boxes	7	6	6
Coll.	3	6	9
Rishangles, Boxes & Coll.	3	6	9½
Fressingfield, Boxes	10	13	11
Coll.		17	6
Blakenham, Coll.	1	11	6
Walton-on-Naze, Coll.	4	10	0
Hastings Aux., Coll.	3	10	10
Watford Tab., S.S.	2	11	0
Mrs. Bennett		9	6
Tring, Akeman St., Misses Butcher	22	0	0
Cambridge, Tenison Rd., Contributions	1	8	6
Withington, "A.E."	1	0	0
S.S. Box		11	2
Datchet, Bethel, Coll.		10	0
Chatteris, Zion, Boxes & Work sold	16	10	0
Goodwick Goidwig B. Chapel, Coll.		17	2
Subs., Mr. Bateman		5	0
Miss Bateman		2	0
Miss M. Evans & Mr. W. Reynolds		1	0
Clapham, Courland Gr., Miss Collins		4	6
Thame, Coll.	1	17	2
B.C. Box	1	13	2
Subs.	1	0	0
Brighton, Ebenezer, Misses Chapman	2	2	0
Watford Tab., C.E. Soc.	13	9	
Sturry, S.S.		6	0
Otley, S.S., Boxes		8	6
	£304	13	9½

Personal.

	£	s.	d.
Birthday Thankoffering, per W.C.		10	0
Pastor E. M. Bacon	1	0	0
Miss Ivy Reynolds, Supt. of Samuel, Namakal	1	16	0
Mrs. E. W. Painter's Box	1	12	6
Mr., Mrs. A. & J. Rippin		10	0
Pastor F. S. Caplestone		10	0
Mr. J. W. Stevens	5	0	0
No. 1142	50	0	0
Gravesend, "A Mite"		4	0
Mrs. H. Jewers		5	0
M. E. Roberts		5	0
"E.S."	1	0	0
	£62	12	6

Miscellaneous.

	£	s.	d.
Hymn Books, Mr. G. Lanaway		4	6
St. John's Wood, P.P.C. & "Wreaths"	1	5	2
Mr. S. Rumers, P.P.C.s		1	6
Literature, E.A.B.		11	4
Mrs. Brand, P.P.C.s & Pictures	2	3	2
Welwyn, Coll., less Expenses	1	10	0
	£5	15	8

Herald Fund.

	£	s.	d.
St. Albans			9
Staines, S.S.		7	0
Haworth		11	0
Accrington, Zion		12	0
Thornhill		12	0
Walton-on-Naze		4	1
Lessness Heath	1	10	0
Warboys	2	10	0
Kentish Town		6	0
St. John's Wood		16	0
Watford Tab.	4	18	0
Tottenham		7	0
Billericay, Mrs. Christie		2	6
Norwich, Orford Hill		5	6
Laxfield	1	15	0
Manor Park, Rehoboth		19	3
Fressingfield		12	11
Lewisham, College Pk.	1	15	8
St. Albans			9
Cambridge, Tenison Rd.		2	0
PERSONAL:			
Miss Drake		1	6
Mrs. L. B. Cook		2	0
Miss Shiles		2	6
	£18	13	5

Rays.

	£	s.	d.
Staines, S.S.		12	0
Warboys		7	0
		19	0

Reports.

	£	s.	d.
Watford Tab.		4	0

(Continued on page 180.)

Ladies' Zenana Auxiliary.

Subscriptions to August 9th, 1930

	£	s.	d.
Acton, Gift Week		5	0
Boxes	3	6	9½
Bassett St., 4 Boxes		11	0
Bexley Heath, Boxes	1	0	6
Brentford, Boxes	28	0	0
Brighton, Boxes	13	12	0
Brixton Tab., Boxes	3	15	0
Bromley, Boxes	1	5	0
Coll.	2	8	0
Cambridge, Boxes & Subs.	2	8	0
Chorley, Bible Class	2	0	0
Chadwell St., Boxes	39	2	6
Clapham, Courland Gr., Boxes & Subs.	7	3	7
Cottenham	2	0	0
Croydon, Derby Rd., Boxes	12	0	0
Croydon, Salem, Girls' Bible Class		10	2
Monday Bible Class		5	2
S.S. Farthings		6	9
Dorking, Boxes	3	15	2
East Ham, S.S.	1	0	10
Epsom, Boxes	7	0	0
Needlework sold ...	4	10	0
Finchley, Boxes	2	18	6
Women's Hour Box	1	16	8
In Loving Memory of Mrs. Simpson	1	0	0
Grays, 3 Boxes	1	18	0
Greenwich, Boxes	4	0	0
Guildford, Boxes	10	9	6
Haslemere, Boxes	1	15	2
Hastings, Bible Class	1	18	0
Haworth	4	6	10
Highbury	25	0	1½
High Wycombe	4	2	0½
Horsham, 3 Boxes		15	1
Supt. of Biblewoman	2	4	0
Hounslow, Boxes	4	17	0
Ilford, Boxes	3	5	0
Ipswich, Bethesda, 51 Boxes	33	4	8½
Ipswich, Zoar, Boxes	5	3	6
Irthlingboro, Coll. ...	2	0	0
Laxfield, Boxes	3	14	2½
Leigh-on-Sea, Boxes	2	8	4
Lewisham Boxes	5	9	3
Leyton, Boxes	3	2	0
Women's Gospel Hour	1	3	0
Manor Park, Boxes...	1	4	0
March, Coll.	2	0	2½
Margate & Broadstairs, Boxes	3	1	10
Newquay, Boxes	5	11	5½
Norbiton, Boxes	7	10	0
Norwich, Boxes	1	10	0
Notting Hill Gate, Boxes	5	2	0
Otley, 27 Boxes	4	0	0
Over, Boxes	4	0	9
Potten End, Boxes....	1	16	0
Prittlewell, 29 Boxes & Subs.	13	19	0
B.W. Salary	8	10	3
Ramsey	1	1	8
Rattlesden		6	0
Reading, Boxes & Donations	5	3	6
Richmond, 25 Boxes	10	16	5
Subs. & Donations	1	12	0
Sale of P.P.C.		7	8
Staines	1	15	2
Stratford, 14 Boxes...	8	4	7½
Sunshine Band & Prayer Circle, for B.W.	7	10	0
Mrs. Clark, for Kolli Hill girl		10	0
Sewing Class, for Kolli Hill girl ...		9	3½
Streatham, Boxes		15	0
Sudbury, 4 Boxes ...	1	12	6
S.S.		13	11
Tadworth	3	17	6
Tring, Boxes	73	16	1
Support of Bible-woman	4	3	0
Tunbridge Wells	3	4	7
Walthamstow, 11 Boxes	5	18	5
Wom.'s Gospel Mtg.	1	13	9
Mission Working Party	5		0
For Supt. of Sandoshan, S.S. Coll.		16	5
Birthday Box		11	0½
Junior Y.P.S.		3	2½
Warboys, Coll. & Sale of Cake	2	17	3
Boxes	6	18	0
Wattisham	3	9	6
Watford, 26 Boxes ...	10	15	0
Miss Gray's Bible Class	1	0	0
Wandsworth, West Hill, Boxes	7	14	0
Supt. of Biblewoman		18	0
Wellingborough, Coll.	5	5	0
Boxes	5	13	6
West Ham, Boxes	7	2	6
Wood Green, Dovecote, 13 Boxes	3	13	5
Part Coll.		15	6
Wood Green, Park Ridings Boxes & Donations	4	7	0
Woolwich, Gift Week	1	16	6
Wom. Mtg		7	0
Mrs. Taylor's Box	1	10	0
Whittlesey, Boxes	6	12	8
Garden Produce Box	1	4	6
Subs.	1	0	0
Coll.	1	10	6

PERSONAL.

	£	s.	d.
Mrs. W. Downing		4	5
Mrs. Painter		15	6
Mrs. Frost	1	1	6
E.E.		10	0
Miss M. Mitchell		7	6
Miss F. E. Smith, Box	1	5	1
Two Friends, Box ...	2	15	10
Per Mrs. Chilvers, Supt. of B.W.		12	6
Boxes	1	2	6
Miss M. Cockram, for Paniadipatti School	1	5	0
A.B.C.	1	0	0
Miss Ash		5	0
Mrs. Caplin		10	0
Miss A. Godfrey, for Supt. of Girl in Paniadipatti School	2	10	0
Miss Rowell, for Supt. of B.W. in Paniadipatti	6	6	0
Thankoffering	1	0	0
Mrs. G. Anderson		6	5
Miss N. Reynolds, for supt. of Rhoda, Kolli Hills	2	10	0
Miss L. F. Fromow, for supt. of Girl on Kolli Hills	2	10	0
Mrs. Falkner		19	6
	£558	14	6½

Notices.

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. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20**

All Orders for the MISSION HERALD and "Rays from the East for the Young" and Tamil Text Slips, or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

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.**

Vol. XXIX. *New Series, No. 286.* October, 1930.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations."



S.B.M. CHAPEL AT ELLARAMPANNAI, TINNEVELLY.
Deacon Samuel in centre of group. *(See page 188.)*

Price One Penny

Of the Secretary, W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5.
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THE

STRICT BAPTIST MISSION

INCORPORATING

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY

THE

Annual and Valedictory Meetings

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 28th, 1930,

AT THE

LEYSIAN MISSION, CITY RD., LONDON, E.C.

DEVOTIONAL MEETING at 3.30 p.m.

Conducted by the Vice-President, Pastor LEONARD HILLS.
Missionary Sermon by Pastor S. CHAMPION, of Leicester.

TEA will be served at 5 p.m. in the Leysian Mission — SIXPENCE.

PUBLIC MEETING at 6.15 p.m.

Chairman : The President, Mr. J. B. COLLIN.
Annual Report by the Secretary, Pastor W. CHISNALL.
Accounts by the Treasurer, Mr. A. J. ROBBINS.

FAREWELL to Mr. A. J. MORLING, Missionary-Designate.

Addresses by Missionary E. A. BOOTH and
Pastor S. CHAMPION.
Pastor R. ROBINSON will deliver Valedictory Charge.
Principal J. WILLOUGHBY will offer Valedictory Prayer.

Welcome to Miss PUTNAM. **Farewell to Mrs. BRAND.**

Thankofferings. *The Evening Meeting will close by 8.30.*

S.B.M. Delegates Association Meeting, 2 p.m.
L.Z.A. General Committee Meeting (Admission by Ticket), 2.30 p.m.

The Strict Baptist Mission HERALD.

The Monthly Magazine of the STRICT BAPTIST MISSION, Founded in 1861, now Incorporating the South Indian Strict Baptist Missionary Society.

VOL. XXIX.] OCTOBER, 1930. [*New Series*, No. 286

To Whom it may Concern.

Annual Meetings. The fourth Tuesday in October has been from time immemorial the date of the Annual Meetings of the Mission. This year we are to assemble at the Leysian Mission, City Road, E.C., on Tuesday, October 28th, to review the way in which God has led us and to seek His continued help and guidance. These meetings have become an outstanding feature of our denominational activities. We expect a great rally of friends from far and near. Pastor S. Champion, of Leicester, has promised to preach the Annual Missionary Sermon in the afternoon. In the evening a farewell charge will be given to Mr. A. Morling, who is sailing for India early in November, to enter upon a missionary career.

Official Notice. The Annual General Meeting of the Incorporated Association of the Strict Baptist Mission will be held at the LEYSIAN MISSION, City Road, E.C. (opposite Old Street Tube Station), at 2 p.m. on Tuesday, October 28th, 1930.

On Furlough. On Friday, August 29th, our L.Z.A. missionary, Miss E. C. Putnam, arrived in London from Madras. Owing to the state of her health Miss Putnam left India earlier than at first arranged, and it is gratifying to know that the voyage proved beneficial.

Hail and Farewell. At the forthcoming Annual Meetings the President will be voicing the sentiment of the friends of the Mission in extending a hearty welcome to Miss Putnam.

On the same occasion he will wish God-speed and say Farewell to Mrs. Brand, who is returning to India.

Prayer.

"Speak thou to Him then, for He hears,
And spirit with spirit can meet."

PRAYER is worship. It is the approach of the invisible soul to the invisible God. Prayer is a spiritual act, the prostration of the soul before the Lord. Prayer is a link in the chain between the eternal purpose of God and the fulfilment of the promises He has made. Prayer is based on the belief that contact with God is possible. Whatever words are used, unless there is true desire in our hearts and real faith in God, we do not pray. Prayer is not ritual or posture, or item of routine. It is the uplifting of the heart in aspiration and the submission of the will to God.

Manner of Approach. Prayer rises to the Throne through the Mediator, and is based upon His atonement. Apart from the Cross we have no right of approach to God. We draw near to God when we clutch Jesus Christ in faith. As we draw near there must be in our hearts a separation from all that is grievous to God in act, thought, desire, motive. We come as children to a Father, but we must ever remember that He is our Father in heaven, and we must approach with reverence. We are to come with utter sincerity of heart. If there is any contradiction between speech and heart, there is not true prayer. We must come believingly and with expectation, knowing that an answer is sure.

Definite Petition. The essence of prayer is petition. We are to be child-like, direct and simple in our asking. When our prayer is offered it must be without any doubt as to His ability, but with absolute submission to His will. We need to have a vision of the current needs of the Mission Field and the tremendous opportunities that our workers are daily facing. We should pray that the Council may be given guidance in administration. We need to pray that the missionaries may be helped in the development of each Field and in the disposition of the available forces. We should earnestly ask for more male workers, both European and Indian. We should pray that in these difficult days the Indian Church may be kept loyal to Jesus Christ and be led to more regular voluntary service for Him. We should remember the Government of India in the extremely critical situation now prevailing. Nor should we omit to pray that the Indian leaders may be shown the right way and be given courage to take it.

Confession and Desire.

We know that there are Churches at home that are holding aloof from the Christ-appointed task of taking the Gospel to the heathen. It is easy to criticise them, but it is better to pray for them. We must not rely upon human persuasion in this matter. We must take it to the Lord in prayer continually, absolutely convinced that He can effectively make known His will to such.

We need to confess to Him the lukewarmness of our service and the tardiness of our obedience in the execution of His great commission. Realising afresh our great need of His grace, let us re-dedicate ourselves to this task, so that whatever may be the part we take, we may do it with the whole heart.

Our Foreign Field.

"This kind goeth not out but by Prayer."

E. C. PUTNAM.

A FEW weeks ago my rickshaw man was not well. The day previously he had been quite all right, but as soon as I saw his face on this particular morning I said, "Are you not well?" "No," was the answer, "I am feeling very ill." "Then why did you not ask for medicine?" I inquired. "Medicine! What is the use of medicine? I have been seized by a devil," was his reply. This man is a Hindu, but has said he wishes to become a Christian. I reminded him of this and pointed out that Christ is mightier than any devil, but he looked at me very soberly, rather pityingly, I thought, as if he was sorry for my ignorance (?) I told him that as it happened I did not want the rickshaw that day so he could have leave, but the next day would be a busy one, and I could not do without him—he must come to work or send a substitute. He went away, his head aching and his limbs trembling, his eyes full of something I did not like to see. The next morning he came with the rickshaw. He was quite well and not the slightest trace of the sickness of the previous day remained.

The Power of Darkness.

A few days later, while visiting in Tirumangalam, we went to the house of a woman who is interested in the things we have to tell her. She was not very well, and I enquired what was the matter. "A devil has seized me," she said. I re-

minded her that Jesus Swami could cast out devils, and we told her the story of the man at Gadara. She was not particularly interested, and while we were speaking got up and went away. Her husband and some other women were sitting near. The husband said, " Yes, it is quite true that Jesus Swami has all power, but when a devil has seized a woman it is useless to try and do anything." We told him of the power of prayer, and he called his wife and told her she must believe and then her trouble would go. The woman laughed and said, " O yes, it is all true, and if it was the Lord's will He could drive it out." One's heart just ached. Although she said she believed He could do it, one knew that in her heart she believed that the devil's power was the greater.

The Power of Prayer.

There is a woman in Ayanapuram who for some years has been possessed by a devil, and suffers from twitches all over the body. Some time ago she saw in a house, a Roman Catholic picture of Christ on the Cross. When told it was Jesus Swami she prostrated herself before the picture and then went and brought an offering of flowers, etc., and placed in front. The owner of the picture told her that Jesus did not need these things, but required our loving devotion. The poor woman was herself only a poor Christian, and knew very little about the power of the Lord, but the few words she was able to say set the heathen woman thinking. When our Biblewoman came into touch with her, she was quite ready to listen to the story of the man out of whom Christ cast a legion of devils. As she listened, she decided to ask Jesus to cast out her devil, and from that day began to pray, pleading Christ's Name and the Victory obtained on Calvary. Do you think it remarkable that the woman is getting better? When the Biblewoman saw her last week she found that the stammering had gone from her speech, and with a clear voice she told the Biblewoman that she was coming to the Christian Church to thank God for her recovery, and asked her to continue in prayer for her, " Because," she said, " this kind of devil will not go out easily."

Someone has said, " Missionaries forget that India is the ancient land of devils. If they did remember they would get down to more earnest prayer about it." Is it only the missionaries to whom this applies, and who forget? We remember the Lord's own words to His disciples, " This kind goeth not out but by prayer," and " If ye shall have faith as a grain of mustard seed . . . nothing shall be impossible to you."

A Visit to Paniadipatti.

D. MORLING.

THE attention of friends in England has many times been drawn to the fact that the S.B.M. male missionary staff is very inadequate. In the Koilpatti, Paniadipatti, and Sendamangalam Fields we have no male missionaries whatever. As Sendamangalam is near to Namakal I am supervising men's work in both Fields; but the Tinnevelly area, consisting of the Koilpatti and Paniadipatti Fields, is distant from the other centres, and is in greater need of MALE missionaries than any other part of the S.B.M. work.

Men Needed.

It was because of this urgent need that, immediately after my visits to the Kolli Hills consequent on the death of Mr. Brand, and after Mr. and Mrs. Thrower had taken up their work there, I was requested by the Council to render some assistance at Paniadipatti. One visit was made there in March; on the 7th of this month (July) I started off again for the south, this time accompanied by Mrs. Morling.

We alighted from the train at Sattur in the hottest part of the day, about two hours after noon. The distance from the station to the Mission House by the short cut is about eight miles, but the track (one cannot call it road) is of such a character that it generally takes from four to four and a half hours to accomplish the journey. When crossing a field three miles from our destination we had rather uncomfortable memories, for when I arrived at this spot in March one of the bulls, a very fine beast, suddenly stopped, shivered, lay down, and quietly breathed its last. We were particularly sorry at this untoward incident, as the animal belonged to the leading Pastor, and that was the very first visit we made in this capacity of assisting missionary. An ordinary Indian would scarcely fail to take this as an exceedingly evil omen. On this occasion, as we approached the same place, behold! the driver, a servant of the same Pastor, became giddy and bled at the nose! Happily this did not develop into anything serious.

Harvest Festival.

The day after our arrival, the Annual Harvest Festival meetings commenced. Mission workers and rank and file of the Churches gathered from all quarters, some travelling twenty and thirty miles. I believe Miss Green is writing on this matter, but I will just mention that the income from the meetings was a big advance on that of last year. This was most encouraging, especially as this money goes to the Church Fund, from which a large portion of the Pastors' salaries is paid.

Much of my chief work was to get into close touch with the three Pastors and three Preachers. For this we had two

meetings for all six men, and another for the Pastors alone. Talks were given on " The New Testament and the Minister's Self-Culture," " Preparation of Addresses," and " Church Order." Our workers here are far removed from any book-shop, so a number of books were taken, their merits explained, and some useful volumes distributed.

On the Saturday morning we had just finished a long talk with the Pastors, when we heard a sharp shrill cry, and saw people running to the well. When we arrived, a Boarding School girl, who had accidentally fallen from the top, was being lifted out of the water. Most providentially she sustained no serious injury.

On our return to the railway we travelled by another route. After a one-hour ride in the bullock cart we alighted at one of our Mission Stations. Before we had got well on to our feet or recovered our equilibrium, a man came up full of smiles, with the request, " Please come to my house and have prayer with my father." I well remembered the man's face because of our visit there on our long tour at the beginning of last year. Mrs. Morling and I went to the house, and there on the verandah was old Deacon Samuel, founder of the little Baptist congregation at that place, also donor and builder of the chapel next door.* As soon as we arrived the old man made two requests, one was to read a passage from Luke, and the other was, when we prayed, to ask the Lord to take him soon into His presence, as he thought ninety-three years were enough for him here. By this time people began to gather, mats were spread on the ground; neighbours evidently took a reverent and worshipful share in what followed. It was most heartening to hear this veteran pour out his soul before the Lord, to remind his Master of the great events of his life, to render praise for ninety-three years of guiding and sustaining, and to plead at last that he might soon be taken into the heavenly kingdom.

A Patriarch's Request.

Still our bus had not arrived, so we asked what lyric we should sing, at which the old man chose an old favourite, " The Heavenly Father is my Shepherd." When we got to the third stanza Deacon Samuel forgot all about his weakness, sat up on the cot and sang with the best of us. This was repeated with another lyric, and as we left to join the bus our friend said, "Ah, I never thought I was going to get this. Its been like heaven."

The open Chevrolet whisked us through the air at refreshing speed. But blow strong as they might, the winds were unable to blow away the delightful fragrance that remained with us after our visits to Paniadipatti and Ellarampanni.

* See illustration on front page, reproduced from a photograph sent to the Editor by the late Mr. Brand.

Among Village Women.

A. M. POOLE.

"*ASK of Me, and I shall give thee the heathen for thine inheritance*" (Psa. ii. 8), formed a fitting message for the close of our last Prayer day, Monday, August 4th, and was an encouragement to one's faith, as one realised that in spite of indifference or opposition, the Lord's own Word *shall* prosper. It came as a message to the writer, who has now taken over charge of the Biblewomen's work here at Paniadipatti, and who a week previously had her first experience of village work. I will endeavour to describe in this article my first experiences of such work. I started off at 7 a.m. one Thursday morning, bound for the village of Andiapuram, about 2 miles from Paniadipatti. As the way is somewhat rocky and difficult, the bandy journey takes from an hour to an hour and a half.

The Audience. Our first meeting was in the street, and while we sang a lyric the people gathered. Sometimes the people in this village show much opposition, and will interrupt the speaker or carry on their conversation as if one was not there. This particular morning the people that gathered were disposed to listen while I told the story of Noah and the building of the Ark. Then we walked to another part of the village, and here again the people listened very well, while one of the Biblewomen told the story of the king's feast and the man who had not on a wedding garment. We had taken this story as our "model lesson" in our Biblewomen's Meeting the previous evening, and I was glad to observe that the speaker kept to the teaching, which had been specially emphasised. I noticed in this meeting a young man who had been to the bungalow on a previous occasion to "argue" concerning various things, but who is *not* willing to be taught or accept the truth as it is in Christ Jesus.

The Questioner. He was perfectly quiet during the meeting, but as soon as it was over he started with his questions, the first of which was concerning the "Mission" to which I belonged. I satisfied him on this point, and told him not to worry about "the Mission," but to give attention to the "Word of God." His next question was, "How many Churches are there?" I replied, "One," which seemed to nonplus him for the moment, and he inquired its name. I told him, "*Believers*," and read to him John iii. 16, and he left off asking further questions. Our last meeting, to my joy, we were allowed to have in a house, and it was a relief to sit down in the shade for a while. The second Biblewoman told the story of Naaman the leper, and the women again listened well, and at the close offered me milk or coffee, which I politely refused, and reminded them it was getting late, and that I must be journeying home once more. My young questioner followed us into this house and

again asked questions, and then assured me that the " fire of God's wrath " was on me. I assured him that I knew it was *once*, but that that wrath had descended upon my Lord and Saviour instead of me. We left the house with an invitation to come again. During the bandy ride home, I talked to the Biblewoman, who was with me in the bandy, and also improved the time by reading aloud and getting her to substitute other words for any that I did not know. We follow the work with *Prayer*, and request that our friends will do likewise, for the word to us is: "Ask of Me and I shall give thee the heathen for thine inheritance."

An Outline of " Tinnevelly."

D. MORLING.

No. I.—INTRODUCTION.

PERHAPS I should offer some apology to my readers for writing a series of articles on Tinnevelly, considering that for many years I have been stationed in the Salem District. In the first two months of 1929, as a member of the Joint Deputation, consisting of Mrs. Morling, Miss Green, Mr. Brand and myself, I toured through the whole of the Tinnevelly area. Those weeks were weeks of very intensive study of the work and all its problems. Every station was visited once, most of them were visited twice; others, three, and even five times. At the beginning of this year I was requested by the Council to assist as far as possible in that area by paying periodical visits to Paniadipatti, which instruction I am trying to fulfil.

Doubtless there are many readers of the HERALD who were not in close touch with *Rays from the East*, and to whom the name Tinnevelly gives no definite idea whatever. To such persons some general information concerning that very important part of our work may not be out of place.

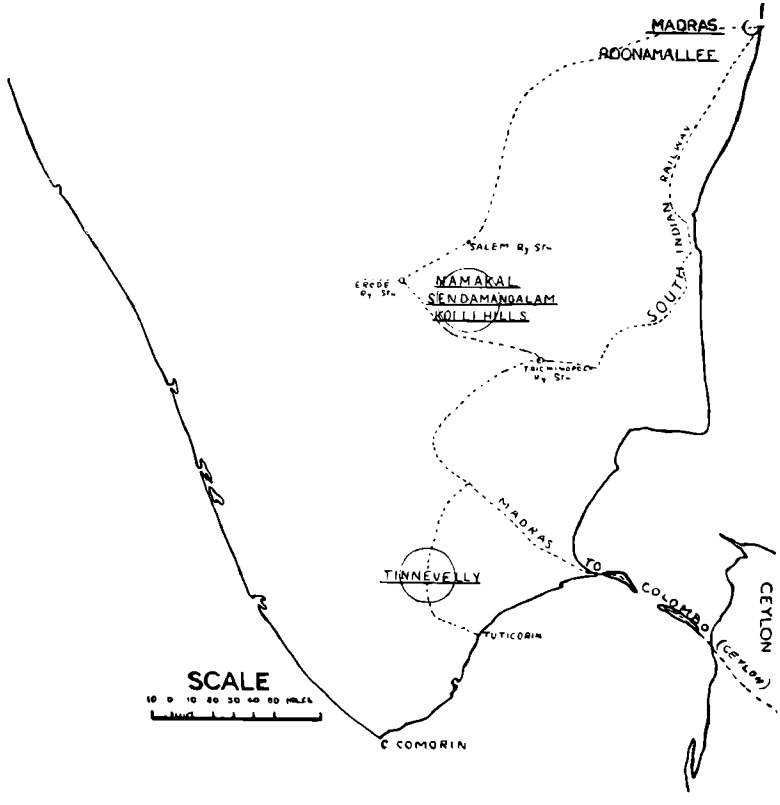
What is Tinnevelly?

The Name. Tinnevelly is the name of a District consisting of a group of eight Taluks or Counties. It is also the name of a town, the old capital of the District; but as it has been superseded by another, the town is not to-day of any very great importance. In the olden days the whole of our work in the south was within the Tinnevelly District, hence its name. But it should be remembered that a few years ago Government made a redistribution of the Taluks in that part of the Presidency, and created a new District called the Ramnad District. Now of the three Taluks where our work is situated two are in the District of Tinnevelly, and one is

in the Ramnad District. Nevertheless, for convenience it would be well still to regard all our work there as being in the "Tinnevelly" area.

Where is Tinnevelly?

The Position. Tinnevelly is the southernmost District of all India, running down almost to Cape Comorin. It is bounded on the west by the Native State of Travancore, on the east by the Gulf of Manaar, and on the north by the Ramnad District. If we take it in its geographical relation to the other Fields of the Mission, we see that the centre of its work is about 400 miles south south-west of Madras City, and about 205 miles south of Namakal, so Namakal is approximately midway between the two areas of Madras and Tinnevelly. A reproduction of a sketch map prepared by the late



SKETCH MAP OF SOUTH INDIA.
Showing relative positions of the Strict Baptist Mission Fields.

Our Tinnevelly Field

Mr. Brand, showing the relative positions of the Fields, is printed on page 191.

The Country. What kind of country is Tinnevelly? Nearly the whole of the District is very flat, relieved only here and there by big bosses of gneiss rock. The comparative absence of trees and the flatness of the country give rise frequently to strange phenomena of mirage or "dancing heat," but also afford a wide range of vision, so that one enjoys a sense of the wideness, expansiveness of the world about him. To the west, at a distance ranging from 30 to 50 miles from our Stations, rise the mighty Travancore Hills, their sides clothed with forest, and their peaks soaring 5,000 feet, and some over 6,000 feet high.

In more than two-thirds of the country where we work there are no roads, but mere tracks across the fields. Last year we went from village to village for four weeks without seeing a single road. Moreover, much of the soil is black clay, which, in the monsoon, makes it very difficult for one to travel far. The following is an extract from the diary of the late Mr. Brand, written during the Joint Deputation tour last year:—

"Friday, February 1st. From 4.45 a.m. until the evening we were occupied in changing camp. Although the camp at Ilivarasanenthal was distant only some 13 or 14 miles, yet owing to the soft nature of the ground consequent on a little rain, it took us seven hours to do the journey. The ground was soft for only three or four miles in our case. Had the rain been general we should probably have been unable to do more than half the journey before evening."

The Climate. Government inform us that Tinnevelly has the highest "average mean" temperature for the Presidency. I may say that in two of my visits to Koilpatti and Paniadipatti, Tinnevelly District did everything necessary to maintain its unenviable reputation! Still, they tell us it is a healthy country. For the sake of our brave friends at Paniadipatti, I hope it is.

In my next article I shall say something of the missionary centres of Koilpatti and Paniadipatti.

Legacy.—Amongst the "Gifts for the Lord's work" published in this issue, there is a legacy of £150 received from the executors of Miss Salisbury, of Southport. For many years Miss Salisbury was a consistent supporter of the work of the Mission, and now that she has been taken home we shall miss her regular gifts. By making this disposition in favour of the Mission our friend in God has helped us at a time of need, for, after the receipt of this legacy, at the last Council Meeting the Treasurer reported a deficit of £466 in the General Fund.

Our Mission Workers.

L. WATTS.

THE constant accession of new supporters of the Mission is sufficient reason to give for another article on our Mission Workers, for new friends cannot be expected to read back in past years of the HERALD.

The need for Indian Mission workers lies in the fact that, given the same desire to witness for the Lord Jesus as the missionary has, the Indian Christian worker should be able to present the Gospel to his fellow-countrymen in much clearer terms than the missionary who has the disadvantages of being a foreigner, speaking in a language not his own, and of an entirely different way of expressing things, even if his knowledge of the language may be all right. Also it is clear that if the missionary has no Indian helpers, the ground he could cover with the Gospel would be so much smaller. At the same time, there is a danger of a missionary having so many workers that his own contact with the work tends to become very superficial. Again, the school work, which has been proved over and over again to be the means blessed of God in the salvation of souls, could not be maintained by the missionary alone.

Grades.

The workers that are needed are, therefore, (1) Teachers, qualified to teach in schools that receive government inspection, and also to be fit representatives of the Master in the villages in which they are stationed; (2) Preachers who can do regular open-air and house-to-house evangelistic work; (3) Biblewomen to do similar work amongst women in their homes; and (4) Preachers-in-charge of Christian congregations.

Measured by Western standards, the equipment that these workers bring with them is very meagre. First there must always stand a personal knowledge of the Lord Jesus Christ as Saviour, and throughout the S.B.M. it is our aim that this shall be the first item of equipment. However desperate the condition of a school may be for want of a teacher, supporters of the S.B.M. may rest assured that under no circumstances would a Hindu, Muslim, or Roman Catholic teacher be employed in our schools. The next item of equipment should be the call to service for Christ. There is, to a certain extent, the feeling of a call to Christian work, and as experience grows there is, in many cases, a growing attachment to and love for the work, apart from the means of livelihood which it provides. The recognition of God's call does seem to come in this way rather than by a definite consecration of the worker's whole powers to the Lord at the beginning of Christian service. Thirdly, a knowledge of, and ability to teach the Bible is required. In Madras a test paper of 20 to 40 questions is given to each applicant, and a minimum

Bible Knowledge.

of 50 per cent. of correct answers is now required. These questions are very simple, but it is surprising how little many Christians know of the general contents of the Bible. With the increasing knowledge by the people generally of the rudiments of Christian teaching, it is necessary that Christian workers should commence with a good foundation of Bible knowledge. Fourthly, the standard of educational equipment is becoming higher by reason of the demand by government, in the Madras Field, at least, that no one with less than 8th standard education shall be allowed to teach in schools.

With this minimum of equipment, it is necessary that workers should receive help and training for their work. This is essentially the missionary's work. Sufficient has been written quite recently in the HERALD on the subject of examinations to have made clear the way in which the Bible study and preparation is fostered. There is need for constant care lest through lack of spiritual training the work should become cold and lifeless.

Environment. The life of the Mission worker has to be lived, for the most part, in the villages. That worker is fortunate who has a little group of Christians round him with whom he may meet and pray and converse. A very large number of them have no such privilege, and conversation with non-Christians is far from edifying. The Christian worker has to maintain the glow of Christian testimony in surroundings that are absolutely deadening, and the temptations to slackness are tremendous. Although transfers and removals of workers are expensive and sometimes inconvenient, they are often very helpful spiritually, as they break the monotony of speaking to the same people over a number of years.

Nowadays, with the development of compulsory education and the provision of many Government schools, it is rarely that a year passes without some teachers leaving for the much more highly paid posts in those schools. For this same reason it is often difficult to find suitable workers to fill vacancies.

Chain Links. In spite of the limitations which the foregoing paragraphs may suggest, the missionary very often praises God for the opportunity of working with them. They are a body of Christians through whom the Gospel is being actively made known, and by whom the Lord's name is praised. They are a most important link in the chain that helps the Western Churches to fulfil the Lord's command. The chain will be something like this:—The Church members—the local Mission Secretary—the S.B.M. Council—the Missionaries — the Mission workers — " all nations." If we are in the chain we need to remember *every* link before the " Throne."

Tinnevelly Harvest Festival.

V. D. GREEN.

"The Lord is good unto them that wait for Him, to the soul that seeketh Him" (Lam. iii. 25).

SUCH is the text on the Calendar just above my desk, and such is the grateful acknowledgment of my own heart as I review this month and pen this little message. Many have been waiting upon Him, seeking Him for weeks, not here alone, but in England also and elsewhere, that He would give us much blessing in our Harvest Festival this year. Those who read this report will praise God with us for answering their prayers and ours.

Welcome Helpers. We were favoured in having with us Mr. and Mrs. Morling and also a special speaker, a Mr. Samuel. Preparations had been going on for several days and all was now ready. A large Pandal was erected to accommodate the people, who gather from all the out-stations of the Mission. Wednesday, July 9th, was the opening day of these Annual Gatherings, and during the afternoon the people began to come in little groups. The numbers increased as the time went on, until we had on our compound a company of between 850 and 900, men, women, and children. What a scene of animation it was! This was to them the great event of the year, so all had put on their best clothes, and in the brilliant sunshine the scarlets, blues, greens, and yellows of the women's and girls' saries, and the gay colourings of the men's silk scarves looked very bright. The shiny smoothness of hair well soaked in coconut oil and pasted down, was another interesting sight.

Colour Schemes. I must not forget to include in my description the splendid efforts of some proud parents to excel in the matter of their children's attire. We were amazed to behold one little fellow strutting round in pink socks and a green coat! Another still more wonderful creation was a long, flowing garment flower patterned, with lace round sleeves and the bottom, and this, I believe, adorned a boy! Well, all did their best, and the effect of this multi-coloured scene was anything but dull, indeed, it was quite dazzling. There was an incessant hum of voices and a continual thud of feet and clap-clapping of sandals by those who were fortunate enough to possess them. The Pandal was decorated with branches of banana palms, and some of the gifts which had been presented were hung from the roof. This tent presented an interesting sight in the evening meetings, for two large powerful lamps illuminated the interior, and along the side and back of the tent hung women's saries suspended from poles, in which lay infants, most of them asleep, some quietly cooing and wondering what was going on about them, while one now and again would start

vigorously crying and kicking, apparently protesting against having his sleep disturbed.

The opening meeting was held on the evening of the 9th; ably addressed by Pastor Jesudason, during which he said that these Annual Harvest Thanksgiving Gatherings were inaugurated 30 years ago. He observed with gratification that he had taken part in every one of these 30 festivals!

Helpful Messages. Services of a devotional character were continued through the two days following. Each was quiet and reverent, and the messages were full of earnestness and intensity and Holy Ghost power. Both Mr. Morling and Mr. Samuel addressed these gatherings, at which the attendance was between 750 and 800.

There were also two Women's Meetings, conducted by Mrs. Morling. These, too, were very encouraging, and we were greatly cheered when, at the close of each, the women came and placed their offerings on the table voluntarily, because we did not take a collection! Children's services, too, were included, at one of which Mr. Samuel spoke.

On the afternoon of the last day an auction was held, when the gifts that had been brought in were sold. The proceeds of this sale, together with the monetary offerings, were very much higher than last year, and we thanked God for this encouragement.

Expectant Longing. I shall not soon forget the solemnity which pervaded those gatherings, the certainty that God was there in deed and truth, the power with which God clothed His messengers, nor the God-compelled attention of the great congregation during that time. We believe that many were blessed and returned to their homes with a new concention of Christian discipleship, its requirements, privileges and responsibilities. We watch expectantly for the fruit which shall appear as the result of this year's Harvest Festival, remembering the promise of Him Who said, "My Word shall not return unto Me void." As the people dispersed on the Saturday morning we felt indeed God had answered the prayers of His children. for "THE LORD IS GOOD UNTO THEM THAT WAIT FOR HIM."

KOLLI HILLS.—During the past month fevers have been very prevalent in the Christian community here. Several friends in the Valavanthi Settlement have had acute attacks of malaria, and Mr. and Mrs. Varky, the Puliampetti workers, have been through severe attacks of typhoid, which have brought them very low. I am thankful to say that the two last-mentioned friends are now convalescing satisfactorily.

Camps have been made in Kurungunadi, Puliampetti and Moonoor.

Owing to the exceptionally heavy rains of the last season, the hill-folk have now harvested a magnificent crop of rice. It appears that the rice harvest this year has exceeded those of five or six years past.

D. A. THROWER.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the new converts in Madras and Namakal Fields who have publicly confessed Christ.

For the spirit of prayer granted on the day of united prayer for India, and for the faith which believes that definite blessing will follow.

Let us Pray—

For a rich outpouring of spiritual blessing upon the Annual Meetings convened for October 28th.

That during her furlough the health of our L.Z.A. missionary, Miss E. C. Putnam, may be restored and established.

For blessing upon the Scripture teaching given to the inmates of our Hostels, Boarding Schools and Girls' Homes in India.

That God will guide the deliberations of those who will gather shortly for the Indian Round Table Conference at St. James's Palace.

Holding the Ropes.

H. A. HUCKETT.

The special gatherings for prayer at Chadwell Street, on August 29th, were held in an atmosphere peculiarly appropriate to the occasion. The exceptionally hot weather was a forcible reminder to us of the torrid temperatures in which our missionaries always have to live and work. The first session commenced at 3 p.m. under the presidency of Pastor

Afternoon. Leonard Hills, and after a season of prayer an address was given by Mr. H. A. Huckett from Nehemiah ii. 4, "So I prayed unto the God of heaven." At 4 p.m. Pastor W. S. Baker presided, and prayer was continued on behalf of the Zenana work and the two recently accepted candidates, Miss Ruth Harris and Miss Stella Hazell. This session closed with an address by Mr. A. Morling on the words, "Sitting at the feet of Jesus."

After an interval for tea, we gathered again under the leader-

Evening. ship of Pastor R. Robinson. Many fervent petitions were offered, and an inspiring address was given by Pastor C. J. Welsford from 1 Kings xviii. 38, "Then the fire of the Lord fell." At 7 p.m. Mr. J. B. Collin presided, and stated that Miss Putnam had arrived safely in London, and felt better for the voyage home. Before proceeding to prayer, Mr. Collin outlined some of the special needs of the Mission, which constituted a challenge to faith and a call to intercession. He asked prayer for the Home Council, for each separate section of the Field, for an additional male missionary, for the political situation in India, and for the financial position of the Mission. Prayer was then offered for each of these specific needs.

Missionary E. A. Booth gave the closing address from "Three Key Words to Prayer in Hebrews": (1) "He that cometh to God must believe," (2) "Let us draw near with a true heart," (3) "Let us come boldly unto the Throne of Grace."

Helpful Gatherings

In spite of the heat and the holidays, there was a good muster of praying friends at each gathering, and we are looking expectantly to our Covenant Jehovah for answers to our prayers. May we, like Abraham, go out early in the morning to the place where we stood before the Lord, and watch for Him to speak (Gen. xix. 27).

Reports of Meetings.

Tunbridge Wells.—On Wednesday afternoon, July 23rd, we had the great pleasure of a visit from our beloved friend, Mrs. Brand. About forty missionary-minded friends met in the drawing-room of 42, St. James Road, while Pastor J. G. Evans presided and welcomed our sister into our midst, at the same time expressing the real sympathy we all felt in her great loss. Mrs. Brand expected the meeting to be in the garden, and framed her very telling little address from the poem "The glory of the garden." She remarked: "The roses remind me of the Kolli Hills. There we took a rose tree, we tended it oh so tenderly, but year after year no roses! We almost decided to throw it away, when, lo! two buds appeared. Does not this remind us of the patience of our Heavenly Gardener with us, and shall not we have patience with the plants He has given us to tend? The next thought was, that much of a gardener's work is done on his knees. Oh! how true of the work on the Kollis!" Our dear sister, in closing, asked us to pray for some who, weak in themselves but strong in the Lord, were leaving the little Christian community at Valavanthi to settle among heathen relatives. Four were mentioned by name, and an account of their conversion was given. Tea was served after the meeting. We thank our London friends for their presence and kindly sympathy. We esteem it a favour to be allowed to share such a glorious work. The free-will offerings were £3 4s. 10d.—F. M. P.

Bedford.—On Wednesday evening, July 30th, the members of the Bedford Branch of the L.Z.A. invited all interested in the work to tea in the Providence Chapel Schoolroom, that they might see the garments (over 100) that had been made for the pupils in the Mission Schools in India. Afterwards an informal meeting was held, when, after singing, Scripture reading and prayer, Pastor Gossling, of Hartley Wintney, gave a most appropriate and touching address. He spoke of our responsibility as a nation and as Christians towards India, as it forms part of the British Empire, and then told of the deep need and opportunities in that vast mission field. The meeting closed with praise and prayer. Although no formal collection was announced, the gifts of the friends present amounted to £1 8s. 6d. after the expenses were deducted.—S. E.

Announcements.

Tamil Text Slips.—Mr. Shipton writes to say that the entire stock of these slips for picture post cards has been sold, and that at present no further supplies are available.

L.Z.A.—Members of the General Committee will receive invitation cards for the Annual Business Meeting to be held at 2.30 p.m. on Tuesday, October 28th, 1930, at the Leysian Mission, and their attendance will be appreciated.

FOR SALE, for the benefit of the S.B.M., a non-expensive hand-made Wool Rug. 65 by 25 inches. Light, thick and of durable colours. All inquiries should be addressed to Miss Stace, 19 High Street, Sandgate, Kent.

Missionary E. A. Booth's Engagements for October.—1st, Prittlewell; 5th, Deeping; 9th, Leicester (Zion); 12th, Tunbridge Wells; 13th, Hailsham; 14th, Warbleton; 19th, Chelmsford; 26th, Finchley (Soho Memorial); 28th, Leysian Mission (Annual Meetings). Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

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for 1931

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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. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20**

All Orders for the MISSION HERALD and "Rays from the East for Young People" or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

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 Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey.**

GIFTS FOR THE LORD'S WORK.

Received from August 10th to September 9th, 1930.

General Fund.

	£	s.	d.
Tring, Ebenezer, Coll.		12	7
Clapham, Courland Gr., S.S.		8	9½
B. Box		6	6½
Carlton, Beds, Coll., &c.	2	0	0
Box		15	0
Hall Green S.S.	1	1	0
Sydney, Belvoir St., Coll.	4	15	0
Margate, Boxes, Mrs. Finn		6	0½
Miss Sutton		7	4½
Miss Rayner		6	7½
Victoria, Aus., Boxes & Coll	3	15	0
Bournemouth Friends, Box (1929)	2	6	0
Brentford, S.S., Coll.	4	5	4
Cambridge, Eden	2	0	0
Newhaven, S.S., Box		15	0
Bexley Heath, Box	2	13	2
Coll.	2	18	8½
Belvedere, Box		1	4½
New Cross B., Thankoffering from "R."		5	0
Hailsham, Boxes, Miss P. Guy		6	1½
Miss King		4	8
Miss E. Baker		5	0
Miss K. Dunk		6	5
Miss C. Dunk		2	2½
Miss M. Dunk		6	7
Mr. Billiness		4	0
Mr. Lever		5	2
Mr. Colwell	1	0	8
Mr. A. Saunders		7	4
Cambridge, Eden, Coll.	10	0	0
Smarden, Boxes	4	18	9
Charteris, Zion, Coll.	3	12	6
Brighton, Ebenezer, Box	1	10	0
Clapham, Miss Collins		4	6
Highbury, Providence, H.A.B., Box		10	2
Mrs. Puttman's Box	1	8	7
Don., Mr. & Mrs. Lawrence	1	0	0
W.K.P., Don.	1	1	0
Misses Hammond		10	5
Mrs. Adam's Box		11	9½
S.S. Boxes	5	13	1
H.A.	5	0	0
Masbro' S.S., Boxes	1	18	5
B. Box		16	3
Clapham, Courland Gr., Upkeep of Ahmaikulam	4	0	0
Bradenstoke, S.S.	4	13	10
Boxes: H. Swarbrick	1	2	2
Mrs. King	1	1	3
L. Fry	1	0	7
E. Skull		18	8
Mrs. Diccox		7	6
S. Burgess		5	8½
M. Wheeler		5	3¾
N. Kilmister		5	1
C. Burgess		4	7¾
W. & F. Watson		4	4
M. Burden		4	3½
H. Farmer		3	3¼
D. & F. Ferris		2	7
D. Ovens		2	2
K. Barnes		2	2
G. Barnes		1	11¼
G. Newman		1	7½
R. Blackman		1	2
D. Mahoney		1	0
L. Mahoney			5
Croydon, Salem (Mr. Payne's little boy)	1	0	0
S.S.		10	9
Farthing Box		7	3
Coll.		16	1
March, Boxes	10	15	8
Thankoffering		4	0
Hounslow, Anon.	15	8	0
Blakenham, V. M. Crunden's Box	1	0	0
Richmond, Salem, Birthday Box	1	0	10½
Senior Class		10	9
Infant Class		5	5½
S.S.		15	5¼
Junior Y.P.S.		1	11¼
Farthings, Peggy		2	1
Edna, Horace & Clive		3	1
19 Boxes		8	6 1½
Box-opening Coll.		1	8 6
Crowfield, nr. Ipswich, Boxes	2	4	0
Hounslow, Zoar, Miss Tillier		2	0
	£132	13	8

Personal.

	£	s.	d.
Interested		5	0
Mrs. Stevens	1	0	0
R. M. Naish, Box		13	0
Miss L. Bourne		5	0
Mr. J. E. Flegg	2	2	0
H. Watts	2	0	0
C.H.		5	0
Miss G. Challis, Box		10	0
Mr. E. J. Roots, U.S.A.		10	0
Miss Garner's Box	1	15	6
E.M., Watford		10	0
Mr. A. Cramp	1	11	6
Mr. R. Barnett	1	0	0
M.B.		5	0
Anon., Bristol p.m.	2	0	0
W. Henson		5	0
Subscription	96	17	6
Miss Dennis, Box	2	10	0
Mrs. S. Stockwell	2	2	0
Two Birthdays	5	0	0
	£121	6	6

Rays.

	£	s.	d.
Per Mr. Shipton	2	14	4
Hounslow, S.S.	1	2	6
Clapham, Courland Gr.		3	0
	£3	19	10

Herald Fund.

	£	s.	d.
Carlton, Beds		12	0
Margate, Rehoboth		1	9
Victoria, Australia		10	0
New Cross, Zion		17	6
Bexley Heath		14	0
Tottenham Branch		7	0
Hailsham		12	0
Kings Langley		6	0
Middlesbrough		15	0
Ilford		9	0
Highbury		6	0
Clapham, Courland Gr.		12	0
March	1	14	9
PERSONAL.			
Mr. J. B. Collin	50	0	0
Eltham, per Mr. Shipton	6	0	
Miss Grice Sydney, per Mr. Shipton		6	0
Miss Pitt, per do.		1	6
Miss Blinkhorn, for postage, per do.		2	0
In memory of Mr. A. Vine, per do.		10	0
	£59	4	6

Miscellaneous.

	£	s.	d.
Irthlingboro' Gas Co. Div.	2	0	4
Legacy, Miss E. M. Salisbury, Deceased	150	0	0
Clapham, Postage		1	0
	£152	1	4

Pension Fund.

	£	s.	d.
Div., 3 p.c. C. Stock, £935/1/3	7	0	3

Ladies' Zenana Auxiliary.

Donations to September 9th, 1930.

	£	s.	d.
Bedford, Freewill Offerings	1	8	3
Box		5	9
Sale of Mats		2	0
Sundays' Egg Money		5	9
Brentford, Girls' Sewing Class, for Girls' Hostel		10	0
Cambridge, Subs. & Boxes (Addl.)	1	11	9
Chadwell Street, Boxes (Addl.)	1	6	6
Croydon, Derby Rd., Box (Addl.)		5	0
Grundisburgh, Don.		10	0
Hounslow, Box (Addl.)		7	6
Lynton Rd., Dons. & Boxes	8	1	2
New Cross, Toward Hire of Bulls for Miss Green	6	16	6
Notting Hill Gate, Boxes (Addl.)	2	10	0
Ponders End, Miss M. Howard		7	7
Ramsgate, Boxes	2	10	0
St. Albans, Dons.		7	6
St. John's Wood, Subs. & 56 Boxes	36	19	5
Tottenham, Boxes	6	6	0
PERSONAL.			
Two Birthdays	5	0	0
A Friend from Croyde	10	0	
Executors of late H. S. Nunn	10	10	0
Thankoffering, High Wycombe		2	6
Mr. J. B. Collin	80	0	0
	£173	11	11

Vol. XXIX. *New Series, No. 287.* November, 1930.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."



A MOUNTAIN GRAVE.
Memorial Stone to Mr. Brand on the Kolli Hills.

Price One Penny

the Secretary, W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5.
Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by THE MARSHALL PRESS, Ltd., 7 Milford Lane, Strand, W.C. 2

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The Strict Baptist Mission HERALD.

The Monthly Magazine of the STRICT BAPTIST MISSION, Founded in 1861, now Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

VOL. XXIX.] NOVEMBER, 1930. [*New Series*, No. 287

Matters of Moment.

Welcome Change.

At the Council Meeting in October, the Doxology was sung when the Treasurer read the closing figures of our financial year, which showed a small credit balance in the General Fund. There had been grounds for fear that the final accounts would reveal a deficit in the General Fund, but during the closing days of September many gifts were received, and so the deficit which has haunted us for so long, was wiped out.

Conference Appeals.

From our Indian Conference of Missionaries there has been received some urgent appeals for help connected with building extension, alterations and repairs. These items amount to about three hundred pounds (£300). The largest item in the list is for the addition of a new room and verandahs and for necessary repairs to the Mission House at Paniadipatti in the Tinnevelly Field. The Council has approved of these items, and has committed itself to meet these expenses as soon as the state of the General Fund will warrant the expenditure. Meanwhile these urgent matters must wait.

The General Fund.

It should be very clearly understood that the cost of these items cannot be met from the Special Extension Fund. The conditions attached to the gift constituting that Fund, do not permit it to be used for this purpose. An earnest appeal is therefore made for such an increase of gifts to the General Fund of the Mission, as will make it possible at an early date for the Council to send this additional sum to India, in order that these necessary works can be carried out.

The Supreme Motive.

"For His Name's Sake they went Forth."

The Name.

This has been the supreme missionary motive of the Christian Church from its earliest days. The NAME stands for the complete character of Jesus Christ, for His entire personality, for all that He was and all that He did. The glory of the Name grows upon us as we realise the victories He has achieved throughout the world.

There are other motives which prompt to Missionary service. The motive of a great compassion for souls, the motive of deep gratitude to God, and the motive of human brotherhood are worthy motives, but they are not so enduring as the motive enshrined in the words "For His Name's sake."

The Enduring Motive.

Amid all changing circumstances and moods and zones this is the motive that abides. This keeps the missionary at his post and at his work, in those days when everything seems to go wrong and one is tempted to say, "I have laboured in vain." When friends fail and other incentives disappear, this motive abides because He abides who said, "I am with you all the days even unto the end."

This motive stands independent of all visible results of service. It endures through all apparent and real defeat. It outlasts all opposition. It nerves for fresh endeavour. It ever calls to new enterprises. This is the motive which inspires, lightens and transforms, all service for King Jesus.

The Willing Service.

"They went forth" to proclaim the Name in all its rich content. It was an act of obedience to His command. These disciples went forth in a spirit of devotion to Jesus Christ which asked no questions and fixed no limits to their willing service. It was an enterprise of faith, for they went forth into untrodden paths and unknown conditions.

Our Latest Recruit.

In this matter we are not living on past history. At our recent Annual Meeting, farewell was taken of our young brother, Mr. A. J. Morling, who this month is going forth to India "for His Name's sake." He has given himself to this work among the heathen for the glory of our Lord.

When serving in India it was my privilege in 1903 to

welcome to missionary service there Mr. David Morling. He was the first of the colleagues that I had the joy of greeting. Through all the years since, God has sustained him through a strenuous missionary career. Now I greet him across the world and rejoice with him as his eldest son, Mr. Augustus Morling, goes forth to enter upon missionary service as colleague to his father.

Fellow Helpers. In the epistle from which the phrase is taken, the Apostle John says concerning those who go forth for the sake of the Name, that the other believers may be and ought to be, " fellow helpers to the truth " by personal, financial and other contributions. Above all other ways in which we can all be fellow-helpers to our missionaries, is the way of daily prayer on their behalf.

Our Foreign Field.

News of the Month.

MADRAS.—Miss Putnam.—Before this note leaves India Miss Putnam will have reached England, we trust, already with a certain amount of recuperation from the voyage. On the evening before Miss Putnam left Madras, the Biblewomen and other Mission workers met to bid her farewell in a simple little meeting. Later in the evening, the young men of the Hostel arranged a very pleasant farewell in the Hostel Prayer Room. We pray for our sister a full recovery to health and a happy return to her loved work.

Biblewomen's Examinations.—These were put forward a little on account of Miss Putnam's furlough, and we were glad to have Miss Savage with us during the time she was conducting the examinations. The Bible study for these examinations has introduced the Biblewomen to new lessons in the Word of God, that they may pass to others, and so have been a help and blessing to them.

Conference.—The week from August 20th to 26th was spent in Conference at Namakal. The fellowship was very much enjoyed around the Table, in walks, and in the very busy times during Conference Sessions and auditing accounts. Year by year the volume of business to be done at Conference seems to increase, and certainly the importance of the matters brought forward require more and more time for thorough discussion. A letter of somewhat formidable length was sent to Council as a result of Conference this year.

Miss Carter arrived in Madras from Paniadipatti at the beginning of September, to take Miss Putnam's place during furlough. Miss Carter is studying for her second Tamil Examination, but hopes to be able to go out with the Biblewomen twice a week. L. WATTS.

News of the Month

NAMAKAL AND SENDAMANGALAM.—Annual Conference.—In the third full week of August, the S.B.M. Missionaries' Annual Conference was held in Namakal.

Special Conference Services.—The activities of the Conference were seen not only in the transaction of business; intellectual and spiritual requirements were not overlooked. On Saturday (23rd) the Chairman opened a debate by reading a paper on " Pastorates and their Oversight." On Sunday (24th) Mr. Watts preached the Word and administered the Lord's Supper at Namakal, while Mr. Thrower filled the same good office at Sendamangalam. On Sunday afternoon the Chairman gave the Conference sermon in an English service at Namakal.

Extension Fund.—We all have been greatly encouraged to hear of the Extension Fund. Throughout South India we see doors opening wide to the advance of the Evangelist, and we pray the Council may be granted heavenly wisdom in disbursing the money which has been so munificently given.

New Missionaries.—Another encouragement has been the acceptance of Miss Harris and Miss Hazell for service in India. Our contact with Miss Harris here on the field last year, leads us to expect great things.

No Sowing.—Again we make our complaint about lack of rain. The sowing of millett for our Hostel should have taken place seven or eight weeks ago, but owing to absence of rain we have been unable to put in the grain. We are praying that the well now being blasted, may bring us a plentiful supply of water.

Visit to Madras.—Last month, in making another visit to Madras, I was able, as a delegate of the S.B.M., to attend some very interesting meetings there. The business of the transfer of property was satisfactorily concluded.

Camping.—Recently almost every week-end has been occupied by camping. One week we were at Velur, on the Cauvery, whence we went out and visited various places where the people are interested in Christianity. Velur is a large town-like place and the centre of a very populous area, but we have never had either teacher or preacher there.

Peace Negotiations.—The peace negotiations, carried on for some weeks by two of our Indian Moderates, with Mr. Gandhi and other Congress leaders in prison, have ended in failure. There are signs that the country is seeing the folly of the agitators' decision to continue their campaign. Christian friends would render India a great service, by praying for the restoration of peace and loyalty in India, and for Divine guidance at the Round Table Conference in London.

D. MORLING.

A Mountain Grave.

(See photograph on cover.)

D. A. THROWER.

SOON after Mr. J. M. Brand, our beloved colleague and predecessor in work on these Mountains of Death, laid down his life in the service of the Lord of Life, it was decided to erect a headstone on his grave. This, however, presented very great difficulties. First of all, stonemasons do not like to visit the Kolli Hills for work. They have plenty

of work on the Plains, and further, they dread the Kolli Hill fever. At least two futile attempts were made, first to make a ferro-concrete slab, and secondly to chip a headstone out of solid rock. Thus the task seemed impossible. However, at long last we secured the services of a new gang of stonemasons in July last, and they managed to find and break a piece of stone large enough for the purpose. The giant was hauled for about half-a-mile over fields and across swamps by 32 men, who took three and a half days to bring it to the site. After herculean efforts with ropes, poles, rollers, crowbars and other implements, they did what seemed impossible. Great was our satisfaction and relief when the task was completed and the finished stone was in position. The work was by no means without danger to the workmen owing to the great weight of the stone. This memorial has been erected in the hope that it will be a means of blessing to some hill folk. The inscription on the tablet is in Tamil. In English it would read:—

JESSE MANN BRAND,
1885-1929.

IN THE YEAR 1907 HE CAME TO INDIA AND
IN THE YEAR 1913 HE SETTLED ON THE
KOLLI HILLS.

ON THE 15TH OF JUNE (THE 2ND OF THE TAMIL MONTH ANI), 1929, HE DELIVERED UP HIS LIFE TO THE LORD ON BEHALF OF THE PEOPLE OF THESE HILLS.

O DEATH! WHERE IS THY VICTORY! THANKS BE TO GOD WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST. 1 Cor. xv. 55, 57.

His last words were:—'MAY THE KOLLI HILLS BECOME THE HILLS OF THE LORD.'

An Outline of "Tinnevelly."

D. MORLING.

NO. 2.—KOILPATTI AND PANIADIPATTI CENTRES.

IN the olden days, when the missionary staff was more adequate than it is now, the work of the Tinnevelly area was administered from two centres, Koilpatti and Paniadipatti. In each of these places we have a bungalow; around each we find sufficient work to engage the energies of a missionary; so we may still say that these two names represent two fields.

Koilpatti.

Of the two places, Koilpatti is much older as a Baptist missionary centre; the name goes back into the remote past of our history, and in my childhood days I conjured around it many a vivid scene. Koilpatti means "temple village"; the houses nestle round an ancient temple established (so tradition says) by the Indian rishi Agustya. The shrine still stands surrounded by its high frowning walls of lime and vermilion, rich in lands and retrograde in all social policy.

Strategic Centre.

The village has become a town, and now has a population of about 5,500 souls. Its recent growth in size and importance is due to its having been made the capital of the county now bearing the same name. In consequence of its political promotion we find here the new Courts of the Divisional Officer, the Tahsildar, Sub-Magistrate and District Munsiff, besides many offices considered necessary for the capital of a respectable Taluk. Moreover, it stands on the South Indian Railway, which runs down to the harbour of Tuticorin, and is situated at the junction of two good roads by which one may reach a few of our stations. Near-by is a cotton mill which, when working in full swing, employs about 800 hands.

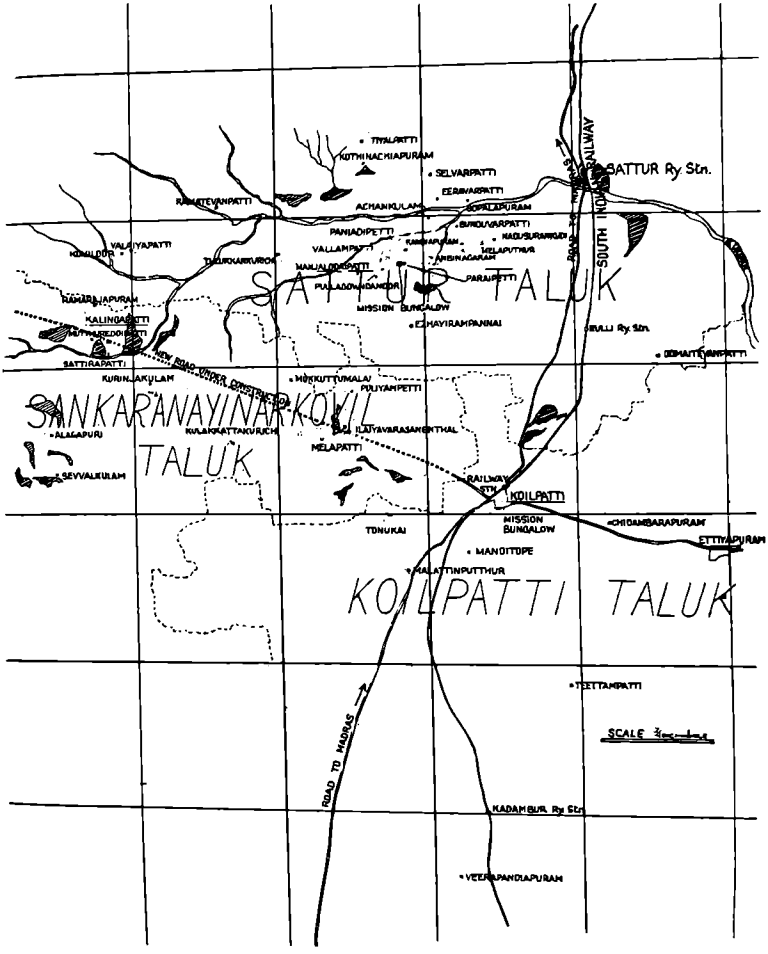
On the southern extremity of the town, on a high gravelly ridge and near the main road, is the mission compound. The price of land in this neighbourhood has gone up quite 200 per cent., and as we have here four or four and a half acres, our property should be of some value. In the compound are situated a chapel, school, one or two workers' houses, the mission house, and the usual outbuildings. The bungalow is well built and contains five rooms, but parts of it are in sad disrepair. As you are aware, it is empty because for some years no missionary has been residing in the station. It was here that the Joint Conference met last year to consider the Joint Deputation's Report to the Home Committees.

Missionary Needed.

For many years a Pastor was working from this centre, but now he is stationed at a village four miles south. The stations readily accessible from this place are widely scattered. For some years the leading Pastor of the Field filled the breach in supervising the work of Tinnevelly, but as he lived at Paniadipatti, and as travelling is very difficult in those parts, Koilpatti was not as fully developed as the northern side. It is believed that if a missionary were stationed in Koilpatti again, many of the old Christians would reappear and old congregations be restarted. May the Lord soon grant a suitable missionary for Koilpatti Field.

Panladipatti.

The name means the "village at the foot of the palmyra tree." Why the ancients should have given this name I know not, for that which immediately strikes the notice of



SKETCH MAP OF THREE TALUKS.
Showing Positions of Strict Baptist Mission Stations in Tinnevelly.

a visitor from the north is the absence of trees—except in the mission compound. "The village at the foot of the palmyra" is just an agricultural village, situated in the county of Sattur. It is about twelve miles north of Koilpatti, and the

compound is three-quarters of a mile from the village. In these days of motor 'buses we do not mind being distant from a railway station, so long as we are provided with roads, but Paniadipatti has never known roads. When one adds to this the difficulty of clayey soil, you will realise the labour entailed in travelling. If you have good "riding legs" the best means of transit is a strong horse.

Roadless but Central.

You may ask why was the "village at the foot of the palmyra" chosen as a missionary station? The reply doubtless is, because it is a good centre for more than half of our Church members. Last year the Joint Deputation visited no less than sixteen stations from this place, all within six miles of the bungalow. Much as the missionary likes good roads, he must go where the people are.

That brings us to the fact that here in this out-of-the-way corner of the earth are the Paniadipatti ladies, Miss Green, Miss Poole and Miss Carter. (By the time this appears in print Miss Carter will most probably be in Kilpauk, Madras.) They are living on high ground commanding an extensive view over the flat plains, and have a compound of about seven acres. The mission ground contains the mission bungalow, the usual outhouses, an excellent well, and the Girls' School. In the village, three-quarters of a mile away, is the chapel, a school and a teacher's house. In the same street is the home of our leading Pastor, who wields much influence amongst both caste and non-caste people.

Needless to say, the position of Miss Green here, as general manager of the whole of the Tinnevelly work, is not an easy one. When you pray for the S.B.M., pray that much wisdom be given to the brave ladies in the lonesome station of Paniadipatti.

The Testimony of a Godly Life.

VIOLET D. GREEN.

"And I, if I be lifted up, will draw all men unto ME."

IT was Saturday afternoon, June 28th, about 5 o'clock, and I had settled to write my English mail. I had not been seated long, when on the back verandah of the bungalow appeared a stranger. He timidly advanced towards the door and stood for a moment till I turned and enquired what he desired. He was perhaps about thirty-five years of age and a caste man. He began, "Amma, I want you to give me a Bible." I said, "Who are you, and why do you want a

A Welcome Request.

Bible? I do not give Bibles away. Are you a Hindu or a Christian?" He replied, "Amma, I belong to the village of Ellarampanni, and up to a short time ago I was a Hindu. Old Samuel of Ellarampanni is my friend, and since he has been too feeble to leave his cot I have often visited him, and sat with him and listened to him, as he has talked with me about Jesus Christ and His death on the Cross for sinners. I have been much moved and impressed as I have heard him talk of his great joy and his longing to be with Him in heaven. I have seen the eagerness in his face to be taken out of this world, and the tears have streamed down his cheeks as he has prayed to go to Jesus in heaven. All this has greatly impressed me, and I have been convinced that this is the *true* religion, and that Jesus Christ is the one only true God, and I have been converted by that old man. I am now a Christian, and I want a Bible, Amma."

The Power of Personal Testimony.

This story was a great joy to me, and I praised God for another trophy of redeeming grace. "I cannot *give* Bibles away, but if you are willing to give me ten annas, which is half the full price of a Bible, I will give you one," I said. Then the man took from the corner of his cloth the amount, and as he handed it to me he said, "Amma, I do not want you to give me one for nothing. Whatever you ask me to pay I will pay. Will you really give me one for ten annas?" Then I gave him the Bible, and as he received it his face lighted up with a very real joy, and he hugged it and said, "Oh! Amma, I am very happy to have a Bible. I have wanted one for some time, since old Samuel has read his Bible to me and told me so much of his Saviour," and again thanking me, he went away very delighted with his treasure.

Fruit in Old Age.

This is indeed a star in the crown of old Deacon Samuel, of whom many of our readers will have read and heard several times before. This dear old saint has served his Lord faithfully and witnessed nobly for many, many years. He is about ninety-three years old, a shock of corn ripened and waiting to be garnered. Oh! how he longs to go, to look into the lovely face of his dear Lord. He is very, very feeble, and just awaits the summons home, passing his days and nights by repeating to himself many passages of the Word, which are his meat and drink, singing and praying almost all the time. This dear old saint's testimony has been the means of bringing into the fold yet one more lost sheep.

"And again they said, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to Him."

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

That we have closed the financial year clear of a deficit in the General Fund.

That the Word of God is being circulated in so many languages.

That the opportunity for witnessing in our Mission Fields is still unhindered.

Let us Pray—

For journeying mercies for Mr. A. J. Morling, who is sailing for missionary service in November.

For the Indian Round Table Conference that meets at St. James's Palace on November 10th and subsequent days. That God's will for India may be revealed and obeyed.

For the development of the spirit of evangelism among the members of the Churches in India.

Missionary Rally in S.E. London.

LEONARD HILLS.

THE South-East District of the M.A.S.B.C. convened a great Missionary Rally for Tuesday, September 23rd. It was hoped to have held it at "Zion," New Cross, but the renovations being still in hand there, the service was held in the Central Hall, Deptford, through the prompt kindness of its minister. As the bills and posters were all over London advertising "Zion" as the venue, it became a task of some anxiety to the District Secretary, Mr. W. M. Boorne, to make re-arrangements almost at the last minute. Thanks to a willing band of young men from "Zion," acting as stewards, the whole of the route, between "Zion" and the Central Hall, including the two railway stations, was amply and adequately staffed by guides wearing large orange rosettes, who piloted friends from all parts of London and the Provinces safely to the Hall. The President, Mr. J. B. Collin, was in the chair, and gave a brief but very telling address on "Knowing." Knowing ourselves by the Spirit of God; knowing the value of an immortal soul; knowing the Gospel and the still binding command of our Lord to preach it to every creature; knowing the conditions and circumstances of the work of the Strict Baptist Mission, which the regular and prayerful perusal of the HERALD from month to month provided. The hymns were all from the Mission Booklet, and were heartily sung by the large and inspiring congregation. Pastor Leonard Hills, the Vice-President, read Psalm lxxii., and Pastor W. Dale, of Woolwich, engaged in prayer. Then followed a twenty-minutes' address by Missionary Ernest A. Booth, whose stories of personal experience in India illustrated and illuminated, with compelling insistence, the array of facts and figures so skilfully marshalled in evidence. Pastor W. Chisnall, the Secretary, gave a few rousing words of cheer. Mr. Harry Huckett, our missionary-elect, gave a searching address from Luke ix., 62, concerning the plough and ploughing, emphasising that it is hard work, earnest work, and team work, and the terrible loss if we

look back. He was clear and careful in his exposition to show that this word was spoken to live saints and servants, and not to dead sinners. Pastor J. Payne, of "Salem," Croydon, the President of the South-East District, welcomed the assembly in his characteristic cheery and uplifting manner. Thanks to the many concerned were voiced by Mr. Boorne and the Vice-President, and Pastor W. F. Waller offered the closing prayer at a meeting that will never be forgotten by the friends from over twenty-five Churches, who came in response to this, the first and experimental joint-meeting of the Strict Baptist Mission and the South-East District of the M.A.S.B.C. We cannot name all the stalwarts who came in from far and near, but we record with much pleasure the presence of the venerable and revered Pastor Henry Popham, of Eastbourne, who, with his Church, has long shown practical sympathy in the work of the Strict Baptist Mission. Surely we may expect to see many gracious evidences of the Lord's onward leading, and His further supply of men and means, as the outcome of this truly wonderful gathering in His Name and for His glory, at home and in Southern India.

Reports of Meetings.

Chelmsford Missionary Sewing Class.—On Thursday, September 11th, the Thirteenth Annual Meeting was held in the Schoolroom, when the Pastor (Mr. R. Hewitt) presided over a large gathering of friends. The report and cash statement showed a very satisfactory year's work. Garments made during the year were on view, these numbering sixty-five. A very inspiring and instructive address was given by Miss P. P. Nunn, her remarks being based on the words "Consecration," "Separation," and "Service." The amount raised by the collection, and the sale of lavender bags and useful articles, amounted to £3 2s. 8½d. –E. L. KNIGHT.

Ilford.—The Annual Meeting of the L.Z.A. Branch was held at "Ebenezer," Cleveland Road, Ilford, on Wednesday, September 24th. Mrs. J. S. Smith presided, and the report of the year's work was read by the Secretary. Earnest prayers were offered for God's blessing on the work of the Mission, and Mrs. Ling, of West Ham, gave a stirring address on the text, "We are labourers together with God" (1 Cor. iii. 9), during which she pointed out the necessity of a consecrated heart in this service, and reminded us that we could help by individual as well as by collective prayer for our sisters in India, who face numerous dangers and confront difficulties in heathen darkness. The collection amounted to £1 5s.—E. OTHEN, Sec.

Lewisham, College Park.—On Wednesday afternoon, September 24th, we were favoured with a visit by Mrs. Brand, who gave us a very interesting address on a day's work amongst the Hostel girls on the Kolli Hills, taking for her text "Suffer little children," etc., a text which she was pleased to see in our Schoolroom. There was a nice gathering of friends, also some from other Causes, and we trust much blessing may attend the words spoken. The collection for the L.Z.A. amounted to £1 10s.—M. L. CRISP.

Announcements.

The L.Z.A. Quarterly Prayer Meeting will (D.V.) be held at Mount Zion Chapel, St. John's Wood, on Thursday, **December 4th,** at 8 p.m. Mrs. Brand will give the closing message.

Miss E. C. Putnam will be able (D.V.) to do a limited amount of deputation work until the end of the year. Applications for Ladies' Meetings in or quite near London, should be made at once to the Organising Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1.

Missionary E. A. Booth's Engagements for November.—2nd and 3rd, Borough Green; 5th, Tring (Akeman Street); 8th, East London Auxiliary (Gurney Road); 9th, Lewisham; 12th, Tunbridge Wells; 13th, Eastbourne; 16th and 17th, Horham; 18th, Occold; 23rd, Leyton; 26th, Tadworth; 30th, Croydon (Derby Road). Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

GIFTS FOR THE LORD'S WORK.

Received from September 10th to October 1st 1930.

General Fund.

	£	s.	d.
Bedworth, Zion, Coll.	1	5	0
Cottenham, Miss F. Cooper	1	0	0
Rushden, Sucoth. S.S. Boxes	1	10	3
S.S. Colls.		13	3½
Env.		3	0
Subs.		4	0
Braintree, Coll.	1	1	0
Cambridge, Eden, Pastor A. Whayman		10	0
Yarmouth, York Rd., S.S. Box	1	4	0
Boxes :—			
Miss Banham	2	8	0
Miss Sawyer		7	6½
Miss Bennett		15	1½
Mrs. Ellis		8	9
Miss Mayhew		12	0
Miss Robinson		4	0
Miss Shelton	1	12	11
Mrs. Layton		2	11½
Miss Reeder	1	8	2½
Envs.		2	6
Bermondsey, Birthday Box		6	6
" " "153"		10	6
Yately, Coll.	4	11	8
" Y.P.S.	1	5	0
Kentish Town, Mrs. J. Copping, Box		13	0
Bath, Bethel :—			
Thankoffering, E.M.M.	1	0	0
Australian Friend		5	0
Friend		7	6
Miss Hemington		1	0
Miss J. Mullins		3	6
Mr. W. E. Mullins		5	0
Miss A. G. Robbins		6	0
Miss B. C. Robbins		5	0
Mrs. E. Robbins		2	6
Mr. E. S. Robbins		5	0
Miss K. V. Robbins	1	1	0
Thanksgiving	2	2	0
Boxes :—			
Miss E. Barnes		2	4
B.C.	1	7	2
Miss M. Dagger		1	6
Miss V. Elms		3	0
Miss Gibbs		2	9
Mr. F. H. Gray		5	4
Mrs. W. S. Grivell		6	3½
Miss Herbert		6	11
Miss G. Marriott		6	6½
Miss G. Parker		5	0
Miss M. Parker		2	11½
Miss Gwen Parker		1	11½
Miss Parsons		5	4½
Miss R. S. Robbins		19	6
Miss Stone	1	19	1
Mrs. Warner		4	5
Mr. Webb		10	4
Miss Whale		2	11½
Poynings, Brighton, Coll. & Boxes	7	14	0
Bedford, Providence, Boxes	2	15	0
Woolwich, Enon, Subs.	2	0	3
Holloway, Farthing Box		5	4½
Highbury, Mr. & Mrs. J. J. Smith	1	1	0
Miss E. M. Smith		8	6
Sandgate, Miss E. Stace	1	3	6
St. John's Wood :			
Mrs. C. C. Harris	30	0	0
H.A.L.	30	0	0
Men's Own	2	15	4
Branch School	3	2	9
Miss Harris	1	0	0
Miss H. V. Harris	1	0	0
Mr. D. J. Andrews, Box	1	6	10
Miss Ebbs		5	0
Miss E. E. Sears	1	1	0
Halstead, S.S. Box	1	7	3½
B.C. Box	2	12	8
P.M. Box	1	9	6½
Home Boxes	3	5	8½
Coll.	4	14	3¾
Middlesbrough, Coll.	3	0	0
Boxes	1	17	3
S.S.	0	10	0
West Hartlepool, Coll. & Boxes	4	16	0
Newcastle, Boxes	5	5	2
Coll.	2	2	2
Miss Hitchin		10	0
Rishangles, Boxes.	2	5	6
Bradenstoke, Coll.	3	0	0
New Quay, S.S. Box		18	4
B.C. Box		14	8
Birthday Box		1	8
Visitors' Box		2	0
Brighton, Ebenezer, The Misses Chapman	1	0	0
"R.B."	5	0	0
For Mrs. Watts' "Mothers' Teas" R.B.	1	0	0
New Cross, Zion, Boxes	13	2	8
Mr. J. V. Martin, Sub.		5	0
Thame. Miss Mears		10	0
Leigh-on-Sea, Gordon Hall, Mr. & Mrs. Turnpenny	2	2	0
High Wycombe, Zion, Boxes,			
Miss K. Ives		15	0
Mrs. C. Church		5	0
Mr. J. Heather		11	6
Miss F. Inch		4	0
Mrs. W. Rogers.		8	6
Miss B. Holt		3	0
Mr. Summons		11	9
The Misses Rogers		11	3
Envs.		4	6
Downe, Kent, Mr. Barker		10	6
Ipswich, Mt. Zion, Boxes & Coll.	5	0	4
Greenwich, Birthday Box	1	3	0
Yately, S.S. Boxes	5	6	10
Miss D. Parker		9	1
Miss Newman		12	1
Horsham, S.S.	9	10	0
Bermondsey, Coll.	7	1	8
S.S.	1	2	6½
Guildford Coll.	5	0	0
Waldringfield Boxes	3	7	6
Sudbourne, S.S., Coll.		14	0
Highbury, Miss Lawrence	1	11	0
Ipswich, Bethesda, Boxes, S.S.	35	2	3
Infants	5	17	6
Mrs. Banks	1	5	0
Miss Gooding, Sub.		2	0
Miss Pitts		2	0
Boxes	1	0	0
West Ham, Boxes	11	0	0
King's Langley, Boxes & Coll.	12	4	6
Trowbridge, Zion, S.S.	6	3	9
Mrs. W. Cains' Home Box		3	3½
Miss L. Chapman		3	7½
Bermondsey, Palm Leaves		1	10
New Cross, B. of H. Farthings		7	6
Lingfield, Rev. E. G. Vine	2	2	0
Devizes, Subs.	3	19	6
Colls.	1	12	8
Boxes, Miss Ellen		4	6
Masters Mockford		6	8
S.S.		8	6
Miss Strong	1	13	0
Mrs. Smith	1	6	6
Miss Clark		10	0
Mrs. Wiles		10	0
Mrs. Milward		8	6
Miss Pocock		7	0
Mrs. A. Smith		7	5
Mrs. R. & J. Smith	1	1	6
Mrs. Griffin		3	6
Brighton, Ebenezer, Boxes	5	2	8
Berkhamsted, Potten End, Box	5	0	0
A Friend	2	10	0
Swindon, Providence Boxes	5	10	3
Kingston, S.S.	11	10	8
J. Pratt, Sub.	2	2	0
Berkhamsted, Potten End, Box	1	2	0
Wood Green, Dovecote, S.S.	4	5	9
Loughborough, S.S.		11	0
Chelmsford, Boxes :			
Mrs. Wood		2	8
Mrs. S. Chaplin		5	10
Mrs. Hewitt		6	4
Mr. F. Hazelton		10	0
B.C. Boxes	5	7	7
S.S. Boxes		19	6½
Croydon, Derby Rd. :			
Boxes	10	18	11
Tamil Texts		2	0
Medical	1	10	6
Norwich, Orford Hill, S.S., Coll.	1	1	6
Brighton Branch, P.T.S. Boxes	13	7	3
St. John's Wood, Mr. C. Harris	5	0	0
Dunstable, Mrs. J. Cheshire	2	0	0
Boxes, S.S.	5	3	2
Miss R. Cobb	2	9	6
Env., Mr. P. Banks		1	0
Hounslow, Zoar, B.C.		12	0
Raunds, Boxes	2	10	1
Dons.		8	8
Homerton Row, per A. E. Pardoe	2	6	0

	£	s.	d.
Aylesbury, Walton St., Coll.	2	8	9
Busy Bee Sale	1	1	0
Mrs. Brand's Lecture	1	0	6
Boxes, Mrs. Roberts & Mrs. Cook		12	6
Miss Horne		12	0
S.S.		19	3
Wandsworth, West Hill, Boxes,			
Mr. Coleman		16	0
Miss Sharp		10	0
W.B.C.		10	0
Chadwell St., Subs. & Dons.	74	16	6
Bury St. Edmund's, S.S.		8	6
New Cross, Zion, Offerings	18	16	0
Somersham, Box		19	8
Finchley, S.S.	1	0	0
In loving memory, Mr. G. Simpson	1	1	0
Guildford, Boxes	31	0	8
Brockley, Suffolk, Harvest Coll.	3	7	6
Cottenham, Boxes:—			
Mrs. A. J. Smith		10	0
Miss Smith		3	9
Mrs. Piggott		4	1
O. C. Austin	1	0	0
Mrs. Chivers		10	0
Mrs. B. Young		2	11
Mr. E. Gantrey		4	0
Mr. Chapman		10	0
Mrs. Cornwall		8	3
Mrs. Gifford		4	0
Bernard Piggott		5	0
S.S. Boys	1	19	6
S.S. Girls	2	7	10
Infants		19	8
B.C. Girls		6	0
Tring, Akeman St., Boxes:—			
Rev. S. E. Garrard's Class		3	1½
Mr. R. G. Wright's Class		18	3¾
Mothers' Meeting Box	1	14	4½
Mrs. R. G. Wright		4	6¾
Mrs. J. Bagnall		7	2
Miss Burch		4	6½
Mrs. W. Foskitt		4	5½
Mrs. John Bagnall		10	0
Mrs. W. Wright's Class		2	6
Mr. J. Gower's Class		9	3
Miss King's Class		8	4
Miss Collins' Class		6	10½
Miss Mann's Class	1	1	0
Mrs. R. Hedges	1	0	6½
Bradford, Zoar	3	5	3
Stratford, Gurney Rd., Harvest Coll.	2	16	6
Leyton, Sewing Class A.M.	3	17	1
Boxes		12	6
Wellingborough, Coll.	7	19	5
B.C.	15	0	0
S.S.	17	19	0
Boxes	7	9	7
Sudbury, Suff., S.S., Box		8	6½
S. Deaves, Box		10	0½
R. Leeks, Box		7	1½
S. Garwood		2	0½
Portsmouth, Rehoboth, S.S.	6	9	6
Willingham, S.S.	1	5	0
Ipswich, Bethesda, Boxes	31	16	6
Warboys, Coll.	8	0	0
Tottenham, Miss Jacombe, Box		2	0
Farthing Coll.	3	13	6
B. Boxes	2	9	8
B.C.	1	19	11
Highbury, Anon.		10	0
	£684	2	3

Personal.

	£	s.	d.
Mrs. L. Chaplin, Box		14	0
"A grateful heart," Aug. 21	1	0	0
A Widow's Mite		5	0
A Disciple of Jesus		2	6
Cambridge "E.W."	1	0	0
Rev. E. G. Vine		10	0
Mrs. M. Fricker	1	1	0
Mr. Hayter Scrivner	2	10	0
Mrs. M. A. Westcott		5	8
Miss M. Hidgcock	1	0	0
Miss R. M. Nunn	25	0	0
Mr. S. Burfoot	1	0	0
C. J. Cowell		2	6
Miss J. E. Freeman		10	0
Rev. S. Gray		10	0
Mr. E. J. Smith, Special Work in Paniadipatti	3	0	0
For G. Fund	1	10	0
Mr. & Mrs. A. J. Spratt	5	0	0
"J.W."		10	0
Mr. & Mrs. Ridley, Box, etc.	2	12	0
Mrs. L. Sapsford's Box		9	0
Mr. M. A. Collins		3	0
Mrs. Easter's Box		10	0
Messrs. E. & A. Cumming		10	0
S.W.A., for deficit on G. Fund	20	0	0
Mr. S. Debnam, Box		7	0
Mrs. M. Hall, Box		10	0
Mr. & Mrs. A. G. Hodsden	1	0	0
	£71	11	8

Miscellaneous.

	£	s.	d.
Readers of the "Christian" per Marshall, Morgan & Scott, Ltd.	40	12	6
Sale of Palm Leaves		5	7
Sale of Literature, W.C.		18	10
S.E. District, Coll.	3	0	0
Hastings Aux.:—			
Mrs. Outridge		6	0
Pt. Coll. at Mr. Knight's Address		11	8
Tabernacle Coll.	7	11	2
Missionary Sunday	1	9	8
Miss H. Cowell		10	0
Mr. & Mrs. M. Funnell		10	0
Mr. E. Midmer		5	0
Miss Errey, Box		14	0
Miss Midmer, Box		14	6
Ebenezer, S.S., Box	1	15	9
Tabernacle S.S. Box	2	4	6
Mrs. Relfe		12	0
Miss Relfe	1	0	0
Mr. Cavey	1	0	0
Miss Evenden		5	0
Miss Marchant		3	6
Mr. & Mrs. Child, Box		5	0
Miss Bone, Box		3	6
Mr. E. Hamlin, Box		3	7
Mr. Hunt's Class		10	5
Mr. H. Novis, Box		3	2
Miss Billimness		2	5
	£65	17	9

Herald Fund.

	£	s.	d.
Walworth, Victory Place		9	0
Leyton	1	3	0
Rushden, Succoth	1	3	0
Yarmouth, York Rd.		13	0
Bermondsey, Lynton Rd.	3	7	6
Bath, Bethel	1	5	10
Poynings		6	0
Hand Cross		12	0
Sandgate		7	0
Newquay	1	0	0
Thame		11	0
Old Hill, Staffs.		12	6
High Wycombe		12	6
Tollington Park		6	6
Downe		6	0
Ipswich, Mt. Zion		10	0
Yateley		18	6
Ipswich, Zoar		14	0
Highbury		1	2
Ipswich, Bethesda		7	10
Devizes		19	6
Glemsford		6	0
Loughborough		9	0
Croydon, Derby Rd.		19	6
Norwich		6	6
Brighton Branch		12	0
St. John's Wood		10	0
St. Alban's	1	6	0
Raunds		15	10
Wandsworth, Chatham Rd.		2	0
Grundisburgh		13	0
Wandsworth, West Hill	1	0	0
Chadwell St.	4	0	0
North Finchley		4	6
Bradford, Zoar		6	0
Willingham		14	4
Tottenham		7	0
Cambridge, Eden	3	15	0
Personal:—			
R. C. Isaacson		6	0
J. W. Sears		3	0
	£33	6	6

Pension Fund.

	£	s.	d.
3½ p.c. Stock, 1371-6-9	23	19	11

Rays.

	£	s.	d.
Leyton		2	6
Bermondsey		18	9
Hayter Scrivner		5	0
Handcross		3	0
Thame		2	6
Croydon, Derby Rd.		14	6
Finchley			6
	£2	6	9

GIFTS FOR THE LORD'S WORK—*(continued).*

Reports.

	£	s.	d.
Walworth, Victory Place			6
Yarmouth		1	0
Bath, Bethel		1	6
Thame			6
Yateley		1	0
Ipswich, Zoar		1	0
Loughborough			8
Willingham			8
Cambridge, Eden		4	4
		11	2

Ladies' Zenana Auxiliary.

Donations to October 9th, 1930.

	£	s.	d.
Chelmsford, Boxes	1	13	2½
Greenwich, Boxes		17	6
Brentford, Girl's Sewing Class for Sendamangalam Hostel		10	0
Hitchin, Boxes	1	16	0
Monthly Letters		1	0
Horsham, for Supt. of Biblewoman	2	3	10
Ilford, Coll.	1	5	0
Ipswich, Bethesda, for Supt. of Sunthosham	2	10	0
Lynton Road, Young Ladies' B.C., for Supt. of Biblewoman	3	15	0
Lewisham, College Park, Coll.	1	10	0
Ponders End, Miss M. Barrett, Box		12	0
Tollington Park	2	18	0
Tottenham, Box		7	0
Coll.	1	5	0
Wandsworth, West Hill, Coll.	2	10	4
Personal:—			
E.C.C. Cambridge, for Sendamangalam Hostel	1	0	0
A Poor Woman for Biblewoman		10	0
Thankoffering from High Wycombe		2	0
Mrs. R. Ridgwell, Box		5	0
Miss E. E. Henderson		12	0
	£26	9	10½

For Sale on Behalf of the Strict Baptist Mission.

A friend who is interested in our work in India, has again offered to help us by the sale of the following plants, the entire proceeds of which will be given to the Mission. Any friends who wish to assist our work in this way will please send their orders to MRS. C. GREGG, BRANFOLD, STRENSALL, YORK. When ordering, please mention "Strict Baptist Mission."

PLANTS.—Raspberry Canes, Golden Rod, London Pride, Mint, Lilies of the Valley, Jacob's Ladder, Columbines and Foxgloves, 2d. each.

Phlox, Lupins, Ice Plants, Lavender, Rosemary, Bergamot, Balm, Monkshoods, 6d. each.

Lilacs, Yellow Flowering Broom, Snowberries, Hollies, Syringa, Ivy Geraniums, Oak Leaf Geraniums, Crasselas (lovely scent), Mesembryanthumums, Cactus, Fuchias, Hydrangeas, Spireas, 9d. each.

Michaelmas Daisies, Small Sunflowers, Montbretias, Honesty, Forget-Me-Nots, 6d. dozen.

Snowdrops and Crocus Bulbs, 9d. dozen.—Postage extra on all parcels.

Also **Hand-painted Texts** (scrolls or flat), from 2s. each (any verse). Make nice Christmas presents. Postage extra.

Notices.

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. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20**

All Orders for the MISSION HERALD and "Rays from the East for Young People" or alterations of Subscribers' Addresses, to be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.**

The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

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.**

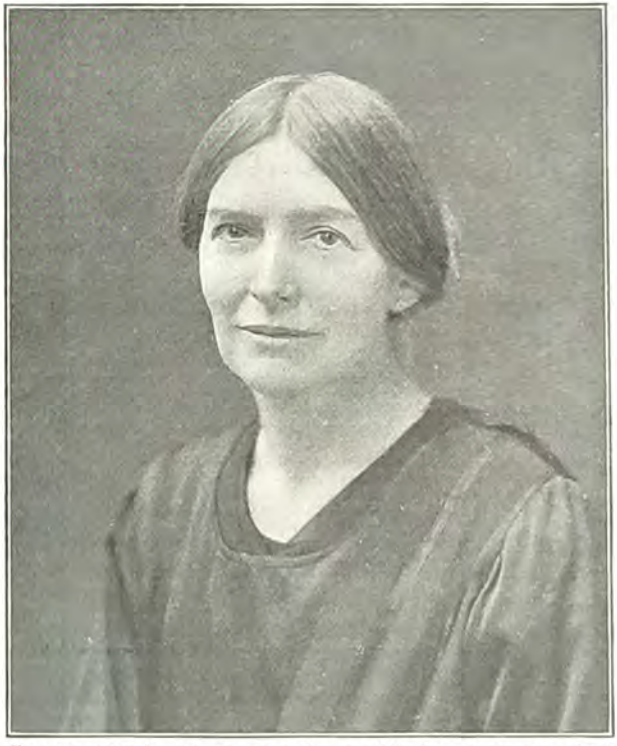
The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

All Subscriptions and Applications for L.Z.A. Collecting Boxes to be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey.**

Vol. XXIX. *New Series, No 288* December, 1930.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."



MRS. BRAND, who is shortly returning to Missionary Service in India.

Price One Penny

Of the Secretary, W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

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

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THE

STRICT BAPTIST MISSION

INCORPORATING

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY

S.B.M. Calendar for 1931.

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ENVELOPE COLLECTION.

We appeal for a Thankoffering from your Christmas gathering.

New Year's Missionary Prayer Meeting.

At MOUNT ZION CHAPEL, CHADWELL STREET, at 7 p.m.,

On TUESDAY, JANUARY 6th, 1931.

Address by PASTOR W. S. BAKER.

You are invited to have Fellowship with us in Prayer.

"HERALD" ANNUAL SUBSCRIPTIONS ARE NOW DUE.

The Strict Baptist Mission HERALD.

The Monthly Magazine of the STRICT BAPTIST MISSION, Founded in 1861, now Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

VOL. XXIX.] DECEMBER, 1930. [*New Series*, No. 288

The Rising Tide.

Prayer. There are indications that more prayer is being offered among our people on behalf of India and our work in India. For this we are thankful, as we cannot pray too often or too earnestly for the extension of the Kingdom of our Lord. When ye pray, say "Thy Kingdom come." The problems facing us in India are tremendous, and the key of the situation is in prayer which lays hold of the strength of God.

Gifts. The Report of the Mission for 1930 is now available. It is well produced and is replete with interest. It contains 18 illustrations of our work and workers. The pages of Finance are full of encouragement. In a year when trade depression has been exceptionally severe, and the number of unemployed so tragically great, the amount of the gifts received is the largest and most widespread in our history.

Co-operation. In the matter of attendance at the Annual Business and Public Meetings the tide is still rising. The attendance at the Missionary Meetings on October 28th last surpassed all prior records. The Leysian Hall, which is seated for 1,700, was full.

Vigilance. For the rising tide of blessing on the Foreign Field and at the Home Base let us devoutly praise the Lord. But it is well that we remember that in the spiritual realm it is possible to stem a rising tide. It would be sheer presumption to assume that because the tide is rising now, it must continue to rise!

If there is placid contentment with achievement, slackness in intercession, neglect of watching, formality in prayer, lack of faith in God, unwillingness to serve the Lord as He shall direct, then the tide will cease rising and will begin to recede. We are utterly dependent on God for the spiritual tide, and all true missionary work must be sustained and directed by Him. Let us watch and pray.

Christmas and New Year

ENVELOPE COLLECTION.

The Council earnestly appeals to every reader of the HERALD and RAYS FROM THE EAST, for a generous gift in the accompanying envelope as a *Thankoffering to God* for His abundant blessing upon the work of the mission during the year that is now drawing to its close.

Since the amalgamation of the two missions, it has been necessary to increase the salaries of a large number of Indian workers. This constitutes a permanent increase in the monthly remittance. In order to utilise to the best advantage the buildings in India, it has been necessary to carry out enlargement and repairs on a somewhat extensive scale.

In spite of the political and social unrest in India, the opportunity for missionary effort is expanding, and we are faced with open doors which we would fain enter. Will you help us to enter?

"*Bring ye all the tithes into the storehouse . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing*" (Mal. iii. 10).

Contributors should hand their envelopes to the Mission Secretary of their Church, or they may send them to the Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.

The General Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, London, W.5, will gladly supply any number of envelopes or give any further information regarding the work of the mission.

The Annual Meetings.

THE AFTERNOON SERVICE.

LUTHER JARVIS.

THE 69th Annual Meetings of the Mission were held on Tuesday, October 28th, 1930, at the Leysian Mission, City Road, E.C. It was a wonderful day in many ways, and besides the increasing interest which is taken in the work of the Mission, many friends look upon this day as a great opportunity for re-union; friend meets friend with much pleasure, followed by happy fellowship and spiritual uplift. The lonely worker in the country village goes back to his or her work, with renewed zeal and earnestness for the extension of the Master's Kingdom as a result of these meetings. This year the congregations were larger than ever; in fact, the spacious building, which seats 1,700, was completely filled in the evening. The S.B.M. Delegates met in the afternoon at 2 p.m. for the business meeting, and the L.ZA. at 2.30. Divine worship began at 3.30 by the singing of the hymn, "*Breathe Thou upon us, Holy Ghost.*" Pastor Leonard Hills presided and extended a warm-hearted welcome to all. Pastor George Smith, of Wandsworth, read Isaiah lv., and prayer was offered by Pastors Leslie Garrard, E. Kevan and Thos. Reynolds. Pastor S. Champion, of Leicester, preached a Christ-exalting, missionary sermon from Mark xvi. 15: "And He said unto them, Go ye into all the world and preach the gospel to every creature." In introducing the subject, Mr. Champion described the farewell scene on Mount Olivet. Gethsemane and Calvary were past. Was Christ thinking of the past? No. Was Christ thinking of the glory He was about to enter into? No. He was thinking of the millions of sinners, of their darkness, their fears and perplexities. The speaker dealt with his text under the following heads:—

A Rallying Centre.

Business Meetings.

Devotional Service.

Missionary Message.

(1) The Commissioner—"He said."
(2) The Commissioned—"He said unto them."
(3) The Commission—Two-fold, "Go, preach"; "Go into all the world."

I.—THE COMMISSIONER.—*He Came* Himself, and did not send a substitute. What was the mighty principle that moved Him? Love.

"*Nothing brought Him from above,*
Nothing but redeeming love."

He was as willing to come as the Father was to send Him.

He went about doing good; He was no recluse; He was separate, and yet never exclusive. He went about in towns and villages, in the synagogues, and also in the open air. Do we do wrong in imitating the Lord Jesus Christ? We should go about likewise.

II.—THE COMMISSIONED.—These were the eleven disciples, unlearned naturally, but taught in the school of Christ. They were followers, learners, imitators. Christ said to them, "You must go and preach," and He says the same to His servants to-day.

III.—THE COMMISSION is world-wide, without any limitation. They were not to offer the Gospel, but to publicly declare it. They were to proclaim the good news to the thirsty, the weary, the heavy-laden, the poor and the needy; they were to preach the Gospel of the grace of God, for it is the power of God unto salvation. It is to be proclaimed to *every creature in all the world*. Why? Because every creature has sinned; they were commanded to preach the remedy. Every creature must stand before the judgment seat of Christ.

Our Marching Orders.

The Benediction, pronounced by the Chairman, brought a spiritually uplifting meeting to a close.

Tea was quickly served during the interval. This was no mean accomplishment of the lady helpers, who so ably and willingly served the hungry multitude.

Tea and Talk.

THE EVENING MEETING.

H. A. HUCKETT.

ANOTHER MILESTONE.

"A milestone is not made for sitting on. Its chief use is to show you how far you still have to go."

THE 69th Annual Meeting of the Strict Baptist Mission will long remain in the memory of all who were privileged to attend the great gathering at the Leysian Mission. The evening meeting commenced promptly at 6.15, and by this time the body of the hall was well filled, and there were few vacant seats, even in the gallery.

After the hymn, "*Let the song go round the earth,*" Pastor Philip Reynolds read the Scriptures from Isaiah lxi., and Pastor C. J. Welsford linked us to India at the Throne of Grace. The President, Mr. J. B. Collin, then gave a warm welcome to everybody, and Pastor Chisnall emphasised some special features in the Report. The Trea-

Report and Finance.

surer's statement by Mr. A. J. Robbins revealed that the income for the year had not grown in proportion to our new commitments, and that a steady increase was desired. After the beautiful hymn, "*We give Thee but Thine own*," the meeting settled down with expectant interest to an address by Missionary E. A. Booth. Mr. Booth summed up the situation in the Mission as he saw it, in his opening sentence: "Humanly speaking, the hope of the future lies with our young people." He then dealt in a masterly way with the objections to foreign missionary work which are encountered in business houses to-day, illustrating from his own experience the common attitude of the man of the world. He showed that the command of the Saviour, the challenge of the present opportunity, and the overwhelming needs of the heathen world, constitute our great incentive to missionary enterprise.

Answer to Current Criticism.

Pastor S. Champion gave an address from the words, "To me to live is Christ." The President extended a welcome-home to Miss Putnam, as one who had suffered from the climate of India, had seen service on the field, and whom we expected would go out again after a period of rest and recuperation. In expressing the best wishes of all present, Mr. Collin gave Miss Putnam the text contained in Psalm xxviii. 7.

Welcome Home.

An address followed by the out-going missionary, Mr. A. J. Morling, based on the words in Acts i. 8: "Ye shall be witnesses unto Me." This promise was spoken (i) to the disciples—men who had no strength, courage or wisdom of their own, but were animated and actuated by His Spirit; they were to have great influence as they testified of the sufferings of Christ and the glory that should follow. (ii) To every blood-bought soul. "Witness" was the central, vital word of all Christ's farewell messages. Only two qualifications were needed to be a witness—knowledge and utterance. "The poorest, humblest and most unlettered believer can do a work for God to which Gabriel himself is unequal. We can witness only so far as we know; the Church of God needs men of STRONG CONVICTION to-day—men who will say, 'I KNOW.'" (iii) Witnessing involves cross-bearing; self-abnegation is the badge of discipleship. Christ is not only Saviour, but King. He says: "Follow Me, and I will make you . . ."

Our New Missionary.

In bidding him farewell, the text given to Mr. Morling by the President was Psalm xxvii. 14.

Pastor R. Robinson, of Chadwell Street, the church where

Mr. Morling is in membership, then gave him a valedictory charge. This timely and helpful address is printed below.

An Earnest Appeal.

Mrs. Brand, who (D.V.) will be returning to India shortly, then gave an appealing message on behalf of the work on the Kolli Hills. Mrs. Brand stressed the Church's need of *vision*, that the many open doors in India might be entered, and emphasised the challenge of the Word (Mal. iii. 10): "*Prove* Me now herewith, saith the Lord of Hosts." Mr. Brand's dying wish was that not only the Kollis, but all the surrounding hills might be evangelised for Jesus Christ, and thus become the hills of the Lord.

Principal James Willoughby tenderly commended the outgoing missionaries to the Lord in an uplifting prayer.

The President announced that the afternoon and evening collections amounted to £229, the Secretary pronounced the benediction, and the familiar strains of the Doxology brought to a fitting end the proceedings of another eventful day in the history of the Strict Baptist Mission.

A Valedictory Address.

R. ROBINSON.

Delivered in the Leysian Hall on the occasion of the Farewell to Mr. A. J. Morling.

IT falls to my lot this evening in this vast gathering to speak to ONE person, our brother, Mr. Morling. To you this will always be an historic meeting, the beginning, I trust, of a long, a fruitful, and a useful career. May the memory of it in days to come be a great encouragement to you. Remember that you represent us ALL. YOU are to take the message; WE are to support you. This responsibility rests upon all of us here to-night, for we are sending you to India. This great assembly says, 'Good-bye. God be with you'; 'A good way—a good journey!' The Church of which you are a member wishes you good-speed and God-speed. You are the seventh from Chadwell Street to represent us on foreign missionary service. There are three in India, one at home on furlough, two in Peru, and there will be another next Saturday. You will feel the parting then, but there are compensations. You are going to the land of your birth, adoption, call, and choice, the land where your home is, and the land where your best energies will be expended. In one sense you are a young man to be envied! You are in good health, you have been saved by

grace, and as a servant of the Lord Jesus Christ you have been called to work in a new land, amid varied scenes and surroundings. You have behind you the prayers of a praying community. Let the young people here to-night remember that they are called to share in the work that our brother will do.

The best charge I can give you is the charge which Paul, the great missionary apostle, gave to Timothy.

1. *Endure hardness as a good soldier of Jesus Christ.*

As a SOLDIER, you have been called, enrolled, and commissioned to serve Him. You are to please Him who hath chosen you to be a soldier. Times will come in your experience when you will be compelled to fall back on *the fact* of your call. If you are not absolutely convinced of that, even at this hour I would say, "Don't go to India on Saturday."

2. *Neglect not the gift that is in thee.*

Do not overlook the needs of your own spiritual life. That life can be cultured by prayer, meditation and study of the Word. You will find many difficulties in the way of private devotion in India. Therefore make the more strenuous efforts to keep your soul in health.

3. *Take heed to thyself.*

Your medical training will enable you to look after your health. Watch the disposal of your time. Beware of laxity, because you are your own supervisor. Take heed to your temperament. There is a very common phrase about to-day, "I don't feel like it." There will be some things you will have to do, even when you do not feel like it. Remember also Paul's three "F's"—Flee, Follow and Fight. Flee evil that seeks to corrupt, as you would the plague. Above all, let Fidelity be your ruling motive. "Be faithful"—to the Lord Jesus Christ, to the people at home whom you represent . . . to your best self. Remember that your life out there will be open to all. May you at the close of it hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

"Good-bye."

NOVEMBER 1st, 1930, was a typical English November morning—foggy, wet and muggy. But in pleasing contrast to the atmospheric conditions was the spirit of the company which gathered at Liverpool Street Station to say "good-bye" to Mr. A. J. Morling as he set forth on his long journey to India.

The Council was well represented by the President, Vice-President, Treasurer, Minute Secretary and other members. The Principal of the Institute was there to give his last word to his former student. The Pastor of the church at Chadwell Street and many of its members came to say "God speed" to their fellow member.

News of the Month

The missionaries at home on furlough, Mrs. Brand and Miss Putnam, came to speed their new colleague as he set off to India for the first time. There came also his fellow-student and our Missionary Designate, Mr. H. A. Huckett, who looked wistfully on and reminded himself that in a year's time he hopes to set forth on the same errand.

The Editor of this magazine was present and he was picturing a similar scene which took place at the same station and at the same hour thirty-five years previously, when as a raw recruit for the Indian Mission Field he had fared forth on his first journey to the mysterious East. He was trying to find another one in the present company who had taken part in the farewell of thirty-five years before, and he found him in the venerable Pastor John Hunt Lynn.

In the assembled party there were a number of young men and one could not help wondering whether any of these would be offering themselves in the days to come for the service of King Jesus in the foreign field. At least one amongst the number was nursing that ambition in his heart. The S.B.M. needs more men missionaries.

The time passes, the last messages are given for our friends in India, the guard blows his whistle and the boat train moves off punctually at eleven o'clock.

Accompanied by three of his brothers and some personal friends, Mr. A. J. Morling travelled to the Albert Docks and embarked on the S.S. "**Mashobra.**" One of the inner group of friends writes:—

We spent a happy time with our brother. After tea at 5 o'clock the order was passed round the ship, "All friends ashore" and then the final hand grip was given. At 5.30 the ropes were cast off. We stood at the quayside and watched the vessel as she glided into the darkness. Then the air was rent with a "**Good-bye Gus**" from the powerful lungs of his three brothers. We listened intently and distinctly heard the answering "Good-bye" from Missionary A. J. Morling.

Our Foreign Field.

News of the Month.

MADRAS.—Vepery Church 31st Anniversary.—This was held on Saturday, 11th October, and the Chapel was filled to the doors with friends from Vepery and sister churches in the field. There was a true spirit of praise in the meetings. Brethren M. Zechariah, of Poonamallee, Y. M. Solomon, of Sembiam, G. Devamanicam, of Ayanapuram, and Pastor Ponniah and the missionary spoke at the meetings. The church has made progress during the year. Souls have been added to the number and over Rs. 100 more than the sum collected in the previous year, have been raised towards the work of the church.

Monsoon.—The rains have commenced earlier than usual this year. We had a very hot summer, and weather prophets say that we should have a heavy monsoon. The temperature has cooled somewhat but the rains are not yet continuous, so that we live in a kind of steam bath until the temperature cools a little more.

Acknowledgments.—Packets of postcards from Miss Pool, Tunbridge Wells, and Miss May Smith, Aylesbury. A parcel of picture books from D.Y.G., Notting Hill Gate. Thank you very much. L. WATTS.

SENDAMANGALAM.—I have received several packages of Tamil picture postcards and am very grateful for them. The people receive them very gladly. E. A. SAVAGE.

An Outline of "Tinnevelly."

D. MORLING.

No. 3.—THE PASTORS.

THE primary objects of our mission are the "diffusion of the Gospel" in S. India and the formation there of New Testament Churches. Such Churches, in order to follow the New Testament example, must be trained in self-support, self-control and self-propagation. This, again, means that they must have for their guidance and strengthening, officers such as we find in the apostolic Churches.

The complaint has often been made on the mission field that we westerners are too backward in appointing pastors, too unready in deliberately training the Churches in self-management. During the past eighteen months we have been obliged to give some thought to this matter, and the study of the subject convinces us that the complaint is often justified by facts. We need to remember that after all the mission is only the scaffolding, while the Church that we establish is the permanent building.

There are three pastors in the Tinnevelly fields.

(1) *Jesudasen.*

Pastor Jesudasen is a man of long experience with us in the mission. Having matriculated in the city of Madura, he joined the Tinnevelly work as a munshi or teacher of Tamil to the missionary-in-charge, which position he retained for many years, even after he had become pastor. His education, ability and position in the mission gave him great influence both among Christians and heathens. He became official correspondent for and manager over all the schools, and afterwards, during a very difficult period in the history of the mission, filled the breach as missionary-in-charge. Under the present circumstances it is necessary that, while Church affairs should remain in the hands of the pastor, in mission concerns there should be an effective transfer of control into the hands of the missionary.

Mr. Jesudasen's pastorate is numerous in membership, but very compact; none of his villages lie more than four or five miles from his home, which is in the missionary station of Paniadipatti.

(2) *Selvanayagam.*

Pastor Selvanayagam. The earliest memories of this good brother are of the S.B.M. and of the S.I.S.B.M.S. For over twenty years he served with us as teacher; for several years he was preacher, then circle preacher, and in 1924 he became pastor of the Kalingapatti circle. His education is not all that one would desire, but he is a man of "native" ability, is humble, of transparent character, spiritual, and a ready speaker. His pastorate is a difficult one, as it is wholly situated in a great clayey belt, which means that in the wet season travelling is exceedingly laborious.

I find the following in an old diary:—"Sunday, 27th Jan.—The ladies and I stayed at the Kalingapatti service, when Pastor Selvanayagam preached and administered the Lord's Supper. Quite favourably impressed with the sermon, which was on the text, 'The blood of Jesus Christ, God's Son, cleanseth us from all sin.' The sermon was not clever, but it contained good, sound exposition of the Atonement." (3) *Samuel.*

Pastor Samuel, like Selvanayagam, has passed through all the stages from teacher to his present position. His education and mission history, also, are similar to those of Selvanayagam. He is situated in the southern circle of Koil-



MR. MORLING TRAVELLING IN TINNEVELLY FIELD.

patti, but lives in a village the name of which means "The new village of the four sheep." He is fairly well informed in Church matters, but is now advancing in life, so that his addresses are often rather uninteresting. Our brother brings home to us the fact that one of the most urgent needs in Tinnevelly is the training of suitable preachers to take the place of pastors who are going down the western side of the hill, and must soon give their work into other hands.

As Miss Green reminded us in an interesting report which she presented at the last Annual Conference, the duties of a pastor are varied and numerous. Among others they include administering the Church ordinances, solemnising marriages

(for which each brother holds a Government licence), conducting Sunday services throughout the circle, shepherding those who stumble and fall, preparing candidates for baptism, supervision of the schools in their circle, etc. As there may be ten or fifteen tiny congregations in the circle of one pastor, you can imagine the ceaseless, systematic work this involves.

Churches. The constitution of Churches in very small villages demands clear thinking and sound judgment. One aim of ours is to increase the number of pastorates in a given number of village congregations, and so reduce the number of congregations in each man's care. The problem is becoming acute in the Namakal field, where the missionary is acting as a pastor over small groups of Christians, many of whom are very widely scattered. Our *great need* in each field is men intellectually and spiritually prepared for this solemn and responsible work of rightly administering the Church ordinances and leading the disciples forward and upward in the Christian life.

A rule adopted by our Conference regarding the salaries of pastors is that when a pastor is chosen the Church should pay at least half his salary, and that afterwards the mission contribution should be gradually reduced. It is a matter of no little satisfaction to us that though Church expenses are heavy in Tinnevelly, quite two-thirds of the salary given for pastoral work is provided by the Church fund. Moreover, there is every reason to believe that in the early future this proportion will be increased.

Declension.

D. A. THROWER.

ANYONE who attempts to foil God's purposes, inevitably sets the whole machinery of the universe in motion against himself.

How many times we have seen careers spoiled and splendid opportunities thrown away by young people (and sometimes by older folk) trying to run away from God and His way of life for them! The Jonahs usually learn their lesson in a hard school. Here is a sad case of this kind. A little more than a year ago teacher Jacob and his wife Manomani decided to resign their posts in the village school at Chulavanthi, in the south-east of the Kolli Hills. They wanted more salary than they were receiving, and, indeed, far more than they could ever reasonably expect to receive as Mission workers in a village station. Mr. and Mrs. Brand went out to Chulavanthi to see Jacob and his wife, and they pleaded with them to give up

Good Advice Rejected.

their ideas of money-making and to remain in the service of the Mission. These folk have, in past years, received financial and other help in this Mission, and the ingratitude shown as they left the work and went away to join the cooly ranks in a distant estate (in the Malay Straits) nearly broke the hearts of our dear predecessors. The man and his wife were rejected at the port of embarkation, as the estate agents considered them too *genteel* to make good coolies! Apparently they were too well dressed, and probably the woman wore too many jewels. They returned to this part of the country, but did not reach the Kolli Hills before a serious illness overtook Manomani. For a time she lay in the Namakal Hospital. At that time friends here on the Hills told me that it was feared that the woman would not recover. Later Jacob was able to bring his wife up to the Hills, and he took her to Puliampetti, which was her former village. There Manomani suffered a second physical visitation. Again God was merciful to her and her life was preserved. A child was born to her, but it did not survive many weeks.

Jacob, not being able to live at peace with his wife and mother-in-law, went away again, and again attempted to secure work on an estate. After this Jacob's movements become shrouded in obscurity.

Some Recent Testimonies.

L. WATTS.

AT Vepery, in July, a young man living in Kallarai Cheri, and working as a house-boy in a bungalow near-by, gave testimony before the Church. He gave a very fine tribute to his mistress in saying that though he was a heathen when he started work there, she had ascertained that he had been to our Vepery School and gave him a Tamil Bible, and encouraged him to go to the Sunday services. This lady and her husband are members of the Day Memorial English Baptist Church. By so helping her servant, she has shown herself to be of very different stamp to the usual mistress in this city. As a rule, house servants get very little encouragement to practise Christian habits from their masters and mistresses, nor opportunity to attend Sunday services. This young man afterwards spoke of his being led to the Lord as his Saviour.

A Domestic Servant.

A Young Wife.

Another candidate was a young married woman. As is so frequently done in this country, the parents determined that the young woman should marry the particu-

lar young man who is now her husband, although she was not even a nominal Christian; the legal difficulty being got over by the woman signing a statement that she henceforth renounces heathenism for Christianity. They were married some years ago. The testimony given in this case was to the faithfulness of the husband (who is now a member at Vepery) in his daily family worship and earnest witness against any form of idolatry. These had been the means used in bringing the young wife to a saving knowledge of the Lord.

A Mill Operative.

On Saturday, July 26th, a lad of 16 came from Konnur to see me concerning baptism. He has been attending the services for some time, but I had not heard before the whole story of the Lord's leading. While still a small baby his mother died; and his father, who was a nominal Christian, ran away and has not been seen since. His uncle, a heathen man, has cared for the boy since then, and allowed him to keep his Christian name of Mark, though the whole of his training as regards worship was heathen. Somehow or other the boy did not come to our school, but when he was about 12 he obtained work in the cotton mills as a half-timer, and attended the Mills School. About eighteen months ago Biblewoman Devakirubai was talking to the women in the home where this boy lives and heard one of the women call "Mark." She pricked up her ears and asked who Mark was, and so was introduced to the boy. She asked him if he knew that it was a Christian name, and he said "Yes," and supposed that as his father was Christian he was also a Christian. The folk in the house agreed that this was so. The Biblewoman then, and on subsequent visits, sought to show Mark that to be a Christian he must know who Christ is and what He has done. Mark listened, and, by the grace of God, was able to testify to the opening of his heart to the One Who was his Lord and Master. Mark was baptized at Ayanapuram on August 3rd.

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION.

A friend who is interested in our work in India, has again offered to help us by the sale of the following plants, the entire proceeds of which will be given to the Mission. Any friends who wish to assist our work in this way will please send their orders to MRS. C. GREGG, BRANFOLD, STRENSALL, YORK. When ordering, please mention "Strict Baptist Mission."

PLANTS.—Raspberry Canes, Golden Rod, London Pride, Mint, Lilies of the Valley, Jacob's Ladder, Columbines and Foxgloves, 2d. each.

Phlox, Lupins, Ice Plants, Lavender, Rosemary, Bergamot, Balm, Monkshoods, 6d. each.

Lilacs, Yellow Flowering Broom, Snowberries, Hollies, Syringa, Ivy Geraniums, Oak Leaf Geraniums, Crasselas (lovely scent), Mesembryanthumums, Cactus, Fuchias, Hydrangeas, Spireas, 9d. each.

Michaelmas Daisies, Small Sunflowers, Montbretias, Honesty, Forget-Me-Nots, 6d. dozen.

Snowdrops and Crocus Bulbs, 9d. dozen.—Postage extra on all parcels.

Also **Hand-painted Texts** (scrolls or flat), from 2s. each (any verse). Make nice Christmas presents. Postage extra.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the gracious answer to prayer manifested in the Annual Meetings.

For recent converts and earnest enquirers in the Tinnevelly Field.

For the spiritual prosperity of the church at Vepery, Madras, which has just celebrated its 31st anniversary.

Let us Pray—

For the Round Table Conference, and for all in authority in India, that in these critical days they may be Divinely guided.

For Mrs. Brand, who is returning to India shortly.

That Mr. A. J. Morling may be greatly helped in his study of the Tamil language.

Miss Savage asks for prayer on behalf of the Panchama women of Sendamangalam and for the Bible women who visit them.

Reports of Meetings.

Hailsham.—Interest in the work of the S.B.M. is growing at Hailsham. At the Annual Missionary Meeting, held in October, the number of friends who gathered was in excess of the previous year. This was largely due to the fact that the preacher on the previous Lord's Day was Mr. Mockford, a former greatly esteemed pastor of the church, who urged the friends to support the Foreign Mission of their own Denomination and who very kindly promised to take the chair at the missionary meeting.

In presiding at the gathering, Pastor E. M. Mockford led the devotions in a very helpful way, and when Missionary E. A. Booth rose to address the friends, the atmosphere of the meeting was distinctly helpful. The address dealt with the history of the work of the S.B.M. on the Kolli Hills, giving glimpses of the country, the people, their religion and the way in which the mission has been led to take the Gospel to this primitive Hill tribe, in the first instance through the labours of Mr. and Mrs. Brand, whose splendid service was crowned in the conversion of souls and the formation of a Strict Baptist Church on the Kolli Hills. In response to an appeal some of the friends undertook to have a missionary box in their homes. The collection amounted to £2 5s. 6d.

March.—On Monday evening, October 27th, the Young People's Society organised a Missionary Meeting. A choral piece, " Scattering the Darkness," was rendered by the young folks, and Edith and David Watts (the young children of our Missionary, Mr. Lincoln Watts) sang with good effect the well-known hymn, " When mothers of Salem." The collection amounted to £1 6s. 10d.—H. S.

Horley.—A very pleasant and equally instructive meeting was held in the School Room of the Providence Chapel on Wednesday, October 22nd, when our dear Sister, Mrs. Brand, related a few of the many and varied experiences of Missionary work on the Kolli Hills.

Mrs. Brand's story was illustrated by lantern slides and was appreciated

to the full by an audience, the size of which spoke clearly of an existing and growing enthusiasm towards the S.B.M.

The pictures included several buildings of the Mission—each one being the fruit of deep love and hard labour. The encouraging result of the offering was £7 7s. 9d.—E. C. S.

East London.—For the tenth year in succession, special meetings have been held in many East London Churches organised by the East London Auxiliary of the Strict Baptist Mission. Considerable interest was shown by the numbers who gathered for prayer, and also to listen to the many addresses given by various sisters and brethren.

The meetings were concluded by gatherings at Gurney Road on Saturday, November 8th, where we were delighted to see good numbers present. In the afternoon the children sang to us and rendered a Choral piece entitled "Rays from the East," specially written by Miss Green, describing in a graphic way the work in India. At this meeting a very interesting and helpful address was given by our Missionary elect, Mr. H. A. Huckett. The accommodation for tea was taxed to the uttermost, but the Gurney Road friends rose to the occasion in a wonderful way and an excellent tea was provided for all who stayed.

The evening meeting was ably presided over by our beloved President (Mr. Collin) and excellent addresses were given by Brethren Chisnall, Hills and E. A. Booth. Our one regret was the absence, through illness in the home, of our indefatigable Secretary, Mr. M. W. Reed. May the Lord richly bless all the meetings that have been held and use the S.B.M. more mightily than ever in the spread of the Gospel and the gathering in of those "other sheep."—C. J. Welsford.

Leyton.—The Annual Meeting of the Missionary Sewing Class was held on Thursday, September 25th. The members of the Class were entertained to tea in the Schoolroom, and greatly enjoyed themselves. The evening meeting in the Chapel was a fine gathering, many of the parents of the children being present. An attractive feature was the singing and recitations by members of the Class, for which they had been carefully prepared. The Class attracts young people, and is serving a great purpose in teaching them to think of others. The Secretary's report showed that 80 garments had been made and 15 dolls dressed for the Indian Christmas Boxes. Mr. W. A. Warwick ably presided, and helpful addresses were delivered by Mr. H. A. Huckett and Missionary E. A. Booth. The collection amounted to £3 17s. 1d.

Deputation Work.

EVELYN C. BRAND.

THE first word of this record of visits among the Churches must be one of Praise to God, for through His help alone has any one of these meetings been possible. And if by the telling of His dealings with us during 16 years of happy service, any heart has been led to trust Him more fully, to Him must be the glory, Who can still use the vessel broken by His Hand.

To turn to the places visited, naturally **Mount Zion, St. John's Wood,** should come first, this being my spiritual Home, where I am ever welcomed with loving outstretched arms and where silent sympathy now means so much to me. Several meetings, including two lantern lectures, have been held here. To report myself before the Ladies' Zenana Committee, and then in the Great Council Chamber, would have been pretty formidable ordeals but for the kindness and consideration shown on these occasions.

Prayer-meetings and Missions seem intimately linked, so at **New Cross** (February 2nd) we felt the harmony and help of the surrounding prayers, as we tried to tell what Prayer meant to us on the Kollis. That evening, in a friendly drawing-room meeting, there was a freedom of discussion and exchange of ideas that awoke new interest on Mission topics.

Deputation Work

Loving, tireless work for the Mission is being done at **Hounslow,** where we had the privilege of showing our pictures (March 5th) to an interested audience.

While at **Courland Grove** (March 11th), where Mr. and Mrs. Thrower are loved and daily upheld by prayer, I felt almost a breeze from the Kollis, as with their dear ones we climbed, by pictures, those rugged heights where they are carrying on the warfare against unseen foes.

Dear faithful friends of the Mission entertained us at **Tring** (March 19th) and gave us a great welcome at the evening lantern lecture, with their usual generosity.

Again with the lantern at **Highbury** (March 21st) we felt helped by the sympathy of those who love the Mission and who work bravely for its support.

The **Stockley** friends lovingly support our Mission and gave me a hearty hearing while I tried to show them some of my slides (March 27th).

At the Half-Yearly Meetings (April 2nd) I was privileged to tell some of the sacred promises and events in which we have participated. It seems God's Will that some of the cherished secrets of His working should be recorded. May He purify and accept the sacrifice.

At **Brighton** (April 9th) we were not on new ground, and we all remembered a similar gathering 7 years ago. Mr. Brand was with us then at the evening meeting. Such memories made speaking hard, but quiet sympathy and love helped us through.

Away in Yorkshire (April 12th) we were transported into a bracing atmosphere, and were invigorated at **Haworth** with the spirit of keen enthusiasm and enquiry. We had two meetings here, one on Saturday with the lantern, when friends from Bradford, Hebden Bridge, and other churches came over, the other on Sunday afternoon when we women all gathered in friendly fashion for a talk and discussion on Mission topics.

On May 19th at **West Ham** our talk on Kolli Hill Bells took us back home, and we heard the tinkle of the prayer bell in our hearts. The young people here have learned what intercessory prayer for India means.

When Mrs. Booth and I get on the same platform together it feels like old times again and Madras does not seem far away. It was so at **Derby Road, Croydon** (May 21st), when we both enjoyed fellowship with our energetic sisters there.

It was quite a new experience to be among so many representatives of the Suffolk and Norfolk Churches at the Association Meetings at **Grundisburgh** (May 29th). Miss Nunn and I counted it an honour to be allowed to speak to large gatherings of our sisters.

Two meetings at **Leigh** (May 30th and 31st), one with the indefatigable friends at Gordon Hall and the other a drawing-room meeting for young people, where they sat Indian fashion on the floor, were times of happy fellowship.

Then at **Brentford** (June 4th) where old friends of the Mission still plod on with unabated energy, I was given a most kind welcome.

The Pastor and his wife at **Wetherden** (June 12th) received us warmly and we felt the same loving atmosphere in the evening meeting.

Bethesda, Ipswich can gather a large and interested audience at a Mission meeting. Not only on Saturday (14th), but on Sunday (15th), I was telling them of God's working on the Kollis, while Miss Nunn was helped to deliver her message on Home activities and prayer for the Mission.

We were both hospitably entertained by kind sisters and on Sunday evening a friend thoughtfully arranged to take us over to **Somersham** in his car. I shall not easily forget that occasion, it was the anniversary of my dear one's "passing over." The slanting rays of the setting sun across the platform and the abundant silent sympathy around were like a stilling hand on the tumult of a great sea.

At our twin-sister Church, **Mount Zion, Chadwell Street** (26th), we

told again one of the more sacred secrets of our work. I wonder if any took up the challenge to pray for that poor boy **Muthu?**

In the charming garden at **Tadworth** (28th) loving friends of India entertained a large crowd of us, while our eyes were turned to that land of Temple-Cities and Devil-possessed Hills. As the sun was setting over that fair landscape, thoughts lingered out there, where the light of day has hardly dawned.

An evening with the people of the Garden city at **Welwyn** and the Kolli Hill slides was a time of new friendships and great kindness.

Again Miss Nunn came north with me, and at **Wellingboro'** (July 8th) we were hospitably received by the Pastor and his wife, and later we both spoke at the afternoon meeting. My war cry for the evening was: "Shall your brethren go forth to war and shall ye sit here?" But the people of Wellingboro' are not "sitting still" and we pray that they may go on to still greater conquests.

From here we went to Rushden, where kind friends entertained us and took us on to **Irthlingboro'** (10th), where we were able to testify to the faithfulness of "a God Who changes things." It was good to meet friends from other Churches here and to feel the throb of love and interest.

With the dear ones of our sister Miss Savage at **Whittlesey** (July 15th) we felt at home and were able to tell them of communion in service out there in India.

At **March** we were entertained by the Pastor and his wife (July 16th). We felt the Master's Presence and the warm, loving interest of the people at the evening meeting.

Going from here we found rest in the sweet home of a dear sister, who took us on in the afternoon to **Ramsey,** where we spent a quiet hour talking to an interested audience.

Again in the evening we were surrounded by loving and enthusiastic friends and workers at **Warboys** (17th), first having a talk over the tea cups and then a meeting to record some of God's wonders in the East.

A Garden-party at **Tunbridge Wells** (23rd) was a sweet and suitable ending to the Summer's work. This was by the invitation of our kind friends there. Although the weather was doubtful all ended well with tea in the garden, the talk being in the drawing-room on "gardens and Missions."

Our first Autumn meeting was at **West Hill, Wandsworth** (September 10th), where we were delighted to find our Chairman was our dear Financial Secretary of the L.Z.A. The array of garments displayed testified to the enthusiasm of our friends there.

Naturally at **Guildford** I felt among my own people, there being so many of Mr. Brand's relatives and friends here. But this made speech difficult and things terribly real. May He bless all that we tried to say.

At **Aylesbury** (23rd September) we were welcomed, entertained and taken to the Chapel by friends and loving workers. The lantern slides and their meaning appealed to the sympathetic audience.

While the next day at **Lewisham,** at an afternoon gathering of sisters, we were helped to tell about the girls in our Home. It is easy to talk to those who are in close touch with the work and who are co-operating with us.

A special rally for Young People at **Tulse Hill** tempted me away the same evening to a church that is keen.

Tottenham, one of the faithful L.Z.A. Branches, gave me a hearty welcome at an afternoon meeting (29th September).

Then away to the North again I found two sisters ready at **Chorley** (1st October) to take me to a fine gathering of young people of all ages. Prayer had been made about this meeting and it appeared that I was the answer to this prayer. May He bless the results!

(To be continued.)

REFERENCE to the accounts in the Annual Report will reveal that a large number of copies of the Herald are circulated without payment being received.

A number of single copies have at some time been ordered and possibly the subscription for the magazine and the postage was paid in the first instance. But as the years have passed the subscription has not been renewed and so the General Fund has had to bear the cost of the magazine and postage, which should have been met by the individual receiver.

If there are any friends who could arrange to receive their copies of the Herald through the Magazine Secretary of their church instead of through the post, will they kindly inform Mr. A. J. Shipton.

Annual Subscriptions for the Herald are now due. The attention of our literature helpers in the churches is called to the fact that **now** is a most suitable time for making any alteration in the number of Heralds to be supplied. In some instances the number should be decreased and in other cases increased. The co-operation of all concerned in this matter is earnestly requested. **Do it now.** Payments for the Herald should be sent to Mr. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

The Christmas Boxes.

HOPE V. HARRIS.

List of Contributors to the S.B.M. Christmas Boxes, 1930.

AYLESBURY, "Busy Bees," per Miss Whitton—BIERTON, Dorcas, per Miss E. King—BROCKLEY, Bury St. Edmunds, per Miss E. Ward—BATH "Bethel," per Mrs. Sìwell—BECCLES, "Martyrs' Memorial," per Miss M. Theobald—BERKHAMSTED, per Miss Hodsden—BETHERSDEN, G.P.W.P., per Miss C. M. Nickolls—BRENTFORD, Girls' Sewing Class and Friends, per Miss L. Fromow—BROMLEY, KENT, L.Z.A. and Friends, per Mrs. W. H. Thorpe—BETHNAL GREEN, "Hope," per Mrs. Chapman and Mrs. Park—BEDFORD, L.Z.A., per Mrs. Wilkins—BRIGHTON, Ebenezer Miss. Sewing Class, per Miss Eastaff—BRADFORD, per Mrs. Pyrah and Mrs. Ing—BERMONDSEY, Lynton Road, Children's Sewing Class, per Miss Barney, Miss. Working Band, per Miss Bond—CHATTERIS, "Zion" Miss. Sewing Class, per Miss J. Dyson—CHELTENHAM, "Providence," per Mrs. Salmon—CHORLEY, LANCS., per Miss B. Critchley—CHELMSFORD, Miss. Sewing Class, per Miss E. Knight—CROYDON, Derby Road, Girls' Sewing Class, per Miss Throssell—CROYDON, Salem, Sunday School, per Miss S. Piggott—CAMBRIDGE, "Eden," L.Z.A., per Miss Eldred and Miss I. Brown—CHADWELL STREET, Mt. Zion, Miss. Circle, per Miss E. Shepherd and Friends—CLAPHAM, Courland Grove, per Mrs. Royffe—DEVIZES, per Mrs. Mockford—DEEPING ST. JAMES, per Misses L. H. and E. Chesterfield—ELTHORNE ROAD, "Ebenezer," per Mrs. Waller —EPSOM, per Miss Shrimpton—GUILDFORD, per Miss Shellard—GRUNDISBURGH, per Miss A. Gray—GREENWICH, Devon Road, per Miss Syms—GRAVESEND, Zoar, Sunday School and Friends, per Mrs. Allder and Miss Green—HORLEY, "Providence," per Mrs. Cook—HAWORTH, HALL GREEN, per Miss Merritt—HADLEIGH, per Miss Lockwood —HORSHAM, Rehoboth, Dorcas and Friends, per Mrs. Boxall—HIGH WYCOMBE, Girls' Happy Hour, per Mrs. Rogers and Mrs. Pitfield—HAUGHLEY, SUFFOLK, per Mrs. D. Diaper—HOMERTON ROW, per Mrs. E. Garnham—HOUNSLOW, per Mrs. Underwood—HALSTEAD, Providence, per Mrs. Ince—HIGHBURY, Providence, Sunday School and Friends, per Miss Bocking—IPSWICH, Bethesda, Senr. C.E., per Miss D. Garrard, S.P. and W.B., per Miss Cattermole—ILFORD, L.Z.A., per Mrs. J. Othen—KINGSTON-ON-THAMES, Providence, per Mrs. Hamilton—LEICESTER, Mt. Zion, Sewing Meeting, per Miss S. Challis—LEIGH-ON-SEA, Gordon Hall, L.Z.A., per Mrs. Turnpenny—LEIGH-ON-SEA, Baptist, J.C.E., per Miss D. Steel and Miss Tattersall and Friends, Boys' Mission Class, per V. Vestry—LEYTON, Hainault Road, per Miss Church—LEWISHAM, College Park, per Miss Ivy Kennedy—MIDDLESBROUGH, Providence, Ladies' Sewing Class, per Miss H. Hughes, Young People's Sewing Party, per Miss Taylor—MARGATE, per Mrs. A. Miller—MAYFORD, per Mrs. Godwin —MARCH, Providence, Sunday School, per Mrs. Kimbee—MANOR PARK, Miss. League, per Miss Hill—NEW CROSS, Zion, Bible Class, per Mrs. Hammer, Band of Hope, per Mrs. Loosely, and Friends—NORBITON, Zion, per Mrs. Goodge—NEWCASTLE-ON-TYNE, Providence, per Mrs. Beall—NOTTING HILL GATE, "Bethesda," Y.P.S., per Miss Ham—NORWICH, Orford Hill, L.Z.A., per Miss Cage—OTLEY, SUFFOLK, Women's Meeting, per Miss C. Davey—OVER, CAMBS., Sunday School, per Mrs. Thixton—PRITTLEWELL, L.Z.A., per Mrs. Jeffs—RICHMOND, Salem, Junior Sewing Party, per Mrs. Skipton and Miss Satchell, Senior Sewing Party, per Mrs. Leaver and Miss

Goodwin—RUSHDEN, NORTHANTS, "Young Workers for India," per Miss E. Guest —READING, "Providence," per Miss Woodham—RAMSGATE, Mt. Zion, per Mrs. Hogwood—RATTLESDEN, P. and W.B., per Miss D. Clover SANDGATE, per Miss Stace STRATFORD, Gurney Road, Sewing Party, per Miss L. Hazel, Girls' Miss. Sewing Class, per Miss A. Webb—SUDBOURNE, per Mrs. Cordle—ST. ALBANS, per Mrs. Sadler —SIDDAL, HALIFAX, per Mr. and Miss Bretton—ST. JOHN'S WOOD, Ladies' Sewing Meeting, Senior C.E., Sunday School, and Friends—TRING, per Miss E. Butcher —TUNBRIDGE WELLS, per Misses Pool—TUNSTALL, Sunday School, per Mrs. Hammond—TOTTENHAM, Junior Sunday School, per Miss A. Reed, Senior Sunday School per the Misses Bray—TROWBRIDGE, Zion, Sunday School, per Mrs. A. Wiltshire— WEST HAM, Miss. Sewing Class, per Mrs. Stevens and Miss Cook—WHITTLESEY, Zion, L.Z.A. and J.L.Z.A., per Mrs. Parsonage and Mrs. Foster—WANDSWORTH, West Hill, Young People, per Mrs. Dean, Ladies' Working Meeting, per Miss E. Dean—WATTISHAM, per Mrs. White—WARBOYS, Sewing Class, per Miss R. See— WATFORD, Derby Road, Friends and Sunday School, per Miss Ball—WELLINGBOROUGH, Tabernacle, L.Z.A. and Girls' Sewing Class, per Mrs. Perkins—WORTWELL, NORFOLK, per Mrs. A. J. Elsey—WOOD GREEN, Park Ridings, Miss. Sewing Class, per Mrs. Sayers—WOOD GREEN, Dovecote, per Mrs. Kyle—WALTHAMSTOW, per Miss E. Gillam —WETHERDEN, Providence, per Mrs. D. Diaper—YATELY, Cricket Hill, per Miss Newman.

Personal gifts from:—Mr. Glover, Mrs. Brooker and Miss Honess, Mr. Painter, Miss Roberts, Miss L. Pearce, Mrs. W. Littleton, Miss Ash, Misses Miller and Light, Mrs. and the Misses Chaplin, Mrs. Brown, Miss Rayner, Mr. and Miss E. Galley, Miss Bond, Miss Thorogood, Mr. R. Barnett, Mrs. Jeffs, Mrs. Clark and Son, Mrs. Voysey and Mrs. E. Chilvers, Mrs. Whatley, Mrs. A. Edwards, "Two Whom God has greatly blessed," Mr. Beebee, Misses H. B. and A. Bloomfield, Mr. and Mrs. T. Eade, Mr. and Mrs. Jeffs, Mrs. Frost, Miss F. Edwards, Mrs. Hall "A Widow's mite," Mrs. Marshall, Mrs. Hudson, Miss L. Boorne, Mrs. and Misses Westcott, Mrs. J. Humphrey, Mrs. Armstrong, Miss Kimble, Mrs. and Master Pickering, Mrs. Hindes and Family, Mr. J. Pearson, Miss B. Herrington, Miss E. Edwards, Mr. and Mrs. F. J. Smith, Miss Edith Ward, Mr. A. E. Ballard, Mrs. L. F. Smith and a few Friends from Mount Zion, Watford.

If by accident any contributor's name should have been omitted from this list, will they please let me know so that it may be inserted in next month's Herald? Some packages have come to me with no indication of the sender's name nor clue as to whence they have come. Will these anonymous friends kindly take this note as an acknowledgment of their gifts?

The gifts contributed by the Churches and individual friends recorded in the above lists are now on their way to India in 21 cases. Most of these are splendid, strong crates supplied to us by Mr. Alfred Vine, of Mount Zion, St. John's Wood. We are told by our missionaries that the arrival of these in India is by no means the end of their usefulness, for after they have been emptied of their Christmas load they serve in various capacities. For these we—at home and abroad—thank Mr. Vine heartily. I would here express my gratitude to contributors for having taken notice of the hints given in last December's Herald regarding the material, colour and shape of the coats. Most of those sent in this time are very suitable in every respect.

Also the special request in the August Herald concerning medical supplies and lengths of material has been kindly and generously responded to, and in consequence nice sums of money are now on the way out to each of our five fields for the purchase of these things in India. This has greatly facilitated the packing this year, leaving more space for dolls and other things unobtainable out there.

Again, the unpacking of the parcels sent in has been as happy a service as that of the final packing, each contribution bringing with it some of the atmosphere of love, sacrifice and keen interest in which the gifts have been put together, while the accompanying letters have told of united and happy meetings for sewing, of the willing work of the hands of children and of the aged fingers of dear old friends of the Mission.

Now for a word about future work:—

First.—May I remind our friends that we need more boys' garments than those for girls? This year we received more than enough for every girl in our fields to have one, while for the 2,200 boys we had about 1,450 garments. Please do not leave off making skirts and jackets for girls, but make them in the proportion of the "3 boys to 1 girl" which exists in our schools.

Second.—To those who have not yet had the pattern of the boy's coat, I will be most happy to send one on application, with any information regarding work for new Sewing Meetings. We have to realise that with the amalgamation the number of our boys has increased, and that unless some laddies are to be disappointed, our supply of coats should increase in proportion; and I would urge that where a Sewing Meeting has not yet been instituted in a Church or Sunday School, friends will consider the possibility of a beginning, however small it may be.

Third.—The supply of knitted and stocking vests has been so liberal this year that we have almost enough left over for next.

Fourth.—Again let me remind friends to think of the **packing of 700 dolls** when they make their purchases for next year and see that none are larger than 10 inches, and to avoid, if possible, dolls with large heads and hard bodies (a popular make just now), as these do not admit of the packing "like sardines" which is absolutely necessary to get this number in.

Fifth.—Please buy **only** small toys—mouth organs, balls (none larger than tennis balls can be packed) and whistles are the favourites.

Announcements.

The S.B.M. Annual Report for 1930 is now on sale. It is a booklet of 72 pages, full of facts and Indian pictures which record the continual progress of our work in India and at home. To give a copy of this Report is an excellent way of introducing our work to those not yet interested. The price is twopence, plus one penny postage. Copies may be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Missionary E. A. Booth's Engagements for December.—Tuesday, 2nd, Swindon; Wednesday, 3rd, Trowbridge; Thursday, 4th, Bath; Sunday, 7th, Waldringfield; Friday, 12th, Greenwich (Devonshire Road); Sunday, 14th, Wetherden; Monday, 15th, Beccles; Sunday, 21st, Tottenham; Sunday, 28th, Over. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

The Annual Volume, containing the S.B.M. HERALD and Report for 1930, tastefully bound in full cloth with gilt lettering, is now ready, price 2s. net. Only a limited number of copies are available. Orders with remittance to be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey. For the convenience of those friends who bind their own copies of the HERALD, a Table of Contents for 1930 can be obtained for the cost of postage (1½d.) from Mr. W. J. Shipton at the above address.

Notices.

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. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20**

All Orders for the S.B.M. HERALD; RAYS FROM THE EAST, and the ANNUAL REPORT, also any alterations of Subscribers' Addresses, or supplies of magazines, should be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom all remittances for copies supplied should be sent.

The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

Subscriptions and Donations for the S.B.M. should be sent direct to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

Subscriptions for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

GIFTS FOR THE LORD'S WORK.

Received from October 2nd to November 10th, 1930.

General Fund.

	£	s.	d.
Sth. Woodham, Hullbridge Rd., S.S.	3	6	6
Pastor and Mrs. Tebbutt	1	1	0
Clapham, Courland Gr., B. Box	0	12	3
Mayford, S.S. Box	2	0	0
Mrs. Bowerman	0	12	2
Mrs. Jewell	0	11	0
Mrs. Godwin	0	4	0
St. John's Wood, Mr. J. J. Bryant	1	6	0
Kilburn, J. Fountain	1	0	0
West Ham, Boxes	11	7	10
Brighton Tab., S.S. and Don.	1	8	4
Over, Cambs., S.S. B.C.	1	6	10
Wooburn Green, S.S.	0	14	2
Cambridge, Eden, Boxes	3	17	6
SS.	4	4	9
B.C.	7	8	7
Kilburn, Ebenezer S.S. Boxes	0	10	0
Nunhead, Evelina Hall—	0	6	9
D. Baker	10	0	0
Harvest Coll.	9	13	2
Supt. of Barkiam	5	0	0
Diss, Mr. A. J. Jarrett	1	0	0
Hounslow, Zoar, Mrs. Bannister—Thankoffering, 57 years member at Zoar	0	5	0
Hounslow, Peter Bond	0	4	0
Grays, Ebenezer S.S.	0	5	0
Horsham, Boxes—			
Miss E. Ayling	1	4	0
Miss S. Worsell	0	16	0
Bermondsey, Infant Class	0	8	4
East Ham, Hope, Subs. and Dons.	2	17	0½
Sturry S.S.	0	7	0
Lewisham, College P.R. S.S.	1	17	6
Erith, Providence	0	15	0
Hounslow S.S.	1	16	3½
Brentford S.S.	3	7	10
Bradford Pt. Coll., Mrs. Brands Lecture	5	0	0
Pemberton Coll., Mrs. Brands Lecture	3	0	0
New Cross, Zion Birthday Scheme	2	1	0
Farthings, Y.W.B.C.	1	4	0
Evington, Dons.—			
Mrs. Bishop	0	5	0
Mr. Angrave Boxes—	0	5	0
Mrs. Coles	0	10	0
Miss Allen	0	8	0
Miss Carvell	0	7	10
Mrs. Jayes	0	7	6
Miss Ross	0	5	2
Mr. and Mrs. Carvell	0	5	0
Mr. Simons	0	3	0
Mr. Sharples	0	14	3
Leicester, Zion Coll.	16	2	8
Boxes—			
Mrs. Robbins	1	6	4
Mr. Woodin	0	10	0
Tunbridge Wells Coll.	3	0	0
Hailsham Coll.	2	5	6
Warbleton Coll.	1	6	6
Long Marston Subs.—			
Mrs. T. Chaplin	0	5	0
Miss E. Kingston	0	5	1½
S.S.	0	2	6
Wetherden, A Friend	0	10	0
Prittlewell, S.S. Colls.	8	2	5
S.S. Boxes—			
Birthday Box	0	13	3½
B. Class	0	7	0½
Girls' Box	0	18	11
Boys' Box	0	9	5½
Infants' Box	0	5	11½
Others	13	19	10
Wandsworth, West Hill, Mrs. Jarvis—For Scriptures—			
Sendamangalam	10	0	0
Kollis	5	0	0
Madras	5	0	0
Namakal	5	0	0
Slaithwaite, Coll.	3	4	8
Boxes	1	5	4
Mayford, Coll.	1	5	0
Oundle, Coll.	0	7	0
Southport, Coll.	5	10	6
Hadleigh, Boxes—			
S.S.	1	0	2½
Pas. F. Lockwood	2	6	11
Stella Pickles	0	2	1
Miss Sibbens	0	4	2½
J. Frost	0	6	6
Miss Moody	0	1	5
W. Wilding	0	1	6
R. Hughes	0	0	10½
C. Hughs	0	1	1¼
G. Abbott	0	1	11½
Somersham, Mrs. Gibbons, Box	0	7	0
S.S. Box	0	6	0
Accrington, Coll., Mrs. Brands Lecture	2	10	0
Staines, Coll.	2	9	4
Fulham, S.S.	1	6	10
Infants	0	7	4
Clapham, Courland Gr., S.S.	0	8	5
Birthday Box	0	5	4
St. John's Wood, Subs.—			
Mr. A. Vine	2	2	0
Mr. C. E. Grimes	1	1	0
Mrs. Sennett	0	2	6
Mrs. R. R. Robbins	10	10	0
F. J. Smith, Esq.	7	7	0
Anon., Box	0	8	8
Tring, Akeman St., Two Friends	30	0	0
Tring, Akeman St., Miss E. Butcher	10	0	0
Prittlewell, Boxes (additional)	0	5	0
Cransford, S.S., Boxes	1	11	0
Gravesend, Zoar, Boxes—			
Mrs. Brown	1	9	7
Mrs. White	1	0	1
Mr. H. Short	0	13	0
Miss Hopkins	0	11	3
Miss Easterly	0	14	6
Mrs. George	0	3	10
Donation	0	10	0
An Invalid's Earnings for Miss Green's Work	0	7	0
Bermondsey, S.S.	1	1	0
B. Box	0	2	7
Manor Park Children's Missionary League	1	0	0
West Ham Tab., Contribution	2	12	0
Watford Tab., S.S. and Y.P.S.	3	15	0
Horley, Surrey, Providence—			
Coll.	7	7	10
Boxes	6	9	9
Brighton, Salem, Bond St., Boxes—			
Miss A. Tiller	0	15	7½
Mrs. Novis	0	14	2
Deacon Novis	0	13	3
Miss Montgomery	0	8	9½
Mr. W. Stevens	0	6	4
Miss N. Furnell	0	4	9
Mrs. Riseborough	0	4	2
Text Class	0	0	6
Rattlesden, Coll.	3	0	0
Marden, Kent, for Paniadipatti Sch.	2	2	7
Devizes, Three Friends	1	0	0
Wattisham, Harvest Coll.	4	7	2
Reading, Providence, Boxes—			
Miss Pursey	0	13	0
Miss Chapman	0	3	10½
Mrs. Woodham	0	15	7½
Croydon, Salem, Mr. Payne's little boy	1	0	0
Stockley Mission S.S., Weekly Coll. for Kollis	3	4	3
Askett, S.S.	1	6	0
Hebden Bridge, Yorks, Coll.	1	8	9
Box	1	6	3
Rattlesden, Mr. R. Dinsmore, Box	0	6	0
Staines, S.S. Colls.	2	5	0
Supt. of Barkiam	1	5	0
Mrs. Whittingham	0	10	0
Ramsgate, Two Donations	1	0	0
Ditto	3	5	6
Handcross, Mr. J. G. Bewers	0	2	6
Chelmsford, Coll.	4	14	6
Epsom, No. 9	1	4	1½
Finchley, Coll.	2	14	0
Borough Green, B.C. and S.S.	13	16	11
Home Boxes	11	2	8½
Collections	6	6	9½
Lymm, Friends	2	0	0
Tring, Akeman St., Coll.	12	5	4

	£	s.	d.
Stratford, Gurney Rd., S.S.	1	16	0
Birthday Box	0	2	11
14 Boxes	7	8	9
Richmond, Salem, S.S. Box	1	15	4
Senior Class	0	14	7½
A.M. Coll.	3	15	7½
Sale of P.P.'s	0	1	4
S.E.M. Birthday	0	2	0
Swindon. Postage	0	4	0
Homerton, Boxes	3	3	6¼
Birthday Box	0	11	8
Coll.	2	12	11½
Brentford, Boxes	11	0	3
	£406	16	10½

Personal.

C. J. Stevens	0	10	0
Miss J. Craddock	1	10	0
Mr. J. Galley	0	10	0
Mrs. S. Hemmett	0	16	0
Per Mr. J. Moss	0	14	6
M. A. Phillips	0	2	6
"51323" Kollis	2	0	0
G. Fund	3	11	0
C. S. Turner	3	3	0
Mrs. B. E. Mather In Loving Memory, Oct. 14, '29, $15	3	1	7
Mrs. S. B. Caplin	1	0	0
Miss Tattersal's Box	1	16	6
Miss Annie Dean, B. Gift	1	0	0
G.S. Gift	2	0	0
Mr. R. R. Robbins	20	0	0
Miss E. Stace, Sale of Wool Rug	2	0	0
Jesse Mann	1	0	0
Mrs. M. L. Gee	0	2	6
Mr. F. Adderly	0	10	0
"A Secret Giver"	1	0	0
In Memory of Mrs. Annie Flegg	1	0	0
"L."	10	0	0
Middlesex, "In Memory of Mrs. Chisnall"	1	0	0
Broadstairs, 'In Memory of Mrs. Chisnall"	2	15	0
Haddondene, Box	0	16	4
Miss H. M. L. Wilson	0	10	0
	£65	8	11

Miscellaneous.

Preston, Mrs. Brand's Lecture	3	0	0
2½ p.c. Stock— £451/7/5	2	16	5
£39/1/11	0	4	10
Miss F. S. Smith, Annual M. Coll.	0	3	0
Annual Meeting Coll. (additional)	0	5	0
Annual Meeting Collections	229	17	3
Profit on Tea and Sale of Plants at Tables at Annual Meeting	2	0	0
For Bibles, per Mr. E. A. Toms	2	0	0
P.P. Cards	2	0	0
Sale of Oil Painting, Mrs. J. M. Brand	1	1	0
Literature at Annual Meeting	5	5	9
Wreath, Mrs. Blinkhorn	0	1	3
Tamil Texts per W.J.S.	5	15	9
	£254	10	3

Rays.

Hounslow, Zoar	0	18	0
Wetherden	0	9	0
Gravesend, Zoar	0	9	9
Per Mr. Shipton	5	6	8
	£7	3	5

Reports.

Prittlewell	0	1	0
Annual Meeting	0	19	8
Fulham	0	1	0
Swindon	0	2	0
Guildford	0	11	8
	£1	15	4

Herald Fund.

Mayford	1	8	0
Wooburn Green	0	8	6
Tunstall, Suff.	0	9	6
Hounslow, Zoar	0	13	0
Prittlewell	1	9	0
Oundle	0	13	0
Hadleigh	0	8	0
Gravesend, Zoar	0	18	0
Tottenham Br.	0	7	0
Swindon	0	12	0
Woolwich, Enon	0	5	0
Guildford	2	7	7
Homerton Row	1	7	6
PERSONAL.			
Mrs. F. H. Brown	0	2	6
Mrs. B. E. Mather	0	10	0
Mr. S. Burfoot	0	2	0
Mr. G. Gurney	0	2	6
Mrs. Moyce	0	2	0
Miss A. F. Pitt	0	4	6
Mrs. Kent	0	2	0
	£12	11	7

Pension Fund.

2½ p.c. Stock— £1,067/14/5	6	13	5
5 p.c. Stock— £266/18/11	5	3	5
	£11	16	10

ERRATA.

Poynings, General	16	4	0
Salhouse, Heralds	0	4	0

Ladies' Zenana Auxiliary.

Donations to November 10th, 1930.

Acton, Box	1	0	0
Bassett St., Box	0	5	0
Bedford, Subs.	5	15	0
Bierton, Ladies' Sewing Meeting	12	0	0
Bradford, Coll.	5	0	0
Cambridge, Coll.	3	14	0
Croydon, Derby Rd., Box	0	12	0
East Ham, Quarterly Subs.	1	18	3
East Ham, S.S., to Supt. Salvaruthnam	1	14	5½
Hebden Bridge, Coll. and proceeds of Tea	4	4	3
Hartley Wintney	2	11	2
Ipswich, Bethesda, Women's B.C.	2	14	9
Leicester, Providence, Coll.	3	0	0
Lewisham, Supt. of Biblewomen	1	12	0
New Cross, 27 Subscriptions	5	8	8
Nunhead, Evelina Hall, Mrs. Baker's Box	1	6	6
Richmond, Salem, Annual Coll.	1	12	0
T.G.	1	0	0
St. John's Wood, B.C., for support of Biblewoman	12	0	0
Siddall, Coll.	3	7	3
Slaithwaite, Coll.	0	15	0
Southport Sewing Guild	5	0	0
Tonbridge, Boxes	0	10	0
Tring, subs.	1	0	0
PERSONAL.			
Miss Critchley	2	0	0
Miss Critchley (per)	0	5	0
Miss Pickup	2	0	0
Per Mrs. E. H. Chilvers, for Supt. of B.W.	0	12	6
Mr. Clough	5	0	0
Mrs. Cheshire, to Supt. Soronam	5	0	0
Miss L. Fromow, to Supt. Girl on Kolli Hills	2	10	0
Anon., Thankoffering, High Wycombe	0	2	6
	£95	10	3½

RAYS FROM THE EAST

FOR YOUNG PEOPLE



PARIAH GIRL CARRYING WATER.

Our Mission is seeking to brighten the lives of many such "out-caste" children.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

THE PARABLE OF THE PALMYRA.

A WONDERFUL INDIAN TREE.

PANIADIPATTI.

MY DEAR GIRLS AND BOYS,

PRAISE God! I feel I want to write that in big letters, and I am sure my prayer and praise partners feel like that too. I am ever so glad that "Y.P. Rays" magazine is being continued, are not you? I expect I have a lot of other friends to greet this time, and I am so very glad. May God richly bless you all.

Christmas will soon be here, and so in this letter I want to wish you all a very happy one. Think of what Christmas means, and then you will be happy. I hope you will also think of the many boys and girls in this land who do not know anything about it, and pray that they may know about the Lord Jesus coming to this earth, and do all *you* can to let them know about it.

I have been thinking of the many delights that come to English boys and girls at Christmas time, and I thought of the Christmas tree. What excitement that is, and as I was thinking about that I began to think about trees and how wonderful they are. My Tamil lessons have been about some trees lately, and there are some very wonderful and useful ones in this country.

"What's in a Name?"

Do you know the meaning of Paniadipatti? All Indian names have meanings, and this one means the "village at the foot of the palmyras." I wonder if you know how useful a tree the *palmyra* is. Why, I am told that if an Indian has a few palmyra trees, he and all his family can live by them, for they will supply all that is necessary, whether it be his house, food, firewood, etc., all can be got from these trees. He can make lots of things too from the leaves and stems—baskets, mats, brooms, rope, fans, and many other things. From the juice of the tree he can get sugar, and the fruit is good for food. Then when the palmyra nut begins to grow it puts out a tuber, and people cook and eat this or else pound it and make flour. The tree will yield many nuts in the year, and these nuts, when green, will also feed cattle and sheep or goats. So you see what a wonderful provision God has given all in one tree, and they do not need a lot of care but grow very easily.

There are other trees too that are very useful, but I must not stay to write about these now. Have you ever thought about the many trees mentioned in the Bible. Think for a little while about

the *Tree of Life.* You can read about it both in Genesis and the book of the Revelation, so you see it is at the beginning and at the end of the Bible. God makes wonderful provision for the natural life of mankind, but still more wonderful for the Spiritual life. It is all to be found in the Lord Jesus Christ. Are we hungry and thirsty after righteousness, we are told to come to Him and we shall be satisfied. Do we want a garment to wear, well the only one that will take us to Heaven is the garment of salvation, and He has suffered, died and rose again so that He can put it upon us, and will do so when we see our own as "filthy rags," and go to Him to clothe us. Do we want a home to live in, well, the Lord Jesus said that He was going to prepare a place for His people, a mansion in the Father's House. Do we want food day by day to enable us to live the Christian life, God has given us His Holy Word and the privilege of prayer, and we cannot live in a way that will please Him without it. Do we want joy and pleasure, they are all to found in the Lord Jesus, and these are joys that we shall never lose, but they will increase instead.

Dear girls and boys may you be those that can say that the Lord Jesus is their Saviour, their Lord, their ALL. Now I must close, may God bless you and give you happy holidays.

With Christian love,

Yours in His service,

GRACE K. CARTER.

LETTER FROM UNCLE ARTHUR.

MY DEAR NIECES AND NEPHEWS,

IT seems quite a long while since I addressed some of you in this way, but to many it is the first time you have had a letter from "Uncle Arthur." To old readers I would say: "I am delighted to meet you all again," and to new nieces and nephews: "Welcome to our family circle." I want you all to feel that we are friends, and that you are helping to form one big missionary fellowship of young people who are interested in the spread of the Gospel in South India. This is *your* magazine; the messages from the field are specially written for young people, and *you* can help tremendously by reading them regularly, and telling your friends about our work.

I think many of you would like to know that "Grandpa," who used to write such nice letters in the "Mission Herald," has sent me a special message of goodwill. He says: "The Lord abundantly bless 'Rays from the East for Young People,' and graciously use it for His own praise." He is very anxious that none of you shall forget the Christmas Boxes for Indian boys and girls, "and the need for steady perseverance to ensure a sufficient number of gifts being provided, so that there may be no disappointments anywhere." I am sure, on his behalf, he would like me to say "Thank you" to ALL the young friends who worked so industriously *this* year. Miss Hope V. Harris, who attended to the packing and despatch of your gifts, writes that 1929 has broken all records, no less than TWENTY-ONE boxes being sent over the seas to India.

* * * *

"Among the many senders of gifts were two little girls, aged nine and six years, whose nice toys were 'bought with money raised by their own trading.' Two little Sunday school children, 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 the twenty-one boxes."

Now is the time to begin getting ready for next year!

* * * *

Another way of helping which has been brought to my notice, is by saving farthings. Just recently one of my nieces at West Ham Tabernacle, Ethel Hampshire, sent in 1,000 farthings, which she had saved up over a period of about twelve months. Well done, Ethel! This is by no means the first 1,000 Ethel has sent along. Another young helper, Merle Barrett, of Ponders End, has sent along several gifts, similarly obtained by her own efforts.

Our "winter overcoat" was designed by Mr. J. G. Winder, of Horsham, to whom we tender our best thanks.

* * * *

I am certain that all my young friends who have had the opportunity of hearing Miss Violet Green during her furlough, will be interested to know that she is returning to India, God willing, by the ss. "Naldera," on January 10th, 1930. We are going to say "Goodbye" to her at "Zion" Chapel, New Cross Road, on the last day of this year at 6.45 p.m. Perhaps some of you who are

older would like to be there—I am sure Miss Green would love to see you. Then you must remember her as she returns to Paniadipatti, and pray that the Lord will do yet greater things through her amongst the women and girls there.

* * * *

Have you all seen the Bible Searcher on page 8? I want you all to have a good try, and see if you cannot capture a prize. I wonder which school will head the list with the largest number of entries. May God bless you as you search, and may your search be rewarded by finding Him as your Redeemer and Friend. The wise men who came across the desert to find the Infant Jesus had only a star to guide them, but we have "broad daylight" in the Bible. It is our guide book from earth to heaven. May you each be able to say:

"My life is like their journey,
Their star is like God's book;
I must be like those good wise men,
With heavenward heart and look,
But shall I give no gifts to God?
What precious gifts they took."

I hope you will all spend a very enjoyable Christmas, and see a happy New Year—write and tell me of your doings.

With love and best wishes from—

UNCLE ARTHUR.

"Scattering the Darkness." Under this title a choral piece was rendered by the Children's United Choir at West Ham Tabernacle, on Saturday, 23rd Novemebr, 1929, in connection with the East London Missionary Week. Among other things it told, in song and story, of the old Hindu Temple at Sirunvelikoil and how it has fallen into decay, and three boys in a dialogue part, told how Iyavu of Sembiam came to the missionary and now bears his witness for Christ. The whole was very interesting, and the singing and reciting were good. The Tabernacle was full, many teachers bringing parties of scholars from various schools.

M. W. R.

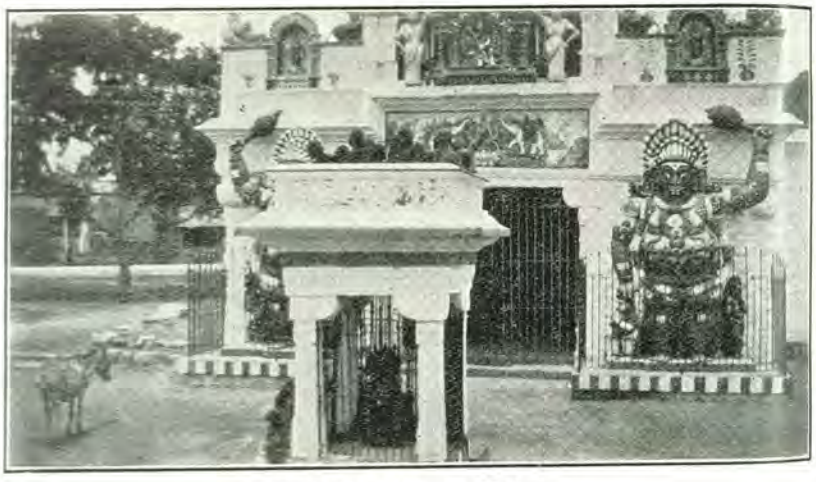
Copies of "Rays from the East for Young People" may be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, price 3/- per 100 (postage extra).

A SUNDAY IN SUNNY INDIA.

MISS POOLE DESCRIBES A SABBATH AT PANIADIPATTI

MY DEAR YOUNG FRIENDS,

IT has been suggested that I should write about "A Sunday in Sunny India." I have already described a day in the life of a school-girl, so I think this had better be written from my own standpoint. Here in India we are early-risers, usually we get up at 5.30 a.m., but on Sunday mornings its generally 6.30. Then my first duty is to go over to the school and unlock both doors. I am usually greeted by several of the girls. Our early morning light meal comes next at 7 a.m. Soon after this the girls will have their meal, attend to their various duties, and then before the service



Hindu Temple near Madura.

very often they will sing hymns or lyrics. At 8.45 a.m. they assemble outside the bungalow, and then we all start off for Chapel. As they go, they will talk among themselves, or with us, and sometimes will continue their singing. The service is held from 9—10.15 a.m. On this particular Sunday, the text was "Though it tarry, wait for it." It is found in Habakkuk, but I

will leave you to find the chapter and verse. Our girls listen very well, and can almost always tell where the text is found, what it was, and any headings, etc., that there may be. Do you all listen so attentively as this I wonder? After the service there is a meeting for women and the older girls. This has been taken in turn by the Bible-women, Pastor's wife, and myself in the past, but they have requested me to take it always now, so you must remember this meeting each Sunday morning and pray for us all.

After our return home, Miss Carter and I sometimes sing hymns or write letters. Then comes a brief mid-day rest; and after tea and our own prayer and reading time, comes Sunday School. The Biblewomen take this. Then, on this particular Sunday we started something fresh. The older girls had for a long time been asking to be allowed to come and help with singing in open-air meetings, and this day I had given them permission and had told them that once a month they would be allowed to come.

An Open-air Meeting.

So as soon as Sunday School was finished, they came to enquire whether I was ready. I had given them permission to do this, for as a rule they are not allowed to leave their own Compound except at stated times. We had a good meeting, and the girls sang well, several gathered and listened well, while the teacher told the story of Lazarus and Dives, and a Biblewoman spoke of the Prodigal Son. We yearn that these people may do more than "listen well," for that will not carry them anywhere. My dear young friends, if any of you are resting in the fact that you go to Chapel or Sunday School, and listen well and can repeat the lessons, etc., *that* is of no avail. May you be able to say :—

> " On *Christ* the solid rock I stand,
> ALL OTHER ground is sinking sand."

We return home and have prayers, which on Sunday evenings are different from usual. The girls then choose their own hymns, taking it in turns, the little ones and big ones. Instead of the usual consecutive reading, a special portion is chosen, or they will each one recite a text or portion of Scripture, or sing a verse of a hymn according to their wish. At 9 p.m. we go over and lock up the school, have our prayer time, and then depart for bed.

Now this letter must close. With Christian love,

AMY M. POOLE.

Has your Sunday School a Birthday Box?

CAN YOU FIND THESE "FRIENDS?"

CHRISTMASTIME is a season when we often have opportunities of making new friends. Holiday outings and parties sometimes bring us into touch with new acquaintances, and of course it is very important to choose the right kind of friend. The Bible has quite a lot to tell us about friends and friendship, and our first Searcher centres round some of these friends.

What to do.

Read through the chapters opposite the words below, and see if you can find the names of the persons whom the words describe. When you have found them write them down in the order given, in each case giving the book, chapter, and verse where found, and you will find that the initial letters form the name of a place in which you are all interested.

1. A woman who ministered unto Jesus. Mark 15.
2. A beloved brother. Colossians 4.
3. A helper in Christ. Romans 16.
4. A woman who befriended the poor. Acts 9.
5. David's friend. 2 Samuel 16.
6. Faithful in death or life. 2 Samuel 15.
7. One whose friend invited him to "come and see" Jesus. John 1.
8. One whom his friend loved as his own soul. 1 Samuel 18.
9. A beloved son. Genesis 22.
10. The Friend of God. James 2.

Lower Group (age under 12). Answer the above questions only.

Upper Group (age 12 and under 16.) In addition to the above questions read through Proverbs 17 and 18, and write out a sentence in each chapter which gives the qualities of a true friend.

In both groups the searching must be done without the aid of any person or book, and extra marks will be given for neatness. At least one prize will be given in each group. A record will be kept of all the marks, and a special prize awarded in each group to the boy or girl who gains the highest total of marks during the year, but who has not otherwise received a prize.

Put your name, address, age and Sunday School on your paper, and post in a ½d. envelope (unsealed) to UNCLE ARTHUR, 30, CHELMSFORD ROAD, SOUTH WOODFORD, E.18, not later than January 6th. Entries from those over 16 will be welcome, but must be marked "Not for Competition," and age need not be stated. If you send a letter with your entry you must put on a 1½d. stamp.

F. J. LAMB, Printer, Northcote Road, S.W.11.

FROM RAYS THE EAST

FOR YOUNG PEOPLE



YOUTH AND AGE.

This old man, over 90 years of age, is blind, but very happy in the Lord. His little granddaughter, Puspom, is in the School at Paniadipatti.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

A LETTER FROM MISS E. A. SAVAGE.

Miss Savage is a member of the Church at "Zion" Whittlesey, and has been in India about three years.

DEAR BOYS AND GIRLS,

SENDAMANGALAM.

WHEN Uncle Arthur wrote to me and told me that he had scores and scores of nephews and nieces all waiting to have a letter from me I was quite surprised, and of course the first thing I wondered was what I should write to them about.

There are lots of things that would interest boys and girls that happen out here, and so in future I am going to have a note-book and pencil and when I see or hear of something that I think you would like to hear about I shall write it in the note-book and then it will be already to send to you. No! I do not mean that all day long I am going to walk round with a note-book in my hand looking for something because I must tell you that I have some other work to do and writing letters has often to be squeezed into a very small space of time.

"Two Little Hands to do His Will."

I have just been writing such a lot of letters for Christmas and I was so busy I did wish that there was some other way of getting them written besides having to make time to sit down and write them, but there was not and I just had to get on with them until they were finished. This reminds me of a saying which the people out here often use, it is something like this, *"If you call your rice, will it come?"* You know that the people out here eat a lot of rice, but at home we eat potatoes and other things. Now if you wanted some potatoes for your dinner someone would have to prepare them, would they not? Because however long you called the potatoes they would not jump up and run and get a knife and cut off their own skins and then make a fire and get a saucepan and jump into it and put the lid on, would they? And you all answer, "No! of course they would not." And so because the potato cannot prepare itself the Lord has given us the fingers to prepare it with, and we must use them, not only for getting potatoes ready but for doing all the work that is given us to do.

I must say "Goodbye" now, boys and girls, and I hope that when you say your prayers you will always remember to thank the Lord Jesus for giving you health and strength and nice homes where people love you and know how to treat you properly.

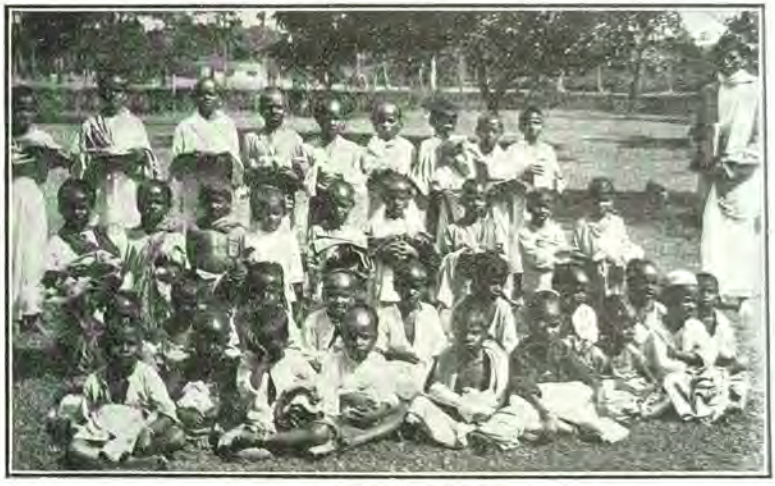
With love and best wishes,

ELEANOR SAVAGE.

A VOYAGE TO INDIA IN A BOX.

MR. WATTS TELLS THE STORY OF THE CHRISTMAS GIFTS.

FIRST of all, can you imagine Miss Harris's house in London where all the parcels are sent to. A large room has to be set apart for the gifts and I think the postman and Carter, Paterson's carman must enter a little bit into the joy of sending those parcels to India as they bring loads of parcels to that house all through the month of September. Then the parcels have to be unpacked and the contents sorted. Boys' and girls' garments, lengths of cloth, dolls, marbles, needlework materials, and all kinds of toys have to be put in separate heaps. What piles there are, wherever will they go to?



Happy Hearts at Tiruvakadu.

Next comes the packing. Then a van comes to collect them and take them to the ship. This year they came on a ship named S.S. "Padua," through the English Channel and the Bay of Biscay; by the coast of Portugal and through the Straits of Gibraltar into the Mediterranean Sea. In about a fortnight the ship has gone the length of that long sea and is at Port Said. Then comes the journey through the Suez Canal, the Red Sea and Gulf of Aden, across the Arabian Sea to Colombo, round the south of Ceylon and up into the Bay of Bengal as far as Madras. All this while the boxes have been safely packed away in the holds of the ship, but

once the ship enters the harbour in Madras they are taken out and all the boxes with the mark "S.B.M. Madras," on are put together and taken to the custom house.

While the boxes have been coming this way lists of the contents and other papers called "bills of lading," have been travelling more quickly by another route to the missionary in Madras telling him how many boxes to collect and where they are to go. As soon as the missionary gets these papers and sees that the ship is in the harbour he makes arrangements to receive the boxes. When goods are brought into a country a certain amount of money, called "customs duty," has to be paid to the government of that country for permission to bring the goods in. It varies according to the kind of goods. As the customs officers know that all the contents of the boxes are for giving away they do not charge a very great deal and so the boxes are soon away from the custom house.

Counting the Toys.

Now I must tell you of those boxes that came to Kilpauk. Perhaps you may read in the "Herald" of the boxes that went to the other fields. The boxes were all put into a room and about ten days before Christmas there was a grand unpacking. Again the boys' and girls' garments, the dolls, mouth organs, balls, tops, marbles, etc., were put into separate piles and when we looked at them we thought surely we should have enough to go round. But we had to make sure and so we counted the names in all the registers of the schools. We found that altogether we had to think of 1,122 boys and 423 girls. Then the garments and toys had to be counted and these were some of the numbers: 402 balls, 304 mouth organs, 125 trumpets and whistles, 90 tops, 248 dolls, and numerous other smaller items. There were enough to let each boy have a toy of some description and a bag of marbles; but not enough dolls to let each girl have one though each could have a string of beads. So we had to do more counting and find out how many boys and girls were in each class and then agree that the various toys could be allocated to such and such classes.

Calling the Roll.

Arrangements are next made for the children to come, and they of course are quite ready. This year we called the schools from the villages in first and they came on Friday, 20th December. The first schools arrived before eight o'clock in the morning, singing lyrics and waving flags. The names were read out from the register class by class, and the boys stood in one row and the girls in another. Then first a garment, as near as possible of the size of the child, was laid on their outstretched arms. This made a convenient receptacle to hold a bag of marbles, a toy, and a pencil in

the case of the boys, and a necklace, a doll or toy, and a pencil in the case of the girls. In order to be sure that the garments and toys would go round all children who had been in school less than two months were kept back and given toys only. Eight schools were dealt with that morning.

In the afternoon garments and toys were taken out for distribution at St. Thompas' Mount and Nazarethpuram schools, about nine miles out of Madras.

On the following Monday the remaining schools in the villages and the city of Madras came to the Mission House, and a long morning from eight to twelve was spent in distributing the gifts. At last all had gone home and we had kept back just enough to take out on Boxing Day to Poonamallee, Tiruvakadu, and Tandalam Schools.

The Mission workers met at the Mission House on Christmas Eve for a social meeting when lengths of material were given to each. A pencil, 1930 diary, and a pad of writing paper and envelopes were wrapped up in each parcel and were much appreciated.

So the joy of your giving has been passed on to this large number of children who have been made glad because the Lord Jesus Christ came into the world. Let the picture tell you how the children feel about it.

L. WATTS.

LETTER FROM UNCLE ARTHUR.

MY DEAR NIECES AND NEPHEWS,



ONE morning last week I got up extra early in order to write to you, and chose a nice red rosy apple to have for my breakfast. When I cut it open I found it was rotten to the core. Well, I thought that is a parable of life. However bright and attractive our outside may be, there is in every one of us a hidden condition of sin, which nothing can cleanse and conquer but the blood of the Lord Jesus. At the Horticultural Show at Great Dalby, near Melton Mowbray in August, 1927, Chas. Worsdale, a blind basket maker was awarded first prize for the best cultivated garden in the village, and also firsts for a collection of vegetables and apples. Worsdale had no assistance in his favourite pastime, but possessed a remarkably sensitive touch. He claimed to know every inch of his garden, every flower, vegetable, and even the apples on the trees. He exhibited carrots nearly twice the size of other competitors, but was not awarded the prize. The judge explained that

one specimen had developed *internal disease*. "Ah," said the blind man, *"that's where I could not touch."*

When Jesus was here in the flesh He did touch many people who had need of healing. His touch has still its ancient power. I wonder if He has touched YOU?

* * * *

Sometimes friends ask us: "What are you going to be when you grow up?" Perhaps some of you have thought, "I would like to be a missionary," but the possibility seems very far away at present. Well I want to say to you, that NOW is the time to begin getting ready. "To-day is the harvest of yesterday and the seedtime of to-morrow." Youth is the sowing time, the period of preparation, and as an old Tamil proverb says: *"What is not trained at six cannot be straightened at sixty."* It may seem that learning decimals, or French, or physics is quite a waste of time, but a great building is never erected without a "forest" of scaffolding. Afterwards, the scaffolding disappears, and is forgotten, but actually it was the secret of the structure. Florence Nightingale began her training as a nurse by looking after her sick pets while still a girl.

* * * *

The best advice we can take for childhood is, "Whatsoever thy hand findeth to do, do it with thy might." Later we may ask, "Lord, what wilt Thou have me to do?" and then be ready to obey—"Whatsoever He saith unto you, do it."

* * * *

If you have read Mr. Watts' interesting account of the Mission Boxes' travels you will be able to trace on the map the route Miss Green took on the "Naldera." By now I expect she is back at Paniadipatti. I hope all the missionaries will keep a notebook like Miss Savage, so that we may get lots of news from India, and be better able to follow their doings. I was ever so glad to see so many schools represented in the Bible Searcher, but I want to see more entries. Mr. Shipton tells me that our circulation is 4,300, so many of you are missing a great opportunity. I have had some delightful letters from Grace Rayner, Robert Arthur, Jessie Shrimpton, Connie Adams, and Ruth and Emma Blott. Thank you each and all for your kind thoughts. Thank you Matilda for the farthings from Ponders End and your letter. Prayer and Praise Partners will be rejoiced to hear that Miss Poole has passed her second Tamil Examination.

Now I must say, Good-bye,

With love and best wishes from UNCLE ARTHUR.

CAN YOU FINISH THESE TEXTS?

WE often think that we know a text quite well until we try to repeat it and then, perhaps, we discover that we did not know it after all. Here are some well known texts on the word, "Whosoever," which I want you to endeavour to complete.

Lower Group, age under 12.

1. Whosoever shall call on the name .....
2. Whosoever will save his life .....
3. Whosoever toucheth the mount .....
4. Whosoever killeth any person .....
5. Whosoever will come after me .....
6. Whosoever heareth these sayings .....

These words will be found in the following chapters, Mark 8, Matthew 7, Luke 9, Exodus 19, Joshua 20, Acts 2, but the chapters are not in the same order as the words. Read through each chapter, carefully, looking out for the word, "Whosoever," and when you have found each text, **write out the verse in full, giving the book, chapter, and verse where found.**

Upper Group, age 12 and under 16.

Do the above and also the following:

7. Whosoever drinketh of the water .....
8. Whosoever shall eat this bread .....
9. Whosoever is born of God .....
10. Whosoever shall confess .....
11. Whosoever shall be ashamed .....
12. Whosoever shall exalt himself .....

These words will be found in 1 John 3, 1 John 4, Luke 9, Matthew 23, John 4, and 1 Corinthians 11, but the chapters are not in the same order as the words. When you have completed as many as you can, **write out each verse in full, giving the book, chapter, and verse where found.**

Your searching must be done without the aid of any person or book, and extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for a prize again until June, though they are welcome to compete, and their entries will be marked and listed with the other papers. Put your name, address, age, and Sunday School on your paper, and post in a ½d. envelope (unsealed) to UNCLE ARTHUR, 30, CHELMSFORD, ROAD, SOUTH WOODFORD, E.18. Closing date March 1st. If you send a letter with your entry you must put on a 1½d. stamp.

RESULT OF BIBLE SEARCHER ON "FRIENDS."

MANY excellent papers were sent in for this Searcher, and it was very encouraging to see so many schools represented. The name of the place formed by the initial letters was South India. Special mention has been given to all those who gained full marks, and I hope you will all try again next time; remember, all your marks count toward the special prizes at the end of the year. The rest of the names are given in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Joyce Stevens, age 15, West Ham; Ruby Nichols, age 14, Aldringham.

Special Mention: Frederick Brammer, March; Emma Blott, Bedford; Edith Lithgow, Florence Lawrence, Richmond.

Highly Commended: Phyllis Brammer, March; Olive Blott, Bedford; Ruth Collins, Southampton; Iris Payne, Eastbourne; Ada Reynolds, Tonbridge; Phyllis Rose, East Ham; George Langridge, Lynton Road; Doris Wandsworth, Park Ridings; Grace Rayner, East Ham; Connie Adams, Raunds; Ethel Barham, East Ham; Ernest Smith, Staines; Muriel Satchell, Richmond; Stanley Fulbrooke, Frant; Constance Stevens, West Ham; Mary Talbot, Wetherden; Margaret Peters, Guildford; R. Deaves, Bethesda, Ipswich; Violet Warner, Notting Hill Gate; Bessie Cutler, Cambridge; Stephen Hughes, Betty Hughes, Richmond; Hilda Abrey, Bury St. Edmunds; Lily Shrimpton, Epsom; Winnie Shepperson, Ramsey; Gracie Humphrey, Tonbridge.

Commended: Winifred Reed, Robert Pank, Mary Abrey, Dorothy Edwards, Laura Greig, Barbara Gray, Lily Clements, Ethel Board, Mary Gillam, Robert Arthur, Evelyn Bishop (omitted names), Kathleen Moss, George Smith (omitted references).

Also tried, Kathleen Warren and Vera Brown.

Lower Group, age under 12. Prizewinners: John Stears, age 8, Folkestone; Joyce Ayden, age 9, Bethesda, Ipswich.

Special Mention: Stanley Collins, Grace Collins, Southampton.

Highly Commended: Barbara Jordan, Aldringham; Horace Painter, Bernard Satchell, Richmond; Richard Blowers, Aldringham; Doris Humphrey, Tonbridge; Geoffrey Denny, Horsham; Mary Fensome, Ramsey; Kenneth Lithgow, Richmond; Elsie Richardson, Walthamstow; Renee Denny, Horsham; Gilbert Newman, Bradenstoke; Peggy England, Joan Peters, Guildford; Muriel Westcott, Walworth; Dorothy Rule, Ramsey, Edna Painter, Richmond; Mavis Fox, Ramsey; Leslie Reynolds, Tonbridge; J. Mees, Charles Mees, Gurney Road; Dorothy Talbot, Wetherden.

Commended: Harry Sutkin, Alice Butt, Irene Bloomfield, John Caton, Ruth Haynes, Doris Denham, Joan Gray, Phyllis Scarfe, Susannah Hill, K. Hampshire, John Arthur, Robert Scillitoe, Olive Gray, Queenie Day, Stanley Rolphe, Olive Preston, Jessie Sewell, Doris Wharton, Charles Wharton.

The following omitted references, Vera Woods, V. Woods, E. Anderson, Chloe Knight, Mary Clements, Joan Quickenden, Ethel Quickenden, Alec Page.

Not for Competition: Miss Jessie Shrimpton, Miss Frances Bishop.

"Salem," Richmond, and "Salem," Croydon, tied with the highest number of entries.

Copies of "Rays from the East for Young People" may be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, price 3/- per 100 (postage extra).

F. J. LAMB, Printer, Northcote Road, S.W.11.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



BABY GRACE.
This little baby is the daughter of one of our Indian preachers.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

LITTLE MOTHERS.

HOW BABIES ARE CARED FOR ON THE KOLLI HILLS.

LITTLE MEG was a child of ten years of age when she was left in sole charge of a brother of four and a baby girl of one. The story of Meg's struggles and trials is pathetically told by Hesba Stretton in the book entitled "Little Meg's Children."

Most of my girl readers know a little of the trials of keeping two or three naughty dolls in order. They do not want to sit still for their meals, and very often they quarrel and disobey!

Now, I want to tell you about some girls who, although not above the age for playing, are little mothers of real live babies. They live in our boarding home and have come there in distress to find a home and shelter and Christian teaching. The babies, too, have been brought in the same way—usually very sick and ready to die. After the baby is nursed back to health a "Mother" is appointed—and the relationship is no mere doll's play. The mothers take part in all the usual duties of the Home—cooking, cleaning, drawing water, fetching firewood. They also go to schools in the afternoon.

The Daily Program.

In the early morning they will first feed their young charges, and then eat their own breakfast. After prayers, and before the morning's work is begun, the babies are given a tidy up—"A lick and a promise." Then they are given into the charge of someone who isn't going to work. Just at present this person is our latest arrival—who is weak on her legs. Ten o'clock in the morning finds the "Mothers" back from their work and giving their babies the next feed. Noon is the children's bath time. The sun is high and the air nicely warm then. Out from school at playtime they run home and give their children another meal. Then after school at five o'clock they bound home, and will often be seen going about their work with their babies on their hips, till the final feed and bedtime.

I wonder what my readers are thinking all this time? That our girls have old heads on young shoulders, and never have any time for play? Nonsense! The girls are very happy, and love their babies dearly. By the way, I hope my little English sister will in future gladly give up her play to mind baby. Sometimes, however, a look of anxiety will cloud the face of one of the foster-mothers. She will come home and say that Rhoda has tummy ache. And then I have to explain that they must give the milk very slowly (one of the hardest jobs of all). Then later Jonathan

will come with fever and a cold, and we have to explain how his clothing must be regulated. He should not be dressed in a woollen garment one day and in a cotton one the next. To set over against these little troubles are the joys of the first smile, the first tooth, the first step, etc.

At present we have four children under two years of age, and two girls just starting school. These last two are great trials to their "Mothers" on occasion. Last week mother and daughter came crying to me after school had begun. Santhosham (Joy) had taken objection to clean hands and face for school and had made both of them late. Next day both Joy and Hap-



A Group of Young "Mothers."

piness put their heads together, washed, and ran off to school without anyone's knowledge; so that they were nowhere to be found when the bell rang.

I hope this little sketch will bring our Kolli Hill girls a little more vividly before your minds' eye and help you to pray for them. Four of the girls in the Home are members of our Church, and we want to see others become earnest Christians and lovers of the Lord.

M. THROWER.

LETTER FROM UNCLE ARTHUR.

MY DEAR NIECES AND NEPHEWS,

DO you ever feel glad and sorry at the same time? That is how I feel this month. I am *sorry* because there is room for me to write only a few lines and I have heaps to say, but I am ever so *glad* because it is a long list of your names in the Bible Searcher Results that has helped to push me out. It is like teacher saying: "Two people cannot talk at once!" Well, I was delighted to get such a "deluge" of entries, 210 in all; it reminded me of the way a Swiss friend of mine once described the first address he listened to in English. He said it sounded like heavy rainfall! I expect Tamil sounds a bit like that when you first hear it, don't you?

* * *

Those of you who are fond of gardening will enjoy reading the message from Mr. Champion, and those who are fond of babies will be interested in Mrs. Thrower's description of the Boarding Home on the Kolli Hills. I had a letter from Mr. Thrower last week in which he says that their little son Vivian "is the very picture of health and happiness." He is the proud possessor of a pair of young rabbits (supplied by Mr. Champion), which to him are great pets.

* * *

Readers of the former "Children's Corner" in the Mission Herald will be specially sorry to know that their old friend, Mr. Vine, affectionately known as "Grandpa," passed away in his sleep on the morning of February 6th. While we miss him very much it is nice to think that he is now with Jesus in Heaven, and that his work down here is finished. May all who read these lines be led to ask: "Am I ready to meet God?" May His Spirit lead you to pray;

"Then O my Lord, prepare
My soul for that great Day
Oh wash me in Thy precious blood
And take my sins away."

* * *

During the month I have had some beautiful letters from Doris Diaper, Joan Mulley, Evelyn and Frances Bishop (yes, I enjoyed my visit to Wetherden very much), Lily Woodward, Joyce Stevens,, John Stears, Mamie Fox, Ruby Nichols, Edith Terris, Mabel Watts, Grace Rayner (How did you get on in the Scripture Exam. Grace?), Ada Fuller, Percy Halls, Sidney Dawson, and Merle Barrett. Thank you all for your loving messages. I wish I could find room to print some of your letters to encourage others to enter for the Bible Searcher.

Hoping you will all have a very happy Easter, and with love and best wishes from UNCLE ARTHUR.

A BIBLE SEARCHER ON "HILLS."

WHEN we are young and healthy it is great fun climbing hills. I wonder if you will be able to climb these Bible "hills" by finding the answers to the questions set out below. The answer to each question can be found in the chapter placed opposite to it.

Lower Group, Age under 12.

1. Where did the ark stay for twenty years in a house in the hill? 1 Samuel 7.
2. What king built a city on a hill? 1 Kings 16.
3. Where did God say the Children of Israel could dig brass out of the hills? Deuteronomy 8.
4. What were the hills like when Israel went out of Egypt? Psalm 114.
5. Of what nation did the Syrians say: "Their gods are gods of the hills"? 1 Kings 20.
6. What was the name of the hill where David hid? 1 Samuel 23.
7. What did the Israelites set up on every high hill? 2 Kings 17.
8. What did the Psalmist ask God to send out to bring him to His holy hill? Psalm 43.
9. What did a man ask Jesus to do when He came down from the hill? Luke 9.
10. Who climbed a hill to seek a prophet? 1 Samuel 9.

Read through these chapters slowly, looking out for the word "hill" or "hills." Then see if you can find the verse which answers the question, but you need not write this verse out in full. Write out your answer in the form of a list, giving the book, chapter and verse for each one. If correct, the initial letters of your answers will spell the name of a place in India, where two of our missionaries are working.

Upper Group, Age 12 and under 16.

Do the above and in addition write out in full the verses which answer No. 1 and No. 8.

Your searching must be done without the aid of any person or book, and extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for a prize again until August, though they are welcome to compete, and their entries will be marked and listed with the other papers. Put your name, address, age, and Sunday School on your paper, and post in a ½d. envelope (unsealed) to UNCLE ARTHUR, 30, CHELMSFORD ROAD, SOUTH WOODFORD, E.18. Closing date May 1st. If you send a letter with your entry you must put on a 1½d. stamp.

A LETTER FROM MR. CHAMPION.

Namakal.

DEAR BOYS AND GIRLS,

DO we read in the Bible that Jesus ever spoke to boys and girls? I do not remember that He did, but I know one address to which the children would have been very pleased to listen; that is the one about flowers and the birds. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

How lovely it is to go into our gardens and look at the flowers isn't it? I have no doubt that nearly all of you boys and girls have at some time or another had your own plot in the garden, and tried to grow some flowers or vegetables.

Watering and Weeding.

If the ground has become dry, you have brought some water along and carefully poured it at the roots of the aster, or rose-tree, or antirrhinum, or lily, or whatever flower you have had in your garden. If weeds have come up, you have carefully pulled them up without disturbing the flowers. If you have been told that some plants, like the lily of the valley, grow best in the shade, you have put them in a shady corner.

If you have been told that others need plenty of sun, you have put them out in the open. You have done your best to keep birds from spoiling them, and you have not let anyone run over the beautiful plants which have begun to make the garden look so pretty. You have taken the greatest care possible, that your flowers might be strong and healthy.

The Heavenly Gardener.

But Jesus Christ did not say, "Look at the lilies in your gardens, He said, "Study the wild lilies and how they grow," look at the lilies out in the fields, and on the hill-side, away from the towns and the villages, with no man or woman, boy or girl to look after them.

If the ground is dry, nobody goes out into the fields to water the little young plants. Nobody takes the trouble to plant them nicely in good ground. Nobody protects them from the hot sun, or keeps them from being trodden down or spoilt. It may be that throughout their lives no-one ever even sees them. The seeds fall into the ground, take root, grow, the flowers form, then wither, and the plants die, and no one has ever seen them. How is it that they have lived so well, and have been so beautiful? God has looked after them. God has sent them the water that they have needed. God has given them the warm sun to help them to grow. All that they have needed has been supplied by God. But why did God plant them out on the hill-

side or in the fields where few people see them? Because *He* enjoys their beauty. He has been pleased to watch their little buds grow bigger and then burst out into flowers. God enjoys watching flowers grow more than we do.

The beautiful white or red lilies which grow in the fields where Jesus preached, God made more beautiful than even Solomon was when he had all his wonderful clothes on, and was surrounded by silver and gold. God made them because He has pleasure in them. God has pleasure in the beauty and sweet smell of the flowers which He has made.

Jesus tells us to think about these things, to consider them, and to remember them, even as God looks after the wild flowers so carefully, He will look after us. All that our souls need, He will supply. We should grow up in the sun of His smile. A pure life is a more beautiful flower than anything else.

Would we like to be more beautiful than Solomon in all his splendour, his glorious robes and great riches, his learning, his power? We may, by growing like the wild lily, sweetly, tenderly, trustingly. Jesus will enable us to do so if, in faith, we ask Him. Even if we think that we are not being useful to men and women, we may please God by our humble, and pure sweet lives.

GEORGE F. CHAMPION.

RESULT OF BIBLE SEARCHER ON "WHOSOEVER."

MANY excellent papers were sent in for this Searcher as you will see by the number who have received "special mention." On the other hand, a good number did not read the directions carefully and lost marks through not writing out the **whole** verse.

Owing to the large number of entries it is impossible to print the names of all the Schools represented—50; but we welcome the following new Schools—Lewisham, Warboys, Chelmsford, Leyton, Elthorne Road, Middlesbrough, Balham, Somersham, St. Clears, St. Neots, Southborough, Courland Grove. The names of the scholars are all given in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Dudley Payne, age 14, Eastbourne; Jessie Morris, age 14, Highbury.

Special Mention: Sidney Foster, Dora Lawrence, Iris Payne, Mary Abrey, Lily Shrimpton, Joyce Stevens, Constance Stevens, Bessie Buckwell, Kenneth Miles, Phyllis Brammer, George Langridge, Florence Lawrence, Alice Wilkinson, Bessie Cutler, Evelyn Bishop, Ruby Nichols, Emma Blott, Isabel Smith.

Highly Commended: Iris Winch, Vera Foster, Muriel Satchell, Edgar Eldridge, Emily Masters, Agnes Neal, Mabel Watts, Ethel Fonwell, Dorothy

Clover, Gladys Hargrave, Betty Hughes, Olive Blott, Louise Palmer, Grace Rayner, Ada Fuller, Dorothy Abbott, Vera Brown, H. Hopkin, Joan Freeman, Gladys Thorne, Edith Lithgow, Stanley Fulbrooke, Dorothy Setterfield, Ivy Gray, Lily Clements, Alice Butt, Harry Sutkin, Hilda Abrey, Tilly Howard, Gilbert Hazell, Grace Humphrey, Ada Reynolds, Gladys Gibbons, Kathleen Falconer, Samuel Whiting, Ethel Wilcox, Peggy Chaplin, Ernest Lewis, Winnie Shepperson, Margaret Peters.

Commended: Vera Allen, Daisy Ovens, Arthur Clark, Henry Taylor, A. Markwich, Joyce Cousins, I. Buttriss, Albert Shepperson, Lily Woodward, Robert Arthur, George Smith, Olive Dawson, Annie Bell, Daisy Wells, Robert Pank, Ethel Board. Also tried: Millie Dye (omitted two answers), Jack Grimsey, Florence Lee, Percy Halls, Joan Mulley. Only sent answers to six questions: Ronald Griffiths, Kathleen Anker, Louie Payne, Ruby Pearson.

Lower Group, age under 12. Prizewinners: Leslie Ransom, age 11, Chelmsford; William Prior, age 9, Epsom.

Special Mention: Elsie Smith, Geoffrey Denny, Joyce Blott, Stanley Collins, Doris Denham, Horace Painter, Bernard Satchell, Merle Barrett, Douglas Sandell.

Highly Commended: Richard Blowers, Doris Humphrey, Ivy Southgate, Hilda Cooper, Renee Denny, Grace Collins, Kenneth Whitehorn, Paul Eldridge, Elsie Richardson, Leonie Aldworth, E. Clements, Adah Wills, Muriel Westcott, G. Churchlow, Victor Woods, Hilda Wilkinson, Joyce Berry, Doris Longhurst, Ethel Carter, Winnie Bennewith (age 6), Barbara Jordan, David Parker, Olive Painter, Beatrice Middlemiss, Kathleen Aldridge, Joan Thatcher, Kenneth Hampshire, Gladys Oliver, Charles Mees, George Sandell, Edith Carter, J. Quickenden, Cyril Chadwick, Doris Meadows, Joyce Boreham, Sidney Dawson, Kitty Bristow, Vera Woods, Rosie Collins, Charlie Masters, Mary White, Edna Painter, Peggy Wills, Ethel Quickenden, Dorothy Rule, Florence Hawker, Elsie Carter, Ernest Smith, Phyllis Scarfe, Freddie Meadows, Frederick Watson, Patricia Morriss, Walter Watson, Horace Dawson, Edith Watts, Kenneth Lithgow, John Mees, Dorothy Carter, Horace Parker, Irene Bloomfield, Gladys Leavett, Lilian Larkins, Olive Gray, Barbara Markham, Violet Bethel, Hazel Seaman, Ethel Huggins, Edna Payne, P. Forsdick, Nancy Keeble, F. Brown.

Commended: Betsey Day, Molly Wheeler, J. Arthur, Sidney Rushbrooke, Edith Terriss, Grace Foster, Doreen Plowright, Winnifred Tidbury, Chloe Knight, Gwen Harling, Winifred Bosher, Fred White, Ethel Woodbridge, Robert Scillitoe, John Caton, Pansy MacDonald, Joan Gray, Mamie Fox, Leslie Reynolds. Also tried: Joan Peters, Jennie Smith, John Oxborrow, Joyce Ayden, Doris Goodbody, John Alterton, Irene Lewis, Queenie Day (omitted references), Joyce Wilson, Alec Page, Mary Gillam, Daisy Lee, Winnie Worsley, Mary Fensome, James Lambert (omitted two answers), Vera Saunders, E. Anderson, Doris Saunders, Gwendoline Dawson, Enid Clark, Willie Duke, Edward Cross.

Not for Competition: Miss Frances Bishop, Miss V. Whiting.

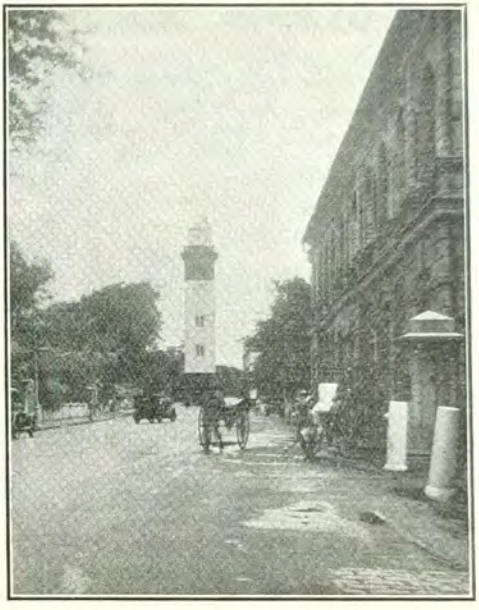
Aldringham and Ramsey tied with the highest number of entries this time; but several other schools came very close.

Copies of "Rays from the East for Young People" may be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, price 3/- per 100 (postage extra).

F. J. LAMB, Printer, Northcote Road, S.W.11.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



EAST AND WEST AT COLOMBO.
Miss Green had to ride to the station at Colombo in a rickshaw like one of those in the picture.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

STARTING A SUNDAY SCHOOL AT TIRUMANGALAM.

MISS PUTNAM DESCRIBES THE OPENING DAY.

A FEW weeks ago, while the notice of the week of prayer was on its way from England, one of our Biblewomen was in a little village near her home, talking to the women about Jesus. While she was talking, a little heathen girl came and asked if someone could come to the village and tell the children about Jesus. Biblewoman Mary went home and thought and thought about this, and one night she could not sleep. Then in the middle of the night God put a desire into Mary's heart to open a Sunday School, and Mary came and told me on the very day we were going to tell our people about the week of prayer.

So we made arrangements, and the children were told that a Sunday School would be opened. We had to wade through a stream to get there, but the first day of the school there were thirty-five children present, and they were so pleased. There is a Hindu day school there and the headmaster wanted us to have the meeting in his school. We consented the first day, but now the school is held under a tree.

Mothers and Fathers come too!

However, I want to tell you about that first Sunday. I wonder what you did your first Sunday at school! Some of the children's parents came and stood at the windows and doors, and there was an awful noise, but at last we managed to secure a little attention and sang, "We will gain the victory through the blood of Jesus." Then prayer and another hymn and reading, the piece about Moses and the burning bush. You will want to know what the lesson was, so I will tell you that you will find it in Acts 16, and the Golden Text was "Believe on the Lord Jesus Christ and thou shalt be saved."

Now I usually go to Semmen Street Sunday School, and when I went to Tirumangalam that Sunday, the teacher who took my place told the children where I had gone and then they all prayed for the new school. Then what do you think they did? The next week when I went to my own school my children told me that they had decided that the money they had given to God in the Sunday School collections this year, nearly 3/- in English money, was to be spent in buying hymnbooks, etc., for the new school. I think that was fine of them, do you not think so? Last Sunday I took the books which had been bought to show the children and they were so pleased. This week we are going to send the books out to Tirumangalam, then they will be used to help to teach the boys and

girls about the love of Jesus. There will not be a week of prayer again just yet, but I hope that all those who read this will pray for our school, and especially for the eldest girl who comes. She is thirteen years old, and her father and mother want to marry her to one of the boys in the village. But for a long time now, when Mary has been to the women in the village, this girl has heard about Jesus, and when the school was opened she was so glad. She came so early and told me that she loved Jesus, and wanted to



A Lesson in the Open-Air.

be a Christian. She can read, so we have given her a New Testament, and her father and mother say that if she really wants to be a Christian they will wait a little while before they marry her. So please do not forget to pray about this girl.

E. C. PUTNAM.

Has your friend seen "Rays from the East for Young People."

LETTER FROM UNCLE ARTHUR.

MY DEAR NIECES AND NEPHEWS,

IT was a great joy to receive so many interesting letters from some of you last month, and I want to say a big "Thank you" to all who wrote me. I had letters from George Smith, Doris Reed, William Prior, Joan Mulley (did you enjoy the anniversary services, Joan?), Monty Rix, Leslie Ransom (I hope your uncle is better), William Holcombe, Sidney Dawson (Ramsey top again!), Jessie Morris, Edith Lithgow (so glad you had a happy Easter, Edith), Mamie Fox, Olive Blott (I must sample some of that cocoanut ice, next time I come to Bedford), Joyce Blott (another birthday, Joyce!), Faith and Paul Burton and Violet Bird (there is a young people's rally in November, Violet, in connection with the East London Auxiliary).

* * *

I hope you have all read the message from Miss Putnam on another page. Miss Putnam who is a member of the church at Chadwell Street sailed for India in November, 1925, and very soon is expected home. Let us pray that she may have a safe and pleasant voyage. Miss Green's letter shows us some of the trials of travelling in foreign climes. Let us pray for her in the vast Tinnevelly Field, where she is hoping to start a training school for Bible Women.

* * *

Several young friends have been very busy with their missionary boxes since the beginning of the year. Tilly Howard and Merle Barrett (both of Ponders End) filled their boxes so full that not another coin would go in! They have now started again with empty boxes. Christmas seems a long way off in June, but I want to remind you of the toys and garments which have to be sent in for packing early in September. The best toys to send are: Marbles, balls, whistles, Jews' harps, counting frames, boxes of tricks, skittles, jig saw puzzles, dolls, notebooks, pencils, boxes of paints, crayons, bead necklaces, thimbles, coloured sewing cotton, needles, pins, and stationery. No English books, mechanical toys or games of chance should be sent. Let's see if we can beat last year's splendid total of twenty-one boxes.

I was glad to see six new schools in the Bible Searching last month, and 42 new searchers. May God bless each one of you as you read His Holy Word. The texts from Grace and Stanley Collins, of Southampton, are now on their way to India.

Now I must say Good-bye,

With lots of love and best wishes from,

UNCLE ARTHUR.

WHICH CROWN WOULD YOU LIKE?

There are many places in the Bible where "crowns" are mentioned, and this month I want you to search for some of these. The words below are not the exact words of Scripture, but they describe some of the crowns found therein.

Lower Group, age under 12.

1. A promised crown.
2. A crown of honour.
3. A crown of derision.
4. An unfading crown.
5. Golden crowns.
6. A priestly crown.

These crowns will be found in Esther 6, John 19, 1 Peter 5, Revelation 4, Exodus 29, James 1, but the chapters are not in the same order as the words.

Upper Group, age 12 and under 16.

Do the above and also the following:—

7. The martyr's crown.
8. The worldling's crown.
9. The apostle's crown.
10. A golden crown.
11. The husband's crown.
12. A waiting crown.

These will be found in Proverbs 12, 1 Thessalonians 2, Psalm 21, 2 Timothy 4, Revelation 2, 1 Corinthians 9, but not in the same order.

All Do This.

When you have found all you can, make a list of your answers, giving opposite each question the Bible name of the crown, or crowns, which the above words describe. You need not write out the whole verse, but for every one give the book, chapter, and verse where the words are found. Underneath your list **write out in full the verse in which you have found the name of the crown which you would like for yourself.**

Your searching must be done without the aid of any person or book, and extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for a prize again until October, though they are welcome to compete, and their entries will be marked and listed with the other papers. Put your name, address, age, and Sunday School on your paper, and post in a ½d. envelope (unsealed) to UNCLE ARTHUR, 30, CHELMSFORD ROAD, SOUTH WOODFORD, E.18. Closing date June 30th. If you send a letter with your entry you must put on a 1½d. stamp.

HOW MISS GREEN LOST HER ORANGES AT COLOMBO.

MY DEAR YOUNG FRIENDS,

THIS is my first appearance in the new edition of "Y.P. Rays" and with very great pleasure I greet you ALL, old friends and new. It is a very long time since I wrote to you and so much has happened during the intervening months, I find it difficult to decide which to select. However, I think you will be interested to hear just a little about my arrival at Colombo. It was one o'clock on Sunday afternoon, February 2nd, when the S.S. "Naldera" dropped anchor just a little distance out from Colombo jetty. Then began a scramble and a confusion and a tumult, truly characteristic of Easterners.

A Mass Attack.

We were no sooner at a standstill than several small steamers came alongside and police officials, customs officers, money changers, and large crowds of coolies came on board. What a scene the deck presented! Coolie were rushing about hither and thither, screaming out to everyone who came in sight, "Coolie, sar!" "Coolie, ma!" Passengers were quickly surrounded by half-a-dozen, all shouting at the same moment and all grabbing hold of the passengers' luggage till they almost came to blows, so frantic were they each to secure the work. My spirits sank to the point of despair when I was thus surrounded and I struggled to extricate myself. Great was my relief when I spied a man wearing Thomas Cook's badge—a friendly sight indeed—and I hailed him and gave over all my luggage into his charge, much to the disgust of the rest of the coolies!

"Contraband" Discovered.

Having changed my money, etc., I said farewell to my friends on board and left the "Naldera" which had for a little more than three weeks been my home, and was taken to the jetty by a launch. I landed about 2.30 and was informed that the baggage would be landed in about 2 hours time, so I thought I would walk a little and while away the time. I had a small bag in my hand and what was my surprise when as I was quietly walking a little officious gentleman swooped down upon me and pointing an accusing finger to my bag said very sternly. "What have you in that bag, madam?" I replied meekly, "Oh! just personal belongings and a little fruit." Then he asked still more severely, "Have you any oranges?" and I very fearfully replied, "Yes!" Oh! one would have supposed that I was a vagabond indeed as he said, "Then you must hand them over. Come along with me," and I followed him to the Customs Office where my bag was ruthlessly ransacked for the forbidden fruit! The reason for this I

was told was that no oranges are permitted to be taken ashore unless fumigated. The rest of the time till it was almost time for me to leave for the station, passed very wearily for there was nowhere to have any refreshments or to rest. The luggage did not come within the two hours and I became very agitated, fearing I should lose my train. Time was going fast and still no luggage came, and then the agent came up to me and calmly said, "Madam, you will not be able to go to-night!" This was the last straw and I sternly replied—no longer meek—"I must go to-night and you must just hurry those coolies up." He must have realised that I meant it for it was surprising how quickly after that he got things through and lo! in less than three-quarters of an hour I was at the station, having been taken there in a "rickshaw." This is a two-wheeled carriage with two shafts pulled by coolies. 7 p.m. saw me seated in the train bound for Paniadipatti, and there I arrived at 10 p.m. the next evening and was royally welcomed by all. Now this is a somewhat long letter, but I hope it will interest the many readers of " Y.P. Rays."

With Christian greetings to you all.

From your affectionate friend,

V. D. GREEN.

RESULT OF BIBLE SEARCHER ON "HILLS."

WE would have liked to have seen more entries for this Searcher, but the papers that were sent in were, on the whole, very good indeed, particularly in the Lower Group. The name of the place was "Kolli Hills." We welcome the following new schools—Gt. Gransden, Leigh, Crowfield, Kings Langley, St. John's Wood, Swindon. Here are the names, all in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Elsie Hawthorn, age 13, St. John's Wood; Sidney Foster, age 15, Aldringham.

Special Mention: Geoffrey Denny, Dorothy Clover, Mary Abrey, Ruby Nichols, Florence Lawrence, Iris Payne, Violet Bird, Marie Warner, Dudley Payne, Ada Reynolds, Lily Shrimpton, Freda Woolstenholmes.

Highly Commended: Evelyn Bishop, Joan Funnell, Laura Grieg, Vera Foster, George Smith, Joyce Knight, Hilda Abrey, Grace Humphrey, Edith Lithgow, G. Langridge, Douglas Davey, Vera Brown, Stanley Fulbrooke, Jessie Morris, Ethel Barham,

Kathleen Anker, Louise Palmer, Dorothy Setterfield, Isabel Smith, Ivy Gray, Stella Fisher, Doris Reed, Winnie Shepperson, Ernest Lewis, Albert Shepperson.

Commended: Tilly Howard, Olive Blott, Marjorie Vestey, Joan Mulley, Winifred Rose, Alan Ling, Jack Grimsey, R. Pank, Lily Clements, Alfred Markwick, Lena Purbrick. Omitted references: H. Hopkin, Leonard Cross, Edith Coleman. Omitted names: Betty Hughes, Dulcie Hart, Ellen Goodwin, Marion Stopps, Leonard Smith. Also tried: Lillian Bedford, L. Hurst, Hilda Cole.

Lower Group, age under 12. Prizewinners: Renee Denny, age 10, Horsham; Merle Barrett, age 8, Ponders End.

Special Mention: John Bull, Stanley Collins, Doris Humphrey, Kenneth Lithgow, Grace Collins, Vera Funnell, Joan Peters, Victor Woods, Bernard Hill, Jennie Smith, Edith Carter, Irene Bloomfield, Hazel Seaman.

Highly Commended: Kenneth Whitehorn, Irene Lewis, Denis Funnell, Muriel Hudson, Kathleen Aldridge, Freda Carter, Doris Denham, Muriel Westcott, L. Mortimer, Dorothy Rule, Leslie Ransom, Hilda Wilkinson, Ethel Carter, Joyce Ayden, Patricia Morris, Horace Painter, Vera Woods, Elsie Richardson, Richard Blowers, Jean Last, Barbara Markham, Rosie Collins, Freddie Meadows, Monty Rix, Edna Painter, Mary Fensome, Norman Carter, Sidney Rushbrooke, Kenneth Hampshire, Ernest Smith, George Sandell, Edith Watts, Lilian Simmons, Harold Vestey, Mary Clements, Joan Gray, Mary Gillam, Ethel Huggins.

Commended: Ronald Vestey, Phyllis Scarfe, Dorothy Robertson, Sidney Dawson, Elsie Carter, Paul Burton, Elsie Halden, Winnie Worsley, Joyce Blott, Elsie Hunter, Hilda Purkis, Ernest Halden, Winifred Bosher, Kenneth Nelson, Faith Burton, Lily Murphey, Ethel Woodbridge, E. Anderson, Kitty Bristow, Chloe Knight, Mamie Fox, Dorothy Carter, Joan Purbrick, Arthur Green, Gladys Oliver. Omitted references: John Caton, Hilda Bloomfield. Omitted names: Joan Thacker, Florence Hawker, Gerty Lewis, Beryl Bishop, Sybil Stopps.

Not for Competition: Miss Olive Dawson.

Ramsey Sunday School sent in the highest number of entries this time.

Copies of "Rays from the East for Young People" may be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, price 3/- per 100 (postage extra).

F. J. LAMB, Printer, Northcote Road, S.W.11.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



NOVAMANI, RACHEL AND DUNHAM.
Miss Mowle asks us to pray for these three girls in the Boarding School at Sendamangalam.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

BARGAINS! BARGAINS! BARGAINS!

A SHOPPING EXPEDITION WITH MISS CARTER.

THAT sounds like a sale, doesn't it, and I can just imagine you picturing in your mind shops that you know, where toys and all sorts of other things that boys and girls like are temptingly displayed in the windows. One day as you go by you see a big notice up, "Sale now on," and at once you begin to think how much money you have and wonder if you could buy this or that. Where we live there are not any shops, only a few funny little places in Paniadipatti where they sell Indian sweetmeats and grain. Just a low, little, dark, tiny room with open front and the things in sacks or baskets on the floor or in little piles laid out on an old sack or piece of cotton and the salesman sits, tailor fashion, beside them.

Dressing the Windows.

Of course you will see that we cannot do much shopping here, so we all have to wait until we go to the hills. Many people have to do this and so the Indians get all sorts of pretty things, curios, materials, brass work, etc., ready in their shops there. Others bring along bundles of things and display them on the verandahs of the houses where people stay. It is very interesting to watch and listen to the bargaining that goes on, for bargaining seems to be the order of the day. Buyers and sellers alike seem to enjoy it, and one gets so fascinated that one gets drawn into it and begins to bargain too, until you have bought something you didn't mean to buy at all but "it is so pretty and someone in the homeland will like it and then, too—well, it was a bargain!"

"Buying up the Opportunity."

In front of one of the missionary homes is a lovely piece of green grass and here the people come and spread their wares and invite you to see. Some are Mahomedans from more northern districts, who do not know Tamil, but conduct their sales in broken English. They have beautiful Oriental rugs and curtains, brass work, Kashmir shawls, beautiful silks and garments for sale.

When people pass by they call out, "Mem Sahib, come, see, I show you nice things, very cheap, madam." Somebody stops to look. Now is their opportunity and they make good use of it; perhaps a lady likes the shawls, so fine and so soft and in such beautiful colours. "How much?" she asks. "Oh, mem, Sahib's pleasure, see I give it, madam give what she likes." "Oh, no, you must say a price." "Well, madam, I sell these for Rs.25 each." "Rs.25," in tones of surprise. "Oh, that is too much! No, I don't want any!" ."What will madam give?" says the man

"Oh, I will give Rs.8." The man laughs and begins to fold up his shawls. "No, no, madam. I'm a poor man. I lose."

To one who doesn't know, it seems mean to only offer Rs.8 for a thing costing as you think Rs.25, but it isn't, for the salesman doesn't in the least expect to get what he asks and prepares accordingly. It is said that if one pays half the price asked at first, a fair price has been given and they will never let a thing go if they are going to lose on it, but they are always out to get a little extra from a person if possible, and they probably do from those who, like myself, do not know much about it yet. Well, the man continues, "what will madam give, Rs.15?" "No, I will give Rs.9." Again he laughs and so does she. "Madam laughs; she knows it cost more. Give Rs.12?" "No, I'll give Rs.10. Will you let me have it for Rs.10?" "No, madam, I lose." "Never mind, then, if it had been cheap, I would have bought one, but I don't want it," and so saying the lady walks away. She gets six paces or so and he calls, "Mem Sahib, give Rs.10.8." "No, no, never mind," and perhaps she gets out of sight. Then he runs after her. "Madam, take, I lose—but madam, take it." "For Rs.10?"

A Secret Transaction.

"Yes, but don't tell the other ladies. Madam buy two, eh?" "No, I haven't enough money and cannot afford two." "Madam send cheque afterwards, missionary money always good." "No, I don't have debts and I only want one," and so saying she pays the money and takes the shawl. Both are satisfied and both have enjoyed the bargaining. In this way similar bargaining goes on over other things, perhaps a lovely silk rug, a beautiful brass bowl, or satsuma ware, ivory and ebony things, silk dresses, scarves of rich colours and beautiful embroidery. Those of you who went to the Wembley Exhibition and saw the Indian section will be able to imagine the things better. Sometimes people will bargain for several days or more before the thing is bought. It never does to be in a hurry or one will pay more than is necessary.

Well, boys and girls, this is all very interesting and you would like this sort of shopping I expect, but you would always have to have some money in your pocket. I can give you an invitation to come where you may get something for nothing, but—there is one condition. The invitation is only to one kind of people, the thirsty and hungry. "Oh, yes," you say, "I often am that, "but I mean another kind of hunger and thirst, the sort that the Lord Jesus meant when He said, "Blessed are they that hunger and thirst after righteousness for they shall be filled," and "If anyone thirst let him come unto Me." Are you like that? Then come with me to Isaiah 55, 1. Here is something for nothing—"*without* money and *without* price." God's holy Word, His love, His

salvation, His mercy and tenderness, they are indeed food and drink to hungry, thirsty souls. Why have we nothing to pay? Because we have *nothing* whatever to pay with, for there is no good thing in us or with us. All is sin. It is a free gift. Why? Because our Lord Jesus has paid the full price in order that we might have it. Let us ask God's Holy Spirit to make us hungry that we may seek it and receive it, and then, boys and girls, we shall want to do all we can to let other people know about it. It isn't something we mustn't tell others about, but we are *commanded* to go—and tell.

GRACE K. CARTER.

A MESSAGE FROM MISS MOWLE.

Miss B. L. Mowle, who has been in India about two years, is a member of the Church at Stoke Ash, Suffolk.

SENDAMANGALAM.

MY DEAR BOYS AND GIRLS,

I HAVE received a letter from Uncle Arthur asking me if I will write to his nephews and nieces, and as I have some little friends amongst them, it is with great pleasure I will try and answer his request, although it is difficult to know just what will interest you most.

Uncle Arthur said he did not want a sermonette, so I will try and keep off dangerous ground. When I was a little girl I used to think sermons most uninteresting and only suitable for grown-up people; it was with difficulty I sat still and quiet through one. I remember one Sunday afternoon so plainly, another little girl and I were sitting together and something happened which made us both want to laugh; it was hard work to keep good through the rest of the service.

I am afraid we did not, for when we were returning home an old lady who had been watching us, told my mother what a naughty girl I had been, much to my sorrow and shame, but do you know, boys and girls, the preacher repeated this text which I have never forgotten, "Create in me a clean heart, O God; and renew a right spirit within me."

The memory of that text has never faded from my mind. I am sure you will all know where to find it.

In our Hostel we have twelve little girls; like you and me, they are sometimes naughty and they need clean hearts. I do pray

that each one of you may by God's Holy Spirit know what it is to have a clean heart, and then will you pray that each of our little girls may have one given to them as well.

The three little girls in our picture are in our boarding school. They are fatherless, the biggest girl is Novamani, she is fourteen years of age, and has by God's Holy Spirit been made to see that she needs a clean heart, and now she is rejoicing in the Lord Jesus as her Saviour and is trying to serve Him; she was baptized some time back. We would ask you to remember her in your prayers, that her life may indeed be an influence for good amongst the other children. The little girl in the centre is Rachel, she comes



"Bethel" Chapel, Sendamangalam.

from the same village as Novamani. Novamani acts as elder sister to her. The little girl at the end is Dunham, she has neither father nor mother.

One day when Mr. Watts was out preaching with some of our young men, he found her and her three brothers wandering about begging, and on enquiry he found they were homeless. She is a very lovable little girl, but very mischievous, and has a very hard fight before her, as she has no Christian relatives to help her. Will you pray especially for her?

Our Lord Jesus said, "Suffer little children to come unto Me, and forbid them not for of such is the kingdom of heaven." This means God loves the children, and when you realise that He is your Saviour and Friend may you be led to exclaim like the poet of old:

"The more I get to know Him, so the more I find Him true,
And the more I long that others should be led to know Him, too."

B. L. MOWLE.

LETTER FROM UNCLE ARTHUR.

MY DEAR NIECES AND NEPHEWS,

THREE cheers for the holidays! This is the time when many of you will be receiving picture post-cards from your friends, who may be staying at the sea-side or in the country. I wonder if your album is full up yet? If it is, I am going to suggest a good way of using your old cards. Why not paste a pretty Tamil Text over the writing, and send them out to India in the Christmas Boxes? Two post-cards joined by a "hinge" of stiff paper make an excellent note book with the addition of a few sheets of "scrap." Mr. Shipton will gladly supply 100 texts post free for a shilling. Ask your teacher about it.

Prayer and praise partners will rejoice to know that Miss Mowle and Miss Carter have both passed their second Tamil Examination held just recently. Miss Carter tells me that there are fourteen new girls in the school at Paniadipatti this term. Let us pray for them in their new life.

* * *

I have had some delightful letters from Evelyn Bishop, Merle Barrett, Sidney Foster, Grace Collins (How are the rabbits, Grace?), Stanley Collins (Can you swim, Stanley?), Elsie Moore, Renee Denny (How did you like Worthing?), Bernard Hill, Grace Rayner (I hope your brother is getting on well), Norman Carter (Yes, I am quite better now, Norman), George Smith, (No, George, only when you type wrongly!), Betty Hughes, Connie Stevens (How is your new kitten? Ours had to go under chloroform last week to extract a fish bone!), Elsie Hawthorn, and Lily Shrimpton. Thank you ALL for your loving messages.

I hope none of you will be frightened by the Searcher on "Arithmetic." A kind friend who helps me with "Y.P. Rays" "invented" it, and I am looking forward to a bumper entry. Do not hurry over it. The first arrivals do not necessarily win the prize.

Wishing you all a very happy summer holiday,

With love from

UNCLE ARTHUR.

BIBLE ARITHMETIC.



RITHMETIC in holiday-time!! But this is a new and interesting way of doing "sums." Below you will find twelve questions, together with the places where the answers are to be found. This is what I want you to do.

Lower Group, age under 12.

Find the answers to the first **six** questions; write them down *in figures* in a list like this—

1. ..... fishes.
2. ..... gates.

and so on, in each case giving the book, chapter, and verse where found. Add them together and the result will be "THE NUMBER OF YEARS THAT ARE AS ONE DAY WITH THE LORD." (2 Peter, chap. 3.) Then underneath, *write out in full the verse in which the answer to the "sum" is found.*

Upper Group, age 12 *and under* 16.

Find the answers to ALL the questions, write them down in the same way as the Lower Group. Add them together and the answer will be "THE NUMBER OF SOULS WHO WERE ADDED TO THE CHURCH ON THE DAY OF PENTECOST." (Acts, chap. 2.) Write out *in full* the verse in which the answer is found.

These are the questions:—

1. The number of fishes in a net. John 21.
2. The number of gates in a city wall. Revelation 21.
3. The age of Noah when the flood came. Genesis 7.
4. The number of sheep that were left in the wilderness. Luke 15.
5. The number of provinces over which a great king ruled. Esther 1.
6. The number of lepers who did not return to give thanks. Luke 17.
7. The number of stripes with which Paul was beaten. 2 Cor. 11.
8. The number of souls in a sinking ship. Acts 27.
9. The number of times that a man should forgive his brother. Matthew 18.
10. The number of kine that a king saw in a dream. Genesis 41.
11. The number of Solomon's songs. 1 Kings 4.
12. The number of loaves with which 100 people were fed. 2 Kings 4.

Your searching must be done without the aid of any person or book, and extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for a prize again until December, though they are welcome to compete, and their entries will be marked and listed with the other papers. Put your name, address, age, and Sunday School on your paper, and post in a ½d. envelope (unsealed) to **Uncle Arthur, 30, Chelmsford Road, South Woodford, E.18.** Closing date Sept. 1st. If you send a letter with your entry you must put on a 1½d. stamp.

RESULT OF BIBLE SEARCHER ON "CROWNS."

SOME good papers were sent in for this Searcher, but the results, generally, were not up to the usual high standard. Quite a number of young friends who usually do well did not read the directions properly. Some gave the name of the crown which they would like, but omitted to write out the verse in which it was found. Others did not give the BIBLE names of the crowns. Always read the directions before you start your paper. We welcome entries from four new schools—Potten End, Stevenage, Brentford, Talbot Tabernacle. Now for the names, they are all in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Dudley Payne came first, but as he received a prize for the February Searcher the awards go to the next in order of merit—Iris Payne, age 12, Eastbourne; Florence Lawrence, age 14, Salem, Richmond.

Highly Commended. Mary Abrey, Lily Shrimpton, Dorothy Clover, Elsie Hawthorn, Kenneth Miles, Alice Wilkinson, Geoffrey Denny, G. Langridge, Edith Lithgow, Gwendoline Joy, Bessie Buckwell, Stella Harvey, Mabel Cook, Enid Mansfield, Vera Brown, Daisy Ovens, Ernest Greenway, Miriam Sutton, George Smith.

Commended. Olive Rawlins, Betty Hughes, Hilda Abrey, Evelyn Bishop, Ada Reynolds, Joyce Purbrick, Grace Humphrey. Only sent answers to six questions: Mercy Payne, Freda Woolstenholmes, Hilda Wilkinson. Omitted Bible names: Dorothy Setterfield, Constance Stevens, Robert Pank, Helen Weldon, Hilda Stockbridge, Florence Hawker, Edith Coleman, Tilly Howard.

Lower Group, age under 12. Prizewinners: Kenneth Whitehorn, age 9, New Cross; Winnie Waggott, age 9, Salem, Croydon.

Special Mention: Muriel Hudson, Joan Green, Joan Peters, Irene Bloomfield.

Highly Commended. Raymond Jessop, John Baldock, Merle Barrett, Edith Carter, Stanley Collins, Doris Hawthorn, Grace Collins, Harold Vestey, May Jaeger, Freda Carter, Muriel Westcott, Ronald Vestey, Mary Sharpe, Dennis Harvey, Gwendoline Austin, Edna Painter, Joyce Ayden, Horace Painter, John Obbard, Leonie Aldworth, Stanley Obbard, Eric Lane, Jennie Smith, Kathleen Crowhurst, Cyril Lamb, Dorothy Rule, Hilda Purkis, Renee Denny, George Sandell, Leslie Ransom, Victor Woods, Barbara Markham, Vera Woods, Irene Jessop, Alice Butt, Dora Wright, Barbara Jordan, Freddie Meadows, Rose Cobbold, Ivy Steel, Jean Last, Winnie Stead.

Commended. Faith Barton, Nancy Murden, Robert Laughlin, Kenneth Nelson, G. Kidd, Paul Barton, Robert Scillitoe. Omitted verse: John Caton, Edith Watts, Kenneth Lithgow, Bernard Hill, Doris Humphrey, George Butler, Elsie Hunter. Omitted Bible names: Hedley Russell, Norman Carter, Enid Clark, Iris Whitney, Doris Saunders, K. Lane, Joan Gray.

Not for Competition. Miss Grace Rayner, Miss Ivy Wilkinson, Miss Olive Dawson, K. C. Barrett.

Church Hill, Walthamstow, sent in the highest number of entries this time.

Copies of "Rays from the East for Young People" may be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, price 3/- per 100 (postage extra).

F. J. LAMB, Printer, Northcote Road, S.W.11.

No. 6. OCTOBER—NOVEMBER, 1930.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



A HAPPY PAIR.
These two babies are in the Girls' Home on the Kolli Hills where Mr. and Mrs. Thrower are working.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

A LETTER FROM MISS POOLE.

PANIADIPATTI.

MY DEAR YOUNG FRIENDS,

ONCE more it is my privilege to write to you. I have been wondering what is likely to interest you all, and have decided to write once more about our school here at Paniadipatti.

As I write I can hear some of our 41 girls busily saying their lessons; also I can hear the teacher's voice as she talks to others. July 9th was the day fixed for the return of the girls from leave. We had had only 27 girls during the preceding term and had asked the girls to try and bring some more girls back with them. Towards the end of the day one girl returned and brought six others from her village. Later on two other girls came from that village of Anbinakaran also through the influence of this girl. Her name is Selvaruttinam, meaning "Gem of wealth." When she first came to the school she did not like it at all and ran away twice, but now you can imagine how happy she is, for has she not brought eight other children to the school she once despised. Some other girls brought one or two children, so that altogether we had 19 new girls. I must say had, for alas, one of this number ran away and another, during the harvest festival meetings, was taken to her village.

Running away from School.

We now have in the school girls named "Love," "Joy" and "Peace." The children have never forgotten an address given by Mrs. Watts, about these three "big sisters" at the opening of the new school. "Love" and "Peace" are two of the new girls, and when "Peace" came along the old girls were quite excited as they reminded me that now they had not only the "names" in their school but actually the girls. This will, of course, be a continual reminder to them that we want "Love," "Joy" and "Peace" to characterise our school.

"Love" with her little sister Mary, came to school on July 9th. Oh, dear, how unhappy they were at first, and a week after their arrival they ran away. However, they did not get far, and we persuaded them to return. Mary, only five years old, settled down quite happily, but her big sister was determined in her decision not to stay. Now she too has settled down and only this morning assured me that she was quite happy and had no wish to run away from school.

Another of the new girls named Elizabeth was equally determined to come to and remain in the school, but her parents had no desire for her to remain. Elizabeth had been to school before for a few days (her mother had brought her), but, alas, father

came and took her home again. Then on July 9th she seized her chance and came with the other new girls from her village. She was a real little jungle child and found it *most difficult* to kep her hair even a little bit tidy; and as for her clothes, one jacket was soon disposed of and torn in such a way as to be of no use for school. She had never worn such a thing before! Yet Elizabeth was so happy in school and such a loveable little girl that we longed to keep her. Her father came and said *he was willing for her to remain there,* but when he went over to the school he tried to persuade her *to return with him.* We could not stop him coming and he came almost every day, and brought sweetmeats, fruit, money, etc., for her, and urged her to return. But no!—she was in school and meant if at all possible to remain. She would stand



Miss Green and Miss Carter with the Girls at Paniadipatti.

and talk to him from a distance and say, "Yes, if you put the things down I'll come and get them after you have gone," but she would not leave the school verandah. At last came the Harvest Festival meetings; when most of the children were with their relatives. Elizabeth was taken to her village and we have not seen her since! We still hope that she may yet return to us.

My young friends in England have to go to school whether it pleases them or not, and here in the towns of India the children must go to school, but this rule has not extended to our wilderness home.

Well, I don't think that Uncle Arthur or the printer will allow me to tell you about any more girls. I ask our Prayer and Praise Partners to remember these girls in your prayers and also to praise

for the new girls. Pray that while in the school they may know their need of the Saviour who says, "*Learn of Me.*" He is the best of all teachers and His Word the best of books from which to learn.

AMY M. POOLE.

CAN YOU DRAW A HOUSE?

EVEN if you cannot claim to be an artist, I expect all of you will be able to say "Yes" to this question. Below you will find various parts of a house which must be shewn in your drawing, together with the place in the Bible where they are mentioned. When you have drawn your house read through these chapters, and then put the book, chapter, and verse in the proper place on your picture. You will find that some of the parts occur more than once in the chapters, and extra marks will be given for additional references from those chapters.

Lower Group, age under 12.

Your house must include *a wall, a door,* at least one *window,* a *roof* and some *smoke.*

All of these will be found in Numbers 22, John 10, Joshua 2, Luke 7 and Exodus 19. When you have put all the Bible references on your house write out in full the verse in Matthew 7 which tells us *where to build.*

Upper Group, Age 12 *and under* 16.

Your picture must contain all the above and also a *fence,* a *gate,* a *path,* a *porch,* and some *grass.*

These will be found in Psalm 62, 2 Kings 7, Proverbs 4, Joel 2, and 1 Peter 1. When you have finished your house, write out in full the verse in I Corinthians 3 which tells us the only safe *foundation* on which to build.

Accuracy and general neatness will be taken into consideration in awarding the prizes. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for a prize again until February 1931, though they are welcome to compete, and their entries will be marked and listed with the other papers. Put your name, age, address and Sunday Shcool on your paper, and post in a ½d. envelope (unsealed) to UNCLE ARTHUR, 98, TRESSILLIAN ROAD, BROCKLEY, S.E.4. Closing date November 1st. If you send a letter with your entry, you must put on a 1½d. stamp.

A MORNING IN THE DISPENSARY.

MISS CARTER GIVES US A PEEP AT THE PATIENTS.

WOULD you like to come with me in thought to the Dispensary, and see what happens there in the morning? We must go at 7.30 a.m. I hope you are up and ready! We shall find a little crowd of girls and people gathered outside. The first thing to do when the door is unlocked and we enter, is to look and see what the ants have been doing during the night. "Ants!" you say, "little tiny things like that, why they will not hurt." Oh, but they do a lot of damage. We get big armies of white ants here, and they eat any wood, paper, or material that they can. One night they got into the bandage box and began to eat them, but we saw them in time before they did much damage, and



"Busy Bees" at Wetherden.

brushed them out. The next thing is to get everything ready and then attend to our school girls who often have coughs, and sores, etc. While I do this, a Bible woman tells the other people a Gospel story, and talks to them about God and His Son Jesus Christ, Who died for sinners.

After this the people come in one by one to be attended to. Now let us see what sort of people come. Perhaps the first will be a woman. She has a bad sore. "How many days have you had it?" we ask. "Oh, many days." "Why didn't you come before?" No reply, but an expression that might mean anything.

The Indians have a way of spreading out their hands and turning up their fingers which is very expressive. We attend to the next who is a boy with a cut on his foot. It is very painful, yet he doesn't make a fuss. Next a woman comes with a baby, and the poor little thing has boils all over it, some of them broken; but when I want to tie them up she will not let me put any bandage on because she doesn't like the look of it, and so I could go on telling you of others, but this letter will be too long.

Pains that are Infectious!

I will just tell you of one or two incidents that have happened lately. The other day, two boys came, and one had a pain, so I gave him some medicine, and they went. Presently they came back, and the other one decided he had a pain too. I asked him where, and he had to ask his companion where it was, and what he could say. I laughed to myself, and then gave him some Epsom salts. Many of you, no doubt, know how nasty this is, and so he found out, for he made a dreadful face after it. I don't think he will pretend to be ill again.

I had a very tiny patient all by herself one day this week. Her mother came and sat her down on the Dispensary floor, and went off to her work. She was a baby girlie of about nine months, who had been vaccinated and her arms were very bad. Another day she left her sitting on a box, and the poor little thing tumbled off on to the floor, but as the floor is earth she was not hurt, and was smiling again soon after.

Indispensable for the Dispenser—Patience.

After the patients have all gone we must clear away, and wash up the things that have been used. Perhaps while we are doing this someone will return, having thought of something else which is the matter with them and want medicine for that; so out the things have to come again, and so we need a large stock of patience. Also one has to repeat many times any directions given, so please pray that we may never get impatient with them.

Now we lock the door, and then to Tamil study.

Now I must close. May God richly bless you all, and put you among the cleansed and cured family of God.

GRACE K. CARTER.

Dates to dot down.

October 28th. S.B.M. Annual Meetings at Leysian Mission.

November 2nd to 8th. East London Missionary Week.

November 8th. Young People's Rally at Gurney Road, Stratford.

LETTER FROM UNCLE ARTHUR.

98, Tressillian Road,
Brockley, S.E.4.

MY DEAR NIECES AND NEPHEWS,

In this issue of "Y.P. Rays" there is "standing room only," so that I must try to be bright and brief. First let me say how delighted I was to see so many entries for the last Bible Searcher —a record total of 236. Next month the special prizes will be awarded in each group for those who have gained the highest total throughout the year, but have failed to get an ordinary prize. Do not miss the Searcher this month, will you?

Prayer and Praise Partners will rejoice to know that Miss Putnam arrived home safely on August 29th. Do not forget to pray for Mr. A. J. Morling who sails on November 1st, that he may have a safe and happy voyage to India.

I have had some lovely letters and cards from Winnie Waggott, Evelyn Prentice, Nancy and Rose Smith, Joan Mulley, Ethel Woodbridge, Kenneth Whitehorn (No, Kenneth, I have not been to Cornwall, but the cards look tempting), Merle Barrett, Edith Ferris, Bernard Hill, Norman Carter, and Miss H. Reeder. I should love to write to you each in reply, but time forbids. Thank you ALL for your interesting letters. I hope you have all had happy holidays.

With love and best wishes from

UNCLE ARTHUR.

RESULT OF "BIBLE ARITHMETIC" SEARCHER.

A RECORD number of entries was sent in for this Searcher—236. There were some very fine papers in both groups, but there are still a number of scholars who do not read the directions. Some omitted to write out the verse in which the total number was found; others left out the references. Questions 7 and 10 seemed the most difficult to solve. The correct answers are, 195 stripes—14 kine. We welcome entries from Bethersden, Elmstead, Hurstpierpoint, Stoke Ash, and Wortwell; also from 96 new Searchers: 64 Schools are represented and the names are all given in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Mary Abrey, age 14, Bury St. Edmunds; Iris Payne came next, but as she received a prize last time the award goes to Lily Shrimpton, age 13, Epsom.

Special Mention: Dudley Payne, Kenneth Miles, Florence Lawrence, Bessie Buckwell.

Highly Commended: Mabel Cook, Hilda Abrey, Helen Weldon, Olive Ridgeon, Winifred Wright, Constance Stevens, E. Hampshire, Molly Hitchcock, Freda Farthing, Jessie Morris, Freda Woolstenholmes, Carol Revell, George Langridge, Ernest Lewis, Winnie Reed, Muriel Satchell, Geoffrey Denny, Dorothy Boreham, Iris Buller, R. Wilkinson, Elsie Hawthorn, Edith

Lithgow, Alice Wilkinson, Frank Kimber, Mercy Payne, Betty Hughes, Daisy Ovens, Vera Brown, Ernest Rowe, Edgar Clover, Doris Wandsworth, Ellen Rose, Enid Mansfield, Ivy Gray, Douglas Young, Dorothy Merrill, Grace Humphrey, Robert Pank, Stanley Fulbrooke, Frank Rampley, Violet Cobbold.

Commended: Evelyn Prentice, Joan Funnell, One with Chelmsford postmark, Elsie Croft, Barbara Oldham, Joan Mulley, Matilda Howard, Irene Buttriss, V. Shearhod, Dorothy Clover, Ethel Carter, Joyce Osborne, Doris Brown, Robert Arthur, Stella Fisher, Edith Coleman, Maud Styrriatt. Omitted verse: William Coleman, Florence Hawker, Lily Martin, Joyce Purbrick, Betty Ricketts, Hilda Wilkinson. Omitted references: Margaret Harwood, Ena Oxborrow, Louise Palmer, Reg Bissen, Kathleen Keep, H. Hopkin, Doris McNamara, Edna Hoare.

Lower Group, age under 12. Prizewinners: Iris Whitney, age 8, March; Stanley Collins, age 10, Southampton.

Special Mention: Grace Collins, Arthur Alchin, Douglas Stone, Renee Denny, George Sandell, Merle Barrett, Cicely Mountford, Dennis Rhone, Kenneth Lane, Gwendoline Austin, John Stears, Freddie Meadows.

Highly Commended: Edith Carter, Ethel Woodbridge, Kenneth Whitehorn, Freda Carter, Joyce Boulton, Moyna Allen, Marguerite Attenborough, Vera Funnell, Hilda Boreham, Kathleen Crowhurst, Harriet Wells, Jennie Smith, Jessie Sewell, Edna Painter, Irene Bloomfield, Kenneth Hampshire, Flora Clover, Muriel Westcott, Joan Peters, Joyce Bishop, W. Bishop, Ella Abrey, age 6, Peggy Wills, Olive Painter, Kenneth Lithgow, Etta Wilkinson, Victor Woods, Horace Painter, Winifred Butler, Bernard Satchell, Billy Wilkinson, E. Sewell, Irene Lewis, Elsie Richardson, Joyce Ayden, Stanley Giddings, Joan Gray, Muriel Hudson, Adah Wills, Daisy Grinham, Vera Ambrose, Irene Bradshaw, L. Mortimer, Denis Funnell, Cyril Lamb, Doris Hawthorne, Priscilla Dyer, Mary Sharpe, Bobbie Laughlin, Reginald Simmons, Betty Dyer, Douglas Sandell, William Rushbbrooke, Ronald Willis, Maurice Lewis, Winnnie Bosher, Tommy Cornwell, Dorothy Bradshaw, — Bishop (Eastbourne), Harry Lutkin, Alice Butt, Irene Jessop, Muriel Culliford, Doris Denham, Mary Cook, Dorothy Rule, Irene Osborne, Barbara Jordan, John Wilkin, Emily Tompsett, Norman Carter, Edith Watts, Eric Lane, Vera Woods, John Obbard, Leslie Bryant, May Pearce, Hilda Purkis, J. Caton, Dorothy Carter, Elsie Carter, Evelyn Pierce, Alec Pierce, Freda Cornwell, Elsie Allen, Hedley Russell, Doris Humphrey, Stanley Obbard.

Commended: Derrick Fisher, Edith Ferris, Gladys Bailey, Phyllis Fisher, Vera Merrill, Hilda Bloomfield, Walter Blandford, John Sparrow, age 6, Joan Riley, John Arthur, Edward Asplin, John Smith, Bernard Hill, Connie Sparrow, Doris Bloomfield, Andrew Lambert, William Kirby, Lena Bloomfield, Dorothy George, Stanley Coleman. Omitted verse: Sidney Rushbrooke, Ronald Towersey, Nancy Murden, Kenneth Nelson, Margery Allen, Robert Scillitoe, Patricia Morriss, Edna Smith, Annie Umpleby, Florence Reeves, Chrissie Dye, Joan Purbrick. Omitted references: Florence Watson, Victor Oliver, Joan Harris, James Moody, Bernard Whittington, Lily Osborne, Lucy White, Miriam Burgess, Jack Hurren, Gladys Simpkins, Albert Crawt, Fred Barrett, Gladys Scotchmer, Jack Birch, Peter Stean.

Not for Competition: Misses Doris Hunt, Rose Smith, Nancy Smith, Phyllis Smith, Ivy Wilkinson, E. Fincham, and One from Walthamstow.

March Sunday School sent in the highest number of entries.

Copies of " Rays from the East for Young People " may be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, price 3/- per 100 (postage extra).

F. J. LAMB, Printer, Northcote Road, S.W.11

RAYS FROM THE EAST

FOR YOUNG PEOPLE



MAKING MUD-PIES AT VALAVANTHI

What a fine game these little people are having! They have seen builders at work on the Kolli Hills, and so they think it is great fun to play at mixing mortar.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

"A LITTLE CHILD SHALL LEAD THEM."

THE STORY OF A BRAVE BOY.

FIRST will you all please find the text which I have quoted as the title for this message. It is found in Isaiah 11, verse 6. Isaiah was a very wonderful prophet who foretold the coming of the Lord Jesus Christ into this world as a little lowly babe about 50 years before His birth. Isaiah also told of another very wonderful event which has not even yet come to pass. That was how that same Lord Jesus should come a second time to this earth of ours, and what a wonderful place this world would be when Jesus had returned to it. We may read about this in this eleventh chapter of Isaiah. Then will He rule and His kingdom shall be a kingdom of righteousness—no evil then, when Jesus rules. No unhappiness then but peace—no fear even, for the wolf the lion and the bear, those animals which are so fierce and wild in that wonderful time shall become tame and gentle as a lamb and playful as kittens. We read the wolf and the lamb shall be friends, the calf and young lion shall feed together and then we read "A little child shall lead them." All this is going to happen when the Saviour comes and rules in this world of ours. What a lovely time that will be and those who love Him here and now will in that day reign with Him, see Rev. 20, verse 6.

"Idols shall like Dagon fall."

Now this text about the little child was brought to my mind very vividly yesterday. I will tell you how. I went to examine the boys and girls in one of our schools some distance away. The village where the school is, is entirely heathen; all the people are Hindus and they worship idols. There is an image made of stone in this village and this is often garlanded and decorated by the worshippers. Often one may see portions of coconut, etc., which have been placed there as an offering to the god. The people have a great regard for this *swami* and a great fear too.

In our school the teacher every day teaches the children about the Lord Jesus Christ and how He came to seek and save the lost to redeem sinners by His blood and deliver them from sin and its terrible results. All the children are Hindu boys who are taught at home to bow to the village *swami*. Now one boy in that school as he learned the story of the Saviour's love realised that the *swami* was nothing but stone and certainly could do nothing to save him. He had eyes but could not see, ears but could not hear, a mouth but could not speak. He never even touched the rice and coconut which we given to him!! But Jesus was a real, live, and wonderful Saviour Who died to save and so that Hindu boy

became a Christian. When his parents offered their food to the idol before eating, this boy refused to touch it; he refused to worship the idol and said he worshipped the Lord Jesus. Then one day a terrible thing happened for the villagers got up in the morning to find that in the night the *swami* had been thrown down on his face in the dust. There was a great commotion and mourning, and then our little friend stood boldly up before them and told them not to be foolish that it was not a god but only a lifeless stone. They sternly rebuked him and taunted him because he had become a Christian. Do you not think he was a very brave



The Mid-day Meal, Paniadipatti.

boy, like Daniel, not afraid to show his colours? There is now another boy in that same school whose parents are Hindus. He also though only a boy of twelve has become a Christian and wants very much to be baptised. Yesterday he prayed in school a very sweet and reverent prayer. So you see how these dear boys are being taught to know the Lord Jesus Christ. Let us pray that they may be bold and brave witnesses here in their villages that even here and now that text may be true,

"A LITTLE CHILD SHALL LEAD THEM."

VIOLET D. GREEN (Paniadipatti).

WATCHING FOR THE KING.

A TAMIL TALE ABOUT GYPSIES.

PASTOR V. S. PONNIAH, of Vepery, Madras, is very fond of illustrating his addresses by stories. Indian people are very fond of stories, and I believe you are too, so that it will not be at all out of place for me to tell you a story as Pastor Ponniah told it one evening at Semmenpettah. The only difference is this, that he told it in Tamil and I am writing it from my shorthand notes in English.

"A great while ago there was a king of a large country who had no son to follow him on the throne. That was considered a great misfortune as the kingdom would fall to another family at the king's death. But after many years the king's desire was fulfilled and a son was born. Everywhere in the kingdom there was great rejoicing, except in the house of the family that had made up its mind that in the absence of a son to the king, the kingdom would come to them.

"They contrived a wicked plan to have the child stolen so that he fell into the hands of wandering gypsies and was brought up as a gypsy. This particular tribe of gypsies kept pigs, and the boy grew up with no other outlook in life than keeping pigs.

Found at last!

"The king would not be persuaded that his child was dead, and sent messengers all over his country to seek for his son. As the years passed, hope of finding him became less and less, but some of the king's messengers still maintained their search. At last about 20 years afterwards, one of those faithful men was travelling in a very out-of-the-way place and saw a young man minding pigs. He saw that the features of the man were not usual in gypsy people, and on looking closer thought he recognised a likeness to the king. He made friends with the young man and persuaded him to ask the gypsy woman whom he called mother, if she was really his own mother. The woman told him that she had found him by the wayside and had brought him up from that time. The young man made this known to the king's messenger the next time he saw him, and then was told to let no one know of it but go on with his pig keeping. 'But,' said the king's messenger, 'one day soon you will see me return with the king's horses and men, and then you are to leave your pigs and everything else you have and go with them, for you are the king's son.'

"From that day the young man minded the pigs—it did not require very much effort to do that—but his mind was not on

the pigs; but as he was the king's son and the messenger was going to return, his mind was constantly on the return of the king's messenger for whom he watched.

"And are we not the King's sons and daughters, and has not the Lord Jesus said He is coming again to take us to be with Him and to reign with Him? That being so, our minds should be constantly thinking of the coming of the Lord Jesus."

L. WATTS (Madras).



An Indian Idol.

These hideous creatures are the Horses of Mari, "demon of small-pox."

RESULT OF LAST BIBLE SEARCHER.

ALTHOUGH this was rather different from the usual type of Searcher, quite a good number of papers were sent in. It was a pity, however, that so few took the trouble to read the chapters through, and give the extra references to the parts named. Particularly in the Upper Group, there were some excellent drawings which might easily have won prizes, had the senders given more references. The correct answer to the question in the Upper Group is found in 1 Cor. 3-11. The Lord Jesus Christ is the only safe foundation on which to build. In the Lower Group, Matthew 7-24 tells us where to build. We welcome the following new schools: Cransford, Fulham, Hadleigh and Over; also 28 new searchers including 3 only six years old. All the names are given in order of merit.

Upper Group, age 12 and under 16. Prizewinner: Ernest Smith, age 15, Staines.

Very Highly Commended: Mary Abrey, Alice Shepherd, Edna Painter, Hilda Abrey, George Langridge, H. Hopkin, Florence Lawrence, Edith Lithgow, Norman Clark, Lily Shrimpton, Robert Arthur.

Highly Commended: Ethel Carter, Dorothy Skinner, Geoffrey Denny, Robert Maltby, Vera Whitney, Bessie Buckwell, Matilda Howard, Dudley Payne, James Shufflebotham, W. Hardy.

Commended: Iris Payne and Joan Funnell, omitted verse; Joan Mulley, Lilian Hurst, Peggy Forsdick, Alexander Miller, Winifred Reed, Lily Clements, Daisy Ovens, Dorothy Clover, Grace Humphrey, Enid Mansfield, Betsey Day, Gladys Thorne. Ivy Bourne sent a lovely drawing without references.

Lower Group, age under 12. Prizewinners: Gwendoline Austin, age 7, Cottenham; Horace Painter, age 10, Richmond.

Highly Commended: Beryl Bishop, Kenneth Lane, Mollie Clark, age 6, Elsie Richardson, Joan Peters, Mary Kindred, Joyce Wilson, Muriel Hudson, George Sandell, Irene Bloomfield, Leslie Gayfer, Florence Reeves, Douglas Sandell, John Stears, Freddie Meadows, Douglas Stone, Eric Lane, Doris Denham, Alice Butt, Dorothy Best, Dennis Clark, Faith Barton, Bennie Obbard, Kenneth Whitehorn, Eveline Caton, age 6, Doris Shepherd, Chrissie Dye, Lennie Hopkin, Paul Barton, Grace Collins, Renee Denny, Annie Umpleby, David Barton, Iris Whitney, Winnie Waggott, Stanley Giddings, Muriel Culliford, Hedley Russell, Stanley Collins, Maurice Wilkin, age 6, Lena Bloomfield, John Obbard, Harry Lutkin, Reginald Simmons, Norman Carter, Freda Carter, Joan Gray, Edith Carter, Dorothy Rule, Victor Woods, Richard Blowers.

Commended: John Christie, Stanley Obbard, John Caton, Mary Gillam, John Arthur, John Wilkin, Vera Woods, Doris Simmons, Edward Clements, Chloe Knight, Cyril Lamb, Mary Clements, Queenie Day, Doreen White, Kathleen Aldridge, Joan Thacker, Florrie Rivers, Ronald Willis, Joyce Riddle, Jean Whiting, Harriet Wells, Doris Humphrey, Miriam Burgess, Priscilla Dyer, R. Clifton.

Omitted verse: Winnie Tidbury, Gladys Bailey, George Gardiner, Edith Watts, Doris Rippin, Kenneth Nelson. Also tried: Sidney Creamer, Andrew Lambert, and One with no name (March postmark).

Not for Competition: Miss Olive Hockley.

Salem, Croydon, sent in the highest number of entries this time.

Now I am sure you are all wanting to know who are the winners of the Special Prizes. These prizes are given to encourage regular entries and go to the boy or girl in each group who has gained the highest number of marks during the year without receiving one of the ordinary prizes.

In the Upper Group the prizewinner is George Langridge, age 14, Lynton Road, Bermondsey, who sent in six entries. In the Lower Group—Grace Collins, age 9, Southampton, who also sent in six entries.

The following did very well indeed and are Highly Commended—**Upper Group:** Edna Painter, Edith Lithgow, Hilda Abrey, Geoffrey Denny, Grace Humphrey. **Lower Group:** Irene Bloomfield, Joan Peters, Dorothy Rule, Doris Humphrey, Victor Woods, Joan Gray, John Caton.

WORDS THAT JESUS SAID.

THIS month our Bible Searcher is based upon some words specially connected with Christmas. In the Lower Group they are words used by the angels who announced the birth of Jesus, and in the Upper Group they are one of the great titles given to Him by the prophet Isaiah.

Lower Group Age under 12.

Write down in a column on the left of your paper the letters of the words ON EARTH PEACE. Then look up some of the words spoken by the Lord Jesus Christ, and against each letter write a short sentence beginning with that letter, giving the book, chapter and verse where found. Your texts may be chosen from any of the four Gospels, but *be sure they are the words of Jesus.* If you cannot fill in all the letters do as many as you can. When you have finished your list write out in full the verse in Luke 2 where the words " on earth peace " are found.

Upper Group Age 12 *and under* 16.

DO THIS ONLY. Write down in a column the letters of the words; THE PRINCE OF PEACE. Then follow the directions given for the Lower Group, except that you will write out in full the verse in Isaiah 9 where the words, " The Prince of Peace " occur.

Your searching must be done without the aid of any person or book, and extra marks will be given in both rgoups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for a prize again until April, 1931, though they are welcome to compete and their entries will be marked and listed with the other papers. Put your name, age, address and Sunday School on your paper and post in a ½d. envelope (unsealed) to UNCLF ARTHUR, 98, TRESSILLIAN RD., BROCKLEY, S.E.4. Closing date January 1st, 1931. If you send a letter with your entry you must put on a 1½d. stamp.

Copies of " Rays from the East for Young People " may be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, price 3/- per 100, postage extra.

AN S.O.S. FROM UNCLE ARTHUR.

MY DEAR NIECES AND NEPHEWS,

THIS is rather a strange heading for my letter, but don't be startled—I am not drowning, though sometimes at my new address I feel a bit at sea. Have you noticed the little envelope enclosed in this issue of "Y.P. Rays"? I want you to read it carefully and then THINK. Do you know that there are still people in India who have NEVER HEARD about Christmas, and we want to tell them. We want to pass on to them the angel's message, "Unto you is born this day a Saviour which is Christ the Lord." Will you help us to do this? *Will you put a little Christmas present inside that envelope for the brown boys and girls in India?*

May I suggest a new meaning for "S.O.S."—SEND ON SOMETHING. Will you?

* * *

Prayer and Praise Partners will rejoice to hear that several young people have come forward for baptism at Paniadipatti. Among them are four girls from the boarding school, and two old girls. This is a great joy to Miss Green and Miss Poole. I hope you have all read the story by Mr. Watts on another page. How few were ready to welcome Jesus when He came the first time. "Shall I be ready when He comes again?"

* * *

I have had some interesting letters from Alice Butt, Mary Abrey, Florence Lawrence, Iris Whitney, Joan Mulley (I hope you are getting on well at business Joan), George Langridge, Ivy Bourne (that was a lovely drawing, Ivy), Lily Shrimpton (did you go to the Leysian Mission, Lily?), and Stanley and Grace Collins. THANK YOU each and all. I am glad you entered for the Searcher, Molly; you must "try, try, try again."

This is really the first birthday of "Y.P. Rays" in its new form, and I believe many of you would like to say "Many happy returns of the day!" Well, don't forget THE ENVELOPE, will you?

Wishing you all a very happy Christmas, and God's richest blessing in the New Year.

With love from

UNCLE ARTHUR.

*F. J. LAMB, Printer, Northcote Road, S.W.*11.

The Strict Baptist Mission.

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 to Missionary Jesse M. Brand

PRICE ONE PENNY.

SECRETARY:
PASTOR W. CHISNALL, 85, THE AVENUE, EALING, LONDON, W.13.

THE HAND OF GOD

A Sermon by Missionary E. A. Booth, Preached at the Memorial Service to Missionary J. M. Brand, held at St. John's Wood Road, on Wednesday, 17th July, 1929.

WE are met here for the worship of God Almighty. We are met, not to ask questions or to seek to solve problems, but to seek the consciousness of His Presence. We bow our hearts in submission unto the God and Father of our Lord Jesus Christ, who doeth all things well, who seeth the end from the beginning, and who maketh no mistakes. We have met here to thank God for the finished life of our dear brother Brand, for the faith that sustained it and made it bright with courage and patience and sympathy and unselfish service. We meet under the shadow of a mysterious dispensation of the providence of God. He has removed from the ranks of our missionaries our brother Brand at a time when we thought that he was at the height of his power and usefulness. And at the very outset of my remarks may I express for myself and for this representative congregation our deep and real sympathy with Mrs. Brand and with Paul and Connie; and with Mr. and Mrs. Brand and family, of Guildford, in the great loss that they have experienced, in the deep sorrow that is theirs. May the Father of all mercies, the God of all comfort, sustain and strengthen their stricken hearts in this stunning experience.

In the fifth chapter of Genesis and at the 24th verse there is a brief phrase which has been given to me as the keynote of this experience and for this memorial service—"God took him."

"GOD took him." The external circumstances of the earthly end of Enoch and the earthly end of my dear friend Brand differed widely, yet their substance was the same. Both ceased to be seen of men because God took them into the secret of His pavilion by the loving clasp of His lifting hand. God, with whom Jesse Brand walked, put out His hand and took him to Himself, lifted him to closer communion and to higher service. The Kolli Hills folk said, "He is gone." God said, "I took him."

There are two passages in the Book of Psalms which make allusion to this experience of Enoch, and use the identical word, although it is differently rendered in both the Authorised and Revised Versions. In Psalm xlix. 15 we have this statement, "God will redeem my life from the power of the grave, for He shall *take* me,"—the same word. Then in Psalm lxxiii. 24, "Thou shalt guide me with Thy counsel, and afterward *take* me to glory,"—the same word. God took him. God is always taking His children. The true end and crown of a life of fellowship with God here is eternal union with God beyond. God took him. And there is a wealth of tenderness and care expressed in that word "took." It was the action of the husbandman gathering the ripe fruit because it was precious. The last parting with earthly things was no violent dragging, it was a lifting. God's tender, loving hand lifting him because he was precious to God. We sometimes speak of death as being the great reaper, but I think that is a mistake. God is the reaper; death is His sickle, His scythe, His agent, but God Himself is the reaper. He gathered dear Brand from the Kolli Hills into His heavenly garner to be with Him for ever. He lifted him from toil to rest; lifted him from suffering to joy; lifted him from faith to sight; lifted him from trust to triumph; lifted him from time to eternity. GOD took him.

He had the right to take him. HE gave him. HE made him what he was. HE took him. We bow before His sovereign will and right. None dare dispute it. He gave him to his parents. He gave him to the Mission; and let us remember that He gave him, and continued to give him for twenty-two years to the Mission. It might have been for but twenty-two days, or twenty-two weeks, or twenty-two months, but He gave him for twenty-two years, and then He took him. The way in which He took him was His own way. He works His purposes out in so many diverse ways. We should not have chosen that he should have gone through that experience in order to reach heaven, but our ways are not His ways. He knows so much better than we do. He has so many ways of gathering His people to Himself.

We read in the Book of Chronicles a statement about King Josiah, the man of the tender heart, of whom it was foretold by God, "I will gather thee to thy fathers in peace." Read on, and see in the next chapter how that prophecy was fulfilled. An unaimed arrow, shot from a bow at a venture by an unknown archer, was guided by God to strike King Josiah with a mortal wound, and so God gathered him in

peace to his fathers. He has also taken our brother Brand through this sharp experience, and so has gathered him home. Let us look behind the secondary causes and the incidental means. Let us get behind the accidental to the real, for behind the accidental and the secondary there stands GOD. GOD took him. The recognition of this great fact will deliver us from vain regrets, and from fret which gnaws at the very heart of life, because, after going through all the secondary causes, we must come back to this final word, "God took him."

In the Book of Revelation there is a word which has been and is still a great comfort to me. May it be a comfort to others. Jesus Himself says, "I have the keys of death." The keys of death hang at His girdle. Death has no might but by Christ's permission. He is the absolute disposer of that great event—the time of it, the manner of it. Jesus, the Loving One, the Tender One, the One who wept at the grave of Lazarus, says, "I have the keys of death." And it was He who opened the door and took our brother Brand through that experience. This is the act of God. God took him. Put the emphasis on the first word, "GOD took him." To me this is the only true view of this great experience, as it is the only satisfying view. I could give you a dozen reasons why brother Brand should *not* die at this time, but they all crumble into dust before this great statement, "God took him." This is the only satisfactory explanation of this great fact, and this is the only restful explanation of this great act. It was a Divine act, it was no chance. It was no accident. God took him, and that transforms the fact. Let us look at it from that view-point. God's time and God's way are the best time and the best way. Who are we that we should pit our wisdom against His? What do we know? "Behold we know not anything." We see only a part of any life. There is in every life a part that is hidden from us. God sees the whole—the end from the beginning in all its details. We all thought that the most fruitful time of his life had yet to come, that our missionary had laid a splendid foundation on which to rear a greater work on the Kolli Hills. God saw that his work was finished, and He took him.

Let us contrast two aspects of this great event. I stand by the side of those who are left behind, and I say with them, "Death is an enemy, death is a robber, death is a divider, death is inflicting grief and pain and desolation." Hearts are sorely stricken, and they reel under the blow. And we ask, Why! Why!! And I stand by the side of the missionaries

and the Indian preachers and teachers on the Field, and I see the work suddenly interrupted, the leader taken and the pioneer gone. The man who planned all the work from the very beginning, and planned so wisely and so well, has been snatched away, and now all progress seems to be stemmed. What a pity! That is one view. But what about the other view? If one could only stand now by the side of Brand and learn the nature of his experience. He fell asleep. He closed his eyes on time and opened them in eternity. He entered into his rest. From the house that he built on the Kolli Hills he went home to be with God. But a month ago he was my friend on the Kolli Hills; to-night he is "my friend in God." For him the hard toil is over, the appointed task is finished, and all the problems are solved. There is no more pain, and no more disappointment, and no more thwarted hopes, and there are no more queries. He is with Jesus, whom he loved and whom he served. He is in peace, he is satisfied. "I shall be satisfied when I awake in Thy likeness,"—words that he read to the folk on the Kolli Hills are true in his experience now. He is at rest, having been given the victory through our Lord Jesus Christ. The folk on the Mountains of Death said and say, "The Mountains of Death have again claimed their prey." We say "God took him." And it was a blessed experience to him to yield himself up in peaceful trust, knowing that he was falling into the loving hands of his Heavenly Father. He went into the dark tunnel, but it was bright the other side. A fresh-water river will run right through a sullen lake and come out the other side, still clear as crystal. So the life that is given through faith that is in Jesus Christ, flows on through the marshes of death and comes out clear on the other side. So it was with our friend. He entered the valley and Jesus was with Him, and now he is with Him for ever.

The first time that I recollect having personal dealings with our friend was in 1906, when I went to Guildford to preach for the Mission. I called the following day, and found him in his father's office busy with account books. There we talked about missionary work, and I learned that he was regarding China as his probable sphere of service. I spoke of the opportunities which faced us in India and of the needs of our own Mission, and left him to think out the situation for himself. In the following year, about Christmas time 1907, I went to the Central Station at Madras and welcomed brother Brand to missionary service in India, and took him to our home. His first year in India he spent with us happily in our

home, and was a real chum. It was there that he tackled the Tamil language and came out with such distinction in the examination. It was in Vepery Chapel, Madras, that he preached his first Tamil sermon. I remember, too, that he conducted his first Tamil Communion Service in the same chapel that we newly opened in 1908. In 1913, at his own request, he was appointed by the Council to open a new Mission Field on the Kolli Hills. His fine medical work proved a great help in opening that very difficult Field. From that time onward he gave himself without reserve to the evangelization of the Kolli Hills. As the years passed by his influence grew as the outcome of unselfish toil. He spent himself without stint. I have lived with him there in his home and in camp, and it is true to say of him with reference to the Kolli Hills people, "he sat where they sat." He championed their cause again and again. He was a very versatile worker. He explored many avenues of service. He was a courageous leader and a man of balanced judgment. Seven long years he laboured in that Field without seeing any spiritual fruit—seven long years. Sometimes the temptation must have been great to change the scene of his labour. But he continued, and in 1920 he baptized his first Kolli Hills converts and founded the first Christian Church on the Kolli Hills.

In September, 1925, I received news that he was seriously ill. I left Madras the same night, and arrived at Valaivanthi on the Kolli Hills the following afternoon. I found him deep in the valley of the shadow, on the borderland of death, suffering from typhoid malaria. He was being most carefully nursed. He was apparently unconscious. I stepped to the foot of his bed and just looked at him lying so weak and helpless. Silently I passed to the chapel, and there conducted Tamil service. On my return I was surprised to hear that he had asked whether I had arrived, and had said that he wished to speak to me. Rallying his strength for a special effort, he confided to me the burden that was weighing on his mind in connection with the work, and committed the matter to me. He was exhausted by the effort, but having received my promise he was satisfied. God brought him through that deep experience to what appeared to be normal health and strength.

It was in 1926 that I last saw him. I visited him just before coming home, and I noted what joy he had in the work, and how it had continued to grow. He was in good health, rejoicing in the fact that converts were being won,

and full of plans for the development of the work. Last year he heard the call of the Pachai Hills—a neighbouring range having many affinities with the Kolli Hills—and he went up there for an evangelistic tour, and for the first time there preached the Gospel of Jesus Christ. His heart was stirred for the folk, and he wished to see the Mission established there. Then the last great service that I single out for mention that he rendered to the Mission was the work that he undertook this year with Mr. Morling when he went on that tour of investigation in Tinnevelly in connection with the proposal for the amalgamation of the two Missions. He put his whole heart into it. He did his work thoroughly. He wrote me of his experiences and of what he saw and heard. I will just quote one sentence from a letter of his. After detailing various experiences and expressing his opinion, he sums up his position in this way : " My mind is happy and at rest in contemplating the work of the South Indian Mission as a whole and the proposal to amalgamate." His opinion greatly helped me to a decision as to my own attitude to the question. I am so glad that I was able, before he passed beyond, to tell him where I stood in the matter. We were one.

Writing to me of his work during his last term, he said in a letter dated a month before he died : " My principal aim in this term has been to train Kolli Hills converts to work among their own folk." He gave himself gladly to that work, and he had the joy of seeing six of those converts engaged in preaching and teaching the Gospel on those hills. His abiding memorial is the Kolli Hills Settlement, which he built from start to finish, and the Church of Christ which he founded there.

We come back to our text, "God took him," and I neither hide from myself nor from you that his death creates a problem on the Field. He will be sorely missed by the Conference of Missionaries, but "God took him." God made the vacancy on the Field, and God can fill it. Is not God speaking to some young Joshua in the denomination to-day and saying, " Brand My servant is dead; now therefore arise and go "? Through this act of God I hear the voice of God saying, " Whom shall I send, and who will go for us? " That is the master-argument, who will go for **US**? That is the master-motive, go for **HIM**; not for the Mission in the first place, but go for **GOD**, to whom we owe all we are and have and hope to be. WHO will go? Have YOU thought of the problem from the point of view of the Council? There are three men

less on the Indian missionary staff to-day than there were three years ago. "Oh, but," some may say, "three is not many." But that represents fifty per cent.—three out of six! We have fewer men to-day on the missionary staff in India than we have had for the past fifteen years! "Whom shall I send?" "Who will go for us?" There is the vacancy. There is the gap to be filled as soon as possible. Oh that some would take to their heart a motto which I saw in Brand's home on the Kolli Hills the first time I visited it—"Trust and Triumph." He fought the good fight, he finished his course, he kept the faith. We are determined, in reliance upon God, that the work on the Kolli Hills shall be continued, that the gap shall be filled. Surely the denomination is not so bankrupt of young men that we shall lack volunteers.

"Come, fill up the gaps in our files,
Strengthen the wavering line,
'Stablish, continue our march,
On, on to the bound of the waste,
On, on to the City of God."

PRAY YE THEREFORE the Lord of the harvest, that HE will send forth labourers into His harvest.

"God took him." "I heard a voice from heaven saying, Blessed are the dead which die in the Lord. They rest from their labours, and their works do follow them."

In the Scripture lessons which have been read so feelingly in our hearing to-night, did you catch the note of triumph and joy? "The last enemy that shall be destroyed is death," "There shall be no more death," "God shall wipe away all tears from their eyes."

"All tears done away with the bitter unquiet sea,
Death done away from among the living at last,
Man shall say of sorrow—God grant it to thee and me!—
At last, 'It is past.'"

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The Strict Baptist Mission

Incorporating
SOUTH INDIAN STRICT BAPTIST
MISSIONARY SOCIETY



ANNUAL REPORT

1930

PRICE TWOPENCE

The

STRICT BAPTIST MISSION

INCORPORATING

South Indian Strict Baptist Missionary Society



The Sixty-Ninth

REPORT

1930

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 28th, 1930



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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-Ninth Report
1930.

"The Lord hath done great things for us: whereof we are glad." Psalm cxxvi. 3.

THE past year has been a year of hopes and anxieties, but we have proved that our God is faithful to His promises, as all things have worked together for good, as the following pages prove. At Home all our needs have been supplied, and, with the increasing claims of the Mission since the amalgamation, to close the year without a deficit is wonderful.

Several kind friends, whom the Lord has called to Himself, have remembered the needs and work of the Mission by the legacies they have left for this branch of the Lord's work, and although we miss their prayers, sympathy and help, yet we thank God for all that they have been in the past. May their spirit fall upon others who will take their places in active service.

Abroad we have to thank God and our friends for the consolidation of the amalgamation which has been so far

accomplished, although there is still much to be done and much land yet to be possessed. "For a great door and effectual is opened . . . and there are many adversaries" 1 Cor. xvi. 9.

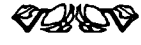
We close the year with a very small balance in hand, and we are very glad it is not a deficit, but its smallness is a challenge to our faith. May we rise to the occasion, and, believing that the Lord will supply all our needs, go forward in His Name and fear, attempting the great things and expecting great things from our God. For—

> "He Who hath helped us hitherto,
> Will help us all our journey through,
> And daily give us cause to raise,
> Fresh Ebenezers to His praise."

While we thank God for supplying all the material needs of the Mission, we bless and praise Him for the spiritual blessings that have been granted in each of the fields. It has been a great joy, month by month, to hear from our missionaries of the baptisms of dear brethren and sisters, after giving their testimonies of the wonderful blessing they had received, as the Lord brought them to a knowledge of their state as sinners, and the Lord Jesus as a wonderful and mighty Saviour.

So we thank God and take courage as we go forth upon another year of service for Him Who loved us and gave Himself for us.

"PRAISE YE THE LORD."



MADRAS AND POONAMALLEE FIELDS.

By L. WATTS.

See, my soul, a structure rising
From the wreck of Adam's race,
Midst ten thousand foes, despising,
'Tis the work of sovereign grace:
Blessed Temple!
Here Jehovah shows His face.

THE keynote of this report is "*God's building*" (1 Cor. iii. 9), for such is, we believe, a true description of the work that "according to the grace of God," the S.B.M. is privileged to do in this land. All the work, whether evangelistic, educational, medical, or pastoral, has the one aim of "the edifying of the Church" (1 Cor. xiv. 12).

The Foundation.

As Benjamin Keach points out in his now almost-forgotten tome: "*A foundation is the first part of a building; it is laid before the superstructure can be raised; it is the bottom of the whole fabric.*" We rejoice to affirm once again our unwavering allegiance to the apostolic declaration, "There is none other name under heaven given among men, whereby we must be saved." The Lord Jesus Christ Himself is the Foundation, "for other foundation can no man lay than that is laid, which is Jesus Christ."

There is evidence that India is feeling the need for building on this foundation, though that need may not be acknowledged in so many words. One of the older missionaries of Madras, still faithful to outdoor preaching, remarked recently that when he first came to India, the name of Jesus Christ had to be used very carefully in street preaching, or it would be the signal for the break-up of the meeting. Now, the announcement of the Name that is above every name is the attraction. Hearts are hungry for something more satisfying than anything that Hinduism or Theosophy can offer. Amidst the rain, and floods, and winds that are beating upon the house of Hinduism to-day, it is being seen that it is a house built upon sand. Neither is it sufficient that India should know the Lord as the great Teacher—she needs Him as the Saviour.

Hence the insistence in the following paragraphs of the teaching of the Word of God. Upon this foundation the building must be placed. Some commentators have suggested that the "gold, silver, costly stones," of 1 Cor. iii. 12, picture the palace, the "*pucca*" built house; while the "wood, hay, stubble" show the mud-walled hovel. We desire that the Church of God in India shall be "*pucca*," a regal residence for the Spirit of God. This calls for the utmost care in the

Preparation of the Material.

The material must be sought for; and during the year seven preachers have been going daily on this business. In the crowded streets of Madras; in the exceedingly congested lanes and alleys of Sembiam, and Perambur; in the quieter but progressive villages of Ayanapuram and Konnur; in the priest-ridden streets of St. Thomas Mount; and the farther-flung villages between Poonamallee and Tandalam, the Gospel



Y. M. Solomon, Preacher-in-Charge, Sembiam.

message has been proclaimed in 1,410 open-air meetings to approximately 21,000 people. The preachers have recorded 2,559 interviews with individuals, and have given 14,000 Scripture tracts. The political upset has made it necessary for Christian preachers to support the police regulations against street meetings, which may be made the beginning of strife in the city; but apart from this the preachers have been well received in the villages. Y. M. Solomon, preacher-in-charge at

Sembiam, has been most successful in this work; he puts rather more time into preparation than most open-air workers, and can hold an audience of 200 people for an hour in the open. The "attendance to reading," of which mention is made in a later paragraph, is leading several of the workers to feel that more may be done in voluntary preaching, and we hope to be able to record a forward movement in this direction soon.

With the same object of gathering material for the building, fifty teachers have been engaged in twenty schools through the year. There is an average roll of 1,436 names, and 1,082 attendances daily. The Scripture teaching is carefully graded around the Bible stories suited to the children in the Scripture Catechism, the book of Graded Scripture Memory Passages, and the Gospel Lyrics. Day by day the foundation of Bible knowledge is being laid, and the stories of Jesus are stored in young minds that in other circumstances would have been defiled with stories of Krishna.

A night school has been commenced in Lock Street, where a group of young men definitely asked for Christian teaching. The School at Nazarethpuram was down to an attendance of three at the beginning of the year; a new and more earnest teacher was appointed, and the attendance is now 36. The young men of the village have sent in a request for a regular Bible Class. Compulsory education is the rule throughout the Madras Field; this brings with it the need for compliance with stricter educational rules, but up to the present has not interfered in any way with the Scripture teaching.

The Sunday Schools require a separate paragraph. We are exceedingly thankful to the Lord for enabling us to record a grand response to the effort to encourage voluntary Sunday School teachers. There are 22 Sunday Schools, and in addition to the 50 day school teachers there are now 33 regular voluntary teachers. There is an average attendance of 857 scholars. In each school a portion of the time is given to the memorising of Scripture passages, and hymns and lyrics; and all teachers are encouraged to attend the preparation classes so that the teaching of the lesson shall have definite study and knowledge of the Word behind it. At Koyambedu two of these voluntary teachers have opened a Sunday School across the river, and have collected money locally for putting up a little shed where school can be held. We feel that this is a most promising part of the work, not only for the children's sake, but as an outlet of service for the Church members. Hitherto they have looked to the Mission to provide the Christian Witness in regular work. By entering into the joy of service through the Sunday School, we believe they will be led on into other branches of willing obedience to the Master's Commission.

Another way of gathering material for the Temple of our God is new this year. A large number of children and teachers

come to the Mission House for school books, catechisms, and other things. The Mission House is also on one of the main roads into Madras, and hundreds of people pass to and fro each day on their way to work and school. It occurred to us that the provision of a bookstall at the entrance to the Mission Compound would not only save our time in selling school books, but provide a means of reaching the passers-by with Gospel literature. The bookstall has been opened for four months, and apart from school books—and also not counting tracts, which are given away—the stock book shows that 1,279 Gospel books have been sold in that period. This is not a great number, but it means that about fifteen people each day stop long enough to look at and buy a book, and in India that means that he stops long enough to talk to the bookseller about it. This gives the bookseller his opportunity of speaking about His Master, and we feel encouraged to go on with this new venture.



MEMBERS OF THE YOUNG MEN'S HOSTEL AND INSTITUTE, KILPAUK, MADRAS.

Under this section also should come the work of the Young Men's Hostel and Institute, and the regular Bible Classes. The living stones that are built into the temple of the Lord require much preparation and polishing. For this purpose we believe that there is nothing like the regular teaching of the Word of God, and careful training in Christian life. Keach, in his "Key to Open Scripture Metaphors," reminds us of this: *"The temple was built with costly stones, well hewed, squared and polished, before they were laid into*

the building; so the Church of God is built with spiritual stones, who are well hewed and polished by the Word and Spirit, before added to, or laid in the heavenly building." Our commission includes " teaching them to observe all things whatsoever I have commanded you"; and the conviction grows that the missionary's work in these days is very largely the teaching of the Word of God in its application to every-day life and practice.

The Hostel is filling an important place in the work of this Field now. There are 19 young men in residence; of these 11 are teachers in S.B.M. schools, 2 are teachers in other schools, 3 are teachers in training, and 3 are in other employment. We are glad to have a Resident Warden for the Hostel now; and seek in every way possible to have such personal contact with each young man that, by God's grace, the Christian life shall have deeper and richer spiritual content.

The I.B.R.A. notes on the daily readings are prepared* and published. There are over 2,200 members in the Tamil country. We are glad to be of service in this way to the larger Field, and have reason to believe that the simple expository notes on the portions of God's Word are helping in the process of preparing stones for God's building.

Training of the Builders.—Paul says, "Let each man take heed how he buildeth thereon." A builder is classed as a "skilled workman," it is necessary, therefore, that attention should be given to the training of the builders. We are grateful to the Master for a band of workers who have given themselves to help in the work, as told above. Many of them are young men, some of them have been ten, twenty and thirty years in the work. It is our privilege to work with them and assist them, as far as in our power, to keep themselves fit and fresh for the work of building the Church.

In addition to the classes for preparation of Sunday School lessons—which classes also prepare them for the day school Scripture teaching—the workers gather monthly for the study of the Epistles of Paul, in accordance with the outline prepared by the Missionary Conference. All workers take these studies; those from the Poonamallee Field have this year shared in these studies by coming into Madras and joining with the other workers there.

One conference of pastors has also been held, and plans are made for at least bi-monthly conferences. Pastors Ponniah and Zechariah, and Preacher Solomon, have joined in this with the missionary. The paper read at this conference by Preacher Solomon on " Things that Precede Baptism," has been approved heartily by the Literature Committee of the Missionary Conference, for printing and using in all our Fields and Churches. So we come at last to—

(* by Mr. L. Watts.—Ed.)

The Building.

Peter tells us, "*Ye also as living stones, are built up a spiritual house*" (1 Peter ii. 5, R.V.).

In each Church baptisms are recorded; " living stones " for the glorious temple that the Lord is building. The services are maintained in each place and the people are taught. Special mention may be made of the prayer meetings that have been held at Semmenpettah by Pastor Ponniah. As many of the members do not get home from work until after 8 o'clock, the meeting has been held from 9 to 10 p.m., and 20 to 30 have gathered at that hour.



SUNDAY SCHOOL CHILDREN AND TEACHERS; YOUNG MEN'S HOSTEL IN BACKGROUND, KILPAUK.

" Living Stones " are " lively," as the authorised version has it. This year we have to record with gratitude the formation of the Gospel Society, which is the Home Missionary Society of our Indian brethren and sisters. They have put together their monthly subscriptions, and have opened up new work at Padi, where they have a school with two teachers.

So the building progresses " according to the grace of God." We rejoice to have had a part in the work of building a house for the Lord, that shall be "exceeding magnifical, of fame, and of glory throughout all countries;" and many of the stones of which have been hewn and shaped and polished, from out of the Tamil people in these Fields.

SENDAMANGALAM AND NAMAKAL FIELDS.

By D. MORLING.

THE year under review is the first year of the united Mission. During that period, because amalgamation had come into force, and it was difficult to foresee the requirements of the early future, we were requested to hold in abeyance all schemes necessitating increased financial outlay. But although we have not been able to enter into Extension Schemes, there has been definite Church progress; indeed, the past year has seen the greatest spiritual progress ever made in these Fields.

European Staff.

It is well known that the Mission is exceedingly understaffed, especially in men. During the past year the writer has always been in charge of two Fields, and has also paid visits to some other Field. Through the death of Mr. Brand we were visiting in 1929 the Kolli Hills, and were afterwards relieved by the arrival of Mr. and Mrs. Thrower, to whom we express our gratitude for their returning with such readiness from a curtailed furlough. Not long after this we were requested to render what assistance was possible to the ladies in Paniadipatti. Immediately after passing his first Tamil Examination in November last, Mr. Champion was transferred to Namakal Station, and is now preparing to relieve us of some of our responsibilities. The illness of Mrs. Morling during the months of February, March and April, meant a heavy loss to the work, though now we look back on the way and praise God for His delivering mercies.

Itinerancy.

Before the arrival of Mr. and Mrs. Thrower on the Kolli Hills, camping amongst the out-stations was, for us, out of the question, but since then much of our time has been spent in itinerancy. Many small camps of three, five and seven days have been made, but the longest evangelistic tour was made in the midst of the tenting season at the beginning of the year. Tents were pitched in the middle of a large triangle of villages, where we had many times preached the Gospel in the early Sendamangalam days. After that we moved to a rectangle containing about 120 square miles and 130 or more villages. This part was densely populated and almost wholly unevangelised; many a time we lifted up Christ where His Name had never been heard before. Nightly we showed our lantern pictures, when we always drew the whole village to our audience; daily we visited villages farther and farther afield and proclaimed the good message by voice or book.

Most of the smaller camps have not been in tents, but in some school or chapel. Sirunellikoil, on the west, has become a frequent centre for such camps.

During 1930 two visits have been made to Paniadipatti in the Tinnevelly area. The ladies there are carrying on a brave work, and greatly need the prayers of our Mission friends concerning their heavy task. A good beginning has been made in reorganisation, and in the transfer of authority and control into the hands of the missionaries.



A Banyan Tree, under which we camped in January.

Evangelism.

Evangelism may be divided under the four heads of Preachers, Schools, Colporteurs and Hostel.

(1) *Preachers.*—Each of the six Preachers and two Teacher-Preachers has his circle of villages, which should be regularly visited according to plan. In the old days this was the sole duty of the Preacher, to preach the Gospel and distribute literature in those places. Now, as God has given us here and there souls to care for, each man has also a little congregation to shepherd. These workers are stationed north, east and west, mostly west.

One fact that calls for praise to God is that although the past year has been unparalleled in India since the Mutiny for political turmoil and a widespread spirit of lawlessness, yet our work has gone forward almost unhindered. More persons have asked for baptism, more have been received into the Church, many more have asked for Christian instruction, than

in any previous year. Again, many a time a solitary Preacher has stood in a huge *shandy* [market] showing the way of salvation; many a time a Colporteur, miles from any friend or Christian, has spread out his little store of books in the teeming crowds of a distant festival. As we remember this, we look across at China and thank God for our golden opportunities. Any opposition that we have seen, has been shown in attempting to alienate the minds of earnest enquirers. Let us be grateful for the continuance of golden opportunities to lift up Christ. In the meantime we bear in mind that the most powerful of our Indian political organisations is in many places turning its attention to religious questions, and endeavouring to prevent its adherents from leaving the faith of their fathers.

During the year our Evangelists delivered about 4,260 addresses in 225 villages and towns.

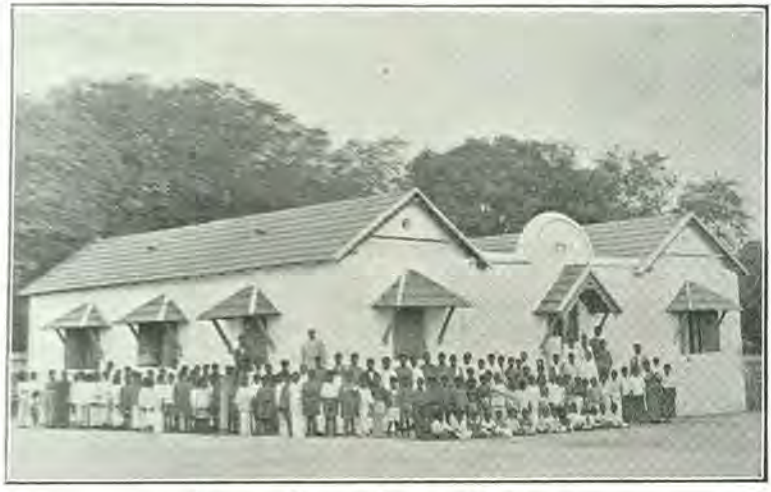
(2) *Schools.*—Since writing the last Annual Report we have transferred the Sendamangalam Girls' School to the care of Miss Savage; a boys' school in an unproductive area has been closed, and another opened in a place where the people are asking for Christian instruction, and where some have since been baptised. We believe the New Testament policy is a readiness to move from those places where the people give no sympathetic response, and to enter those where there is a definite prospect of winning souls. Schools are being shifted into those areas where we get, perhaps, only half the number of pupils, but where they become a great help in CHURCH BUILDING. This must be the aim in every department, even at the expense of outward success.

The Higher Elementary School at Namakal is going from strength to strength, both in numbers and in efficiency. It is situated in our Chapel compound, a fine site at the junction of two main roads. The pupils are from all classes—Brahmins, Chetties, Gounders, Muhammadans, Pariahs, Christians, etc. Namakal is well known to be a caste-ridden place, swarming with Brahmins. Nevertheless, in our school, you may see the impossible being done five days in the week—teachers, whose origin is plainly Pariah, whose home is (or was) in a dirty outcaste quarter a few miles away, teaching Brahmin and other high-caste children. As in all the other schools, every day the Bible is read, every day the children are taught about Christ and His great salvation, every day they sing hymns and lyrics to His praise, and then at the end of the term will write a decent paper on what they have learned!

This year we witnessed another wonder, the meaning of which cannot be overlooked in the future development of India. At the end of April the Annual Government Examination was held in the Namakal School. The great majority of the pupils belonged to the most highly intelligent classes of Hindus, but of the 190 examinees a Christian lad, whose home is in an outcaste street, was the top boy of the school, and the

third boy was, till ten years of age, deep down in the ditch of Pariahdom! The Inspector, be it remembered, was a Brahmin!

All this is attacking the granite edifice of Hinduism deep down in its foundations. Still, we are not running schools in order to hasten the disintegration of Hinduism—its doom is sealed, whether the missionary remains here or goes home—but we are running them in order to tell the children of Christ, and to train our own boys and girls for future service.



NAMAKAL HIGHER ELEMENTARY SCHOOL.

(3) **Literature.**—Our three Colporteurs are constantly touring through the five or six counties on the outskirts of that which we reckon our Field proper. The sale of Bibles and New Testaments has risen, but that of portions and the ordinary booklets has somewhat decreased. There is no doubt that the intensive anti-Government propaganda that is being carried on in some quarters militates against the sale of Christian literature. Moreover, the number of literates is pitifully small, so that when old places are frequently re-visited, sales tend to diminish. But the Word of God has found its way into hundreds of Hindu homes, and a recent camp showed to us that these little messengers are making their message heard in those places where otherwise the Gospel cannot be made known.

(4) **Hostel.**—The usefulness and size of the Boarding School have increased so much that we have been seriously considering a second addition to the building. But, for the present, this institution, which is so precious to us, must be

overcrowded. The present number of boarders is 54, nine of whom are from Tinnevelly, and six from Madras. As to the quality of the general instruction, the first and third boys in the Day School this year were from the Hostel; or if we regard the training in Bible knowledge, this, too, is receiving good attention. Beside the daily Day School Bible lessons, they attend the morning and evening prayers in the Hostel, the evening Bible Study and the Sunday School instruction. In industry they are well schooled by cooking their own food; drawing their own water, sometimes bringing it from the Chapel compound; and in attending to the cleanliness of all their own quarters. They also show some apititude in weaving their own clothes and growing their vegetables — when we have water enough in the well. Their latest accomplishments in handicrafts are sewing and grass-mat making. To those who mend for four or five (not fifty-four) boys, the reason of the former is evident. The argument for the grass mats is that they are always required as beds.

Notwithstanding all their duties, they do not have a bad time. If a boy runs away, as occasionally one will at the commencement of the term, he is always glad to return and to ask forgiveness. If you could peep behind the mission house at five or six o'clock in the evening you would hear a fine noise as Peter's team is playing Andrew's.

May I add that to look after 54 boys, daily to tie up their wounds and administer physic, to manage their tailoring, to supervise their meals and to hear their many tales of petition— this is not a small task for Mrs. Morling. A few weeks ago she received high wages for it all as she heard the testimony of ten of these lads, eight of whom were accepted for baptism.

That leads me to the next division

Reaping.—God has given the strength for sowing and the joy of reaping. At present there are eleven congregations, some of them very small, where Christian services are regularly held every Sunday. As people in five other villages are asking for preachers, and some of them have promised to erect prayer-houses, we hope this number will soon be increased. Our oldest indigenous congregation, Kakkaveri, has not always been a joy to us. The whole village in general, and the congregation in particular, are being severely attacked by a branch of the great Indian political organisation, The All-Indian Congress. A good work is being done and our little flock is holding its own, but, of course, we should like to see it increase like the others. The Namakal congregation has witnessed twelve baptisms this year, eight of whom were from the Hostel; while the western congregations had no less than fifty-three additions by baptism.

Only yesterday God showed to us how He can bring encouragement from most unlikely quarters. After a twelve mile ride, much of which was very rough, we conducted the Sunday morning service in the village of Elur. This is the station of past high hopes, of long and bitter dissappointment —the station where one worker was done to death and another was made raving mad by a decoction in milk. But yesterday morning, immediately after the Benediction, one enquirer, now a teacher in a distant municipality, arose in the meeting, made open confession of his faith in Christ, told us much of his



THE NAMAKAL BOYS' HOSTEL.

religious history, and asked for baptism. At once a young man in the Government Temperance Propaganda department arose, told us, with weeping, of his past failings, and assured us of his faith in the Lord. Then another young man, a teacher in a distant town, appeared on the scene and expressed his desire to join. All three are enquirers of long standing, have passed through sore temptations, and are recognised as leaders of their kind. Earnest conversation went on for over three hours, till, what with the journey, the service, and the long discussions, we were almost exhausted. Notwithstanding all the tireless machinations of the Congress, God will yet bring us something good out of Elur.

The total membership in our churches in Sendamangalam and Namakal is 192.

Local Income.—We believe it will be a real encouragement to friends, who are doing so much financially to support the S.B.M., to know that the Indian Christian is adding his quota. The income of our Namakal Home Mission, which is financially responsible for men's work in two stations, amounted to Rs.685-4-0. Sunday collections realised Rs.260-12-11., while School Fees totalled Rs.373-8-6. Donations from friends, Rs.432-2-6. Government Grant to Day Schools was Rs.2,409, and to the Hostel, Rs.684.

EARLY IMPRESSIONS.

By G. F. CHAMPION.

THERE are many things that we have been doing for such a long time that we cannot remember having learned to do them. The first beginnings have been lost in the dim past, and may not again arise to our memories. The parent who cannot remember when he began to walk, watches with pleasure the first step of his son; the mother, who cannot remember the time when she could not speak, listens eagerly for the first word from her daughter's lips. Some people lack the confidence to enjoy venturing upon anything new, and are never happy when they get out of the usual run of things. Few of us would be pleased if it became necessary for us to learn to write with the left hand, or to alight from moving vehicles with the right foot first; but the first beginnings of the new missionary many times give him just such feelings of awkwardness. This year has been with me a year of first beginnings.

Nine months since, I sat for my first language examination in Madras, and the result of this examination has appeared in the HERALD. Soon after this I came down to Namakal, and was introduced to mofussil life by Mr. Morling. Before I had been "up country" for a fortnight, for the first time I witnessed a river baptism. The service was conducted by Mr. Morling, and several men and women from the surrounding villages passed through the waters.

On the next day, at our Sirunellikoil chapel, I read a portion from the Scriptures in Tamil for the first time. I did not find it a very pleasant task, and was glad when I had come to the end of the portion allotted to me. A little while ago a missionary told me that when he gave his first Tamil address from the text, "God is Love," he was glad to hear a dear old gentleman at the back put in periodically a loud "Amen." After the service was over he went up to him and said, "I am pleased that you enjoyed the sermon." He was rather humiliated to receive the reply, "Ah! sir, you see, we do not understand English." How much of my reading was understood by the villagers gathered at Sirunellikoil that Sun-

day morning, I do not know, but I suspect that they were as ignorant of the subject matter at the end of the reading as at the beginning.

The first address that I delivered in Tamil was given at our Namakal prayer meeting about a month after my visit to Sirunellikoil, above mentioned. It may be unnecessary for me to mention that the address was a short one, hesitatingly given, and composed of short sentences. However I was pleased to have made a commencement in speaking in Tamil,



Our Namakal Teaching Staff.

for I had not looked forward to the experience with very much confidence. At a subsequent meeting when I was speaking, the expression on the face of one of our Hostel boys drew my attention. He looked as worried as possible, and every time I hesitated for a word he wriggled about as if he wanted to jump up and help me out.

I am still spending three hours a day with my teachers, and beseech you that you will pray the Lord that He will continue to help me in my studies.

KOLLI HILLS FIELD.

By D. A. THROWER.

FOR nine months only of the year under review we have supervised the work of this Field. During this time all the former activities have been carried on, but we regret that no spiritual results have been seen since our arrival. The spiritual blessing of the people is our one great aim, and, although we grieve over the present barrenness of the soil, it is an encouragement that four sisters were baptised on profession of their faith in the Lord Jesus Christ just prior to our coming to the Hills.

Schools.—At this time last year two of the schools were closed owing to a shortage of workers. After very great difficulty we managed to secure workers for these stations, so that all the nine stations are now occupied. The difficulty of obtaining suitable workers in this malarial area is an ever present one. The lack of transport facilities makes difficult the supervision of the out-stations. The hill folk are very conservative in their outlook on life, and many of them fail to see the use of education. At an early age children are sent out to tend cattle and goats. The Mission schools, however, are attended by a total number of 163 children. Government grants towards upkeep of the schools amounted to Rs.1,612.

Village Evangelism.—The teachers preach in the villages in the neighbourhood of their schools each morning. During the past year the total number of addresses given in this work is recorded as 2,843, and the aggregate of the hearers was 18,412.

Church.—The membership of the church shows an increase of 4 over last year, the new members having been received by baptism. Several of the members have moved away from the Valavanthi Settlement either to Puliampetti or to Ariyur, where miniature communities of hill Christians are springing up. All movements that tend to de-centralize the Christian community have our support, and we hope that the friends who move away from Headquarters to other parts of the hills may live worthy lives, and be living examples of Christianity in their villages. The total membership of the church is now 37.

Carpentry Shop.—The carpenter worked throughout the year with an average of four boys under instruction. In addition to a large number of jobs done on the Settlement, the carpentry shop has made a number of pieces of school furniture for use in the Namakal Field.

Dispensary Work.—The past year has been a comparatively healthy period on these hills. Of course, there has been the usual incidence of malaria, viz., one in three of the patients

treated. The total number of treatments recorded for the year is 7,768, and the total number of attendances, 10,633. The doctor daily preaches to his in-patients and out-patients, and in response to appeals from villagers he frequently rides out on the horse to distant parts of the hills to treat urgent cases. Several very serious cases have been treated and cured, including one broken leg and two cases of typhoid. The medical work has been from the first the most successful means of approach to the folk of these hills. The Government has this year granted us, in addition to the usual Rs.1,500 towards the upkeep of the dispensary, a quantity of quinine free of charge. As quinine has in the past been the most expensive drug used in the dispensary (owing to the large quantities required), the Government's free supply of this drug is a very great help to us.



CARPENTRY WORK, MAKING FRAMES FOR NEW MOSQUITO-PROOF VERANDAH, KOLLI HILLS MISSION HOUSE.

At Puliampetti in the north-east of the hills, our compounder carries on the branch dispensary which was started there in 1928. Our brother goes out long distances in response to calls from sick folk, and we believe that a really good work is being done by him. At Puliampetti itself the people are at present hostile to us, in spite of their great indebtedness to our compounder and to his wife the school teacher. The reason for the hostility seems to be the recent increase in the number of Christians living in that village. The heathen villagers resent the Christians settling among them, owing to caste prejudice.

Roads.—Eighteen months ago Mr. Brand constructed the first five miles of really PUBLIC path on the Kollis. Now the

Salem District Board has decided to grant a sum of money annually for the construction of paths on these hills. We have, therefore, commenced work on a new bridle path from this Settlement to the foot of the hills. The old cooly track is very steep and in places is really dangerous in wet weather. About one and a half miles of path have so far been completed.

Mission Store.—This small "general" shop has been in existence for a number of years, and supplies the Mission workers, the Girls' Home, and the hill folk of the neighbourhood with a large variety of every-day commodities.



NEW ROAD ACROSS RICE FLATS ON KOLLI HILLS; VALAVANTHI MISSION SETTLEMENT IN BACKGROUND.

Building Construction.—During the year one wall of the doctor's house has been rebuilt, and the two verandahs of the Mission House have been made mosquito-proof. The extension to the chapel, commenced by Mr. Brand, was completed by Mr. Morling.

Sundry Items.—The Annual Convention was held at the beginning of October, 1929, when our esteemed brother, D. Samuel and Mrs. Samuel gave helpful addresses to our friends here.

The result of the Harvest Festival was Rs.74 for church funds. Church offerings amounted to Rs.225.

The Home Mission Society has an income of Rs.367 per annum, and is at present responsible for the work in Chulavanthi in the south-east of the hills.

Though this year has not seen any advance in the work of this Field, we trust that at least there has been some consolidation. Pray for spiritual blessing for the coming year.

LADIES' ZENANA AUXILIARY.

SECRETARY'S REPORT.

By MISS P. P. NUNN.

The year under review opened with rejoicing over the amalgamation of the two Societies, yet, for the L.Z.A., there was a cloud overshadowing, as we mourned the loss of Mrs. Collin, who had for sixteen years been the able and devoted Secretary of our Auxiliary. However, as "by faith" we have gone on day by day, and have passed through the first year of the new experience, it is with profound gratitude that we acknowledge all the help God has so graciously given. Our service has been but faulty, yet we believe that He who knoweth the heart has accepted it, and will deign to continue to use weak instruments to promote His glory.

The three lady missionaries of the S.I.S.B.M.S. are now working under the auspices of the L.Z.A., and Mrs. Brand, on her return to India, will also be a member of the L.Z.A Staff. We welcome Miss E. C. Putnam home on furlough, and pray for her renewed health and strength, and much blessing from the Lord. Miss Carter has proceeded to Madras to assist with the L.Z.A. work there, while continuing her language study.

We again praise our great **El Shaddai** that He has been *enough* to meet every need, and thankfully record a total general income of £1,553 8s. (which is an increase of £518 on last year). In addition, the L.Z.A. received a legacy of £500 from the late Mrs. Collin, which has been invested, and the income arising therefrom will be credited to the L.Z.A. year by year. The expenditure has been £126 in excess of income, and as the expenses of the Tinnevelly Field have only been charged to the L.Z.A. for nine months of the year, it will be seen that a considerably augmented income will be needed in the coming year.

On the amalgamation of the two Societies, the following ladies became members of the L.Z.A. Executive, as representatives of the S.I.S.B.M.S. Miss. J. A. Bocking, Mrs. E. J. Hammer, Mrs. E. F. Kevan and Mrs. W. H. Rose (the last named becoming a Vice-President). During the year Mrs. Hedges felt obliged to resign from the Executive after serving for four years, and Mrs. Crisp, after serving for seven years.

Deputation work has gone on throughout the year, and we are greatly indebted to Mrs. Brand for all her willing service for the L.Z.A. We thank those who arranged special meetings, and others who so generously offered hospitality when meetings were held out of London. It is with great pleasure we report that, under the amalgamation of the two Societies, L.Z.A.

Branches have been organised at Bedford, Cottenham, East Ham, Highbury, Horsham, New Cross, St. Clears, Staines and Wetherden, and that new branches have been formed at Bradford, Hailsham, Leigh-on-Sea, March, Irthlingboro, Potten End, Raunds and Rushden.

Quarterly Prayer Meetings, with very encouraging attendances, have been held at Highbury, New Cross, Notting Hill Gate and Bethnal Green.

Two new L.Z.A. Missionaries have been accepted by the Council: Miss Stella Hazel, of Gurney Road, Stratford, and of the Mildmay Mission Hospital, will, after another year's preparation (D.V.) sail for India about September, 1931. Miss Ruth Harris, of Mount Zion, St. John's Wood, is at present a Medical Student, and will not be going to India for a year or two. An account of her Call to the Mission Field will appear in a subsequent Report. An account of the Call by Grace and to the Mission Field of Miss Hazel will be found on another page of this Report.

Lastly, but not least, at the beginning of the year the L.Z.A. Prayer Union was formed. This shows an encouraging membership of those sisters desiring in this way to keep in daily living touch with the details of the work. One at home has said: "I think our Prayer Union is just splendid, and to me it is such a connecting link with my sisters whom I love in Him," and one from India has written: "The Prayer Union is felt to meet a big need, and it is a tower of strength to know we are being prayed for so regularly." We invite others who feel called to this ministry of intercession to join, knowing our Master has said: "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

Particulars of all the work can be obtained from the Organising Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1.

As we go forward into the coming year, it is with a desire to be more fully yielding to Him for service, obeying the injunction: **"Be Strong . . . and Work . . ."**

MADRAS FIELD.

Gospel Work among Women. By Mrs. L. WATTS.

ABOUT three years ago the writer was led to commence regular Gospel meetings amongst women. The first intention was really the strengthening of the faith of new Christians and teaching of enquirers; but from the very outset it has been evident that the work was to be developed more among non-Christians, and we have always had more non-caste Hindu women attend the meetings, than Christians and enquirers.

When the meetings commenced some remarked: "Oh yes!

they will come at first and be very keen, especially if you give them tea and a bun, but after a few months the women will get tired of having to come to meetings and you will have to stop." The reply was, "Well, we will see," and after three years of steady and regular work, we joyfully record that the attendance in most places is well maintained; in some villages has considerably increased, and only in two places is it lower than it was at the beginning. Meetings are held regularly in turn in twelve villages, and take the form of a simple Gospel service. The women are taught to sing the lyrics, and so take a part in the worship. Very, very few can read, so the words of the lyrics have to be memorised before the women can sing, and this usually takes up the first part of our meeting. Prayer and a Gospel address follow, then a cup of tea and biscuits are handed round before the women go home.

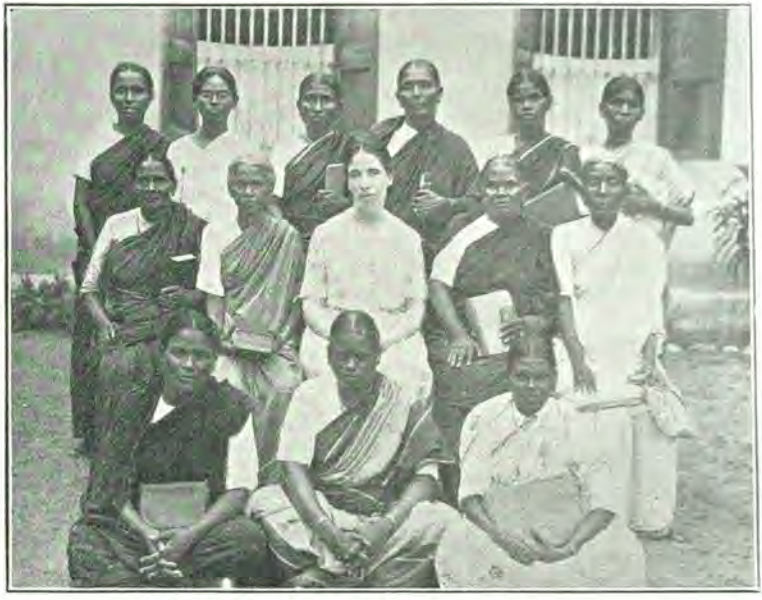
Several things have impressed me, while I have watched the development of these meetings. One is the interest the women begin to take in their personal appearance. Many who used to come in dirty *sarees*, unwashed bodies, and uncombed hair, now come tidy and clean. Another thing is the reverence maintained during prayer. Closed eyes, and bowed heads, babies hushed, make it possible to hear a pin drop during the times when we are bringing before our Heavenly Father the needs of these dear ones, and, as we close, the "Amen" that sounds forth from the simple audience makes one realise that the prayer too has meant something more than a reiteration of mere words. The women will quite intelligently answer questions, and very often can remember quite a lot of the last message they listened to. During the past year we have held no less than forty-seven meetings, at which the average attendance has been forty-four. I wish it were possible to tell you of souls that have been brought to the feet of Jesus, but I am sure that God is working in the hearts of many.

Report of Women's Work. By Miss E. C. Putnam.

THIS week when reading in the Tamil Bible a part of St. John's Gospel, I came to chap. xix., vers. 38-39: "After this Joseph of Arimathea asked permission of Pilate to take away the body of Jesus. This Joseph was Jesus' disciple, but for fear of the Jews he was a secret disciple. He came and asked Pilate to give permission to take away the body of Jesus. Nicodemus also came. He came to Jesus the first time in the night." These two men were Jesus' disciples in the days when He Himself walked the earth. Even though they feared the people they were obliged to follow—to be His disciples, and when the avowed disciples and friends of the Lord could do no more for Him, these secret disciples came and took away the body of their Lord. Perhaps had they confessed Him before that time, Pilate would not so readily have given

his permission for the removal of the body. However that may be, they did not mind who knew now, their allegiance was no longer a secret one.

This year in Madras and in the surrounding villages, the work has been going on as usual, and has not been in vain. Just as when, nearly two thousand years ago, Joseph and Nicodemus became His disciples, "though secretly for fear of the Jews," so among our women to-day are many secret disciples waiting for the time to come when they can say, "I am the Lord's."



MISS PUTNAM WITH MADRAS BIBLEWOMEN.

Sarah visits a Brahmin house where lives a young girl about fourteen years old. She is married, and just now is very sad because the time has come for her to leave her mother's house and go and live in her husband's home. Our Biblewoman has taught her for years and we believe that she loves the Lord, but now she has to go right away, and we do not know if there will be any spiritual help in the place where she is going. I shall never forget the last time I saw her. She lives upstairs in a two-storied house, and as she did not want to be seen, just stood in the angle of the flight of stairs all the time the Biblewoman was talking. Before leaving the house I gave her a little tract, and at the end of the afternoon, when we were passing the house, we heard her voice

calling us, though we could not see her. She asked for another tract to give to her husband.

In the village of Agaram are two women. One is the wife of a Hindu, and he has threatened her with all kinds of punishment if she goes near the Chapel on Sundays to worship, but the Biblewoman visits her each week, and she longs for the time to come when the Lord will change her husband's attitude. For this she does not cease to pray. She has a daughter who also longs to confess her faith in Christ. This girl attends our meeting for Christian women, but is not allowed to come to the Chapel on Sundays.

In Koyambedu some months ago, a youth who took the name of Joseph, was baptised and joined Ayanapuram Church. Now his mother also believes, but for fear of the people dare not make a public confession.

In Ayanapuram a woman is bravely taking her stand in her own family, not joining in idol worship in the home, but she has not yet the courage to make an open confession.

We could tell of many, many more of these "secret disciples," but time forbids. Our Biblewomen, thirteen in number, have at least five different districts each, in which they work, visiting the houses of those who do not know the Lord, and telling the women there the glad tidings of salvation. Over five hundred houses are being visited regularly, and then there are occasional visits to special people and meetings in outcaste villages. I have told you of only five secret disciples living in four different places; our Lord knows how many others there are in the very many places we visit.

But there are not only the secret disciples. During this year several women have been enabled to come out boldly on the Lord's side, and have been baptized and joined the Churches at Vepery, Ayanapuram and Sembiam. We crave your prayers for these new disciples that they may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

There is a Dispensary for women and children in the compound of the Mission House, and as the patients come for medicine, the Biblewoman tells them of the One Who can cure their sin-sick souls. During the year just ended, 2,820 patients were ministered to in this way.

This year we have begun a meeting for Christian women at Sembiam. It is a small beginning but the results are encouraging. There are sixteen names on the register, and about twelve women attend fairly regularly, the average attendance being seven or eight. Only about three of the women can read, but they try and sing hymns and learn portions of Scripture, and some of the women are doing well.

In the days when Nehemiah was building the wall of Jerusalem he received a message to leave his work. He replied, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to

you?" During the year I have received a message to leave the great work here for a time. I have not been well for some months and now I have been called upon to rest. When I received the call I felt like answering as Nehemiah did, but my message was not sent by an enemy. It *is* a great work, and I must leave it and "come down to you," but the work will not cease, because the Master is here. It is the work which Christ Himself has commanded, and He has promised that "All that the Father hath given Me shall come to Me," and He will not forsake the building of His Temple. But He needs labourers. He needs those who will work with Him until the work is finished. When Nehemiah's wall was finished, the heathen around "perceived that the work was wrought of our God."

The heathen around us are seeing great things to-day. Will you help them to behold even greater things? Will you pray that their eyes may be opened? Will you pray that the Lord will send forth labourers into His harvest? Will you help to open these blind eyes that Satan has blinded? Will you help to lead those whose eyes are open but do not yet know how to walk?

NAMAKAL FIELD.

Things that God hath Done. By MRS. D. MORLING

AS we think of the events of the past year, one by one, we realise to some extent how very much we have to praise God for. It is no small blessing to be granted sustaining grace to do the daily duties, to continue in the Christian path, to be upheld in time of temptation. It is perhaps a more apparent blessing to be restored after having back-slidden, to be raised to health after lying on a bed of sickness. And then there is that great joy and blessing of seeing things go forward, souls being brought out of darkness into light, the young believer becoming more established in faith, the little Church growing larger. All of these things we have seen, and our hearts overflow with gratitude to our Lord Who has been the Author of it all.

We opened the year with ten Zenana stations, but after two months Erumaipatti and Kakkaveri were handed over to Miss Savage, and the worker at Vatambadi resigned. Work, however, was opened at another station the same month, and a Biblewoman engaged, so for most of the year our staff has been eight; but near the close Ruth, who has worked as a teacher for ten years in Madras, came to Vatambadi, so we now have a full staff. The number of addresses delivered by the Bible-women is 10,579 to a total adult audience of 34,665. We have 544 houses on our visiting list, but in many cases two or more families are living in one house.

About eighteen miles from Namakal is a village known as Periyasolaipaliyam. Here the people have long asked for a Christian teacher and Biblewoman, but, being unable to hire a house there for workers to live in, we were obliged to station them at Kapili Mulai, which is one and a half miles away, and from there they go to conduct services and visit enquirers. Four women from Periyasolaipaliyam were baptised last April, and there are others enquiring. Altogether twenty-three non-caste women have been baptised during the year. For these we humbly praise God, and ask your fellowship in prayer that they may be kept from yielding to the many temptations which assail them.



NAMAKAL WEAVING CLASS, WITH TEACHER, AND THE MATS, TOWELS AND LOIN-CLOTHS THEY HAVE WOVEN.

Teaching in the caste villages yields very little visible result, but we know that much faithful work has been done. There are three women in Namakal who, the Biblewoman says, are giving evidence that they are true believers. They may not come to the chapel, but they pray and read the Word at home, and have sent, during the year, contributions amounting to 7s. 6d. for the support of the Cause. Another woman of high caste has bought a Bible, and as she reads it she writes down fundamental differences that she notices between it and the teaching of the Hindu Vedas. In the caste homes there are twenty girls and young women who are learning to read. As far as I am aware, our Zenana work has suffered no

hindrance through the Nationalist movement, which is so active all over India. For this again we offer humble praise, and would remember that in days to come the opportunities may not be so bright. Let us, therefore, press on the more earnestly, the night cometh when no man can work.

All of our most promising stations lie far from headquarters; this means much camping. During the year we have been out on numerous short camps for the supervision of regular work in the stations. We have also toured in various districts where no mission worker can at present be placed. At the beginning of this year we made plans for a six weeks' camp. All the surrounding villages were visited, very encouraging lantern meetings were held each night, and the people besieged the tent daily for medicine, so that by the time we returned to headquarters for two days, to pay the workers, we had entirely exhausted our supply of the most useful drugs. At that point we were prevented continuing our camp, as I was laid aside by sickness, and was unable to take part in active service again for the succeeding five months. For this same reason I have not been able to give the Biblewomen the usual monthly lessons, so there has been no examination this year in the Namakal field.

There is yet very much land to be possessed, wonderful opportunities are before us, we believe the Lord has many people in this Taluk whom He will bring to Himself. Pray for us that we may be guided to use the right methods, that He may send us the right workers, and that He will fill us with His Spirit of wisdom and love.

SENDAMANGALAM FIELD

Zenana and School Work. By MISS ELEANOR SAVAGE

MISS MOWLE and I have now been living in Sendamangalam for over eighteen months, and have been very happy here. We lead a very busy life, but, praise the Lord, He always gives strength sufficient and there is joy in His service.

Biblewomen.—We have now ten Biblewomen in this field. At the time of writing we have no Biblewoman at Pottanam. As we have enquirers there, the lack of a Biblewoman is felt very much, as the people cannot be visited more than three or four times a month from here. Special prayer is asked for these enquirers, also for the people at Elur, and for our Kakkaveri Christians, for the women also in the homes we visit. Many of the latter seem to be realising the power of the Christians' prayer, and often when anyone has been ill they have sent for one of our Biblewomen to pray with and for them. Some of them love the Lord but are bound by the bonds of caste. Remember their bonds and pray for them. The Ortter people (mudwall builders) have shown increased

interest this year. A woman in this street was taken ill and died a few months ago. While she was ill she gave testimony that she believed that the Lord died for her and that she was going to dwell with Him.

Camping.—I have been able to camp fairly regularly during the year. Whilst camping at Erumaipatti I have been able to visit Pavittram where Abraham lives. It is pathetic to hear him talk of his longing to see his own people saved. "I have waited so long," he said one day as we were leaving his village, "but who can tell, perhaps the Lord has been pleased to drop a seed in some heart to-day." The people there are very friendly and ready to listen to the Gospel, and



GIRLS' HOSTEL, SENDAMANGALAM, DRAWING WATER.

they testify to the fact that there is a real difference between Abraham's life and theirs.

Medical Work.—In Senda we have good numbers coming for medicine. The people who come always listen to the Gospel stories told by the Biblewoman. Some listen very earnestly. We know that the Lord has touched one girl's heart this year through medical work. Her name is Veria, and we believe that there have been others. It is impossible to keep account of the numbers treated on camp. I have often treated from fifteen to as many as sixty in one morning.

Girls' School.—The attendance at our Girls' School has gradually increased during the year, and at the time of writing

we have the names of over seventy pupils on the register. It is a real joy to hear these children singing our lyrics, and answering so eagerly any question put to them on the life and death of our Saviour.

Hostel.—We do praise the Lord that He made it possible for us to open our Girls' Hostel in January, and our numbers have now increased to fourteen. One girl, Aaron's sister, has asked for baptism. She is very earnest and gives real evidence of a change of heart. We thank the Lord for this. Pray for our little girls, they are a great joy to us, and we do long to see them saved by grace.

Women's Meeting.—We continue to hold this Meeting at mid-day each Friday. Our numbers vary from five to twenty, with an average attendance of eleven. They are much quieter in the meetings now, and, although it sounds strange to our ears to hear a woman half-way through the prayer make such a remark as, "You haven't asked Him for rain yet," yet we do feel that it is an evidence of the True Light dawning on these dark souls.

While we were on the hills this year, we heard a great deal about prayer and the power of prayer, and I came back to my work with an earnest desire that I might not only have more zeal in my work, but more zeal and power in prayer.

Beginnings of Service. By MISS BEATRICE MOWLE

BY the time this appears in print I shall have been in India two years. Looking back, it hardly seems possible that it can be so long, but time goes so quickly. There have been many weary moments when I have asked myself, "Shall I ever learn the language, and be able to speak and work more fully in the Master's vineyard?" Much of the time even now has to be spent in the study of the language. Since we started our hostel for girls at Sendamangalam, I have gone over daily and taken prayers with them; this has been a help to me, and I do pray that the simple message given may be made a blessing in their young lives. I also take a class of bigger girls in our school each Sunday. We have several little girls who come to our school who are high caste, these are naturally brighter than the other children, owing, no doubt, to the better environment in which they live. It is a pleasure to hear them repeat from memory verses of Scripture, and give intelligent answers to questions asked concerning God's Word.

I have helped in the Dispensary occasionally when Miss Savage has been on camp. Although we try to keep regular dispensary hours it is practically impossible. We have people coming from villages around and near Sendamangalam at all times of the day. For the purpose of giving medicine to these people, I keep a few medicines in my room. Perhaps when I

have just settled down to study, I hear a voice on the verandah calling "Amma," and for a time I appear to take no notice, but owing to the repeated cry of "Amma," I call out "what do you want?" Immediately a head appears at my window or door with the words, "Give me a little medicine." I then try to make them understand that we give medicine to those who come for it between 7.30 a.m. and 8.30 a.m., and that is the hour in which they must come; they will then say, "But Amma, I have walked five miles, you must give me a little medicine." Then after some more exhortation I will give the required medicine. We have some disappointments with our



GIRLS' HOSTEL, SENDAMANGALAM, SEWING CLASS.

patients; perhaps we treat a bad wound or sore for two or three days and it makes good progress, then the patient will stop coming, only to return a month or so later, worse than ever.

I have been out with the Biblewomen a few times, and hope to go out with them more regularly in the near future.

I value the prayers of all who have supplicated at the throne of grace on my behalf, and thank you for them. I ask that you will still remember me, as I enter more fully into active service for the Master, especially praying that my life may be more consecrated to His service.

KOLLI HILLS FIELD.

Report of L.Z.A. Work. By MRS. D. A. THROWER

SINCE October last it has been my privilege to act as foster-mother to the family left in my charge by Mrs. Brand on her departure from India on furlough. In spite of the little ups and downs consequent on the family losing its mother, the past nine months have been an uneventful and happy period with all of us. During the three months, however, which preceded our arrival, three of the girls from the Boarding House decided to make homes of their own, and they were married to young hill men. With great pleasure we report that during the same period one of the inmates of the Home, and two former inmates who are now married, put on Christ by baptism. One baby boy came to swell our numbers during the year.



FOSTER-MOTHER AND CHILD, BOARDING HOME, MISSION SETTLEMENT, KOLLI HILLS.

The various industries carried on in connection with the Home have been maintained, and the girls take an intelligent interest in them.

The Girls' Weekly Prayer Meeting and Sunshine Band are still carried on with our sister, Kamalam, a voluntary worker, who remains very faithful. Kamalam passed through the waters of baptism this year.

A very refreshing season was experienced last March during the week of prayer, when all the girls met daily for a prayer meeting, apart from the older folk. Several of the girls received definite blessing, and we still hope to see fruit from that sowing redounding to the glory of God the Father.

Of the Biblewomen's work I am not able to give a very detailed account. It is impossible for me to go on camp or visit the villages. Hence our dear, lonely sisters in the out-stations are without the very necessary (and well-nigh the only) help to which they were formerly accustomed. This part of the work is crying out for Mrs. Brand's return.

Both of our monitresses are going out every week with Biblewomen and are showing some promise in the work.

The Weekly Prayer Meeting for the women workers on the compound is maintained, and proves a source of real inspiration and help. We only yearn that these privileges and blessings might be shared by our sisters holding the outposts.

In conclusion, let me urge all our friends to especially remember these lonely sisters, who are awaiting the return of their leader; and also pray that in the meantime all necessary wisdom and grace may be given to the one who is trying to fill the gap, at least as far as the little ones are concerned.

TINNEVELLY AND RAMNAD FIELDS.

On the Field Again. By MISS VIOLET D. GREEN.

IT was my happy privilege to write my report for last year in the land of my nativity. Recalling that, the mind is flooded once again with all the happy memories of precious days at home. It is no less my privilege to write this report from the Bungalow at Paniadipatti, to which, by the goodness of God, I have been permitted to return.

The period covered by this report is from July 1st, 1929, to June 30th, 1930, which months may be divided as follows: July to December, 1929, Service in England; January, 1930, Returned to India; February to June, 1930, Service in India. Such are the well-defined divisions of the past year for me. Upon the first of these three there is not much need for lengthy comment, for I have had much to say in previous communications, both public and private, concerning those delightful months. The sweetness of those happy days is with me still; the memories are cherished. I thank God for every opportunity afforded me during that time of speaking about the work He has entrusted to us here in S. India.

But those days passed all too quickly in some ways, and so January 10th witnessed farewell scenes at home, at St. Pancras, and finally at Tilbury. I was on my way to India for the second time. What a privilege I had esteemed it, a great privilege to spend one term in India for the Lord, but I feel it a far greater honour to be permitted to launch out a second time. Paul *the great Missionary* went forth *THREE* times; if the Lord tarries, it maybe He will grant me a like honour!

Once on board the *Naldera*, what re-dedication there was to His service. What pleading for cleansing from all that

would clog and hinder, for refilling of Holy Ghost power, for a new *Vision.*

The mind was made to concentrate upon future work, and plans were prepared with a view to more aggressive work among the women of India. The word of God, given to me the day I arrived at Paniadipatti, was full of significance, "*my marching orders*," as it were, and left no doubt in my mind as to what I was required to do. "Be strong and work, for I am with you, saith the Lord of Hosts" (Hag. ii. 4).

What a great day was February 3rd, 1930, the day when once more I entered this bungalow after an absence of nine and a half months. No pains were spared by any to show me how real was the welcome extended. The days immediately following were busy days of settling in, picking up the threads, and taking over responsibility that had been cheerfully accepted and capably borne by Miss Poole during the intervening months.

Though only five months have elapsed, yet it seems as many years since furlough days, for there has been so much to keep one perpetually busy and completely absorbed, that those days seem but a dim and distant memory. The supervision of thirty-one stations and above forty workers, leaves one with very little time for indulging in reveries of the past! Indeed it requires frequent severe mental discipline to keep from getting into a state of over-wrought agitation. It has been necessary to remind myself that the weight of responsibility rests not upon me, else it would crush me, but rests upon Him Who daily invites us to cast our burdens upon the Lord.

With the exception of a few changes, such as transfers and resignations, the staff is much the same as it was twelve months ago. The Annual Workers' Examination was held in April, the results of which were disappointing. Prizes were given to the first three on the list. We have now the Monthly Study Class for workers on the bungalow verandah, and are arranging a separate series of Monthly Study Courses for the Pastors and Preachers.

Meetings for our Christian women have been steadily maintained during the year, and with most gratifying results. During the last few months these have been started in a third village, and are very much appreciated. Oh that, by these means, we may see the women of our Churches growing in grace and becoming ornaments to the Church!

The Biblewomen have continued their work through the year. A fourth Biblewoman, specially maintained, was put on to the regular staff at the beginning of May, and her work is very satisfactory. About 375 village visits were reported, with approximately treble that number of messages given. The reception of these Biblewomen varies. Usually the villagers

are ready to receive, and in many cases eager to hear, but there are days when there is much hostility and opposition to be faced. This is on the increase now, when all India is seething with unrest, and the anti-British spirit is finding expression in many ways painful and unpleasant, even in the out-of-the-way villages here.

During the week commencing March 2nd, by special request, we held a series of prayer meetings in various stations, and a very profitable season it proved to be. We realised the truth of the promise, "Draw nigh to God and He will draw nigh to you."

The year under review closed with a token for good, albeit it was but the appearing upon our horizon of "a cloud the size of a man's hand," for we were privileged to receive into our Kulingapatti Church four members, and into the Koilpatti Church two members, by baptism, and there are several candidates now waiting to be baptised and received into the Paniadipatti Church. May this be indeed but the droppings presaging copious showers about to descend upon this part of the field.

I close this report with just a reference to that work which lies heavily upon my heart, for which I made preparation on board ship: the development and extension of work among our Christian women. This has had to stand aside, for the care and supervision of the workers and schools and stations has made it impossible, for some time yet, to carry into effect those plans. What then? God's delays are not denials. The time will come when I shall be liberated from present responsibilities and permitted to proceed with that work for which there is such great need, and which is so full of possibilities. Till then all this must, in His great plan whose wisdom is inscrutable, be part of my preparation, my further equipment for that service.

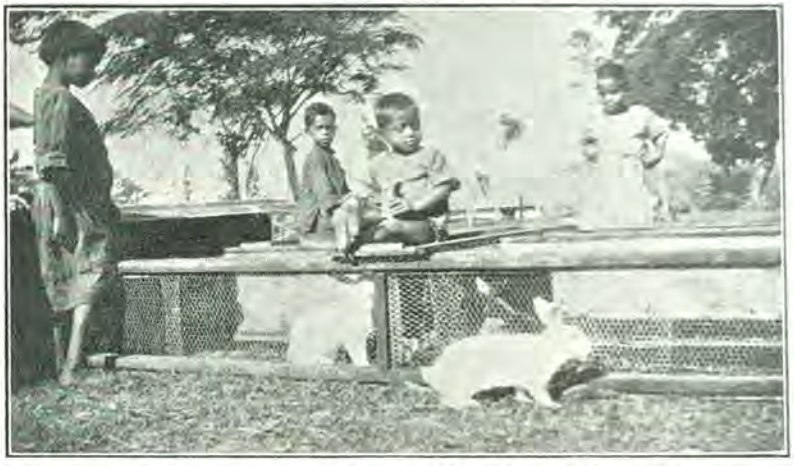
With the Girls at Paniadipatti. By MISS A. M. POOLE

AS one looks back over the past year, one feels that the first note should be that of praise to our God for His help and grace and guidance throughout a difficult year. The chief reason for its being difficult was the fact that, until February, 1930, I was in charge of the field, including the Workers, Biblewomen, Medical Work and the Boarding School and, in addition to this, I was still studying for my second Tamil Examination. So that, when reviewing the year, I, of all people, have cause to say, "Bless the Lord, O my soul, and forget not *all* His benefits."

Throughout the year the first Monday in each month has been observed as a Prayer-day. Meetings are held morning and afternoon in the bungalow, and in the evening in the

chapel. These have been precious days, and we feel that our God will continue to bless the work here.

Towards the end of the year Miss Carter relieved me of the Dispensary Work, and I was able to devote more of my time to preparation for my second examination. In November I went to Madras for the examination, which, by the goodness of God, I was enabled to pass. January was a very busy month, for there were Christmas Boxes to be unpacked, and the gifts, so kindly and thoughtfully prepared, distributed to our school children. We were also busy preparing for the return of Miss Green. She returned from furlough in February, and oh, how glad we were to have her with us once more, and how thankfully I handed over some of the responsibility.



PLEASURE AND PROFIT FOR THE CHILDREN, KOLLI HILLS MISSION SETTLEMENT.

During April and May a much-needed holiday was enjoyed at Kotagiri, where we exchanged the scorching heat of the plains for the bracing atmosphere and beauty of the hills. The fellowship with other missionaries, and the privilege of attending English services, was appreciated all the more because so seldom experienced.

The month of June was a joyful one in connection with the Girls' School, and there are now in the school 41 girls, whose ages vary from 4 to 18 years. During the year the numbers have varied, and in one term there were only 27 girls. This work is no small responsibility, and I ask for much prayer on its behalf. There is Scripture instruction three times daily, and several of our girls are really converted, and their lives bear witness to the change within.

We pray that the blessing of the Lord may rest upon every effort put forth during the past year, and that He will

vouchsafe His guidance in all that may be attempted during the year upon which we have now entered.

Varying Experiences. By MISS GRACE K. CARTER.

"HE that is perfect in knowledge is with thee." In writing a report of the last year I can truly say that this word has indeed been fulfilled. Never shall I forget this word being given to me during one of the daily quiet times in my cubicle, while in training at "Redcliffe." Here was my word for the unknown future.

What a year it has been! Truly one of trial and difficulty; of joys and sorrows; of triumphs and songs of victory; of sad failures and disappointments; yet the heart fully echoes the words of David as he said, "Give thanks unto the Lord, call upon His name, make known *His deeds* among the people."

The major portion of my time has necessarily been occupied with language study, and here I have indeed needed the One "perfect in knowledge." How wonderfully the Lord helped me through those days of close study, when it was difficult to concentrate. I took the first examination while on the hills this year, and He gave me success.

The chief event last July was the opening of a new chapel in Utchingullam, a little village three miles away. I well remember going to the opening service. What hopes and prayers about the work there filled our hearts, and I was reminded of it when visiting the village, thinking there would be just a little prayer meeting amongst the few Christians there. I found on my arrival a crowd of Hindus gathered, waiting to "hear the preaching," and so, after a short time of prayer, the meeting was turned into a Gospel meeting; my munshi addressed the people for forty-five minutes, and they *listened*.

I have sought to help in as many ways as possible in the work, and although I have not really been able to do much, I have come to know more about the work, and can now pray more intelligently and with greater consciousness of the needs than before, and surely this will help. In September I began to help with the medical work. Then indeed did I need the One "perfect in knowledge," and He never fails and did not then. There was much illness, not only in the villages but amongst our own people, and then came news that cholera had broken out badly in Satur and Utchingullam. From the latter village people came for medicine, which I was glad to be able to give to them. Miss Savage came to me on December 7th, and I was very glad. The next day we had a cholera case in the next village, and we had fears for our girls. Thinking that they would be safer away in their own homes, and also their relatives preferring to have them home, I closed the School a few days earlier than was intended, and sent them away.

In January we began Christmas festivities, unpacking and distributing the loving gifts from the Homeland to our Christians here. Then came preparations for the long-looked-for, and longed-for day of Miss Green's return.

From then on to April 19th, when we departed for the hills, was a full time, much to be thought of and done, the examination drawing nearer. Then came the hill season. What a relief from the heat! What a contrast from the scorched-up plains! I just revelled in the wonder and beauty of those glorious hills and valleys, the glory of His handiwork in nature. What spiritual refreshing we enjoyed, too! What quickening, stirring up, heart-searching and re-consecration, as we were privileged to go to the English services, and other meetings. Then too, the meeting with God's servants, conversation and times of prayer, made the heart glad. I returned to Paniadipatti feeling indeed that His goodness and mercy had followed me and surely would a little longer.

Thus, throughout the year, His grace has been sufficient, and as I look forward into the future, comes again with renewed sweetness and assurance, with hope and expectation, the word, "He that is *perfect in knowledge* is with thee."

SUMMARY.

The following statistics of the different Fields may be interesting to our subscribers, and we therefore gladly give them:—

Field	No. of Churches	Members	Preachers	Teachers	Bible-women	Colporteurs and other Workers	Schools	Pupils	Regular Preaching Places
Madras, including Poonamallee	4	252	7	50	13	6	20	1436	45
Sendamangalam } Namakal }	4	137	6	29	19	3	15	461	125
Kolli Hills	1	37	9	10	5	7	9	163	160
Tinnevelly and } Ramnad }	3	693	8	30	4	—	29	676	54

MY CALL BY GRACE.

By MISS STELLA HAZEL

I WAS brought up in a Christian home, but not until the age of fifteen years, did I begin to think seriously about my salvation.

I remember one Sunday morning in class, my mother speaking on the Beatitudes, and the sixth verse came to me with great power, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I knew that I was hungering after God, but did not feel the assurance in my own soul. The light was revealed when my Pastor preached from Romans viii. 28, "And we know that all things work together for good to them that love God, to them who are the called, according to His purpose." I knew that I loved



MISS S. HAZEL.

God, and that, because He loved me, He had given His Son to die for my salvation.

I applied for membership and was baptised on June 17th, 1917, and received into the Church at Gurney Road, Stratford, on July 1st, 1917.

MY CALL TO MISSION WORK IN INDIA

I first felt my call to India on November 15th, 1924, whilst attending the Annual Meeting of the Eastern District Auxiliary at West Ham Tabernacle. Mr. Hutchinson was one of the speakers that evening, and whilst he addressed us the

Lord spoke these words to me, "This is the way, walk ye in it." I was deeply concerned and wondered where the Lord would have me go. Having arrived at home, I earnestly sought the Lord in prayer that He would show me His way. On rising from my knees, a vision of India came before me, of the women and children perishing and dying with no knowledge of a Saviour's love for them. I knew at once the Lord was calling me to serve Him in India. I well remember telling the Lord that I was willing to do anything but this, and I was led to pray very definitely that I might receive the word of confirmation as to His will on the Sunday. These words were given to me. "Come, for all things are now ready," and with this invitation my application was made. I was, however, advised by Mrs. Collin, then the Secretary of the L.Z.A., to attend classes in First Aid and Home Nursing. This I did for eighteen months, and was led to make further application, when I was recommended by the L.Z.A. Committee to take a General Nursing training.

At first I was determined this I would not do, but was later made perfectly willing, and by God's wonderful leadings, commenced my training at Mildmay Mission Hospital on January 22nd, 1927. While at "Mildmay" I have been able to take part in a Bible Correspondence Course, and have found this very helpful.

What can I say to these things?

The Past.—"The Lord hath done great things for me, whereof I am glad" (Psalm cxxvi. 3).

The Present.—"I, the Lord, will hold thine hand and will keep thee" (Isaiah xlii., part of ver. 6).

The Future.—"When thou goest, thy steps shall not be straitened" (Prov. iv. 12).

MY FURTHER TRAINING AND DESIRE.

By A. J. MORLING

IT was on October 1st, 1928, that my training commenced at the Strict Baptist Bible Institute for missionary service in India. I had not then been accepted by the S.B.M. but felt sure that the Lord had called me to work for Him in India. At the Institute it has been my privilege to have Mr. J. Willoughby, M.A., as my principal and tutor, and, above all, as my spiritual guide. The time spent here has been very profitable, and it has been a great help to study God's Word with the other students, under the direction of our esteemed Principal. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the

word of truth." My studies here continued until the end of September, 1929. Though the Institute is a place where strenuous work is done, it is by no means dull.

On October 2nd, 1929, I continued my preparation for the field at the Missionary School of Medicine. The nine months here passed by only too quickly. God grant that the medical knowledge gained there may be used in the work of winning souls for Him in that dark land.

May I take this opportunity of thanking all those who have prayed for me, and helped in my preparation for this



Mr. A. J. Morling.

great task. I ask for the prayers of God's children who are interested in the work of preaching the Gospel of Jesus Christ in the regions beyond, that I may be strengthened in Him, kept close to Him, and be used for the ingathering of those other sheep.

[An account of our young friend's call by grace and to the Mission Field, appeared in last year's Annual Report, and we have pleasure in producing his photo in this issue. Mr. A. J. Morling will be sailing for India, God willing, on November 1st, next.—Editor].

MY CALL BY GRACE AND TO INDIA.

By H. A. HUCKETT

IT was my privilege to be born into a Christian home, where I was taught to read the Bible and to attend the house of God. By the age of fifteen, however, I had developed a very critical attitude to "all this kind of thing," dropped going to Sunday School, and avoided chapel as much as possible. The doctrine of predestination to salvation, and the quarrels which seemed to go on between Church members, constituted my big stumbling block. My mother never gave up praying for me, and it was through her persuasion that, in 1919, I reluctantly attended a Thursday evening service at Homerton Row Baptist Chapel. Mr. Robinson was the preacher, and his text was: "Some to honour and some to dishonour" (2 Tim. ii. 20). It may have been a sermon to believers, but the Holy Spirit fixed those words upon my heart, and I felt the shame of my past life and a great longing to be "a vessel unto honour."

Soon after this an intense desire to know the Bible possessed me, and though I had imagined myself too big, for a year or two, to go in for the Scripture examination, I decided to enter once more. It was while studying the early chapters of John's Gospel, that God spoke to my heart, and I saw that Jesus, the Lamb of God, was my Saviour, and had died to put away my sin. On March 4th, 1920, I was baptised by Pastor J. N. Throssell, and received into fellowship at Homerton Row on the following Lord's day.

Soon after my conversion I began to teach occasionally in the Sunday School at Homerton Row, and helped a little with the Young Peoples' Service in the week, but outdoor pursuits, such as cricket and rowing, still had a great attraction for me. The call to a full surrender of all my spare time to the Lord's service did not come until June, 1923, when I was favoured with others to be present at the inauguration of the Strict Baptist Open-Air Mission. Under God, this organisation played an important part in my life, and directly and indirectly affected any subsequent experience. The friendships formed, and the fellowship realised, were made a great blessing to me and profoundly influenced my life at this time.

In June, 1929, I received a letter from a member of the S.B.O.M. asking me if I had ever sought to know the Lord's will in the matter of full-time service, and sending me a list of possible openings. I appreciated the kindly interest, but did not think much about the letter at the time. On Monday, June 10th, I went to the Prayer Meeting at West Ham Tabernacle (where I have been a member since November 1st, 1925), and our Pastor, Mr. Welsford, read the last chapter in the book of Genesis, commenting on the words in verse 20, "Ye thought . . . . God meant." I remember remarking to him as I

left, "You have given me a text for next Sunday," but beyond that, I did not connect them with myself or with India. The following day, I attended a monthly Prayer Fellowship of the Africa Inland Mission, and listened to an address by Mr. D. M. Miller, a missionary on furlough. He said there were three kinds of Christian service: (1) Non-commissioned—Christians engaged in tasks to which God had never called them. (2) Shared Service—"partly God's will and partly my will." (3) Surrendered Service—the whole life placed in God's hands.

This seemed to be a word from the Lord to me. The following Monday, I again went to the Prayer Meeting at West



Mr. H. A. Huckett.

Ham, and Mr. Welsford read Isaiah vi. He spoke of the six wings of the seraphim as typical of true service. The angelic beings used four to blot themselves out, and two to fly with; then followed Isaiah's response to the call: "Here am I, send me." This was a message straight to me, and I decided there and then that I would offer for the foreign field at the earliest opportunity. On Tuesday, June 18th, my sister came home from a meeting at Gurney Road, Stratford, with the news that Mr. Brand had passed away. Any lingering doubt that it was God's will for me to go to India then disappeared.

On July 15th, at the last sub-committee on the reunion of the two Missions, I made known my willingness to go to

India, if accepted by the united Mission I was accepted, subject to training, by the new Council on November 1st, 1929. Since then I have completed my medical training at Livingstone College, and am now studying under Principal J. Willoughby, M.A., at the Strict Baptist Bible Institute. I shall value the prayers of all friends of the Mission, in this further stage of preparation for my life's work in India.

DEPUTATION WORK.

By ERNEST A. BOOTH.

I AM glad of the opportunity here given, to thank the many friends in connection with the Churches that I have visited in the interests of the Mission during the past year, for the way in which they have rallied to the meetings and helped forward our work.

Missionary Sunday.—An increasing number of Churches are adopting the most helpful plan of setting aside one Lord's Day each year to be observed as Missionary Sunday. On this day the Gospel of the grace of God is preached, but special emphasis is placed upon the missionary aspect of that Gospel. It is well for us to be reminded of the Biblical basis of our missionary work, and to have brought before us New Testament illustrations of missionary enterprise and devotion.

There are still many of our Chapels where a Missionary Sunday is unknown, and a week evening Missionary meeting is not held. If it lies in your power, and you would kindly introduce me to such causes as Deputation Missionary, I should be grateful for the opportunity of making our work known. I am persuaded that in many of these Churches there are friends who, if they were convinced of the New Testament character of our work, would gladly share in our endeavour to carry out the missionary commission of our Lord. I should count it a privilege to be brought into personal contact with such.

Helpful Incidents.—As one moves about the country and comes into contact with missionary-minded folk, one hears of various ways in which the good cause is helped forward. One helper told me of a friend who has long been lying in a hospital as "incurable." His brothers combined to buy him a Christmas present. When the patient heard of the project, he asked that the money should be used in buying gifts to be sent to India in the Christmas boxes.

In one of our Sunday Schools I recently saw a framed "Roll of Honour." On the roll there were two lists, one for girls and the other for boys. Each half year there is added to the roll, the name of the girl and the name of the boy who collected the highest amount for the S.B.M. during the period.

In connection with the missionary activities of a cause whose interest in the S.B.M. goes right back to its beginning, I was handed a gift on behalf of the young people. This was the proceeds of carol singing at Christmas. A number of the young people had banded together for this purpose, and so gathered for the S.B.M. a sum of money in addition to the usual gifts of the Church and School.

Yet another way of securing gifts was shown to me by a friend who has a motor car. Being away from railway and motor coach routes, this lady sometimes gives folk a lift by the way, and she frequently takes friends to visit patients in hospital. When asked whether they may pay for the trip, the owner shows them a missionary box which she keeps in the car, and says that any gift for the S.B.M. will be gratefully received.

"THE STRICT BAPTIST MISSION HERALD."

By ERNEST A. BOOTH.

THE function of our missionary magazine is to place before the readers a record of the progress and problems and plans and prospects of the work of the Mission. In this task the editor is mainly dependent upon a constant supply of suitable articles from the mission field, written by those who are daily in contact with the various activities of the work.

Upon these facts must be based the appeal for co-operation in the Churches at home, by way of prayer and effort. Such an appeal has always been a prominent feature of the "Herald." The magazine is failing at a vital point, if it does not stir its readers to more earnest and more regular intercession for our workers and their witness in India.

Distribution.—After the editor has prepared his material for the press, and the printer has sent forth packages of the current issue in all directions, the task of production is completed. The "Herald" is always delivered in time for distribution to all readers by the first Sunday in each month. I take this opportunity of expressing my thanks to the many friends in the various Churches and Schools for their hearty co-operation in this business. May I ask the distributors to make a special point of giving out the copies as soon as possible each month. I have seen unopened packets of "Heralds" in my visits to the Churches. Even when the month has advanced somewhat, I have heard the remark, "I have not had my copy of this month's 'Herald' yet."

Payment.—In the "Herald" cash statement, published in the Annual Report for 1929, there is an item which reads: "Deficit, £136." This means that because a number of people did not pay for their copies of the "Herald," £136 had to be taken from the General Fund of the Mission to meet the cost of publishing the "Herald." If each and every reader would pay for the magazine at the rate of one penny per copy, the "Herald" would be self-supporting. The non-payment is often due to a mere lapse of memory. How many lapses does it take to amount to £136?

Circulation.—There is a very real connection between the circulation of the "Herald," and the prayerful sympathy evoked on behalf of the work. By bringing the magazine to the notice of friends who do not read it, you may be doing a useful bit of work by gaining a new prayer-helper. Those who do not know of the current needs and opportunities and problems of the work, will not be regular intercessors on its behalf.

I am very desirous of extending the circulation of the "Herald" among friends connected with Churches which at present do not support the Mission. If you have friends in such Churches would **you** kindly introduce the "Herald" to them with a personal recommendation. A widened base at home, means an enlargement of activities in India.

"RAYS FROM THE EAST FOR YOUNG PEOPLE"

By W. J. SHIPTON.

IN December last, the first number of this magazine, in its new form, was published, and it has gradually grown in favour so that now the issue is exhausted soon after publication. It is specially designed to foster the interest, and instruct our young friends in the work of the Mission, but children of larger growth also appear to be interested, as orders are on hand to supply even single copies. A Scripture competition, which is quite a popular feature, appears in each issue.

Our hearty thanks are due to Mr. H. A. Huckett, known to the readers of the magazine as "Uncle Arthur," for his excellent work as editor, but as he anticipates, in due course, to go to India, it will eventually be necessary to appoint another editor.

The magazine is issued every other month at the very low charge of 3/- per 100 copies (postage extra), and it is hoped that still more Sunday Schools will avail themselves of this useful medium of instructing the young mind.

THE CALENDAR.

THE S.B.M. Calendar was first published in 1922, and has emerged each year since in varying shapes and styles. Nearly every year, in spite of its low price, the Calendar fund has been able to hand a profit to the Mission funds, after all expenses have been paid. During these years, the care of publication has been the charge of the late editor of the "Herald," Mr. A. Vine, who, right up to the time of his death, took a constant and careful interest in the yearly issue, and gradually developed the Calendar to its present stage.

The history of the Calendar has been one of steady progress, and of increasing support from the friends of the Mission. The original number of copies printed was 2,000; with increasing demand, another five hundred copies were added. Now it is necessary to print 3,000 copies each year, and even this quantity failed to meet last year's demand.

The 1931 edition is now ready, and again marks a departure in style. A fault in past issues has been the obscurity of the figures of the dates, and this has been remedied by a date pad, measuring 5in. by 3½in., bearing bold figures, but also allowing ample room for a Scriptural quotation and a couplet from favourite hymns. The whole production is exceptionally well finished, and the stout sepia board is bevelled and corded for hanging upon the wall. A picture, mounted on a small bevelled board, represents a quaint scene from Indian rural life, depicting a villager in his bullock cart on the road to market. Copies of this Calendar may be obtained from Mr. J. C. Fromow, of Sutton Court Nursery, Chiswick, London, W.4. The price of a single copy is sixpence, plus three halfpence postage, but six or more copies are sent without extra postal charges.

Is the Calendar known and used in your Church? If not, we should be pleased to furnish you with a sample copy which, if exhibited, should soon bring orders in. Each copy sold helps the Mission, but only if every copy sells can a good profit be made. Lastly, may we thank very gratefully all those friends who so willingly and helpfully aided in last year's distribution, and say how pleased we shall be to hear from you again this year.



THE CHRISTMAS BOXES.

By W. J. SHIPTON.

BY the kindness of friends, it has been possible for many years past, to bring joy and gladness into the hearts and lives of Indian children at the Christmas season, when they receive the gifts contained in the Christmas Boxes. The garments, toys, etc., form a link of love between the Homeland and India, and to all who have helped to forge this, there must come a rich reward amid their own happiness, in the remembrance that they have been able to give pleasure to others less favoured than themselves.

The appeal in the last Report for an increase in the gifts owing to the larger field of operations met with a ready response, and resulted in the record number of 21 boxes being shipped. All friends who contributed to this gratifying result are heartily thanked for their liberality, their energetic work and loving service in arranging, preparing for and supervising classes for girls and boys, and also for arranging senior sewing circles.

An earnest appeal is again made to all our supporters not to relax their efforts, but rather redouble them to cope with the ever growing need, and may the gracious words of the Master "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me," be the great incentive.

Patterns of garments, etc., and all necessary information can be obtained from Miss H. V. Harris, 3, Cavendish Road, St. John's Wood, N.W.8, to whom all parcels should be sent early in September; the latest date for receiving such parcels appears in the September "Herald."

A WORD ABOUT THE CHRISTMAS AND NEW YEAR THANK-OFFERING ENVELOPES.

By LEONARD HILLS, *Vice-President.*

IF our memory is a real storehouse, and not merely a lumber room, we shall welcome any and every exceptional time, place and circumstance, to show the reality of our joy in "Lifting up our hearts with our hands" (Lam. iii. 41). Such special opportunity is afforded to us once a year in the joyous use of the Thanksgiving Envelopes—a sample of which we shall find in the December issue of the "Strict Baptist Mission Herald." We trust that very many applications from individual helpers, Church and Sunday School Secretaries, Leaders and Secretaries of our Bible Classes, and Young People's Gatherings, will reach the Secretary:

PASTOR W. CHISNALL,

26, Woodgrange Avenue, Ealing Common, W.5.

who will be pleased to supply as many as can be profitably put into use, at the Christmas and New Year gatherings of friends of the S.B.M.

At the end of the year, when Christmas fires are burning and hearts are aglow with the happy re-union of old friends, and the gladness of meeting and making new friends, as we look gratefully backward over another 12 months of mercies, and hopefully forward for further and future fellowship comes the special, GOD-given opportunity, at our Christmas dinner, tea and supper-table to put a thank-offering in the little envelope.

So at the start of the New Year, when new resolves come knocking at our hearts for recognition in HIS dear Name and fear, what better resolution can we make, AND IMMEDIATELY PUT INTO EFFECT, than by taking our share in the joy of the increased claims, that increase of work and workers in the Strict Baptist Mission, demand in the Master's Name?

Christians have been divided into three classes. Those who serve GOD badly; those who serve GOD sadly; and those who serve GOD gladly. The last of these three are those who share in the joy of Christmas and New Year thanksgiving. ARE YOU ONE OF THEM?

For all past help and helpers we thank GOD.

HE sees to it, that as the purse is emptied in HIS service, so the heart is filled.

HE sees to it, too, that the "cheerful giver" never has to go out of business for want of capital.

FINANCE.

The Blessing of being Lost. By A. E. BROWN.

ON the bookstall at the Annual Meeting there will be displayed a three foot snake made of stamps. This creation represents the contributions towards the General Fund, etc., of the Mission during the past year.

Is your stamp there?

We tender our sincere thanks to all who have sent subscriptions or donations, but would remind those others, who have not as yet responded, of the extended fields and the consequent need of increased funds.

Apart from the appeal of the Mission's additional liabilities, the urge of our own hearts should tend towards liberality. We cannot compare our happy, English lives with the lives of India's outcastes without being supremely grateful to God for His favour; and the practical expression of gratitude is generous giving.

The story is told of a popular preacher, walking home one beautiful night with his small daughter.

"Daddy," said the child, "I'm going to count the stars."

"Splendid, my dear," he answered with a twinkle in his eye, "I should start at once."

So the child began.

"One, two, three four, five, . . . two hundred and one, two hundred and two, two hundred and three, two hundred and four."

Then she stopped suddenly, and turning to her father exclaimed,

"Oh, daddy, I'm lost!"

If during the coming year we resolve to count our blessings, we too shall be **lost,** and the stamp snake will be longer, and the Financial Secretary greatly cheered as the gifts flow into the Mission exchequer.

"Freely ye have received, freely give."

THE BIRTHDAY BOX.

By R. ROBINSON.

I remember an advertisement:—A picture of a happy old soul holding out something in her hand and saying, "MY DEAR, TRY IT." That is splendid advice if the article is good. Some things we never really know till we *try* them. One is this, "It is MORE BLESSED to GIVE than to RECEIVE." At one time we all used to expect only to receive presents on our BIRTHDAYS, but now, many of our young folk, and older ones too, GIVE to the STRICT BAPTIST MISSION BIRTHDAY BOX on these happy days.

Last year in the report, Mr. A. Vine, now called home to Heaven, and whom we miss very much, gave an interesting account of the beginning of the Birthday Box. But how it has grown since then; so many of our Schools HAVE and USE one! I have heard that the beginning of it in our Sunday School was when a small boy put in £10 for his grandpa on his birthday. That was twelve years ago, and many amounts, mostly small, have been placed there since then. It is the custom with us to give the scholar who contributes to the Birthday Box a *Scripture Text Card*, on which are these words, "Wishing you many happy returns of the day from the Superintendent." I do not know if this was done on that first occasion.

But ever since, on most Sundays, at least one teacher or scholar has added to the weight of the box. Sometimes Father or Mother at home send their gift for their birthday, and they, too, receive a text card. Of course, when our Birth-

day comes on any day from Monday to Saturday, *the* BIRTHDAY BOX *is remembered the* NEXT SUNDAY.

The best day we ever had, was one occasion when nearly half the school lined up to bring their gifts to the Superintendent's desk. "What a lot of birthdays," we thought. Why was it? Yet no sooner had the first one said, "*It is for the birthday of the Lord Jesus*," then all was plain, for that Sunday was Christmas Day. It was pleasing indeed to notice that the scholars, in the midst of their Christmas joys and presents, did not forget HIM. "Thanks be unto God for His unspeakable gift."

"Jesus, the GIFT of gifts appears
To show that God is love."

It may be that some Schools have not yet introduced the Birthday Box. Let me commend it to you all. It encourages a generous spirit, links our thoughts with needy ones in India, helps on the work of this Mission, and in one practical way answers that question of a grateful heart, "What shall I render unto the Lord for all His benefits toward me?"

NOTICES.

All Donations and Subscriptions for all Funds (except for L.Z.A.) should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown,** 48, Basildene Road, Hounslow, Middx.

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; RAYS FROM THE EAST FOR YOUNG PEOPLE, and the Annual Report; also all alterations in Subscribers' addresses, should be sent to **Mr. W. J. Shipton,** 45, Pagoda Avenue, Richmond, Surrey, to whom all remittances for copies supplied should be sent.

Reports of Meetings and other articles for the MISSION HERALD should be sent to the Editor, **Mr. E. A. Booth,** 30, St. Margaret's Avenue, Whetstone, London, N.20.

All inquiries concerning the S.B.M., and all applications for Sermons, Addresses, Lectures, Missionary Boxes, Literature, etc., should be directed to the Secretary, **Pastor W. Chisnall,** 26, Woodgrange Avenue, Ealing Common, London, W. 5, who will always gladly assist in the organisation of Missionary Meetings in any part of the country.

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, incorporating the South Indian Strict Baptist Missionary Society, (**founded in London in the year** 1861) **the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same."**

The capital could then be invested, and the interest would form a permanent memorial by way of subscription.



LADIES' ZENANA AUXILIARY.

RECEIPTS from 1st September, 1929, to 31st August, 1930.

	£	s.	d.
Acton Friends (per Miss Elliott)—			
Gift Week		5	0
Boxes	3	6	9½
Aston Clinton (per Mrs. F. Brill)—			
Gift Week		7	2
Boxes ...	1	10	5
Bassett St. (per Mrs. L. Pickering)—			
Gift Week		16	0
Boxes	1	5	0
Bedford (per Miss Orton)—			
Gift Week	2	14	0
Donations and Boxes ...	27	6	6
Bermondsey (per Mrs. Jermyn)—			
Gift Week	5	6	6
Donations and 6 Boxes...	8	13	8
Y.L.B.C. for support of Biblewoman (per Miss Edwards)	10	16	8
Bethersden (per Miss C. M. Nickolls)	10	0	0
Bethnal Green (per Mrs. Chapman)—			
Gift Week	1	2	6
Boxes	7	15	6
Bexley Heath (per Miss E. Langford)—			
Boxes	1	0	6
Brentford (per Miss M. Fromow)—			
Gift Week	6	13	0
Collection	3	10	0
Boxes	28	0	0
Brighton (per Miss A. Cozens)—			
Gift Week	8	1	8
Collections	5	8	0
Boxes	13	12	0
Brixton (per Mrs. Cundell)—			
Gift Week	2	12	6
13 Boxes	3	15	0
Bromley (per Miss A. See)—			
Gift Week		18	0
Collection	2	8	0
Boxes ...	1	5	0
Cambridge (per Miss I. Brown)—			
Gift Week	2	18	6
Donations and Boxes ...	3	19	9
Chadwell Street (per Miss G. M. Silvester)—			
Gift Week	30	10	0
Boxes ...	40	9	0
Chelmsford (per Mrs. Gosling)—			
Gift Week		4	6
Donations and Boxes ...	2	2	2½
Clacton (per Miss Fitall)...		10	0
Clapham, Courland Grove— (per Mrs. D. Stevens)—			
Gift Week	2	4	6
Collection	2	0	0
Donations and Boxes ...	7	3	7
Cottenham (per Miss H. Read)—			
Boxes	2	0	0
Croydon, Derby Rd.— (per Miss E. V. B. Falkner)—			
Gift Week	2	0	0
Collection	4	10	2
Boxes	12	5	0
Croydon, Salem (per Miss L. Smither)—			
Gift Week	2	8	0
Collections	1	12	1
Dorking (per Mrs. Mills)—			
Boxes	6	16	4
Eastbourne (per Mrs. Blinkhorn)—			
Boxes	3	3	6
East Ham (per Miss D. Hattey)—			
Gift Week		8	0
S.S. Collections	4	18	10
Boxes	5	17	2
East London Auxiliary ...	3	2	6
Epsom (per Mrs. Shrimpton)—			
Gift Week	4	10	0
Donation and Boxes ...	11	10	0
Erith (per Miss G. V. Orchard)—			
Gift Week		2	6
Box, S.S.	1	0	0
Finchley (per Mrs. Pond)—			
Donations and 4 Boxes...	5	15	2
Fulham (per Mrs. A. H. Purkiss)—			
Gift Week	2	10	0
Boxes	5	12	3
Glemsford (per Mrs. Brown)—			
7 Boxes	2	7	8
Grays (per Miss Steel)—			
Gift Week		16	0
Boxes ...	1	18	0

	£	s.	d.
Greenwich (per Miss L. Burfoot)—			
Gift Week	3	0	0
Boxes	4	0	0
Grundisburgh (per Mrs. Gladstone)—			
Gift Week	2	8	0
Donation and Boxes ...	1	4	6
Guildford (per Miss E. Shellard)—			
Gift Week	3	5	0
Boxes	10	9	0
Hailsham (per Miss N. Colwell)—			
3 Boxes	1	10	0
Handcross (per Mrs. Bewers)—			
Boxes	1	2	0
Hartley Wintney (per Mrs. Gossling)—			
Donation	2	12	0
Haslemere (per Mrs. Mann)—			
Gift Week		15	6
Box	1	15	2
Hastings (per Miss A. Relfe)—			
Bible Class	1	18	0
Haworth (per Miss Kane)—			
Gift Week	2	12	6
Collection	7	2	0
Boxes	4	6	10
Highbury (per Miss Bocking)—			
Collection	1	8	8½
Donations and Boxes ...	33	8	4
High Wycombe (per Miss Rogers)—			
Gift Week	1	7	6
Collection	2	11	0
Boxes	4	4	6½
Hitchin (per Miss Montgomery)—			
5 Boxes	2	0	0
Holloway (per Miss R. Thorogood)—			
Gift Week		10	6
Boxes		9	6
Horsham (per Mrs. Boxall)—			
Donation and Boxes ...	1	3	1
Support of Biblewoman...	8	1	4
Hounslow (per Miss M. Elliott)—			
Gift Week	3	10	6
Collection	2	16	7
Boxes	5	4	6
Ilford (per Mrs. Othen)—			
Gift Week	2	18	0
Collection	1	5	2½
Boxes	3	5	0
Ipswich, BETHESDA (per Mrs. Woods)—			
Gift Week	1	5	0
Collections ...	4	15	8
Boxes ...	40	17	11½

	£	s.	d.
Ipswich, ZOAR (per Mrs. Farrow)—			
Boxes	5	3	6
Irthlingborough (per Mrs. Ashby)—			
Collection ...	2	0	0
Kingston (per Mrs. Hamilton)—			
Gift Week ...	2	2	0
Boxes	1	12	7
Laxfield (per Mrs. Bull)—			
Gift Week ...	1	14	6
Boxes ...	3	14	2½
Leigh-on-Sea (per Mrs. E. Vestey)—			
Gift Week ...		16	0
Collection ...	1	12	8
Donations and Boxes ...	7	8	4
Lewisham (per Miss F. G. Tappenden)—			
Gift Week	3	2	0
Support of Biblewoman...	8	18	0
Donation and Boxes ...	6	2	3
Leyton (per Mrs. F. Chilvers)—			
Gift Week ...	2	10	0
Collection	1	3	0
Boxes ...	3	2	0
Manor Park (per Miss L. M. Hill)—			
Gift Week ...		13	6
Boxes	1	4	0
Melrose, S.S. (per Miss Grimwood)		10	0
March (per Mrs. W. F. Bates)—			
Collection ...	2	0	2½
Margate and Broadstairs (per Mrs. A. M. Miller)—			
Boxes	3	1	10
Needham Market (per Mrs. Parker)—			
Collection		15	0
New Cross (per Mrs. Loosley)—			
Gift Week ...	3	6	6
Collections	6	18	3
7 Boxes	3	0	0
Donations	21	15	9
Newick (per Mrs. G. Fisher)—			
Gift Week		18	0
Newquay (per Miss Kent)—			
Gift Week	1	16	0
Boxes	5	11	5½
Norbiton (per Miss Densham)—			
Gift Week ...		18	6
Boxes ...	7	10	0

	£	s.	d.
Norwich (per Miss Cage)—			
Gift Week	1	2	6
Boxes	1	10	0
Notting Hill Gate (per Mrs. Boatwright)—			
Gift Week	2	10	0
Collections ...	3	17	2½
Boxes	7	12	0
Otley (per Miss C. F. Davey)—			
Gift Week		17	0
Collection	1	16	4
27 Boxes	4	0	0
Over (per Mrs. Bird)—			
Boxes	4	0	9
Ponders End (per Mr. H. A. Huckett)—			
Young Helpers' Boxes...	2	6	11½
Potten End (per Miss Nutkins)—			
Gift Week		17	6
Boxes ...	1	16	0
Prittlewell (per Mrs. Jeffs)—			
Gift Week	3	10	0
Support of Biblewoman...	8	10	0
Donations and 29 Boxes	13	19	0
Ramsey (per Miss Pentelow)—			
Gift Week	1	0	0
Boxes	2	8	3½
Ramsgate (per Miss Nugent)—			
Gift Week	1	2	6
Boxes	2	10	0
Rattlesden (per Miss O. Mayes)—			
Gift Week		7	0
Subscription		6	0
Reading (per Mrs. Woodham)—			
Gift Week	1	13	0
Donations and Boxes ...	5	3	6
Richmond (per Mrs. Robinson)—			
Gift Week	3	13	0
Collection	2	8	7
Donations and Boxes ...	12	8	6
St. Albans (per Miss A. Groom)—			
Donations	7	9	0
St. Clears (per Mrs. L. Griffiths)—			
Boxes	8	7	4
St. John's Wood (per Miss Harris & Miss Widden)—			
Gift Week	12	16	8
Collection	4	1	0
Bible Class, for Support of Biblewoman on Kolli Hills	12	0	0
Donations and 56 Boxes...	36	19	5
Smarden (per Mr. L. Jarvis)	10	0	0
Somersham (per Mr. Reeder)—			
Collection	2	14	4
Staines (per Miss F. Higgs)—			
7 Boxes	1	15	2
Stockley Mission (per Mr. A. G. Harris)—			
Collection	3	0	0
Stoke Ash (per Miss K. Hitchcock)—			
Gift Week		10	0
Stratford (per Mrs. Simpson)—			
Gift Week		16	0
For Support of Bible-woman	7	10	0
Donations and 15 Boxes...	25	14	0
Streatham (per Miss E. Parker)—			
Gift Week		10	0
Boxes		15	0
Sudbury, Suffolk (per Mrs. Deaves)		6	6
Donations and 4 Boxes...	2	6	5
Swindon (per Mrs. Cummins)—			
Boxes	3	2	6
Tadworth (per Mrs. A. Wood)—			
Gift Week	3	5	0
Boxes	3	17	6
Tollington Park (per Mrs. Sandell)—			
Gift Week	2	10	6
Tottenham (per Miss Field)—			
Gift Week	2	0	0
Boxes	6	6	0
Tring (per Miss E. M. Maull)—			
Gift Week	17	19	8
Collection	22	2	0
Support of Biblewoman...	4	3	0
Boxes	73	16	1
Tunbridge Wells (per Miss L. E. Pool)—			
Gift Week	2	9	0
Collection	3	4	7
Donations and Boxes ...	8	10	4
Walthamstow (per Miss E. L. Gillam)—			
Gift Week	1	8	0
Collections	2	11	3
Donations and Boxes ...	10	11	9
Wandsworth, West Hill (per Miss Applegate)—			
Gift Week	2	0	0
Collection	3	8	5
Donations and Boxes ...	11	0	4
Warboys (per Miss R. See)—			
Gift Week	1	2	6
Collection	2	17	3
Donations and Boxes ...	10	12	0

	£	s.	d.
Watford (per Miss Ball)—			
Gift Week	7	0	0
Donations and Boxes ...	11	15	0
Wattisham (per Mrs. Squirrell)—			
Gift Week		12	6
Boxes	3	9	6
Wellingborough (per Miss E. F. Perkins)—			
Collection ...	5	5	0
Boxes	5	13	6
West Ham (per Mrs. Ling)—			
Gift Week)	2	17	6
Collection	1	2	0
Donations and Boxes ...	8	3	4
Wetherden (per Mrs. Clark)—			
Collection	2	10	0
Whittlesey (per Mrs. Benstead)—			
Collection	1	10	6
Donations and Boxes ...	8	17	2
Wooburn Green (per Mrs. Wallis)—			
Collection	1	1	0
Wood Green, Dovecote (per Mrs. Parish)—			
Gift Week ...	0	17	6
Collection	0	15	6
Boxes	3	13	6
Wood Green, Park Ridings (per Mrs. W. T. Sayers)—			
Gift Week	1	15	6
Donations and Boxes	4	7	0
Woolwich (per Miss Raxworthy)—			
Gift Week	1	16	6
Donations and Boxes	6	3	0
Personal			
Gift Week ...	9	12	0
General	327	2	1
General	81	10	7
	£1,541	2	4
Interest on War Loan	12	5	8
Executors of late Mrs. Collin	500	0	0

L.Z.A. Total - - £2,053 8s. 0d.

All L.Z.A. Donations and Subscriptions should be sent to—

Mrs. S. W. ANDERSON, Wayside, Walton-on-the-Hill, Tadworth, Surrey.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1929—						
At Bank—Deposit A/c ...	1200	0	0			
,, Current A/c ...	413	14	5			
2½% Consols at cost ...	340	0	0			
,, ,, ,, ...	21	15	0			
5% War Loan	450	0	0			
Income during the Year—				2,425	9	5
General Fund—						
Subs. and Donations ...						
Envelope Collections ...	5,342	3	7¼			
Extension Namakal ...						
Rebate Income Tax ...	25	0	0			
Interest on Deposit A/c ...	19	6	8			
,, ,, Consols ...	12	5	0			
,, ,, 5% War Loan	36	7	1			
Int. Irthlingboro' Gas Co.	4	1	11			
HERALD Fund	282	9	1			
Reports	7	14	0½			
Pension Fund	238	19	0			
Ladies' Zenana Auxiliary—						
General	2,031	2	4			
Rays	37	6	6			
Extension Fund	2,880	0	0			
				10,916	15	2¾
				£13,342	4	7¾

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund ...	7,220	17	9			
(including £1507 5s. 2d. L.Z.A. Indian Salaries, &c.)						
HERALD Fund	578	3	2			
Voyage A/c	78	18	0			
Pension Fund	270	0	0			
Ladies' Zenana Auxiliary, Gen.	49	17	8			
,, ,, Medical A/c ...	1	1	0			
				8,198	17	7
Cash Balance, Sept. 30th, 1929—						
At Bank, Deposit Account, Home Safe ...	850	0	0			
,, Current Account ...	281	11	10			
Cash in Hand ...			2¾			
Investments—						
2½% Consols at cost ...	21	15	0			
2½% Consols at cost ...	340	0	0			
5% War Loan	450	0	0			
,, ,, L.Z.A. ...	500	0	0			
,, ,, Extension Fund	2700	0	0			
				5,143	7	0¾
				£13,342	4	7¾

GENERAL ACCOUNT.—*October 1st, 1929, to September 30th, 1930.*

INCOME.	£	s.	d.
To Balance	720	4	3
„ Subscriptions and Donations, 1929-1930	... 5,342	3	7¼
„ Envelope Collections & Namakal Extension			
„ Rebate of Income Tax	25	0	0
„ Interest on Deposit Account ...	19	6	8
„ Interest on Consols	12	5	0
„ „ „ 5% War Loan ...	36	7	1
„ Interest Irthlingboro' Gas Co ...	4	1	11
„ Transferred from L.Z.A.—			
For extra Rent	60	0	0
Miss Putnam's Voyage A/c... ...	93	0	0
Indian Salaries and Expenses ...	1,507	5	2
„ Grant for Madras	11	4	7
„ „ „ Sendamangalam	11	4	3
„ „ „ Namakal	11	4	3
„ Transferred from Pension Fund *re* Mr. E. A. Booth	100	0	0
	£7,953	6	9¼

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	6,012	12	3
„ Ministerial, General, Deputation, and Committee Room Expenses ...	375	14	2
„ Missionary on Furlough, &c.	152	1	8
„ Secretary's Salary and Office Expenses and Mr. E. A. Booth	506	0	0
„ Missionaries' Children	174	9	8
„ Transferred to Voyage Account ...	40	0	0
„ „ „ HERALD Fund *re* deficit	215	3	6½
„ „ „ L.Z.A.—			
Mrs. Kelk £10 0 0			
Interest on War Loan 12 5 8			
	22	5	8
„ Balance, September 30th, 1930	454	19	9¾
	£7,953	6	9¼

BALANCE SHEET.—*As at September 30th, 1930.*

LIABILITIES.

	£	s.	d.
General Fund	454	19	9¾
Pension Fund	99	18	0
Madras Boarding School ...	254	8	3½
Boys' Hostel	43	7	6
Medical and Hospital Fund	10	11	1½
General Voyage Account ...	252	19	6
Ladies' Zenana Auxiliary—			
,, ,, General	524	7	2
,, ,, Medical Fund ...	46	17	0
,, ,, Voyage Account ...	75	18	8
,, ,, Investment ...	500	0	0
Extension Fund	2880	0	0
	£5,143	7	0¾

ASSETS.

	£	s.	d.	£	s.	d.
Balance at Bank—						
Deposit Account, Home Safe	850	0	0			
Current Account	281	11	10			
Cash in Hand			2¾			
				1,131	12	0¾
Investments *re* General Fund—						
2½% Consols at cost ...	21	15	0			
,, ,, ,, ...	340	0	0			
5% War Loan at cost ...	450	0	0			
,, ,, ,, L.Z.A ...	500	0	0			
,, ,, ,, Extension...	2,700	0	0			
				4,011	15	0
				£5,143	7	0¾

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, 1930.

10th October, 1930. WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

SUNDRY ACCOUNTS.

HERALD, RAYS AND REPORT FUND.

Subscriptions, 1929-30 :—					
HERALD	282	9	1		
RAYS	37	6	6		
Report	7	14	0½		
Transferred from L.Z.A. :—					
HERALD	15	10	0		
Report	20	0	0		
Balance deficit from General A/c	215	3	6½		
	£578	3	2		
Printing HERALDS, RAYS and Postages				490	2 2
Report				88	1 0
				£578	3 2

HOSPITAL AND MEDICAL FUND.

Balance, October, 1929 ...	£10	11	1½	Balance, Sept. 30th, 1930	£10	11 1½

PENSION FUND.

Balance, October, 1929 :—				Investments :—		
Investments and Cash	3608	15	3	3% L.C.C. Stock... ...	800	0 0
Interest on Investments ...	198	6	6	2½% Consols at cost ...	831	0 0
Subscriptions, 1929-30 ...	40	12	6	5% War Loan, 1929-47...	716	9 3
Transferred from L.Z.A. General Fund—				3½% Conversion Loan ...	488	5 0
1930 2½% on £1036 ...	25	18	0	3½% Conversion Loan ...	200	0 0
Gift 5% War Loan... ...2105	5	0		5% War Loan 2105	5	0
				3½% Con. Loan at cost ...	368	0 0
				E. A. Booth's part Salary	100	0 0
				Transferred Gen. A/c: —		
				5% London County Con. Stock, £266 18s. 11d. @ 100¾% = £268 19 0		
				Con. & Stamp 1 1 0		
					270	0 0
				Balance, Sept. 30th, 1930 ...	99	18 0
	£5978	17	3		£5978	17 3

GENERAL VOYAGE ACCOUNT.

Balance, October, 1929 ...	291	17	6	Miss Green	25	0 0
Transferred from General Account	40	0	0	Thos. Cook & Son, Ltd. ...	33	18 0
				Thos. Cook & Son, Ltd., *re* A. Morling	20	0 0
				Balance, Sept. 30th, 1930...	252	19 6
	£331	17	6		£331	17 6

BOYS' HOSTEL.

Balance, October, 1929 ...	£43	7	6	Balance, Sept. 30th, 1930	£43	7 6

EXTENSION FUND.

Moiety of Mrs. Collins' Estate			2880	0	0	Balance, Sept. 30th, 1930—	
						5% War Loan	2700	0	0
						Current A/c	180	0	0
			£2880	0	0		£2880	0	0

MADRAS BOARDING SCHOOL.

Balance, Oct. 1st, 1929 ...			£254	8	3½	Balance, Sept. 30th, 1930	£254	8	3½

LADIES' ZENANA AUXILIARY.

Balance, Oct. 1st, 1929 ...			779	10	0	Boxes	23	14	8
Donations in						Home Expenses, etc. ...	12	2	0
Gift Week	205	15 8				Transferred to General Account—			
General ...	1335	6 8				HERALD	15	10	0
Int. on War Loan ...	12	5 8				Report	20	0	0
			1553	8	0	Rent	60	0	0
Legacy from Mrs. Collin			500	0	0	Pension Fund	25	18	0
						Indian Salaries and Expenses	1507	5	2
						Miss Green's Farewell Meeting	2	11	0
						Miss Hazel—Fees ...	1	10	0
						Part Outfit Allowance	10	0	0
						Transferred to L.Z.A. Voyage Account ...	100	0	0
						* To Medical Account ...	30	0	0
						Investment :—			
						£500 5% War Loan ...	500	0	0
						Balance, Sept. 30th, 1930	524	7	2
			£2832	18	0		£2832	18	0

L.Z.A. MEDICAL ACCOUNT.

Balance, Oct. 1st, 1929 ...			51	11	1	Grant for Madras	11	4	7
Transferred from L.Z.A. General Account ...			30	0	0	Grant for Sendamangalam...	11	4	3
						Grant for Namakal ...	11	4	3
						Donation to M.S.M. ...	1	1	0
						Balance, Sept. 30th, 1930...	46	17	0
			£81	11	1		£81	11	1

L.Z.A. VOYAGE ACCOUNT.

Balance, Oct. 1st, 1929 ...			68	18	8	Miss Putnam's Passage ...	93	0	0
Transferred from General Account			100	0	0	Balance, Sept. 30th, 1930...	75	18	8
			£168	18	8		£168	18	8

ABSTRACT OF RECEIPTS.

1st OCTOBER, 1929, to 30th SEPTEMBER, 1930.

	£	s.	d.
Aberowmboi, Bethesda—			
General	1	17	0
Abingdon—			
General	1	0	0
Accrington—			
General ...	18	14	2
Heralds ...		17	7½
Acton—			
General ...		3	6
Heralds ...	1	7	0
Aldringham—			
General ...	1	6	4
Amersham—			
General ...	8	6	6
Aston Clinton—			
General	2	4	2
Heralds		13	8
Aylesbury, Walton St.—			
General	10	2	0
Heralds		5	10
Bath, Bethel—			
General	19	12	5
Heralds	1	5	10
Bath, Providence—			
General	9	9	5
Heralds		12	8
Beccles, Martyrs' Memorial—			
General	16	15	1
Heralds	1	3	0
Bedford, Providence—			
General	29	2	4
Heralds		6	0
Bedmond—			
General	5	8	8
Heralds		15	1
Belvedere—			
General		7	0
Bedworth—			
General	1	5	0
Berkhamsted Common, Potten End—			
General	22	16	0
Heralds		18	0
Benwick—			
General		18	5
Heralds		2	0
Bermondsey, Lynton Rd.—			
General	20	3	8½
Heralds	3	17	6
Bethersden—			
General ...	4	3	0
Heralds ...	1	2	2
Bethnal Green, Hope—			
General ...	5	6	0
Heralds ...		3	0
Bexley Heath—			
General	10	2	0
Heralds	1	4	0
Bierton—			
General ...	4	10	0
Biggleswade—			
General	1	16	10
Billericay—			
General	4	12	0½
Heralds		2	6
Blakenham—			
General	3	1	6
Heralds		5	0
Bolton, Dorset St.—			
General ...	3	3	3
Heralds ...		10	0
Borough Green—			
General	28	5	8
Bournemouth—			
General	2	6	0
Bradenstoke—			
General ...	31	11	8
Bradford—			
General ...	6	7	9
Heralds ...		6	0
Braintree, Salem—			
General ...	1	6	0
Brentford—			
General	60	4	3
Heralds	4	10	0
Brighton Branch—			
General	57	5	6½
Heralds	3	18	11
Brighton, Ebenezer—			
General	23	5	10
Heralds		5	0
Brighton, Salem—			
General	6	3	0
Heralds		6	0
Brighton, Tabernacle—			
General		8	2
Broadstairs—			
General	4	3	4½

	£	s.	d.
Brockford—			
General	6	4	0
Brockley—			
General	3	7	6
Heralds		12	0
Bromley, Hayes Lane—			
General	6	13	9
Heralds		15	10
Bury St. Edmunds, Rehoboth—			
General	1	8	0
Cambridge, Eden—			
General	43	1	1
Heralds	3	17	0
Cambridge, Tenison Rd.—			
General	5	9	2
Heralds		3	5
Carlton—			
General	3	11	0
Heralds		12	0
Chadwell St., Mt. Zion—			
General	123	0	0
Heralds	4	0	0
Charsfield—			
General	2	7	0
Chatham, Enon—			
General	3	0	0
Chatteris, Zion—			
General	22	1	11
Chelmondiston—			
General	1	5	0
Chelmsford—			
General	26	15	10¾
Heralds	1	13	0
Cheltenham, Providence—			
General	13	9	1
Chesham, Newtown—			
General	11	7	7
Heralds		12	0
Chorley (Lancs)—			
General	11	0	0
Heralds	1	0	0
Clayton West—			
General	9	17	2
Heralds		19	0
Clapham, Courland Grove—			
General	40	0	2
Heralds	2	7	0
Clapham Junction—			
General	5	2	11
Heralds		8	2
Cottenham, Cambs—			
General	15	0	0
Heralds	1	2	6

	£	s.	d.
Cranleigh—			
General	3	1	0
Heralds		7	0
Cransford—			
Heralds		15	10
Crowborough—			
General	4	2	1
Heralds		15	0
Crowfield—			
General	4	4	4
Heralds	1	13	0
Croydon, Derby Rd.—			
General	31	12	0½
Heralds	4	12	2½
Croydon, Salem—			
General	9	1	4
Darby Green—			
General		3	8
Heralds		1	6
Datchet—			
General		15	0
Deeping—			
General	9	11	5
Heralds	1	0	0
Devizes—			
General	15	10	10
Heralds	2	1	6
Diss—			
General	2	0	0
Dorking—			
General	36	11	9
Heralds	1	10	6
Down (Kent)—			
General	1	0	6
Heralds		6	0
Dunmow—			
General		6	0
Heralds		1	6
Dunstable—			
General	10	8	8
Heralds		12	0
Eastbourne—			
General	1	0	0
Heralds	1	10	0
East Ham, Hope—			
General	8	16	4½
Heralds		10	6
Egham—			
General		9	8½
Heralds		12	0
Eltham—			
General		2	4

	£	s.	d.
Ely and Little Downham—			
General		16	3
Heralds ...		10	0
Epsom, SALEM—			
General	21	8	6
Heralds		6	0
Erith, PROVIDENCE—			
General ...		12	6
Heralds ...		6	0
Finchley, SOHO—			
General	12	2	0
Heralds	1	2	6
Fishguard, HERMON—			
General	15	11	11
Fressingfield—			
General ...	11	18	11
Heralds ...	1	15	5
Friston—			
General ...	2	18	5½
Heralds ...		8	0
Fulbourn—			
General		18	3
Fulham, EBENEZER—			
General	11	1	0
Heralds	2	13	9
Gaddesden Row—			
General	1	2	0
Glemsford, PROVIDENCE—			
General		2	0
Heralds		6	0
Glemsford, EBENEZER—			
General		18	6
Heralds		6	0
Gravesend, ZOAR—			
General	10	19	4
Heralds		12	0
Gray's—			
General ...		10	0
Heralds ...		4	0
Great Gransden—			
General	10	3	4
Greenwich, DEVONSHIRE RD.—			
General	4	7	10
Heralds	5	4	4
Guildford, OLD BAPTIST CHAPEL—			
General	53	6	6½
Heralds		5	0
Grundisburgh—			
General ...		14	0
Heralds ...		18	0
Hadleigh, Suffolk—			
General ...		1 14	6

	£	s.	d.
Hailsham—			
General	6	15	0
Heralds ...		12	0
Halstead, Essex—			
General ...	14	7	9
Heralds	1	4	0
Handcross—			
General		18	3
Heralds ...		12	0
Hartley Wintney—			
General	17	18	8
Harwich, EBENEZER—			
General ...		4	2
Heralds ...		14	0
Haslemere—			
General ...	17	6	9
Heralds		8	0
Hastings, TABERNACLE AND EBENEZER—			
General	2	10	11
Heralds	2	0	0
Hastings, AUXILIARY—			
General ...	21	0	10
Heathfield—			
General	12	1	8
Heralds	1	1	2
Haworth, HALL GREEN—			
General	26	1	0½
Heralds		11	0
Hebden Bridge, ZION—			
General	2	19	2
Hedge End—			
General		16	6
Heralds		1	6
Highbury—			
General	55	4	3½
Heralds	4	8	2
High Wycombe, ZION—			
General	15	9	6
Heralds	2	2	6
Hitchin, BETHEL—			
General	2	7	0
Holloway, ELTHORNE RD.—			
General		8	4½
Homerton Row—			
General ...	8	11	0½
Heralds ...	1	0	6
Horham—			
General	34	14	0
Heralds	2	10	0
Horley, VICTORIA RD.—			
General ...	11	3	7
Heralds	1	3	0
Horsham, REHOBOTH—			
General	10	18	6
Heralds	1	10	0

	£	s.	d.
Hounslow, ZOAR—			
General ...	88	4	6½
Heralds ...	2	8	11
Huddersfield—			
General ...	2	0	0
Ilford, EBENEZER—			
General	8	6	6
Heralds	1	16	0
Ipswich, BETHESDA—			
General	119	2	9
Heralds	2	12	10
Ipswich, ZOAR—			
General	21	6	0½
Heralds	1	17	0
Ipswich, MOUNT ZION—			
General	5	9	10½
Heralds		16	4
Irthlingborough—			
General ...	9	10	0
Isleworth—			
General ...	2	15	10
Kenninghall—			
General	4	11	0
Kentish Town, BASSETT ST.—			
General	3	17	7½
Heralds		11	6
Kesgrave, NR. IPSWICH—			
General	1	19	0
Kilburn, STREATLY HALL—			
General	2	2	10
King's Langley, ZION—			
General	12	17	0
Heralds		12	0
Kingston, PROVIDENCE—			
General	14	17	8
Heralds		18	0
Laxfield—			
General ...	13	17	9
Heralds ...	1	15	0
Lee Common—			
General	2	1	6
Leicester, EBENEZER—			
General	1	8	6
Heralds		3	0
Leicester, PROVIDENCE—			
General	30	10	4½
Heralds	1	4	0
Leicester, ZION—			
General	32	8	9
Leigh-on-Sea, GORDON HALL—			
General	15	11	0
Leiston—			
General	2	14	4½

	£	s.	d.
Lessness Heath—			
General ...	3	2	0
Heralds ...		9	1
Lewes, JIREH—			
General	3	3	0
Lewisham, COLLEGE PARK—			
General	10	16	3
Heralds	1	15	8
Leyton, HAINAULT RD.—			
General	16	12	7
Heralds	1	3	0
Lingfield—			
General ...	3	2	0
Lode—			
General		16	0
Lockwood—			
General ...		15	0
Loughborough—			
General	1	19	8
Heralds		18	0
Long Marston—			
General		10	0
Heralds		8	0
Manor Park, REHOBOTH—			
General	5	6	6
Heralds	1	18	6
March, PROVIDENCE—			
General	29	7	8
Heralds	2	13	10
Marden—			
General	2	0	0
Margate, REHOBOTH—			
General	4	17	0
Heralds	1	2	7
Masbro'—			
General ...	5	16	7
Mayford—			
General	1	12	0
Melbourne, Australia—			
General	6	10	0
Mendlesham—			
General ...		10	0
Middlesbrough—			
General	5	7	3
Heralds		17	6
Needingworth—			
General	1	8	0
Newcastle-on-Tyne—			
General	7	17	4
Newhaven, NORMAN RD.—			
General	2	15	10
New Cross, ZION—			
General	116	17	10
Heralds	3	8	10

	£	s.	d.
Newick, Zion—			
General	4	1	10
Newquay, Ebenezer—			
General	4	2	2
Heralds ...	1	0	0
Noddfa, Wales—			
General ...	1	4	9
Norbiton, Zion—			
General	8	0	10
Heralds	1	9	8
Northampton, Providence—			
General	2	1	0
Norwich, Orford Hill—			
General	7	12	6
Heralds	1	7	3
Notting Hill Gate, Bethesda—			
General	7	13	10¾
Heralds	1	4	2
Nunhead—			
General ...	22	10	8
Nuneaton—			
General ...	1	6	6
Occold—			
General ...	7	19	0
Heralds ...		14	0
Old Hill (Staffs)—			
General		15	0
Heralds	2	12	6
Otley—			
General ...	2	12	2
Oundle, Zion—			
General ...		3	0
Heralds ...		15	0
Over—			
General	11	11	0
Heralds	1	6	0
Pembrokeshire—			
General (Horeb)	3	18	10
(Goidwig) ...	1	5	2
Pontyguaith—			
General	4	2	0½
Portsmouth, Rehoboth—			
General	5	9	6
Potton (Beds)—			
General ...	6	19	9
Heralds ...		12	8
Poynings—			
General ...	8	14	0
Heralds ...		6	0
Prahram, Hope—			
General	3	15	0
Heralds		10	0
Prittlewell, Providence—			
General	4	0	3

	£	s.	d.
Peckham, Heaton Rd.—			
General	1	10	6
Ponders End—			
General	3	9	8
Princes Risborough, Askett—			
General	3	1	0
Heralds		5	0
Peterboro'—			
General		18	0
Heralds		5	0
Ramsey, Salem—			
General	7	12	9
Heralds	1	2	0
Ramsgate, Mount Zion—			
General	4	13	2½
Rattlesden—			
General ...	10	4	4
Heralds		10	1
Raunds—			
General	7	8	5
Heralds ...	1	11	6
Reading, Providence—			
General ...	6	17	0
Heralds ...	1	8	11
Resolven—			
General ...	1	7	6
Richmond, Salem—			
General	40	11	9
Heralds ...	2	10	0
Rishangles—			
General ...	5	12	3½
Heralds ...		13	4
Rochdale, Hope—			
General ...	2	1	3
Rotherham—			
General ...	2	0	11
Royton, Bethesda—			
General	10	3	0
Heralds	1	2	4
Rushden, Succoth—			
General	2	10	6½
Heralds	1	3	0
St. Albans—			
General	6	2	6
Heralds	1	7	6
St. Clears—			
General	1	4	6
Heralds		9	0
St. John's Wood, Mount Zion—			
General	102	1	11
Heralds	8	16	6
St. Neots—			
General ...	15	0	0
Heralds	1	0	0

	£	s.	d.
Saffron Walden—			
General	1	0	0
Heralds		9	0
Salhouse—			
General	4	10	8
Sandgate—			
General	1	3	6
Heralds		7	0
Sharnbrook—			
General ...		10	0
Siddall, Zion—			
General	1	5	0
Slaithwaite—			
General ...	2	17	0
Smarden—			
General	15	7	9
Heralds	1	1	0
Smithfield (N.S.W.)—			
General	3	3	2
Somersham—			
General	1	12	2
Heralds		14	0
South Chard—			
General ...	1	0	0
Heralds ...		2	6
Southport—			
General	9	15	9
Heralds		2	6
Staines—			
General ...	19	4	6
Heralds ...		7	0
Stamford—			
General ...	30	10	7½
Stevenage—			
General	3	1	0
Heralds		5	0
Stockley Mission—			
General	3	14	0
Stockport—			
General ...	3	0	0
Stoke Ash—			
General	3	7	6
Heralds	1	13	0
Stratford, Gurney Rd.—			
General	31	5	9½
Heralds	3	13	7
Streatham, Hambro Rd.—			
General	11	4	2
Stretham, Ely, Cambs—			
General	2	4	0
Heralds		12	0
Sturry—			
General	2	12	10
Heralds		9	0

	£	s.	d.
Sudbourne—			
General	10	8	6½
Sudbury, Suffolk—			
General	1	19	7
Heralds		7	0
Swindon, Providence—			
General	15	4	0
Heralds		14	0
Swavesey—			
General ...		4	0
Heralds ...		4	0
Sutton, Suffolk—			
General	1	4	0
Sydney (N.S.W.), Temple—			
General	16	2	8
Tadworth—			
General	46	16	6
Tenterden, Jireh—			
General	2	0	0
Heralds		10	0
Thanet District—			
General	2	6	2
Thornhill—			
General ...	3	10	1
Heralds ...		12	0
Thame—			
General	5	0	4
Heralds		11	0
Tollington Park, Zoar—			
General	3	2	8½
Heralds		6	6
Tonbridge, Zion—			
General	1	17	0
Ton Pentre, Hebron—			
General	1	0	0
Tottenham, Ebenezer—			
General	27	5	9
Heralds	4	4	0
Tring, Akeman St.—			
General	155	0	7
Heralds	3	12	0
Tring, Ebenezer—			
General	2	11	9
Trowbridge, Zion—			
General	12	4	3½
Heralds		13	0
Tunbridge Wells—			
General	8	4	8
Heralds		19	0
Tunstall—			
General ...	2	12	0
Heralds ...		18	0

	£	s.	d.
Walsall—			
General	17	2	7
Heralds ...		16	0
Walthamstow—			
General ...	10	11	3
Heralds ...		2 12	0
Walton-on-Naze—			
General	11	6	11
Heralds	2	9	3
Walworth, Victory Place—			
General	1	7	7
Heralds		18	0
Wandsworth, Chatham Rd.—			
General		8	0
Heralds		2	0
Wandsworth, West Hill—			
General	37	3	10
Heralds	2	0	0
Warboys—			
General	27	11	0
Heralds	2	10	0
Waldringfield—			
General	4	13	9½
Watford, Beulah—			
Heralds		3	0
Watford, Tabernacle—			
General	25	9	4
Heralds		5	11
Wattisham—			
General	6	13	3
Heralds	1	14	8
Wellingborough, Tabernacle—			
General	49	8	0
Heralds	1	16	0
West Ham, Tabernacle—			
General	63	14	4
West Hartlepool—			
General ...	4	16	0
Wetherden—			
General ...	5	18	2
Heralds ...	1	8	2
Whittlesey—			
General	25	10	1
Heralds	1	18	0
Willingham—			
General	5	18	3
Heralds ...		14	4
Wisbech, Zion—			
Heralds ...		10	0
Withington—			
General	1	11	2
Wooburn Green—			
Heralds ...		12	8
Wood Green, Dovecote—			
General	9	8	10½
Wood Green, Park Ridings—			
General ...	11	1	4
Heralds ...	1	4	0
Woolwich, Enon—			
General ...	7	1	3
Heralds		15	0
Wortwell—			
General		5	0
Yarmouth—			
General	9	6	0
Heralds		13	0
Yateley—			
General ...	17	17	2
Heralds		18	6
Extension Fund	2,880	0	0
Rays ...	37	6	6
Reports		7 14	0½
Personal—			
General	1,382	6	3
Herald ...	71	7	3
Miscellaneous—			
Annual Meeting Coll. ...	229	7	11
Half-yearly Meeting Coll.	170	14	0
East London Aux. Coll....	17	5	0
Irthlingboro' Gas Co. Div.	4	1	11
S.E. District Meeting	3	0	0
Income Tax returned ...	25	0	0
Interest on Deposit ...	18	8	8
Interest on 5 p.c. War Loan	36	7	1
Interest on Consols ...	12	5	0
Legacy	150	0	0
Sales, Literature, Curios, etc.	224	16	4½
Pension Fund—			
Interest on Consols ...	198	6	6
Subs. ...	40	12	6
L.Z.A.—			
General	2,031	2	4

Grand Total - - £10,916 15s. 2½d.

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