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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."



PATIENTS AT S.B.M. PANIADIPATTI DISPENSARY

VOLUME XXX.—1931.

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The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



TRAVELLING BY DHOOLIE. Miss Poole on the Kolli Hills. *(See page 9)*

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

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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. XXX.] JANUARY, 1931. [*New Series*, No. 289

The Outlook.

At the dawn of 1931 the Editor thanks his readers for their continued support of the magazine, and wishes each one of them a very Happy New Year.

Round Table Conference.

At the Indian Round Table Conference now meeting in London, there are gathered chosen representatives of three groups—the people of British India—the Princes of Indian States—the British Government.

In the realm of Imperial affairs no more critical decisions have ever confronted the British Parliament than those which have to be taken in 1931 in relation to India.

As time passes, the problem becomes more intricate, and events are drifting towards a crisis. Until the question of the future status of India is settled, there will not be internal peace and goodwill throughout India.

Missionary Aspect.

Sooner or later this must affect our missionary work in India. At present the door of opportunity is wide open. It is easy to conceive of circumstances arising out of the present state of things which would completely alter the missionary outlook. The greatest help that we can each give to India just now is the help of daily earnest intercession.

There **is** a right solution of this very complicated question. It is a solution that will be fair and just to all whom it will affect. It should be our daily prayer that God will so mould the minds and guide the counsels of those in charge of these great questions, that their decisions shall be in line with His will for India, and so prepare the way for the further extension of His Kingdom in that great land.

Gleaning.

WINIFRED BOOTH.

A GREAT picture, entitled "The Gleaners," by the French artist Millet, has brought help and inspiration to many of us. It is harvest time, the evening shadows are quietly falling, all is hushed and still. The toil of the day is over, the reapers have gone home to rest. But there in the quiet field are three peasant women bending low to their task of gleaning, gathering with patient care here a handful, there a few grains of golden corn. Their toil is wearying and monotonous, but they do not tire, for they know that it is only in stooping low and in stooping long that the precious store will increase.

The Spiritual Task.

Our thoughts fly on swift wings to God's great harvest field in India, where the fields are white to harvest. Does a regret, sharp as a sword thrust, stab us that we are not among the reapers there? There is a glint of blue sky, and the music of rustling palm trees, the voices of little children, the cry of sorrowing womanhood. It is India calling, calling insistently and compellingly, and, oh! the heartache that we cannot answer the call, that it is not our lot to join the band of toilers there!

The Joy of Harvest.

I wonder if in the hearts of those three patient gleaners there had been a sharp regret that they were not permitted to reap the golden grain? I wonder if they stood in the doorways of their little cottages behind the trees, and wiped away the tears of disappointment as they watched the reapers? I wonder if they ventured forth at last determined to share in the gold of harvest by patient gleaning? Gleaning! Yes, only that lowly task, and yet how much akin to praying! One of our great poets writes of "the stoop of the soul, which in bending makes it rise," and so it seems that we, too, may share in the joy of harvest by bending low before the Lord of the harvest in earnest prayer for the toilers over yonder.

Reapers or gleaners, does it matter which, so long as God has called us and set each one to his or her appointed task? Stooping low to our toil with prayer, will bring in due season a harvest of golden grain.

"*Use me, O God, in Thy great harvest field,*
Oh, find a place for me, a place
Where best the strength I have will tell.
Be it a narrow sphere or wide, 'tis well,
So that the work it holds be only done;
Use me, O God."

Our Foreign Field.

News of the Month.

KOLLI HILLS.—On August 28th last we had the great pleasure of welcoming our sister, Miss Poole, to the Kolli Hills for a visit. During her brief stay she was able to meet most of our women workers, and she addressed three meetings. Our lonely sisters appreciated this very much, especially the two Biblewomen whom we were able to meet at Alathur, one of our most distant stations. Our sisters at home will be interested to know that little Vivian was left at home with his father while this brief camp was made with our sister, and, strange to relate, he was found to be flourishing on our return! The journey to Alathur took five hours in the dhoolie, but, although the homeward journey was uphill most of the way, it took only four and a half hours to return.

Our girls of the Girls' Home had a meeting to themselves, which I am sure was most profitable to them. We pray for God's blessing to rest on the words spoken, and trust that fruit will redound to His glory.

M. THROWER.

TINNEVELLY.—During October we had some very good rains, and are rejoicing in a renewed supply of water, a cooler atmosphere, and all nature decked out in freshness. I have been able to make several visits to the out-stations, and, wherever possible, have conducted school examinations, visited the Christians in their homes, open-air witness, and a little medical work. Readers will remember the story of Samuel, the son of my late Biblewoman, Anamal. He has written to me saying that he feels he must accept the offer given him to work for the Master in the Mission, and this in spite of the fact that it is at great cost and personal sacrifice. I hope to write more later. Meanwhile, let us praise the Lord for this great surrender, and pray for Samuel. It has been our great privilege during this month to hear of some who desire to confess the Lord Jesus Christ in baptism. Some of these are girls from our Paniadipatti Boarding School. These are firstfruits, and indeed we thank God and take courage. VIOLET D. GREEN.

MADRAS.—We acknowledge with hearty thanks the receipt of packets of Picture Postcard Texts from Siddal, Halifax; Courland Grove, and Church Hill, Leyton. It is pointed out that ordinary book post is the cheapest method of sending these cards and pictures. One parcel of cards, which would have cost 1s. 7d. by book post, was sent by parcel post costing 3s. 9d. We wish to assure friends that it is quite safe to send the cards in open-ended book packets at the lower rate of postage. L. WATTS.

NAMAKAL AND SENDAMANGALAM.—**Rain! Rain!!**—We have not infrequently made complaints about lack of rain, but our present note is one of hearty praise. During the past six weeks we have had the best rains we have seen here for nine years. It is true they have come so late that the millet crops (the staple food of the people) are a failure, but water scarcity is at an end. There will be no more well-blasting for a few months.

On New Ground

Roads Breached.—In one or two parts of our field, especially near the Cauvery River, rainfall was so heavy and culverts were so poor that roads were breached. For several weeks the western stations have been cut off from motor traffic.

New Prayer House.—Last month we held a very encouraging meeting at Solipalayam. The old prayer-house, erected by the inquirers there, was quite insufficient for the increased congregation, so we built a larger one. Two interesting items in the service were an extempore speech in Tamil from Mr. Champion, and the distribution of fruit and sweetmeats. Breaches in the road necessitated our using a bullock bundy for much of the way, so the double journey occupied nearly the whole day.

Baptisms at Sendamangalam.—November 9th, when three believers were received into fellowship, was a good day in Sendamangalam. One of those baptized is a teacher in a Government school, and an old inquirer of nine years' standing. He is the firstfruit we have reaped from Elur since the untimely death of brave old Narayanan in that village. We are expecting others shortly to follow; so Elur, the station of tragedies and bitter disappointments, may even yet fulfil the high hopes we have held of it.

Annual Conventions.—In the early part of October I went to the Kolli Hills and took part in the Annual Convention there. It was good to have Christian fellowship with our friends, Mr. and Mrs. Thrower, in their station. Immediately after the Valavanthi gatherings we held ours in Namakal, when Mr. Thrower rendered us much appreciated assistance.

Indian Conference.—While the future of nearly one-fifth of the world's population is being discussed at the Indian Round Table Conference, let us pray that the Holy Spirit may so guide and preside that the result of these deliberations may be the advancement of India in every phase of her life.

D. MORLING.

On New Ground.

ETHEL A. WATTS.

LAST week we were spending a few days at Poonamallee. As the visit carried us over the week-end, we were not able to have our customary weekly women's meeting in the town. Feeling that it would be better not to miss having one at all, we thought it would be rather nice to have one in this field. The village chosen was Tiruvakkadu, a place about two and a half miles from Poonamallee itself. Here there is a nice little school, which has been carried on by a faithful worker for many years. The missionary paid a visit to the station on Sunday afternoon, and asked the teacher if he thought the women would come. The suggestion was received with great eagerness, and he promised to help to call the women.

Annammal, one of our Biblewomen, had come over with us for the week-end, in order to be present at the harvest

festival meetings on the Saturday, so it was arranged that she should go out to the village early, and help the teacher and his wife to call the women together. By the time two o'clock came, about fifty women from this small village had gathered. The teacher cleared his house (which was right in the centre of the village), and it was packed to overflowing. A string cot was placed outside for us to sit on and to put our books on, while all around us sat women who could not get inside. The women were very quiet and orderly. Biblewoman Annammal gave the message. She told them the story of Jonah, and enlarged upon the consequences of disobeying God. How these women listened, and you should just have seen their faces when she told how Jonah's companions cast him into the sea; then how the great fish swallowed him, and also of the events that followed. One remark passed was, "Only God could do a thing like this," and so another opportunity was given to bring the Gospel message to such needy ones. There is no Biblewomen's work done in this locality. Will you pray for and also do your utmost, so that the Gospel can be regularly given to the women of Tiruvakkadu, in the Poonamallee Field?

Promising Opening.

Camping in Tinnevelly.

VIOLET D. GREEN.

DURING September I spent a very busy ten days, camping at Koilpatti. The stations in this pastorate are widely scattered, and entail long journeys by bullock bandy. Each station was visited during the camp, and in each, the school children were examined in Scripture, meetings for the Christians were held, and open-air work among Hindus was done. The condition of the work varies. Some stations it was a joy to visit, for there is real progress. In one station I was privileged to see four converts from Hinduism—three men and a woman. These four have given up all Hindu practices, and for some time have been regularly attending our Christian services and now ask for baptism.

Joy.

In Koilpatti itself there are six or seven young men asking to be baptised. I had the privilege of talking with these converts, and all said they wished to be baptised because they loved the Lord Jesus Christ, and they desired to make open confession by baptism.

Of this group, one is a lad of fifteen. He is a Hindu boy, his parents are Hindus. He said he learned of the Saviour in our Koilpatti school, which he is still attending, and he became a Christian. He now desires to confess the Lord. Another is a lad who was a Roman Catholic. He has been convinced that their teaching and practices are unscriptural, and some months ago he left them, and has since then been attending our services. He, too, desires to be baptised.

These are some of the *joys* that were mine during my camp, for which "I thanked God and took courage."

Sorrow. Not all my visits were so pleasing, however. In one little station, when I came into close contact with the members, I was greatly saddened to find there was decline, and not progress. Discontent and disputes and general indifference were the outward evidences of a very low spiritual condition, and my heart ached. I am doing what I can to help to arrest this decline and build up the Church there. Other stations are very backward and need much shepherding.

Appeal for Prayer While we give thanks to the Lord with deeply grateful hearts for those who are growing in grace and being established in the truth, we pray, and we ask our friends in the homeland also to pray, particularly for these who are "out of the way," maimed, halt, blind, diseased. Pray that we may be given that great care and concern for them which characterised our Saviour, and also the apostles, that untiring zeal and patience, love and tenderness to "lift up the hands which hang down and confirm the feeble knees," and to imitate our merciful Lord who never breaks a bruised reed, nor quenches smoking flax.

A Visit to the Kolli Hills.

A. M. POOLE.

IT was recently my privilege to pay a visit to the Kolli Hills for a few days. The first stage of the journey was from Sendamangalam. Starting out in the early morning immediately after chota, one was able to appreciate the beauty of the surrounding country, much more than during the heat of the day. The journey in the jutka was very quickly accomplished, and I arrived at the foot of the Kolli Hills. How was the remaining part of the distance to be covered? Unlike the Nilgiris, the Kolli Hills have no roads up which cars or bandies may travel. Here there is only a

track, and not always that, and one must travel on horseback, or on foot, or in a dhoolie. This was my first introduction to the latter mode of travel. The dhoolie-men were pleased to see that their burden this day was to be a light one.

The scenery of the journey up the ghaut is very beautiful, and I thoroughly enjoyed it. I arrived at Valavanthi in time for breakfast, and, after a rest and preparation, I spoke to the girls of the Hostel at their weekly prayer meeting.

During my few days' stay I was introduced to the various branches of work. I found the mornings and evenings very cool, after the terrific heat of the plains, and was quite glad of a woolly jacket. The second day Mrs. Thrower and I went to Alattur, starting at 9 a.m., and not arriving at our destination until after 2 p.m. We were both glad to get out of the dhoolies, for we were hot, tired and hungry. The two latter items were quickly relieved, and, this done, we had a meeting for the two Biblewomen and another young woman who had come with us. I was able to speak to these, and we had prayer together. One feels how much prayer-help these Biblewomen need, as their position is not an easy one by any means, for they, with their husbands, who are teachers, have to live outside their respective villages. The next morning was occupied with our return journey to Valavanthi, and in the afternoon we had a meeting for the women on the compound.

Lonely Workers.

A very pleasant Sunday was spent. It was a joy to see so many people gather for worship. I benefited by the message in more ways than one, for I made mental and written notes of the headings for future use. On Monday I witnessed a Kolli Hill wedding, and later in the evening enjoyed a curry and rice meal in the house where the wedding had taken place. On Tuesday I was up early, preparing for the journey down the ghaut. The jutka awaited my arrival, and took me safely to Sendamangalam, where, after some refreshment, I boarded a bus to Namakal and later to Trichinopoly, where the night was spent, preparatory to returning to Paniadipatti.

An Outline of "Tinnevelly."

D. MORLING.

No. 4.—THE CONGREGATIONS.

THE outstanding feature of Tinnevelly is the village congregation.

(1) Except in two instances, all the thirty-five congregations are small. The reason is not hard to find, for the

Indian village itself is small. Moreover, nearly every Christian congregation is drawn from only one part of the village, the non-caste quarter. One of our stations (Anbinagaram) is entirely made up of those who have joined the Christian way; they have purposely resorted there in order to form a "Christian village," hence our membership there is far larger than that in any other congregation. In Melaputhur we have a roll of about 50, but for all the others the average is about 13 or 14. In one or two cases this smallness is partly due to the fact that another mission is working in the same village.

(2) On the other hand, the rural congregation is not lacking in a spirit of independence. According to the age-long traditions of India, each village is a separate entity, having its own council of leading men, its own school, village "servants," etc. The ancient Greek ambassador, Megasthenes, called it an "independent republic"! This spirit is seen in the religious as well as in the civic life. However close a hamlet may be to another where there is a Christian congregation, it desires to have its own little school-chapel, its own Sunday services, its own catechist. Hence in India we do not often find Christians gathering together from several hamlets to one big central congregation.

This custom is due not only to rural independence, but to religious intensity. In Tinnevelly the school-chapel is the centre of the village affairs; it is **not** closed for six and a half days in the week; it is open every day, and sometimes all the day. At dawn a company gathers there for worship; again, when the bell rings at nightfall, the Christians assemble to hear God's Word, to sing His praise, and to commit themselves into the Divine keeping for the night. Here, too, they meet for the settlement of various village questions. Those who are acquainted with Indian country life will agree with our late Brother Brand that "this pleasing feature deserves every encouragement."

Poverty.

(3) Again, the Christian congregation in Tinnevelly (and throughout India) is poor in this world's goods. Generally speaking, the Christian comes from the non-caste and low-caste quarter. The whole tradition and religion of India is against the non-caste Hindu being engaged in any handicraft. He cannot be a carpenter or a blacksmith, however ambitious he might be; much less can he take up one of the professions. He must beat the drum or be the farmer's slave. The Christian, by the grace of God, has climbed above that; still, if he is of non-caste origin and living in the village non-caste quarter (unless he learns a trade at some mission school), he **must** be poor, and the Tinnevelly Christian is no exception to the rule. One of the biggest problems raised at the Jerusalem Conference was the economic uplift of the Indian village

Christian. Hence the wide discussions now on "rural reconstruction."

(4) Then there is our old, old enemy—illiteracy. Do you seek another reason for each hamlet wanting its own catechist? Here you have it. Just try to imagine the spiritual life of a village Christian unable to read and without a Christian teacher to guide him. Of course, we are dealing here with an evil which we must determinedly set ourselves to remove. It is a laborious process, but, anyhow, the missionary has been more successful than the Government Inspector (see Simon Commission Report). For a long time we have been running a school in connection with nearly every one of our congregations, and in these our chief aim is to give to all our Christians both the Word of God **and** the ability to read that Word. To achieve this object fully we need a considerable improvement in our mission staff. We rejoice that by the last English mail we received the money that will enable us to commence that improvement.

Piety.

(5) We have mentioned religious intensity. In our congregations there is not only religion, but true piety. I shall not soon forget the experience we had when we paid almost the first visit to the congregations of Tinnevelly. After inspecting the school we went into the village, saw the houses of the Christians, and held prayers in a very poor but clean dwelling. Immediately, the doors of both homes and hearts were opened; we looked straight into the inner life of those good people. In his diary Brother Brand said, "We pleaded lack of time, but one man and his wife were so urgent that we went in. Mats had already been spread and the family assembled. M. suggested that Muttuswamy should pray first, which he did. An unlettered man, his prayer was a joy to listen to. It was rugged and ungrammatical, but evidently came from his heart. . . . The little home was packed full of other Christians of the S.I.M.; the brief prayer meeting was quiet and reverential in spirit; one felt that God was there."

The smallness, independence, poverty and illiteracy of village congregations combine to form a task for any missionary who believes in the "congregational order" of the Churches, and who is determined to provide those same congregations with true pastoral oversight and instruction. But given the true piety seen in Muttuswamy's home, and in many another, all problems will find their true solution.

A Farewell Picnic.

GRACE K. CARTER.

A FEW days before I left Paniadipatti we decided to take all our dear girls out for a picnic as a farewell treat. Of course, when this piece of news was revealed to them, there was great excitement, and but for the fact that I was soon to leave them, it was a very happy day indeed. In spite of the excitement and pleasure, I think one child, who tearfully said, "I would rather not have the picnic if you could stay," voiced the thoughts of many. It was decided to have it in a grove of trees near the river, or rather the river bed, for only in the rainy season is it likely to be a river. It is a great wide stretch of sand, an ideal playground for the children. On this day, however, there happened to be some water on the far side, and this greatly added to the pleasure of the children. Chicken curry and rice was to be the menu for the "feast," as they called it, while several kinds of Indian sweetmeats and savouries dear to the Indian were taken for the children to have as soon as they arrived. One of the great treats of the day was that the little ones (a good number of our forty-one girls are small) should go in bandies. Like all English boys and girls, they love a ride, although it was only half an hour's journey or so, it greatly added to their enjoyment.

Joy Ride.

As the rice and curry had to be prepared and cooked there, all the big girls, the teacher and cookwoman were sent on ahead with the cooking pots and necessary things, and two men were also sent on to "dig up the river." By digging pits in the sand, nice clear water is found. How true this is in spiritual things! To those who have no desire, the Word of God is but as a sandy river-bed, but to the thirsty soul who expectantly "digs," the Water of Life flows abundantly. We followed later with the rest of the children, and on arrival we distributed the sweetmeat and plantains. Cooking operations were well on foot. The Indian has a knack of easily building a fireplace anywhere, so there is no trouble in that direction. Finding there was water on the opposite side of the river-bed, we went there, and the girls thoroughly enjoyed themselves bathing in the water. I am sure they were just as happy as if they were at the seaside. Some little tots were rather afraid, but we soon coaxed them in, where they were soon happily splashing about with the rest. Some were afraid of getting their clothes wet, and would not until they were assured it was not being naughty and they would not be punished. It only takes a very little while to dry garments here. After this, we had games in the sand

with them, and I am sure they were as happy as our English children are at their treats by the seaside.

Curry and Rice.

Now came the time for the feast. All sat down in a big circle under the trees. Beautiful green plantain leaves were placed as plates in front of each person, and on these was piled the nice white rice, and then the curry on the top of that. When all was ready, we had grace and began to eat, using our fingers as forks and spoons. Only the right hand must be used, and there is a certain way of manipulating it to do it correctly. While we were eating, some men came along and one started to talk vociferously, and I thought he was grumbling because we were there, until he spoke clearly enough for us to understand. They often talk so loudly and fast, and gesticulate such a lot, that one would very easily



PADDLING AND BATHING AT PANIADIPATTI.

think they were very angry. It turned out, however, that he was the owner of the "tope," as the grove of trees is called, and was extremely pleased that we had come there, and said it was great merit to him that a feast was being given under his trees.

Eventide.

After grace was said and we had cleared up, the little ones were packed in the bandies again, and we, with the big girls walking, all started for home again. It was a very lovely time of the day. The sunset was surpassingly beautiful, beyond description, as many of the sunsets are. This night it was particularly wonderful. The colouring and formation of the clouds were grand. Who can paint such wonderful pictures

as our God in His Nature book? There was a gentle breeze, which was refreshing to our tired, hot bodies. One could hear the calls of some birds, the sleepy twitters of others, the busy hum of many insects, the frogs beginning their revels, the lowing of the cattle, or the shouts of the boys collecting the sheep, as they were getting ready for the night, which comes so quickly when the sun sets. Night treads on the heels of day almost here, and we have practically no twilight.

It was dusk, everything was peaceful, a truly country scene, and one felt can it be that this is the land of such awful darkness and sin? As if to answer one's thoughts, suddenly the sky is lit up on the left with the flames of a village fire. Ah, yes, the result of treachery, quarrelling and spite. One is brought back to face **facts.** Our children are singing hymns as they go along, and one's heart is uplifted in praise that these have been committed to our trust. But, oh! WHAT OF THE OTHERS?

Harvest Thanksgiving at Poonamallee.

L. WATTS.

IT has been usual for the members of the Poonamallee Church to make a special collection in thanksgiving for the bounty of God in the harvest, but no meeting of the Church has been held, at least for some years. It was felt, therefore, that it would be good to commence the practice of commemorating the Lord's goodness by holding a special meeting. This was held on Saturday afternoon, Sept. 27th.

Poonamallee Mission compound contains some very nice trees, and the afternoon was warm, as indeed most afternoons are. It was exceedingly pleasant therefore to have the meeting out of doors under the shade of the trees. Friends gathered from Poonamallee and Tandalam, and others came on cycles from St. Thomas Mount and the three churches in Madras. Two services were held with a cup of tea in between. Brethren from each of the churches in the Madras and Poonamallee fields took part, and the missionary took as his message at both services the harvest, or fruit of the Spirit as given in Gal. v. 22.

Many Mites. The special collections amounted to about Rs.50. The children of St. Thomas Mount School had been collecting "dumbadies" ($^1/_{12}$ anna) for about five months, and sent in this way Rs.5.4.6. This equals 1,014 of the small coins.

Several of the friends stayed over for the service on Lord's Day morning, and also helped in the Sunday School in the

afternoon. In these ways the members of the Poonamallee Church are coming to realise the fellowship of others in the sister Churches, and we pray that it will lead, under the blessing of God, to increase and growth of spiritual life amongst them.

Sadness amid Gladness.

Pastor Zechariah was called upon to suffer the loss of one of his sons early on the following Monday morning, while we were still at Poonamallee. David Zechariah was a young man of about twenty-three, and had held an appointment as shipping clerk in Rangoon. He was a member of the Poonamallee Church, and several conversations I had with him showed that he was no stranger to the Word of God and prayer. He returned home with malaria, and probably typhoid, and was very sick for about three months. He became very emaciated, and though every effort was made, both in hospital and in the Mission House at Kilpauk, to feed him with nourishing food, the heart suddenly gave way under the long strain at about four o'clock on Monday morning, September 29th. The body was laid to rest in the Poonamallee Cantonment Cemetery that same afternoon.

It was an interesting sidelight on the story of the raising of Jairus' daughter, and the quickness with which mourners gather, that though I was in Pastor Zechariah's house within ten minutes of his son's passing, at 4 a.m., some women from neighbouring houses were already coming to mourn with the bereaved family.

A Funeral Procession.

B. L. MOWLE.

OUR bungalow stands at the edge of the village of Sendamangalam, and on the opposite side of the road is our dispensary and boarding school and chapel. Just beyond our bungalow, on the road which leads to Namakal, is a Mohammedan graveyard, and still further away is the Hindu burning-ground. We seldom know when there is a Mohammedan funeral, but once a year the Mohammedans assemble there, and one amongst their number will read or repeat verses from the Koran.

Some castes of the Hindus bury their dead, but the majority of them burn; whichever it may be, the corpse is nearly always preceded by drums, and until one becomes accustomed to the difference in the sound of the drums, one may think it is one of the many festivals. As the sound gets

nearer, one cannot resist the impulse to go out and look, and on going out will see a sort of palanquin borne on the shoulders of four or eight men. This is draped with gaily coloured material and paper, and inside, exposed to view, is the corpse, which will be either lying or sitting up. Women do not usually attend funerals, as they stay at home to lament and weep. I have seen women at a funeral only once. The procession precedes the corpse, and right in front a man will walk, with a basket in his hand scattering food here and there. This is for the spirit of the departed, but the crows follow at a little distance and eat it all up. Then two or three men will be dancing, and the harder the drums beat, the harder they dance.

Hindu Funeral.

Some funerals are a long time going from the house to the burning-ground, as they stop every little way, and one man will sing, usually about the wonderful deeds done by the departed one; then all the other men will repeat it after him. Just before they get to the burning-ground they will turn the corpse round two or three times. This is so that the spirit should not know its way into their midst again. These poor people live in terror of evil spirits.

A funeral is a great expense out here. A death is always supposed to render a house and the people in it unclean. In some houses the relatives have very elaborate cleansing ceremonies, and afterwards a feast will be given to all friends and relatives who come to sympathise, and these will be many. The more wealthy a family is, the more expensive will be the funeral rites. The priests will charge much more for their services, and often contrive to make the auspicious hour for conducting the funeral late in the evening or during the night, then it will be much more expensive.

Funeral Expenses.

One day I heard the sound of the beating of drums, but there seemed to be more bells than usual. I thought it must be a wedding at least, but, on going out to see, found it was a funeral. Besides the gay cloth and paper, the palanquin was decorated with plantain and palm leaves, and as it drew nearer I could see that a wealthy man had died. The corpse was sitting up, draped in a new cloth of bright colours. One evening we passed the Hindu burning-ground, where a funeral had just been conducted, and one or two little outcaste boys, who come to our outcaste school, told us we must not go near there, as it was not a fit place for us. Our hearts ached for these little boys as we thought of them knowing more of the tragedy of life than they thought it good for us to know.

It is the work of the outcaste man to beat the drums for funerals, and to watch by the corpse until it is completely

burnt up. No doubt these little boys were being initiated into the work which would fall to their lot later on. Thank God there are no outcastes in His sight, and He can save to the uttermost whether they are caste or outcaste.

Aaron of Pottanam.

ELEANOR A. SAVAGE.

WE have many times asked for special prayer for the people at Pottanam. I am writing this article in order that the friends who have been praying may see that the Lord is working, and may praise and continue to pray. Aaron has been mentioned in these pages before. He is a Pottanam lad who was baptized several years ago, and as, until this year, he was the only Christian in his village, his life has been a hard one, and time after time he has tried to break away from his heathen surroundings. The first time I saw him was at Sendamangalam in 1927. He was standing on the bungalow verandah crying bitterly. Mr. Thrower had made arrangements for him to go away to a Christian School of Carpentry, and when the time had come for him to go his parents had flatly refused to allow him. His weeping and imploring were all in vain, and he had to go back to his village. That scene closed, and people shook their heads about Aaron, saying that he was practically a heathen again. He had passed the fifth standard in our Mission School, and soon after the above-mentioned event he somehow managed to get his parents to allow him to enter a Government Training School for Teachers. He passed through this and received his certificate, and has been teaching in a village school ever since.

Parental Opposition.

For a long time we heard rumours that his parents were trying to marry him to a heathen girl, and the workers said that all was not right in Aaron's life. He had asked for work in the Mission, but it had been felt that it was impossible that work should be given to one who was living half a heathen life. When we came down from the hills, one of the first things we heard was that Aaron was married to a heathen girl, and the news proved to be true. He was suspended from the Church, and given to understand that his action had brought disgrace both on himself and the Church. Soon after this he came to me here and told me that not only had his parents married him to a heathen girl, but that they were also determined to bring all possible force to bear upon him to compel him to give up Christianity.

Fear and Resolve.

He said, "Amma, if I live in my village for three more months I shall be a Christian no longer; give me a room, no matter how small, and I will bring my wife and come and live here." He told Mr. Morling the same in Namakal, and we agreed that if we could possibly find room we would. We had already made room for a teacher, his wife and their three children, which made three families instead of the usual two. We had one store-room left, which could be made into a home, and so we packed goods and chattels into whatever places they would go, built a small kitchen, and made the store-room fit for habitation.

A New Start. We had many misgivings as to whether Aaron would really come. How small our faith is! We had asked for prayer, and yet we doubted. The Lord is merciful, and He did not treat us according to our doubts. Before we had time to have the place whitewashed, Aaron had moved in. He still teaches in the same village school, walking to and fro each day. He had been here only a few days when he came and asked that one of the Biblewomen might give his wife some Christian instruction and teach her to read.

A day or two afterwards I heard strange sounds at the back of the bungalow, and was told that Aaron's wife had a devil and that it came whenever he or the Biblewoman attempted to talk of the Lord Jesus Christ. If the girl had been in England, we should have said that she was suffering from a form of nervous hysteria, due to the awful fear she had that her parents would cast her off if they heard that she was receiving instruction in the Christian religion. But our Christians did not think so, and they said, "She has a devil." And that same evening, unbeknown to me, they held a prayer meeting with the girl. As soon as they started she went into one of the fits, but they kept on praying and beseeching the Lord that He would remove it until He did. She has had no more fits since.

Power of Prayer.

It is difficult for us English people to understand these things, but when one witnesses them with one's own eyes, one must believe. Pray for this girl's salvation. Please continue to pray for Pottanam, and we will tell you of the answers as the Lord gives them.

Departure.—Mrs. Brand sailed from London for Madras on December 27th, 1930, by the British India S.S. "Margha."

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the safe arrival of Mr. A. Morling at Namakal, which he reached on Saturday, November 29th.

For converts on the Namakal Field, including one from Elur, where we have had such trying experiences.

For the copious rain that has fallen in India, replenishing the springs and filling the tanks.

Let us Pray—

For Mrs. Brand as she journeys to India by the S.S. "Margha," which is due at Madras on January 27th.

For Mr. A. Morling as he gives himself to the study of the Tamil language and missionary problems.

For the Indian Round Table Conference, that God will guide the members to such decisions as will be for the good of all concerned.

Deputation Work.

EVELYN C. BRAND.

(Conclusion.)

The friends at **Chorley** took me on the next day, after kind hospitality to **Preston** (October 2nd), and He still went on to answer prayer here. We were met by friends at the station and taken to the Chapel, where an eager crowd listened for the first time to the story of the Kolli Hills. Real and practical interest was shown.

For several days I had the privilege of staying with friends of the Mission at Birkdale, who took me on to a meeting at **Southport,** where we all felt helped by seeing, through pictures, something of what God is doing on the Kollis. The collection showed the interest of the people and again as we left Southport the next day we felt we had made true and abiding friendships.

On the way, deep in the heart of the Pennine Hills, there were a few hours for quiet reflection before I found myself among new friends in **Bradford.** Here Miss Nunn met me and together we sought God's blessing on our united efforts. The two meetings here were revelations of the enthusiasm of our helpers in the North. An afternoon talk with our sisters was helpful in devising ways and means for future service. A characteristically generous Yorkshire tea, in aid of the funds, was followed by a crowded meeting. The lantern slides seemed to be greatly appreciated and very practical sympathy with the work shown by the audience.

Again on the Moors we were claimed once more for a meeting at **Howarth** and we both spoke to help forward a collection to provide ammunition for the ladies' winter sewing campaign. Our tireless friends took us for a walk to the Bronte Falls and then accompanied us across the moors to **Hebden Bridge** where, at another generous tea, we again made new friends and we told them at the evening lecture how God had worked with us. A small company of sisters here hold the fort and we trust will form a strong L.Z.A. branch.

Deputation Work

Again finding help in the quiet of the Hills, we passed over to meet old friends of Preston, who entertained us in their consecrated home and took us on to **Pemberton** Chapel, where we spent a wonderful evening overshadowed by the Spirit of God, amid enquiring, interested friends who showed their real sympathy in the offering at the close of the lantern talk and we hear they have not forgotten us and the work.

Back over the hills, seeking a few hours silence on the way, we found ourselves kindly welcomed and entertained at **Slaithwaite** and at the evening gathering of sisters, young and old, we realised a keenness and willingness to help forward with us the standard of the King in that far off land we love.

A skilful 'bus driver took us over the breezy tops of the range, back into Lancashire. It was a wonderful ride and fitted us for the evening meeting at **Accrington.** A dear sister entertained us, we felt a bond of union with her and the thrill of co-operation in the Lord's work as we endeavoured to show what God had done with us that evening. True Baptists—the representatives of three Churches—were not deterred by the deluges of rain that fell at that hour.

A morning of clear shining after rain on the intervening moors, and we were by the afternoon with co-workers in the **Siddal, Halifax,** Chapel. We both testified for the Lord and His saving power and sisters were helped to discuss with us the difficulties of the work. Strengthened by an interim of fellowship and prayer we returned to a more crowded meeting, where we felt the power and presence of the Lord and where interest and sympathy were evinced by those who saw our pictures and who gave to the offering. A kind brother, with whom we had stayed, motored us into Bradford next morning and there Miss Nunn and I parted after days of fellowship and communion in His service.

Breaking my journey at **Leicester,** in spite of heavy rains I found the audience composed of members from three or four Churches. A dear sister opened the meeting with a most telling address, after which I was privileged to recount some of the Lord's dealings with us in India. All listened intently and gave me their loving support. Then after a friendly chat over the tea cups, I was again kindly taken on my way to the station by car and arrived home at night thanking God who had helped me through.

At **Richmond,** I remembered a similar welcome seven years ago. As I listened to the year's report it was a wonder to me to find what one really keen church can accomplish if actuated by the true spirit of self sacrifice. But no doubt like surprises would be realised were all the reports of our dear supporters published. May God go on to bless their efforts.

At **Horley** too I was impressed with the love and devotion of the people to foreign service. One is often humbled on such occasions with the reflection that perhaps friends are doing harder service at home than we are at the front.

I was conscious that God alone could help me through the Annual Meetings and He did not fail me.

At **Eden, Cambridge,** a fine audience gathered to see and hear about the work on the Kollis. We enjoyed fellowship at both the Pastor's house and later in the meeting with those who so lovingly and generously support the work for our Mission.

Then at my last lecture, at **Gurney Road,** I tried to vary the address and to give a Biographical sketch. May the testimony of that dear Life so work in some young hearts, that they, too, may find absolute satisfaction in His service.

Since writing the above, it has been my privilege to meet several small bands of "Keenites," who had planned gatherings of a more intimate nature. At Cricket Hill, **Yateley,** we found a happy, eager crowd in the small schoolroom. The way was left open for free discussion, and one felt sure the Lord Himself made One of our number. At **Gravesend,** in the sanctuary of a dear invalid, we formed a keen circle of inquiry, seeking to know more of God's will for the evangelisation of our dear sisters in India.

Heart met heart as we talked of what He had already done for us. We shall hear more from Gravesend in future. A dear group of young people at **Hampstead,** seated on the floor, listened with interest to the story of the hills. And now Mount Zion, **St. John's Wood,** claims me again for its several societies. May God go on to bless it in its love for the Mission. May my last word be one of grateful acknowledgment for all the loving hospitality, encouragement and prayerful sympathy that I have received during all my furlough. To His Name be all the praise!

Mrs. Brand's Farewell Message.

The L.Z.A. Quarterly Prayer Meeting was held at Mount Zion, St. John's Wood, on December 4th. It was a cold and foggy night, and many were unable to attend owing to the weather. There was no fog or coldness at Mount Zion that night, for the goodly number of sisters who gathered there were warmed by a spirit of prayer, and were eager to hear Mrs. Brand's farewell message. Mrs. Rose ably and lovingly presided. Her words of encouragement and farewell will be remembered not only by Mrs. Brand, but by all who heard them. She gave as a parting message to Mrs. Brand a promise which she herself had tried and proved, "Fear not, I will help thee." We sang some inspiring missionary hymns, and several sisters led us in earnest supplication to the Throne of God.

Mrs. Brand's wistful address touched all hearts, for she is setting out on a well-known and yet a lonely and unknown path of service. She spoke especially on the words "Have faith in God," a text that had been made and sent to her by a loved one. The text stood on the table by her side, and as we heard how she had been helped and strengthened thereby, our faith grew larger in "the God who can do the impossible." When these lines are read our sister, Mrs. Brand, will be on her way to India. Many friends have heard her speak at various meetings, and have had their love and sympathy enlarged, but many others must be regretting that they have not had the opportunity of meeting her. Let us remember, however, that prayer is swifter than any ship, and we may accompany her all the way to India through prayer, asking God to hold her in the hollow of His hand.

WINIFRED BOOTH.

Reports of Meetings.

Eastbourne.—A very pleasant evening was spent at the Grove Road Baptist Schoolroom, Eastbourne, on Thursday, November 13th, when Mr. Booth, of the Strict Baptist Mission, spoke of the importance of the Indian Round Table Conference, and asked for prayer on its behalf. Basing his address on the words found in Ezek. iii. 15, "I sat where they sat," he spoke of the difficulties and encouragements of the work in India, emphasising the necessity for endeavouring to deal with varying classes, so that the Gospel, under the direction of the Holy Spirit, may be made plain to each. He gave two very wonderful instances of the conversion of two Hindus under entirely different circumstances.

Mr. Chisnall, the Secretary, urged the claims of the Mission upon his hearers, and gave particulars of the various periodicals and literature issued, and suggested what might be done in the way of help.

Mr. J. B. Collin, the President of the Mission, said that it had been upon his mind, before coming to the meeting, how it was through persecution that the members of the Church at Jerusalem were scattered abroad, and so preached the Gospel everywhere they went, although the apostles remained at Jerusalem.

The chair was taken by the Pastor, Mr. Henry Popham, who heartily commended the work of the Mission, and the collection amounted to £6.—ONE WHO WAS PRESENT.

Half-Yearly Meeting

Church Hill, Walthamstow.—On Thursday, November 6th, an L.Z.A. meeting was held in connection with the East London Missionary Week. The meeting was presided over by Mrs. Sharpe. We were favoured in having Mrs. E. A. Booth to speak to us. The audience of over a hundred was deeply interested as, from her long missionary experience, Mrs. Booth related the stories of some of India's women to whom she had told the story which would bring to them a "garland for ashes." An offering on behalf of the L.Z.A. amounted to £1 4s. 2d.

Half-Yearly and Welcome Meeting.

Important Notice.

THE Half-Yearly Meeting, which will be the Welcome Home to Mr. and Mrs. D. Morling, will be held (D.V.) on Tuesday, April 21st, 1931, at the Leysian Mission.

The authorities of the Leysian Hall have notified the Council that not more than five hundred persons can be provided with accommodation at the Tea Tables.

The Council has therefore decided to issue 500 Tea Tickets, and these will be distributed at the Leysian Hall prior to the afternoon service to those friends who wish to have tea on the premises.

Only those possessing Tea Tickets will be admitted to the Tea Rooms, where the charge for Tea will be sixpence.

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.

The Annual Volume, containing the S.B.M. HERALD and RAYS 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.

Missionary E. A. Booth's Engagements for January.—4th, Hastings; 8th, Eltham; 13th, Croydon: Temperance Hall, Mint Walk, Croydon, 7.30; 18th, Irthlingborough; 25th, Chesham. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Pastor W. Chisnall's Engagements for January.—2nd, Council Meeting; 6th, Chadwell Street, New Year's Prayer meeting; 11th, Manor Park; 15th, Notting Hill Gate; 16th, Chadwell Street, United Prayer Meeting; 18th, Bromley; 25th, Wood Green, Dovecote; 28th, Salem, Windmill Road, Croydon; 29th, Ilford. Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

GIFTS FOR THE LORD'S WORK.

Received from November 10th to December 9th, 1930.

General Fund.

	£	s.	d.
Lewisham, College Pk. Coll.	4	13	0
Cambridge, Tenison Rd., Dons.	1	5	0
S.S.	2	1	0
Tring, Ebenezer, Colls.		12	6
E. London Aux., Mission Week, Colls.	18	14	1
Rushden, Mrs. G. Bennett	1	0	0
Chatham, Enon S.S.	1	0	0
Walton-on-Naze, S.S.	1	2	7
Boxes—Mrs Millar		8	10
Mrs. Mason		15	9½
Mrs. Southgate		6	9½
Mrs. Brown		4	0
Mrs. Dawson		2	0
Coll. at Lantern Service		3	6
Sudbourne, S. Girls' Class Box		10	2½
St. John's Wood S.S.	47	7	9
Mr. & Mrs. Fraser	5	5	0
Saffron Walden Box		10	6
Brentford, A.S.F.	1	0	0
West Ham, Miss L. Palmer, Farthing Coll.		18	9
Egham, Box		5	6
Smithfield, N.S.W., S.S., per Farncombe & Son	3	0	0
Mrs. W. Betts	2	0	0
Pontygwaithe, Hermon B.C.	1	2	4
Tunbridge Wells Coll.	2	3	6
Eastbourne, Coll	6	0	0
Occold, Coll.	1	10	0
Boxes :			
Mrs. S. Hawes	2	1	0½
Misses Hawes	1	16	0
Miss Shelley		11	0
Miss Last		15	0½
Miss Havers		4	7½
Miss Kemp		4	6
Mrs. F. Hawes		17	3½
Manor Pk. S.S.		9	8
Norbiton B.T. Nov. 8th. Mrs. M. A. Westcott		5	0
Leyton Coll.	4	0	0
Clapham, Courland Grove, S.S.		9	4
B. Box		10	0
Otley, Y.P.S. Guild Coll.		6	2
Leicester Providence S.S.		15	0
Brighton Branch A.M. offerings	8	3	0
Lockwood Subs	2	2	9
Horham, Coll	5	11	8
Boxes :			
Mr. J. Chapman	1	7	7
Mr. F. Mutimer		6	9½
S.S.		19	6½
Mrs. E. Rowe		5	0
R. & K. Bloomfield		17	6½
Mrs. E. Mayhew	2	6	0½
Mrs. Frost	1	7	0
Mr. F. Cracknell	1	0	0
Mrs. Oxborrow		9	0
Mrs. A. Chapman		4	11
Mrs. S. Ling	2	15	0
Miss A. M. Hawes	2	5	0
Misses A. & E. Hawes	2	10	0
Miss E. Lincoln		6	6½
Mrs. G. Ling		14	1½
Miss Turner	1	10	0
Mr. F. W. Flory		8	0
Master O. Reeve		2	6½
Mrs. H. Hawes	2	8	6
Mrs. Doggett		13	11
Mr. & Mrs. Barker		13	3
Hope & V. Baker		10	6
Mrs. H. Mayhew		4	0
Mrs. W. Mayhew	1	12	6
Mrs. P. Ling		10	7
Mrs. R. Hawes		5	0
Mrs. R. W. Hawes	3	12	8½
Mrs. H. Mayhew Jun.		5	6
Miss E. Hawes		2	3½
Stamford, Mr. J. G. Robinson	5	0	0
Dorking, Coll.	7	15	6
Newquay, Cards P.M. Colls.		17	0
Miss Saddie Philips		6	0
Hounslow Zoar, Mrs. A. J. Robbins	5	0	0
Wandsworth, West Hill S.S. Sub.	2	2	0
Peterboro', Boxes :			
Miss J. Evans		10	0
Miss N. Southwell		10	0
Mrs E. Glover		1	3
Miss A. Broughton			9
N.Y.E.		5	4
Eltham S.S. Coll.		2	7
Croydon, Derby Rd. Coll.	8	17	0
Friend		8	0
Greenwich, Devonshire Rd. Dons. & Rpts.		14	8
New Cross Zion, Miss A. Barton	1	0	0
In Memoriam, E. B.		10	0
Epsom Box	1	13	6
"A Friend"		10	0
High Wycombe Church Coll.	3	5	1½
S.S. Coll.	1	18	5
Leicester Ebenezer S.S.		12	0
Bethnal Green Hope S.S.	4	0	0
Tadworth Coll.	9	1	8
Donations	4	16	0
Sale of Work	33	0	7
Boxes :			
Mrs. Harden		5	6
Mrs. Rice		6	3
Southsea, Mrs. Gibson, Env.		10	0
"Paniadipatti Repairs"	250	0	0
Wisbech, Tips End Coll.		10	9
Boxes :			
Miss F. M. Winters		2	7
J. P. Family	1	14	6
Hounslow, Zoar, Master P. Bond		3	0
Swindon, Coll.	1	11	2
S.S.		13	0
Trowbridge, Coll.	4	8	11
Sale of Cake		8	1
Bath, Bethel and Providence, Coll.	2	3	2
Waldringfield, Coll.	2	1	0
Chatteris S.S. Boxes	1	12	6
	£523	6	10

Personal.

	£	s.	d.
D. V. Gardiner, Coll.	1	10	0
M. A. Holt		10	0
Miss Ash		2	6
Miss E. Webb, Boys Hostel at Namakal	2	2	0
Miss J. B. Harris	2	2	0
"Upminster"	1	0	0
Miss Fuller		10	0
Mrs. Richardson		5	0
A. W. Millward, Ext. Work	5	0	0
Anon., Env.		2	0
Mrs. G. & Friend, Env.	1	0	0
Mrs. S. Forrester		5	0
Mrs. J. M. Taylor		2	0
John Ayliffe		2	0
J. Davis		10	0
S. R. J. H.	1	0	0
Miss M. E. Roberts		4	0
C. J. Cowell, Env.	1	0	0
Miss M. Brown, Env.	1	0	0
Kent, In memory of Mrs. Chisnall		10	5
Mr. A. Hughes		2	0
Mr. F. T. Newman	10	0	0
Mrs. T. Dean	1	0	0
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	£230	8	6

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	£	s.	d.
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Miss Hoyle		2	0
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	£	s.	d.
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Occold		12	0
Lockwood		17	3
Horham, Her. & Rpts.	2	10	0
Peterboro'		12	8
Cransford		7	6
Ilford		9	0
Greenwich, Devonshire Rd.	1	18	6
Tonbridge	1	0	0
Hitchin	1	0	0
Accrington			8
Egham		12	0
Bradenstoke		6	0
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Dunstable		13	0
Ramsgate, 1928-30	2	17	6
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PERSONAL.

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Miss Fuller		2	0
Mrs. Foord		10	0
Miss Wright		1	6
Miss Gardiner		1	6
Miss Masher		6	0
Miss Pooley		2	0
Miss Forrester		2	0
Miss A. Barton		1	6
Mrs. Clutterbuck		1	6
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Received to Dec. 9, 1930.

Bexley Heath, Coll., Wom. Mtg.	1	0	0
Borough Green, Coll.	1	3	3½
Brighton, Coll.	2	10	0
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PERSONAL.

Miss E. Finch, for Paniadipatti Biblewomen	1	0	3½
Two Friends	1	0	0
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S.B.M. CALENDAR, 1931.

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ol. XXX. *New Series, No. 290.* February, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



MISSION WORKERS OF LONG SERVICE—TINNEVELLY FIELD.
The second, third and fourth from left in front row, are Pastors. *(see page 36)*

Price One Penny

f 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

Half-Yearly & Welcome Meeting

WILL BE HELD (D.V.) ON

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AT THE

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Afternoon 3.30. Evening 6.15.

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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. XXX.] FEBRUARY, 1931. [*New Series*, No. 290

Progress.

THE arrival of Mr. A. J. Morling in Namakal, and his entry on the study of the Tamil language, marks a definite step in advance. We all rejoice in the return and re-union after an absence of thirteen years from India.

By the time this issue of the HERALD is published, Mrs. Brand will have arrived in Sendamangalam, where for the present she will make her home and take up work, and where the benefit of her long experience in India will be available to other members of the staff.

It is a great pleasure to record that Mr. G. Champion has successfully passed the second examination in the Tamil language, and is now free to devote himself to learn the inside working of the Namakal Field and the missionary problems of each station, preparatory to taking charge of that field when Mr. D. Morling proceeds to England on furlough.

Mr. H. Huckett, having completed his medical training, is now in the midst of his Biblical training at the Strict Baptist Bible Institute. He hopes to sail for India at the latter part of the present year.

Who follows in their train?

We now need two more men who, having heard the Divine call, are prepared to enter upon a course of training for Indian service.

After a strenuous term of service in India, extending over six years, Mr. and Mrs. D. Morling, our senior missionaries on the field, are due to take furlough in England. They have arranged to sail from India on March 11th, and expect to arrive in London in the early days of April.

The list of Mr. Morling's Deputation engagements for the Lord's Days of his furlough is already filled. Any Church desiring the services of Mr. Morling for a week evening meeting should write to the Secretary, Pastor W. Chisnall.

The Open Door.

In India. Beyond all question we are faced to-day with the open door of Opportunity in India. From each of our fields there comes the same news of opportunity for expansion. All of our missionaries tell of the willingness of the people generally to listen to the Gospel message.

I have known very different days in India, when the challenging cry of "Vande Materam!" ("Hail, Mother India!") drowned the voice of the preacher of the Gospel of Jesus Christ.

But to-day there is set before us an open door which is a challenge to our faith and obedience. We must connect the great Commission with the great Opportunity. He who said "Go ye into all the world," has now set before us the open door.

Beyond the open door there is a region of Darkness and Need. There in the midst of heathendom one may come to the very place "where Satan's seat is." There the powers of darkness have long had their sway, and millions of our fellow-men are deluded into believing a lie. Some of them even now are dissatisfied with the darkness, and are groping for the light.

At Home. How are we at home regarding the open door in India? Has its appeal made any deep impression upon our lives? At the New Year's Prayer Meeting I caught the note of wistful longing for active missionary service. I pray that the desire may be increased until it becomes an insatiable thirst which can only be quenched by entering the open door of service in India. The Mission is in need of two men. Have any of our young men seen the vision of the open door in such a way that they are driven to the conclusion that God is calling them to enter?

Prayer. It is the few, comparatively the very few, who can enter the door of missionary service in India. But there is another aspect of that door which should appeal to every child of God. I mean the open door of Intercession. I know, alas! how easy it is to become selfish even in prayer, and to make "Me and Mine" the centre and the circumference of one's petitions. We all need to be on our guard against this, and to enlarge the scope and interest of our prayers so as to embrace "the regions beyond."

Influence. Another aspect of the open door at home is the use of personal Influence. There are many in our Home Churches who are not making use of this ever-open door in the interest of the Kingdom of God in India. If we cared enough about the extension of the Kingdom of God, we should find opportunity of using our influence in quarters where at present the question of foreign missions is not taken seriously or prayerfully. We could so speak of the New Testament teaching on this matter, that the minds of others would be stirred to look into this question.

There are chapels where missionary meetings are not held, missionary sermons are not preached, missionary prayers are not offered. Can we not stir ourselves afresh to bring to the notice of the friends in these Churches the teaching of the Word of God on this subject, and the Challenge of the present Open Door?

Our Foreign Field.

An Unexpected Visitor.

VIOLET D. GREEN.

IN a little village some distance north of Paniadipatti there is a band of Christian people. They are very illiterate and downtrodden, and consequently backward. They are very poor and have to work hard for a mere pittance, and life for them all is sordid and dreary. They love the Lord Jesus Christ, and believe that He died to save them, but their progress and understanding in the Word and will of God is very slow, and, like infants, they falter and stumble often. Yet there is one evidence which, to those who watch over them and yearn for their spiritual growth, is a very sweet mark of grace. It is their very evident sorrow when they stumble and grieve their Lord, and their anxiety to put things right. So we seek to be very tender with them, and render them all the help we can, endeavouring to set before them the terms of discipleship, the lofty ideals of the Master Whose they are and Whom they seek to serve, the high privilege of being sons of God, and we strive to provoke them to good works.

An Unexpected Visitor

They had for a long time been without a chapel, the previous building having been destroyed by fire, and they were very mournful over their loss. They are only a small company, but when efforts were made to rebuild their chapel, out of their great poverty they gave a sum towards the cost. It was a day of great rejoicing indeed when the dedication service was held, and they met with deeply thankful hearts to praise the Lord. But the wonder and gratitude which was awakened by this provision passed away like the morning mist, so strangely forgetful is the heart of man, hence the oft-recurring exhortation in the Word, "Thou shalt remember."

Mutual Surprise.

A short time ago I paid an unexpected visit to these friends. It was about 8 p.m., and none had the faintest hint of my coming. There was a light in the chapel, and the sound of voices indicated that it was not empty. Imagine my surprise and sorrow to find a company of Hindu men sitting there comfortably talking, and at the same time making grass fans! What a commotion there was, to be sure! I ordered them out, and they were not long in obeying. They literally gathered up their belongings and fled! Then the Christians, who by this time had received the information of my arrival, assembled very shamefaced and forlorn. I did not spare them, but rebuked them sternly for permitting such proceedings. They were truly repentant, and said they did not know the men were there; they had not given them permission. I told them they were very careless, and should keep the door locked when not in use. I reminded them of their earnest entreaties for a chapel when they had none, and how they had praised Him when, in answer to their prayers, He had given them one; and now how soon they had become careless and neglectful. I asked them if they did not think the Lord would visit them and chastise them. They were very genuinely grieved and fully acknowledged their neglect, and said they would never allow it to happen again. To their utter dismay and shame, that very night thieves came and took away their bell, which they had been at great pains to secure. I assured them it was the chastisement of the Lord upon them for their neglect, and exhorted them to humble themselves before Him and be instructed of Him. They were brought low before Him, and earnestly sought forgiveness. Since then they have carefully secured their little chapel, and are not likely soon to forget this very painful lesson.

Brethren and sisters in the Homeland, your prayers are earnestly entreated for these faltering ones, that the grace of God may be abundantly witnessed in their lives.

The Parable of the Lily.

GRACE K. CARTER.

I WAS lying in bed on the verandah at Paniadipatti one night, gazing out on a wonderfully starry sky, when I became conscious of a wonderful fragrance in the air. It was a lovely night, very still, yet not too hot to be unpleasant. It would have been very dark but for the stars, which shone so beautifully. There were no noises except the various sounds of the insects. In the quietness, when there were no human sounds, that lovely fragrance of the lily came as a parable to me. How often it is in the quiet and hush, when outside sounds are stilled, when the many duties of the day have ceased to claim one's attention, the King comes to us, perhaps in a word let fall by a dear one, in a sight of the beauty of the sunset, a glance at the mountains, a long look at the stars, or perhaps as He did to me in the simple thing like the fragrance of a flower. "Behold, thy King cometh unto thee." True, He comes sometimes in storms of trial and testing, but HE COMES, and the "Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." True, He comes sometimes with a word that lays one low and humbles one in the dust before Him, and this is good, for He DWELLS with the humble and contrite, but He also comes revealing His purposes, bidding His child live for Him, pouring forth His fragrance to gladden and minister to others.

Transplanting.

I knew the story of that lily. At first it was in the Sendamangalam compound, growing well and very much at home with the other plants. Then came a day when one wanted it in another place to grow and blossom and bring forth fragrance there. That was a dreadful day to the lily. It had to be rooted out of its place, dug out with a knife that cut and hurt. If that lily had thoughts and feelings and could have spoken, it would have said, "I love this place, I love the people, I love my companions, I do not want to move. Why this cruel uprooting? Why must I suffer this pain and separation? I can minister to those around me." Ah! stop, dear lily, there is a purpose in it. The one who does it sees that it is necessary. There is another place needing your ministry. And so this lily was rooted up, dug out, then wrapped up, and was so for two days in the darkness buffeted and shaken, tossed about, as it travelled to Paniadipatti. What a picture of our experience sometimes! Then it was taken out and replanted, but, oh! what a sorry spectacle it was! Its leaves bent and faded, it was limp, and I said, "Will it grow?" Yes, though it looked so sad, there was life in it, and within seven weeks, with daily care, it has not only grown, but FLOWERED. It is not much of a plant to

look at. A few leaves, a long stem and a cluster of small pure white flowers at the top, but the fragrance it sheds abroad is its beauty. It fills the air, soothes the spirit, speaks peace to the heart, cheers the sorrowful and whispers hope.

What a picture this is of the lives of God's children! How often the heart becomes so passionately attached to dear ones, to one place! Life is very happy, and one's interests become so centred in a special place and people. Then the King comes, and wants His lily in another place to minister for Him, and there comes the uprooting and digging out. Oh! how it hurts! How every thought of leaving makes one wince! How every word spoken about it cuts! How the arrangements make one quiver! None knows better than He who does it, but He sees the "nevertheless afterward" of it all, and sees it is necessary. Then comes the time of darkness and trial, of testing of the transportation.

Blossoming.

Would that the sorrowful one could "look from the top" with the King and see the purpose in view; but He knows, and though the soul feels alone He is there with her. By and by the broken one begins to look up, and once again, as she feels her Lord's love and care, she hears Him speak, "Minister HERE for Me," "The Son of Man came . . to minister," "Follow Me," "As the Father sent Me, even so send I you," and so comes the flower. It is not much of a plant, perhaps, and perhaps one feels very poor and humble, yet it is the **fragrance** that is the great thing about it, the **fragrance** that speaks. It is God-given. Yes, and it is the fragrance of Christ in and about a life that tells. One who spends time with Him has Him dwelling in the heart, filled with His love and peace, ministering in love and thoughtfulness to those around, entirely forgetful of self. Such an one is that lily rejoicing the heart of its Owner. What an ideal! May the King so deal with us that we shall be His lilies indeed!

A Welcome and a Dinner Party.

O. M. MORLING.

IT was with joy and deep gratitude to God that we welcomed our son to Namakal on November 29th, 1930. On the following Thursday the Indian workers came in to headquarters for the usual monthly meetings. We knew that they all would like an opportunity of meeting and welcoming him, and we also wanted to express openly our heartfelt gratitude to God for calling him to this great service.

So we invited all the assembled workers to come and take their evening meal with us that day. Preparations were made for fifty guests. Huge cooking vessels were hired and three Indian cooks engaged for the work. The two largest rooms of the Mission-house, which are divided only by arches and screens, were cleared of heavy furniture. Mats were spread on the floor all round the walls, and at 6.30 p.m. the company arrived.

Thanksgiving. The proceedings started with a hymn of praise. Then, after prayer had been offered, an address of welcome was read in English, and garlands were presented with a tray of fruit, candy and cocoanuts. This was followed by a short address in Tamil. Our son then expressed his appreciation of the kind welcome that had been accorded him, and his pleasure at being once more in India and in the Lord's service. A few words from Mr. Morling and a brief prayer closed the first part of the proceedings.

Feasting. Then came the feast. We all sat on the floor, and green plantain leaves served as plates. The first course was an Indian dish known as "pillau," in which rice is served fried in ghee and saffron, and is eaten with grilled mutton, coconuts, onions, sultanas, nuts, cloves and various other condiments. The second course was boiled rice served with mutton, potatoes, lentils and pumpkins, all well cooked in a gravy fiery with chillies and other hot curry stuffs. The dessert course consisted of plantains and betel and nut, without which no Indian entertainment would be complete.

As the guests were departing, we noticed a little group of the lowest section of outcastes standing at the back of the house. They had heard that a feast was being given, and had come to ask if they might take the used plantain leaves and the scraps which the guests had left on them. The meanness of their request made one's heart ache at the wretchedness of their position. Happily a large quantity of food remained untouched, so it was portioned out, and they enjoyed a meal such as they had not tasted for many a day.

A few evenings later a similar feast was given to the Hostel boys and other children on the compound.

The English address presented by the workers was as follows:—

A WELCOME ADDRESS TO MR. A. J. MORLING.

Dear Sir,—We, the workers of the Strict Baptist Mission of Namakal and Sendamangalam Fields, beg most respectfully to accord to you a very warm and hearty welcome to our midst. The high consideration which we have for our missionaries in general, the great importance of the S.B.M., and the strength of the bond of mutual trust and regard which unites us and our missionaries in particular are the cogent reasons which made us desire to show this cordiality.

Tamil Christian Congress

Last month Mrs. Morling told us that you were coming to India, and we were extremely happy for the news. While you were on the boat we were praying for you that the Lord be with you and others in the boat, and bring you safe to our land. The Lord has certainly heard our prayers, and we thank Him for having brought you safe to our midst, although the weather was very stormy.

In readily accepting to come to India with so much personal discomfort to yourself, you have given us proof of your love for the uplift and welfare of India. We are gratified to see that the first son of Mr. D. Morling has been ordained and consecrated for the Lord's service. It is lovely to think that the Lord loves the firstfruits. When a father wishes that his son should become a missionary, it does not necessarily follow that the son also wishes it. But in your case we see that the father and the son have cherished one and the same desire.

While you are training as a missionary in India, it is a great pity you are not going to enjoy the personal guidance of your father and mother, as they are (D.V.) leaving us soon on furlough, but we are glad that you have a good and able companion in the person of Mr. G. F. Champion, who is both intelligent and sympathetic, like your father, and will therefore suitably fill up the place of your father while he is on furlough.

India now is not what it was ten years ago. Things have marvellously changed. The hearts of the heathens are hungry for the Gospel. The desires of many people are unrealised, longings unsatisfied, and aspirations thwarted. Their old religious thoughts and practices, which once satisfied them, no longer comfort. Forms and ceremonies have left men cold. The work of the missionaries has shaken their Hindu gods. They look to Christ if He would satisfy them. The labourers are few. The harvest is great. We are on the threshold of a great opportunity. We believe you will rise equal to the situation, and by your prayerful efforts the Gospel will reach far and wide and comfort the hearts of the people.

We pray that God will help you in your language study, so that you may talk Tamil well like your father.

That the lustre of the brilliant example of the missionary spirit emanating from you will radiate throughout the length and breadth of our field and will illumine the light in many a flickering heart, and that God will bless you with prosperity, peace, and longevity, is the fervent prayer of the workers of the Strict Baptist Mission of Namakal and Sendamangalam Fields.

The Tamil Christian Congress.

L. WATTS.

THE spacious Memorial Hall was the scene of the meetings of the Tamil Christian Congress in Madras. This year the gatherings have more nearly approximated in numbers and enthusiasm to the meetings of former days, and have been the means of much blessing to the Christians of Madras.

The week's meetings included also early morning Bible studies in as many centres in the city as could be arranged for, so that Christians could gather in the morning before they went to work. The S.B.M. Young Men's Hostel was the meeting-place for Kilpauk, and we had the pleasure of

leading the studies on the Fruit of the Spirit. Open-air meetings were held at five o'clock each evening, and these were followed by the large meeting in the Memorial Hall. Our young men were asked to lead the singing at these meetings. The speaker was Mr. S. Neill, of Tinnevelly.

The subject dealt with was "The Holy Spirit," and this was handled in the most practical way that I have heard. All Christians present were able to follow the Word, which began with the Holy Spirit as the power of God in regeneration, without which no Christian life was possible; this was followed up to the Holy Spirit as the power in service rendered to God. It was refreshing to have placed before such an audience, and by a C.M.S. missionary, the clear conviction of the speaker that Scriptural baptism was immersion, and that its beautiful symbolism could only be taught by that mode of administration. The speaker confessed to his having made that mode his practice in Tinnevelly.

We rejoice in the proclamation of the Word of God in this way.

An Outline of "Tinnevelly."

D. MORLING.

No. 5.—THE STAFF.

THE backbone of the staff is the Teacher-catechist. The reason is that every station has, at all events, a small congregation, and nearly every one has a school. As the name implies, the duties of the Teacher-catechist are double. Daily he must be present in the school, which has three or four standards and about 25 or 30 children. Most probably he is the only teacher, and so he must keep awake. The way in which he can keep his eye and ear on all three or four standards, and suddenly correct a second standard boy in his reading, while he himself is checking the sums of a fourth standard lad, often calls forth the admiration of the Western-trained educationist. But, of course, we must try to climb above the level of the one-man school. Besides the ordinary school subjects, he teaches the S.B.M. Catechism and the Life of our Lord. We were surprised and delighted to see two years ago, when making our Joint Deputation Tour, that the S.B.M. Catechism was already in good use. Then, again, he has his duties as catechist in attending to the spiritual welfare of his congregation. In the early morning and at nightfall he takes the prayer and reading. Then there are the week-night meeting and the Sunday services. Very much indeed is devolving on the humble village Teacher-catechist.

Inadequate Staff.

In the Tinnevelly Field the task of this friend is made still more difficult by the fact that we are attempting to carry on the whole of the old work with a greatly depleted staff. For instance, there are several stations where in each of which we had years ago a Pastor, an Evangelist and a Teacher, but where now all these duties fall on one worker, the Teacher-catechist. It is true that our eventual aim must be that the Church gradually takes over the responsibilities of the work, but this can be done only by a Church that has made much educational and spiritual progress. Our immediate business is to strengthen the staff, so that it may cope with the tremendous task it is attempting.



TINNEVELLY LADS IN NAMAKAL BOARDING SCHOOL.

Last year, in our long itinerations, Mr. Brand and I several times remarked on the praiseworthy loyalty and faithfulness of the Tinnevelly workers. Many a man, in the face of numerous difficulties and of many disturbing circumstances, and receiving a very small salary, has remained at his post for 15, 20 and 25 years. (See photo of long-service men on front page.) Though many of them do not possess great education, they appeal to us as quiet, plodding and spiritually-minded men. The very virtue of some of them has become a weakness—that is, some are now getting past their work. Time takes her toll of us all, little as we care to acknowledge it, and the old must eventually give place to the young.

Regular Instruction Necessary. Again, if our Teacher-catechists would uplift their congregations, they themselves must be instructed. One of the most important duties of the missionary in Tinnevelly is perseveringly to give the workers systematic Bible teaching. In common with the rest of the Mission, the Tinnevelly agents are studying with the help of our printed notes, and, under the leading of Miss Green, the New Testament Epistles. Also a little lending library has been opened at the Paniadipatti bungalow. Only as we are watered can we water others. The instruction we give can never rise above the instruction and inspiration we receive.

As to replenishing the staff, preparations are well in hand. In the Namakal Boarding School we have nine boys from Tinnevelly, one or two of whom will soon pass out of the top standard. It is our desire and **their ambition** that they become S.B.M. Teachers and Preachers. The principal hindrance to our admitting many more lads from Tinnevelly is the limitation of floor space in the Hostel.

The Other Half. I have spoken only of the men's work. What of the women's? Naturally, I realise here my incompetence to speak. But I will say that education, even elementary education, among the women is very low. Miss Green, at the very outset of her life in Paniadipatti, realised the inward nature of the situation, and soon established the Girls' Boarding School. From there we hope to get suitable Women Teachers, Bible-women,—and, what is almost as important, suitable brides for our young men workers.

We believe that our Tinnevelly Field has a great future. We know that the evangelical and distinctive message of the S.B.M. is needed there, and we look forward with keen anticipation to developments of great importance in Paniadipatti and Koilpatti.

A Sunday School Treat.

ETHEL A. WATTS.

I SUPPOSE every English boy or girl, no matter what his circumstances in life are, knows how to appreciate the Annual Sunday School Outing. I remember when I was a child how with great excitement it was anticipated, and how fervently a prayer went up to God for fine weather to prevail on that day.

In India such gala days are not customary as they are at home, but this year, in connection with the Primary Sunday

School held at the S.B.M. Hostel, and the Junior School which is held at Semmenpettah near by, we held our first Sunday School Treat. The Sunday previous to this all children whose names were on the registers were given tickets, with the strong injunction not to lose them or to give them to any other child. This was the first intimation the scholars had as to what would happen, and it was a pleasure to watch their eyes sparkle as we told them that if they came to the bungalow the following Saturday they would have lots of fun.

We should have liked to have taken them to the seaside, but having no money for such purposes we had to be content to have our pleasure near by.

On the afternoon appointed, much earlier than the given time, voices of excited little ones were heard in the compound. Children with shiny oiled heads, clean shirts and bright, pretty coloured dresses, added beauty and animation to the scene before us. Teachers, too, were there in readiness to do their part in making the afternoon a pleasurable one.

Games and Prizes.

The first part of the time was devoted to races and other kinds of fun. The Indian boy can enter into the spirit of a race equal in fervour to the child of the West. Girls had potato and thread-the-needle races, besides ordinary running races. With nearly a hundred children to participate, this took up a great deal of time. By the time this part of the programme was finished, every one was hot and thirsty, so coloured fruit drinks were handed round, after which the scholars assembled for a photograph. This having been duly taken, all gathered on the grass in front of the house, and prizes were given to the children. Their value was very small, but these gave the children much pleasure, and the gift came quite as a surprise.

A few minutes later it was a happy party of children and teachers which left the compound for their own homes, there to tell the story of their first Sunday School treat, and no less happy missionaries made their way into the bungalow to enjoy a refreshing cup of tea after a somewhat hot and strenuous afternoon. Another year we should like to take all the children to the beach and give them a real outing.

Homeward Bound.

A. J. MORLING.

IN looking through some of the HERALDS of 1904, I noticed that my father entitled his first article as "Outward Bound," and I thought it only fitting to call mine "Homeward Bound," for India is, in more senses than one, my homeland.

On Saturday, Nov. 1st, about 6 p.m., the "Mashobra" slowly commenced her long journey of 6,669 miles to Colombo. Indeed, the first two or three hundred miles were done very slowly. The boat which kept us waiting in the locks, afterwards lost her rudder in the Channel owing to the rough sea. The first Sunday morning I awoke to hear the crockery smashing to the floor, my drawer shooting out and distributing its contents to all parts of the cabin, the baggage sliding over the floor, and, what was worse, to find I had vertigo, one of the leading symptoms of sea-sickness. This proved to be only too true later in the day! On Sunday evening, when everyone thought that England was well out of sight, we found that the "Mashobra" was sailing a few miles off the Lizard. We were heading straight for the Atlantic to avoid the rough sea in the Bay. The storm continued until the following Thursday morning. During the evening of the same day we passed Cape St. Vincent. Gibraltar was passed a little before nine on Friday morning, November 7th.

Sunday Services. On the second Sunday morning, at 11 o'clock, I had the opportunity of conducting the service. This I continued to do each Lord's Day on board. One wondered how much of the seed had fallen on good ground when, after the services, the usual games, card playing, gambling, etc., were soon in full swing. One's heart was saddened at the godless life of the passengers. No land was seen until we reached Port Said late on the 13th, except a glimpse of the south of Sicily and the north of Africa. Memories were revived passing through the Suez Canal. A little before noon on the 19th we arrived at Aden. We sailed late in the afternoon. At the above port my cabin companion left me. With the exception of a few islands, no land was seen till we reached Colombo on Thursday, November 27th, at 12.45 a.m. By ten o'clock the same morning I was ashore. No difficulty was realised here regarding baggage. I spent most of the day looking round Colombo, leaving at seven in the evening by the boat mail train. Soon after six the following morning the train pulled up at Talaimannar Pier. Here we boarded a small steamer, which, owing to the rough sea, took nearly three hours to reach Dhanushkodi Pier, the nearest Indian port.

Arrival. Having passed successfully through the Customs, we were allowed to land. Nothing of the excitement experienced by newcomers was realised. Everything seemed strangely familiar. At 7.15 p.m. the same day I arrived at Trichinopoly Junction. Here my father met me, and here my anxieties came to an end. After securing a private room in the station, we retired

for the night. We were expecting to spend the night in the waiting-room! By six the next morning we had commenced our journey to Namakal. This is a distance of 55 miles, and was accomplished in the rain by bus. It was 10.30 on Saturday morning, November 29th, that we arrived at Namakal. My journey was concluded, and I felt thankful to our heavenly Father for His unfailing watchfulness in bringing me to my sphere of labour.

A cyclone was working its way across India when I arrived. Hence a storm marked the commencement and the termination of my voyage. We read later that the boat mail train by which I travelled arrived at its destination (Madras) fifty-two hours late, owing to falling trees and other devastation caused by the floods between Trichinopoly and the Madras terminus.

On Monday morning, December 1st, at 7.30, I received my first lesson in Tamil from my munshi. I ask for the prayers of the Lord's people concerning learning this difficult vernacular.

Our Home Churches.

Subjects for Praise and Prayer.

"Men ought always to pray and not to faint."

Let us give Thanks—

For the continued opportunity of preaching the Gospel in each of our Fields.

For all who, through the ministry of our Mission, have been brought to a saving knowledge of the Lord Jesus Christ.

For the way in which all the needs of the various branches of the work have been met.

Let us Pray—

For such a blessing upon the teaching of Scripture in our schools as shall result in the conversion of many.

That the Indian staff of Pastors, Preachers and Teachers may be kept faithful and zealous, and be given seals to their ministry.

That God will give us two more men missionaries.

Setting Forth Again.



MRS. BRAND on board the S.S. *Margha* with her son and daughter

OWING to the fact that the sailing of the boat on which Mrs. Brand's passage had been booked was cancelled, and a change of plans had to be made at a late date, it was not possible to notify the readers of the HERALD of the place and time of Mrs. Brand's departure for India. But, in spite of this, a goodly number of friends assembled at Liverpool Street Station on Saturday morning, December 27th, 1930, to bid God-speed to Mrs. Brand.

The atmosphere was somewhat murky, but the fog was not of such density as to interfere with traffic. I noted with great satisfaction how much better Mrs. Brand was looking for her stay in England, where she has won many friends for the Mission through her Deputation work.

The S.B.M. Council was represented by the Treasurer and the Minute Secretary and other members. A Vice-President and a Secretary and other L.Z.A. ladies were present. The foreign field staff was represented by Miss Putnam and the HERALD by its Editor. There was a host of relatives, many of whom accompanied Mrs. Brand to the ship, amongst whom I noted Mr. and Miss Brand, of Guildford. It was very gratifying to see Mrs. Brand's son and daughter looking so well and brave.

We are indebted to Miss H. V. Harris, of Christmas Box fame, for the excellent farewell snapshot which illustrates this article. She also gave me the news that the S.S. "Margha" did not sail until 3 o'clock on Sunday morning, December 28th.

Let us earnestly remember Mrs. Brand in prayer as she bravely takes up again her task in India.

New Year's Missionary Prayer Meeting.

THE Annual Missionary Prayer Meeting, during the first week of the year, was held at Mount Zion Chapel, Clerkenwell, on January 6th, and was attended by a gathering fairly representative of our London Churches.

It was a matter of genuine regret that the President and the Vice-

New Year's Prayer Meeting

President were both prevented from attendance by indisposition. The genial Secretary of the Mission (Pastor W. Chisnall) occupied the chair.

The petitions offered covered a wide range. Brethren were led to pray for the Indian Round Table Conference, for the Missionaries, for the Indian Workers, for Reinforcements, for Indian Christians, for India, and for the Churches at Home.

Pastor W. S. Baker gave a devotional address founded on the petitions of Psalm lxvii. 1, "God be merciful unto us and bless us, **that** Thy way may be known upon earth, Thy saving health among all nations." In the course of his inspiring words Mr. Baker said: "This prayer begins at home, but it includes all people in its wide sweep. The work of making known the Name of the Lord is the outcome of a personal spiritual experience and vision. The spiritual prosperity of the Churches at home is the hope of the Church abroad. As we at home realise the Mercy and Blessing and Favour of God, there will come through us an enrichment to the Churches in India."

Throughout the gathering there was a devotional and uplifting spiritual tone. One is confident that the work in India and in Britain will be the better for this prayer meeting.

Announcements.

The Annual Volume, containing the S.B.M. HERALD and RAYS 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.

Missionary E. A. Booth's Engagements for February.—1st and 2nd, Ipswich (Zoar); 8th, Notting Hill Gate; 22nd, St. Neots; 23rd, Yelling; 24th, Biggleswade. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Pastor W. Chisnall's Engagements for February.—1st, Courland Grove; 5th, Cambridge (Eden); 6th, Council Meeting; 8th, Norbiton (Zion); 12th, Homerton Row; 15th, Tadworth; 19th, Bedmond (Lantern Lecture); 22nd, Finchley (Soho Memorial); 26th, West Hill, Wandsworth. Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

GIFTS FOR THE LORD'S WORK.

Received from December 10th, 1930 to January 9th, 1931.

General Fund.

	£	s.	d.
Bath, Providence S.S. Boxes: S.S.	1	16	0
Mrs. Owen		16	6
Miss Walker		13	10½
Mrs. Collett		8	6
Miss Fletcher		4	3
Miss Buckland		2	10
Miss Sheard	1	9	0
Miss Shefford	2	8	10½
Miss Carr		6	0
Env. Coll.		8	6
Walsham-le-Willows S.S.		18	6
Dons "L."	1	0	0
"M.L."	1	0	0
Colchester, St. John's Green, S.S. Boxes		15	0
St. John's Wood, Mr. H. C. Harris	5	0	0
S.S.	4	5	0
Leicester, Zion, W.P.W. "Zion" Box	2	12	0
Willingham, Boxes	6	9	1
Y.P.S. Coll.		6	2
Chelmsford, Mrs. Leeks and family	1	0	0
Lewes, Jireh S.S.	2	2	0
Guildford, Mrs. Paynter	1	0	0
Bedford, Providence B.C.	2	0	0
Wetherden, A Friend, Env.	1	0	0
Otley, Miss E. Hatcher, Env.			6
Hedge End, Box		6	0
Envs.		6	6
Pembrokeshire, Bethabara B.C. Subs: Mrs. M. J. Glanyfferi	1	0	0
Rev. H. B. T. Cartrefle		2	6
Mrs. M. J. Penzhine		2	6
Mrs. M. J. Eithendnon		2	6
Mr. W. D. Penzhine		2	6
Mr. D. G. Ddolgoed		3	0
Mrs. M. G. Ddolgoed		3	0
Mrs. H. L. Shopisaf		2	6
Mrs. A. M. Glanyfferi		1	6
Mr. J. J. Penddol		2	6
Church Coll.		6	9
Mr. D. D. Rhosmarket		2	6
Prayer Meeting Coll.		5	2
Walthamstow, 11 Boxes	3	1	2
Accrington, Boxes	4	0	0
Walsall, Coll.	8	0	0
Greenwich, Coll.	1	12	0
Wetherden, Coll.	3	10	0
Beccles S.S.	3	3	6
Coll.	1	6	6
Miss Allen, Box		5	8
Tottenham, Coll.	4	0	0
Brighton, Ebenezer Christmas Coll.		14	3
Otley, Mrs. J. Robinson, Box		3	10
Grace Dirge			1
Waldringfield S.S. Envs.		8	8
Hounslow, Envs.	2	3	6
Chelmsford, Anon. Env.		2	6
Croydon, Salem, S.S. Coll.		15	5
Kilburn Vale S.S. Boxes		9	1
Berkhamsted Common, Miss H. Riddle		5	0

GIFTS FOR THE LORD'S WORK—(*continued*)

	£	s.	d
Ipswich, Bethesda, Penny Fund, S.C.E.S.	10	0	0
Stamford, Boxes:			
Miss Lightfoot		3	6
Mrs. Ivett		3	0
Mr. & Mrs. Rowell	1	12	0½
Miss Bloomfield		1	3½
Miss Beck		3	2
Mrs. Clarke		2	11
Mrs. Blunt		9	6
Miss Rowell		7	0½
Miss Lane		4	7½
Mrs. Wrighton		13	9½
Miss R. Willerton		10	10
A Friend	1	18	4
Thankoffering, Mrs. Reynold		2	6
Thankoffering, Mrs. Dolby		10	0
Nuneaton B. Church & S.S.	2	0	0
Fulham, Mr. H. King, Box	1	0	0
Mr. E. C. Clark		10	0
Guildford S.S., Boxes	5	10	0
Bedmond, Two Carol Singers	1	4	0
Warboys S.S., B Box	1	3	6
Over, Boxes	4	9	10
Coll.	2	10	11
Handcross, Env.		9	0
Mrs. Waldene's Box		5	0
Carlton, Boxes:			
Pastor M. Beeby		7	6
F. Banks		5	6
C. E. Skivington		2	6
Wood Green, Park Ridings S.S., Colls.	8	15	10
Envs.		3	3
Lewisham, College Pk. S.S.	2	0	9
Morley N.Y.T.O.		4	0
Newick, Mr. & Mrs. Fisher	1	0	0
Mr. Smith		2	6
Sudbourne S.S. Primary	1	1	0
Dunmow, Box		5	6
Mrs. Wybrow, Env		1	0
Gray's S.S. Don.		5	0
Grundisburgh, Env.		3	0
Bury St. Edmunds	1	5	6
Hounslow, Env.			5
Woolwich, Enon. S.S., Colls.	5	0	0
Walton-on Naze, S.S.		17	4½
Envs.		17	3
Boxes:			
Mrs. Hipkins		4	0
Mrs. Gant		4	6
Mrs. Cook		5	6
Mrs. Gray		1	7½
Hartley Wintney	3	0	0
Hounslow, S.S., including 2¾ in hand	2	7	4
S.S., Envs.		1	10½
Clapham, Courland Grove, S.S., Coll.		8	6
B. Box		6	8
Envs.		4	1
Rattlesden, S.S., Colls	3	5	8
Envs.		6	8
Watford, Beulah, Envs. Mr. H. Norwood		2	6
H. M. Morling		2	6
Ilford, S.S., Sub.	1	10	0
Leyton Box	3	10	6
Tunbridge Wells, Envs.		4	6 9
Boxes	2	12	2
Don. for Kollis	1	10	6
Newquay, Envs.	1	10	0
Highgate Road Chapel, Don.	1	0	0
Chesham, Box:			
Miss N. Dickinson	10	0	
Mrs. A. Thorne, Env.		2	6
Hounslow, Mrs. Girdler, Box		5	8½
Devizes, Envs.		15	0
Greenwich, Men's B.C.	10	0	
Clapham, Courland Grove:			
Miss R. V. Watts	1	0	0
Amersham, S.S. & Friends	8	10	0
Fulham, Ebenezer S.S.	1	3	2½
Infants		10	3½
B. Box		11	7½
Envs.		5	10½
Clapham, Meyrick Road, Cont.		10	6
Billinghay, Lincoln, S.S.	2	0	0
Billericay, Envs.		2	0
Woodhurst, S.S.	1	3	0
Cheltenham Providence S.S.		5	0
Mrs. Walton		10	0
Master J. Brain		4	0
Boxes	3	13	0½
Envs.		17	6
Brentford, Envs.	1	10	0
1st Class Girls' farthing Box		6	6
2nd Class Girls' farthing Box		2	0
Margate, Coll.	2	0	11
S.S., Box		8	3
Mabel Hermitage		11	9
Wetherden, A Friend		10	0
Envs.		3	10
Dunstable, Env.		5	0
Bradfield St. George, Coll.	2	2	0
Chelmondiston, A Friend		2	6
Env.		3	6
Notting Hill Gate, 249 Farthings, Mrs. Josling		5	2½
Stoke Ash, Envs.		5	0
Ivinghoe		11	2
Clapham, Meyrick Road, Miss Thornwill Class		16	9
Fressingfield, Envs.		3	0
Crowborough, Envs.		5	6
Boxes: Mrs. Killick		5	6
Mrs. Oakard		3	6
Brentford, Envs.	7	5	0
Miss Jeff's Girls' Class		3	10
Tadworth, Additional Sales	10	6	5
Envs		10	0
	£214	15	6½

Personal.

	£	s.	d
Mr. W. Davey		2	6
Mr. F. Thickett		10	0
Mrs. Thickett		6	0
Miss Mackenzie, Env.		10	0
J. & E. L. Pearson	2	0	0
N. & E. Knowles		5	0
Mrs. Parish		5	0
Miss Machin, Env.		5	0
Mrs. Brand	2	0	0
Sale of Jewellery	2	0	0
S. M. Houghton		10	0
Miss Walker's Home	1	0	0
Anon. Env.		2	6
Mr. & Mrs. W. Deaves, Env.		10	0
"Interested," Env.		2	0
Mr. E. Chisnall, Sub.	2	2	0
Miss R. Seymour		10	0
S. F. Burns	1	0	0
Mr. Payne	1	1	0
S. W. Anderson, Staff Box		10	0
Mr. & Mrs. Frost, T.O. Env.		10	0
Mr. J. Thomas		5	0
E.E.C.		10	0
W. Bishop, Box	1	6	0
Mrs. E. S. Kelk, Env.		10	0
Mr. & Mrs. Rippin		10	0
Miss M. M. Bowen		5	0
Miss May Adams		2	6
W. H. Begbie		3	6
W. M. Rawlands	1	1	0
Per Miss Stace		3	0
Per Miss Stace		4	6
Stanley & Grace Collins, Env.		1	3
Mr. A. Collins, Env.		2	0
Miss H. Edmonds, Box		11	2
Anon. Env.		2	0
C. Hutchinson, Env.		2	6
Mrs. M. Boulsher		10	0
A. G. Larcombe		10	0
Mrs. Brand, Painting Kollis	1	0	0
Mrs. J. W. Oliver	1	0	0
W. Richardson		10	0
Anon. Luton		5	0
Mrs. W. Richardson		3	0
Miss E. Dykes, Env.		5	0
Anon. Env.	2	0	0
Miss Ivy Reynolds, Support of Samuel	3	12	0
Ellen Hack, Box		4	0
Anon. Env.		5	0
Alexander House, Margate		15	0
Mr. & Mrs. Lawrence, Envs.		5	0
Miss Weymouth, Envs.		1	0
Miss Weymouth, Envs.		1	0
Mrs. Trute, Envs.		1	0
Mrs. Jupp, Envs.		1	0
Mrs. Peters, Envs.			6
A Friend, Envs.			6
Miss M. Healey		7	6
Miss E. Martin			6
C. H., Env.		10	0
"In memory of Annie"	1	6	0
The Misses J. & A. West		10	0
Mr. & Mrs. C. Howard, Env.		5	0
M. J. Howard, Env.		6	6
Rev. & Mrs. Copleston	1	0	0
Mr. Joshua Reeve, Canada	1	1	0
Mr. & Mrs. Beall, Subs.	2	2	0
Mrs. H. Buckle		5	0
	£41	2	11

Miscellaneous.

Rebate Income Tax	106	5	0
Rebate Income Tax	7	18	0
Mr. F. Dann, "Wreath"			9
Miss Thoroughgood, Hymn Books		2	4
2½ p.c. Stock £39 1s. 11d. Interest		4	10
2½ p.c. Stock £451 7s. 5d. Interest	2	16	5

	£	s.	d.
Wetherden			
Hymn Books		4	6
	£117	11	10

Herald Fund.

Manor Park		19	3
Fressingfield	1	2	0
Stoke Ash	1	13	0
St. John's Wood, S.S.		15	0
Mr. E. E. Sears ...		10	0
Otley	1	0	0
Old Hill, Staffs.		12	6
Hedge End		9	0
Beccles	1	3	6
Salhouse		4	1
Chelmsford		1	6
Tottenham		7	0
Clapham, Courland Grove ...		13	0
Cranleigh		2	6
Wortwell		6	0
Dunmow		1	6
Saxmundham		8	0
Walton-on-Naze		4	0
Chatteris	1	4	0
West Ham	4	8	8
Brockley		13	0
Epsom	1	2	6
Walthamstow	2	8	7
Horsham	1	8	6
Berkhamsted Common		18	0
Warbleton		12	0
Walsall		15	0
Waldringfield		12	6
Handcross		12	0
Dorking		18	0
Over	1	8	0
Over		1	0
Bethersden		9	0
Chesham		11	0
Billericay		2	6
Cheltenham		9	0
Bath, Providence		12	8
Wetherden	1	0	0
Dunstable		3	0
PERSONAL.			
S. M. Houghton		1	6
A Friend		5	0
J. Fountain		4	0
Mrs. E. S. Kelk		5	0
W. H. Begbie		1	6
C. Hutchinson		1	9
A. G. Larcombe		2	6
Miss A. Fullbrook ...		2	0
W. Richardson		1	6
Miss Orton		8	0
Mr. J. Hayes		2	0
Miss Eldred		1	0
Miss L. Bates		3	0
Miss M. Taylor		2	3
Miss Paffard		6	0
Miss Savage		2	6
Miss Ailward		2	6
Mr. Knowles		1	6
Mr. T. Bayes		7	6
Miss E. Dykes		5	0
Miss Holland		1	9
Mr. S. W. Wallis ...		3	0
Mrs. E. Frost		6	0
Miss Borrie		1	6
Mr. R. Hewitt		5	0
Mr. Cradduck		6	6
Mrs. Desmond		3	0
Miss Hidgcock		4	0
Mrs. A. Collins		1	6
Mrs. Skillam		1	6
Miss A. Bloomfield ...		4	6
Mr. H. M. Clarke ...		1	10
	£36	6	10

Rays.

Darby Green		3	3
Per Mr. W. J. Shipton	7	15	0
	£7	18	3

Reports.

Stoke Ash		2	0
Otley		1	0
Old Hill, Staffs		2	8
Hedge End			6
Clapham, Courland Grove ...		1	0
Manor Park		2	0
Over		1	4
Wetherden		2	0
Chatteris		1	0
West Ham		5	0
Walthamstow		3	8
Berkhamsted (Potten End)		1	0
Dorking		4	0
Sundry Per W. J. S.		6	0
	£1	13	2

Pension Fund.

Anon.		2	6
Anon.		10	0
2½ p.c. Stock £1067 14s. 5d. Interest	6	13	5
	£7	5	11

Ladies' Zenana Auxiliary.

Received to Jan. 9, 1931.

Bradford	5	0	0
Croydon, Derby Road, 1 Box	3	9	1½
East Ham, Miss Rees		10	0
Fulham, Y.W.B.C., Box		7	2
High Wycombe, Thankoffering		2	6
Lockwood, Rehoboth, S.S. For supt. of Biblewomen	2	14	0
Ponders End, for supt. of girl in Paniadipatti School	5	0	0
M. Howard, Box ...		8	6
E. Mansfield, Box		4	4
Rattlesden, Subs. ...		6	0
Walthamstow, S.S. Coll. for supt. of Sandoshi	2	12	11½
Mrs. Field, Box ...		4	3½
Mrs. Field, Farthing fund ..	3	6	7½
Tottenham		15	0
PERSONAL.			
Mrs. E. C. Clark ...		10	0
Mrs. J. Masterson, Box	2	0	0
Miss Stringer		5	0
Miss V. Reynolds, for supt. of Kollis, Rhoda	2	10	0
	£30	5	5½

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

Donations for the S.B.M. should be sent 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.

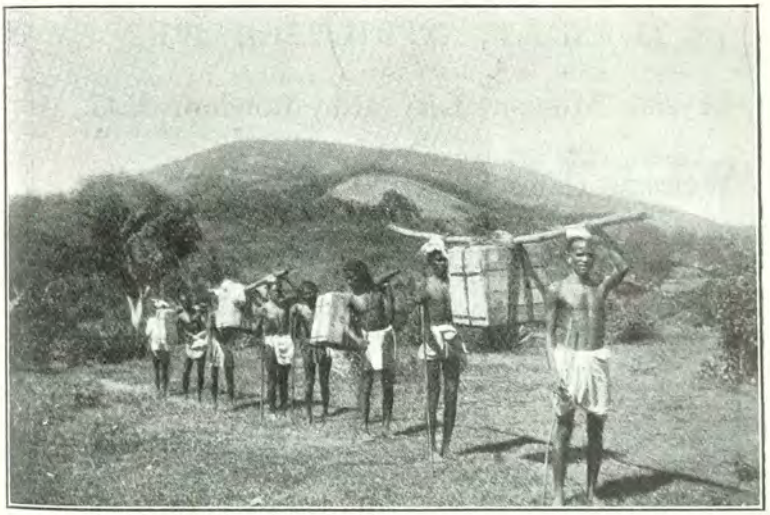
Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

Vol. XXX. *New Series, No. 291.* March, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



ARRIVAL OF XMAS BOXES ON KOLLI HILLS. *(see page 52)*

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

Half-Yearly Meetings

TO BE HELD (D.V.) ON

TUESDAY, APRIL 21st, 1931,

AT THE

Leysian Mission, City Rd., London, E.C.,

WILL BE A

Welcome Home to Mr. & Mrs. D. Morling

DEVOTIONAL SERVICE at 3.30.

Chairman: PASTOR LEONARD HILLS.

Missionary Sermon by PASTOR PHILIP REYNOLDS (Ipswich)

TEA at 5 p.m., in Leysian Hall, for 500 Ticket holders only. Tickets admitting to Tea Room, available at the Hall in afternoon.

EVENING MEETING at 6.15. *Chairman:* **Jas. B. Collin, Esq.**

Address by **Pastor S. E. Garrard** (Tring).

MISSIONARY DAVID MORLING will speak on—

"OUR MISSION IN INDIA."

Thankoffering. *Evening Meeting will close at 8.30.*

S.B.M. Association Delegates' Meeting at 2 p.m., in Leysian Hall.
Zenana Meeting for Ladies only, at 2 p.m., in Chadwell St. Chapel.

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. XXX.] MARCH, 1931. [*New Series*, No. 291

Items of Interest.

Cyclone in Madras. The cyclone which visited Madras last November was the most severe storm that has been experienced there in recent years. Considering the severity of the tempest, we have much cause for thankfulness that the damage done to Mission property was not greater. The most serious trouble was at Peruvallur, where the roof of the School was completely demolished and the walls damaged. Expenditure incurred through the cyclone could not be foreseen, but not one of our helpers at home would wish our work to be hindered for lack of suitable accommodation.

After Many Days. We have maintained our Evangelical witness in the village of Tuttikulam for twenty years, and Mr. Morling sends word that a congregation now gathers for Christian worship each Lord's Day. At the beginning of this year a Tuttikulam inquirer of ten years' standing publicly confessed Christ in baptism.

A Season of Reviving. Miss Green sends news of a remarkable spiritual revival which has taken place among the Mission workers in the Tinnevelly Field. A series of meetings for Bible Study and Prayer were the prelude to a season in which the power of the Holy Ghost was manifested in a manner which Miss Green describes as "the most wonderful experience I have ever known."

Arrival. After a good voyage Mrs. Brand landed at Madras on January 27th.

Furlough. All being well, Mr. and Mrs. Morling expect to sail from Colombo on March 11th for England for a well-earned furlough.

Ourselves.

THE EDITOR AND HIS HELPERS.

THERE is an aspect of the business connected with the publication of this magazine which is troubling me, and I appeal to the readers of the HERALD to help me. The HERALD accounts for the year show that the cost of production and delivery amounted to £354. The money received for the magazine was £218. This means that the sum of £136 had to be taken from the General Fund to meet the cost of publishing the HERALD.

Will all the HERALD secretaries in the churches help me by earnestly endeavouring to effect an improvement in the income from the HERALD? In the first place, I ask that there be a careful revision of all HERALD Lists by the secretaries in the churches. I cannot get rid of the conviction that there are a number of copies issued which are not sold. I have not the slightest desire to curtail the number of copies sent to any secretary, provided that all copies are issued to readers. There are many friends in our churches who do not read the MISSION HERALD. Now is a good time for enlisting new subscribers. May I suggest the judicious use of any spare copies? It may well be that this will lead to the necessity of increasing the monthly supply.

At the same time, I should like each secretary to make sure that the overlapping of supplies, which took place in some instances when "Rays from the East" was first incorporated with the HERALD, has been corrected. After careful revision of the HERALD list, will each secretary please send a postcard notifying needed increase or decrease in the number of copies to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

In the second place, I note that it sometimes happens that money received for HERALDS is forwarded together with other funds under one general heading of "Mission Money" or "Collection" or "Donations." In this way the HERALD account loses credit for what really belongs to it. A little more care taken in this matter, of showing **as a separate item** the amount intended for the HERALD Fund, will help greatly in making clear the exact financial standing of the magazine.

In the third place (and being a bit of a preacher I am allowed a third heading), will all my helpers in the churches accept my warmest thanks for their valued help and continued co-operation? Will they also share with me the desire that the number of copies issued and read shall increase continually, and that each reader will pay for his or her copy of the HERALD? So the three points are:—

(1) Revision of HERALD lists of subscribers;
(2) Clear indication of HERALD Fund when forwarding money;
(3) Each reader to keep up HERALD subscription.

Our Foreign Field.

The Cyclone in Madras.

L. WATTS.

WE have had an exceptionally heavy monsoon this year. From the beginning of October to the close of November we have had 53 inches of rain in Madras, which is 25 inches above the average for that period. The ground is therefore thoroughly soaked, and all tanks and low-lying places are full to overflowing. Such continuous rain weakens the foundations of walls and buildings where they are in any way exposed; causes extra strain to roof timbers by reason of the very great additional weight of saturated tiles; and also softens the ground so much that the roots of trees lose their hold on the earth when winds come. For the week preceding the cyclone, winds had been very high, but during the night of November 28th the wind and rain were terrific. In the morning the damage could be seen in the hundreds of trees down all over the city; they brought down with them telegraph and electric lighting wires, and also dislocated the whole of the traffic. Giants that had stood for over 100 years, and had given shade to countless people as they traversed the roads of Madras, were lying prone. It was remarkable that so few fell on to buildings, and for that reason there was practically no loss of life; one or two cases only of deaths from collapsing walls have been reported in the papers. The huts of the poorer people were blown down and washed away, and it was a happy as well as most useful thought on the part of someone in the Madras Corporation, to issue immediate notice that the public should be allowed to cut up and take away the fallen trees from the roadways. This enabled the poor, homeless and shivering people to find something to take their minds from their misery and also exercise for the body that induced warmth, and the streets were soon filled with men, women and children breaking up and carrying away the plentiful supply of free firewood that had become available.

Havoc.

The rains were very heavy, and the cyclone caused the bursting of a very large tank in the north of the city. This not only caused flooding in the immediate vicinity, but, by preventing the flow of water from other parts, caused the flood to extend over a very wide area,

Five feet of water on roads.

so that the district around the Cotton Mills was under five feet of water, and thousands lost all they possessed in the huts that were washed away. The River Cooum also overflowed and inundated the district of Pudupet. The sea was so rough that it came over the sand bank at the mouth of the river, and an oil tanker was driven on to the harbour wall and wrecked.

Mission Property Damaged.

The heavy monsoon followed by this cyclone has resulted in some considerable damage to S.B.M. property. Several trees were blown down in the Kilpauk and Poonamallee Mission Compounds. The roof of the Peruvallur School has entirely collapsed. At Tathankuppam the teacher's house, which was of thatch over mud walls, was flooded, and collapsed. The roof timbers at Kolattur and Ayanapuram have been strained and have cracked. Flooring and walls have sunk at Ayanapuram and Sembiam. The wall on one side of the school at Padi was washed away.

We are grateful to the Lord of the storm, as well as the calm, that no injury to person was suffered by any of our workers or members, and, except for Peruvallur School, no hindrance to our work has occurred.

Distributing Christmas Gifts.

G. F. CHAMPION.

ALTHOUGH the past has seen many articles in the HERALD on the subject of Christmas Boxes, and although the future will undoubtedly see many more, I thought that our friends at home might be interested if I wrote of the giving out of the Christmas gifts at Kakaveri. Some may say, however, "Is not this a duty which usually falls to the lot of the lady missionary?" It must be admitted that it is, and the children this year, as in previous years, would have received their gifts from the hand of Mrs. Morling had not some untoward occurrence made it necessary for her to ask me if I would mind taking her place.

Therefore, at about 3.30 one Saturday afternoon, I set out by motor-bus for Kakaveri. Strictly speaking, I suppose I should say I sat in the bus for Kakaveri, as the vehicle remained in Namakal for about an hour before it did any setting out. Knowing a little of these slight delays, I had happily taken a book with me.

Upon reaching Rasipuram, a town about two and a half miles from the village to which I was going, I alighted and had my various bundles transferred to a pony-cart, and a few

moments afterwards I was seen by many people in Rasipuram sitting at the back of the cart with my knees drawn up to my chin, maintaining my balance despite the determined efforts of a holdall and two boxes to push me into the road.

Keen Curiosity. Everyone interested in the work of the Strict Baptist Mission has heard of the eagerness with which the children look forward to the opening of the Christmas Boxes, and it will be seen that no one has exaggerated in describing the excitement that prevails over this matter, when I relate that I was about three-quarters of a mile from Kakaveri, allowing my thoughts to stray to matters of more or less importance, when I was startled by a shout, followed by the jumping of several boys at the back of the cart, on to which they held, running along behind. Now, jutka ponies are not noted for their powerful build, and although the one behind which I was riding was much better than most of its kind, its owner lost no time in telling the young people to refrain from holding on to his cart. His shouting caused all but one boy to let go their grasp and just run behind, falling away gradually, little by little, until they were lost sight of round a bend in the road. But this remaining boy, with amazing perseverance, continued with us and began to talk with me. He first asked me where Mr. and Mrs. Morling were. This did not surprise me, as it is a question that I often have to deal with. Next he told me that he was pleased that I had come. I asked him if he thought that none of us was coming, and he said that they had been waiting since noon, and began to be doubtful. While I was laughing at him for his fears we came to the school building.

The cart was unloaded, and I had the presents put out on the table in readiness for the distribution. Needles, skirts, dolls, etc., for the girls; coats, balls, etc., for the boys. Three seats were arranged behind the table, "Because," explained the preacher, "we were expecting Mr. and Mrs. Morling as well." He turned and gave an order that the chairs should be dusted, and one boy pulled another's *vaishty* off and wiped the seats, then gave back the borrowed article of dress to its owner. Thus all was ready.

Trying on. Everything had been made perfectly easy for me, for I had had given me a list of things for the boys to receive and another for the girls. The only thing being that the skirts and coats should approximate as near as possible to the sizes of the recipients. I have seen other people with more practised eyes than mine pick out the biggest article from a number with the greatest of ease. I did not manage quite so well, but after running through the things a few times, and getting the boys to try

on their coats, which they did, removing their shirts, if they boasted such things, by way of preparation, I completed the distribution to my entire satisfaction, but not to that of all those before me, for two small children brought back their balls and coats, and told me that they wanted skirts and dolls. I was somewhat surprised at this, and told them that those things were for the girls. They then told me that they were girls. Upon ascertaining from the teacher that they were, I changed the things, and again complete happiness reigned.

Also Trying on.

But all connected with Sunday Schools at home know of the children that go to one Sunday School in the morning and another in the afternoon, thereby getting two treats during the year; or the other class of child who comes just before Christmas, hoping to get in with the others when the annual tea comes on. It will not, therefore, be considered surprising that the next day I had an interview with two little boys who told me that they had come all the way from the next village just to see me. After they had been looking at me for some time, it was suggested that they had looked at me quite enough for one visit. Then the reason for their coming appeared. It transpired that they had belonged to our school for two months, and yet had received no presents. Upon inquiring of them how many months there are in the year, and getting the correct reply, I pointed out that they had come a little short of the ideal attendance, and recommended that they come all this present year, and have their part in next year's Christmas boxes.

Christmas, 1930, on the Kolli Hills.

D. A. THROWER.

THE picture on the front page illustrates the arrival of the Christmas boxes at Valavanthi on December 12th. It was a great delight to us to unpack the boxes and distribute the contents among the workers, Christians and school children in this field. Strange to say, rain fell on Christmas Day this year as it did on the same occasion last year. This somewhat punctuated the functions of the afternoon, particularly the sports of the young people. The Christmas service in the morning was a time of great joy in worship, and your missionary was helped to preach on the Wonderful Lord, the Wonderful Day that saw His birth, and the Wonderful Name that He bore.

Buying up the Opportunity.

In the afternoon several races were run by the boys and girls, but the shower referred to above drove us indoors for the workers' treat. As a large number of heathen villagers came into the chapel then, I asked Doctor Samuel if he would give them a short talk on the meaning of Christmas and the necessity of repentance. He did so. At the conclusion of the meeting, the Doctor also formally proposed the usual vote of thanks to all friends at home who give to the filling of the boxes year by year. This year, however, I can say that the thanksgiving of our friends here was more than a formal matter. A genuine spirit of gratitude was shown by them.

On December 26th more rain fell, but, in spite of that, the young men were able to enjoy a good game of football. On this occasion, and at other times, our folk generally seem to have thoroughly enjoyed their short stay here, and the fellowship one with another. On this day the school children received their garments and toys.

On behalf of all friends here, old and young, who have shared in the contents of the Christmas boxes—thank you all. On behalf of my wife and myself for all the joy you have given us in handing on your gifts—**thank you all.**

The Christmas Boxes in Madras.

L. WATTS.

THE twenty-one cases of Christmas gifts arrived in good time at the Madras Harbour, and were passed through without opening by the Customs officials. Those boxes numbered for Namakal, Sendamangalam and the Kolli Hills were soon put on rail, and those for Madras came along to the Mission House. The boxes for Paniadipatti were, however, delayed on account of the breaches caused on the railway by flood and cyclone.

In Madras the boxes were unpacked and the contents sorted and counted. As the number of children in the schools is so large now, we decided this year to spread the distributions over a larger number of days, and to take the gifts for distribution in the schools, instead of having all the children brought to the Mission House. This method was found to be very satisfactory, and all schools, with the exception of three at Poonamallee, were completed before Christmas.

Welcome Gifts.

The garments were sufficient to go round comfortably. The toys also, by reason of their being small in bulk and more equal in value, were very convenient in distribution. The girls were made glad by a doll, and the boys by a mouth-organ,

or a ball and some marbles. Some "five stones" came with the toys this year, and some boys were asked which they preferred, "five stones" or marbles. I was surprised to learn, by their choice of marbles, that in India "five stones" is a girl's game; boys only play marbles. So the girls had the "five stones."

The toys and the garments gave great joy, and again we wish to thank the industrious and generous senders of the gifts very heartily for their share in the "Happy Christmas" to many hundreds of boys and girls in our Madras schools. Halfway through the distributions the postman brought two big parcels from Australia, with garments and toys to add to those from England. For these also we say "thank you."

Careful Spending. The sending of money instead of lengths of material for the workers' parcels, enabled us to go to the Cotton Mills in Madras and purchase lengths of strong shirting and coating cloth at wholesale rates. By taking odd lengths and pieces, a still cheaper rate was obtained, and the workers very greatly appreciated a length of really strong material for a new shirt or a coat at Christmas. The workers' parcels were given on December 23rd (afternoon), and many of the shirts had been made and were being worn at the services on Christmas Day morning. At their meeting the workers desired me to pass on to all whose love-gifts they had received their hearty salaams.

A Day of Rejoicing.

VIOLET D. GREEN.

SATURDAY, November 8th, is marked in my diary as a "day of rejoicing." Now, there are none too many of these days. A quick glance through the diary would reveal many such entries as "Much cast down," "Greatly burdened," "Perplexed," etc. The work is a great warfare. The foe reveals himself constantly on all sides, and though not always in the same guise, yet every manifestation of his is verily ugly. Now it is in fierce opposition, now in scorn and contempt, again in active hostility, anon in passive indifference and carelessness. Sometimes in the ranks of the avowed enemies, and often in the ranks of professors.

Sunshine and Cloud. But just here and there are entries of a different order, soul-cheering rays which penetrate the darkness of the clouds and diffuse cheer and inspire courage. They awaken a song in the heart that by reason of heaviness has lost its song. They bring an answer of love, and yet withal of gentle

reproof to the question which had been asked, "Has God forgotten to be gracious?" He waits to be gracious, only the waiting is so hard to bear. It is difficult to keep on in the dark, toiling in rowing while the storm rages, and yet be restful. It is hard, too, to cheerfully labour on when all seems futile, when no results are visible day after day and week after week . . . and yet in the dark to trust and not to question or doubt. Walking by faith is not, after all, so easy in practice as we are sometimes apt to think it is when we sing about it.

But these gladdening entries are God's challenges to our weak faith, and they act as reviving cordials to fainting hearts. The joyous entry for November 8th I want to share with all you dear friends who hold the ropes so faithfully,



THIRTEEN DISCIPLES BAPTIZED AT PANIADIPATTI, TINNEVELLY.
The group in front are the thirteen candidates.

first that you may join in praise to our adorable Lord for this sweet and gracious token that our labour is not in vain in the Lord. Then that you yourselves may be encouraged to continue your supplications, as you also have been helpers together by prayer in this matter. The entry refers to a baptizing service, and the story briefly is this.

Public Confession.

Not many minutes' walk away from our bungalow is a great rock, on the summit of which is a Hindu temple. On certain evenings a Hindu priest may be seen here attending to the image

of the deity inside. At the foot of the rock is a tank. Here, in the brilliant sunshine on that happy day, a good number assembled. There was joy in the heart and song in the air that day, for thirteen were there met to put on Christ by Believers' Baptism. We opened the proceedings with the hymn, "I'm not ashamed to own my Lord," then prayer was offered, giving thanks for this occasion, and earnestly beseeching that great grace might rest upon each candidate. Words of counsel and encouragement were addressed by the pastor to each, and then, in obedience to their Lord's will, each one went down into the water and was baptized.

Joy of Harvest.

Among these thirteen candidates there were five who were the cause of very special rejoicing, for these were the first-fruits from our Girls' Boarding School. Dear girls! how we have watched them and observed the awakening of desire in their hearts, the love for the Word, for prayer, for the house of God, the hunger for spiritual things, the growing concern for the assurance that they were the objects of His love and pardoning mercy! Being persuaded that a real work of grace had been wrought in their hearts, we longed with great longing for them to confess their love. Often we were sad because they held back and no word was forthcoming. Yet, in spite of our longing, we felt unwilling to suggest to them or to invite them to such confession. We so longed that the Holy Spirit would constrain them to ask. We were told that Indian girls are shy and timid and will never ask, that it was our duty to ask them, provided we were assured of their fitness. But we held back, desiring not to interfere in what had been wholly the Spirit's work from the first. Oh! the great joy when, in spite of their timidity, these dear girls came and with tears begged to be permitted to confess their love by baptism. They could no longer hold back, they said, God's Word had compelled them!

Our joy was great, and how earnest did these young disciples appear as they, with the rest of the thirteen, went through the ceremony. Then we walked through the fields to Paniadipatti Chapel, where these newly-baptized ones were given the right hand of fellowship into the Church and joined in their first communion service. Our hearts were cheered, and we rejoiced with great joy as we returned to the bungalow, thanking God for this sweet token of His favour, and with full hearts uniting in the heavenly anthem, "Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever."

Elizabeth and her Sister.

ELEANOR A. SAVAGE.

NOW that we have opened the Girls' Hostel in Sendamangalam, many are the children who want to come. In nearly every village that I go to people bring little girls to me, pleading that they are orphans and have no one to look after them, and "May they come to the Hostel?" It is very difficult to refuse these people, but I tell them that the Hostel is for our Christians' children, and that there are enough of them to fill the Hostel without all these others.

Interruption. I have just been interrupted by three excited little voices calling through the door, "Amma, may we have the skipping ropes?" Thereby hangs a tale. We are all going for a picnic. "We" includes the Hostel children, the Hostel Matron, Miss Mowle and myself. This is the first picnic they have had, hence the excitement. And there are to be skipping races, etc., hence the request for the skipping ropes.

The Younger. But to return to my story. Several times when I have been to Tutikulam, two and a half miles from Sendamangalam, where we have a school, the people there have brought a poor, dirty, little girl to me, and pleaded that I would admit her to the Hostel. Each time I refused, telling them the reason why. But they persisted, and at last I said she might come, as I found out that she was related to some of our Christians. The other children received her with great joy, as they do all newcomers, and she was given the name of Elizabeth. She is a nice quiet child, but she has not much strength yet, because she has been eating such bad food. The other night, when the children were playing ball, I overheard one of the lively ones say to another girl, "Ayo, look at Elizabeth, she has not even the tiniest bit of strength." But she tries and rushes after the ball, and at present, in the scramble that ensues, she is easily pushed aside, but she will soon come into her own. Before admitting her I inquired as closely as I could as to what relatives she really did possess, for often the supposed orphan's relatives line up in great numbers once they are admitted; so proud are they that they are studying in our school that they at once condescend to overlook the fact that they are orphans!

The Elder. In Elizabeth's case this was not so. The people told me that she had one sister, a girl of about sixteen, who had been married to an old leper, and was going about begging with him. "A leper! But why a leper?" I asked with real horror. The people answered in a perfectly indifferent way that no one else would have her—how could I expect a girl with no jewels

and no relatives to marry at all?—but this man had taken her in order to have someone to help him.

After Elizabeth had been admitted about a week, I was busy in the dispensary one morning when I heard voices outside the window. On looking out, I saw a beggar girl standing there, and by her side, looking a picture of distress, stood Elizabeth. What a contrast! The beggar girl, with her matted short hair, wild face, dirty cloth, and, oh! such a lost expression; Elizabeth, in her nice new skirt and rowki, her hair oiled and tidy, her slate and book clasped tightly under her arm. For a moment there was perfect silence, and then one of the girls said, "This is Elizabeth's sister; her husband has gone to beg at a big festival, and has beaten her and says he does not want her. She has come to see Elizabeth." I asked Elizabeth if she wanted to talk to her sister. "May I go to school, Amma?" she implored, with tear-filled eyes, and, as I said "Yes," ran off as hard as she could.

A crowd of emotions swept over me at that moment. I think the uppermost was—if the Lord has given us this child to save her from a similar fate, glory be to His name. But what about the other poor lost creature? Too late! What could I do for her? Where could I send her? She has gone, but I do not know where.

To Tinnevelly by Road.

O. M. MORLING.

THE headquarters of our Tinnevelly work is about 220 miles from Namakal. 'Buses run from Namakal to Trichinopoly Junction, a distance of fifty-three miles, and from thence one may travel by train to within ten miles of Paniadipatti. It is not, however, a very restful journey; the 'buses are not built for comfort, and are often greatly overcrowded. Last time I travelled in one licensed to carry eighteen persons we had twenty-nine for part of the journey. Moreover, the delays en route are often most exasperating, and one has to spend the night in the station in order to catch the early morning train southward. So, when planning our autumn visit to Tinnevelly, we decided we would attempt the journey by road.

Early on Monday morning, September 29th, we loaded the car with a tank full of petrol, a lunch basket, suit cases, rugs, light mattresses and other bedding, lanterns, and plenty

of drinking water, for we must spend a night on the road somewhere. Then, after a meal, we started out, armed with a road map and accompanied by an Indian friend, who is rather a good photographer, and a lad to assist if any minor repairs should be needed to the car.

Tropical Scenery.

It was pleasant travelling in the cool early morning before the sun was high. Ten miles along the road we crossed the boundary between the Salem and Trichinopoly districts. About eight miles further on we left behind the high dry country and entered the Cauvery Valley, where, by means of channels and sluices, artificial irrigation is used on a large scale. From there, right on for the next thirty miles, we travelled with broad fields of green rice or plantain groves on the left hand and the full flowing channel on the right, with here and there glimpses of the River Cauvery. Some parts of this country are exceedingly beautiful, but the car driver must devote his attention steadily to his road and wheel, as, where every foot of land is being utilised for cultivation, road metal and gravel have to be brought from a long distance, roads are very narrow and seldom thoroughly repaired, traffic also is heavier than in less fertile places, and no one understands the rules of the road, so careful steering and good judgment are needed in driving.

Sacred Island.

Nearing Trichinopoly we come to a place where, the river having branched out into two broad currents, we have to cross two long bridges. Further down, the river unites once more, so the land between forms an island, considered most holy by Hindu devotees. On this island stands the world-famous temple of Srirungam, with its wonderful towers and massive stone carvings.

Having crossed the second bridge, we enter Trichinopoly, the third largest city in the presidency. Here also is the most important railway junction in South India. We refill the tank, and wind slowly through narrow crowded streets until we emerge at the further end into open country. Then a delightful run on a splendid road with almost no traffic for about twenty-one miles, when we suddenly pull up, facing a broad dry river-bed, and get out to explore. There is a steep deep descent and then soft dry sand. We lighten the car as much as possible and then make a dash for it. In five minutes we are safely over and up the other side. Then another five-mile run, and we end the first stage of our journey.

(to be continued)

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the spiritual "firstfruits" gathered in the Girls' Boarding School at Paniadipatti. (Page 54.)

For the signs of blessing at Tuttikulam, where, after many years of patient sowing, the grain is being garnered.

For the remarkable outpouring of blessing which has been granted during special meetings for the workers in Tinnevelly.

Let us Pray—

For the recent converts in the various fields, asking that they amid adverse influences may be kept loyal to Jesus Christ.

For the work on the Kolli Hills, where Mr. and Mrs. Thrower are bravely holding the fort in the midst of difficulties.

For Mr. Champion as he takes over charge of the work in the Namakal and Sendamangalam Fields.

For a safe and restful voyage for Mr. and Mrs. D. Morling, who embark on March 11th for their furlough in England.

A Message from Australia.

Miss Grice, the Secretary of the Dorcas Society, connected with the Strict Baptist Church in Sydney, N.S.W., writes :—

"As you in England know little of us as a Church and what we are doing in our little way, we thought you would like to know that for many years we have sent parcels of garments and toys, etc., to your missionaries in India. We meet every month to work, and take work home with us to do in our homes, and in the first week in November we have a Social and Gift evening to display the work done in the year, and everyone brings little gifts to pack with the clothes, and we send them direct to India; 141 garments have just been despatched. We are only a small number, but we hope we shall be able to do more next year. We very much enjoy the S.B.M. Herald, which we take every month. We trust and pray that the Lord will continue to bless all engaged in the Master's service."

[This is the Church to the pastorate of which our good friend, Mr. J. D. Murgatroyd, of Haworth, has been recently called.—Editor.]

Alteration of Date.

In order to allow time for the Annual Report to be published at an earlier date, it has been decided by the Council that the financial year of the Mission shall close on September 20th of each year. This is ten days earlier than the date previously observed.

Announcements.

Pastor W. Chisnall's Engagements for March.—1st, Dunstable; 6th, Council; 8th, Potten End; 11th, Epsom; 12th, Homerton Row; 14th, Slaithwaite; 15th, Royton; 16th, Manchester; 17th, York; 22nd, March; 25th, Epsom; 29th, High Wycombe. Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth's Engagements for March.—1st and 2nd, Devizes; 5th, Eaton Bray; 8th, Rattlesden; 9th, Ipswich (Mount Zion); 12th, Stevenage; 15th, Bexley Heath; 17th, Clayton West; 18th, Bolton (Dorset Street); 19th, Thurlstone; 22nd, Potton; 23rd, Great Gransden; 24th, Hitchin (Bethel); 29th, Leicester (Newarke Street). Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

For Sale on behalf of the S.B.M.—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), Mecembryanthumums, 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 presents. Postage extra.

The Annual Volume, containing the S.B.M. HERALD and RAYS 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.

Ladies' Zenana Auxiliary.

The L.Z.A. Quarterly Prayer Meeting will be held at West Ham Tabernacle, West Ham Lane, on Thursday, March 5th, at 3 p.m. Mrs. Ling will preside, and Miss Putnam will give a short address. It is hoped that there will be a good attendance of sisters from neighbouring Churches.

The L.Z.A. Gift Week, for the support of the Biblewomen and for the Girls' Hostels and Schools, will be held from March 15th to 22nd. Secretaries and friends are asked to send the contents of the envelopes to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.

Deputation Meetings.—Miss Putnam will be available (D.V.) for deputation meetings in London or the country until the end of September (excluding August), and Mrs. Morling, as far as possible, will also be pleased to speak at meetings from May to November (excluding August). All applications should be made to Miss P. P. Nunn, 58, Myddelton Square, E.C.1.

Half-Yearly Meetings.—The Half-Yearly Meetings will be held on Tuesday, April 21st. There will be a Ladies' Meeting at 2 o'clock to welcome Mrs. Morling, to which *all* lady friends are invited. As there is no room large enough at the Leysian Hall to accommodate as many friends as we expect, *Chadwell Street Chapel* (a few minutes from the Angel, Islington) has been kindly lent for this meeting, which will close in time for friends to take a 1d. fare on bus, tram or tube to the Leysian Hall, City Road, for the 3.30 service.

A Radiant Example.

THERE has recently passed into the presence of her Lord an aged disciple, who closed her pilgrimage here when 86 years of age. Her only income was the Old Age Pension, out of which she had to pay for board and lodging. Although too ill for some time to attend the chapel services, she regularly contributed sixpence per week to the Church funds and paid her pew rent. She took a very keen interest in the work of the S.B.M. She was almost blind, but she had the HERALD read to her each month. She gave regularly to the funds of the Mission by means of her missionary box, which at the end of each year was found to contain a larger sum than most of the other boxes brought in at Derby Road Chapel, Croydon. Such a helper will be sorely missed. May God raise up many like her. H. G. DANN.

GIFTS FOR THE LORD'S WORK.

Received from January 10th, to February 9th, 1931.

General Fund.

	£	s.	d.
Leyton, Sewing Class		3	6
Horsham, Children and Friends Envs.	1	10	0
Kenninghall, S.S. Box	2	9	0
S.S. Envs.		10	0
Mrs. Bloomfield's Box		6	0
Miss A. Bloomfield's Box		12	3
Anon		18	0
Miss B. Bloomfield, Don.		10	0
Env.		2	6
St. John's Wood, Envs.	8	11	3
Stevenage, Two Boxes		17	0
Saffron Walden, Envs.	1	7	8½
Ipswich, Bethesda, Miss E. Martin		2	0
Gravesend, Zoar. S.S. Boxes :—			
Girls, 1st Class		2	0½
Girls, 2nd Class		4	6
Girls, 3rd Class		2	11
Girls, 4th Class		3	7½
Boys, 1st Class		2	10
Boys, 2nd Class		6	2½
Boys, 3rd Class		4	6½
Donation		3	4
Hounslow, Zoar, B.C.		13	6
Hounslow, Zoar, Envs. add.		11	6
Bethnal Green, Envs.	1	1	0
Birkdale, Envs.	2	12	0
Stamford, per Mr. Longstaff	7	0	0
Stamford, Mr. and Mrs. Blunt	3	0	0
Morley, Env.		1	6
High Wycombe, Envs.	1	5	0
Prittlewell, Envs.	3	0	2
Kings Langley, Envs.		16	0
Finchley, S.S.	1	2	6
Envs.	1	18	6
Reigate, Envs.		11	6
Whittlesey, Boxes	8	1	0
Dunstable, S.S. and Friends Env.	1	10	0
Glemsford, Envs.		13	0
Potten, Envs.	1	9	4
Bottisham Lode, Envs.		18	0
Bury St. Edmunds		5	1
West Ham Tab., S.S., Boxes	9	7	3
Kingston, Envs.	1	10	0
Tunstall, Envs.		14	7
Charsfield, Envs.		5	9
S.S. Box	1	4	3
Wattisham, Envs.		16	9
March, S.S. and Friends Envs.		10	0
Crowfield, Envs.	1	0	0
Croydon, Salem, Envs.	1	9	0
Sudbourne, Envs.	1	0	0
Miss Hammond's C. Box		6	6
Laxfield, Envs.		10	0
Horsham, Envs. add.		1	0
Epsom, Envs.	3	3	0
Whittlesey, Boys' B.C.	2	8	0
B. Box		19	8
Girls, Box		17	0
Boys, Box		16	0
Infants, Box		8	0
Staines, Envs.		15	8
Suppt. of Barkiam	1	5	0
B. Box	1	8	2
S.S., Sub.	2	13	0
New Cross, A Friend Brockley		3	6
Miss. R. M. Brain		5	0
Leiston, Suff., Envs.		10	6
Nuneaton, Env.		7	9
Lingfield, Charlie Cottington		1	6
Gracie Cottington		1	0
Jenny Cottington		1	0
Miss Berry		2	0
Mrs. Barsons		1	0
Jason Ellis		13	6
Occold, S.S., Envs., &c.	1	10	0
Stoke Ash, Boxes, S.S.	1	16	6
Coll. Boxes :			
Miss F. Mowle		10	4½
Miss A. Wightman		4	7
Miss A. Last		12	6
Miss W. Loik		4	3½
Miss V. Stanmers		2	5
Miss P. Hitchcock		4	4
Miss Cracknell		3	11½
Miss Jefferies		4	11½
Miss Hart		2	8
Watford, Beulah S.S., Sub.	7	10	0
Watford Tab. S.S., B.C. and B.B.	4	12	0
Abercrombie, Bethesda, Subs.	2	1	0
Yarmouth, Envs.	1	1	3
Redbourne, Mount Zion, S.S. and Friends		11	6
Cottenham, Envs.		14	6
Aylesbury, Envs.	1	10	6
Leyton, S.S., Coll.		15	6
East Ham, Weekly Subs.	3	2	2
Annual Meeting	3	5	8½
Envs.		2	0
Swindon, Providence, Envs.		5	1
Walworth, Victory Place, S.S., Envs.	1	19	3
Cambridge, Tenison Road, Dons.	1	11	0
Envs.	1	0	9
Rochdale, Hope, Boxes :			
Miss C. Walsh		1	4½
Miss D. Eddison		2	5½
Mr. P. Cracknell		4	1½
Dons. :			
Mr. F. Fielding		5	0
Mr. J. Lund		5	0
Mayford, Friends and S.S., Envs.	1	6	0
New Cross, Zion, S.S. offerings	16	11	11½
Envs.	2	3	0½
Ponders End, Envs.		3	3
Bethnal Green, Envs.			6
Yateley, Envs.		16	0
Manor Park, Coll.	3	0	0
S.S.		10	0
Isleworth, S.S.	1	15	1
Miss K. Smith's Box		12	3
Homerton, Envs.		15	0
Notting Hill, Envs.		4	6
S.S., Envs.		6	7
Streatham, Hambro Road, Envs.	6	14	0
S.S., Box	3	0	6
Don., D.T.W.	1	0	0
Norwich, S.S. and B.C.	1	10	6
Don.		10	0
Misses Cage and Tooke, Box		5	10
Miss O. Lincoln, Box		7	0
Envs.		19	0

	£	s.	d.
Otley, Men's M., Coll.		13	6
Gaddesden Row, Box		12	0
Highbury, S.S., Boxes	13	11	9
S.S., Christmas Offering		13	4½
Mrs. J. J. Smith, Offering		4	6
Mr. J. J. Smith, Offering		2	0
H. A., Business Box		12	1
Ipswich, Bethesda M.B. Class	6	10	0
Tring, Akeman St., Envs.	20	18	0
Kesgrave, S.S., Box	1	2	6
Madras, Christmas Table Gifts	1	9	8
Aldringham, S.S., Envs.	1	0	6
Haslemere, S.S., Box	3	0	0
Kentish Town, S.S., Boxes	1	1	0
Envs.		11	0
Gerald's Box		8	6
Bermondsey, Envs.	1	8	6
W. G. M.		10	0
Ramsgate, Envs.	1	18	6
Clapham, Courland Grove, S.S., Coll.		7	10½
B Box		8	5½
Prittlewell, Envs., add		3	6
Sudbury, Envs.		7	0
Eltham, Coll.		10	0
S.S.		3	3
Envs.		2	2
Irthlingboro', Coll.	5	0	0
Friend of S.B.M.		5	0
Chesham, Coll.	7	18	10
Miss Harkness, Box		6	6
S.S. and B.C.	2	1	11
Girls		18	6½
Boys		11	10½
Primary		10	4
Hounslow, Zoar, F.M.	1	0	0
Wood Green, Dovecote, Coll.	1	19	3½
S.S., Coll.		18	10½
Manor Park, Envs.		8	0
Leyton, Envs.	1	17	6
Bedford, for Native Pastor	1	10	0
Envs.		12	6
Two Friends, Don.		10	0
Bradenstoke, S.S., Envs.		2	9
Hartley Wintney, Envs.	1	8	2
Bethersden, Boxes	2	7	6
Envs.		2	6
Clapham Junction, S.S., Coll.	1	1	0
Warboys, Envs.	4	14	8
Supt. of Sagayam	2	14	6
Brighton Branch, Envs.	1	4	0
3 B. Gifts		12	6
Oundle, Envs.		4	6
Brentford, 2nd Class Girls' Farthing B.		1	6
Slaithwaite, Envs.		4	0
Poynings, Envs.	1	0	0
Coll. at Henfield Chapel	1	10	4
Bermondsey, B. Box		16	6
Envs.		5	0
Ipswich, Zoar, Boxes:			
Miss I. Kenny		9	4
Miss Wright		13	3
Miss A. Roe		5	0
Miss B. Wade		7	10
Miss I. Sharpe		12	4
S.S.		17	9
Braintree, Salem, Envs.		7	0
Hailsham, Envs.		15	6
Kettering, Envs.		10	0
Boro' Green, Envs.	2	2	6
St. John's Wood, Envs.	1	9	6
New Cross, Zion, Subs.:			
Mr. Swinyard		10	0
Mrs. Swinyard		10	0
Miss Whale		5	0
A. H. Riddle		10	6
Mr. and Mrs. E. J. Hammer	2	2	0
Box, late Miss Cayzer		2	3
Tollington Park, Envs.		14	0
St. Albans, Envs.	2	11	9
Ipswich, Zoar, Coll.	7	13	6
S.S., Envs.		9	0
Bethnal Green, Envs.		8	0
Chadwell St., Envs.	23	5	5
Old Hill, Envs.		10	0
Clayton West, Envs.		2	9
Hartley Wintney, Envs.		1	0
Fulham, Envs.	2	2	0
Walthamstow W.G.M., Envs.		18	0
Others, Envs.		18	4
Epsom, Env. add		7	0
South Chard, Envs.		8	9
Bath, Bethel, Envs.	2	18	0
Croydon, Derby Road, B.C., Box		17	7
Mrs. Hoy, Box		3	3
Envs.	2	10	0
Special Coll. net	3	6	6
Rishangles, Env.		2	6
Wigan, Env.		4	6
Bromley, Coll.	3	11	10
S.S. and B.C.		4	4
Bromley, Kent, Boxes	1	7	3
Envs.		15	0
Stratford, Gurney Rd. Envs.	3	15	6
Subs.	1	0	0
Hastings, Ebenezer, S.S.		5	6
Friends		13	6
Hastings Tabernacle, S.S.		15	0
Friends		16	9
Erith, Envs.	1	0	0
Otley, S.S., Boxes		5	3
Leicester, Providence, S.S., Box		15	0
Envs.	1	5	0
Brentford, S.S., Coll.	4	5	10
Evington C., Envs.:			
Mrs. Jayes		2	6
Mrs. Bishop		2	6
Mrs. Soar		2	0
Mrs. Sharples		2	6
	£358	16	10½

Personal.

	£	s.	d.
W. C. Culliford		10	0
Mr. W. V. Lowe		8	6
In loving memory, "H.M.O."	4	0	0
Mrs. W. J. Denmee, Box		5	0
Sevenoaks, Anon., Env.		10	0
Mr. and Miss Leggett, Box	1	0	0
Mrs. C. Gregg, From "Herald" Advert.	2	0	0
W. Henson		12	6
A. Balls, Env.		2	6
Three Friends, Trowbridge, Envs.		5	0
Mr. R. Barnett, Env.		6	0
Mrs. C. Abbott, Sub.	1	1	0
A. J. Jarrett, Don.		10	6
E. A., A Widow's Mite		5	0
C. and B., Env.		5	0
Birthday Gift, Jan. 7th	2	0	0
Anon.	5	0	0
J. Anders		10	0
M. Flowers		5	0
Miss M. M. Potter, Env.		3	6
W. Syms	10	0	0
Anon.		10	0
Birthday Gift, Jan. 25th		10	0
C. Clutterbuck, Env.		1	2
Anon.		10	0
Mr. & Mrs. John Key	1	0	0
P. Edwards	1	0	0
Mr. & Mrs. Looker, 3 dol., Canada		12	3
S.W.A., Sub.	100	0	0
A. E. Jones, Env.		10	0
Miss G. Barrett		5	0
Mrs. A. L. Clarke		8	6
Painting by Mrs. Brand	2	2	0
Miss L. B. Cook, Box		5	6
	£137	13	5

Miscellaneous.

	£	s.	d.
Rec. No. 525		12	3
"Herald" Vol., per Mr. Booth		2	0
Croydon, Derby Rd., 2 Vols, Pictures		3	6
"Herald" Volume, per W. J. S.		2	0
Hymn Books, per W. J. S.		2	0
	£1	1	9

Herald Fund.

	£	s.	d.
Bethnal Green		6	0
High Wycombe	1	0	0
Finchley		4	6
Whittlesey	2	0	0
Glemsford		5	6
Tunstall		3	8
Wattisham	1	12	0
New Cross			6
Aylesbury	1	2	9
East Ham		12	0
Wellingborough	1	16	0
Notting Hill		18	0
New Cross, Zion	1	3	4
Cambridge, Tenison Rd.		3	3
Norwich		5	2
Highbury	1	1	1
Kentish Town		6	0
Brighton Branch	1	11	2
Tottenham		7	0
Bermondsey		5	0
St. John's Wood, S.S.		8	6
Croydon, Derby Rd.	1	6	0
Wisbech		13	0

GIFTS FOR THE LORD'S WORK—(*continued*)

	£	s.	d.
Horley	1	2	0
Wigan		9	0
Stevenage		11	6
Sudbury		10	4
Gravesend		7	0
Potten End		2	0
Wood Green, Pk. Ridings	1	8	3
Rishangles		14	0
Meyrick Rd.		4	6
Tenterden		10	0
Bolton		9	0
Haslemere		8	0
Chorley		7	0
Cottenham	1	3	0
Fulham	2	0	0
Leicester, Providence	1	5	0
Stratford, Gurney Rd.	1	6	0
Erith		1	2
PERSONAL.			
Mr. W. V. Lowe		1	6
A. G. Angel			9
A. F. P.		3	0
Mr. E. White		1	6
Miss G. Barnett		1	6
Miss Manlove		1	6
Mr. W. A. Birkbeck		1	6
Mrs. F. F. Mitchell		1	6
Mr. D. J. Andrews		1	6
Miss J. E. Martin		1	6
Mrs. A. Taylor		1	6
Mrs. A. L. Clarke		1	6
Mr. H. Potter		1	6
Mr. A. W. Sayers		5	0
Mrs. E. W. Painter		9	0
Miss Looker		1	6
Mrs. Cocker		2	6
Miss Schwetzer		9	0
Mr. G. H. Joyce		5	0
Mrs. Neilson		2	6
Mrs. Sapsford		1	6
Miss Boughton		10	0
Mr. Croft		10	0
Miss Cooke		5	0
Mr. Hambridge		1	6
Mr. C. R. Haggerty		1	6
	£34	12	5

Rays.

	£	s.	d.
Per Mr. W. J. S.	5	6	7
East Ham		9	0
	£5	15	7

Reports.

	£	s.	d.
Tring	1	0	0
High Wycombe		5	0
Finchley		1	0
East Ham		1	6
Wellingborough		4	0
New Cross, Zion		4	8
Norwich		2	6
Highbury		2	5
Kentish Town			8
Per Mr. E. A. Booth		6	8
Tottenham			6
Bermondsey		3	6
West Ham		5	2
Croydon, Derby Rd.		6	8
Horley, per W. J. S.		1	0
Sudbury, per W. J. S.			8
Gravesend, per W. J. S.			6
Meyrick Rd., per W. J. S.		1	6
Rishangles, per W. J. S.		1	0
Sundry, per W. J. S.			7
Leicester, Providence		1	4
	£3	10	11

Ladies' Zenana Auxiliary.

Received to Feb. 9, 1931.

	£	s.	d.
Acton, Mrs. Boulsher, Gift Week		5	0
Bassett Street, 3 Friends		10	0
Clacton, Emily Homes	1	0	0
Epsom, Mrs. Howell		2	6
East Ham, Weekly Subs.	2	0	1
Glemsford, Boxes	1	1	0
Haslemere, Anon.	2	0	0
Horsham, for supt. of Biblewoman	2	4	8
Lewisham, for supt. of Biblewoman	1	18	6
Lynton Road, for supt. of Biblewoman, Y.L.B.C.	3	15	0
New Cross, Quarterly Subs.	2	3	7
Women's Meeting	2	11	9
Ponders End, Coll.		8	0½
Miss M. Barrett, Box		8	
Stratford, Sunshine Band, for supt. of B.W.	7	10	0
Weekly subs.	2	2	9
1 Box		10	8
2 Donations	1	10	0
Tadworth, 1 Box		3	2
Walthamstow, C. E., Coll.		5	0
West Ham, C. E., Coll.	1	4	0
Whittlesey, Donation	1	0	0
PERSONAL.			
Miss Stonell		2	0
Per Mrs. E. Chilvers, B.W. Salary		12	6
Mr. Payne		10	6
"Rufus"	1	0	0
Miss A. Godfrey, for supt. of girl, Paniadipatti	1	0	0
Per Miss Harris, from friends in North	1	0	0
Anon.	2	0	0
A.L.O.	5	0	0
S.W.A.	100	0	0
GENERAL.			
Sale of P.P.C.		9	4
	£146	8	0½

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.

Donations for the S.B.M. should be sent 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.

Gifts 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.

Vol. XXX. *New Series. No. 292.* April, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



OUR MISSIONARIES TAKING CHRISTMAS GIFTS TO KOLLATUR. *(see page 73)*

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

You are heartily invited to the

Half-Yearly Meetings

TO BE HELD (D.V.) ON

TUESDAY, APRIL 21st, 1931,

AT THE

Leysian Mission, City Rd., London, E.C.

WELCOME to Mr. & Mrs. D. MORLING

DEVOTIONAL SERVICE at 3.30. *Chairman*: **PASTOR L. HILLS.**

Missionary Sermon by PASTOR PHILIP REYNOLDS (Ipswich)

TEA at 5 p.m., in Leysian Hall, for 500 Ticket holders only.
Tickets admitting to Tea Room, available at the Hall in afternoon.

PUBLIC MEETING at 6.15. *Chairman:* **Mr. J. B. Collin** (President)

Addresses by **Pastor S. E. Carrard** (Tring), and

MISSIONARY DAVID MORLING (Namakal).

Thankofferings. *Evening Meeting will close at 8.30.*

S.B.M. Association Delegates' Meeting at 2 p.m., in Leysian Hall.
L.Z.A. Meeting for Ladies only, at 2 p.m., in Chadwell St. Chapel.

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. XXX.] APRIL, 1931. [*New Series*, No. 292

Here and There.

ON another page Mr. Watts has recorded the passing of Deacon V. B. James from the church at Madras to the church of the firstborn in heaven.

V. B. James, with whom I was associated throughout my Madras career, was one of the finest Indian Christians I ever knew. He was a man of sterling character and one absolutely above reproach in money matters. A man of quiet spirit and demeanour, he was always willing to help to the utmost of his ability. The loss to the church is as when a standard bearer falleth.

FROM Namakal Mr. Morling sends the refreshing news of the baptism of five converts from heathenism at Elur, which for so many years has been a place of tears and tragedies, but is now a place of rejoicing and hope. In this region Mr. Morling's present term of service is ending on the note of victory.

THE attention of our friends is called to the half-yearly meetings to be held on Tuesday, April 21st, at the Leysian Hall, City Road. The outstanding feature will be the welcome home to Mr. and Mrs. Morling after an eventful period of service in India. They will receive a very warm welcome from all friends of the Mission.

THE authorities of the Leysian Hall have notified the Council that accommodation for tea is strictly limited to five hundred persons. Admission to the Tea Room will be by tickets, which will be available at the Leysian Hall in the afternoon. Payment for Tea will be made at the tables as usual. Other friends will be able to make their own arrangements for tea at one of the many teashops in the vicinity.

Our Indian Helpers.

WE need constantly to remind ourselves of the fact that the Indian Christian men and women who form our band of helpers on the mission field are entirely indispensable. It would be impossible for the present work of the Mission to be maintained without their loyal co-operation. The continuity of the work in each Mission Station depends upon their service. It is largely by the character and conduct of the individual worker that the quality of the work in each station is determined. I plead for a more general recognition of their value and their needs, which will find expression in daily intercession on their behalf.

New India

The newspapers tell us of the rapidity with which the spirit of New India is taking possession of an ever-increasing number of the men and women and children there. Among other ways, this spirit expresses itself in racial prejudice and a resentment of criticism. Our Indian workers are living all the time in this atmosphere and are not unaffected by it.

Loneliness.

It will help the reality of our intercession if we endeavour to do as Ezekiel did when he said "I sat where they sat." Frequently the home of the Mission worker is the only Christian home in the village. They live in the midst of the sights and sounds and atmosphere of heathenism. Many of our workers have heathen relatives whose influence it is difficult to resist because it is almost imperceptible, but is always *lowering* in tone. They are mostly drawn from the ranks of a community which says that God made them to lean on others, and one in which to "walk as the street walks" is the ruling proverb of life.

Temptation.

In small, but in numberless ways, the isolated Christian worker is tempted to compromize with heathenism, not so much by active participation as by silence about Christian principles. The temptation is for the workers to reserve their religion for their own home and official duties, instead of letting it shine before men in all the ordinary actions of life and character.

Persecution.

Their path in life is often made more difficult for them by petty persecutions, none the less irksome because they are petty and constant. More open and violent persecution comes at times, and a missionary's heart is often cheered by the way in which it is patiently met.

Pray for them.

The ever recurring problem for all mission workers is the maintenance of their own spiritual life amid the deadening environment of heathendom and the subtle temptation to regard their work as a matter of mere routine. Here we touch what I consider the most important of all the varied tasks devolving upon a missionary. By personal contact, by sympathy, by example, by fellowship, by prayer and by encouragement the missionary must aim to lead the Indian helpers into a deeper consciousness of the reality of Jesus Christ and of the implications of Christian discipleship and service.

In this connection I ask you to read Miss Green's account of a remarkable spiritual experience among the workers in Tinnevelly, recorded on page 70.

Spiritual Progress.

When we realize that in many of our village stations the heathen form their conception of Jesus Christ and the Christian religion entirely by the character and conduct of the mission workers, we shall not under estimate the urgency of the need for daily prayer on their behalf.

Our Foreign Field.

News of the Month.

MADRAS.—Gospel Lyrics.—In May, 1929, the third edition of 5,000 of our booklet of Gospel Lyrics was published. The whole edition was exhausted so that another 5,000 had to be printed in December, 1930. This booklet is used throughout the S.B.M. schools, and we are having requests for it from quite a number of other schools and missions now. The booklet contains 36 good, clear Gospel lyrics, which have been found to carry a message, and we pray for an even yet greater blessing upon the circulation of it.

Mrs. Brand.—We were delighted to meet Mrs. Brand at the Madras Harbour, on 27th January, looking so well. Mrs. Brand has benefitted greatly by her stay at home, and we pray that this period of service may prove to be one of richest blessing.

Pastor Ponniah.—In addition to the feeling of personal loss which Pastor Ponniah suffers in regard to the death of Deacon James, as reported on another page he has been passing through a furnace of trials lately. His eldest son, Robert William, was married on December 27th, and within a fortnight the bride was buried, having succumbed to dysentery which failed to yield to treatment. On February 11th, his youngest son was knocked down and run over by a motor car, and is now in hospital. The injuries, while extensive, are not serious, but these things all add to the anxiety of the parents.

Smallpox and Cholera.—These diseases have been prevalent for the last two months, and have disturbed the continuity of school work. Quite a number of schools have had to be closed for some days, but all are working again at present. The Health Department is doing a great deal by way of inoculations for cholera, so that the disease is by no means so virulent or widespread as it used to be.

Sunday School Examinations.—At the examinations for Sunday School teachers held in November, Backiam Ponniah headed the list in the Junior Department Teachers' section, and P. Gnanasundram in the Primary Department Teachers' section. Along with their certificates they were presented with a copy of a Tamil "Life of Christ." L. WATTS.

SENDAMANGALAM.—I arrived here before the close of January. Will all those kind friends who have written me helpful farewell messages, please accept my heartiest thanks. I have not been able yet to answer all.

E. C. BRAND.

NAMAKAL.—We have received many packets of Tamil text postcards, and would like to take this opportunity of thanking all those who have been kind enough to send them to us.

G. CHAMPION.

A Grateful Review

VIOLET D. GREEN.

"*And He that sat upon the throne said, Behold I make all things new.*" (Rev. 21 : 5.)

MEMORY is busy as I sit to prepare this little message, for I am writing on Jan. 10th! It has been difficult to disconnect the mind to-day from the rush of thoughts which have been revived. I think of my departure for the second time from England. It is very sweet to recall such scenes of love and tenderness.

Now it is once more Jan. 10th; but one year later. It seems fitting to review the period between these two dates and the first word must of necessity be one of deep true gratitude to God. He has gone before in all the way, and the secret of my continuance is to be found in the Psalmist's declaration—"Thou maintainest my lot."

Eventful Period.

The past year has been marked out as a singular year, it has not been by any means ordinary. It has been marked by singular difficulties, fierce opposition and painful testing. But it has also been singular in the wondrous tokens of Divine favour which have been given, for in spite of all the enemy's gigantic schemes and plans to overthrow the work, it has not only been maintained, but definitely prospered. Like Nehemiah and his workers, we have had to "Build everyone with one hand performing the work and with the other hand holding a weapon." It would make thrilling reading were I to relate the wonderful way in which our God has delivered

us, but neither time nor space is available for such a relation. I have seen miracles wrought all through 1930 here in Ramnad! I will content myself with a brief record of the gracious visitation from the Lord which crowned this altogether singular year, a record truly of miracle.

Prayerful Preparation.

We had arranged to have a series of meetings especially for our workers at the close of the year. Much prayer has been offered both at Home and here in India, that these few days might prove to be days of rich blessing for our men when they should meet with God as Jacob did at Peniel. They needed such a season and the work needed that such blessing should be outpoured, for we have long mourned our barren state. The place chosen for these meetings was our girls' boarding school, because the girls at that period were all on leave. The days of Convention were Dec. 30, 31, Jan. 1, 2. Oh the intensity of desire there was that this should be the set time to favour us! How we pleaded for showers of blessing! Then as the day dawned there came into my heart such a deep assurance that our prayers were answered, that I was able very sincerely to praise God in advance for what I felt sure He would do during those days. All our workers save three were present and the school was filled each time. We met each day three times, excepting the last day when we had the closing meeting in the morning. There was also a prayer meeting from 10 p.m. till midnight on Dec. 31st: a never-to-be-forgotten season. It would be utterly impossible to give details of all that transpired during those days. This I do say with a full heart, it was the most wonderful experience I have ever known!

Wonderful Blessing.

From the very first we were conscious of the power of the Holy Spirit in every meeting, mightily working in hearts, bringing men face to face with a Holy God, convicting of sin and failure, breaking hard hearts and stubborn wills, making it utterly impossible for resistance to His claims to be maintained. What mighty things were wrought, what miracles were performed in that school building! The power increased and the resistance grew weaker till in one meeting after a very solemn and searching address, more than half of the men were unable to remain composed, and one by one heads were bowed and faces were covered and a great stillness fell upon the assembly, broken only by sounds of weeping. Then some cried out in their anguish in prayer for forgiveness for their sins and failures. Indeed we all saw the Lord that day, with the result that we abhorred ourselves and cried out, "*Woe is me, for I am undone.*"

The last meeting was truly amazing, when many declared

what God had done for them during those days, and told of their earnest desire to be more wholly His during 1931. It was a grand close to 1930, an altogether singular year, and a precious token with which to go forward into 1931.

Praise God, dear friends, for this wondrous visitation, and pray on for the men who now have returned to their stations to grapple with the old temptations. May they prove Him able to deliver them and to make all grace abound toward them. He has said and He will perform all the good pleasure of His will, "*Behold, I make all things new.*"

Opportunities for Giving and Receiving

D. A. THROWER.

THE former of the above named was the Annual Harvest Festival and the latter the Annual Convention. Both of these were held at Valavanthi. At the Harvest Festival our friends gave liberally, and their gifts took a variety of shapes. Fruit, vegetables, grain, chickens and a goat were among the things brought for sale on behalf of the Home Mission Society's work at Chulavanthi (in the south-east of the Kolli Hill plateau). A short devotional service was held on the verandah of the Mission House. We praised God for an exceptionally good rice harvest this year, and for His gracious providence, which has kept us and provided for all our needs throughout the year. This service was immediately followed by the auction of gifts, which realised Rs.65. The whole of the amount was received in cash the same day.

The Annual Convention, having as its object the deepening of spiritual life in the Christians and Christian workers, was attended by all the workers of this field and by a number of the friends connected with the little Christian community. Mr. Morling (of Namakal) and Mr. Jesudasan (one of the pastors of the Tinnevelly Field) very kindly came and helped us in the meetings. Their addresses were very forcible and practical, and we hope that lasting blessing will result. At the eight meetings we received much spiritual instruction on such subjects as Repentance, the Spiritual Conflict, the Life of Elijah, Victory, Death and Judgment, and the Second Advent of our Lord Jesus Christ.

Gifts.

G. K. CARTER.

LONG ago there came into the heart of some sisters in the Homeland a desire to help the Mission. What could they do to give pleasure to the little ones of India? How could they help those little children to understand something about God's Unspeakable Gift? "God so loved that He gave." These warm hearts caught something of the same love and spirit of giving. They began giving love and thought, time and money, and the result was a big box full of garments and toys for India's little ones. Many other sewing parties, young people's societies and Sunday schools, and other loving friends have since felt the same urge and yearly such gifts have reached India. One night recently we heard the rumble of wheels and coolies shouting, and lo! our Christmas boxes have arrived. Everyone willingly rushes forward to help and they are stacked on the verandah. Alas! they cannot be unpacked at once! There is no room to put the things for a few days. How many were the eager, longing looks cast at those boxes it would be impossible to say. How often the children looked at them and thought of what they hoped to get and how they wished the missionaries would be quick and open them! Then came a day when other work was laid aside and we unpacked them. What a great time we had unpacking, sorting, counting and getting ready for distribution, all these loving gifts! Garments, dolls, balls, tops, mouth organs, bags, and toys of all sorts. If the dear friends could only *see* some of the children's faces, a girl as she sees a pretty skirt placed on her outstretched arms and looks on the doll she has hoped for, or the boy as he arrays himself in the new shirt or coat and gleefully has his first blow at the mouth organ or bounces his ball, and so forth, you would be fully repaid for all the thought and love you have shown.

Delightful Assortment.

How many pairs of eyes tried to peep into that room of delightful mysteries! I saw a sturdy boy of 3 standing on tip-toe, hanging on to the window bars doing his best to pull himself up so that he could see in. A baby girl of 2 toddles in and stands in the doorway with wide open eyes. Other bigger ones find all sorts of excuses to get in. The grown ups are just the same too.

Curiosity.

Next comes the distributing, and this is a busy time and a delightful one. This year we visited most schools taking the things to them. Personally I found it most interesting for it gave me an opportunity to see more of the work here.

Joy Bringers.

On the cover there is a picture of " Father Christmas " and some of his assistants. We came by car as far as possible and we were just off across the rice fields to Kollatur, a compact little village a short walk from the road through the fields. The people are very friendly and greet us with many salaams. Soon the children are showing off their gifts to the less fortunate ones who haven't been to school and we are returning, leaving a rather delightful confusion and plenty of noise behind us, as we go on to another school. Again we realize the truth of the words " It is more blessed to give than to receive."

The First-Fruits.

A. M. POOLE.

PUSPOM, whose name means Flower, was the very first girl to come to the Boarding School here at Paniadipatti. Her grandfather, Deacon Samuel, had hoped and prayed that a boarding school for girls might be opened, and when the school was commenced on July 1st, 1927, he sent his grand-daughter. She is a very dear girl, not over bright at ordinary lessons, but her general character is of sterling-worth and she is truthful (a trait much lacking in India). Do not think she is free from faults, for she is not, but when it has been necessary to reprove her, she has always been ready to confess her wrong-doing, and endeavour to make amends.

Personal Testimonial.

In April, 1928, there was a meeting for the girls before they went on leave. This was a joyful time, for during the meeting four girls definitely confessed their love to the Lord Jesus Christ. Puspom was the first girl to make this confession, and of the four, she now is the only one remaining in the school. The changed lives of these girls had given cause for comment, not only here in the Bungalow, but by people round about, so that we were quite prepared for their lip confession.

Relapse.

There came a time in 1929, during Miss Green's furlough, when a change of character appeared. We could not understand it. Surely this careless, indifferent, quarrelsome child was not the Puspom we knew! Alas, she with several others had come under the influence of the eldest girl, who during her whole period in the school was like a " thorn in the flesh." The influence of this girl was so harmful, that although she was

a Christian, I felt I must send her away from the school. She, however, relieved me of this unpleasant task, by taking her box and departing.

Previous to this Puspom had passed through this difficult period and was once more her own bright self, witnessing truly for the Saviour she loved. On one occasion when it was too wet to let the girls go to Chapel, they had a service of their own, with hymns, prayer and reading, and also a sermon. Puspom was appointed to conduct this little service; she took for her subject the ten virgins. I am told she witnesses bravely in her own village, and when on leave gathers her own people and others together and reads God's Word to them. Several times she has been voted as monitor by the other girls; how-

Renewal.



FIRST-FRUITS OF PANIADIPATTI BOARDING SCHOOL.
The five in front are our boarding school girls who have just been baptised.

ever, we do not expect she will return to school again after the Christmas leave, as she is needed at home.

We had prayed much that we might have some token of God's blessing on the school. We longed that several girls who were either in the school or had passed through it, and whom we felt, by their witness were truly born again, might have the courage to come forward and confess their love, by Baptism. During our evening prayers with the girls we have been reading in the Acts of the Apostles. The words " And now, why tarriest thou, arise and be baptised " were commented upon and we were reminded that any who were converted and really loved the Lord Jesus Christ, and had not been baptised, were disobedient children. The

Open Confession.

next mid-day two girls, Puspom and Bakiam (Blessing) came to see Miss Green, and told her, with tears streaming down their faces, that they had felt she was talking to them the previous evening, and they wanted to be baptised. Both girls gave satisfactory reasons for their request for baptism.

So Puspom, the first girl to come to the school, the first to confess by life and lip her love to the Lord, was the first to tell of her desire to be baptised.

It was a joyous day, when Puspom and Bakiam and three of our old girls, with eight others, were baptised. We praise God for the first-fruits and ask that you will join us in prayer for these dear girls and also that others may follow their example.

Deacon V. B. James.

A Well-Tried Man.

L. WATTS.

BY the Home call of Deacon V. B. James, the Tamil Church in Madras has lost a beloved brother who was one of the noble band truly described in the words "*They must also be well-tried men, and when found to be of unblemished character then let them serve as deacons.*"

Of such character was Brother V. B. James, whose body was laid to rest on Lord's Day afternoon, 18th January. One by one the links with the formation of the Vepery Tamil Baptist Church are being broken and there are only two left now. The remaining ones are Pastor V. S. Ponniah and his wife, Backiam.

Deacon James' membership dates back to September 2nd, 1900, when the S.B.M. services were held in a rented hall at Vepery. James had been baptised ten years previously, on December 24th, 1890, at Bassein, in Burma; and between that time and his joining the Vepery Church he had been a ship's engineer, travelling on one occasion as far as Hamburg and Liverpool. He has been settled in Madras, however, since 1900, and has held positions as foreman in several of the engineering workshops of the city.

Willing Helper.

In 1918 the Church at Vepery took the first step in growth towards self-government by appointing two deacons from those members who were not mission workers, and James was one of these two. This position of deacon he has held

since. In 1919 the Church decided to prepare for the coming of a pastor by inaugurating the Pastor's Fund, and James was then chosen by the Church to be its Treasurer. This office also he has held throughout until his death.

James was always a strength that could be relied upon in the deacons' meeting. He came to no decision hastily, and where the matter concerned the expenditure of money he was always most careful that the expenditure should be well warranted. His loss is great, for at present we do not see another man of his stamp to take this office.

About three years ago the firm for which he was working had to cut down its staff on account of the depression in trade, and James was thrown out of work. He has since tried to conduct a small business of his own as electrical and mechanical engineer, but this has meant a very great deal of cycling about in all weathers, and much anxiety for one of his age. This told on his health and he contracted a rapid consumption to which he succumbed. He leaves a widow and three children, all of whom are still in school. The eldest son is a member at Vepery.

Tardy Discipleship.

B. L. MOWLE.

AMONG the things that were necessary when we opened our Hostel were boxes in which to keep our grain, etc. We thought three of the Christmas boxes would answer our purpose well. We asked the preacher who lives here to bring a carpenter to make lids and put on locks. After waiting for over a month for him, we asked the preacher if the carpenter was not coming. He said, "Oh, yes, ma, he is coming, but he has fever." So we had to wait a little longer. Finally, losing patience, we said that if that carpenter did not come during the next week, we must get another one. We waited for two or three more days, then he came. We showed him the boxes we wanted made usable for the purpose of keeping our grain away from the rats, etc. At the end of the day he told us why he could not come before. His wife, himself and their only son of ten or eleven years had been stricken down with fever, and with tears he said, "The Lord has taken away my little son, which He gave me in answer to prayer ten years ago." He then told us how much he had wanted a son, and how Mr. Morling had gone to his house and prayed that the Lord would grant him his heart's desire. And the son was given

Voice of Conscience. This man knows the Bible well, and he realises that he did wrong in not confessing his belief in the Saviour at the time when the Lord had so graciously answered his prayer. As he spoke with us our hearts were deeply touched, and we had prayer with him. Each day he would come and share in our family worship.

One day, when Miss Savage was away on camp, he came into my room, where I was quietly studying, and said to me, with tears in his eyes, "My son was like my 'right hand,'" repeating a Tamil proverb which runs something like this, "Side help is worth ten thousand golden coins," and then he said, "The Lord has promised to answer prayer, and be in the midst of two or three who are gathered together for prayer in His Name, has He not?" I told him we did pray most earnestly for him, but he must pray for himself also. He said, "Yes, I do."

Prayer Desired. When he had nearly finished the work we had given him to do, he asked us if we would not go to his house and have prayer there with his wife. At this time his relatives were urging him to marry a second wife, and he did not want to. We promised him we would go to see his wife, so one morning we set out with one of our Biblewomen. He lives nearly half-way between here and Namakal.

These people have a very pretty custom of presenting visitors with flowers and limes when they wish to do them honour. He had his house decorated with flowers, and on a table, on which was a nice clean cloth, he had various kinds of fruit. After eating a little to please him, Miss Savage and the Biblewoman had a talk with his wife, then we all had prayer together. We would very earnestly ask you to remember him and his wife in prayer. He has taken this trouble as a punishment from the Lord because he did not make an open confession of his faith in Him years ago. He is now asking for baptism, but does long for his wife to come as well. She listens to us when we talk to her, but at present shows no sign of real desire to hear the Word. The man's position is an exceedingly difficult one. He hesitates, hoping that his wife will come as well.

Lantern Lectures.—The East London Auxiliary of the Mission is again conducting a Series of Lectures with the aid of the Lantern, and encouraging the young people to write essays on what they see and hear. This time the subject is, "The Life and Work of Mr. Brand," our pioneer missionary on the Kolli Hills. A very comprehensive set of slides has been put together, and nine lectures have been arranged. M. W. R.

To Tinnevelly by Road.

O. M. MORLING.

(continued)

Travellers' Bungalows.

Hotels and boarding-houses for Europeans are only to be found in the largest cities of India, but Government servants of all departments are obliged to spend much of their time away from headquarters to carry out their duties effectively. For their convenience Government has erected bungalows in various centres, at which they may stay for a few days to transact their business. These bungalows are of different grades—some are well-built and furnished with a few pieces of good heavy furniture; others are less pretentious, and others are so poor and comfortless that one would certainly not stay longer than necessity demanded. When these bungalows are not occupied by Government officials, private individuals may use them for a moderate rent. We therefore made a late noonday halt at Manaparai, where there is a bungalow which is certainly not of the first grade. One or two old tables, a few shabby chairs, and an ancient iron cot with no mattress furnished a large dirty hall canopied by cobwebs. But it sheltered us from the sun, and we enjoyed our meal from the lunch basket. Afterwards I rested (?) on the inhospitable cot, while Mr. Morling went to send off a telegram.

The afternoon run to Dindigal, and on from there to Ammanayakanur was about fifty miles. The first fifteen were punctuated by frequent stops caused by low mud walls having been built across the road, where new bridges and culverts are in course of construction. Twelve times the car had to be turned into the fields to get by the obstructions, but afterwards the road was good, and we reached our halting-place at nightfall, having accomplished more than half of the total journey. From Trichinopoly onwards we had been within sight of the railway nearly all the time, and our night was spent in a bungalow built for the convenience of travellers to the Pulni Hills, who leave the train at this place and travel by 'bus or car the remaining forty miles. This bungalow was certainly the best equipped one we have stayed in, and we appreciated its comfort after the tiring journey.

Toll Gates.

The ninety mile run the following day was for the most part over bad roads, a fact which made one rather begrudge the rupee which had to be paid at each of the twelve toll-gates one passed through during the journey. We were interested in going through Madura, the second city in the presidency, and famous for its great Meenachi temple. When within nine miles of our destination we ran into a cloud-burst. The rain came down

in torrents, but we were afraid to stop in case the engine gave trouble. We pushed on, and suddenly emerged once more into brilliant sunshine and dust. A few minutes later we stopped in front of a tiny chapel, outside which stood a little group of our church members smilingly salaaming us.

Our car was then lightened by transferring the photographer and all the luggage into Miss Green's bullock cart, and we travelled the last three miles at walking pace over a track bad enough for a bullock cart, but next to impossible for a car. At about five o'clock we reached Paniadipatti, and were very kindly welcomed by Miss Green and Miss Poole. After three days at Paniadipatti we went with Miss Green to Koilpatti for the week-end, and from there came straight home.

No Room.

The return was without incident except for the place of the evening halt. We had been advised to put up for the night at Dindigal, as the road beyond that winds through a group of hills which attract the rain clouds in the evening. After some difficulty we found the travellers' bungalow, and were informed by the watchman that both wings were occupied, but we could put our luggage into the centre general room, as one of the parties would be leaving in an hour, and we could then take possession. Gratefully we unloaded, and then went to the railway station for a much-needed cup of tea. While leisurely enjoying this luxury we overheard a conversation which convinced us that the room we were promised in the bungalow was not going to be vacated. Inquiries in various quarters elicited the fact that there was no other place in Dindigal where we could put up, but about sixteen miles further on there was a forest bungalow, where we might perhaps get permission to stay. It was beginning to darken, so we hastily loaded up again and pursued our journey. We had not gone far when down came the rain with tremendous force. We struggled on and eventually reached our refuge, a little place in the forest far from bazaar or village. The Indian petty official in charge proved to be a Christian, and gave us a welcome. Our lunch basket provided us with a meal of grape-nuts, tinned salmon and bread, and we spread our mattresses on the stone floor of the broad verandah. I have slept on a softer bed, but we were grateful to have a roof over our heads for the night, and slept well. We reached Namakal in the early afternoon of the next day, well pleased with our adventures.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the blessing outpoured at Elur in Sendamangalam Field, where five converts from heathenism have made public confession of their faith in Christ.

For all our Indian workers who keep on steadfastly in their witness in the face of many difficulties.

That in each of the fields of the Mission the door of opportunity for service is wide open.

Let us Pray—

For a rich outpouring of blessing upon the half-yearly meetings, remembering especially the appointed preacher and speakers.

For the conversion of many in our Indian Hostels and Boarding Schools.

That Divine guidance may be given to those in India who are charged with the task of dealing with the findings of the Round Table Conference.

Reports of Meetings.

Ipswich.—ZOAR CHURCH.—The Annual Missionary Sunday was held on February 1st. The inclemency of the weather considerably affected the attendance, but the presence of the Lord was felt. Missionary E. A. Booth conducted the morning and evening services. His two sermons were full of missionary inspiration, and drew forth the wrapt attention of the congregation. Mr. Booth's annual visits to "Zoar" are greatly appreciated. On the Sunday afternoon a service for the Sunday School and Young People was held, presided over by the Sunday School Superintendent (Mr. J. Sharpe). The address was given by Pastor P. Reynolds. The interest of "Zoar" young people in the Strict Baptist Mission is a pleasing feature. On the Monday a Missionary Public Meeting was held, presided over by the Pastor. Prayer was offered by Mr. J. Sharpe, and addresses were delivered by Pastor G. W. Clark, Missionary E. A. Booth and Pastor P. Reynolds. Mr. Clark urged that the missionary enterprise should not be regarded as a "side line," but as part of the main business of the Church. The need of an increase in the number of men missionaries was emphasised, and young men were asked to consider prayerfully the question of personal service in India. We earnestly pray that the Lord may speak *in* the heart of some young man present. The collections amounted to £8 2s. 6d.—P. R.

Ilford.—A special L.Z.A. meeting was held on Wednesday evening, February 11th, at which Miss P. P. Nunn kindly presided. After prayer by two or three sisters, Miss Putnam gave an interesting address on her

work amongst the women in India, which we trust will stimulate our zeal in the Master's service. In spite of inclement weather, the attendance was good, and included a number of our young people. Collection amounted to 16s. 6d.—E. O.

Clapham—Courland Grove.—At the Children's Fellowship on Tuesday evening, February 10th, we were very fortunate in having Miss Putnam as our speaker. Miss Putnam held our attention (although a boy and a girl lost a mark through inattention—as is the case in Miss Putnam's school at Madras) as she told us very interesting stories in connection with her work in India. The basis of her talk was the word "Yet"—"Yet there is room" (Luke xiv, 22). We heard how our missionaries go into the highways and by-ways and tell the Gospel story. We heard of an old lady, a young lad, a young girl—all of whom came to Jesus through the influence of God's servants. And "yet there is room." We pray earnestly that God will bless the work of His people in India and at home in England.

GEORGE ANDREW.

Devizes—Old Baptist Chapel.—The annual Missionary Meeting was held on Monday, March 2nd, when a representative congregation gathered. Mr. H. Tull occupied the chair, and led the devotions.

The secretary, Mr. J. Smith, in presenting his report, said that it gave him great pleasure to do so, owing to the fact that the figures were considerably in advance of those of the previous year. The total for 1930 was £17 16s. 4d., as compared with £9 17s. 9d. in 1929. There were now 18 home collecting boxes in use, an increase of ten on the previous year.

In extending a very warm welcome to Mr. Booth, the chairman said that he would suggest to the Pastor that a Missionary Prayer Meeting be held each quarter, when the secretary would bring forward such items as would arouse the spirit of intercession.

In speaking of the activities of the Mission, Mr. Booth described the opening, and the development of the work on the Kolli Hills. His treatment of the subject was in his usual clear, concise and extremely interesting manner. He showed how that in the face of ignorance and opposition Mr. Brand, by his tireless energy and perseverance was used of God to form a Chistian Church on the Kolli Hills. The collection amounted to £2 13s. 1d.

J. L. SMITH.

Announcements.

Ladies' Zenana Auxiliary—Half-yearly Meetings.—The Ladies' Meeting at 2 o'clock on Tuesday, April 21st, will be held at **Chadwell Street Chapel** (a few minutes from the Angel, Islington). The classrooms adjoining the Chapel will be open from 1 o'clock for the convenience of the friends coming from the country. A welcome will be given to Mrs. Morling at this meeting, and we shall hope to hear an address from her, as well as from Miss Putnam. The meeting will be open to ALL lady friends, and will close in time for them to reach the Leysian Hall for the afternoon service at 3.30.

Pastor W. Chisnall's Engagements for April.—7th, Ramsgate; 10th, Council Meeting; 12th, Courland Grove; 19th, Homerton Row; 21st, Half-Yearly Meeting, Leysian Mission; 26th, Tadworth; 29th, Brighton; 30th, Ilford. Address: 26, Woodgrange Avenue, Ealing Common, London, W. 5.

Missionary E. A. Booth's Engagements for April.—12, Swindon; 13, Cheltenham (Providence); 14, Reading (Providence); 19, Stoke Ash; 21, Half-yearly Meeting, Leysian Hall; 26, Ipswich (Bethesda); 29, Old Hill; 30, Cradley Heath. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th

GIFTS FOR THE LORD'S WORK.

Received from February 10th, to March 9th, 1931.

General Fund.

	£	s.	d.
Cambridge, Eden Envs.	3	9	6
Children		3	0
Notting Hill Gate, Coll.	11	5	0
Tonbridge, Boxes		15	10
Envs.		14	2
Sudbury, Envs. Add		2	6
Northampton, Envs.	2	12	6
Scleddy, Sion, Harvest Coll.		13	4
General, Coll.		3	11
Box		3	9
Mr. E. Harries		2	6
Mr. T. Griffiths		2	6
Mr. J. Williams		2	6
Mr. T. A. Rowe		2	6
Miss M. E. Roberts		2	6
Miss L. Morse		2	6
Miss E. M. Rowe		2	6
Misses P. and L. Cornock		2	6
Mr. J. Evans		2	0
Mr. J. Thomas		1	0
Mr. D. Rees		1	0
Mr. T. Evans		1	0
Park Ridings, Envs.	2	2	0
Wortwell, Envs.		3	3
Gravesend, Zoar, Envs., Mrs. Scott		5	0
A Mite		1	0
R. E.		10	0
Mrs. Smith		1	0
Newhaven S.S. Coll.		15	0
Bexley Heath, Envs.		14	0
Somersham, Envs.		5	6
Lewisham, Envs.	2	1	6
Croydon, Salem, Mr. Payne	2	5	0
Watford Tab., 2 Friends		3	0
Envs.		11	6
Courland Gr. S.S. Coll.		8	5
B. Box		4	5
Chelmsford, Envs.		7	8
S.S. Boxes	1	10	9
Don.		1	6
St. John's Wood, per R. S. W. Sears	2	3	4
Guildford, Envs.	3	0	0
Medical	1	1	0
Salhouse, Envs.	1	13	6
Ipswich, Mt. Zion, Envs.		14	3
Croydon, Tamworth Rd.	2	17	6
Berkhamsted, Potten End Envs.	1	15	0
S.S. Box	1	1	9
E. Rance	1	3	0
Miss M. Mothersole		10	0
Miss N. Purton		6	6
Y.P.M. Meeting	1	12	7
Bedmond, Coll.	2	10	11
Mr. J. Nash	1	1	1
St. Neots, Coll.	4	5	0
S.S.	5	19	9
B.C.	4	0	0
Boxes, Pastor, J. Hazelton	1	0	0
Mr. W. Hazelton		10	0
Mr. J. Cook		13	6
Mrs. Newell		10	0
Miss Forscutt		5	0
Miss F. Peters		10	0
Mr. C. Forscutt		11	0
Yelling, Coll.		13	9
Biggleswade	1	14	11
Cambridge, Eden, Coll.	1	0	0
Brighton, West St., S. W. Morris, Don.		5	0
Luton, Mr. B. J. Gurney, Box		6	6
Epsom, Mr. and Mrs. H. J. Branch	2	0	0
Norbiton, Zion, Coll.	2	9	4
S.S.	1	14	10
B.C. Farthing Box		1	2
Envs.		9	0
Friends' Boxes		8	4
Handcross, Envs.		4	6
Halstead, Envs.		18	0
Brighton, Salem, Envs. Miss Ford		5	9
Small Amts.		3	6
Tring, Ebenezer, Envs.		6	0
Bermondsey, Infants' Class, Don.		8	4
Wellingborough, Envs.	1	14	11
Warbleton, Boxes	3	15	1
Envs.	2	12	1
Haworth, Envs.	1	0	0
Devonshire Rd., Envs.	1	7	0
Reading, Envs.	1	15	0
D.C. Coll.	1	10	0
West Ham, Envs.	1	6	3
Bradenstoke, Boxes. Derek Wiltshire	1	18	1
Tony Wiltshire	1	18	1
Ethel Skull	1	8	9
Hannah Swarbrick	1	4	0½
Hilary Farmer	1	2	3½
Leslie Fry	1	2	2½
Miriam Burgess		13	8½
Mrs. King (New Zealand)		12	6
Mrs. Diccox (Hilmarton)		10	4½
Molly Wheeler		9	6
Nancy Kilmister		6	7½
Muriel Burden		6	3
Charlie Burgess		5	1½
Gilbert Newman		5	1
Walter & Eddie Stoneham		4	5½
Kitty Edwards		4	0½
Freddie Watson		3	5½
Walter and Douglas and Freddie Ferris		2	5½
Kenneth Barnes		1	10½
Gordon Barnes		1	9½
Daisy Ovens		1	9½
Cyril Freegard		1	9
Ruth Blackman		1	0½
S.S. Colls., 6 months	5	1	4
Sturry, Miss Schweitzer, Sub.		15	0
S.S.		5	6
Envs.		10	6
Erith, Envs.		8	6
S.S. Box		7	6
Ely, Cambs, Zion S.S. Boxes		7	11
Envs.		3	1
Siddal, Envs.		8	0
Richmond, Salem, Boxes & Subs.	9	16	10
B. Box		8	4½
Senior Class		16	1
Infants' Class		6	5½
S.S.		18	2
Y.P.S.		8	5
Envs.	3	17	0
Envs. (children)		2	5½
Deputation	1	0	0
Sundry		0	2¼
Aston Clinton, Y.W.B.C.		10	0
Miss D. Slade, Env.		0	6
Ilford Birthday Gift. A.C.	3	0	0
Envs.		8	0
Wandsworth, West Hill, B.C. Coll.	1	4	0
Clapham, Courland Gr. S.S., upkeep of Sembian School	12	0	0
Devizes, Coll.	2	13	1
Eaton Bray, Coll.	5	0	7
	£167	11	6½

Personal.

	£	s.	d.
W. F Saunders, Don		10	0
Mrs. J. Mann, Env.		12	0
Anon. Stamp. Env.		1	0
Anon., 123		7	6
F. Askew, Don.		10	0
G. R. Spratt		7	6
Mrs. C. A. Fordham, Env.		7	6
"Subscription"	96	17	6
Subs., per Mr. H. O. Sharman—			
Miss Leach		3	0
Mrs. Addison		3	0
Envelope		1	0
Envelope		2	0
Mr. H. C. Sharman		2	6
Mrs. Cummins		2	6
Envelope		3	0
Miss Riches, Box		4	0
Mr. A. C. Sharman		6	0
Mrs. Cummins		2	6
Envelope		1	0
Mrs. Sharman		2	6
	£101	6	0

Miscellaneous.

	£	s.	d.
Ithlingborough Gas Co., Div.	2	0	4
Cambridge, Eden. Sale of Palm Leaves		4	0
Potten End. Sale of Hymn Books		4	6
Volume, per W.J.S.		2	0
Volumes, etc., per W. C.	1	1	6
	£3	12	4

Rays.

Per W. J. S.	2	18	3½

Reports.

Chelmsford		2	7
Sturry		0	8
St. Noets		1	0
Per W. J. S.		9	4
		13	7

Herald Fund.

Clapham, Courland Gr.		12	6
Sudbury		12	0
Watford Tab.		12	0
Chelmsford	1	12	9
St. John's Wood	1	13	0
Croydon, Tamworth Rd.	1	10	0
Bedmond		10	0
St. Neots		19	0
Brighton, Salem		6	0
Devonshire Rd.	2	9	8
Aston Clinton		16	0
Trowbridge		16	0
Reading	1	18	2
Halstead	1	4	0
Walton-on-Naze	2	12	2
Eastbourne	1	10	0
Bromley		15	10
St. Clears		9	0
Ilford		9	0
PERSONAL.			
Mrs. E. W. Painter		10	0
Miss J. Clifton		2	0
Mr. A. J. Jarrett		3	0
Miss Blinkhorn		8	0
Anon., Luton		2	0
Miss Putnam		2	0
Mrs. Stockwell		4	0
G R. Spratt		2	6
	£23	0	7

Pension Fund.

3 p.c. Div. Consols, 935-1-3	7	0	3

Ladies' Zenana Auxiliary.

Received up to Mar. 9th, 1931

Chadwell St. Y.P. Gospel Mtg. Col.	1	8	0
Chelmsford, Miss E. Leeks, Farthings		10	0
Courland Grove, C.F. Coll.		17	6
Croydon, Derby Rd., Y.P. Soc., Coll.	1	0	0
Croydon, Tamworth Rd.		12	6
Eastbourne, Boxes	3	8	6
East Ham, for Supt. of Salvaruttanam	1	8	7
Epsom, Work Sold	3	6	0
Handcross, Boxes		15	7
Ilford, Coll.		16	6
Ramsgate, Coll.	4	1	6
St. Clears—			
G. Llewellyn	2	3	0
Miss S. J. John	1	10	0
Mrs. J. Griffiths	1	0	0
Mrs. D. Walters		18	1
Miss M. James		2	6
Miss A. Thomas		2	6
Miss John		2	6
Misses Harris		2	6
Mrs. Jones		2	6
Mrs. Harris		2	6
Mrs. Parry		2	6
Mrs. Thomas		2	6
Mr. Rogers		2	6
Mr. G. Llewellyn, S.S.		2	4
Mr. W. Phillips, S.S.		0	2
Mrs. Llewellyn		2	6
Mrs. Williams		2	0
Mrs. Griffiths		2	0
Miss Phillips		1	0
Miss Calan		0	6
Prayer Mtg., Coll.		2	3
Tunbridge Wells, Coll.		14	0
West Ham, Coll.		16	10½
Sale of Postcards		15	0
Personal, "We Two"	2	0	0
	£29	16	10½

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.

Donations for the S.B.M. should be sent 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.

Gifts 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.

Vol. XXX. *New Series, No. 293* May, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



GROUP OF HOSTEL GIRLS, SENDAMANGALAM,
Saying "Thank you" for their Christmas Box presents. *(see page 97)*

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
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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, now Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

VOL. XXX.] MAY, 1931. [*New Series*, No. 293

What hath God Wrought!

AT the meeting of the Council held on April 10th a very hearty welcome was accorded to Missionary D. Morling on his return from India, where he has completed 27 years of service in the S.B.M.

In speaking of his last period of work, which extended over six years, Mr. Morling characterized it as "a very eventful term." In Namakal the outstanding feature has been the remarkable spiritual movement among the outcastes.

God opens the way.

The present centre of this movement is in the villages to the west of Namakal near to the river Cauvery. The outcaste folk there, persecuted by the caste folk and seething with social and religious discontent, provide excellent soil in which to sow the seed of the Gospel. In this way the Spirit of God is going before us and preparing these people to receive the Gospel message. The movement in this area is deepening and widening, for the people need the Gospel, want the Gospel, and are asking for the Gospel.

In one of the villages a man who was formerly the priest of the heathen temple has been for some years a member of our Church there. A heathen priest saved by the grace of God and obedient to the faith!

As one listened to the recital of various incidents and experiences one was constrained to realize afresh that behind the outward expression of need and the visible opportunity for service, the Holy Spirit was silently working. He is always and everywhere the source of any true spiritual movement. But for His presence and His operations all our efforts would be in vain.

"The Growth of a Church."

A Review.

S. HUTCHINSON.

The Growth of a Church. By Missionary Lincoln Watts. ***Published by The Strict Baptist Mission. One Penny; 12 copies post free 8d; 100 copies 5/-.***

THIS 16-page booklet is full of interest and deserves careful and praiseful reading. It is a record of Divine Blessing on Missionary work in Sembiam, (a village to the N.W. of Madras), commenced by our brother, Mr. E. A. Booth, nearly thirty years ago in a most unpromising village, the evil character of which is clearly indicated and summed up as "really a wicked place." It was this fact, apparently, that appealed to our brother and led him in faith to begin work in such a, humanly speaking, unlikely sphere. This was in 1903; and the work went on with varied difficulties and changes, relieved by little encouragement, for about seven years, when the first convert to be baptized was a man who was led to listen to the Gospel through Mr. Brand's medical treatment. It will be seen in the sequel by sympathetic readers that this man, Perumal Peter, needs our prayers.

Sowing in Hope.

Mr. Watts then takes up the history of the work from his own personal knowledge of Sembian, which began sixteen years ago. The work had been carried on for 21 years in a mud-wall room, with leaky roof, until in 1924 prayer for a more suitable schoolroom was answered in a somewhat remarkable way, and the work was continued in "a fairly large hall," and Young Men's Meetings were commenced. There was, however, no further evidence of salvation in Sembiam until Mr. Watts was used of God to heal a woman's child, and this led not only to enquiry after the Lord Jesus Whose healing power had restored her child, but also to her own salvation. In spite of bitter opposition she was baptised; and then—the child, taken ill again, died! What would be the effect on her and on the work in Sembiam? One can imagine somewhat of the Missionary's conflict of faith and fear, and his subsequent joy at seeing the effect of sustaining and sanctifying grace in connection with this trial. The faith of that erstwhile heathen woman was strengthened, and "she began a life of earnest testimony among the other women," with the result that five or six of them were brought to the Lord Jesus in faith. Persecution followed; and these brave women not infrequently attended Sunday morning service "with sore backs from the beatings they had received from their husbands." It is still true in more senses than one that

Courageous Testimony.

" the blood of the martyrs is the seed of the Church "; and in 1922 Mr. Watts had " the joy of baptising the first of the husbands."

A Church of Christ.

From that time the work has gone on, and in 1927 a Church of 28 members was formed in Sembiam. In 1928 three others were baptised, and in the following year a boy who had been prayed for several years before " found," and was found by the Lord Jesus.

The size and price of this little 16-page booklet give no indication of its Missionary value. The story is worthy of considerable amplification; but it is sufficient to arouse the deep interest of any who will read between the lines and attempt to visualise the scene of 27 years' unremitting Missionary toil.

Wholehearted sympathy with our brother who began sowing the Seed in faith and with those who continued in such apparently unpromising soil, will be mingled with joy at the clear evidence of " the Lord working with them." We trust this unpretentious-looking little booklet may have the wide circulation in our Churches which it merits.

Our Foreign Field.

News of the Month.

VALAVANTHI, KOLLI HILLS.—The outstanding event of the past month here has been the ten days' visit of Mrs. Brand to the hills immediately on her arrival in India. The days were full of quiet but deep joy to us all. In the Mission House we enjoyed much encouraging, helpful fellowship with our colleague. It was a delight to welcome her back " home," for she was indeed coming home in coming to the Kollis. A number of our friends went for some distance over the hills to meet their much-loved missionary, and when the welcome meeting was held in the chapel the season was one of happy re-union. While she was with us, Mrs. Brand was able to visit Puliampetti with Mrs. Thrower, and the brief camp was a source of uplift to the tiny Christian community in that place. Last week, all friends who are in any way connected with the Mission staff or the Christian community were invited to meet Mrs. Brand at a feast served on the floor of our dining room. As we sat down and ate a typical Indian meal with our friends off plantain leaves, it was delightful to see our cultured workers " sitting at meat " beside our much-loved but uncultured Kolli Hill Christians.

News of the Month

Last week a dozen of our people conducted a preaching camp at Chulavanthi in the south-east of the plateau, and this week a similar effort is being made from Kurungunadi, some twelve miles due north of this place. We long for the showers of blessing to follow the sowing.

TOPOGRAPHICAL NOTES.—A Surveyor, working under the Surveyor-General of India, is now here conducting a survey, which is probably more accurate and more detailed than any survey of these hills previously undertaken. The following items of information which this friend has given me may interest our readers :—

The highest hill in the Kolli Range reaches its summit at 4,648 feet above sea level. Here at Valavanthi, near the centre of the plateau, the Mission House stands at an elevation of 3,710 feet, which figure may be taken as accurate to within a foot or two at most. The Mission rice-fields in the flats at the foot of our hill are 76 feet below us at 3,634 feet. The geographical situation of the Mission House is—Longitude 78 degs. 20ft. 22.60in. E.; latitude, 11 degs., 16ft. 29.50 in. N. Several hills rise hundreds of feet above us in the close vicinity of the Settlement, and of these a hill to the west runs up to over 4,000 feet, and another to the east up to 4,330 feet. D. A. THROWER.

NAMAKAL.—Mr. and Mrs. Morling left us for England in the early days of March. Farewell services were held in Namakal when all wished them a pleasant voyage, a happy furlough and a safe return.

On February 20th, a baptismal service was held at Sendamangalam, when four of our hostel boys passed through the waters. A young man from the village of Pavittram was also baptised.

Another baptismal service was held on the last day of February on the banks of the river Cauvery. Several men and women from nearby villages then publicly "put on Christ" in baptism. G. CHAMPION.

"So He Bringeth Them . . ."

EVELYN C. BRAND.

AFTER nearly a week of weary tossings through the Bay of Biscay and down the coast of France and Portugal, we were carried by the s.s. *Margha* into calmer waters.

But how often delay at the outset means a late arrival. And so it came to pass that although we passed through so many calm seas, the end was determined from the beginning and we steamed into port at Madras two days late.

Madras.

But our welcome was assured, and it did one good after more than a month among strangers to be met with such a loving greeting from the three Missionaries who labour in Madras. All were at the harbour to meet me, and how restful it was to find them so ready to undertake all the business connected with the landing of the luggage and to find that such easy plans had been made for the remainder of the journey.

It was good, too, to find that there was time, before going on, for a short visit to St. Thomas' Mount and Poonamalle, as I had never been there before and was able to see the two schools there and the bungalow.

Then came a kind farewell at the Madras Station, followed by another loving welcome in Salem, where our dear friends, Mr. and Mrs. Morling, had spent the night in order to be ready for that early hour of the morning.

Sendamangalam.

It was still dark, but we were soon on our way to Sendamangalam and found yet another welcome from our two sisters and co-workers, who were up early to greet us. Very thoughtful and comfortable arrangements had been made for my stay here.

It was an auspicious day, for five dear disciples were to confess their faith in Christ in baptism. A wonderful beginning to my term here.

Later there was a quiet little gathering in the bungalow for prayer and welcome, when the workers and the Christians met to commend me to the Lord for His work.

Kollis.

In two days I was on my way to the Kollis to greet all our dear ones before settling down here. Our kind fellow labourers, Mr. and Mrs. Thrower, had planned a very sweet surprise and had sent all the dear people in little groups to meet me on the way. Our own Tappal boys had been chosen to be the dhooli bearers, headed by Muthu, who met me at the hill foot.

When we reached the top there was the Doctor with a group of teachers with a loving welcome, a little further on came the women workers, and then, later, groups of the hill people, and, lastly, our dear girls from the school and Mr. and Mrs. Thrower with the heartiest of greetings.

It was all very moving, and, as I came up by that sacred resting place of my dear one, the Lord only knows what it all meant to me.

A loving welcome meeting ended the day, and how grateful we felt that God had so led and helped our dear sister and brother through all these months of strenuous labour and had kept a loyal band of workers around them. Truly God has answered the many prayers for the Kollis, and surely He will yet go on to do more and more for those who are waiting on Him up there.

A trip to Puliampetti was arranged, and I had the privilege of accompanying my dear sister to that place of many prayers. And there once more a glad welcome awaited us. The little Church needs all our prayers as it holds on its way where Satan's seat is. We had happy times of fellowship with the few disciples there. Monnomonie sorely needs our prayers as

she is seeking her way back to the kind Shepherd Who never, never turns repentant backsliders away.

I also had the joy of a visit to Aryure, where our young friend James and his wife are stationed, and there, too, found how God has worked and kept, and still expects us to go on holding them up by our prayers.

At the monthly meetings all the out-station workers gathered and we had blessed communion at the services and around the Lord's Table. Then, finally, a feast on Monday before I came down was a happy close to a visit for which I feel humbly thankful.

At another time I hope to tell of the work I am being shown down here at Sendamangalam. The fields are white to harvest; may He make us ready for any part He has for us in the Great Ingathering.

The Passing of a Great Soul.

VIOLET D. GREEN.

"AND HE DIED." How very frequently this phrase occurs in Scripture, reminding us all of the brevity of our life. To some it is a mournful sound, to others it immediately brings thoughts of terror, but to the believer there is neither mourning nor terror, for to him it is the great *Emancipation Day*. The moment when the last tear is shed, the last sigh heaved, the last fear felt, the last encounter with the great foe met and all consciousness of sin for ever ceases and then? *Emancipation*! The entering into the presence of the King—

> "There to stand before the throne
> Clothed in beauty not our own.
> There to see Thee as Thou art
> Love Thee with unsinning heart."

This is the meaning of death for the believer and this is the blissful experience of old Deacon Samuel, the subject of this article.

Memories.

Very precious are all my recollections of dear old Deacon Samuel. Converted in boyhood days, this Patriarch has had a long Christian career. He loved to tell his story of how he was the first Christian convert from his village, how he knew all our Missionaries. In his younger days he laboured to make known the precious good news which had brought him Salvation. Through his testimony a large number of his own relatives and friends have been saved. In Ellarampanni, where he lived, a Church was formed of the little group who had confessed the Lord Jesus Christ. Their number has increased steadily

and now there are 24 members there and also three enquirers. All this has been the fruit of that one life! For many years he acted as Deacon and never was there a more Godly Deacon anywhere. Through his efforts a chapel was built, in fact, he built it himself and this sanctuary was unspeakably dear to him to the end of his days. Ever since I have been in Paniadipatti he had steadily become frailer.

Frailty.

Very gently did the Lord take down his earthly tabernacle. He gradually became weak and feeble, eyesight grew dim, and he could no longer come to visit me. The last visit he paid was the day before I left India. He came on that day with a very definite object. First, to return thanks personally to God for the erection of our Girls' Boarding School at Paniadipatti, which



THE S.B.M. CHAPEL AT ELLARAMPANNI, TINNEVELLY.
Deacon Samuel in centre of group.

building had only been completed a few weeks. Second, to bid farewell to me and commend me to the care of God. He came hobbling along with the aid of two sticks, very bent and frail. Oh! the joy that was his as we led him into that building and he passed his hand over the walls, for he could not see them. There we sat and had a very sweet season together of prayer and praise, after which he presented before the Lord his thank-offering of nine pice, the equivalent of three farthings in English currency. It was an offering out of penury, for he was very, very poor in this world's

goods, but surely an offering of a sweet smelling savour unto the Lord. Then how fervently he prayed for me for God's richest blessing ever to attend my path. This was his last visit to me. He came for the last time to the Harvest Festival meeting in 1929.

But the days of the years of his life exceeded the allotted span and he found, as the Word says, the grasshopper became a burden. The last twelve or fifteen months he was confined to either the little chapel or his home, where he spent the time singing hymns or lyrics, praying constantly, and repeating for his own comfort and the edification of any who were present, passages of the Word which were stored in his heart. Readers will recall the story in the November "Herald" of how even in those last days of great weakness this old Deacon's gracious testimony was the means of leading a Hindu into the light.

I have spent many hallowed hours with him, for he lived very near the Lord Oh! how he longed to be called up higher. Often he would express his longing with tears and it would always be to be near the Saviour to hear His voice and to see His face! Now all that he longed so for down here is a glad reality.

Rest.

He was called into the presence of the King at 4 a.m. on Monday, January 12th, at the age of ninety-six! The passing was most peaceful, no struggle, no pain—those who were with him said: "He just sighed and passed away" and "He was not—for the Lord took him." I was sent for and went to have a last look at him, the very picture of peace, and the scene was one I shall never forget. There was an entire absence of wailing and grief, and the company of relatives and friends who were present asked for a service of praise. We read together 1 Cor., 15, and sang praises to God for the triumphant entry into life eternal of His servant. He was buried in the sure and certain hope of a glorious resurrection, and thus is placed on record yet one more of the glorious achievements of the Gospel message in this dark land of India.

Sowing in Various Soils.

ETHEL A. WATTS.

I HAVE just come from my Sunday afternoon Bible class. The message which I felt was from the Lord and was the one which He wanted me to give has been delivered, and as I return to the house I cannot help wondering whether it has been as seed fallen on the good ground, or whether no fruit will be the outcome of my humble sowing.

The subject this afternoon was the power of Jesus to save. The lesson was given in story form, simply and slowly; the passage of Scripture being read first from Matt. 9, verse 19 onwards. Now, as I sit here, the picture of the group which sat and listened, vividly comes into my view again.

Good Ground.

The women numbered two only. The first is Mary, who for many years has served us faithfully. She with her daughter is now doing welfare work amongst the mothers and babies, and we have reason to believe she is giving faithful testimony for her Lord and Saviour. Her prayer at the end of the meeting was an earnest plea that the message should be blessed to those in the meeting who knew not the Saviour.

By her side sat Nagammal. Nagammal's husband has been the compound caretaker here for at least 20 years. When he came first he was an ordinary heathen man, but was brought to the Lord some 14 years ago. He is a weak Christian who has often found it difficult to walk the Christian life and keep from falling into temptation, but he can rejoice in victory through the precious blood of Christ. His wife for many years has been his greatest hindrance, and because of his desire to bring his young children up in the Christian way he has met with great opposition. She has openly opposed Christian instruction at times, while at other times with a tolerable indifference she has consented to listen to the Bible-women or others who would visit her home and tell her of Jesus. Now all seems very different. It is very apparent that a work is going on in her heart and that the influence of the Gospel is working a change in her. She regularly attends the services and the bible classes that are held from time to time, and I beseech our readers that they will pray that Nagammal ere soon will testify to the power of Jesus to save.

Among thorns.

Coming to the men, I have already mentioned Devadasan, the husband of Nagammal. Sitting next to him is Manickam, a domestic servant, whom we brought from Salem. He is a Hindu and knows very little of the Christian way, but we pray that he too may learn of Jesus. Next is Ekambaram, a boy from Lock Street. Although he has been with us for many months, his heart from outward appearances seems as hard as stone. He has no desire for good things, and as he sits in the little meeting one feels that there is irresponsiveness to the message that can only be broken down when true conviction of sin takes hold of him. Prayer can do mighty things, and will you not plead on behalf of this young man who is undoubtedly in bondage under Satan, and gives no evidence of wishing to be freed from that state. Another Christian in the

Stony places.

Wayside.

gathering is the hostel cook. He is a Christian young lad and serves the hostel well. The little meeting affords him an opportunity for worship which he appears to appreciate. Two others are left. The hostel water-man and Miss Carter's rick-shaw-man from Lock Street. They listen attentively and seem impressed with the message. Will it remain? Will God bless it? We pray that He may. For has He not said He will? "Now is the accepted time, now is the day of salvation" was our closing word. God only knows whether we shall have the opportunity to speak to those same souls again. May He speak and speak with power is our earnest prayer. Will you please make it your prayer too.

Valavanthi Sunday School Anniversary.

M. THROWER.

ON December 24th, 1930, Kolli Hill Christians met with one accord to encourage the Sunday School workers, and, if possible, to enlist scholars from heathen homes on to the registers of the Sunday School. The meeting was fixed for a time when practically all the Christians and workers on the Hills were in the Settlement for Christmas, with the result that when the meeting was opened at 3 p.m. the chapel was nicely filled with an expectant and happy audience. A good sprinkling of day-school scholars were also present.

The meeting opened with prayer and a hymn, after which many of our young friends took part. The crowning item was a dialogue taken from "Pilgrim's Progress," where the Interpreter gives a very pointed lesson to Christian about Patience and Passion.

Tamil Text Cards.

The Missionary gave an address encouraging the young people to come to school on Sundays, after which the meeting closed with another hymn and prayer. As the children left the building they each received a post card with a Tamil text on the back, with the assurance that if they learned the text and repeated it on Sunday at Sunday School they would receive another card. This effort met with very little outward success. We were, however, thankful for the one boy who attended Sunday School the next Sunday in answer to our appeal, and we believe that the Holy Spirit of God will cause the seed sown to be fruitful, although unseen at first. Meanwhile we labour on, praying for the other sheep whom we hope to gather in, not only from our own Christian community, but also from the heathen homes surrounding this settlement.

Our Hostel Christmas Treat.

BEATRICE MOWLE.

OUR Hostel Christmas treat was celebrated during the first week in January. The day before one could feel the excitement of it all in the air, and in the morning two or three little girls came over to the bungalow in great excitement to borrow all sorts of things. At last the long hoped for hour came, and the first gong sounded, but something happened to detain us, then the second gong sounded, and still we were unable to go. After waiting patiently for five minutes more, two or three little persons came running over to the bungalow with a shade of reproof upon their faces, to tell us the feast was quite ready. We made use of these little girls to help us take the sweets and the parcels which we had packed in a box. We accompanied them in case their curiosity overcame them, and we should find on giving the parcels out, one with its covering torn. I heard Elizabeth, who has not been long in the school, say in a loud whisper to the girl who was by her side: "Are there any dolls?"

Gifts from England.

After enjoying a very nice curry and rice meal the parcels were given out, each little girl being called up by name. Then what haste in undoing the parcels. Necklaces were soon put on, and a cry from all quarters of "Amma, look at my doll," and so we had to inspect each doll and look at it as if we had not seen it before! They were given bags also containing cotton and needles, which they will use in their sewing class.

Indian Feast.

A very busy time is coming in a day or two when their clothing will be checked, the best clothes to be used for school and older clothes worn at work, and some nice new ones given for Sunday. We have got such a pretty assortment of these that one just longs to see them being worn.

On the front page you will see a group of the Sendamangalam Hostel Girls. They are all saying a big "Thank you," and are taking special care that you shall see their dolls, bags, and necklaces.

Farewell to Mr. and Mrs. Morling.

EVELYN C. BRAND.

IT was late afternoon when we gathered in a great circle in the Mission garden at Sendamangalam to bid goodbye to our dear friends from Namakal. And what an interesting crowd we were, representing all grades of society.

There were the high caste men with the Vishnu marks newly smeared on their foreheads, the officials from the town, the Indian doctor as chairman, then all our Christians and workers from near by, and in front the dear little flock of boarding school children who were to sing special songs for the occasion. And then came passers-by of all sorts and kinds, who crowded in at the back to see what it was all about.

But to us who have known the past history of the Mission in Sendamangalam the atmosphere of friendliness and love was in fine contrast to all the suspicion, fear and prejudice of years gone by.

Hindu Tribute. Very gracious were the words of appreciation and farewell spoken by our Hindu friends, who were the chief speakers, all realising how much Mr. and Mrs. Morling have done for their town and people. There was to be another and final farewell at Namakal, but they were lovingly reminded that Sendamangalam was their first love and that as such it must always be specially dear to them as the place where they began their service in this district.

All were deeply conscious that in spite of their cheerful and encouraging words spoken by Mr. Morling in reply, he and his dear wife are greatly needing their furlough. It has been a very strenuous term of service and although we shall miss them sorely, we rejoice with them that their well earned rest is at hand.

Pariah Appreciation. One of the chief features at the Namakal farewell a day or two later was the speech of a pariah man, who spoke feelingly of what our dear friends had done for the uplift of his poor outcaste people.

Many will be the prayers for the safe journey, happy furlough, and glad return of Mr. and Mrs. Morling, but perhaps to their hearts those of these poor (formerly) down-trodden and helpless people will be the most precious.

A Namakal Farewell.

GEORGE F. CHAMPION.

AMONG other Namakal farewell meetings at which Mr. and Mrs. Morling were present, was one held on March 3rd arranged by the teachers and scholars of our Higher Elementary School. The whole school attended and the building was well filled.

The opening hymn, which was sung by all, was followed by a prayer offered by one of the teachers. Two of the school-

boys then put the whole of their strength into the singing of a farewell hymn, after which another boy read an address.

By the Composer.

Then a small boy, who is apparently looked upon as the chief musician of the school, was called upon to exhibit his skill. The instrument on which he played was a mouth-organ which came in one of the Christmas boxes last year, and the tune was of his own composition. It has often surprised me that these boys, whose only early impressions of music are the shrieking of a horn and the banging of a drum, directly they get a mouth-organ begin to use it with the utmost ease and enjoyment. The solo which this boy played was very sweet, and although not after the Indian style of music, met with general approval and applause.

Parting Advice.

Mr. Morling, in his address, pointed out that Indian boys and girls in these days were doing their utmost to obtain a good education. This, he said, was a very good thing, but large numbers of them were putting religion out of their minds in their pursuit of knowledge, and learning without



MR. AND MRS. D. MORLING.
On the eve of their departure for England.

Godliness was useless. Both learning and Godliness are needed, but Godliness must be our chief aim.

Following this address, one of the masters sang a solo, and then the headmaster spoke a few words, thanking Mr. Morling for all that he had done for the school since it was first established in Sendamangalam. The meeting concluded with the singing of the National Anthem.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the outpouring of blessing in Namakal and Sendamangalam fields; 32 believers were baptised in the river Cauvery, and five others at Sendamangalam.

For the health and strength granted to our Missionaries in India.

For the way in which God has used and blessed our gifts for His work in India.

Let us Pray—

That the period of furlough in England may be a time of spiritual refreshment and physical recuperation to Mr. and Mrs. D. Morling.

For all our workers on the Kolli Hills, that the witness recently given at the special preaching camps may be used to lead some souls to the Saviour.

For the work in the Tinnevelly Field where Miss Green and Miss Poole are courageously facing opportunities and problems.

In Memoriam: Pastor H. D. Tooke

W. CHISNALL.

In the home call of our dear Brother Tooke, the Mission has lost a sterling worker. I have known our good brother for many years, during his pastorates in Suffolk and Norfolk, but much more intimately when he came to London. Since being elected on the S.B.M. Committee, he was a warm supporter right to the end, and a few weeks before his home call, his cheery letters in fixing up an engagement for our brother D. Morling at Watford were very helpful.

Then we shall never forget his stirring address at Brentford in 1906, on the occasion of the annual meeting, when we learned of the failure of Arbuthnot's Bank, when we lost so much money. His was the rallying speech of the evening, and we believe in looking back to those far away days, the Mission owes much to his heartening address.

Then, as the Mission expanded, he very kindly undertook the compiling of the lectures for the lantern services, putting much work into this branch of the Mission's activities. Now he is gone from us to be—"With Christ which is far better," and has entered into the rest that remaineth to the people of God, and has received the "well done good and faithful servant." Whilst we thank God for all his labours, we are not unmindful of the great loss sustained by his beloved companion and family, and the Church at Watford Tabernacle, and we pray the Lord may comfort his dear ones, and raise up other workers for the Church and Mission.

"So He giveth His beloved sleep."

Reports of Meetings.

Potten End, Berkhamsted Common.—On Wednesday evening, February 18th, a special missionary meeting was held, under the chairmanship of Mr. Hodsden. In spite of the wind and rain a good number of friends gathered, including visitors from Gaddesden Row, and other neighbouring churches. Apt recitations were ably rendered by the young people, who also sang to us some special hymns from the S.B.M. hymnbook, such as "Let the song go round the earth," and "I hear ten thousand voices singing." Our speaker was Mr. H. A. Huckett ("Uncle Arthur"), who gave us a Missionary Acrostic on INDIA—the land of Idols, Names, Disease, Importance, and Appeal—which was listened to with rapt attention.

On Lord's Day, March 8th, we were favoured with a visit from Mr. Chisnall, who is an old friend at Potten End. In the morning he preached from John iv. 4, in the afternoon from Isa. xlv. 21, and in the evening from Luke xvi. 5. Mr. Chisnall also gave a special talk to the boys and girls in the school, which was much enjoyed. Thus passed another happy day in the Lord's House. Collections were taken at all these services for the S.B.M. H. A. H.

Lewisham, College Park.—A very happy evening was spent on Tuesday, March 31st, when a most interesting lantern lecture on "The Work of the Strict Baptist Mission in South India," was given by Miss Putnam.

It was our pleasure to welcome friends from other churches in the district, and our schoolroom was full. All listened with great attention to the speaker, and were glad to hear of the progress that is being made in the various departments of work. The needs of our Indian brothers and sisters were vividly brought before us, and we rejoiced to hear of the eagerness of many of them to welcome the Gospel message.

At the close of the meeting, several friends took collecting boxes, and we trust that the enthusiasm which was aroused will increase. The collection amounted to £1 13s. 6d. G. A. F.

Announcements.

Pastor W. Chisnall's Engagements for May.—3, Courland Grove; 7, Ilford; 10, Elthorne Road; 17, Dunstable; 21, Bierton; 24, Broadstairs (Providence); 28, Cambs Union, Cottenham; 31, Billericay. Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary D. Morling's Engagements for May.—3, St. John's Wood; 5, East London Auxiliary, Gurney Road; 7, Walthamstow; 10, Hastings Tabernacle; 13, Croydon (Windmill Road); 17, Richmond; 20, Yately; 21, Hartley Wintney; 27, Watford Tabernacle; 28, Cambs and Hunts Union, Cottenham; 31, Brentford. Address: St. Stephen's Vicarage, Canonbury Tower, London, N.1.

Missionary E. A. Booth's Engagements for May.—3, Poynings; 10 and 11, Stamford; 17 and 18, Deeping; 24, Lee Common; 31, Aston Clinton. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Ladies' Zenana Auxiliary.—The L.Z.A. quarterly prayer meeting will be held on Tuesday, May 19th, at 7 p.m., at Lillie Road, Fulham. Mrs. A. H. Purkiss will preside, and Mrs. Morling will give a short address. It is hoped that this prayer meeting will be warmly supported.

BIRTH.—At Madras, on March 13th, 1931, to Mr. and Mrs. D. Thrower, a son—Irwin Jesse.

The Half-Yearly Meetings.

"THEY go from strength to strength" is the verdict which must be pronounced regarding the meetings which were held at the Leysian Hall on Tuesday, April 21st. An atmosphere of missionary devotion and enthusiasm pervaded the gatherings.

The Delegates' Meeting was a helpful one and progress was made in the arrangements for securing the co-operation of the greatest possible number in the election of representatives to the Council.

The Afternoon Meeting was presided over by the Vice-President, Pastor Leonard Hills. A passage from the Word of God was read by Pastor L. Garrard. Prayers were offered by Pastors A. Whayman and J. R. French and Mr. T. Loosley. A thoughtful and forceful sermon was preached by Pastor Philip Reynolds, based upon the words: "That He by the grace of God should taste death for every man." (Heb. 2: 9.) An outline of this message, which held the attention of a thousand hearers, will be published, D.V., in the next issue of the "Herald." The collection amounted to £110.

The President, Mr. J. B. Collin, occupied the chair at the evening session. Pastor R. Robinson read Isaiah 35 and Pastor C. Welsford led in prayer. In the name of all supporters of the work, the President cordially welcomed home from India our missionaries, Mr. and Mrs. D. Morling.

Pastor S. E. Garrard spoke from the words of our Lord which dealt with a far distant enterprize and encourages great hopes: "Them also I must bring."

Missionary David Morling outlined two aspects of our work—the Tinnevelly Field and the Movement in Namakal. A report of this interesting and stimulating speech will be published, D.V., in our next issue.

The audience in the evening exceeded 1,500 and the collection amounted to £132 7s. 6d., making a total of £242 7s. 6d.

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th

GIFTS FOR THE LORD'S WORK.

Received from March 10th, to April 9th, 1931.

General Fund.

	£	s.	d.
Watford. Tab. Envs.	2	10	0
Potten End. Coll.	2	0	0
Bradenstoke, Mrs. King's Box. Add		10	0
Ramsgate, Mt. Zion, S.S. Boxes		16	4
Eastbourne S.S. Envs.		4	6
Tottenham, Miss Solly, Box		8	9
Envs.		10	0
S.S. Birthday Box		15	3
S.S. Farthing Coll.	2	13	0
B.C. Ladies	1	0	2
B.C. Gents		16	2
Hadleigh, Envs.		3	0
Ramsey, Colls.	3	0	0
West Ham, Boxes	14	0	9
Brentford, Miss F. M. Fromow	3	0	0
Chatham, Enon. S.S.	1	0	0
Sudbourne, S.S. Box		11	7½
Hailsham, Boxes—			
Mrs. Hudson		5	7½
Mrs. Pratt		11	1
Mrs. A. Saunders		9	0
Mrs. Billiness		2	2
Mrs. Colwell	1	3	4
Miss P. Guy		5	0
Miss O. Dunk		2	9½
Miss K. Dunk		8	1½
Miss M. Dunk		5	4
Miss King		1	8
Mrs. E. Baker		5	0
Miss G. Haytor		3	9
Less Cheque 2 stamp 1½d.			3½
East Ham, Coll.		7	7
Ramsey, Salem S.S. Boxes	2	17	4½
S. Bube		2	6
Mrs. A. J. Dawson		4	9½
Mrs. Houchin		2	11
Irene Lewis		2	5
Mrs. Wilson		2	4
Env.			7
Benwick, Boxes—			
Mrs. W. Richards		7	0
Miss Thacker		10	0
Blakenham, Envs.		3	0
Rattlesden, Coll.	3	4	8½
,, Anon.	1	10	0½
Ipswich, Mt. Zion Coll.		9	0
Stevenage, Mr. E. F. Morriss		10	0
Bexley Heath, Coll.	3	10	0
Pastor D. E. Westcott	1	1	0
Clayton West, Coll.	1	15	0
Boxes, Mrs. F. Barraclough		12	8½
Mr. F. Bedford	1	1	6
Mr. J. Bedford		9	1
Miss S. Bedford		9	5
Miss R. Bedford		6	7

	£	s.	d.
Miss M. A. Bedford ..		12	6
Miss H. Bedford		9	4
Miss D. Gunson		11	6
Miss F. James		6	0
Miss M. Archer		1	6
Mrs. Wood ..	1	3	5½
Mr. C. Race..		2	9
S.S. Box	1	3	2
Miss A. Hanson		8	0½
Mr. Roebuck..		11	7
Mrs. E. Whittle		13	6
Bolton, Coll.	3	7	0
Potton, Coll.	1	10	8
Boxes	3	8	8
Needlework Sale	1	5	0
Gt. Gransden, Coll.	1	5	7½
Hebden Bridge, Envs.		4	3
Ipswich, Bethesda—			
Boxes	2	11	5
Thankoffering.		10	8
Bethersden, Mrs. Pearson		7	6
Mrs. T. J. Jarvis		2	0
Mrs. J. Jarvis		1	0
Miss E. Pafford		5	0
Hounslow, Zoar B.C.		17	6
Horley, Envs. ..		5	6
Tottenham, Mr. C. Eastly		5	0
Bury St. Edmonds, Westgate Rd., S.S. Box		12	0
Mr. & Mrs. F O. Staddon		8	0
Tring, Ebenezer, Coll.		3	9
Noddfa, Wales—			
Adult Classes:			
J. Morgan ..		6	3
William George		1	0
T. J. Jones ..		3	0
Miss G. Thomas		2	11½
Mr. J. Isaac			10½
J. Owen		1	1½
O. Roberts ..		3	3
Miss G. Morgan			10
Mr. J. Roberts		2	2
Mr. D. Isaac..		3	6½
Box		1	0
Children's Classes:			
Mr. T. Moses			4
Miss N. Roberts		2	7
Miss S. Roberts		3	3
Mrs. T. Watkins		3	7½
Miss L. M. Thomas ..		2	1½
Mrs. M. Price		4	9½
Mrs. A. M. Maddy			10
Mrs. E. Lewis			7½
Miss N. Evans		1	4
Brighton Branch—			
Boxes & Dons.	10	6	4
Birthday Gift		5	0
Envs.		7	6
Epsom, Coll. ..	6	8	6½
B.C.	5	3	6
S.S.		13	7½
F. Box		11	9
Manchester, Coll.	1	16	1
Epsom, Boxes ..	2	8	7
Slaithwaite, Coll...	1	11	6
Royton, Coll.	3	7	10½
P.Ps.		2	10
S.S.	2	0	0
Boxes	3	1	1½
March, Coll.	7	10	0
High Wycombe, Coll.	2	18	6
S.S.		18	0
Fulham, S.S.	1	4	2½
Infants		6	9
Y.M.B.C.		7	7½
St. John's Wood, Pastor & Mrs. Reynolds	2	2	0
Wood Green, Dovecote S.S. ..	2	5	9
Tottenham, Senior Sewing Class ..	3	0	0
Leicester, Providence, Coll.	5	2	9
Boxes, Mr. Mattock ..		10	0½
Mrs. H. Carter		10	8
Mrs. G. Underwood		10	6
Miss M. Underwood ..		6	8
Mrs. Oakley..		5	4
Hitchin, Bethel, Coll.	2	13	0
Mr. Grant, Box		14	4½
St. Clears, Sub., etc.—			
Prayer Meeting Box ..		4	9
Mr. G. Llewellyn		5	0
Mr. D. Walters		3	0
Mr. W. Phillips		2	0
Mr. D. J. Williams		2	0
Mr. J. Morgan		2	6
Mr. D. Thomas		3	0
Mr. H. Walters (1929)		2	6
Mr. H. Walters (1930)		2	6
Rattlesden, Mrs. W. Poole, Box..		7	9
West Ham, 2nd Instalment	7	19	7
Courland Gr. S.S. Coll.		7	9
B. Box		3	6
Finchley S.S.	1	2	4
Mr. & Mrs. Mum, Box		15	6
Notting Hill Gate, S.S.	1	0	0
Sturry, S.S., 1st qtr.		6	10
Brighton, Ebenezer, Boxes	5	10	8
	£172	18	1½

Personal.

	£	s.	d.
Mrs. Bawden		10	0
Miss C. E. Harnott		5	0
A. W. Paxman ..	1	0	0
E. W. Painter, Box		5	6
"In Loving Memory," Toronto ..	2	1	1
Mrs. Lucas		10	0
For Jesus' Sake..		2	6
Mrs. C. Clutterbuck, Box		6	0
"A Thankful Heart"	1	0	0
L. T. Baker, Env.		10	6
A. T. Bucknall, Thankoffering ..		5	0
B. Gillam		5	0
Mrs. T. Robinson Namakal, Ext...	2	12	0
C.M.H.	6	15	8
	£16	8	3

Miscellaneous.

	£	s.	d.
Chadwell St., Sale of Diamond Ring in Env. ..	2	10	0
Readers of the Christian, per Marshall, Morgan & Scott, Ltd.	26	10	0
Slaithwate, Sale of P.P.		2	10
March, Sale of P.P.		9	1
2½ P.C. Consols Div. 451-7-5 ..	2	16	5
2½ P.C. Consols Div. 39-1-11 ..		4	10
Bd. Vol. per W.J.S.		2	0
	£32	15	2

Rays.

	£	s.	d.
A Member of Zion		10	0
Finchley		1	0
Per W.J.S.	3	2	6
	£3	13	6

Herald Fund.

	£	s.	d.
Bexley Heath		16	0
Tottenham		6	6
Old Hill Staffs ..		12	6
Rattlesden, Mrs. Stearn		2	0
Clayton, West ..		15	8
Potton		13	8
Tunbridge Wells..	1	15	0
Ipswich, Bethesda	1	14	7
Tottenham, Mr. C. Eastly		1	6
Tottenham		6	6
Brighton Branch	2	2	1
Royton	1	1	0
St. John's Wood..		2	6
Finchley		4	6
Blakenham		5	0
Ely		10	0
Somersham		15	0
PERSONAL.			
Miss Webster ..		1	6
Miss Skull		2	0
Miss E. Godbold..		2	6
Mrs. A. Bloomfield		1	6
Mr. W. Scott		1	6
Miss R. Miles ..	0	5	0
Mrs. Painter		6	6
	£13	4	6

Reports.

	£	s.	d.
Clayton West ..		1	0
Ipswich Bethesda		8	4
Royton		1	2
Bexley Heath ..		1	4
Per W.J.S.		1	0
		12	0

Pension Fund.

3½ p.c. Div. 1371-6-9	23	19	11
2½ p.c. Div. Consols 1067-14-5	6	13	5
	£30	13	4

Ladies' Zenana Auxiliary.

Received up to April 9th, 1931

Bedford, Coll. ..	4	0	0
1 Box	1	13	0
A Friend	3	3	0
Misses Orton	6	0	0
Bradford—			
Donation	7	0	0
3 Boxes	3	19	6
Xmas Gift ..		10	6
Chorley, Coll.	1	13	7½
Cottenham, Coll...	1	13	6
Haworth, Coll. ..	4	11	2
Hebden Bridge, Coll.	2	0	6
Highbury, Boxes..	8	16	0
Hindley, Coll.	1	16	3½
Horsham, Supt. of B.W.	2	4	0
Ipswich, Miss A. Balls, Supt. of Bakkiam	2	10	0
Lewisham, S.S., Coll.	1	13	6
Manchester	1	15	0
Pemberton	1	17	6
Preston	1	15	6
PERSONAL.			
Mrs. Brown, Gravesend, Postage		2	6
Anon.	15	0	0
Mr. T. E. Clough	5	0	0
	£78	15	1

GIFT WEEK

Bedford	1	5	6
Bethnal Green ..	1	0	0
Borough Green ..		5	6
Bradford	2	5	0
Brixton	1	17	0
Bromley	1	0	0
Cambridge	2	8	6
Chadwell Street..	26	8	6
Clapham, Courland Grove	2	8	6
Croydon, Derby Road	2	10	0
Croydon, Salem ..	2	4	6
Dunstable	1	10	0
Epsom	4	10	0
Finchley		9	2
Fulham	2	1	0
Gravesend, Working Class		7	0
Guildford	1	5	0
Haworth	2	7	6
High Wycombe ..	1	3	0
Holloway		11	0
Homerton Row		12	6
Horsham		6	0
Hounslow	4	1	0
Ipswich, Bethesda	2	10	0
Ipswich, Mt. Zion		5	0
Kingston	2	12	6
Laxfield	1	15	0
Newquay	1	2	6
Norbiton	1	0	0
Notting Hill Gate	3	6	4
Otley		9	6
Ponders End		5	6
Potten End	1	6	0
Prittlewell	4	4	6
Ramsey		15	6
Rattlesden		13	6
Shelfanger		2	6
Siddal		3	0
Stoke Ash		10	0
Streatham		13	0
Sudbury, Suffolk..		6	0
Tring	17	16	6
Tunbridge Wells	3	18	4
Walton-on-Naze ..		13	0
Walworth	1	9	0
Wood Green, Dovecote		17	0
Wood Green, Park Ridings	2	5	0
PERSONAL.			
Receipt 119	1	0	0
" 120	1	0	0
Mrs. Painter		2	6
In Memory of Mrs. Chisnall ..	1	1	0
Mrs. Frost		5	0
Mrs. Caplin		10	0
Mrs. Forrester ..		5	0
Miss A. E. Fuller		10	0
H. B. (Whittlesey)	1	1	0
	£117	9	10

Notices.

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Vol. XXX. *New Series, No. 294.* June, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



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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. XXX.] JUNE, 1931. [*New Series*, No. 294

Redeeming the Time.

THE pronouncement of Mr. Gandhi regarding Christian Missions to which reference is made on another page, opens up a vista of the probable attitude which his party will take when India attains self-government.

It is strange that these words should have been spoken by the one who in my day in India advised the caste people to make themselves acquainted with the "peerless character of Jesus Christ." His advice was immediately acted upon, and amongst a large section of the people the situation completely changed. In places where it had been impossible to secure a hearing for the Gospel, the people began to ask about Jesus Christ.

At present we are faced with most favourable opportunities in each of our fields for making known the gospel. Who would venture to forecast how long such conditions will continue? It is clear that we are on the eve of great changes in the government of India. We should do well to remember the Indian proverb which says "Winnow whilst the wind blows."

At the S.B.M. Association Delegates' Meeting held on April 21st, 1931, the following Resolution was passed:—

"That members of the Association who have been duly nominated by qualified Churches for the current year, may nominate in writing, to reach the Secretary not later than July 1st, the name of one member of the Association for election to Council at the Ordinary General Meeting of the Association."

New India and Missions.

"EVERY NATION'S RELIGION IS AS GOOD AS ANY OTHER."

"CERTAINLY INDIA'S RELIGIONS ARE ADEQUATE FOR HER PEOPLE."

"WE NEED NO CONVERTING SPIRITUALLY."

THESE words are part of a recent utterance of Mahatma Gandhi published in the "Statesman," a Calcutta newspaper of the highest standing.

Mr. Gandhi is an ardent patriot, an astute politician, and a sincerely religious man. We are not concerned here with politics, but it is well to remember that these words have been spoken at a time when Mr. Gandhi is the chosen negotiator with Government, on behalf of the Indian Congress which represents the most vigorous party in India to-day. This means that his words reflect the attitude of that body towards Christian Missions.

Although Mr. Gandhi has been acquainted for many years with the New Testament and has paid various tributes to the character of Jesus Christ, it is quite clear from his latest pronouncement that he does not understand the real spiritual quality of the religion of Jesus Christ.

Contrast.

Against Mr. Gandhi's dictum that "Every nation's religion is as good as any other" we must place the New Testament declaration regarding the religion of Jesus Christ "Neither is there salvation in any other." By the side of his statement that "India's religions are adequate for her people," we put the word of Jesus Christ "No man cometh unto the Father, but by Me." In contrast to the complacent word that "We need no converting spiritually," we repeat the message of our Lord to a ruler and rabbi, "Except a man be born again he cannot see the Kingdom of God."

The passages which I have quoted from the New Testament are well known to Mr. Gandhi, and yet the spiritual meaning of them cannot have entered his heart, or he would not have made the assertions displayed at the head of this article. His religious position is not that of a sinner needing a Saviour, but that of an ascetic, who by religious observances and self-purification can himself attain salvation.

Mr. Gandhi has also said that from the New India which he hopes will shortly emerge, he would require Christian Missionaries to withdraw unless they were prepared to confine their activities exclusively to humanitarian work. Here, too, he has mistaken the genius of Christian Missions. Our first and foremost business as missionaries in India is to preach the gospel. This is the unchanged and continuous

command of our Lord and Saviour. If we fail in this, we fail totally.

Commission.

Missionaries did not enter India at the request of any man or government, nor will they depart at their bidding. They hold their commission from a higher authority, who has promised to be with them all the days.

Missionaries are in India to seek the conversion of souls, believing that the ever present Lord will work through them in the bringing of the "other sheep" into the Christian fold.

No man or government can prevent the fulfilment of the prophetic word of our Lord, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations."

Our Foreign Field.

"Of Such is the Kingdom of Heaven."

ELEANOR A. SAVAGE.

THE life of some Indian Christians is often very lonely, especially those in government service who are posted in villages where there are no other Christians.

The family about whom I am writing is one of these. The village in which they live is about four miles from Kakaveri. There is the husband, wife and three little children. I went to see them first just before Xmas, 1929. The man works in the forest department and his wife teaches in a girls' school in the village. A month or two ago, when I arrived at Kakaveri, I was greeted with the news that their second child, a girl of about two and a half years, had died. The following morning I went to see them.

Lonely Grief.

When we arrived we found the mother almost prostrate with grief, the child had only been dead three days, and the death had come suddenly, as death seems to in India. The husband had gone out to camp as usual on Monday morning, the child had been taken ill in the evening with a form of fever and had died the following mid-day, the father only arriving back in time to see the little one die.

After her first agony of grief was over and we had prayed and read together that glorious passage in 1 Thess. 4, she

began to talk of the child and tell me what she was like. "Not like other children Amma." How often we hear this about children whom the Lord calls home in early years! I will tell you how she spoke of her child in her own words, she said, "Amma, her name was Lily, my beautiful flower, light of my eyes, she is now in the Lord's garden. She could say so many texts, 'I am the bread of life,' 'I am the Good Shepherd.' She would always say 'Jesus save me.' And then she was taken ill. So suddenly Amma, I did not think it was the end, who would? All night long she was tossing and tossing, and sometimes she would fear and tremble, then I would place the Bible on her head and pray 'Lord as Thy Book rests on the head of my child so may Thy presence enfold her,' and then she would be quite quiet again. So many times she said 'Mother, my best dress, put on my best dress, I must go.' And I did not think where she wanted to go, but just thought that she wanted to come to school with me. But now I know for she kept smiling and stretching her hands and saying 'I come, I come,' and as she said the words the smile on her face would be so wonderful. I know that it was the Lord calling her."

In the midst of Life.

Only two years, seven months, and four days, *but* He calleth His own by name, for they know His voice even as this little lamb did.

Pray for these grief-stricken parents; they feel so isolated. In speaking of the loneliness the mother said, "I have been so happy and blessed, only one thing has the Lord denied me and that is the privilege of attending a place of worship regularly and living near other Christians. I was so happy with my children and would gather them into my arms and kiss them and think of a woman whom I knew who had four children and had lost two, and of another who had lost her only child. But I was getting selfish; I would often get angry with my husband and be discontented with things, and the Lord knew that I had too much and so He took my precious blossom so that I should look to Him instead of earthly things."

School of Experience.

This was all said by this lonely little woman living miles away from her own people and I felt rebuked by the spirit in which she had taken her sorrow. How often the "too much" of earthly things causes us to take our eyes off the things of heaven.

The Joy of Harvest.

L. WATTS.

IT was a very great joy in January to hear from Namakal that four of the boys supported from this field in the Namakal Boarding School, had asked for baptism and had been accepted by the church. It was a still greater joy to be asked to conduct the baptising service during a very short visit paid to Namakal, made in order to take over papers and books relating to various offices that Brother Morling had to leave with me, while he is on furlough.

The boys were Samathanam, Sagayam, Aaron, and Solomon. Samathanam is an orphan boy from Nattarmangalam whom we have been supporting for some years. He is now finishing his 8th standard in school and will be starting out in life shortly. It is a joy to know that he has as his companion from the beginning the Lord Jesus.

Waifs and Strays.

Sagayam is a boy in whom a group of friends at Warboys is interested. While we were stationed at Sendamangalam, he, with his sister and two brothers were found wandering about the villages, having been turned adrift by their uncle after their parents had died of plague. The other boys in the boarding school insisted that they should be taken into the school. The youngest of the children died, but the other three are still with us, and Sagayam has now found his Saviour. Another answer to prayer.

Aaron and Solomon are Madras boys whose relatives are members at Vepery. Their relatives rejoice with us in the conversion of the boys.

It was also a very great joy to have with these a young man from Pavittram, the first visible fruit, after 18 years, of the testimony of old Abraham.

An Indian Christian Wedding.

AMY M. POOLE.

I WOULD like to take my readers, in thought at any rate, to an Indian wedding. The wedding to which I refer was a very special one as the bride was one of the girls in our boarding school here at Paniadipatti. Although she was not the first girl to be married, it was the first wedding in connection with the school to which we had been invited, and as this girl had been in the school for some time and had been a helpful and influential "Mother" to many of the tiny tots, we felt a special interest in this wonderful event.

An Indian Christian Wedding

Name and Disposition.

A brief introduction to the bride will, I trust, interest the readers. Her name is Sunthoshom, meaning Joy, and she has lived up to her name in many ways. Her nature was a joyful, sunny one, to look at her face did one good, for invariably this happy girl had a smile, or if she had not a smile, her expression was most pleasing. The tiny tots all loved their big sister Joy, and were very sorry when she left the school and more so when she left Paniadipatti altogether.

Sunthoshom first came to school in October, 1927, three months after it had been opened. She was most eager to learn, although she was a big girl of fifteen she then knew very little, but she made rapid progress, and best of all we could see that she was learning to love the best things, and then we had the joy of knowing that she had realised her great need of the Saviour, and her life and prayers gave satisfactory witness to the change that had taken place in her heart, she gave testimony by lip also on various occasions, but we valued the life that she lived before all, more than the spoken word.

There came a time when she too was influenced and not for good, by the eldest girl in the school, but she realised this and at the close of that particular term, she came, and with tears, confessed her sin and failure and asked forgiveness. She did very well in all school and scripture examinations. During the time she was in school, she was chosen, by the other girls themselves, to be monitress several times.

Secret Desire.

I had the opportunity of several personal talks with her and it was then one found out that although she was such a joyous, happy girl, her thoughts and ideas were often very serious ones. She has a great desire to be a Bible-woman, and we trust that later on this will be possible. After being a help in the management and general guidance with the little girls, she was much missed when the time came for her to leave school in April, 1930. Then came the news that Sunthoshom was to be married, we rejoiced when we found that she was to marry one of our Koilpatti teachers, and so we should be in frequent touch with her, and able to help her if she needed any advice.

On a certain Sunday we were presented, after the service, with an invitation to attend the wedding of Sunthoshom, that was to take place on a Thursday three weeks later. The journey to Koilpatti was a memorable one, as it had been raining, we had to go a round-about way. The wedding was *fixed* for 4 p.m. that day. We started from

Heavy Travelling.

Paniadipatti at 9 a.m. On the way we were told " The wedding cannot be to-day, as the people cannot get there in time and

neither will you be there in time." We were soon to discover that our informer was correct, the time was getting on, we were both tired and hungry, but we were not anywhere near Koilpatti. We urged the boy to make the bulls go faster, but they do not hurry for weddings or anything else, and the journey that we hoped to complete by 1 p.m. was not finished until 5 p.m., and we reached Koilpatti tired, hot and hungry. The *fixed* wedding we discovered had been postponed until 8 a.m. Friday morning, and we were not sorry on this occasion that even such important things as weddings may be postponed.

On Friday morning at 8 a.m. the happy parties were still not ready, and eventually the wedding took place at 9 a.m. There was the band making a noise that takes a long while to get used to and appreciate. Perhaps after many years in India I may appreciate this music, but I must confess that at present I do not like it at all. They came and escorted us to the Chapel, we were that day the guests of honour; they all seemed very pleased that we had come. Several of our old girls were there too. The Chapel was quite full, but once the service commenced all was most quiet and orderly. Was it Sunthoshom who was being married this day, surely some stranger had taken her place, indeed it was not our happy, sunny faced child who sat there by the side of the bride-groom. She was looking most sad and unhappy, but we were not alarmed, for this is the most correct attitude for Indian brides, for Sunthoshom to have had her usual smile would have been most unfitting. There was just the usual simple service.

Correct Conduct.

Her new phase of life was begun with prayer, for immediately the wedding ceremony was over, we asked permission for her to leave her husband and the crowd of relatives and others, and as this was readily granted we took her to the bungalow and there had a talk and prayer with her, reminding her that she would always be one of our girls and that she could always come to us for any advice concerning her spiritual life. After this she returned to her husband and then later they both went to their home in the village. They had quite a wonderful send off, the band commenced to play once more and there appeared a gay red coach and the bride and bridegroom and the mother-in-law got into this, came to the bungalow to bid us farewell, and then drove away with quite a crowd of followers.

The Band Plays.

Already Sunthoshom is making her influence felt in her new surroundings; she has gathered some of the girls of Koilpatti, and each Sunday is teaching them the truths she learned in the boarding school at Paniadipatti.

Virudhanagar.

VIOLET D. GREEN.

IT was my privilege to spend the past weekend at Virudhanagar some seventeen miles from Satur and thirty from Koilpatti. This is the most northerly station in this field and is quite an important railway junction. Until recently it was known as Virudhapatti or Virudha Village. Since it has become such an important place it has been given a grander name and is now Virudhanagar or Virudha Town. In the last census the total number of its inhabitants was about 23,000. The name means, so I am told, "A flag or banner of Victory," and it is reported that long ago an enemy came from the north and waged war in this place, but he was defeated and the flag of victory was planted here and so it was called "The Place of the Flag of Victory." Whether that was so or not, this place has certainly won fame for itself in the matter of trade.

Water Scarcity.

But there is one thing in which a very vital lack is keenly felt by all who dwell here, and that is water shortage. During the brief Monsoon period there will be plenty of water, but for the greater part of the year this precious commodity has to be purchased from carts in the streets.

There is a tremendous scheme now in hand to endeavour to bring water along from Satur in pipes to this town and thus provide for the 23,000 inhabitants a more reliable water supply. This will cost lacs of rupees. Like most Government schemes, however, this has been under consideration for some long time and has not yet been taken in hand.

Years ago some of our Anbinagaram Christians came to this town to work and these formed the nucleus of a small Baptist community and they meet together each week for services in the chapel built here. From time to time others have been added to their number. It was my privilege to be here during the weekend. I spent a very happy and profitable time with them. On Sunday morning we felt the Lord's presence as we gathered in His house; there were about fifty present including children. Following the morning service I was able to meet the S.S. Scholars and to give each one just a little gift as a reward for regular attendance.

Unfurling the Banner.

In the early evening I set out to visit the Christians in their homes. This was a very delightful experience. I had intimated in the morning that I should be coming and so all were ready and eager, their homes swept and mats spread. While I went into the homes the teacher helped by keeping the people quiet at the door. How these Christians appreciated the visits. Truly they showed a real thirst for the living water. We sat on the floor and read and talked

over God's precious word and then had prayer with and for them, remembering each member of the family as we prayed. Thus I passed from house to house and visited seven homes that evening, working from 4.30 to 8 p.m.; even then others were still calling. It was wonderful. In one home, after giving a little message on the blessing which comes when the Lord Jesus is in the home as in John 2, the women, with tears, said, Amma has spoken *good* words to us."

In another home a Hindu woman came and sat with the Christians and listened so hungrily and said with such fervour that she longed for eternal life. It was such a joy to point her to the Saviour.

In another home I interviewed some who are asking for Baptism. I spoke very plainly and solemnly there about the Lord's word to Nicodemus: "Except a man be born again he cannot enter into the kingdom of God." It was a great joy to see the faces of these enquirers light up as they spoke of their love for, and trust in, the Lord Jesus Christ. Of these four candidates only one has been associated with a Christian family, the other three are converts from Hinduism.

Water of Life.

Pray for this little community of believers that in this town, where there is not only physical drought, but a far worse spiritual drought, the water of life may be abundantly supplied to them and through them to others. That precious water which, though now free to all who thirst for it, yet cost infinitely more to procure than the lacs of rupees which the government are paying for the water supply for this town. And may the flag, the banner of the Gospel of our Lord Jesus Christ in very truth triumph here at Virudhanagar.

Prayer on the Kolli Hills.

D. A. THROWER.

FROM Saturday, 28th February till Saturday, 7th March, inclusive, a week of prayer was observed at Valavanthi, Kolli Hills, and friends in the out-stations were asked to co-operate with us by holding special meetings for prayer in their village stations. On such occasions as these it is easy to attach too much value to exhibitions of emotion that may be seen at the time. I have done so myself at times. But during this year's week of prayer here there have been no signs of great emotional effects. Nevertheless, steady, persistent, believing prayer was offered to God day by day, morning and evening. Nineteen meetings were held during

the eight days, and simple instruction was given to our people by way of exposition of the several petitions of the prayer our Lord taught His disciples.

Helpers Together.

There have been no additions to the small church since our last annual week of prayer, but we earnestly pray that some souls may be brought in before this time next year. I believe the spirit of prayer is on the increase among us, and it is a great means of strength to us to remember that constant prayer is being offered for the Kolli Hills by a large number of friends in the Homeland.

One of the earliest answers to our prayers at this season was the return of Jacob, the wandering one mentioned in the "Herald" of December, 1930, page 229. Jacob suddenly put in an appearance at Puliampetti about a week after the meetings above referred to, after he had been unheard of for more than a year. We now ask your prayers for Jacob that he may be granted true penitence.



Miss Poole and Patients at Paniadipatti Dispensary.

The Message of a Hymn.

ETHEL A. WATTS.

ANNAMMAL is one of the Biblewomen in Madras. Her work lies in and around Ayanapuram. Most of her attention is given to the non-caste quarter in that village. She is a very spiritually minded woman and one who is not only keen on evangelistic work, but seeks also to get into personal touch with the women who come under her ministry. By doing so she frequently is called to comfort them in sorrow, and to help them in time of need.

While Miss Putnam carried on dispensary work Annammal used to give the Gospel message to the women who came. Now she comes to the Mothers' and Babies' Welcome every morning and helps with Gospel work there. Just now a woman named Jeyamoney, who was known to be possessed of a devil, after her visit to the Welfare Centre every morning, goes to Annammal's house, which is in the Mission Compound, and spends a little time with her quietly with the Bible. We believe that this woman is an earnest enquirer; she has already expressed the desire to follow the Lord in baptism.

Ministry of Song.

One day recently, while Annammal was visiting Ayanapuram Cheri, she went to a house and was greeted by the woman there very enthusiastically. "Come in, come in Ammal" she called, "you are just the person I want to see. Did you not call me to go to that women's meeting last week and did I not go? While we were there the Missionary taught us to sing a hymn and now it is ever ringing in my ears. What was it?"

"Kappar, Kappar, Yesu ennai Kappar
Ravilum, Savilum, ennai Kakkirar."

(*i.e.*, Jesus will protect me; in darkness and in death he will watch by my side). "Please tell me more about it. I just cannot forget it and want to know more." So through the simple message of the chorus (it is sung to the tune Follow, Follow, I will Follow Jesus) this dear woman was brought to think about the way of salvation. Will you pray that Annammal may be graciously helped as she tries to lead this soul in the Lord's name to the feet of Jesus. I might add that this is what we have prayed for, that women's meetings shall be a means of strengthening our Gospel work done by the Biblewomen amongst the non-castes. Surely this is a real answer to prayer and an encouragement to go on.

A Tamil Baptist Hymnbook.

L. WATTS.

FOR some years the need of a suitable hymn-book for our Tamil Churches has been increasingly felt, and the matter was discussed at the S.B.M. Missionaries' Conference in August last year. A small committee was formed to make a selection of suitable hymns and lyrics, and produce a book.

This committee met in Madras in November. It consists of three members elected by the Tamil Churches and three Missionaries. The committee discussed the matter from every possible viewpoint for two days and decided on the methods of selection. The members of the committee are now at work examining and selecting from a very large number of hymns and lyrics, about 300 to 350 of those which are felt to be most suitable for use in our Churches. A little description of the points which the committee has to keep before it may help those who join in the work by prayer.

The more advanced Churches are found in the Madras field, where nearly all the members are literate, and where the larger number of hymns are sung to English or European tunes. Many of the Churches in the Namakal and Tinnevelly areas are largely composed of illiterate members, but with an increasing number of literates, so that the small book of Gospel lyrics which we already publish is fast becoming quite inadequate. These Churches use more lyrical compositions sung to Indian lyric tunes. The book, if it is to serve all the Churches, must therefore be one that combines hymns and lyrics.

Words and Tunes.

As most of the hymns have been translated by Missionaries with the set purpose of carrying over into the Tamil the very clear teaching and testimony of the hymn, the language used is in the majority of cases very clear, straightforward Tamil with the minimum of poetic licence as regards word or form. The lyrics, on the other hand, are written by Indian Christians, whose standard of excellence would seem to lie in the uncommonness of word and form, so that an exposition is needed to a very large number of lyrics before the subject of the song can be understood. Quite frequently a whole congregation will sing heartily a lyric and appear to enjoy it, but hardly one amongst them will be able to explain the meaning of the lyric they have been singing. The result is, therefore, a large number of splendid, worshipful hymns which can be understood but not sung because the majority of the people do not know the tunes; and a larger number of lyrics with splendid tunes which can be sung, but not understood. Paul may have had a similar condition in mind when he was led to write the 14th chapter of first Corinthians. It

is recognised that there should be an interpreter for the Tamil lyric, hence the need for the singing preacher, or bhagavather, who sings a stanza and then explains it. Paul, in instructing the Corinthians regarding Christian worship, writes: "I will sing with the spirit, and I will sing with the understanding also."

The committee asks the prayer-help of friends in this work so that the resultant hymn-book shall be a compilation helpful to the spiritual life of the Church members; stimulating to praise and at the same time not so foreign in its requirement of tunes as to make it unacceptable.

Divine Retribution

D. MORLING.

RECENTLY we went to Solipalayam to open the little new prayer house there. As soon as we arrived our attention was drawn to a remarkable occurrence.

For many months past the noncastes and Christians at this village have suffered much persecution at the hands of the local headman. To give an instance or two: A few months ago this village tyrant without any provocation filled in the well belonging to the noncastes, covered it over with good earth and added the ground to his adjacent field. When my attention was first drawn to the matter, every sign of the poor folks' old property had been removed and tobacco was growing innocently and luxuriantly where the well had previously stood! Both noncastes and Christians suffered dire straits for want of water and were obliged to beg this necessary commodity from an enemy of this oppressor, who, when he happened to be irrigating his field would allow them to scoop up a little from the tiny channel.

Robbery.

To make matters worse this rural despot dug for himself a large irrigation well very close to the one he had closed, and heaped up the earth and stone taken from it, which amounted to many hundreds of loads, on the only piece of spare common land which the noncastes possessed. Moreover, the roadway leading to the noncaste quarter suddenly shrank to one third its old width, which meant a corresponding enlargement of the adjoining garden.

As the man who had committed all this gross injustice was the local Government servant, I represented the case to his higher officials, both in person and by letter. Interviews, letters and petitions were the order of the day, but little redress was gained for our grievances. One thing only was secured,

the Government started digging another well for the poor folk; but the high-handed tyrant continued his way unhindered.

When we arrived at Solipalayam to open the prayer house, there was a scene of desolation in the neighbouring fields. On the high lands to the north of the village it had rained with such violence that the floods broke their usual bounds, threw down the field walls of the poor man's enemy, swept over his gardens, damaged his crops and choked up his four large irrigation wells! Also, through a recent representation of ours in a new department of Government, he was ordered to remove the huge heap of stone and to restore in full the noncaste's land. What is still better, the poor folk now have two wells full of good water, one dug with the assistance of a friend and one given them by a conscience stricken Government.

Good out of Evil.

What the condition of the Solipalayam outcastes would now have been, had not a foreigner come to their aid, we can hardly conceive. Is it any wonder that during these days of Round Table Conference deliberations, we often wonder what the future will be of India's 50,000,000 outcastes.

A Visit to a New Village.

G. CHAMPION.

I HAVE just paid a visit to a village nearly forty miles from Namakal. As far as I am aware, our workers have never regularly preached in the place, though many years ago a colporteur of ours went once or twice. In those days the road must have been a difficult and a wild one, for Mangalapuram is approached from Kakaveri by a road which has to find its way between the north end of the Kolli Hills and the Boda Hills.

Before I set out there was some speculation as to the condition of the road, as the only one of our number that had been there recently was a young man, who told us that two years ago it was very bad and almost impossible for motor traffic. However, for the last six months 'buses have been running along that road, and it was reported that the going was good. I was surprised to find that for the greater part of the distance this was so. The pass is not so steep as the one some little distance from Sendamangalam, and the journey to Mangalapuram was very pleasant.

The reason for my going to the village was that a young man, a teacher in a Hindu school there, has been telling our

Kakaveri Catechist that he desires to be baptised. He is a relation of one of our recent converts at Elur, who seems to have been teaching him and persuading him to leave the ways of Hinduism and to turn to Christianity. I was pleased with his knowledge and earnestness, and I trust that soon we shall be able to number him with ourselves.

The school in which he teaches is a small thatched building with mud walls and is a temple of some local deity. As we sat there and sold Gospels and Christian books, telling the villagers of our Lord and Saviour, I began to consider how common it is in these days for Hindu temples and shrines to be the very places from which the Gospel is preached.

I have more than once sat on a platform which has been raised to accommodate a village god and listened to our preachers pointing out the folly of idol worship. Some of our own village schools have been started in buildings which contained the stones which people once held in awe.

And there I was, sitting in a village temple at the request of the villagers, while our Lord's story of the prodigal son was being told and explained to men and women, as well as children, many of whom possibly have never before listened to the preaching of the Gospel.

Of course, much of the above applies mostly to a certain section of the outcastes, for the great and popular temples of the caste people seem still to have their foundations laid deeply in the devotion of the multitudes. But we trust that those who have asked for further instruction in Mangalapuram may experience the teaching of the Holy Spirit in their hearts, to the salvation of their souls.

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 a picture is suitable or not.

A fresh supply of the Tamil slips has arrived from India. The price of the slips is one shilling per hundred, postage included, and payment should be made when ordering. Applications should be addressed to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey. **Send orders now.**

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.

When completed, the packets of cards should be sent per Book Post, addressed to any of the following missionaries:—

Mr. L. Watts, Kilpauk, Madras, S. India.
Miss V. D. Green, Paniadipatti, Ellarampanni, Satur, S. India.
Mr. D. A. Thrower, Valavanthi P.O., Namakal, S. India.
Miss E. A. Savage, Sendamangalam, Namakal, S. India.
Mr. G. Champion, Namakal, S. India.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the Enquirers and Candidates for Baptism in the Tinnevelly Field (page 115).

For those who, through the teaching in the Boarding Schools, have been brought to a saving knowledge of the Lord.

For our Indian Christian helpers who in isolated villages maintain the testimony for Jesus Christ.

Let us Pray—

For the grief stricken parents mentioned on page 109, and for all others in India in similar circumstances.

For the Christians at Virudhanagar that in the midst of their bustling life they may not neglect the things of the spirit. (Page 114.)

That the Lord will graciously answer the earnest prayer of Mr. Thrower for the salvation of souls on the Kolli Hills.

The Half-Yearly Meetings.

In accordance with the intimation contained in the brief notice in the May issue of this Magazine of the splendid gatherings at the Leysian Hall on April 21st, it is a pleasure to be able to give brief outlines of the sermon preached in the afternoon by Pastor Philip Reynolds and the address delivered in the evening by Missionary David Morling, together with an account of the Zenana Auxiliary Meeting, held in Chadwell Street Chapel on the same occasion.—[Editor.]

"The Sufferings of Christ."

BRIEF NOTES OF A SERMON PREACHED BY PASTOR PHILIP REYNOLDS.

"*That He by the grace of God should taste death for every man.*"
—Heb. ii., 9.

The Apostle Paul is directing our gaze to the ascended and glorified Jesus. Our text links the humiliation of Christ with His glory and shows His glory rising out of His humiliation. His cross is His highest throne. This tremendous fact provides the theme for true gospel preaching. A missionary to the heathen in India, or in England, must ever be a missionary of the Cross.

There are three wonderful phrases in our text: (1) "*By the grace of God.*"—The sovereign grace of God is the home from which came the Divine Sufferer. His taste of death began when He laid aside some of His glory. This enables us to date our Gospel. Our gospel does not begin in time; it has the Eternal Breath as its life. (2) "*Taste death.*"—A term which means more than a mere sip. (3) "*For every man.*"—This is not universalism, but it is the world-wide aspect of Christ's redemptive work.

My aim is so to speak of the sufferings of Christ as to lead your minds to contemplate their world-wide aspect.

I. The Sufferings of Christ have their source in the Grace of God. Jesus was not forced by an outside power to suffer and die. There was no law in all the universe which could drive Him to the cross. We admire the light the text throws upon the nature of God. He is the reconciling God. Salvation by the death of Christ is the eternal plan and purpose of the grace of God. The grace of God flows from the Cross and whosoever thirsts may drink and live. It must be the right kind of thirst. Christ has not come to satisfy the ordinary and sinful thirst of the world. It is spiritual thirst that He deals with. You may be somewhat interested in Missionary work. You may help it forward with your money. But what about your soul? You need salvation by the blood of Christ as much as the poor heathen whom you pity.

II. The Sufferings of Christ formed an indescribable anguish. "That He should taste death." The bitter taste of death was with Christ all the time. He drank Death's cup to the very dregs. That cup had three principal ingredients—physical death, social death, spiritual death.

III. The Sufferings of Christ have a world-wide aspect. Although the Gospel has a world-wide aspect it never preaches universalism. The purpose of preaching the Gospel is to draw out of the nations those for whom Christ died. The song of the redeemed in heaven praises this fact :— "Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and nation."

The people to whom the Epistle was first sent were drifting back to a narrow conception of salvation. They had a strong prejudice against Gentile converts being received into Christ's church unless they submitted to Jewish rites. So Paul says "Every man." Not Jews only, but Gentile too. Any and every condition. Jesus died for all sorts of people.

This world-wide aspect of Christ's suffering is full of Missionary inspiration. The missionary is not in the secret of who really are the Lord's people in this dark day. Therefore he must look upon the most unlikely as a possible gem for Christ's crown.

Tinnevelly and Namakal Fields.

Summary of Address by Missionary David Morling.

Our recent term of service in India has been so eventful and during that time the developments in the S.B. Mission have been so many and so important, it would be vain for me to attempt a general survey of them all. To generalise would merely confuse, so I shall confine my remarks to the Tinnevelly Fields and to the Namakal Movement. And here let me express my heartfelt thanks to God for the happy change which enables me, an S.B.M. missionary, to speak to you about Tinnevelly. Yes, we praise God for amalgamation, for union in organisation; but we praise Him still more for unity in heart.

The centre of the Tinnevelly area is about 205 miles south of Namakal and rather more than 400 miles south of Madras. It is divided into two fields, Koilpatti and Paniadipatti. Koilpatti missionary station is on the South Indian railway; it has a spacious compound situated at a good elevation on a main thoroughfare. I am sorry to add that for several years our Mission House there has been empty. To me the silence of its vacant rooms is eloquent, crying out to our young men : "Whom shall I send and who will go for us?" In studying the history of the work on that side. we see that both mission work and church membership there have suffered shrinkage through the absence of a missionary.

The Outlook in Tinnevelly.

At present the whole of the Tinnevelly area is being worked from the Paniadipatti centre, where Miss Poole is in charge of the women's and girls' work, and where Miss Green is performing the almost impossible task of super-

vising the men's work, which is about seven-eighths of the whole. Since, in the absence of male missionaries, a woman must supervise the men's work of Tinnevelly, most certainly Miss Green is the woman to do it. But we should remember that the work which she is bravely attempting is really the work of two strong men, each riding a strong horse. In European staff our aim in Tinnevelly should be a married male missionary and a lady missionary in each of the two above stations.

The outstanding feature of the Tinnevelly is the village school and congregation. Evidence shows abundantly that the school is of great assistance in the spiritual life of the church. Every day the Life of our Lord and the S.B.M. Catechism, based on that prepared by Mr. Hutchinson many years ago, are taught in our 29 schools. In order to render the churches in India virile and independent it is necessary to give not only the Bible, but also the ability to read the Bible. Hence the mission school.

Our Southern Field exceeds all the other S.B.M. Fields in the number of its congregations, which is no less than 35. Their religious fervour and their piety are shown in their gathering together daily for morning and evening worship and in their great eagerness for the visitor to conduct prayers in their homes. There is no quicker or surer way to either heart or hearth than sitting down on the mud floor and asking for the Bible.

The needs of the Tinnevelly are plain to all who read. (1) Three Pastors to 35 congregations are insufficient. Though we have a Teacher or Preacher for each congregation, it is clear that the number of congregations under the care of any one Pastor should be reduced. Here we have not only a great need but a great problem. (2) There is no doubt that during recent years in this field we have been attempting too much with our income and our Indian staff, therefore the year just ended has seen a monthly increase of quite Rs.300 expenditure for increase of staff and for raising of salaries that were far too low. (3) The Tinnevelly area is wide and much of it is almost roadless; regular and systematic instruction to Pastors, Preachers and Teachers must be improved; our evangelical and distinctive testimony in this priest-ridden neighbourhood is greatly needed—here we have some of the argument for more missionaries.

The Movement in Namakal.

Seven years ago, when Mrs. Morling and I were on furlough, we were instructed by the Council to open up the new field of Namakal. (May I here add in parenthesis that I fully believe in working under a Council.) This meant making a new beginning. It meant living again in a very small, temporary house, purchasing new building sites, erecting a mission house, schools, hostel, blasting wells through hard granite, opening up new stations, etc., all of which occupied months, and even years, of labour. But in looking back on it all, we have to acknowledge God's wonderful favour, especially in the matter of building sites and the opening of new stations.

During the past term of service town and village school work, colportage, production of literature and open-air preaching have all been marked by encouraging progress. But of our many-sided institutional work perhaps the most interesting is the Boarding School. Here we have the nursery of the Indian staff. Every year some of its students put on a profession of Christ in baptism, and every year some of them pass into our village schools as junior teachers.

But by far the biggest thing seen in my Indian experience is the movement among the Pariahs of the Namakal and Sendamangalam Fields. Economically, socially, morally and religiously the Namakal Pariah is in the ditch. He is the "down and out"; he is the "submerged fifth." The preaching of the Gospel has awakened in the mind of this man, who for so many centuries *sat* in darkness, a divine discontent. The new wine of liberty and fraternity could hardly be contained in the old, cracked bottles of Pariahdom.

But the story is too long to tell here. How in places the ferment has grown to open revolt; how in many a village the outcastes came to us

asking for instruction, seeking the way to a better life; how here and there, at the expense and initiative of the indigent "down and out," prayer-houses have been erected and placed in our hands and are now filled with praying men and women; how last year we baptised 47, and in the first three months of this year, 45 persons on a profession of their faith in Christ their Saviour—this is a story I must tell in greater detail as I visit your churches.

Ladies' Zenana Auxiliary.

WINIFRED BOOTH.

THE Ladies' Meeting, which was held at Chadwell Street Chapel, was attended by a representative and sympathetic audience.

After the singing of a hymn and a reading from Scripture by Mrs. Booth, Miss Nunn led us in prayer. Mrs. Silvester heartily welcomed Mrs. Morling and expressed the gratitude of all present for Mrs. Morling's long and able service in India.

Miss Putnam gave an illuminating address explaining the meaning of the words "Zenana" and "Biblewoman." She told of the work of our Biblewomen, and made a tender appeal for more sympathy and prayer on their behalf.

Mrs. Morling was listened to with rapt attention as she described the work in the Namakal Field. God's Hand was traced in the appeal for a Christian teacher which was made some years ago by three illiterate village men. The labours of a Christion teacher and his wife, who volunteered to work in that sphere, were wonderfully owned and blessed of God, and to-day there are some 60 or 70 women who are members of the Christian Church in that field.

Mrs. Morling graphically described the shrine of **Mathuraveeran,** the god of intoxicants, which is deserted and overgrown with weeds, because his worshippers now attend a Christian place of worship and serve the true God. We also heard of the Girls' Hostel, at Sendamangalan, which now houses 18 girls.

Mrs. Anderson closed the meeting with prayer. The collection for the L.Z.A. amounted to £12 11s. 1d.

Reports of Meetings.

Old Hill—Ebenezer.—A Missionary Meeting was held on Wednesday, April 29th, at which Mr. S. F. Burns, of Walsall, kindly presided. Prayer was offered by Mr. B. Harris. After a warm welcome by the Chairman, Mr. Booth, in an extremely interesting address, stressed the great need for prayer. He set forth the preaching of the gospel of Jesus Christ as the real object of missionary work, showed the ways they used, and explained the difficulties met with in the varying castes and religions in India. Then after relating three remarkable experiences of converts, he emphasised the great need for workers, and finally spoke of the unchanging word of Jesus Christ. The report of the Secretary showed the number of Herald subscribers to be fifty. The collection amounted to £4 3s. 1d., and the sum of £9 9s. 6d. was given through the home boxes brought in by the friends. CLARENCE HORTON.

Bermondsey—Lynton Road Sunday School.—Following the annual tea in connection with the Young People's Meeting, we met in the interests of the S.B.M. on Saturday, April 25th, and were favoured in having Mr. J. B. Collin (our S.S. Superintendent) in the chair. Miss Putnam gave us a vivid glimpse of life in India, especially as it applies to the boys and girls, and her youthful audience, judging by the attention paid, greatly

appreciated her visit, which will doubtless long be remembered by many. The collection for the L.Z.A. amounted to £1 16s. 9½d. F. A. JERMYN.

Wood Green—Dovecote.—On Tuesday, March 17th, a goodly gathering of friends, including many from neighbouring Churches, enjoyed a Lantern Service given by Mr. M. W. Reed, of Stratford, on the "Life and work of Mr. J. M. Brand," pioneer Missionary on the Kolli Hills. Numerous slides were shown illustrating Mr. and Mrs. Brand at work among the people of India. Our hearts went out to Mrs. Brand, who has bravely returned to the country and people she loves so much, and to Mr. and Mrs. Thrower, who have so willingly taken up the work on the Kolli Hills. The collection realised £1. F. H. W.

Tring.—On Wednesday, April 15th, a very helpful meeting was held in the Schoolroom of Akeman Street Chapel. A good number gathered to hear Miss Putnam, who spoke in a most enlightening way of the work of the L.Z.A. in India. The speaker showed us how wonderfully prayer is being answered, and urged upon us the need of constant prayer on behalf of all the workers in India. The offerings amounted to £16 13s. 6d.
M. A. W.

Spring Rally of East London Churches.—A well-attended meeting was held at Gurney Road Chapel, Stratford, on Tuesday, May 5th, Pastor W. S. Baker presiding. Miss Putnam, speaking chiefly to the children in her own effective way, told the story of a girl who prayed to Yesu Swami for a new frock. The answer which came to her prayer was so wonderful to her that she declared she would never pray to heathen gods again. Miss Putnam traced the development of Christian character in this girl, who now is a trusted Biblewoman. Mr. Morling followed with references to the wonderful opportunities Namakal offered for Gospel effort. Striking instances were quoted of men in high positions who were giving the Bible a large place in their lives. There was a drift away from their old beliefs on the part of many, but whence? There was a real danger of materialism, and consequently the call for a Gospel witness was never greater than now. During the evening ten prizes were given to scholars for their essays upon the Lantern Lecture, "The life and work of Mr. J. M. Brand, Pioneer Missionary to the Kolli Hill people." M. W. R.

Announcements.

Pastor W. Chisnall's Engagements for June, 1931.—4th, Notting Hill Gate; 7th—9th, Yarmouth; 10th—11th, S. & N. Association, Cransford; 12th—14th, Leigh-on-Sea; 21st, Belvedere; 23rd, Henfield, Sussex; 24th, Poynings; 27th, Walton-on-Hill; 28th, New Cross. Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary D. Morling's Engagements for June, 1931.—3rd. Tunbridge Wells; 4th, East Ham; 7th, Gt. Gransden; 8th, St. Neots; 10th—11th, Cransford; 14th, Bierton; 17th, Tottenham; 21st, Chadwell Street; 27th, Walton-on-the-Hill. Address: St. Stephen's Vicarage, Canonbury Tower, London, N.1.

Missionary E. A. Booth's Engagements for June, 1931.—3rd, Haslemere; 7th, Bradfield St. George; 8th, Aldringham; 9th, Friston; 14th, Sudbourne; 15th, Charsfield; 21st, Croydon (Salem); 23rd, St. John's Wood; 24th, West Ham; 27th, Walton-on-Hill; 28th, Epsom. Address 30, St. Margaret's Avenue, Whetstone, London, N.20.

Acknowledgment.—Mrs. H. D. Tooke acknowledges with heartfelt thanks letter with enclosure posted in London, E.C., in April, 1931.

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th

GIFTS FOR THE LORD'S WORK.

Received from April 10th, to May 9th, 1931.

General Fund.

	£	s.	d.
Lewisham, S.S. Don.	1	19	1
Wood Green, Dovecote, Coll.	1	0	0
Bethnal Green, In loving memory of Ruth Toms		5	0
Highbury, S.S. Boxes	10	11	7
Envs.		3	6
Wetherden, B.C.	1	0	0
Envs.		2	10
Grays, S.S., Don.		3	6
Kilburn, S.S., Boxes		8	4
Walton-on-Naze, S.S.	1	3	3½
Boxes: Mrs. Norton		3	8½
Mrs. Baker		3	8
Mrs. Oxley		2	4½
Brentford, S.S., Colls.	5	0	11
Tenterden, Dons.		14	0
Wandsworth, West Hill, S.S. B. Box	2	3	9
St. John's Wood, W.B.C.	1	0	0
Hounslow, Zoar, S.S.	1	14	6
Boys Bible Class		10	0
1st Class Girls		7	6
Over, S.S. Box	1	18	7
B.C.		13	1
Sudbourne S.S. Primary	1	3	6
Croydon, Derby Rd. S.S. B. Box		12	9½
Smarden, Boxes	5	0	8
Envs.		5	0
Hounslow, Zoar, A. J. Robbins	15	0	0
East Ham, Qrly. Subs.	3	8	11½
Pemberton, Subs.	1	2	6
Chorley, Lancs. B.C.	5	0	0
Cambridge, Tenison Rd., Dons.	1	6	0
Bermondsey, '153"	1	1	0
B. Box		7	7
Clapham, Courland Grove, S.S.		8	6½
B. Box		1	3
Watford Tab. S.S. & Y.M.B.C.	3	17	0
Askett S.S. Box	1	12	0
Swindon, Providence Coll.	3	1	4½
Cheltenham, Providence Coll.	1	16	3½
Reading, Providence Coll.	3	8	2
Stoke Ash Coll.	3	5	0
Ipswich, Bethesda Coll.	23	9	6
Anon.		6	0
Cambridge, Eden, S.S.	6	0	0
Children's Box		5	2
Beccles, S.S. Boxes	1	17	1
Brighton Branch, H.Y. Meeting		8	17	4
Don. "A Friend," per Mr. Pickett		5	0	0
Box		5	0
Homerton Row, No. 844		5	0	0
Old Hill, Ebenezer Coll.	4	3	1
Env.		2	0½
Boxes:			
Miss S. Willetts		13	0
Miss C. N. Green		8	9½
Anon		3	4½
Miss Bennett		10	2½
Mrs. Harris	1	0	0
Mrs. Pearson		6	7½
Miss A. Harris		11	0
Miss D. Brooks		12	4½
Miss E. Horton		9	6
Mrs. Harper		6	0
Mr. C. Horton	2	6	5
Mrs. Burgess		8	3
Mrs. Simpson		7	0
"A Full Box"		13	6
Miss Dolbey		3	6
Mr. Harris		10	0
Cradley Heath, Coll.	2	0	0
Stevenage, Coll.	1	10	0
Eastbourne, Mr. J. M. Hunt	1	1	0
Fishguard, Hermon, Coll.	4	14	0
Ramsgate Drawing Room Meeting	1	18	6
Brentford, 6th Class Girls, F. Box		4	0
E. London Aux. Gurney Rd.	4	10	0
Staines, S.S. Coll.	3	5	0
Supt. of Barkiam	1	5	0
Orford Hill, S.S. & B.C. Coll.	1	13	1
Mrs. Fox, Girl's Class, F. Box		7	1
Povnings, Coll.	2	11	5½
C. Box		12	7½
Boxes	4	3	11
Acton, N.Y.'s Offerg.		3	6
Eltham S.S.		7	0
	£178	7	8½

Personal.

	£	s.	d.
F. J. Lupton		12	6
Miss M. E. Roberts		4	0
T. Benstead		10	0
Mrs. Richardson		5	0
H. Watts	2	0	0
Miss A. Thorogood Box		1	6	0
Mrs. W. Styles		1	0	0
M. Rapley		3	0	0
"Two Sisters"			12	6
"From a Well-wisher"		1	0	0
"A Trifle"		1	0	0
S. H. Sub.		1	0	0
Birthday Thankofferg. 13 Apr.		1	0	0
Birthday Gift 16 Apr.			10	0
Birthday Thankofferg. 2 Apr.		1	0	0
Mrs. & Miss Dean		5	0	0
Mr. J. B. Collin, Missionaries C. a/c		60	0	0
Brown Son & Vardy		1	1	0
	£81	1	0

Miscellaneous.

	£	s.	d.
Half-Yearly Mtg. Colls.	242	7	6
Additional:			
Miss G. E. Marshall		5	0
F. R. Stockwell	2	12	6
Mr. J. G. Bewers		2	6
Sale of Plants & Flowers at H.Y.M.	1	10	0
Profit on Tea, H.Y.M.		15	0
Profit on Calendar 1930-31		18	11
Sale of Reports H. Y. M.		6	9
Legacy late Mrs. F. P. Johnson, Ilford	10	0	0
F. Lardent, Bd. Volume		2	0
Mrs. Kelk, Growth of Church		1	0
	£259	1	2

Pension Fund.

	£	s.	d.
Div. 5 p.c. Consuls £266-18-11	6	13	5
Div. 4 p.c. Funding Stock £211-1-9	3	5	6
	£9	18	11

Herald Fund.

	£	s.	d.
Highbury S.S.	1	1	0
St. John's Wood	1	5	0
Kings Langley		6	0
Cambridge, Tenison Road		2	0
Wetherden		9	10
Bermondsey		5	0
Tottenham		6	6
Hastings	2	0	0
New Cross, Zion	1	3	6
Orford Hill		6	11
Acton		16	6
Smarden	1	1	0
Chorley		2	6
Askett		7	0
Farnborough		5	0
PERSONAL.			
A. W. Thrower			3
H. Watts		5	0
A. G. Angel			9
	£10	3	9

Rays.

Per Mr. Shipton £2 5 5

Reports.

Acton, per W. J. S. 3 6

Ladies' Zenana Auxiliary.

Received up to May 9th, 1931

GIFT WEEK

	£	s.	d.
Bassett Street		12	0
Bermondsey, Lynton Road	5	10	0
Brentford	6	2	0
Brighton, Envelopes	7	1	0
Special Thank-offering	1	0	0
East Ham		3	0
Grays		11	6
Greenwich	2	0	0
Haslemere	1	0	0
Hebden Bridge		13	9
Ilford	2	2	6
Leyton	1	7	6
Manor Park		6	6
Meopham		5	6
New Cross	2	15	0
Newick	1	1	0
Norbiton, Additional		2	6
Norwich	1	0	0
Ramsgate	1	5	0
Reading	1	14	6
Richmond	3	17	6
St. John's Wood	10	9	0
Tadworth, Envelopes	3	8	8
Mrs. Wood's pupils		7	2
Tollington Park	2	15	8
Tottenham	1	5	0
Walthamstow	1	16	4½
Wandsworth, West Hill	1	2	0
Warboys, Envelopes		5	6
Sale of Daffodils		7	6
Watford	7	0	0
Wattisham		7	6
Wellingborough		17	0
West Ham	3	8	0
Woolwich	1	15	0
PERSONAL.			
Mrs. Hutchinson	1	0	0
Mrs. A. B. Falkner		5	0
	£77	0	1½

General Fund

	£	s.	d.
Bermondsey, Lynton Road, Collection	1	16	9½
Bethersden, Sale of Work	8	0	0
Brighton, Collection	2	0	6
British Women T.A.U. Crouch End & Hornsey		11	0
Chorley, Young Helpers		6	3
Dunstable, Collection	1	13	5
East Ham, for supt. of Ruttinam	3	2	6
Lewisham, for supt. Biblewoman	1	18	6
Leyton, Collection		15	0
Manor Park, Coll.	1	6	0
New Cross, Quarterly Subs.	2	19	1
Pemberton, by Sale of Lace	1	2	6
Ponders End, Box		7	3
Potten End, Coll.	1	7	0
Smarden, Sale of Work	11	0	0
Tring, Collection	16	13	6
Support of Bible-woman	2	0	0
Tunstall, Women's Meeting		10	0
Walthamstow, Coll.		15	1
S.S. Coll: for supt. of Sandoshi	1	14	9½
Half-Yearly Coll.	12	11	1
Mrs. Brand's Paintings	1	10	0
PERSONAL.			
Mrs. A. B. Falkner Sub.	2	0	0
Mrs. Clark, Box		10	0
Per Mrs E. H. Chilvers, Supt. of Biblewoman		12	6
	£77	2	0

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; TAMIL TEXTS 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.

Donations for the S.B.M. should be sent 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.

Gifts 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.

Vol. XXX. *New Series, No. 295.* July, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



HINDU TEMPLE AND SACRED LAKE, TRIPLICANE, MADRAS.

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

A MISSIONARY BOX

IN THE HOME

A constant Reminder of Christ's Missionary Command
A silent Witness to our debtorsbip to the heathen
A continual Opportunity for helping our own Mission
A standing Appeal for prayer on behalf of the work

IN THE SUNDAY SCHOOL

Fosters unselfishness and sympathy for others
Gives fine opening for telling current news of our own Mission
A separate box for each class is the ideal method

Has your Missionary Box been emptied recently?

If your Home or Class is without a Missionary Box may we have the privilege of sending one?

BOXES ARE AVAILABLE IN TWO SIZES. Applications should be sent to the 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, now Incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

VOL. XXX.] JULY, 1931. [*New Series*, No. 295

Vision and Service.

NOT all dreams are true visions, some are nightmares. Some visions have led to disastrous results, others to notable achievements. Visions are mental pictures. They are generally related to prior thoughts, and have a point of contact with some phase of our lives. A vision is not an end in itself. It is not given merely for imparting a thrill of pleasure or excitement. In every true vision there is a definite purpose, and it is our business to seek to translate the vision into a reality.

Waking Experience.

Visions may be seen not only in our sleep but in our waking hours. Carey was not asleep when he had his overpowering vision of the spiritual condition of the heathen. He was teaching the Bible and Geography to his pupils when the great vision began to haunt him.

Hudson Taylor was wide awake when he had his vision of the desperate darkness and need of Inland China.

God has frequently used a vision as the medium for making known His will in relation to service. It was a vision at Troas that led to the introduction of the Gospel into Europe which was one of the supreme turning points in the history of the world. Recall how intimately Vision and Service were related in that instance, "After he had seen the vision immediately we endeavoured to go."

Divine Means.

It is one of the promises of this Dispensation that "Young men shall see visions." If the vision is heavenly we may rest assured that He who gave the vision will also grant the strength and guide the way of the one who seeks the realization of it.

Vision and Service

The process of turning the vision into reality often involves sacrifice and suffering. The vision itself may be intended as a call to such experiences.

Look on the Fields.

We need in this day a true vision of the condition of the heathen, and of our duty to them. In the providence of God, a field of missionary service has been granted to us in India. But to a vast number of our people, Madras, Poonamallee, Sendamangalam, Namakal, Valavanthi, Koilpatti and Paniadipatti are mere names. What is required is a vision which will fill those names with pictures of the men and women and children living there. We ought to realize the spiritual darkness of those whose religion is gross idolatry and demon worship. Many among these are groping for light, and feeling after God, if haply they might find Him.

That vision should impress us with the fact that this is a day of opportunity in India. The vision through the Open Door is a challenge to our faith, and an insistent call to service. That we may see the vision more clearly we need to feed the flame of our zeal with more information as to facts and possible ways of helping. The form which our service should take we can learn in communion with God. Do we really wish to know His will about it, or are we quietly shirking the practical issue of the vision?

Our Foreign Field.

A Reminder.

Scene: A Mission Bungalow somewhere in India.

Silence, dead silence, in the bungalow! The English mail has arrived! After a few minutes someone moves. "What! finished reading already?" asks someone cheerfully from the depths of a letter. "I did not receive many letters this week," is the quiet and rather sad reply. If only someone, who might have found time to write a cheerful, or even uncheerful note to someone far away, could see that expression and hear that reply, they would write, **surely** they would write.

A Preachers' Conference.

L. WATTS.

SINCE our last furlough, considerable attention has been given to the training of our teachers in teaching the Scripture to children in the best possible way, though all the teachers have not responded as well as perhaps they might have done to the persistent training in helpful methods of study and preparation, we feel that the average tone is higher and that some progress has been made.

Latterly, we have been thinking of the problems of the preachers, especially those who are called upon to minister to the Christians in the twelve places in Madras and Poonamallee where regular Lord's Day services are held.

Willing Helpers.

With the growth of the churches there has arisen the voluntary preacher. We gladly welcome, as do the churches at home, those dear brethren who desire to use a gift which the Lord has endowed them with, to preach the Word as they know it. There are three such young men who are not Mission workers, but who have preached with acceptance before the churches, and desire to continue in this good work. For the rest, they are our Mission Preachers and Teachers who are called upon to conduct services in our chapels.

These brethren have very slender means for studying the Word, and have had no training in the framing of a sermon outline. Remembering with great gratitude the training given by Brethren E. White and Thomson at the old Home Mission classes, held in Soho Chapel Vestry, there is considerable sympathy with these brethren in their attempt to preach the Word.

A preliminary conference of the preachers was held in January, at Poonamallee, when 14 brethren came for a day of prayer and study. It was decided at that meeting that the Conference should be definitely associated with the churches, rather than with the Mission, as a Mission Workers' Conference. All those who were called upon to minister to the churches should be encouraged to come, whether they were Mission workers or not, and as far as possible, the plans for the preachers in each chapel should be arranged at the Conference.

The first regular conference was held on 20th March, at St. Thomas Mount, when seventeen members attended. The first period in the morning was given to a review of methods of sermon construction, and emphasis was laid on the need for all our sermons to be truly received as messages from God, through His Word, and truly expository of his Word.

Test of a Sermon.

The second session was a trial sermon by Brother Chelludorai. This brother has been a teacher in the Mission for upwards of 15 years, and is now a preacher-teacher, and a deacon of Ayanapuram Church. He had been chosen at the preliminary conference in January to give the trial sermon at this meeting. He had prepared a good outline. The suggestions given as a basis for criticism were: 1. Was the exposition of the Word true? 2. Was the doctrine good? 3. Was the purpose of the sermon clear? 4. Did the sermon glorify Christ? The text chosen was Romans 14, 12, "So then every one of us shall give account of himself to God."

After friendly criticism, I took the opportunity for a talk on carefulness in study, and soundness in teaching.

The third session was given to a collective study of John 8, 12, and the conference closed with an address by the leader on the respective places of the church and the Mission in our work. The whole conference was felt to be helpful and to indicate lines along which further effort must be made in future.

A Sad Story.

ELEANOR SAVAGE.

THIS is a sad story, and the two women spoken of live in Sendamangalam, and come past the bungalow every day on their way to and from the village well. As all the wells in the village are salt, the people get their drinking water from wells outside the village.

About three years ago, when there was no missionary resident in Sendamangalam, a young married caste woman was living in the Eastern part of the village who was very interested in Christianity. Two years before this time, her husband had cast her off, and she had gone back to live in her father's house. For some time she listened very earnestly to the Bible-woman, and expressed a desire to become a Christian. Some of the other Christian workers talked with her and they felt that after a while she would be ready to follow the Lord. But, and how sadly this "but" comes in, she gradually seemed to lose her keen desire, and although still a hearer expressed no further wish to follow the Lord.

We must leave the woman's story for a while in order to relate another event closely connected with it. About nine months ago a man was found dead not far from here, people said that he had either been poisoned, or had poisoned him-

self. An inquest was held, but as to whether the matter was cleared up or not, we do not know.

Sowing and Reaping.

About a month ago, the woman about whom this is written, came to the dispensary for medicine. She had a baby about four months old; both she and the baby were in a very poor condition. Her mother also came with her, and the general misery on their faces made me wonder what was wrong. After she had been for medicine several times, she asked if we would not take her baby, a boy, as she was too poor to keep it. Knowing that a baby boy is not easily parted with, I tried to find out the reason for her wanting to give it. The Bible-woman told me that the people said that this woman and her mother had poisoned the man found dead near our compound, because he was of a lower caste than she, and was the father of the baby.

There is no evidence to prove this, but the story stands thus. Then I understood the look on their faces, and my heart went out in pity to the baby with such a sad heritage.

A New Home.

Mrs. Thrower very kindly said that she would gladly receive it into the Girls' Home on the Kollis, and so we told the mother to bring it. As I was talking to them about it, the Bible-woman was sitting on the dispensary verandah teaching some little children who had come for medicine, the verse containing the words, "Able to save to the uttermost," and as I looked at these two women I realized with a sense of triumph that it is a living word and is true.

We had just one little woolly vest left, made by loving hands at home, and as I put it on the baby, before sending it to the Kollis, it gave me a beaming smile almost as though it realised better days were in store for it.

Pray for these two women.

Examinations.

A. M. POOLE.

ON April the 2nd, the girls of the Paniadipatti Boarding School will go for leave, but before they have this joy there must be the testing time, and all during the week of March 23-27, there have been examinations. The little inmate of the Bungalow, Jesudason (Slave of Jesus), was quite eager to get the examination over, and for some time beforehand his morning and evening query has been, "Oh Amma, when *is* the examination to be, and will you give me a prize?" Strange to say the girls in the school did not share his eagerness.

Examinations

The day appointed arrived at last, and I was examining practically all day, and at its close I was quite glad to see the last little girl depart, and I am sure she was equally glad to go. It was a Scripture examination. The Junior classes answered questions orally, and the Senior standards did their work in writing.

As Jesudason is in the Infant class his ordeal was quickly over. He did very well and gained 27 marks out of 35, coming 3rd on the list, but as he was not the *first* child he could not have a prize, and he was very distressed about this.

The Test.

The tinies range from 4-7 years in age, and when the nine little tots gathered in my room there were cries of, "*Aiyo, Aiyo*!" and much wringing of hands. I told them that they had no need to be afraid but just tell me what they knew, and then made them sit down in front of me. Then began the questioning, the subjects covering a somewhat wide range, such as the S.B.M. Catechism, the Creation, Adam and Eve, Cain and Abel, the history of Noah, story of David and Goliath, and in the New Testament, John the Baptist, and the Baptism and Temptation of Christ, and the names of the Disciples. These babies did quite as well as the older girls, or rather better, for all got good marks, the top little girl gaining 31-35, and the lowest girl gained 22-35, so I felt quite pleased with them.

Next came eight little girls in Standard 1. Their answers were not quite so good, and sad to relate two girls in this class did not satisfy my requirements, and I had to write *failed* against their names. One of them told me the sons of Noah were Peter and John!!! but she is a new little girl, and



Scripture Examination at Paniadipatti.
Candidates and their Examiner (Miss A. M. Poole).

to use a favourite expression of the tinies, she has not thoroughly settled down to "listening with both ears," so although she was one who failed I could not scold her. More detail was expected from Standard 2, and in addition to the above-mentioned subjects they had to answer questions concerning Paul's journey to Rome, and the last words recorded of him in Acts. This completed the morning's work and there was an interval for rest and food. After tea I examined Standard 3 while Miss Green very kindly supervised Standards 4 and 5 doing their written work. These girls had 8 questions to answer and each girl wrote a very good paper, the top girl being the only 5th Standard girl we have at present, she gave much detail in her answers, some of which I myself had forgotten, she gained 41½ marks out of 45. All these girls passed and also the 3rd Standard girls. The results of the Scripture examination have been very satisfactory, and we also have the joy of knowing that some of these girls have the word of God not only in their heads, but in their hearts, and are walking according to it.

Happy Results.

One dear child wrote that as Noah entered into the ark and was saved, so we must enter into the Ark, Christ Jesus, for Salvation. There is little doubt that she has already done so. May it be said of each girl, "That from a child thou hast known the Holy Scriptures, which are able to make thee *wise unto Salvation*, through faith which is in Christ Jesus."

Mariappan the Leper

VIOLET D. GREEN.

"*And there came a leper to Him, beseeching Him and kneeling down to Him and saying unto Him, if Thou wilt Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean.*"

I WAS in one of our village schools a few weeks back, when a Hindu man came in and said, "Amma, please help me." I looked at him and noted that his feet were bound in dirty rags, and his hands and face were swollen. I enquired as to the help he sought, and he made the pathetic confession, "Amma, I have a very awful disease I AM A LEPER. I want you to give me a letter of recommendation to take to one of the leper hospitals so that they may admit me and treat me." Poor man! I asked him if he were a Christain, and he said that he was a Hindu. He was named Mariappan after a Hindu deity. What an object of pity he was, and my heart was touched as I beheld him.

A Piteous Condition

Though he was not compelled to leave the village yet the disease which held him in its awful grip erected a great barrier between him and the rest, for none would come near him, he was assigned a seat apart, he stood apart, he was an object of shame, and he knew it. Hinduism has no comfort for such, for is he not simply suffering for the sins of a former incarnation? The gods are displeased with him, hence there is no need to waste pity upon him nor in any way to relieve him. The doctrine of Karma is inexorable, and is responsible for much of the callousness among Hindus.

So this poor leper sought the assistance of the Christian missionary. I promised to write him the letter that same night, and then turned my attention to a young man who wanted to talk to me. He was an enquirer, and desired baptism. I sat on the floor and began to talk to him. The leper, though a Hindu, did *not* go, but sat down too, and, as I talked about the Lord Jesus, and the way of Salvation, directing my attention all the time to the young enquirer, that poor leper sat rivetted to the spot drinking in the message like one parched with thirst. He made no attempt to move, and when at last I had finished with the young man and knew that the leper had earnestly listened all the time, I felt constrained to address him on the matter of his soul's salvation, and turned to him. The poor man's eyes were full of tears, and he clasped his hands together and said, with deep emotion, " Oh Amma, I do thank you for those words, I have never heard the message so plainly before. I see it all now, I understand." Then I earnestly addressed myself to him and told him of the leper who came to the Lord Jesus Christ and was not cast out. How hungrily he listened, and finally declared that he believed that Jesus Christ was the only Saviour, and that he died for him. He said he there and then renounced all Hinduism and Hindu ways, and declared himself a Christian. His final act was to kneel in prayer to the Lord Jesus, and pray after me a prayer for His grace and aid. This was done before several, who by this time had gathered and stood watching. Thus Mariappan came into the school that night a Hindu, but he went out professing to know and love the Lord Jesus Christ. Pray for him that he may continue in his new found faith, and grow in grace and in the knowledge of the Lord and Saviour Jesus Christ.

A Hearty Renunciation.

There in that humble little school the Compassionate Lord once again as long ago reached forth His hand and touched the leper saying, " I will, be thou clean," and the man though still a leper physically, was led to the Saviour, by whom spiritual leprosy is cleansed away.

Village Preaching on the Kollis.

D. A. THROWER.

BROTHER SELVANATHAN and I this morning scrambled through thick brush over a hill 300 or 400 feet high some distance East of Valavanthi, and low down on the far side we found the village of Karumoor. This place is perhaps 2 or 2½ miles from our headquarters, but distances are exceedingly deceptive on these hills. The hamlet in which we preached this morning consists of about 30 mud-and-thatch huts, and an extremely primitive and roughly constructed sort of "temple" or shrine. Not all villages on these hills possess shrines, but usually the leading hamlet in every part contains one. Karumoor, like most of the Kolli Hill villages, is built on the steep slope of a hill, is surrounded by a rough stone wall, and also has sectional walls dividing off a good many of the tiny "yards" attached to the huts, one from another.

The False and the True.

We stood between the rude village shrine and a huge wild fig tree at the foot of the hamlet and struck up a lyric. Some 30 adults and a few children gathered around us. Mr. Selvanathan gave his message. The annual festival of the village deity is to be celebrated to-morrow with a lot of bangs and explosions reminiscent of an English schoolboy's 5th November! Blood sacrifices will be made to propitiate the deity (i.e. demon). Therefore my friend introduced his talk on the Lord's incarnation and death by a reference to the forthcoming local heathen festival, and emphasised the need for better blood than that of goats, fowls or other similar sacrifices to wash away our sins. This address (as well as mine which followed) was accompanied by the tireless, shrill voice of a girl who was pounding grain a couple of yards from us. She was determined to carry on her conversation with her companion, in spite of the visitors! Before Selvanathan had finished his talk, an old man, squatting directly in front of me, interrupted with this remark, "Although it is true that we do sacrifice all these things, and perform many ceremonies to the gods, our final resort must always be to the one True God, must it not?"

The Elder's Conclusion.

The missionary then told the people the story of the Lost Sheep. Another old man seemed to be really interested. When, at the end, I gave the people an opportunity of expressing their feelings about the parable, this elder, in a few words, stated his appreciation of the shepherd seeking and finding his lost sheep, but he emphatically disagreed with the necessity for his going out of his way to show his joy to his friends, and make merry over

a mere sheep! I then told of the returned prodigal, and tried to show how precious in God's sight is the repentance of a sinner, and what joy there is in heaven when one man turns from idols to the True and Living God. After I had finished the same grey-haired old man summed up the situation (!) by calling out, "What is revealed (or granted) to you is (right) for you, and what is revealed (or granted) to us is (right) for us," and explained his meaning by adding, "You have been taught by God to worship regularly on Sundays in the chapel at Valavanthi, but we just put up a stock or stone somewhere and worship that at odd times." After further emphasizing the need of walking in the One Way of salvation, I said farewell to the villagers, and turned homewards with my friend, and with a sad heart.

A Testimony.

L. WATTS.

AFTER a recent men's meeting at Peruvallur, I stayed there for a meal with Teacher C. Abraham and his wife. We compared notes afterwards of our spiritual experiences. Abraham comes from Nattarmangalam in the Sendamangalam field, and is one of our own converts. He said that when he was a boy there happened to be in his house a copy of the Tamil Bible. He cannot explain how it got there, as his parents and the family were all heathen. It was old, torn and dirty through being kept on a shelf in a smoky mud hut.

Abraham (he had another name then) smoked the coarse rank leaf that is used by the villagers, even though he was a boy, and wanting paper to roll his leaf in, he found the thin Bible paper most suitable. Day by day a leaf of this Bible went in smoke, and the book gradually got smaller.

The Gospel in one verse.

The boy went to school and was able to read, but it did not occur to him to read this book he was smoking until he came to the Gospel of John. One day, he happened to have in his hand the page containing the third chapter, and read at verse 16 those well-known words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He could not understand the text, but it gripped him as something that was meant for better use than wrapping a cigarette. He began to make enquiry of those who could tell him more, and it led to his conversion.

We prayed with him again that the Lord would still deepen this experience to Abraham, that he may be strengthened to tell it to others.

Our Home Churches.

Topics for Praise and Prayer.

Let us give Thanks—

For all the Tamil folk to whom the S.B.M. has been a means of spiritual blessing.

For the present opportunity of reaching the caste folk with the Christian Scriptures and evangelical literature.

For the health and strength of our Missionaries.

Let us Pray—

For our Indian preachers, that, in the face of discouragement, they may be enabled to speak with power.

For our Indian teachers, that the daily teaching of Scripture in the schools may not degenerate into a formality, but be buttressed by their living Christ-exalting lives.

For our Indian Biblewomen, that they may constantly realise the power of the message they take to other women.

That we all may be saved from being satisfied with a selfish, tepid Christianity, lacking Aspiration, Courage and Self-Denial.

If any change is desired in the number of "Heralds" supplied, or if the wrapper is not correctly addressed, or if you have changed your address, will you kindly notify Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Reports of Meetings.

High Wycombe, "Zion."—On the afternoon of May 20th we had the pleasure of a visit from Miss Putnam. Between thirty and forty ladies gathered to meet her. Mrs. Baigent occupied the chair, and, after the reading of Scripture and prayer, she extended a hearty welcome to our Missionary from Madras. Miss Putnam described her work among the women of the Madras Field. For nearly an hour she held our attention as she told us touching stories of the wonderful change the knowledge of Christ had brought into the lives of two Indian women. We shall not soon forget the sufferings they experienced or their joy in believing. After tea Miss Putnam exhibited some articles for sale. The collection and proceeds of tea amounted to £2 for the L.Z.A.—M. R.

Walthamstow.—At the Women's Meeting on April 30th we were favoured with a very interesting address from Miss Putnam. Her account of the work amongst the girls and women of India aroused keen interest, and at the close an offering of 15s. was handed over to the L.Z.A. The following week we listened with equal interest to Mr. Morling, who dealt with the general work of the Mission in India, and 14s. 1½d. was collected for the General Fund.

Reports of Meetings

Fulham.—The L.Z.A. Quarterly Prayer Meeting was held at Lillie Road Chapel on May 19th. A large number of ladies assembled for prayer and to listen to the address given by Mrs. Morling. She took for her subject "Prayer."—the great need of prayer for our missionaries and Biblewomen and converts in India. Mrs. Morling also stressed the fact that the L.Z.A. Monthly Prayer Meetings here at home are "worth while" for India. A collection was taken, and amounted to £2 2s. It was an encouraging meeting, and one that we shall not soon forget.—M. PURKISS.

Suffolk and Norfolk Association.—It was refreshing to find that the missionary note, which was sounded last year in these great gatherings, was again prominent in the meetings held at Cransford. Mrs. Morling, Miss Putnam and Mrs. Booth took part in the Ladies' Prayer Meetings, Pastor W. Chisnall preached a comforting sermon on "The Peace which Christ gives," and Mr. D. Morling delivered a stimulating missionary address.

Ladies' Zenana Auxiliary.

Secretaries and friends are reminded that the contents of the L.Z.A. boxes and other donations should be sent in **as early in July** as possible to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey. "With perfect heart they offered willingly to the Lord."

We offer our very hearty congratulations to Miss Hazel, who has passed the necessary examinations to be a "State Registered Nurse," and also to obtain the Certificate of the Central Midwives Board. Also to Miss Ruth Harris, who has qualified to receive the degree of M.B., B.S. (Lond.).

Announcements.

Pastor W. Chisnall's Engagements for July.—5th, Newick; 12th, Dunstable; 16th, Homerton Row; 19th, Epsom; 23rd and 30th, Ilford. Address: 26, Woodgrange Avenue, Ealing Common, London, W. 5.

Missionary D. Morling's Engagements for July.—1st, Stratford, Gurney Road; 4th and 5th, Haworth; 6th, Accrington; 8th, Grundisburgh; 9th, Chelmsford; 12th, Clapham, Courland Grove; 15th, Bromley; 16th, Wood Green, Park Ridings; 19th, Guildford; 26th, Thame; 29th, West Ham, Tabernacle. Address: St. Stephen's Vicarage, Canonbury Tower, London, N.1.

Missionary Ernest A. Booth's Engagements for July.—1st, Norbiton; 4th and 5th, Haworth; 6th, Accrington (Zion); 12th, Smarden; 19th, Laxfield; 20th, Rishangles; 21st, Fressingfield; 26th, Walton-on-Naze. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

TAMIL TEXT SLIPS.

The demand for Tamil Texts has been so great that the present supply is completely exhausted. Remittances that have been received are being retained, and orders will be executed on receipt of a further supply of Text Slips from India. These are now on order, and will probably be available in two months' time.—W. J. SHIPTON.

Election of Council.

At an Extraordinary General Meeting of the Strict Baptist Mission Association the following resolution was passed :—"That members of the Association, who have been duly nominated by qualified Churches for the current year, may nominate in writing, to reach the Secretary not later than July 1st, the name of one member of the Association for election at the Ordinary General Meeting of the Association. Such names, showing the Churches they represent, provided they are nominated as members of the Association for the year commencing September 30th, together with the names of the members of the existing Council, giving the number of their attendances at the Council meetings, shall be printed on a ballot paper, which shall be sent out with the notice convening the Ordinary General Meeting fourteen days before such meeting; and the members of the Association present at the Ordinary General Meeting of the Association may vote for thirty or less names on the list, but ballot papers containing votes for more than thirty names shall be deemed to be void."

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th

GIFTS FOR THE LORD'S WORK.

Received from May 10th to June 9th, 1931.

General Fund.

	£	s.	d.
St. John's Wood. Mr. C. A. Vine	1	1	0
New Cross Zion, Mr. & Mrs. Loosley	2	2	0
Aylesbury, M.S. Coll.	2	12	2
Busy Bee Sale	1	0	0
Hastings, Aux. Tab. Coll.	4	10	11
United S.S. Coll.	2	0	0
West Ham, Tab. Box	1	7	0
Holloway, Elthorne Rd., S.S. Boxes	3	8	10
B.C.	1	13	1
Mrs. Thomas		7	3
Colls.	2	10	3
New Cross, S.S. Offerings Jan. to March	18	5	5
Leigh-on-Sea, Gordon Hall, Birthday Gift, A.F.M.T.	3	13	0
Stamford, Coll.	9	0	0
Sale of Work	2	9	0
Stretham, Cambs., Dons.	1	0	9
S.S.		4	7½
Boxes : Mrs. R. Badcock		6	7
Miss Feltham		2	4
Mrs. R. Baxter		3	8½
Deeping, Coll.	2	8	9
24 Boxes	8	2	1
Envs.		15	2
Lee Common, Coll.	1	15	10
9 Boxes	2	7	11
Brighton, Salem, S.S. Boxes : Deacon Novis		14	1
Mrs. Novis		7	2
Mr. Stevens		8	1
Miss N. Funnell		3	2
Miss Nevard		7	9
Mrs. Riseborough		12	8
Miss Montgomery		8	9
S.S. Morning Box		5	1
Farthings		5	5
Afternoon Box		16	10
Old Hill, Staff., 2 Boxes		10	4
Haslemere, Hope, Coll.	11	7	4
Leicester, Newark St., S.S. Box	1	0	0
Margate, Miss Wickings		5	0
Envs.		10	6
Wandsworth, West Hill, W.B.C.		14	6
Envs.		15	8
Walthamstow, W.G.M.		14	1
Crowborough, Coll.	2	7	9
Croydon District Meeting, Coll.	5	4	2
Hartley Wintney, Coll.	3	3	8
Courland Gr., S.S.		8	6½
B.C.		1	7½
Leicester, Miss Webster		10	0
Broadstairs, Coll.	2	3	0
Boxes : Mrs. Whitehead		6	2
Mrs. Miller		3	8
Mrs. Dixon		10	5
Chadwell St., Miss Nunn Namakal	2	10	0
Miss P. P. Nunn, Namakal	2	10	0
Aston Clinton, Coll.	1	13	0
Boxes : Mrs. W. Burnham		11	3
Mrs. Hawkins		1	3
Mrs. Bull's Class		4	5
Homerton Row, Box No. 30	3	9	3
Brentford, Mr. F. Secrett	2	0	0
Coll.	14	12	8
Datchet, Y.P. Meeting		15	0
Bury St. Edmunds, Westgate St., Y.P.B.C.		10	0
Bermondsey, Lynton Rd., Infants' Class		8	4
Haslemere	7	12	0
	£145	10	3

Rays.

Per Mr. Shipton	1	0	0

Herald Fund.

	£	s.	d.
Hounslow, Zoar ..		15	10
St. John's Wood S.S.		2	6
Holloway	1	14	10
Stretham, Cambs.		12	0
Deeping	1	0	0
Lee Common		12	0
Tottenham		6	6
Margate		19	0
Wandsworth, West Hill	1	0	0
Leicester, Zion W.P.W.	1	0	0
Ramsey		12	0
Woolwich		8	9
Stamford		3	0
Farnborough		5	0
PERSONAL.			
Mrs. F. Newman..		1	8
Mrs. J. A. Monk ..		1	6
Miss A. Blunt		1	0
Mrs. Stevens		5	0
Mrs. M. Brown ..		2	6
Mrs. Edwards		1	6
	£10	4	7

Reports.

Margate		1	4

Miscellaneous.

Sales of Literature and Palm Leaves, per W.C.	1	2	11
LITERATURE.			
Brighton Eben. ..		3	0
Gurney Rd., per D.M.		6	10
Walthamstow		4	3
Hastings Tab. ..		2	9
Crowborough		5	8
Hartley Wintney		3	1
Crickett Hill		8	6
Croydon D.M.		3	4
Mrs. Harris		2	0
Bound Vol., Mr. A. H. Wilt		2	6
Tamil Texts, etc., per W.J.S.	2	13	2
	£5	18	0

Ladies' Zenana Auxiliary.

Received up to June 6th, 1931

	£	s.	d.
Acton Ladies		5	0
Aston Clinton, per Mrs. Brill		3	0
Croydon, Windmill Rd., Dist. Meetg. Coll.	2	6	2
East Ham, Coll.		14	2
Fulham, Prayer Meeting Coll. ..	2	2	0
High Wycombe, Coll.	2	0	0
Leigh-on-Sea, Coll.	2	0	0
,, Mr. & Mrs. Turnpenny, for Supt. of Deva-Trikam	5	0	0
Lynton Rd. Y.L.B.C., for Supt. of B.W.	3	15	0
Notting Hill Gate Y.P.S.	1	15	9
Ponders End Wom. Fellowship Coll.		8	0
Stratford—			
Mrs. Clark, for Kolli	1	0	0
Sewing Class, Hill Home		8	11
Weekly Subs. ..		13	3
Sunshine Band Don.	3	0	0
Sewing Class, Ann. Coll.	1	7	1
Sudbourne, Women's Meeting	1	0	11
Tunbridge Wells, Coll.	1	13	9
West Ham Y.L.B.C. Coll.	1	0	0
Yateley, Coll.	1	12	6
PERSONAL.			
A Poor Woman, for Biblewoman		10	0
Misses M. & E. Westcott, by trading	2	10	0
By Donation....	2	10	0
For Supt. of Eletey, Kolli Hills.			
Mrs. Howell, Epsom		2	0
A Gift	50	0	0
Subscription	10	0	0
E.N., per Miss A. Blunt		10	0
	£98	7	6

GIFT WEEK.			
Margate		5	6
March		10	0
Rushden		3	9
St. John's Wood, Additional		8	6
Stratford	1	6	6
	£2	14	3

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; TAMIL TEXTS 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.

Donations for the S.B.M. should be sent 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.

Gifts 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.

Vol. XXX. *New Series, No. 296.* August, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



MISSIONARY GATHERING AT "WAYSIDE," JUNE, 1931 (*see page* 156).

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

LADIES' ZENANA AUXILIARY

Semi - Jubilee Meetings

SEPTEMBER 15th, 1931.

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

Meeting for LADIES ONLY, 3-15 p.m.

PUBLIC MEETING FOR ALL at 7 p.m.

Farewell to Miss PUTNAM and Miss HAZEL.

Preliminary Notice.

Please note DATE and PLACE of

S.B.M. ANNUAL MEETINGS,

TUESDAY, OCTOBER 27th, 1931, at the

LEYSIAN MISSION, CITY ROAD, E.C.

Secretary : Pastor W. CHISNALL, 26, Woodgrange Avenue, Ealing, London, W.5.

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. XXX.] AUGUST, 1931. [*New Series*, No. 296

Facts and Figures

AT the Council Meeting in July, our Treasurer reported a deficit in the General Fund of £100 8s. 2d.

* * * * *

It affords me very great pleasure to publish the good news that Miss Mowle and Miss Carter have successfully passed their examinations in the Tamil language. I am sure that readers of the HERALD will join with me in offering hearty congratulations to each of these missionaries.

* * * * *

A LINK WITH THE PAST.—Mrs. Michael, wife of the late Pastor Abel Michael, passed to her rest on 16th May. She was in membership with the church at Poonamallee until her death, of which church her husband was Pastor many years ago.

* * * * *

The recent census of India shows that the population numbers 351,450,689—constituting one-fifth of the total population of the world. These figures show that the population of India has increased ten per cent. during the last ten years.

The work of our Mission is conducted solely in the Madras Presidency, which has a population of 46,731,000, which is a greater number than the population of Great Britain.

The number of people in the city of Madras, where the writer spent the greater part of his life, is now 647,000.

* * * * *

In many of the churches there are friends who are making preparations to fill the Christmas Boxes which are to be sent to India. Their attention is called to the details regarding this useful branch of service published on page 158.

Our Foreign Field.

"None other Name."

WINIFRED BOOTH.

IN a dark little room in a Hindu house there stood an idol. It was made of wood, and stood about three feet high and represented a warrior. His face was fierce and cruel, his body was painted in vivid shades of red and yellow, and his stiff hands held a sheaf of weapons.

This had been the family god for a century, and if the repulsive lips could have spoken, what tales of tragedy and shame they would have told! The aged grandfather knelt there in the gloom and lit a glimmering oil lamp, the tottering grandmother brought her garland of flowers. The sons as they departed to the workshop or the market in the morning,

The Old Name.

made their obeisance at that shrine, and smeared the sectarian marks upon their foreheads and arms. The tiny children played around the feet of the image and watched with wondering eyes as the brass lamp was lit at eventide, and the bell was tinkled at worship-time.

There was one in that household, a fair young wife, whose duty it was to tend that god, and prepare the offerings, and clean the brass lamps and trays till they shone like gold. Over her the *swami* seemed to exercise a great spell and fear. His cruel visage was always before her, sleeping or waking, and his name, the name of Rama, was the strange influence that ruled her life and actions. She would do this because Rama would approve, she dare not do that lest Rama should be angry. One day there came a gentle messenger to that

The New Name.

home, only a woman like herself, but grey-haired, and rather tired. She asked admittance just to sit and talk a while, and the hospitable little wife welcomed her gladly. They sat in the courtyard and talked for some time, and the Bible-woman told a strange tale of one, Jesus, who was God, and once came to earth to suffer and to die in order to save sinners.

Was there any other god but Rama, wondered the young woman, and as she prepared for worship that evening she trembled lest Rama should know of the faint doubt in her heart.

The messenger came again, and yet again. She was gentle and kind, and somehow the name that she constantly mentioned, the name of Jesus, sounded sweet in the young wife's ears. Once it was so sweet that it frightened her, and she left the courtyard and ran into the dark room and cried to the idol, "Rama, Rama," hoping he would not think she was disloyal to him. Rama stood there cruel and ugly and lifeless, and she wondered if he really knew.

She watched to see if any evil results would follow her doubts and disloyalty, but nothing happened. She cleaned the brass vessels listlessly, she swept and garnished the shrine, and brought the daily offerings, and cried "Rama, Rama." It was but a name upon her lips now, for in her heart there lingered the sweeter name of Jesus.

The Only Name.

The climax came at last when she heard from the messenger of the wonderful sacrifice on Calvary. Her heart was broken as she realized it was for her. She ran weeping to the old shrine and frantically cried for the last time, "Rama, Rama." There was no flicker on the eyelids of Rama, no breath from his mouth, no movement of his hands, and all fear and foreboding dropped from her as she saw that he was only a lifeless idol.

The name of Jesus had triumphed.

She dragged the ugly image from his shrine, dragged him across the floor to the courtyard where the quiet messenger still sat.

"Take it away," she cried, "it is nothing but a log of wood, I have no use for it, for I know now that Jesus is the only God."

"None other Lamb, none other Name,
None other Hope in heaven or earth or sea,
None other Hiding-place from guilt and shame,
None beside Thee."

Fellowship in the Lord.

L. WATTS.

EARLY in the year, the Pastor and Deacons of the Vepery church had arranged a week of special meetings for the last week in February. I was asked to conduct these meetings and was much exercised concerning them. The spiritual condition of many of the members of the church is not all that could be desired, and it was especially laid upon my heart that the message of the week should be the Lord Jesus Christ Himself. Indeed from the beginning of the

year the word, " To me to live is Christ," has been impressed upon me as a truth needing especial emphasis at this time. The messages of the week therefore centred around such words as " Without me ye can do nothing "; " I am crucified with Christ "; " Ye are complete in Him "; and " To me to live is Christ." About 70 people attended each evening, and the tone of the meetings was that of quiet strengthening in the things of God.

" Though sundered far."

This week of meetings preceding the week of prayer, made our approach to the Throne of Grace more real and urgent. Meetings were held each evening in six centres, as it is impossible for all to meet in one place on account of distance. The total average attendance at these six meetings was 109. These petitioners felt themselves to be part of a larger gathering composed of brethren and sisters in churches scattered far over the earth, and we believe that with many it was an experience of the nearness of the Lord. At the meeting held in the Kilpauk Hostel prayer room, very brief addresses were given on those things to which the Lord has specially called us to give testimony as Strict Baptist churches; amongst those things are the equality of the Three Persons in the Godhead, the sufficiency and inspiration of the Word, election to salvation, regeneration by the Spirit, and baptism by immersion.

One Side of Camp Life.

E. A. SAVAGE.

I DECIDED that I would like to camp at Poddirettipetti. This is a village only two miles from Erumaipetti, and I usually visit it on my way to Erumaipetti where we have a little kitchen and another little room built on to our school, whereas at Poddirettipetti we have only the school and there is no privacy whatever. The school is fairly large with several windows and two doors.

It was a very hot day when we arrived, rain was threatening and we seemed to be shut in by clouds. Great interest was manifested in the arrival of a Bible-woman and myself. We had a nice long afternoon visiting in the village with good audiences in both caste and non-caste quarters. When we returned to the school we were simply thronged with people. They looked in at every conceivable crack and corner. I was obliged to have one door shut where I was trying to cook some potatoes on an oil-stove which happened to be of that kind that lights up very nicely, and then in a few minutes

gives a gentle pop and expires. Between this stove and the people, who were quite determined that no breeze should blow on me, I was about as wet with perspiration as was possible. I was obliged to open the door for just a breath of air, and as I stood there I thought I saw a boy approaching with what looked like an ice-cream! Alas! no ice-cream within forty miles, and the stove behind me gave a gentle pop and expired.

How wonderfully the Lord understands us, and He has arranged things accordingly. The sun went down, people were obliged to go home and eat their food, and I sat down thankfully to eat mine, feeling as though I had earned it!

A Former Pupil.

After I had cleaned up, I sat by the door for a while, and an outcaste boy appeared and asked for a book. I was surprised to find that in spite of his ragged and poor appearance he read quite intelligently. He had studied in our school, and was now earning his living by doing coolie work. I asked him what he knew about the Saviour, and in reply he gave good witness, he loved the Saviour and knew that He had died for him. We talked for some time and then he had to go for his food.

Service of Song.

I then made ready for bed. I was only too glad to lie down on my camp cot and compose myself for sleep. But oh dear no! the people in the next house could sing, and sing they did, for hours it seemed to me. Certainly it was good Tamil singing, but I should have appreciated it better at 6 p.m. than 11 p.m. But they did leave off at last. And then, alas! how we learn by experience. The village dogs discovered that when I washed up my dishes I had thrown the pieces into a near-by bush, and they had a grand fight over them. At last a welcome shower of rain came, and I went off to sleep.

Medicine Appreciated.

Next morning, I was very loath to get up, but I knew quite well that the moment there was light enough people would appear again. After eating, I gave out medicine until there was no more medicine to give out, and so I packed up, only to be surrounded by crowds more wanting medicine, and still more medicine. I had to tell them that I had none left, and that I must go home and eat my food, and go and see some more people before the sun started to go down in the west.

Why did I stay there? Did the Lord take me there in order to speak to that boy? I hope so. I believe so, and it may be to some other soul also who had no opportunity of telling me so.

A Farewell to Mr. and Mrs. Morling, arranged by the Townspeople of Sendamangalam, March, 1931.



In the foreground girls of Sendamangalam Boarding School. Seated in centre, Mrs. Thrower, Mrs. Brand, Mrs. Morling and Mr. D. Morling Mr. A. J. Morling standing immediately behind. Miss Mowle and Miss Savage standing in back row.

Eastertide at Paniadipatti

Violet D. Green.

EASTERTIDE is a season which does not lose any of its beauty and grandeur whether one is in the homeland or in distant lands, whether accompanied with all the delights of an English spring or the enervating heat of the Indian climate.

Everywhere and always does this blessed season come, with its sweet message of life out of death, of resurrection glory. and the grand triumphal note greets believers on this lovely morning " Because I live ye shall live also."

Yes, we believe in a living, reigning Lord, One who is ever putting forth life and power, effectually working out His grand and glorious purposes of grace, and causing all things to issue ultimately in His glory and exaltation.

Easter Gladness.

So our hearts were full of gladness as on Easter Day we, here in Paniadipatti, joined with all the countless numbers of redeemed saints to worship and to praise the risen Lord, the Lord of Life and Glory. It was a lovely day, marked for us in a very special

way. We gathered at 7 a.m. for worship and our Pastor was greatly helped to preach a God-glorifying sermon from Col. 3 : 1, " If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." At the close of the service we gathered around the Table at His command, who said, " This do in remembrance of Me."

New Chapel

After an early tea we set off to Salvarpatti, where a dedication service was held. For a very long time the little group of Christians in that village have been without a chapel. The previous one, which was only a mud building with a thatched roof, had been demolished by white ants and rain. This year, however, by very special efforts on the part of all, the chapel has been rebuilt, and with it a teacher's house also. It all looked very neat and trim on the day of opening. A large crowd gathered to join in the service of thanksgiving, and the joy of the small band of Christians was great and their gratitude was very real, that once again they had a chapel in which to meet and worship.

Resurrection Symbol.

This service of dedication over, we moved to the river side, and there in the early evening of that beautiful Easter day, we were privileged to witness a baptising service. No more appropriate day could have been chosen, and as we watched we were reminded of the words, " *Buried with him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead.*" (Col. 2 : 12).

Four candidates were baptised that day. One was a young woman who had longed for some time to confess Christ by baptism—an earnest Christian. The other three were Paniadipatti Boarding-school girls, each of whom gave very satisfactory evidence of the New Birth. What a joy it was to hear from them the grand story of how they had been conquered by love Divine, and how that love had constrained them and completely carried them captive, and so on this lovely Easter day we had demonstrated for us the glorious truth for which Easter stands : " Because I live ye shall live also."

Ladies' Zenana Auxiliary.

Preliminary Notice is given of the celebration of the L.Z.A. Semi-Jubilee (D.V.) on Tuesday, September 15th, at Mount Zion Chapel, St. John's Wood Road. In the afternoon a meeting for ladies only will be held at 3.15, and in the evening at 7 o'clock a Public Meeting, to bid farewell to Miss Putnam and Miss Hazel, who will (D.V.) be sailing for India on October 31st.

A Few Questions and Answers

E. C. PUTNAM.

SINCE my return to England last year, many questions have been put to me regarding the work in India, and although I have endeavoured, as far as possible, to answer these questions, I find that the same ones are still being asked. So, for the benefit of those who are not quite clear about things, I should like to answer the following five questions:—

1. *What is the L.Z.A.?* It is the Ladies' Zenana Auxiliary of the Strict Baptist Mission. In India, generally speaking, work among women must be done by women. In caste houses the room or rooms given over to the use of the women are known as the "Zenana," which just means the women's part of the house, and because only women are allowed in the zenanas, the S.B.M. must engage the services of women for this work. The Apostle Paul in his epistle to the Romans sent greetings to "Priscilla and Aquila, my helpers in Christ Jesus"; in his letter to the Philippians he entreats help for "those women which laboured with me in the Gospel." We too, have our "Auxiliary," our "Helper" to the S.B.M. The work of the L.Z.A. is directed by a committee of ladies from our churches, and the work is carried on by means of Subscriptions, Donations, L.Z.A. Collecting Boxes, etc.

2. "*How do you work in India?*" It is our privilege as lady missionaries to go out with the Biblewomen daily into the houses of the people, and talk to those whom we meet of sin and its consequences, and the Lord Jesus Christ and His salvation. We also do some medical work.

3. "*What do you mean by Biblewomen?*" They are *Indian* Christian women, who knowing experimentally the joy and peace to be found in Christ Jesus, are anxious to make His Gospel known to other women. These women work in the hottest part of the day. It is during the resting time that housewives have leisure to listen to the Story we take them. Generally the Biblewomen work alone, the missionary can only go out with each woman about once a month.

4. "*What medical work do you do?*" Before they proceed to India, nearly all our lady missionaries try and learn a little about minor ailments, and how to treat them. We give medicine to women and children who come to us for treatment. Out of gratitude for help received for their bodies, they often open their hearts and homes to us, and thus an entrance is gained for the Gospel. Not only so, at the Dispensary to which the patients come for treatment, a Biblewoman is in attendance, and as the patients await their turn, she talks to them about the Lord Jesus Christ, who is the Saviour of souls as well as bodies.

5. "*Is the result of the women's work satisfactory? Are the people genuinely converted?*" Our Lord Himself has told us to "go into all the world and preach the Gospel to every creature." He has promised His word shall not return unto Him void. He has said, "I, if I be lifted up from the earth, will draw all men unto me." Many, many women have testified to that drawing power, have given up their idolatry, and have been baptized and received into our Strict Baptist Churches. There are also many others who believe and are "genuinely converted," but through fear and other causes have not made a public confession of their faith. Some of our women have been beaten by their husbands and otherwise cruelly treated, but they will not give up their faith, and many of them have been used by God in bringing their husbands into the Kingdom.

There is not space to answer all the other questions concerning customs, food, clothing, etc., but if you will write and ask for any information, I shall be glad to answer either through the HERALD or by personal letter. My address is 13, Vale Road, Finsbury Park, London, N.4.

Commemoration Day at Livingstone College.

H. A. HUCKETT.

Fine weather favoured the celebration of Commemoration Day at Livingstone College on Thursday, June 4th, so that an outdoor gathering was again possible. The proceedings began with prayer. Mr. W. McAdam Eccles, M.S., F.R.C.S., presided, and referred to the inception of the College thirty-nine years ago, when, in collaboration with Dr. Harford and Dr. Guinness, he helped to work out a scheme for training prospective missionaries in the care of their own health. Since that time, some 1,187 students had passed through the College. Many have said, "What can Livingstone College men and women do? The time of instruction is so short. . . ." The answer is (1) that those who teach **know how to teach,** and (2) that those who learn are keen to learn. With good teachers and enthusiastic students it is remarkable what knowledge can be packed into the cells of the brain in a short time.

A striking testimony to the value of the medical course at Livingstone was given by Mr. F. Hart, of the R.B.M.U. He described how, with his wife's help, he had been able to deal with an outbreak of small-pox on the Congo, and every patient under his care had recovered. He said, "We do not go out as missionaries merely to relieve human suffering; we have a greater mission than that, but when you go to a heathen land, where the people know very little of Christian teaching, it is very helpful to have something to commend the Gospel."

Mr. R. L. Barclay, the Treasurer, appealed for generous financial support, and the Principal, Dr. Tom Jays, made a short statement with regard to the work of the College. After an al fresco tea, visitors were invited to inspect the College.

[Our missionary-designate, Mr. H. A. Huckett, was a student at Livingstone College, and completed his course in June last.—EDITOR.]

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the unhindered opportunity still granted to us of proclaiming the Gospel in each of our fields.

For the loyal service rendered by Indian helpers in all departments of the work.

For all souls who through the instrumentality of the Mission have been brought to a saving knowledge of our Lord.

Let us Pray—

For God's blessing upon the daily teaching of Scripture in all our schools in India.

That Indian pastors, preachers and teachers may be encouraged by manifest spiritual tokens.

For the missionaries in all their relations with the staff of Indian workers.

Missionary Gathering at "Wayside," Walton-on-the-Hill.

IN the lovely garden of Mr. and Mrs. S. W. Anderson, on June 27th, some 330 friends met in the interest of the Strict Baptist Mission.

The weather was ideal, and the scene on the lawn one long to be remembered. Old friends met and strolled through the rose garden, afterwards sitting down to a splendidly served tea.

Pastor R. Robinson presided at the Evening Meeting, Mr. H. Huckett (Missionary-Elect) read from Romans i., and Pastor Staddon (from Suffolk) led us in prayer.

Pray for the Biblewomen

Mrs. Morling spoke of the difficulties of the Biblewomen in the Namakal field. The Indian Christian women go to them for advice, not only on spiritual matters, but also on all sorts of difficulties which occur in their domestic life. The Biblewoman needs not only to be a devout follower of our Lord, but also one possessed of great common sense. Pray for our Indian sisters.

Miss Putnam gave a graphic description of a rickshaw ride to Kollatur, which was accomplished after much difficulty, when she was eventually enabled to meet some enquirers who needed help. Our sister gave us an instance of answered prayer, and reminded us of the great importance of personal testimony.

Mr. Booth spoke of some enquirers living in the twilight of Christianity. We should try to see things from their angle. He told of an interesting interview with two high-caste students who were studying the Scriptures for an Examination. The light of the Word entered, and made the young men seek more light, but following the Word meant loss of temporal position and prospects. Like the young man of old, they "went away sorrowful."

The Angle of Approach

Mr. Morling gave us a very stirring address, speaking of the changed conditions in India. He spoke of overflowing schools, great opportunities for camping tours, the attractiveness of lantern lectures, and the distribution of Bibles and pamphlets. The hungry hearts of Indians were no longer satisfied with forms and ceremonies. In some cases they had built their own prayer houses, and were now asking for more preachers.

The Open Door

Pastor Robinson and our Secretary asked for our offerings and stated that two good friends had made a promise to double the amount received up to £50*

Mr. J. B. Collin warmly thanked Mr. and Mrs. Anderson for their great kindness in entertaining the friends, so promoting the interests of the Mission.

Mr. Anderson spoke of his and Mrs. Anderson's pleasure in finding so many friends responding to their invitation.

The day was one of much enjoyment and blessing. All the arrangements were carried out in a splendid way, and we went home thanking God and his dear servants at "Wayside." C.W.

* (The offerings received amounted to £53 12s. 10½d. to which £50 was added as the gift of two friends).

Reports of Meetings.

Haworth, Hall Green.—The Annual Missionary Meetings were held on July 4th and 5th, when Mr. E. A. Booth and Mr. D. Morling visited us. We can say with thankfulness, "We are glad of their coming, for they have refreshed our spirits." A public tea (the provisions for which were given by friends) was served on Saturday. Visitors from Bradford and Siddall and other Churches joined us. They greatly appreciated the evening meeting, at which Mr. Kane took the chair. In his remarks Mr. Kane pointed out that if the Mission in India had been the means, in God's hand, of saving one soul, its existence was justified. Mr. Morling directed our attention to the pathetic figure of the Indian sitting in darkness—without God, without hope. He contrasted this pitiful creature with the converted Indian upon whom the Sun of Righteousness has arisen with healing in His wings. Mr. Booth stressed the appeals of Paul to believers that prayers should be made continually for the furtherance of the Gospel.—On Sunday morning Mr. Booth gave an enlightening and confirming message, which was particularly seasonable, on the work of the Holy Spirit in separating God's chosen

servants and in giving grace to the Church to bid them God-speed. In the evening Mr. Morling preached from the words "There shall be an handful of corn in the earth . . .," and with joy we considered the wondrous works of God in sustaining His witnesses in the world.—H. M.

College Park, Lewisham.—A Missionary Meeting was held on June 24th in connection with our Women's Gospel Meeting, when we were favoured with a visit from our Missionary, Mrs. Morling. She gave a very interesting address on the lives of the non-caste women of India, and also told how wonderfully God had answered prayer. We pray that much blessing may attend the message. The collection resulted in £1 for the L.Z.A.—M. L. C.

Leigh-on-Sea, Gordon Hall, L.Z.A.—A helpful and enjoyable meeting was held on May 29th on the occasion of our Second Annual Meeting. Mr. P. J. Chambers presided, and addressed the gathering on the letters L Z A. An encouraging report was read by the Secretary, which stated that a large number of garments had been made. Our special speakers were Mrs. Morling and Miss Putnam, both of whom were listened to with sympathetic and rapt attention as we were carried in thought to India. Mrs. Morling spoke of her work among the women in the villages, of caste and how it hinders the work; also of the glorious triumphs of the Gospel. Miss Putnam addressed us from 1 Cor. xii. 20, and brought under our notice two members of the "one body,"—one an old woman, manifesting the grace of God in much bodily affliction; another, an earnest Christian girl, recently married, who seems to have lost the joy of the Lord. Much prayer was asked for by both missionaries. The collection amounted to £2 18s. 9d. Truly a time of refreshing from the presence of the Lord.—L. G. VESTEY.

The Christmas Boxes.

Will friends who will be contributing to this year's Christmas Boxes kindly note the following :—

1.—All parcels should be sent to Miss Hope V. Harris, "Nethania," 3, Cavendish Road, St. John's Wood, London, N.W.8, carriage paid, with a stamped and addressed postcard, for acknowledgment of receipt, enclosed, together with a card bearing the name of the contributing Church, School, Working Band or individual, for the HERALD list.

2.—All parcels should be sent between September 14th and 19th. If, for any reason unavoidable, parcels have to be sent in earlier than this, no acknowledgment must be expected until after the 14th, as no parcels can be opened before then.

3.—Please do **not** send the following, as they will not be forwarded: Fragile articles likely to be broken in transit, old Christmas cards, games of chance, xylonite dolls and toys, 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 nor other toys, please.** These only cause unnecessary jealousy, and do not go so far as smaller toys. Pencils, rubbers, cottons and other sewing requisites are always acceptable.

5.—Last year we tried a new method with regard to the medical supplies and lengths of material required in India. We asked contributors, instead of purchasing these things, to send in what money they had collected for them. This money was divided up and posted out to our five fields, each of which was able to purchase in India their own medical requirements and lengths of material in the proportion required. By this means we gained the advantage of extra space in our boxes—space which, as our supplies increase, becomes more and more valuable. As our workers in India report that this plan worked well last Christmas, we are adopting the same method this year, and shall be glad to receive any contributions for these two special purposes, by post or enclosed in the parcels sent.

6.—Any contributors who would be interested to see the collection of things to be sent, before they are packed, are welcome to call at "Nethania" between September 24th and October 8th.

HOPE V. HARRIS.

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th

GIFTS FOR THE LORD'S WORK.

Received from June 10th to July 9th, 1931.

General Fund.

	£	s.	d.
Watford Tab., Coll....	1	14	6
Stratford, Gurney Rd., Boxes for Namaka! Ext.	9	14	0
S.S. Coll.	2	18	8
B. Box		10	3
2 Boxes	1	5	0
Subs.	1	2	6
Tunbridge Wells, Coll.	3	2	1½
Y.M.'s Hostel	1	8	0
Lit.		1	2
East Ham, Coll....	2	18	11½
Gt. Gransden, Coll.	1	11	4½
Boxes	7	8	1
St. Neots, Coll.	1	5	0
West Ham Tab., A Friend		2	6
Pembrokeshire, Horeb, Coll.		11	8
Mrs. A. Davies		2	6
,, D. Evans		2	6
,, E. George		2	6
Mr. D. Phillips		5	0
,, M. John		5	0
,, J. L. Jenkins		5	0
Masboro, Boxes, S.S.	2	2	4½
B. Box	1	6	4
Home Box		18	2½
Bradfield St. George, 11 Boxes	3	15	2
Coll.	2	5	0
Friston, Coll.		14	5
Boxes, S.S.		12	2
Mr. Nicols		3	7½
Mr. Cooper		5	2½
Gordon Morsley		4	10
Aldringham, Coll.		15	10
Boxes, Mrs. Blowers		5	4
Mr. Foster		2	3
Mr. Oxborrow		2	6
Mr. Horling		1	8
Sudbourne, Coll.	1	14	1
Boxes, Mrs. Beadon		5	0
Mr. Fly		6	0
Mrs. Rayner		7	4
Mrs. Smith		8	0
Mrs. Grimsey		8	4
Chantry Farm		4	0
S.S.	2	5	1
Charsfield, Coll.		15	0
B.C.		6	6
Grundisburgh, Coll.	2	2	0
Rhondda, S.S. Coll....	3	10	0
Nunhead, Eveline M. H., Coll.	2	0	0
Ilford, S.S., B. Box		15	6
Billericay, Coll.	2	18	0
Crowfield, "A Friend"		10	0
Ipswich, Zoar, V.B.D.		5	0
Walsham-le-Willows, T. Don.		10	0
Yarmouth, Coll.	3	6	2½
S.S. Box	1	8	0
Leigh-on-Sea, Gordon Hall, Coll.	2	15	8½
Belvedere, Junior B.C.		12	4
Senior B.C.	1	4	2
S.S. Coll.		10	0
Chapel	2	11	8
Henfield, Coll.	1	14	11
Courland Grove, S.S. Coll.		8	6½
B. Box		1	10½
Hounslow, Zoar, S.S. Coll.	2	4	5
B.C.		13	6
Yateley, Coll.	4	10	0
Tottenham, Coll.	1	2	6
Chadwell St., Coll.	24	0	0
Lewisham, S.S.	1	13	6
N. Finchley, S.S.	1	1	9
Hounslow, Zoar, Mrs. Girdler's Box		5	2½
Bethnal Green, Mr. & Mrs. E. A. Toms	1	0	0
Richmond, S.S. Box	1	15	7½
Senior Class		14	11½
Y. P. S.		8	1
Mission Sunday	4	2	8
Sundries			2¼
Bethnal Green, J. Rondean's Farthgs.		1	2½
Croydon, Salem, Mr. Payne, Sub.	1	0	0
Newhaven, S.S. Box		15	0
Grays, S.S. Don.		3	6
Sturry		7	1
Kilburn Vale, S.S. Boxes		9	9
Walsall, S.S.	1	14	6
Mr. A. Beebee		3	2
,, H. Beebee		6	9
,, S. Beebee		4	11
,, S. F. Burns	2	12	0
,, Farrington		7	7
Mrs. Orton		9	0
Miss Peace		1	7½
Mr. S. Peace		5	10½
Cottenham, Miss F. Cooper	1	0	0
Brentford, Mr. J. Secrett. Sub.	2	0	0
Croydon, Salem, Coll.	1	2	6½
Haworth, Tea Proceeds	3	16	6
Public Meeting	2	10	10
S.S.	1	1	0
24 Boxes	7	12	2
Coll.	7	8	2
Accrington, Zion, 16 Boxes	5	6	1
Coll.	1	17	5
Southport, Coll.	4	6	0
Boxes	3	2	7½
Accrington, Ebenezer, Coll.	2	10	0
	£181	2	1¼

Personal.

	£	s.	d.
Mr. & Mrs. A. J Rippin		10	0
"S. G."		10	0
Mrs. J. A. Monck	1	11	0
Mr. P. Edwards	1	0	0
Miss A. Blunt	1	0	0
Mrs. Stevens		5	0
Mr. F. R. Wallis, Sub.		10	6
Mr. F. Thickett		10	0
"Subscription"	96	17	6
Anon., Luton		5	0
Mr. J. Turner, $1		4	1
Mrs. E. E. Brett	2	10	0
L. P., Ipswich	5	0	0
Deeping, A Friend	1	0	0
C. H. Acton		10	0
A Friend, per Mr. Gosling	5	0	0
J. B. Collin, Don.	250	0	0
Mrs. Aston		2	6
Miss G. M. Dye, Box		6	6
Daisy Gardiner, Don.		15	0
	£368	7	1

Miscellaneous.

East Ham, Lit.		7	10
St. Neots, Lit.		2	8
Readers of the Christian, per Marshall, Morgan & Scott, Ltd.	18	0	0
Walton-on-the-Hill, G.M., Coll.	51	17	10
Add. Coll.	1	15	0
Legacy, Miss E. M. Salisbury (dec.)	104	10	0
Div. 5 p.c. Stock, £972-17-6	24	6	5
Hastings, Lit.		3	0
Tottenham, Lit.		10	0
Sale of Curios, per Mr. Morling	10	4	2
Div. 2½ p.c Cons., £39-1-11		4	10
2½ p.c. Cons. £451-7-5	2	16	5
	£214	18	2

Pension Fund.

Div. 5 p.c. Stock, £2861-5-9	71	10	7
Div. 3 p.c. Stock, £935-1-3	7	0	3
Div. 2½ p.c. Cons., £1067-14-5	6	13	5
	£85	4	3

Rays.

	£	s.	d.
Per Mr. W. J. Shipton	1	0	5

Reports.

Ipswich, Zoar		1	6
Yarmouth		1	0
Richmond		2	6
		5	0

Herald Fund.

Stratford, Gurney Rd.		15	0
Masboro	1	4	0
Ilford		9	0
Old Hill, Staffs.		12	6
St. Albans			9
Courland Gr.		12	6
Ipswich, Mt. Zion		1	0
Crowfield	1	10	0
Ipswich, Zoar	1	4	0
Yarmouth		15	0
Belvedere	1	7	6
Tottenham		6	6
N. Finchley		4	6
Richmond	2	3	0
Hebden Bridge		6	6
Accrington, Ebenezer		10	6
Cransford		8	0
Haworth		17	6
Accrington, Zion		16	0
PERSONAL :—			
Mrs. E. E. Brett		10	0
A. E. Jones		1	5
Mrs. Miller		2	0
Miss Nugent		7	6
Mrs. Jewers		5	0
Mr. Whitelegg		3	0
	£15	18	3

Extension Fund.

	£	s.	d.
Div. 5 p.c. Stock, £2629-0-10	65	14	6

Ladies' Zenana Auxiliary.

Subscriptions to July 9th, 1931

Accrington, Ebenezer	2	10	0
Bedford, 6 Boxes	3	4	3
Bedmond, Collection		18	4
L.Z.A. Box		19	4
S. School Box		18	4
Bexleyheath, Gift Week		2	6
Mrs. Binks & Miss Edgler	2	0	0
Brentford, Collection	4	4	6
Chadwell St., Boxes	23	15	9
Courland Gr., Coll.	1	17	0
Epsom, Misses Humphreys, Sale of wool toys		12	0
Fulham, Y.W.B.C.		6	2
17 Boxes	6	5	0
Grays, 3 Boxes	1	18	3
Hartley Wintney, Donation	2	1	10
Highbury, 1 Box & Donation	1	15	6
4 Boxes & Sub.	4	8	6
High Wycombe, Thankoffering		2	0
Horsham, 9 Boxes	3	16	3
Subs. for supt. of Biblewoman	2	4	0
Ipswich, Mt. Zion, Collection		8	6
Ipswich, Bethesda, Girl's P. & W. Band, for supt. of Naomi	5	0	0
Women's Bible Class Coll.	1	0	0
Women's Gospel Mtg., Coll.		17	3
Ipswich, Zoar, Coll.	2	1	6
Irthlingborough, Boxes	2	0	0
Irthlingborough & District	1	12	0
Lewisham, Gift Week	1	10	0
Wom. Fellowship Coll.	1	0	0
Subs. for supt. of B.W.	2	8	0
Newbury, Gift Week		3	6
Otley, Collection		10	6
Ponders End, Miss M. Barrett, Box		8	6
Southport, Needlework Guild	1	0	0
Miss Chalker, Box		5	4
Swindon, 7 Boxes	3	5	2½
West Ham, Ladies Prayer Mtg., Box		14	0
Woolwich, Enon. Mrs. Taylor, Box	1	16	0
L. M. P.	1	0	0
PERSONAL :			
Anon. For supt. of B.W.	15	0	0
Anon.		10	0
A Gift	2	7	6
Anon.	15	0	0
"Wayside," Garden Mtg., 2 Friends	50	0	0
	£173	17	3½

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 ; TAMIL TEXTS 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.

Donations for the S.B.M. should be sent 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.

Gifts 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.

Vol. XXX. *New Series, No. 297* September, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



SHRINE NEAR SENDAMANGALAM OF SELLAI, THE GODDESS OF CHOLERA.
The horse is the vehicle of Sellai, the swing is for her to rest in after journeying.

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

LADIES' ZENANA AUXILIARY

SEMI-JUBILEE CELEBRATION & VALEDICTORY MEETINGS,

Mt. Zion Chapel, St. John's Wood Rd., N.W.

TUESDAY, SEPTEMBER 15th, 1931.

Meeting for LADIES ONLY, 3.15 p.m. Mrs. SILVESTER presiding.

Public Tea, 5.30 p.m. Public Meeting, 7 p.m.

FAREWELL to Miss E. PUTNAM and Miss S. HAZEL.

SOUTH-EAST LONDON UNITED MISSIONARY RALLY

Zion Chapel, New Cross Rd., Deptford, S.E.

TUESDAY, SEPTEMBER 22nd, 1931.

Mr. JAS. B. COLLIN will take the Chair at 6.30 p.m,

Addresses by

Messrs. D. MORLING, E. A. BOOTH, H. A. HUCKETT.

ANNUAL MEETINGS of STRICT BAPTIST MISSION

Leysian Mission, City Road, London, E.C.

TUESDAY, OCTOBER 27th, 1931.

Valedictory to Mr. H. A. HUCKETT (Missionary Designate).

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. XXX.] SEPTEMBER, 1931. [*New Series*, No. 297

The financial year of the Mission closes on September 20th. Amounts received after that date will not be included in the accounts for the current year. It will greatly help our Financial Secretary if remittances are made early in the month.

The Missionary Spirit

THE missionary spirit is the disposition which seeks the welfare of others. It is the frame of mind which desires to share one's knowledge and blessings with others.

The missionary spirit was most perfectly exemplified in our Lord Jesus Christ, when for us men and our salvation He laid aside His eternal glory, came forth from the Father to this sin-stricken world, and for the sake of sinful man humbled Himself until he gave Himself up to the shameful death of the Cross. In referring to this journey from the Throne of Glory to the Cross of Woe, the apostle exhorts the believers at Philippi, "Have this mind in you, which was also in Christ Jesus."

The Gospel of Jesus Christ is essentially missionary from beginning to end. His very advent was the expression of His love for a sinful and unworthy race; His work in this world was a continual seeking of the good of others. Even His enemies testified, "He saved others." His last command on earth to his disciples, was His still unchanged commission, "Go ye into all the world and preach the Gospel to every creature."

The Missionary Spirit

The true missionary spirit is the product of love and is utterly opposed to selfishness. It recognises that the possession of the Gospel involves an obligation to impart the Gospel. This disposition was so developed in the apostle Paul that he could write to people who were in a position to test the statement, " I am become all things to all men, that by all means I might save some."

It was the missionary spirit in the early Church which led men, at great personal risk and arduous toil, to bring the Gospel to heathen and idolatrous Britain. It is the same spirit that still inspires the Church of Jesus Christ to take the Gospel message to all men everywhere, near and far.

Faith and Works.

The missionary spirit is eminently a practical spirit. It is not content to hold a theory or cherish an emotion, but it must express itself in action. It is continually manifesting itself in intercessory prayer and in deeds of compassion. It does not ask in selfish, complacent tones, " What has the condition of the heathen to do with me? " or " Am I my brother's keeper? " Nor does it take refuge in the drear despair of fatalism and say, " What is to be, will be." On the contrary it seeks to follow in the footsteps of Jesus Christ who went about doing good and who had compassion on the multitudes. It seeks to carry out the will of the Lord, who, looking down the avenue of the centuries, to the end of this age and His own return, said, " This Gospel must first be published among all nations."

Our Foreign Field.

News of the Month.

MADRAS.—Return from the Hills.—We returned from Kotagiri, on the Nilgiri Hills, on June 22nd, and found all working well in Madras. The season has been exceptionally hot and dry. Since our return, however, we have had some good rains, and this has brought the temperature down to bearable point. As is usual at this time of the year, the air is very still and humid, and in Madras one's skin is never dry.

Paniadipatti Harvest Meetings.—After a week in Madras, putting things in order, we travelled south to our Paniadipatti Field for the Annual Harvest Meetings. It was a great joy to note the various improvements over what was noticed two years ago, when we were there for similar meetings. We

have to praise God for the strength given to Miss Green, enabling her to become such a tower of strength to the churches and work in those parts. Particularly happy meetings were held in the large pandal erected for the purpose. Quite five hundred people gathered to the meetings, and at the roll-call of churches at the united communion service thirty out of thirty-five churches responded.

Dohnavur.—Having an invitation to visit the well-known work conducted by the Dohnavur Fellowship under the leadership of Miss Amy Carmichael, and Dohnavur being but forty miles from Paniadipatti, we took the opportunity of going on to spend a day with those prayer warriors at that station. It was a day of a lifetime, and an inspiration to more utter devotion to the Lord of Victory.

Prayer Day.—Saturday, July 18th, was observed as our Madras Prayer Day in the Hostel Prayer Room. Morning, afternoon and evening were spent at the throne of grace petitioning the Master for those things that we agreed before Him were those gifts and blessings which He desired us to have, and on behalf of those for whom special prayer was asked. L. WATTS.

* * * * *

KOLLI HILLS.—Fever.—May and June are usually very malarial months here, and although we are never entirely free from cases of fever, those two months see one of the two malaria epidemics of the year. Last year was an exceptionally healthy year, but this season has been equally **un**healthy. Practically everyone connected with the Mission has suffered from the malignant type of malaria that devastates the Kollis. In the house Mrs. Thrower has just recovered from an attack of fever, but we are thankful to record that I myself and our two little boys have kept fit and well during the time of sickness. We hope that from now onwards the epidemic will abate. The hill folk have suffered much.

Building.—Work on the row of rooms needed to enable us to vacate Mrs. Brand's kitchen and store-room is proceeding, though under great difficulties. We are having to build in the rainy season, and fever punctuates the activities of the workmen, and so on.

Enquirers.—There are several enquirers in various parts of the Hills. Please pray for them and for us, that we may have the grace of wisdom to know how to give them a helping hand, and also how to judge of their sincerity.

Wedded.—At the end of May we conducted a double wedding at Puliampetti. The brides were both "products" of the Girls' Home at Valavanthi, and the bridegrooms are employed, one in the carpenters' shop, and the other gaining experience in bricklaying, plastering, and allied processes under Stephen, our Kolli Hills Christian maistry. Two of our young friends are members of the Church, and we hope that the other two will be brought in later. Both of the couples are related to our Puliampetti Christians. Great was the joy of old Peter and Paul and their wives on the day when the school-chapel was filled with people to witness the first Christian marriage ceremony ever held in their village.

D. A. THROWER.

The Shadow of a Great Rock.

M. THROWER.

THERE are two trysting places at which we rest as we journey up the side of our Kolli Hills. The first of these goes by the name of Jumbothu. There is a huge rock at this place, and as its situation is the chief reason of its usefulness to weary travellers I will just give you a picture of the approach to it.

We leave Sendamangalam as early in the morning as our sleepy heads will let us wake up. If you are awake too, you can see us start. See, a jutka comes out of the bungalow gate. That contains all the hand baggage, a woman and a boy. During the four mile journey to the foot of the hills we change over, and Vivian or I take a turn in the jutka. But we put the woman and the boy in for the first stage because we want to make sure of them leaving Sendamangalam with the party! Next, behind the jutka, comes Vivian on a man's shoulder, then Irwin in his cot (trying to rise higher than his brother) on a man's head. Bringing up the rear are Dobbin the horse, and his rider. We get over the first two miles quickly, for the morning air is fresh, and the sun has not yet risen over the Kollis. Then, as the distance traversed gets longer and the burdens feel heavier, we gradually slow down, especially at the third mile, where the path is very sandy and the going hard. We aim at reaching the foot of the hills before the sun rises, but we are seldom able to do so.

So, we sit down on stones in the shade of a bush and drink water or tea, as the case may be. The coolies who were sent off from Sendamangalam with the heavy luggage at least an hour in advance, are all here at the foot of the hills, as jolly as possible. They set out early in order to be up before the heat, but they do like company. It is so much more fun than travelling singly, and fun makes the burdens lighter. Here also, we meet the dholymen, each of whom is on the lookout for the lightest person to carry! So we have a very animated picture of about thirty men waiting to carry us and our effects up the Kolli Hills. There is a little sorting out of luggage and an exchange of news, roping up of dholies, and finally we set off, and go up and up and up. First of all we are surrounded by the cactus plant, because scarcely anything else will grow among the rocks and stony wastes at the foor of the hills. Then, as the path winds up and up, the character of the undergrowth gradually changes. One sees little ferns in nooks, and other plants belonging to cooler climes. Still we go up, up, up—the bundles get heavier, heavier, ever heavier. The shoulders of the dholy-bearers begin to ache, and every now and then we stop to get a thorn out of a man's foot, or unhook a garment from a prickly hedge. The

Tiring Ascent.

person in the dholy begins to think that her feet are in the way, the baby gets fretful, and Vivian wants a change. It is just then—just as the weary, aching feeling comes—that we have the prospect of Jumbothu immediately ahead of us. Yes, we can hear the trickling of the stream, and soon we see the ravine down which the stream runs—a deep gorge between two hills. Next, we emerge from the undergrowth completely, and traverse a somewhat slippery rock over which the stream runs, and here we are.

Restful Shade.

Now for the picture. The bearers set down their burdens and with one dive make for the stream, where they drink, bathe, splash, play and shout. Those of the company who have to wear topees (poor things) doff these at once, for no sunshine can hurt their heads under that grand rock. We then take a little refreshment and lounge about as if the whole place belonged to us—for I must tell you that one does not possess that feeling in a dholy. It is here that both carriers and carried get what is termed one's 'second wind,' and although we still have two-thirds of the distance to travel, and by far the hardest climb is yet to come, everything seems to go with a swing after Jumbothu.

On the crest of the hill we cross another rock which bares its face to the full blaze of the sun. It gives no shade, but as a matter of fact radiates so much heat at noon that the men run over it because it blisters their bare feet.

As I said at the beginning, it is the setting of the rock that counts. It is the shadow of a great rock *in a weary land* that means something, and speaks of refreshment and comfort. May this little description of Jumbothu make each of my readers rejoice with us afresh at the mention of the Rock of Ages, and let us remind ourselves of our present privilege of resting there as we journey up Hill Difficulty.

After the Examination.

G. K. CARTER.

ONLY those who have taken an examination know what a feeling of relief one has when it is over. I have that feeling now, and it is just delightful to feel I have done with language examinations. Not that I have by any means finished with language study. I have but touched the fringe of Tamil and like it too well to stop, and, of course, it is also necessary to continue and one is constantly learning.

For days beforehand, the examination looms in front like some mountain to be scaled. First comes the written part, and that is not so bad, for it can be written quietly without

having to face the examiners, but the following week comes the oral part, and in spite of one's efforts and resolutions to be *calm*, this produces a good deal of heart thumping and creates a storm of feelings within. Because of this one probably does much worse than at ordinary times. At length it is over. The candidate anxiously scans the faces of the examiners to try and get a clue as to how things are. One very kindly and laughingly said to me, " We shall not say to you ' Go and come.' " Immediately I gathered his meaning. I should not have to face the examiners again in the same way as I had that day, so I went away full of relief and hope. Then came the days of waiting for the final result, and it was with praise and thankfulness that I looked at my certificate and saw the word " passed." Praise the Lord.

Passed!

I would like to take this opportunity to thank all who have helped by prayer, and I do so most gratefully. God has given good success, and now I can look forward to fuller service in the way of work among the people and with the Biblewomen. Will you please remember this in prayer. I realise the responsibility, but I was given a happy rendering of that word a little while ago. " Ability to respond," and that is just the need. Pray that we all may ever be in that place of responsiveness to Him in whom is all our supply. " When I sent you . . . lacked ye anything?" I shall have to say, " *Nothing*, Lord, except more trust in Thee."

Open Doors.

EVELYN C. BRAND.

THE door stood open, as it always does in an Indian house when the mother is at home.

" May we come in? " we said, and stepped into the clean, shady room.

By the windows being kept high up somewhere in the roof, one is made conscious of the cool restfulness of the shadows.

" Do sit down," said our hostess, and we were soon chatting in a natural way about family and village matters. Her husband is a Government official stationed here for a time, and they one of the only two Christian families in Sendamangalam (besides our workers and school-children). We feel it deeply important to try and help them to realise their great responsibility of witnessing for Christ in this hard heathen centre where there are none of their own class who believe as they do. It is so easy to drift silently among those who despise their Lord.

Drifting Silently.

Two pretty girls strolled in from next door. One a wife, the other a widow. " Why," we asked our friend, " is she allowed to keep her ear-rings and other jewels? "

" Oh, she is so young," she said, " they will let her wear them for a short time, but they will all be taken away next year." We sadly wondered how much more beside that is hers by right will they take away?

" She is still an innocent girl," said our friend, and we besought her to try and do all she could to win her and help her before it is too late and this innocency has been taken away.

" May we come and see you in the Bungalow? " they asked, and we were only too pleased to plan a convenient time to show them " our pictures."

We looked out for them at the time appointed, but someone else had evidently found out the plan and they did not come. We must go again and find out.

All this is very ordinary and is happening everywhere and every day. But when He brings them near us we stretch out eager hands, and our hearts nearly break with the longing " if by any means we might save some." Will you join us in prayer for this one?

Resuming the Task

VIOLET D. GREEN.

SINCE writing my last letter from the plains, I have been favoured with a period of rest on the Hills. To the European living in the heat of India's plains there is perhaps no word that has a more welcome sound than the Hills (unless it be one's Homeland!). The Hills! Yes, they stand for a cool bracing atmosphere, and beauty in nature wherever the eye rests. There have I tarried awhile, and my heart is full of deep gratitude to God for this provision of His love. That holiday has been a time of holy convocation, when not only physical needs have been met, but spiritual refreshment has been supplied, and there has been vouchsafed fresh anointing for further service. Now we have returned once more to take up the tasks which for a season we had laid down. What a contrast confronted us! We came back to climatic conditions calculated to drain every ounce of vitality; fierce, hot winds scorching and withering as they roar. Barrenness and desolation everywhere. Water supplies are fast giving out, and and humanly speaking, we may expect no rain until October. There has been no rain worth mentioning since last monsoon, a period of six months, and there are still three months yet before the next monsoon is due.

Resuming the Task

In Nature and Grace.

Such is the condition of the country, and as we look at the spiritual condition of the people, surely the former is painfully descriptive of the latter. Oh, how destitute they are still of the Water of Life, how desolate and dreary! The need all around us is intense, we are faced on every side with heathenism in all its hideousness and hopelessness. It does not become less hideous as the years pass by, on the contrary, the more one comes into contact with it, the more abominable does it appear. There is for the missionary great need for watchfulness, lest by reason of familiarity, that which at one time brought tears to the eyes and sent one to the Throne of Grace in a very agony of prayer, should now produce neither tears nor heart burden.

May we, as we take up our work this new term, have our eyes anointed and our hearts softened, that we may see these multitudes of perishing ones as with the eyes of the Saviour. How we yearn to be used of God to lead many of them to the feet of the Lord Jesus! I would ask the prayers of all readers that this year may be productive of much fruit to the praise of His glory, that the sojourn on the hill-top with all the fresh *inflow* of new life, physical and spiritual, with all its holy fellowship, may result in a great *outflow* of blessing here on the plains. May it be recorded, as of a former descent from the hill to the plain, that, "When they were come down from the hill, much people met Him."

The Work of a Pastor

L. WATTS.

FOR the past ten or more years Pastor M. Zechariah has combined the duties of headmaster of the school and pastor of the church at Poonamallee. As pastor he had charge of the congregations at St. Thomas Mount and Tandalam, which are six and eight miles away. Pastoral visitation, which is so necessary to the well-being of a church, and evangelistic work amongst enquirers and others, had of necessity to be somewhat limited, in consequence of the school work keeping the pastor in Poonamallee through the week.

The Missionaries' Conference recommended, and the Council of the Mission has agreed that Pastor Zechariah shall be released from schoolmaster duties in order to give the whole of his time to pastoral and evangelistic work. Teacher J. Devasigamoney has taken charge of the school as headmaster, with his wife and two other teachers as assistants. I have recently been over all the details of the work that Pastor Zechariah will

be able to do. They will, God willing, be as follows:—

Varied Duties.

(a) General charge of the Lord's day, and other services at Poonamallee, St. Thomas Mount and Tandalam.

(b) Pastoral visiting of all church members.

(c) Conducting regular Bible classes for young men and others in Poonamallee, Tandalam, Tiruvakadu and Nazarethpuram. There are groups of interested young men in each of these places. In Poonamallee alone there are 25 youths in the



THE FIFTH STANDARD AT POONAMALLEE SCHOOL.
Pastor M. Zechariah and Headmaster J. Devasigamoney in centre of back row.

fifth standard of the school, several of whom have already expressed a desire for baptism.

(d) Regular visitation of the five schools in the field for examination of Scripture lessons, and following up old scholars.

The work of the Strict Baptist Mission in Poonamallee dates from 1870. Will you join in prayer with us that this opportunity for more definite work in this field may be blessed of the Lord?

Car Festival at Sendamangalam.

B. L. MOWLE.

IN every village of importance there is an idol car in which to take round the village deity. In Sendamangalam we have two cars, one big and one small. They are very heavy and cumbrous things. The car festival is held once a year but not in all the villages at the same time. In Sendamangalam it is held in March, and in Namakal in April. Before the festival actually takes place the temple authorities have to call a government official to inspect the car to see if it is in sufficiently good condition to be used.

The car is dragged round the village by means of two heavy chains, and every person who touches and helps to pull it a little way is considered blessed, and whoever will not do so is supposed to have a curse resting upon him for the next year. The man who pulls or perhaps only touches the chain will return to his home with a smile upon his face, hoping to get some good crops the next year, or of whatever he stands in most need.

Cheap Merit.

At the time of the festival the cars are gaily decorated. The car festival at Sendamangalam is held in honour of the deity Nainasela Varadary. About a week before the festival actually takes place, notices are sent round to each house printed on brilliant yellow paper with a red border. The notice runs something like this:—

"*The celebration of the festival of the deity Nainasela Varadary will be conducted at Sendamangalam from March 5th to 15th according to the programme given below* (here follow details). P.S.—*Those who want to take active part in this festival must apply two days before the festival takes place, making the necessary payments to the trustees of the temple board.*"

For the benefit of the children the smaller car is pulled round after the big car. One realizes in a small way what such scenes must mean to our new converts who are so poor and ignorant. Pray for them, for at such times there is much festivity and the old life must pull hard sometimes.

The Divine Keeper

A. M. POOLE.

"*The Lord is thy keeper. The Lord shall preserve thy going out and thy coming in.*"—*Psalm cxxi, 5. and 8.*

THE Psalm from which the above words are taken might well be termed the Missionaries' Psalm. There are occasions, after some deliverance from danger, when it is specially realised that the Lord has been the keeper and

preserver. Such an instance I would like to relate here, so that our readers may, with the writer, praise the Lord for His keeping love.

The incident happened some time ago but the details are still very clear and vivid in my mind. I had been out in the morning as usual with one of the Biblewomen, there had been a journey of about 1½ hours in the bandy, during which time the Biblewoman and myself had sat quietly reading. Arriving at the village, we alighted from the bandy, met the second Biblewoman and proceeded along the village street. Here we had our meeting, the people gathered round and listened and afterwards some of them walked with us to the bandy. Then, as we got nearer to the bandy I saw that a little group of people had gathered, and standing in their midst the bandy-boy, looking somewhat scared and uncomfortable. When I came up to him I at once saw the reason, for at the feet of the bandy-boy lay a dead snake. I was not alarmed, for one often has to kill a snake and I wondered why he looked so scared. Then he enlightened me. After we had gone along the village street, he went to the bandy for something and there discovered this snake. It was a very poisonous one and had evidently been in the bandy quite *close to my feet* during the whole of that 1½ hours' journey, and yet *had not been disturbed.*

Unwanted Passenger.

Here was an opportunity. I turned to the little group and spoke to them for a few minutes of the wonderful power of our God, and of His deliverance in times of danger. I told them that this God *only* is able to save a sinner. They seemed greatly impressed and admitted that the gods which they worshipped could not deliver in such a way.

May some of these people realise that this God is their deliverer, not from bodily harm and danger, but their deliverer from sin. I would ask for prayer and praise of the readers of this little incident, prayer for these people and praise to God who is able to deliver.

Changes Amongst Indian Women.

ETHEL WATTS.

THE eyes of all nations to-day are upon India. No longer can she come under the category of the Unchanging East, for her changes are rapid and varied. Her other Eastern neighbours are closely watching her, some with great anxiety, others with more than ordinary interest, while some are wondering in what ways she is worthy of emulation. To-day great movements, some for better some for worse, are sweeping across this vast country, and one wonders what the

end will be. Many of the movements are of a political or social character, but there are also those of a religious nature, and it is cheering to note that in spite of politicians and propagandists who would like to turn every Christian missionary out of India, there are many who have responded to the call of the Evangel and are ready to bear their testimony to the Cross of Jesus Christ. While all these changes are in progress, there may be many who are wondering what is happening among the women of India at this present time. Are they still marking time, or does this progress and aggression affect them as well? Yes, it does, and in a very marked way. It is really remarkable to note that some of the biggest movements in this country are amongst the women. Politically they are taking part in the various organisations for the betterment of India. Gandhi has a vast army of women who are not passive onlookers but active workers in his campaign, and ready to follow him to prison for the cause they have pledged themselves to serve.

Release from Outworn Customs.

The most educated and enlightened of Indian women to-day are demanding for Indian womanhood emancipation from customs that have for centuries held them in cruel oppression and bondage. They are ready to stand side by side with the men folk and shoulder their part of the great burden that falls to the lot of the social reformer.

A great movement on foot is that of the abandonment of the purdah system. This is stronger, I believe, in northern India, where purdah is much more strictly observed than in the south. There may have been, years ago, many good reasons for purdah, in some ways it was a means of protection, but on the other hand it has meant great physical limitations, and women now begin to see that such forced seclusion is not for the ultimate good of womanhood and are demanding freedom from it. There cannot be a sudden removal of the purdah system, for such would result in a tremendous upheaval, but gradually women will have to be prepared for the change. Education among Indian women is making headway, and it is clearly one of India's urgent needs. The girls of India need an education that will train character on sound religious lines, and so lay the foundation of upright moral standards that will fit Indian girlhood for the emancipation that awaits her.

The Simon Report contained a striking statement when it said that " the movement amongst women held the key of progress." At the present day there are some fine women who are taking the lead and doing their very utmost to help their less fortunate sisters. There is an Indian proverb which says " A cart cannot run on one wheel," and men and women of India see that they must pull together in order that proper progress in the country's affairs may be maintained.

(to be continued)

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the recovery of Mrs. Thrower from a serious attack of fever.

For the health and strength continuously given to our Missionaries.

For the Ladies' Zenana Auxiliary, which celebrates its semi-jubilee this month.

Let us Pray—

That God will graciously guide the deliberations of the India Round Table Conference.

For isolated Indian Christians, who are greatly tempted to refrain from personal testimony for Jesus (page 168).

That the true missionary spirit may always possess each of us.

The Indian Statutory Commission Report and Missionary Work.

The Report of the Indian Statutory Commission, frequently spoken of as the Simon Commission, is recognised as a work of outstanding value, which for many years will be used as a trustworthy work of reference on Indian affairs. Scattered through its 853 pages there are remarks relating to missionary work, the outcome of the personal observation of the members of the Commission. These remarks show how such work appears in the eyes of a body of men who are used to dealing with all sorts of matters on a large scale.

In treating of the Religious Communities of India, the Report states :— "Of the remaining religious communities, the Indian Christians, from the point of view both of numerical and of political importance, call for special consideration. A Christian Church has existed in India for over 1,500 years. It now claims to be the third largest religious body in India, numbering in British India and the Indian States combined, about 4½ million souls, of which 2,775,000 live directly under the British Raj. Of the full total, approximately 1¾ millions are Roman Catholics and about 2¾ millions are comprised in other denominations. Since the year 1881 Indian Christians have considerably more than doubled their numbers. The many admirably conducted schools and hospitals founded and maintained by Christian missionaries of various nationalities and denominations, some of which we visited during our tours through India, compel a tribute to the splendid services they render. It was the missionaries who were among the pioneers of education for the illiterate; they maintain some of the best medical institutions in the country; and their work among women and children and for the depressed classes, is of special significance. The Missions have done splendid work in giving the depressed classes a new dignity and a new hope. Not the least admirable feature of their activities is that they have carried on their labours without offending the susceptibilities either of Muslims or Hindu, and have lived at peace and amity with their neighbours."

Tribute to Missionary Work.

Statutory Commission Report

" Christian missions were for generations the chief agents of education among the depressed and backward classes, and still continue to do work of inestimable value. In the Presidency of Madras alone, Christian missions have some 8,000 schools and 20 colleges."

Indian Christian Community.

" The Indian Christian community is widely distributed, but more than half of its members live within the Madras Presidency and the adjoining States. At the last census thirty-two persons in every thousand of the population of the Presidency of Madras were Christians--a total of 1,361,000. In the State of Cochin the proportion is as large as 268 per thousand, and in Travancore 292 per thousand. There has been a steady growth in the number of adherents to Christianity in Southern India. Converts, at any rate in British India, are drawn mostly from the lower castes of the Hindus, especially the depressed classes, and from the aboriginal tribes, and the religion they embrace gives them a new hope and a new standard. When a member of the depressed classes adopts Christianity, the census no longer counts him as included in the former category. There has also been a striking increase in the number of adherents in Assam, Bihar and Orissa, the Central Provinces and Hyderabad. The Indian Christians stand high in the table of literacy. More than one in five of them is returned as able to satisfy the test—a remarkable result, considering that so many are drawn from the lowest strata of Hindu society. The Parsis and the Buddhists are the only Indian religious communities which make a better showing. In English education the Indian Christians are second only to the Parsis, whose advantages are enormously superior. The achievement is a great one, and shows what good work is being done in mission schools."

Reports of Meetings.

Bedford.—L.Z.A.—On July 28th the friends interested in the work of the Mission held a happy meeting in the Schoolroom of Providence Chapel. At 6 p.m. about forty sat down to tea and saw the garments (amounting to ninety-six) made during the winter months by the ladies of the Working Party. Afterwards, at 7.15, a meeting was held, presided over by Pastor J. Gossling, of Hartley Wintney, who spoke of the condition of things in India and the immense population, comparatively few of whom were Christians. Now there was an open door for the preaching of the Gospel, but, with the present state of unrest, one did not know how long it would be so, and what need there is to use the present opportunity while it lasts. Afterwards Mrs. Morling gave a very interesting address. She spoke of the caste system, which made it so difficult to approach many of the women of India, and gave some touching instances of conversion, where all these barriers had been broken down, and those who at one time would not touch one another were seen sitting side by side at the Table of the Lord in happy fellowship.—S. E.

* * * * *

Sale of Work.—On July 29th a small Sale of Work was held at 18, Carver Road. In spite of wet weather, several friends attended and bought well, the financial result being £6 net profit. £2 10s. of this is kept as capital for further trading, 10s. for Christmas Boxes, and £3 has been sent to the funds of the L.Z.A. In the evening Mrs. Morling kindly came, and members of a happy little gathering asked her questions with regard to details of life and work in India, to which very interesting answers were given.—M. A. W.

"Rays from the East for Young People."

We heard recently that the good ship "Rays from the East" had put into harbour, as her Captain, "Uncle Arthur," had received another commission. He has rendered splendid service on this voyage, and the boat was in fine sailing trim when he hauled down his flag.

Due preparations for another voyage having been completed, the Blue Peter was hoisted on the appointment of Captain "Uncle Peter." Judging by the current number of "Rays from the East," the present Captain intends to maintain the best traditions of the service. We most heartily wish him and all that sail with him a very successful voyage.

[3s. per 100. Write to Mr. Shipton for a sample copy.]

Announcements.

Will Delegates please note that the Annual General Meeting of the Incorporated Association of the Strict Baptist Mission will be held on Tuesday, October 27th, 1931, at the Leysian Mission, City Road, E.C.1, and not at Kingsway as stated in the circular letter.

* * * * *

The South-East London United Missionary Rally will be held (D.V.) on Tuesday, September 22nd, 1931, at Zion Chapel, New Cross Road, Deptford, S.E. The chair will be taken at 6.30 p.m. by Mr. J. B. Collin, the President of the S.B.M., supported by Pastor L. Hills, Vice-President. Addresses by Missionaries D. Morling, E. A. Booth and H. A. Huckett.

* * * * *

Ladies' Zenana Auxiliary.—Semi-Jubilee Celebration Services and Farewell Meeting to Miss E. C. Putnam and Miss S. Hazel will be held (D.V.) at Mount Zion Chapel, St. John's Wood Road, N.W., on Tuesday, Sept. 15th, 1931. Meeting for ladies only at 3.15, Mrs. Silvester, L.Z.A. President, in the chair. Addresses by Mrs. Booth, Mrs. Morling, Miss Putnam and Miss Hazel. Public tea at 5.30 p.m. Public meeting at 7 p.m. : Chairman, Mr. J. B. Collin, S.B.M. President. Addresses by Pastor W. S. Baker, Pastor R. Robinson, Miss E. C. Putnam and Miss S. Hazel. Valedictory prayer by Pastor W. Chisnall.

A SOUVENIR BOOKLET (price 2d.) will be on sale, giving a concise account of the formation of the L.Z.A. and the work carried on during the twenty-five years of its existence, and will be a pleasing memento as well as useful for wide distribution to increase interest in the work.

* * * * *

The L.Z.A. Quarterly Prayer Meeting will be held (D.V.) at Courland Grove Chapel, Clapham, on Friday, September 11th, at 7 p.m. Miss S. Hazel will give a short address. It is hoped that a good many lady friends will be present to seek the Lord's blessing on the work in India.

* * * * *

Tamil Text Slips.—A further supply of Tamil Text Slips has arrived from India. The price is 1s. per hundred, post free. To avoid disappointment, early application is advised. Send orders with remittance to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

* * * * *

"The Growth of a Church." By Missionary L. Watts, of Madras. 20 pages, Illustrated with Indian scenes. One Penny. Price : 8d. per dozen or 5s. per hundred (post free). Orders with remittance to be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Engagements for September, 1931.

Pastor W. Chisnall.

6th, Ilford; 8th, Manor Park; 13th, Mayford; 15th, St. John's Wood; 16th, Homerton Row; 20th, Kings Langley; 22nd, New Cross; 27th and 30th, Prittlewell. Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

* * * * *

Missionary E. A. Booth.

6th, Middlesbrough; 8th, West Hartlepool; 9th, Newcastle; 13th, Bradenstoke; 15th, St. John's Wood; 16th, Homerton Row; 20th, Willingham; 22nd, New Cross; 27th, Wellingborough; 30th, Downham. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

* * * * *

Missionary D. Morling.

1st, Chadwell Street; 2nd, Clapham, Courland Grove; 3rd, Hastings, Ebenezer; 8th, Manor Park; 9th, Halstead; 10th, Bury St. Edmunds; 13th, Highbury, Providence; 15th, St. John's Wood; 16th, Poynings; 20th, Bermondsey, Lynton Road; 22nd, New Cross, Zion; 24th, Leyton; 27th, Wandsworth, West Hill; 29th, Ipswich, Bethesda; 30th, Prittlewell. Address: St. Stephen's Vicarage, Canonbury Tower, London, N.1.

Ladies' Zenana Auxiliary.

Mrs. D. Morling.

2nd, Bexley Heath; 3rd, West Ham; 9th, Wandsworth, West Hill; 15th, St. John's Wood; 16th, Chelmsford; 23rd, Ilford; 25th, Chadwell Street Sunday School, White Lion Street; 29th, Wood Green, Dovecote.

* * * * *

Miss Putnam.

2nd, Yateley; 14th, Staines; 15th, St. John's Wood.

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th

GIFTS FOR THE LORD'S WORK.

Received from July 10th to August 9th, 1931.

General Fund.

	£	s.	d.
West Ham Tab., S.S. Boxes	11	8	10
Chelmsford, S.S. Colls.	1	8	2½
Brentford, Mr. Gibson		10	0
Mr. A. J. Jeffs, ...		6	5
Martha		15	0
Walton-on-Naze, S.S.	1	4	0
Watford, Beulah, Miss Garner's Box ...	1	10	0
Occold, Miss. B. E. Hawes' Box (for Namakal Ext.) ...	2	12	0
Bethersden, Boxes ...	2	2	0
Newick, Zion, Coll....	2	12	10
Mr. & Mrs. Fisher's Box		10	0
Dunstable, Mr. Aish, Don.		7	0
Tring, Ebenezer, Coll.		7	6
Norwich, Orford Hill, S.S. & B.C.	1	8	4
Kentish Town, Boxes		9	0
Stratford, Gurney Rd., Coll.	1	15	0
Grundisburgh, Coll.		15	6½
Chelmsford, Coll. ...	3	17	2
Ipswich, Zoar, Coll.	5	0	0
Crowfield, Suff. Coll.	2	7	5
Gravesend, Zoar, S.S. Boxes, 1st Class...		1	2½
2nd Class		6	6
3rd Class		1	6½
4th Class		4	3½
Primary		9	1
Boys, 1st Class ...		4	9
2nd Class		10	11½
Leigh-on-Sea, Gordon Hall, Mr. & Mrs. Troupe, Don. ...		10	0
Woolwich, Enon, S.S. Don.	1	0	0
Courland Gr., Coll.	7	0	4
S.S.	1	6	4

	£	s.	d.
B. Box		4	1
Long Marston, Boxes, Chapel & W.M. Box	1	4	0
Mrs. J. Clappin ...		4	2
Miss E. Fungham...		3	6
S.S. Box		2	9
Miss Grace Clarke	1	5	7
Watford Tab., S.S. & Y.M.B.C. ...	3	10	0
St. John's Wood, Anon.		5	0
Wood Green, Dovecote, S.S. Colls....	1	3	2
Highbury, S.S. Boxes	8	18	1
H. A. B.		8	5
Mrs. Adams		11	9
Southery, Coll.	5	2	6
Leicester Providence, Ladies' Missionary Sewing Meeting	23	0	0
Fulham S.S., Morning		4	10
Afternoon	1	6	11½
Y.M.B.C.		4	2¾
Tring, Akeman St., The Misses Butcher	22	0	0
Coll.	26	16	8
Courland Gr., Pt. Coll.	1	5	0
Bromley, Coll.	2	13	0
Wood Green Park, Ridings, Coll. ...	3	0	0
Guildford, Coll. ...	6	0	0
Mayford, Coll.	3	4	6
Eastbourne, Pt. Coll.	2	5	0
Ramsey, Anon. ...	1	0	0
Leyton, Box	2	11	6
East Ham, Hope, Subs. & Dons. ...	3	5	6¼
Warboys, Gen.... ...	1	19	10½
Supt. of Sagayam	2	9	6
Manor Pk., Boxes ...	2	13	6
Smarden, Coll.	3	2	6
Laxfield, Coll.	3	7	3
Boxes	5	11	8
Rishangles, Boxes & Coll. ...	4	14	3
Walton-on-Naze, Coll.	4	10	0
Tunstall, Box		13	0
Siddall, Garden Party Coll.	1	0	0
Leigh-on-Sea, Gordon Hall, H.C.T. Birthday Gift	3	12	0
Bierton, Coll.	4	4	0
Needingworth, S.S.		15	6
Mr. Saunders' Box		7	6
Wandsworth, West Hill, E. Adams, Don.		10	0
Baildon St. Mission, Don.	1	1	0
Dorking, Sale, Bal. of Coll., etc.	38	6	10
Epsom, Mrs. Howell, Don.		2	6
Ipswich, Bethesda, Mens B.B.	2	0	0
Fressingfield, Coll. ...		8	10
Boxes: Mrs. Smith		3	5¼
Mrs. Reeves ...		4	2
Mrs. Byles		6	2¼
Brenda Clover ...		3	1½
Mrs. Ling		7	6½
Mrs. West	1	11	4¼
Y.M.B.C.		17	9
Mrs. S. Etheridge		6	10
Miss L. Rumsey		2	3¼
Miss N. Brown ...		4	7
Mrs. C. Burrows		4	1
Mr. L. Burrows		1	11¼
Mrs. Upsom ...		6	0
Y.W.B.C.		2	9
Miss Raymer ...		2	9
Miss Saunders ...		3	3
Mrs. Bolton ...		15	0
Mrs. Elsev		11	3
Miss Goodchild ...		5	9
Mrs. Symonds ...		3	9½
Thame, Coll.	3	5	2¾
Mr. Elton, Don. ...	1	0	0
S.S. Box	1	1	11½
Redbourn, Coll. ...	2	10	0
Manor Pk., Miss Launder		2	6
New Cross, S.S. offerings ...	15	12	7½
Brentford S.S.	3	18	1
Cambridge, Tenison Rd., Dons.	1	5	6
S.S. Boxes	1	1	2
	£295	18	3¼

Rays.

Per W. J. S.	1	0	11

Personal.

Brighton P.M., A Grateful Heart...	1	0	0
Miss N. Reynolds, Supt. of Orphans on Kollis	2	10	0
Birthday Thankofferg. 7 July		10	0
Mrs. Gardiner, Don.	2	0	0
A. E. Pratt, Don. ...	1	0	0
Mr. & Miss Bayes ...		10	0
Mr. W. Bishop, Box	1	4	6
Anon. for Scriptures	1	0	0
Mr. Upfield, Madras, Rs. 3		4	0
Miss L. Clack, Don.	5	0	0
Mr. H. E. Fletcher, Don.		2	0
N. Everett	1	10	0
Mrs. Gregg, for deficit		2	0
	£18	10	6

Miscellaneous.

Legacy, Mrs. E. A. Snell (deceased) ...	50	0	0
Sale of Literature ...	5	0	1
	£55	0	1

Herald Fund.

Brentford	2	16	7
Norwich		5	8
Kentish Town		6	0
Highbury		8	0
New Cross, Zion ...		11	8
Siddall		5	0
Tottenham		6	6
Laxfield	1	4	0
Fressingfield	1	0	0
Tunstall		6	0
Rattlesden		12	0
Guildford	2	2	1
Fulham		13	0
Warboys	3	0	0
Manor Pk.		19	3
Bierton		18	6
PERSONAL— Mrs. Gibson	1	0	0
W. T.		2	0
Miss Wild		10	0
Mr. E. E. Sears ...		5	0
Miss Robbins ...		5	0
	£17	16	3

Reports.

Laxfield		1	4
Bierton, per W. J .S.		1	6

Ladies' Zenana Auxiliary.

Subscriptions to Aug. 8, 1931.

Bassett Street, Boxes		12	0
Bedford, Coll.	3	7	0
Bethnal Green, Boxes	7	10	0
Bexley Heath, Boxes	1	7	3½
Bradford, 7 Boxes...	2	3	3
Brentford, 47 Boxes	28	0	0
Brighton, Boxes ...	17	1	0
Brixton, 13 Boxes ...	3	15	0
Bromley, Boxes ... Collection	1	5	0
	2	0	0
Broadstairs, 3 Boxes	1	0	0
Cambridge, Boxes ...	1	17	6
Subscriptions ...	1	7	0
Chelmsford, Gift Week		10	10
Clapham, Courland Grove, Boxes ...	8	5	0
Cottenham, Prayer Mtg. Box ...		15	2
Donations	1	2	0
Cransford, 8 Boxes & 1 envelope	2	9	8
Croydon, Derby Road, Boxes	12	0	0
Eastbourne, Half Collection...	2	5	0
East Ham, Subscriptions & Donations	2	0	5
S.S. for supt. of Rutinam		19	4½
Epsom, Boxes ...	10	6	6
Work sold	1	6	0
Finchley, Boxes and Donations	1	10	10
Women's Hour Box	1	14	3
In Memory of Mrs. Simpson	1	0	0
An aged Friend's Work	1	2	6
Fulham, Additional Box ...		3	9
Greenwich, Coll. ...	1	6	0
Boxes	6	10	0
Guildford, Boxes ...	7	18	0
Hailsham, Boxes	2	2	4
Haslemere, Boxes ...	1	12	6
Hastings, Garden Mtg. Coll.	8	0	0
Miss Adams' Box	1	6	10
Haworth, 14 Boxes ...	4	1	4
Hebden Bridge, Box		14	0
Highbury, 29 Boxes	13	16	8½
High Wycombe, Boxes	3	10	0
Hounslow, Boxes ...	5	2	6
Ilford, 12 Boxes ...	2	15	0

GIFTS FOR THE LORD'S WORK—(*continued*)

	£	s.	d.
Ipswich, Bethesda, Women's Bible Class, 50 Boxes	31	4	4½
Ipswich, Zoar, 14 Boxes	6	12	0
Kingston, Boxes ...	2	12	9
Laxfield, Boxes ...	2	6	2
Leigh-on-Sea, 8 Boxes	3	4	8
Leyton, Boxes	3	3	0
Women's Gospel Service	1	5	0
Manor Park, Boxes...	2	4	0
March, Boxes	5	10	0
Meopham, Boxes ...		5	0
New Cross, Y.P.F. Collection...		18	1
Quarterly Subs. ...	2	13	1
Women's Meeting	2	8	2
8 Boxes	3	10	3
Women's B.C. for Miss Green's bulls hire	6	0	0
Newquay, Boxes ...	6	5	1
Norbiton, 18 Boxes...	6	16	9
Notting Hill Gate, Boxes	6	15	6
Over, Boxes	4	2	3
Collection	1	12	0
Otley, 23 Boxes ...	3	1	0
Potten End, Boxes ...	7	2	6
Preston, Box		15	0
Prittlewell, 26 Boxes	12	3	11
Biblewomen's Salary ...	8	5	6
Rattlesden, Half-Yearly Subs.		6	0
Ramsey, Girls' B.C. for support of Barkium	6	6	0
Boxes	1	4	6
Raunds, Boxes		14	9
Reading, Boxes ...	5	13	4
Richmond, 28 Boxes	10	2	0
Subs. & Donations	1	12	0
Rushden, Boxes ...	2	4	6
Somersham, 7 Boxes	3	5	9
Stratford, 10 Boxes	6	2	10
Sunshine Band, for supt. of Bible-woman	7	10	0
Mrs. Clark, for supt. of Kolli Hills girl		10	0
Streatham, Boxes ...		15	6
Sudbury, 5 Boxes ...	2	7	3
Tottenham, Boxes ...	6	0	0
Tring, Boxes	8	14	0
Subscriptions ...	65	0	0
Support of Bible-woman	1	6	0
Tunbridge Wells, Boxes	6	18	0
Girl's Home, Kolli Hills		11	6
Walthamstow, C.E. Collection ...		3	9½
Boxes	8	10	8½
Women's Gospel Mtg., Farthing Fund	4	3	10½
Mission Working Party, half Coll.	6	1	
S.S. for supt. of Sandoshi	1	11	1½
Junior Week-night Mtg.: Farthings	4	7	
Warboys, Boxes ...	7	15	9½
Wattisham, Boxes ...	3	15	2
Wandsworth, West Hill 19 Boxes	8	9	11
Part supt. of Bible-woman		18	0
West Ham, Boxes ...	9	10	0
Wellingborough, Boxes	5	10	8
Whittlesey, Boxes ...	5	14	6
Subscriptions ...	1	0	0
Produce Box ...		10	6
Collection	2	10	0
Withington, Boxes ...	1	0	0
Wood Green, Dovecote, Boxes ...	3	10	9
Ladies Missionary Guild	1	0	6
Wood Green, Park Ridings, Boxes ...	4	7	6
Yateley, Boxes	1	1	6
	£517	6	5

PERSONAL.

	£	s.	d.
Mrs. E. Frost, Box...	1	0	0
Mrs. S. Forrester, Box		6	6
"An Invalid," Gravesend		10	0
M. G., Westcliff-on-Sea		5	0
Mr. & Mrs. Smith, for supt. of Gnarnum, Paniadipatti, ...	5	0	0
Mrs. Caplin		10	0
Mrs. R. Ridgwell, Box		6	0
Per Mrs. E. H. Chilvers, for supt. of Biblewoman ...	1	12	0
A Friend from Croyde		10	0
Mrs. G. Anderson, Box		7	11½
Mrs. Downing		3	0
Miss Rowell, for supt. of Biblewoman, Paniadipatti ...	5	0	0
Mr. J. B. Collin ...	80	0	0
Miss Gardner		7	6
Receipt No. 406 ...	1	0	0
Mr. A. Wapling ...		10	0
Mrs. L. Westcott, Sale of Work	3	0	0
	£100	7	11½

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; TAMIL TEXTS 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.

Donations for the S.B.M. should be sent 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.

Gifts 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.

Vol. XXX. *New Series, No. 298.* October, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



TINNEVELLY ZENANA WORKERS.
Standing: Miss Poole, Martha, Miss Green. *Seated:* Gnanatheebum, Mary, Paranjothie.

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

THE

Annual and Valedictory Meetings

WILL BE HELD (D V.) ON

TUESDAY, OCTOBER 27th, 1931,

AT THE

Leysian Mission, City Rd., London, E.C.

DEVOTIONAL SERVICE at 3.30 p.m.

Conducted by the Vice-President, Pastor LEONARD HILLS.
Missionary Sermon by Pastor C. B. MORTON, of Chatteris.

TEA at 5 p.m., in Leysian Hall. Sixpence. For 500 Ticket Holders only. Tickets admitting to Tea Rooms available at the Hall in afternoon.

PUBLIC MEETING at 6.15 p.m.

Chairman : The President, Mr. J. B. COLLIN.
Annual Report by the Secretary, Pastor W. CHISNALL.
Cash Statement by the Treasurer, Mr. A. J. ROBBINS.

FAREWELL to Mr. H. A. HUCKETT, Missionary-Designate.

Addresses by Missionary D. MORLING & Mr. H. A. HUCKETT.
Valedictory Charge by Pastor C. J. WELSFORD.
Pastor G. W. CLARK will offer Valedictory Prayer.

President's Farewell to Miss Putnam, Miss Hazel & Mr. Huckett.

THANKOFFERINGS. The Evening Meeting will close by 8.30.

S.B.M. Delegates' Association Meeting, at Leysian Hall, 2 p.m.
L.Z.A. General Committee Meeting (admission by ticket), Chadwell Street Chapel, 2 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. XXX.] OCTOBER, 1931. [*New Series*, No. 298

Items of Interest.

Annual Meetings.

WE are confidently expecting great gatherings on OCTOBER 27th at the Leysian Hall, on the occasion of our Annual Meetings. For some years these gatherings have been the largest held in connection with our denomination, and they have proved a source of inspiration to many. We are not content with large numbers, it is the spirit which actuates those attending which makes or mars a gathering. We ask all who can possibly come to help us by their presence, and to come in a spirit of prayer and expectation of blessing.

Farewell will be taken of three missionaries. It will be a helpful memory to each of them if a great number of friends rally to this last meeting of theirs in the Homeland before setting sail for India.

Sailing Dates.

Our missionaries, Miss Putnam and Miss Hazel, are travelling to India (D.V.) by the British-India s.s. "Mashobra," which is due to sail from London on Saturday, October 31st, 1931. His many friends in the Churches will be interested to know that Mr. H. A. Huckett, having completed his training for missionary work, is booked to sail from London on Saturday, November 7th, 1931, by the P. and O. s.s. "Viceroy of India."

1932.

The S.B.M. Calendar for 1932 is a veritable picture gallery of Indian scenes. There is a different photograph for each month. Twelve quarto sheets for sixpence! Six copies post free. It is wonderful value. Orders should be sent to Mr. J. C. Fromow, Sutton Court Nursery, Chiswick, London, W.4.

The Stranger.

From time to time some of the young people connected with our Churches at home proceed to India in various callings. On arrival they are truly strangers in a strange land. It would be rendering them a real service if the Pastor or Deacon of the Home Church would write to one of our missionaries, giving the names and Indian address of the travellers, so that our missionaries can get early into touch with these friends.

Our Foreign Field.

News of the Month.

MADRAS.—Konnur.—At the Men's Meeting at Konnur in July fifty men and sixty boys attended and listened attentively to the Gospel. It was like old days again, for the meetings in Konnur have not been good for three or four years. Preacher-Teacher Chelludurai has been placed there now, and he has been able to gain the confidence of the people once more.

Tathankuppam.—While having food with Chelludurai after the men's meeting, some inquirers from Tathankuppam came to see me. They had heard that I was to be at Konnur that night, and so came at nine o'clock. I saw them, and praised God for their testimony. Only ten days before, I had discharged the teacher who was working in that village. He had borrowed money from so many of the village people that on every visit I made to the place I was approached by them regarding the money that was owing to them. His testimony was so unhelpful to the Gospel that it was felt quite impossible to keep him. Immediately he was gone the inquirers felt free to come forward. Sunday afternoon services are now held in Tathankuppam, and we pray that there may be many who will come truly to know the Lord.

Vepery.—Four candidates were baptized by Pastor Ponniah at Vepery in August. One is the wife of the watchman at the Mission House. He was baptized nearly twenty years ago. His wife has withstood Christian teaching, mostly with indifference, frequently with outbursts of violent temper; but she rejoices now that the Lord Jesus has gained the victory. Another is a resident in the Young Men's Hostel. Another is the wife of Daniel, of Vepery.

Nazarethpuram.—A very good meeting was held in this village, where there is a group of interested young men. The people in this village are of the sweeper caste, and are Telugus, with connections in the Telugu Baptist Churches around Nellore, of the American Baptist Mission. While our school is conducted in Tamil, it is most evident that the language used in the home is Telugu, and those who have not been to school are not conversant with a very great deal of Tamil. Talking religion to them in Tamil does not get very far, as they use different words. L. WATTS.

Lonely Lakshmi.

M. L. CHRISTLIEB.

THE path to the village where I was bound led through a *cholum* field ripe for harvest; a woman was keeping watch. "What do they call you Amma?" I addressed her, in the friendly habit of the Indian road. "Lakshmi," she answered, a little fearfully; I was alone and must have been a somewhat inexplicable phenomenon to her. I looked at her face, in which there were lines of sorrow and resignation. "When you go home to-night, Lakshmi, who will be in the house?" The simple inquiry after her family opened unexpected floodgates. "Nobody, not a single one, my husband is dead, my son is dead, my daughters are married—far, far away; the house is empty." "Lakshmi, the house is not empty. When you go home to-night Someone will be waiting."

Desolate.

"No, no one is waiting, that is why I took this post of watcher. I cannot bear the empty house, it is better to be here in the field with the birds."

"Listen, Lakshmi. Someone *is* waiting. He sent me here to tell you so."

Nearly half-an-hour passed in the *cholum* field before I hurried on, fearing to be late for the women's meeting which had been arranged. I need not have troubled; they had not yet returned from the field. I sat down by the blacksmith outside the village and began talking to the quickly gathering group, naturally on the thing at hand, their blacksmithing, the heating in the fire, the hammering, the finished article —and the obvious parable. With the simple apparatus just in front, the words easily found their way.

"This is the teaching for us," said a woman; "Good teaching for me," said another, of whom I learned presently that life had dealt her the hammer blows of depriving her of husband and son.

At last the women came; in no time the little schoolhouse was filled, while others were still trying to get in; we held our meeting inside while the crowd waited outside, ready for us when we emerged with the familiar phrase, "We desire words of righteousness." So it was dark by the time I reached the *cholum* field on my return journey; not expecting to be so late I had brought no lantern, but dimly I discerned a figure in the path in front of me. "Who is there? You Lakshmi? So late? Why have you not gone home long ago? The birds are all asleep."

Longing.

"Oh I waited, how long I waited! Many hours you did not come. Tell me more."

In the dark we went on together—and did Someone walk

with us and take the hand of poor lonely Lakshmi in the *cholum* field and comfort her? Did a dim perception steal over her that she, the watcher against ill, was herself watched over for good, that goodness and mercy were following even her?

From "*An Uphill Road in India.*"

Returning from the Hills.

G. K. CARTER.

"*And He came down with them and stood in the plain.*"
—LUKE vi. 17.

HOW gladly we remember these words, and knowing He is the *same* to-day as then, we joyously count upon His presence with us as we once again leave the mountain tops and turn our faces to the plains and the work of another year. There is something very exciting about returning, and a looking forward to being with the people once again. The circumstances attending the return are not always delightful though, and one is glad to get into working order again.

Our last days at Kotagiri were very enjoyable. The air was much fresher and one could even have the pleasure of taking a vigorous walk to get warm! There was a good deal of wind which, though trying to some people, I thoroughly enjoyed. There is a certain exhilarating feeling as one faces it and feels its freshness, and sees the effect of it on the trees as it sweeps through the valleys and across the hill-sides.

The last day comes; we have packed and said good-bye to friends made while on the hills, and we are off. Once more we have the beautiful ride to Coonoor, the last for some time, and one tries to drink in as much as possible of the beauty of the scenery, that it may be imprinted on the memory and refresh one's thoughts in days to come. Then comes the journey down the ghat, always full of great delight to me, the scenery is so grand, and the trees, ferns, flowers and little streams and waterfalls are so lovely. The train is uncomfortably overcrowded and surplus of luggage is stowed in every available space, but all that is forgotten in the pleasure of the outside beauty we are passing through. We change trains at Mettapaliayam and off we go to Madras, travelling the whole night. We arrive early in the morning and very glad we are, for journeying at night is not very conducive to sleep and one gets very tired. We are soon at Kilpauk being welcomed with joyful salaams. We don't feel we want to look round much until we have had a meal. Then we begin, and hardly know where to, for what

Home Again.

with our luggage, and everything in the house packed up, it looks as though we have just moved or going to. Rats, squirrels, bats, cats, etc., haven't improved the look of things, and we soon begin waging war on the dust and dirt, turning out the spiders, etc. I find my room also occupied by a large family of frogs, and even manage to turn out some white ants and a scorpion.

It takes some time to restore order. Added to this, one realises that one is back in the heat. Perspiration streams off one, energy departs and there are continual raids on the water pots. Oh, for another breath of the Nilgiri breezes! One gets a little more used to it in a few days, though the temperature still hovers between 95 and 100 degrees. I have somewhat of a little shock as my mosquito net rolls out of the cupboard and soon get evidences of the little creatures' attentions. One had almost forgotten them, there are scarcely any on the hills, and now we must sleep under nets again.

Our next cry is for the *Dhobie* (washerman). The one we call cannot come. His wife is sick and, we are told, has been seized by a devil, therefore he cannot work. One is instantly reminded of what met the Lord and His disciples as they came down from the mountain. Not long afterwards one hears the noise of drums and other things that attend heathen funeral ceremonies, and one is brought face to face with the need once again, sees the enemy's work, realises something of his power, the darkness, the ignorance and suffering of the people, but one joyfully remembers the vision we have received on the mountain top of our Lord and His power, and trustfully and restfully look to Him and hear Him saying once again, "*All power* is given unto Me . . . go ye therefore . . . and, Lo I am with you alway."

For those who Pray.

L. WATTS.

THE following requests for prayer were made at our prayer-day meetings in Kilpauk, on July 18th. They are passed on that others may join us in definite petition.

JEEVANANTHAM, of Chintadripet, is the son of one of our Biblewomen, now aged and retired. He strayed into the far, far country as a young man, and was a grief to his mother. For some months now his brother-in-law, our headmaster at Chintadripet, has been seeking to bring him back to the knowledge of Christ. Jeevanantham has been attending the Bible classes held there in the school. He has shown signs of repentance, one of which was to give the woman who has borne his three boys the right of a wife, and they were married a few

months ago. He is out of regular work and can only get daily cooly work. We dare not offer monetary help, as that would prove a hindrance to the Spirit's work in his heart. He finds it hard to be strong in faith.

A young man in Koyembedu has been interested for some time, so much so that he saved enough to buy a Bible, bringing a little at a time for the teacher to keep till he had enough. He has attended the services, and was thinking about asking for baptism. His mother came to understand his intentions, and feeling the disgrace of her son falling into the Christian way so keenly, solemnly threatened to drown herself if he should do such a thing. The young man now hovers between obedience to the Lord, and to his mother. Let us pray him through to the Lord, and for his mother also.

DEVANESAM, a man in Ayanapuram, made a profession some years ago and was baptised. His parents and relatives are all heathen, and as they would not make suitable arrangements for his marriage with a Christian woman, and he could not be married with Hindu rites, he was tempted into sinful alliance, and has been a backslider for several years. He is not happy and often speaks to our preacher there of his desire to return to fellowship with the Lord's people, but he fears that the Church cannot receive him on account of his sin. Pray that he may be led to know that whom the Lord saves, He saves to the end, and the Father rejoices over the returning prodigal.

SUNDERARAJ, is the son of one of our preachers, and is also a member at Ayanapuram. His mother besought the Lord with tears at the meeting that he might be restored, for he seems to have lost all interest in spiritual things and does not attend the means of grace.

It is good that our workers should bring these instances of backsliding Christians to the Lord, especially those of their own families. It indicates a right jealousy for the honour of the Lord whom they serve. Will you join in earnest intercession for these, for to Him who saves to the uttermost shall be the victory.

Harvest Celebrations at Paniadipatti.

VIOLET D. GREEN.

ANOTHER Annual Festival has come and gone. With deeply thankful hearts we record that it was the best Festival we have ever witnessed.

For months before the event we had prayed constantly that we might see the putting forth of God's power and glory in those meetings, that it might prove the set time to favour

us with a gracious uplift, that the spiritual showers might be experienced. The Harvest Festival week is for us here, THE week of the whole year. What planning and thinking there was as the time drew near, what discussions and consultations. How much time and thought were expended. At last all was ready and the day dawned when the first meeting was to be held. How utterly dependent we are at such times upon the Lord, for we had no guarantee whatever that any would come. But we had committed all to Him, and now waited to see Him work, and we did not wait in vain. Does not the promise assure us, " They shall not be ashamed that wait for Thee? " So did we prove it as we watched the steady stream of people who began to come that first evening, and continued to increase till we had reached the goodly total of between seven hundred and seven hundred and fifty. As the meetings proceeded it was very evident that all these people had come to hear God's message. How my heart rejoiced to see this great crowd of men and women leaning forward and intently listening, not willing to lose a word of what was being said. Absolute quietness prevailed inside and outside during all the gatherings. It was interesting to learn that there were representatives from thirty out of the thirty-five congregations present, plus a number of Hindus who came with the one desire of hearing the message and, as we have since learned, were very greatly impressed, and have returned to tell others the wonderful things they heard!

Expectant Hearts.

Uplifting Messages.

It was our privilege to welcome Mr. and Mrs. Watts here for these meetings, and also a very fine Indian speaker, a converted Brahman. In each meeting we felt the power of God present, first upon the speakers as they gave us God's message, and then upon the hearers, of whom we may say, " Whose hearts the Lord opened, that they attended unto those things that were spoken " by His servants. Altogether there were ten meetings, six for adults, two for women only, and two for children.

In the afternoon of the last day we had an auction to dispose of the gifts which had been brought in kind. The collections, special gifts, and auction proceeds bring the contributions from our Indian Churches this year to considerably more than last year, and so in *every* way the Festival of 1931 was a great success. We thank God and take courage.

Will all friends who have remembered us in this matter accept our grateful thanks, and continue to pray now, that the blessings realised in the meetings may be carried back to the various villages and spread among the great number of village Christians, till all shall partake in a very real and widespread outpouring of the mighty showers of blessing.

Witnessing at Mohanur.

GEORGE CHAMPION.

TWO or three days ago I paid a visit to Mohanur and camped there from Saturday to Monday. Mohanur is a town about twelve miles from Namakal, situated on the bank of the Cauvery, where the soil is rich and well watered, and where palms and bananas are to be seen everywhere, as also are well-built and costly temples.

I staved in the house of an Indian Christian, the revenue officer of the place, and he put at my disposal a room, the doors of which opened out on to the roof, from which a good view of the whole town could be obtained, and the courses of the irrigation canals be easily followed by means of the cocoanut palms which thrive along their banks.

On Saturday evening, at about half past five or six o'clock, we walked round to the outcaste quarters of the town. The revenue inspector had told me that there was no interest in Christianity in Mohanur, but the people to whom we spoke listened with rapt attention. No voice was raised except that of the preacher; the men, women and children gathered sat drinking in every word.

Prayer and Testimony.

On Sunday we had a prayer meeting in the house in which I stayed. There were only six of us present, the revenue officer, a a survey student, a police officer, two others, and myself. Each prayed and the needs of the town were mentioned. On the same evening another visit was paid to one of the outcaste quarters of the town, but this time to a house meeting, not a street meeting, for several of



THE BATHING PLACE, MOHANUR.
Circular Boats (Coracles) on the bank of the Cauvery.

the young men of the place had expressed a desire to know more of our faith, and to receive more definite instruction. About a dozen of these young men were present, and clear Gospel teaching was given to them, and to the others who had gathered with them. We trust that these young men will be led to continue in their earnest desire to know more of our Lord.

We went to Mohanur a week later, during the annual river-bathing. After watching the people bathing for a little while, we preached in the main street, and then went to one of the important temples of the place. One man took us round and showed us the various idols in the temple, and we watched the sacrifices being presented, and at the same time endeavoured to point the worshippers to the One who was sacrificed for us. Later on, as we stood and watched goats, sheep and chickens slain outside the temple before the idols, opportunity also offered for us to point out how much more precious and efficacious is the Blood of Christ than the blood of "bulls and of goats."

We trust that our Saviour will open the eyes of some who heard the message of His love.

The Tinnevelly Biblewomen.

A. M. POOLE.

A BIBLEWOMAN'S work consists not only in the number of houses she visits, the hours she spends visiting, but also in the amount of time given to preparation, and this should be included in her programme. Our women here, go out morning and evening and visit, in their respective villages, the homes of the people; primarily their visit is to the women, but very often the men too will gather round to hear what she has to talk about, and, of course, the children are often there. Admission to the house is sought, this is usually granted, but if not, the Biblewoman sits outside and the women will come there and listen. First of all the Word of God is read and then the Biblewoman re-tells the story in her own words, and questions are asked, to see if anything has been taken in. Sometimes a very intelligent answer is given, another time the women will exclaim, "How do we know? We don't know anything. You tell us what to say." Following this, teaching is given, and a verse of Scripture is taught. Then, when the missionary visits, one of these verses is repeated. During one of my visits one woman quoted several verses of Scripture, one of which was "Christ Jesus came into the world to save sinners," and I had a talk with her about it, and this woman assured me she believed she was a sinner and that Christ died

for her and was her Saviour. Such an account as this would not be complete without a reference to the faithful Anammal, Miss Green's first Biblewoman. She was for years a whole-hearted fellow labourer and right-hand helper of Miss Green, and she passed into the presence of the King in 1927.

Paranjothie.

Until quite recently Paranjothie was our senior Biblewoman, now she occupies the responsible position of Matron of the school, with over forty girls to supervise. Her name means "Heavenly Light," and very often the Heavenly Light shines forth in her face. There was urgent need for a Matron in the school, and as she seemed the most suitable she was appointed in March, 1931.

Paranjothie was born of Christian parents, in Colombo, educated there and at Tuticorin up to the 8th standard, and she was brought to know the Lord at the age of fifteen. Her work began here in 1926, and after some teaching as to our methods and more instruction in the Word of God, she did very good work as a Biblewoman. Later she came to see the reason and need for baptism, and in May, 1927, she was baptised. She is a woman who has known much sorrow, for of her seven children only two are now living, but she rejoices in the fact that they both know and love the Lord, and are seeking to train their children aright. We had the joy of having one of them, her namesake, here in the school until she passed the 5th standard

Pray that she may be made a great blessing to the girls, and that we may still see the results of her work as a Biblewoman. Pray also for her successor.

Mary.

Mary too, is an elderly woman of sixty years of age, and that is elderly for an Indian woman, she has a happy face and often reminds me of Anammal. Her sight now is dim, and she finds it somewhat difficult to read. She may soon have to give up her Biblewoman's work; she has a great love for it, and is most earnest. This woman helps in the Dispensary three mornings weekly and talks to the people who gather for medicine. She is a widow and lives on the compound, and at present, in addition to the Dispensary, does house-to-house visitation in Paniadipatti and Barapatti. She was baptised at Koilpatti when twenty-five years of age. After her husband's death she lived with her children for about five years and then came to Miss Green in January, 1928, taking the place of Anammal, who had been so suddenly taken home.

(To be continued)

Another Side of Camp Life and Travel

ELEANOR A. SAVAGE.

BUMP, BUMP, BUMP! and the last bump is worse than the first. My luggage clatters and shakes all around me, the box in which my food is kept gives me a friendly but sharp poke in the ribs. A fowl in the back of the cart flies into the air protesting, it vainly tries to get out of the cart, but as it is tied by one leg to the vegetable basket it subsides again grumbling to itself. The two bulls pulling the cart plod peacefully on their way, such trifles as the cart tipping do not worry them.

I am moving camp and have about six miles to go across country, there are no proper roads, and the tracks that are used as such seem to be those pieces that are so rocky or sandy that they are useless for cultivation.

After taking over the work from Mrs. Morling, I found that I had a very different kind of travelling to contend with. On the Sendamangalam side my journeys could practically all be done by motor-bus or horse-cart and now, when I am visiting in or near Namakal, I can go by bus or *jutka*. But when I go from Sendamangalam to the villages near the river Cauvery, I first travel about thirty miles by bus, after which I must either travel by bullock-cart or walk. The long journeys in these carts are, of course, tiring, but with plenty of straw to sit on and a cushion to one's back it can be quite comfortable.

Patience a Virtue.

Sometimes the buses can be very annoying. The bus that carries me the twenty-one miles from Namakal to Jedarpaliam is singularly so. I reach Namakal from Sendamangalam quite safely about 12.30 a.m., but the aforementioned bus decides that it will start anywhere between one and four o'clock, but I must be there in case there is a sudden influx of passengers and it starts at once. In this way one must wait and wait, and the waiting seems to be far more trying to the patience than work. One day, after having waited four whole hours, we at last started only to proceed a few feet and then stop. When we had done this at least four times, one man enquired the reason. "Oh," said the driver, "it's to keep her (meaning me!) quiet."

Some of our busmen pride themselves on their knowledge of English, and are very fond of calling out "Right," when the bus ought to start, but one day not long ago, one man surpassed all the others, for at every stop he called out "Half right."

Such is our travel, and we praise the Lord that even in this there is opportunity to witness for Him.

Changes amongst Indian Women.

ETHEL WATTS. *(Concluded.)*

Curse of Child Marriage.

Another remarkable movement in India to-day is one in which India's women themselves were the prime movers, viz., "The Abandonment of Child-Marriage." A law is now in force which has fixed the minimum age for girls to marry at 16 and for boys at 18. To the reader this may sound ridiculously young, but what an improvement on the old regime! Can the big maternal mortality be wondered at, for the girl is oppressed with wifely duties when she should still be playing with her dolls.

Think of what this law is going to mean to India. The Sarda Act has been in operation for over a year, general public opinion is supporting it, and while there have been many who have ignored the act, and disobeyed the law, escaping without penalty, when abuses of the Act have been discovered they have been treated with severity.

Sorrows of Indian Widowhood.

Still another movement amongst the women of India to-day is the attempt to remove the curse of widowhood. In accordance with Hindu religious law, a Hindu widow cannot re-marry. She is said to be the cause of her husband's death; though her sin may be unknown to her, she may be told that it may have been committed in some previous incarnation of hers, but none the less, for ever after she is accursed and a misfortune to her family. Her head is shaved, she is deprived of all her ornaments and jewels (that in itself is sufficient punishment to the Indian woman), she must always wear a white coarse cloth, be given one meal a day, and made the slave of the whole household. Many of them are quite young, some are even children who are condemned by religion and custom to a life of misery and penance. Is it to be wondered that many commit suicide?

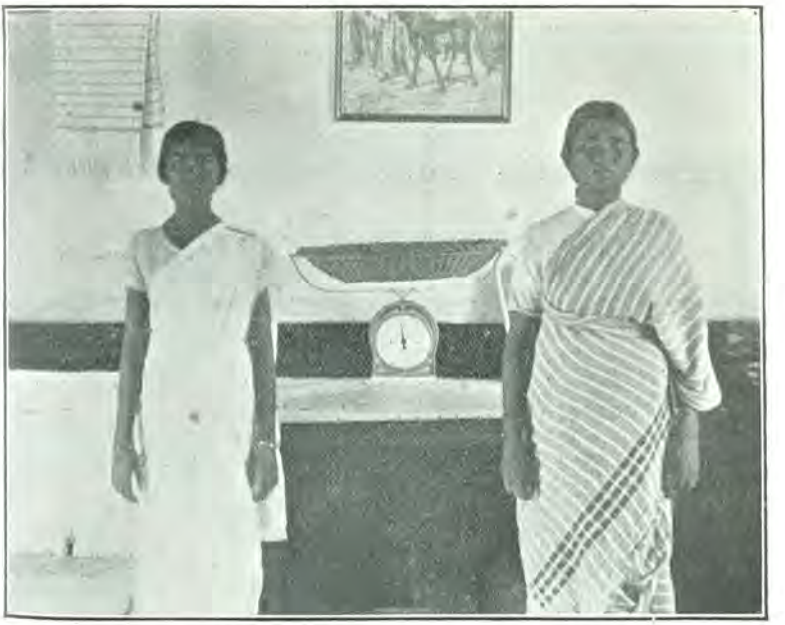
Hindu reformers, and many of these are prominent women, are agitating against such a fate, and are asking that remarriage shall be allowed. Only a few days ago I read of a Hindu agency which issues a monthly paper to promote remarriage amongst caste Hindus. It is said to publish a list of widows with names, ages, details of family interest concerning them, also publishing a list of men who are brave enough to face the orthodox Hindu public and marry widows.

Such is one of the attempts to reform along these lines, and although the method appears crude and open to the gravest dangers, it does show that sincere attempts at reform are being made, and going toward the solving of the problem of twenty-six million widows in India. Without doubt Christianity has a much better answer to such a problem. Indian Christian

widows are free to re-marry and many do so. There is no reproach attached to a Christian widow. If she does not re-marry there are many spheres of life open to her, where she can earn a livelihood and at the same time be of great benefit to the people. Many work as Biblewomen, teachers, nurses, welfare workers, health visitors or ayahs.

Christian widows are of a fair age (the Indian Christian not having married very young) and are able to go out into the world and into the homes of the people. In many instances the Hindu woman is following in the trail, and where she is able tries in some way to emulate her Christian sister. Her path is a harder one, but with a bravery characteristic of the present day she presses on.

The Christian woman missionary in India to-day still has a great work before her. Her Indian sister is on the alert; she is ready with her questions, cross-examinations and arguments, but deep down there is a true spirit of enquiry that does not only wish for social improvement but is seeking that which is of the highest and best and which matters most.



CHRISTIAN HELPERS, BABY WELFARE CENTRE, MADRAS

Kolli Hills' Version of the Flood.

D. A. THROWER.

THE Kolli Hills folk say that a great flood took place in the olden time, and all the people of the world perished but one man. This solitary individual was preserved by the Swami placing him inside a hollow calabash (this gourd is usually about ten inches in length and has a diameter of six inches at its widest part). This calabash floated on the waters until the latter abated, and afterwards the man was released from his cell by the Swami, given a wife, and sent to replenish the world with inhabitants.

Utterly absurd as are some of the details of the above tradition, the story is doubtless a part of the universal testimony of primitive peoples to the world-wide flood, of which the only authentic detailed record is found in the book of Genesis.

It is an accepted principle that he who would lead another must himself know the way. The first new thought that we may hope successfully to lodge in the mind of a Hindu must be germane with something already there. For the selection of our first lesson, as for the ordering of all that follows, a knowledge of those things to which the mind has already attained is of the utmost importance. It is by the sympathetic contact between mind and mind that we may hope to lead men from the darkness of error into the light of truth. WILLIAM GOUDIE.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the blessing attending the Harvest Services at Paniadipatti (p. 188).

For the baptism of disciples at Vepery, especially for the one who has been an opponent of the Gospel for many years (p. 184).

For the loyal service rendered by our Indian helpers.

Let us Pray—

For the backsliders mentioned by Mr. Watts on p. 187.

For a great outpouring of blessing upon speakers and hearers at the Annual Meetings on October 27th.

For the Government of India and for all in authority there in these critical days.

That the Indian Christians may be guided as to their attitude and action in their relations with their non-Christian fellow-countrymen.

Reports of Meetings.

High Wycombe, " Zion."—Mission Sunday, August 30th, was of special interest, when we received a visit from Mr. David Morling, who, before his call to India, was a member and active worker with us. The services, which were well attended, were very inspiring, as our thoughts were directed to the dire need of the heathen, groping in darkness, and to the wondrous message of the Gospel, " Behold the Lamb of God." In the afternoon our School was visited, and an address to the young folk was eagerly listened to, as Mr. Morling explained how little Indian boys learn to read and how they employ their time in the hostel. Good collections were taken for the Mission. On Monday afternoon a Zenana Meeting was held, when Mrs. Morling was with us. A good number of sisters were present. Mrs. Baigent was in the chair and welcomed our sister. Mrs. Morling held our earnest attention as she talked of the difficulties caused by caste with regard to the women, and related touching stories of some who are indeed " trophies of grace." Tea was partaken of afterwards. The collection and proceeds of tea amounted to £2 5s. for the L.Z.A. Fund.—M. R.

L.Z.A. SEMI-JUBILEE CELEBRATION.

On Tuesday, September 15th, services to commemorate the twenty-fifth year of the formation of the Ladies' Zenana Auxiliary were held at Mount Zion Chapel, St. John's Wood. In the next issue of the HERALD a full report of the proceedings will be published.

The Evening Meeting was a splendid gathering, filling the beautiful sanctuary. The keynote of praise which was sounded by the Chairman was maintained throughout.

Pastor R. Robinson very heartily commended the L.Z.A. Souvenir booklet to the sympathetic notice of all present. Pastor W. S. Baker, in giving a Valedictory message to Miss Hazel, stressed the vital importance of the sedulous cultivation of a missionary's own spiritual life.

It was gratifying to learn that all the officers who participated at the inauguration of the Auxiliary were present at the Semi-Jubilee Celebration. The thankofferings amounted to £125 4s. 1d. E. A. B.

Correspondence.

The Editor, STRICT BAPTIST MISSION HERALD.

Dear Mr. Editor,—It has been laid upon our hearts to send a word to all the Churches, asking them to call a prayer meeting in connection with each Church, and to continue in prayer for our Mission. Some time ago we were asked to pray for more men missionaries, on account of the need for them in our Mission. Since then a number of young men have offered their services to the Mission. What is this but an answer to our prayers? For this let us praise God and give thanks, for this is glorifying to Him; but at the same time let us most earnestly pray that He may send the means to enable the Council to engage suitable candidates. God forbid that He should send men to us and we reject them for lack of means. Let us remember that in days gone by, when our Mission has been in great straits for want of money, we have cried unto the Lord, and He has quickly sent it. The promise runs, " My God shall supply all your need according to His riches in glory by Christ Jesus." So let us all pray, and let us " have faith in God."—Yours sincerely, M. A. and E. BUTCHER.

Frogmore, Tring.

REVIEW. "*Hitherto.*"

In commemoration of its Semi-Jubilee the Ladies' Zenana Auxiliary of the Strict Baptist Mission has issued an attractive souvenir booklet, entitled "Hitherto." The history of the beginning and the development of the work is briefly and lucidly outlined by competent writers It is a grateful record of Divine blessing and continuous growth. There are several photographs of Indian scenes illustrative of various departments of the work. It would be difficult to find a more pleasing way of introducing the work of the Ladies' Zenana Auxiliary to any lady friend not yet acquainted with its growing activities. The booklet, which is a dainty production of 24 pages, is priced at twopence, and is worthy of a wide circulation. Copies can be obtained of the Organising Secretary, Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1.

Engagements for October, 1931.

Pastor W. Chisnall.

4th, Ramsgate; 7th, Tadworth; 8th, Ilford; 11th, Finchley; 13th, Stratford (Gurney Road); 18th, Ilford; 25th, Homerton Row; 27th, Leysian Mission (Annual Meetings). Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

4th, Deeping; 7th, Tadworth; 8th, Leicester (Zion); 11th, Croydon (Derby Road); 13th, Stowmarket; 14th, Wattisham; 18th, Chelmsford; 20th, Richmond; 21st, Warbleton; 22nd, Hailsham; 25th, Berkhamsted Common. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Missionary D. Morling.

4th, New Cross (Zion); 7th, Tadworth; 8th, Leicester (Zion); 9th, Greenwich (Devonshire Road); 11th and 12th, Whittlesey; 13th, Wellingborough; 15th, Irthlingborough; 17th, Clerkenwell (Chadwell Street); 18th, Lewisham (College Park); 20th, Hadleigh; 22nd, Sudbourne; 27th, Leysian Mission (S.B.M. Annual Meetings); 28th, High Wycombe; 29th, Horley; 31st, New Cross (Zion). Address: St. Stephen's Vicarage, Canonbury Tower, London, N.1.

Mrs. Morling.

1st, St. Albans; 5th, Tottenham; 13th, Whittlesey; 14th, Chatteris; 15th, March; 19th, Guildford; 20th, Richmond; 26th, West Ham.

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Anon.	1	12	0
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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; TAMIL TEXTS 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.

Donations for the S.B.M. should be sent 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.

Gifts 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.

Vol. XXX. *New Series, No. 299.* November, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."

How shall they hear without a preacher?
And how shall they preach, except they be sent?



MEMBERS OF THE YOUNG MEN'S HOSTEL AND INSTITUTE, KILPAUK, MADRAS.
(see page 206)

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

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THE
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THE S.B.M.
CALENDAR, 1932



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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. XXX.] NOVEMBER, 1931. [*New Series*, No. 299

Sound His Praise.

"The Lord hath been mindful of us"

IT is a matter for deep and earnest thankfulness to God that the financial year of the STRICT BAPTIST MISSION closed on September 20th with a balance in the General Fund account.

Considering the prolonged period of serious financial depression through which the country is passing, there is cause for sincere gratitude to God for this result. When the year's Balance Sheet was read to the Council by the Treasurer, the members rose and sang the Doxology.

With the Psalmist we can argue from past experience to future expectation:

"The Lord hath been mindful of us, He will bless us!"

* * * * *

It is a pleasure to be able to announce that Miss Ruth Harris, M.B., B.S. (Lond.), has been accepted by the Strict Baptist Mission for missionary service in India. Miss Harris is a member of the Church at St. John's Wood, and is a niece of Mrs. Brand, whom she visited in India and accompanied home in 1929. Miss Harris expects to sail for India in January, 1932, and this will be the fulfilment of a hope she expressed when in India, that one day she would return as a missionary to that country.

* * * * *

Writing from Tinnevelly, Miss Green gives the welcome news of the conversion of several young women in the hostel at Paniadipatti. The testimony they gave showed clearly that the blessing of God had rested richly upon the teaching of Scripture in the school and hostel.

A Valedictory Message.

W. S. BAKER.

Delivered in Mt. Zion Chapel, St. John's Wood, on the occasion of the Farewell to Miss Stella Hazel. In addressing Miss Hazel, Mr. Baker said:—

EVER since I knew that I was to have the privilege of giving you this Valedictory Message, one text, and one only, has been upon my mind, and it is one with which you are very familiar.

The letter that you sent me when the Lord's call to this great work first came to you, contains this sentence:—"On Sunday evening the words were given you from the Lord simply for me, 'Come, for all things are now ready.'" Some few years have passed since then, during which you have been proving these words to be true. The fruitful years of preparation at home have now come to an end, and the long-looked-for time has nearly arrived, when you will start out on the glorious venture of faith in the Lord's service in India. I pray you may to-night hear the Master saying, more powerfully, more graciously, than ever before, "Come—come with Me—for all things are now ready."

I may not be qualified to speak of the conditions that obtain now in India, or of the work in which you will be engaged, but there are matters of which you will permit me to remind you, and I put first—the vital importance of your own spiritual life being kept fresh and vigorous. While this is essential for all believers, it is especially so for those who are set apart for His service. We can only serve Him acceptably and fruitfully as our own soul flourishes. To be spiritually-minded, to have the mind of Christ in us, is the prime necessity for service that is to be lastingly effective. We need grace for the life, for, all the world over, a wisely ordered and holy life is as eloquent a sermon as can be preached, and one that is easily understood by people of all kinds.

Spiritual Culture.

For all these soul needs, "All things are now ready." All our fresh springs are in Him; the grace that will keep zeal burning, and maintain a whole-hearted consecration—and the oil for constant fresh anointings—these are now ready and await your appropriation of them by faith, and will be so in all the years that lie ahead. The Lord's servants are not less liable to trial, the assaults of the Enemy, or the power of the old nature within, than are those among whom they labour.

When, by the good hand of God upon you, you land in

India, there will be still further preparation to undergo. Some of us do not envy you the task of learning Tamil. Then there will be the accustoming of yourself to things Indian. Those of us who know you well, expect you to tackle these things with the calm purposefulness that we are familiar with in you, and you also have the joy of knowing that the Lord has ready for you, all the grace and strength, and timely help, to bring you through all these things.

Personal Testimony.

Then there is the work itself to which you are called. Witnessing for Christ among those who do not know Him, and have no wish to. Winning souls to Him, that are now bound in the shackles of superstition, bound by Satan, and content to remain so; and the Master says, " Come, for all things are now ready." That wonder-working might of God that can turn men and women unto Himself from idols, to serve the living and true God, and to wait for His Son from heaven, that sovereign power is awaiting the time when you will come face to face with those that are now sitting in darkness, so that through you may shine the Light of Life upon precious immortal souls for whom the Saviour shed His Blood. You will need to draw much upon Him who is:

" *Our never-failing Treasury, filled with boundless stores of grace.*"

And He is ready to be to His servants all that they need.

Divine Ordination

We read that He ordained twelve of those whom He called unto Him, and the purpose of their ordination was three-fold, namely, " That they should be with Him, and that He might send them forth to preach and to have power." They, indeed, are in the Apostolic succession, to whom Christian service means, first and foremost, to be with Him; then to deliver the message that He gives, and in the power that He alone can bestow. To this high and holy calling you, too, have been ordained, and all that that ordination may demand will be found ready in the Master's Hand.

I pray that these words may fire your heart with an even more ardent zeal, and impart the strength of an even deeper trust than you have ever before experienced. As you set out upon this new pathway, you are followed by the sympathetic interest of all those who have the welfare of our beloved missionaries at heart. You will always have the prayers of those people in whose midst you were called by grace, and called to be a missionary; and, best of all, the Master is saying, " Come, for all things are now ready."

Our Foreign Field.

S.B.M. Young Men's Hostel, Madras.

L. WATTS.

A DETAILED report of this part of the work in Madras is impossible in the Annual Report of the Mission, which has, of necessity, to be but a summary, but it will not be without interest to HERALD readers. Thirty-one young men have lived in the Hostel during the year, fifteen for the whole of the time and the others for varying periods. The largest number at one time was twenty-four, and the average twenty-two. Nine of those who have been with us are church members; and seventeen have served the Mission as junior school teachers. Of the others one is a motor driver, three were teachers in training, three are teachers in Madras Corporation and Mills' Schools, two are clerks, one a warder in the Mental Hospital, one apprentice compositor, and three office boys.

All enter the Hostel on the understanding that first importance is given to Bible study and Christian life. All attend the services of our Vepery or Ayanapuram churches on Sundays and take part in Sunday school work.

Daily Devotions.

The prayer and lecture room of the Hostel is a well-used place. Every morning at 6.45 the gong rings for morning worship. All on the Mission House compound gather for this. A hymn of praise is followed by the I.B.R.A. lesson portion, and a few helpful words, then the short time of collective worship closes with prayer. We have as many as thirty people to this service every morning. In the evening at 8.15 the young men gather for evening worship in the same way. On Tuesday evenings the regular Hostel Bible Study is conducted. During the year we have concluded the study of the introduction to the books of the Old Testament and have taken half of those in the New Testament. We find that very few of those who come to us from outside our own Mission have any clear idea of Bible teaching, and this is, therefore, an opportunity not to be lightly considered. On Wednesday afternoons all the Mission school teachers and Biblewomen gather for the study and preparation of Bible lessons. At the Friday evening class the subjects are chosen and prepared by the young men themselves; and on Saturday they gather with the voluntary Sun-

Bible Study.

day school teachers for the preparation of the Sunday school lesson. A primary Sunday school is held in the large dormitory of the Hostel, in which also the monthly Mission Workers' meetings are held.

The maps, Bibles and library books given by various friends for the Hostel are in constant use and are greatly appreciated. Badminton has been the most popular game, though perhaps football would be if we had the field for it.

Preacher Devamanickam has assisted us as Warden, but he has now returned to village work at his own request. Preacher Dhanaraj is now acting as Warden and we hope that he may prove to be the man for the place.

The Hostel has proved itself to be a place of training in Christian life; several of those who have left to take up work in other parts come back whenever they are in the neighbourhood. One has just been married, though he will still remain with us as a church member and Sunday school teacher, and husband of the nurse in charge of the Welfare Centre.

Shadow and Sunshine.

VIOLET GREEN.

THERE is no work more thrilling, and certainly none more worth while than that of camping among the people. Almost every missionary (with few exceptions) will agree that his or her best and most fruitful work is done, *not* in the bungalow but away in the midst of the people.

I would like to share with you one of these visits. About three miles distant from the bungalow to the east, is a village called Surungudi, where we have for a long time had a small congregation. At one time we had a school there also, but this was discontinued, and for a long time now, there has been no school for the children of our Christians. Like many other congregations, this one has fluctuated considerably. I remember well the result of my last visit there. I knew at once that all was not well, there was a heaviness in the very atmosphere which told me there was something radically wrong. The attitude of the little group of Christians was not favourable, attendance at the meetings was poor, the people were half-hearted and even indifferent. I felt heavy-hearted indeed as I tried to discover the cause of this behaviour. Clearly God was not being honoured, the Lord Jesus Christ was not pre-eminent, Satan had gained temporary control. I found, to my sorrow, that there had been a quarrel in the village between the Hindus

Shadow.

and Christians, and there was a police case in progress. This was the hindrance, the thing that was sapping away their life. They had given occasion to the enemy to reproach them and their Lord, and this explained all. When I visited them they were partly ashamed, partly sullen and indifferent. I came away sad at heart that night. The Pastor visited them several times, and talked with them and prayed with them, and by degrees there has come a change.

During July I again visited Surungudi, and as the memory of my former visit was still fresh in mind, I went with mingled feelings, wondering how I should find things. Indeed, to be perfectly frank, I did not look forward to a happy time at all. What was my surprise and joy to discover when I got there, an altogether new spirit in their midst. The little band of believers, as soon as they returned from their work in the fields, came with genuine pleasure to welcome me, and it was at once evident that a change had been wrought since my last visit. They were glad almost to tears when I told them that I intended to stay the night in the Chapel, and at once said that I must go to each of their homes and have a prayer meeting, after the meeting in the Chapel was ended. I gladly assented to this. So they gathered for the meeting at 8 p.m. and there was real earnestness and reverence in their behaviour. How they listened to the message that night, there was no indifference now. Then at 9 p.m. they escorted me to their homes, which were swept and had grass mats spread in readiness, and in one after another we had a separate meeting, all of them following into each home. This lasted till 10.30 p.m., and let it be remembered that these Christians had toiled all day long from dawn to dusk in the fields! What a change there was. Now I praised God for the sweet evidences of His grace, the marks of the Holy Spirit's transforming power upon them. They had been brought back again and were rejoicing in the Lord. Praise God for His restoring grace, and pray that they may be maintained in a godly and consistent life.

Sunshine.

They begged that we would re-open the school for their children. The need is great, for in that village Roman Catholics are very active, and the Roman Catholic school is certainly not the place where our Christians' children should be educated. May I ask prayer that we may soon be able to re-open the school at Surungudi, so that our boys and girls map be given a Protestant education. These Christians have a very difficult time. The village is small and the little Church is planted right in the midst of Hinduism on the one hand, and Romanism on the other. It is set in a dark place indeed. Pray for these brethren and sisters.

Roadside Ministry.

E. C. BRAND.

"Go out into the highways and hedges," "and they went from village to village."

ALWAYS on the move! for His lost sheep are scattered everywhere, over the hills and vales, and, oh, so far they have wandered. And our marching orders are clear, "Go." "But, this is my Mission Station, I am settled here." No, but the call goes on "Go out again—go further."

One can never settle down out here. There is always a vision beyond and on every side, and one is never so at rest and so happy as when on the move, as when on the roadside seeking to bring them in. We were waiting for the bus. Why did it keep us waiting so long? How could we get home that night? But reasons are always there, and His plans opening out little by little.

They were sick and poor, and they saw our medicine-box. The camp had nearly emptied it out. But enough remained for that small crowd, and there was a copy of the Gospel of John left. So we squatted by the roadside with open box.

Wonderful Words.

The man with the deformed legs, who could only drag himself along in the dust by his hands, began to read. He read or chanted, as Tamils do, the 1st chapter, while others came for medicine. The woman selling pea-nuts for a farthing or half a farthing at a time, sent a child rushing off for a cocoanut shell. I was soon serving out ointment for the sores on her poor thin legs.

"Behold the Lamb of God, that taketh away the sin of the world," the lame man was reading. We tried to explain. "All the goats and sheep we kill in sacrifice can never take away sin; but He came and they put nails in His hands and feet." Would they ever understand that Love! The book is still in that man's hand. It is a living Word "And I, if I be lifted up from the earth, will draw all men unto Me," He said, so it must be true.

The woman with the pea-nuts was emptying a handful into my lap, a grateful sign of her appreciation. I thanked her, she was not used to being thanked and she went away and brought another handful. "Enough, enough," we said.

"The bus is coming," they said. We packed up quickly, and were once more on the move. The Seed had been sown in villages and by the wayside. What will the harvest be?

"The 18th Ardi."

(*"Ardi" is the name of a Tamil month, the 18th of which is an auspicious day.*—ED.)

A. MORLING.

IT was a few minutes past six one Sunday morning, when Mr. Champion, three preachers, and myself left for Mohanoor by car. On our arrival we went down to the River Cauvery, where some scores of people were bathing and hundreds waiting to enter the water. Young and old alike were bathing in the sacred river. Even babies were not exempt, for their parents carried them in. After a few minutes we re-entered the village. Finding a suitable place for an open-air service, a meeting was held.

Next we went to one of the principal temples of the village, a non-Brahman temple, as they called it. While approaching the temple we saw a long narrow building with a galvanized iron roof. Here, we were told, the people cooked the goats and fowls which they wished to sacrifice to the gods. A friendly Indian noticing we were interested, took us in the temple and showed us the various idols. These seeemed to be erected in every available corner and place. It was pointed



PILGRIMS BATHING AT MOHANUR.

out to our friend that a man could not pay homage to one idol without turning his back towards another. Leaving the temple we were taken across the road, where, under the shade of a tree, goats and fowls were being slain. We were informed that, when a man sinned or had a disease, he made an oath to his god to the effect that he would sacrifice a goat or a fowl on the 18th Ardi, if the god would cleanse him from his sin or rid him of his disease, as the case might be.

The Ritual of Sacrifice.

The order of sacrifice is as follows:- A man comes to the temple with his goat. First he interviews those who slay the animals, for the owner must pay to have his beast killed. When the price is settled, holy water must be sprinkled over the goat. If the goat shakes it's head, for the water is poured on the head, it is acceptable to the god; if it does not, the god will not receive it and further trouble will come to the owner. We saw holy water poured three times on one goat, yet it refused to shake it's head. At all costs the goat must make the needed sign, so water is poured into it's left ear. This, needless to say, has the desired effect. When the goat has shown signs of it's acceptance with the gods, it is brought near the tree. The owner seizes the hind legs of the goat, while a friend holds the rope which is attached to the animal's neck. In a few moments the goat is beheaded. A front leg is now cut off at the knee and placed in the animal's mouth. This, they say, gives pleasure to the gods. The owner now takes the goat and hangs it on the tree. Here it is skinned. The hide is sold, and the body is cooked, and afterwards eaten. The head and foot of the goat are placed before an idol in the temple. The blood which covered the ground before the tree was soon eaten by the village dogs.

The Gospel was preached very near to the place where the people were killing their goats and fowls. It is encouraging on such occasions to realise that God's Word has all power. His Word the people heard, and we wondered how much of the Gospel seed fell on good ground.

The Tinnevelly Biblewomen.

A. M. POOLE. *(Concluded)*

Gnanateebum

This name means "Light of Wisdom." Gnanateebum is about thirty-nine years of age; she is much taller than the average Indian woman. She was born at Nachiapuram and educated at Siallpuram up to the 6th standard. Both her parents were Christians; the mother died a few years ago, but her father is still living. Brought to know the Lord early in life, she was baptised in 1909, and later married one of our teachers, to whom she is a great help. She came to Paniadipatti, living here in the compound and going out with the other two women to the surrounding villages. In January of this year she was transferred to Vallampatti, and now has that village and the next one, Pullaguvundunpatti, under her super-

vision. She is very faithful and is able to help the Christian women, and is already being used among the Hindu women, some of whom have professed to know and love the Lord Jesus Christ, and are asking for baptism. Personally I feel that the Lord is using her testimony in these villages; the latter one is a very hard village, though we had the joy of having one woman from there being baptised three or four months ago. This woman too, has been chastened by sorrow, she has had six children, four of whom were girls who have all died. Her eldest boy is an assistant teacher in our Paniadipatti boys' school.

Martha.

Martha is a bright little woman of twenty-six years of age. Her father was a Hindu, but she now rejoices in the fact that both her parents are Christians. In 1920 she married one of our teachers. Later she came to see clearly the reason for baptism, and she confessed her love to the Lord in 1924, being baptised at Ellavarasenthenthal. She helped her husband in his school for some time and then, in 1928, she and her husband were appointed as teachers in our girls' school. In 1930 there was a real need for a good worker in Anbinakaram and ample scope for a Biblewoman also, and it was felt that Martha was the most suitable for the work amongst the women. The change has been good, and she is doing splendid work amongst the illiterate women of Anbinakaram and the Hindu women of Kundiapuram.

Thavamoni.

This name means "Jewel of God." This dear young woman of twenty-two years of age has an interesting history. She was born of Christian parents in Paniadipatti, her parents are both members of the Church here. She did not go to school, she had no desire for learning and obstinately refused to go. She was baptised when she was fourteen years of age. After Miss Green came here in 1926 Thavamoni was much exercised about doing something definite for her Lord and Master. She had a great desire to be a Biblewoman, yet she was so ignorant, she regretted with tears that she had not made use of the opportunity to go to school; she could not read or write a word. After a while she came and had lessons with Miss Green and then went out with her in the evenings, and great was her joy when, with fear and trembling, she was able to tell a simple Gospel story to the people gathered around.

After some years of absence she returned here in March, 1931, and now at last she has her heart's desire and is training for Biblewomen's work. They are living in Paniadipatti, her husband doing carpentering and Thavamoni coming to school each morning from 9 to 11 for the Bible lesson and reading and writing, and in the afternoon she goes out with the Vallampatti Biblewoman.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the restoring grace of God manifested at Surungudi (page 207).

For the faithful service of Indian Biblewomen (page 211).

For the gracious answer to prayer in connection with the Semi-Jubilee of the L.Z.A. (page 213).

For the conversion of several young women in the Hostel at Paniadipatti.

Let us Pray—

For a safe and helpful voyage for Miss Putnam and Miss Hazel, who will be sailing to India the whole of the month.

For Mr. Huckett, who embarks on November 7th on his first voyage to India on missionary service.

For the spiritual welfare of the young men in the Madras Hostel (page 206).

That the members of the Round Table Conference may be guided to the right solution of India's problems.

L.Z.A. Semi-Jubilee Celebrations.

THE AFTERNOON GATHERING.

A spirit of deep joy and thankfulness pervaded the afternoon meeting, which was attended by a large and representative number of lady workers and sympathisers. "The Lord hath done great things for us, whereof we are glad," seemed the echo in every heart. A happy feature of the meeting was that all officials and missionaries who were connected with the L.Z.A. at its inception were present on the platform. Mrs. Silvester, who was the organiser of the L.Z.A. and its first Secretary, and has been its President for the past twelve years, very ably presided at the meeting. Her heart must have been full of joy as she remembered all the way that the Lord had led us.

Mrs. Hutchinson, our first President, opened the meeting with a tender prayer, and we were so glad to have her with us. The Scriptures (Psalms xlvi. and c.) were feelingly read by Miss M. Fromow, our first and only Minute Secretary, who has rendered valuable service for twenty-five years. Mrs. Rose, one of our Vice-Presidents, offered prayer, which expressed the deep thankfulness of our hearts, and pleaded for continued help and guidance. Mrs. Silvester then spoke from a full heart. She was fired with the old love and zeal, but looked for and expected even greater things in the future. A unique feature of the gathering was the presence of four missionaries on the platform representing past, present and future workers of the L.Z.A., each of whom spoke.

Mrs. Booth described the joys and sorrows experienced during the early days of the zenana work in India, she having had the honour and privilege of founding the women's work. Mrs. Morling (née Miss Elliott), who was our first L.Z.A. missionary and served twelve years in the Madras Field, and since her marriage has been working in the Namakal Field, gave an

account of the work in that field, and of the harvest of blessing accorded to the workers. Miss Putnam, who has been working during her first term of service in Madras, and is shortly returning to India for further sevrice, gave us an interesting résumé of the various activities in the Madras Field in which she had participated. She also told us a few facts concerning each Biblewoman in that field, and pleaded for continued prayer on their behalf. Miss Hazel, our missionary-elect, who is soon proceeding to India with Miss Putnam, was listened to with deep interest as she spoke of her training days at the Mildmay Hospital, and of the spiritual lessons she learnt there to fit her for her work in India.

Mrs. Anderson, our able Financial Secretary, gave us an interesting statement regarding the increase in support during the past twenty-five years. The income for the first year was £128—that for the twenty-fifth year had grown to £1,782. We shall need £2,400 for the support of the work next year. The total receipts for the past twenty-five years had been over £18,000.

Miss P. P. Nunn, our capable Secretary, spoke of a few facts which showed the development of the L.Z.A. There were 17 branches at first—to-day there are 123. The Prayer Union with a membership of 238 is a real help to the missionaries. There are now nine missionaries and some forty Biblewomen on the L.Z.A. staff. Miss Nunn's reflections on the past were full of thankfulness, and her outlook for the future inspired her hearers with hope.

Miss Bocking closed the meeting with prayer. The collection for the afternoon amounted to £51. During the tea-hour the L.Z.A. Executive presented Mrs. Silvester with a fountain pen, suitably inscribed, as a token of their esteem and appreciation of her twenty-five years of devoted service to the L.Z.A.—W. B.

THE EVENING ASSEMBLY.

The evening meeting was a great assembly. Naturally the ladies predominated, but the men folk came in good numbers. The hymn " Hail to the Lord's anointed " was sung, and Mr. Morling read the Scriptures. Mr. Booth offered thanksgiving, and prayed for God's blessing on the meeting and on our two sisters who so soon are leaving for India. The President of the Strict Baptist Mission, Mr. Collin, who presided at this splendid gathering, spoke of God's goodness to the L.Z.A. for over twenty-five years, and he said the keynote of the evening meeting should be, " I will extol Thee, my God, O King." He thanked the friends at St. John's Wood for so kindly entertaining the L.Z.A. that day.

Pastor Robinson spoke of the beginning, growth and possibilities of the L.Z.A., and drew attention to the beautifully written souvenir booklet which has been published to commemorate twenty-five years of work. He observed that all those who began the work were present—Mrs. Booth, who first conceived the idea of the Auxiliary; Mrs. Hutchinson, the first President; Mrs. Morling, the first L.Z.A. missionary, who sailed for India in 1908, and is now home on furlough; and Mrs. Silvester, who has been actively engaged since its inception, first as Secretary and then as President. Pastor Robinson then said it was six years ago since we said farewell to our sister, Miss Putnam. His message to her on the present occasion was the same as then, "A vessel unto honour, sanctified, and meet for the Master's use." (2 Tim. ii. 21). Miss Putnam has proved to be such a vessel, and may she still be reaching forth unto those things that are before.

Miss Putnam said she had been encouraged by so much interest in the Churches regarding the work of the L.Z.A. In some she had spoken at the first L.Z.A. meeting they had held. The message she would leave was, " Stand fast in the liberty wherewith Christ hath made us free " (Gal. v. 1).

Pastor Baker followed with a heartening farewell message to Miss Hazel, based on the words, " Come, for all things are now ready." [This address is printed on page 204.]

Miss Hazel then recounted her call by grace and to the mission field. It was at West Ham Tabernacle in June, 1924, during an address by Pastor S. Hutchinson, that she first heard the call. Mr. Welsford, at that meeting, prayed that someone might hear the call to take the Gospel to the women of India.

Pastor Chisnall tenderly commended our two sisters to the Lord, and Pastor T. Reynolds offered the closing prayer. The singing of the Doxology ended a meeting that will be long remembered by all present.—H. M. S.

Reports of Meetings.

Leicester.—Zion.—The Annual Missionary Meeting at Zion, in connection with the Strict Baptist Mission, was held on Thursday, October 8th, under the presidency of Pastor S. Champion. After Mr. A. Tyler had read a passage from the Book of Isaiah, Pastor J. Sharples, of Evington, offered earnest prayer for God's blessing upon the work of the Mission abroad and at home. In the opening address, Pastor S. Champion said that, although the country had gone off the gold standard, the Mission still stood on the gold standard of the Word of God—precious, pure and permanent. Missionary D. Morling graphically related some incidents in connection with his work among the outcastes, illustrating their moral, social and religious condition. He also told of some who had been led to a saving knowledge of Jesus Christ. Missionary E. A. Booth dealt with the question which is current in some quarters, "Why do you not let the heathen alone?" The audience showed keen interest in the messages, and contributed £16 8s. 8d. to the funds.

Ilford.—The Annual Meeting of the L.Z.A. Branch, at which Mrs. J. S. Smith presided, was held on September 23rd. The report of the year's work was read by the Secretary. Mrs. Morling delivered a most interesting address on the work among the women and children of India. Collection amounted to 18s. 8d.—E. O.

Chelmsford.—On Wednesday, September 16th, we had the pleasure of a visit from Mrs. Morling, this being the Fourteenth Annual Meeting of the Missionary Sewing Class. A large company of friends gathered in the Schoolroom, and listened with great interest to her address, in which she so clearly set before us the life and conditions of the women in the Namakal Taluk. She also told us some wonderful stories of the way in which God was blessing their labours. The garments made by the workers were on view, these numbering sixty-three. During the evening a sale of useful articles was held, and the proceeds from this, together with the collection, amounted to £2 8s.—E. L. K.

Missionary Rally in S.E. London.

Leonard Hills.

The initial Rally, held on September 25th, 1930, was of such a successful and inspiriting nature, that it was felt on all sides that, GOD willing, a like demonstration should be held this year also. Hence, the splendid gathering at "Zion," New Cross, on Tuesday, September 22nd. This second call of the M.A.S.B.C., South-East District, to rally to the cause and claims of the Strict Baptist Mission, was a blessed and memorable occasion. In spite of a cold, which would have been quite sufficient to have warranted our beloved President's absence, he braved the risks, and though not able to take the chair, Mr. Collin addressed a few words of warm encouragement at the close of the meeting, which was presided over by the Vice-President, Pastor Leonard Hills, the minister of the Church. He read Romans x. 1-15, and

Missionary Rally

Pastor J. Payne, of Croydon, led in prayer. The hymns, from our own missionary selection, were heartily sung by the large company, and, at the close of Missionary D. Morling's address, the whole congregation rose and sang the chorus, "Now none but CHRIST can satisfy."

This address was a timely and illuminating word on the new wine of Education, Geography, Hygiene, Politics and Religion that Western contact was pouring into India's centuries old conservative wine skins, and illustrating most aptly that nothing but the GOSPEL of the Sovereign Grace of God could, would, and does meet the need of India to-day. No patching up, no compromise, no mere reformation would suffice, nothing short of "All things new" in Christ Jesus. Following this came a searching message from our beloved brother, Missionary E. A. Booth, who, speaking of Weariness in Service, brought a solemn hush upon the great meeting as he warned us of the dangers of weariness, and heartened us all to rise to the God-given opportunities of to-day. His address was made the more forcible and penetrating by the points being illustrated from scenes and incidents of the work on the field, as he himself had experienced it in his long and varied service in India. Mr. H. A. Huckett, our missionary-elect, arrested the attention by his helpful and suggestive message from the words, "He entered into one of the ships." Within the short allotted time of fifteen minutes he led us to consider the three stages in a missionary's life, that of Wondering, Waiting and Working. A kindly word from Pastor Samuel Banks, the President of the South-Eastern District, brought a memorable gathering to a close. The offertory was just over £12. We were glad to find that the postcards, and Mr. Morling's book "Pioneering on the Cauvery," which was most warmly recommended by the Vice-President, had a ready sale. The power of the Lord was present all through this truly uplifting gathering, and we look forward to the Lord of the harvest thrusting forth yet other labourers into His vineyard. God grant it in His good time!

Engagements for November, 1931.

Pastor W. Chisnall.

1st, Dunstable; 4th, Ilford; 5th, Leyton; 7th, West Ham; 12th, New Cross; 15th and 16th, Horham; 17th, Occold; 22nd, Ilford; 24th, Dorking; 29th, Tollington Park. Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

1st, Walsall; 4th, Manor Park; 8th, Beccles; 11th, Brighton (Ebenezer); 15th, Over; 18th, Norbiton; 22nd, Tunbridge Wells; 24th, Dorking; 29th, Leyton. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Missionary D. Morling.

3rd, Crawley; 4th, Handcross; 5th, Horsham; 7th, West Ham; 8th, Hounslow; 9th, Over; 10th, Cottenham; 11th, Cambridge (Tenison Road); 12th, Willingham; 15th, Cambridge (Eden); 17th, Swindon; 18th, Trowbridge; 19th, Bath (Bethel); 22nd, Tring (Akeman Street); 23rd, Berkhamsted (Potten End); 24th, Dorking; 26th, Chadwell Street; 29th, Devizes; 30th, Bradenstoke. Address: St. Stephen's Vicarage, Canonbury Tower, London, N.1.

Ladies' Zenana Auxiliary.

Mrs. D. Morling.

2nd, New Cross; 4th, Prittlewell; 9th, Pemberton; 10th, Accrington; 11th, Bradford; 12th, Siddal, Halifax; 13th, Leicester (Zion); 18th, Norbiton; 19th, Tring; 24th, Kesgrave and Waldringfield; 25th, Grundisburgh; 26th, Wetherden.

Notes.

Mr. H. A. Huckett is booked to travel to India on Saturday, November 7th, 1931, by the P. & O. S.S. *Viceroy of India.*

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The Ladies' Zenana Auxiliary Quarterly Prayer Meeting will be held on Tuesday, December 1st, at 3 o'clock, in the Schoolroom at Park Ridings Chapel, Wood Green. To those in the district: Please rally in good numbers!

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It is gratifying to see that the figures for the Strict Baptist Mission HERALD account show an increase in income from this source for the year. I wish to express my thanks to all those who have contributed to this result.

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The way in which the Lord has led and blessed the Mission through its seventieth year is set out in the illustrated Annual Report which is now ready, price twopence. The Secretary, Pastor W. Chisnall, will gladly send copies to any address.

GIFTS FOR THE LORD'S WORK.

Received from September 10th to October 9th, 1931.

General Fund.

	£	s.	d.
Crowborough, Don.	1	1	0
March, Providence—			
Boxes	10	4	8
Dons.		10	6
Y.P.S. Coll. ...	1	6	10
Abingdon, A few Friends	1	13	0
Halstead—			
S.S. Box	1	9	0½
B.C.	2	3	2½
P.M.	2	3	10
Home Boxes ...	4	2	6¾
Coll.	3	11	4¼
Bury St. Edmunds—			
S.S.		10	0
Coll.	1	5	0
Leicester, Providence—			
S.S.		15	0
Bradford, Zoar—			
Dons....	4	9	2½
Brentford, Miss L. Fromow—Supt. of Boy on Kollis ...	2	10	0
Mayford—			
Coll.	1	3	3
S.S. Box ...	1	0	0
Boxes—			
Mr. and Mrs. Godwin... ...	1	1	2½
Mr. and Mrs. Bowerman ...		10	10½
Mr. and Mrs. Sewell		9	4½
Mr. and Mrs. Botey ...		10	3½
Middlesbrough—			
Coll.	3	3	0
Boxes	2	7	4
West Hartlepool—			
Coll. and Boxes...	5	0	0
Newcastle-on-Tyne—			
Coll.	1	13	0
Boxes	5	11	8
Mrs. Kitchin, Don.	1	0	0
Bradenstoke, Coll....	2	16	0
Somersham, 4 Boxes	1	14	6
Ipswich, Mount Zion—			
22 Boxes	5	12	3
Kesgrave, S.S. Box...	1	2	8¾
Waldringfield—			
S.S Box		14	0¼
11 Boxes, less postage 3¾d.	4	11	9
Potten End, Box ...		15	0
Croydon, Tamworth Road		11	0
Bedworth, S.S. Coll.	1	6	0
Tonbridge, Boxes ...	1	19	0
Leigh-on-Sea—			
Mr. and Mrs. H. C. Turnpenny ...	2	2	0
Highbury—			
S.S. Boxes ...	5	9	11
H.A.B., Box ...		10	3
Misses Hammond	1	0	0
Mr. J. J. Smith ...	1	0	0
W.K.P.	2	0	0
Anon.		10	0
Mrs. Puttnam's Box	2	4	7
Miss Lawrence ...		10	10¼
Coll.	5	4	0
Mrs. Adams' Box	1	0	0
H.A.	5	0	0
Mr. and Mrs. Lawrence	1	0	0
Trowbridge, Zion—			
S.S. Boxes ...	6	5	6
Late Mrs. Boyes' Box...		11	3
Bournemouth, Box	2	4	1½
Sudbury, Suffolk—			
4 Boxes	1	1	1
Horsham, Rehoboth—			
S.S. Boxes	9	4	0
Finchley—			
S.S.		19	0
Mr. G. Simpson, In loving memory...	1	1	0
Boxes—			
Mr. and Mrs. Jarvis	4	0	
Mr. and Mrs. Munn	6	6	
Mr. and Mrs. Daw	13	4	
Anon.	6	10	
Mr. Smith ...	1	0	
Yateley—			
S.S. Boxes ...	8	7	3
Miss D. Parker ...		5	5½
Mrs. Newman ...		19	2¼
Kingston—			
S.S. Coll.	8	6	0
Gravesend—			
Home Boxes ...	1	9	7½
Mrs. Brown ...		18	7
Mrs. White ...		17	2¼
Mrs. Hopkins ...		10	1
Mrs. George ...		3	2
Miss Easterley ...	1	3	6
Mrs. Cowling ...		1	0
Brighton Branch—			
Boxes and Dons....	12	18	7
Croydon, Derby Road—			
Ex. for Xmas Box	1	15	0

	£	s.	d.
Wetherden, Don. ...		18	11
Hebden Bridge—			
Coll.	1	11	6
S.S.	1	2	3
Devizes Auxiliary—			
Boxes—			
Miss Clarke ...		14	0
Mrs. Bradford ...	1	12	6
Miss Ellen ...		8	0
Miss Knight ...		14	0
C. May		5	6
Mrs. Griffin ...		4	4
Mrs. Milward ...	1	4	0
Masters Mockford		6	0
Mr. Perry ...		10	1
Miss Pocock ...		8	8
Mrs. A. Smith ...		7	3½
Mrs S. Smith ...	1	3	3
Misses B. and J. Smith	1	5	6
Mrs. Williams ...		6	6½
S.S....		12	6½
Mrs. Wiles ...		12	6
Misses D. and M. Harris		6	5
Miss J. Chivers		5	3
Miss Wilkins ...		8	7
Mrs. Wright ...		14	8
Subs.—			
Mrs. Cook ...		10	6
Mr. A. Chivers...		7	6
Miss Henson ...		10	0
Mr. Strong ...		5	0
Mrs. Wiles ...		7	6
Anon.	2	2	0
Anon.	1	1	0
Misses Wilkins...		7	0
Y.P. Coll. ...		5	1½
Norwich—			
S.S. and B.C. Coll.	1	3	0
Boxes, per Miss O. Lincoln		7	0
Boxes, per Master K. Betts		5	0
Chelmsford—Boxes:			
Mrs. Hewitt ...		4	11½
Mrs. S. Chaplin ...		8	4½
Mrs. L. Chaplin ...		6	6
Mrs. Wood ...		2	11½
Mrs. Wybrow ...		4	0½
Mr. Hazelton ...		10	0
B.C. Boxes ...	4	15	6
S.S. Boxes ...		15	3
South Woodham, Hullbridge Road—			
S.S.	2	14	0
Pastor and Mrs. Tebbit	1	1	0
Tring, Akeman Street—			
Boxes: Pastor S. E. Garrard's Class		6	7
Mothers' Meeting...	1	6	4½
Mr. R. G. Wright's Class		19	2
Mrs. R. G. Wright		7	1½
Mrs. J. Bagnall ...		7	7
Mrs. John Bagnall		14	1
Mrs. W. Foskett...		5	2
Mrs. W. Wright ...		15	5
Mr. J. Gower ...		7	1½
Miss Collins ...		6	6½
Miss King		8	11½
Miss Maull ...	1	9	0
Mrs. R. Hedges ...		4	9
Miss Burch ...		3	6½
Mrs. E. Bagnall...		4	9½
Reading, 6 Boxes ...	3	5	6
Chadwell Street—			
S.S.	37	11	5
Dons...	30	14	0
Late Bro. Ridley's Box...	1	0	0
Hadleigh, Boxes—			
S.S.		19	0½
Mrs. Cone		6	1½
Stella Pickers ...		4	10½
Miss Sibbons ...		4	11½
Mrs. Debnam ...		7	0½
Pastor F. Lockwood	1	15	11½
Mrs. Frost... ...		10	0
Homerton Row S.S.	1	12	0
Cottenham, Boxes—			
S.S. Girls	1	15	11½
S.S. Boys	1	6	4½
Infants		12	10
Y.W.B.C.		17	10
Y.M.B.C.		13	6
Mr. A. J. Smith...		10	0
Miss Smith ...		3	1
Mr. C. Piggott ...		5	6
Mrs. Shulbourn ...		2	0
Mr. Chivers ...		5	0
Mrs. B. Young ...		2	2
Mr. E. Gantry ...		1	9
Mr Cornwall ...		3	6
Mr. Gifford ...		2	6
B. Piggott ...		5	6
Mrs. E. Huckle ...		5	0
Mrs. O. C. Austin	1	8	6
Southsea, Boxes ...	3	2	10
Envs.		12	6
An Admirer of J. B. C.		10	0
Margate, Miss Rayner's Box ...		2	6
Miss Sutton ...		7	6
Wandsworth, West Hill—			
Mrs. M. Jarvis, for Scriptures only:			
Sendamangalam	10	0	0
Namakal	5	0	0
Kolli Hills ...	5	0	0
Madras	5	0	0
New Cross, Zion—			
S.S. Offerings ...	12	8	4
Dunstable—			
Mrs. J. Cheshire (Don.)	2	0	0
S.S. Box	4	12	0
Miss R. Cobb's Box	2	16	6
Walthamstow—			
13 Boxes	2	17	9
Y.P.S.		12	6½
Hastings Auxiliary—			
Coll.	3	11	6
Subs.—			
Mrs. Osbridge ...		5	0
Mr. M. Funnell		5	0
Mrs. M. Funnell		5	0
Miss Evenden ...		10	0
Miss Cowell ...		5	0
Mr. and Mrs. Childs		5	6
Mr. Coney ...	1	0	0
Miss Relfe ...	1	0	0
Mrs. Relfe ...		12	0
Anon.		6	0
Miss Marchant...		3	0
Mr. E. Midmer		5	0
Boxes—			
Ebenezer S.S. ...	2	1	10
Tabernacle S.S.	2	5	6
Mr. E. Hamlin...		2	4
Mrs. Cavey ...		11	6
Miss Bone ...		9	0
Miss R. Billinness		3	8
Miss Errey ...		11	7
Miss Midmer ...		7	7
Miss Warren and Mr. Gillett ...		17	5
Hounslow, Zoar, B.C.		10	6
Ipswich, Bethesda—			
Miss Pitts ...		2	0
Miss Goodwig ...		2	0
Infants' Class ...	5	16	6
Boxes	10	0	0
Guildford, Boxes—			
Pastor J. T. Peters	1	10	0
Mr. E. C. Foster	1	10	0
Mr. Nicolson, Sen.		10	0
Mr. E. R. Cordwell		10	4
Mrs. Riddle ...		6	7
B. Box		15	1½
Mrs. Maskrey ...	1	1	0
Mrs. Leadbetter ...		14	6½
Mrs. McGill ...	1	2	8½
The Misses Brand	2	11	0
Mrs. Over		2	8
Mr. Shellard ...	1	6	7½
Miss N. Fox ...		5	8
Mr. T. Knowles ...		16	11
Mr. Trew		5	0
Mrs. Jenkins ...		13	0
Mr. Reg. Nicolson		6	1
Miss Willcocks ...		5	1½
Miss E. Farlow ...	1	0	7
Mrs. White ...		10	0
Mrs. Chalcroft ...		5	8
Mr. Bristow ...		5	6½
Mr. H. Brand ...	15	4	0
St. John's Wood—			
A.L.H.	30	0	0
H.A.L.	30	0	0
P. C. Brand's Box		7	0
3 Friends	4	0	0
Cheltenham—			
Mrs. Marshall ...	1	0	0
Mr. J. E. Brignell	1	0	6
Mrs. Walton ...		10	0
Mrs. J. Marshall ...		7	0½
Mr. Salmon ...		7	0
S.S.		3	0
Miss Black ...		10	0
Boxes	1	15	6
New Cross—			
Mr. J. V. Martin		5	0
Highbury, Anon. ...		10	0
Brighton, Ebenezer—			
Boxes	5	7	5
Thame, Miss C. L. Mears' Box ...		10	0
Kings Langley—			
Colls. and Boxes...	10	10	0
Swindon, 23 Boxes...	8	11	6
Bermondsey—			
Colls.	6	0	4½
S.S.	1	7	0
South-East Aux.—			
Coll.	10	15	2
Brighton Tab., Coll.	1	0	6
Courland Grove—			
Coll.		5	6½
B. Box		3	8½
Leyton—			
Boxes	1	1	0
Sewing Class Coll.	4	15	9
Brockley, Suffolk—			
Pt. Coll.	2	2	6
Wandsworth, West Hill—			
Boxes—W. B. C....	1	6	6
Miss Sharp ...		10	0
Mr. W. Colmen		14	10
Oundle, Coll. ...		19	6
Aylesbury, Boxes—			
Miss Horne ...		12	0
S.S.		18	6
Mrs. Williamson ...		10	1
Mrs. Roberts and Cook		9	5
Hastings Auxiliary—			
Miss A. Carpenter's Box		3	6
Brentford, S.S. Coll.	3	5	1
Chatham Road—			
Miss Brown's Box	1	3	2

	£	s.	d.
Wandsworth, West Hill—			
Coll.	4	2	6
Sunhead, Evelina Hall—			
Harvest Coll. ...	8	8	0
Y.P. Own Supt. of Barkiam ...	5	0	0
Mr. Baker (Don.)	10	0	0
Willingham, Coll. ...	2	0	0
Little Downham—			
Coll.	1	14	3
Wellingborough—			
Coll.	7	5	6½
S.S	18	12	6
B.C.	13	13	6
Boxes—			
Miss Dartnell ...	1	5	0
Mrs. Giles ...	2	1	0
Mrs. F. W. Perkins	11	10	
Mr. T. Jenkins..	6	9½	
Prittlewell, Boxes...	15	14	0
Eltham, S.S. ...	9	0	
Warboys, Coll. ...	7	0	0
Poynings, Coll. ...	3	9	5½
Boxes	3	4	4½
Beccles, S.S. Boxes...	2	15	1½
New Cross, Zion—			
S.S. Offerings ...	3	10	6
Staines—			
Church Coll. ...	2	11	9
S.S. Coll.	4	7	9
Supt. of Barkiam	2	10	0
Brentford Auxiliary—			
Boxes	10	1	4
Study Circle ...		6	8
Devizes—Subs.:			
Mrs. Sawyer ...		3	6
Mrs. Clappen ...		5	0
Hounslow, Zion—			
S.S. Colls. ...	2	0	7
Kilburn, S.S. Boxes		11	8
J. Fountain, Family Box	1	4	6
Grays, S.S. Don. ...		3	6
Leicester, Ebenezer—			
"A few Friends"		9	0
Ipswich, Bethesda—			
Coll.	5	6	8
Ipswich, Boxes ...	29	6	1
Walton-on-Naze, S.S.	1	2	9
Boxes—			
Mrs. Hipkins ...		6	10
Mrs. Tyrrell ...		6	6
Mrs. Miller ...		3	10
Mrs. Wiseman ...		2	2
Mrs. Brown ...		2	0
Mrs. Mason ...		2	10
Mrs. Gant ...		3	6
Mrs. Baker ...		2	0
Mrs. Norton ...		2	4½
Mrs. Southgate		5	7½
Arthur Supson		3	7
Slaithwaite, Coll. ...	2	19	0
Boxes		17	3
Isleworth, S.S. ...	1	11	0
Prittlewell, Coll. ...	8	9	4
New Cross, Zion—			
Coll.	12	8	4
Sturry, S.S.		8	1
Bath, Bethel—Dons.			
Thankoffering, E.M.M.	1	0	0
Australian Friend		5	0
Birthday Gift ...		5	0
Mr. J. Mullins ...		2	6
Miss H. Robbins...		2	6
Mrs. E. Robbins...		2	6
Miss B. C. Robbins		5	0
Miss K. V. Robbins	1	1	0
Miss A. G. Robbins		7	6
Mr. E. S. Robbins		5	0
Miss Taylor ...		1	6
Thanksgiving ...	3	12	0
Boxes: Miss E. Barnes		2	0½
B.C.	1	1	11½
Miss M. Dagger ...		1	7
Miss V. Elms ...		5	0
Miss Gibbs ...		6	1½
Mr. F. H. Gray ...		5	4½
Mrs. W. S. Grivell		8	3½
Miss Herbert ...		8	11
Miss G. Marriott		8	0
Miss G. Parker ...		4	10½
Miss M. Parker ...		3	11½
Miss Gwen Parker		2	7½
Miss F. Parker ...		3	1
Miss Parsons ...		5	4½
Miss R. S. Robbins		10	6
Miss Stone ...	2	4	2½
Mrs. Warner ...		3	2
Mr. Webb		11	6
Miss Whale ...		2	11
High Wycombe—Boxes:			
Mr. K. Ives ...	1	0	0
Mr. Heather and Family	1	0	8
Mrs. W. Rogers and Family ...		5	0½
Mr. Simmons ...		12	0
Mr. S. Simmons...		10	7½
Mrs. Pitfield ...		3	0
Miss Cooper ...		2	6
Misses Rogers ...		10	2
	£775	0	6

Personal.

"Sub."	96	17	6
M. E. Roberts ...		5	0
Miss M. L. Edwards	1	1	0
Mr. M Meadows ...		6	0
Misses E. and A. Cumming		10	0
Miss L. Boorne ...		5	0
M. A. Collins ...		2	6
Stanley Collins ...		2	0
Grace Collins ...		2	2
Mrs. A. Grant ...		2	0
Mrs. H. J. Galley...	1	1	0
Mrs. P. Parker's Box		8	9
Mrs. Wilkins' Box		2	6
Mr. and Mrs. A. G. Hodsden's Box ...	1	5	0
Mr. and Mrs. Rippin		10	0
Miss G. Stevens ...	2	0	0
Mrs. R. Stockwell ...	2	2	0
J. Davies		10	0
Mr. and Mrs. A. G. Spratt	5	0	0
Mr. H. Watts ...	2	0	0
O.A.P., Norwich P.M.		10	0
R.L.S. Box	2	0	0
Miss Craddock ...	1	10	0
Rev. E. M. Bacon...		10	0
Miss Hymas' Box ...		6	0
Miss D. Gardiner ...		15	0
	£120	3	5

Miscellaneous.

Literature, per W.C.		4	8
Profit on Sale of Investment... ...	12	6	6
Home Deposit Int....	10	3	0
2½ p.c. Stock, £39.1.11		4	10
2½ p.c. Stock, £451.7.5	2	16	5
	£25	15	5

Pension Fund.

	£	s.	d.
3½ p.c. Stock: £1,371.6.9	23	19	11
2½ p.c. Stock: £1,067.14.5	6	13	5
	£30	13	4

Herald Fund.

Bath, Bethel ...	1	5	6
March	2	19	10
Bradford		10	6
Middlesbrough ...	1	0	0
Ilford		9	0
Otley	1	0	0
High Wycombe ...		16	0
Croydon, Tamworth Road	1	10	0
Wortwell		10	6
Highbury		5	0
Glemsford		6	0
Sudbury		3	0
Yateley		4	6
Wetherden		10	3
Devizes		16	0
Norwich		6	0
Chadwell Street ...	4	0	0
Hadleigh		8	0
Old Hill, Staffs ...		12	6
Southsea	1	0	0
Harwich	1	5	0
Tring, Akeman St. ...	3	7	6
Thornhill		15	0
Gravesend		16	0
Horsham	1	1	2
Walworth		10	0
St. Albans	1	6	0
Mayford	1	5	0
Cambridge, Eden ...	3	5	0
Wandsworth, West Hill		15	0
Oundle		12	0
Tottenham		6	0
Woolwich, L.P. ...	2	0	0
Yateley		16	0
Eltham		6	6
Thame		11	6
Poynings		7	0
Horsham, Mrs. F. H. Brown		2	6
Devizes...		3	0
Hounslow, Zoar ...		16	10
Prittlewell	1	12	0
Personal—			
"Friend"	50	0	0
J.P.	2	2	0
Mrs. Appleby ...		2	0
Miss Davey ...		5	0
Mrs. Bolton ...		6	0
Mr. W. Henson ...		6	0
Miss H. Wilson ...		10	0
	£94	1	7

Rays.

Crowborough—			
Mrs. Turk ...		2	6
Mrs. Butler ...		2	6
Mrs. Moon ...		2	6
Wetherden		14	0
Per W. J. S.... ...	4	1	0
Per W. J. S.... ...		4	6
	£5	7	0

GIFTS FOR THE LORD'S WORK—(*continued*)

Reports.

	£	s.	d.
Yateley		1	0
Cambridge, Eden		3	0
Per W. J. S....		1	6
Southsea ...		1	6
Bath, Bethel		2	2
		9	2

Ladies' Zenana Auxiliary.

Subscriptions to Oct. 9th, 1931

	£	s.	d.
Borough Green ...		12	4
Bradford, Don. ...	5	0	0
Croydon—			
Derby Road and Salem, Coll. ...	1	17	0
Croydon, Derby Road S.S., Coll.		15	0
Croydon, Tamworth Road, Don. ...		7	0
Hadlow, Y.P.M. ...		6	0
Horsham, Subs. for Supt. of B.W. ...	2	2	0
Ilford, Coll.		18	8
Gift Week		2	8½
Ipswich, Bethesda, For Supt. of Barkiam	2	10	0
Lynton Rd., Y.L.B.C., For Supt. of B.W.	3	15	0
Margate, 3 Boxes ...		15	6
Ponders End, 2 Boxes		10	0
Prittlewell, Subs. ...		12	6
St. Albans, Coll. ...	2	9	8
St. John's Wood, B.C., for Supt. of B.W.	12	0	0
Staines, Coll. ...	1	10	0
Tottenham, Coll. ...		12	0
Tring, Subs. for Supt. of B.W.	1	0	0
Wandsworth, West Hill—Annual Mtg., Coll.	2	15	0½
Wetherden		16	10
	£41	7	3

PERSONAL.

	£	s.	d.
Mrs. Hutchinson ...	1	0	0
A Poor Woman, for Biblewoman ...		10	0
Miss E. E. Henderson		10	0
Mrs. A. L. Wiltshire, Box		19	6
Mrs. Baker, Nunhead, Box	1	6	0
R.I.S. for Paniadipatti School ...	4	0	0
Mrs. Allder and Emmie, Box		15	0
	£9	0	6

GENERAL.

Semi-Jubilee Colls....	125	4	1
Profit on Tea.. ...	1	3	0
	£126	7	1

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 S.B.M. HERALD; RAYS FROM THE EAST; TAMIL TEXTS 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.

Donations for the S.B.M. should be sent 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.

Gifts 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.

Vol. XXX. *New Series, No. 300.* December, 1931.

The Strict Baptist Mission HERALD.

Incorporating "Rays from the East."



CHAINED IDOL AT JEDARPALAIYAM, NAMAKAL.

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

S.B.M. CALENDAR, FOR 1932

A New Style, Twelve Monthly Sheets, Large Date Figures, Twelve Indian Missionary Photographic Views in sepia tone, Twelve Scripture Texts, Enclosed in envelope, Corded for hanging.

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ENVELOPE COLLECTION

WE APPEAL FOR A **THANKOFFERING** AT CHRISTMAS OR NEW YEAR

VALEDICTORY MEETING

WEDNESDAY, JANUARY 6th, 1932, at 7 p.m.
(Mr. J. B. COLLIN presiding)

Mount Zion Chapel, St. John's Wood Road, N.W.8

FAREWELL MESSAGES
Missionary D. MORLING and Dr. RUTH HARRIS

VALEDICTORY ADDRESSES
Pastor R. ROBINSON and Pastor T. REYNOLDS

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. XXX.] DECEMBER, 1931. [*New Series*, No. 300

Missionary Boxes.

In each issue of this magazine there is published, in the list of "Gifts for the Lord's Work," a number of gifts which have been received from those who have missionary boxes in their homes or Sunday Schools. The help received each year through the missionary boxes is very considerable, and I am glad to say that the number of box-holders is continually increasing.

School Boxes.

To the Sunday School teachers who, by means of their class-box, keep the missionary cause before their pupils, the Council is grateful. Such helpers are sowing seed which will probably continue to yield a harvest after Sunday School days are over. The pages of the Herald can be profitably used in connection with the missionary box. The teacher who gathers from the Foreign Field section some striking item can foster in the pupils a real interest in the work. The pupils will be quick to recognise the connection between their gifts and the results in India.

Home Boxes.

May I also commend this method of helping the Mission to any who have not a missionary box in their home? It is at once a simple and an effective way of expressing obedience to the missionary command of Jesus Christ. A weekly contribution means that the great cause of taking the Gospel to the heathen is being remembered each week. May I commend to all our box-holders the habit of offering a brief prayer for the workers and their work when putting a gift in the box? If this habit was observed by all, the volume of intercessory prayer would result in greater blessings being realised in the Mission Field.

A Fine Example.

In the course of my Deputation work, it frequently falls to my lot to open missionary boxes, and many interesting stories do I hear of the way in which the contents are made up. To me each coin represents some thought and care for souls in heathen darkness. I recently opened a boy's missionary box, and then I learned how a schoolboy made such a fine contribution to the missionary cause. His heart had been so stirred about the heathen that he cultivated some flowers in his garden. He made up the blooms into bunches, took them from house to house for sale, and placed the proceeds in his missionary box. What a splendid bit of service!

HAS YOUR BOX BEEN EMPTIED RECENTLY?

The Seventieth Annual Meetings

FORWARD, STILL FORWARD!

LUTHER JARVIS.

I AM constantly being told, often by people who should know better, that the Strict Baptists are dying out! If those who think that this is the case were present at the Leysian Mission on Tuesday, October 27th, at the Annual Meetings of the Strict Baptist Mission, I am perfectly certain that such a statement would never be repeated. To see that spacious Hall filled in the evening with nearly 1,700 Strict Baptists was an inspiring sight, to join in the great volume of singing was uplifting, but to feel, as many of us did, that the power and presence of the Holy Spirit was manifest during each service was the best of all.

Many hundreds of friends in the country Churches look forward with eagerness to these great gatherings, for it makes them feel that they are not so isolated after all, and they go forward with renewed zeal and interest. I think that the Annual Missionary Meetings are the pulse of the denomination, and judging by the increasing attendance each year, it shows that many Churches are in a healthy state from a missionary point of view. A Church without any missionary prayerfulness or outlook is a Church with an extinguisher on, for if we substitute selfish ideas for the plain commands of Christ, decline will sooner or later set in. History plainly records this fact.

THE DEVOTIONAL SERVICE.

The afternoon meeting was presided over by Pastor Leonard Hills (Vice-President), and about 1200 friends were present. The General Election was taking place on this day, and a thick fog enveloped London, but these things were not sufficient to stop this large number of missionary-minded friends from gathering at the "Leysian." The Scripture portion was read by Mr. E. A. Booth (Editor of the HERALD), and Brethren Robinson (Chadwell St.), Breed (Manor Park), and G. Smith (Wandsworth) led the Devotional exercises.

The Vice-President said that we must set our faith and works to secure the extra £1000 needed to carry us through the coming year, and bear in mind that our God has never failed us.

Pastor C. B. Morton, of Chatteris, preached a Christ-exalting sermon.

THE GOSPEL AS A WITNESS.

Outline of Sermon preached by PASTOR C. B. MORTON.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations."—MATT. xxiv. 14.

(I.) THE GOSPEL.—I shall deal with these words by way of application rather than interpretation. "This Gospel" is the Gospel of the Grace of God—sovereign, seeking, saving, sanctifying and satisfying grace. Paul speaks of it as "the Gospel of our Lord Jesus Christ" and "the Gospel of your salvation," and again as "our Gospel." A Gospel made ours by Divine grace and sweet experience. Ours to possess and ours to proclaim. "This Gospel," the possession of which, as a fire in the heart, compelled missionaries to go at all cost and spend themselves in giving the Gospel to others.

(II.) THE WITNESS.—This Gospel shall be preached for a witness to all nations. It is a witness of God's infinite love, His sympathetic knowledge, His sufficient grace, His abounding mercy, His matchless power and His gracious willingness. The love of God as witnessed by the good news has been the mainspring of all our missionary effort and sacrifice.

Is not this the message that the heathen sorely need? The good news that tells of love's gift in the precious stream of blood, which is infinitely superior to the waters of the sacred Ganges or Cauvery. They need a Gospel which will conquer their fear.

The Gospel is a witness of God's knowledge of their sin and their desperate need, and it brings the good news that "He delighteth in mercy." It is a witness of His power and willingness to save to the uttermost. Let us send this message to the high-caste and low-caste, and out-caste. No one, other than God's Son can save, nothing short of His blood can redeem.

(III.) THE DIVINE "SHALL."—Preaching is the Divinely appointed means of publishing the good news. Thank God for the men and women whose hearts God has touched to tell the great message of His Gospel, for how shall the heathen hear without a preacher, and how shall they preach, except they be sent? Enshrined in this "shall" is an Eternal purpose. There is a Divine "shall" behind our Mission, linking our witness to the eternal purpose of God. All nations need this Gospel, therefore let us—

"*Tell it out among the nations that the Lord is King.*"

THE EVENING GATHERING.

AN INSPIRING VALEDICTORY MEETING.

The Evening Meeting was the largest that has been held in the history of the Mission, practically every seat was filled. The esteemed President, Mr. J. B. Collin, presided. Pastor W. S. Baker (Stratford) read various Scripture passages and Pastor R. Kemp (of Brighton) offered prayer.

In his address of welcome, the President sounded the bugle call, when speaking from Psalm 20: 5, " In the name of our God we will set up our banners." It was refreshing to hear him say:— " There is no reason why we, as a Mission, should stand still. We can go forward in the name of our God, and we ought to go forward. Let us put the spiritual first, and we shall find that the material things will come."

The address of the Secretary, Pastor W. Chisnall, in presenting the Annual Report, was a call to the young people of the denomination to make the Strict Baptist Mission standard; the great rallying point. He emphasised the need of an extra £1000 income next year, to meet the growing commitments.

The Treasurer, Mr. A. J. Robbins, made a few brief comments on the Accounts, and spoke of the Lord's wonderful provision for every need. He said that, as compared with 1930, the accounts for 1931 showed an increase in income of £22; " that is good, but it is not good enough."

Missionary David Morling gave a stirring address. He first spoke of the wonderful unifying and energising power of the Strict Baptist Mission, which was proved by such a great meeting in the midst of political upheaval. Then he spoke of the need of consecrated lives and a consecrated denomination in the time of spiritual declension, also the need for the Strict Baptist Mission witness in India. God kept the Strict Baptists true to the fundamentals so that we may declare His Gospel of free and sovereign grace. A sense of our vocation is needed in the denomination. He spoke of the present wonderful opportunities in India, mentioning that just before coming to England he had an audience of 1,500 in Nallur, near a Gandhi *ashram*; also large audiences at Tuttikulam in a temple courtyard, where the temple had been closed for some time. There had been four extensions to Strict Baptist Mission chapels in India recently, and in Namakal the chapel was crowded every Sunday. Mr. Morling concluded by saying that last year was the most wonderful he had experienced since he went to India 28 years ago. The work of the Holy Spirit was very manifest, for we have been reaping in places where we have sown so little.

VALEDICTORY ADDRESS.

Pastor C. J. Welsford, addressing Mr. H. A. Huckett, said:—" May I congratulate you on the high honour of being

called to be a missionary of the Cross in India. One reason of your going is the Bible, which is the greatest missionary book in the world. You have heard and believed its message, and you know that the people of India need to hear it, too. The Bible compels and drives: it drove Carey to India, Morrison to China, Livingstone to Africa, and you are going to India because this Book would not let you rest in England. The Lord has claimed you for this work—to make Christ known to the heathen. Let me give you a text, 1 Tim. 4: 16, "Take heed to thyself." In the secret places with God and His Word, you must attend to the needs of your own soul, for a man who preaches out of a cold heart will kindle no fires. The fire of your spiritual life must be kept alive by the glowing flame of the love of God."

Mr. H. A. Huckett (Missionary-Elect), basing his address on Phil. 3: 13-14, said: "There were some things Paul did not want to forget—his boyhood; Gamaliel; the Damascus road; nor his contact with groups of believers; but he did want to forget his pride of race, religious pride and former self-righteousness. I do not want to forget my childhood at Homerton Row, the happy home-life in Clapton, the inspiring fellowship at West Ham Tabernacle, the comradeship of the Strict Baptist Open-Air Mission, nor the friendly reception experienced in so many Churches. There is need for concentration of purpose, for a focussed life—the focal point being the Lord Jesus Christ. The outcome of a focussed life will be a focussed interest in India and the work of our missionaries there producing focussed prayers. Use your MISSION HERALD as your prayer-book."

Pastor G. W. Clark (Wetherden) offered the Valedictory prayer, asking that the blessing of the Covenant-keeping God might rest upon the outgoing missionaries.

SILENT INTERCESSION.

At this point of the meeting, the Chairman asked that there should be two minutes of silent prayer for the Nation. Amid an impressive silence the hearts of the congregation were uplifted for Divine guidance.

The President gave the official farewell to Miss Putnam, Miss Hazel and Mr. Huckett, giving each an appropriate text. The collections amounted to £255 10s. The meeting closed with the Benediction.

A noteworthy feature of the gathering was the presence on the platform of so many past and present Strict Baptist Missionaries:—Mr. S. Hutchinson, Mr. and Mrs. Booth, Mr. and Mrs. Morling, Miss Putnam, Miss Hazel, Mr. Huckett and Dr. R. Harris.

Our Foreign Field.

News of the Month.

MADRAS.—Some Notes from My September Diary.

Saturday, 5th.—The Harvest Festival at Vepery was held in the afternoon. There was not quite the same enthusiasm as has been shown before, and the gifts were not so many. The finances of the Church have kept up, however, so that it is evident that the members are giving in other ways.

Sunday, 6th.—Two baptisms at Ayanapuram. As the missionary can only be at Ayanapuram, as in other places also, once a month, it sometimes happens that testimony meetings are held along with the ordinary preaching services, and the baptism follows immediately afterwards. It was so this morning, and the service was a very happy one. One of the candidates was from Koyembedu, and told of his learning of the Lord while at school there. As a young man he had been very careless and had fallen into drinking habits. He had been drawn to think of the Lord again, and had received the consciousness of pardon through the blood of the Lord Jesus and victory over sin. The other candidate was the junior teacher from Tathankuppam, who gave quiet but very real testimony of his having been brought to see his need of conversion, though he was the child of Christian parents.

Tuesday to Friday, 8th to 11th.—Meetings for workers at Poonamallee. Much prayer had been made for many days that the Lord might meet with those who gathered at Poonamallee during these days. It was a workers' retreat, and our friend, Mr. D. Samuel, who was used so mightily at Paniadipatti earlier in the year, was with us. No worker was asked to come, but those who felt that they needed new strength were to give their names previously. About thirty gathered there, and spent the four days in heart-searching study of the Word. It was a time of healing of breaches, for a long-standing breach of friendship between some of our senior workers was removed, and those workers have been happier in their work since. It was also a time of deep heart experience, and we have been gladdened at the testimony of those who felt the Lord's hand grasping theirs.

Sunday, 13th.—Brother Solomon, preacher-in-charge at Sembiam, has been in hospital with typhoid fever He has been very low, but at the time of writing is better and at work again. He came out of hospital very weak and in need of a change, and we were almost horrified to hear the next day that he had been seen taking his wife to hospital in a rickshaw with the same fever. His wife also is now out of hospital, but is still weak.

Monday to Saturday, 14th to 19th.—Tamil Christian Convention in the Memorial Hall, Madras. This is the Annual Convention for Christians in Madras, and this year Mr. Thrower had been asked by the Indian ministers of the city to conduct the three concluding services. The three first meetings were rather sparsely attended, but, in spite of heavy rain, on the Friday night, the attendances at the meetings at the latter end of the week grew so that the large hall was filled on the Saturday. Our brother was greatly

helped in his messages, and there are many who will remember his clear call to growth in the knowledge of Christ.

Sunday, 20th.—Baptism at Vepery. The young girl who was brought to us, some months ago, for protection from those who wanted her to become a *devadasi* at a Hindu temple, has learned to love the Lord, and her testimony having been received by the Church at Vepery, she was baptized; her name is changed from Sarasvathi to Lois. Her story will be written at greater length.

Election of Deacons.—Two of the deacons at Vepery, having served their period of three years, retired. At the Church meeting, one of the retiring deacons was re-elected, and Brother P. W. Gnanasundram was chosen to fill the other place.

Saturday, 26th.—Harvest Meeting at Poonamallee. This is only a small Church, but quite a nice number came to the meeting under the trees this afternoon, when Mr. Thrower and I spoke to the gathering. The gifts made for the support of the Church were larger than in the previous year.

Sunday, 27th.—Baptisms at Poonamallee. Prayer has been heard in regard to the inquirers here, and of six who applied for baptism, four were received. Three brethren and one sister gave their testimony in the chapel this morning, and were received by the Church. Afterwards we gathered round the baptistry, which is outside in the compound, and praised God as these disciples were baptized into the Name of our Triune God.

L. WATTS.

KOLLI HILLS.—On the four days, October 1st to 4th, Mr. Watts and Pastor Ponniah, from Madras, gave us a deeply heart-searching time as they earnestly delivered the addresses at our Annual Convention. On Thursday (1st) the Harvest Festival was held, and both Mr. Watts and Pastor Ponniah spoke to us on that occasion. The meeting and the sale of gifts were held on the verandah of the Mission House. The sale realised about Rs.75 for the support of local Christian work. Between Friday morning and Sunday evening nine meetings were held, besides the Communion service and Sunday School Harvest Thanksgiving. On Sunday afternoon the children brought their offerings of fruit and vegetables to the last-mentioned service, and these were afterwards sold and the proceeds put to the Sunday School funds. I do not think the children will readily forget what they heard from Mr. Watts about the fruits of the Spirit that day. It is evident that conviction has reached the hearts of several of our friends, particularly among the men, and we hope the effect will last.

D. A. THROWER.

Journeying to Tinnevelly.

E. A. SAVAGE.

THIS year I was appointed to go to Paniadipatti, to examine the Biblewomen there By the time I had finished the sixty-mile ride in a hard-seated motor-bus, I felt that I deserved the night's rest at the noisy railway station. There is always one pleasure about going to a railway station and that is, that one can get an iced drink! The next morn-

ing, at 7.30, found me in the train steaming towards Madura. This indeed was luxury, nice springy seats, electric fans, and room to spread oneself out! At Madura one is always tempted to buy the lovely coloured artificial silk scarves and brass ornaments which the vendors bring round.

About 2 p.m. the train arrived at Sattur, and I really felt quite pleased by this time to change from what had now become a hot and dusty train, to the quiet bullock cart, and the first hour's ride in this seemed very nice. During the second hour I turned and twisted a number of times, and the third hour was certainly a long time passing. The boy driving the bulls sat contentedly in front swinging his legs and humming one of those little tunes in a minor key so loved by the Tamil folk, but some how it had no soothing effect on me! The fourth hour went by slowly enough, and as we drew near to Paniadipatti we met a Ford car ploughing its way through the dust, with practically a dozen people, big and little, occupying mudguards as well as seats, going to a wedding.

Contrast.

But such a nice welcome awaited me at the bungalow that I soon forgot about the journey and I think we all found it helpful to talk over our work together.

Practical Test.

The next day I examined the Bible-women. Each one told me a story and its teaching, from the past year's lessons, and I, in turn, took the position of a Hindu woman, an enquirer, a lapsed Christian, etc., the Biblewoman who was speaking to me while I was supposed to be the latter would hardly allow me to think that I had ever believed, and was quite sure that I should never obtain salvation unless I repented. It is a joy to know that our Bible-women so thoroughly realise the importance of these doctrines.

Helpful Atmosphere

On Sunday I attended one of the women's meetings with Miss Green, and was impressed by the prayers of the women and the earnest attention they gave to the message. In the afternoon I went to Sunday School and found an eager crowd of children waiting, and very keen they were to answer all the questions asked.

On the return journey I had the pleasure of bringing four girls with me to live in our Sendamangalam Hostel, and to study in our school there in a higher standard. They were very excited at everything they saw, and the time passed more quickly with their questions to answer. But they, too, were very pleased to see Sendamangalam and have settled down very happily in the Hostel.

The Old Udiyar.

EVELYN C. BRAND.

THERE in the Sendamangalam street it happened! "*There shall cleave naught of the accursed thing to your hand.*" We stood looking at each other in amazement. The Bible had opened just there and my eye had fallen on to those very words! Could God have spoken more plainly?

We had talked and talked of the impossibility of giving only half to God. About His great demand for all, "My son, give Me thy heart." And then we had strolled down the street together, the old Udiyar and I, till he took up his well-worn Bible which lay on a mud verandah, where he sits day by day reading.

It is a well-marked book, for has he not read more than many a home Christian and can refer easily to any part of Scripture for illustration. For years he has been one of our most regular attendants at chapel services. And yet he is still a Hindu, one sees at times the sacred ashes smeared across his forehead, for he has friends among the high-caste who do not mind his coming with us so long as he keeps the mark of Hinduism on his face.

He took me to his house one day. It is a gloomy place, the chief piece of furniture being a huge wooden trunk wherein lies his snare. He opened it with care and began unpacking all sorts of heathen books, mixed up with Bibles and hymn books. Then was revealed that "cursed thing" that he finds so difficult to get rid of. A whole store of idols all in silver, worth about two hundred rupees they say.

Secret Snare

He put out a stand with a peacock feather fan behind, and began arranging the idols on it. "No, not that," I said, "You have given up giving them a place of honour." "It is but for you to see," he rejoined. The amazing thing was that among all these hideous devilish toys, lay a silver crucifix. "Oh, how can you," I said, "you will have to destroy this too, when the time comes. It is like the rest of your life, you are trying to have Christ with all the old gods, His enemies, and that cross is no more than an idol." Then, having packed all his strange treasures away, he led me across the road to a shed where he is keeping a great coffin for himself. Surely a sign that he wishes to be buried as a Christian and not burnt as a Hindu.

I felt puzzled, wondering where the poor, bewildered soul was standing, and yet, is it all so strange? No, a thousand times. How many in the Homeland are unwittingly crowding out Christ by their idols in the heart? And this poor brother right down at the bottom of his heart wants to be rid of his idols. "At the great feast I shall bring them out and destroy

them publicly," he assured me. The feast day came and went and the idols are still there. And what would it mean to this poor brother, were he to make the sacrifice? He would be turned out of home and have no one henceforth to cook for him. The high-caste people who now patronize him because of the Hindu marks of worship on his face, would have no more to do with him.

Some of us have agreed to pray for him. Will those who read this make it a sacred duty to ask that He Who has once and for all conquered the devil and all his works, may give this poor brother to partake in His victory?



KOLLI HILLS MISSION SETTLEMENT: WINNOWING THE GRAIN.

Women's Meeting at Sembarambakkam.

G. K. CARTER.

SEMBARAMBAKKAM is in the district worked by Bible-woman Esther. A meeting for the non-caste women was arranged to be held on a certain day. The time appointed for the meeting was 1.30 p.m., so I arrived a few minutes before then. It was very hot, but this is the best time to have the meetings, as the women mostly are then free to come, also we can use the school then without interfering too much with

the school program. When I arrived, I found nobody there. On inquiring the reason, I was told "the women will come *presently*!" When the Biblewoman goes to their houses, she finds them asleep and they say, "We will come Amma, you go, we will come presently," and turn over and go to sleep again. There is nothing for it but to wait. In India nobody seems in a hurry. The woman who helps so efficiently at these meetings went out to help Biblewoman Esther to call the women. One came along, then two, and I asked where the others were." Oh, they will come Amma, presently." Two o'clock came and no more arrived. A troop of children came in and stood around discussing my person, etc. It is rather funny to hear one's self talked about in this manner. I heard a commotion at the door, and then came the women, all together like a flock of sheep, most of them carrying babies, and they came in until we numbered about forty-two. There were not so many as we have had sometimes, but still it was an encouraging number. Some were too shy to seat themselves and remained standing. They were all non-caste women. All kinds of women were there, of all ages. Some with white hair and no teeth. Some young and with nice features. Many with tousled hair and unwashed. Some were dressed tidily and others in dirty rags. Some of the babies looked well nourished, others were very miserable, thin and weak, covered with sores, and one's heart aches for the poor little things. Eventually we got quietened down enough to start the meeting, and we tried to sing. To your ears it would seem a failure, but *we* know it is an accomplishment, for everybody who makes a noise seems to have a different tune or none at all, some have really learnt the words and are trying. Then we had prayer, another lyric, and prayer again and then the address. These meetings are never very long, for the people are not used to sitting still, and cannot take in much either Also the babies get restive and we cannot get the mothers without the babies, so we have to accommodate ourselves to circumstances.

"Presently"

However, we make sure they have the Gospel message as the sweet Bible stories are told them. This time they heard the story of the woman taken in sin, and the Lord's forgiveness. I watched their faces and the varying expressions. Most listened well. Some nodded with sleep and had no care. I noticed one very thin wistful face in the corner, but she was too shy to have anything to say to me. Now and again one woman audibly made a remark about the story to another. A baby took off its clothes, rolled them up for a pillow and put itself to bed, causing some amusement in another quarter, but on the whole, there was very little

Varied Reception.

noise and we just longed that the message should reach some hearts. That it reached the ears and understanding of some we could see. A few moments of prayer and our meeting was over. Each one then had a cup of tea, very welcome on a hot day, and a few bazaar biscuits. Mothers tried to give their babies some, nearly choking them in their efforts to get it down their throats. Then there was an uproar of indignant cries of protest from the children, so I said salaam and departed, leaving them to restore order among their offspring.

The Need of India.

VIOLET D. GREEN.

A WEEK or so ago, an article appeared in the *Christian Herald*, entitled "Does India need Christ?" There can be no doubt at all in the minds of those who keep in touch with the work of Christian Missions in India. In spite of recent statements to the effect that India does *not* need Christ, evidence abounds on every hand that this is indeed her greatest need. It matters not what aspect of life is considered, social, religious, political or industrial, in each and all of these, that need is most prominent. Hinduism, in spite of all its centuries of sway over India's people has failed. It has no message for the millions of out-caste people, it has never held out a helping hand to lift one of these needy ones; on the contrary, it pronounces their doom. It is a religion of despair offering no way of escape from the inexorable law of Karma. It is a religion without mercy. It fails to meet the deepest need of men and women. In death it administers no hope or comfort to its devotees. It does not and it cannot satisfy. India's need of Christ is real and acute. True, there are multitudes who do not realise that need, but that does not in the slightest degree lessen the need, rather does it accentuate it. Nevertheless, there are thousands all over the land who are realising that Hinduism cannot save them, and who find in the Gospel message that which completely satisfies and meets the deep needs of their souls.

Failure of Hinduism

It was my privilege to be present at some meetings a short time ago, and as one missionary after another gave account of their labours, it sent a thrill through me to hear how in all parts of India the Gospel message *is* triumphing. Testimony was borne to the transforming power of the Gospel in lives where sin and

Triumphs of Gospel

debauchery had for long years held undisputed sway. Hindu priests, who for a long time had resisted the message and persecuted those who accepted it, were at last won, all enmity was slain and they gave a grand testimony. One told of how in a certain village a poor outcaste was converted and then subjected to most cruel persecution. His conduct and brave endurance during that time was so mightily used that not long after, the missionary was called to listen to the testimony of a great number of people in that village who had yielded their lives to Christ.

From these meetings I went to our own Mission Conference, held this year at Sendamangalam, where the same story was told by our own missionaries. From every field we heard the same reports of Macedonian calls for help. Groups, small and large, sending earnest requests for teachers; people who find that Hinduism does not satisfy, and who now seek the true water of life where alone it can be found. We here in Tinnevelly also are constantly receiving similar calls. During the past few months I have had many petitions from Hindu people, all telling the same story. A realisation of need deep and desperate, the knowledge that Hinduism cannot satisfy that need, and the desire for instruction concerning the Lord Jesus Christ, who is *the* Way, *the* Life, *the* Truth. In my visits to the villages it is a common experience to have the little school-chapels crowded with Hindus the moment there is any intimation of a message, and they will sit and listen with an interest and attention that is truly remarkable.

Appeals for Help

So with these evidences of the need for our message we continue to make it known, and earnestly request the prayers of all our friends that in this time of peculiar opportunity, which at its longest is but brief, it may be ours to lead many a weary seeker to the Saviour who truly satisfies.

The Adventures of a Wedding Present.

M. THROWER.

THE scene is a little chapel in a back street in London. A missionary meeting is in progress. The Sunday School is about to send one of its teachers to the foreign field, and as a parting present gives her a small box of letters for the voyage, a frame containing signatures, and a long box.

Madras

The scene shifts to a spot 7000 miles away. On a Sunday morning, in the village of Sembiam, Madras, the service is about to commence. The long box is brought into the chapel, where it is opened. It then becomes possessed, first of a broad back, then legs, and then feet. Lastly, we stand it on its feet and open its face to the light, and hark, it begins to sing. It takes its place in the service of praise, and helps others to do their part too.

Senda-mangalam

The next time we make the acquaintance of the long box, it is being carried on a man's head along a dusty road, skirted on both sides by prickly pear cactus. It is one of a group who find time on a Sunday evening to go out to a near village for open-air preaching. We arrive at the village of Vadugupetti (near Sendamangalam), and put down the box. The villagers begin to stare. Then, as the legs and feet appear, they become interested and call their friends. When the last act takes place the crowd comes forward in open-mouthed amazement, so that we have a good audience for Gospel preaching.

Kolli Hills

The scene is shifted again; we are on the Kolli Hills. When the box and its owner were but slightly acquainted with the Kolli Hill folk, we used to go to chapel together. But, although there are many nice things which might be said about our friends here, it certainly cannot be said that they have an aptitude for music. Doubtless they make melody in their hearts unto the Lord, and the Lord hears really sweet music. As we found it well-nigh impossible to lead the singing, my box was left in a corner neglected, and almost forgotten for about a year. Now, once again hope is revived, and the box finds its niche in the Valavanthi Sunday School among the children.

This portable organ was given as a parting present; and as I look at the column of signatures of dear friends who helped to purchase this most useful gift, I would remind them that they too have a share with my organ and with me, in drawing the crowds to hear the Gospel of free grace, in helping the service of praise in the House of God, and in training the hearts and voices of our Kolli Hill boys and girls to sing to the glory of God.

Our Home Churches.

Subjects for Praise and Prayer.

Let us give Thanks—

For the blessing which has resulted in the conversion and open confession of several men and women at Ayanapuram, Vepery, Poonamallee and Paniadipatti.

For the practical sympathy so widely expressed by loving work and gifts for the Christmas Boxes for India.

For God's wonderful answer to our prayers regarding the Annual Meetings, for His realised presence, and for the generous thankofferings.

Let us Pray—

For God's richest blessing upon Mr. G. Champion and Miss E. Savage, who are to be married at Sendamangalam by Mr. Watts on Thursday, December 3rd, 1931.

For Mrs. Brand as she resumes her work among the women in the Kolli Hills villages.

For our missionaries and Indian workers as they continue to bear their witness in the strongholds of superstition.

Annual General Business Meeting of the S.B.M. Association.

The General Business Meeting of the Incorporated Association was held at the Leysian Mission on October 27th, 1931.

A new feature was instituted in the procedure, in the election by ballot of thirty members of the Council for 1932.

Following the presentation of the accounts for the past year, the Secretary (Pastor W. Chisnall) said that, in view of the extension of our work in India and the additional missionaries we are sending out, we shall need an additional one thousand pounds in our income during the ensuing year.

In a discussion as to ways of raising the additional amount needed, Pastor R. French said that we should use every possible effort to secure the setting apart of one Lord's Day each year as a Missionary Sunday in every Strict Baptist Church throughout the country. This suggestion was accepted by the delegates as an ideal at which we should aim, and the direction in which our individual exertions should be exercised.

The President (Mr. J. B. Collin) heartily endorsed the plan, and urged the delegates to use their influence to carry the scheme into effect in those Churches where "Missionary Sunday" is not annually observed. Each Church would decide which Lord's Day in the year would be best suited for its own observance of "Missionary Sunday."

THE STRICT BAPTIST MISSION.

OFFICERS and COUNCIL for 1932.

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Treasurer : Mr. A. J. ROBBINS.

Secretaries.—General : Pastor W. CHISNALL.

Hon. Minute : Mr. W. J. SHIPTON.

Hon. Finance : Pastor A. E. BROWN.

Editor of the Mission Herald : Mr. E. A. BOOTH.

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Pastor C. J. WELSFORD
Pastor A. WHAYMAN
Pastor S. WHITE
Mr. E. WRIGHT

WITH THE OFFICERS.

"Outward Bound."

SATURDAY, October 31st, was a morning typical of the "season of mists," when the early hours give promise of a radiant noon. From 9.45-10-15 a goodly company assembled on Liverpool Street Station to bid farewell to our two sisters, Miss E. C. Putnam and Miss S. Hazel, about to set forth on their journey to India. Among those who had gathered on the platform were the President of the S.B.M., various members of the Council and the L.Z.A. Executive, and other friends, all eager to wish our sisters God-speed. Pastor Robinson (of Chadwell Street) and Pastor Baker (of Gurney Road, Stratford) (to which Churches Miss Putnam and Miss Hazel respectively belong) were present to give the last hand-shake. By the special train leaving at 10.15 nineteen relatives and friends accompanied the missionaries to the Royal Albert Dock, and were joined by two or three other friends there. All were allowed to go on board to see the cabin on the s.s. "Mashobra" allotted to our sisters, and for a very brief time to go over the ship, for, by about 11.15, the warning bell had sounded, the last farewells had to be said, and all non-travellers took up their watch from the dock side.

We were given to understand that the S.B.M. Christmas Boxes were on board, so they were in good company! The Blue Peter was hauled down, and very gradually, at about 11.30, the ship was moving away on her long voyage. We waved our good-byes, and in our hearts commended our sisters and those dear ones they were leaving behind to the Lord. One wonders how many different portions of the Word of God brought strength and comfort to the hearts of all! To the mind of the writer came passages from

Psalm cxxi. : "The LORD is thy keeper : the LORD is thy shade upon thy right hand : He that keepeth thee will not slumber." By now the sun was shining brightly. Was it not all gladness to be about the Father's business? Yes, for them and for us, for the work abroad and at home is one.

Our two sisters have both passed through experiences which have tested them, and by which they have proved that the Lord is gracious and faithful. May they be kept stedfast in faith, and be allowed many happy years of service in India! To Him be all the praise!

Miss Hazel's address will be : Sendamangalam, Namakal Taluk, S. India. Miss Putnam's will be the same until the New Year, when it will be : Paniadipatti, Ellarampanni, P.O. Satur, S.I. Rly., S. India.—P. P. N.

Farewell to Mr. H. A. Huckett

AT ST. PANCRAS AND TILBURY.

A large and representative company gathered at St. Pancras Station on Saturday, November 7th, to bid their final farewell to Mr. H. A. Huckett, who proceeded to Tilbury Dock by the special boat train run in connection with the s.s. "Viceroy of India." At 2.50 p.m. the train pulls slowly out of the station, Brother Huckett leaning out of the window to take a last look at those on the platform waving "Good-bye." After a run lasting about an hour and twenty minutes we steam into the quayside station, alongside which lies the great liner which is to carry our brother to Bombay, whence he will travel over land to Madras. Mounting the gangway, we make our way to our friend's cabin, and we just have time to peep at the engine-room, music-room and writing-room, when, the loading of the baggage having been completed, the cry is made "Visitors ashore!" With mingled feelings we take our last hand-shakes and descend to the quay. The gangways are lowered, the mooring ropes cast off, and the hawsers tighten as the tugs commence to tow the massive vessel of 20,000 tons across the dock to the lock where she will enter the river.

During these operations Mr. Huckett has appeared on deck, and we have exchanged our final "adieux." As the steamer moves away from us we eventually lose sight of him in the gathering gloom, which reminds us "that the night cometh when no man can work." We turn from the docks with a prayer in our hearts that God will abundantly bless our friend, and use his ministry for the bringing of many out of darkness into the marvellous light and liberty of the Gospel. Mr. Huckett's address will be : Kilpauk, Madras, India.—R. E. P. C.

Reports of Meetings.

Leyton.—HAINAULT ROAD.—The Annual Meeting of the Missionary Sewing Class was held on Thursday, September 24th. Mr. W. A. Warwick ably presided. The report, which was given by the Leader (Miss F. Church), stated that 105 garments had been made by members of the Sewing Class and friends, twelve dolls and a quantity of other articles making a total of 165 items. Missionary D. Morling gave a very interesting address, as also did Mr. H. A. Huckett. Members of the Class took part. There was a large congregation, and a good offering for the S.B.M.—ONE WHO WAS THERE.

Walthamstow.—The Men's Meeting at Church Hill Baptist Chapel arranged an open meeting on Sunday afternoon, October 4th, to wish "God-speed" to Mr. H. A. Huckett, who has been a frequent speaker at the Men's Meeting. Mr. B. Caplin, who presided, expressed to Mr. Huckett the thanks of the Men's Meeting for his help at their gatherings, and wished him, on behalf of the meeting, great success in his enterprise for the Gospel.

Christmas Boxes

Pastor Ernest F. Kevan emphasised these good wishes in a speech reminiscent of Mr. Huckett's earlier labours for the cause of Christ. Mr. Huckett suitably responded, and gave an address on "Our Debt to India." He said it was chiefly in the spiritual sphere that he desired to stress our obligations to convey the light of the Gospel to India, and. in attempting to discharge that debt, our attitude and methods should be based on a strong and sympathetic understanding.

New Cross.—Members and friends of the S.B.O.M. assembled at "Zion," New Cross, on Saturday, October 31st, to bid farewell to Mr. H. A. Huckett, one of the earliest and keenest members of the Strict Baptist Open-Air Mission. Pastor C. J. Welsford conducted the afternoon service, preaching to an attentive and appreciative congregation from Phil. iii. 12. Full justice was done to the tea, kindly prepared by the ladies of "Zion," after which about 300 friends assembled for the evening meeting, at which Pastor D. E. Westcott ably presided. About seventeen brethren took part in this meeting, including the President and Vice-President of the S.B.M., whose presence was much appreciated. Mr. S. A. Cornell delivered the Valedictory Address from 2 Chron. ix. 7 in characteristic style. Our brother was then commended to the Lord in prayer by Missionary David Morling, following which the Chairman gave Brother Huckett the Mission's farewell text, "He shall sustain thee." Mr. W. R. Sinclair, the Chairman of the S.B.O.M., spoke appreciatively of our friend, and, as a token of the love and esteem in which he is held, handed Brother Huckett a cheque for thirty-five guineas, subscribed by members of the Mission and friends in the denomination. In responding, Mr. Huckett thanked sincerely all those who had taken part in this gift, and said it would be used in the best interests of the service of his Lord and Master. A brief closing word was given by Pastor Leonard Hills, followed by the hearty singing of "Come. brethren, ere we part," and the Benediction. The sum of £6 5s. 1d. has been sent to the S.B.M.—R. E. P. C.

The Christmas Boxes, 1931.

HOPE V. HARRIS.

Contributing Churches.

ABINGDON, per Mrs. E. W. Painter—ACCRINGTON, per Mrs. Ashworth—AYLESBURY, "Busy Bees," per Miss E. Witton—BATH, "Bethel," per Mrs. Sewell—BECCLES, Martyrs' Memorial, per Miss M. Theobald—BETHERSDEN, per Miss C. Nickolls—BIERTON, per Miss E King—BROCKLEY, Sunday School, per Miss E. Ward—BROMLEY, per Mrs. Thorpe—BRADENSTOKE, per Mrs. F. Watson—BRIGHTON, "Ebenezer," per Miss E. Eastaff—BRADFORD, per Mrs. G. Booth—BRENTFORD, Friends and Girls' Class, per Miss L. Fromow—BERKHAMSTED, Potten End, per Miss Hodsden—BEDFORD, "Providence," per Mrs. Wilkins—BETHNAL GREEN, "Hope," per Mrs. Chapman and Mrs. Park—BAGULEY, Manchester, per Miss P. Salkeld—CHATTERIS, "Zion," Bible Class, per Miss J. Dyson—COTTENHAM, Cambs., per Mrs. G. Austin—CROYDON, "Salem," Sunday School and Friends, per Misses Piggott and Smither—CROYDON, Derby Road, Girls' Class, per Miss Throssell—CRANSFORD, Sunday School, per Miss L. Skeet—CHORLEY, Lancs., Bible Class, per Miss B. Critchley—CHELTENHAM, "Providence," per Mrs. Salmon—CHELMSFORD, per Miss E. L. Knight—COURLAND GROVE, per Mrs. Royffe and Miss R. Dadswell—CAMBRIDGE, "Eden," per Miss Ivy Brown—CHADWELL STREET, "Mount Zion," Miss. Circle, per Mrs. Wilmshurst and Miss Shepherd—DEVIZES. per Mrs. Mockford—ELTHORNE ROAD, "Ebenezer," Girls' Class, per Mrs. Waller—FULHAM, "Ebenezer," per Mrs. A. H. Purkiss—GRAVESEND, "Zoar," Sunday School and Friends, per Mrs. Allder—GREENWICH, Devonshire Road, per Miss L. E. Syms—GRUNDISBURGH, per Miss A. Gray—HORSHAM, Dorcas, per Mrs. Boxall—HALSTEAD, "Providence," per Mrs. Ince—HEBDEN BRIDGE, Yorks., "Zion," per Miss F. Walton—HIGH WYCOMBE, "Zion," Girls' Happy Hour, per Mrs. Rogers—HORLEY, "Providence," per Mrs. Cook—HOMERTON ROW, Miss. Band, per Mrs. E. Garnham—HOUNSLOW, "Zoar," per Mrs. J. Underwood—HIGHBURY, "Providence," Sunday School, per Misses Bocking and Laurence—HOWARTH, per Misses Kane and Merritt—ILFORD, "Ebenezer," Sunday School, per Miss Phillips; L.Z.A., per Mrs. J. A. Othen—IPSWICH, "Mount Zion," L.Z.A., per Mrs. R. Salmon; "Bethesda," G.P. and W.B., per Mrs. Cattermole and Miss D. Garrard—KINGSTON-ON-THAMES. "Providence," per Mrs. Hamilton—KINGS LANGLEY, "Zion." Miss. Sewing Class. per Mrs. Surridge—KEPPELL STREET,

Memorial, per Mrs. Pickering and Miss Birchnall—LEIGH-ON-SEA, Baptist, Friends, per Miss Tattersall; J.C.E., per Master N. Taylor; Gordon Hall, L.Z.A., per Mrs. Turnpenny—LYNTON ROAD, Sunday School, per Miss Bond—LEYTON, Girls' Miss. Sewing Class, per Miss F. Church—LEICESTER, "Mount Zion," per Miss Challis—MEOPHAM, per Miss C. Taylor—MIDDLESBROUGH, Yorks., Friends and Children, per Miss Taylor—MANOR PARK, "Rehoboth," per Mrs. Baldwin—MARCH, "Providence," Sunday School and Bible Class, per Mrs. Kimber—NORBITON, per Miss K. Densham—NOTTING HILL, "Bethesda," per Miss L. Hain—NEW CROSS, "Zion," Bible Class and Friends, per Mrs. Hammer—NEWCASTLE, "Providence," per Mrs. E. Beall—NORWICH, per Miss Cage—OVER, Cambs., Bible Class, per Mrs. Thixton—PEMBERTON, "Jireh," per Mrs. Warburton—PRESTON, "Mount Zion," L.Z.A., per Mrs. Bolton—PRITTLEWELL, per Mrs. Jeffs—RUSHDEN, Y.P. Miss. Circle, per Miss E. R. Guest—RICHMOND, "Salem," Senior Miss. Circle, per Mrs. Lever and Mrs. Godwin; Junior Miss. Circle, per Mrs. Shipton and Miss Sachell—READING, "Providence," per Mrs. Woodham—RATTLESDEN, Girls' Sewing Class, per Miss D. Clove—REDBOURNE, Sunshine Band, per Miss F. M. Piper—RAMSGATE, per Miss F. M. Hogwood—SLAITHWAITE, "Providence," per Mrs. H. B. Booth—STRATFORD, Gurney Road, Friends, per Miss L. Hazel; Girls' Miss. Class, per Miss A. Webb—ST. JOHN'S WOOD, "Mount Zion," Senior and Junior Sewing Meetings and Friends—SUDBOURNE, Church and Friends, per Mrs. Cordle—SANDGATE, per Miss Stace—STOKE ASH, per Mrs. Beecher—SIDDAL, Halifax, per Mr. and Mrs. Bretton—ST. ALBANS, Sunday School and Friends, per Mrs. Sadler—STEVENAGE, Sunday Schooi, per Miss L. Sutton—TRING, Akeman Street, per Miss Ellen Butcher—TUNBRIDGE WELLS, Friends, per Misses Pool—TADWORTH, per Mrs. Anderson—TROWBRIDGE, "Zion," Sunday School, per Mrs. Wiltshire—TUNSTALL, per Mrs. Hammond and Mrs. Layte—TOTTENHAM, Senior and Junior Sewing Classes, per Miss L. M. Bray and Miss Reed—WALDRINGFIELD, G.P. and W.B., per Miss P. Dickerson—WOOD GREEN, Park Ridings, per Mrs. Sayers; Dovecote, Miss. Guild, per Mrs. Parish and Mrs. Kyte—WEST HAM, Tabernacle. Miss. Sewing Class, per Mrs. Stevens—WETHERDEN, per Pastor G. W. Clark—WELLINGBOROUGH, Tabernacle, per Misses Perkins and Moore—WITHINGTON, per Mrs. Craddock—WORTWELL, "Providence," Sunday School, per Mrs. Elsey—WANDSWORTH, L.Z.A., per Mrs. T. W. Dean; Children, Miss E. Dean—WARBOYS, Girls' Class, per Miss R. Lee—WALTHAMSTOW, Bible Class and Friends, per Misses F. Edwards and E. Gillam—WHITTLESEY, Junior L.Z.A., per Mrs. Parsonage and Miss V. King—WATTISHAM, per Mrs. White—WOKING, Mayford, per Mrs. L. M. Godwin—WATFORD, per Miss Bell—YATELEY, per Miss Grace Newman—GUILDFORD, Friends

Individual Contributors.—Mrs. Brown, Miss C. Davey, Mrs. A. M. Brown and Friends, Mrs. A. Elliott, Mrs. A. Holloway, Miss L. Boorne, Miss M. Banks, Mrs. H. M. Clark, Miss Pearce, Mrs. and the Misses Westcott, Miss Honess and Mrs. Brooker, Miss A. Relfe, The Misses Chaplin, Misses Light and Miller, Miss Roberts, Mrs. Frost, Mrs. A. Rippon, Miss A. Ash, Miss G. Bourne, Mrs. Hall, Mr. and Mrs. Hindes and Family (Canada), Mr. A. Vine (gift of packing cases), 16 Girls at Shirley School, near Croydon (per Miss F. Frost), Miss Fuller, "Three whom God has greatly blessed," Miss Loosely, Mr. F. J. Smith, Mrs. Littleton, Misses A. and B. Bloomfield, Mr., Mrs. and Miss Jeffs, Mrs. L. F. Smith, Miss Marshall, Mrs. Parsonage, Mrs. A. M. Edwards, Miss Rayner, Mr. and Mrs. E. Chilvers, Mrs. Voysey, Mrs. Jeffs, Misses E. and K. Looker, Mrs. Herrington and Friends, Mr. and Miss Galley, Mrs. J. Hudson, Mrs. Comber, Mrs. A. Kershaw, Mr. S. Beebee, Miss Birchnall, Miss D. Pigott, and "A Friend."

If by oversight any contributor's name should have been omitted from this list, please let me know of the mistake, so that it may be corrected in next month's "Herald." Some packages have come to me as "Anonymous," and others with no indication of the sender's name nor clue as to whence they have come. Will these friends please take this note as an acknowledgment of their gifts?

It will be of interest to all contributors to hear that our 22 Christmas cases (one more than last year!) are now on the way to India in the same boat which is taking out our two missionaries, Misses Putnam and Hazel. Besides the gifts included in these boxes, our workers in India will soon be receiving the money sent in towards the purchase of material and medical supplies as needed out there. We thank the friends who have so generously contributed in this way.

Our gratitude is again due to Mr. Albert Vine, of St. John's Wood, for his indispensable gift of the packing cases. We wonder how we could possibly manage without them!

We cannot help wondering who have the greater joy—those who work, give and pack over here, or those who receive, unpack and pass on in India? Certainly in this part of S.B.M. work both sowers and reapers **"rejoice together."**

[*What a colossal undertaking this Christmas Box business has become, and what a means of joy to our thousands of Indian school children. I marvel at the way in which Miss Harris manages the whole business for the S.B.M.*—EDITOR].

NOW A FEW HINTS FOR FUTURE WORK.

First.—To any Churches or individuals contemplating the starting of Sewing Meetings in Sunday Schools, among members, or in their own homes, I shall be delighted to send on application, patterns and any information required.

Second.—Please remember that we need more garments for boys than for girls. If everybody will make them in the proportion of three boys to one girl, we shall get nearer the correct thing. This time we received enough for every girl to have a garment, while for the 2,163 boys there were 1,580 coats.

Third.—So many woollen, knitted and stocking vests were sent in this time that we have enough for next year without any further supply.

Fourth.—Concerning dolls. Again some friends have sent in **large** ones—very nice, but quite impossible to be sent out. Perhaps these friends may not have noticed the special request regarding these—that dolls should not be more than 11 inches, with **rag** bodies and normal heads. There is a make of doll popular to-day with large heads and hard bodies. These are a problem indeed to the packer when nearly 1,000 dolls have to be dealt with! Please make a note of this, and think of the packing when purchasing your dolls for dressing.

Fifth.—Please buy only **small** toys—mouth-organs, whistles, peg-tops and balls are favourites with the boys (no balls larger than tennis size, please). **Nothing celluloid** is allowed—dolls, thimbles, and combs made of this material cannot be sent out.

CHRISTMAS ENVELOPE COLLECTION.

CHRISTMAS is a season of reunions and family gatherings, when the spirit of generosity is in evidence in various directions.

You will have a more joyous time if you ask for a thank-offering in your home at this season, and send the result to the Strict Baptist Mission in the enclosed envelope.

We have largely increased our staff of missionaries and the work is expanding in each field in India.

Engagements for December, 1931.

Missionary E. A. Booth.

6th, Watford Tabernacle; 13th and 14th, Borough Green; 20th, Wetherden; 27th, Homerton Row. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Pastor W. Chisnall.

13th, etc., Margate, Ramsgate and Broadstairs. Address: 26, Woodgrange Avenue, Ealing Common, W.5.

Reviews.

The Truth of Christianity. By Lieut.-Col. Turton. (Wells Gardner. 2s. net. 500 pages).

In spite of its many virtues, this is not a book I can recommend without reserve to the general reader. But those who have occasion to deal with rationalists and sceptics will find many strong arguments skilfully marshalled. The writer reasons from the standpoint of an Evolutionist. He believes that there were men on earth before Adam, and says that he has never seen a satisfactory explanation of the story of Adam and Eve. In chapter 23 there is a comparison made between Christianity and other religions, showing that other religions are HUMAN and Christianity SUPERHUMAN.

The Moral Issue in India. By Robert Stokes. (Murray. 1s. net. 50 pp.).

This small book states the moral issue along the lines that no section of the people of India, least of all the poorest and most defenceless, can be handed over to the custody of another section, unless there is complete certainty that the section to whom it is handed over has both the will and the power to protect all alike, as under the British raj. Lord Meston contributes a brilliant introduction.

GIFTS FOR THE LORD'S WORK.

Received from October 10th to November 9th, 1931.

General Fund.

	£	s.	d.
Tunbridge Wells, A Friend, T.W. ...		10	0
Bermondsey, Infant Class ...		8	4
St. John's Wood—			
Mr. C. W. Harris	5	5	0
Mr. A. Vine ...	2	2	0
Ramsgate, Coll. ...	4	18	6
Finchley, Coll. ...	3	0	0
Box at Haddendene		16	0
Meyrick Road S.S. ...	1	1	0
Infant Class ...		9	6
Lewisham S.S. ...	1	16	2
Prittlewell, Add. Boxes ...		12	0
Fulham S.S.—			
Y.M.B.C.		2	6
S.S.	1	0	0
B.B.		8	4
Ilford, Coll.	3	5	0
Bromley, S.S. Colls.	1	1	0
Cambridge, Eden—			
Boxes: Chapel ...	7	15	2
Children's ...		6	0
S.S.	6	17	0
Greenwich, Coll. ...	1	11	9½
Whittlesey, Coll. ...	3	2	0
Wellingborough ...	2	5	9
West Ham, Boxes ...	23	12	11
Leicester, Zion, Coll.	16	8	8
Boxes: Mrs. A. Tyler (dec.) ...		8	0
Miss R. Robbins		14	9½
Miss Edmunds...		11	6
Mrs. Woodier ...		10	0
Evington—			
Mr. Angrave ...		5	0
Mrs. Jayes ...		8	0
Croydon, Derby Rd.—			
Coll.	9	0	9
Stowmarket, Coll. ...	1	2	0
Wattisham, Coll. ...	4	9	6
Blakenham, Coll. ...		4	1½
Boxes: Mrs. Lewin	1	1	7
Mrs. Davey ...		2	8
Chelmsford, Coll. ...	4	16	7½
West Ham, Supt. of Native Preacher on the Kollis	13	10	0
Lewisham, Pt. Coll.	2	0	0
Irthlingboro', Coll....	1	7	0
East Ham, Subs. ...	3	12	5½
Hartley Wintney, Thankoffering ...	7	10	2
Brighton Branch ...	2	0	0
Ipswich, Bethesda—			
Boxes	3	7	4
E. Suffolk Aux. ...	9	0	0
Mr. and Mrs. Truman	1	0	0
Bermondsey, S.S. ...	1	1	0
B. Box		2	6
Rattlesden, Coll. ...	2	16	6
Courland Grove—			
S.S.		10	0
B Box		3	6
Tring, Ebenezer—			
Coll.		8	6
Stockley Mission, S.S.	4	10	5
Marden, Coll. ...	1	18	0
St. John's Wood—			
Mrs. R. R. Robbins	10	10	0
Mr. and Mrs. C. S. Fraser	5	0	0
Tottenham—			
Boxes: Birthday ...	2	18	2½
Farthing Coll. ...	3	13	4
Mrs. W. Reid ...		5	0½
B.C.	1	11	5
Miss W. Jacombe		3	0
Cambridge, Tenison Road...	1	5	3
Bilston...		10	0
High Wycombe, Coll.	1	7	0
Hadleigh, Coll. ...	1	14	0
Mr. Moody, Box...		1	11½
Sudbourne, Coll. ...	1	0	2
S.S. Boxes: Miss R. Cordle		14	3½
Mr. H. J. Cordle		8	9
Primary	1	2	0
Stratford, B. Gift, 14 May, S.J.T. ...		2	6
Llanelly, P.M. Coll., Ainon S.S. ...		17	6
Homerton Row—			
Coll.	2	7	3½
Boxes	1	15	10½
B.B.		7	3½
Medical Fund ...	1	19	0
Colchester, Mrs. Wigley	1	0	0
Brentford, Miss L. F. Fromow (Supt. of Boy on the Kollis)	2	10	0
West Ham, A Friend	1	0	0
Horley, Coll.	7	8	4
Boxes:			
B. Study Circle...	1	18	3
Mrs. Peak ...		11	8½
Mr. E. Cook ...		15	10
Mr. R. P. Cook..		1	7½
Mr. A. G. Cook..		2	0
Miss Barnett ...		10	0
Mrs. T. Eade ...	1	4	2½
Mr. G. Stapley...		2	9½
Girls' B.C. ...		3	10
Mr. Worger ...		8	8
Crawley, Coll ...	1	6	5½
Boxes:			
Miss Randall ...	1	15	3
Miss A. Mills ...		14	9½
Mrs. Mills ...		4	9
Mrs. Mitchell ...		18	0
Handcross, Coll. ...	2	13	0
Tadworth, Sale ...	31	18	4½
Dons., per Mrs. Wood	4	12	6
Coll. by Mrs. Humphrey ...	1	2	0
Evening Coll. ...	9	12	2
Boxes: Messrs. Harden, Barkaway and Rice...		10	0
After Sale, less Expenses... ...	9	16	1
Bottisham Lode ...		6	0
Hounslow, Zoar, Coll.	5	6	0½
	£296	11	6½

ERRATA.

Gravesend—

Mr. H. Short		17	2½
Miss Easterby		13	6

Personal.

Mr. F. T. Newman...	10	0	0
Mrs. E. S. Kelk ...	5	0	0
Mr. S. Burfoot, Box	1	1	6
"In memory of Mrs. Annie Flegg" ...	1	1	0
Mr. R. R. Robbins...	20	0	0
Mrs. B. E. Mathers	3	8	6
Miss M. Brown ...	1	0	0
J. G. Hadley ...	5	0	8
"In loving memory of Mrs. Chisnall"	1	0	0
Mrs. M. Hall, Box...		8	6
B. Thankoffering, Oct. 27. A.M.J.		2	6
Sale of Marmalade (Mrs. E. W. Painter) ...	3	0	0
	£51	2	8

Miscellaneous.

	£	s.	d.
Readers of "The Christian," per Marshall, Morgan & Scott, Ltd. ...	25	0	0
Annual Meeting, Coll.	254	10	6
Miss M. A. Hughes, Additional Coll. ...		2	6
Anon., ditto		5	0
E.M.R. and M.B., Coll.		12	0
Sale of Plants and Blooms at Tea Table	2	10	0
Profit on Tea ...	1	11	0
Interest on Deposit	1	15	0
New Cross, Profit on Tea	1	11	11
Sale of Literature (Reports etc.) ...	6	1	7½
Sale of Curios, per Mrs. O. M. ...	2	4	5
Loan of J.M.D., M.S.S.		2	3
	£296	6	2½

Rays.

Per W.J.S.	6	11	3

REPORTS.

Per W.J.S. (Miss Savage) ...		5	0
High Wycombe		3	6
Willingham ...			8
		9	2

Herald Fund.

St. John's Wood ...		5	0
New Cross, Zion ...		17	6
Leicester, Zion ...		5	0
Bermondsey		10	0
St. John's Wood ...		5	0
Tottenham		6	0
Cambridge, Tenison Road		2	3
Homerton Row ...	1	10	0
Willingham		14	0
Redbourne		10	0
Personal—			
Mr. J. Drury ...		2	0
Mrs. B. E. Mathers		1	6
J. G. Hadley ...		10	0
Mrs. Gee		2	6
Mr. Hambridge ...		1	6
Miss Putnam ...		2	0
Miss Mowle ...		3	4
	£6	7	7

Pension Fund.

Mr. F. T. Newman...	10	0	0
4 p.c. Stock £211-1-9 Div.	3	1	3
5 p.c. Stock £266-18-11 Div.	6	13	5
	£19	14	8

Ladies' Zenana Auxiliary.

Subscriptions to Nov. 9th, 1931

	£	s.	d.
Bedford—			
Sub., Misses Orton	6	6	0
Anon....	1	1	0
Box		16	0
Brighton	1	0	0
Chatteris, Coll. ...	2	2	3
1 Box		8	6
Crawley—			
Miss A. Mills, Box		5	10½
Dunstable—			
Mrs. Cheshire (for supt. of Sorronum) ...	5	0	0
East Ham—			
Weekly Subs. ...	2	1	7
S.S. Coll. (for supt. of Ruttinum) ...	1	15	2
Guildford, Coll. ...	3	0	0
Handcross, 1 Box ...		2	1
Hartley Wintney—			
Thankoffering ...	2	0	0
1 Box ...		5	10
High Wycombe—			
A Grateful Heart.		3	0
Ipswich, Bethesda—			
5 Boxes	1	10	0
Lewisham, Subs. ...	1	16	0
5 S.S. Scholars (for Orphans) ...	1	6	0
March, Coll.	1	9	10½
New Cross—			
Qrtly. Subs. ...	4	9	7
2 Boxes		8	0
Coll.		5	8
Norwich, Orford Hill	1	0	0
Prittlewell, Coll. ...	2	15	6
Profit on Tea ...		7	0
Stamford, Coll. ...	5	0	0
Don.	1	0	0
Boxes	6	16	9
Tollington Park—			
Boxes	2	14	6
Walboys, Coll. ...	3	4	0
West Ham, Coll. ...		9	7
Sale of Tinfoil ...		5	0
Whittlesey, Coll. ...		17	1½
Wood Green, Dovecote, Coll. ...		10	6
Wood Green, Park Ridings, 2 Boxes	1	10	0
	£64	2	4½

PERSONAL.

	£	s.	d.
Per Mrs. E. H. Chilvers (for supt. of Bible-woman)		12	6
Mrs. A. Schweitzer		2	6
Grace		10	0
A Friend (for Miss Green's work) ...	3	0	0
	£4	5	0

GENERAL.

	£	s.	d.
By Sale of Booklet, "Hitherto" ...	£15	2	8
Errata.			
Croydon, Tamworth Road, Addl. ...		4	0

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 S.B.M. HERALD; RAYS FROM THE EAST; TAMIL TEXTS 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.

Donations for the S.B.M. should be sent 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.

Gifts 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.

No. 8. FEBRUARY—MARCH, 1931.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



KOLLI HILLS CALLING!
Mrs. Thrower with Baby Vivian in happy mood.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

A WELL AND A BRAVE LITTLE GIRL.

By Mrs. D. Morling, of Namakal.

I WONDER if you have ever thought how much more water we use in England in summer time than in winter. In summer time we like to wear thin, light clothes, and extra water is needed for washing these. We also drink much more water, our gardens need watering every day, the roads have to be watered to keep down the dust, and think, too, of the quantity of water needed for the swimming baths.

Now in South India, where it is always hot, and often much hotter than it ever is in England, we need to use a great deal of water. Sometimes for six whole months there is no rain, and the scorching sun dries the land so that it is nearly as hard as stone. But the Indian must have food, so instead of waiting for rain he digs deep, wide wells and makes a huge bucket of buffalo hide. This bucket when full of water would be much too heavy for a man to pull up, so he harnesses two bullocks to the long rope of the bucket, and as the bullocks draw up the water it is poured out on the fields close by, where the corn has been sown.

Blasting Rocks by Gunpowder.

If the farmer can water his fields in this way twice a week for three or four months, he will get a good harvest; but if the water in the well dries up, then, unless rain comes, he will lose it all. This is one way in which large quantities of water are used in India.

In our Mission compound we have a well which is ten feet square and sixty-five feet in depth, but as over seventy people are living here the well cannot supply us with all the water we need, so nearly a year ago we began digging another one. It has been very slow work because after digging down a few feet they came to solid rock, which could only be broken by blasting. This is how they do it. They have a long round bar of iron which has a sharp chisel end, and with this they bore a narrow hole in the rock about half a yard deep. At the bottom of this hole they place a large handful of gunpowder. Then they get a thick piece of wire and put it down the hole so that it touches the gunpowder. They then fill up the hole with a mixture of lime and clay, pressing it down very hard. After that they gently pull out the wire and fill up the hole it has left with some very fine gunpowder. After that a little gunpowder is sprinkled round the top of the hole and the end of a long piece of string is tied to a stone and laid upon it.

Then the man takes the other end of the string and climbs up to the top of the well by a thick rope. He and his companions then shout at the top of their voices, "A blasting! Take cover! Take cover!"

Then he gets a large cotton reel and threads it on to the string, he ties round it a bit of rag that has been soaked with lamp oil, sets it alight and slips it down the string to the gunpowder. Then he runs away to a safe distance, and in a second or two there is a tremendous bang and pieces of broken rock are flung right up in the air to fall in all directions. That is why he shouts to people to take cover before he lights the charge.

One of the men who is doing this work has a little girl about nine years old, and another about three years. The younger one is a very naughty, spoilt child, and often has to be "spanked." One day she was sitting down near the well with a plate of rice



Bulls drawing water in South India.

and her sister was feeding her, when suddenly her father called out, "Take cover, Take cover." The elder sister at once picked up the child in order to run away to safety, but the naughty baby kicked and fought and clung to a bush so the sister could not get her away.

"Bang! Bang!" went the gunpowder charge and up flew great pieces of rock. And do you know what the sister did. Instead of running away to save herself she just threw herself right over her little sister so that any falling stones would strike her bare body rather than the little child.

Don't you think she was a brave girl? I do.

FIGHTING FEVER AT VALAVANTHI.

A MESSAGE ABOUT MOSQUITOES BY MRS. THROWER.

ONCE upon a time, when I was a small girl, a cousin, who, although two years my senior, was much smaller than myself, came to stay with us. So, after the first shyness had worn off, and we began to compare ages, I thought myself quite superior, being the bigger girl. But, what was my mortification when the little cousin, being used to such superior people, said, "But good things are wrapped up in little parcels"! But, since that very perplexing moment I have learned that all sorts of things may be done up in little parcels. For instance, we of the Kolli Hills know of an exceedingly small thing which does a vast amount of harm. I refer to the mosquito, which, although very rarely seen—hundreds of them could be put into a matchbox—is responsible for a large number of deaths and a still larger amount of illness here. Only last week we had a little baby girl, one month old, brought to us to bring up because the cruel little mosquito had bitten its mother so that she died. So you see that we regard the mosquito as a very terrible enemy, and we gladly learn its habits from those who have studied the subject, so that we may wage war with it.

No Admittance.

Thus we learn that the little pest makes its home in the fields where we grow our food—namely, the paddy fields. The paddy fields practically surround the hill on which we live, and we should like to say to Mr. Mosquito, "We won't give you a home, for we won't grow paddy!" But that would be like cutting off our noses to spite our faces. So what we do say is, "You can stay down there as an unwelcome guest, but mind, we are king of our hill!" And to put the matter into more than words, we try to keep our hill free from all places that the mosquito likes to rest in. We must not have rubbish heaps or muddy puddles, or dirty, dark homes. Our enemy, the mosquito, is like another enemy we all know of who hates the light lest his deeds should be revealed. Then, in case a naughty mosquito should find its way to the top of our domain, in spite of having no resting-places on the way, we use mosquito nets round our beds, and also have what is such a boon, mosquito-proof netting halfway round our house. A portion of the mosquito netting you will find illustrated in the accompanying picture. I have no doubt that Mr. Mosquito, on his nightly rounds, tries hard to find a little hole so that he can get at us while we are asleep. However, we are thankful to say that, although little Vivian and I have lived a year on the Kolli Hills the mosquito has not beeen able to do his deadly work on us.

Now, the mosquito has many characteristics like those of the devil. He likes the dark and dirt, and he does a lot of harm. But you cannot convert the devil. No matter how one tries, the devil will still love the darkness, and love to do evil. Nowadays, however, we hear strange tidings to the effect that we can convert the mosquito by giving him "leguminous" plants to eat!!! That is a big word for little people, but it simply means that we must



Mosquito proof section of Mr. and Mrs. Thrower's House.

surround our houses with such plants as peas, beans and certain grasses, so that as the mosquito comes to rest on them he will eat their leaves and the poison he carries will be changed. Then, if he bites a person after that, it will not be followed by the awful fever. So you must picture for yourself all our boarding girls and Christians here on a big campaign which has as its object the converting of the Valavanthi mosquitoes.

LETTER FROM UNCLE ARTHUR.

MY DEAR NIECES AND NEPHEWS,

WHAT is your motto for 1931? During the holidays a friend of mine sent me a little card with some lovely verses on it, headed "GOD FIRST." I have nailed it up in my room quite near moy bed, so that I can see it every morning, and it is going to be my motto for this year. I wonder if you have chosen a motto yet, and, if so, what it is—will you write and tell me?

* * * * *

It was a great joy to hear that one of our most regular Bible searchers, Joyce Stevens, of West Ham, has confessed her love to the Lord Jesus by being baptised. May God bless you, Joyce, and others through you, as you take your stand for Christ day by day. I hope you have all read Mrs. Morling's thrilling story in this issue. Mr. and Mrs. Morling are coming home to England next month,God willing, and we shall give them a big welcome at the Leysian Mission on April 21. Book the date NOW.

I think we ought to pray very hard for Mr. and Mrs. Thrower in their campaign against the mosquitos. The bite of a certain kind of mosquito causes malaria, from which hundreds of people die every year in India, Africa, and other parts of the world.

* * * * *

Writing this letter is something like broadcasting on the "wireless"—I am talking to an invisible audience. But though I cannot see you, I feel sure you are "listening in," for I have had letters from so many—Gwendoline Austin, Robert Pank (I do hope your little brother is quite well, now, Robert), John Christie, Robert Hall (yes, I was at Albert Dock), George Langridge, Horace Painter, Stanley and Grace Collins (thank you for the cards, Stanley; I'm so glad you like "The Brownie's Box," Grace, and still more that you have both got missionary boxes now, yourselves), Faith and Paul Barton, and Ivy Steel. Thank you ALL for your loving messages. I must also say "Thank you" to Emma Blott, Rose and Nancy Smith, Merle Barrett, Violet and Ethel Woodbridge, Tilly Howard, Norman Carter, Leslie Ransom and The Missionary Sewing Class at West Ham, who sent such nice Christmas cards.

One more "Thanksgiving" to all who used the Christmas Envelopes and sent on something for the Mission.

With love and best wishes from

UNCLE ARTHUR.

LOOKING FOR LITTLE THINGS.

WE do not always realise the power for good or evil of little things. A grain of sand will stop a watch, a missing screw may wreck a train, a tiny microbe can destroy a life. Mrs. Thrower's message about the mosquitoes on the Kolli Hills shows us how dangerous little things may be. This month I want you to find some little things mentioned in the Bible. When you have found as many as you can, write out your paper like this :—

No. 1. A little coat is found in.....

No. 2. A little maid is found in....., and so on, giving the book, chapter and verse in each case. Then *write out in full* the verse you like best, containing at least one little thing. Extra marks will be given for finding additional little things in the chapters named.

Lower Group, age under 12.

1. A little coat
2. A little maid
3. A little cake
4. A little water
5. A little child
6. Little fishes.

These will be found in I. Kings 17, Genesis 24, Isaiah 11, Matthew 15, I. Samuel 2, and 2 Kings 5 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. A little lad
8. A little cloud
9. A little honey
10. A little chamber
11. A little fire
12. A little daughter

These will be found in 2 Kings 4, James 3, Mark 5, 1 Samuel 20, 1 Kings 18, and Genesis 43, and these chapters are not in the same order as the words.

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 prize-winners in the last Searcher are not eligible for a prize again until June, 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 UNCLE ARTHUR, 98, TRESSILLIAN ROAD, BROCKLEY, S.E.4. Closing date, March 1st. If you send a letter with your entry you must put on a 1½d. stamp.

RESULT OF BIBLE SEARCHER ON "WORDS THAT JESUS SAID."

A GOOD number of entries were sent in for this Searcher, and many of the papers showed careful thought in the selection of the texts. There was a great improvement, too, in the correctness of the Scripture answers. Some lost marks through giving Luke 3, 13. If you look again you will see that these words were *not* spoken by Jesus. We welcome entries from Beccles, Chadwell St., Homerton Row, Ilford and Liverpool; also from 22 new Searchers. Here are the names, all in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Joan Funnell, age 14, Eastbourne; Edith Lithgow, age 14, Richmond.

Special Mention: Florence Lawrence, Phyllis Brammer, Dudley Payne.

Highly Commended: George Langridge, Elsie Hawthorn, Ethel Carter, Elsie Cooper, Kathleen Lowrie, Victor Woods, Geoffrey Denny, Edna Painter, Herbert Purkiss, Joyce Osborne, Bobby Wellby, Mabel Cook, Iris Payne, Lily Shrimpton Betsy Day, Doris March, Alice Shepherd, Flora Clover, Helen Weldon, Hilda Stockbridge, Mary Cook, Theresa Sparkes, Olive Rawlins, Hilda Abrey, Bessie Buckwell, Gladys Skinner, Florence Hawker, Dulcie Hart, Freda Woolstenholmes, Mary Abrey, Edgar Clover.

Commended: Vera Whitney (omitted verse), Vera Brown (Waldringfield), Leslie Ransom, Vera Brown (Cambridge), John Barnes, Grace Humphrey, Clifford Brett, Marshall Brett, Daisy Ovens, Winifred Reed, Florence Hood.

Not Completed: Enid Mansfield, Ruth Paxton, Gladys Thorne, Robert Pank, Irene Bloomfield, Frances Cole, who sent entry for Lower Group.

Lower Group, age under 12. Prizewinners: Jennie Smith, age 11, West Hill, Wandsworth; Leslie Gayfer, age 11, Stoke Ash.

Special Mention: John Christie, Edith Watts, Kenneth Whitehorn, Edith Carter, Mary Sharpe.

Highly Commended: Grace Collins, Freda Carter, Douglas Purkiss, Hazel Seaman, Doris Hawthorne, Beryl Bishop, Vera Funnell, Horace Painter, Stanley Collins, Muriel Westcott, Freddie Meadows, Irene March, Dorothy Rule, Merle Barrett, Iris Whitney, Irene Osborne, David Barton, Renee Denny, Joan Peters, Eric Lane, Robert Hall, Doris Baker, Doris Humphrey, Annie Spalding, Ivy Southgate, Chloe Knight, Doris Shepherd, Elsie Richardson, Joyce Ayden, Peggy Charge, Faith Barton, Joyce Jordan, Molly Wheeler, Lilian Morriss, G. Sandell, Trixie Tempest, Eveline Caton, age 6, Joan Gray.

Commended: Cyril Lamb, Barbara Jordan, Queenie Day, Norman Jakes, Peggy Hart, Douglas Sandell, Kathleen Bowman, John Caton, Vera Woods, Ena Barnes, Gladys Bailey, Gwendoline Austin, Kenneth Lane, Paul Barton, Fred Watson, Arthur Leech, Norman Carter, Frank Johnson, Kathleen Hood.

Also tried: Ivy Steel (omitted references), Miriam Burgess.

Four schools tied for the first place this time—Salem, Croydon, Eastbourne, Waldringfield, Walthamstow.

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).

No. 9. APRIL—MAY, 1931.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



WADING THROUGH.
An experience Mr. Champion had just recently.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

UNPACKING THE CHRISTMAS BOXES.

By Miss Violet D. Green, Paniadipatti.

I WANT to say to all readers of "Y.P. Rays" on behalf of all the Indian recipients a very hearty THANK YOU for all the lovely garments and toys which we received. What an exciting time we had unpacking them, and as the boxes were emptied our piles grew bigger and bigger. There were boys' coats and shirts of all sizes and colours, and girls' skirts and jackets of every possible size. All were catered for; there was something to fit all! Even the wee babies were not forgotten, for there were pretty little frocks so sweet and dainty. Oh, how I wished I were a little girl again as I took out the magnificent pile of dollies. We had such a crowd and yet every one has gone —there are no motherless babies left! I wish you could have seen the girls' eyes as they waited to receive their gifts. At first, such agitation lest there should not be enough to go round; then eager anticipation, finally changing to sheer delight when in their arms was placed a skirt or jacket and a doll.

An Impromptu Concert.

The boys, too (who are supposed to be so superior to girls) could scarcely wait till the distribution was over, they were in such a hurry to put their shirts or jackets on and try their mouth organs and balls or see how fast their tops would spin. Oh, what a concert there was when they were let out. We were glad to get away from it! During the distribution at each school the villagers crowded round the windows and peered in. There were other children, too, watching with very wistful eyes and perhaps wishing that just for that one day at any rate they were Mission school children!

Nearly all our boarding school girls had expressed the wish to have a doll for Christmas and because of the great kindness of our friends in England and Australia it was possible to give them each a garment and a doll. A few days afterwards while talking with some of them they said, "Amma, do you know why I asked for a doll? I have a little baby sister at home and she will love to nurse it and play with it. It was more for my baby sister that I asked for a doll because it was something she could enjoy as well as I." Don't you think that was a generous and unselfish thought? We were pleased to find them thinking for others.

I was camping for some days in some of our stations and one day had distributed the gifts to the children. Just as I was leaving in my bandy a tiny girl came running, holding a doll and crying bitterly. I enquired the reason of her sorrow and she said

as the great tears rolled down her cheeks, "Amma, I want a dolly that goes to sleep"! She was only five years old and I could not refuse the pitiful little request. Soon the dolly was exchanged and she went home with the tears all gone, her face wreathed in smiles for she had got a baby that goes to sleep!

Two days ago a poor widow visited me. She is one of our Christians whose husband was a teacher in our Mission. Last year he died leaving her with four little children. Two of them are now in the Namakal Boys' Boarding School, and soon the little girl will be in our Boarding School at Paniadipatti. The poor widow came carrying her baby boy about two years old. She



An Indian Bazaar near Madras.

is finding life very hard. I asked her how she managed and she said she works in the fields and gets 1½ measures of a very common grain for her wages each day—no money. That was just enough to make food for her and her two children. She gives a little of the grain in exchange for some curry stuffs and oil, etc., at the village shop, and so is able to have a little flavouring to add to the cooked grain. She cannot afford oil for lights so has to go to bed when it gets dark. Her firewood she gathers by the roadside. She has no money for clothes. She looked such a pathetic figure and it was a joy to me to be able to give her a little assistance. Her little boy was quite naked, and I was able

to make a lovely little smile of joy come to his face also by giving him something from those wonderful Christmas boxes. I gave her a little garment for each of the two children, and I wish you could have seen the little boy's eyes as he took from me a whistle and a ball and tucking them with his precious new shirt under his arms he put his little hands together and placed them close to his face and said, *"Vathanam amma,"* which is really "Thank you, amma."

So you see what joy has been given and I have not even now mentioned all the things.

God bless you all and may you each be possessors of God's greatest Gift of all, the Lord Jesus Christ, in and by Whom is eternal life. "FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE."

"GOOD TIDINGS OF GREAT JOY."

THE keynote of Easter is JOY, for it is the time when we specially remember the Resurrection-Triumph of the Lord Jesus Christ. There are ever so many references to JOY in the Bible, and I want you to see if you can find some of them. In each of the chapters given below you will find the words "great joy." When you have found the verses in which these words occur, *write them out in full, giving the book, chapter, and verse where found.*

Lower Group, age under 12.

You have to read: Matthew 28, 1 Chronicles 29, Matthew 2, Luke 2, and Acts 8.

Upper Group, age 12 and under 16.

Read the above and also: 2 Chronicles 30, Nehemiah 12, 1 Kings 1, Luke 24, and Acts 15.

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 prize-winners in the last Searcher are not eligible for a prize again until August, 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 UNCLE ARTHUR, 98, TRESSILLIAN ROAD, BROCKLEY, S.E.4. Closing date, May 1st. If you send a letter with your entry you must put on a 1½d. stamp.

LETTER FROM UNCLE ARTHUR.

MY DEAR NIECES AND NEPHEWS,

THE postman had a very busy time last month bringing 295 entries to my address, and but for the help of a kind friend in marking them I am afraid the results would have been rather late. However, I was delighted to see so many schools represented—73 in all, including 9 new schools and 106 new searchers. Welcome, one and all, to our big family. Those who have missed gaining a prize this time must try extra hard next time.

* * * *

I was very interested to hear that two young helpers at Bedmond, Jimmie and Phyllis Nash, went out carolling just before Christmas, and collected £1 4s. for the Mission. Another surprise was a "trade catalogue" from Muriel and Evelyn Westcott, of Herne Hill, who sell shoe pads, book covers, milk jug nets, jam, marmalade and many other things on behalf of the Mission. These young people have asked to support a girl in the Boarding School on the Kolli Hills out of their "earnings." Don't you think that's fine?

* * * *

I was thrilled to hear that Connie Stevens, of West Ham, whose sister was baptised just recently, has also followed the Lord Jesus in baptism. May the joy of the Lord be your strength, Connie, in the coming days. Miss Green's account of the Mission Box Distribution shows us how much the gifts from England and Australia are appreciated in India. I hope you are all getting busy again for this year.

* * * *

During the month I have had some wonderful letters from Edith Lithgow, Janet Young, Paul Barton, Muriel Westcott, Norman Carter (thank you so much for the birthday card, Norman), Lily Brownrigg, Grace Parker, Norman Jakes (Psa. 23-1 is a fine motto, Norman), Jennie Smith, Lilian Badcock, Leslie Gayfer, Joyce Stevens (I like "Consider Him," Joyce), Connie Stevens (What is your new name, Connie?), Vina Heal, K. Mahoney, and F. Johnson. Thank you, every one.

Once more, goodbye. I hope you will all have a very happy Easter.

With love and best wishes from

UNCLE ARTHUR.

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 EXCITING JUTKAR RIDE.

By Mr. George F. Champion, Namakal.

YOU have so often read of bullock-carts and rides in bullock-carts, that by this time you must know all about them; but I do not remember reading very much about *Jutkars* in the "Rays." Jutkars, which we sometimes have to use in our work in the villages, are small two-wheeled carts drawn by ponies. Usually they seem to be made so that they tip a little towards the back and make one feel that there is always the danger of slipping out on to the road. By this time I have learnt to make myself fairly comfortable in a bullock-cart, but I never have been really comfortable in a Jutkar, one reason being that the roofs are not made high enough for me, and if I try to sit upright I bang my head.

Of course Indians sit in the middle of the Jutkar with their legs crossed, and, not being very tall as a rule, do not hit their heads, but always seem to enjoy their ride. Before I learned to sit cross-legged I would sit at the back of the cart and let my legs swing outside. But this not being a very dignified way of travelling, I now try to curl myself up inside.

A Tight Fit.

Many Indian men have become so used to riding in Jutkars that they never like to ride in anything else. Many wealthy farmers would not think of buying motor-cars, because they prefer to use their own pony carts. Our hostel boys, too, seem to like Jutkar rides, for when some of them were going to be baptised recently we gave them the money for their 'bus fares, but later saw them all, five of them, squeezed into one small Jutkar, apparently enjoying themselves to the full.

Once, when very heavy rains had fallen in this part of the country, we had to go to a village which is two or three miles from the main road. No 'buses or cars of any kind go there, and bullock-carts go so slowly that we would not use them, it would be quicker to walk. The only other way of going was by Jutkar. The owner of the cart which we hired was a Hindu with a long beard. It is so unusual for Hindus to have beards that we asked him how it was that he had one, and he told us that ten years before he had been very ill with smallpox, people thinking that he would die. He therefore told the demoness of smallpox that if she would make him well he would let his beard grow for ten years, one year for each day in which he was very ill. So for nearly ten years he has been growing this beard, and soon he will go to Trichinopoly and have it cut off in a temple devoted to this demoness, and will present it to her.

This was the gentleman who was driving us along in his pony cart, and as we bumped along over the rough ground, banging our heads on the roof, and our backs on the sides of the cart, we were thinking how sad it was that this man should know nothing of our Lord Jesus Christ. Just then we came to a small pond of water in the way, and we asked the driver if the cart would go through all right. He assured us that it would and drove straight ahead. Almost immediately we stuck fast in the mud. While we were wondering what would happen next two young men came and pushed us through to the other side of the pond.

We came to the village and talked with the people that we had come to see, and then began our return journey. We had not gone far along the road when the driver turned off in a different path from the one by which we came. We asked the reason, and he told us that in order to avoid the muddy pond he was taking us by a different path. Soon after this we came to a lake about a quarter of a mile across, and to our great surprise he drove his pony straight in. He explained that he had not known that there was water there, but that now we had come thus far we might as well go on. We had gone halfway across when the pony seemed that he would not manage to get to the other side if we did not get out, so we jumped into the water and waded the rest of the way. Then we had a good laugh at the old man about his way of avoiding little ponds by going through fairly large lakes.

RESULT OF BIBLE SEARCHER ON "LITTLE THINGS."

THIS Searcher brought in the splendid total of 295 entries—a record number. Although very few in either group succeeded in finding **all** the **extra** references the papers were on the whole, very good indeed, and all those who gave correct answers to the set questions are **highly commended.** The names are given in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Joan Funnell, Leslie Gayfer and Edith Lithgow sent in the best papers, but as they are all ineligible the prizes go to Hilda Abrey, age 13, Bury St. Edmunds; Evelyn Bishop, age 15, Wetherden.

Highly Commended: Kathleen Lowrie, Edna Painter, Victor Woods, Bessie Buckwell, Elsie Hawthorn, Florence Lawrence, Phyllis Hallemans, H. Hopkin, Dorothy Skinner, Herbert Tyler, Phyllis Brammer, Mary Cook, Leslie Ransom, Muriel Satchell, Freda Woolstenholmes, Lilian Hurst, Dulcie Hart, Marion Stopps, Marjorie Carter, Mary Abrey, Constance Stevens, Margaret Harwood, Hilda Stockbridge, Gordon Oxborrow, Joan Oxborrow, Geoffrey Denny, Myra Spalding, Vera Whitney, Irene Bloomfield, Molly Hitchcock, Myfanwy Lock, Kathleen Rogers, Daisy Ovens, Hilda Wilkinson, Grace Parker, Elsie Manley, Alice Shepherd, Olive Burling, Ronald Towersey, Eva Searle, Mabel Cook, Helen Weldon, Elsie Cooper, Freda Newell, Edward Tebbell, Victor Oliver, Mary White, Etta Wilkinson, Theresa Sparkes, James

Shufflebotham, Olive Ridgeon, Joyce Harvey, Connie Hopkins, Barbara Gray, Doris Simpson, Doris Humphrey, Winifred Wright, Ellen Wakeling, Nellie Hood, Ronald Vestey, Gladys Gooderham, Frances Cole, Joan Drury, Gladys Thorne, Ruth White, Phyllis Ellwood, Marjorie Vestey, Edgar Eldridge, Emmie Evans, Norman Carter, Dorothy Boreham, Tilly Howard, Victor Vestey, Percy Halls, Herbert Cooper, George Langridge, Constance Bryant, Marshall Brett, Joyce Hardy, Alice Wilkinson, Irene Abrahart, Doreen Pilkington, Clifford Brett, Ruth Paxton, Enid Mansfield, Vera Brown (Waldringfield), Elsie Sillett, Janet Young, Chester Sillett, Dorothy Taylor, Dorothy Abbott, Olive Rawlins, Queenie Baldock, Joyce Boreham.

Commended: Florence Hawker, Kathleen Gardiner.

Omitted Verse: Ethel Carter, May Clover, John Clover, Dorothy Merrill, Vera Brown (Cambridge), Lily Shrimpton, Iris Payne, Olive Andrews, One with no name (Stratford Postmark), Grace Humphrey, Robert Arthur, Winifred Abbott, Vina Heal, John Barnes.

Only sent answers to six questions: L. Carr, William Sherman, C. Bridgestock, E. Martin, Miriam Andrews.

Lower Group, age under 12. Prizewinners: Vera Funnell, age 10, Eastbourne; Yvonne Fletcher, age 9, Warboys.

Special Mention: Denis Funnell, Pamela Morgan, Lucy Brownrigg, age 6.

Highly Commended: Olive Painter, Iris Whitney, Sybil Stopps, Norman Jakes, Iris Fletcher, Joyce Ayden, Gladys Bailey, Barbara Jordan, Muriel Schibild, Horace Painter, Freddie Meadows, John Christie, Freda Smith, Mary Parker, Felix Mowles, R. Hall, Edward Underwood, Joyce Smith, Dorothy Rule, Ronald Oxborrow, G. Parker, Joan Jordan, Walter Bailey, Geoffrey Oxborrow, Kenneth Whitehorn, Ethel Huggins, Bobbie Laughlin, Chloe Knight, Vera Woods, Annie Spalding, Hazel Seaman, Joan Weaver, Grace Foster, Grace Collins, Renee Denny, George Sandall, Beryl Bishop, Eric Lane, Muriel Westcott, Stanley Collins, K. Champion, Elsie Richardson, Barbara Rogers, Faith Barton, Douglas Sandall, Joan Peters, Eveline Caton, age 6, Edith Pooley, John Caton, Lilian Badcock, Kenneth Lane, Elsie Noble, David Barton, Stanley Giddings, Ruth Pooley, Vera Merrill, Joyce Boulton, Phyllis Nash, Lena Bloomfield, Elsie Halden, L. White, Arthur Burling, Douglas Stone, Olive Gray, Eric Towersey, John Bull, Edgar Palfrey, Edith Watts, Irene Boulton, Esther White, Millicent Lunniss, Fred White, Lennie Hopkin, James Lambert, David Parker, Kenneth Nelson, Horace Parker, Ruth Creasey, Sylvia Bradnam, Gwendoline Austin, Daphne Norman, Margaret Abbott, Peggy Hart, Florence Watson, Hilda Boreham, Gladys Oliver, Adah Wills, John Wilkin, May Jaegar, Reginald Stevens, Leslie Bryant, George Kenward, David Watts, age 6, Maurice Lewis, Phyllis Gooderham, Sidney Abbott, Beryl Hoad, Dorothy Carter, Marian Parker, age 6, Harold Wilkinson, Elsie Sewell, Dennis Harvey, Peggy Wills, Emily Thompsett, Joyce Brown, George Paxton, Dorothy Sillett, Albert Page, Jessie Turpin, Irene Lewis, Harold Vestey, Gertrude Lewis, Doris Rippin, Edith Carter (Ramsey), Clifford Hopkin, age 6, Joan Gray.

Commended: Frank Johnson, Doris Shepherd, Florence Reeves, Winnie Taylor, T. Tempest, Hubert Smith, Elsie Carter, Elvina Whitsey, Doris Osborn, George Butler, Margaret Ball, Molly Wheeler, Donald Smith, Geoffrey Chew, Maurice Wilkin, Gladys Townsend, Vera Roberts, Ray Pearson, R. Pinning.

Omitted Verse: Freda Carter, Edith Carter (St. Neots), Paul Barton, Annie Umpleby, Jennie Smith, Chrissie Dye, Edna Warrington, Malcolm Wilkin, age 5, Horace Dawson, Gwendolyne Dawson, Peggy Charge, Margaret Self, Ivy Pilsworth, Ena Barnes, Maurice Wright, Lily Osborn, Dora Wright, Sidney Cole, One from 22, Brunswick Road, Ipswich, K. Mahoney, Joyce Jacobs, Nancy Murden, Kenneth Wright, Dorothy Ball, Cyril Monk, Ronald Cole, Elsie Froome, Joyce Wilson, Kathleen Hood, Walter Sherman, One with no name or address, Robert Butler, Maud Elliott.

Not for Competition: Miss Doris Hunt, Miss Frances Bishop.

March Sunday School sent in the highest number of entries this time.

F. J. LAMB, Printer, Northcote Road, S.W.11.

No. 10. JUNE—JULY, 1931.

FROM RAYS THE EAST

FOR YOUNG PEOPLE



A PEEP AT HINDUISM.
An Indian woman bringing offerings to her priest.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

GUIDANCE FROM A LEAF.

A Letter from Mrs. Brand.

DEAR CHILDREN OF THE "RAYS,"

HOW like "Children of the Light" that sounds, and perhaps if this were a sermon instead of a missionary talk I should be telling you how much the rays of God's true light are needed in this dark land of India. But you will be wanting to hear something about our work out here. So here goes! It is very hot here now in this month of April; 100 in the shade, vertical rays and all that, so I, being a Kolli Hill woman and used to the nice cool breezes up there, find myself seeking round for the shady corners of the village when we go out preaching. It was under a spreading tree that we stood quite a long time silent and interested in the middle of a country village. We wanted to know just what it all meant to them.

Groping in the Dark.

You will have heard people speaking of a real good missionary, and they will sometimes say, "He sat where they sat." They mean by this that he tried to put himself in the people's place to understand their feelings and so to have real sympathy with them. Some of us want, oh so much, to be like this, for we know our Lord was, above all, sympathetic with the people. So we stood to watch a poor man and his wife with their children in their arms earnestly enquiring of a priest about their family problems. Things had gone wrong with them, and they needed guidance. There sat the priest cross-legged on the ground with various little articles of enchantment spread out before him in the dust, and there, too, before him lay the *anna* (penny), the fee they had given for his services.

A Vain Quest.

But no one seemed amused (and, of course, we were not) that a large green betel leaf was all the priest was consulting as he gave his advice to the poor trusting folk. He held it in his hand while the man asked his questions, such as, "Shall I go on cultivating my lands?" or "Shall I drive a bandy" Then would the priest look down earnestly and start counting the veins of the leaf, then look up and say, "No, do not trouble about a bandy; cultivate your fields," and so on. After each question the ribs or veins of the leaf were carefully counted up and down, and this seemed to quite solve each difficult problem, and the poor enquirers seemed satisfied to follow the advice given.

We waited our chance till the ceremony was all over, then without trying to start a discussion which would only have upset every one, we tried to lead their thoughts higher to Him Who plans and governs all our lives. "You have finished all your enquiries," we said, "but you must remember that God only knows all things, and it is best to turn to Him in our difficulties." "Yes," said the young priest, who saw nothing in what I said against his mode of procedure," "We must have true *bukthi* (or faith)," and he reverently pressed his hand to his heart. I wonder



Christian Boys at Namakal Hostel preparing lentils for curry.

if you remember that Paul said of the Jews, "They have a zeal of God, but not according to knowledge."

We who work among these dear Indian sisters and brothers often feel very humbled to think how much we have been given, while these are vainly seeking by wrong methods to find God's will. Will you pray, dear Children of the "Rays," that He will give us love and patience to teach them that when they need guidance they may turn away from the fading leaf to His Word which liveth and abideth for ever.

E. C. BRAND.

BIBLE FINGERS.

HAVE you ever thought how useful fingers are? We use them for writing, digging, driving, typing, talking, playing the piano, and hosts of other things. In India many people eat with their fingers, and it is generally considered something of an achievement when a white person can dispense with a knife, fork and spoon. We read quite a lot about fingers in the Bible, and this month I want you to find some of the places where they are mentioned.

Lower Group, Age under 12.

Place one hand palm downwards on a piece of paper, with your fingers apart. Take a pencil and draw round your hand from one side of the wrist to the other. Then along each finger and the thumb put the book, chapter and verse where these words are found :—

1. The finger of God,
2. My little finger,
3. Fingers of a man's hand.
4. My finger,
5. The thumb of his right hand.

You will find them in 1 Kings 12, Daniel 5, John 20, Leviticus 8 and Exodus 31, but the chapters are not in the same order as the words. *When you have found them all, write out in full the verse you like best.*

Upper Group, Age 12 and under 16.

You have to draw two hands, fill in the references for the above, and then look for these words :—

6. The finger of God,
7. Thy fingers,
8. His fingers,
9. The tip of his finger,
10. The thumb of his right hand.

These will be found in Mark 7, Luke 16, Leviticus 14, Exodus 8 and Psalm 8, but the chapters are in a different order from the words. When you have found the whole ten, *write out in full one verse—the verse you like best.*

Extra marks will be given in both groups for any additional fingers or thumbs that you may discover in the chapters named.

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, 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 UNCLE ARTHUR, 98, TRESSILLIAN ROAD, BROCKLEY, S.E.4. Closing date, June 30th. If you send a letter with your entry you must put on a 1½d. stamp.

A "GOOD-BYE" FROM UNCLE ARTHUR.

MY DEAR NIECES AND NEPHEWS,

MOST of you will be very surprised to hear that this is the last regular bi-monthly letter from "Uncle Arthur." As many of you know, by the end of this year I hope to be in India, and so I have sorrowfully to leave my "family of nephews and nieces" behind. It has been a great joy to write to you month by month, and to receive your letters in reply. I am so glad to know that there is a real growth in missionary interest amongst the young people of our churches, and it is also very cheering to see an increase in the number of entries for the Bible Searcher. Will you all make a SPECIAL effort this time to go in for it? I cannot visit all the schools and *shake hands* with each one of you, but if you send me a drawing of *your* hand with the Bible references shown on it, that will be nearly as good. When I get to India, I hope to write to you sometimes about the brown boys and girls and their doings.

* * * *

"The inner side of every cloud is bright and shining," and so it is a real pleasure to introduce you to a new "Uncle"—UNCLE PETER—who has kindly offered to take my place and write to you regularly. We welcome two new writers for "Rays," Mrs. Brand and Mr. A. J. Morling. Many of you know Mrs. Brand, so that you will read her message with special interest. Mr. Morling is working with Mr. Champion at Namakal, and at present is busy learning Tamil. Prayer-Partners, please pray for him. Welcome to 88 new searchers and five new schools.

* * * *

During the month I have had some interesting letters from Joan and Vera Funnell, Frances Sanderson, Jennie Smith, Peggy Dewsbury, Mary Cook (I'm glad you came to the Missionary Meetings, Mary), Herbert Tyler, Phyllis Nash (how did the Anniversary go off, Phyllis?), Edith and Ruth Pooley, Evelyn Bishop (I was pleased to hear from Wetherden, Evelyn), Hilda Abrey, Leslie Gayfer, Yvonne Fletcher, Stanley Collins, and Vera Brown. I am so glad to hear of your baptism, Vera. Thank you one and all for writing. May God bless you each.

Good-bye, everybody. Look out next month for a message from Uncle Peter.

With love and best wishes to you all from

UNCLE ARTHUR.

Has your friend seen "Rays from the East for Young People?"

MORNING SERVICE IN BIG-GROVE-VILLAGE.

By Mr. A. J. Morling, Namakal.

THE chapel is a mere shed with mud walls and a thatched roof, but it is clean and well swept. One end is open, except for the lattice work in which is the door. Having one end open ensures adequate ventilation. There are no seats, no, not even for the missionaries. A few planks are put on the floor, on which some of the people seat themselves; others have to be content with the ground. The missionary conducting the service is supplied with a stool, the other makes himself as comfortable as possible on a box. The village preacher makes use of a wooden mortar. This is used for the pounding of corn before cooking.



Mr. A. J. Morling.

The service is commenced with a lyric. The missionary and preacher sing a line and the congregation repeat it to the best of their ability. The boys and girls sitting in the front make good use of their lungs by shouting regardless of tune. Evidently quantity means more to them than quality! The reason for the missionary and preacher singing each line before the congregation is, first, they do not know the tune, secondly they do not know the lyric, and many of them cannot read. After the singing of the hymn the missionary reads from the Scriptures, then he catechizes the people on the Ten Commandments and the life of Christ. A fairly cute boy in the front shouts out most of the answers before some of the men and women are able to open their mouths, and has to be duly repressed. One man seems unable to prevent himself going to sleep, his eyes close, his head rolls from side to side, but the missionary sees that the condition becomes no worse, for he gives him no peace. This poor man and another have been compelled to beat drums during the whole of the three preceding nights. No wonder they need being frequently and personally addressed. Beating of the drums before Hindu temples is strictly forbidden for Christians. This man, though interested in Christianity, has not yet asked for baptism. When the missionary has finished

catechizing one member of the congregation leads in prayer. This is followed by a lyric, which is sung as before.

Next comes the sermon. He who would sleep again receives special attention! During the sermon the speaker has innumerable interruptions. Children play outside, a baby feels it should do it's part, a man goes to the entrance to blow his nose; when all is satisfactory he returns to his place. With a new village congregation it takes several years for the members to practise proper decorum and reverence in the House of God. After the singing of another lyric the service is brought to a close. Many wait outside till the missionary leaves.



Miss Green with her Biblewomen at Paniadipatti.

RESULT OF LAST BIBLE SEARCHER.

ONCE again there was a splendid number of entries—253. The standard of general excellence of the papers was also very high. We welcome entries from Haworth, Redbourn, Wellingborough, Yateley, and Spurgeon's Tabernacle; also from 88 new Searchers. 77 Schools are represented in the list; here are the names:—

Upper Group, age 12 and under 16. Prizewinners: Grace Parker, age 12, Bath; Kathleen Lowrie, age 15, Manor Park.

Special Mention: Bessie Buckwell, Peggy Chapman, Geoffrey Denny, Elsie Hawthorne, Rosina Lane, Florence Lawrence, Edith Lithgow, Jessie Morriss, Gordon Thrower, Mary Abrey.

Highly Commended: Victor Oliver, Irene Bloomfield, Leslie Gayfer, Peggy Dewsbury, Vera Brown, Joyce Osborne, Gwen Churchill, Dulcie Hart, Evelyn Bishop, Jennie Smith, Dorothy Crouch, Freda Woolstenholmes, Joan Funnell, Bobby Wellby, Molly Hitchcock, Vera Whitney, Grace Humphrey, Vera Allen,

H. Hopkin, Ethel Carter, Mary Cook, Ada Welsford, Joyce Harvey, Dorothy Merrill, Elsie Bond, Emily White, Claude Hitchcock, Hilda Abrey, Edith Andrew, Dorothy Skinner, Ethel Board, Hilda Potter, Gladys Leavett, Minnie Ellis, Kathleen Abrahart, Myra Spalding, Edna Painter, Doris Humphrey, Theresa Sparkes, Alice Butt, Doreen Pilkington, Enid Mansfield, Helen Weldon, Victor Woods, Leslie Ransom, Ruth Paxton, Elsie Manley, Emmie Evans, George Langridge, Hilda Cooper, Olive Andrews, Miriam Andrews, Olive Ridgeon, John Barnes, Robert Pank, Marjorie Carter, Queenie Baldock, Herbert Tyler, Lily Jones, Kathleen Rogers, Denis Amat.

Commended: Olive Rose, Hilda Brown, D. Kimber, Jack Grimsey, Douglas Davey, Gladys Thorne, Daisy Ovens, Alice Shepherd, Ellen Rose, Marshall Brett, Kitty Bristow, Norman Carter, Lily Chelton, Clifford Brett.

Only sent answers to six questions: Elsie Cooper, Vera Hayward, Gladys Oliver, L. Mahoney, Evelyn Meace, Louie Falltrick, Marjorie Reeve, Frances Sanderson. Sent references only: Hilda Stockbridge, John Jackson, Edna Davey.

Lower Group, age under 12. Prizewinners: Douglas Stone, age 11, Hurstpierpoint; Kenneth Lane, age 8, Swindon.

Special Mention: Renee Denny, Edith Carter, Mary Sharpe, Vera Funnell, Freddie Meadows, Joan Peters, Hedley Russell, Denis Funnell.

Highly Commended: Sylvia Crouch, Ena Barnes, John Obbard, May Jaegar, Gwendoline Parker, Grace Collins, Richard Blowers, Gladys Badcock, Freda Carter, Horace Painter, Kathleen Chaplin, Betty Brown, Ellen Gardner, Elsie Richardson, Stanley Collins, Irene Osborne, Norman Thrower, Irene Mann, Felix Mowles, Dorothy Staples, Adah Wills, Norman Jakes, Muriel Westcott, Ruth Jarmin, Doris McArthur, Eveline Caton, age 6, Fred Wickings, Patricia Morriss, Ronald Sargison, Mary Parker, Joan Cawthorne, Joan Green, George Sandell, Iris Fletcher, Yvonne Fletcher, Barbara Rogers, Phyllis Scarfe, Connie Lithgow, Gwendoline Austin, Beryl Bishop, Eric Lane, Dennis Harvey, Iris Whitney, Allan Frear, Kenneth Whitehorn, Ivy Davies, Beatrice Mustill, Barbara Jordan, Margaret Ball, Madge Walker, Dorothy Rule, Charlie White, Mildred Harris, Edith Pooley, Doris Osborn, Muriel Schibild, Edward Asplin, Edna Warrington, Amy Crockett, Robert Hall, Edgar Palfrey, Peggy Wells, Joan Jordan, Geoffrey Chew, Ronald Crisp, Roger Tayler, Gladys Bailey, Winifred Cole, — Wright, Mary Watts, Kathleen Sandell, Peter Purkiss, Elsie Sewell, Violet Pond, Roy Jakes, Betty Dyer, Olive Painter, Stanley Obbard, John Caton, Vera Merrill, Kathleen Noble, W. Bosher, Gordon Bloy, Lucy Brownrigg, age 6, Jocelyn Pink, Henry Clifton, Clifford Pond, age 6, Leonard Hopkin, C. Amps, Peggy Charge, Joshua Jarmin, Ruth Pooley, Ivy Mills, Victor Taylor, Douglas Sandell, Edna Sharpe, Edward Underwood, George Paxton, Cissie Schlindler, Phyllis Nash, Ernest Badcock, Jessie Turpin, Irene Gardiner, Dorothy Carter, Joan Gray, Vera Woods, Doris Shepherd, E. Haylock, Jean Whiting, Joan Clerx, Mary Kindred, Muriel Medlock, Olive Knight, Walter Bailey, Peggy Hart, Florence Watson, Muriel Hudson, Mary Gillam, Marjorie Jarmin, George Trimmings, Audrey Watts, Alec Page.

Commended: Albert Page, One with no name or address, Elsie Froome, Charles Fabb, Dorothy Ball, Maud Gardner, omitted one answer, Peggy Payne, John Underwood, Molly Wheeler, Mabel Potter, Faith Barton, omitted one answer, Dorothy Cowie, Doris Trimmings, Edward Wilson, Winnie Perry, Minnie Cowie.

Sent references only: Edwin Prentice, Joan Orriss, Edna Smith, Phyllis Bradshaw, Kenneth Nelson, Douglas Bradshaw, Sylvia Davey.

Not for Competition: Phyllis Nash, Herbert Tyler and Dorothy and Edith Carter sent lists of extra "joys."

Once again March Sunday School heads the list, followed closely by Warboys and Walthamstow.

*F. J. LAMB, Printer, Northcote Road, S.W.*11.

No. 11. AUGUST—SEPTEMBER, 1931.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



UNCLE ARTHUR (Mr. H. A. Huckett)

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

A STROLL AND A GALLOP BEFORE BREAKFAST.

By Mr. D. A. Thrower, Kolli Hills.

THREE o'clock in the morning—I found my boy, Stephen, who was sleeping in the next room, and before setting out on the nine-mile journey from Valavanthi to Sendamangalam, I had a light breakfast so as to be ready to start punctually at four o'clock. The Mission settlement at Valavanthi is 3,710 feet above the sea level and the country at the foot of the hills is 750 feet, so we had to descend nearly 3,000 feet before we reached the plain. There were three of us—two men and a boy—to say nothing of the dog Rover. A bright moon was fast sinking in the west but, since the jungle is so dense and dark, we had to take two lanterns with us, also there was some possibility of meeting bears or snakes on the way.

A Perilous Path.

The way is narrow and the first half of the descent is very steep indeed and numbers of small loose stones in the coolie track make one keep one's eye constantly on the path of one's feet lest one stumbles or twists one's ankles. I have many times turned my ankles on this track and, although on this occasion I escaped all falls, my boy who followed me carrying my suit case on his head, tripped over a stone. When I looked round to see what had happened to my luggage, I saw him sitting squarely on a big stone just as he had slipped down, with the suit case reposing on his shoulder. Fortunately, he had managed to prevent it falling to the ground.

Unwary Travellers.

Away up near the top, we passed several persons coming up and I was greatly surprised to see them so far up the slope at that early hour. Further down the jungle, we stepped across several sleeping forms of travellers who had apparently started up from Sendamangalam early in the night and, wearied with their stiff climb, had thrown themselves down to sleep, right in the line of traffic! It is a marvel that such people do not more often get bitten by snakes but since they never travel singly there is little or no danger from bears or other big game. From the top to the bottom of the hill thorn bushes are constantly encroaching on the path(?) from both sides and I got entangled several times on this trip. On one occasion I had to be released by my boy.

As we approach the foot of the hills and dawn began to break, a few of the earliest risers of the feathered kingdom started to sing their morning hymn of praise. For some distance we listened to a charming duet between a pair of small birds and further down still, another songster gave us a pretty little solo.

About half-a-mile beyond the foot of the hill, I met my man with the horse. He ought to have met me at the foot but spent the night in Sendamangalam and overslept! However, I was very glad to have the horse, though a little late, and after that I enjoyed a fast, exhilarating ride into Sendamangalam—nearly four miles. Sendamangalam was reached before 7 a.m. in time to take breakfast with our friends, the Sendamangalam missionaries, Mrs. Thrower and my little son, Vivian.

HOME FOR THE HOLIDAYS.

By Miss A. M. Poole, Paniadipatti.

A dialogue between the two Boarding School girls and their parents in their home at Koilpatti, about 12 miles from Paniadipatti.

Mother. Oh, my children! I am so glad you have returned safely, you must both be tired and hungry after that long journey from Paniadipatti.

Jebamoni. ("Jewel of Prayer"—the elder of the two sisters, aged about 13.) We are not very tired; we rested several times on the way and are not hungry, for we cooked and ate our rice this morning before starting.

Sunthoshom. ("Joy.") We do not want to rest; for we have so much to tell you about the last few days in school, we must wait until Father comes in and then we will tell you all about it. Oh, here he comes!

Father. Well, my precious children! so you have come home once more; how long holidays have you?

Both children together (excitedly). Oh, we are very happy, this year. Missie Amal has given us a week extra because Easter came early, so all the girls went on leave on April 2nd until June 5th.

Mother. Now let us hear of your breaking-up-day.

Jebamoni. Oh, it seemed like a breaking-up-week! for we have not done very much work the last few days.

Mother. Your evening food is ready, so now you had better eat and tell us the rest afterwards.

* * * *

(After the meal)

Jebamoni. Oh, Mother! you know that I have had such a blessing since going to Paniadipatti Boarding School, and last Wednesday I went to see the two Missie Amals and told them I wanted to be baptised. It was arranged that we could stay on after the other girls had gone to their villages and be baptised on Easter Sunday. I do wish you could have been there.

Sunthoshom. We must tell you about breaking-up-day. We

sang two of our favourite lyrics: then we all read together Psalm 119, verses 105 to 112, and those of us who know and love the Lord were specially reminded that while at home we must be witnesses, also that we must not forget to read our Bibles daily and to have prayer.



Jebamoni.

Father. Well, you will be going to chapel morning and evening for prayers so that will be alright.

Sunthoshom. Yes, now we can both read, we must read the Bible for ourselves before we go out to the fields.

Jebamoni. Yes, Sunthoshom must help me with the hard words for she can read better than I, but oh, I do want to know more of the Bible! We will then both read to you, Father and Mother.

Father. That will be splendid, we cannot learn to read now but you can read to us.

Sunthoshom. We must finish! After prayers we had to bring all our clothes to Missie Amal and they were listed ready for the Dhobie, who came on Saturday.

Jebamoni. We were very happy, we had some rice given us and we cooked it ourselves in the School kitchen. The remainder of the time we were in the bungalow.

Mother. What did you do on Good Friday?

Jebamoni. We went to the service at 4.30 p.m. and afterwards we had some hymn singing on the verandah until it was time for prayers. Each one of us chose a hymn, it was so nice. Sunday was the best day of all. We went to the service in the morning at 7 a.m. Sunthoshom, you tell the rest!

Sunthoshom. In the afternoon at 3 p.m. we went to Selvapatti, to the dedication of a new chapel and teacher's house. Then we went to the river and two other girls, a woman and our Jebamoni were baptised.

Jebamoni. I felt so happy, Mother, I don't think I shall ever forget that joyful Sunday. It was better than the breaking-up-day by far.

WHEN JESUS LOOKED.



HAT wonderful eyes Jesus must have had! Sometimes they were calm and thoughtful, always they spoke of the wisdom that was His; but, most marvellous of all, Jesus saw right through to the very hearts of all men. Yet the boys and girls loved to look at Him for in His eyes they read of the love with which He loved them. I want you to find for me five occasions when Jesus looked:—

Lower Group, Age under 12.

1. Upon a disciple in bad company.
2. At men as they gave their gifts.
3. For a woman who was afraid.
4. Up into a tree.
5. Upwards to heaven.

These will be found in Mark, chapters 5 and 6, and in Luke, chapters 19, 21 and 22, but the chapters are not in the same order as above. Write out your paper like this:—

No. 1. Jesus looked upon a disciple in bad company in (reference) .....

No. 2. Jesus looked at men as they gave their gifts in (reference) .....

and so on. When you have finished, write out in full the verse you like best.

Upper Group, Age 12 and under 16.

Do the above and the following:—

6. ..... looked upon Him at His death.
7. ..... looked upon Him as He walked.
8. ..... looked unto Him at God's right-hand.
9. ..... looked after Him as He ascended.
10. ..... looked upon the Lamb in glory.

In answering, please state who it was that "looked": thus No. 10 would read:—

"No. 10. John looked upon the Lamb in glory (reference)..... The answers will be found in Acts, chapters 1 and 7, John 1, Revelation 14 and Mark 15 (chapters not in order"). You may also choose one verse (out of the 10), which you like best and write it out in full.

Your searching must be done without the aid of any person and with a Bible only. 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, 1931, though they are welcome to compete and their entries will be marked and listed with other papers. Put your name, age, address and Sunday School on your paper and post in a ½d. envelope (unsealed) to **Uncle Peter, 1, Arlington Cottages, Chiswick, London, W.4.** Closing date August 31st, if you send a letter with your entry you must put on a 1½d. stamp.

LETTER FROM THE GENERAL SECRETARY.

MY DEAR YOUNG FRIENDS,

WE shall all miss *Uncle Arthur* very much as Editor of "The Rays," but are glad to think he will continue to send us news from the front after his arrival in India.

His farewell meeting will be held at The Leysian Mission, City Road, London, E.C.1, on Tuesday, October 27th, 1931, when we hope many of you will make an effort to be present and so wish him God-speed and good-bye.

But I am also writing to commend to you *Uncle Peter,* who has kindly promised to take up the work which Uncle Arthur has now to lay down. I feel sure that you will learn to love him just as you do Uncle Arthur.

I am so glad that there is the "Rays from the East," for it enables us to let you dear young friends know all about the missionary work which we are doing. Perhaps some of you who are to-day reading this letter will one day be writing articles from India for the "Rays."

So may I ask you not only to read the magazine yourself but to try to get someone else to do so and thus help to cheer Uncle Peter.

With very kind love to you all,
I am,
Yours sincerely,
W. CHISNALL
(*General Secretary*).

LETTER FROM UNCLE PETER.

MY DEAR NEPHEWS AND NIECES,

DOUBTLESS you are all very sorry that Uncle Arthur is leaving you but he is going where the Lord is sending him to take the Good News of Jesus and His love to the boys and girls and the people of India. So you will be glad for their sakes and will be able to look forward to the interesting letters from India which he will send to you.

In the letter from Mr. Chisnall, which you see on another page, you will find the date of the meeting in London when we shall wish Uncle Arthur "Good-bye" but, so that he can say "Good-bye" to you all, we are letting you have his photograph in this month's "Rays." What a wonderful help it would be to Uncle Arthur, if he knew that you each remembered to pray for him in the great work to which he has been called!

I wonder if you have ever seen a boat flying a blue flag with a white centre. This flag is called "Blue Peter"; it means "Ready to start" and is just the flag which Uncle Peter has run up. We want the good ship "Rays" to be just as splendid as it always has been so that you may look forward to each trip, bringing you news from India. But, even better than that, we want you to "grow up into ..... Christ" (can you find this verse in Ephesians, chap. 4?). Jesus can do so much for you even more than you can ask or even think. May God bless each one of you and don't forget to pray for Sunthoshom and Jebamoni that they too may "grow up into Christ."

* * * * *

This message has just come along from Uncle Arthur:—

"The postman was extra kind to me last month. I had letters from Merle Barrett, Edith Carter, Beryl Bishop (keep on trying, Beryl), Kenneth Lane, Douglas Stone, Peggy Dewsbury, Leslie Gayfer, Edith Lithgow, John Christie, Norman Carter (I hope your thumb-nail has grown again, Norman), Stanley Thrower, Doris McArthur, Peter Purkiss, Gladys Skinner (I am glad to hear of your baptism, Gladys), Robert Hall, Grace Parker (thank you for the photo, Grace), Kenneth Nelson and Mr. A. J. Rayner. Thank you ALL for your kind messages and good wishes."

Wishing you each a very happy time during the summer holidays.

With love from

UNCLE PETER.

P.S. Don't forget my address—a new one for you:—

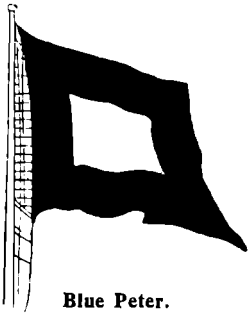
No. 1, Arlington Cottages, Chiswick, London, W.4.

RESULT OF BIBLE SEARCHER ON "BIBLE FINGERS."

WE would have liked to have seen more entries for this Searcher but the results were very good indeed. Although very few succeeded in finding ALL the extra references nearly all gave correct answers to the set questions. The drawings sent in by Peggy Chaplin, Beryl Bishop and Bobby Wellby are really worthy of special mention, but they did not give any extra references. We welcome entries from Newquay and Rohoboth, Tunbridge Wells; also from 51 new Searchers. The names are all given in order of merit.

Upper Group, age 12 and under 16. Prizewinners: George Langridge, age 15, Bermondsey; Florence Lawrence, age 15, Richmond.

Very Highly Commended: Edith Lithgow, Joan Funnell, Ethel Carter, Leslie Gayfer, Molly Hitchcock, Emmie Evans, Gladys Hattey, H. Purkiss, Grace Parker, Edna Painter, Queenie Baldock, F. Clover, E. Clover, Peggy Dewsbury, Freda Woolstenholmes, George Barnes, Dorothy Crouch, Marjorie Rawlins.



Blue Peter.

Highly Commended: Stanley Thrower, Vera Whitney, Ruth White, Ethel Board, Denis Amats, Mary Cook, Mabel Cook, Edith Smith, Kathleen Rogers, Trixie Tempest, Mary Sharpe, Geoffrey Denny, Grace Francis, Peggy Chaplin, Adela Bailey, Florence Lean, Olive Andrews, Kathleen Newton, Ronald Watson, Eileen Forster, Helen Weldon, Arthur Leaver, Gladys Thorne, Amelia Knight, Marie Smith, Rose Cobbold, Alice Shepherd, Fred Brown, Miriam Andrews, Daisy Ovens.

Commended: William Whiting, Rose Prior, Doreen Pilkington.

Omitted verse: H. Abrey, Herbert Tyler, Myra Spalding, Gladys Skinner, Mary Abrey, Bobby Wellby, Gladys Pluck, Hilda Wilkinson, Norman Carter.

Lower Group, age under 12. Prizewinners: Joan Peters, age 11, Guildford; Freddie Meadows, age 11, Ely.

Very Highly Commended: Edith Carter, Denis Funnell, Derek Kenward, Vera Funnell, Hedley Russell, Grace Collins, Barbara Jordan, Horace Painter, Stanley Collins, George Sandell, Roy Cotgrove, Charles Fabb, Merle Barrett, Iris Whitney, Eric Lane, Freda Carter, Robert Scillitoe, R. Hall, Sylvia Crouch, Eva Potton, Gwendoline Austin, Esther White.

Highly Commended: Dorothy Blowers, Mary Parker, Geoffrey Chew, Barbara Rogers, Norman Caplin, age 6, Eveline Caton, age 6, John Rayner, Muriel Cullisford, Beryl Bishop, Muriel Parker, Muriel Westcott, Doris McArthur, Joyce Smith, Adah Wills, Renee Denny, Richard Blowers, Peggy Wills, Paul Barton, Hilda Bishop, Ray Jakes, Kenneth Lane, Joyce Brown, Allan Frear, Joshua Jarmin, Elsie Richardson, Doris Shepherd, Vera Whitehead, Ruth Jarmin, Cissie Schindler, May Jaegar, Kathleen Sandell, Douglas Stone, Olive Knight, Sylvia Cobbold, Leslie Bishop, Vera Foreman, Marjorie Bishop, Rita Smart, Joyce Riddle, Kenneth Nelson, Ruth Pooley, Jean Rudd, John Christie, Mabel Potter, Charles Burgess, Douglas Sandell, Peter Purkiss, Edith Watts, John Caton, Faith Barton, Elsie Halden, Leonard Osborne, Joan Fullagar, David Watts, age 6, Leonard Saunders, Dora Wright, Joan Gray, Joan Barrett, Dorothy Rule, G. Hoar, Sheila Hincks, Douglas Bradshaw, George Paxton, Dan Burke, Thomas Lambert, Margaret Wadds, — Barton, Madge Walker, Ena Barnes, Freda Foreman, Ruth Sparkes, age 6, F. Sparkes, Phyllis Smart.

Commended: Joyce Satchell, John Arthur, Margaret Chapman, Jack Wallis.

Omitted verse: Molly Clark, age 6, Kathleen Noble, Marjorie Pluck, Ruby Turner, Albert Page, Denis Clark. Also tried: Ivy Clark, Edna Haylock.

Not for Competition: G. Piggott, A. Rayner.

East Ham sent in the highest number of entries. Manor Park and Walthamstow tied for the second place.

*F. J. LAMB, Printer, Northcote Road, S.W.*11

No. 12. OCTOBER—NOVEMBER, 1931.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Issued by
The Strict Baptist
Mission
incorporating
South Indian Strict
Baptist Missionary
Society.

HOW WE LOST JUMBO.

A holiday story, by Miss Carter, Madras.

DURING the hottest time of the year, missionaries go to the hills for their holidays, and this year we went to the Nilgiri Hills, where the air is cooler than on the hot, dusty plains. One morning six of us got up early, and taking a Budaga boy for a guide, and Jumbo, the doggie, for company, we set out to climb Dodabetta (big mountain), the highest point on the Nilgiris —8,640 feet above the sea level. It was a lovely morning, and we soon got our first thrill, for after walking some distance we came to an open grassy space surrounded by jungle, but there was no path.

The Guide had Forgotten the Path.

He took us the way which he thought was right, but he had made a mistake, and we had to scramble through—sometimes up, sometimes down, sometimes crawling under tree trunks, sometimes slipping and sliding on the damp ground. Here and there we found wood violets and beautiful ferns were growing everywhere. Now and then there was a peculiar smell, and we knew that panthers or leopards were in hiding until the night time, when they come out to prowl. It would be an awful thing to get lost in the jungle at night amidst the wild animals. This world is something like a jungle, for Satan goes about like a roaring lion, seeking whom he may devour, and no boy or girl is safe unless they are following the one Guide, who *never* forgets the way and *never* makes a mistake. Jesus is that Guide, and He would have us keep close beside Him all the way.

At Last we Reached the Top.

It was a wonderful sight, for we could see many miles in every direction. Mountains and valleys spread all around, and beyond them we could see the hot plains, like a sea of many colours. It was just then that Jumbo started his tricks, for he found another dog only half his size, and teazed and frightened him by getting him up against a wall and growling fiercely. The poor little dog ran inside a building with Jumbo after him, and we had to haul Jumbo out with a walking stick. Very soon the clouds came up and storms threatened, so we decided to make for home. There was a party of schoolboys up there with their master, and they started down with us but soon went another way, and then we lost Jumbo. He had followed the boys and played truant, so we had to go home without him and tell his mistress what had happened. She found him later after much trouble, but next time we went out Jumbo stayed in.

Back to Work.

Holidays soon go, and I am back again among the boys and girls and people of the plains. God's Wonder Book of Nature

is open to those who know Him, so that they can read of His wonderful care. He made the huge mountains and the tiniest insect: the gaily coloured flower and the pretty little birds are His work. "All Thy works praise Thee, O God." We long too that the poor dark people of India shall praise Him as they hear the story of His wonderful love for sinners—how He came to earth to make a way to heaven, and to guide the lost ones. He *never* forgets the way and He *never* makes a mistake.



Baby Helen Watts.
Mr. and Mrs. L. Watts' seven months' old girlie born in India.

BEFORE THE HOLIDAYS.

By Miss E. Savage, Sendamangalam.

WHO ever heard of "the boy who doesn't like a holiday!" Most of the boys and girls over here have very poor homes, but they love them and long for the holidays, when they go to see their friends. They sometimes work very hard at home: the girls look after the babies and prepare the food, and the boys go out in the hot sun to work in the fields. So that both boys and girls are often glad when holidays are over and they can come back to the hostel with us.

The Sunday before Breaking-up Day.

Indian boys and girls like to go for a walk. Miss Mowle has

taught them to say in English: "Please may we go for a walk?" (they say "vark" instead of "walk"), and this is always the first question after they come out of chapel on Sunday afternon. On the Sunday before they went for holidays, we all went together, and sat on some rocks while the girls chatted gaily about the work of the school. We asked them if they felt that they had to thank God for anything, and this is what some of them said.

Count your Blessings.

Thanabakiam had nasty sores last term, and so she thanked the Lord because this term they had nearly all gone.

Gnanateebam is very fond of nice things to eat, so she thanked God for the nice food which she had had in the hostel.

Thanam has no father or mother, so we try to find someone with whom she may be happy during the holidays. She got up and said that for a long time she had been worrying as to where she would spend her holidays, but now the Lord had given her peace about it, and she felt sure that He would show us the right place.

The Greatest Blessing.

One by one, each girl told of some matter for which they praised God, but it was Pushbom who made me feel most happy. She did not say much, but just got up and said: "I thank the Lord because I know that He died to save me, and I know that I am His child because He has forgiven my sins." Will you pray for Pushbom and all the boys and girls in our hostel?

S.S. "VICEROY OF INDIA."

THE boat on which Uncle Arthur sails is one of the finest vessels in the Indian service. She was launched in 1929 at Glasgow, and has a gross tonnage of nearly 20,000 tons. Her modern, high-speed turbo-electric engines develop 17,000 horse power, and can take the ship over 400 miles in a day's sailing. She is 586 feet long; so that, if this great liner were stood on its end alongside St. Paul's Cathedral, it would overtop the cathedral by 221 feet. A modern liner is something like a floating town, and the good ship "Viceroy" carries over 2,000 people besides huge quantities of stores. Bread is baked daily in electric ovens, and fresh milk is manufactured by a machine which they call the "Iron Cow"—not quite so nice as a proper cow, but it gives quite good milk. We all wish Uncle Arthur a safe and happy voyage in this modern wonder ship.

A MESSAGE FROM MISS HAZEL.

Miss Hazel is a member of Gurney Road Chapel, Stratford, and is sailing to India for the first time on October 31st aboard s.s. "Mashobra."



I want to tell you about some boys and girls who were very ill, and had to come into hospital to be nursed. These ranged from tiny tots of a few weeks to children twelve years of age.

One little fellow of 2½ who only had the sight of one eye was very saucy, and, when put to rest, would watch if nurse was looking, crawl to the bottom of his cot and just laugh and coo. As soon as I appeared, back he would go and pretend he was fast asleep.

Mornings were busy times when the children were taken to the bathroom for a tubbing, some in the big bath, sink, and hand-basin. What a rubbing, scrubbing and splashing! Many a child had never been in a bath or seen one before. After hard labour the dirt disappeared.

How these little ones looked forward to the morning and evening prayers, when hymns and choruses were sung together very lustily. We were able to tell them of Jesus who said, "Suffer little children to come unto Me," and to point them to the Saviour who is able to wash away their sins and make them whiter than the snow.

In a few weeks I am hoping to leave this country and go to

India to tell the boys and girls there of this same loving Saviour. Would you like to do something for Him too? Will you pray for these dear ones in hospital that whilst there they may learn to know Jesus as their Saviour? Then I want you also to pray for the dark boys and girls of India that they may be taught to know and love Jesus for themselves.

GOSPEL MESSENGERS.

A Special Searcher which shews the reason why Miss Putnam, Miss Hazel and Uncle Arthur are sailing for India.

TWO words go to make up the one word "gospel": they are the words "good" and "spell." The second word is an Old English word for "news." Then a gospel messenger is one who is sent by God with good news, or "glad tidings of great joy." The gospel never makes us sad, but glad.

Lower Group, age under 12.

1. For my sake and the gospel's.
2. To preach the gospel, not where Christ was named.
3. The Lord—called us—to preach the gospel.
4. To preach the gospel in the regions beyond.
5. Put in trust with the gospel.

These words will be found in Acts 16, Mark 8, I Thessalonians 2, Romans 15, II Corinthians 10, but the chapters are not in the same order as the words. When you have found the words *write out the verse in full,* giving the book, chapter and verse where found. Extra marks will be given if you find the word "gospel" in any other verses in the chapters named. Give reference only.

Upper Group, age 12 and under 16.

Follow the directions given for the Lower Group and, in addition, search for these words:—

6. For the gospel's sake.
7. Not ashamed of the gospel of Christ.
8. To make known the . . . . gospel.
9. Go ye . . . . and preach the gospel to every creature.
10. . . . . Them that preach the gospel of peace.

These words will be found in Romans 10, Ephesians 6, Mark 16, I Corinthians 9, Romans 1.

Your searching must be done without the aid of any person and with a Bible only. 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 another prize until February, 1932, though they are welcome to compete and their entries will be marked and listed with other papers. Put your name, age, address and Sunday School on your paper and post in a ½d. envelope (unsealed) to **Uncle Peter, 1, Arlington Cottages, Chiswick, London, W.4.** Closing date October 31st. If you send a letter with your entry you must put on a 1½d. stamp.

THE LIFE LINE.

MY DEAR NIECES AND NEPHEWS,



N our cover you will find a picture of the splendid boat in which Uncle Arthur will sail to India. He leaves Tilbury Docks on Saturday, November 7th, on the ss. "Viceroy of India," and should reach Bombay on November 27th. Will you all remember the date, and then on Saturday, November 7th, you can all imagine the great liner slowly leaving the docks on her 6,284 miles voyage to India.

I wonder how many of you have seen a diver go down into the sea. He looks ever so funny in his clumsy rubber suit and the great ball-shaped helmet that covers his head, but a diver never works alone. There are always men up above who work the pumps which deliver air to the diver below, and there is a man who looks after what they call the Life-Line. This is a long rope with a telephone wire inside so that the man below the waves can speak to those above. If attacked or in danger, the diver signals by pulling the rope, and, by pulling the life-line, the men on top raise the diver to the surface.

Now, I expect you are wondering what a diver has to do with "Rays?" Why, just this. Uncle Arthur is going, like the diver, to a dark and dangerous place, but he is not going alone. The Lord Jesus holds the Life-Line, and will give him all needful supplies. He is above but He does not forget us, and we can speak to Him through the Life-Line of Prayer. Now the Lord Jesus allows all those who love Him to "help together in prayer," II Cor. 1, v. 11. Will you help each day? Do not let a day pass without the Lord hearing your voice, and if you have never learnt to pray, then ask Him to-day to teach you how to pray.

I was ever so pleased to receive letters from Norman Caplin, Leslie Gayfer, Jennie Smith (Ephesians 4, verse 15, Jennie), Betty Glisbey (how much sunshine did you get at Dymchurch, Betty?) also from Miss G. Piggott, Mr. A. J. Rayner, Mr. Piggott, and Mr. E. E. Piper. Uncle Arthur asks me to say "Thank you" for letters and cards received from Renee Denny, Norman Carter, Freddie Meadows and Joan Peters.

Goodbye everybody! Look out for the Christmas number in December.

Your loving,
UNCLE PETER.

RESULT OF LAST BIBLE SEARCHER.

THERE were not quite so many entries as usual but perhaps this was due to the holidays. The Lower Group did splendidly, but very few in the Upper Group succeeded in finding the correct answers to ALL the questions. We welcome entries from Uckfield, Waltham Cross, Willingdon and Shirley Schools, Croydon; also from 26 new Searchers. The names are all given in order of merit.

Upper Group, age 12 and under 16. Prizewinner: Mabel Cook, age 14, Potten End.

Highly Commended: Peggy Chapman, Gladys Hattey, Leslie Gayfer, Grace Parker, Mary Cook, Arthur Leaver, Edna Painter, Flora Clover, Geoffrey Denny, Ethel Carter, Freda Woolstenholmes, Iris Payne, Freddie Meadows, Hilda Abrey, Joan Funnell, Florence Lawrence, Muriel Westcott, E. Clover, Frances Catlin, G. Langridge, Stella Pickess, Jennie Smith, Vera Whitney.

Commended: Edith Lithgow, Marjorie Rawlins, Irene Bradshaw, Frances Cole, omitted one answer, Herbert Tyler, Dorothy Crouch, Alice Shepherd, Florence Hawker.

Omitted verse: Mary Sharpe, Mary Page, Gladys Skinner, Norman Carter, Vina Heal, Kathleen Newton, Edith Smith, Betty Glisbey, Robert Etty; Ethel Board and Faith Cornwell omitted references.

Lower Group, age under 12. Prizewinners: Edith Carter, age 11, St. Neots; Stanley Obbard, age 9, Forest Fold.

Special Mention: Kenneth Lane, Gwen Parker, Hazel Seaman, Renee Denny, Mary Parker, Joan Peters, Charlotte Radley, Robert Hall.

Highly Commended: Phyllis Bradshaw, Kathleen Sandell, Hedley Russell, John Caton, Iris Whitney, Muriel Parker, Elsie Richardson, Douglas Sandell, Freda Carter, Beryl Bishop, George Sandell, Kathleen Aldridge, Ena Barnes, Eveline Caton, age 6, Muriel Culliford, Evelyn Westcott, Grace Collins, Mary Rouff, Horace Painter, Elizabeth Gardiner, Edith Pooley, Joan Gray, Dorothy Rule, Doris Denham, Ruth Jarmin, Doris D'Archamband, Joan Jordan, Eric Lane, Sidney Rushbrooke, Mildred Cook, Doris Shepherd, Mary Clements, Flossie Seaman, Olive Painter, Sylvia Crouch, Lilian Morriss, Geoffrey Chew, Fred Rolt, Leah Holcombe, Margaret Ball, Stanley Collins, Leonard Price, Joan Chapman, Dora Wright, Margery Hart, Ruth Pooley, Barbara Jordan, G. Hoar.

Commended: Ronald Crisp, Flora Sparkes, Vera Whitehead.

Omitted verse: Norman Caplin, Lawrence Webb, Peggy Hill, Victor Page, Kenneth Nelson, Kathleen Mahoney, Iris Gill, Peter Purkiss, Dorothy Fisher, William Smith, Doris Ball, Fred Mahoney; Rosina Varran omitted references. Also tried: Ida English, Margaret Chapman.

Not for Competition: Miss Minnie Smith, A. Rayner, John Watts; also Vera Watson (June Seacher, too late for entry).

East Ham 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

BIRTHDAY NUMBER

13. DECEMBER, 1931—JANUARY, 1932.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



See page 4 inside.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

CHRISTMAS—EAST AND WEST.

By Mrs. D. Morling, Namakal.

December 25th, 2 a.m.—A British Home.

IT was quite dark and the snow lay on the ground. All was silent, even the wind and the trees seemed to be asleep. Indoors, little Elsie and Mary were warm and comfy in their soft beds. The big clock in the hall struck two as faintly from the distance came the sound of sweet music . . . "While shepherds watched their flocks by night" . . . sang the waits. Elsie stirred in her sleep. "O, it is the carol singers," she murmured, and was soon in the land of dreams once more.

7 o'clock. Surely, only a few minutes had passed but there was the clock striking again. Elsie rubbed her eyes sleepily, "One, two, three, four, five, six, seven," she counted. "It cannot be so late." It was still almost dark, and she was turning over to go to sleep again, when she noticed a long dark thing hanging from the bedpost near her head. "Whatever is that!! Why of course it is my stocking and it's Christmas Day! O, how lovely, it has come at last! Mary, wake up, it's Christmas Day!" And in a moment the two little girls had sprung up and were eagerly diving into those exciting heralds of Christmas, giving little screams of joy as treasure after treasure was found. What a day of delights followed, what parcels there were to explore, what a wonderful tree dazzling with presents and glittering ornaments! And then the turkey and the pudding and all the other delicious things. Elsie and Mary heaved a sigh of intense satisfaction as they laid their heads on the pillow that night. "Hasn't it been just perfect?" they said. "How glad we are that Jesus came here and had a birthday!"

* * * * *

December 25th, 4.30 a.m.—An Indian Village.

It was hot and stifling in the little brown hut where Lukshmi lay asleep on her grass mat, with the corner of her cotton cloth thrown over her face to protect it from the mosquitoes. The fireflies were flitting about in the thatch, like little sparks of fire. Outside, in a neighbouring temple courtyard, the drummers were making a deafening din. The dawn had not yet begun to whiten the sky, but the village was stirring and presently a hand stretched out towards the sleeping child, and a voice said, "Lukshmi, get up." "O, mother, not yet, I am so tired," replied the little one. "Yes, child, you must. There is much to do, and you said you wanted to go to school to-day, though why you should go in holiday time I don't know." Lukshmi was wide awake now. "Why its Kismus at last, and teacher will tell me when to come for my dolly. I'm so glad, I must do my work quickly and go." She rolled up the sleeping mats and stowed them away in the

rafters of the roof. Then she swept the house and ran to the well to fetch the day's supply of water, for mother had gone into the jungle to cut grass for the calf and the goat. Other little duties were done, and by then it was nearly 8 o'clock, so Lukshmi reached for the oil bottle to pour a few drops on her hair and soon, by the aid of a wooden comb, the tangled mass was reduced to some degree of tidiness. Then away she ran to the little tiled school house where the bell was tinkling.

O, what a dream of delight was inside! The whitewashed walls were covered with pictures and texts in rainbow colours, and the ugly roof was festooned with beautiful chains and paper lanterns. Lukshmi gasped with delight, she had never seen anything so wonderful. Then all the children sat crosslegged on the floor while teacher told them of Jesus Swami, Who was born in Bethlehem. Then at last, teacher told them the one thing they all wanted most to know—that in two days' time, the missionary would come with presents for each one of them.

Little Lukshmi just bounded home, but how long it seemed before that bullock-cart rumbled into the village, and someone with a big basket walked into the school. The children all gave a big, eager "Salaam," and then the pretty skirts and dolls and coats and toys were spread out. How proud Lukshmi was to go home in her bright pink skirt, and how lovingly she hugged the lovely dolly which Elsie and Mary had sent her!

It was a happy Lukshmi that laid down to sleep that night, for dolly was cuddled tight in her little brown arms. "How glad I am," she whispered, as she closed her eyes, "that Jesus came here and had a birthday!"

Here is a picture of the new Calendar for 1932. It has twelve pages with a picture on each page, and all this can be had for 7d., including postage. Write to Uncle Peter enclosing the money, and he will post them on to you.



AN EVENING IN SOUTH INDIA.

By Miss Ruth Harris, M.B., B.S., who sails for India in January.



COME away with me, boys and girls, to South India for an evening. I am going to take you to a village, because there is something I want you to see and to remember.

Before we enter the village, we must scramble over the low stone wall by which it is surrounded, and then before us we see groups of mud houses, neatly thatched, each having but one room in which all the members of the family live, besides an animal or two. This evening, we have come to seek for a little girl: her mother and father both died when she was a baby and now there is no one to love and care for her.

There she is! Do you see her? Lying on the ground covered with filthy rags and pestered with flies. She is just skin and bones—too weak to move and almost sightless. Many times the missionary has pleaded that she might have this little child to love and care for, but all in vain. This evening, however, the little girl is so ill that, after much talking with her relations, we have the joy of carrying her back with us to the bungalow. As soon as possible, she is washed and put to bed and a girl from the boarding school lovingly keeps watch over her.

* * * * *

We have had supper and now I want to take you to quite a different scene. It is a wonderful starlit night and, with lamps

in hand, we make our way towards the boarding school. As we do so, we can hear the sweet strains of the girls' evening hymn. . . . . Entering the courtyard, we see the elder girls seated, tailor-fashion, in a circle on the verandah. In the centre is a lamp and before them their open Bibles. What happy smiles greet us. . . . . We then go into the babies' nursery and, as we see them peacefully sleeping or perhaps catch the twinkle in a wakeful baby's eye, we think of the little girl we saw earlier in the evening and from what they have been saved.

It may be that your pennies helped to rescue them and are helping to keep them. I wonder ———.

MESSAGE FROM UNCLE ARTHUR.

SS. "VICEROY OF INDIA,"
MEDITERRANEAN SEA,
12th Nov., 1931.

MY DEAR NIECES AND NEPHEWS,

HAVE you ever seen your breakfast go sliding off the table, or found yourself on the floor when you thought you were in bed? That is what nearly happened the other morning as we came through the Bay of Biscay. Even our chairs in the dining saloon had to be chained down to prevent their running away! If you are a good sailor, it is quite fun to see what happens when the boat rolls and rocks. On November 11th we arrived at Gibraltar. Pasengers were allowed to go ashore, so I walked through the town to the War Memorial, where the Two Minutes' Silence was observed, followed by a march past of the troops.

The Rock of Gibraltar, captured by Sir George Rooke in 1704, seems like a natural sentinel to the Mediterranean. As we looked at its towering summit, 1,408 feet above the sea, we thought of another Rock, the Lord Jesus Christ, Who will abide when Gibraltar has passed away. Do you know Him as your Rock and Fortress "The NAME of the LORD is a strong tower." We are now steaming through the smooth waters of the Mediterranean towards Marseilles, where this letter and many others will be despatched by the overland route to London. The post on board goes out at midnight.

I wish you all a very happy Christmas and God's blessing in the New Year.

With love from
UNCLE ARTHUR.

Our cover picture, taken by Uncle Arthur at Gibraltar, shews passengers on a tender (a small boat which takes them from the big liner to the shore). The men in the rowing boats are trying to sell oranges, grapes and all manner of things. The Rock of Gibraltar is seen in the background.

A SPECIAL SEARCHER.



OUR Searcher centres around the story that we all know and love so well—the story of the birth of the Lord Jesus Christ. This is what we want you to do.

Lower Group, age under 13. Find the answers to the following questions. Then 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 very happy season of the year.

1. The name of the emperor who made a decree.
2. The name of the king who sought to kill Jesus.
3. What the wise men did when they saw the star.
4. The name of the child who knew to choose the good.
5. A name given by the angel to Jesus.
6. The place from whence kings should bring presents.
7. One of the gifts brought to Jesus.
8. The name of the prophetess who gave thanks to God.
9. The first missionaries to tell of His Birth.

The answers will be found in Psalm 72, Isaiah 7, Matthew 2, Luke 2.

Upper Group, age 12 and under 16. In addition to answering the above questions, write out **in full** the message given by the angel to the shepherds.

Your searching must be done without the aid of any person and with a Bible only. 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 another prize until April, 1932, though they are welcome to compete and their entries will be marked and listed with other papers. Put your **name, age, address and Sunday School** on your paper and post in a ½d. envelope (unsealed) to **Uncle Peter, 1, Arlington Cottages, Chiswick, London, W.4.** Closing date December 31st. If you send a letter with your entry you must put on a 1½d. stamp.

HONOURS LIST.



HERE is a list of 53 Searchers who have received a special certificate signed by Uncle Peter. They have all been regular Bible Searchers: many have done every Searcher, none have done less than five Searchers. If your name is not in this list, why not let it be in the Honours List for 1932?

Richmond: Edna and Horace Painter, Florence Lawrence, Edith Lithgow. **Walthamstow:** Elsie Richardson, Alice and Doris Shepherd, Gladys Thorne. **St. Neots:** Ethel, Edith and Freda Carter. **Eastbourne:** Joan and Vera Funnell, Beryl Bishop. **Horsham:** Geoffrey and Renee Denny, Norman Carter. **Stoke Ash:** Leslie Gayfer, Herbert Tyler, Ruth Pooley. **Ely:** John and Eveline Caton, Freddie Meadows. **Upper Holloway:** George,

Douglas and Kathleen Sandell. **Crowfield**: Edgar and Flora Clover. **Swindon**: Eric and Kenneth Lane. **Bath**: Grace and Mary Parker. **Southampton**: Stanley and Grace Collins. **March**: Iris and Vera Whitney. **Potten End**: Mabel and Mary Cook. **Aldringham**: Barbara and Joan Jordan. **Warboys**: Freda Woolstenholmes. **Liverpool**: Robert Hall. **Ramsey**: Dorothy Rule. **Bermondsey**: George Langridge. **Stevenage**: Helen Weldon. **Bradenstoke**: Daisy Ovens. **Bury St. Edmunds**: Hilda Abrey. **Salem, Croydon**: Joan Gray. **Waldringfield**: Ena Barnes. **Guildford**: Joan Peters. **Cottenham**: Gwendoline Austin. **Walworth**: Muriel Westcott. **West Hill, Wandsworth**: Jennie Smith.

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

A MERRY Christmas to you all! and may the Coming Year be full of gladness for you each. I hope each one of you will remember to Whom we owe a Happy Christmas. Had not Jesus come there would have been no Christmas joy for any one of you, and we want these "rays" of joy to shine through the deep darkness in the heart of many an Indian boy and girl.

I wonder if you would like to send a little Christmas present to those of your own age in India. If so, will you put your gift in the small brown envelope enclosed and ask someone to pass it on. Or, you can put postage stamps in the envelope with your Searcher and I will acknowledge it in the next "Rays."

I was very pleased to have such interesting letters from Bernard Hill, Vera Jones, Mabel Cook, Violet Culliford, Edith Carter, Stanley and Grace Collins, Stanley Obbard, Margaret Collins, Lilian Badcock, Gladys Cheek and Leslie Gayfer. Also I should like to thank Mr. H. C. Turnpenny, Mr. A. J. Rayner, Miss E. E. Piper, Miss G. Piggott and Mr. L. F. Scrivener for their kind messages.

This is the second birthday number of the new "Rays." If every one of you answered this month's Searcher, what a grand birthday present little "Rays" would have! and—what would the postman say to—

Your loving
UNCLE PETER.

RESULT OF SEARCHER ON GOSPEL MESSENGERS.

THERE was a good increase in the number of entries though still a long way off the record number. The work, on the whole, reached a very high standard, both in regard to the correctness of the Scripture and in searching for the extra references. We welcome entries from Dunstable, Ilford, Norbiton, Acton Tabernacle and Rushden. The names are given in order of merit; nearly all who gave extra references are highly commended.

Upper Group, age 12 and under 16. Prizewinners: Leslie Gayfer, age 12, Stoke Ash; Edna Painter, age 13, Salem, Richmond.

Very highly commended: Grace Parker, Edith Carter, Iris Payne, Bessie Buckwell, Mabel Cook, Mary Cook, Herbert Tyler, Nancy Palmer, Joan Funnell, Marjorie Rawlins, Arthur Leaver, Theresa Sparkes, Stanley Thrower, Joyce Harling, Kathleen Rogers, Freddie Meadows, Nora Purton, Edith Carter, Muriel Westcott, Myra Spalding, Peggy Chapman, Clarice Goodchild, C. Hitchcock, Leslie Ransom, Freda Woolstenholmes, Irene Abrahart, Nancy Crighton, Agnes Neal, Emmie Evans, Doris March, Edith Smith.

Highly Commended: Alice Butt, John Barnes, Helen Weldon, Vera Whitney, Mary Page, Molly Pettit, Evelyn Bishop, Vera Croxon, George Sandell, G. Langridge, Flora Clover, Grace Lepla, Daisy Ovens, Edgar Clover, Dorothy Skinner, Gladys Hattey, Jennie Smith, Ruth White, Ida Lepla, Margaret Chaplin, Clifford Brett, Denis Amato, Ray Kelsey, Kathleen Newton, Duncan Payne.

Commended: Betty Kane, Joyce Harvey, Phyllis Ellwood, Queenie Barnett, Trixie Tempest, Gladys Thorne, Robert Etty, Norman Carter, Lily Chelton, Kitty Bristow.

Omitted to write out verses: Betty Glisby, Vina Heal, Florence Hawker, Katherine Winchester. Only sent answers to five questions: Alma Wightman and Gladys Mead.

Lower Group, age under 12. Prizewinners: Hedley Russell, age 9, St. John's Wood Road; Mary Parker, age 11, Bath.

Very highly commended: Grace Collins, Barbara Jordan, Gwen Parker, Olive Painter, Iris Whitney, Ruth Pooley, Norman Thrower, Allan Collins, Evelyn Westcott, Hazel Seaman, Muriel Parker, Joan Green, Horace Parker, Violet Lepla, Charlotte Radley (a very neat entry), Renee Denny, Robert Radley, John Christie, Elsie Richardson, Hilda Bishop, Florence Seaman, Mina Wright, Violet Culliford, Muriel Culliford, Norman Caplin, age 6, Kenneth Lane, Vera Funnell, Freda Carter, Hope Bardwick, Richard Blowers, Felix Mowler, David Parker, Charles Fabb, Margaret Bachelor.

Highly commended: Stanley Collins, Beryl Bishop, David Watts, Dora Wright, Esther White, Vera Whitehead, Vera Foreman, Mary Kindred, Barbara Rogers, Dorothy Rule, Ena Barnes, Eveline Caton, Kenneth Wright, John Obbard, Barbara Browne, Joan Orriss, Edith Watts, Edward Asplin, Ruth Jarmin, Stanley Obbard, Douglas Sandell, Lucy Wightman, Margaret Ball, Harold Wilkinson, Robert Hall, Bernard Hill, David Cockram, Joan Jordan, L. Badcock, Merle Barrett, John Caton.

Commended: Doris Denham, Allan Frear, Leonard Hopkin, Peggy Wills, Fred Bolt, Joyce Wilson, Ruth Blake, Victor Page, Mamie Fox, Walter Bailey, Dorothy Fisher, Gladys Cheek, Ronald Kemp, May Jaegar, Kathleen Sandell, Vera Jones, Margaret Stone, Irene Grainger, Doris Ball, Adah Wills, Doreen Kemp, Joan Gray, Alfred Stone, Ida English, One with no name (age 10, Haworth), Florrie Rivers. Also Doris Shepherd (no age given).

Only answered three questions: Gladys Saunders, Lily White, Olive Saunders, Nelly Gray, Elizabeth Gardiner, Doris D'Archamband, Olive Dyer.

Omitted to write out verses: Margaret Collins, Daisy Palmer, Joan Bradshaw, Gwendoline Austin, Mildred Peck, M. De Main, Doris Bridgestock, M. Chapman, Evelyn Lingard, Irene Smith.

Late for entry: Bernard Hill.

Not for Competition: Thomas De Ritter, E. Fincham, J. H. Peet, Arthur Rayner, Frank Smith, Minnie Smith, Gladys Thomas, Ivy and Alice Wilkinson.

East Ham again heads the list, followed closely by March.

F. J. LAMB, Printer, Northcote Road, S.W.11.

The
Strict Baptist Mission

Incorporating
SOUTH INDIAN STRICT BAPTIST
MISSIONARY SOCIETY

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Annual Report
1931

Price Twopence

The
STRICT BAPTIST MISSION

Incorporating
SOUTH INDIAN STRICT BAPTIST
MISSIONARY SOCIETY

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The Seventieth
ANNUAL REPORT
1931

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 27th, 1931

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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 Seventieth Report
1931

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

—Psalm lxxii. 8.

IT is with this knowledge that faith is in exercise, and enables us, amid many discouragements, to press on, knowing we shall reap if we faint not. The news from India is very disquieting, but the door is still open—wide open, too—and so, while it is, we are prosecuting the work to the best of our ability, encouraged by the blessing the Lord is giving us from time to time on the fields, as month after month we read of heathen people being brought out of darkness into the marvellous light of the Gospel.

All stations seem to be prospering, some more than others, but the blessing of the Lord is poured out upon them all, although often we are working under many difficulties, opposition and persecution on the one hand and a depleted staff on the other. But we are encouraged in the work by the helpful and precious words of the Lord Jesus, who said:

"As the Father hath loved Me, so have I loved you: continue ye in My love" (John xv. 9).

Several home helpers have been called to their reward during the year, but have remembered the Mission in their wills, and whilst we thank God for this help, we pray He may raise up others to fill these gaps; and we wonder if you, who are reading this, will be constrained to take up the work the Lord has caused these dear ones to lay down.

We are grateful to our God for separating unto Himself several young people this year to this work in the Mission Field. Miss Hazel and Mr. H. A. Huckett will be sailing for India in a few days after this Report is issued, and Miss Ruth Harris, M.B., B.S. (Lond.), early in 1932. These additions lay a heavy responsibility on the Council, who appeal to our friends and subscribers for further prayer, sympathy, and financial help.

In reviewing the past year, we praise and thank our gracious God for all His help and favour, and, still trusting in His Word and leaning on His arm, we go forth with fresh energy and strength, endeavouring still to do His will, as obedient children, "Till He come."

"All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee" (PSA. cxlv. 10).

MADRAS AND POONAMALLEE FIELDS.

By L. WATTS.

IN deep gratitude to the Master another year's record is presented. "Without Me ye can do nothing," is a statement that expresses above all things else the daily experience of the missionary. With Him as Master and Lord, the work described below has been done; with Him as our strength and guide, we still wage warfare against the hosts of wickedness.

A schoolboy shall introduce us to the great and important work of teaching the Gospel of Christ. He lives in what is called a *cheri*. This is the Tamil name for a non-caste quarter. Such quarters are equivalent to the slum of an English town. The poorest people live there, and generally in every sense the conditions of sanitation and life are, to say the least, bad. The houses are mostly of mud walls and palmyra leaf roofs, comprising as a rule one room. The religion of the *cheri* is demon-worship; they are by courtesy styled Hindus in such things as census reports, but the non-castes know practically little of the principal gods of Hinduism. Much more could be said along this line, but, just keeping these points in mind, our schoolboy can tell us much of his need of the Gospel of the Lord Jesus.

Cleanliness of thought, word and deed is at its lowest in the *cheri*. He has been brought up to believe that evil spirits are the cause of all kinds of trouble, and that he should fear them and learn to placate them in all possible ways. But nothing is too hard for the Lord, and He allows us to gather fourteen hundred of such boys and girls into the twenty-one Day and Sunday Schools of this field. This is a large number, and the work is most responsible; it is worthy of the greatest care and prayerful thought. In the schools we seek to teach truth in place of lying, obedience in place of impertinent disobedience, the fear of God in the place of the fear of evil spirits, and the beauty of the life of the Lord Jesus Christ in the place of the unholy life of the *cheri*. Most of the children come at about five years of age, and stay till they are about twelve. From an educational point of view, they ought not to take seven years to get from the infant class to the fourth or fifth standard, which is the highest standard we have in our schools, but we are glad to have those seven precious years in which to teach day by day the Word of God, in story, in lyric, and memory passages and catechism. Pray that we may be faithful to our trust.

And what of the older boys and girls over the age of twelve? These are gathered into Bible Classes. We should like to see a regular Bible Class established in each of the

schools, but adolescent work contains problems which our Indian brethren find very difficult to solve, so that not many of them feel able to undertake more than classing such older boys and girls with adults. The missionary spends as many evenings as he can in the regular classes that are held in Vepery, Chintadripet, and Lock Street, where from twenty to thirty youths attend, and in the men's meetings and Sunday afternoon services, which are particularly adapted to young people's work.



A SCHOOLBOY.
ONE OF 1,400 OTHER BOYS AND GIRLS IN MADRAS AND POONAMALLEE SCHOOLS.

The result of this work is seen on Lord's Day mornings in the chapel services, where the majority of the worshippers are young people who have been brought to know and love the Lord. It is possible to go into the *cheries* where they still live and find the flower of Christian life blooming amidst the unbecoming surroundings, all the more beautiful because

of the power of God to keep His own "in the midst of a crooked and perverse generation."

A small army of teachers is needed to handle these children in school. Teacher B. Vijianathan shall show us his side of the work. He came to us about twelve years ago as an untrained junior teacher, and was employed in several schools as such. Having gained experience in teaching, he was recommended to the inspector for training, and so became a trained teacher. He is now a headmaster in one of the schools, with two other teachers and about eighty children. In the school is a properly drawn-up syllabus of lessons, and a period is set apart each morning and afternoon for Scripture lesson. In Sunday School the teachers are joined by three voluntary teachers, who are Church members. There are fifty-two teachers, who are fellow-workers with Vijianathan in this work; this number is nearly doubled on Sundays with the voluntary Sunday School teachers.

The teacher who does not constantly study soon loses his power to teach. The missionary's principal work becomes, therefore, the guiding of the studies of the teachers. Vijianathan and his fellow-teachers attend the weekly classes held for them, when Bible lessons, new and old, are studied with special reference to the children whom they teach. Vijianathan has a rather enquiring mind, and is not afraid to ask questions; he is also very keen that the answers should have good foundation in the Scriptures. We should like all our teachers to be equally inquisitive in the things of the Word.

Vijianathan lives in the Young Men's Hostel and Institute at Kilpauk, and this may be a suitable place to mention this institution. He has twenty-two companions with him there; they are not all school teachers, though all take some part in Sunday School work. On entering the Hostel, they all are given to understand clearly that, while the warden will do his very best to provide them with good, wholesome food to the extent that their money will allow, the emphasis is always maintained on the Bible study and training in Christian life.

Preacher S. Chelludurai now brings us to the general, evangelistic and pastoral side of the work. Chelludurai is a preacher-teacher, of whom there are six in the field. They visit for open-air preaching each morning the villages surrounding their stations, and in the evenings conduct prayer meetings for the Christians and personal work amongst the enquirers. Chelludurai also shares with nineteen others the work of the ministry to the congregations gathering in thirteen different places. Chelludurai is deacon in the Church at Ayanapuram, which Church is without a preacher-in-charge or a pastor; not because it is not able to begin to support

one, but because so far we do not see the man whom the Church could call. Prayer regarding this matter is most earnestly asked for. The membership at Ayanapuram is forty-five; there has been one baptism during the year. The spirit of enquiry is abroad, and we look for seals to the ministry during the next month or two. At Vepery, where Pastor V. S. Ponniah labours, the membership is now ninety-two, of whom three were baptized this year. At Sembiam, Preacher Y. M. Solomon ministers acceptably, and there are forty members; four have been baptized here during the year. At Poonamallee, with Pastor M. Zechariah, are thirty-three somewhat scattered members. During the year Pastor Zechariah has been set free from school work to devote his whole time to pastoral work, and he will make special efforts now to confirm the present membership and seek to help others who are enquiring.

Here again the missionary's work lies very largely in the guiding of these brethren in their study of the Word of God, without which their ministry would be vain. Preachers' and Pastors' Conferences are held, at which Bible study, pastoral work, methods of presenting the Gospel, and other matters are discussed and explained. In these and other ways the work of the Lord goes on. There are many adversaries, and there is need for ceaseless watchfulness. The seed is sown, "Pray ye therefore the Lord of the HARVEST."



NAMAKAL AND SENDAMANGALAM FIELDS.

By G. F. CHAMPION.

ALTHOUGH we have been in Namakal for eighteen months or more, the S.B.M. work of the Sendamangalam and Namakal Fields has only been under our supervision for the last five months, yet we feel that we can safely say that the year which lies behind us has been one of the most encouraging years in the history of the Mission in the Salem District. It is true that our expectations and hopes have not always been realised to the full, but if our happy experiences overtook and ran ahead of our hopes and desires, our zeal would need stimulating and our spirit reviving.



SIRUNELLIKOIL CHAPEL.

Evangelism.

One of the chief features of the work of the past year has been the turning of our eyes back to villages which have been left in the past, the most striking example of this being the baptism of a young man from Pavitram. It is eighteen years since Abraham of that village heard the call of the Lord and received baptism. During these eighteen years there has been a long silence, and, one by one, schools around Pavitram have been closed and the teachers transferred to schools which have been opened many miles from this scene of disappointment and seemingly unrewarded toil. Abraham has continued to pray for the conversion of his

relatives and neighbours, and, as opportunity has occurred, has witnessed for his Lord with arguments and tears. Last year a relative of his, a young man, was led into an understanding of the Gospel and received baptism.

Two other places in which we used to have catechists, but which were quite unresponsive in the past, are Mohanur and Velur. It is some little time now since we found that we needed the workers in other places, and had to remove them, but now we are having our attention once more directed to these two riverside towns by some outcastes, who are asking us to give them schools and teach them concerning our faith. This year we had the joy of baptizing one man from Mohanur, and we trust that he will be the first of a number from that town.

Churches.

Hope was expressed in last year's Annual Report that the Kakaveri Church would be blessed with additions to its membership. About two months ago we had the pleasure of listening to the testimony of six or seven men and women of the village, of whom five were later baptized and received into Church fellowship. Since then, one young man, whom I asked to wait a little while, so that he might be able to give a clearer witness to the saving power of the Lord, has walked to Namakal, a distance of over twenty miles, once more to ask me to baptize him. This time his testimony was a joy to listen to. I think that the reason that he was so dull before must have been that I examined the candidates rather late in the evening, and this boy was tired, as he probably had had little to eat all day.

We have also baptized this year the first Christians from Kunnamalai, a station on the western side of the Namakal Field, and we hope that in the near future the number of the Lord's children in this village will be multiplied.

The Sirunelli chapel building has been enlarged, as it had become too small to accommodate those who attend for the Lord's Supper, and such meetings as the Harvest Ingathering services. The capacity of the building is now double what it was formerly.

From Mangalapuram, a village forty miles north-east of Namakal, we have had requests for baptism, and we are hoping that the day is not far distant when a Christian congregation will gather there.

Hostel.

The number of boys in our Namakal Hostel is about the same as it was last year, but this is not because the children are reluctant to come to us—far from it—but because the building is already overcrowded, and we cannot take in more. One of the surprising things about the hostel is that we are constantly having to refuse heathen children who are anxious

to become inmates. Parents from villages to which we have not been, who are definitely told that our boarding home is for Christians, and that the boys who enter are taught as Christians, will reply that they have no objection whatever to their sons leaving their fathers' gods, becoming Christians and worshipping Jesus Christ. We keep in mind that our hostel is for Christians and not heathens, and our aim to give a Christian home-training to boys who would otherwise spend their days in the unwholesome atmosphere of a dirty out-caste village.

For the help and education of the older boys, we have recently arranged that our Namakal preacher take some of them (two each week) with him when he preaches in the Namakal market. As we are expecting that these youths will become teachers in the near future, we are hoping that this experience will be a help to them later on, and that it will awaken in them a desire to witness for their Saviour on every occasion. During the last year ten of the hostel boys received baptism.



KOTTAMANGALAM SCHOOL.

Schools.

Within the past twelve months we have opened schools in two villages where desire was expressed by the people to learn more of Christianity. The teacher not only teaches the children the school and Bible lessons, but he also visits the parents, and endeavours to tell them the Gospel story.

The Namakal and Sendamangalam Home Mission has put up a substantial building at Kottamangalam, as the school

had outgrown the old shed, and it is to be hoped that now more of the caste children will come than heretofore.

Our Namakal Boys' School has long since grown too big for the building, and the classes are now conducted with some degree of inconvenience. This school brings us into touch with many villages which personally we have not yet seen, for boys come in every day along the seven roads which centre in Namakal and take up their positions in the school. It is also noteworthy that boys of all castes studying in the school go through the daily Bible lessons, and we believe that some—we trust many—will be led to Christ by means of the instruction given. Two weeks ago a boy of the Barber caste came to us and asked us to take him into our hostel, as he wanted to become a Christian. We told him that he should first tell his parents that he desired to come. He went home, and so far we have not seen him since. Three days afterwards a boy of the Astrologer caste came and asked us to baptize him. We are now in touch with his father, and hope to obtain his consent. Both these boys are studying in our Namakal Boys' School.

Statistics.

We have now 19 schools, in which 582 boys and 177 girls are studying. Last year one girl passed out of our eighth standard at Namakal, and this is probably the first girl that we have taught up to the eighth standard. Our teachers number 29, plus two preacher-teachers. We have 300 Sunday School scholars.

Last year our preachers visited 115 villages and delivered 4,233 addresses. The number of villages is somewhat less than last year, owing to the fact that it was impossible to do as much camping as formerly at the beginning of the year. We hope to make up for this to some extent in a few weeks' time.

Our three colporteurs last year sold 153 Bibles and Testaments, 1,663 Bible portions and 4,978 tracts and pamphlets. When one considers the large number of illiterates, and the poverty of most of the villages in our Fields, this will not be esteemed a poor sale.

There are 56 boys in the Hostel at Namakal, and of them 10 were baptized during the year. We pray that they will remain as "fervent in spirit, serving the Lord," throughout their whole lives as they are now.

Church members number 261, and regular Sunday services are held in 12 places. There were 55 baptisms last year. The collections of the year amounted to Rs.382.

The Home Mission raised Rs.707 last year towards their activities, which include running a school in Kottamangalam and supporting a preacher.

The Government granted us Rs.2,837 towards our school expenses, and Rs.900 towards the hostel expenses last year, and school fees amounted to Rs.488.

KOLLI HILLS FIELD.

By D. A. THROWER.

God's Husbandry.—A vast number of allusions to agricultural processes and allied subjects are found in the Scriptures as illustrations of spiritual operations in the hearts of men. From these I would choose the following to indicate the position, the need, and the prayer of God's people on the Kolli Hills to-day: "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient."

Christian workers are engaged in cultivating the world (for the field is the world). This they do for Jesus Christ, their Lord and Master, through many agencies and in many lands. Theirs is a lofty industry, even spiritual agriculture. Some parts of the far-flung field are more easily cultivated than others, but India seems to be very full of sub-surface rock, thorns and bypaths. The Kolli Hills present an even more forbidding face to the missionary plough than other parts of the Tamil field that we have seen. About eighteen years ago the share was first driven into the hard soil on this plateau by our dear predecessor, Mr. J. M. Brand. Since that time the missionaries and their helpers have drawn furrow after furrow, and sown the living seed in almost every part of the hills.

Tilling the Ground.—On these hills the farmer scratches the surface to a depth of an inch or so with his wooden plough for dry cultivation, and, in the case of wet land, he turns over the mud with a spade. The most successful cultivator thus far used to break up the fallow hearts of the people is the DISPENSARY. More persons have joined the Christian community through the instrumentality of the medical work than in any other way. I have personally been struck by words of (evidently) deep-felt gratitude from some who have been treated or nursed during dire sickness. Last year 12,936 visits were paid to the Dispensary, and 9,818 separate cases were treated. These included 3,897 cases of malaria, one of pneumonia, and four extremely bad surgical cases. These latter were (1) guinea worm, (2) a large scalp wound, (3) an injury of the back, endangering the lung, and (4) a burned arm, which was beyond description. The whole of the arm below the elbow was affected, and part of the bone exposed. All of these bad cases were cured, except the last, which is nearly healed now. It is a marvel of marvels that the young man with this terrible arm did not die. He has been treated daily for a whole year. This is a case for bandages!

Dr. Samuel preaches to his patients before treating them. One feature of the Dispensary work here needs to be mentioned. The population of the Kollis is a very scattered one. Consequently the majority of the patients treated come long distances. Therefore they do not attend for slight aches and pains, as many folk do in places where there is a crowded population, or where good transport facilities exist. Dr. Samuel is an earnest Christian man, his services are invaluable, and his testimony true. At Puliampetti the branch dispensary has been conducted for the major part of the year, but it was temporarily closed in February last owing to the compounder having to move to Valavanthi for a time. Both the doctor and the compounder have conducted medical and evangelistic tours in various parts of the hills during the year.



HARVESTING RICE FOR THE BOARDING HOME, VALAVANTHI, KOLLI HILLS.

The Government granted us the sum of Rs.1,500 towards the upkeep of the Dispensary, and also gave us a free supply of 30,000 tablets of quinine. The free quinine is given in connection with the Government's campaign against malaria throughout the country.

The Industrial School, or, more properly, CARPENTERS' WORKSHOP, was, until recently, employing seven men and boys, but last month one of them was appointed assistant to Stephen in building repairs and such like jobs. In this he is proving more apt than he was at carpentry. Of those who are helping our carpenter, Manasseh, two are Church members and three of the others are enquirers.

Sowing the Seed.—This is carried out by daily Scripture instruction in the nine village SCHOOLS, which are fairly well distributed over the hills. Valavanthi, near the centre of the

plateau, is our headquarters. At present the total number of scholars on the school rolls is 160. For the most part, the children in the schools are utterly unresponsive; indeed, in many cases they threaten to boycott the school whenever the Bible lessons are taught a little more pointedly than usual! However, we have been encouraged by an earnest, enquiring spirit in two of the scholars of the Valapur school. The last time I visited that place, one of these boys (the other happened to be absent) stealthily slipped into the teacher's house to join in family prayers. He was breaking caste by entering a Christian house, and had any of his fellows seen him then, he would probably have suffered for it.

The Government grants to the schools totalled Rs.1,376.

The nine teachers PREACH TO THE PEOPLE in their walled villages each morning before opening school. In this way several thousand addresses have been given in more than 160 hamlets during the past year to small (mostly very small) groups of people. Our Lord spoke of the sower thus, "As he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it." This description (of the first of four kinds of surface which receive the good seed) most truly depicts the hearts of these hill folk. A listless hearing is the rule in village preaching. No one wants to stop rice-pounding, cattle or goat herding, or a desultory argument, to listen to the Gospel. The picture of the hard, well-trodden, sun-baked field-path is absolutely true to their attitude. They are not so much filled with the cares of this world, nor certainly are they beguiled by the deceitfulness of riches; nor do they hurriedly accept the Gospel, to recant as soon as persecution or trials come in because of the Word. No, it is the custom-hardened, ignorant indifference that is everywhere the cause of the Word remaining on the surface until the devil snatches it away. This work calls for special grace, even patient perseverance.

Irrigating the Fields.—Happy is the man who has a good well near his fields, and who keeps the irrigation channels clear of weeds and mud. His fields "shall not see when heat cometh." Weeding also must be done if a good yield of grain is hoped for. If this is neglected, the weeds and thorns will spring up, and not only rob the crop of the best nourishment that is in the soil, but will also choke the grain that it be not fruitful. Every Thursday afternoon we hold a BIBLE CLASS FOR THE ENQUIRERS and others of our men who live in the Valavanthi Settlement. The attendance is usually 12 or 13, and several members of this class show signs of spiritual growth. Others have grown old in sin, and are apparently unable to receive any help from the instruction given. These, I fear, are like "ears blasted with the east wind." They yield no fruit for the seed sown. A

BIBLE CLASS FOR SENIOR WORKERS is held on Fridays. Then there are the two SUNDAY SERVICES and the Wednesday evening PRAYER MEETING. In all of the above meetings we seek to water the young shoots and to uproot the weeds.

Reaping and Garnering the Grain.—This year the Mission rice-fields yielded a record harvest. Men, women and children were all enlisted for the good work. What will the spiritual harvest be? Oh that we might reap thus plentifully, by God's blessing! The little CHURCH consists of 37 members, which number is the same as that recorded last year. The friends gave Rs.237 in weekly offerings, and their Home Mission Society (which is responsible for the work at Chulavanthi in the south-east of the hills) has collected Rs.284. This fund is not merely supported by the



KOLLI HILLS, VOLUNTARY SUNDAY SCHOOL. TEACHER AND CLASS.

Mission workers, but everyone who receives a wage, however small, subscribes regularly. The Harvest Festival Sale realised Rs.63, all of which was received for the Home Mission funds on the day of the sale. The Annual Convention Meetings were held in October last, and on that occasion Mr. Morling, of Namakal, and Pastor Yesudasan, of Tinnevelly, came and gave us helpful, stirring messages.

As for the future, our hope is in Him who has said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Amen.

BEGINNINGS AND RENEWINGS.

By A. MORLING.

IT was 10.30 on Saturday morning, November 29th, that the bus by which father and I had travelled from Trichinopoly drew up in front of the Namakal bungalow. During the whole of the journey rain had fallen. The previous evening father had met me at Trichinopoly Junction, which is fifty-five miles from here. There is no need for me to say how glad I was to return home after an absence of thirteen years. The rock was the only thing I recognised in Namakal. During the following week we went to Sendamangalam, which is about eight miles from this bungalow. Several changes had taken place here. You can imagine my feelings when you realise that as a boy most of my time was spent in Sendamangalam. Many old memories were revived that afternoon. Old acquaintances were renewed during the first week, but a barrier had risen between us, namely, that of the language.

I received my first Tamil lesson at 7.30 the Monday following my arrival. During that hour I was introduced to the Tamil alphabet. To describe my feelings as I tried to learn some of its 216 characters would not be helpful to those who have yet to commence Tamil study. Each week I have ten lessons in the vernacular. When I returned to India I knew one or two Tamil words.

The first Sunday of this year I baptized three young people in the Sendamangalam Chapel. This was an ordeal, as it was my first attempt to speak Tamil in public. During father's last Saturday on the field before leaving for furlough, I baptized thirty-two candidates for him in the River Cauvery. This was a day of rejoicing.

During the middle of June we returned to Namakal after spending our holiday on the Nilgiris. The first Wednesday evening after our arrival I conducted the prayer meeting in the Namakal Chapel. It was very difficult not to break out into English, especially during the announcing of the first hymn. This meeting was considered as a trial. The following Wednesday evening I was able to deliver my first address in Tamil. I felt very grateful to our heavenly Father for enabling me to make this small beginning. Have conducted and spoken at every prayer meeting since. The first Sunday in August I had the opportunity of officiating at the Lord's Table in the Namakal Chapel. I look forward to the time when I shall be able to enter into fuller service.

In the beginning of January I took over from mother the medical work in connection with the Boys' Hostel. Hence, every day at noon, some of these lads come to me for medicine. This gives me an ideal opportunity of coming into close contact with these boys. This work has been a great help to me regarding the study of the vernacular. They are

very willing to inform me concerning the many mistakes I make. Only a very few are reticent. Many of them are real boys. Have done very little medical work except in connection with the Boys' Hostel. During the month of July I commenced to visit the villages in which the Mission is not doing definite work. This occupies my Saturday afternoons. Going to these villages has given me a wider sphere for medical work. On these occasions I have had a preacher with me, who has sold Gospels, etc., and made known the way of salvation. These visits have been very encouraging.

I should value your co-operation by prayer that I may become really efficient in the use of this difficult vernacular.

TINNEVELLY AND RAMNAD FIELDS.

By MISS VIOLET D. GREEN.

AN Annual Report is by no means easy to prepare. It should be, I am informed, brief and concise. When I look over the details of the year under review, I am in a quandary what to take and what to leave. Selection is difficult—still, I will do my best to make my report worthy of the two characteristics named above.

We began the year with celebrations on July 1st, 1930, in connection with the Third Anniversary of the Opening of the Girls' Boarding School. This was a day of grateful review of three years' privileged service among the dear girls. We were humbled and encouraged as we remembered how God has condescended to own and bless this branch of service in making Himself known to many of our dear girls as their Saviour and King.

During that same month we celebrated our Harvest Festival, about which our friends will have read in the "Herald." Those were very special days, when James iv. 8 (first part) was blessedly realised. We drew nigh to our God and He condescended to draw nigh to us.

August was particularly marked by two events: the Annual Conference (my first), and this proved a very profitable time; following this was a visit to Sendamangalam to conduct the Biblewomen's Examination. This, too, was profitable, and, at least for the examiner, an interesting experience, and, what is far more important, personal contact with these dear Biblewomen resulted in more earnest and intelligent prayer for them.

The work here has continued throughout the year steadily, and while we have had many set-backs and disappointments, which have caused not a little heartache and anxiety, yet I

would gratefully testify that we have here and there seen very marked evidence of Divine blessing, while the general tone and condition of work and workers is decidedly higher. God alone be praised, for His hand hath done this thing.

The most encouraging, and yet at the same time most unpleasant, feature of the year has been the persistent attacks of the enemy. Oh! how he has worried and annoyed and affrighted, sometimes as an angel of light, but more often as the roaring lion, seeking to devastate and devour, but, God be praised, he has hitherto been put to flight by the great Captain Himself, and the place which witnessed the conflict has witnessed complete victory for the cause of our God and His Christ. How could it be otherwise? We



PANIADIPATTI WELL.

are not engaged in a losing battle, and we have returned from the conflict not only victorious, but laden with precious spoil to our own spiritual enrichment.

We have been able to visit all the stations twice or more during the year. During these visits it is possible to get into direct touch with our village Christians, to visit them in their homes and have prayer with them. How much they appreciate this, what a blessed ministry it is! The schools have been visited and examined, and are proving a real help in many places. It is by no means unusual to hear of this boy and that one who were brought to the Lord in the village school.

We have had several baptisms during the year, for which we praise God. Several more are waiting for the rains to come, so that they too may confess the Lord.

Month by month we have held our day of prayer, and while we do not have as many as we would like to see, yet they prove times of real strengthening and refreshing.

The Monthly Classes and Workers' Prayer Meeting have been maintained, and we have all felt the benefit of these seasons of Bible study. This coming together has done two things for us—it has shown us how pitifully small is our knowledge of the precious Word, and it has awakened a deep desire to know more of it. That it has not been fruitless was clear from the results of the Workers' Annual Examination this year. Thirty sat for the examination: twenty-five passed, out of which number seven gained honours.

This report would not be complete without some reference to the Workers' Convention held the end of December, 1930. The memory of those days is still fragrant, and, blessed be God, the work done then is STILL bearing fruit! We hope to plan a similar Convention some time later on, and confidently expect our God to do great things for us then.

During the year we were greatly cheered and inspired by frequent visits from Mr. and Mrs. Morling, who always strengthened and refreshed us, and when we bade them farewell in February, 1931, it was with a great prayer in our hearts that to us might be given the joy of welcoming them here to take charge of the work upon their return from England.

We have lost two by death whose connection with the Mission extended over long years—Preacher-Teacher Suvisashamuthu and old Deacon Samuel. Apart from a few changes of minor importance, the staff remains the same as last year.

By the great generosity of friends at home, we are now building extensions to the bungalow, which will greatly add to the comfort of the occupants, and enable the work to proceed with greater ease. Now, as a fitting conclusion to this very hurried survey of a whole year's work, I cannot choose a better word than **Ebenezer**! and as we look forward into an uncertain future again, one phrase will suffice—**Jehovah-Jireh.**

FURLOUGH MUSINGS.

By D. MORLING.

WHEN Mrs. Morling and I climbed on board the s.s. "Malwa" last March, we were more than usually tired. But a sea voyage in good weather and on a well-conducted ship is often a wonderful restorative. When we stepped ashore at Tilbury

it was with a brisker step and a lighter heart than when we went aboard at Colombo.

Our good friends at Chadwell Street accorded us a most generous reception, and that in a practical fashion. One of the real problems of a furlough missionary is finding and preparing a home. Our friends solved this for us very happily by engaging and preparing rooms in a vicarage (!) at Canonbury, which place we find to be an excellent centre for our much travelling. Our hearty thanks are extended to the Church at Chadwell Street.

The hospitality shown to us on our deputation work has been unfailing. Everyone has given us a kindly welcome. We have been grateful to see that the amalgamation of the two Societies has widened the circle of Churches and of friends. In our deputation work among the Churches we have gratefully watched the development of the definitely organised MISSION BRANCH. Such a Branch, with its Secretary and Treasurer, who periodically give to the Church their report and balance sheet, must be a very great help in SYSTEMATIC giving. God's Word shows (1 Cor. xvi.) that our offerings to the Lord should not be casual or incidental, but orderly and methodical. A Branch, carefully and energetically conducted, helps also in encouraging intelligent and prayerful giving. When I hear, as I did last night at a small Church, that a Branch sells over forty " Heralds," distributes a greater number of " Rays," and conducts regular prayer meetings, I am obliged to believe that the giving was not only systematic, but intelligent and prayerful.

(1) Have you in your Church a definitely organised Mission Branch?

(2) If not, will YOU at once start praying and working for one?

(3) Will you introduce the S.B.M. to those friends or Churches who at present take no share in the Lord's work in India?

WEIGHING THE ANCHOR.

By H. A. HUCKETT.

A LITTLE boy was once asked: " What would you like to be when you grow up? " He said, " a returned missionary." One thing my period of training has taught me, at any rate, is that missionaries—returned or otherwise—are not " ready-made." The past year has been one of quiet preparation for the work of God in India. In September, 1930, I entered the Strict Baptist Bible Institute, where I was studying until July this year, under the able tutelage of Mr. James Willoughy, M.A., our esteemed Principal. We have spent many happy (?) hours with him, wrestling with Greek verbs, and the mysteries of logic and theology. One has realised the

value of systematised knowledge, and the mind-training involved in the study of New Testament Greek and kindred subjects has doubtless been a fitting preparation for the more strenuous task of learning Tamil.

As the time of my departure has drawn nearer, it has been necessary to relinquish the editorship of " Rays from the East for Young People." I have found this a most enjoyable piece of service, and would like to acknowledge the loyal help of Miss M. Gearing, of Church Hill, Walthamstow, whose kind assistance in the marking of the Bible Searcher entries has made my job an easy one. It is a joy to know that Miss Gearing will continue to serve under the new editor, " Uncle Peter." We pass the magazine over into his capable hands with every confidence and sincere good wish for its continued success.

During the year it has been a pleasure to make the acquaintance of several new Churches, which we have visited on behalf of the Mission. Since 1926 one has had the privilege of speaking or preaching in more than fifty Strict Baptist Chapels, and the Lord has graciously given many tokens of His blessing upon this home ministry. It is a tremendous help, as I leave England, to feel that the prayerful interest of so many friends will follow me to India. I am just longing to get to the work. Will you please pray for those who must be left behind in the Homeland, and for me " that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel " (Eph. vi. 19).

A good grip of the language is essential to an efficient presentation of the message, and this means hard work. Someone has said:

> "A task without a vision makes a drudge;
> A vision without a task makes a visionary;
> A vision AND a task makes a missionary."

Will you pray that the Vision of the Victorious Christ, Risen, Reigning and Returning may transform every task into a holy ministry to HIM.



LADIES' ZENANA AUXILIARY.

SECRETARY'S REPORT.

By MISS P. P. NUNN.

"The Lord hath done great things for us, whereof we are glad."

YEAR by year the "workers together with God" in the L.Z.A. have rejoiced at the privilege of service. The past year, no less than the twenty-four preceding years in the history of the L.Z.A., demands our praise and thanksgiving, and makes us the more indebted to Him Who, in giving the missionary command, said, "Lo, I am with you all the days."

A crowning blessing to this twenty-fifth year of service at home has been the forging of the L.Z.A. link, in the Name of the Lord, with our sisters in some of the Northern Strict Baptist Churches. With the deputation work of Mrs. Brand last autumn, and of Miss Putnam this spring, the L.Z.A. work for the first time has been brought before friends at Accrington, Bradford, Chorley, Hebden Bridge, Hindley, Leicester, Manchester, Pemberton, Preston, Siddal, Slaithwaite and Southport. We thank all those friends who, through many deeds of kindness and hospitality, made these distant journeys possible. Truly their hearts were as one with ours in the work. In the South, new Branches have been formed at Borough Green, Dunstable, Ipswich (Mount Zion), and Ponders End, while many others of the older-established Branches have had deputation meetings, and have done well in hearty support of the work. The continued faithful service of the L.Z.A. Branch Secretaries is greatly valued.

Before this report is in print, the L.Z.A. Semi-Jubilee will have been celebrated. We are glad that Mrs. Morling's furlough coincides with this eventful year, for, as Miss Elliott, she sailed for India in 1908 as the first L.Z.A. Missionary. A concise account of the twenty-five years' work can be read in a booklet entitled **"Hitherto"** (price 2d.), and all should purchase a copy and read it. The work was begun at the suggestion of Mrs. Booth, Mrs. Hutchinson being the first President, and Mrs. Silvester the first Secretary. Mrs. Silvester for twelve years has been our esteemed President. Much of the progress of the work since 1913 was due to the untiring efforts of the late Mrs. Collin.

We have endeavoured to keep prayer to the fore, and well-attended quarterly prayer meetings have been held at St. John's Wood, West Ham, Fulham and Courland Grove, while many sisters join in daily definite prayer for the work.

Our financial needs for the year have been met, the total receipts amounting to £1,782 6s. 1½d., being about £200 in excess of the previous year. For this we return thanks to the Giver and to His stewards.

What of the future? Radiant with possibility! One new worker, Miss Hazel, will be sailing almost at once with Miss Putnam, returning to her work, while Dr. Ruth Harris eagerly awaits the signal to answer the call of India's women. The Lord is sending out: the Lord will provide: but He requires channels. Will He use YOU in some way to meet the need?

The following reports of the work in India have been received from our Sisters on the Field:—

MADRAS FIELD.

MRS. L. WATTS:—

Zenana Visiting.—For another year Madras women's work has been maintained. Caste and cheri women have been taught the Word of God by a staff of thirteen faithful Biblewomen, and while it is impossible to report blessing in every village and district this year, we rejoice that there has been a great manifestation of the power of the Cross in bringing women to the feet of the Lord Jesus.

Ready for Baptism.—In Vepery, a young man who is a convert from Hinduism, was forced into marriage with a girl who was an unbeliever. Young men and women have to sacrifice their whole lives sometimes because the marriage system demands it. In this case the Lord answered many prayers and overruled it all for His glory. The girl was brought under direct Christian influence. Our Biblewoman Gnanaranjitham visited her regularly. She attended our special meetings and has since come regularly to the Sunday worship. We have every reason to believe that again the power of Calvary has been manifest, and the girl is now waiting to pass through the waters of baptism.

Part of Biblewoman Lily's work is to visit Church members in Pursawalkam. She now rejoices that a girl in a nearby house, who a few years ago was a scholar in our Semmenpettah school, has expressed her desire to be baptised and make an open profession of her love to the Lord Jesus.

Another trophy of His grace is the conversion of a Hindu girl who came to us in January. Her story has yet to be written. She is a high caste girl who has chosen the Christian way in preference to a life of sin as a devadasi, and we expect she will be baptised very shortly.

Changed Lives.—In Lock Cheri, Gnanatheebam reports there are three women whose lives are absolutely changed, and they are under instruction and hoping to be baptised shortly.

One woman has suffered much in persecution and sickness. In Ayanapuram, Anammal did faithful service. Ettieammal is still witnessing to the power of the Gospel, while a devil-possessed woman was convicted of sin through the message of a hymn at a women's meeting, and is now gradually groping her way towards the Light, and knows what it is to rejoice in victory from the power of the evil one.

In the Sembian district there is a family of Mohammedans who are very interested, but it is impossible to tell of the barriers which surround such.



BIBLEWOMEN SETTING OUT FOR VILLIVAKKAM TEMPLE FESTIVAL TO SELL GOSPELS.

MISS GRACE K. CARTER:—

The year has been one of changes. I began the year in Paniadipatti but in September went to Madras, my future place of service, and soon was immersed in language study again.

Beginnings of Service.—I began visiting with the Bible-women, going into the homes of the women. I also accompanied Mrs. Watts to the women's meetings in various places. As I saw and watched these cheri (out-caste) women, some very poor and dirty, and their very appearance suggesting years of being down-trodden and oppressed, I rejoiced that we had a message of "lifting up." At the end of January Mrs. Watts handed over to me the Sunday afternoon Bible class.

A good deal of the year has been spent in language study, and here again I say "He faileth not." In spite of difficulties, the Lord gave good success in the examination. I have now taken over charge of the women's work here. As I have been visiting I have found much to encourage. There are disappointments also. Many women, who have been visited regularly for years, are as dull and as hard as ever. Some are openly callous and mocking, some argue and ridicule, and some blaspheme the Name that means so much to us. Some doors and streets are altogether closed to us because of the condition of India to-day. On Wednesdays the Bible-women and I unite with the other workers, for prayer first, and then by ourselves we study the Word. Just recently, three of us had the joy of carrying the glorious Gospel into hitherto unreached parts on the Poonamallee side, where we have, as yet, no work amongst the women and no Biblewomen.

SENDAMANGALAM AND NAMAKAL FIELDS.

MISS ELEANOR SAVAGE:—

My work this year has been in two different Fields. For the first part of the year in the Sendamangalam Field, and when Mrs. Morling left for furlough, I took charge of the Namakal work and the twelve Biblewomen on that side. A great deal of my time has been spent in camp. It is whilst in camp that one gets into closer touch with the people.

Christian Women and Enquirers.—One of the most important parts of my work is amongst the Christian women. At times we feel that they progress very slowly, and are discouraged; but we have only to compare them with the heathen women around them to see a marked difference. Our women at Sirunellikoil are the most advanced. At Kunnamali, where the women are still enquirers, they are improving, but at first they would get up and walk out when spoken to. Thus we have promising signs in spite of discouragements.

A caste woman in Sendamangalam has shown real sorrow for sin, and love to the Saviour; her husband also is interested. The old mother-in-law is persecuting the wife. Pray that she also may be brought, through the witness of the younger woman.

Biblewomen's Work.—A few weeks ago a Biblewoman was told by a woman she met, whose house she had frequently visited, that sorrow after sorrow had come into her life, until she was well nigh crushed, but her faith had been sustained, because she had obtained comfort from the story of Job, and the Lord had given her strength to say, "Yet will I trust in Him."

Another woman, who has lost her little boy of four years, testifies that her comfort has come through the fact that her child is with the Lord, and she is now daily praying to Him and looking to Him to save her also.

Medical Work.—A great deal of medical work has been done. Many are the doors that have been opened through this, and eternity alone will reveal the number who, in seeking healing for the body, have found healing and cleansing for the soul in the precious blood of the Saviour.



Miss Mowle at Medical Work.

Miss Beatrice Mowle:—

During the past year the second Tamil examination has been passed and regular work has been commenced. I have been teaching in the Sunday School each Sunday.

Girls' Hostel.—Our Girls' Hostel is gradually increasing in numbers, we have several waiting to come in. Since the New Year I have had complete charge of the Hostel, and each week I have had a Bible-class in my room for the bigger girls, and have taken prayers in the evenings.

Dispensary.—Since the examination I have taken full charge of the Dispensary. While the people are waiting for their medicine, the Biblewoman tells them stories of our Saviour's life, and teaches the children verses of Scripture. This work has not been without results. The other morning

one little lad entered the Dispensary saying, "Jesus said, 'I am the Way, the Truth and the Life.'" Miss Savage had treated him quite six months ago, and it was nice to know he had not forgotten the verse. May he be brought to know the truth of it.

Women's Meeting.—The Panchama (non-caste) women's meeting is still continued, and I have now taken charge of it.

MRS. BRAND:—

There is a high rocky point on the Kolli Malai from which can be seen the little Valavandi Settlement, four miles away, then far off, down on the plains, the white Mission Houses of Sendamangalam, red-roofed; while still further off in the south the great Namakal Rock, near to which are our Mission buildings. How often have we viewed from above these three "Centres of Attack," and how often have we wondered how much of the surrounding country our fellow labourers have been able to reach!

Camping.—This year it has been my privilege to come into close and loving contact with those who are holding the fort down here, to see at nearer range the forces on both sides, and the territory given into our hands. From here, monthly, three important camps are visited, important because in each place God is taking out "a people for Himself." At Kakaveri the little outcaste Church—outcaste by man—is holding on its way and God is adding to its numbers. Here and in the villages beyond, we have the honour of carrying on the front attack. The enemy is strong. The same report is true of Elur. Why, I wonder, does one feel the power and oppression of his power so strong here? But we think of the C.S.S.M. chorus, "But greater is Jesus for us."

Here and beyond, in the village of Namagerrypet, the little Church is sorely tried, and one feels it a privilege, if it be but for a few days a month, to bear the burden with them.

At Erumaipatti one hopes and feels there may be secret believers, but it is beyond, in Pavittram, that the two Christians are needing us most. It has been a long hard fight for poor old Abraham. The newly baptised young brother there is working in another village, so the old man has not his help. He needs your prayers very much, especially that his wife may be brought in ere he is called Home.

Besides these regular visits we try to find out the more remote villages, of which there are so many, scattered over the plains and around the foot of the hills.

KOLLI HILLS FIELD.

MRS. D. A. THROWER:—

"A city that is set on a hill cannot be hid." The Valavanthi Mission Settlement is situated on the top of a hill. It is also a Christian village in the midst of heathen darkness. Such

a hamlet is rare in this part of India. The nearest heathen hamlet is about half a mile away, and apart from one field-shed, no sign of human habitation is visible from our vantage point. This is accounted for by the undulating nature of the country and the thick bush. The above hurriedly-drawn picture represents the area of the writer's activities. It remains for our sister, Mrs. Brand, to take the more extensive view of the out-stations, and the numerous heathen villages of the hills.

Girls' Boarding Home.—The object which naturally comes first in our affections is the Girls' Boarding Home. This institution has seen various changes during the year. We are very thankful to relate that, through the kindness of our Madras missionaries, we have at present a temporary matron, who can devote her whole time to the family. During the past year the Home has lost six inmates. On the other hand we have admitted five during the year. The inmates of the Home now number twenty, six of whom are infants. Needless to say, their spiritual well-being is our constant care. Several girls show definite signs of a work of grace.

Another branch of activity is *work among the young married women* on the Settlement. Most of these women have been " brought up " by the former matron of the Girls' Home, and it is appropriate that she should continue her activities for them in another capacity. The need for this work arose because quite a number of our Christian women are illiterate or semi-literate, and it is very easy for those who have attained literacy while in the Girls' Home, to slip back into illiteracy after leaving. To prevent this we hold a weekly class for them in the bungalow. We have an average attendance of ten at this meeting, four of whom are Church members. Of the others, at least two have experienced a change of heart, and we earnestly pray that God will speedily work His miracle in the remaining four.

Sunday School.—The Sunday School calls for special mention. Last year, at this time, the school had an average attendance of ten children, with one teacher. Now we have five teachers and twenty-six scholars. We are specially encouraged by the fact that Lydia, a Hill girl, has come forward to take a class. During the year various efforts have been made to get in the heathen children, but up to the present we have met with very little success. We commend this matter to the prayers of our friends.

Training.—Indian women are expected to earn their share of the family expenses, hence the necessity of training our girls in some useful work. Lydia has now become proficient in the use of the sewing machine, and is entirely self-supporting, and Elizabeth, her sister, has started as apprentice in machining.

The presence of a doctor on the compound makes it unnecessary for me to do medical work as a rule, but there are occasions when a woman's aid is sought. Immediately after our return from leave this year, there were four such occasions, when little strangers came to swell the numbers of their respective families. It is a great joy to be able to win the confidence and love of the people at these times.

"I will make them and the places round about My hill a blessing."

TINNEVELLY AND RAMNAD FIELDS.

MISS A. M. POOLE:—

Boarding School.—The work in the school has been signally blessed this year. There has been an average of forty girls throughout the year. Many amongst this number have been specially blessed while in the School, and have been brought to know their need of the Saviour. Four have been baptised, and four more have asked for baptism. The work has not been without its difficulties. In March, a new Matron was appointed. As she is an educated woman she is better able to help the girls, and relieve me of some of the responsibility.

Old Girls' League.—It was felt that we did not want to lose touch with the girls after they left this school, and so the "Old Girls' League" has been formed. A letter is written and sent to each one of the old girls once in six months, and more often if it seems to be necessary. They are also invited to a feast with the girls at Christmas-time. Last year nine of the old girls came, and we all had a very happy time. Four old girls have been baptised.

Biblewomen.—There are now three on the staff and one in training. During the past year 2,155 visits have been made, and many people have heard the Gospel message or have received instruction. Amongst this number there are some Christians, as the Biblewomen visit any living in the villages to which they go. A pleasing feature of the Biblewomen's work is that two of them help with the Sunday evening women's meetings. One of the Biblewomen is partly supported by the offerings of Christian women from the three villages where these meetings are held.

Dispensary.—The Dispensary is open on three mornings weekly. The Paniadipatti Biblewoman talks to the people that gather. During the past year 3,039 attendances have been registered, the majority coming with wounds, ulcers, dhobie's itch, colds and fever.

SUMMARY.

The following statistics of the different Fields may be interesting to our subscribers, and we therefore gladly give them :—

FIELD	Churches	Members	Pastors and Preachers-in-charge	Preachers and Preacher-Teachers	Teachers	Biblewomen	Colporteurs and other Workers	Schools	Pupils	Places where regular Chapel Services are held	Villages in which the Gospel is regularly preached
Madras and Poonamallee ...	4	210	3	7	47	13	5	21	1426	13	45
Sendamangalam & Namakal	7	261	—	7	29	22	4	19	759	12	115
Kolli Hills ...	1	37	—	9	—	6	7	9	160	3	160
Tinnevelly and Ramnad ...	34	690	3	29	9	5	4	29	743	63	140
TOTALS	46	1198	6	52	85	46	20	78	3088	91	460

OUTLOOK.

By the PRESIDENT, J. B. COLLIN.

"*Ye that are the Lord's remembrancers, keep not silence and give Him no silence until He make Jerusalem a praise in the earth*"—Isa. lxii. 6 and 7 (marg).

REPORTS usually have more to do with the past than the future, but it is becoming to look forward in anticipation of blessings as well as to give thanks for blessings received. The outlook of the work of the Strict Baptist Mission is as bright as the promises of God to those whom He sends forth to labour; but have we the faith to take hold of these promises and expect an ingathering of precious souls, as the seed of Eternal Truth is sown by Missionaries, Preachers, Teachers, Biblewomen and other workers on the Field? It behoves all at home who love the Lord and desire the extension of His Kingdom in India, to be as consecrated to the work as those who have had the call to go personally, and have responded. All cannot go to India, but all followers of Jesus Christ are called to "go, work *to-day* in My vineyard"—not to-morrow. May we then be whole-hearted in our service, and support the work to the utmost of our ability. "Give Him no silence," for He has said, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in Heaven."

But let us be practical as well as prayerful, and help as God has prospered us. We rejoice there are two new missionaries going out shortly, and there are others who are desirous of going, but to send them increased regular income is needed. Are the Council to say they cannot engage more men and women, called of God to the work, because His people are not prepared to give the necessary support? Must they decline to occupy new territory, where men and women are asking to be taught God's Word, and who, unless the Strict Baptist Mission accepts the responsibility, have no prospect of learning the Way of Life?

When Saul was arrested on the road to Damascus, he said, "Lord, what wilt Thou have me to do?" and we know he fully followed God's instructions. May we all act in like manner, and when we have done all, say "We are unprofitable servants, we have done that which it was our duty to do."

FURLOUGH REFLECTIONS.

By MISS E. C. PUTNAM.

LAST year, when in India, the word came to "go into all the world and preach the Gospel." At that time the "world" for me meant England, and I came. Now that the time is drawing near for my return to India, I look back on the year and praise God for many wonderful opportunities of telling

how God's good news of salvation has been the means of bringing many of our Indian sisters into the Light of that glorious Gospel.

It has been an inspiration to visit the Churches, not only in London and the surrounding counties, but some of the northern Churches too, and find, wherever I go, those whose hearts are bound in Christian love, whose eyes have been opened to see the need of the Lord's people in India. "For God, Who commanded the light to shine out of darkness, hath shined in *our* hearts, to give the light of the knowledge of the glory of God." We have been saved in order to serve, to *give* the Light, and we remember the prayer meetings and the prayers of those at home for "our sisters in India," and our thoughts travel to those same sisters, who are praying that those at home may see their darkness and send the Light.

I remember, too, those in the Churches who have formed themselves into study circles, and others who meet together to sew the garments for our Christmas boxes. I think also of those who give and collect money for the work, and of those who so graciously open their homes to the missionary on furlough, and am glad to take back to India these memories of things seen. We are your servants for Jesus' sake, and if these few lines are read by someone who has not obeyed God's own Word to "bring all the tithes into the storehouse and prove . . . the Lord of Hosts, if He will not pour out a blessing," we would urge you to "show . . . before the Churches the proof of your love and of our boasting on your behalf."

FURTHER LEADINGS.

By MISS S. HAZEL.

AT the commencement of a new year one retraces God's mercies in the past, and looks forward with hope and prayer for His leadings and guidance in the future. I feel I am in just that same happy position to-day. As I look back over the past six and a half years since I received the call to Missionary work in India, I can say, "The Lord hath done great things for me, whereof I am glad."

My years of training at the Mildmay Mission Hospital have been some of the happiest of experiences. This is indeed a splendid training school for missionaries, both spiritually and medically. Whilst there I was able to take a course in dispensing, which I am sure will prove very useful in days to come. Later, I was enabled to attend a course of Tropical Lectures at Livingstone College, and finally commenced my midwifery at the Mothers' Hospital, Clapton, in October, 1930.

In every detail of my experiences God has wonderfully over-ruled. May I take this opportunity of thanking friends

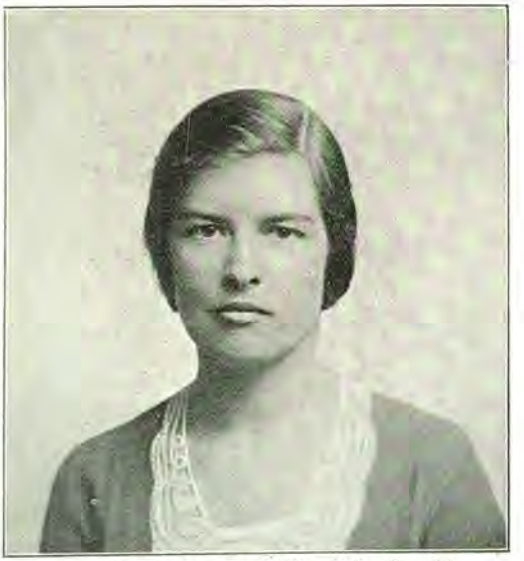
for their help and prayers, and especially shall I value the prayers of friends in the Homeland when I commence my study of a new people and a new language.

"Looking unto Jesus in the morning light,
Looking unto Jesus in the noonday bright,
Looking unto Jesus when the day is done,
Looking ever to Him as my Shield and Sun,
Trusting Him for all things, trusting evermore,
Safely I may follow where He goes before."

MY CALL BY GRACE AND TO THE MISSION FIELD.

By MISS RUTH HARRIS.

IN giving an account of my call to medical missionary work, I find that not many milestones stand out to mark the stages in my Christian life. I was brought up in a Christian and missionary-spirited home—a privilege indeed. I cannot recall a definite time when I passed from death unto life, but " by



MISS RUTH HARRIS, M.B., B.S. (Lond.).

Him all that believe are justified from all things," and as a child I believed. At the age of twelve I was baptized by Pastor L. H. Colls, at Mount Zion Chapel, St. John's Wood Road, and by the time I was sixteen I had received the call to missionary service, though I cannot say exactly how it came or when.

On leaving school, I entered the London (R.F.H.) School of Medicine, with a view to becoming a medical missionary, for so the Lord led me. I had no idea to which country I should be going, and it was after having prayed for definite guidance in this matter for nearly four years, that the answer came. In June, 1929, Mr. Brand was suddenly called to Higher Service, and the Master took me to India for two months, not only to be with my aunt, Mrs. Brand, but also to see for myself the desperate need, both spiritual and physical, of India's people. The guidance was definite indeed, and now, as I anticipate sailing for India in January, I realise more than ever the truth of the words, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

"THE STRICT BAPTIST MISSION HERALD."

By ERNEST A. BOOTH.

FOR another year the "Herald" has continued its useful and indispensable work as intermediary between the workers on the Foreign Field and the supporters in the Homeland.

The main feature of our magazine has always been first-hand news from the Field, and to all the contributors the editor avails himself of this opportunity of expressing his gratitude for their co-operation.

A herald implies the uplifted voice, and the urgent message of one who runs before the chariot and shouts, "The King, the King." It is the function of the Strict Baptist Mission "Herald" to keep before our denomination the imperative command and current commission of King Jesus—"Go ye into all the world and preach the Gospel to every creature." It is also part of the work of the "Herald" to seek to rouse the Churches to a fresh sense of their own obligations regarding this great task of taking the Gospel to the whole world.

It is still lamentably true, that of our Church members generally, it is only the few that are keenly interested in the work of the Mission.

The "Herald" seeks to arouse prayerful interest in the hearts of our people regarding the work in India. It is always insistent on the necessity and power of true intercession.

There are a large number of friends in our Churches who do not read the "Herald," and consequently are not aware of the great challenge of the opportunity presented to us in India to-day. In this connection I earnestly ask for the help of the present readers of the "Herald." It would be a real service if they would pass on a copy of the magazine with a tactful word of commendation. Co-operation is the keynote of success in this matter.

My hearty thanks are cordially given to those in the Churches who kindly act as agents, and distributors, and collectors for the "Herald."

"RAYS FROM THE EAST FOR YOUNG PEOPLE."

"And Jesus called a little child unto Him, and set him in the midst . . ."

FOLLOWING the Master's example, our Mission has sought to place the child in their midst by means of this magazine, specially written to interest the many thousands of such little ones in our homes and Sunday Schools up and down the country. The results have been distinctly encouraging, and each issue of the RAYS has found fresh readers, reached new schools and influenced the scholars' gifts to the Missionary Box.

Not only is it our aim to impart Missionary information, but we want the children to learn to know and love their Bible, and the results of the Bible Searcher have been most encouraging. In December, 1929, the first number of the fresh issue, there were 101 entries from 29 schools, in February, 1931, the number had risen to 295 entries from 73 schools.

Under God's guidance, our brother, Mr. H. A. Huckett ("Uncle Arthur"), has been chiefly responsible for the present healthy state of the magazine, and now, upon relinquishing his task as editor, we wish him God-speed as he proceeds to the sphere of yet greater usefulness on the field. Neither do we forget the careful work of Miss Gearing, in correcting the papers of the Bible Searchers, nor that of Mr. W. Shipton, in organizing the distribution. We welcome our new editor—"Uncle Peter"—and wish him a happy term of service.

There are many of our Sunday Schools who have not yet ordered RAYS, and we solicit your support. The price is only 3/- per 100 (postage extra); sample copies will be sent free upon application to:—

MR. W. J. SHIPTON,
45, Pagoda Avenue, Richmond, Surrey.

THE CALENDAR.

A Word of Thanks.—Sincerely and gratefully do we acknowledge the help, which many friends throughout the country have rendered, in assisting the distribution of the Calendar for 1931. Were it not for such assistance a Strict Baptist Mission Calendar could not function.

Calendar, 1931.—This year's production sold well and was a financial success. Some 2,800 copies were sold, and many were the expressions of appreciation of the excellent value given. One progressive business friend purchased a number of copies for circulation among his customers, in view of the high standard of production and low cost.

Calendar, 1932.—The Council have again decided to publish, but a change of style has been arranged. The outstanding features are as follows:—

Twelve monthly pages of smooth art paper, each bearing a picture representing a feature of the work in India; the Tinnevelly field being well represented. Dates are in bold figures, and a short description is given of the work represented by the picture. Price sixpence each (six or more copies, post free).

We think that this Calendar will be both artistic and informative, and in spite of the increase in size, have retained the old price. Your orders will be despatched by:—

MR. J. C. FROMOW,

Sutton Court Nursery, Chiswick, London, W.4.

Kindly order as soon as possible.

THE CHRISTMAS BOXES.

By MISS HOPE V. HARRIS.

AS we look back to the time when the Christmas gifts contributed by the home-friends of our Mission went out to India in *one crate*, and then remember that *twenty-one* were required to hold the toys and the nearly 3,000 garments sent out last October, we cannot but give thanks and rejoice. Surely this is a sign, not only of the growth of our Mission, nor of the increase of interest in it, but also of the *activity* of the interest. And see what scope there is in connection with the Christmas Boxes for activity all the year round. Here are the sewing-meetings, organized and carried through by the ladies of our Churches; the classes run by Sunday School workers for the children, giving the little ones the opportunity for "doing their bit," and also for getting early enthused with the Missionary spirit. Then there are the meetings held in the homes of some friends, who, perhaps unable to find enough keenness for such effort in their own Churches, gather together personal friends to share their joy in this labour of love. Such workers we would remind, by way of encouragement, that it is possible for a whole Church to catch on fire through the missionary zeal of one individual.

Here is also opportunity for our men folk, who come in with their help towards the transit expenses and the purchase of materials for the sewing meetings, toys, etc.—their "bit." Then, as the time draws near for the sending in of the gifts, there are always special Missionary meetings arranged in a number of our Churches, at which the work of the past year is exhibited for the encouragement of those who have taken part, and as an incentive to those who have not. Meanwhile

in the warehouse of one of our Mission-lovers, the making of the crates is in progress, demonstrating yet another part of this extremely active activity.

Dear friends, let us thank God that our Christmas gifts involve *real work*. Also, let us thank Him for the blessing brought to our Churches by these " gatherings together " for this object. How often have we realized, not only His presence among us, but also the joy and helpfulness of Christian fellowship one with another. Yes, and fellowship also with our Missionaries " at the front," for with them, of necessity, we keep in close touch, so as to be conversant with the special requirements of their individual fields. To any brothers and sisters, as yet not *actively* interested in this happy branch of service, we just say, " Try it! "

Let us remember that 1931 years ago Wise Men brought gifts to the Young Child of Bethlehem, and surely our joy this Christmastide will be greatly increased if we have had some part in the bringing of gifts to some of His little ones in India—" Inasmuch . . . ye have done it unto Me."

FINANCE.

Seeking for Hidden Treasure. By A. E. BROWN.

IN these days of financial crisis it is difficult to appeal for money, but when we remember the object for which the appeal is made, the difficulty vanishes. We are seeking for " hidden treasure," precious to our Lord and to all who labour with Him.

Pearls are deep down, hidden away in the bed of the ocean, in their little home of shells, where only the pearl fisher can find them. The picture is drawn of a small rowing boat, in which are two men, one of whom is a diver. He puts on his curious dress, adjusts the apparatus, and when all is ready a ladder is let down over the side of the boat and he begins to descend into the deep—seeking for hidden treasure. Presently he is lost to sight, but the man in the boat keeps in touch with him all the while he is at work. In course of time he returns, his head appears again above the water, and his partner helps him into the boat. *He knows that his life and successful search depends on the watchful care and co-operation of his partner.*

We also are seeking for hidden treasures and, under the blessing of God, we are finding them too, deep down. They are hidden away in the most unlikely places, on the lonely mountain, here and there among the fruitful valleys, but always, ALWAYS in the deepest ocean of black heathenism and sin.

The sphere of our search is an ever-widening one, and to maintain our present work we urgently need new subscribers. Dear reader, will you take your place in the financial boat and

so help on this glorious work of searching for hidden treasure? As you read this appeal may you hear the Saviour's words, "Inasmuch as ye have done it unto one of these, the least of My brethren, ye have done it unto Me."

We tender our sincere thanks to all who have helped us during the past year, and in the light of our Master's command, "Occupy till I come," we must not, WE DARE NOT, slacken in our search.

THE BIRTHDAY BOX.

By R. ROBINSON.

A LITTLE boy received two sixpences from his uncle on his birthday. He played with them for a time, saying, "This one is for me, and this one I will give to the heathen." At length one rolled on to the floor and could not be found. "*Which one have you lost?*" asked his mother. He thought for a moment, and then solemnly said, "I am afraid it is *the one I was going to give to the heathen.*" This was quite natural, and we must commend the little fellow for thinking of others, hoping that the other was found and duly placed in the missionary box. By the way, *how many of our Sunday Schools have introduced the* BIRTHDAY BOX *during the past year?* Or did quite a number of our Superintendents, Secretaries and Teachers read the short article in the last Annual Report and say, "What a good idea! we must begin it ourselves," and then—ah! the weeks have rolled by and it has been overlooked?

Well, the opportunity has not been lost for ever. Only, *do not wait any longer. Begin next Sunday if possible*, or if a Teachers' Meeting is necessary before such an innovation can be made, call the meeting at the earliest moment.

Does someone ask, "How is it done?" The idea is that scholars (and teachers) place a gift in the box to commemorate their birthday, on the Sunday after that important event. Perhaps a convenient time is at the close of school, just before the last hymn. The Superintendent invites those who have had birthdays to come to the platform and place their gifts in the box. He wishes them "many happy returns of the day," and in some schools, gives an appropriate text-card to the scholar. Sometimes a gift is brought because it is *father's, mother's or baby's birthday.*

It is evident that this little custom constantly keeps the Mission before our *young folk*, at the same time adding to its funds. *It also encourages the spirit of giving.*

It provides a link between *India's children* and our own, and the response will surprise those who have never tried it.

"We can all do more than we have done,
And not be one whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse."

THE CHRISTMAS AND NEW YEAR THANKOFFERING ENVELOPES.

By LEONARD HILLS, *Vice-President.*

NOT that there is anything special in the envelope—*unless* YOU *put it there*!! To all who always do so, we say, just as we say to the many who are starting this Christmas for the first time, "Thank you very much." Only those who do it know the joy of it. If you have never tried, please examine the sample which you will find in the December issue of the "Strict Baptist Mission Herald." If every HERALD reader would just take a Thanksgiving envelope and use it prayerfully and practically at this joyous season, much sanctified merriment and money would result. More personal applications would be appreciated by our Secretary:—

Pastor W. CHISNALL,

26, Woodgrange Avenue, Ealing Common, W.5.

and he would very gladly respond to increased requests for the Thanksgiving envelopes from School and Church Secretaries, Bible Class and Young People's Leaders.

N.B.—And it would be *such* a joy to him to have them back with their Thankoffering contents as early in the New Year as possible.

MAGAZINES AND LITERATURE.

By W. J. SHIPTON.

NO Missionary Society can, from the human standpoint, carry on its work effectively unless it keeps its public supplied with good literature. The Council of the Strict Baptist Mission, realising its responsibility in this direction, continues to carry out its policy of issuing informative literature.

"THE STRICT BAPTIST MISSION HERALD" is the main channel of information. Some would probably welcome a magazine with a more attractive exterior, but whatever may be its demerits in this respect, none are apparent when its interior is investigated. Illuminating articles written by workers on the various Fields vividly portray the different aspects of the work, so that, given some imagination, readers can breathe the atmosphere of India. Tinnevelly, with its Churches and Pastors, congregations and Indian workers, its progress, problems, and possibilities, has been unveiled. Namakal and Sendamangalam; Madras and Poonamallee; the Kolli Hills; have all been brought before our vision, illustrating the varied aspects of the work in the village, the town, the wayside, the home, the chapel, the open-air, the lonely outposts, and amid the busy throng. There has been the light and the shade, the disappointments and the uplift. Truth demands that both

sides should be given, so that whilst we rejoice in the records of baptism, we cannot but mourn over the backsliders, and the deeply-rooted superstition.

It is probably no exaggeration to say that the arrival of the magazine is eagerly anticipated each month by a considerable number of people, not only in the Homeland but also in America and the Colonies, and its perusal enables them to take a prayerful interest in the work.

Our warm-hearted thanks are due to the editor—Deputation Missionary Mr. E. A. Booth—whose ambition is to maintain the old traditions, and at the same time to make the magazine more attractive. Friends are reminded of two essentials: (1) the need to increase the circulation, and (2) the necessity that all copies should be paid for, in order to avoid the heavy deficit on the HERALD Fund. Definite work in this direction should yield good results, and would strengthen the hands of the Council.

" RAYS FROM THE EAST FOR YOUNG PEOPLE," the magazine for the scholars of our Sunday Schools, continues to be well received, and its circulation maintained. The articles by our missionaries are appealing, and likely to create an interest in mission work in the hearts of the young people. It is urged that those schools who have not, as yet, adopted the magazine will do so in the the near future.

Mr. H. A. Huckett, who as " Uncle Arthur " proved a most efficient editor, has now relinquished the position, as he will shortly be leaving for India, from which country he will doubtless keep in touch with his many nieces and nephews.

" Uncle Peter " has kindly taken over the office, and we believe he will carry on the work in an acceptable manner.

Miss M. Gearing has promised to continue to mark the answers to the Scripture competition set in each issue, and our warm thanks are accorded to her for her valuable help.

Other literature consists of books and booklets descriptive of certain phases of the work. The latest additions to these publications is THE GROWTH OF A CHURCH. In this booklet there is the record of the wondrous grace of the Lord in the history of the Church at Sembiam. It makes good missionary reading, is convenient in size, being suitable as an enclosure with a letter, and it is hoped that our friends will use it as missionary propaganda. The price is 1d. per copy, or 8d. per dozen, or 5/- per 100, post free.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Oct. 1, 1930—						
At Bank—Home Safe Deposit	850	0	0			
Current A/c ...	281	11	10			
Cash in Hand ...	0	0	2¾			
Investments—						
2½% Consols at cost ...	21	15	0			
,, ,, ,, ...	340	0	0			
5% War Loan	450	0	0			
,, ,, ,, L.Z.A. ...	500	0	0			
,, ,, ,, Ext. Fund	2,700	0	0			
				5,143	7	0¾
Income during the Year—						
General Fund—						
Subs. and Donations ...	5,368	8	2¾			
Rebate Income Tax ...	114	3	0			
Interest 2½% Consols ...	12	5	0			
,, 5% War Loan ...	24	1	4			
Int. Irthlingboro' Gas Co.	4	0	8			
Profit on Sale of War Loan	12	6	6			
Herald Fund	293	17	10			
Reports	11	3	1			
Rays from the East ...	56	17	11½			
Pension Fund	247	10	7			
Extension Fund	131	9	0			
L.Z.A. General A/c ...	1,757	14	7½			
,, Int. on War Loan ...	24	11	6			
				8,058	9	3¾
				£13,201	16	4½

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	4,860	2	6			
Extension Fund	199	0	5			
Herald, Rays & Report Fund	659	2	1			
Voyage A/c	173	19	4			
Pension Fund Investment ...	200	0	0			
L.Z.A.—						
General { India ...	1,650	17	9			
General { Home ...	185	19	3			
Medical	33	6	3			
Voyage	14	5	8			
				7,976	13	3
Cash Balance, Sept. 20th, 1931—						
At Bank—						
Deposit A/c	300	0	0			
Current A/c and Cash in Hand	1,363	8	1½			
Investments—						
2½% Consols at cost ...	21	15	0			
2½% Consols at cost ...	340	0	0			
5% War Loan L.Z.A. ...	500	0	0			
,, ,, Ext. Fund ...	2,700	0	0			
				5,225	3	1½
				£13,201	16	4½

GENERAL ACCOUNT.—*October 1st, 1930 to September 20th, 1931.*

INCOME.	£	s.	d.
To Balance Oct. 1, 1930 ...	454	19	9¾
,, Subs. and Dons., 1930-1931	5,368	8	2¾
,, Rebate of Income Tax ...	114	3	0
,, Interest—			
2½% on Consols ...	12	5	0
5% War Loan ...	24	1	4
Irthlingboro' Gas Co	4	0	8
,, Profit on Sale of War Loan	12	6	6
,, Transferred from Voyage A/c ...	208	3	0
	£6,198	7	6½

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	3,883	13	2
,, Ministerial, General, Deputation, and Committee Room Expenses	175	11	4
,, Missionaries on Furlough, &c.	161	5	0
,, Missionary Boxes, Stationery, Postage, &c.	10	15	11
,, Advertising, &c.	74	15	0
,, Secretary's Salary and Office Expenses	280	10	0
,, Mr. E. A. Booth's Salary ...	91	13	4
,, Missionaries' Children Allowance	70	3	6
,, Missionaries' Life Insurance	20	1	11
,, Transferred to—			
Voyage Account	130	0	0
HERALD Fund *re* deficit	266	13	2½
L.Z.A. General Account ...	288	7	4
Pension Fund	134	4	0
,, Balance, September 20th, 1931 ...	610	13	10
	£6,198	7	6½

BALANCE SHEET.—*As at September 20th, 1931.*

LIABILITIES.

	£	s.	d.
General Fund	610	13	10
Pension Fund	228	16	0
Madras Boarding School ...	254	8	3½
Boys' Hostel	43	7	6
Medical and Hospital Fund	10	11	1½
General Voyage Account ...		17	2
Ladies' Zenana Auxiliary—			
General	448	16	10½
Medical	53	10	9
Voyage	261	13	0
Investment	500	0	0
Extension Fund	2812	8	7
	£5,225	3	1½

ASSETS.

	£	s.	d.	£	s.	d.
Balance at Bank—						
Deposit Account ...	300	0	0			
Current Account and in Hand	1,363	8	1½			
				1,663	8	1½
Investments *re* General Fund						
2½% Consols at cost ...	21	15	0			
,, ,, ,, ...	340	0	0			
5% War Loan at cost Extension Fund ...	2,700	0	0			
5% War Loan at cost L.Z.A.	500	0	0			
				3,561	15	0
				£5,225	3	1½

In accordance with the provisions of the Companies (Consolidation) Acts, 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 20th September, 1931.

2nd October, 1931. WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

SUNDRY ACCOUNTS.

HERALD, RAYS AND REPORT FUND.

Subscriptions, 1930-31 :—					
HERALD	293	17	10		
RAYS	56	17	11½		
REPORT	11	3	1		
Transferred from L.Z.A. :—					
HERALD	10	10	0		
REPORT	20	0	0		
Balance deficit from General A/c	266	13	2½		
	£659	2	1		
Printing HERALD and REPORT				568	15 11
RAYS				90	6 2
				£659	2 1

HOSPITAL AND MEDICAL FUND.

Balance, October 1st, 1930	£10	11	1½	Balance, Sept. 20th, 1931	£10	11 1½

BOYS' HOSTEL.

Balance, October 1st, 1930	£43	7	6	Balance, Sept. 20th, 1931	£43	7 6

MADRAS BOARDING SCHOOL.

Balance, Oct. 1st, 1930 ...	£254	8	3½	Balance, Sept. 20th, 1931	£254	8 3½

PENSION FUND.

Balance, October 1st, 1930 :—						
Investments and Cash	5878	17	3			
Interest on Investments ...	236	18	1			
Subscriptions, 1930-31 ...	10	12	6			
Transferred from L.Z.A. General Fund—						
1931 2½% on £1553 8s. 0d. ...	38	16	9			
Transferred from General Fund—						
1931 2½% on £5368 8s. 2d.	134	4	0			
	£6299	8	7			
Investments :—						
3% L.C.C. Stock at cost				800	0 0	
2½% Consols ... ,,				831	0 0	
5% War Loan ... ,,				716	9 3	
3½% Conversion Loan ,,				488	5 0	
3½% Conversion Loan ,,				200	0 0	
5% War Loan ... ,,				2105	5 0	
3½% Conversion Loan ,,				368	0 0	
5% L.C.C. Stock ,,				270	0 0	
New Investment :—						
4% Funding Loan £211 1s. 9d. @ 94% =	198	19	0			
Com. & Stamp	1	1	0			
				200	0 0	
E. A. Booth's Pension ...				91	13 4	
Balance, Sept. 20th, 1931 ...				228	16 0	
				£6299	8 7	

EXTENSION FUND.

Balance Oct. 1, 1930						
5% War Loan	2700	0	0			
Current A/c	180	0	0			
Interest on Investment ...	131	9	0			
	£3011	9	0			
Grants for New Work on Fields				199	0 5	
Balance, Sept. 20th, 1931...				2812	8 7	
				£3011	9 0	

GENERAL VOYAGE ACCOUNT.

Balance, October 1, 1930 ...			252	19	6	
Transferred from General Account			130	0	0	
			£382	19	6	

Mr. & Mrs. Morling ...	49	10	10
Mrs. Brand	58	18	0
Mr. Huckett's Outfit ...	25	0	0
Voyage ...	40	0	0
Thos. Cook & Son, Ltd. ...		10	6
Transferred to General A/c *re* Mr. & Mrs. Morling ...	208	3	0
Balance, Sept. 20th, 1931 ...		17	2
	£382	19	6

LADIES' ZENANA AUXILIARY.

Balance, Oct. 1st, 1930			524	7	2	
Donations						
Gift Week	197	15	0			
General ...	1559	19	7½			
Int. on War Loan ...	24	11	6			
			1782	6	1½	
Transferred from General Account—						
Expenses *re* Mrs. Brand & Miss Green			288	7	4	
			£2595	0	7½	

Indian Expenses	1650	17	9
Miss Putnam, Salary ...	125	13	8
Mrs. Morling, Conveyance	15	1	9
Deputation Expenses ...	10	12	0
Home Expenses, etc. ...	11	5	10
Miss Hazel Part Outfit Allowance	20	0	0
Do., Special Lecture Fees	3	6	0
Transferred to General Account—			
HERALD	10	10	0
Report	20	0	0
Pension Fund	38	16	9
Transferred to L.Z.A.			
Voyage Account ...	200	0	0
Medical	40	0	0
Balance, Sept. 20th, 1931	448	16	10½
	£2595	0	7½

L.Z.A. MEDICAL ACCOUNT.

Balance, Oct. 1st, 1930 ...	46	17	0
Transferred from L.Z.A. General Account ...	40	0	0
	£86	17	0

Grant to Paniadipatti ...	11	3	0
,, ,, Sendamangalam ...	11	2	3
,, ,, Mrs. Brand ...	10	0	0
Donation to M.S.M. ...	1	1	0
Balance, Sept. 20th, 1931 ...	53	10	9
	£86	17	0

L.Z.A. VOYAGE ACCOUNT.

Balance, Oct. 1st, 1930 ...	75	18	8
Transferred from L.Z.A. General Account... ...	200	0	0
	£275	18	8

Miss Putnam—Balance of Passage	4	13	6
Baggage and Incidental Expenses	9	12	2
Balance, Sept. 20th, 1931 ...	261	13	0
	£275	18	8

ABSTRACT OF RECEIPTS.

1st OCTOBER, 1930 to 20th SEPTEMBER, 1931.

	£	s.	d.
Abercwmboi—			
General	2	1	0
Abingdon—			
General	1	13	0
Accrington, Ebenezer—			
General	12	11	2
L.Z.A.	2	10	0
Accrington, Zion—			
General ...	7	19	6
Acton Friends—			
General ...	3	10	0
L.Z.A. ...	1	10	0
Aldringham—			
General ...	1	7	7
Amersham—			
General	8	10	0
Askett—			
General	4	15	0
Aston Clinton—			
General ...	3	16	5
L.Z.A. ...		3	0
Aylesbury—			
General	6	5	5
Baildon Street Mission—			
General	1	1	0
Bath, Bethel—			
General	20	1	6
Bath, Providence—			
General	11	10	2
Beccles—			
General	7	16	3
Bedford—			
General ...	4	12	6
L.Z.A. ...	34	13	9
Bedmond—			
General ...	5	6	0
L.Z.A. ...	2	16	0
Bedworth—			
General ...	1	6	0
Bermondsey—			
General ...	11	13	3
L.Z.A. ...	27	5	1½
Bethersden—			
General	5	16	6
L.Z.A.	8	0	0
Bethnal Green—			
General ...	7	1	2½
L.Z.A. ...	8	10	0
Bexley Heath—			
General ...	14	11	11
L.Z.A. ...	2	9	9½
Bierton—			
General	5	2	6
L.Z.A.	12	0	0
Biggleswade—			
General	1	14	11
Billericay—			
General	5	2	6
Birkdale—			
General ...	2	12	0
Blakenham—			
General	1	8	0
Bolton—			
General ...	3	16	0
Borough Green—			
General ...	34	10	11
L.Z.A. ...	1	8	9½
Bottisham Lode—			
General ...		18	0
Bournemouth—			
General	2	4	1½
Bradenstoke—			
General ...	35	3	6
Bradford—			
General	9	19	8½
L.Z.A.	25	18	3
Bradfield St. George—			
General ...	8	2	2
Braintree—			
General	2	3	0½
Brentford—			
General	66	17	5
L.Z.A.	38	16	6
Brighton Branch—			
General	51	12	6
L.Z.A.	29	12	6
Brighton, Ebenezer—			
General ...	6	4	11
Brighton, Salem—			
General	8	12	1
Brighton, Tabernacle—			
General	1	13	4
Brixton—			
L.Z.A. ...	5	12	0
Broadstairs—			
General	3	3	3
L.Z.A.	1	0	0
Brockley, Suffolk—			
General ...		13	0
Bromley—			
General	9	7	3
L.Z.A.	4	5	0
Bury St. Edmunds—			
General	4	15	7
Cambridge, Eden—			
General	23	9	6
L.Z.A.	9	7	0
Cambridge, Tenison Road—			
General	9	17	10
Carlton—			
General	5	7	6
Chadwell Street—			
General ...	125	10	10
L.Z.A. ...	68	16	6
Charsfield—			
General	3	11	6
Chatham—			
General	2	0	0
Chatteris—			
General	23	16	8
Chelmondiston—			
General ...		6	0
Chelmsford—			
General ...	21	14	1½
L.Z.A. ...	5	15	6½

	£	s.	d.
Cheltenham—			
General	7	14	10
Chesham—			
General	13	11	6
Chorley—			
General	5	10	6
L.Z.A.	1	19	10½
Clacton-on-Sea—			
General		5	6
L.Z.A.	1	0	0
Clapham, COURLAND GROVE—			
General	49	11	5½
L.Z.A.	13	8	0
Clapham Junction—			
General	2	12	9
Clayton West—			
General	11	16	0½
Colchester—			
General		15	0
Cottenham—			
General	11	18	6
L.Z.A.	3	10	8
Cradley Heath—			
General	2	0	0
Cranleigh—			
General		2	6
Cransford—			
General	2	6	6
L.Z.A.	2	9	8
Crowborough—			
General	4	3	3
Crowfield—			
General	7	4	1
Croydon, DERBY ROAD—			
General	45	5	7½
L.Z.A.	25	12	1½
Croydon District—			
General	5	4	2
Croydon, SALEM—			
General	9	5	11½
L.Z.A.	4	10	8
Croydon, TAMWORTH ROAD—			
General	6	8	6
L.Z.A.		11	0
Datchet—			
General		15	0
Deeping—			
General	12	6	0
Devizes—			
General	23	9	4
Diss—			
General	1	0	0
Dorking—			
General	47	0	4
L.Z.A.	4	3	10
Down—			
General		10	0
Dunmow—			
General		8	0
Dunstable—			
General	12	6	6
L.Z.A.	3	3	5
Eastbourne—			
General	11	0	6
L.Z.A.	5	13	6
East Ham—			
General	19	19	11½
L.Z.A.	14	10	10
East London Auxiliary—			
General	23	4	1
L.Z.A.	4	2	3
Eaton Bray—			
General		5	0	7
Egham—			
General		17	6
Eltham—			
General	1	5	0
Ely and Little Downham—			
General	1	1	0
Epsom—			
General	24	8	7½
L.Z.A.	21	10	0
Erith—			
General		2	18	2
Evington—			
General	3	10	9
Farnborough—			
General		10	0
Finchley—			
General	13	4	3
L.Z.A.	4	14	3
Fishguard—			
General		4	14	0
Fressingfield—			
General	12	4	0
Friston—			
General	2	0	3
Fulham—			
General	13	14	9
L.Z.A.	11	5	1
Gaddesden Row—			
General		12	0
Glemsford—			
General	1	4	6
L.Z.A.	1	1	0
Gravesend—			
General	16	8	8
Grays—			
General		17	0
L.Z.A.	2	9	9
Great Gransden—			
General	10	5	1
Greenwich—			
General	8	11	10
L.Z.A.	10	13	6
Grundisburgh—			
General	3	0	6½
L.Z.A.	1	4	0
Guildford—			
General	51	18	7
L.Z.A.	10	5	6
Hadleigh—			
General	9	13	9
Hailsham—			
General	11	0	8
L.Z.A.	7	2	4

	£	s.	d.
Halstead—			
General ...	15	12	0
Handcross—			
General	1	13	0
L.Z.A.		15	7
Hartley Wintney—			
General ...	7	12	10
L.Z.A. ...	4	13	0
Harwich—			
General ...	1	5	0
Haslemere—			
General	22	7	4
L.Z.A.	4	12	6
Hastings Auxiliary—			
General	16	4	8
Hastings—			
General ...	11	1	8
L.Z.A. ...	9	16	10
Haworth—			
General	24	6	2
L.Z.A.	11	0	0
Hebden Bridge—			
General ...	6	0	9
L.Z.A. ...	7	12	6
Hedge End—			
General	1	1	6
Henfield—			
General ...	1	14	11
Highbury—			
General	64	1	8
L.Z.A.	30	1	8½
Highgate Road—			
General	1	0	0
High Wycombe—			
General	21	7	9½
L.Z.A.	7	0	0
Hindley—			
L.Z.A.	1	16	3½
Hitchin—			
General	4	7	4½
L.Z.A.	3	12	0
Holloway—			
General ...	9	14	3
L.Z.A. ...		11	0
Homerton Row—			
General	18	11	10½
L.Z.A.		12	6
Horham—			
General ...	38	18	0
Horley—			
General ...	15	5	1
Horsham—			
General ...	17	14	11
L.Z.A. ...	12	18	9
Hounslow—			
General ...	38	13	6¾
L.Z.A. ...	9	3	6
Ilford—			
General	7	9	6
L.Z.A.	6	19	0
Ipswich, Bethesda—			
General	84	9	2
L.Z.A.	51	4	5½
Ipswich, Mount Zion—			
General	7	2	6
L.Z.A.		13	6
Ipswich, Zoar—			
General ...	17	17	0
L.Z.A.	8	13	6
Irthlingborough—			
General ...	5	5	0
L.Z.A. ...	3	12	0
Isleworth—			
General	2	7	4
Ivanhoe—			
General ...		11	2
Kenninghall—			
General ...	5	7	9
Kentish Town—			
General ...	3	1	6
L.Z.A. ...	1	19	0
Kesgrave—			
General	7	11	0
Kettering—			
General		10	0
Kilburn—			
General ...	2	13	11
King's Langley—			
General	1	8	0
Kingston-on-Thames—			
General	9	16	0
L.Z.A.	5	5	3
Laxfield—			
General	10	12	11
L.Z.A.	4	1	2
Lee Common—			
General	4	15	9
Leicester, Ebenezer—			
General	1	1	6
Leicester, Providence—			
General	33	15	11½
Leicester, Zion—			
General	23	1	0
Leigh-on-Sea—			
General ...	12	12	8½
L.Z.A. ...	10	4	8
Leiston—			
General ...	1	11	0
Lessness Heath—			
General ...	6	5	2
Lewes—			
General	2	2	0
Lewisham—			
General ...	15	18	7
L.Z.A. ...	19	15	6
Leyton—			
General ...	12	18	6
L.Z.A. ...	7	7	6
Lingfield—			
General	1	0	0
Lockwood—			
General ...	3	0	0
Long Marston—			
General ...	3	12	7½
Loughborough—			
General		19	0

	£	s.	d.
Luton—			
General		6	6
Lymn—			
General ...	2	0	0
Madras—			
General	1	9	8
Manchester—			
General	1	16	1
L.Z.A.	1	15	0
Manor Park—			
General ...	11	2	2
L.Z.A. ...	3	16	6
March—			
General ...	23	1	10
L.Z.A. ...	6	0	0
Marden—			
General ...	2	2	7
Margate—			
General ...	5	5	5
L.Z.A. ...	1	4	10
Mayford—			
General ...	15	5	8
Meopham—			
L.Z.A. ...		10	6
Middlesbrough—			
General	7	11	10
Morley—			
General ...		5	6
Needingworth—			
General	1	3	0
Newcastle-on-Tyne—			
General ...	8	4	8
New Cross—			
General	93	1	7½
L.Z.A.	31	7	8
Newhaven—			
General	1	10	0
Newick—			
General ...	4	5	4
L.Z.A. ...	1	1	0
Newquay—			
General	5	6	3
L.Z.A.	7	7	7
Noddfa, Wales—			
General	2	5	6
Norbiton—			
General ...	6	13	6
L.Z.A. ...	7	19	3
Northampton—			
General	2	12	6
Norwich—			
General	9	19	7
L.Z.A.	1	0	0
Notting Hill Gate—			
General	13	19	3¼
L.Z.A.	11	17	7
Nuneaton—			
General	2	7	9
Nunhead—			
General ...	26	13	2
Occold—			
General	12	13	6
Old Hill, Staffs.—			
General	18	1	6
Otley—			
General ...	3	9	4
L.Z.A. ...	4	1	0
Oundle—			
General	1	4	6
Over—			
General	13	2	5
L.Z.A.	5	14	3
Pemberton—			
General	4	2	6
L.Z.A.	3	0	0
Pembrokeshire, Sion—			
General	2	6	0
Pembrokeshire, Horeb—			
General	1	14	2
Pembrokeshire, Goidwig, B.C.—			
General	1	11	10
Pembrokeshire, Bethabara—			
General	2	19	5
Peterborough—			
General	2	0	0
Ponders End—			
General ...		3	9
L.Z.A. ...	8	10	1½
Pontyguaith—			
General ...	1	2	4
Potten End—			
General	16	18	10
L.Z.A.	9	15	6
Potton, Beds—			
General ...	7	0	0
Poynings—			
General	9	18	4
Preston—			
L.Z.A.	5	0	6
Prittlewell—			
General ...	29	14	7
L.Z.A. ...	24	13	11
Ramsey—			
General ...	9	4	11
L.Z.A. ...	8	6	0
Ramsgate—			
General	14	16	4
L.Z.A.	5	6	6
Rattlesden—			
General ...	12	14	10
L.Z.A. ...	1	5	6
Raunds—			
General	2	19	7
L.Z.A.		14	9
Reading—			
General	13	9	4
L.Z.A.	7	7	10
Redbourne—			
General	3	1	6
Reigate—			
General		11	6
Rhondda—			
General ...	3	10	0
Richmond—			
General	47	7	5
L.Z.A.	18	3	6
Rishangles—			
General ...	5	10	9

	£	s.	d.
Rochdale—			
General ...		17	11½
Rotherham—			
General	5	10	11
Royton—			
General ...	9	12	10
Rushden—			
General	5	6	7
L.Z.A. ...	2	8	3
Saffron Walden—			
General	2	7	2½
Salhouse—			
General	1	17	7
Saxmundham—			
General ...		8	0
Siddall—			
General	1	13	0
L.Z.A.	3	10	3
Slaithwaite—			
General	6	5	6
L.Z.A.		15	0
Smarden—			
General	15	17	6
L.Z.A.	11	0	0
Smithfield, N.S.W.—			
General	5	0	0
Somersham—			
General ...	3	8	0
L.Z.A. ...	3	5	9
South Chard—			
General		8	9
Southery—			
General	5	2	6
Southport—			
General ...	12	19	1½
L.Z.A. ...	6	0	0
Southsea—			
General ...	5	15	4
South Woodham—			
General ...	8	2	6
Staines—			
General ...	17	1	2
L.Z.A. ...	1	14	3
Stamford—			
General ...	34	8	0½
Stevenage—			
General ...	3	8	6
Stockley Mission—			
General	3	4	3
Stoke Ash—			
General	9	9	7
L.Z.A.		10	0
Stratford—			
General ...	33	9	7
L.Z.A. ...	36	15	1
Streatham—			
General ...	10	14	6
L.Z.A. ...	1	8	6
Stretham—			
General ...	2	10	0
St. Albans—			
General	6	8	6
L.Z.A.	6	12	6
Sturry—			
General	2	11	11
St. Clears—			
General	1	18	9
L.Z.A.	7	6	4
St. John's Wood—			
General ...	199	16	2
L.Z.A. ...	64	14	10
St. Neots—			
General	20	8	3
Sudbourne—			
General	10	10	8
L.Z.A.	1	0	11
Sudbury—			
General	2	15	11
L.Z.A.	2	13	3
Swindon—			
General	6	6	7½
L.Z.A.	3	5	2½
Tadworth—			
General	58	6	5
L.Z.A.	9	8	6
Tenterden—			
General ...	1	4	0
Thame—			
General	5	7	2
Thornhill—			
General		15	0
Tips End—			
General ...	2	10	10
Tollington Park—			
General ...		14	0
L.Z.A. ...	5	13	8
Tonbridge—			
General	4	9	0
Tottenham—			
General	18	7	10
L.Z.A.	9	12	6
Tring, Akeman Street—			
General	173	13	9
L.Z.A.	112	10	0
Tring, Ebenezer—			
General ...	1	9	9
Trowbridge—			
General ...	12	9	10
Tunbridge Wells—			
General ...	19	19	2½
L.Z.A. ...	13	15	7
Tunstall—			
General ...	2	16	9
Waldringfield—			
General	2	9	8
Walsall—			
General	14	17	11
Walsham-le-Willows—			
General ...	3	8	6
Walthamstow—			
General ...	11	10	5½
L.Z.A. ...	25	15	2½
Walton-on-Naze—			
General ...	15	6	11
L.Z.A. ...		13	0

	£	s.	d.
Walworth—			
General	2	9	3
L.Z.A. ...	1	9	0
Wandsworth, West Hill			
General	58	9	11
L.Z.A.	13	18	0
Warbleton—			
General ...	8	5	8
Warboys—			
General	16	2	0½
L.Z.A.	8	8	9½
Watford, Belgar—			
General	9	5	0
Watford, Tabernacle—			
General	25	5	0
L.Z.A.	22	7	6
Waltisham—			
General	6	15	11
L.Z.A.	4	2	8
Wellingborough—			
General	3	10	11
L.Z.A.	6	7	8
West Ham—			
General	66	14	5
L.Z.A.	17	14	10½
West Hartlepool—			
General	5	0	0
Wetherden—			
General	9	15	7
Whittlesey—			
General	15	9	8
L.Z.A.	11	16	0
Wigan—			
General ...		13	6
Willingham—			
General	6	15	3
Wisbech—			
General ...		13	0
Withington—			
L.Z.A. ...	1	0	0
Woburn Green—			
General	3	17	6
Wood Green, Dovecote—			
General	7	7	1
L.Z.A.	5	8	3
Wood Green, Park Ridings			
General	15	0	4
L.Z.A.	6	12	6
Woodhurst—			
General	1	3	0
Woolwich—			
General	6	13	0
L.Z.A.	6	11	0
Wortwell—			
General ...		19	9
Yarmouth—			
General ...	13	19	0
Yateley—			
General ...	14	17	11
L.Z.A. ...	2	14	0
Yelling—			
General		13	9

L.Z.A.			
Personal	338	2	5½
General	86	2	4
Interest on War Loan	24	11	6
L.Z.A. Total, £1,782 6s. 1½d.			
EXTENSION FUND.			
Interest on War Loan	131	9	0
PUBLICATIONS.			
Rays ...	56	17	11½
Reports ...	11	3	1
PERSONAL.			
General	1188	16	6
Heralds	73	19	3
MISCELLANEOUS.			
Special Collectons, Rebate on Income Tax, Interest, Legacies, Literature, &c. ...	1033	10	8
PENSION FUND.			
Interest on Consols, &c.	286	18	1
Subs	10	12	6

Total Receipts - - £8,058 9s. 3¾d.

EDITOR'S NOTE.—It will be observed that there has been an alteration in the form of the Abstract of Receipts, and that the L.Z.A. amounts are now included with the S.B.M. amounts in one General Abstract, and that both sets of Receipts are given in an abbreviated form.

RECOVERY OF INCOME TAX ON SUBSCRIPTIONS.

The attention of our subscribers is called to the provision of the recent Finance Act, whereby, if a subscriber enters into a covenant with the Society to pay his, or her, subscription annually, for a period of seven years, or for the duration of life, whichever period will be shorter, the Society can recover the Income Tax which has been paid upon the amount of such subscriptions. Further particulars can be obtained from the Secretary.

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, Hornchurch, Essex.

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 organization 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.

THE

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Price Twopence Each.

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One Penny Each, or 6/- per 100.

The above, with copies of this Report, can be obtained of the Secretary: Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, London, W.5.