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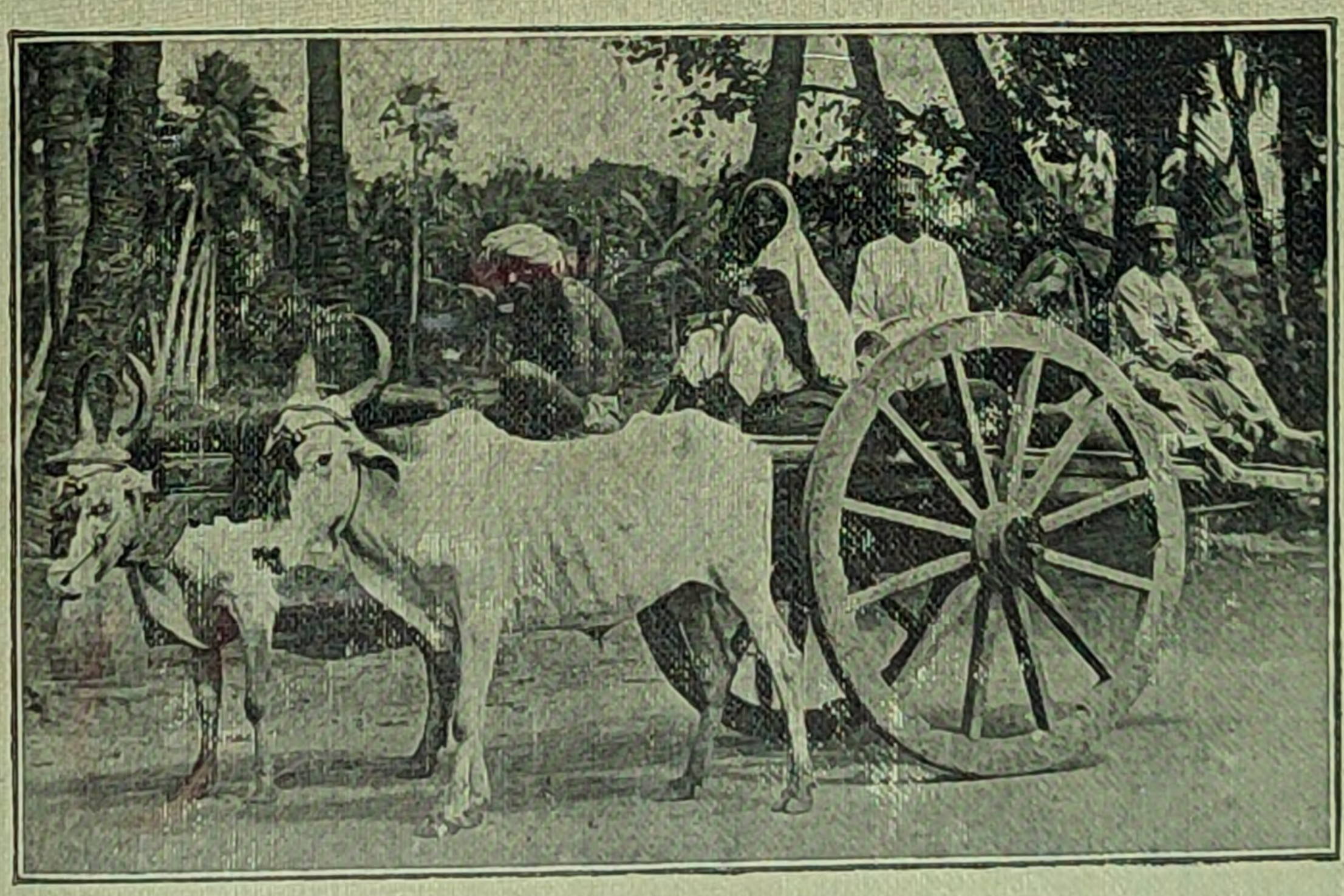
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The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD.

VOLUME XXXI.—1932.



THE CONFERENCE OF MISSIONARIES AT MADRAS, 1932, *(see page 210).*

Mr. A. Morling, Miss Carter, Mr. Huckett, Miss Putnam, Mr. and Mrs. Thrower, Mrs. and Mr. Champion.
Miss Green, Mrs. and Mr. D. Morling, Mr. and Mrs. Watts, Mrs. Brand.
Dr. Harris, Miss Hazel, (Helen Watts), Miss Mowle.

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INDEX.

PAGE

After an Interlude ... 91
Afternoon in Namakal... ... 140
Among Pilgrims also ... 210
Annual Report, The ... 188
At Vallappoor ... 147

Baptism at Valavanthi... 72
Baptizing at Kakaveri... ... 160
Barriers ... 110
Beginnings ... 16
Book Review 163, 206
Breakdown of Mrs. Thrower... 103
Breaking Caste 209
Buildings on the Kollis 14, 29, 50

Camping at Elur ... 10
Camping at Nattamangalam... 49
Camp Life on the Kollis ... 124
Challenge of Movement, The... 83
Champion, Mr. and Mrs. ... 10
Christian Missions and Mr. Gandhi 84
Christmas Boxes, The ... 150, 216
Christmas Distribution ... 70
Christmas Envelope Thank-offering 215
Coming of Gnanasundarie, The 126
Continuation of a Story, The... 27
Conversion of a Priest... ... 163

Departure of Missionaries 24
Disaster at Sirunellikoil 64

Eager Evangelists ... 143
Early Impression, An ... 93
Economy ... 155

PAGE

Finance and Faith ... 139

Getting the Most ... 92
" Give Ye Them to Eat " ... 46
Gleanings from the Field 76, 97, 116, 132, 180, 195, 213
Great Encouragement, A 86

Half-Yearly Meetings ... 104
Harvest Gatherings ... 173
Heathen Darkness ... 191
Helping by Prayer ... 171
Hidden Gems 68
Hillside Jottings 95

In a Surrey Garden ... 149
Inquisitiveness 53
Items of Interest 23, 172, 203

Joy of Reaping, The 145

Ladies' Zenana Auxiliary ... 107
Lantern Slides ... 24
Latest News 5

Marriage in Sendamangalam... 26
Medical Work ... 116
Memorial Clock 63
Missionaries' Postal Addresses 18
More about Thanum 70
Morning Call, The ... 193

Namakal Convention 92
New Experience, A 67
New Venture, A 12
News of the Month 25
News from the Front ... 43
Nineteen Thirty-two 3

	PAGE
Oases in the Desert	156
Officers and Council, 1933 ...	215
"Of Such is the Kingdom"...	15
On a Coffee Plantation... ...	141
One of His Hidden Ones	54
Open-air Work	88
Our First Pastoral Conference	189, 212
Our Missionary Conference ...	210
Our Task	4
Outward Bound ...	216
Penury and Liberality... ...	131
Picking Up the Threads ...	157
Prayer Day in Madras...	94
Reflections and Impressions ...	52
Reports of Meetings	17, 117, 134, 148, 164, 181, 196, 218
Secluded Hamlets	128
Seen through a Window	66
Self-Respect Movement, The ...	87
Selvapatti ...	113
Semmenpettah ...	74
Serious Situation, A	123
Seventy-first Annual Meetings	204
School Visitation ...	192
Snake Incident, A ...	159
Some Outcaste Ways ...	6, 31
Some of our Girls ...	34, 72
Some Testimonies from Ayanapuram	111
Songs of Worship ...	176
Sowing the Seed	161
Spontaneous Expansion ...	179
Story of a Revival, The ...	108
Tamil Text Slips ...	57
Teaching the Word	129
Throne of Grace	17, 35, 57, 77, 98, 117, 134, 148, 164, 181, 195, 215
Thrower, Mr. and Mrs. ...	187
"To God be the Glory" ...	187
Transforming a Village ...	177
Travelling Notes	32, 55
Trophies of Grace	7
Valedictory Meeting	35
Village Biblewoman, A ...	130
Visit to Nazarethpuram	47
Voyage Jottings ...	44
Warfare through Prayer ...	214
Wayside Notes	207
Weariness in Service ...	45
Welcome	75
What's in a Name? ...	114
Wiles of Satan	8
Wind in the Palms, The ...	174



Vol. XXXI. *New Series, No. 301.* January, 1932

The Strict Baptist Mission Herald

"Go ye into all the world and preach the Gospel to every creature."



S.B.M. Chapel, Valavanthi, Kolli Hills.

Price One Penny

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Contents :

	Page		Page
1932 ...	3	Camping at Elur ...	10
Our Task ...	4	New Venture ...	12
Latest News	5	Buildings on Kollis ...	14
Some Outcaste Ways	6	Of Such is the Kingdom	15
Trophies of Grace	7	Beginnings	16
Wiles of Satan	8	Throne of Grace...	17
Mr. & Mrs. G. Champion	10	Reports of Meetings ...	17

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

VALEDICTORY MEETING

Wednesday, January 6th, 1932

FAREWELL to our MISSIONARIES

Mr. & Mrs. D. MORLING and Dr. RUTH HARRIS

MOUNT ZION CHAPEL,

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

Chair to be taken at 7 o'clock by the President,

Mr. JAS. B. COLLIN.

FAREWELL MESSAGES by

Dr. RUTH HARRIS and Missionary D. MORLING

VALEDICTORY ADDRESSES by

Pastor T. REYNOLDS and Pastor R. ROBINSON

Pastor H. NEWTON will offer a Valedictory Prayer.

The President will bid the Missionaries "God-Speed."

THANKOFFERINGS.

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. XXXI.] JANUARY, 1932. [*New Series, No. 301*

1932.

THE Editor thanks his readers for their continued support of the magazine, and wishes each one of them a joyous New Year.

* * * *

No one can forsee what will happen. God knows it all now. Let us ask Him to prepare us for all His will concerning ourselves and our service.

* * * * *

We bid farewell to our missionaries, Mr. and Mrs. David Morling, at the close of their furlough, which they have filled with willing service on behalf of the Mission. In the Home Churches they have stimulated interest in the work in India, and have gained a number of new friends. May the new term of service upon which they are now entering prove the most fruitful that they have known.

We also say God-speed to a new recruit—Dr. Ruth Harris. Many hopes are centred in her. We pray that she may have all needed guidance every step of the untrodden path, and that she may be greatly used of God on the mission field.

* * * *

The attitude of the Pastor largely determines the attitude of the Church in relation to the missionary enterprise. We earnestly ask for the advocacy and support of our cause from each Pastor.

Our brethren who are itinerant preachers can do much to help our work as they visit pastorless Churches, and we heartily seek their co-operation.

We would gladly supply missionary literature to ministers who visit Churches which at present do not support the Mission. We should be grateful if ministers could secure for us an opportunity of placing before such friends the New Testament teaching on the subject of taking the Gospel to all the world.

Our Task.

AT the beginning of the year it is fitting that we should survey the work before us, that as a Mission we may address ourselves to it with prayer, and enthusiasm, and resolution.

In India.

In each of our fields, in Madras, Sendamangalam, Kolli Hills, Namakal and Tinnevelly, there are many villages that are not yet evangelized, and a far greater number that are not occupied as Mission Stations. These unreached folk, many of whom are asking for Christian teaching, are within the areas for which we are responsible, and are a burden upon the hearts of our missionaries, and should be a burden upon our hearts. They constitute, not only an immediate opportunity, but a clear challenge to us to extend our witness.

With the recent increase in the number of our missionaries, we are in a position to enlarge with advantage our staff of Indian Christian helpers. By this means alone can the hitherto unreached folk be regularly evangelized.

At the last Annual Meeting no words cheered me so greatly as the rousing call to advance sounded by our President:—

"There is no reason why we as a Mission should stand still. We can go forward, and we ought to go forward in the name of our God."

There are a number of workers in training in India, and if we at home provide the means, there will be no difficulty in increasing the Indian staff.

At Home.

There is a relation between the unreached villages in India and the Churches at home that are unresponsive to the Missionary appeal. Probably many of the latter do not see our Missionary literature, and so cannot be influenced by that means. But we can and should pray that those connected with such Churches may have their eyes opened to the teaching of the New Testament regarding the missionary obligation resting upon ALL the disciples of Jesus Christ.

Then there are a great number of friends connected with our subscribing Churches, who regard the missionary work of the Church as something quite outside of their interests. In most of the Churches it is a comparative few who are bearing their fair share of the task of taking the Gospel to all mankind. I appeal to these willing helpers to co-operate in the further business of placing the teaching of the New Testament, and the urgent needs of our Indian fields, before those fellow-worshippers who at present take no part in the work of sending the Gospel to the heathen.

After surveying the needs of the present situation, our General Secretary stated at the Annual Meeting that we shall require an addition of one thousand pounds to our income this year, to enable us to meet the requirements of our increasing staff and work.

One way of helping in the task of raising this additional income is by largely increasing the number of Missionary Boxes in the homes. There are many of our homes without a Strict Baptist Mission Box. Here is a sphere for a zealous worker in each Church. Find new homes for Missionary Boxes; keep a list of them; see that they are emptied regularly, and say a word of thanks to the box-holder. There is a vast field here yet to be cultivated. A Strict Baptist Mission Box in every Strict Baptist home is the goal to be reached. Each helper can take us some steps nearer the goal. Who will volunteer? The Secretary will be glad to supply boxes.

Without question the way to foster interest in the work is to supply information about it. To this end we need someone in each Church to tactfully introduce the MISSION HERALD to the notice of friends who do not read our magazine. In each issue there are articles written by our missionaries from the midst of heathendom, telling of needs, and opportunities, and blessing.

The task calls for prayer, patience and persistence. The workers will need tact, enthusiasm, and courage. The circumstances of to-day form a great opportunity and a ringing challenge.

"IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS."

Latest News.

Tamil Text Postcards.

In acknowledging the receipt of many packets of Tamil post-card texts, our missionaries write:—"We thank all very heartily, and pass on the great appreciation shown by the children and older folk to whom they are distributed. Any number of these picture post-card tracts can be used."

Baptismal Confession.

At Paniadipatti we much enjoyed a visit from Mr. Watts. In the early part of October he baptized eleven of our Hostel girls and two others. On the first Lord's Day in November these were received into Church membership. We praise God for this.—A. M. POOLE.

IN INDIA.

Some Outcaste Ways.

G. F. CHAMPION.

THE gentleman who, more than any other, has occupied the attention of all worthy social reformers in the past, is, of course, the Outcaste. But it appears that the only people who have really succeeded in helping him to any extent so far, are missionaries. While others have sought the uplift of this humble person, it seems that he has concentrated all his energies in one great effort to remain exactly where the custom of the centuries has placed him.

Sneered at by his caste superiors, rebuked by those who seek his good, he has held on his quiet way with no look of concern on his face, and no alteration in the gentle pace which takes him from his hut to the field in the morning and back again at sunset.

All people have united in reviling him, and whatever accusations have been levelled at his wrinkled brow, he has been pleased to accept and admit as truth. If he be called a brainless fellow, who is he that he should dispute the statement? If you ask him, as I did recently, what the preacher spoke about in his village on Sunday, he will reply with a question difficult indeed of answer, "What do I understand?" If it be pointed out to him that his skin and clothes are filthy, as also is his settlement in the midst of the rubbish heaps that always surround his dwellings, he will point out that he is poor and can pay no one to clean things up for him.

If he be grumbled at for telling a lie which adverse fate caused to be discerned, he will admit his falseness without the slightest perturbation, and promptly produce another which he hopes will prove more useful to him than the last. If he be called lazy, he may offer the excuse that he is full of diseases, which, with a number of debts that he will augment and hand on, are the only inheritance that comes the way of the outcaste; or he may say that his laziness is due to hunger, as his begging expeditions of late have not been so successful as previously, because he has displeased the local caste-folk. He may, however, admit that he is lazy, and chuckle to himself on his cunning at being able to avoid work and yet drag on a weary existence, year after year, to the great annoyance of those who have to keep him and listen to his complaints.

Such is the man to whom the Gospel is preached in the Namakal and Sendamangalam fields, and whom we are

striving to help. It is no easy task, but, by the grace of God, we believe that the message of salvation will cause changes in his heart and life.

In recent years, as a result of education and travel, the Pariahs in our fields have shown signs of unrest and discontentment, and although interested caste people have done their utmost to keep the outcastes in their position of humiliation, they have not been entirely successful. Centuries of serfdom have, however, caused the awakening man to consider his own powers absolutely inadequate to help him in the least degree, and therefore his cry has been for others to come forward and do everything for him. He now desires help, but when help is offered his mind is filled with strange fears that keep him from accepting it.

Moral Inertia

(To be continued.)

Trophies of Grace.

VIOLET D. GREEN.

AWAY on the Western side of the Strict Baptist Mission field in Tinnevelly is a small village which boasts the grand name of RAMARAJAPURAM, meaning the village of king Rama. It is, like other villages, a Hindu centre. The inhabitants are mostly agricultural people, and in common with others, they experience very great difficulty in earning enough to provide even the barest necessities of life. For the most part they live in very tiny low mud huts, with thatched roofs. The whole appearance of village and people is one of dire poverty. Such is the village of king Rama. It is my design to tell of the advent into one of these homes of another king, one, Jesus, King of kings and Lord of lords.

Some months ago, in one of these little mud homes, a cottage meeting was in progress. A very earnest group sat on the floor while the visitor spoke very lovingly, but solemnly, of the way of salvation, speaking from that grand verse, John iii. 16. It is choice in English, but to the writer's mind, it is choicer still in Tamil. They were poor and ignorant, so the message was repeated over and over again, to impress the mind and awaken, if possible, concern and enquiry. At the close a Gospel was given to the only one who could read, a young man of about seventeen. He was exhorted to read it daily to the other members of the family.

Again, after nine months (during which time the local worker had paid periodical visits, and given them instruction), a similar cottage meeting was held in that same house. Once more the little group sat round the speaker to hear the message.

After exchange of greetings, the message was given, this time it was John iii. 3, " Except a man be born again, he cannot see the Kingdom of God." Once more great plainness of speech was employed, and the necessity for the new birth was was insisted upon. How they listened! At the close, the question as asked, " Have you really understood what has been said?" All replied, " Yes, we have understood quite well." " Well, have you been saved in this way?" Then four of them, without hesitation, answered " Yes, we are saved."

Great joy was expressed, and this little company was asked when the great event took place. They gave the following testimony. " Do you remember coming to see us several months ago? We thought we were Christians then, but we did not know anything about being saved. You spoke very earnestly and plainly then about the way of salvation, and from that time we understood and we believed on the Lord Jesus Christ. We were truly saved then. We have read the Gospel you gave us, and have had meetings in our house. Now we want to be baptized." This was the wonderful testimony given by four in that home, a father and his three sons, all of whom are grown-up men. They brought out the Gospel which had been previously given, and showed it. It certainly had been well used. Another Gospel was given, and these recently born-again ones very gladly received it and promised to have it read every day in their home.

Personal Testimony

So King Jesus has entered that humble home and led captivity captive. By the power of His grace and love, four, who once were strangers, are now made nigh by the blood of His cross. Four to whom the name of Jesus was once unknown, have now found it to be the Name which is above every other name, and neither is there salvation in any other.

Let us all unite our praises with those in Heaven who rejoice over one sinner that repenteth, and with Him who says, " Rejoice with Me for I have found My sheep which was lost."

The Wiles of Satan.

L. WATTS.

IN the HERALD of February, 1926, there is an account of the conversion of Peter Arumugam, of Chintadripet. After describing how Arumugam as a pilgrim, had set out from the city of destruction, Mr. Booth wrote, " When Arumugam was baptised, he was publicly renouncing a religion which he had followed for nearly forty years, and breaking the asso-

ciations of a lifetime. Such a man will not find the pilgrim way an easy road. There will be a downward and a backward pull which, at times, will exercise tremendous power. There are old cronies who will seek to lure him back to the old ways. There will be times when he will realise keenly his loneliness, and he will be treated as a speckled bird. He is living in the midst of the sights and sounds and customs of heathendom. At the foot of a tree near his hut is the idol he formerly worshipped, and which his friends still worship."

No, it is not an easy road for such a man, and Peter has experienced the onslaught of the Evil One. Peter has always been a most regular attendant at the means of grace, and, doubtless, has been drawn there by the fact of his loneliness in his village. Although his wife was the means used for pointing him to the Saviour, and she has seen the power of the Lord to keep her husband, the " old cronies " have been successful so far in keeping her from making any progress in the pilgrim way. Of their eight children, only three are now living, and the last trial they suffered was only last month. The child was born with a deformed leg, but the Lord lent it to them for three years, and then called it to Himself.

Pilgrim and Apollyon.

As each trial has come along the Adversary has stirred up the cronies of the village to point the finger of scorn at Peter, for endangering the life of his children by becoming a Christian. What can these successive calamities be but the curse of the gods whom he has deserted? Is it likely that he, a mere man, can defy the spirits? The arguments seem so absolutely plausible that even his wife finds no answer to them. With her sorely stricken heart she wonders whether, after all, she was right in ever persuading her husband to think of the Lord Jesus.

Does all this seem foolish and superstitious? Do not pass this by as just a sad incident. It is a characteristic method of persecution which Satan is constantly using. Think how you would answer such questions, and what " comfortable words " you could speak out of your own experience to such an one as Peter. Then pray and praise also, for the grand truth that " the righteous shall hold on his way."

Announcements.

Annual Subscriptions to the S.B. Mission " Herald " are now due.

The Annual Volume of the S.B.M. " Herald," including the Annual Report and " Rays from the East " for 1931, is now ready, price 2s. net. Orders with remittance should be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond Surrey.

MR. AND MRS. GEORGE CHAMPION.



On Thursday, December 3rd, 1931, our Missionaries, Mr. George Champion and Miss Eleanor Savage, were married at Sendamangalam by Mr. L. Watts, and afterwards proceeded to the Shevaroy Hills for their honeymoon.

The Editor and Readers of the MISSION HERALD, unite in wishing Mr. and Mrs. Champion a long and useful missionary career.

Camping at Elur.

EVELYN C. BRAND.

A ROLL of bedding, a camp basket of food, a hand-lamp, a medicine chest and a suit case, completes our luggage requirements for a short camp, three days in all. We are busy preparing when the bandy arrives. The above-mentioned are all hoisted in. When we scramble up, the first thing is to adjust the baggage so as to secure a comfortable corner in which to face the nine miles of jolting over bad roads.

The bandy-man tells me the horse is a new one; he has just given 150 rupees for it. I tell him I am glad if it runs well. It does for a short way, then decides it is a new path and rather uneven, so it turns back. The man jumps out and turns it again, and urges it forward, but the same conviction that it has never been this way before becomes more acute, so the process is continued at shorter intervals all along the way.

Then we arrive at the " Wednesday Shandy " (market). Bullock carts, mat sellers, baskets, bamboos, and stuff of all sorts in happy confusion, block our way. How can we pass? But no one hurries. It does us good, who are in the habit of hurrying, to learn patience! Crowds flock around to have a long stare. It is no good minding. One has even found this a good place for preaching, as one is sure of a crowd. We do manage to get through, but are condemned to follow slowly-wending bullock carts for the next mile or two.

At last we arrive at the teacher's house. There is a small room put aside for the missionaries' use (also used for services on Sunday). It is open on one side, with a bamboo mat hung up for protection. This I quickly raise to let the air in, and then quickly lower to keep the glare out.

There is time to go to the village. The Biblewoman comes with me. We call first to see the parents of one of our boarding-school children. Their son is away in training and begs us to help his people into the Light. He himself has provided his sister with her nice new *sari* to come neatly dressed into the school. They are very poor and, oh, so ignorant; we try to help them. Such blank faces! Will His light shine in some day? Their son is the only baptized one of the family. Pray for them, please.

Never Despair

Then we go to the house of the teacher of the Pariah girls' school. He is anxious for his wife to become a Christian. But was there ever a duller, more stupid girl? We sit with her on the floor of their nice clean mud house. She is so shy. Her answers are so wide of the mark. The Biblewoman thinks she never will learn, so does her husband. Shall we give her up? No! a thousand times no! With God nothing shall be impossible. She answers to love, and sometimes we feel she is really trying to understand. Pray for her, too, please.

We go to another Christian house. There is a child-wife who has had a short stay in our school, we tell her and the others to come in the evening to prayers.

People follow us home for medicine. A woman calls us in to see her baby. It is very ill. It is a pretty desperate case. A child of three years, emaciated and sore all over from long wasting disease. We long to pick it up and run it off to our dispensary. It could so easily be helped with proper nursing, and the parents would be brought into touch with the Gospel. I fear the little thing will not recover. They are caste people, as also are the next door people who called me in to see a man wasted to a shadow. He needs a milk diet we tell them. But they are not likely to give it.

We return to find people waiting for medicine, which we keep on giving out till it is dark and time for supper. It is getting late. Will they come to prayers? Yes. There is a light approaching. Here is the boy who tells me he wants to be baptized. He would like to come into our school, so would these other three boys. I wish we had room for them all. Well, let them sit down on a mat and we will have a talk with them. The teacher next door has got tired of waiting, he is having his own family prayers. Later they, too, come in, and with the two Christian men for whose wives I have asked you to pray, we have a short time of prayer.

They are deeply tried and tempted there with active opposition. God bless and lead them on into closer fellowship.

It is good to get into one's camp cot, having dragged it as near as possible to the air.

A New Venture.

GRACE K. CARTER.

I SUPPOSE we all have our thoughts turned most of all to those who have *never* heard the good news of the Gospel, or have only heard it once or twice, and our hearts go out to them in pity and longing to tell them. When I came to Madras I thought I should not find many such, for missions have been working there for years. I knew there was as great a need as ever, but did not expect to find those who had not heard, and my heart has ever gone out to such and longed to bear the message to them. However, I have had to change my opinion and ideas. Even in the city itself, I have gone into houses and found women who hadn't even heard the name of Christ, and it is even more so in the villages surrounding Madras. So many of the women do not go out much, and unless we go to them, they do not hear.

Near Poonamallee is a village called Tiruvukadu. We have a school there, but no work amongst the women is being done.

A Sad Lack

We have no Biblewoman working on the Poonamallee side. Once we had a women's meeting in Tiruvukadu and the response was very encouraging. Since then we have had that village in our minds, and have been watching for another opportunity for going there. Two Biblewomen and I set out from Madras one morning, with hopeful hearts and a glorious message to the women of Tiruvukadu. We went by jutka from Poonamallee, along a good road, then across some fields where beautiful emerald-green plots of rice were growing. Then we came to a sandy river bed, which the pony pulling the jutka

couldn't cross, so we got out and walked the rest of the way.

As we entered the village we saw some women at work and spoke to them. Soon quite a group gathered, so we began to sing. This attracted still more, and we had quite a good number of women and children around us, and they listened well as one of the Biblewomen told the old, old, but ever new, story of God's love and salvation for sinners.

Next I peeped into the school and found about thirty children, mostly boys, busily engaged in their lessons. At once there was a chorus of salaams. They were eager to tell me verses which they knew, and one tiny boy repeated the 23rd Psalm very well. We promised the teacher we would go and see his wife, who is not a Christian, but has professed a desire to be, and he is very anxious she should be.

At another place the other Biblewoman spoke, and told them of the woman who came to the feet of Jesus sobbing out her heart, and received His forgiveness and peace. We went on through the village, stopping, here and there, at nearly a dozen places, singing and telling forth the good news, and each time we had quite a little crowd of women and children, once as many as twenty-five women, besides a few men and many children.

In one of the houses there was only one young woman, and she was very shy and frightened, and couldn't at all understand that we wanted to see her and talk with her. We sat on the little raised mud platform outside the house and began to sing, and soon a good number gathered round, and Lily told of the lost sheep and the Good Shepherd. Our timid friend sat close by and listened all the time Many heard for the first time, for they declared they had not heard such things before, and they didn't know the name of the Lord Jesus Christ. I noticed some followed us from place to place, and seemed to drink in all that was said.

Virgin Soil

By mid-day it was very hot, and some of the people had to start cooking, or to go to their work in the fields, but even so, many stopped to listen. However, we had at last to turn our faces to Poonamallee again, hot and tired, but thrilled with the joy of telling, and impressed with the need of the women and girls there.

We want to go there again, and shall do so if we can. Meanwhile there are other such villages we want to try and reach in the same way. Will you, dear friends, pray that the Lord will give opportunities and help us to reach these outside places that hitherto we have not been able to visit.

Buildings and Building on the Kollis.

D. A. THROWER.

THE Kolli Hill folk, in their miniature walled villages, construct their buildings almost exclusively of mud and thatch. Floors and walls are of mud, and the roof consists of a few bamboo rafters and reapers covered with a thick grass thatch. A roughly made door is the only fitting required to complete the average hut.

As the Kolli Hills experience, on an average, falls of rain at some time or other during ten months every year, mud walls are far from satisfactory. The high winds drive the rain on to the walls with great force, and these soon begin to crumble. A few years after they are built they crack badly, and then provide ready-made homes and haunts for rats and other vermin. Owing to the lack of durability of mud walls, a number of the more recently constructed buildings in the Mission Settlement at Valavanthi, including this bungalow and also the Chapel (see illustration on front page) have been built of rough stone, obtained by burning or blasting from the side of the Hill on which the Settlement stands.

The Kolli Hill folk have had no experience in building any walls but mud ones; therefore it is necessary to employ stone workers from the Plains to erect stone buildings up here. This matter has caused us untold delay, trouble, and loss. First of all, it is with the stone masons, as with everyone else on the Plains, a very serious matter to consider a call to work on the "Mountains of Death." And the pitiable cases that we have personally known of folk visiting the Kollis and returning to the Plains to die or with an entail of fever, show us that these folk have good cause to think twice before they come up. Further, when we *do* succeed in getting the stone masons to undertake our work, the quality of the labour they put in depends very largely on the supervision it receives. Unless they are watched, they build the walls of round stones instead of square ones, with the consequence that after a short time the structure begins to give way!

Risk Entailed

The mud wall and the stone wall having been tried and found wanting, experiments in building in brick were started some three or four years ago. Building in this material is easy, and is eminently satisfactory, *if* one has the necessary bricks at hand. It is utterly impossible to get bricks made on the Plains and transported to the Kollis until a cart road joins the plateau with the road at the foot, 3000 feet below us. Therefore, if we wish to build in brick, we must do what was done at Babel—make bricks! And burn them thoroughly!—(*To be continued*)

Suitable Material

"Of Such is the Kingdom."

A. M. POOLE.

IN July, 1927, the Girls' Hostel was opened here in Paniadipatti, with the express object of gathering the children of our Christians together, giving them the benefit, not only of education, but most of all, of a good home training and careful instruction in the Word of God. The school started with only nine little girls, now there are forty, and the school is serving the Church in a very real way.

Many of the girls have received blessing. Since our return from the Hills eighteen of these girls have asked for baptism. A few of them have come at different times and told of their love to the Lord Jesus. One Sunday there was a very special time, when, of the above number, fourteen came and one by one were questioned regarding their experience. They had no opportunity of consulting one with the other concerning what they should say, and they spoke of their great desire to be baptized, thus following the Lord in His appointed way. The following Sunday six of this number came before the Church, and after having given their testimony were accepted for baptism. Another Sunday four others will give testimony, and subject to acceptance by the Church, these ten girls will be baptized (God willing). So we praise God for tokens of His blessing upon this work. The testimonies of these girls was very clear, I give one as an example and an encouragement to our friends.

This girl entered the school in July of 1930. When she first came she knew very little. Gradually she had desires for better things, and her attention during prayer-time was very marked. Then there came a day which was a special one in her history. On this particular Sunday during evening prayers a hymn, which spoke of assurance of salvation and trust in the Lord Jesus Christ, was to be sung. Before commencing, the request was made that only those who could *truthfully* sing this hymn were to sing, the rest were to remain silent. Then this girl realised that she was not really saved, she had not repented of her sin. That evening when she returned to school, she very definitely realised her own need of the Saviour, and for several days she was under conviction of sin. Soon after this she felt that she could truly say that the Lord Jesus Christ was her personal Saviour. Before the assembled members she spoke of various things in her life which had been wrong, and of her grief over these things. She finished her testimony in tears as she pleaded for prayer for her dear ones (father, mother and sisters) who did not yet know the Lord.

Spiritual Experience

Beginnings.

B. L. MOWLE.

THE wife of Aaron of Pottanam has been receiving instruction daily from one of our Biblewomen; we ask you to continue to pray for her, that the Holy Spirit may touch her heart. Although she is very ignorant, light is beginning to dawn. I heard her read a chapter in Luke's Gospel, and asked her a few questions concerning it which she answered quite intelligently. Since they have settled down in our compound they have been quite happy, and now she has a little daughter. She was in her own village when the baby was born, and when Aaron came to tell us the news, he could not suppress the disappointment in his voice that the baby was a girl!

A New Desire

After he came to live here, when going to and from the Government school in which he worked, he had to pass through a very low caste quarter, and by this means became acquainted with the people. They asked him to come and start a school for their children; this school was put up and started in April. It is a small school, walls made of mud, and a thatched roof, with an open front, and bars of bamboo across to keep the children from running in and out as they please, and other people coming in.

In each of our schools a Sunday school is conducted, as well as the day school. I helped Aaron to get his Sunday school started. At first we had a little trouble as to the time to hold it, at last we decided that 7.30 a.m. would be the best. The first time I went there we had such a crowd, they came just to see what we were going to do, not only boys and girls, but men and women; we eventually got the boys inside, and also two men who seemed quite friendly. After the noise had somewhat subsided, I told them we had come to tell them about Jesus, the Saviour of mankind. I told them the story of the leper. As I told it I felt that the Lord was by my side, and they listened very well.

Dull of Hearing

One Sunday I asked the boys if they could remember the story the teacher had told them. Aaron said, "Amma, if you told this story ten times morning and evening, perhaps they would remember some of it then." Poor Aaron! This seems to be quite true, for we have had a weekly meeting in the non-caste quarter for two years, and the women are only now beginning to know some of the stories.

We have just started a meeting for women in Aaron's school each week. In the non-caste meeting there are two who definitely love the Lord, a woman about forty years old and a lad about eighteen.

AT HOME.

At the Throne of Grace.

Let us thank the Lord for the safe arrival in India of Miss Putnam, Miss Hazel and Mr. Huckett.

Let us pray for a safe and beneficial voyage for Mr. and Mrs. D. Morling and Dr. Ruth Harris, who are sailing for India by the s.s. "Mooltan," leaving London on January 8th.

May we continue to remember our new missionaries as they settle down to the somewhat dry routine of language study.

Let us seek God's blessing upon the Deputation work among the Home Churches, asking that, through the messages delivered, missionary interest may be quickened in every way.

Let us praise God for all the loyal service that has been rendered by the Indian pastors, preachers, teachers and Biblewomen.

Reports of Meetings.

East London Missionary Week, November 1st to 7th, 1931.—The Lord has again given us cause for rejoicing, and we pray that the series of meetings held in East London may be fruitful in extending and deepening enthusiasm for our work in India. The L.Z.A. meetings were held at four centres, and other meetings were held in the evenings, all the eight Churches throwing themselves into the effort with zeal. Good attendances were seen and some helpful addresses were heard.

The Children's United Choir did exceptionally well. At the Saturday Afternoon Children's Rally, West Ham Tabernacle was full, and the children, among other things, rendered a choral piece, entitled "What hath GOD wrought?" written, so far as the dialogue parts were concerned, by Mrs. Brand, and relating the history of the work on the Kolli Hills. It was very effective, and we pray it may carry a lasting message. Mr. J. C. Fromow, who gave the address, was very good as he told three stories and pointed their application.

During the tea interval ardent open-air campaigners met outside West Ham Tabernacle and made the Gospel ring out in song. A great crowd got up from the tables and joined them.

The Evening Rally was an inspiring gathering. The singing was very hearty. After the Chairman's address we had two minutes of silent prayer for our missionaries at sea proceeding to India—Miss Putnam, Miss Hazel and Mr. Huckett.

Pastor L. Garrard was helped as he spoke upon John Mark, the man who looked back, but to whom another opportunity was given. Missionary D. Morling told us of the readiness of the people to hear the Gospel, of the large unevangelised areas, and of the Hostel work. He drew attention to the fact that each of our Churches on the Mission Field is identical in belief and practice with our own Churches in England.—M. W. R.

Leigh-on-Sea.—A happy gathering took place on November 5th, when nineteen members of the L.Z.A. met at the house of our esteemed President, Mrs. Turnpenny, who occupied the chair. After a time of devotion we had an earnest address from Mr. H. Huckett, who based his remarks on 1 Cor. iii. 9, and told how we at home can co-operate with the "labourers" in India by prayer. A book, entitled "Laws of Livingstonia," was handed to

Mr. Huckett as a love-gift from the friends at Leigh-on-Sea. A collection was taken for the L.Z.A.—L. G. VESTEY.

Cambridge.—TENISON ROAD.—It is some time since we have had the privilege of hearing at first hand of the work of the S.B.M., so that the visit of Missionary D. Morling on November 11th was of special interest. His review of the different fields helped us to visualise the various aspects of the work and the needs of each district. Even more impressive was his description of the remarkable changes which, during recent years, have been taking place in what we had come to regard as "unchanging India." These changes, in their effect on the social conditions and the mental outlook of the masses in India, were having a vital influence on their attitude to religious questions. This constitutes a challenge to the Christian Church to set before the people the teaching of Jesus Christ, without which they must inevitably drift into atheism and agnosticism. Mr. Morling did not minimise the difficulties which confront the missionaries and their helpers, but, at the same time, he bore testimony to the evident working of the Spirit of God in our mission fields, and cheered our hearts as he told of "signs of following" the declaration of the message. We were glad to have the support of friends, who came in good numbers from our sister Cause, "Eden," to unite with us in this meeting. On the previous Sunday afternoon our young people held a preliminary missionary meeting of their own, at which missionary recitations and addresses were given. The collections taken then and on the Wednesday evening, for the funds of the Mission, amounted to £3 14s. 10d.—A. MASKELL.

Missionaries' Postal Addresses.

(Exiles from home are always glad to hear from friends in the Homeland).

MR. & MRS. D. MORLING,
MR. A. J. MORLING, — Namakal, South India.

MR. & MRS. L. WATTS,
MISS G. K. CARTER,
MR. H. A. HUCKETT, — S.B.M., Kilpauk, Madras, India.

MR. & MRS. D. THROWER,
MRS. E. C. BRAND, — Valavanthi, Namakal, South India.

MR. & MRS. G. CHAMPION,
MISS B. MOWLE,
MISS S. HAZEL, — Sendamangalam, Namakal, South India.

MISS V. D. GREEN,
MISS A. M. POOLE,
MISS E. C. PUTNAM, — Paniadipatti, Ellarampanni P. O., Satur, South India.

DR. RUTH HARRIS, c/o Dr. Innes, Vellore, South India.

Correction.—The following corrections are made in the list of contributors to the Christmas Boxes:—Miss C. Davey's name should have been listed as Otley Women's Meeting, per Miss C. Davey; Mrs. Pitfield's name should have been entered as co-worker with Mrs. Rogers at High Wycombe.—H. V. HARRIS.

Engagements for January, 1932.

Missionary E. A. Booth.

3rd, Tadworth; 6th, St. John's Wood; 10th, Lessness Heath; 14th, Fulham; 17th, Irthlingborough; 24th, Chesham; 26th, New Cross. Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Pastor W. Chisnall.

3rd, Ilford; 6th, St. John's Wood Road; 10th, Manor Park; 14th, Ilford; 17th, Bromley; 20th, Ipswich ("Mount Zion"); 24th, Wood Green ("Dovecote"); 28th, Cambridge ("Eden"); 31st, Bedmond. Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

To Payers of Income Tax.

The income of the Strict Baptist Mission is exempt from Income Tax. There are provisions in recent Finance Acts of which more use might be made to the financial advantage of the Mission.

Any subscriber to the Strict Baptist Mission, who is an Income Tax-payer, may become a "covenanted" subscriber by promising to pay the subscription annually for a period of seven years (or for the duration of life, if shorter). In respect of such contributions, the Mission can claim from the Inland Revenue the amount of Income Tax paid each year by the subscriber on the amount of the subscription.

Further particulars will gladly be sent by the Secretary to any Income Tax-payers who are willing to use this simple method of augmenting the income of the Mission without any additional cost to themselves.

Gifts for the Lord's Work.

Received from November 10th to November 30th, 1931.

General Fund.

	£	s.	d.
Bath. Providence—			
Boxes: S.S. ...	1	9	0
Mrs. Owen ...		17	0
Mrs. Salter ...		13	7
Mrs. Collett ...		9	0½
Miss Sheard ...	1	5	7½
Miss Shefford ...	2	2	4
Miss Carr ...		11	3
Miss R. Carr ...		13	0
Mrs. Barnes ...		5	11½
Envelope Coll. ...		7	6½
Pontygwaith, Hermon, Coll.	1	9	3
Chatham, Enon S.S.	1	0	0
St. John's Wood—			
Mr. F. J. Smith ...	5	5	0
B.B.		8	11
East London Aux. Mission Week—			
Colls....	17	1	11
Egham—Mrs. Littlewood's Box ...		6	0
Warbleton, Coll. ...	1	19	2
Hailsham, Coll. ...	1	6	6
Potten End, Coll. ...	2	6	6
Walsall, Coll. ...	6	13	2
Little Downham, Add. Coll.		4	6
Beccles, Coll. ...	2	10	0
Watford Tab.—S.S. and Y.M.B.C. ...	3	18	0
Brighton Branch, A.M. Offerings ...	4	10	8
Croydon, Salem—Mr. Payne (Sub.) ...	1	0	0
Chadwell St., M.O. Boys' Hostel, Namakal		10	0
Cransford, S.S. ...	1	1	0
Over, Coll.	3	14	4
Cambridge, Tenison Road, Coll. ...	3	14	10
Swindon, Coll. ...	1	10	0
Trowbridge, Zion, Coll. and Tea ...	3	15	10½
Bath, Bethel and Providence, Coll....	2	19	5
Stoke Ash, S.S. Boxes	1	15	0
Cambridge, Eden, Coll.	6	18	8
Manor Park, Mr. W. R. Lowrie ...		10	0
Occold—Boxes ...	7	13	1
Coll.	2	0	0
Fulham, S. H. Brown		5	0
Over, Coll.	2	18	2½
Boxes: Misses Silk		15	1½
Mrs. L. Watts...		11	0
Mrs. Thixton ...		10	0
Mrs. F. Kirby ...		7	6
Mrs. J. Smith ..		3	0
Miss E. Holliday		3	0
Norbiton, Coll. ...	2	15	0
Tunbridge Wells, Coll.	3	12	3
Dorking, Anon. ...	1	0	0
Tring, Akeman St., Colls....	22	6	6
Potten End, Coll. ...	1	3	0
Dorking, Coll. ...	5	15	1½
	£137	0	10

Personal.

	£	s.	d.
Mrs. Bawden ...		10	0
Miss M. A. Holt ...		10	0
Miss Pells		10	0
Mr. M. Dainton ...		5	0
Miss J. B. Harris ...	2	2	0
D. H. Hale	3	0	0
C. Jarvis		2	0
Mr. A. W. Paxman	1	1	0
Mr. J. Turner (Canada, 5 dols.)	1	3	6
Miss M. Brown ...		5	0
	£9	8	6

Miscellaneous.

	£	s.	d.
Legacy, Rev. A. J. Jarrett (dec.) ...	27	0	0
"Wall"	61	6	6
Mr. Huckett's Farewell Coll.	6	5	1
Income Tax Repayment	112	10	0
Literature, per D.M.	4	0	0
5 p.c. Stock—£522 17s. 6d. ...	13	1	5
	£224	3	0

GIFTS FOR THE LORD'S WORK—*continued.*

Herald Fund.

	£	s.	d.
Bath, Providence ...		12	8
New Cross, Zion ...		10	0
Greenwich	1	12	3
Tottenham ..		6	0
Occold ...		17	1
	£3	18	0

Pension Fund.

	£	s.	d.
3 per cent. Consols, £935 1s. 3d., Div.	7	0	3
5 per cent. Stock, £2,861 5s. 9d., Div.	71	10	7
	£78	10	10

Extension Fund.

	£	s.	d.
5 per cent. Stock, £2,629 0s. 10d., Div.	£65	14	6

Reports.

Greenwich	8	8	
Tottenham	4	0	
	12	8	

Ladies' Zenana Auxiliary.

	£	s.	d.
Pemberton, Coll. ...	3	10	0
Accrington, Ebenezer, Coll.	2	17	6
Bradford, Coll. ...	6	0	0
Siddal, Coll.	2	0	0
4 Boxes	2	0	0

	£	s.	d.
Leicester, Zion—			
Boxes	1	3	0
Coll.	2	2	9
East London Aux....	2	2	0
Brighton	2	2	0
Tunbridge Wells, P.M., Coll. ...		8	0
Norbiton, Coll. and Tea	1	10	6
Tring, Coll.	17	10	0
Kesgrave, Coll. ...	1	0	0
Waldringfield, Coll.		15	0
Wetherden, Coll.	1	11	6
Grundisburgh, Coll.		12	3
	£47	11	6
Miss Ash, Postage...			6
By Sale of Post-cards	2	12	2

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,** not later than the first day of the month prior to the date of publication.

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. XXXI. *New Series, No. 302* February, 1932

The Strict Baptist Mission Herald

"Go ye into all the world and preach the Gospel to every creature."



PANIADIPATTI MISSION HOUSE, TINNEVELLY

Price One Penny

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

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Contents :

	Page		Page
Items of Interest	23	Continuation of Story...	27
Departure of Missionaries	24	Buildings on Kollis	29
Lantern Slides ...	24	Some Outcaste Ways	31
News of the Month	25	Travelling Notes	32
Marriage in Sendamangalam	26	Some of our Girls	34
		Throne of Grace	35
		Valedictory Meeting ...	35

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

S. B. M. LANTERN SLIDES

Several Sets available, shewing work in various Fields.
New Set just ready, illustrating our work in
Tinnevelly and Namakal Fields.
Lecture notes with each set.

Applications for loan of slides should be sent to the General Secretary.

Half-Yearly & Welcome Meetings

WILL BE HELD (D.V.) ON

TUESDAY, APRIL 19th, 1932

AT THE

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

Welcome Home to Miss A. M. POOLE, of Paniadipatti.

CHURCHES THAT HAVE NOT YET COMPLETED ARRANGEMENTS FOR MISSIONARY SERVICES AND MEETINGS FOR 1932, ARE INVITED TO DO SO NOW.

Financial Secretary: Pastor A. E. BROWN, 48, Basildene, Rd., Hounslow, Middx.
General Secretary: Pastor W. CHISNALL, 26 Woodgrange Avenue, Ealing, 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. XXXI.] FEBRUARY, 1932 [*New Series, No. 302*

Items of Interest.

TOWARDS the end of 1931 Mr. A. J. Morling sat for his first Tamil examination. The results have now been received. It is a great pleasure to know that he has passed the examination, and has gained " Distinction " in both the oral and written sections. We congratulate Mr. Morling on this splendid result which was not attained without persevering effort.

* * * * *

As the necessary buildings have been completed, Mrs. Brand has now returned to the Kolli Hills, and has taken over charge of the work amongst the women in the out-stations.

Mrs. Brand writes to say, " It is a great joy to be again in the midst of these Hill people, who are very dear to me."

* * * * *

Writing from Madras in the middle of December, Mr. Huckett says that he is busy unpacking and learning Tamil, alternately. He has joined the Missionary Language School, and finds the course fairly strenuous. He has three hours daily with the munshis in addition to private preparation.

* * * * *

Mr. Thrower reports that he is greatly encouraged by the way in which some of the folk on the Kolli Hills are giving heed to the Gospel message. He is hopeful that in the near future they will make an open confession of their faith. Let us continue earnestly in prayer for the work in this difficult field.

* * * * *

Owing to a recent revision in arrangements, the address of our newly appointed medical missionary will be: Dr. Ruth Harris, Mission Hospital, Ikkadu, Chingleput District, Madras, India.

Departure of Missionaries

On Friday, January 8th, a large and representative company of friends gathered at St. Pancras Station to bid "God speed" to our missionaries, Mr. and Mrs. D. Morling and Dr. Ruth Harris, as they set forth on their long journey to India.

The members of the Strict Baptist Mission and Ladies' Zenana Auxiliary executives were well represented, including the President of each. The Pastors of the missionaries and three returned Indian missionaries were amongst those who came to express their heartiest wishes.

There was fog at St. Pancras, but it cleared as the train left the station, and the sun could be seen as a huge red ball, giving a promise of finer weather later.

It was 9.55 a.m. when the P. & O. special steamed out of the station for Tilbury, where our missionaries boarded the S.S. *Mooltan*, which was expected to sail about noon. Mr. Herbert Harris was accompanying his daughter as far as Marseilles. Our missionaries arranged to disembark at Colombo.

* * * * *

Latest News

The *Mooltan* reached Marseilles on January 14th, and in a letter posted there Mrs. Morling says that they had experienced several days of rough weather, during which the steamer pitched horribly. But after passing Gibraltar the sea was as smooth as a millpond and the sun shone splendidly.

Lantern Slides.

The attention of our friends is drawn to the fact that we have several sets of lantern slides illustrating the work of the various fields of the Mission.

To these there have been newly added a fine set of 48 slides showing the work and workers of the Tinnevelly and Namakal fields. Mr. D. Morling has written explanatory notes of each picture, so that it will be quite simple for anyone to deliver the lecture.

The Secretary will be pleased to send a set of lantern slides to any Strict Baptist cause that can arrange for a lantern and operator, and would take a collection on behalf of the Mission.

Applications for slides should be sent to Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing, W.5.

IN INDIA.

News of the Month.

MADRAS.—Some Church Notes from my Diary.

Saturday, 10th.—A great day at Paniadipatti, when thirteen candidates were baptized.

Saturday, 17th.—Thirty-first Anniversary of Vepery Church. Meetings were held in the afternoon and evening, and the chapel was filled to overflowing. It is a real joy to see how our folk support each other at these meetings. The Church accounts show that although there is an improvement of income over that of previous years, the expenditure is still not quite being met from income. We hope for a forward move this year, as the deacons have promised to shoulder the burden more resolutely.

Monday, 19th.—Pastors Ponniah and Zechariah and Brother Solomon, Preacher-in-charge of Sembiam, met with me in a Pastors' Conference for the day. The subject for consideration was Church Discipline. It was seen that the discipline to be exercised in a Christian Church consists in "teaching them to observe all things whatsoever I have commanded you," and not merely calling an erring brother to book when he has gone wrong, possibly because he has not been taught. A very helpful time was spent together.

Wednesday, 21st.—Ayanapuram Deacons' Meeting. It was decided that three candidates whose names were before the meeting could be recommended to the Church. As the chapel building furnished with benches is now no longer able to accommodate all the worshippers, it was decided to recommend the Church to provide mats instead of benches. More people can be accommodated by sitting on the floor. The mats can be provided out of Church funds, and are well within their purchasing capacity. If we are to have self-supporting Churches, we must be ready to encourage them to use furniture that can be purchased and maintained by the Churches, and for which they do not have to ask a subsidy from the Mission.

Thursday, 22nd.—Sembiam Church Meeting. At this meeting three candidates for baptism were accepted. One was the son of Brother Solomon (who is preacher-in-charge), another was an old schoolboy named Sundararaj, and the third was the wife of a member. It was encouraging to listen to their testimonies. At the same meeting two new deacons were elected to fill vacancies. Brethren Rajamony and Devanbu received the vote of the Church, and were appointed. It is interesting to note the development of this Church, where none of the officers are or have been Mission workers; it shows the possibilities in the establishment of such Churches.

These notes indicate the activities of the Churches in the Madras Field, and we praise the Lord that He is blessing them so much. There are signs of growth, not merely in numbers, but in the sense of responsibility for the conducting of orderly Christian life. Pray for the Indian Churches at all times, especially that they may come to realise more and more the responsibility that lies upon them for the evangelism of the country. L. WATTS.

On the first Sunday that I spent in India I saw six persons baptized in our Vepery Chapel, Madras, by Pastor Ponniah.—H. A. HUCKETT.

* * * * *

KOLLI HILLS.—Eavesdropping is not, as a rule, a desirable practice. However, here are two or three instances in which nothing but edification could be expected to result :—

(1) Mr. and Mrs. Nuliwed at Valavanthi were in their house one evening. Said Mrs. N. to her husband, "Hear me repeat my [weekly] text which the

Biblewoman has set me to learn. Check it with the Bible, and if I don't say it right, teach me." Thereupon Mr. N. got the Book, found the place and heard his wife's recital. He had to prompt and correct her, but made her repeat the verse a good many times, indeed, until she could repeat it without error or hesitation.

(2) Little six-year-old in the Girls' Home disappeared each evening at the time when the infants were put to bed. She was discovered teaching four-year-old Nuarrival a little prayer to Yesu Swami. Is this not reminiscent of Samuel, who served the Lord as a "young" child?

(3) A girl of twelve was playing with our two-year-old Vivian in the bungalow, and she was overheard teaching him short Bible texts: "I am the Bread of Life," "I am the Good Shepherd," etc. This was a case of brown teaching white.

D. A. THROWER.

A Marriage in Sendamangalam.

CHAMPION—SAVAGE.

EVELYN C. BRAND.

THE suggestive combination of these two names was altogether too irresistible, and so Preacher Dawson, before a large company of Indian Christians and Hindus, found great material for his address, till we found that really, the wedding was but an emblem of the happy union between Britain and India. All this was made to work in and out of the two auspicious names of the day, till we were all joining in a good laugh.

A large share of the time and place had been given to the entertainment of our Indian friends. The songs by little school-girls, who flung flowers at the happy pair all the while they were singing, and the piece so well composed and sung by our Headmaster, were all Indian in style, and gave the right atmosphere for the introduction of praise and witness to Him whom we serve. It was very encouraging to see so many Indian officials there, and our hearts went out to them and for them as Christ's name was mentioned again and again.

The early morning scene was very Eastern and pretty. "Let us know when all is ready," the school children had asked us. So, when the bride was dressed, we sent for them, and into the garden trooped the brightly arrayed little girls.

The Wedding

The bridesmaids, dressed in soft shades of green and pink, and carrying bunches of Kolli Hill roses, led the children, who sang all the way to the chapel. The bride followed in her sweet, simple, white dress and veil, carrying large arum lilies. We walked slowly down the road, followed by the boys from Namakal, quite a long procession.

One always feels impressed with the beauty of the Marriage Service, but here in India, when surrounded with Indians and their very different ideas of this ceremony, one feels doubly the force and beauty of it.

Mr. Watts conducted the service, and the large audience, composed of Sendamangalam and Namakal Christian workers, children, and a number of our other Indian friends, showed deep interest. The chapel was prettily decorated. Then followed the taking of photographs outside, and the adjournment to the school building, where the meeting mentioned above was held. Mr. A. J. Morling was chairman, and ably carried out the varied programme, giving a very suitable address himself. Mr. Thrower had the pleasure of welcoming Mr. Huckett, and Miss Putnam and Miss Hazel, to India. It was indeed a time of great re-union, for all the missionaries were present.

The Feast

And so, with music, speech and presentations the happy meeting came to an end. But the guests were not allowed to go without the usual betel and nut, and other light refreshments, and having scent squirted into one's face, etc. One of us got quite a hearty cheer, when we, remembering the Indian custom, removed the bridegroom's garland and placed it on the bride's neck, while hers was changed to his.

A happy wedding breakfast followed, all the missionaries being present. Then, as the bride and bridegroon were giving a feast to all the workers, they went over to see them, and soon after Mr. Morling drove them away amid confetti, to go to Salem, and from thence to Yercaud, where we hear they are having a happy honeymoon.

Our heartiest good wishes and prayers go with them.

The Continuation of a Story.

V. D. GREEN.

IN the July, 1930, issue of the HERALD, I wrote about a young man named Samuel. He had been restored from a state of backsliding through a very serious illness, and the Lord had shown him that he was to leave his very prosperous secular employment, and give his whole time to the Lord's service. I purpose to continue the story, it is a record that cheers the heart. Such gracious experiences are, alas! all too infrequent.

Samuel was full of deep gratitude to God when he returned to his post. The first love had again been restored, and in consequence life was altogether brighter. Fellowship with his Lord was now enjoyed, and the conviction grew daily upon him that he had been restored for the special purpose of serving the Master only. He wrote to me and made known this conviction, asking me to give him a sphere of service in

the Mission. It would take too long to give details of all the correspondence that passed between us. Suffice it to say that the enemy got in the way by means of well-meaning, but ignorant friends, who pointed out the folly of relinquishing a good post with excellent prospects just to come and work in a little village for a mere pittance, in comparison. They told him he could serve the Lord there in his spare time, and do much good with his money too. It was absolutely unnecessary to quit his work and throw away all his prospects. Very sane advice you will say. True, but God had other plans for this lad. However, he listened to these well-meaning advisers, and with their counsel before him, the conditions laid down for service in the Mission, conveyed in my letters, somehow gradually became hard and exacting, and the end of it was, Samuel drew back!! He felt he could not face the cost.

Other Voices

That was last year, and I concluded that I should hear no more. More than a year elapsed, and then, suddenly, on Saturday, July 18th, Samuel again appeared. He was just recovering from another illness, and looked fearfully weak and tired. He could not stand, but was helped into the bungalow, and sank down into a chair, exhausted with the long journey in his weak condition. After a few moments' rest he told us his story, and we had much difficulty in controlling our emotions as we listened.

He said, " I had been persuaded to give up the thoughts of coming into the Mission, by my friends and others, and so tried to put it from me. But I was not happy, for I knew that I had really gone back upon my word to the Lord. About six weeks ago I got a chill and this developed rather rapidly into pneumonia. From the first day that I was ill I knew that this was God's punishment to me for my unfaithfulness. I was taken to hospital, and lay very sick indeed, not expected to recover. In my soul I was wretched, I felt God could not pardon me. I did not want to get better, but felt too sinful to die. Then, just at the hour the doctor had said would determine whether I should recover or die, I was given a vision of the Saviour on the Cross. That vision brought the assurance of pardon to me, and a sweet peace came. Then the Lord spoke to me and said, ' Samuel, you are not going to die, you are to live and serve ME.' From that moment I began to recover, and I knew that for one purpose only was I raised up. So, Amma, I have come here to get strong and to tell you I *must* serve Him. I dare not again draw back. *His call must be obeyed.*"

Voice of Conscience

So again did the word of the Lord come to Samuel. We

had many talks and the same conditions were outlined. But Samuel was no longer concerned about any of the conditions so long as he could put into effect that call which had become so imperative.

He returned and tendered his resignation to his employers, stating clearly the reason, and has now actually started work here in the Mission this month. The call to which he has thus responded has meant for him the forsaking, in a very literal way, of all things, and for him there is the Lord's special promise, " Them that honour Me, I will honour."

Please unite in praise with us over this victory and continue much in prayer for Samuel, that he may be greatly used of God in this new service to which he has dedicated himself.

Buildings and Building on the Kollis.

2. BRICKMAKING.

D. A. THROWER.

DURING the past nine months I have gained a good deal of knowledge of the various processes of brickmaking, and this from the following cause. At the beginning of this year we had to start preparations for erecting several new buildings, and we decided to build in brick. Between eighty and ninety thousand bricks were made and baked by Kolli Hill Christian workmen, using none but Kolli Hill coolie labour.

To come to the details of brickmaking, let us notice the following:—1. Choosing the site. 2. Making the bricks. 3. Trimming and drying.

1. *Choosing the site for a kiln.* The factors that determine the choice are (*a*) the quality of the earth, (*b*) proximity to water, (*c*) proximity to building site. Although two or three sites have been tried, we have thus far failed to find good clay, and the result is that our bricks are very much more brittle than they should be. At Valavanthi our choice is greatly narrowed by the second and third considerations, viz., water and transport. We have no supply of tap-water here, but carry this most necessary of all commodities from well or stream, both of which are at the level of the rice flats—70 odd feet below the Mission House. All the buildings of the Settlement are situated near the top of the hill. Therefore the most economical spot for brickmaking is somewhere about mid-way between the rice flats at the bottom of the hill and the Mission bungalow at the top.

The Site

2. *Making the bricks.* The Tamils call this process " cut-

ting the bricks." About ten men are needed for the work. Two bring the water up in a couple of four-gallon kerosene oil tins, slung to a bamboo. Two or three coolies mix the mud by treading it with their feet. The strength of the bricks largely depends on the amount of labour that is put



BRICKMAKING AT VALAVANTHI. Treading the clay.

into treading the earth, and if supervision of this process is not carried out constantly, the bricks suffer. It is also required that all pieces of grass, root, and stone be removed from the earth used. In the meantime, a series of smooth, even "floors" must be cleared of grass and weeds, for the reception of the newly "cut" bricks. Then the soft mud is conveyed from the mixing pit to the "floor" on a large board, by two men. Each load is thrown down beside one of the "cutters." These three or four slightly skilled workmen squat on the floor, and make bricks as fast as the supply of mud allows. If the whole team works well, as many as 2,000 bricks can be turned out in a day. Each of the brickmakers is supplied with a wooden mould made to take two bricks at a time. He takes up the mud in his hand, smacks a lump into each section of the mould, pushes it well into the corners, rinses his hands in water, and then cuts off the top surface evenly with his right hand. Finally, a little dexterity is needed to remove the mould without spoiling the shape of the pair of newly-made bricks. If the weather be hot and fine, the bricks may remain on the ground one day before they are trimmed. In dull weather they need longer. If the trimming is attempted too

The Process

soon the soft mud breaks up in the process; if too late, the lump is too hard to manipulate.

3. *Trimming the bricks* consists of lifting each brick, scraping the adherent earth from its underside, and standing it on its edge to dry. While the bricks are drying, we anxiously watch the face of the sky, for one heavy rainfall would suffice to wipe out the fruits of our labour! Our climate seems well-nigh as fickle as that of England, and although this year a great majority of our bricks have been successfully made and baked, the losses that we have sustained through rains have been far from trifling. A few days of bright sunshine are sufficient to dry the bricks to an almost metallic hardness.—(*To be continued*)

Some Outcaste Ways *(concluded)*.

G. F. CHAMPION.

ONE instance of the unwillingness of the Outcaste to help himself, while calling on the whole district for assistance, was brought before me last week, when I paid a visit to a small hamlet to give a lantern lecture.

Immediately I entered the place I was told by the people that they suffered greatly through lack of good water, so I walked along to the village well. It was a small square hole in the ground, only a few feet deep, but containing several inches of water. When the well was dug, the earth had been thrown up, forming a bank around the hole. A narrow slippery path, devoid of steps, led down to the water's edge. The complaints of the villagers were, that when it rained, the earth was washed into the well, and also that the well was not deep enough. They told me that they had written to the Officer of Labour, and having received no help from him, asked me if I would help them, or get the chief magistrate to do so.

The first thing that I asked them was if they had a spade in the village, if not, I said, I would provide them with one, for that was all they needed. At this they seemed puzzled, and when I explained to them that they could themselves remove all the loose earth from the mouth of the well and make the well a little deeper, these men, who have been digging in other people's fields from childhood, told me that they did not know how to use a spade, that was the particular work of some other class of people. I told them that in order to make the path to the water safe, they should dig little steps into it, but once more I was told that they did not have the skill needed for this work. I therefore told them that I was unable to help them, and went off to make arrangements for our lantern lecture.

We went into the large caste quarter nearby and asked the villagers if we might hang the lantern-sheet on two pillars which stood in the centre of the village. They objected because the pillars were near their little clay idol. We then asked them to bring two poles and plant them in the ground. They returned that they had no suitable poles in the whole place. At this the preachers with me became indignant and sarcastic, so much so, that after long argument, the necessary poles were produced. It then came to light that there had been a death in the village and it would not be considered proper to have the lantern-lecture in the village that night, thus once more revealing the Indian's dislike of telling the real reason for his objection to anything.

The Real Reason?

We therefore went to the outcaste quarter again, and the men, unskilled in spade work, produced two spades and filled up several holes in the centre of the village, the children removed stones, and the women swept the place clean, making it look very tidy, probably the first time for many days. Here we had our lantern lecture.

Shoemakers came from a village a mile distant, and stood on one side, Pariahs in the middle, and caste people on the other side, all united in listening to the message given and looking at the pictures, which showed clearer than usual, for I, inspired by the activities of the Pariahs in cleaning up their quarter, had cleaned the lenses of the lantern.

Travelling Notes.

L. WATTS.

I HAVE just been travelling from the Kolli Hills to Paniadipatti, and have made the following notes of incidents along the way. The first part of the journey from the Mission Settlement at Valavanthi to the foot of the Hills, has to be accomplished with the help of a *dholi*, which is a kind of hammock hung to two long bamboo poles, and carried by four men. *Dholi* carrying is by no means an easy work, especially on the Kolli Hills paths. In some places the path is so narrow, and the bends so sharp, that it requires some careful manœvring to get round; and certainly only very agile and sure-footed men can keep together as they carry the *dholi* over the rocks and stones that form the path down to the hill foot. The warning they always give to newcomers is very necessary, " do not step on a rolling stone."

Half-way down we found a small group of men resting

under a tree, and asked them where they were going and what their business might be. They were going to see the *swami* at Koilur, on the eastern side of the Kollis. They did not expect the *swami* to speak to them, and though they would present various articles to the *swami*, they did not expect the *swami* to eat them, they would take them away afterwards and eat them themselves; at the most the *swami* might smell the camphor, that at least did not have to be eaten, but of that too, they were not quite sure. At any rate, they needed to see the *swami*. Then followed a little talk about the true *Swami*, who could hear us and answer us, and see us, and who came to save us. As they could read, they were recommended to call at the Mission House on their way and ask for a book to read that would tell them about the true Swami.

A little way further down the hill one of the *dholi* men suddenly lost hold of his end of the pole and fell down among the rocks in a violent epileptic fit. He was one of our Hill Christians named Manicam, and except for a fit which he said he had three years ago, was not known to be an epileptic subject. I had to jump out of the *dholi* quickly to avoid being let down on top of him. The muscular convulsions and contortions were very violent, and, being amongst the stones, he grazed his limbs somewhat. After a short time he came round, but was apparently frightened at finding himself prostrate in such a place, and made off on all-fours down the hill, only to stumble and crack his head on a large rock a short way down. We laid him down on a fairly level place and staunched the bleeding with water from the water bottle, and a handkerchief. After making him as comfortable as possible, and leaving the *dholi* with the men to carry him back to Valavanthi, Pastor Ponniah and I walked the remaining distance down the hill.

Two jutkas were ordered to be at the foot, and one man had been sent on early with a load of luggage to go on to Sendamangalam, and have the jutkas ready. When we arrived we found only one, and were told the other was coming! As, in any case, we have to walk over a long stretch of sandy road that the ponies find it very hard to pull across, we put the luggage in the jutka that was there, and sent it off to hurry up the other jutka to meet us. Two other Hill Christian young fellows had come down with us carrying luggage,

Redeemed with Silver

one of them, Samuel, whom I had been able to redeem from virtual slavery for fifteen rupees, about seven years ago, when I was relieving Mr. Brand on the Kolli Hills. We prayed together on the roadside before parting and they went back, while Ponniah and I tackled that sandy stretch. – (*To be continued.*)

Some of our Girls

B. L. MOWLE.

NAVAMANI is known as the elder sister and is always called by that term, in Tamil, "Accal." When I go over to the Hostel to enquire for anything, it is always Accal who knows about it. At present she is our only baptized girl. She is now fifteen, and will soon be leaving us. When we asked her about her future, and what she would like to do, we were delighted to hear her say with real earnestness, "I would like to be a Biblewoman, and work for the Lord."

Each leave time she has gone home and witnessed for the Lord in her village, as well as in her home, and now she rejoices in the fact that her prayers have been answered concerning her mother, who now loves the Lord. She is a bright little Christian, and has been a real influence for good in our school. We praise Him for her sweet character. She was one of our first girls, and we shall be sorry to part with her.

Navamani

Dunham

Sharp, bright, little Dunham! she is twelve years old. It is Dunham who has to do anything which calls for quickness. She has also been with us from the beginning. When I get hung up for a Tamil word, it is Dunham who supplies it. Her quickness makes her inclined to be forward at times, and for this we have to reprove her. In the Bible Class, many times I have to tell her to keep quiet and give the other children an opportunity to speak. She knows her Bible as well as any of the other children, but we do not know as yet if the grace of God is in her heart. We long to see her loving the Lord as her own personal Saviour.

Alagammal

Brave little Alagammal is from Tinnevelly. She has been with us only for a short time. Her father is a converted Hindu. Previous to his conversion he had had her ears bored and heavy jewels put in them. It is the custom in that part of the country for the women to wear very heavy jewels in their ears, sometimes the weight of those jewels drag the lobe of the ear almost to the shoulder. After she had been with us for a week or two, we had a postcard from her father asking us to have her ears attended to. We took her to the Government Hospital, and the doctor cut away the unsightly lobe and stitched the ear up again. It was done without an anæsthetic, and she was so good. It has made a decided change for the better in her appearance.

AT HOME.

At the Throne of Grace.

Let us continue in prayer for the Viceroy and Governors and all in authority in India, that they may be guided to such action as will secure the greatest good for the people.

Let us thank God that amid all the unrest, our workers in India have been able to carry on all departments of our work.

Let us pray that those in the Home Churches who are not participating in the work of sending the Gospel to the heathen, may be brought to realise their responsibility in the matter.

May we earnestly plead that God will stir up our Indian Christians to bear their testimony before their heathen neighbours.

Valedictory Meeting.

In spite of the terrific gale of torrential rain and wind which raged in London on Wednesday, January 6th, there was a splendid gathering of enthusiastic missionary friends at Mount Zion Chapel, St. John's Wood, to wish "God-speed" to our outgoing missionaries, Mr. and Mrs. D. Morling and Dr. Ruth Harris.

The President of the Mission (Mr. J. B. Collin) occupied the chair. The opening hymn was sung with great heartiness by the large congregation. In the devotional exercises we were led by Pastor A. E. Brown, who read part of Psalm lxxxix., and Mr. E. A. Booth, who voiced the prayers of the assembly.

There was the warmth of keen appreciation in the words of welcome by the President to the friends whose missionary zeal was so great that the heavy gale did not prevent them from coming to the meeting. After another hymn had been sung, Pastor Thomas Reynolds delivered a warm-hearted address, in the course of which he said :—

VALEDICTORY ADDRESS BY PASTOR T. REYNOLDS.

"I feel that God has greatly honoured us as a Church in choosing one from our number, the first fully qualified doctor for service in India in connection with our Mission. May God comfort and sustain all those who will so very soon be saying good-bye to one they so dearly love." Then, addressing Dr. Harris, Pastor Reynolds said : "God has planned this great event in your life. He has blessed you with gifts beyond the average. He has helped you in your studies, and made you efficient in your profession; and now you are about to use your medical knowledge and skill in the service of your Lord and Master. God has called you to a great work and fitted you for it. We read in Acts xiii. 2, 'The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.' You have been separated by God Himself, and ordained by the Holy Spirit for the great work which lies before you. Never lose sight of these great facts. As you minister to the suffering people of India, great opportunities will be given you to speak to them of the matchless love of Jesus Christ, who came to seek and to save the lost. You can testify to the truth of it. You can say to the people of India, 'I know it is true because He has found and saved me.' As a rule, people who are ill are more inclined to listen to the

story of the love and tender compassion of Jesus Christ than those in health. God is sending you to India to do His work, so He will go with you and work with you. Be of good courage, and God will use you. In all your work may you find the constraining power of the love of Christ a stimulus for you to carry on. In bidding you farewell, my dear sister, we pray the presence of Jesus Christ may go with you and the benediction of heaven rest upon you. Your needs will be many and varied, but remember :—

' He is my Shepherd, I His sheep,
I do not want to know
Whether the way be soft or steep
By which I am to go.' "

FAREWELL MESSAGE BY DR. RUTH HARRIS.

After thanking Pastor Reynolds for his farewell message and good wishes, Dr. Harris went on to say that she was going to India as an ambassador of Christ, and in a lesser sense as a representative of the S.B.M. She felt that over her life must have been written the words, " God's guidance." Born into a Christian home in which missionary interest has always been keen, there was no definite time or place where she could say that then and there she was brought to the Lord, but she added, " I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The Lord Himself has redeemed, and will be with her through the rest of her life. At the age of twelve she was baptized by Pastor Colls, and joined the Church at Mount Zion, St. John's Wood.

Dr. Harris proceeded to say that when at a Boarding School she came to a realisation that God had called her to missionary service. God just told her that was what He wanted her to do. When Mr. and Mrs. Brand were on furlough she told Mrs. Brand (her aunt) of her call while at the Guildford Missionary Camp, and they prayed together about the matter. This proved a great help to her. Time went on, and she met some very keen women medical students, co-workers with her father in the C.S.S.M. Up to that time she had been averse to medical work, but as she got to know these people she became interested in this work. God guided her this way, and it seemed as if the Lord Himself was calling her to follow Him, who spent His time healing the sick, but at the time she did not know where He wanted her to go. She had always been interested in the C.I.M., but never felt led to China; also went to other missionary meetings, but felt no call for those countries. She prayed that she might know definitely where God wanted her to go.

She referred to Mr. Brand's call to higher service, which was a tremendous blow to the Mission, but it stands out in her life as a great event. Directly she heard the news, she knew that it concerned her very closely. When the cable came for somebody to go out to India, she was willing to go, but it meant giving up her medical work for the time. She knew that God sent her out to India, and she had a wonderful time. She realised the great work being done out in India by the S.B.M., as she never would have done if she had stayed in England.

It seemed impossible for her to get back in time to take her final examinations, but the way in which God appeared for her was marvellous. She arrived back just in time. Then another difficulty arose—all her lectures and classes seemed to clash. Here also God appeared for her—the whole of her programme of studies was changed, and she was enabled to attend all her lectures and classes. He also enabled her to obtain an appointment where she was able to practise before going to India.

Realising her call, she sent in her application and was accepted by the Mission. She was going to serve the Lord in India, which she thought was the greatest thing God could have called her to do. She asked for prayer, that she may be a faithful follower of the Great Physician

Himself. She was going out to India to represent all those who are backing her up by prayer.

After a hymn of praise, Pastor R. Robinson spoke of the visit of Mr. and Mrs. Morling to England in appreciative terms.

PASTOR R. ROBINSON'S FAREWELL ADDRESS TO MR. AND MRS. MORLING.

After referring to the pleasure it had been to have Mr. and Mrs. Morling with us during the nine months of their furlough, and the amount of deputation work they had accomplished, Mr. Robinson expressed the feelings of the meeting in the following terms :—

We thank you for coming to the Homeland. We have learned more of the conditions and campaign of work in India. The descriptions and explanations have been like a stereoscope, enabling us to see in more detail. We can pray more intelligently for the work of the S.B.M.

We are glad you are going back. Some have been unable to return, through illness, but you are able, willing and eager to go. We rejoice as we hear you appropriate the words of Acts xv. 36, " Let us go again."

We recognise to some extent the magnitude of the work to which you return, but are assured of the certainty of God's blessing. The cause, call, commission and conquest are the Lord's, and HE cannot fail.

Our message to you is, " We also go with you " (John xxi. 3), changed to the plural, borrowed and adapted. Not actually of course, but in thought, in spirit, in sympathy, and in prayer, and in praise for every trophy to be won by the Gospel of sovereign grace.

We shall look forward to seeing you again at the end of another term of service; meanwhile we affectionately commit you and your dear ones to the gracious keeping of our heavenly Father.

FAREWELL MESSAGE BY MISSIONARY D. MORLING.

In delivering his farewell message, Mr. Morling was reminiscent. He recalled the experiences through which he passed before sailing for India the first time some twenty-eight years previously.

Mr. Morling said that he was constantly being asked the question, " Why are you returning to India? " He wished to give a definite answer to that question. I am returning to India because of—

(1) **The Heavenly Mandate,** " I have been bidden to go."

As a son of the manse he attended a Gospel ministry, the Word was blessed to his conversion and he was baptized. Only a few weeks after he had confessed his Lord by baptism he was reading his Bible one evening and these words, " Depart ye, depart ye," came as a command to his heart. He realised partly what the call meant. Immediately there was a revulsion of feeling in his heart, and his cry was, " Not so, Lord." He went to America on business. When he returned to England God seemed to speak very definitely, again and again, just these two words, " Go ye." The words came as a clear command, and he had no doubt as to the work God was calling him to do. It was the call to the foreign mission field. At that time he read in the MISSION HERALD an appeal for a missionary recruit, in terms which led him to make application to the S.B.M. He was accepted, and sailed for India the first time in 1903.

I am returning to India because of—

(2) **The Inward Urge.** " Do it for love to Me " was a message from God which had spoken to his heart.

After reaching India he had the privilege of reading in Tamil the first chapter of the Gospel of John, which seemed to reveal the wonder and majesty and the greatness of the Lord Jesus Christ as he had never seen it before. In his study of Hinduism he saw that in that religion there is no Saviour, no Redeemer, and no Holy Spirit. There is a knowledge of right and wrong. We have an Almighty Saviour who gave Himself, and we have

Valedictory Meeting

a Holy Spirit who gives us the power to cling to that which is right according to the light which He gives us.

"He loved me and gave Himself for me." "Such a Saviour I must confess, such a Gospel I must proclaim." We cannot but speak of the things we have seen and heard.

"The love of Christ constraineth us." He gave an illustration of the River Cauvery in India, which during three months of the year is a rushing mighty torrent, and at other times is practically stagnant. Our love should be as the rushing, mighty torrent always.

Another reason he gave for his return to India was—

(3) **The Call of the Land and of the Work.** There was a great work to be done in the Namakal and Tinnevelly Fields. God is blessing the work, and there are many congregations of Christians. There are the pastors to be trained, churches to be organised, and new stations to be opened. When he thought of the great work, he longed to get back to it. Again he said he was going because of the Royal Mandate, because of the Inward Urge, and the Call of the Land and the Love of the Work. There is only one message to proclaim, and that is to proclaim Jesus Christ and Him crucified. He asked for earnest and constant prayer, that the blessing of God may be poured upon those at home and upon the people of India.

Pastor H. Newton, in a valedictory prayer, tenderly commended each of the outgoing missionaries to the care and keeping of our covenant God. He prayed for all the dear ones whom our missionaries were leaving in the Homeland.

The President gave the following farewell texts to the outgoing missionaries :—

Mrs. Morling : "The grace of our Lord Jesus Christ be with you."

Mr. Morling : "Go, stand and speak to the people all the words of this life."

Dr. Ruth Harris : "Take heed to the ministry which thou hast received in the Lord."

The thankoffering amounted to £37 12s. 6d.

Prayer and the Benediction brought an inspiring meeting to a close.

Ladies' Zenana Auxiliary.—The L.Z.A. Quarterly Prayer Meeting will be held (D.V.) at Gurney Road Chapel, Stratford, on **Wednesday, Feb. 10th, at 7 p.m.** Mrs. C. Webb will preside. Will as many lady friends as possible kindly gather for prayer on this occasion?

Engagements for February.

Pastor W. Chisnall.

7th, Dunstable; 11th, Ilford; 14th, Tadworth; 18th, Wandsworth (West Hill); 24th, Epsom; 28th, Poynings. Address : 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

7th and 8th, Ipswich (Zoar); 14th, Rushden (Succoth); 16th, Clapham (Courland Grove); 21st, Notting Hill Gate; 23rd, Hitchin (Bethel); 28th, St. Neots; 29th, Biggleswade. Address : 30, St. Margaret's Avenue, Whetstone, London, N.20.

Gifts for the Lord's Work.

Received during December, 1931.

General Fund.

	£	s.	d.
Cottenham, Coll. ...	1	13	0
New Cross.			
Miss A. Barton ...	1	0	0
In Memoriam, E.B.		10	0
Leyton, Coll.	4	0	0
Hounslow, Zoar,			
Mrs. A. J. Robbins	5	0	0
Leicester, Providence,			
S.S. Box		16	0
Bradenstoke, Coll....	2	2	0
Norbiton, Zion,			
Birthday, Nov. 8th		5	0
Courland Grove,			
S.S.		6	8
B. Box		14	7
Thankoffg., Friend		2	6
Richmond,			
Annual Meeting ..	4	3	6
Sale of Postcards, &c.		3	4
School Box	1	13	10½
Senior Class		10	7
Sundries			8½
Saffron Walden, Box		11	6
Chatham Road,			
2 Envs.	1	5	0
Stratford, Gurney Rd.,			
Harvest Coll. ...	2	0	4½
S.S. Coll.	1	19	3½
B. Box		4	10½
8 Boxes	4	8	7½
Sales	1	5	0
Tollington Park,			
Coll.		14	8½
Fee		10	0
Blakenham, Boxes	1	11	0
Egham, Box		2	0
Cardiganshire, Bethel,			
Coll.		11	8
Miss Z. Philips, Box		5	7
Watford Tab., Coll.	5	0	0
Grundisburgh,			
S.S. Boys' Hostel		7	0
Woolwich, Enon,			
S.S. Boxes	3	0	0
Devizes, Coll. ...	1	16	0
Hedge End, Box ...		8	0
Envs.		4	6
Horham, Coll.	4	7	3½
Boxes :			
Mr. A. Chapman..		8	3⅜
Miss D. Hart ...		5	0
Mrs. T. Whatting	1	1	9½
R. & R. Bloomfield	1	2	1
Mrs. H. Hawes ...	2	0	0
Mrs. S. Rowe ...		5	0
Mrs. E. A. Mayhew	2	12	2⅜
Miss E. Oxborrow		9	11⅜
Mr. T. Cracknell	1	0	0
Miss A. & E. Hawes	2	11	6
Mrs. E. Frost ...	1	9	0
Mrs. F. Mutimer...		8	0⅜
Miss A. M. Hawes	2	5	6
Miss M. Turner	1	10	6
Miss G. Ling ...		16	7½
Mr. J. Chapman		15	8
S.S., Girls		14	11
S.S., Boys		6	6½
Mrs. Oxborrow ...		4	6
Mr. W. Flory ...		8	6
Mrs. R. Hawes ...		4	2
Mrs. W. Mayhew	1	10	0
H. & V. Baker...		10	6
Mr. & Mrs. Baker		13	9
Mrs. S. Ling ...	3	0	2½
Mr. R. W. Hawes	3	13	6½
Miss E. Lincoln ...		5	8
Mrs. Doggett ...		3	9
Miss Patrick ...		5	6½
Mrs. H. Mayhew (Sen.)		5	6
Mr. H. Mayhew (Jun.)		7	6
St. John's Wood,			
S.S.	49	7	8
Men's Own	1	8	0
Abercwmboi, Don. ...	1	19	0
Lewes, Mrs. Girdlestone's Box	1	0	0
Watford Tab.,			
Mr. H. W. Norwood	1	0	0
Southsea,			
Mrs. Gibson, Box		10	0
Broadstairs, Providence,			
Coll.	1	0	11
Needingworth ...	1	0	0
Greenwich,			
Men's B.C. Coll....		10	0
Watford, Mt. Zion, per			
Miss Smith, Box...		12	0
A little one ...		2	6
Thame, Env.		5	0
Trowbridge,			
Two Friends, Env.		2	0
Maeboro, S.S. Boxes	2	7	5½
B. Box		14	5
Home Box ...		2	3½
Tips End, Coll. ...		11	4½
Mrs. F. M. Winter's Box ...		3	3
J. Payne, Family Box	1	7	4½
Ilford, S.S. Sub. ...	2	0	0
Borough Green, S.S.	12	17	3½
Home Boxes ...	12	3	10¾
Collections ...	6	2	2
South Chard		15	0
Swansea, Bryn Scion Church		5	0
Brighton, Ebenezer,			
S.S.		9	1½
Wetherden, Coll. ...	2	15	3
Mrs. Morley, Box		6	3½
Hounslow, Zoar,			
B.C.	1	0	0
Park Ridings, Coll.	6	4	6½
Envs.		2	5½
Warboys, S.S. B. Box	1	0	0
Dunmow, Box ...		5	0
Envs.		1	6
Hedge End, Envs....		3	6
Finchley, S.S.... ...	1	16	9
Guildford, S.S. ...	5	5	0
Lewes, Jireh,			
Pt. Coll.	2	2	0
Miss Walker, Box		17	6
Waldringfield, S.S.,			
Envs.		2	6
West Ham, S.S.,			
Boxes	10	9	2
Nuneaton, Dons. ...	1	10	0
Chesham, "Hannal"	1	0	0
Charsfield, S.S. ...		15	1
B.C.		8	0
Fulham,			
Mr. S. H. Brown		5	0
	£222	5	7

Miscellaneous.

	£	s.	d.
Rev. A. J. Jarrett (dec.), Residue of Estate	31	14	10
D. Snell (dec.), Balance due of Estate	98	18	11
Literature, etc., per W. C.		13	6
Literature, etc., per E. A. B. ...		7	10
Xmas Boxes, pt. cost of carriage, Miss Butcher	1	0	0
	£132	15	1

Rays.

	£	s.	d.
Per W. J. S.	2	1	6
" "	6	1	6
	£8	3	0

Reports.

	£	s.	d.
Per W. J. S.		11	3
Ipswich, Zoar ...		1	8
Egham			3
Ilford		2	0
Hedge End			6
West Ham		4	2
Old Hill		2	8
Borough Green ...		2	0
Mrs. Hall			3
Bethersden			4
West Ham		5	0
Dunstable		1	0
Wisbech			6
Swindon		2	0
	£1	14	0

Personal.

	£	s.	d.
Mrs. L. Sapsford's Box		8	0
S. Haydon, Env. ...		2	0
L. E., Env.		10	0
Mr. C. J. Cowell, Env.		5	0
"Israelite"		10	0
Misses S. & M. Shiles		5	0
Miss E. Webb, Boys' Hostel	2	0	0
"Birthday" ...	100	0	0
J. W. Pearce		10	0
"Subscription" ...	93	15	0
J. G. Robinson, Sub.	5	0	0
Miss D. Gardiner, Don.		10	0
J. Ayliffe, Env. ...		3	0
Miss A. E. Fuller...		10	0
Miss R. Seymour, Sub.		10	0

	£	s.	d.
Mr. F. Adderly ...		10	0
P. M., Env.	1	0	0
Mrs. Isles		2	6
Mrs. Dawson, Env.		5	0
J. Pearson, Sub. ...	2	0	0
N. & E. Knowles ...		6	0
J. & A. West		10	0
Miss Machin		5	0
Miss G. M. Dye, Box		6	6
Mr. W. Davey ...		5	0
Mrs. W. Richardson, Env.		5	0
Miss M. Flowers ...		5	0
Mr. A. Booth ...	1	0	0
Env.		10	0
Mrs. A. Taylor, Env.			0
Mrs. K. C. Caplin		10	0
Halstead, P.M. ...		12	0
E. M. P., Env. ...		10	0
W. H. Begbie ...		2	6
Rev. T. H. Voysey, Don.		10	0
Walton		10	0
Clacton, Env.		10	0
P. Edwards	1	0	0
Miss Dykes, N.Y. Thankoffering		5	0
	£216	18	6

Herald Fund.

	£	s.	d.
Horham	2	10	0½
Saffron Walden ...		9	0
Cransford		8	0
Ipswich, Zoar ...		9	0
Egham		12	0
New Cross, Zion ...		5	10
Ilford		9	0
Hedge End		7	0
St. John's Wood ...	1	0	0
Old Hill		12	6
Ipswich, Mt. Zion...		8	3
Borough Green ...	1	16	0
South Chard		2	6
Dunmow		1	6
Finchley		4	6
Tottenham		6	0
Miss Barlow		2	6
Mrs. Shearn		1	0
Mr. H. Potter... ...		2	0
Mr. J. Fountain ...		6	6
Mrs. Skellam		1	6
Mrs. Waters		4	0
Miss Mackenzie ...		2	6
Mr. T. Bayes		6	0
Mr. J. Payne ...		3	0
Mr. S. Wallis		3	0
Miss Hidgcock ...		5	0
Miss E. Dykes ...		5	0
Miss Schweitzer ...		9	0
Misses E. & K. Looker		1	8
Mrs. S. E. Thickett		3	6
Wisbech		10	0
Abingdon	1	7	0
Bethersden		9	0
West Ham	4	10	0
Brockley		16	6
Watford (Mt. Zion)		10	0
Dunstable		17	0
Bradfield St. George		3	0
Swindon		16	0
Bedford		11	6
PERSONAL :—			
Miss S. & M. Shiles		1	6
Mr. W. R. Clayton		1	0
Miss Ash		2	6
Miss L. Pouley ...		2	6
Mr. S. Burfoot ...		2	0
Mrs. Desmond ...		3	0
Miss Barton ...		1	6
Miss Gardiner ...		1	6
Miss Paffard ...		1	9
Miss A. E. Fuller		2	0
H. Watts		10	0
N. & E. Knowles...		1	6
Mrs. F. T. Mitchell		1	6
Mrs. Clutterbuck		1	6
W. H. Begbie ...		1	6
	£25	2	7

Pension Fund.

	£	s.	d.
Anon.		10	0
,,		2	6
		12	6

Ladies' Zenana Auxiliary.

	£	s.	d.
St. John's Wood ...	2	4	0
Grundisburgh, Boxes	2	10	0
Wood Green, Park Ridings, P.M. Coll.		5	6
Lockwood, for supt. of Biblewoman ...	4	4	0
Ipswich, Bethesda, 1 Box		12	7
Leyton, S.S. Coll....		15	0
Hindley, Box		12	0
East Ham, Miss Rees, for Miss Green's work		10	0
Rattlesden, Three friends, half-yearly subs. ...		6	0
	£11	19	1

PERSONAL.

	£	s.	d.
Miss Gardiner		7	6
Mrs. Simmonds ...		5	0
Mr. Rowlands (per Bank)	1	1	0
	£1	13	6

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,** not later than the first day of the month prior to the date of publication.

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. XXXI. *New Series, No. 303* **March, 1932**

The Strict Baptist Mission Herald

"Go ye into all the world and preach the Gospel to every creature."



A Morning Scene in Sendamangalam

Price One Penny

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

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Contents:

	Page		Page
News from the Front ...	43	Reflections and Impressions	52
Voyage Jottings ...	44	Inquisitiveness	53
Weariness in Service	45	One of His Hidden Ones	54
"Give ye them to Eat" ..	46	Travelling Notes	55
Visit to Nazarethpuram	47	Throne of Grace	57
Camp at Nattamangalam	49	Tamil Text Slips...	57
Building on Kollis ...	50		

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

The HALF-YEARLY AND WELCOME MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, APRIL 19th, 1932,

AT THE

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

DEVOTIONAL SERVICE at 3.30 p.m.

Missionary Sermon by PASTOR R. ROBINSON.

PUBLIC MEETING AT 6.15 P.M.

Welcome Home to Miss Amy POOLE, of Paniadipatti.

Speakers: Pastor A. E. BROWN (Hounslow)
Pastor H. W. CATEN (Irthlingboro)
Pastor L. E. GARRARD (Highbury)

S.B.M. LANTERN SLIDES.

Several Sets available, showing work in various Fields.
Lecture notes with each set.

Applications for loan of slides should be sent to the General Secretary.

Financial Secretary: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Secretary: Pastor W. CHISNALL, 26 Woodgrange Avenue, Ealing, 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. XXXI.] MARCH, 1932. [*New Series, No. 303*

News from the Front.

THE following radiogram has been received from Mr. D. Morling, "ARRIVED NAMAKAL, FEBRUARY 3RD, GOOD VOYAGE." Dr. Ruth Harris was accompanying Mr. and Mrs. Morling as far as Trichinopoly, and then continuing her journey to Ikkadu.

* * * * *

All our missionaries acknowledge with gratitude the arrival of the Christmas Boxes, and Mr. Watts says that "the gifts are remarkably fine, both as to quality and quantity."

* * * * *

A pleasing recognition of the value of our work is shown by the action taken at Semmenpettah, Madras, where the Mission has been working for more than thirty years. A Government Credit Society there has been wound up, and the accounts showed a profit of 246 rupees. Government suggested that this sum should be expended in renovating the village Hindu temple. As most of those connected with the Credit Society were our Christians, they objected to this, and asked that the amount should be used for installing electric light in our Mission School-Chapel. This has now been done, leaving a balance available for school equipment.

* * * * *

In the course of his touring, Mr. Champion has come into contact with a caste boy at Solasiramani who has shown great interest in the Gospel message, and is a diligent reader of the Scriptures. Our teacher there says that he believes that the lad has been truly converted. May he be given courage to make public confession.

* * * * *

Mr. Huckett utilized the services of the young men in our Hostel at Madras, by teaching them some Christmas carols, which they sang to the Indian and European patients in the big General Hospital on Christmas Eve.

Voyage Jottings.

D. MORLING.

Furlough.

I am writing these lines as we are sailing past CRETE. Another furlough is nearly over, and, all well, within a fortnight we shall have landed at Colombo. We are unable to make any estimate of results from our stay in the Homeland, but we were really encouraged to know that several young men had applied to the S.B.M. Council for service in India. Most fervently do we hope that those of them who may not find it possible to serve God in Asia, will at once determine to be missionaries for the S.B.M. in England. What a promising field there is for their efforts, especially in provincial centres and in the villages!

St. Pancras.

What a heartening send-off we all had from London! Never had we seen such a muster at a railway station; some had travelled that morning a distance of thirty or forty miles. One thing the furlough has done: it has widened the circle of friends and strengthened the bonds of fellowship.

Tilbury.

We had a very pleasant surprise in being able to take aboard all our friends who accompanied us to the boat. Since the war this has not generally been allowed on P. and O. boats. Having seen our cabins and looked over our decks, friends can visualise our surroundings on the voyage so much better. Imagine our delight on entering our cabin and seeing on the dressing chest a perfectly gorgeous bouquet of flowers, and near the vase a card. What a gracious act! Thank you, my good friend. God bless you.

The "Bay."

Till the present voyage we had always experienced comfortable passages across the much-dreaded "Bay." When we set sail from Tilbury our 21,000-ton "Mooltan" looked like a floating island. Thirty hours afterwards she reared, plunged and kicked like a wild broncho. Most passengers silently and discreetly disappeared from deck! That day we lost 100 miles on the run. On Sunday morning, for those who had the heart to witness it, the sea presented a grand, majestic sight. They tell us there are very few agnostics among sailors.

Gibraltar.

Everyone welcomed the calm, beautiful Bay of Gibraltar. Even the least imperialistic were intensely interested in the huge "plane carrier" lying in the harbour. And those frowning caverns and galleried heights beyond; what feelings they stir in the heart of the Britisher! And what feelings they stir in the heart of his rival! Even as I scanned the rocky eminence an educated Indian approached me with the words, "What bitter jealousy, sir, all this must arouse in the non-Britisher!" And after this, Malta, Cyprus, Suez Canal, Perim Island (Hell's Gate), Socotra, etc., all the way to Australia! A visit to the museum at Gibraltar was most instructive in revealing much of the political and geological history of the country.

Fellow Passengers.

We all enjoyed the enlivening company of Mr. H. C. Harris (Dr. Ruth Harris' father) as far as Marseilles. At present all the six passengers at our table are missionaries, and a happy crowd we are. In rest, games, reading, pleasant company, sea breezes and due attention at the meal-table, our voyage is refreshing alike to mind and body. We desire that it may be a season of invigoration also for the spirit, so that we may arrive at our several fields re-equipped for life and for service.

Weariness in Service.

THE great missionary apostle to the heathen wrote in his letter to the Galatians, " Let us not be weary in well-doing." This exhortation is applicable to all engaged in Christian work, including those serving at home for the missionary cause abroad.

We are all liable to this weariness, even the indefatigable Paul included himself in the exhortation. The weariness arises in the spirit before it is manifest outwardly. The causes of weariness are to be found both within and around, but the experience of weariness is first inward. It is in such a mood that we speak of retreat and retrenchment, and the note of despondency creeps into our prayers and our resolutions.

The signs of weariness are various. Our interest in the progress of the Kingdom of God languishes. There is lack of fervour in prayer. There is satisfaction with present achievement and an absence of aspiration. Our spiritual temperature falls below normal. Work, hitherto joyfully undertaken, becomes a wearisome task which we wish to abandon. We lose the sense of the great urgency of the need of sending the Gospel to the heathen. We become content to let things drift. We find ourselves giving undue weight to any discouraging factors of the situation. We become the victims of circumstances instead of their victors. We lose the vivid consciousness of the nearness of our Lord.

The cure for this weariness is to be found in Christ Jesus. " Consider HIM lest ye be wearied and faint in your minds." Think of His patient endurance and brave persistence, and glorious example of unwearied service. Let us recognize afresh our indebtedness to Him. Remembering the great price at which He redeemed us, let us in deep gratitude give ourselves afresh to His service.

Let us remind ourselves that we have not yet reached the end of our resources in God. Let us make a new venture of faith which shall issue in a fresh assault being made on the citadel of heathendom. Instead of thinking about giving up, let us resolve to dedicate ourselves afresh to our share in this great task, and let us seek strength for this increased service in daily communion with our Lord. Knowing that it is His will that the Gospel shall be preached to every creature, let us seek to the utmost of our ability to carry out His command. " They that wait upon the Lord shall renew their strength."

As the outcome of some special meetings held for the workers in the Tinnevelly Field, Miss Green says that there is now a new spiritual atmosphere and a real spirit of co-operation which promises well for the future of the work.

IN INDIA.

"Give ye them to Eat."

V. D. GREEN.

"AMMA! It is so long since you came to us, can't you come and see us and have prayer with us at least once a month. We are so eager, we have such great desire, we know so little, we do want to know more. See how much help it is to us when you come and teach us."

This was the somewhat reproachful request made recently by one of our Christian women. The village where she lives is several miles away from Paniadipatti. She was voicing the desire of all the women in that little congregation. I told them that it was not possible to go there every month, but I would go as often as I could. Alas, the very oftenest at present is once every three months, when things are normal. This year there has been so much to detain me at Headquarters that I have only been to them twice! How they had waited and longed, and when they heard that at last I was coming, with what eagerness they swept and prepared their little homes, and spread over the mud floor a grass mat for me to sit on. As I went from house to house and sat down with them, how they listened and drank in every word. Then, not being content with the message given in their own homes, they followed round to all, and reluctantly let me leave them at last.

I am writing of CHRISTIAN WOMEN MEMBERS OF OUR CHURCHES. They number about 320, and, for the most part, are illiterate. Only a very, very few, perhaps not more than the odd twenty, can read. What a handicap this is to them; having no direct access to God's Word, which is the principal means of spiritual growth and progress. They are distressingly ignorant. It is not the custom for Indian teachers or preachers to pay much attention to the women in the congregations, and, coupled with this, generations have been brought up to believe that a woman cannot and need not learn. Hence the women have hitherto accepted this as inevitable. The great majority of them have no desire to learn. This applies to a great number of our Christian women, who are more or less indifferent. This, however, does not in any wise lessen their need, on the contrary, it increases it. But there are large numbers who, like the one whose pathetic request I have written, *are* possessed with a great longing to be more fully instructed, and to live as becometh

The Yoke of Custom.

children of God. *This* is the hungry multitude whom the Lord has so laid upon my heart, *His* hungry ones, calling out for someone to teach them, to feed them with the Bread of Life, and He is saying to *me* with ever-increasing insistence, "*Give ye them to eat.*"

Pray, dear friends, that I may be equipped for this great ministry among *His own*. His command is not only "Go ye into all the world, and preach the Gospel to every creature," with that is linked His other command, "Feed My sheep, feed My lambs."

Think what a transformation would be effected in all our thirty-five congregations, and in all these hundreds of Christian homes, if these dear Christian sisters were instructed and established in the truth, so that they accepted their responsibilities and recognised their privileges as Christian wives and mothers.

Here is indeed, a great door and effectual, wide open, and I long to be able to devote myself to this ministry. The call is a double one, it comes from the Great Shepherd of the sheep, "*Give ye them to eat.*" It comes too, from the sheep themselves, "*Amma, can't you come to us at least once a month? It is so long since you came.*"

A Visit to Nazarethpuram.

H. A. HUCKETT.

ON Lord's Day, December 13th, we had the joy of witnessing the baptism of twenty-eight converts at Nazarethpuram. Setting out from Kilpauk about 1.30 p.m., we found on arrival a large crowd assembled outside the school building. Under a *pandal* of bamboo, gaily decorated with chains, and festooned with leaves, sat the candidates for baptism. When we arrived, a "Decca Portable" was playing "voluntaries," and also helping to attract the people. Presently the brethren from a neighbouring village took their seats, and the task of hearing testimonies began. One by one the men came forward, and in full view of the crowd, had to answer a volley of questions from the Indian Pastor and his colleagues. In England, the candidate for baptism comes before a sympathetic and prayerful Church, and is given every encouragement to confess his Lord. In India, on this occasion at any rate, the whole proceedings were completely public, and many of the candidates had to face the laughter and comments of their heathen

Public Testimony.

relatives in the crowd. It was manifest that the latter were taking a close interest in the answers given, and no doubt. were " saving it up " for those who had dared to renounce Hinduism. The questions mainly centred around the death, resurrection, and second coming of Christ, but also included: " What will you do if vou are persecuted for Christ's sake? " One man was told to remove an anklet he was wearing, which had some significance in Hinduism. Another, who had been a drunkard said: " The Lord has taken away all desire for drink from me now." A woman, when asked why she wanted to be baptised, said, " If my husband and sons need such a Lord, I need Him too." I was told that most of those who came forward gave very clear testimonies, but some were asked to wait a little longer, that they might receive further instruction.

The examination over, we made our way to an adjacent river, spanned by a road bridge, and there on the greensward, with bared heads, we sang the lyric which corresponds to our English hymn, " A ruler once came to Jesus by night." A short passage from Romans vi. was read, and then Pastor Zechariah, of Poona-mallee commended the new converts to the Lord in prayer. The other Pastor then went down into the river, and twenty young men and eight women passed through the waters. One man who went into the water with long hair, tied up at the back like a woman's, was sent ashore by the Pastor, and told to have it cut. A knife was produced, and there on the bank his locks were quickly shorn, after which he was baptized. Had the hair been allowed to remain it would have been a temptation to him in a weak moment to offer it to one of the Hindu gods.

Christ put on.

It seemed a fitting symbol of the step they had taken, that they should be putting on clean white clothing in exchange for their wet garments. Will you pray that they may indeed walk in newness of life. It is absolutely certain that they will all have to face persecution after this in their own village. Many of those who were baptized to-day were once scholars in our school, and they are really the firstfruits of the work at Nazarethpuram. It is to be hoped that they will form the nucleus of a strong Church there. The first Sunday I was in India, there were six people baptized at Vepery by Pastor Ponniah, so that I have now seen thirty-four baptisms in two weeks—considerably more than I have seen in ten years in England. Is Missionary work worth while?

Camping at Nattamangalam.

E. C. BRAND.

UP early before dawn, gives one the chance of an out-door bath behind a mud wall, by moonlight. Also we must be off early to Nattamangalam. The cart is soon ready and we are once more jolting over uneven ground, chatting to the Biblewoman who is sitting beside us. The driver always manages to lose his way here. It is a great wide waste, where, in the rainy season, would be a great lake of water. It looks now as if it had never been such a thing. He calls to a man, who directs us, we retrace our way and at last arrive at the outcaste quarter. How proud the two Christian families are to lead us to their new little palm-leaf chapel! Here, we sit and talk to them, hear all their troubles and joys, teach them a story or two and some hymns. They love best to hear of heaven, where their poor boy, who loved the Lord but who went through so much trouble, is now awaiting them.

Then we are taken over some fields to see a patient living on an isolated farm. The farmer and his wife, with some farm-hands give good attention while we speak to them. Although they are Hindus they give a yearly contribution to our Harvest Festival. They are most friendly, and give us cocoanut juice and milk; very acceptable, as it is getting late.

Varied Opportunities

We prescribe for the wife, assuring her that only our Lord Himself can give the health and joy she desires. Back in our small room we have food, but the place is too hot to stay in, so, across some fields we find a little shade under a tree near a temple. Before reading, I take out my pencil to do a hasty sketch of the temple. It is a weird place, where one always sees some poor soul creeping in to seek relief for her grief, or a solution for hard problems. Hideous contorted faces of huge idols leer at one over the wall. One longs to run and drag away the poor suppliants from the power of their sway, as they crouch before these deities, and to tell them of a better way. A man sees me. They hate us to come near their temples. He strolls nearer, while I place my Bible over my sketch (which never gets finished). He asks why I should come there all alone. I seek quiet, I say, to study God's words. He stands quite a time watching while I go on reading, then he moves off and so do I. There are sounds of music in the air. It sounds like a hymn, I wish it were. But here come men all carrying cocoanuts and flowers to these idols. They are singing to their praise. A crowd of little boys, all smeared with sacred ashes, rushes round me. "We do not want your books or your Swami," they say, rudely. "I shall not give you any," I say, knowing how usually eager they are. They have caught the spirit of the moment. I walk on sadly. Satan is so strong. BUT GOD—

It is a happier atmosphere in the little outcaste girls' school. The dear mites tell the Bible stories so clearly. Here is our best opportunity. Then, as they all stand, one child, opening its mouth to its full extent, gives the lead in a Gospel lyric. All the others, who are watching her mouth, open theirs as wide and let forth all the noise that is in their small bodies, and one gets a good rendering of a Tamil lyric.

Again, in the evening, after visiting, we meet for prayer, this time the men have brought their wives. We are so glad, and try to help them to realize the joy of prayer in the home. The story of Elisha and his servant, with the mountain full of chariots round about them, is new to them, but we feel it is just what they are needing, so surrounded as they are with all the forces of evil, and active opposition. We pray they, too, may have their eyes open to see that they that are with them are more than they who are lined up against them.

Buildings and Building on the Kollis.

D. A. THROWER.

3. MAKING AND FIRING THE KILN.

AS soon as the bricks have become thoroughly dry and hard in the sun, they are ready to be burned. A flat site is cleared, and the kiln erected. Ten or twelve long, narrow " ovens " are built in such a way that fuel can be fed to the fires from both ends. It is necessary to see that the ovens lie in a direction across that of the prevailing wind. If the wind gets into the mouths of the ovens it drives clouds of smoke into the faces of the stokers at the other end, and also prevents the fire from becoming properly distributed throughout the kiln, with the consequence that some of the bricks remain unburned. The ovens are about half a dozen bricks in height, and are filled with dry logs. Their roofs consist of pairs of bricks stood up in sharply pointed peaks, so that they will stand the weight of the kiln. The long double-ended ovens thus present the appearance of rows of toy houses. On top of the completed ovens the bricks are stacked to a height of six or eight feet, with layers of logs between them at intervals. The kiln is then covered with a quantity of straw surmounted by a cap of dry earth. The sides are plastered with mud to keep in the heat, and all is then ready for firing.

A very large quantity of fuel is required to properly burn a kiln of bricks, and the expense of purchasing and felling trees, and sawing and carrying to the site a sufficiency of good dry logs, is quite considerable. Kilns may be built to almost

any size, but those which we have burned up to the present have not contained more than 20,000 bricks each, and in most cases less than this number.

Recreation.

Night is a good time for firing a kiln, because then the heat of the sun is not added to that of the furnace. Also it lends romance to the work! All of the young men on the Settlement are glad to join in the fun of stoking a brick-kiln all night, and munching a few monkey-nuts at intervals! Large quantities of dry leafy twigs have to be gathered to start the fire, and then a



BRICKMAKING AT VALAVANTHI Drying newly-made bricks

man is appointed to stoke each oven. After the fires get a good hold, log after log is fed into each of the furnace mouths, until, after several hours of hot, tiring work, the bricks of one after another of the ovens begin to glow, or "ripen," as the Tamils say. After that, all that remains to be done to the kiln is to close the ends of the ovens and leave the fire to burn itself out. After a couple of days flames will burst out at the top of the pile and then gradually die down. It is advisable to allow the bricks to become quite cool before removing them from the kiln, as otherwise they will be found to be very brittle.

It would be very interesting to have the criticisms and suggestions of builder-friends among the readers of the HERALD.

Reflections and Impressions.

STELLA HAZEL.

OCTOBER 31st was a glorious sunshiny morning, and one to be remembered, as this was the day for my departure to India.

A goodly number of friends came to the Docks to bid "God speed," and see the S.S. *Mashobra* commence its long voyage. After the usual farewells had been said, and the last faint glimpses of loved ones had disappeared from view, Miss Putnam and I made our acquaintance with our cabin, which was to be our home for a month.

We had a comfortable journey, and there was much of interest on the way. We were glad to see the lights of Port Said, our first Eastern port, and to receive our first mail from the Homeland and India. We were able to go ashore for a while, explore the shops and streets, and note the customs of the Egyptian people. This has been called the "Gateway of the East." We had that wonderful trip through the Suez Canal. It really was a glorious sight, with the blazing sun overhead and the desert either side. The slowness of everything gave me the impression that here was the great divide between West and East. Later also, to behold the sun set over the desert was a glorious sight.

On Voyage

We were interested in the other ports of call, each with their peculiar charm, but our hopes were fulfilled when, on the evening of Saturday, November 28th, we saw the lights of Madras in the dim distance. Gradually they became nearer and more distinct, and we were able to visualise Mr. and Mrs. Watts, Miss Carter, and Mr. Huckett, who gave us a glad welcome to India. As I stepped ashore my heart went up to God in thankfulness for His protecting mercies and goodness, in bringing me at last to the land to which He had called me.

My first Sunday spent at Vepery will be long remembered. I had the privilege of being present at the baptism of six converts. Although I was unable to understand Tamil, it was a real welcome and great joy, and I felt that coming to India was worth while after all.

In India.

I am now located at Sendamangalam, and after the excitement of the wedding of Mr. and Mrs. Champion, I have really started Tamil study. It is not easy, but one just feels the power of prayer behind, and knows that He who has called will supply all needed grace and strength for each day. I am becoming acquainted with the people and their customs, and already beginning to love them for their own and Christ's sake. What impresses me most is the poverty and ignorance of the people.

Inquisitiveness.

G. F. CHAMPION.

THAT India is a land of vast multitudes is knowledge common to all, but when residing in India some of those vast multitudes always seem to be present. No mile of country road seems to be free from its travellers, no street in town or village is ever empty, and even when indoors privacy is a thing unknown.

If one goes to a school building to stay for a few days, children and adults feel it a duty to approach the shed and spend a few minutes in the doorway, lazily gazing around at the articles which one has brought for one's accommodation. When one asks them why they have come the enlightening answer will be, " I have just come along, that's all." When one asks them to retire they will wander round to the window, or some chink in the wall, complete their investigations and stroll away, to repeat the performance elsewhere.

This exposure to examination by all and sundry, although not the thing one would long for, is not too objectionable when custom has hardened one to it, but there are occasions when it is extremely irritating, especially when one desires to speak privately with a worker or church member. Then, sensing the desire of the missionary, and considering that such conversation must contain some plot against the village, or, maybe, deal with some special privilege to be received by the one addressed, who ought to have nothing in which the whole village does not share, a boy will creep up in one direction to ask a question, a man will gently walk up from another direction to ask advice, and, later, a woman will be found sitting beneath the window, pulling an obstinate thorn out of the sole of her foot.

Eaves-droppers.

On no occasion will things be found more difficult than when trying to examine a candidate for baptism, especially in a village where there are few Christians and no Mission building.

Naturally, at such a time, the candidate will be a little tongue-tied, and the additional embarassment caused by fellow villagers lounging about, perhaps laughing and joking, is hardly needed to make him blunder along in a most lamentable manner. Of course, there are persons (often women) who feel no uneasiness at all, but speak away in their usual strident tones, as though the missionary were sitting on the house-top and needed to be severely rebuked (but these are exceptions).

Recently I went to a village where there are no baptized Christians, and wanted to speak to two young men who had asked for baptism. The only building available was a small school building, which I entered, and called the young men

Caste Curiosity.

to me; but who should arrive almost as soon as they but a man from the caste quarter of the place! The outcastes' street would probably be the last place he would think of entering under normal circumstances. It was obvious that we could not converse as we desired before this man and others who speedily congregated, so we spoke for a few minutes on other things, then went outside and held an open-air service for the villagers, hoping that an opportunity for conversation would present itself later.

After the meeting we bade farewell to the congregation, and walked towards the road with the youths whom we had come to see, thinking that we might be able to talk to them by the roadside. After asking, in no uncertain manner, that some boys who had followed would retire to a distance, we thought that the opportunity which we sought had arrived, but immediately two or three adults appeared, going to or from the fields, we therefore had to go half a mile down the road, where we sat under a banyan tree and talked together. Even then, we several times had to request a number of people to continue on their way. Before separating we prayed together, and then they returned to the village, and I went back to the Mission station.

One of His Hidden Ones.

A. M. POOLE.

IN the village of Kundiapuram is one who has been a Christian for many years. Her name is Veerammal; now she is old, over seventy, a widow, and blind, and not at all beautiful, but she loves the Lord, and is waiting for Him to take her to Himself. She was not brought up in a Christian home, her relatives were Hindus, and until about forty-five years of age she, too, was a Hindu. Then she was very ill. They sent for the Anbinakaram pastor, who knew a bit about Indian medicines. He came and treated her, and to the joy of all concerned she gradually got better. While the pastor treated her for bodily sickness, he spoke to her often of her need of the Great Physician to heal her sin-sick soul. Not only was her body healed, but her soul also, and she believed in the Lord Jesus Christ as her Saviour from sin. Later on she was baptized here. About ten years ago she was bitten by a snake, and though she recovered from that, she has been blind ever since. Her relations say it was the medicine she had for the curing of the snake-bite that caused her to go blind. Now she is too feeble to go to the House of God, but she always has a welcome for the Biblewoman and for anyone who will talk of the best things.

Travelling Notes *(concluded).*

L. WATTS.

It should be possible to get from Sendamangalam to Namakal by motor-bus, but one was not running at a suitable time that day, so the jutka had to be called again for that part of the journey. On the way through Namakal a seat on the Trichinopoly bus was reserved, and the bus man was asked to call at the Mission house, a little way on the road. After an hour spent with the Namakal brethren, a motorbus sped along the road, and would not stop for anyone; it had got suddenly filled and so was off, the booking did not matter to them now. So another visit to the bus stand had to be made, and I ultimately left Namakal at about 4.30. Then came the long fifty mile ride to Trichinopoly. Motorbus folk in India have not yet dreamed of time-tables, they are only concerned with getting passengers; hence, in passing through Thottayam, the bus was taken round into back lanes in order to pick up a load of betel leaf to be taken to the station. And again in Musiri, another entertainment in motorbus acrobatics was given, as we circled the back streets of the town to pick up high-class passengers who could not be expected to come and wait at the bus stand. Then the collector's retinue wished to have the remaining seats in the bus, and to put their boxes on top. The boxes consisted of the whole of the collector's camping outfit, and was a lorry load in itself. As it manifestly could not be put on the top of the bus, and the bus be expected to travel safely, it was calmly suggested that the lower-class passengers in the back seat should be put down and the luggage put there. When I reminded them that these passengers had paid their fares, and that I was sure the collector did not wish his authority to be abused in that way, it was somewhat sheepishly acknowledged that, after all, the bus had not sufficient room, and they would wait for another bus. So we went on after wasting nearly an hour. Trichinopoly was reached at 10 p.m. Fifty miles in five and a half hours, and we went at twenty-five miles an hour over some stretches of road.

Non-Stop

After sleeping in the station, the train for Sattur was boarded at 7.45, and until two o'clock travelling was comfortable. By having a little folding typewriter table with me to put up in the carriage, I was able to write my English mail, and dispose of quite a number of items of Mission business that I had picked up in the post at Namakal. At Sattur the bullock cart from Paniadipatti was waiting, and I started right off. A bullock cart needs getting used to, principally because it rather scorns the motorbus, that cannot make progress on anything worse than a third-class road; the bullock cart does not even need a road. But once all articles of luggage, etc., have

been made secure, and a cushion or two placed conveniently to the boniest parts of one's anatomy, the slow, measured progress of the bullock cart is quite helpful to meditation.

In passing through a village just off the road, a school was dispersing, and the teacher came behind the cart and announced that he had been born a Baptist. He did not know me, but he knew the bullock cart, and deducted that I was a Baptist missionary. He then said that his father did not get on very well some years ago with the Baptists, and he, personally, was now a Lutheran, as he had got work with the Lutheran Mission. A conversation followed as he walked behind the bandy, on the first importance, not of being a Baptist or a Lutheran, but of being born again.

Individual Evangelism

A little further on we passed through Melaputhur, where there is a Strict Baptist church and school. As soon as the bullock cart got within hearing distance, the teacher and scholars struck up a lusty lyric, probably for my benefit, to show that they really were in school, and I should be able to report to the Missie Ammal at Paniadipatti that that particular school was in session. The teacher's son, Peter, a young man of about 22, joined himself to the rear of my chariot, and introduced himself as having been to the Namakal boarding school, and a member of the Church in Melaputhur. As he had nothing to do I asked him to come up into the cart and tell me about the way the Lord had led him. Like so many others, in England as well as in India, he had not made a great deal of progress in spiritual life since that experience which led to his baptism, and so the opportunity was taken to go over the steps again that had brought him to Christ, and what the new life in Christ meant.

The bandy man listened to this conversation, and after Peter had taken leave, he made known that he was a C.M.S. Christian, by name of Paul. He had been to school up to the third standard and could read, but he had never had a Bible, and apart from the prayers in Church, he had not time for private devotions. The rest of the time before reaching Paniadipatti was therefore spent in pointing him the way through Christ to life eternal; and I arrived in Paniadipatti more convinced than ever of the great need for missionaries and pastors, freed from the burden of office and routine work as far as possible, in order to go quietly and slowly about the country speaking to people one by one about their souls.

AT HOME.

At the Throne of Grace.

Let us give thanks for all the journeying mercies granted to our missionaries.

Let us plead that the God of all grace will guide our missionaries and Indian workers amid the present difficult conditions prevailing in India.

Let us praise God for all those in India who have been brought to a saving knowledge of Jesus Christ.

Four of our missionaries are grappling with the intricate difficulties of the Tamil language. Let us pray that God will guide and help them in their studies.

Let us remember in our prayers the unevangelised millions—the people that are still sitting in heathen darkness.

Tamil Text Slips.

Scripture texts in Tamil are printed on slips intended for pasting on the address side of suitable used picture post cards. The slips can be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey. The price is one shilling per hundred, including postage, and a remittance should be sent with order.

Will friends who have packets of cards ready, kindly send them direct to India by book post to any of our missionaries, whose names and addresses were published in the January issue of this magazine on page 18.

The charge for book post to India is the same as our inland post, so that for the same cost packets of cards can be sent direct to India.

Engagements for March.

Pastor W. Chisnall.

6th, Fulham; 13th, Norbiton; 20th, Thame; 23rd, Tollington Park and Elthorne Road.

Address : 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

2nd, Reading; 6th, Bexley Heath; 7th, Erith; 9th, Kingston-on-Thames; 13th and 14th, Devizes; 20th, Potton.

Address : 30, St. Margaret's Avenue, Whetstone, London N.20.

Ladies' Zenana Auxiliary.

The L.Z.A. Gift Week for the support of the Biblewomen, and for the Girls' Hostels and Schools, will be held from March 13th to 20th. 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 Poole will be available (D.V.) for Deputation Meetings from May to November (inclusive), excluding August. All applications should be made to Miss P. P. Nunn, 58, Myddelton Square, E.C.1.

Gifts for the Lord's Work.

Received during January, 1932.

General Fund.

	£	s.	d.
Walthamstow, Coll....		7	6
Gravesend—			
R. Easterby (Env.)		10	0
Mrs. Scott ...		10	0
Miss Langford ...		1	0
Bedford, B. C. and Protestant Colls. ..	4	0	0
Hounslow, Zoar—			
Miss Carter's Box		5	0
Courland Grove—			
B. Box		7	5½
Envs.		4	0
S.S.		9	1½
Brighton Branch—			
B. Gifts ...		13	0
Envs.... ...		10	6
Rattlesden—			
Miss M. Howard (Christmas O.)...		5	0
Mr. and Mrs. Howard (N.Y. G.)		5	0
Bedmond, Envs. ...		10	0
Coll. by Two Carol Singers	1	9	6
Chesham, Miss N. Dickenson (Box) ...		10	0
Otley, S.S. Boxes ...		7	11
Envs....		2	8
Box		2	8½
Leyton, Box	3	0	7
Margate, Coll. ...	2	0	0
Boxes—Mabel ...		9	2½
B.B.		2	5
S.S.		8	4½
Ramsgate, Mrs. Hogwood (Supt. of Boy on Kollis) ...	2	10	0
Walsall, Mrs. S. F. Burns (Christmas Gift)	1	0	0
Reading, Miss M. M. Bowen		2	6
Dunstable, Mrs. Gurney (Env.)		5	0
Bedford, Providence S.S.	3	18	1
Leicester, Ebenezer S.S.		10	6
Dunstable, Miss S. Aish		5	0
Westgate Road S.S. Envs....		5	6
Carlton, 2 Boxes ...		10	0
Bethnal Green, Envs....	1	8	0
Yarmouth, Envs. ...	1	15	0
Lingfield—			
G. Collingham ...		1	0
L. Collingham ...		1	0
Miss Berry ...		3	0
J. Ellis		15	0
Beccles S.S., Boxes	1	8	8½
Envs....	1	7	9½
Hounslow, Zoar S.S.	3	6	7½
Mrs. Girdler's Box		5	3½
Bethnal Green S.S.	2	0	0
Chelmondiston, Don.		12	6
Kilburn, S.S. Boxes		14	9
Tadworth, Envs. ...		10	0
Abingdon, Envs. ...	2	5	0
Watford, Beulah, Env....		7	0
Redbourne, S.S. Coll.		10	0
Grays, S.S. ...		3	6
Mansfield, Envs.	1	4	0
Greenwich, S.S. B. Box	1	6	4
Fulham, S.S. ...	1	2	8½
B.B.		2	4½
Envs....		14	11
Devizes, Envs. ...		8	6
Bottisham Lode, Envs....		19	0
Willingham, S.S. ...	1	2	10½
Boxes...	4	3	1½
Coll.		6	6
Kentish Town—			
Envs....		16	0
S.S.		4	2½
G. Pickering (Box)		2	9½
Lewisham, S.S. ...	1	6	0
Pontypied, Christmas T.O.		2	6
Pembrokeshire, Bethabara—			
Box Coll.		6	0
Church Coll. ...		7	6
Rev. H. B. Thomas		2	6
Mr. D. Davies ...		2	6
Mr. H. Lewis ...		2	6
Mrs. E. A. Lewis		2	6
Miss M. Davies ...		2	6
Mr. J. John ...		2	0
Mr. H. John ...		2	6
Mr. D. Griffiths ...		2	6
Mrs. M. Griffiths..		2	6
Highgate Rd. Chapel	1	0	0
Saffron Walden— Envs. and Stamps	1	19	0
Newquay, Envs. ...	1	0	0
Mayford, B.C. Envs.	1	15	0
Leyton, S.S. Envs....		5	0
Hounslow, Zoar— Church and S.S., Envs.	3	0	8½
Little Downham, Env.		5	0
Bedford, Providence, Envs....	2	5	4
Glemsford, Envs. ...		12	6
Sudbourne, S.S. and Primary Boxes ...	1	15	1
Stoke Ash—Boxes:			
Miss A. Last ...	1	5	11
Miss F. Mowle ...		14	3½
Miss P. Hitchcock		9	6½
Miss Jeffries ...		8	9½
Mrs. K. Lockwood		7	2½
Miss A. Wightman		6	1½
Miss Cracknell ...		4	2½
Miss Hart		4	1½
Miss W. Lock ...		3	3½
St. John's Wood— Envs....	7	18	3
Mr. H. C. Harris	5	0	0
Gravesend, S.S. Boxes—			
Girls, 1st Class ...		1	9½
,, 2nd ,, ...		6	7
,, 3rd ,, ...		5	4
,, 4th ,, ...		2	10
Boys, 1st Class ...		5	7
,, 2nd ,, ...		8	1½
,, 3rd ,, ...		8	1
Envs....		1	0
Pastor's B.C. ...		7	0
A Friend	1	0	0
Miss Ivy Reynolds (Supt. of Samuel)	3	12	0
Crowfield, Envs. ...	2	2	6
Braintree, Env. ...		2	0
Whittlesea, S.S. ...	5	17	8
Dunstable, S.S. Envs.	1	10	0
Tunbridge Wells, Envs....	2	7	8
Boxes...	2	15	11
Notting Hill— Miss Josling's Class		4	2
Greenwich, Envs. ...	2	4	6
Ipswich, Zoar, Envs.	2	11	6
Henfield, Envs. ...		12	0
Yateley, Envs. ...	1	8	10
Ilford, A.C. B. Gift	3	0	0
Billinghay, S.S. ...	1	3	4
Box	1	11	6½
Envs....	1	7	1½
Fressingfield, Envs.		10	0
Stoke Ash, Env. ...		11	10
Grays, Env.		9	0
Hounslow, Zoar— Add. Env.		2	6
Oundle, Envs. ...		5	6
New Cross, Zion— Mr. and Mrs. Swinyard... ...	1	0	0
Tunstall, Box ...		12	6
Hook Norton, Sewing Class		10	0
Norwich—			
S.S. and B.C. ...	1	9	5
Friend (Don.) ...		10	0
Friend (N.Y.G.) ...		16	0
Wisbech, Late Miss Pratt (Box) ...		7	6
Mrs. Calvert (Box)		4	6
3 Friends (N.Y.G.s)		3	0
Hounslow, Zoar— Add. Env. ...		1	0
Old Hill, Envs. ...		7	9
Leyton, S.S. Coll. ...		8	4½
Streatham, Envs. ...	2	9	6
S.S.	4	3	9
Mr. D. T. Weston (Sub.)	1	0	0
Manor Park. Coll....	2	10	0
S.S. Coll.		10	0
Leicester, Miss E. Hack's Box ...		3	6
East Ham, S.S. Envs.		7	7½
High Wycombe— Envs...	1	10	0
Courland Grove— S.S.		6	7
B.B.		11	9
Env.		2	6
Crowborough— Mr. and Mrs. Delves		2	6
Mr. and Mrs. Killick		2	6
Mrs. Washford ...		2	6
Otley, Men's M. Coll.		12	6
Finchley, Envs. ...	2	12	0
Laxfield, Envs. ...	1	18	6
Potton, Envs. ...		14	0
Blakenham, Envs. ...		16	9
Potten End, Envs....	1	18	8
Boxes—S.S. ...		11	6
Miss M. Nethersole		9	0
Miss N. Purton		5	6
Miss J. Sibley...		2	0
Miss F. Rance...	1	2	6
Kingston, Envs. ...	1	10	6
Wellingborough— Envs. and Rays...	1	0	11
Sudbury, Envs. ..		13	0

	£	s.	d.
Wattisham, Envs. ...	1	10	0
Acton Friends, Envs.	1	2	6
Walworth, S.S. Envs.		18	7
Rattlesden, S.S. Coll.	2	13	4
Mrs. Poole's Box...		6	3
Miss D. Clover's Box		7	4
Ramsgate, Envs. ...	1	14	3
Prittlewell, Envs. ...	2	8	6
East Ham, Subs. and Dons.	3	14	8½
Chadwell Street— Miss R. A. Minns' Class		6	6
Horsham, S.S. Envs.		16	6
Swanage, Don. ...		4	0
Yarmouth, Add. Envs.		6	6
Leyton, Envs. ...	1	17	6
Highbury, S.S. ...	12	12	7
Envs....	1	12	3
H.A.B. Box ...		15	0
Maidenhead, Envs....		15	0
Amersham, Friends and S.S.	8	16	1
Leighton Buzzard, Envs....		13	6
Fulham, Envs. ...	2	10	0
Lessness Heath, Coll.	4	15	3½
Fulham, Coll. ...	1	10	0
Irthlingboro', Coll. and Boxes	8	8	9
Chesham, Coll. ...	7	1	2½
Miss Harkness, Box		8	6
Cambridge, Tenison Rd.— Dons....	1	13	8
Envs....	1	11	0
Bethersden— Boxes...	1	15	0
Envs....		3	0
Ipswich, Bethesda— M.B.B.	4	15	0
Kenninghall, S.S. ...	2	10	6
Envs....		5	0
Boxes: Mrs. Bloomfield		5	6
Miss Bloomfield		11	0
Miss H. Bloomfield (Don.) ...	1	0	0
Miss B. Bloomfield (Don.) ...		10	0
Bermondsey, Envs....		7	6
W.G.M. Coll. ...		5	0
Old Hill, S.S. Box ...		16	6
Wood Green, Dovecote, S.S. Coll. ...	2	13	10
Morley, Envs. ...		5	0
Ipswich, Mount Zion	1	0	0
Chelmondiston— Mr. S. Cordle ...		5	0
Mrs. Colter ...		5	0
Cambridge, Eden— Coll.	1	0	0
Swindon, Envs. ...		2	5
Brighton, West St. Tab. B.Cs. ...		5	0
New Cross, Zion, Y.P.F.		10	6
Cottenham, Envs. ...	1	0	0
Tollington Pk., Envs.		10	0
Slaithwaite, Envs. ..		4	0
New Cross, Zion— Miss Whale (Sub.)		5	0
Mr. and Mrs. E. J. Hammer (Sub.)...	2	2	0
Bath, Bethel, Envs.	3	5	0
Staines, Envs. ...		18	0
Supt. of Barkium	1	5	0
Haslemere, Hope, Box	3	17	5
S.S.	1	16	6
Richmond, S.S. Box		16	3
17 Boxes	4	16	3¾
Envs....	3	6	0
Sundries			11½
Eltham, S.S. Coll. ...		4	6
Accrington, Envs. ...		7	0
	£280	15	9½

Herald Fund.

	£	s.	d.
Brighton Branch ...	2	5	3
Courland Grove ...		12	6
Horsham		5	0
Bethnal Green ...		6	0
Beccles	1	1	0
Kentish Town ...		6	0
Notting Hill Gate ...	1	0	0
East Ham	1	0	0
Wellingboro' ...	1	16	0
Glemsford		6	0
Greenwich	2	1	0
Fressingfield	1	5	0
Stoke Ash	1	13	0
Tunstall		6	8
Norwich		5	1
High Wycombe ...		16	0
Tottenham		6	0
Acton Friends ...		11	7
Tenterden		10	0
New Cross, Zion ...		5	10
Cambridge, Tenison Road		2	3
Kenninghall		6	0
Richmond	2	2	6
Hitchin	1	0	0
Chorley		7	6
Waldringfield ..		12	0
Walthamstow ...	2	8	8
Hebden Bridge ...		7	4
Over	1	9	0
Warbleton		12	0
Stamford	1	0	0
Potten End		18	0
Pemberton		13	6
Gravesend		7	6
Wattisham	1	13	6
Accrington, Ebenezer		18	0
Sudbury		9	0
Chippenham		7	0
Horley	1	2	6
St. Clears		9	0
Bromley		15	0
Evington		12	0
Personal—			
Mr. J. Ayliffe ...		2	0
Mr. A. H. Wilt ...		2	6
W. V. Lowe ...		1	6
W. Richardson ...		1	6
G. Blinkhorn ...		6	0
Miss Stonell ...		5	0
Anna Cook ...		1	6
Miss A. D. Gray...	1	2	8
Mrs. Frost ...		4	0
Mrs. Caplin ...		1	6
Mrs. A. L. Clarke		1	6
Miss Berrie ...		1	6
Miss Dye		1	9
Miss Barnett ...		2	6
Mrs. Thickett ...			6
Mr. Wilkins ...			9
Miss Ailward ...		2	0
Mrs. Parish ...		2	6
Mrs. A. Taylor ...		1	6
Mrs. H. M. Clark		2	0
Miss M. Wright...		1	9
Anon., Luton ...		2	6
Miss Una Grice ...		5	0
Mrs. Spink		2	6
Mrs. Forrester ...		2	0
Mrs. Meadows ...			7
Mrs. Gurney ...		3	0
Miss Manlove ...		1	6
Mr. E. White ...		1	6
Miss Leggett ...		1	6
Miss Hope		2	0
Mrs. Stockwell ...		3	0
Mrs. Hutchinson...		1	9
Mrs. Newman ..		1	8
Miss Croft ...		10	0
Mrs Sapsford ...		1	6
Mrs. Cocker ...		2	6
Mrs. G. S. Reeve		2	6
Mr. A. Craddock...		1	10
	£40	4	2

Personal.

	£	s.	d.
Anon., N.Y.O. ...	1	0	0
Mr. J. Andus, Env.		10	0
Miss Stace & Friends		10	0
Mrs. L. Burt... ...		2	6
Birthday, Jan. 7th..	2	0	0
Miss N. Reynolds (Supt. of Rhodda on Kollis) ...	2	10	0
Mr. R. Scott, Env....	1	0	0
Mrs. M. Healy ...		7	6
Geo. Brown, Son & Vardy, Sub. ...	1	1	0
M. Boulsher, Don....	1	0	0
A. E. Jones, Env. ...		10	0
Mrs. 'E. Frost, Env.		5	0
Mrs. C. Abbott ...	1	1	0
Friend, Woburn Sands		3	0
Anon., Env.		5	0
Anon., Luton ...		5	0
"L.," Don.	5	5	0
Anon., Env.		10	0
A. W. Milwood ...	5	0	0
Mrs. S. Forrester, Sub.		5	0
W. V. Love, Sub. ...		8	6
Mr. W. C. Culliford		10	0
Special Love Gift, "J. W.," Ipswich	20	0	0
Mrs. Clutterbuck— Box		7	6
Env.		2	0
W. Richardson, Don.		10	0
"A Well Wisher " ...		10	0
Missionaries' Children's Fund...	60	0	0
G. Blinkhorn ...		4	0
Anon., Bow P.M. ...		10	0
G. G.		10	0
Mr. F. Thickett ...		10	0
C. E. Harnott ...		5	0
"Friends, Lymn" ...	2	10	0
Mr. E. C. Clark ...		10	6
Miss Ash		10	0
Anon, Env.		1	6
"For Jesus' Sake"		10	0
Anon., Env.		3	6
Anon., Env.	1	5	6
Anna Cook		3	6
Miss C. Bibby, Env.		5	0
Mr. B. J. Gurney, Box		10	0
Miss Paxman ...		10	0
Anon., Env.		1	0
Miss P. Adams ...		5	0
B'day Gift, Jan. 25th		10	0
C.M.H., Env. ...		12	0
Mrs. A. L. Clarke ...		8	6
Miss E. Robinson Env.		1	2

	£	s.	d.
Miss G. Barnett ...		5	0
Mrs. Hutchinson, Env.		2	0
	£117	1	2

Rays.

Kentish Town		9	0
Kenninghall		7	7
Per W. J. S.... ...	7	7	9½
	£8	4	4½

Reports.

Mr. S. W. Anderson		1	2
Courland Grove ...		1	0
Kentish Town ...			8
East Ham		3	0
Wellingborough ...		4	0
Stoke Ash		1	8
Norwich		2	6
High Wycombe ...		4	0
Acton Friends ...		4	6
Cambridge Tenison Road...		1	6
Ipswich, Mount Zion			6
Per W. J. S.... ...	1	15	8
	£3	0	2

Miscellaneous.

Literature, per D. M.	2	2	0
Div. 2½ p.c. £451.7.5	2	16	5
Div. 2½ p.c. £39.1.11		4	10
Bd. Vols., etc., per W. C.		10	6
Calendars sold ...	1	3	0
Farewell Meeting St. John's Wood, Part Coll.	18	16	3
Ipswich, Mt. Zion, P.P Cs.		8	9
Chelmondiston, P.P.Cs.		1	10
Cambridge, Eden ...		3	0
Deposit Interest ...	10	11	1
Tamil Texts, per W. J. S.	5	1	2½
	£41	18	10½

Pension Fund.

Div. 2½ p.c. £1067.14.5	6	13	5

Ladies' Zenana Auxiliary.

Mrs. E. C. Clark ...		10	6
Walthamstow, 1 Box		15	0
Supt. of Sandoshi, S.S. Coll. ...	2	13	5½
Ditto, Birthday Box		12	9¾
Bassett Street, Two Friends		6	6
Horsham, Supt. of B.W.	1	18	6
Fulham, Y.W.B. Class		9	0
Bedford, 2 Boxes	2	1	7
Two Friends ...		10	0
Bradford, for Medical Fund...	5	0	0
Hartley Wintney, Don.		5	0
Lewisham, Quarterly Subs...	2	0	0
3 S.S. Scholars (for Orphans) ...	1	1	0
Ponders End, Subs. (Supt. of Grace)...	5	0	0
3 Boxes	1	5	6
High Wycombe— Girls' S.S., Class 3 (Farthings) ...		1	3
East Ham, Quarterly Subs....	2	4	10
S.S. Coll. (Supt. of Ruttimum) ...	1	0	0
New Cross— 21 Subs. (Quar.)...	1	18	7
Women's Meeting.	2	2	8
Emily Homes— Box and Dons. ...	1	5	0
Stratford, 3 Boxes...	1	0	9
Sunshine Band (for Supt of B.W.)...	7	10	0
Don. for Girls' Home, Kolli Hills	1	0	0
Weekly Subs. ...		13	9
Brentford, Sewing Class, for Sendamangalam Hostel		10	0
Girls' S.S., Classes 1 & 2 (Farthings)		4	0
	£44	8	8

PERSONAL.

Mrs. Masterson, Sheerness		16	0
Mrs. F. S. Withers, Canada		11	9
Miss A. Godfrey (for Supt. of Girl at Panladipatti) ...	1	0	0
In Memory of Mrs. W. Deaves ...		10	0
Per Mrs. E. H. Chilvers (for Supt. of B.W.)		12	6
	£3	10	3

GENERAL.

Farewell Meeting, St. John's Wood (Part Collection).	£18	16	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,** not later than the first day of the month prior to the date of publication.

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. XXXI. *New Series, No. 304.* April, 1932

The Strict Baptist Mission Herald

"Go ye into all the world and preach the Gospel to every creature."



BOYS' BOARDING SCHOOL, NAMAKAL. *(See page 67.)*

Price One Penny

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

	Page		Page
S.B.M. Memorial Clock	63	More about Thanum ...	70
Disaster at Sirunellikoil	64	A Baptism at Valavanthi	72
Seen Through a Railway Carriage Window	66	Some of our Girls	72
A New Experience	67	Semmenpettah ...	74
Hidden Gems ...	68	Welcome	75
The Christmas Distribution in Madras	70	Gleanings from the Field	76
		At the Throne of Grace	77

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

THE HALF-YEARLY AND WELCOME MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, APRIL 19th, 1932,

AT THE

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

DEVOTIONAL SERVICE at 3.30 p.m.

Chairman: Pastor LEONARD HILLS (Vice-President)

Missionary Sermon by PASTOR R. ROBINSON (Clerkenwell)

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

PUBLIC MEETING AT 6.15 P.M.

Chairman: Mr. JAS. B. COLLIN (President)

Welcome Home to Miss AMY POOLE, of Paniadipatti.

Speakers: Pastor A. E. BROWN (Hounslow)
Pastor H. W. CATEN (Irthlingboro)
Pastor L. E. GARRARD (Highbury)

Thankofferings ***The Evening Meeting will close by 8.30***

L.Z A. Meeting for Ladies only, at 2 p.m. in Chadwell St. Chapel.

Financial Secretary: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Secretary: Pastor W. CHISNALL, 26 Woodgrange Avenue, Ealing, 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. XXXI.] APRIL, 1932. [*New Series, No. 304.*

S.B.M. Memorial Clock.

THE original founders of the Strict Baptist Mission purchased a clock which was installed in Keppell Street Chapel—the birthplace of the Mission. There is an inscription on the clock which reads:—

"THE STRICT BAPTIST MISSION MEMORIAL CLOCK."

In the lower part of the clock there is a drawer in which was deposited a paper with the names of the nine original founders. That paper has been missing for some years. We wonder if that paper is still preserved among the documents of any of our friends.

Through the kindness of Mr. Pickering, of Keppell Street Chapel, the clock has now come into the possession of the Mission. It would greatly enhance its interest if we could replace in the drawer the fragment of paper containing the names of the founders of the Mission.

* * * * *

Postal Remittances.

Owing to irregularities in transmission, friends are earnestly requested to note that Postal Orders and Cheques sent through the post should be made payable to the STRICT BAPTIST MISSION and "crossed." This will effectually prevent anyone else from obtaining payment. If Treasury Notes are sent, they should be sent by Registered Post.

* * * * *

Visit to India.

Our friends will be interested to learn that Miss P. P. Nunn, the energetic Secretary of the Ladies' Zenana Auxiliary, is proceeding to India in the autumn on a visit to the fields of the Mission

* * * * *

The Word and Prayer.

Writing from Madras, Mr. Watts tells of a widespread hunger for the Word of God. From many villages he has requests for special meetings for the study of the Word and for prayer. Three converts were baptized in Ahmaikulam tank, and three candidates at Ayanapuram.

IN INDIA.

Disaster at Sirunellikoil.

THE following account, sent by Mr. D. Morling, puts before our readers the facts of an unfortunate occurrence, which places our fellow-Christians at Sirunellikoil in a sorry plight.

The letter was read to the Council at their March meeting. The ordinary funds of the Mission are not available for the purpose of affording relief, but some of the members of the Council were moved to give donations to be sent to Sirunellikoil through Mr. Morling.

LETTER FROM MR. MORLING, dated Feb. 10th, 1932.

On the very day that I took over charge of the field from Mr. Champion, we heard of the greatest physical disaster that has ever befallen the S.B.M. Christian community during my Indian experience.

While the grown-up people of the Panchama quarter of Sirunelli were away at the weekly market, some boys were playing with fire, with the result that no less than twenty-two houses of our Church members of that place, and thirteen houses of our congregation members were destroyed by fire. As the adult people were away at the time, clothing, foodstuffs, etc., were included in the fire.

We have represented the matter to the local Government officials, but apparently we cannot expect much from that quarter. All the houses were thatched, and the loss in roofs alone would run to nearly Rs.1500. We shall do what we can to assist from our local Church fund and from a local subscription list.

We cannot urge the matter, but if the Council feels prepared to give a little help, might I ask that reply be given as early as possible, as what is done must be done immediately. Harvest had only just been completed, so that their little stock of grain also was in the houses.

Let me ask also that friends at home pray for our Sirunelli Christians. For some time they have been meeting with great temptation from the caste people, and now this trial from the Lord has come as a further test of their faith.

The remarkable thing is that the Panchama quarter of Sirunelli is the only village where temple worship has been stopped, and now that very village has been razed to the ground. The heathen are not slow in pointing their moral to the story, namely, that this disaster is no less than a punish-

ment from their old gods, who have been incensed by the stopping of the temple worship.

The very week after our arrival in India we commenced the business of camping. Poor Sirunelli was eagerly awaiting our visit! As we entered the village, what a scene confronted us. The roof of every house and hut, except five, was reduced to ashes. Notwithstanding their terrible loss and the utter wretchedness of their condition, these poor folk held their welcome-meeting, presented their address, helped to decorate



S.B.M. CHAPEL AT SIRUNELLIKOIL.

the chapel, and to give us a happy reception. On the Sunday morning we spoke from Nehemiah i.; in the evening on the Fire that tests, that destroys, that purifies.

Our Sirunelli Christians had recently met a great temptation from their caste employers; now they are confronted by a trial, as it were, from heaven itself. In the ordeal all will be "tested," the straw Christians (if there are any) may be "destroyed," and the gold Christians will be "purified."

We are rendering our utmost assistance to those in distress. It is very encouraging to hear of the Christians of other fields coming to the aid of their brethren here, whom they have never seen, yet evidently love.

LATER.—A cable has been received from Mr. Morling, "SIRUNELLI FUND IS AMPLE. MANY THANKS."

Seen Through a Railway Carriage Window.

RUTH M. HARRIS.

WE approached India early on a Monday morning, having seen the sun rise over the palmy coast of Ceylon. Danushkodi, the landing place, is on an island which belongs to a group of islands known as Adam's Bridge, so called because they almost bridge the Straits which separate Ceylon from India.

The scenery differed very much from that which we had seen in Ceylon, where the land is fertile, and the vegetation is luxuriant. There was just sandy wasteness on either side, with shallow stretches of sea water. Further inland, round about the villages, there was more vegetation; we also saw a large temple to which many pilgrims come. At our very entry into India we were confronted with a sign of her bondage.

India proper was entered after passing over a bridge which spanned the narrow strip of water separating the island from the mainland. Passing through South India by train, one is impressed by the absolute flatness of the land, for miles uninterrupted by the semblance of a hill. There were large areas of uncultivated land, the soil appears to be sandy, and only low bush seemed to thrive. In pleasant contrast to this was the cultivated land. In India the fields are characteristically small, rectangular, and separated from each other not by hedges, but by low mounds of earth. Many of these fields are covered by shallow water, which is necessary for the growth of rice. In some of the fields the young tufts of rice were just showing above the water, a very bright green in colour.

We saw some lovely scenes at sunset and at sunrise, when the rich colours of the sky were reflected in these stretches of water, and the palmyra palms, like gaunt figures, stood silhouetted against the sky. We passed many a village with its group of mud huts, thatched with palm leaves. Here we caught a glimpse of the people at home, the women with their water pots, little children with smaller children carried Indian-fashion, on their hips, and the men squatting in groups talking —and they know Him not.

" How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? "

Have you introduced " RAYS FROM THE EAST " to your young people? They would be interested in the new " SUN RAY LEAGUE." Write for a copy to Mr. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

A New Experience.

GEORGE F. CHAMPION.

WHEN on certain unpleasant occasions in the past, we were told by our masters that it hurt them more to apply the rod, than us to receive it, we wondered why they persisted in doing that which was so distasteful to all parties concerned! As the days go by, one realizes that, after all, many unpleasant things that have to be endured, are necessary to us in the building up of our lives.

That which brought these thoughts to my mind was a little disturbance that we had in our hostel at Namakal a few days ago. No one will imagine that sixty boys of differing ages can be cared for in the same home year after year, without occasional quarrels and unpleasantnesses, especially when one remembers that one of the lessons that Indian boys find very hard to learn is that of obedience. By reason of their dislike of discipline, most hostel troubles arise. Parents often say that the reason they desire their children to enter our boarding school is that they cannot control them, but know that they will learn obedience with us. We, on our part, have no desire to fill our hostel with those who have proved too self-willed to submit to parental discipline.

Enforcing discipline is no pleasant task when boys have no desire to obey, and, although for the most part, our lads at Namakal are willing to fall in with our requirements, in some few things they feel that their opinions are as good as ours.

Recently we had in our Namakal Hostel one boy whom I thought to be a sincere Christian lad. When rebuked, he would seem to show great signs of repentance, and would always appear with a smile on his face, which seemed to betoken a frank disposition. I had been constantly puzzled by reports that came to me from time to time, that he spent most of his spare moments in causing discontent in the hostel. If charged with this fault he would be very hurt, and tell me that the reason why such accusations were made against him was that he was not very popular amongst some of the other boys.

Fomenting Discontent

A few days ago our boarding master came to me, and said that, as he had been unable to gain the confidence of two or three of the older boys, and as they would not obey him, he failed to see how he could continue to put in useful service as the master. I quite agreed with him, but told him that I would do my best to obtain for him the obedience of all the inmates of the hostel, as this was essential for their well-being as well as ours. Accordingly, that evening I went across the compound and spoke to them, picking out no one in particular, but telling them all that if they could not be obedient to the one whom we had placed at their head, it

would be better for them to be out of the place altogether. I expressed my sorrow that our refraining from continual punishment of offenders had not awakened in their hearts a desire to please us, but that they had rather taken advantage of our leniency. Finally, I told them that I had asked the boarding master to immediately acquaint me with the next act of disobedience on the part of any boy, and I would deal with that boy in a way that had not, as far as I was aware, been hitherto resorted to in our hostel, I would severely cane him.

That evening the youth whom I have mentioned above, gathered a number of others, and came to me at the house, and made a complaint about the boarding master to which I would not give ear (I learned later that the desire of this boy was that the master be removed). Immediately he gave voice to his complaint, I told him that the master was answerable to me and not to the boys under him, therefore I could not listen to what he said. The boy replied that he and all who had come with him would therefore immediately leave. As a matter of fact, they did not all go, but in the heat of the moment he managed to prevent some of them from giving due thought to the question, so that they left with him that night.

An Ultimatum

I am writing this article less than two weeks from that evening. With the exception of one very small boy, every one who left with the ringleader has asked to be received back. He himself has not, neither do I think that he will come here again. The other boys who asked to be allowed to come back again (with the exception of two) I have accepted. But I made it a condition of return that they each endure the humiliation of being caned by the master and myself in front of all the other boys. Only one boy objected to this, but soon agreed when he found that there was no other way of return. He pleaded that I ought to forgive and not punish. I told him that I did forgive him, but that he must receive his stripes as a sign that he would submit to authority in future. I believe that he and all the others will.

Hidden Gems.

VIOLET D. GREEN.

IT was late in the evening, the stars were shining, and the cool night air was a welcome relief from the burning heat of the day. The villagers who had been busy in the fields during the day, were now in their homes. Some were enjoying a well-earned rest, while others were busy preparing

the evening meal, the cooking of which filled the air with appetising and savoury odours.

In and out of these homes that evening the missionary went, and wherever opportunity afforded, the members of the household were gathered together in a circle on the grass mat spread on the floor, and a hurricane lantern was placed in the centre. Then the precious message was told, and they were lovingly and earnestly urged to give heed to their spiritual needs. But response was disappointing, there seemed for the most part no consciousness of need, no heartfelt expression of desire. There was that apathy which produces heaviness of heart in the one who meets it.

Then the scene changed, for after a series of such visits, we came upon a lowly little family tucked away in a corner of the village. As soon as we entered we perceived that these people were of a different order from those previously interviewed. The home was of the very poorest, but it was refreshingly clean. The family, too, were neat and clean in their personal appearance. It was late, and the missionary was tired, and had resolved inwardly to make this visit brief. After we were seated a few questions were asked concerning the family, and then the supreme subject was approached. So soon as the name of the Lord Jesus was mentioned, the faces of these two friends became aglow with eagerness and joy, and we learned that they were indeed His jewels. It was refreshing indeed to listen to their testimony, which, briefly told, was that they had become discontented several years ago with Hinduism and its system of idolatry. They realised that their prayers were not heeded, that no help was forthcoming in times of need and difficulty. So they resolved to become followers of the Christian's God.

The Secret of Joy

They wholly abandoned Hinduism, and associated themselves with the Christians. Much opposition and persecution followed, but this only afforded them opportunity to prove whether the Christian's God could, and would deliver them in answer to their prayers, and He did, thus establishing them in their new-found faith. With what evident sincerity they related these things, and the deep feeling of love in their hearts was reflected in their faces. Here were two gems tucked away in the midst of a dark heathen village. We asked them what was the greatest thing God had ever done for them. Without hesitation, they replied, that He sent His Son to suffer and to die on the Cross to redeem them.

After some further converse and prayer with these dear ones, we retired for the night in the little school-chapel, full of thankfulness that away in this dark village, there were two in whose hearts the Lord Jesus was enthroned.

Pray for them, that they may be greatly used to lead many into the light of the knowledge of the grace of God.

The Christmas Distributions in Madras.

L. WATTS.

OUR school children in Madras are very fortunate, for as they live in or near the seaport, it is always possible for them to have their share of the good things contained in the Christmas boxes *before* Christmas. The boxes arrived in good time, although the Customs officials did seem to take an extra long time over them this year. Customs duties have gone up, and perhaps they had to calculate a great deal on those thousands of items contained in the boxes. At any rate, I think the supervision must have been stricter, for about a fortnight after the boxes came, I had a parcel from our shipping agents containing two shirts, which the customs officer had recovered from someone who had taken them from one of the boxes

Heavier Charges

The boxes were unpacked, and the articles sorted and counted. The number and quality of garments and the equality of the toys seems to get better each year, so that there is enough to go round to all our children. Such piles of coats and shirts, and skirts, and boxes of mouth-organs, dolls, marbles and other things were displayed when we had done.

Then came the joyous work of distribution, which was accomplished again by taking the gifts out to the schools. Each boy and girl had a share, and it is just our regret that we cannot more adequately pass on the glad thanksgiving of the children who received to the children who gave. Some said *Salaam*, others *Namaskaram*, and others *Sthotthiram*, and others *Vanthanam*, but they all mean—Many, Many Thanks.

More about Thanum.

G. K. CARTER.

MANY of you may have seen the little booklet called "Arrows," written by Mrs. Booth. It tells about Thanum, a caste woman in Periamet, her conversion, and the Lord's triumph in her before her heathen relatives.

Some time ago I was visiting with Sarah in Periamet, and she said, "Will you come and see Thanum, Amma, she is just out of hospital, and will be glad to see us." When we arrived at the house, we found her looking very ill and weak, but so pleased to see us. It is almost impossible to describe the conditions in which she has to live. Her name means "wealth," and it seemed to me as I sat there, that she was indeed one of the Lord's jewels, shining in the thick darkness

of the sin, the idolatry, and the filthiness of that place. Her faith still holds firm, and her life is still a witness to His grace.

She had returned from hospital the previous day, having been there a month. As I sat and listened to her story of how she felt the Lord was with her, and was sure He would never forsake her, I marvelled at her faith. Her husband is a drunkard still, beating and abusing her. Her children care little for their mother. Her eldest son, the boy who was restored from cholera in answer to her prayer, has become a thief and run away, leaving his young wife, whom I saw sitting in a corner. (They afterwards heard that he had gone to Singapore). The heathen relatives still say all these calamities have happened because she is a Christian. They tried to make her perform the usual heathen ceremonies after restoration from sickness, but, weak as she was, she withstood them. We talked to her of the Lord, and prayed with her, while all around us the usual life and occupations of the inhabitants of those rooms and courtyard went on. No quiet place where she could be alone to meet with God, but she does meet Him. Her great longing is for her husband's and childrens' conversion.

In His Keeping

A little while ago I was able to visit her again. Meanwhile she has had another very sore trial. Her second son (about 18 years) was stricken with fever. He got worse, and though she entreated the Lord to spare him, he died. "Then," she says, "I couldn't pray. I wondered if He had forgotten me, if He had left me. My faith got very weak, but I now know He has not. My sister has come, her heart was so hard before, but now she has helped me and given me money to pay some debts, and she does not abuse me now." (Thanum has found it difficult to live, for it has been hard to get enough needlework).

One thing was troubling her very much. The sister who had come had persuaded them all to go and live in her village, many miles away. We had been led there just at the right time, for they were to go the next day. Thanam's anxiety was that now she would have no one to help her, no one to pray with her. Everyone would be new and strange, and she did not know of any Christians there. Would her faith fail, would unbelief come, would her relatives force her and prevail on her to give up her religion? The latter a very real fear. We assured her that God would not leave her, that He would ever be her Helper. We read to her and encouraged her as well as we could. Then, before we could pray, some people came and we could talk with her no longer, so we had to leave her, a thin wistful-faced little woman, surrounded by heathen relatives.

Into the Unknown

A Baptism at Valavanthi.

D. A. THROWER.

BY the goodness of God a sister was baptized and added to the tiny Church at Valavanthi, on 31st January, 1932. That day was one of great rejoicing here, for up to that time none had professed faith in Christ by baptism since we were posted to these Hills in October, 1929. At a Church meeting that morning, our sister, who is a widow of about 55 years of age, illiterate, but a believer whose life has a peculiar fragrance and air of true godliness about it, gave a simple, God-honouring testimony. She is the mother of three daughters. Two of these last-mentioned are members of the Kolli Hill Church, and their mother prays most earnestly for the salvation of the youngest, who is still a girl in her teens.

Two sermons on the subject of Believer's Baptism were delivered in the Chapel by the missionary, and in the afternoon, we all went down to the stream that flows through the paddy flats. On being baptized the candidate left behind her heathen name of "Rubbishy," and received the Christian name of "Mary."

Some of Our Girls.

B. L. MOWLE.

BEFORE Elizabeth came to us she got her living as best she could by begging, consequently she had developed the cringing manner which is so repulsive to us. We know the Lord sent her to us. After she had been with us a little while, a latent disease began to make its appearance; we treated her for some time, but with no apparent result. One day the Matron heard her praying by herself, and this was her prayer: "Dear Lord Jesus, wash away all my sins, and if it is Thy will make me better, if not, take me to Thy home on high." At last we decided to send her to a Mission hospital. While she was away the children continued in prayer for her daily. More than once she was at death's door, but the Lord restored her to us, a new child in every way, she has lost her old cringing manner, and can now take her rightful place amongst the other children.

Elizabeth.

Dunnabakkium is a little caste girl, the only child of her mother, who is a widow. Mother and daughter are very devoted to one another, the mother is willing to sacrifice anything for her daughter, even caste. No one can tell how much giving up caste means to the people out here.

The mother brought her girl to us, but when she knew that we did not observe caste and that her girl would have to eat with the other girls, and drink water from the same water vessel, she hesitated, and

Dunna-bakkium.

took the girl back, feeling that she could not comply with those conditions even for the sake of a good education for her child. However, after a few days, she brought her back again, saying that she knew that the Christian religion was the only one that would keep her child from evil, so she left her with us. Her friends and relations were not easily satisfied. Again and again they came to the dispensary or the bungalow on some pretext or other. and we had to guard little Dunnabakkium very carefully. One morning thev brought a young lad to the dispensary in a bullock cart, saying that he was very ill and could not walk, we went out to look at him, but found him not so ill as we expected. One of the relations had a small vessel of milk, we asked them what that was for, and they said, "Oh, we brought it in case he was faint on the way." Later on, we discovered it was brought for Dunnabakkium, with some poison in it. Such is the disgrace of breaking caste, they would rather have their people idiots, or else dead.

Rachel is one of a large family of fatherless children. Her mother is one of our Christians at Sirunellikoil. Rachel came to us a naughty, rebellious little girl, her chief sin being lying. Various sorts of punishment were inflicted upon her, but with no apparent result. One day things reached a climax, four annas was lost in the Hostel, and the blame was put on to Rachel. After careful enquiry it became evident that she was the culprit, although she denied to the end that she knew anything about it. We decided that she must be punished really severely. We shut her up in a room all day by herself, and fed her on what we would call in English, bread and water. We are glad to say she went back to the Hostel a sadder and a wiser little girl. This term she has not one black mark to her name.

Rachel.

Mary was with us only for a short time, she was the pet and baby of us all. Too small to have special duties thrust upon her small shoulders, but a willing little helper everywhere. One term we waited and waited for her to return, and then Miss Savage, when on camp, went to Mary's village, Tidamal. Mary came out to greet her with a baby almost as big as herself upon her hip. When asked if she was not coming back to us, she began to cry and said, "I want to come back but my mother wants me to look after baby while she goes out to work." Soon after Miss Savage and I went to her village again, the baby was far from well, and little Mary, who looked as if she needed a mother's care, was caring for this little weak thing with such tenderness and love.

Mary.

Mary is not the only little girl in this village who would like to come to our Hostel.

Semmenpettah.

L. WATTS.

SEMMENPETTAH, or, as it was known until a year or two back, Semmencheri, is near to the Mission House at Kilpauk, and the school building there was the first building erected by the Mission in the city of Madras. The work of God has progressed there during the years, until now, practically all the literates in the village can be said to have secured their schooling in the Strict Baptist Mission School. Sunday school, and Sunday evening preaching services have been held there continuously for thirty years or more, and at present there are twenty-two members of the Vepery Church residing in Semmenpettah. Five members living in Lock St., and eight members living in Madavakkam, both adjoining villages, are also closely associated with the school and services in Semmenpettah. This does not include the members living actually on the Mission House compound, and in the Hostel.

It is not surprising, therefore, that there should come to the minds of this group the desire to have a Sunday morning service also in the school-chapel at Semmenpettah, as Vepery is about one and a half miles away. The matter has been talked over during the past year or so, and has recently come to action, which it is the purpose of this article to describe.

During recent years, the Government has given considerable attention to the matter of the indebtedness of the poorer Indian householder, and has encouraged the formation of Co-operative Credit Societies, to which money is loaned by the Government Co-operative Banks. The Societies are under the inspection and control of the Government, and when they have served their purpose, and the loans are paid up, they are wound up by the official liquidator. Under the rules of these societies, when a surplus balance is shown after the closing of accounts, the members are asked to vote the money to some purpose agreed upon for the benefit of the village or locality. The Semmenpettah Society members met, and the first proposal was that the money should be given to the idol temple for renovations. The proposal was turned down, as a large number of the members were Christians. Their alternative proposal, that the missionary should be made the trustee of the money, and use it for providing electric lighting to the school, was approved by the body of members, and a sum of Rs.246 was received some time later from the Government Liquidator for this purpose. The lighting was installed in time for the Christmas meetings.

Temple or Chapel

This keenness for the provision of lighting for the services at Semmenpettah, together with the increasing difficulty of getting the young married women with their growing families

to services at Vepery, led the pastor and deacons to propose that morning services should be commenced at Semmenpettah from the second Sunday in 1932. The first Sunday in each month is to be a united service as usual at Vepery, so that the Church can meet for the Lord's Supper afterwards, but the other Sundays in the month will have the separate services at Vepery and Semmenpettah.

From the attendances this month up to the present, the new service is likely to bring more worshippers together than attended at Vepery, for the attendances have been over sixty at each service; and by adding the number who still attend at Vepery it is abundantly clear that the total attendance at the means of grace is much larger.

At present there is no question of the formation of a separate Church, as the Vepery Church is not yet fully supporting its pastor. Pastor V. S. Ponniah is therefore in charge of the Semmenpettah services.

Welcome.

EVELYN C. BRAND.

WE had motored fifty miles from Namakal, past wide stretches of rice fields, kept green by their proximity to the great river Cauvery. Now the day was closing in as we sought the No. 4 platform at Trichinopoly Junction. It grew dark before the train that we were waiting for glided into the station, and very soon we were welcoming our three dear friends.

It was a joy to see Mr. and Mrs. Morling looking so well and fit, also the dear new recruit with them, glad and brave to face the coming warfare. May God give them all their hearts' desire.

It was my joy to get into the carriage with Dr. Harris that Mr. and Mrs. Morling had just left, and as we sped on towards Madras, we talked long into the night.

In the morning there was another welcome from our friends at Kilpauk. Mrs. Watts took us to one of her meetings in the afternoon, where I had the pleasure of addressing a good crowd of poor women.

Next day there was a welcome meeting in the Hostel, where a crowd of Madras friends expressed their pleasure at the arrival in their midst of a new missionary.

Dr. Harris is now starting to wrestle with the language study. It will help her much when she remembers how many in the Homeland are holding on in prayer for her.

Gleanings from the Field.

KOLLI HILLS.—Valavanthi Sunday School Anniversary.—On Christmas Day the Kolli Hills Christian community met to celebrate the anniversary of the Sunday School. It was a happy little gathering, and several scholars took active part in the proceedings. Special hymns were rendered by members of the Girls' Home. The Annual Report, which was read by our Superintendent, runs as follows: "During the past year the Sunday School has been held regularly. At the beginning of this year we had three teachers; now there are six. Our teachers meet each week to prepare their lessons. Last year we had twenty-six children on the roll; now the number is thirty-seven. Some are not very regular in attendance, so we ask you to pray earnestly about the matter. A few heathen children have come, and we hope that they will attend in larger numbers, and also more regularly in the future than in the past. Among the prizes given to-day, the seven Bibles are presented by the Mission" M. THROWER.

MADRAS.

Arrival of Dr. R. M. Harris.—We were delighted to welcome Dr. Harris safely to Kilpauk on the morning of Wednesday, February 3rd, and to have her stay with us for a day or two before going on to the hospital at Ikkadu. Arrangements had been made for Dr. Harris to go to Ikkadu on the Friday following her arrival here, but some rat-falls in the hospital made it necessary to put the hospital in quarantine for a few days as a precaution against an outbreak of plague. Happily no cases of plague amongst the hospital inmates followed, and Dr. Harris was able to go to Ikkadu on Thursday, Feb. 11th. Here our colleague will take up language study, and at the same time continue her medical studies.

Special Pongal Preaching.—It is a joy to report that special preaching campaigns are now being taken up by our young men as a piece of voluntary work, and not left to the missionary to arrange. The Young Men's Societies at the Hostel and Vepery joined forces for a two days' campaign during the Pongal holidays around the village of Koyembedu.

Gospel Society Annual Meeting.—This is a society of our Mission workers through which they carry on missionary work with funds collected amongst themselves. The Padi school and work is entirely supported by them, and they felt that, by having the annual meetings in their school, it would enable all the supporters to see the actual place of work. On the morning of January 22nd they gathered there, and spent several hours in evangelistic work around the neighbouring villages. After the midday meal together, the Annual Meeting was held, when the report was read, accounts were presented, and proposals made for future work. As a suitable piece of land cannot be obtained in Padi itself, it is proposed that they should try to get an opening in the adjoining village of Korattur. The panchayat of the society is authorised to make the necessary enquiries.

Measles.—Recently a message came over from the Hostel that one of the younger lads there was unwell, and was thought to have measles. It turned out to be chicken-pox, and the lad has been isolated. There is always a fair amount of pox at this time of the year, but the names given to them in Tamil are interesting. Small-pox, chicken-pox, and measles are in a class together, and as there is little that can be done to stay the disease by way of giving medicines once the disease has started, the general idea amongst the people is that the pox is definitely caused by the action of a malevolent goddess. The common name "ammai" is related to "ammal," a mother, or woman, thence to goddess. Small-pox is big "ammai," or big pox; chicken-pox is little "ammai," or little pox; measles is just play "ammai," or play pox, the inference, presumably, being that measles is the least severe of the three, and is just playing at pox. On account of these diseases being attributed to the goddess, a fatalistic attitude is generally taken in regard to them; it is impossible to stop them—indeed, it is wrong to try to do so. When the anger of the goddess is appeased, they will get well. For the same reason, few (if any) hygienic precautions are taken. L. WATTS.

NAMAKAL.

With what stirrings of heart did we sight the long, low shores of South India as the ferry steamer plunged its way from Ceylon to Dhanushkodi! What questions forced themselves to our mind! What will the new term of service bring forth for ourselves, for Namakal, for Tinnevelly? And India: what will the next few years spell for her? While fellow-passengers excitedly bustled here and there, the three S.B.M. missionaries drew together and read Joshua i.: "Every place that the sole of your foot shall tread upon, that have I given unto you." "This book of the law . . . meditate therein day and night . . . then thou shalt have good success." "Be strong and of a good courage . . . for the Lord thy God is with thee whithersoever thou goest." Praise God for His consolations and assurances.

As we drew into the Trichinopoly Junction necks were craning, hearts were thumping, eyes were peering into the semi-darkness to discover those who were awaiting us. There they are—Mrs. Brand and our son, Mr. A. J. Morling. Dr. Harris continues her journey in the same train to Madras, accompanied by her aunt, Mrs. Brand; the next morning the three Morlings go on by car to Namakal.

After a two and a half hours' run, the car climbed a rising about a mile to the south of Namakal, and at once the two Mission compounds sprang into view. It was good to receive the hearty welcome of Mr. and Mrs. Champion, and the boisterous reception from the Hostel boys.

During the next few days the unpacking of numerous boxes was relieved chiefly by various welcome meetings. It was very interesting to visit Sendamangalam, and to share in the meeting held there to receive Mr. and Mrs. Champion to that field.

D. MORLING.

AT HOME.

At the Throne of Grace.

Let us remember in our prayers the women of India, and the work of the Mission amongst them through our Zenana Auxiliary.

Thousands of copies of the Gospel in Tamil are distributed yearly. Let us ask God to bless this means of spreading His Own Word.

Our medical work is a very effective way of bringing sick and weak and needy folk into contact with the Gospel. Let us join in the prayer that such contact may lead to spiritual blessing.

Let us praise God for His goodness in supplying the growing needs of the Mission.

In view of the disaster at Sirunellikoil, let us pray earnestly that our Christians there may be strengthened in this hour of their temporal and spiritual adversity.

Engagements for April.

Missionary E. A. Booth.

3rd. Stoke Ash; 4th, Cransford; 7th, Stevenage; 10th, Swindon, 11th, Cheltenham; 14th, Willingham (Cambs Union); 17th, Aston Clinton; 19th, Half-Yearly Meeting, Leysian Mission; 20th, Greenwich (Devonshire Road); 24th, Ipswich (Bethesda); 26th, Accrington (Ebenezer); 27th, Thornhill; 28th, Clayton West.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Pastor W. Chisnall.

3rd, Dunstable; 6th, Epsom; 7th, Liverpool; 9th, Slaithwaite; 10th, Royton; 11th, Manchester; 13th Brighton; 17th, St. Albans; 19th, Leysian Mission; 21st, Ilford; 24th, Tadworth.
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Ladies' Zenana Auxiliary.

HALF-YEARLY MEETINGS.—Particular notice is drawn to the fact that the Ladies' Meeting to be held in **Chadwell Street Chapel** on **Tuesday, April 19th,** at **2 p.m.,** will be the L.Z.A. Welcome to Miss Poole, home from Paniadipatti. The meeting is open to **ALL** lady friends.

Gifts for the Lord's Work.

Received during February, 1932.

General Fund.

	£	s.	d.
Cambridge, Eden, S.S. Envs. ...		3	3
Coll.	1	19	0
Watford Tab., Y.M.B.C.	1	5	0
S.S.	2	18	2
B.B.		11	10
Salhouse, Envs. ...		4	6
Wood Green, Dovecote, S.S. Coll.		8	7
B.B.		17	2
Thornhill, Coll. ...		17	2
Late Mrs. Draper, Box		8	4
Cranleigh, Box ...		10	0
Tring, Akeman St., Envs.	22	13	8
Handcross, Envs. ...		8	0
Norwich, Envs. ...		4	6
Somersham, Envs...		10	9
Boro Green	1	15	6
Askett, S.S. Box ...	1	10	0
Ely, Envs.		6	6
Pembrokeshire, Zion, Harvest Coll. ...		12	7
Gen. Coll.		3	10
Box		4	1
Mr. E. Harries ...		2	6
Mr. T. Griffiths ...		2	6
Mr. T. A. Rowe ...		2	6
Miss L. Morse ...		2	6
Misses P. and L. Cornock		2	6
Mrs. J. Williams		2	0
Miss M. E. Roberts		2	0
Miss E. Mathias...		2	0
Mr. W. Evans ...		2	0
Mr. J. Thomas ...		1	0
Mr. T. Evans ...		1	0
Aldringham, S.S. ...		12	9
Whittlesea, Boxes ...	6	11	2
Epsom, Envs.	2	17	6
Rays, Envs.		18	0
Warboys, Envs. ...	4	13	6
For Supt. of Sagayam ...	2	11	6
Leiston, Faith, S.S. Envs.		5	0
Hailsham, Envs. ...		12	6
Haworth, Envs. ...	1	3	3
Rays, Envs.		2	4
Tottenham, Girls' Sewing Class	5	0	0
Halstead, Envs. ...		15	0
Bedmond, Coll. ...	2	11	0½
S.S. Box		7	9
Mrs. Weston ...		10	0
Mr. J. H. Nash ...		19	1½
Sudbourne, Envs. ...		19	2
Courland Gr., Upkeep Sembiam Sch. ...	12	0	0
Leicester, Providence, S.S. Boxes	1	1	0
Envs.	1	1	6
Stevenage, S.S. Boxes ...	1	7	0
Warbleton, Boxes & Envs. ...	7	5	0
Wortwell, Envs. ...		3	0
Newick, Zion, Mrs. & Miss Smith, Envs.		10	0
Miss Sherlock ...		2	6
Mr. & Mrs. Fisher, Box		7	6
Croydon, B.C. Box...	1	3	0
B.B.		5	0
Friend		8	6
Envs.	4	12	6
H. G. Dann's Box	2	17	6
Chelmsford, Envs. ...		10	6
S.S. Boxes	1	12	7¾
Bedford, Pt. Coll. ...		15	0
Ilford, Rays, Envs.		3	7
Gen., Envs.		4	9½
Manor Park, Envs.		5	0
Croydon, Salem, Envs.		11	6
Hebden Bridge, Envs.		8	0
Walton-on-Naze, Envs.		5	0
Friend		10	0
S.S.	1	2	2
Brighton Branch, Envs.	1	4	7
Tunbridge Wells, A Friend	1	0	0
Trowbridge, Zion, Profit on Tea ...		5	3
Mr. E. H. Doel ...		4	0
Cottenham, Miss Lornby ...	2	0	0
Tring, Ebenezer, Envs.		8	9
Coll.		11	3
Chatham, Enon, S.S.	1	0	0
March, Pt. S.S. Coll. & Envs.		15	0
Croydon, Salem, A Friend	1	10	0
Nuneaton, S.S. Envs.	1	1	2
Colchester, S.S. Box		5	0
Chadwell St., Envs.	24	16	6
Ipswich, Zoar, Coll.	12	13	1
Rushden, Coll. ...	2	8	4
Courland Gr., Coll.		19	3

	£	s.	d.
St. Albans, Envs. ...	2	0	6
South Chard, S.S. Envs.		7	6
Occold, S.S. Envs. & Boxes		13	1
Lewisham, Envs. ...	1	7	0
Stamford, Mr. Longstaff	3	10	0
Hastings Aux., Ebenezer, S.S. ...		7	6
Ebenezer, Friends		10	3
Tabernacle, S.S. ...		11	9
" Friends		12	9
Bexley Heath, Envs.		5	6
Park Ridings		15	0
Bromley, Coll. ...	3	9	11
Envs.		1	0
Boxes	1	1	4
Lessness Heath Chapel, Box	1	1	0
Envs.		19	0
Brentford, Envs. ...	2	0	7½
Boxes	1	3	6½
S.S. Envs. (Rays)		6	6
Per Miss Rowell...		5	0
Sundry Envs. ...		2	9
New Cross, Miss R. M. Brain		10	0
Hadleigh, Envs. ...		5	6
Hounslow, Zoar, Mr. F. Marshal ...	1	0	0
Siddal, Mr. & Mrs. J. Key	1	0	0
Erentford, S.S. Colls.	3	5	9
Poynings, Coll. ...	2	8	6
Envs.		18	6
Tottenham, Mr. C. Eastty ...		5	0
Tunstal, E. M. Chilver's Box	2	10	0
Guildford, Envs. ...	3	10	0
Pontypridd, Noddfa, Boxes, Adults' Classes			
J. Morgan		6	2½
Dysaydion ...		4	0
J. Roberts ...		1	8½
A. Roberts ...		5	1½
Mrs. E. Lewis ...		2	6
Miss G. Morgan		1	1
W. George ...		1	0½
Miss G. Thomas		2	8½
D. Isaac		4	9½
T. J. Jones ...		3	5
J. Isaacs			3
Children's Classes, Miss G. Lewis ...		3	0½
Miss L. M. Thomas			11½
Miss E. Clarke...		3	0
Miss N. Evans...		1	4
Miss N. Roberts		2	5½
Miss A. M. Waddy		1	1½
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Mr. H. D. Jones		1	1½
Donation, Mr. D. H. Jones		4	0
Northampton, Envs.	2	10	0
Kesgrave, S.S. Box	1	1	4
Chorley, B.C. Thankoffering ...	6	0	0
Wandsworth, West Hill, Coll.	1	1	9
Notting Hill Gate, Coll.	7	7	6
Hitchin, Bethel, Coll.	2	2	9
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B.C.	3	11	0
Coll.	3	0	0
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Mr. Cook		15	0
Mr. Forscutt ...		8	0½
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Miss H. E. Vine...		7	6
Mr. A. P. Brooke		2	7
Mr. Lewis		2	8½
Mr. Smith		4	4
Miss F. Smith ...		5	2
	£248	14	10½

Personal.

	£	s.	d.
Miss D. Gardiner ...	1	1	0
W. E. Syms	10	0	0
Miss R. M. Snashall, Box		10	0
Leeds, P.M., Anon.		10	0
Mrs. Richardson...		5	0
F. G. & S. A. Hindes, Canada, N.Y.T.O.		9	0
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Miss F. Askew ...		10	0
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"Israelite" ...		4	0
Mr. & Mrs. J. Rippin		10	0
F.R.M.	1	2	6
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	£20	12	8

Miscellaneous.

	£	s.	d.
Irthlingborough Gas Works Div.	1	19	0
Readers of "Christian," per Marshall, Morgan & Scott, Ltd.	38	0	0
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	£68	19	8

Rays.

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Brentford ...		5	0
Per W.J.S. ...	6	19	5
	£7	6	11

Pension Fund.

	£	s.	d.
Div. 3 p.c. Consols £935 1s 3d	7	0	3

Herald Fund.

	£	s.	d.
St. John's Wood ...		10	0
Whittlesey & Repts.	2	0	0
Bedmond		12	0
Croydon, Derby Rd.	1	13	6
Chelmsford	1	15	0
Tottenham		6	0
New Cross, Zion ...		6	0
Bexley Heath		12	0
Brentford	3	13	8
Tottenham		1	6
St. Neots	1	0	0
Cottenham		5	0
Somersham		15	0
Rattlesden	1	6	0
Blakenham		5	0
Haslemere		8	0
Ely		10	0
Epsom		14	0
Eastbourne	1	10	0
Leicester, Providence	1	18	8
Stevenage		3	6
Walton-on-Naze ...	3	14	0
Bolton		8	0
Manor Park		19	3
Rishangles		12	2
Park Ridings	1	3	7
Halstead	1	4	0
Trowbridge		14	3
PERSONAL :			
Mrs. U. Vulson ...		2	6
Mr. D. J. Andrews		1	6
Mr. S. Wilkins ...			9
Mrs. Greenfield ...		2	6
Mr. S. W. Houghton		5	0
	£29	12	4

Reports.

	£	s.	d.
Chelmsford		2	1
Brentford		6	0
Leicester, Newick St.		1	4
Halstead		3	0
Walton-on-Naze ...		2	2
Manor Park		2	0
Rishangles			8
Park Ridings		1	0
Trowbridge			6
	£0	18	9

Ladies' Zenana Auxiliary.

	£	s.	d.
St. John's Wood,			
A Friend	1	0	0
Work sold ...		16	8
Booklets		3	4
Donations	1	9	8
Lynton Rd., Y.L.B.C.			
For supt. of B.W.	3	15	0
Meopham,			
Miss Taylor		3	0
St. Clears, Boxes:			
Mrs. J. Glandwr...	1	10	6
Mrs. Griffiths	1	4	0
Miss Walters		19	2
Miss Edmunds ...	2	4	1
Miss Thomas ...		2	6
Miss James		2	6
Miss J. Llwyndu...		2	6
Misses Harries ...		2	6
Mr. Rogers		2	6
Mrs. Harries ...		2	6
Mrs. Llewellyn ...		2	6
Mrs. Parry ...		2	6
Mrs. Griffiths ...		2	6
Mrs. Thomas ...		2	0
Mrs. Jones		2	0
Miss Phillips ...		1	0
Mrs. Bevan		1	0
Prayer Mtg. Coll.		1	5
Highbury, Boxes & Subs.	7	7	0
Ditto	1	3	3
Croydon, Windmill Rd.,			
Girls' B.C. Box...		5	9
Bible Study Class,			
Box		16	6
Box		4	3
Bexley Heath,			
Thankoffering		10	0
Siddal, Donation ...	2	0	0
Epsom, work sold...	1	14	0
Brentford,			
Addl. Boxes		11	0
Eastbourne, Boxes..	2	15	0
Stamford,			
Mr. Longstaff ...	3	10	0
	£35	12	1
PERSONAL:			
Mrs. Hutchinson...	1	0	0
Mrs. Oliver	1	0	0
Receipt No. 129 ...	10	0	0
Receipt No. 130...	100	0	0
Receipt No. 135 ...	30	0	0
	£142	0	0
By sale of Booklets	1	0	0

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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), Mesembryanthemums, 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). Postage extra.

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The Mission Herald.—Reports of Meetings and Articles for publication, which should be written on one side of the paper only, to be sent to the **Editor, Mr. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20,** not later than the first day of the month prior to the date of publication.

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.**

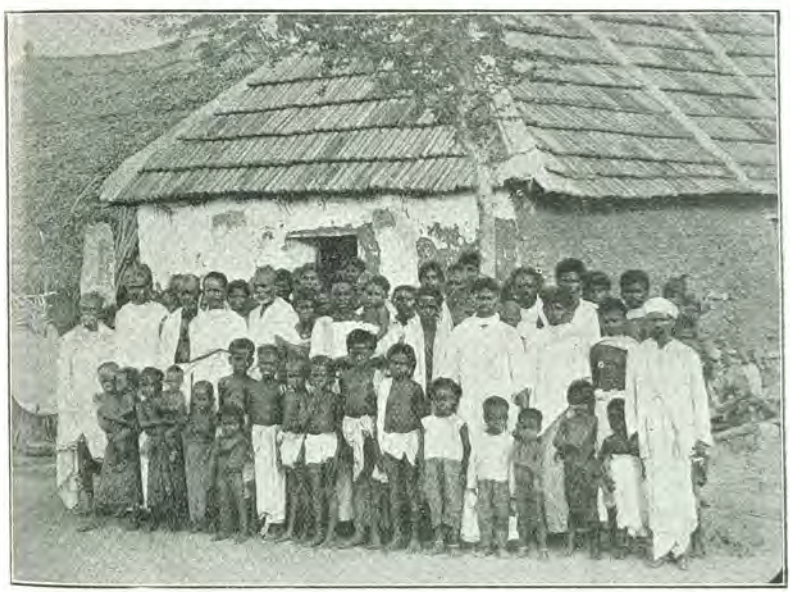
The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

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. XXXI. *New Series, No. 305.* May, 1932

The Strict Baptist Mission Herald

"Go ye into all the world and preach the Gospel to every creature."



SCHOOL-CHAPEL, VALLAMPATTI, TINNEVELLY FIELD.

Price One Penny

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Contents :

	Page		Page
Challenge of Movement	83	Getting the Most out of Things	92
Christian Missions and Mr. Gandhi ...	84	Namakal Convention ...	92
Great Encouragement ...	86	An Early Impression ...	93
'Self-Respect Movement'	87	Prayer-Day in Madras ...	94
Open-Air Work at Koyembedu ...	88	Hillside Jottings ...	95
After an Interlude	91	Gleanings	97
		At the Throne of Grace	98

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Missionary Sunday, 1933

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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. XXXI.] MAY, 1932. [*New Series, No. 305.*

The Challenge of Movement.

"When thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself."

FROM our Indian mission fields we are receiving news which plainly shows that our gracious God is answering prayer for blessing, and is granting us greater opportunities for service.

It is remarkable that a time of intense political and social unrest in India is not a season of religious stagnation, but of spiritual movement and progress. In various articles published in this magazine the spiritually-minded will discern "the sound of a going," which is none other than a movement of God, and they will bestir themselves to more importunate prayer.

One of the most promising of the present signs is the movement among the young men connected with the Churches in the Madras field. Some of these have caught the vision of a great need, and of the privilege of personal voluntary service. Upon them has fallen the burden of the spiritual condition of the villagers in an unevangelized area in the Madras field, between our stations at Koyembedu and Poonamallee They have entered upon the task of taking the Gospel message to these people by regular personal testimony and Sunday School classes. The action of these young men is the direct outcome of regular training in Bible study.

In the village of Velur, in the Namakal field, there are several men asking for instruction, as they wish to become Christians. As a token of their earnestness they have promised to build a prayer house.

From Tathankuppam, in the Madras field, comes the glad news of the conversion of six souls in that benighted village. These have been strengthened to confess Christ in baptism, and have been received into the fellowship of the Church at Ayanapuram. Other conversions are reported from Konnur, Koluttur, Ayanapuram, Poonamallee and Vepery.

These spiritual movements are a challenge to our faith and a call to more fervent intercession.

Christian Missions and Mr. Gandhi.

AS various reports are current regarding Mr. Gandhi's attitude to Christian missionary work, it is as well that all who are interested in the work of missions should know the actual facts of the matter. Mr. Gandhi has a great host of followers in India who blindly adopt his attitude. He is a great patriot who is still the most dominant figure in India and wields an immense influence.

When last in England Mr. Gandhi met a number of missionary representatives for a full discussion of the whole situation. The meeting was private. The following extracts are taken from a report which Mr. Gandhi read and approved.

Mr. Gandhi said:—

"From youth upwards I have enjoyed the friendliest relations with Christian missionaries throughout the world. There must be no barrier between us, no harbouring of any grievance on either side. When in South Africa I attended your Churches most regularly, and also private prayer meetings. The views I express now are the views I expressed then.

"Any suggestion that I should want legislation to prohibit missionary enterprise, or to interfere with the beliefs of other people, is unthinkable.

"The idea of converting people to one's faith by speech and writings, by appeal to reason and emotion, and by suggesting that the faith of his forefathers is a bad faith, in my opinion, limits the possibilities of serving humanity.

"I believe that the great religions of the world are all more or less true, and that they have descended to us from God. I hold also that no religion is absolutely perfect.

"Religion is like a rose. It throws out the scent which attracts us like a magnet, and we are drawn to it involuntarily. The scent of religious contact has a greater pungency than the scent of the rose. That is why I hold my view with reference to conversion. I do not want to prevent by legislation the work of converting, but I wish to convince the missionaries that it is an erroneous way. To revert to the simile of the rose, the rose would not have to speak, neither would the Christian missionary have to speak. He does not need to talk about God, because the people would be able to see God in the missionary and his conduct.

"I do not seek to convert anybody to my faith. Religious truth comes to us mysteriously. Religion is a matter that must be left to God. I do not say that there is to be no religious teaching, but bring a man up to the highest light his own faith has to give him. Religion is a personal matter, and I am not going to ask another man to become a Hindu. I want to multiply occasions for your service. I want to work closer with you, but I do not want you to get India to change her faith.

"I sometimes receive letters saying that I am a good man, but that I am doing the devil's work. I feel that I adore the same Father as you, though in a different form. I may not adore Him as 'God.' To me that name makes no appeal, but when I think of Him as RAMA, He thrills me. It would not be possible for me to use the name 'God'

as it is written in the Bible. It is so contrary to experience. I should not be lifted to the truth. Therefore my whole soul rejects the teaching that RAMA is not my God. My search is for peace, and to show God through the life I live. I give myself to my fellow-men. This is the secret of peace and happiness.

"Go to the 'untouchables'; give them schools; give them all; but not with your idea in the back of your mind. Teach the people the religion of their fathers through the religion they have got. Do not say to them, 'The only way to know the Father is our way.'"

* * * * *

It is clear from the above statement of Mr. Gandhi's personal religious belief, and his attitude towards Christian missionary work, that in both he differs fundamentally from the teaching of the New Testament.

The issue between Mr. Gandhi and the Christian missionary movement is both deep and wide. Whilst approving of the purely philanthropic work of missions, he is definitely opposed to their evangelistic work, and says that Christians are wrong in seeking to gain disciples.

If and when he has the power to put his convictions into practical effect on a large scale, it remains to be seen to what extent he would curtail the liberty which Christian missions at present enjoy in India.

Although he has been acquainted with Christianity for many years, Mr. Gandhi has not yet grasped the force of the fact that Christianity is essentially a missionary religion, and that if it ceased to be missionary it would no longer be truly Christian. Our Lord and Saviour Jesus Christ told us, and tells us, to "preach the Gospel to every creature" and to "make disciples of all nations." By His grace we shall resolutely continue our witness for Him, for we cannot but speak of what He did and said. Let us address ourselves more wholeheartedly to the great task of taking the Gospel of grace to those sitting in heathen darkness. Let us buy up the present opportunity and work while it is day, for the night cometh.

HILLSIDE JOTTINGS *(Concluded from page 96)*

now in happy assurance), crept with caution round the side of the house to cast in their lot with us. It was my privilege the other Sunday to see that mother confess her faith in Christ in the stream at the foot of our hill. Two of her daughters are already in the Church; we pray for the third.

So He gently leadeth on, and if sometimes we are tempted to deem the work slow, a look back reminds us that He has been faithful to His Word. He has given us the former rains moderately, now let us ask for the latter rains in abundance.

IN INDIA.

A Great Encouragement.

L. WATTS.

OUR work as a Mission cannot be said to have accomplished what we set out to do, under the hand of our God, until Churches are established which will take up the torch of the Gospel and hold it aloft themselves; until the Indian Churches shall feel the impelling power of God sending them forth to proclaim in their turn the Gospel through which they have come out of darkness into light. It has seemed that the Indian Church is a very long time coming to this position, but the Lord has been hearing prayer and leading us on to a great encouragement in these days.

Bible Study and Service

Increasing emphasis has been laid on training in Bible study of a regular nature, first amongst the Mission workers, and afterwards amongst the young members of the Churches. Then a call was made for voluntary Sunday School teachers. For the first two or three years it was plodding work, but it was continued, and our young men are now beginning to see visions. They are experiencing the joy of teaching others, and seeing the Lord come in delivering power through their message.

At first, three regular Bible Classes were started, in Lock Street, Vepery, and Chintadripet; others have now become established without the organization of the missionary in Kolattur, Konnur, and Tathankuppam. Voluntary Sunday School teachers were called for to assist in the Mission schools; now one school is entirely conducted by voluntary teachers, and other young fellows have gone into other villages, where there is no Mission school, to gather the children together each Sunday afternoon.

Light In Darkness

There is an absolutely unevangelized area between our work in Madras and that in Poonamallee, and this has been placed before our young men as a field for their voluntary effort. It is no little joy to be able to report that each Sunday afternoon young men go out from the city on their cycles to the villages of Ambattur, Attipedu, Mannur and Korattur to conduct Sunday Schools and evening services. Each month there are others who join in this work.

The call is being heard by our Tamil young men; pray that it may become more and more clear and loud, until the whole Church is obeying her Lord's command.

"The Self-Respect Movement."

V. D. GREEN.

INDIA is a land of contrasts! There is scarcely any subject concerning which this does not apply. What contrasts there are in the climate! There are the Hills with their bracing breezes, and there are the Plains with their intense heat. In matters of religion what contrasts there are! There are Christians, Hindus, Parsees, Buddhists, Mohammedans, Jains, and Jews. The political realm also reveals sharp contrasts. There are at least three well-defined companies: (1) Those who desire British Government, (2) those who aspire to self-government, and (3) those who are opposed to any form of government.

The same contrast is evident in matters of reforms. There are large numbers who are striving to bring into effect various reforms, such as removing the stigma of untouchability, giving to untouchables rights in connection with temple worship and bathing in sacred tanks, the uplift of the depressed classes, great schemes of free education, improved housing conditions, and many other worthy reforms. But there are vast numbers of the people who are not in the least anxious for such reforms. It is true they are among the more primitive and conservative of India's people, and are quite content to live as their forefathers lived.

Among the many societies that have sprung into existence during recent years is one which is known as "The Self-Respect Movement." This society was formed seven years ago, its object being "to bring about equality in Religion, Society and Government." "The Self-Respect Movement is based on rational principles, and aims at 'revolutionising society,' in other words, introducing radical changes in the social habits of the people and their religious and superstitious customs. One of the main planks of the movement is the emancipation of women." These quotations I have taken from a newspaper report. The movement at first suffered much opposition from almost every section of the community in South India, but now, after seven years of persevering effort, it has become a strongly established organization.

A Rare Medley

As I perused the report, I was much distressed to read the following: "They want to abolish all religions and castes, to uproot Hinduism and every other religion. All religions served as so many obstacles in the way of freedom of thought and action." Such sentiment must pain all who have the welfare of India at heart. Does it not constitute a call to prayer? However well meaning these friends may be, they are sadly mistaken in supposing that religion is an enemy to the welfare of man. We know indeed that true religion is

the stepping-stone to the uplift of man in every land. It is the only power which can uplift. The Gospel of Jesus Christ, as Paul declared, is the power of God unto salvation to every one that believeth. He had seen a cruel, heartless prison-jailor transformed by that Gospel. He had seen men and women, who were sunk in heathen degradation, redeemed, lifted up, with characters transformed and inspired with new ideals.

The only Solvent

The self-respect movement is doomed to failure if they make "the uprooting of religion" one of their aims, and regard the Christian religion as an obstacle in the way of progress. Poor misguided folk, blind leaders of the blind! We should be sorry indeed if they succeeded in any great measure to inculcate such notions into the mind of our Indian friends. Rather will we give ourselves to prayer for them that they may early see their folly, and recognise that the only Saviour for India is the Lord Jesus Christ.

Who can fail to detect in this movement the subtle working of the evil one, that arch-enemy of all true progress? The attempt to do away with God and religion, to substitute education and social reform, bears the unmistakable mark of the devil. Such propaganda is rife in many lands, and is gaining ground in many parts of India too. We have watched with apprehension and growing concern the increase of godlessness and irreligion among large numbers of the student classes, and the atheistic tendency is spreading. Let us take to heart this fresh effort of the enemy to strengthen his kingdom in this land, and let us give ourselves to importunate prayer for India's people, that they may learn that the Lord Jesus Christ alone can bring to them emancipation, not only for time, but also for eternity.

Open-Air Work at Koyembedu.

H. A. HUCKETT.

DURING the month of January the Hindu festival of *Pongal* is held. For three days there is great rejoicing throughout Hindu India, for *Pongal* marks the end of the inauspicious month of *Markari*, and the beginning of *Tai*, every day of which is supposed to be propitious. At this festival, the first-fruits of the rice harvest are offered to the gods, and feasts are held, in which both man and beast take part. On the third day the horns of the cattle are painted in bright colours, and the wheels of the bullock-carts are

decorated. Indian people visit their friends and relatives during *Pongal*, and in a city like Madras, go to the museums and places of amusement. They greet their friends with the words, " Has the milk boiled ? " just as we say, " A Happy New Year." It is customary for the married women to boil a pot of rice in milk instead of in water, and when the milk rises, they all shout " Pongal, Pongal " (The milk has boiled ! The milk has boiled !). Some of the rice is then dedicated to their god, and the rest eaten by the family.



KOYEMBEDU SCHOOL, MADRAS FIELD.
(During Distribution of Gifts.)

A Busy Holiday

The value of *Pongal* to us, is that for two days there is a general holiday, which afforded us this year an excellent opportunity for a short camp. On Wednesday, January 13th, a party of thirty-four young fellows made their way to Koyembedu, a village about five miles from Madras. Having packed up the lantern and some slides, together with their bedding, and sent these on before by bullock bandy, Mr. Watts and the junior missionary set out for the same place. A cycle ride at night in India is always a bit of an adventure, and we had to dodge several stray dogs, a goat, and a calf, not to mention lumbering bullock carts without lights, and the ubiquitous pedestrian who wants all the road.

Work at Koyembedu

When we arrived at the Koyembedu school building, which was to be our headquarters, most of the party had arrived, and some were busily preparing the evening meal. This consisted of curry and rice, with plantains as dessert, washed down with warm boiled water. Having collected our gear—lantern, slides, acetylene generator, and sheet, we set out in procession for the spot where the meeting was to be held. By the light of a hurricane lantern we forded a river, which came up to our knees, and then climbed the bank on the other side, emerging eventually, through a narrow sandy defile, upon a row of huts. At the end of the path was the village swami, a few ugly stones surrounding the trident of *Vishnu*, whose domain we had dared to invade.

We erected the sheet on some bamboo poles in the centre of an open space between the houses, so that the pictures could be seen from both sides of the screen. By this time a large crowd of people had gathered round us, and after a Tamil lyric had been sung and prayer offered, Mr. Watts told the story of the "Life of Christ," while the junior missionary operated the lantern, and prayed silently for a blessing on the words spoken. At the close of the meeting, members of the party gave Gospel texts in Tamil, and we returned with glad hearts to the school at Koyembedu. Here we had "family worship," and then retired for the night to find that even a brick floor, with its hills and hollows, was a welcome rest after the day's activities.

The next morning the party divided into four, those on cycles going to the more distant places, and the rest keeping to the near-by villages. One section, led by Mr. Watts, had a very good reception at Numbal-Cheri, a village a mile from the road, and only accessible by using the paths between the rice-fields. It is a place seldom visited, and here we sold all our Gospels and hymn-books. On our return to Numbal, a Christian invited us to pray with him in his house, telling us that he rarely had another Christian to talk to. Altogether twenty villages were reached, and thirty messages given in the open-air. We have not yet heard of any definite results, but we rest on the promise, "My Word shall NOT return unto Me void."

Scattered Villages

It should be explained that this camp was quite a voluntary effort on the part of the young fellows, and they contributed to the expense entailed. Some of them are teachers in our day-schools, and others are employed in the Madras district. Many gave up their holiday to join in the work of preaching the Gospel. We long to see this spirit spread, and crave your prayers to this end.

After an Interlude.

ELEANOR CHAMPION.

LIFE has been very full, but also very happy for me just lately. Getting married in India is no less busy a performance than it is in England, but it also proves to one how many kind friends there are, both in England and India. It was a real pleasure to us that all our missionaries were able to come to our wedding. Everything went off so happily, from the time when, the evening before, two of the older Biblewomen slipped quietly in the back way to ask if they might have prayer with me—they felt that, because none of my own relations were there, they would like to pray with me in their place—to the time when we were given a hearty send-off by all, and spent a very happy fortnight on the Shevaroy Hills.

We came back to all the Christmas bustle and the unpacking of the boxes, a task which as usual we thoroughly enjoyed. Then came the distributing of the gifts. We started to go to a village to distribute the first lot of Christmas gifts, and as soon as we got outside the gate there was a sudden pull-up—for we found that we were starting without the gifts! Then, when twenty miles from Namakal and still six miles from our destination, we found ourselves unable to proceed any further. After a great deal of talk with the folk in a roadside village, they allowed us to hire a bullock-cart, and so we jolted along the rest of the way, perched on top of our luggage.

Keen Appreciation

Now about the gifts—if only you could come and see! If only the girls could see what joy the dolls give! and the boys the way in which the balls and mouth-organs are received!—this is what we often say. The boys in the upper standards, who had attended regularly, were allowed to choose between a ball or a mouth-organ. One boy was so eager to get a ball that he kept calling out, "Ball, ball, ball!" long before it was his turn to choose. We were very pleased indeed with the clothing, it was all so suitable. The coats and skirts looked very nice, and the boys who received shirts were delighted. There was only one skirt without a tape, and the little girl who received it soon came back, waving it in the air and shouting, "It's got no rope to tie it with!" but she soon went away quite happy with one that had got some rope to tie it with! At each school we hold a little meeting, telling the children why these gifts are given. As it was the first time that we had visited the villages since our marriage, the people everywhere greeted us in some special way by singing or garlanding to show how pleased they were.

Getting the Most out of Things.

M. THROWER.

THE other day I was searching for a picture to illustrate the ark of bulrushes into which the baby Moses was put. After looking through our picture rolls and Bible story books, the thought occurred to me that pictures of small boats such as we get on postcards might be helpful. My mind turned to the stock of picture postcards which friends in England so kindly send to us. I was not disappointed. For children, many of whom have never seen an open sheet of water, or even a fair-sized river, much less anything afloat, I found many pictures which would make a Sunday School lesson interesting.

This led me to contemplate the many and varied uses to which we put these cards, and I pass on the following for the benefit of our friends who supply them. We make very good use of the cards in the Sunday School as illustrations of our lessons. For example, when giving lessons on the Creation, pictures of flowers, trees, birds and animals are very useful. We recently had a lesson on Noah's Ark, when cards illustrating big steamers were a help. When the cards have been used in class, the prettiest are usually given to the children who say the Golden Text best. Handing them over to the children does not end their usefulness. The children learn the texts on the back, and treasure the cards just as children in the Homeland do their little text-cards. At Christmas-time the cards were much in evidence as decorations, being strung together and hung up on the walls of the houses. The bold type of the texts also makes the cards acceptable in evangelistic work and in work among semi-literates.

Picture Text Cards

One is reminded of the promise, "I will restore unto you the years which the locusts have eaten." If articles which have outlived their usefulness in the Homeland, can be so serviceable here, surely the Lord has much useful work in store for other things, and even people who are now out of the way, "on the shelf." There is that scattereth and yet increaseth.

"Corn which mildews in the garner,
Fills with golden grain the plain."

Namakal Convention.

G. F. CHAMPION.

AS many of the workers in the Sendamangalam and Namakal Fields live their lives miles from any other Christians in very depressing surroundings, it has been our custom for some years to have an Annual Convention for

them, when some well-known Indian preacher has been asked to come and give a series of spiritual addresses, and these Convention meetings have usually been held in the late summer or early autumn. Accordingly, after discussing the matter with our Namakal and Sendamangalam deacons, I wrote to a preacher, and he promised to come. Unfortunately he was taken ill a little while before the arranged date, and as I could not secure the help of anyone else, we had to cancel the meetings.

Not desiring that our workers should entirely go without these gatherings, I thought of having meetings while they were all in to receive their Christmas gifts. Mr. Thrower was asked if he would come and give a series of sermons on subjects likely to prove helpful to the workers. This he kindly consented to do, and was greatly helped by the Lord as he dealt with the new birth, growth in spiritual life and purity of life. He also took Divine worship on the Sabbath morning, preaching from the text, "Jesus Christ, the same yesterday, and to-day, and for ever" (Hebrews xiii. 8).

Helpful Messages

Realising that the Holy Spirit is He who applies the preached Word, the missionaries met for a period of prayer in the Mission-house each noon, and a happy time was spent at the Throne of Heavenly Grace. We trust that the Lord will continue to bless the words preached during these three days of convention.

On New Year's Day the workers and their families gathered as usual to receive their Christmas gifts, after enjoying their annual tea.

An Early Impression.

RUTH M. HARRIS.

One of the last injunctions I received before leaving England was from the Editor of the HERALD, and it was, that I should send you my first impressions while they were still fresh in my mind. There is an impression deeply imprinted on my mind—it is just this. God, by His grace, has kept us as a Mission with first things first. Our aim is that men and women, boys and girls, might come to a saving knowledge of the Lord Jesus Christ; the means used, however necessary, are subsidiary, and it seems that it is easy enough for the means to become an end in themselves. As a denomination we believe that we hold the Truth as God has given it to us in His Word—a wonderful thing to possess—but shall we hold it, and not put it out to usury, as the servant held his talent? For, in spite of the fact that we have only undertaken work for the Lord in this one corner of heathendom; in spite of the fact that our Mission has been in existence for seventy-one years; more than this, in spite of the fact that the Lord Himself has given the command, yet there are only eighteen missionary representatives on the field.

Prayer-Day in Madras.

GRACE K. CARTER.

THE second Saturday in the month is usually our prayer day, when activities cease, and all are at liberty to gather in the prayer-room of the hostel for seasons of prayer and praise. We had a happy day, and we finished up with a baptizing service at Sembiam. The first meeting began at 8.30 a.m., and continued for nearly two hours. These meetings are varied. The prayer times are interspersed with singing. Special needs and subjects for prayer and praise are given in, and these are taken up and definitely prayed for by several. Special answers to the previous month's petitions are remembered, and thanks are offered. Usually some thoughts for the day are given by Mr. Watts. This day it was the conditions attaching to prevailing prayer. In the early afternoon we met again, when the chief topic for prayer was our country India in this time of need. The reading was Romans xiii., showing the Christian's attitude to those in authority.

Petitions and Thanks

Soon after 4.45 p.m. we left for Sembiam for the baptizing service. This was held by the side of a tank, to reach which we went down a lane bordered on either side by palmyras, and here and there the king or tulip tree, and then across some fields, where the paddy is already changing from green to gold. We passed on to the tank, and here a lovely scene was presented to us. There lay the tank or lake, the water still and beautiful in the light of the evening sun, and here and there a lotus lily floating on its surface. Palmyras were plentiful, and rather added to the beauty of the scene, seen, as they were, through the slanting golden rays of the setting sun On the bank on the east side of the tank were our Christians, singing as they awaited our arrival. There were several curious onlookers, no doubt wondering what we were there for—such a contrast to our people with their clean clothes (the men in white and the women in bright coloured saris) and their happy faces. We all sat down on the grass or sand, and then the service commenced. Three were baptized—the wife of one of our teachers and two young lads, one of whom was a son of Preacher Y. M. Solomon. Just at the time of baptizing the sun shone out full from behind some clouds, and sent a shaft of light right across the water to where we stood, so dazzling that we could hardly see. We sang "Take my life and let it be consecrated, Lord, to Thee," and truly such a scene made one earnestly desire to re-consecrate oneself altogether to Him afresh.

Sunrise within Sunset without

After the service we wended our way back to the road again, the people singing a well-known lyric, the first verse of which has the meaning, "My joy is so great because the Lord Jesus has forgiven my sin, that I cannot express it." The sun set as we went and the sky was glorious, causing one to often turn and look at it. The clouds in the west enhanced the beauty. So it is in life. Often the clouds are needed for us to know more of the beauty of the Sun of Righteousness. We returned to Sembiam Chapel, where the New Year's gathering was held. Garments were given to the poor of the Church, chiefly widows, and all had coffee, biscuits, and plantains. So three more disciples have testified to the saving power of Christ. The work of God goes on, not only secretly, but manifestedly, and our hearts are gladdened and full of praise to Him.

Hillside Jottings.

EVELYN C. BRAND.

THE compound is very quiet. Dhori and Dhorisani (Mr. and Mrs. Thrower) are away on camp, and have taken most of the people with them. So it is, as the people say, "*Viroo then'ru*," meaning, "It says Viroo," a descriptive word to show how lonely we all feel. I rode over to see their camp the other day. It was fine to see the big tent pitched again, and to find everybody very much alive—a veritable hive of bees! Mrs. Thrower and her sweet babies hold sway on a rising mound above the rice fields. At midday a crowd gathers to see the children, and ask for medicine. They are on their way to work, and like to kill two birds with one stone. This is the time when one can give short talks, while really one feels that the merry little boy that scampers around with the Hill children is a small bit of testimony in himself to the grace of God. How much our children count in His work out here only that Great Day will reveal. There is the early morning work, too, when the Dhorisani can go out with the Biblewoman to the surrounding villages. Camp life is so full of opportunity that one treasures each day as something special from Him.

A New Building

I was taken to see the building of the new school a little way off: a busy scene indeed, where local hill men are joining with our own people in the swift raising of the brick walls. Mr. Thrower sits in the shade of a great jack fruit tree, with his typewriter, doing office work, but is, one guesses, more often on his feet superintending operations; for there are not only walls going up,

but new bricks being made, while some of our girls are bringing baskets full of burnt bricks to supply those who are building the walls. In three weeks the house seems to be well on the way towards completion, and we congratulate all those who have had a hand in it. We pray, too, that those who are outsiders may be led by the silent and spoken testimony of those who are Church members. There is a daily common table (if the grass may be called a table) at noon, where all meet with the Dhori for food. At dawn and eve there is a meeting around the Throne of Grace for that spiritual food that we all need so much. May the dear Master give them much encouragement and joy in this camp, and bless many dear children in Shoulavandi School.



The Mission House, Chapel, Dispensary, Workshops, Workers' Houses, Girls' Home, and Silk-worm Plantation at Valavanthi, the S.B.M. Settlement on the Kolli Hills.

Just now, as I was at supper, there came a burst of distant song over the fields. I rose and went to the open door, and there across the silence of the evening floated the strains of Christian lyrics. Soon, with the glint of the full moonlight on their white saris, came trooping home our dear hostel girls led by their matron. "Oh! what a lovely opportunity we have had!" they said. "In which village?" I asked. "Tunnemettipetti; and we went to Muthu's house and others of our old tapal boys," they said. "Jebamonnie gave her testimony," the matron quietly told me. And as they trooped home round the side of the house, I remembered a night, some years ago, when one of those girls, with her mother and sister (not as

The Old Testimony

(Continued on page 85)

Gleanings from the Field.

MADRAS.

The Lord's Work at Tathankuppam.—It was a very great joy to visit Tathankuppam, one Lord's Day evening in February, to examine a group of candidates for baptism. The Lord has been working mightily in that village. Of the older men in the group, two especially were, in former years, persistent opponents to the preaching of the Gospel in that place, and have been known to turn the preacher out of the village. They have now been brought to know the Lord as their Saviour. Several of the inquirers were asked to wait a while longer until they are more sure of their standing in Christ, but six came before the Church at Ayanapuram and, being accepted, were baptized on the first Lord's Day in March. There is now in Tathankuppam a fine nucleus of Christian testimony.

Chintadripet Bible Class.—This Bible Class held its Annual Meeting in February, when an open space in the street was utilised for a special meeting. A large crowd gathered to listen to the songs and addresses given. This Bible Class meets each Monday evening for Bible study, and on Thursday evenings for open-air preaching, a fine combination of effort. Four of the members of this Class were baptized last year.

Hymn Book Compilation.—The Committee appointed two years ago by the Missionary Conference, for the compilation of a Tamil Hymn and Lyric Book for use in our Churches, met in Madras in March to complete the work. Three hundred and fifty-five hymns and lyrics have been selected, and are now being sent to the press. The name of the book is to be "Songs of Worship."

L. WATTS.

Language Study.—It is important to learn colloquial Tamil in order to be understood in the villages; at the same time it is necessary to know "Book" Tamil in order to pass the Examination. My visits to the village Sunday Schools afford a fine opportunity for using the Tamil that I am learning.

H. A. HUCKETT.

SENDAMANGALAM.

The Hindu Car Festival was held a few days ago, and during this annual event we went to various parts of the village, preached the Gospel and distributed literature. Several copies of the Gospels were bought by hearers, and we trust that the Lord will bless His Word to the hearts of all.

In Elur our Christians are enduring persistent persecution from their fellow-villagers. Two young men, who know the message of Christianity by head but not by heart, are stirring up their neighbours to mock the few who have been brought to the feet of Christ. The Lord's children in Elur would greatly value prayers offered on their behalf that they may remain true to Christ, and also that others may be converted by the grace of God.

One young man has approached us with a view to receiving baptism, and has remained steadfast to his request for over a year. We hope to be able to baptize him next month.

There is a young man in Sendamangalam who has been asking for baptism for some time, and we hope that the Lord will continue to lead him and give us assurance regarding him.

During last month we have endeavoured to start Weekly Men's Meetings in the non-caste quarters of Sendamangalam.

GEORGE F. CHAMPION.

NAMAKAL.

The trouble that has overtaken our Christians in Sirunellikoil has proved a great trial. But before we left the place on a recent visit we felt that the Lord had appeared for us, and had turned the tide. Indian Christians are quick in recognising the hand of God in the matters of providence, and it is more than possible that this trial may become a blessing.

TINNEVELLY.

The outstanding need of our Tinnevelly work is suitable men who may be prepared now for the sacred office of pastor. We hope that one or two of those in the Preachers' Class may be found spiritually and intellectually fit for pastoral work.

D. MORLING.

AT HOME.

At the Throne of Grace.

Let us offer grateful thanks to God for His converting grace as recently manifested in many of our stations.

Let us praise the Lord for the way in which He has stirred a number of young men to voluntary service.

Let us remember in prayer each of our missionaries, and ask that they may be helped in all their relations with the Indian workers.

Let us ask that our Mission may be enabled to reach a greater number of the still unevangelized villages in each field.

Let us pray God to give all needed help to the Council as it seeks to maintain all branches of the work.

Engagements for May, 1932.

Pastor W. Chisnall.

1st, Billericay; 8th, Potten End; 18th, Croydon (Derby Road); 22nd, Broadstairs (Providence); 25th, Hastings (Tabernacle); 26th, Eastbourne; 29th, High Wycombe.

Address : 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

1st, Leicester (Providence); 3rd, West Ham; 5th, Stevenage; 8th and 9th, Stamford; 15th, Lee Common; 18th, Croydon (Derby Road); 22nd, Brentford; 25th, Hastings (Tabernacle); 26th, Eastbourne; 29th and 30th, Deeping.

Address : 30, St. Margaret's Avenue, Whetstone, London, N.20.

Ladies' Zenana Auxiliary.

Miss Poole.

2nd, New Cross; 3rd, West Ham (East London Auxiliary); 5th, Leyton; 11th, Yateley (Cricket Hill); 12th, Stratford (Gurney Road); 18th, Croydon (Derby Road); 19th, Walthamstow (Church Hill); 22nd and 23rd, Ipswich (Bethesda); 25th, Lewisham; 26th, Leigh-on-Sea; 27th, Highbury; 31st, Wandsworth (West Hill).

Address : 63, Rands Way, Nacton Estate, Ipswich.

THE L.Z.A. QUARTERLY PRAYER MEETING will (D.V.) be held at West Hill, Wandsworth, on **Tuesday, May 31st, at 7 p.m.** Will lady friends please book the date, and come? Miss Poole will give a short address.

Prayer and Witness.

"We have learned by experience that our thoughts and prayers for the missionary cause are not in vain. They are real, and there is power in them. It is not missionaries alone who should be consecrated to this service. Everyone who leaves these shores for heathen lands ought to be a witness for Christ among the people to whom he goes. Christian congregations can do much by training young people to this sense of responsibility."

Gifts for the Lord's Work.

Received during March, 1932.

Cheques and Postal Orders should be made payable to the "Strict Baptist Mission" and "Crossed."

General Fund.

	£	s.	d.
Eastbourne, Envs., Rays		10	2
Courland Grove, S.S.		7	8
B.B.		2	0
Eltham, Envs.		7	2
Horsham, Mr. B. Gillard, Don.		5	0
Watford Tab., Envs.	1	18	6
Bermondsey, Infant Class		8	4
New Cross, Zion, S.S. Offs.	13	19	7½
Envs.	1	17	0½
Sturry, Envs.		10	6
Subs.		15	0
S.S.		7	4
Reports			8
Reading, Envs.	1	15	0
B.C.	1	10	0
Stratford, Gurney Rd., Envs.	4	0	0
Rays, Envs.			11
Box		6	1
Newhaven, S.S.		16	6
Tottenham, S.S., Farthing Fund	2	17	6
Coll.	1	2	6
B.C.	1	6	5
Eaton Bray, Coll.	5	3	6
Reading, Coll.	4	0	0
Bexley Heath, Coll.	2	16	3
Pastor. D. E. Westcott	1	1	0
Erith, Coll.	3	2	10
S.S. Coll.	2	0	0
Kingston, Coll.	6	15	5
Aylesbury, Envs.	1	4	3
Epsom, Coll.	4	8	0
P.P.C.		2	6
BOXES :			
Mr. & Mrs. Anderson	2	0	0
Pastor W. Shrimpton		12	6
Cyril Shrimpton		5	0
B.C.	4	9	8½
S.S.		11	6½
F. Box		12	11¼
Walsham-le-Willow, Coll.	1	7	0
Don.	2	5	0
Fulham, Mr. H. King, Box		10	0
Southport, Envs.	1	4	6
Courland Grove, S.S.		7	6
B.B.		3	6
St. John's Wood, Y.W.B.C.	1	0	0
Swindon, Providence, Coll.		16	6
Norbiton, Coll.	4	18	6
Warboys, Coll.	1	2	3
Bradenstoke, S.S., Coll.	3	18	0¾
BOXES :			
H. Farmer		1	4¼
L. Fry		14	1¾
G. Barnes		3	1
K. Barnes		3	2
M. Burgess		9	3
G. Newman		3	0
Mrs. Deccox		12	6¾
W. & F. Watson		5	1¾
C. Freegard		1	4½
D. & F. Ferris		3	5¾
M. Wheeler		8	0
E. Skull	1	12	7
Mrs. King	1	2	6
R. Blackman		1	4
M. Burden		3	1½
N. Kilmister		8	0½
T. Wiltshire		5	0
D. Wiltshire		5	0
Gravesend, A Mite		3	0
Brighton, Bond St., BOXES :			
Miss Tiller	1	11	0
Mrs. Norris	1	1	4
Deacon Norris		18	10
Mrs. Risbrough		11	2
Mr. Frayne & Mr. Wright		8	9
Text Class		8	7
Miss Montgomery		8	5
Miss Nevard		7	2
DONATIONS :			
Miss Tiller		1	0
Mrs. Williams		1	0
Mr. Pingon		1	0
Mr. Ford		1	0
Hounslow, Mr. E. J. R. Robbins	5	0	0
Aston Clinton, W.Y.B.C.		10	0
Brighton, Ebenezer, Boxes	4	18	0
Sudbourne, Class Box		7	10
West Hill, Envs.	1	16	0
W.B.C.		18	0
Hounslow, Zoar, B.C.		13	1
Notting Hill, S.S.		10	0
Smarden, Boxes	4	13	8
Envs.		6	0
West Ham, Tab., Friends	19	2	11
Devizes, Coll.	1	18	3
Homerton Row, Box 30	4	0	0
Wood Green, Dovecote, S.S.	2	6	0
Grays, S.S.		3	6
Croydon, West St., Sub.		10	0
Hartley Wintney, A Friend	25	0	0
Yateley, S.S. Boxes	3	11	3
Bury St. Edmunds, S.S. Box		11	9
Mr. & Mrs. Staddon, Box		10	0
Thame, Coll.	3	16	1½
S.S. Box		15	9½
Mr. J. K. Elton	1	0	0
Potton, Boxes	4	11	2
Sale of Needlework	1	5	0
Coll.	1	11	9
Norbiton, S.S.	1	17	8
Envs.		10	2
Tollington Park & Elthorne Rd., Coll.	2	10	0
Elthorne Rd., Mrs. Thomas, Box		6	0¾
Chelmsford, Coll.	1	4	8½
Hounslow, Zoar, S.S.	3	0	7
St. Clears, P.M. Box		1	5
Mr. G. Llewellyn		5	0
Mr. D. Walters		2	6
Mr. K. Walters		2	6
Mr. G. Morgan		2	6
Miss A. Thomas		2	6
Miss G. Edwards		2	6
	£206	1	9½

Personal.

	£	s.	d.
Mr. M. Dainton		4	0
A Friend		10	0
Banbury, Anon.		2	0
Brighton, Anon.		10	0
Mr. C. S. Turner	2	2	0
Rec. No. 709	100	0	0
Mr. W. Payne, Don.	1	1	0
J. B. Collin, Sub.	93	15	0
Mr. S. B. Caplin	2	2	0
Mr. Delves & Family		10	0
A Sinner saved by Grace	5	0	0
Miss F. M. Bacon		3	0
	£205	19	0

Miscellaneous.

	£	s.	d.
Employees S. W. Anderson, Box	1	2	6
Warboys, Hymn Books		1	0
Tollington Park & Elthorne Rd., P.P.C.'s.		8	9
Chelmsford, P.P.C.'s.		5	3½
	£1	17	6½

Rays.

	£	s.	d.
Per W.J.S.	4	4	6

Reports.

	£	s.	d.
Aston Clinton			10
Norbiton		1	8
Reading		4	3
Tunbridge Wells		1	2
Tollington Park			6
		8	5

Pension Fund.

	£	s.	d.
3½ p.c. Stock, £1371 6s. 9d.	£23	19	11

Herald Fund.

	£	s.	d.
Gurney Road	1	12	2
New Cross		5	10
Kings Langley		6	0
Nuneaton		5	0
Billericay,			
Mrs. Christie		2	6
St. John's Wood	2	10	0
Old Hill, Staffs.		12	6
Tottenham		6	0
Aston Clinton		13	0
West Hill ...	1	6	0
Smarden	1	1	0
Potton		13	8
Norbiton	1	4	0
Fulham	2	0	0
Reading	1	8	6
Tunbridge Wells	1	18	0
Tollington Park		12	6
Askett		7	0
Staines		12	0
Ramsey		15	0
Kingston,			
2 yrs. & Reports...		17	4
PERSONAL:			
Miss F. M. Bacon		1	6
Mrs. M. Collins ...			8
Mrs. Miller		5	0
Marshall Press ...	8	10	1
	£28	5	3

Ladies' Zenana Auxiliary.

GIFT WEEK.

	£	s.	d.
Accrington,			
Ebenezer	1	5	8
Bedford	7	1	0
Bethnal Green ...	1	10	0
Borough Green,			
Wom. Mtg.		5	6
Brixton	5	11	0
Bromley		17	0
Chatteris		17	0
Croydon, Salem ...	2	10	2
Epsom	2	15	0
Finchley		9	0
Grays		14	10
Haworth	1	11	3
Highbury	2	16	6
Holloway	1	0	0
Hounslow	3	13	0
Ilford	1	12	0
Ipswich, Bethesda,			
Wom. B.C.	2	0	0
Kingston	1	10	0
Leyton	2	6	0
Margate		7	0
Meopham		5	0
Newquay		18	0
Norbiton	1	12	0
Over		16	0
Ponders End ...		6	0
Potten End	1	12	8
Prittlewell	3	12	6
Rattlesden		2	0
Siddal	1	10	0
Stoke Ash		10	0
Tring, Akeman St.	19	6	0
Waldringfield ...		5	0
	£71	7	1

	£	s.	d.
PERSONAL:			
Receipt No. 137 ...	1	0	0
Receipt No. 138 ...	1	0	0
Mrs. Caplin		10	0
Mr. W. Payne ...	1	1	0
In Memory of			
Mrs. Chisnall ...	1	1	0
Mrs. W. Downing ...		2	0
Mrs. E. Frost ...		5	0
Two Friends ...	1	10	0
	£6	9	0

GENERAL.

	£	s.	d.
Bexley Heath, Coll.		17	6
Ipswich, Bethesda,			
For supt. of			
Bakkium ...	2	10	0
Gravesend, Sewing			
Class Coll.		10	0
Y.P. Evening			
Class, Coll.		5	0
For Circular			
Letters		2	6
Leicester, Providence,			
Sewing Mtg. Coll.		11	0
Walton-on-Naze,			
Boxes		17	6
	£5	13	5

	£	s.	d.
PERSONAL:			
A Sinner saved by			
Grace	5	0	0
Mrs. Painter,			
Literature ...		2	10½
Mr. H. J. Branch ...	2	0	0
	£7	2	10½

Notices.

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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, shou'd be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom all remittances for copies supplied should be sent.

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Vol. XXXI. *New Series, No. 306* June, 1932

The Strict Baptist Mission Herald

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Contents :

	Page		
Breakdown of Mrs. Thrower	103	Idol Cars ...	112
Half-Yearly Meetings ...	104	Selvapatti	113
Ladies' Zenana Auxiliary	107	"What's in a Name?" ...	114
Story of a Revival	108	Medical Work ...	116
Barriers	110	Gleanings	116
Testimonies from Ayanapuram	111	The Throne of Grace ...	117
		Reports of Meetings ...	117

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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. XXXI.] JUNE, 1932 [*New Series, No. 306.*

Breakdown of Mrs. D. A. Thrower

OUR friends will learn with deep regret of the illness of Mrs. Thrower. In a letter to the Council dated April 13th, 1932, Mr. Thrower writes:—

"After the monthly meetings on the Kollis at the beginning of March, I proceeded to Madras to attend the meetings of our Conference Hymn Book Committee. As Mrs. Thrower had not been feeling fit for some time it was decided that she and the children should accompany me. Owing to the failure of my wife's strength we broke our journey for one day at Namakal, and then proceeded to Madras. In Madras we called in Dr. Skinner, I.M.S., who certified that my wife was 'suffering from a rather severe nervous breakdown,' and prescribed a period of rest on the Hills, in addition to the ordinary summer leave."

In the early days of April Mrs. Thrower was strong enough to travel, and Mr. Thrower took his wife and the two children to the Nilgiri Hills, where at the time of this writing they are recuperating in the "sweet half-English Nilgiri air."

We are quite sure that all our friends will sincerely sympathise with Mr. and Mrs. Thrower in this trial, and will remember them at the Throne of God. Let us ask that the rest and change may be blessed to Mrs. Thrower's full and speedy recovery.

The workers and the work on the Kolli Hills should have our constant prayers in a special way during the absence of our missionaries.

KOLLI HILLS.

The work of building a new school and a workers' house at Chulavanthi proceeded satisfactorily for three weeks. Then it received a serious set-back by heavy unexpected rains falling when the walls were nearly completed. This delayed the construction of the roof. Mr. Thrower was obliged to strike camp and return to headquarters. At a later date the work was resumed, and the building has been completed.

The Half-Yearly Meetings

WE were favoured with fine weather on the occasion of our Half-Yearly and Welcome Meetings, which were held at the Leysian Hall on Tuesday, April 19th, 1932.

The gatherings were large, and representative of our Churches in the Metropolis and the provinces.

The Afternoon Session.

Pastor Leonard Hills, the Vice-President, opened the service by announcing the hymn,

"The Master comes! He calls for thee."

after the singing of which, he read a passage from Isaiah xliii., and Missionary E. A. Booth led the devotions of the assembly.

In extending a hearty welcome to the still increasing congregation, the Chairman stressed the words, "Ye are My witnesses." Pastors Welsford and Baker then offered earnest, aspiring, out-reaching petitions.

The preacher, Pastor R. Robinson, of Clerkenwell, announced as his text: "For from you sounded out the Word of the Lord" (1 Thess. i. 8).

In opening his subject, Mr. Robinson drew attention to the fact that the Church at Thessalonica was the second Christian Church formed in Europe, and that it consisted mainly of converts from heathenism. The text formed part of the Apostle's commendation of these converts.

The preacher continued:—"I ask you to consider these converts in four aspects (*a*) Receivers, (*b*) Followers, (c) Examples, (*d*) Transmitters. Not all hearers are Receivers, but all Receivers are Believers. There are many passages of Scripture which set forth the blessedness of receiving.

Then these Receivers became Followers, which is another way of saying Imitators. They copied Paul's methods so truly that in their turn they became Examples to others. This led them to become Transmitters. The converts became missionaries. They evinced an evangelical spirit, and their testimony was powerful.

We need to recognise that the missionary obligation rests, not on a missionary society alone, but that it rests upon individual believers. Those who have received are under obligation to transmit.

Because we have received we are debtors to those who are strangers to the truth. We are to regard this work of transmitting as a great privilege. Because we have received blessings in Christ we must sound forth His praise. Our Lord has given us the opportunity of sounding out His Word, and we are responsible for the use we make of our opportunities according to our ability."

The preacher brought a thoughtful, and earnest, and helpful discourse to a close by urging his hearers to make the most of all opportunities of serving the Master.

The concluding hymn formed an appropriate ending to the service—

"O, Master, when Thou callest,
No voice may say Thee nay."

An interval for tea and talk was used for the purpose of renewing acquaintance and comparing experiences between missionary-minded friends, many of whom only see each other on such occasions.

The Evening Meeting.

Promptly at 6.15 the President of the Mission, Mr. Jas. B. Collin, took the chair and announced the opening hymn. Pastor A. Whayman, of Cambridge, read a part of Romans x. Pastor R. French, of Ipswich, led us to the Throne of Grace in an uplifting, comprehensive prayer, including a petition for the Churches that, as yet, have no missionary enthusiasm.

The President, in greeting those assembled, expressed the earnest desire that each heart might be stirred to a fresh sense of opportunity and service.

Pastor H. W. Caten.

Mr. Caten, the Pastor of the Church at Irthlingborough, based his address on the words of our Lord in John iv. 34, "My meat is to do the will of Him that sent Me." The speaker drew attention to Christ's Commission by the Will of God, and Christ's Conformation to the Will of God. This conformity was the paramount concern in Christ's life. The Will of God should be our meat and not our medicine.

Surely it is not too much to ask that anyone who engages in this service should be Divinely sent, and should know it. There is a message for the one who has heard the call and has not responded.

Welcome to Miss Poole.

When the President gave his official welcome to Miss Poole, on her return to England for furlough after nearly five years of service in India, the large assembly accorded her an upstanding reception.

Miss Amy Poole expressed thanks for the hearty welcome, and said that she brought Christian greetings from the forty-five workers in the Tinnevelly Field, and an assurance that they remember in their prayers the supporters of the Mission in this country.

Pastor A. E. Brown.

Mr. Brown is the Pastor of the Church at Hounslow, and the Financial Secretary of the Mission. In the latter capacity he embraced the opportunity of expressing a word of thanks to the friends who, when sending him a remittance included a prayer for God's blessing upon the work of the Council. He asked them to continue such a ministry of intercession.

Mr. Brown's subject was "Our Lord's estimation of His people's service and gifts," based on the expression "Inasmuch as ye have done it unto these, ye have done it unto Me" (Matt. xxv. 40). He said: "This presents to us a Divine motive. God would have His people look high, so that they might live high, in order that they might be instrumental in lifting others. The Love of Christ to us is a motive that lifts our service to a high plane. He has awakened in us a desire for the salvation of souls in India. He is plucking brands from the fire of heathenism and sin. He is doing this through human instrumentality, and through your prayers and service.

Doubtless you have often looked at the photographs of converts appearing in our MISSION HERALD. Let us remember that behind each one there is a spiritual history, and that a further development is proceeding.

I receive remittances in support of special workers or of orphans. May I suggest an extension of this idea. There are Sunday Schools which might undertake the support of an Indian preacher or teacher in one of our fields. Do not let us forget that our General Secretary told us that we should need an extra £1,000 in our income to meet our expenses this year. Some of this has come in, but we are still several hundred pounds short of the amount, and we need the money, for we are spending more than we are receiving. How many of us give to the service of God to the point of self-sacrifice?"

Pastor L. G. Garrard.

In the closing address, Mr. Garrard, the Pastor of the Church at Highbury, asked us to call to mind the history of Jonah, the disobedient missionary. He dealt with (1) The Call Received, (2) The Call Refused, (3) The Call Renewed. The speaker said: "There are many ways through which the Call of God comes to a soul. It may have come to someone present as surely as to Jonah. But, as in his case, so in yours, there is some Nineveh in your life, it may be 5,000 miles away, or less than 5,000 yards. When God said 'Nineveh,' Jonah said 'Tarshish.' Often there is a conflict between our wills and God's purpose. So Jonah found a ship, paid the fare, and went down—God always has a storm in reserve for the disobedient. Then there was the wonderful renewal of the Call, when God's Word came the second time. I wonder if there is a Jonah in this meeting still experiencing the storm. If God's purpose for you is Nineveh, there will be no real peace until you go there."

The Benediction brought to a close a helpful and inspiring meeting. In the afternoon there were about 600 friends present, and in the evening about 1,200. The thankofferings amounted to £196.

Ladies' Zenana Auxiliary

HALF-YEARLY MEETING.

A SPIRIT of kindliness and friendship pervaded the meeting for ladies at Mt. Zion, Chadwell Street, when a large number of ladies gathered to welcome Miss Amy Poole on her return from India.

The proceedings commenced with a hymn, after which Mrs. Booth read a portion of Scripture, and Mrs. Rose engaged in prayer. All present joined her at the Throne of Grace, as she thanked God for His preserving care of Miss Poole while in India, and pleaded for His help and blessing on the deputation work she is to undertake while on furlough. After another hymn and notices by the Secretary, Mrs. Silvester very warmly welcomed Miss Poole on behalf of those present, and asked the L.Z.A. friends to learn all they could of the work in Tinnevelly while Miss Poole was at home to tell them about it.

Miss Poole gave an interesting *resumé* of her four and a half years in India, and the events that transpired during that time. She was listened to with rapt attention, which must have been very gratifying to her.

Miss Poole spoke of her first year in India as a time of "Preparation." Food, climate and surroundings were new and strange that first year, and Tamil study was not easy with school children shouting their lessons on the front verandah of the Mission house, and patients arriving for medicine on the back verandah. Her health was not good, and there was the possibility of her being invalided home.

The second year was one of "Responsibility." Miss Green was on furlough. A new school was opened, and Miss Poole had the oversight of school, dispensary, Biblewomen's work, and men's monthly salary meetings. A Hindu women's meeting was started, and language study for the second examination was continued. The third and fourth years were characterised as a time of "Sowing and Reaping." Miss Green having returned from furlough and taken charge of the men's work, Miss Poole was able to concentrate on the work among women and girls. During the third year 13 candidates were baptised, five of whom were girls in the school. Eleven girls from the school and two others were baptised in the fourth year of service. And so Miss Poole has already tasted the joy of harvest in India, for which we praise God. She pleaded for prayer, not only for the work, but for the workers in their daily life.

Mrs. Anderson, our Financial Secretary, made a statement, and gave the disquieting news of a deficit in the L.Z.A. funds. May it prove a challenge to all who heard it.

The collection amounted to £16 17s. 9d., after which another hymn was sung, and Miss Nunn closed the meeting with prayer.

W. B.

IN INDIA.

The Story of a Revival

V. D. GREEN.

"WHERE is He that is born King of the Jews?" This enquiry was responsible long years ago for a very great disturbance in Jerusalem. The king was troubled and all Jerusalem with him, and this agitation found expression afterwards in deadly enmity.

Away in our Koilpatti pastorate is a village called Teetampatti. For long years the Mission has been working there, maintaining a day school which has passed through varying periods of success and decline. The work in former years was not without blessing, for two lads in the school were led out of heathen darkness into the light of the knowledge of Jesus Christ. These were the seals to the faithful witness of the worker who was then in charge of the work. They were baptised and have remained true to their confession, and loyal to the Mission. These two were married, and for many years have been obliged to live in distant Tuticorin, on account of their business. They periodically visited their native village, but by far the greater part of their time they were away.

The former worker of Teetampatti was transferred some years ago to another station, and in his place another worker was appointed. Periodical visits to this village in recent years, together with statements made by the worker, produced much doubt in our minds as to the wisdom of continuing the school.

Station to be Closed

The reports of the teacher were repeatedly that there were none in the village who desired Christian instruction, and the people had not the slightest intention of becoming Christians. The only two who had ever been won were now permanently settled in Tuticorin. So we held a little council together with a few others, and decided to withdraw from Teetampatti.

Just while these arrangements were being made, the two members before mentioned, decided that by reason of certain circumstances which had arisen in Tuticorin, they would return to their native village and settle permanently there. So it happened that just as the decision to withdraw had been made public, these two families arrived!

How marvellously does our God control circumstances, how He plans the smallest details of life for us! True indeed are the words, "Our life's minutest circumstance is subject to His eye."

One evening, a few days later, I was informed that some men stood outside, desiring to see me. They were the two members from Teetampatti, and had walked seventeen miles in order to see me. What a never-to-be-forgotten interview that was! They told me that they had only a few days before returned with their families, and had heard the news, which to them was unbearable. How they pleaded, with an eloquence and intensity of feeling I have seldom witnessed! They entreated that we would not deprive them of the services of the Mission through whose instrumentality they had been saved. I suggested that since they were obliged to live so far away because of their business, it would be better for them to link up with another Mission in that district, and that, as they were the only two who had ever come forward in Teetampatti, there was no reasonable justification for us continuing the work in that village. They declared that they were Baptists, and would never join another Mission even if we did not continue.

Furthermore, they told me there were two or three in that village who had for years yearned to know the truth, that every time they had come home for a brief leave, these two or three lads had come to their homes to read the Bible with them, and talk of their great longing to know the Saviour. They told me these enquirers had suffered much at the hands of heathen relatives, but they had cast off all heathen customs and declared their intention of becoming Christians.

Hidden Enquirers

This greatly amazed me, and I asked how it was that I had never heard this before. They said, " Amma, the teacher had no care for the souls of the people, and so he gave them no encouragement, nor did he tell you that there were any who wanted to become Christians." They assured me that if I would go to the village, they would prove to me that far from there being no spiritual work going on, there were three or four eager to confess Christ, and that altogether there was a little company of about ten souls who needed someone to minister to them. It was an amazing and pleasing discovery. Needless to say, the decision was cancelled. The men had put into their appeal all the strength and energy they could muster, and were quite exhausted when they had finished. They are men of sterling character, who come from a caste of people who are hard indeed to win, but once won they stand loyal to the end. When I assured them that since there was obviously a work to be done in the village, we would send them another worker, their only response was to break down and weep. Their tears eloquently expressed the relief and gratitude they felt, and they returned feeling well repaid for their thirty-four mile walk.

Accordingly, I sent another worker there, one who I believe will have the welfare of this little company at heart, and who will seek to lead others also into the light.

A Fresh Beginning

I visited Teetampatti last week, and how pleasing it was to find gathered in the teacher's house a little group of people, some already Christians, others eager to know of the Christian way. There was an elderly caste man who has declared himself a Christian, and has withstood all opposition. There was a young man who asked how soon he might be baptised, and several others. It was a great privilege to speak to these. So has the Lord used these strange means to discover His hidden ones. It seemed as though the crisis had to come, to compel these secret ones to come out openly. We adore Him for His inscrutable wisdom and wonderful guidance.

This development in Teetampatti has resulted in a general upheaval among the caste people there. Like the men of Jerusalem, they are agitated, and their agitation is turning to bitter enmity. The little group and their teacher are subjected to fierce opposition and persecution. Pray that they may be kept true and faithful unto death, and pray that as the Lord has so strikingly prevented the closing of the work, He may bring many more out of that village to confess His name. Pray too, for our teachers, that they may have a passion for souls, and be greatly used to lead many to the Saviour.

Barriers.

G. K. CARTER.

NOT very far away is a Hindu temple and compound, enclosed in four high stone walls. Opposite is a tank called a *teppakulam*. It serves the temple people for drinking water and washing purposes even though it is very often green and dirty. At certain times the idol is bathed in it, and then floated round it on a kind of raft.

Recently these compound walls were falling down, but now I see they have been repaired and look as strong and formidable as ever. A picture, indeed, of the power and work of the enemy. When one thinks it is giving way, suddenly one finds it is as strong as ever, and fortified in those places that looked like an opening. Just as only guns and battering rams could break down those stone walls and massive gates, so only the power of God and the convicting arrow of His Word can find its way into the hearts of the people.

Vigilant Guardians

Close to this temple is a row of Brahmin houses, which I have often looked at and wished I could enter. I sometimes see girls and children there, but always there are watchful eyes, and seated on the little raised stone steps are men whose attitude and looks speak of defiance. There are old women, too, with hardened, cynical faces, some of them widows with shaved heads, no jewels, and dressed in dirty white cloths. These all seem like so many jailors to the young life within those stone walls; please pray for the women and children of those houses, that the Gospel may reach them.

Some Testimonies from Ayanapuram.

L. WATTS.

SOME of our friends, with good memories and a keen missionary spirit, will remember Mr. Booth reporting some years ago the conversion and baptism of a lad named Samuel from Kolattur. He had been very sick, and the father promised that he would not stand in the way of the boy joining the Christian Church if he got well, as the boy was always talking of the Lord Jesus and belonged to Him. Samuel was married a few months back to the daughter of a member of the Sembiam Church. This young woman was also a Church member, and now they have the joy of the fellowship of the father. Samuel's father has followed his son, who through all these years has witnessed a good confession in the home. It is not given to many sons to witness their father's baptism, but this joy was Samuel's last Lord's Day. His younger brother is also seeking, and we hope to see him coming along soon.

1923 to 1932

Another candidate was a woman from Konnur. She was found by Biblewoman Pauline, and has given a very bright testimony. She was married some time ago to a man who apparently became a Roman Catholic in order to contract a legal marriage, though he had alliances with other women as a Hindu. When she found the kind of life her husband led, she felt she could not remain, and so has lived with her mother in Konnur for some time. Being a kind of nominal Christian, the Biblewoman found her an eager listener, and the Lord has opened her heart.

The third candidate, baptized at the same time as the previous two, was Sundaraj, an intelligent young shorthand-typist, who has found a home with the Church at Ayanapuram, having had definite experience of conversion some years ago.

Idol Cars

WINIFRED BOOTH.



SENDAMANGALAM IDOL CAR

FROM every Hindu temple in India, at least once a year, a gorgeous and clamorous procession sets forth carrying the idol from the temple on a platform shoulder high, or dragging it on a car around the town. Sometimes, in the blazing heat of the noonday sun, when even the palm trees seem to droop, with never a breath of air to stir them, and sometimes in the dead of night, when the quiet stars are watching with shining eyes, the idol car starts on its journey.

The cars are built of massive timbers, black with age and the dirt of centuries. The four wheels are of solid pieces of wood, rounded and fitted together. The widest platform is of heavy timber, and lighter tiers are erected above this in pyramid form up to a height of about fifty feet. The sides of the car are adorned with grotesque carvings of men and gods.

On the day of the festival the car is decorated with gay cloths, garlands of flowers and foliage. Hundreds of men pull and strain at the heavy cables and iron chains by which the car is drawn. There is a deafening roar from thousands of voices, the banging of drums and cymbals, and the shriek of horns, while rockets shoot and flare up into the sky. The idol, decked with flowers and anointed with oil, is placed in a bower of tinsel and flowers in the centre of the car. Usually two or three priests are also seated there, fanning the idol with gigantic palm-leaf fans. The progress of the procession is very, very slow; at every stop the shouting of voices and the clang of the band increases to a frenzy of excitement.

There in the car is the repulsive idol, just an inanimate block of stone, around which is this seething crowd and this awful tumult! **Do** they, **can** they, believe that it is God? The heart of every missionary is smitten with a pang of compassion and dismay at the sight. It is so incomprehensible and so pitiful, for surely they know, those exhausted, straining men, that their effort is needed because this idol and every idol in the land "must needs be borne because they cannot go"?

Selvapatti

E. C. PUTNAM.

IT was dusk, and the writer was outside the little chapel at Selvapatti, a small village about four miles from Paniadipatti. The chapel is at the end of the village. From the houses near by came the sound of sweeping, women putting their houses in order after being in the fields all day, while others were drawing water from the well, and the children came running from all around to see the "New Missy Ammal."

Along the field path came some bulls and behind them four men. "Salaam," was their greeting as they paused at the chapel door. "Salaam," I replied, "who are you?" "We are Christians, do you not know?" I looked at them, and there, notwithstanding the dirt on their unshaven faces, one could recognise that light which is never seen on the face of a Hindu. "What is your name?" I asked one man. "Jesudasan" (servant of Jesus), he replied. "And yours?" "And yours?" "And yours?" I asked, and two of the men told me their names. I asked the fourth man again, and he replied, "I have no name." "What! no name! How is that?" I asked, and the old man very sorrowfully told me that twenty years ago he had become a Christian and left off acknowledging his old Hindu name; but he was a disobedient Christian and had not confessed the Lord by baptism, so would not take a Christian name, and had gone without one for twenty years. I said, "But suppose I wanted you, what should I call you, what must I say?" "People never want me. Who is there who would want me?" was the reply. I talked to him for a time, but the poor old man knew very little beyond the fact that he was the Lord's, and that the Lord Jesus Christ had died for his sin. He was a man about sixty years old, but as I listened to his simple story I remembered those words of the Lord's, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." With his reaping hook on his shoulder he passed on.

Nameless

The teacher presented himself. "Ammal, I have brought this man to see you. He is known as a 'Swami,' he is a very good man who has not spoken for fifteen years. He is doing this to accumulate merit." As he spoke another man sixty years old appeared, a nice, clean-looking old man. I spoke to him, and he answered by signs. I asked if it was true he had not spoken for fifteen years, and he acknowledged this. I asked him if he thought his sin had now been expiated, and he did not think it had; but he had done his best: he had not spoken

Speechless

to man since his sin had become a burden, neither had he eaten any flesh. I asked him if he had peace within, and the absolute hopelessness on his face told of the unrest of that soul. In order to obtain this peace he had been to all the chief Hindu temples, but somehow he had not found the peace he sought. We spoke of the One who "made peace by the blood of His Cross," and as the old, old story was once more told, the old man listened and drank in the message. He could read, and we gave him a Scripture portion. Then he, too, passed on his way.

The next morning I went to visit the Christian women. The previous evening they had only just returned from their work in the fields, and so were doing their cooking. Now they were waiting for a message from the Lord before they went to their work again. In one house there were seven women gathered around a dying baby, twenty days old. The little mother was softly weeping—it was her first baby—and we spoke very, very quietly of the Saviour who loves little children, and very solemnly of life and death and the great hereafter. The baby was lying on the floor on some old rags. The child looked very ill, and one could see it could not possibly live long (as a matter of fact, it died that same afternoon). It all seemed so pitiful. Here were people who really loved the child, but they are so ignorant that they have no idea of what we call comfort, and so the little one was left to die lying on rags on a cold mud floor.

Helpless

We passed on to another house. Here was a company of caste Hindus, all of whom listened attentively to the Gospel story. A sudden movement made me look up, and there I saw sitting in the doorway the old "Swami" who had been dumb for fifteen years, still listening, listening and longing for peace.

"What's in a Name?"

GEORGE F. CHAMPION.

THE fact that some of the inhabitants of an outcaste village have asked the missionary to pay them a visit and teach them about Christ, does not of necessity mean that when the hopeful missionary goes to the village in question he will find everything in as happy a state as he desires, or even expects.

Recently I had many visits from one outcaste gentleman, "Blackman" by name, who worried me to baptize him so that he could change his name to something more sweet to

his taste. When I went unexpectedly to his locality, he was hopelessly drunk, and every time he was addressed he launched forth into some incoherent sentence about land revenue. Armed with his stick of office, that of Government servant to the village, he staggered after me down the Brahmin street of the place, clutching at the shoulder of a teacher who was accompanying me, and bringing angry looks to the faces of the privileged residents of the street.

When visiting the cheri, instead of standing right out in the centre, as is usually done, so that more people may gather (so they say), but probably because cheris are not, as a rule, ideals of cleanliness, I went away into a secluded corner and sat down outside the house of the Mr. Blackman referred to above. Coming right into the outcaste quarter in this way effectively insulated proceedings from the curious but unhelpful caste folk.

We had been speaking but a short while when it came to light that one of the washermen of the place was a Christian (by profession). This caused us a little surprise, as we had not heard that there were any Christians there. When he appeared, I asked him his name, and he told me that it was "Servant of Christ." I then asked him what Christ had done for him, and he promptly said that he did not know. When pressed on the matter, he said that he had not studied as much as that. Upon further catechising him, it transpired that he had been sprinkled by a missionary of a nearby mission some eight years before. He knew nothing of the Gospel, nothing of Christ, nothing of the Bible, and had never so much as been to a Christian service. It is, of course, not to be expected that he differed much, if at all, from his fellow-villagers, and he can hardly be expected to be a very bright witness for Christ.

In Name Only

As we spoke of Christ and His sacrifice for sinners, the men and women listened attentively, and afterwards said that they would like to know more about the Lord. Upon inquiring if there were any of their number who could read, they told us that there was one man and two lads who were able. We therefore gave them some Scripture portions, and told them that they should gather together each Sunday and listen to the reading of God's Word. By this means they would learn more about Christ, Whom they declared they desired to follow. They said that they would do this, though I am not sure that they will carry out their promise. I trust, however, that they will continue to give careful attention when visited by those who preach the Gospel to them.

Medical Work as a Means of Access

R. M. HARRIS.

THERE is no doubt that medical work is an excellent means of access to the people. Here in the dispensary we see an average of seventy patients a day. Some of them come from long distances, and whilst waiting to be seen they hear the Gospel preached, so that in this way the knowledge of the Gospel is disseminated. Many of the patients have to attend daily for dressings, which means that they have daily teaching.

Caste people, especially Brahmins, are exceedingly difficult to reach, but the majority of our patients are caste, and some of them are Brahmins. In times of sickness there is ready access to their homes and to their home-lives; even then, it must not be supposed that there is willingness to hear the Gospel preached, but it does mean there is an opportunity to speak.

You would be interested to see the hospital, so different is it from anything you will ever see in England. Each patient has at least one relative living in hospital with them; it is the relative who does the cooking for the patient, if he or she is caste, who performs all the minor services, gives advice, and attends the operation if one should be necessary. At night it is no easy matter to make a round without stepping on patients' relatives as they lie sleeping on the floor. There is one advantage in having so many people about: they all hear the Gospel, and it is good to see the earnest look on their faces at service-time.

On Sunday some of the patients who are well enough, also some of the patients' friends, come over to the public service, and in the afternoon there is a service in the ward.

As one contrasts the faces of these poor folk with those of the Christians, one realises how infinitely worth while missionary work is.

Gleanings from the Field

MADRAS.

This has been another month of encouragement. At Poonamallee six disciples were baptized, of whom three were converts from Tiruvakadu, who ten years ago were pupils in our school there.

At Ayanapuram seven candidates have been accepted for baptism after giving their testimony before the Church. Two of these are from Tathankuppam, two from Koyembedu, and the others from Ayanapuram, Ramalingapuram and Kornur.

The Church at Ayanapuram is in urgent need of a pastor. Will you join us in prayer that the Lord will prepare and reveal His servant for this work?

At Vepery two candidates have been accepted for baptism.

SENDAMANGALAM.

A priest of the temple of the outcastes at Kakaveri was seriously ill some months ago, and then heard the message of the Gospel. He is now asking for baptism, and gives evidence of faith in the Lord.

AT HOME.

At the Throne of Grace.

Let us devoutly praise God for the way in which He has supplied our growing needs.

Let us constantly ask that in all our missionary activities we may seek first the glory of God.

May we remember in prayer the Viceroy and all in authority in India in these very difficult days.

Let us remember the needs of the Kolli Hills Field and all the workers there.

Let us give thanks for each soul that has been brought to a saving knowledge of the Lord Jesus through the manifold witness of the S.B.M.

Reports of Meetings

East London Auxiliary.—The Spring Rally of the Auxiliary was held on Tuesday, May 3rd, 1932, at West Ham Tabernacle, under the presidency of Pastor C. J. Welsford, the Chairman of the Auxiliary. A fairly representative company of friends assembled, including a good proportion of young people. Miss Amy Poole gave an interesting address on "A Sunday in Paniadipatti," introducing her audience to the various items that go to make up an ordinary Sunday's work in an up-country mission station between rising and bedtime. Mr. Booth gave a brief outline of the conditions and opportunities in the Indian Mission Field to-day. A very pleasing item in the proceedings was the distribution of prizes to successful scholars for their essays upon the lantern lecture, " Mission Work in South India," delivered in seven centres by Mr. M. W. Reed. In presenting the prizes, the Chairman remarked upon the fact that all the prize-winners were girls, and he asked, " What are the boys doing to allow this? " There is no doubt that this method of impressing the facts of our work upon the minds of the young leads to a more intelligent interest in the work of the Mission. Collection, £2 11s. 3d.

Ipswich.—BETHESDA.—A large congregation assembled on Thursday evening, April 7th, to welcome home from India our sister, Miss Amy Poole, who, four and a half years ago, went out from our Church for missionary service. After a hearty welcome had been accorded to our sister, Miss Poole gave a brief outline of how the Lord had led and helped her during the years. Mr. E. A. Booth paid his annual visit to "Bethesda" on Sunday, April 24th. It has been our custom now for several years to devote a Sunday to the Mission, giving the offerings taken throughout the day to the funds of the Mission. The collections this year constituted a record, amounting to £26 12s. 9d. Mr. Booth is always a welcome visitor, and this year was no exception. The large congregation which gathered testified to that fact, and listened most attentively to the missionary message in relation to the needs of India. Several members of the Church have gone out to different parts of the world, but we have always given first place to the claims of the S.B.M. We are seeking to train our young people to take the same practical interest.—A.E.G.

Reports of Meetings

Accrington.—EBENEZER.—On Tuesday, April 26th, a number of missionary-minded friends gathered in the Schoolroom at Peel Street to hear an address on the work of the S.B.M. by Mr. E. A. Booth. The chair was taken by Mr. J. Ashworth, who read Psalm xlvii., and asked Mr. Smith to engage in prayer. The Chairman, in introducing the lecturer, dwelt upon the debt which we, as a nation, owe to the Word of God. Mr. Booth, in the course of a highly interesting and instructive address, dwelt upon the great opportunities which exist in India to-day for making known the Gospel of Jesus Christ. The attendance was somewhat affected owing to another meeting in the town. The collection amounted to £1 12s. 7½d., which was supplemented by a special gift from the Sewing Class of £5.—W. SCHOLES.

Accrington.—ZION.—The leaders and members of the Bible Classes planned and carried out in most praiseworthy manner a special effort in aid of the Strict Baptist Mission, on Tuesday, April 19th, 1932. The chair was occupied by Mr. W. Smith, who led the devotional exercises. Various members contributed hymns and recitations and dialogues, all bearing on the missionary question. The congregation joined in missionary hymns, and listened to a brief outline describing some of the work of the S.B.M. in India. The choir helped throughout the evening. At the close of the service the company adjourned to the schoolroom where they found the supper-tables loaded with good things. There were seventy-five friends present, and the collection for the S.B.M. amounted to £7 5s. Great credit is due to Miss A. Taylor and her helpers for the way in which this special effort to help the S.B.M. was brought to such a successful issue.—W. SCHOLES.

Engagements for June, 1932.

Pastor W. Chisnall.

5th, Dunstable; 8th and 9th, Stoke Ash (Suffolk and Norfolk Association); 12th, Great Gransden; 16th, Ilford; 19th, Bierton; 22nd, Missionary School of Medicine; 25th, Walton-on-the-Hill; 26th, Tadworth.
Address : 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

1st, Stratford (Gurney Road); 5th, Fulham; 8th and 9th, Stoke Ash (Suffolk Association); 12th, Chadwell Street; 14th and 16th, Suffolk; 19th, Sudbourne; 25th, Walton-on-the-Hill; 26th, Epsom.
Address : 30, St. Margaret's Avenue, Whetstone, London. N.20.

Ladies' Zenana Auxiliary.

Miss Poole.

1st, Tunbridge Wells; 2nd, Bedford; 4th, Ponders End; 8th and 9th, Stoke Ash; 13th, High Wycombe; 15th, Highbury; 16th, Nunhead; 18th, New Cross; 21st, St. John's Wood; 22nd, West Ham; 25th, Walton-on-the-Hill; 28th, Meopham.
Address : 63, Rands Way, Nacton Estate, Ipswich.

An Invitation.—If a missionary service or meeting has not been held in your chapel during the past twelve months, would you kindly make inquiries as to the reason? Our Secretary is always ready to make arrangements for missionary services and meetings.

Gifts for the Lord's Work.

Received during April, 1932.

Cheques and Postal Orders should be made payable to the "Strict Baptist Mission" and "Crossed."

General Fund.

	£	s.	d.
New Cross,			
Mrs. A. Barton ...	1	0	0
In Memoriam,			
E. B.		10	0
Finchley, S.S. ...	1	3	0
Fulham, S.S.	1	10	1½
B.C.		8	1½
B.B.		4	5
Sturry, S.S.		6	6
West Hill, B. Box	1	1	0
Don.	1	1	0
Kilburn Vale,			
S.S. Boxes ...		15	0
Abingdon, S. of			
Marmalade, Mrs.			
E. N. Painter...	1	0	0
Over, S.S.	1	14	9
B.C.		13	6
Beccles, S.S. Boxes	1	10	4
Miss Allen, Boxes		5	8
West Aus, Mr. &			
Mrs. Copeman ...		10	0
Peterboro,			
Mr. F. W. Reeder	1	0	0
Stoke Ash,			
Coll. (less exps.)...	1	10	10
Ipswich,			
T.O., Bethesda ...		4	0
West Ham Tab.,			
Miss L. Palmer ...	2	12	0
Hastings Aux.,			
Cont.	2	2	0
Brentford,			
S.S. Coll.	2	12	4
Norwich,			
S.S. & B.C.... ...	1	9	9
Don.		1	6
Margate,			
Mrs. Bates' Box...		6	0
Wetherden, Envs. ..		7	10
B.C.		15	0
Lewisham,			
S.S. Don.	1	7	1
Bermondsey,			
S.S. Envs.	1	0	0
B. Box	1	5	9
No. 153		11	7
Hemel Hempstead,			
M.A.H. Box ...		16	0
Brighton Branch, T.O.	1	0	0
Offering at H.Y.			
Meeting	5	10	1
Boxes & Don. ...	11	5	2
Birthday Gifts ...	2	10	0
Courland Grove,			
S.S. Coll.		7	9
B. Box			9
Ramsey, Coll. ...	2	8	4½
S.S. Boxes	2	10	10
Boxes :—			
S. Beebee		3	0
Mrs. A. J. Dawson		5	4
Mrs. Houchin ...		2	10½
Mrs. Wilson ...		3	7
Benwick, Boxes :			
F. Bedford ...		3	0
Miss Thacker		4	0
W. Richards		10	0
New Cross,			
S.S. Offngs.	15	17	8
Huddersfield,			
Rehoboth, S.S. ...	2	7	0
Richmond, Mrs.			
Robinson, Sub. ...	2	12	0
Slaithwaite, Coll. ...	2	13	4
Envs.		1	0
Royton, Coll.	3	4	4
S.S.	2	0	0
Boxes	4	5	2
Gurney Rd., Coll....	3	2	6
St. Albans, Coll. ...	3	1	5
Clapham Junct.,			
Don.		10	6
Hounslow,			
Mr. K. A. Robbins	5	0	0
Swindon, Coll. ...	3	5	6
Cheltenham, Coll. ..	2	0	10
Aston Clinton, Coll.	1	3	1
Boxes :			
Mrs. W. Burnham		10	0
Mrs. Brill		5	0
Mr. R. Sharp ...		5	0
Greenwich, Coll. ...	1	15	6
Raunds, S. of			
Marmalade, E. F.		14	0
Ipswich, Bethesda,			
Coll.	26	12	9
Watford Tab., S.S.			
& Y.M.B.C.	3	18	0
Ramsgate,			
S.S. Boxes	1	5	0
Hounslow,			
Mr. A. J. Robbins	10	0	0
Friston, S.S. Box...		12	0
Accrington, Ebenezer,			
Coll.	1	12	7½
Sewing Class ...	5	0	0
Accrington, Zion,			
Special Missionary			
Effort	7	5	6
Thornhill,			
Coll. & Boxes ...		17	6½
Clayton West, Coll.	1	10	0
Boxes	8	17	1
East Ham,			
Subs. & Dons. ...	3	15	8½
Ilford,			
Mrs. Rugg, Box...		15	5
	£185	15	3¼

Personal.

	£	s.	d.
From a Friend ...		10	0
Miss D. Gardner ...		10	0
Miss H. Watts	2	5	0
S. W. C.	1	0	0
Legacy,			
Mary James (dec.)	20	0	0
M. Rapley			
& Family	4	12	6
Birthday Gift,			
Apr. 13 ...	1	0	0
Birthday Gift,			
Apr. 16 ...		10	0
Mrs. Luks			
& Family	1	0	0
S. K. R.		3	0
G. W. Gardner ...		10	0
3 Scholars, per			
F. Bedford ...		1	7
P.O. No. 313333 ...		5	0
	£32	7	1

Pension Fund.

	£	s.	d.
Div. 2½ p.c.,			
£1,067 14s. 5d. ...	6	13	5
Div. 5 p.c.,			
£464 8s. 4d.	8	14	2
Div. 4 p.c.,			
£211 1s. 9d. ...	3	3	4
	£18	10	11

Herald Fund.

	£	s.	d.
Finchley		4	6
Ispwich, Bethesda ..	1	19	4
Norwich		7	9
Margate		8	0
Wetherden,			
Hlds. & Repts. ...	1	9	7
Brighton Branch ...	1	8	3
Royton	1	2	6
Cheltenham		8	0
Ramsgate		6	0
Clayton West ...		18	6
New Cross		6	4
Cottenham	1	0	0
Lockwood		12	6
Friston		6	0
Courland Grove ...		15	0
Personal :			
Miss Barton ...		1	6
Miss Meadows ...		2	0
Miss R. Miles ...		3	6
Miss W. P. Web-			
ster		1	6
Mr. S. Wilkins ...			7
	£12	1	4

Miscellaneous.

	£	s.	d.
Div. 2½ p.c.,			
£451 7s. 5d. ...	2	16	5
Div. 2½ p.c.,			
£39 1s. 11d. ...		4	10
Profit on Calendars	2	14	7
Half-Yearly Mtg.,			
Coll.	197	10	1
Mrs. C. Gregg,			
S. of Plants... ...	2	3	6
Slaithwaite,			
P.P. Cards		4	6
Literature,			
per E. A. B.... ...	1	10	8
Deposit Interest ...	6	14	11
	£213	19	6

Rays.

	£	s.	d.
Finchley		1	0
Per W. J. S.	9	16	6
	£9	17	6

Reports.

	£	s.	d.
Ipswich, Bethesda...		6	8
Margate		1	4
Bermondsey		2	8
Per W. C.		1	0
Clayton West ...		1	0
		12	8

ERRATUM.

Cottenham, *D. Flavell* ...	£2	0	0

Ladies' Zenana Auxiliary.

GIFT WEEK.

	£	s.	d.
Beccles		6	6
Bexley Heath		2	6
Bradford	5	1	3
Brentford	9	10	0
Brighton Branch ...	6	13	0
Brixton (Additional) ...		10	0
Broadstairs		12	6
Cambridge, Eden ...		18	6
Chadwell Street ...	30	7	0
Chelmsford		10	0
Clapham, Courland Grove ...	2	0	0
Croydon, Derby Road ...	2	5	4
Dunstable	6	0	0
Fulham	2	8	0
Greenwich	2	10	0
Guildford	2	2	6
Haslemere		18	0
Hebden Bridge ...		10	0
High Wycombe ...	1	0	0
Horsham		4	0
Laxfield	1	11	0
New Cross	2	14	10
Newick	1	4	0
Notting Hill Gate...	1	10	0
Otley		6	0
Ramsey		12	0
Ramsgate	1	5	0
Richmond	3	0	0
Stratford	1	15	9½
St. John's Wood ...	10	10	0
Sudbury		4	6
Tadworth	2	18	0
Tollington Park ...	2	4	6
Tottenham	1	0	0
Tunbridge Wells ...	2	9	6
Warboys, by sale of daffodils		8	6
Watford	6	0	0
Wattisham		5	3
Withington		6	0
Wood Green, Dovecote		15	0
Wood Green, Park Ridings ...	1	0	0
Yateley	1	5	0
PERSONAL: Miss Ash		3	0
	£117	16	11½

GENERAL ACCOUNT.

	£	s.	d.
Lewisham Quarterly Subs. ..	1	10	0
4 S.S. Scholars, for Supt. of Orphans		17	3½
Croydon, Derby Road, 1 Box ...	4	14	8
Glemsford, Boxes ...		8	8
Hartley Wintney, A Friend	10	0	0
Horsham, Subs. for Supt. of B.W. ...	2	1	8
Aston Clinton		6	8
Brighton Branch, Half-yearly Coll.	2	3	0
Chingford, Wom. Mtg.		4	0
New Cross, 23 Quarterly Subs.	2	17	7
Newick, 1 Box ...		16	0
Smarden, Sale of Work ...	10	10	0
Stratford, Quarterly P.M. Coll.		15	2
1 Don. for Kolli Hill Home ...		10	0
1d. Weekly Subs.		17	6
Wom. B.C. Box...		3	8½
Wom. Mtg. Box...		5	7
Tring, Subs. for Supt. of B.W. ...	2	6	0
Tunbridge Wells Birthday Gift ...	1	2	0
Yateley, 1 Box ...		7	4
Sewing Class ...		12	2
Counter Box, per Mr. C. Wapling...		3	1
Half-Yearly Coll. ...	17	7	9
	£60	19	10

PERSONAL.

	£	s.	d.
Miss D. Gardiner, Donation		2	0
Miss L. Beckett, Donation		2	0
Receipt No. 217, Donation	20	0	0
Receipt No. 234, Donation		10	0
Per Mrs. E. H. Chilvers Donation		10	0
For Supt. of B.W.		12	6
	£22	4	6

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,** not later than the first day of the month prior to the date of publication.

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. XXXI. *New Series, No. 307.* **July, 1932**

The Strict Baptist Mission Herald

"Go ye into all the world and preach the Gospel to every creature."



BOOKSTALL AT ENTRANCE TO MISSION COMPOUND, KILPAUK, MADRAS.
The customer is a Hindu Mendicant. A musical instrument is slung over his shoulder from which also hangs a begging bowl.

Price One Penny

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

	Page		Page
Serious Situation, A	123	Village Biblewoman, A ...	130
Camp Life on the Kollis	124	Penury and Liberality ...	131
Coming of Gnanasundarie, The	126	Gleanings from the Field	132
Secluded Hamlets	128	The Throne of Grace ...	134
Teaching the Word ...	129	Report of Meeting ...	134

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

"HE GIVES TWICE WHO GIVES QUICKLY"

DEFICIT £415

At the June meeting of the Council the Treasurer reported that the General Fund showed a Deficit of £415

MONTHLY REMITTANCE £500

During the month the Treasurer will have to send £500 to meet our liabilities in India

AMOUNT REQUIRED £915

We therefore need £915 this month to balance the General Fund of the Mission

Financial Secretary: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Secretary: Pastor W. CHISNALL, 26 Woodgrange Avenue, Ealing, 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. XXXI.] JULY, 1932 [*New Series, No. 307.*

A Serious Situation.

At the meeting of the Mission Council in June, the Treasurer, in rendering the monthly accounts, reported a deficit in the General Fund of £415 13s. Seeing that before the next meeting of the Council he will have to send a remittance to India of £500 to meet our current liabilities there, the Treasurer is faced with the problem of finding more than £900 to enable him to report at the next meeting of the Council that the General Fund account has been balanced.

It is necessary for all the supporters of the Mission to realise that the solution of this problem is not for the Council only, but that it is a burden and an obligation resting upon each of us.

Reference to other pages of this magazine will reveal that the blessing of the Lord is being poured out in a signal manner upon our work in India. We have great cause for rejoicing in the way that converts are being added to the Church there. In the early Church it was when "believers were the more added to the Lord" that fresh trouble assailed the Church from outside. So at this time of rich blessing on the Mission Field we are faced with financial difficulties at home.

That the present is a time of grave world-wide financial depression is a fact that is ever before us. Doubtless it would be pleasing to the evil one if we were to talk about cutting down our work of witnessing for Jesus Christ in heathendom.

BUT THAT IS NOT THE TRUE SOLUTION OF OUR PROBLEM.

If we took that line of action, our work in India would eventually cease altogether. Our Lord knows all about the

general financial depression and our own personal financial position. But He has not suspended or withdrawn His command, "Go ye into all the world, and preach the Gospel to every creature," neither has He altered His purpose that "This Gospel must first be preached in all the world, and then shall the end come."

These things being so, let us, in the light of the revealed will and plan of our Lord, address ourselves afresh to the task which He has committed to us. Our aim should be to increase the income, and not to reduce the work of the Mission.

The Mission Council most earnestly asks that all of our Churches will make this present situation a matter of united prayer. The leaders of prayer meetings are asked to bring the facts before those who gather for prayer. Individual believers are requested to make the present difficulty a matter of daily intercession.

This is one of those occasions which justifies the proverb, "He gives twice who gives quickly."

IN INDIA.

Camp Life on the Kollis.

EVELYN C. BRAND.

GUNDUNNI is our most distant station from Headquarters. It is occupied by two Hill Christians, Jacob and Monomonnie, his wife. Very simple little people, with but small book knowledge or depth of spiritual experience, yet we feel they are His servants, trying to carry on alone here from day to day with no help from other Christians. This time I have been here quite a long time, as Monomonnie needed my help in her family life.

There are two rooms, one the schoolroom which I occupy, and the other the family room, with a mud wall between. The furnishing is simplicity itself, a few planks for the children to sit on, now occupied by my camping stuff, medicine and food boxes, a table and stool, and a blackboard and easel completes the furniture.

I am practically never alone, often sitting outside on my cot, writing, while women are passing to and from the well, always with some cheery word of salute on their lips. Here

they come peeping into the room. I look up and smile. "What do you want now?" "Oh, nothing, we have only come to see." "All right, come along and have a look." They bend over the typewriter to see what I am doing, and I try to explain. Here they all come crowding in, so friendly, and say:—

Curiosity

"See, she is tapping on that. It writes her letters to her son, far away."

"We have been weeding the rice, we are just on our way to beat out the beans, so we called in to see you."

I respond, "I am so glad you came," and we get a wee talk about the Saviour.

"You all go on to work," says one, "I am going to ask Amma for medicine for my eyes. My ears are deaf, and my eyes cannot see."

To get alone one climbs some hill nearby, of which there are so many. I did this noon, and found a shady tree, but after a short time I found I was in the track of the field workers. I heard voices, and then there trooped up little families, with long sticks to beat the tamarind trees. Fathers, mothers, and little children who carried baskets, all were joining in the fun. The tamarind fruit is knocked off the tree, gathered, and sent to the plains to flavour curry-stuff.

But there is no hurry here. They came and grouped themselves round me, sitting on the rocks, and talked. "So you have come to this hill to find a place to build a bungalow," they said, "It is a fine hill." "Why should I who am all alone, want to build a bungalow?" I said. "No, I have come here to read God's Word, and to pray to Him. We talk to Him as little children speak to their fathers." Then follows a long talk about Him we love best. They listen, and agree to it all. I try to show them how sad and different it is for their children who learn evil so early, while ours are taught to lift little hands to the Saviour. They smile and see the point, but only He can help them to break through, and leave their utterly immoral and sinful lives.

Accidents

On our way to camp the other day, we were stopped by a man who begged us to come to see his wife. She had fallen on to some rocks and hurt her lower jaw, the face was swollen and the teeth injured. We sat in the shed, and prescribed and talked. A mere girl-wife; we feel such a longing over these.

It was strange that the next day we were hastily called to an almost identical case, but a little worse. The mouth was full of blood, and a nasty punctured wound under the chin. We had to attend this case for days, a good chance for numerous talks to all the interested relatives. There is a wee boy

here, he has no home, he goes round with a cocoanut shell begging food from door to door. I would love to enfold the poor little chap, but caste comes in, and though it considers him too dirty to admit into their houses, it will not see him cared for by us.

Monomonnie comes with me into the villages in the morning, and out under a tree in the afternoon for a class and prayer, then there is the quiet time in the evening when we all gather for prayer. We sit a time after the reading and talk over the work. One gets very close to one's fellow-workers at such times, and feels the awful power of the evil one surrounding these lonely out-station people.

As one rides off on horseback, one just longs to leave something of permanent uplift behind, but more often feels " Who is sufficient for these things? "

These are but simple notes, but they are written to arouse more prayer for these lonely ones, and to ask that those of us who are deputed to watch over them may feel His great sufficiency all the way through.

The Coming of Gnanasundarie

AMY M. POOLE.

I HAVE often written of joyful events in connection with our work here in Paniadipatti, but this story will give you an idea of one of the sad happenings. To tell the story of Gnanasundarie, one must necessarily refer to her mother, Emily. This woman (a daughter of the old Biblewoman Anammal) from childhood was subject to epileptic fits, which later developed into periodical insanity. During one of these insane periods Emily had drowned one baby, and again at a later date attempted to drown herself and another baby. This baby is Yesudason, now a happy boy of seven, who lives in the bungalow with us. At the time Gnanasundarie



GNANASUNDARIE.

was born both her father and mother were insane, and as she grew up we feared for the life of this child. She is a bright, curly-headed baby, and has a sweet little face and pretty ways. We felt she should be rescued, if at all possible, from the life that was likely to be her lot if she continued living with her mother.

The father died insane in 1929, so Emily was left a widow to care for this baby. Alas! she was frequently incapable of looking after it, and the poor wee thing was often half-starved, yet any suggestion that we should have the baby was repulsed. During her insane periods she would cling to this baby and carry it around, screaming at the top of her voice. On one occasion Emily had scalded her face and neck very badly with boiling water, and during the time she was ill the baby, now able to toddle, would go to the pastor's house for food every day. Sometimes the baby was troublesome during the women's meetings, and Emily would get cross, so I used to take her out of chapel and keep her quiet. Occasionally it was suggested that she should let us have the baby, and on one of these occasions, after the pastor had told her again that we were willing to have her, Emily agreed to let her come.

I went over to the school, told the girls of what had happened, and how that Gnanasundarie would need looking after and would probably be considerable trouble for a bit. I asked amongst the big girls for volunteers to care for her, and every girl put up her hand. That same day the baby came here, and was wandering round the compound near the bungalow, naked and looking uncared for. Two girls were over here at the time, and one of them saw Gnanasundarie, and saying, "Oh, Amma, the baby has come," picked her up and bore her off in triumph to the school. That was not the end, however. Emily came looking for her baby, and went over to the school and took her away, much to the distress of the girls. We said that if the mother was not willing we could not keep her. Later in the evening we were returning from a walk, and met Emily returning to her village, with the baby on her hips. I asked for the baby, assuring her it would be well cared for. "Take her," she said, and I took her back to the girls, and there she is in the school, now a happy maiden of just over three years old. That first night she cried for her mother, but after that she settled down, and has been no trouble at all. She evidently realises the benefit of cleanliness, good and regular food, and clothing, and is responding to love and care. The mother has given no trouble over the baby, and has not asked for her back again.

A New Chapter

Secluded Hamlets

B. L. MOWLE.

ONE day we decided we would go out early in the morning and visit some of the small villages hidden away in the fields and jungle. As we entered the first village two or three men said, "What have you come here for?" We asked them if we could look round their village, and sing, and tell them a story. Soon a crowd of men, women, and children gathered round us, and we began singing. Afterwards the Biblewoman began to tell them of the Saviour. They all listened well, but presently an evil-looking man came from the other side of the village and told the people to go away quickly to their work. He appeared to be the headman of the village, or a landowner, for the people all scattered, and even the few men who lingered behind soon went off, as if afraid to stay. We felt we could not leave the people in this way, so we decided to go further into the village, and speak to the women in the houses, but he met us and told us we were not wanted there.

Not Wanted

The Biblewoman assured him we had come with no evil intention, but to tell them of God's wonderful love, and His plan of salvation for us. He assured us that their way of religion was quite good enough for them, we could go into the village if we liked, but he would see that no one listened to our preaching, and then he curtly told us to go.

We made our way through many fields and rocks, we reached the next village when the sun was high in the heavens. Here again we were received with great suspicion, but after a few minutes we were glad of a friendly invitation to sit down. After singing a lyric, we told of the Saviour's love, and the people listened comparatively well. We asked them if we could look round the village; they told us to go, and at the far end we would see more people. As we were going into what appeared a little square of houses, a woman told us not to go there, but stand near by, and the people would come to us. It appeared they had consecrated a house to the swami, and they were afraid, if we went near it, the swami would be angry. We spoke to them of a God of love.

Another village was almost empty, the people having gone to their work in the fields. However, we were able to tell the story of God's love to four men and three women, and they listened well. At the far end of the village some six or seven men were busy making wooden ploughs. We did not intend to stop and speak then, as it was getting late, but, however, the headman of the group began asking the Biblewoman questions as to our reason for coming to their village. She told him about the Saviour, and he then said, "We have our own swami, you have yours; we do not want your swami."

Teaching the Word

L. WATTS.

WITH the growth of education generally on the one hand, and the increase in the numbers of Christians on the other, there is increasing need felt for the teaching of the Word of God. It is an ever-present problem to find those Indian workers who are able, out of their own study and experience, to bring that teaching which the Churches need, and so a very great deal of this work falls on the missionary. Just at present the whole of my time in Madras could be occupied with just teaching little bodies of Christians. A few instances from the work of the past month may show the variety of openings that there are for this work.

Enquirers

A group of young men in Tathankuppam, only one of whom, up to the present, has confessed the Lord in baptism, asked that a weekly class for the study of the Bible might be arranged for them. Really they arranged it themselves, and asked that I go to give them a start. A very happy meeting was held there, with a few of our hostel lads to help with the singing. Several of this group in Tathankuppam have now expressed a desire to be baptized, and are awaiting examination.

Disciples

The Church in Sembiam arranged a week's meetings for waiting before God in prayer for blessing upon another week of Bible study a fortnight later. I was asked to take these Bible studies each evening for a week, and some very helpful times were experienced, with the chapel full each time. Quite a large number of Christians came from other villages also. Cycles are great institutions, and at many of our meetings now there are stacks of cycles outside.

Evangelists

The members in Semmenpettah, who now meet in the school there for Lord's Day worship, wished to have some week evening meetings there to get into touch with others around them. Four days of special meetings were given there also. The attendances were about eighty adults each evening.

This week, in the Hostel Bible Class, we have concluded a three years' course on introduction to the books of the Bible, with a study of Revelation. It has been most instructive and helpful to go through the Bible in this way; parts previously quite unknown have been introduced, and interest aroused.

Will you pray that the hunger for the Word, which these incidents show, may be followed by a rich provision by the Lord, and lead to a strong, living, witnessing Church in this land?

A Village Biblewoman

G. K. CARTER.

GOD has been pleased to hear and answer prayer for helpers, and has sent one dear woman whom I really feel is the Lord's choice and His gift for the work here. Her name is Thavamonie, and it may interest you to hear a little about her, and then you will be able to help her by your prayers. She was truly converted when about twelve years of age. She was educated and became a school teacher. While teaching in school she felt that, God having saved her, she wanted to tell her sisters about Him; so she had special training and became a Biblewoman. She is now forty-five years old and a widow. Her life has been sad and difficult, for her husband was a godless man and a drunkard, and she suffered much, but never lost her faith in God. She has a good son, who is married, and offers her a home, but she says, "Amma! I feel God has given me strength, and I want to witness for Him and seek to lead others to Him. In the olden days the Apostles had no salary, and the people gave to them, but they won't do that now; so, if Missie Ammal gives me enough for my food, I don't want anything more. I just want to serve Him till I die, and tell the women about Him." These are her own words. What a gracious desire! She is very little, has white hair and a bright face, the light of sunshine within, the joy of the Lord and trust in Him.

Her work will be in and around Kollatur. I took her out there, and we sought a place for her to live. She brought her worldly possessions with her—a little bundle—that was all—not even a mat to sleep on. There is no Biblewoman's house, and there are only a few Christians, who are poor and not able to take her in. She has had to take a room in a Hindu house. Her spirits were rather damped at first at such a prospect, and no wonder. Surrounded by sights and sounds of idolatry, Hindu marks on all the doors and posts, could a little room in such a place be a haven of rest to the little lonely woman, a stranger in a strange place, for she comes from Tinnevelly. I was very concerned about leaving her so, but it could not be helped; and after prayer and commending her to the friendly help and interest of our teacher and his wife there, we both felt cheered, and I left. She is in the Lord's care and doing His work, and He will shield and protect her. Let us surround her by our prayers. She is certainly in the midst of the people. I have seen her once since, and she says the people have received her very kindly. She is quite happy, and feels the Lord is with her; and she looks it! Praise His Name!

Light amid Darkness

Penury and Liberality.

A. MORLING.

AS the sun rises over the Kolli Hills we have left Namakal four or five miles behind, and are heading for Jederpalayam. At least another seventeen miles must be covered before we reach this large village situated on the Cauvery, the largest river in S. India. Later, when we reach Jederpalayam, the car has to be left, for the remaining four miles to Sirunellikoil must be done on foot. Sirunellikoil is our largest station on the western side of Namakal field.

Almost immediately after leaving Jederpalayam we make our way along the bed of a river; here as later we must trudge through the fine soft sand. Acres of good fertile land in this district are covered with sand, which has been carried by the wind from the banks of the great Cauvery. During this short journey on foot we traverse river-bed, drifted sand, tank and stream bed. As we leave the bed of the stream the roofless houses of Sirunellikoil come into view, and one wonders how these people, who only a few weeks ago lost nearly all their belongings by fire, will give at the Harvest Meeting we have come to conduct.

The chapel is nearly full before the service is commenced. Almost without exception old and young have brought their harvest offerings. Old men with unsteady gait, young men, lads and youngsters bring their gifts. After briefly opening the service, we invite them to present their gifts. The first to do so is one of the oldest men of the village, Peter. This man, though he finds it difficult to leave some of his old heathen customs, presents a separate gift for himself, his wife, and for each of his two sons. Poor old palsied Abraham slowly makes his way to the front, and places on the table a fowl. Gnanamarnikam, the deacon of the Church and leading man of the village, suddenly leaves the chapel at the back and re-enters at the side, bringing in a bleating half-grown sheep! Later a lad of about five years comes forward with his present, two young field pigeons in a very crudely constructed cage. So one after another the people offer their harvest gifts. Fowls, grain, cocoanuts and bananas formed the staple part of the collection.

As the various things were accepted, we see through the main doors of the chapel the bare blackened walls, and are deeply conscious that God has been, and is, their Master, for He has saved them from the spirit of rebellion which often predominates in the hearts of Christians when great loss has been incurred.

Arrangements are made for the conveying of the offerings to Jederpalayam. The coolies having been chosen from the Sirunellikoil Christians, the inevitable arguments concerning the loads follow. The eight coolies which are taking the

burdens consist of men and women. One carries the sheep, having slung it across his shoulders, another the fowls in a large basket. The cocoanuts form several loads, for many have been received. As the men were disputing as to who should carry the large bunch of bananas, an old widow appears and shames the disputants by taking it herself!

Gleanings from the Field

MADRAS.

Scripture Examination.—The Workers' Annual Scripture Examination took place in April, and out of the five teachers who obtained over 70 marks out of a possible 96, three are women. The lessons have been on the Epistles, and have not been too elementary, so that it is gratifying to find that the information imparted in the classes has been retained. We pray that it may be blessed to the spiritual strength of our workers.

Voluntary Sunday School Teachers.—For some time now we have had a good number of Church members who come to the preparation classes for voluntary Sunday School teachers. The class meets on Saturday evenings at 8 o'clock in the Hostel. Last evening, at Vepery, the wives of two of our voluntary teachers asked if they could not have a preparation class, so that they could teach in the Sunday School. They cannot come to Kilpauk at 8 o'clock on Saturday night, but it is a desire that we must foster, and we pray that the way may be shown. It is a very gratifying thing that the joy of service is becoming infectious.

Enquiry at Mannur.—Some of our young men have taken up the challenge of the need of the area between our stations in the Madras Field and those at Poonamallee. One of the places where a Sunday School and evening service are held is Mannur. A woman there has asked concerning baptism, and others are interested. There is likelihood that later in the year we may be called to establish a new congregation there, and ultimately a Church. The fields are ripe to the harvest, " pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

We rejoice in a continuance of the Lord's blessing upon the work. Since January of this year thirty-three candidates have been baptized and received into Church fellowship. Of these, twenty have joined at Ayanapuram, six at Poonamallee, five at Sembiam and two at Vepery. As we have listened to the testimonies, we have been amazed at the goodness of the Lord. His salvation is wonderful. L. WATTS.

Tamil New Year's Day (April 13th) being a general holiday, the young men from our Kilpauk Hostel, together with a contingent from Vepery, spent the day in open-air work and preaching in the villages. On the first Lord's Day in May I gave my first address in Tamil at Vepery.

H. A. HUCKETT.

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NAMAKAL.

We often find that the hottest time of the year is most free from disease, but this year has proved the exception. In the heat of the season we have had much chicken-pox and a brief epidemic of cholera.

During the hot season the barrenness of the whole countryside is lit up in a blaze of dazzling glare. The heat is such that often the middle of the day is marked by a quiet like that of night. Sickness has been rife. Asiatic cholera has come into the town and taken its toll, though happily it has been stamped out.

Namakal is generally somewhat forward in warming up. During March and April, when some other towns in South India are content with 90° or 95° in the shade, Namakal boasts of her centuries. Last week, just as we had some important meetings at headquarters, the mercury was registering 105° in the shade.

A very sad occurrence took place this month in the Boarding School. A lad who had been in the hostel for several years, and had been supported by a friend of long standing, complained one morning in school of headache. He came home, had some medicine and lay down. In the afternoon fever rose; he became unconscious and passed away about 5.30. It was evidently a case of heat-stroke.

Namakal has not won for itself a good reputation in connection with the present political upheaval. Notwithstanding the fact that forty-five persons have been imprisoned here for engaging in subversive activities, the Congress flag still flies defiantly from one of the largest houses in the town.

During the last week in March harvest meetings were held at various centres in the field. The total financial result of the Namakal and Sendamangalam sales is more than Rs.50 above that of last year. The Harvest Festival income goes to the Gospel Extension Society, which is bearing the expenses of two of our western stations.

We give our hearty thanks to all friends who have so liberally contributed toward the re-construction of Sirunellikoil houses which were burnt down in February. We hope to give particulars later on. D. MORLING.

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SENDAMANGALAM.

Last month I camped at Erumaipatti, Elur and Kakaveri. At Pavitram the large number of men who listened to the message showed signs of interest. At Kakaveri three candidates gave satisfactory testimony of conversion, and were baptized in the village pond. Nearly all the inhabitants of the village attended to witness the ordinance. May the Lord bless these three souls who have publicly confessed His Name. G. F. CHAMPION.

Miss Hazel reports continuance of Tamil study. She was able to tell her first parable story (the Good Samaritan) to the children on a recent Sunday.

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PANIADIPATTI.

Our Harvest Festival meetings are to be held on July 13th, 14th and 15th. We have secured a good speaker, and are hoping for an outpouring of blessing. We shall greatly value your prayers.

At Teetampatti an eager group assembled in the teachers' house to hear the Gospel message. Several of them are candidates for baptism. They are converts from Hinduism, and the price of open confession by baptism for each one is to be cut off from their families. Yet they are asking how soon they may confess their Lord in baptism!

V. D. GREEN.

AT HOME.

At the Throne of Grace.

Let us praise God anew for the continuation of His blessing upon our witness for Him in India.

Let us give thanks for the spiritual concern for their heathen neighbours which is taking hold of some of the Tamil Christians.

Let us pray for those Churches in the homeland that do not participate in the missionary task.

Let us pray that the testimony of our staff of Indian workers may be richly blessed to the conversion of souls.

Engagements for July, 1932.

Pastor W. Chisnall.

3rd, Ilford; 10th and 11th, Yarmouth; 14th, Ilford; 17th, Epsom; 22nd and 24th, Leigh-on-Sea; 28th, Richmond; 31st, Aylesbury.

Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

2nd and 3rd, Haworth; 4th, Accrington (Zion); 5th, Bury; 6th, Lockwood; 10th, Smarden; 13th, Haslemere; 14th, Hartley Wintney; 17th, Laxfield; 18th, Rishangles; 19th, Fressingfield; 21st, Woolwich; 24th, Walton-on-Naze.

Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Miss Poole. *(Ladies' Zenana Auxiliary).*

1st, Greenwich; 3rd, Somersham (near Ipswich); 4th, Ipswich (Zoar); 5th, Wetherden; 6th, Warboys; 7th, Bury (near Ramsey); 9th, Cambridge; 11th, Croydon (Salem); 12th, Manor Park; 13th, Bromley; 26th, Watford; 27th, Harwich; 28th, Walton-on-Naze.

Address: 63, Rands Way, Nacton Estate, Ipswich.

Report of Meeting

Croydon.—The Annual Missionary Meeting of the Croydon District, which was held at Derby Road, Croydon, on Wednesday, May 18th, 1932, attracted a fair number of supporters. The chair was occupied by Pastor H. G. Dann, who read the closing verses of two Gospels, setting forth the world-wide commission. After a period of devotion led by Mr. Rayner, the Chairman accorded a warm-hearted welcome to all present. In his opening address, Mr. Dann emphasised three points regarding missionary work, which had impressed themselves on his mind: (1) Genuine concern for the spiritual darkness of the heathen; (2) The expression of our love to the Lord Jesus Christ in view of His missionary command; (3) Our obligations to our own missionaries, who are our representatives on the mission field, and have a claim on our prayerful interest and support. It was a vigorous challenging speech, and gave the right keynote for a missionary meeting, revealing a heart full of loyalty to the command of Jesus Christ, and full of pity for those in heathen darkness. Pastor J. Payne, in speaking from Psalm cxlv., showed that it was the purpose of God that His praise should be world-wide, and the speaker asked, "What is our place in that Divine plan?" The testimony of believers is the means God will use for the bringing about of His purpose. Prayer is not to take the place of action, both must be exercised together. Pastor W. Chisnall based his remarks on a passage in Acts x. 31. He spoke of the vision and call of India, and stressed the need

for more earnest prayer, definite as to places and persons. In asking Missionary E. A. Booth to deliver his address, the Chairman said that, in the providence of God, Mr. Booth had been brought home from India to carry on a necessary work among the Home Churches. Mr. Booth dealt with the present missionary situation, and spoke in detail of the religious differences between various Indian people. The thankoffering at the evening meeting amounted to £6 3s.

Ladies' Zenana Auxiliary.

Secretaries and friends are reminded that the contents of the L.Z.A. boxes and other donations should be sent in **during July** to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey. Will Secretaries kindly see that **every box** is brought in? A large response is looked for: there has been a deficit on the L.Z.A. General Account of late, which must be met.

Gifts for the Lord's Work.

Received during May, 1932.

Cheques and Postal Orders should be made payable to the "Strict Baptist Mission" and "Crossed."

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th.

General Fund.

	£	s.	d.
Croydon, Salem, Mr. Payne, Sub.	1	0	0
S.S. Coll.		18	0
Cambridge, Eden, S.S. Coll.	6	0	0
E. London Aux., Coll.	1	6	0
Highbury, S.S. Colls.	9	5	11
Cambridge, Tenison Rd., Dons.	1	2	3
S.S. Box	1	6	1
Walthamstow, W.G.M.		5	0
General		19	9
Poynings, Boxes	4	2	0
S.S.		8	0
Tring, Ebenezer, Coll.		8	0
Watford, Beulah, S.S. Don.	3	3	0
Tadworth, Coll.	3	1	0
Billericay, Coll.	2	17	7½
Potten End, Coll.	2	2	7
Ipswich, Mt. Zion, Envs.		8	4½
Leicester, Prov., Coll.	4	14	8
Boxes:			
S.S.	1	1	0
Mrs. G. Underwood		9	3½
Mr. Witherinton		8	0
Mr. T. J. Mattock		11	6
Miss Salmon		6	6
Mrs. H. Carter		10	10½
Miss Cox		4	3
Miss Underwood		8	5
Miss Pemberton		8	9
Stamford, Coll.	8	13	9
Boxes:			
Mrs. Nightingale		12	0
Messrs. Lax & Bromhead		5	0
Homerton Row, Mr. & Mrs. E. A. Booth	5	0	0
E. London Aux., Add. Coll		10	0
Haslemere, Coll.	10	0	4
Courland Gr., S.S.		7	5
B. Box		5	2
Eltham, S.S. Coll.		6	0
Abingdon, Mrs. Chivers		10	0
Brentford, Coll.	21	15	7
Mr. F. Secrett, Sub.	2	0	0
Smithfield, N.S.W., Boxes & Dons.	3	4	9
Southport, Don., E. N.	1	0	0
Abingdon, Miss Smith		3	6
Lee Common, Coll.	1	5	0
9 Boxes	1	17	0
Croydon, Derby Rd., Boxes: B.C.		12	9½
B.B		3	6½
Pastor H. G. Dann	2	3	8
Croydon, District Meeting Coll.	6	3	0
Old Hill, Staffs., Boxes:			
Mrs. P. Pearson		2	10½
Miss Darby			5½
Mrs. H. S. Bennett		2	1
Mrs. T. Willets		2	2
Mr. G. Brooks		2	2
Mr. C. Horton	1	4	8
Miss A. Harris		5	10½
Mrs. B. Harper		4	4
Mrs. S. Caddick		8	9½
Mrs. H. Harris		19	2
Mrs. E. Butter		6	10½
Mrs. P. Simpson		6	10½
S.S.		15	0
Mrs. W. Green		5	2½
Miss H. Harris		2	3½
Mrs. S. Johnson		5	2
Mrs. W. Burgess		3	8
Hastings, Coll.	8	0	0
Eastbourne, Coll.	7	10	0
Ilford, "A Friend"		5	0
Deeping, 26 Boxes	8	12	6½
Coll.	2	10	3½
"Friend"	1	0	0
N.Y. Envs.		18	0
Broadstairs, Coll.	1	19	3
Boxes:			
Mrs. Dixon		19	8½
Mr. Gilbert		4	6½
Miss Whitbread		2	10
Mrs. Herd		4	6½
Mrs. Miller		2	3½
High Wycombe, Coll.	2	11	2½
S.S.		12	10½
Dorking, Work Sold	15	9	5
Sale of Work at Lecture	17	0	7
Boxes	6	10	9½
Subs.	1	14	8½
Dons.	1	12	6
Farthing Fund	1	2	6
Birthday Money		9	0
	£200	5	7

Personal.

	£	s.	d.
A. B. Philipps	1	0	0
Croydon P.M.	1	0	0
Mrs. G. S. Spratt		7	6
Mrs. Chivers, per Mrs. E. W. Painter	1	17	6
Leigh-on-Sea, Redcliffe Drive, B. Gift A.F.M.T.	3	14	0
S. M. Houghton & Friends	3	10	0
Israelite		4	0
Indian Mission, May 25		10	0
A Little Bonus		3	6
In Memory of E. F., Apr. 11	1	0	0
Miss M. F. Monck	1	1	0

	£	s.	d.
Mrs. W. J. Denmee		5	0
	£14	12	6

Miscellaneous.

	£	s.	d.
Readers of *Christian*, per Marshall, Morgan and Scott, Ltd.	39	0	0
Deposit Interest ...		12	10
Broadstairs P.P.C.'s		3	0
Meopham, Hymn Books		3	6
High Wycombe, P.P.C.'s		1	6
	£40	0	10

Herald Fund.

	£	s.	d.
Cambridge, Tenison Rd.		1	10
Ipswich, Mt. Zion...		6	3
Southport		1	0
Tottenham		6	0
Lee Common		12	0
Deeping		18	0
Walthamstow ...	1	5	0
New Cross ...		6	3
Abingdon ...		2	3
Ilford ...		18	0
PERSONAL:			
Mrs. G. S. Spratt		2	6
Mr. E.W. Upfield, 3 Rs.		3	4
Miss M. F. Monck		1	6
	£5	3	11

Rays.

	£	s.	d.
Per W. J. S.	4	11	2

Ladies' Zenana Auxiliary.

	£	s.	d.
East Ham, S.S. Coll. for Supt. of Rittinam	1	3	0
Subs. & Donations	2	2	8
Bethersden, Sale of Work ...	9	0	0
Croydon, Salem, S.S. Box ...		4	6
B.C. Box, Farthings ...		2	8
East London Auxiliary, Collection	1	16	0
New Cross, Wom. Mtg. Coll....		5	0
Leicester, Providence, 1 Box		8	7½
Beccles, Boxes ...	1	11	2
Leyton, Coll.		17	6
Walthamstow, S.S. Coll. for Supt. of Sandoshi ...	2	2	2
Wom. Mtg. Coll....		14	9½
Evng. Mtg. Coll....		6	11
Birchington, Farthing Coll. ...		5	0
Yateley, Coll.	4	0	0
Sudbourne, Wom. Mtg.		16	2
Croydon, Derby Rd., District Mtg. Coll.	2	15	0
Profit on Tea ...		8	0
Ipswich, Bethesda, Wom. Mtg. Coll....		15	0
West Ham, B.C. Coll.		12	0
Lewisham, Wom. Mtg. Coll....	1	0	0
Leigh-on-Sea, Coll. ..	2	0	0
Mr. & Mrs. H. Turnpenny, for Supt. of Trikam	5	0	0
Grundisburgh, S.S. for Paniadipatti School		14	0
Southport, E. N. ...		10	0
	£39	10	2

PERSONAL.

	£	s.	d.
Miss A. E. Fuller ...		5	0
Mrs. A. Taylor, Box	1	0	0
Thankoffering ...	5	0	0
To the Memory of Miss C. Light ...	10	0	0
Thankoffering ...		10	0
"Gratitude" ...	2	0	0
	£18	15	0

GIFT WEEK.

	£	s.	d.
Reading	1	17	6
East Ham		3	2
Baguley		13	6
Rushden		4	0
March		11	0
Lynton Road	5	10	0
West Ham	3	15	0
Walthamstow ...	1	4	0
	£13	18	2

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,** not later than the first day of the month prior to the date of publication.

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. XXXI. *New Series, No. 308* **August, 1932**

The Strict Baptist Mission Herald

"Go ye into all the world and preach the Gospel to every creature."



THE BIG WELL AT SENDAMANGALAM

Price One Penny

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

	Page		Page
Finance and Faith	... 139	At Vallappoor	... 147
Afternoon in Namakal	... 140	The Throne of Grace	... 148
On a Coffee Plantation	141	Reports of Meetings	... 148
Eager Evangelists	... 143	In a Surrey Garden	... 149
The Joy of Reaping	... 145	The Christmas Boxes	... 150

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

WE NEED £1015 THIS MONTH

At the July meeting of the Council the Treasurer reported that the General Fund stood at a

DEFICIT OF £515

During July the Treasurer must send to India to meet current expenses there a

REMITTANCE OF £500

To balance the General Fund of the Mission

WE NEED £1015 THIS MONTH

EACH CAN DO A LITTLE MORE; IF EACH WOULD DO THAT LITTLE MORE, THE DEFICIT WOULD VANISH

Financial Secretary: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.

General Secretary: Pastor W. CHISNALL, 26 Woodgrange Avenue, Ealing, 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. XXXI.] AUGUST, 1932. [*New Series, No. 308.*

Finance and Faith.

THE history of our Mission is a demonstration of the intimate relation of these two factors. We are at a junction now that will again prove that Missionary Finance is closely allied to Faith.

In view of the serious financial statement made at the previous meeting, it was with a sense of wistful wonder that the members of the Council looked forward to hearing the Treasurer's statement at the July meeting. The statement of the Treasurer revealed a deficit of £515 in the General Fund. Knowing that we were entering upon two months that are usually lean, the deficit caused grave concern, as the Treasurer has to send out £500 each month to meet current expenditure in India. This deficit is the result of our growing work in India, combined with the fact that our income in England has not increased in the same proportion. The present situation is that we need £1,015 this month in order to balance the General Fund account.

The circumstances call for two things—PRAYER and EFFORT. The burden is one that should be shared by all, and therefore by each one interested in the work. Each reader is earnestly asked to make our financial difficulty a matter of daily prayer. If we truly realise that the continuance of the deficit must affect our work in India, we shall be stirred to further individual effort.

At the same meeting, when this burden of a growing deficit was fresh in their minds, the members of the Council heard the testimonies of candidates for service in India. Acting in the fear of God, and in the faith that He who had called the workers would provide the means for their maintenance, the Council accepted Mr. W. N. Clarke, a member of the Church at Long Marston, and Mr. W. N. Kuhrt, a member of the Church at Gurney Road, Stratford, for missionary service in India after the prescribed period of home training.

IN INDIA.

An Afternoon in Namakal Town.

OLIVE M. MORLING.

IT was a very hot April afternoon, one which demanded a certain amount of resolution to leave the comparative cool of the bungalow for the half-mile walk in the sun, down to the town where the Biblewoman was to meet me. There was a large, excited crowd outside the local hospital as I went by, and on enquiring the reason from a young woman standing by, she poured out a sad tale of sin and tragedy.

Her young brother of twenty-three years had been sent by his firm the day before to collect debts in Sendamangalam. The day's work done, with over Rs.700 in his hands, he found it was too late to return to his home. Fearing to hold the money all night he asked a local shop-keeper to put it in his safe, which he did. But the shop-keeper's son drugged the young collector, took him in a jutka nearly to Namakal, stabbed him about the throat, and left him for dead by the roadside. The victim recovered consciousness, struggled to the police-station, and secured the arrest of his would-be assassin and accomplices. When I came by he was lying in a precarious condition in hospital.

Love of Money

All Namakal knew what had taken place, and in each of the houses we visited it was forming the chief topic of conversation. We went first to a home where the livelihood was obtained by silk weaving. Two women were spinning the bright coloured thread, and a man was sitting at a pit loom where a beautiful silk *saree* (woman's cloth), which he said would sell for Rs.24, was being woven. I asked the woman if they could remember any of the Bible stories they had heard, and they told the narratives of the healing of the leper, and of Cain and Abel fairly correctly. The story of the Good Samaritan held their attention, except that they frequently broke in with comments when they saw a point of similarity between it and the event of the day. However, they listened well to the lesson we attempted to draw from it.

At another house there was a stout, elderly lady whose husband and son were in the police department. She had lived for the past twenty years in various towns of the neighbourhood, and in almost every place had been visited by one or another of our Biblewomen. She could not read, but her memory was stored with Scripture knowledge, the one way of

No Sense of Need

salvation had been many times clearly shown to her. She said she liked to think of these things when she was going to bed at night, but she appeared to have no consciousness of sin or need of Christ as her Saviour. Three young daughters-in-law could read, and gladly accepted tracts. All listened well as we spoke of the man without a wedding garment, though it was difficult at first to get their thoughts on anything else than the attempted murder.

In another home we found a mother and daughter. The former was quite willing to pass an otherwise tedious hour by listening to our message, but we felt it went no further than the surface. The daughter had been to Salem, where she had studied in the teachers' training school. She had just passed out, and was looking for an appointment as assistant teacher. While we were speaking, a dear, bright child of about fourteen came running in. She has been a pupil in our school for several years, and is hoping to pass the 8th Standard when the Inspector comes, at the end of April. She told me she wished to be a teacher and take a training, as her sister had done. As I looked into her happy, animated face I wondered what the future held for her. She has been well instructed in Scripture truth at school, and has passed examinations each year in Bible knowledge. We expressed our pleasure at her eagerness to learn, and sought to press home the fact that the greatest of all knowledge is to know Him.

The Comfort of Prayer

Our last visit was to a Christian family. We went to inquire after a daughter of the home who had three days before received the gift of a first-born son. We found their happiness dimmed by anxiety, as the little one had a touch of fever, and was inclined to convulsions. "Please pray for him," asked the young mother, and we knelt in prayer, thanking God for the life preserved, and beseeching Him for blessing and restoration to be given to the little one at the beginning of life's journey. We have since heard that the child has recovered.

On a Coffee Plantation.

GEORGE F. CHAMPION.

ONE of the difficulties which face the missionary in this part of South India is that many of the poorer Christians are in their villages for only two or three weeks during the year, and then generally when the scorching heat drives the Westerner from his field of labour to seek refreshment in the coolness of the mountains. Of our Christians, many spend most of the year on plantations forty or fifty

miles away, on a range of hills where coffee is extensively cultivated, and where labourers are always in demand.

When visiting these hills recently we learned of the locality of some of our members, and determined to go to see them on the Sabbath morning. The Roman Catholics have bought large tracts of land in that district, and it is on land owned by them that our people are working. Sunday is market day in the nearby town, and every other planter on the hills, whatever his spiritual condition and religious outlook may be, pays his workmen on Saturday; the Roman Catholic priests alone pay all their labourers on Sunday.

Our walk along the somewhat muddy lanes which run between the various fields of coffee bushes was very pleasant,

The Song of Nature

as the soft breeze gently fanned us, and the sun shone clearly through the fresh, green trees, newly washed by the early morning rain, which was still finding its way from the heights above, trickling down the hillside, or racing merrily over stones and along small river-beds, as if eager to prolong its time of usefulness by helping to raise the water level in some much-needed lake on the thirsty plains below.

In a little over half an hour we turned into a narrow path which took us to two small rows of cottages roughly built of stone, which are the mountain homes of our Christians. Upon our arrival one or two of the men came out to speak to us, and said that the other people had gone to receive their wages, but would be back in a short while, so we talked to them and asked them of their affairs during the interval.

When all had gathered we sat on one of their string cots beside their houses, and they sat on other cots, and so we had

A Joyous Gathering

our service. After the singing of two hymns and the offering of a prayer, we spoke of the birth of our Lord and of some of the blessings which we receive through Him. Besides our Christians there were present some who knew little of Christ, and who came from villages where there is no one who professes His Name. All listened well, and our members afterwards expressed their pleasure at being able to have a service with us. They reminded us that we had forgotten the collection, and gave willingly towards it when taken. When we reminded them that they should meet together every Sabbath for reading and prayer, they told us they had prayers together every night.

It is a great joy to us to see that they are obviously witnessing for Christ as they are able, even though they are many miles away from their homes, and we pray that they may be kept faithful to Him amid all the temptations which they have to endure.

Eager Evangelists.

VIOLET D. GREEN.

DURING one of my touring expeditions I halted at the village of Valayapatti, where we have a Mission school, and a small company of Christians. The village was, for the most part, deserted as far as adults were concerned, for they were all busy in the cotton fields, and would not be home till early evening. The approach of my bandies, however, had been sighted by some of the principal men of the congregation, and as the field in which they were working was close by, they very soon appeared in the school to greet me. According to my usual method, I proceeded at once to plan the day's proceedings, and while doing so the teacher and the deacons told me of a fresh development in a new village nearby.

The village is called Narikulam, and up to two or three months ago was entirely Hindu. The teacher had been visiting the village for about two months, and conducting meetings there among the people. This effort had met with a most encouraging response, for as a result of these meetings several men and women had realised that Hinduism could not benefit them. They were persuaded that idol-worship was folly, and as they heard week by week the Gospel message they became convinced that not only was Hinduism false, but that the Christian way was the only true religion. So they definitely broke away from their old religion, gave up their idol-worship, and openly declared their intention of becoming Christians.

How eagerly was this story related to me by the teacher, who finished with an appeal that I would make it convenient to visit them. They were most desirous of seeing me and making their request for baptism in person. My time on this occasion was very limited. I expressed my joy that God's blessing had so evidently rested upon the teacher's witness, and suggested that on my next visit I would go to Narikulam. But the teacher and the deacons pressed me to go *that* day. I explained that if I went there, then I should not be able to visit the Christians of Valayapatti in their homes, for prayer, etc. Promptly the three suggested that the Valayapatti Christians ought to be willing to forego the cottage meetings for this once, for said they, "There will be a meeting in the chapel to-night, and we can come then and receive our portion. These are new inquirers, and they need Amma's help and teaching, and we are willing and anxious that you should visit these new enquirers this time."

Concern for others

This attitude greatly pleased me, for I felt that it was a healthy sign in a Church to see such concern for the unsaved. Alas, that it is so rare! Would that it might increase in our Tinnevelly Churches, that those who have identified themselves

with the people of God were prepared to obey the Saviour's word, " Seek ye first the kingdom of God." How cheered I was, and how I praised Him for even this small token of His Spirit's gracious activity in the tiny Church of Valayapatti.

Accordingly I visited Narikulam. The news of my coming had been conveyed by the deacons, who then quitted their work in the fields for the day, and hastened off to prepare the others for my coming. They had recalled them all from their cotton-picking, and helped them to erect a small pandal in which to receive me. Great excitement prevailed, and a crowd gathered to see the strange sight of a missionary arriving in *that* village. The word was passed from one to another, "The Christians have come," and many eyed me curiously, and others suspiciously. Some there were, who, scorning to come, remained at a safe distance, fearing lest they might be contaminated. Little children, and grown-ups too, as they followed the bandy, kept up a chorus of " White woman," " White woman."

A Company of Enquirers

At last the pandal was reached, and there an altogether different atmosphere prevailed. About fifteen were gathered, and these received me most enthusiastically. There was the usual garland of flowers and a tray of plantains presented, and then, after preliminary greetings, a series of enquiries followed as to what had been the reason for their abandoning Hinduism, and what was their object in desiring to become Christians. I could not discover any ulterior motive in them, so concluded that they were genuine enquirers. What a privilege then it was to declare to them the grand message, " God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," and to assure them that " Whosoever shall call on the Name of the Lord shall be saved."

Please pray for these seekers, that they may, like the Thessalonian converts, truly turn from their idols to serve the living and true God, and to wait for His Son from heaven. Pray too for the teacher who visits them each week, that his witness may continue to be used of God to lead souls out of darkness into His marvellous light.

Praise God for those in the Valayapatti congregation, in whose hearts the Holy Spirit has wrought some feeling of concern, some sense of desire for the salvation of their fellowmen, and pray that this may grow and increase, till all among us who truly love the Lord shall be gripped with that same keen desire, and a great revival shall be experienced in our midst.

The Joy of Reaping.

L. WATTS.

THE Lord has been working in our midst in grace and power these last months, so much so, that, with four Churches to supervise, it has been almost more than one man can do to fit in times for deacons' meetings, Church meetings, and baptismal services. No fewer than thirty-three candidates have been interviewed, baptized and received into Church membership since January; of these, twenty have joined Ayanapuram Church, five have joined Sembiam Church, six have joined Poonamallee Church, and two the Vepery Church.



MR. WATTS BAPTISING AT SEMBIAM.

It has been a great joy and encouragement to listen to the testimony of these candidates. Sometimes it has been in the missionary's office, at others in one of our schoolrooms or chapels, at others in the home of the candidate. But in each case it is the revealing of the Lord's work in the soul. Some who have asked for baptism have been asked to wait a while until they are more sure of the Lord's gracious work in their salvation. It is impossible to relate the experiences of all, but some of the testimonies may be passed on.

Krishnan, of Tiruvakadu, left our school there about ten years ago, and the seed lay as in unwatered soil for several years. Teacher Robert, himself a convert from that same village, has built himself a little thatched hut for use as a prayer-room, as his brothers in the family house objected to his conducting Christian worship there. He has invited others to join him in reading the Word. Robert has only fourth standard education himself, and the Government inspector will not recognise his

A Thatched Bethel

school any longer; but the Lord recognises him, and that is everything. Krishnan has been one of those who have sat with Robert in that thatched hut. He also has relatives in Kolattur, where we have another school, and where I was speaking at a men's meeting on the day of his visit. I did not know the man at the time, but he happened to be there, and heard the message from the narrative of the woman with an issue of blood. The Lord opened his heart, and he believed. But as his people are all against him breaking from Hinduism, he and his brother, who also is converted, and was baptized at the same time, had to send their change of clothes out by someone else to avoid being stopped coming to the service. Krishnan Devadas and his brother Thangavalu Solomon are now members at Poonamallee.

Transforming Grace

Ellappan was a wild, uncouth mill-worker at Sembiam. Though only about nineteen, he was a drunkard and an adulterer. But when the grace of God deals with a man, the insatiable lust of these things becomes the very thing that produces revulsion. He listened to the testimony of the Christians in Sembiam, and knew that they had something which he had not. Rajamoney is also a mill-worker, but he is a deacon at Sembiam. He befriended this burdened sinner, and, to get away quietly with him, would go with him to the sea beach, where in the wide stretches of sand they could find a place to be alone and plead with God. Peace came, and with it victory, and a new light shone in Ellappan's face, so that when he came to me and I asked his name, he immediately said Israel.

Anthoniammal lives in Ramalingapuram, near to Madras, and is a trained school teacher in a Taluk Board School. She was a Roman Catholic, as her name indicates, but her parents left that Church and became attached to the Lutheran Church. Since that time Anthoniammal's connection with the Roman Catholic Church ceased. She was, however, deceived by a man who had arranged to marry her, and was left by him with a child. Her heart was very sore and rebellious, for, in spite of her education and respectable calling as a teacher, she was an outcast. In the same school the daughter of Preacher Murugasam is also a teacher, and she invited her colleague to come to the services at Ayanapuram. She has been coming for over a year, and her heart has found forgiveness and peace in the Lord Jesus. She added the name Ruth to her old name when she was baptized.

At Vallappoor

EVELYN C. BRAND.

THE other day the Biblewoman and I were in the village of Vallappoor, sitting and talking to a young girl-mother. She was very weak and sad, and the tears ran down her face as she told us how she had no one to help her. The wicked old grandmother, who helped to ruin her son Vadaman, and is now succeeding in ruining his two children, promised at last that, if I saw the child's husband in Shouldavandi (where I was going), I might tell him to come for his wife. I found the boy in his village. Yes, he would come for his little wife if I would go with him.

We started off at early dawn, the boy carrying my can of water. How glorious the great rock ramparts of the Kollis looked with the rising sun behind them, and there far away the shimmering lakes on the distant plains. It was a puzzle to get the horse across the wide flowing river, for the boy had gone ahead, and I did not know the crossing-place. It was a matter of wading to find foothold for the horse where the water, swollen by last night's rains, swirled over the rocks. I clung on to the horse, while it trusted itself to me, and so we both came safe to land. It had refused a whole half-hour to cross a mere stream, for mud and sinking bog is its greatest terror, rocks look more stable. One feels pretty helpless when a horse says "No."

Instinct.

We slipped into the Vallappoor School an hour or two later, and sent for the little girl-wife. She came with her wee baby, but others crowded in. It was difficult to get her alone, but I got her quiet consent to go with her husband. Then came the grandmother, and what a long talk there was! How utterly hopeless it is when one finds it is a mere matter of money or lands! "If the boy comes and lives here he shall have his wife, but I shall not send her to Shouldavandi," said this bad old creature with the sharp evil eyes. What does it all mean? A return to the evil life for the child and about the same for the boy. There is no shame or sorrow in that granny's heart.

Of course, this sort of thing is going on every day on these hills. I take a special interest in this case because I have watched these dear children in our school. There they both learned to read their Bibles. Oh! the pity of it! Such faithful little students they were, and are now in the power of this sinful old woman. Has anyone time to pray for Vadaman's children?

AT HOME.

At the Throne of Grace.

Let us give thanks for the two young men who were accepted at the last Council meeting for missionary service in India.

Let us make the present financial situation of the Mission a matter of prayer daily.

Let us give thanks for those who have been brought out of the darkness of heathendom, and pray that many others may be called through the ministry of the Mission.

Let us continue to ask that the Government of India may be divinely guided as it seeks the solution of its tremendous problems.

Reports of Meetings

Lewisham.—College Park.—At our Women's Meeting, held on May 25th, Miss Poole gave a very interesting address, telling us how God was blessing the work amongst the Indian girls. She gave one or two instances of those who had been brought to a personal knowledge of Christ as their Saviour, and had been constrained to follow their Lord by baptism. The collection amounted to £1 for the L.Z.A. Funds.—M. L. C.

Bedford.—Through the kindness of Mr. and Mrs. Wilkins, a happy meeting of the L.Z.A. Branch was held in their home on Thursday, June 2nd. After Scripture reading and prayer, Miss Poole gave a most interesting address on her work at Paniadipatti. She dwelt on three main points : The work of the dispensary, the training and work of the Biblewomen, and the Boarding School for Girls, of which she is the leader. This was commenced at first with nine girls in an improvised building, but now they number forty girls, who are accommodated in a newly-built school-house. God has greatly blessed this work, and many of the girls have been brought to know the Lord, and have confessed His Name by baptism. An interesting point was touched upon when Miss Poole spoke of how their life and walk and growth in grace were watched over; also how one of the older girls had been used of God in speaking to patients who were waiting in the dispensary. A thank-offering was taken, amounting to £8 5s., to which was added 10s. for sale of cakes and 15s. collected at the Monthly Prayer Meetings—total, £9 10s. The meeting was followed by a tea and conversazione on the lawn, where new and old friendships were formed and renewed.—S. E.

High Wycombe.—Zion Chapel.—On Sunday, June 12th, we had the pleasure of a visit from Miss Poole to our Sunday School. Several friends gathered with us. Miss Poole talked especially to the young friends, giving an account of various " days " recorded in her diary, which vividly portrayed the life and work of our missionaries in India. On Monday afternoon a meeting was held for ladies only, and a good number was present to hear what our sister had to tell us about the women and girls of India. Mrs. Baigent was in the chair. Miss Poole, after referring to her call to the mission field and to India, proceeded to tell us of how God had blessed the Gospel message among the girls in the School, several of whom had been led to follow the Lord Jesus in baptism. After the service about forty sat down to tea. In the evening, at the prayer meeting, Miss Poole again spoke a few words, giving one or two instances of remarkable answers to prayer. The collections in the Sunday School and at the Ladies' Meeting, with proceeds of tea, amounted to £2 10s. for the L.Z.A. Fund.

Hastings.—Missionary meetings were held at the Tabernacle on May 25th. Mr. E. A. Booth preached a very helpful and stirring missionary sermon in the afternoon. Truly the presence and blessing of the Lord were realised. One thought beautifully brought out by Mr. Booth was that the Lord Jesus Christ is the centre of all true Gospel witnessing. He always has been, He always is, and He always will be down through all the ages. The disciples were to go and tell out just what they knew by personal experience of the Lord Jesus Christ. So it is to-day with all true witnesses, whether in the foreign field or at home.

At the evening meeting, Mr. R. Brooker, Pastor of Ebenezer Chapel, took the chair, and spoke very warmly and cordially of the work of the Strict Baptist Mission. Mr. Booth gave an instructive missionary address dealing with present-day problems in India. This was followed by an interesting address by Mr. Chisnall on the work of the Mission. He spoke of some of the trophies of grace brought to know the Lord out of the darkness of heathenism. Mr. Brooke, the Pastor of the Tabernacle, was unable to be present owing to a preaching engagement.

Missionary meetings are held alternately at Ebenezer and the Tabernacle, and once each year the Sunday Schools amalgamate at one or other of the chapels. We trust that this fellowship between the two chapels in the interest of the Mission may be long continued.—A. R.

In a Surrey Garden

On Saturday, June 24th, Mr. and Mrs. S. W. Anderson welcomed a large gathering of missionary-minded friends in their lovely garden at " Wayside." The weather, which had been uncertain for several hours previously, cleared wonderfully in the afternoon. Shadow and sunshine played hide and seek on the beautiful lawn, the air was sweet with the scent of roses, birds seemed to sing in every tree, while a tender missionary spirit, clothed in garments of love, walked among the guests in the garden.

At 4 p.m. about 200 friends sat down to a sumptuous tea on the lawn, and happy fellowship and conversation were enjoyed. After tea, while the tables were cleared away and seats were arranged for the missionary meeting, friends wandered at will in the garden, enjoying the fragrance and beauty that abounds everywhere in that sweet spot. The meeting commenced at 6 p.m., with Mr. J. B. Collin, President of the Strict Baptist Mission, in the chair. The hymn, " Soldiers of Christ, arise," was heartily sung, and then Pastor Clarke, of Long Marston, read the Scripture from Isaiah xxxv. Pastor W. S. Baker, of Gurney Road, led us to the Throne of Grace, after which Mr. Collin spoke a few appreciative words regarding the hospitality of Mr. and Mrs. Anderson. He also kindly referred to our missionaries abroad, and of our interest in them. " From **you** sounded out the Word of God." " Our actions as well as our words tend to sound out the Word of God. We may go to India in desires, in prayers, in practical sympathy. Visualise the work out there by reading the magazines, and so increase your knowledge and sympathy," was the President's practical advice.

Miss Poole's address was concerning another garden in Paniadipatti, not so beautiful as the one at " Wayside," but there are beautiful flowers in that " garden of the Lord," where she has been labouring. She gave an instance of a perennial and never-failing flower named Paranjothi, who laboured as a Biblewoman at first, and is now installed as matron in the hostel at Paniadipatti. She has been made a blessing to several of the girls in that hostel, as well as to two young Hindu men who heard her speak of Jesus Christ in a heathen home. Another flower, as small and persistent as a daisy, is little Elizabeth, one of the hostel girls. Miss Poole spoke of her as " Little Miss Persistent," because of the opposition she overcame by her insistence before she became an inmate of the hostel. To illustrate her medical work, Miss Poole described two unexpected accidents that were brought to the dispensary for treatment.

Mr. Booth followed with an address describing village life in India. Our opportunities in India are greater than ever before. The cry is sounding out to-day as it did before in Paul's day, "Come over and help us." Mr. Booth described with much power the cry he once heard of one lost on a stormy night on the mountains. "Just such a cry for help is ringing in our ears, and how are we answering?"

Mr. Chisnall gave us a helpful talk on two texts, "Who art Thou, Lord?" and "What wilt Thou have me to do?" The outcome of the first question is a personal knowledge of the Lord Jesus, and the outcome of the second a desire to witness for Him. "Having the seed in your own heart, you will be anxious to share it with others, not only at home but abroad." In his usual genial way he enumerated the many ways in which we may help the work of the Mission.

After another hymn, the thanks of the whole assembly was voiced by the Chairman to Mr. and Mrs. Anderson. Mr. Anderson, in his kind and earnest reply, wished his guests to feel that all the pleasure and obligation was his, but his forceful remarks on "service that counts because it costs" must have found their target in many hearts.

Pastor J. H. Lynn closed the happy gathering with prayer and the Benediction. The collection amounted to £45 18s. 6d.—WINIFRED BOOTH.

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 12th and 17th. If, for any reason unavoidable, parcels have to be sent in earlier than this, no acknowledgment must be expected until after the 12th, 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 any other large 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 22nd and October 6th. HOPE V. HARRIS.

Ladies' Zenana Auxiliary.

The **L.Z.A. Quarterly Prayer Meeting** will be held on **Wednesday, August 31st,** at **3 p.m.,** at "Hope" Chapel, Stafford Road, East Ham. It is hoped that as many lady friends as possible from neighbouring Churches will also gather for prayer on this occasion.

Gifts for the Lord's Work.

Received during June, 1932.

Cheques and Postal Orders should be made payable to the "Strict Baptist Mission" and "Crossed."

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th.

General Fund.

	£	s.	d.
New Cross, Thank-offering from R....	1	0	0
Chatham, Enon, S.S.	1	0	0
New Cross, B. Scheme	4	5	0
Chadwell St., Miss Nunn	2	15	0
Miss P. F. Nunn...	2	12	0
Siddall, Mr. & Mrs. Britton		12	6
Masborough, S.S. Boxes	1	19	3
B. Box	1	1	1
Home Boxes ...	1	6	1
New Cross, "Several" ...	1	0	0
Mr. & Mrs. Looseley	2	2	0
Mr. A. H. Riddle		10	6
Bury St. Edmunds, Mr. F. V. Staddon		10	0
Warboys, Miss E. Reynolds: Supt. 2 boys, Namakal	2	0	0
Mr. C. Bedford ...	1	0	0
Mrs. T. Huggins...		5	0
Mrs. C. Bedford ...		5	0
A Friend		10	0
Gt. Gransden, Boxes:			
Mr. G. Williamson	1	18	3
Mrs. J. King... ...	1	3	8½
Mr. F. Christmas		8	0
Mrs. Spencer ...		5	9
Mr. J. Garrod ...		4	10
Mrs. G. Cole ...		4	3
J. & P. Moss ...		4	0
Mrs. F. Medlock		3	8½
Mrs. S. Sharman		2	3
Mrs. Bull		14	6
S.S.	1	10	2
Collection	2	0	7
E. London Aux., Tinfoil Coll. ...		6	10
Brighton Branch, "A Friend" ...	1	0	0
Courland Grove, S.S.		4	4½
B. Box		1	4½
Gurney Road, Mr. C. Webb...	5	0	0
St. John's Wood, Mr. C. A. Vine ...	1	1	0
Gurney Road, Coll.	1	6	9
Fulham, Coll. ...	4	3	2
Charsfield, S.S. ...		18	6
Y.M.B.C.		7	3
Coll.		13	6
Eyke, Coll.		7	3
Leiston, Coll.		14	10
Sudbourne, S.S., Miss R. Cordle's Class		17	8
Mr. A. Smith's Class		7	9½
Mrs. Bugg's Class		6	9½
Mr. H. J. Cordle's Class	1	2	7½
Primary	1	13	4½
Boxes:			
Mr. Kersey		4	0
Mrs. Fly		6	1
Miss Raymer ...		10	0
Mr. H. J. Cordle		19	1
Collection	1	12	3
A Friend		5	0
Friston, Coll.		12	0
Boxes:			
S.S.		3	6
G. Moseley		3	6
C. Moseley		3	6
Mr. G. Nicolls ...		1	8
Hartley Wintney, A Friend	3	0	0
Nunhead, Coll. ...	1	11	3
Tunstall, S.S. Boxes	1	14	6½
Friends' Boxes ...		11	0
Collection ...		18	7½
Walsall, S.S. Coll.	1	19	9
Boxes:			
Mr. A. Beebee ...		3	0½
Mr. S. " ...		3	10
Mr. H. " ...		3	5
S. F. Burns ...	2	12	0
Mr. F. Farrington		14	0
Mrs. H. Orton ...		10	0
Miss Peace		2	6
Mr. S. Peace ...		4	0½
Finchley, S.S. ...	1	7	0
Hounslow, Zoar, B.C.		14	0
Bexley Heath, Don.		3	4
Gurney Road, S.S. Colls.	2	9	7
B. Box		17	8
Contents of 1 Box	2	12	0
Namakal Ext. ...	2	14	0
S. Donation		3	3
Bradfield St. George, Boxes	2	18	0
Croydon, Derby Rd., Mr. H. G. Dann	1	0	0
Highbury, Mr. J. J. Smith ...	1	0	0
Hounslow, Mrs. Girdler's Box		4	11
Tunbridge Wells, Anon.	15	0	0
	£104	18	10

Personal.

	£	s.	d.
Catford, P.M.		10	0
Mr. F. Thickett		10	0
O.A.B.		10	0
Miss D. Gardiner ...		10	0
"Subscription" ...	96	17	6
Ely, P.M.	1	0	0
L.P.	5	0	0
Extra for Deficit ...	1	0	0
Extra for Deficit ...	5	0	0
Miss D. Dye, Box ...		7	0
Deficit, E. White ...		10	0
Mrs. Clutterbuck, Box		4	0
Deficit		3	0
Mr. S. Burfoot, Deficit		10	0
Mr. J. E. Hill		10	0
Mrs. B. R. Brett ...	2	10	0
Rev. T. H. Voysey...		10	0
Mrs. E. Godbold ...		5	0
Miss D. V. Gardiner		14	0
Mr. J. B. Collin	300	0	0
	£417	0	6

Herald Fund.

	£	s.	d.
Siddall ...		7	6
Masborough		11	0
Mayfield, Mr. J. Drury ...		2	0
Crowfield	1	10	0
A Friend		5	6
Hounslow, Zoar ...	1	13	3
Old Hill, Staffs. ...		12	6
St. John's Wood. Mr. C. A. Vine ...		1	6
Tunstall		6	0
Tottenham		6	0
Finchley		4	6
Bexley Heath		12	0
Gurney Road	2	2	6
Cransford		6	6
Broadstairs		10	0
Bedford		4	0
New Cross ...		6	3
Dorking ...		18	0
PERSONAL:			
Mrs. Jervis		4	9
Mrs. A. E. Jones		1	6
Mr. J. Jewers ...		2	6
Mrs. Godbold ...		2	6
Mrs. B. R. Brett		10	0
Mr. A. H. Wilt ...		4	0
	£12	4	3

	£	s.	d.
Extension Fund, Div. ...	£65	14	6

Rays.

Per W.J.S. ...	£1	4	5

Reports.

Finchley		1	0

Miscellaneous.

5 p.c. Stock, £522 17s. 6d. ...	13	1	5
M. A. Dean, Coll. by Employees ...	5	0	0
Legacy, Mrs. H. Dew (dec.)	10	0	0
S.W.A. Garden Meeting, pt. Coll. ...	22	14	3
Sale of P.P.'s, do.	3	6	
Add. Coll., do.	5	0	
	£51	4	2

Pension Fund.

Div. 5 p.c. Stock, £2,861 5s. 9d. ...	71	10	7
Div. 3 p.c. Consols, £935 1s. 3d. ...	7	0	3
	£78	10	10

Ladies' Zenana Auxiliary.

	£	s.	d.
Ipswich, Bethesda, Wom. B.C. Coll.	1	0	0
Gift Week	1	0	0
Wandsworth, West Hill, Collection	2	6	6
Tunbridge Wells, Garden Meeting & Profit on Tea ...	2	17	6
Bedford, Coll. ...	8	5	0
Sale of Cake ...		10	0
Boxes		16	7
P.M. Coll.		15	0
West Ham, Ladies' P.M. Box	1	5	0
Y.L.B.C. Coll. ...		12	0
High Wycombe, Thankoffering ...		5	0
S.S. Coll.	1	2	0
Dep. Coll. & Profit on Tea	1	8	0
Ponders End, Dep. Coll.		10	0
Ipswich, Mt. Zion, Dep. Coll.		7	4½
Richmond, Dep. Coll.	1	7	8
Profit on Tea ...		5	4
Lynton Road, Y.L.B.C., for supt. of B.W.	3	5	0
Nunhead, Evelina Hall, Dep. Coll....		16	0
Hartley Wintney, Anon.	2	0	0
Highbury Coll. ...		18	6
4 Boxes	1	6	1
Don.		4	0
Stratford, 5 Boxes	3	3	11½
Sewing Class, Ann. Coll.	1	9	5
Sewing Class, Don.		10	9½
Weekly 1d. Subs.		19	6
Profit by sale of Photos		14	6
St. John's Wood, Coll.	1	9	0
Homerton, Y.L.C. Coll.		4	7
Lewisham, Gift Week	2	0	0
Meopham, Dep. Coll. Proceeds of Tea ...	2	10	6
"Wayside" Garden Meeting	22	14	3
	£69	9	0½
PERSONAL:			
Misses M. & E. Westcott, Don. ...	1	2	6
By Trading	3	17	6
Mrs. Hutchinson, Don.	1	0	0
Miss M. A. Hope, Don. to Deficit ...	1	0	0
Miss D. Gardiner, Don.		10	0
Mrs. Howell, Don....		1	0
Miss L. Clack, Don.	1	0	0
Miss A. Godfrey, to supt. of girl (Paniadipatti)	1	0	0
Receipt No. 302 ...	15	0	0
Two Friends, for spiritual blessing received	25	0	0
	£49	11	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,** not later than the first day of the month prior to the date of publication.

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.

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The Strict Baptist Mission Herald



AN INDIAN WASHERMAN

Price One Penny

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

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Contents :

	Page		Page
Economy	... 155	Sowing the Seed ...	161
Oases in the Desert	... 156	Conversion of a Priest ...	163
Picking up the Threads	... 157	Book Review (Kanousky)	163
Snake Incident, A	... 159	The Throne of Grace ...	164
Baptizing at Kakaveri	... 160	Reports of Meetings ...	164

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

The Financial Year of the Mission Closes on September 20th.

South East London United Missionary Rally

Zion Chapel, New Cross Road, Deptford, S.E.

TUESDAY, SEPTEMBER 20th, 1932

Chair will be taken at 6.30 p.m. by Mr. J. B. COLLIN (President).

Speakers: Miss AMY POOLE, Missionary E. A. BOOTH, Pastor W. CHISNALL & Pastor L. HILLS (Vice-President).

THE ANNUAL MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 25th, 1932

AT THE

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

Devotional Service at 3.30, conducted by Pastor L. HILLS (Vice-President)

Missionary Sermon by Pastor GEORGE BIRD, of Watford

Public Meeting at 6.15 p.m. Chairman: Mr. J. B. COLLIN (President)

Speakers: Pastor A. WHAYMAN, Missionary E. A. BOOTH, Pastor F. GRIMWOOD

Financial Secretary: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.

General Secretary: Pastor W. CHISNALL, 26 Woodgrange Avenue, Ealing, 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. XXXI.] SEPTEMBER, 1932. [*New Series, No. 309.*

Economy.

ECONOMY is the watchword of to-day. We find ourselves in the midst of acute financial depression, which is none the less personal because it is world-wide.

True economy is prudence in the use of money and means; stinginess is not economy. It is false economy which effects a reduction at the wrong point or rate. A familiar instance is that of cutting down necessities and maintaining that which is not necessary. In the spiritual realm it is false economy to reduce the time spent in communion with God in His Word, in order to increase the time available for active Christian service.

Many are now facing seriously the question as to the direction in which economies can be most usefully effected. In the sphere of "Gifts for the Lord's Work," there should be no undue haste in making a reduction. This is the highest cause to which we can devote our money, and it should be with reluctance that we reduce our scale of giving. There are cases where a reduction in the amount is quite unavoidable, but even then, we should maintain the due proportion between the amount received and the amount given. Those who are obliged to reduce their gifts may take real comfort from the inspired Word, that "It is accepted according to that a man hath, and not according to that he hath not."

Let the supporters of the Strict Baptist Mission rest assured that true economy is exercised in the expenditure of their gifts. All proposals for the extension of the work in India have to be submitted by the individual missionary concerned to the Conference of Missionaries. If the proposal survives that scrutiny of experts, the Conference makes a recommendation to the Council in London. Only after the item has been sanctioned by the Council can the new work be undertaken.

In the providence of God, Missions and money are closely related. The final test of all giving is the motive prompting the gift. True giving is a Thankoffering and not the payment of a tax.

IN INDIA.

Oases in the Desert.

H. A. HUCKETT.

WOULD you like to come with me for a trip to some of our Sunday Schools this afternoon? You must get your topee, for it is now 2.45 p.m., and the sun is dangerous. As we leave the Mission House the Semmen Street infants are assembling outside the hostel, where their school is usually held. The first place we shall visit is Peravallur, about two miles from Kilpauk. On the way we pass many sights that sadden and depress. Here is a toddy-drawer with his rope-sling and ladder, and standing by the roadside is an idol gaily bedecked with pink and yellow camomile flowers. Soon we pass another being carried in procession, for a certain Hindu festival is near. Shops are open everywhere in the villages, for there is no Sunday to the Hindu. What is this big crowd of people doing? We stop for a moment to look, and find that they are watching a snake-charmer plying his perilous trade. Cows and people throng the highway, and there is plenty of dust and dirt.

No Day of Rest

Here we are at Peravallur! The children are just finishing a hymn, and we enter in time for the opening prayer. After the reading, the collection is taken, to which many of the children contribute. We note that there are twenty-four children present, and after a word with the teacher-in-charge we slip out at the next hymn to pursue our journey. We see several wayside temples, and as we pass one in which worship is proceeding, a mournful dirge catches our ears—such a contrast to the cheerful singing we have just left behind. The road now gets more uneven, and soon degenerates into a mere cart track between the paddy fields, where the vivid green of the new crop is just pushing through the water. We take a short cut along a footpath between two rice fields, where an unwary twist of the handle-bars means a sudden slump into the mud.

Kolattur is our next objective. Here the children have gone to classes, and each teacher is earnestly telling the story of Joash being made king in the place of Athaliah, the wicked queen. There are seventy-nine children in this school and eight teachers, and it just thrills us to feel that amidst

Light in Darkness

the surrounding darkness the Gospel message is being faithfully proclaimed to these men and women of the future. The bright faces of the boys and girls listening to the Bible story give promise of the dawn of a brighter day for India. After recording our visit in the superintendent's book, we re-trace our wheel-marks as far as the road to Ahmaikulam, our last "port of call" for to-day. We pass the gleaming waters of a tank, and then enter a small forest of Indian firs, where the road "peters" out into soft sand. Our wheels feel like lead, and like the page in "Good King Wenceslas" we have to say, "I can go no longer." A dozen yards brings us to the school-house, where the lesson has just finished and the children are about to sing their closing hymn. In this rural seclusion we venture to ask a few questions in Tamil, while the children look at us rather dubiously until the teacher comes to the rescue. Before leaving we give each child a Postcard Tamil Text, prepared by loving hands in England, and then the children quietly file out. One has been greatly impressed by the splendid discipline in all our Sunday Schools out here. The children are quiet and reverent in prayer, and sing the hymns lustily when the time comes.

Some parents are waiting about, and after a word with them we mount our iron steeds, and after several skids get back to the main road to Kilpauk. Will you please pray that from these "oases in the desert" many boys and girls may drink of the water of life, and themselves become water-carriers to thirsty hearts in India?

Picking up the Threads

VIOLET D. GREEN.

IT was with a sigh of relief that we locked up the bungalow a few weeks ago. After prayer with our friends, commending them all to God's tender care, we bade them farewell, and settled ourselves in the bullock bandy which was to take us the first part of our journey. We were very tired, and looked forward with eagerness to a rest on the beautiful Nilgiri Hills with their invigorating climate. It was a very hot day and the bulls had no inclination to hurry, so we slowly jogged and jolted along over the rough tracks and through the scorching sand. Twenty-four hours later the scene had changed. We were still journeying, but now it was on the Mountain Railway, and as the engine laboriously puffed and pulled, we mounted higher, winding round the majestic mountains, now passing through a long tunnel cut out of the rocky hillside, now crossing, by means of a bridge,

a deep chasm down which roared a mighty waterfall. This came from somewhere away up among the Hills, and as it fell, the spray from it came into the train. Up we climbed, leaving the plains far away down below. As we came to a clearing between the hills we could see the plains in the distance, but their heat and glare no longer discomfitted us, for we were in the land where cool and delightful breezes blow.

There we were rested and renewed in body, mind and spirit. There did the Master speak often with us, for He had many things to say to us concerning our past and future service for Him, and it was with spirits refreshed, hope revived, strength and courage renewed, that we turned our faces once more to the plains. We had been glad to leave our work, now we were glad to return, and no message could have been more soul cheering than the message of that day: "Immanuel . . . God with us."

Come Ye Apart!

We reached our bungalow at 5.30 in the evening of June 1st, and found that all had been kept well during the weeks of intense heat, and the pleasure of re-union was a mutual one. The next day we plunged right into the monthly workers' meetings, and an abnormal string of interviews and special requests. Many of the workers had some matters about which they desired a private talk, and problems and difficulties were plentiful. It was good, therefore, to bring them all to the Lord in our workers' prayer meeting that same night, and again as we gathered for our monthly prayer day on Monday, June 6th.

What a time it has been! From the moment of our return there has been a constant stream of people. Interviews! Interviews!! Interviews!!! One would think we had been absent at least twelve months instead of a few weeks. What DO they all want? A good proportion of them waited upon me with a request that their sons might be recommended for admission to the Boarding Hostel at Namakal. Five were successful, and went away happy. The rest, after much arguing and pleading, were finally persuaded to return home, with the somewhat doubtful comfort: "We will see what can be done next time." It may interest our friends to know that this term we have sent, from our Tinnevelly field to Namakal, twelve boys. Please pray for them.

Then others came seeking employment on the Mission Staff. Much wisdom is needed in this important matter. Some came to report the difficulties they are meeting with in their stations, for it is still true, "Those who will live godly shall suffer persecution." One worker reported that his house had been burnt down, another that fierce persecution had broken out in his village because some

Tangled Threads

caste people have confessed faith in Christ. A third (a young teacher) has twice had thieves in his house. He is very fearful, and asks to be placed elsewhere. He needs Paul's exhortation to Timothy, "Thou therefore endure hardness as a good soldier of Jesus Christ." Another worker sorrowfully told of strife among the Christians in his station, and so we went on, listening, counselling, encouraging, and praying with each that through evil report and good report, in spite of all opposition, they may hold on their way and be able to say at last, "I have fought a good fight, I have finished my course, I have kept the faith." Pray for our workers. Many of them have an exceedingly difficult task. For most of them, life is lived in very sordid surroundings, with nothing uplifting, or inspiring, apart from their own daily devotions. There are forty-eight of them, and they need your upholding. Pray also for us.

A Snake Incident.

G. K. CARTER.

THERE was much excitement here on the compound this morning, and a cobra was the cause of it. Only three times have I seen snakes in this compound. The first occasion was when I landed, and if I remember rightly, as I arrived in the compound here a man came along with two snakes that had just been killed. A rather gruesome welcome. To-day, while Samuel was trying to catch some chickens, aided (or not) by the dogs, they disturbed the cobra. At once it spread its hood and began to hiss. I was afraid it would bite the dogs, but I managed to catch them and shut them up, while Samuel tried to get the snake. At once there was a hue and cry of "Nulla pambu, nulla pambu!" This means "good snake," and is the name given to the cobra. Not because it is good by any means, for it is a deadly snake; but they call it that ironically, and probably with the hope of propitiating it. I have often heard them say to a naughty child, "Good child, good child," hoping to induce it to be good, and I suppose this is a similar case. Many among Hindus worship the cobra, and they will not kill it. Soon a party had gathered round with sticks and stones, but by this time the cobra had retreated into some tree roots near by; but by diligent poking they got it to come out, and very quickly it was killed, and with shouts of triumph the boys gathered round, examined it, laughingly asking me if I would have it roasted or boiled. Finally they lit a bonfire over it and burnt it up. I went indoors with a heart full of praise and thankfulness that none of them had been bitten.

Baptizing at Kakaveri

G. F. CHAMPION.

WHILE we were sitting in our Kakaveri chapel, a few weeks since, some of our Church members came in to speak to us. "Heretofore," they explained, "when a Kakaveri person has been baptized, he has had to go to Sendamangalam, because there is no river in Kakaveri and no baptistery in the chapel, but in future there will be no need to leave the village, for some of our members, in con-



KAKAVERI SCHOOL-CHAPEL AND PREACHER'S HOUSE

nection with their work, have built in a nearby field a bath, that is quite big enough to be used as a baptistery. Will you come along to-morrow and see it?" Readily we consented, and the next morning set out to see the bath. Its appearance greatly pleased us, it being well cemented, of good size, and having a water channel from a well in the same field by which water could be poured into it. Only two or three weeks passed before three Kakaveri believers were baptised therein.

Having arrived in the village on Saturday afternoon, we brought the candidates, who had been previously visited, before the Church the same evening. The lad, who is the son of the late priest of the local temple, was asked if he would

Changed Lives

like to say anything about the conversion of his parents. He eagerly consented, telling of the way that they had been brought to the Lord, and when asked if their disposition is now changed at all, he said, " Why, how very changed it is ! " and he went on to relate some of the changes that had taken place in their lives. Other Church members also praised God for His goodness in the salvation of these two souls, and said, " Six months ago we none of us thought of these two people asking for baptism." The third candidate is a man of about sixty years, and who is usually prevailed upon with difficulty to say anything at all, but when asked to give his testimony, the difficulty was to bring him to a halt.

They were all three accepted by the Church, and it was decided to baptise them the following day at about four-thirty in the afternoon, when the heat of the April sun had somewhat declined.

Soon after we arrived at the field on the edge of the village, almost all the people of the place came out to witness the first baptism held there. A hymn was sung and a prayer offered, a portion of Scripture read, and the meaning of baptism explained to those assembled : then the three new converts passed through the water. They were received into the Church the same evening.

Sowing the Seed.

G. K. CARTER.

BIBLEWOMAN LILY and I go to some lanes leading off the main Pursawalkam road, not country lanes, but such as can be seen in the slums of London, only the houses are of one storey only, no attics and stairways, smaller and mostly of mud. They are certainly overcrowded, and often filthy. I will describe a few of our calls.

We entered a courtyard. At one end, by a palmyra tree, sat a woman, and her two children lay sleeping soundly, in spite of the flies all over them. I thought she was a leper, for she had no toes, but I am told she was born like it. Lily went to find some more women, and meanwhile I tried to get friendly; but this woman did not want us, and over and over again she said, " What do I know ? I don't know anything," meaning that she didn't want to understand. The other women in the house were Mohammedans, and did not want to listen. When we sat down by the first woman she got up and said, " Go, I don't want to listen," and then departed, going into a shed nearby, where she started to sweep.

At another house we heard some sad things. There was a new baby girl, so I looked at the baby and talked to the mother, and asked her if she was not happy with such a nice baby. I was horrified to hear her say, "If it dies, it will be a good thing," and see her expression of disgust. I inquired why she spoke like that, and the answer was, "According to the shastras, it was born at a most inauspicious time, it will be very unlucky, so if it dies it will be well." Poor little unwanted girlie! what will her life be? Several other women and children crowded round.

Listless

We entered another house, going through the front door to the courtyard in the middle. A Hindu man was displaying bright saries for sale. He had just finished his business, but stayed to hear what we had to say. The women gathered round, and here was a mixed congregation, some Hindu, some Christian. Each room in these houses is the dwelling of a whole family. All listened well to the story told, especially one Hindu girl. At the end I turned to the Hindu man and asked him if he knew a way to get rid of sin? I then told him of the only way. Muttering a few words I could not understand, he picked up his bundle and went away.

Attentive

I rejoice to tell you of our next visit, for it was to an inquirer. At first we were disappointed, for she was nowhere to be found. Two other women were there, but both sound asleep, and so we came away and decided to call later. The next time we found her. There was a smile of sunshine on her face as we sang a lyric about the sweetness of the Saviour's Name. She loves to hear of Him, and then she told me she wanted to join the Christian way, but she cannot yet. She has two grown-up sons, Hindu, and they are a hindrance. To judge by the garlanded idols and pictures of gods in the room, I should think they were. She spoke of the mocking and persecution she already endures. We sought to encourage her, reminding her of the grace and power of the Lord, and how all we have to endure is as nothing compared to His sufferings. I then read over to her several times John xvi. 33, and after more talk about the victory of Christ, and the victory which is ours through Him, she seemed much cheered, and we then had prayer and left.

Interested

Conversion of a Priest

G. F. CHAMPION.

UNTIL recently the outcaste temple at Kakaveri had two priests, but when we visited the village last, we were told that no worship is being conducted there now, as both priests have become Christians. The lesser joined the Roman Catholic Church some time ago, and a few months later the other came to us and asked us to baptise him.

When the latter allowed his son to come to our Boys' Hostel, some years since, his only idea was that the boy be well educated. Everyone knew that his interest in us and our work went no farther than that, because he was not content with refusing to hear us, but did his best to hinder our work in the village by speaking against us and our message on all occasions.

By the grace of God his son was brought to the light, was baptized, and began to pray for the conversion of his parents, though his petition seemed unanswered as the days grew into weeks, weeks into months, and months into years.

At holiday times the boy would as readily have stayed away from home as returned, for the heathen priest and his wife gave their child no loving welcome on his arrival, and none too much food during his stay; there was little in common between them now, so that the less they saw of each other the better.

A Man's Foes

Six months ago, however, the priest fell ill, and people wondered if he would recover; then it was that the Lord spoke to his soul. He told us that while he was sick he had a dream in which he saw the missionary coming and baptising him in the river.

While he was recovering, the missionary visited Kakaveri, and one evening while staying there, went to the priest's house to pray with him. The passage of Scripture read was that relating to the death of our Lord, and a few simple words of explanation were given, but while the missionary was talking, the man says, the light shone into his soul, and now he trusts the Lord for forgiveness of his sins.

Book Review

Kanousky. 64 pages. Illustrated. One shilling, by post 1s. 2d. Published by Farncombe & Sons, Ltd., 30, Imperial Buildings, Ludgate Circus, London, E.C.4.

An interesting story of a North American Indian boy from the backwoods. His travels and adventures are remarkable in the way they led to his hearing the Gospel for the first time. The steps which led to his conversion are clearly outlined. The way in which he lost and found his mother is well told. A good book that should be in every Sunday School library.

E.A.B.

AT HOME.

At the Throne of Grace

Let us give thanks for our Indian Christian workers, and pray that their testimony may be blessed to the conversion of many.

Prayer is asked that the Deputation work amongst the Home Churches may lead to more widespread prayerful interest in the work in India.

Let us remember in prayer each of our missionaries on the field, and ask that they may be guided and helped.

Let us pray for blessing to rest upon the distribution of the Word of God and other Christian literature in Tamil.

Let us give thanks for converts at Kakaveri who have openly confessed their Lord in baptism.

Let us give thanks to God for the way in which He is supplying our needs in these difficult days.

Reports of Meetings

Accrington.—ZION.—On Monday, July 4th, a very interesting meeting was presided over by Mr. W. Smith. After prayer by Mr. Scholes and the reading of Scripture, the Chairman spoke of the importance of missionary work in view of the command of our Lord. Mr. Booth gave an instructive lecture, dealing with some differences between the Hindu and Christian religions, and gave particulars of work being now carried on by the Strict Baptist Mission in India. The sum received from the home boxes and the collection amounted to £8. May the Lord bless the work of the Mission.—W. SCHOLES.

Cambridge.—EDEN.—A unique event was the visit of some of the L.Z.A. Committee and friends to Cambridge on Saturday, July 9th. The afternoon was spent in visiting various places of interest in connection with the town and university. Being favoured with a fine day, the sight-seeing was most enjoyable, and was made most interesting by the explanations of the guides.

Tea, which was very welcome, was daintily served in Eden Schoolroom. The welcome to Cambridge was voiced by Pastor A. W. Whayman, and the thanks of the visitors expressed by Mrs. Silvester and Mrs. Anderson.

Mrs. Whayman presided at the meeting which followed in the chapel. Several sisters engaged in prayer, and addresses were given by Miss Poole, on the work in Paniadipatti, and Miss Nunn. At this well-attended gathering friends were noticed from such distant places as Bedford, Chatteris, Ramsey, Whittlesea, etc. We trust they had as much joy in attending as the "Eden" friends had in entertaining. It was a happy day.—E. WHAYMAN.

Ipswich.—ZOAR.—In connection with the Annual Meetings of the L.Z.A. Prayer Meeting, which is held monthly, we were favoured, on July 4th, with a visit from Miss Amy Poole. At the afternoon gathering a good number of ladies were present, and a short address was given by our missionary sister. This meeting was followed by a gift tea, at which about forty sat down. The evening public meeting was presided over by Pastor P. Reynolds, and was well attended. Miss Poole was remarkably helped,

and her detailed address proved very edifying. The offering taken at the evening meeting amounted to £3 17s. 7d. We pray that this blessing is a forerunner of a yet greater interest in the Zenana work of the S.B.M.—JESSIE GOODWIN (Secretary).

Meopham.—MOUNT ZION.—On Tuesday, June 20th, Miss Poole and Miss Nunn were with us on the occasion of the L.Z.A. Missionary Meeting. Unfortunately, the week before, the chapel had been entered and the contents of the L.Z.A. Monthly Prayer Meeting Box had been stolen, so our friends kindly gave the tea, and the proceeds went to the funds to try and replace the loss. At the evening meeting Miss E. Taylor took the chair. Miss Poole gave us an account of her work at Paniadipatti among the girls at the Boarding School, but particularly dwelt on "A Sunday in India." Miss Nunn told us of the work the L.Z.A. is doing, and interested us in the Prayer Circle. It was very encouraging to see friends from other Churches. A thankoffering was taken, which, together with the tea proceeds, amounted to £2 10s. 6d. for L.Z.A. funds.—C.T.

Woolwich.—ENON.—Our School was well filled on Thursday, July 21st, when the members of our Young People's Circle rendered a Missionary Service of Song. In the absence of our President, Pastor W. A. Dale, through illness, Mr. F. J. Linggood (Bexley Heath) presided, and gave a very encouraging address. Garments and dolls were on view, which were made by the members for distribution on the mission field. The collection on behalf of the Strict Baptist Mission amounted to £2 4s. 3d.—H.W.H.

Walton-on-Naze.—On Sunday, July 24th, Mr. E. A. Booth conducted the services, and preached two powerful sermons on behalf of the foreign mission work, which were listened to by good congregations and greatly appreciated. Collections amounted to £3 10s. 10d.—On Thursday, July 28th, Miss Amy Poole gave a very interesting account of her work. Miss P. P. Nunn, who accompanied Miss Poole, also spoke. Collection amounted to £1 10s.—E.F.H.

Engagements for September, 1932.

Pastor W. Chisnall.

9th, Wandsworth; 11th, Dunstable; 15th, Ilford; 18th, Kings Langley; 20th, New Cross (District Meeting); 22nd, Manor Park; 25th—28th, Prittlewell; 29th, Leyton.

Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

4th, Middlesbrough; 5th, West Hartlepool; 6th, Sunderland; 7th, Newcastle-on-Tyne; 11th, Bradenstoke; 14th, Poynings; 18th, Cambridge (Eden); 20th, New Cross (District Meeting); 21st, Halstead; 25th, Wellingborough; 29th, Leyton.

Address: 30, St. Margaret's Avenue, Whetstone, London, N.10.

Ladies' Zenana Auxiliary.

Miss Poole.

2nd, Chelmsford; 5th, Hastings; 7th, Irthlingborough; 8th, Wellingborough; 12th, Bradenstoke; 13th, Devizes; 14th, West Hill, Wandsworth; 15th, Courland Grove; 20th, New Cross (District Meeting); 21st, Ilford; 23rd, Slaithwaite; 24th, Hebden Bridge; 26th, Bradford; 29th, Guildford.

Address: 63, Rands Way, Nacton Estate, Ipswich.

Gifts for the Lord's Work.

Received during July, 1932.

Cheques and Postal Orders should be made payable to the "Strict Baptist Mission" and "Crossed."

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th.

General Fund.

	£	s.	d.
East Ham, Mr. A. J. W. Rayner		5	0
Chadwell St., Coll....	22	19	8
Stockley Mission ...	2	8	6
Grays S.S., Don. ...		3	6
Bethnal Green, Pas. J. H. Lynn...	1	0	0
West Ham, Two Friends, S. Gifts...	1	10	0
Kilburn Vale, S.S. Boxes		14	9
Guildford, K. W. (deficit) ...		14	0
Brentford, Mr. J. Secrett, Sub. ...	2	0	0
Fulham, S.S.	1	17	3
B.C.		6	11
B. Box		4	7
Tring, Akeman St., Anon.	25	0	0
Anon.	25	0	0
Leyton, Box	2	17	6
College Park, S.S. Boxes	1	2	4
Chelmsford, S.S. Boxes ...	1	15	2½
Tunbridge Wells, Deficit ...	1	0	0
Potton, Miss F. M. Richardson ...		10	0
Bethnal Green, Mr. & Mrs. E. A. Toms, Sub.	1	0	0
St. John's Wood, Men's Own	4	11	0
Meyrick Road, S.S.	1	7	8
Miss Cook's Infant Class		10	10
Whittlesea, Y.M.B.C.	1	17	0
New Cross, Pastor L. Hills	3	0	0
Ipswich, Zoar, Miss N. B. Double		5	0
Guildford, S.S. ...		11	1
Church	5	8	11
Courland Gr., Boxes:			
S.S.	2	4	0
B. Box		4	0
Miss Andrew's Class ...		4	0
Mrs. Powell ...		4	9
Watford, Beulah, Boxes:			
Miss Garner ...	1	13	0
Miss E. Mawle...	1	0	0
Cambridge, Eden, "Thankful" (def.)	5	0	0
Croydon, Salem, Coll.	1	18	0
Mr. Payne, Sub....	1	0	0
Supt. of Boy ...	1	0	0
Yarmouth, Coll. ...	3	4	7
S.S. Box	1	10	0½
Mr. Reeder	2	2	6
Mrs. Mayhew ...		11	0
Mrs. Ellis ...		6	8
Mr. Sawyer		3	2
Mr Skelton ...		19	11¾
Mr. Bennett		4	0¾
No. 1041	20	0	0
Haworth, 21 Boxes...	5	17	6
Gift of Tea Proceeds ...	3	2	1
Public Meeting ...	1	11	4½
S.S.	1	1	0
Coll.	5	16	4½
Accrington, Zion, 17 Boxes	5	19	0
Coll.	1	11	0
Bury, Coll.	5	3	4
Miss F. Corbett, Box		8	0
Huddersfield, 7 Boxes	1	16	4
Coll.		12	2
Haslemere, Coll.	5	7	6
Mrs. H. Mills, Box		3	1
Mr. J. Mann, Box		10	9
Hartley Wintney, Coll.	4	5	9
Hounslow, Zoar, S.S.	2	17	5
West Ham, S.S. Boxes	12	4	2
Greenwich, Mr. J. Clarkson, Box ...		13	0
Leicester, Zion, "W.P.W." ...	1	0	0
Epsom, Mrs. Humphries, Box	1	7	10¼
S. Coll. for deficit	11	5	8
Cambridge, Tenison Rd., Don.	1	15	9
Sturry, S.S.		6	6
Miss S. Schweitzer (Deficit)		5	0
Broadstairs, Prov., M.B.S.	1	1	0
Gravesend, Sewing Class ...	1	0	0
Warboys, Boxes ...	2	8	3
Supt. of Sagayam	2	14	0
St. John's Wood, Misses A. & F. Robbins ...		5	0
Highbury, S.S. Boxes	9	5	11
H.A. Boxes		13	2¾
J. J. Smith		10	0
Erith, E. C. Clark...	1	0	0
Miss P.		2	0
Whittlesey, (Deficit)	3	12	0
Bethersden, Boxes	2	2	0
High Wycombe, A. B. (def.)	1	0	0
Gravesend, S.S. Boxes	2	10	3
Y.P.C. Coll.	2	4	3
Ilford, E. & T. Bayes (def.)		10	0
Askett, S.S. Box ...	1	10	0
No. 1088	100	0	0
Southery, Cont. ...	5	2	6
Guildford, Don. ...		5	0
Wood Green, Dovecote, S.S. ...		16	4
Laxfield, Coll.	4	0	0
14 Boxes	7	1	6
Norwich, S.S. & B.C. ...	1	4	5
Misses Cage & Tooke		6	1
Rishangles, Coll. & 11 Boxes	5	2	8
Fressingfield, Coll....		18	3½
Boxes:			
Mrs. F. West ...	1	13	3½
Mrs. Smith		3	3
Mrs. J. Elsey ...		14	8
Y.M.B.C.		6	7
Y.W.B.C.	1	4	10
Mrs. Symonds ...		5	8
Mrs. S. Etheridge		8	9
Mrs. J. Ling ...		6	6
Brenda Clover ...		2	6½
Mrs. Reeve		4	3½
Mrs. Upsom		4	3
West Ham Tab., Mr. W. Adams ...	1	3	0
Tunbridge Wells (def.)		10	0
Bedford, Providence, B.C.	2	0	0
Courland Gr., Coll.	9	12	6
Leigh-on-Sea, Redcliff, Dr. Off....	2	0	0
,, B. Gift, H.C.T.	3	13	0
Burgess Hill, Mr. F. R. Walters, Sub....		10	6
Clacton, C. & B. ...		5	0
Leicester, Providence, Ladies' Sewing Meeting	23	0	0
Ladies' S.S. Box		16	0
Mrs. Oakley's Box		4	6
Warboys, Add. ...		2	0
Tring, Akeman St., Coll.	30	2	9
Miss M. A. Butcher	13	0	0
Miss E. Butcher	10	0	0
Gurney Road, "A Friend" ...	5	0	0
Brentford, S.S. ...	3	7	5
Datchet, S.S.		10	0
New Cross, S.S. Offering ...	13	18	0
"E.A.E."	1	0	0
Guildford, Mr. H. Brand, B. Gift ...	5	0	0
Ilford, K. E. Martin		5	0
Bierton S.S. Box ...		12	0
Colls.	4	13	0
Siddal, Mr. & Mrs. Jenkinson		2	6
Richmond, S.S. Box	2	11	5½
B. Box		14	1
Infant Class ...		6	7½
B.C.	2	2	2½
Y.P.S.		13	1½
Missionary Sunday Coll.	3	14	3
Box Opening Mtg.	1	7	3¾
25 Boxes	6	13	5½
Thankoffering ...	10	0	0
Sundries			6½
	£553	13	6½

Personal.

	£	s.	d.
Berkhampsted, P.M.	1	0	0
E.B.		10	0
Interested		10	0
Mr. & Mrs. Harris...	3	3	0
J. Anders (def.)		10	0
Z.Z.Z. (def.)	60	0	0
Mrs. F. G. Peck (def.)	5	0	0
Box at Haddondene	1	0	0
A. E. Jones		10	0
W. Henson		10	0
Mr. & Mrs. Thickett		10	0
The Misses Britton	1	1	0
Mrs. Adams		10	0
B. Gift, 7 July		10	0
Newcastle-on-Tyne, P.M.		10	0
Mrs. Westcott		4	7
E. & F.B.		10	0
Mr. F. Spear		12	6
F. S. Coplestone		7	6
A. & M. Spratt	5	0	0
P. W. G. Reed		10	0
A.T.		10	0
Croydon	1	0	0
Mr. H. Scrivener	2	10	0
Miss L. Boorne		10	0
"No. 15"	15	0	0
Miss M. B. Brown		8	6
Miss E. A. Burt		10	0
Miss A. Mills		5	0
W.C.C. (def.)		5	0
J. Davies		10	0
H.N. (def.)	1	0	0
Leicester, P.M.		2	6
Mr. Woolidge (def.)		10	0
"Of Thine Own"	1	0	0
"L."	5	0	0
J. Ayliffe		2	0
W.H.J.W. (def.)		10	0
A.B.P.	1	0	0
G.B.		10	0
A. Hughes		2	6
Rev. S. Gray	1	0	0
"Israelite"		5	0
A. & J. Rippin		10	0
J. R. Wagstaff		10	0
"M.Z.C."		10	0
A Suffolk Friend (def.)		10	0
"X.Y.Z." (def.)	3	0	4
No. 1117		10	0
A Friend		10	0
Helen Mather (def.)	5	0	0
Miss M. Harris (def.)		3	6
Mrs. H. L. Styles	1	0	0
Miss Fuller		10	0
Miss L. Clark		10	0
Miss Slade, T.O.			6
	£118	13	5

Miscellaneous.

	£	s.	d.
Div. 2½ p.c., £451 7s. 5d.	2	16	5
Div. 2½ p.c., £39 1s. 11d.		4	10
Miss Rowell, Hymn Books		6	0
Post Cards Sale, per E.A.B.	1	7	6
	£4	14	9

Rays.

	£	s.	d.
Per W.J.S.	£2	2	6
West Ham		5	5
	£2	7	11

Reports

	£	s.	d.
Laxfield		1	6
Norwich		1	0
		2	6

Herald Fund.

	£	s.	d.
St. John's Wood	1	6	0
Southsea	1	0	0
Ipswich, Zoar	1	5	0
Yarmouth		15	0
Haworth	1	9	5
Accrington, Zion		11	0
Cambridge, Tenison Rd.		3	0
Warboys	3	0	0
Tottenham		6	0
Norwich		3	1
Laxfield	1	4	0
Fressingfield		14	10
Clacton, C. & B.		5	0
Courland Gr.		14	0
Bierton		15	0
New Cross, Zion		6	3
Hebden Bridge		7	0
Fulham		10	0
Aston Clinton		2	0
Watford Tab.	4	2	6
Harwich		14	0
Handcross		12	0
Walsall		16	6
Personal: Mr. H. Scrivener		5	0
Mr. & Mrs. Harris		10	6
	£21	17	1

Pension Fund.

	£	s.	d.
Div. 2½ p.c., £1,067 14s. 5d.	£6	13	5

Ladies' Zenana Auxiliary.

	£	s.	d.
Accrington, Zion, Miss A. Taylor, Box		7	0
Bethnal Green, Boxes	8	2	0
Borough Green, Wom. Mtg. Box		11	6
Bradford, Boxes	2	10	0
Don. from Funds	7	10	0
Brentford, 82 Boxes	29	11	0
Girls' Sewing Class, for Sendamangalam Hostel		11	0
Broadstairs, 5 Boxes	2	3	0
Bromley, Boxes		17	0
Collection	2	5	11
Per Miss Thorpe	1	0	6
Cambridge, Eden, Boxes	1	19	8
Subs.	1	3	0
Profit on Tea, July 9th	1	6	0
Chadwell St., Boxes	54	4	6
Chorley, Children's Boxes		10	0
Cottenham, Boxes & Don.	2	10	0
Brighton, Boxes	12	2	5
Brixton, 3 Boxes	1	1	0
Cransford, Boxes & Don.	3	15	6½
Croydon, Derby Rd., Boxes	12	10	0
Croydon, Salem, Collection	1	11	0
Dorking, 8 Boxes & Don.	5	6	2
Dunstable, 2 Boxes & Don.	1	10	0
Epsom, Boxes	10	15	6
Finchley, 4 Boxes	1	13	9½
Wom. Hour Box	1	7	9½
In Memory of Mrs. Simpson	1	0	0
Fulham, 22 Boxes	8	3	0
Grays, 3 Boxes	2	8	2
Greenwich, Boxes	3	0	0
Collection	2	1	4
Grundisburgh, Boxes	1	16	0
Guildford, Boxes	8	14	0
P.M. Box		17	0
By Sale of Marmalade	1	0	0
Haslemere, Box	1	12	0
Harwich, Coll.		14	5
Proceeds of Tea		12	3
Hastings, Miss Adams' B.C. Box	2	0	6
Hebden Bridge, Box		7	0
Highbury, 36 Boxes & Subs.	17	8	0
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Subs. for B.W.	2	1	2
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Ipswich, Bethesda, Girls' Prayer & Working Band, for Supt. of Naomi	5	0	0
Wom. B.C., 52 Boxes	30	14	2
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P.M. Box	1	15	9
Mrs. A. Morling	2	1	4
Mrs. Gardner	1	0	0
Miss Long		4	10
Misses E. & A. Wright	1	3	0
Miss Cooper		4	2¼
Miss G. Forsdick		7	5
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Mrs. Wallis		2	7½
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Mrs. Oliver		3	9½
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Miss M. Wade		2	6½
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Leyton, Boxes & Dons.	8	0	0
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S.S. Scholars' Boxes for Orphans		15	8
Margate, Boxes	2	4	6
Meopham, Box		5	0
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Notting Hill Gate, Collection	1	7	6
Boxes	7	15	0

	£	s.	d.
New Cross, 8 Boxes	2	2	1
23 Subs.	2	14	7
Missionary Prayer Circle		4	0
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Young Wom. B.C. for Miss Green's bulls	5	11	0
Nunhead, Young People's Own, Coll. for supt. of Bakkium	5	0	0
Mrs. Baker, Box...	1	0	6
Over, Boxes	4	7	0
Pemberton, Boxes ...	1	4	6
Potten End, Boxes...	8	13	0
Preston, Boxes ...	3	6	8
Prittlewell, 27 Boxes	14	2	5
For supt. of B.W.	8	7	6
Ramsey, Girls' B.C. for supt. of Bakkium ...	6	6	0
Miss Rowell, for supt. of B.W. ...	5	0	0
The Home Close, Garden Mtg. ...	5	1	0
Rattlesden, Half-yearly Subs.		6	0
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Subs., Dons., &c.	1	6	11¼
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Somersham, Coll. ...	1	6	0
6 Boxes	2	12	2
Southport, Needlework Guild	5	0	0
St. John's Wood, Coll. E.P.M. ...	2	11	1½
Stoke Ash, Don. to Dep. Expenses ...		5	0
Streatham, Boxes ...	1	0	0
Sudbury, Boxes ...	1	6	0
Swindon, Boxes ...	2	13	8
Tring, Boxes	8	18	6
Subs. for supt. of B.W.	1	3	0
Donations	68	0	0
Tunbridge Wells, Boxes	5	18	10
Walthamstow, 20 Boxes	8	12	6½
Wom. Gospel Mtg., Farthing Fund	4	8	1½
S.S. Coll. for supt. of Sandoshi ...		19	7
Wakes Colne, Boxes	1	10	0
Walton-on-the-Naze, Collection	1	10	0
Warboys, Coll. ...	3	1	11
Boxes	6	19	7
Watford, Coll. C.E.	1	7	8
Wandsworth, West Hill, Boxes	8	11	10
For supt. of B.W.		12	0
Wellingborough, Boxes	5	0	6
West Ham, Boxes ...	8	0	0
Wetherden, Coll., July 19th Mtg. ...	1	18	8
John Arthur, Box		5	2½
Miss Pooley, Box		5	3
Mrs. Mothersole, „		4	11¼
Miss H. Bishop, Box & Farthings ...		9	9⅔
Peggy Haward, Farthings			11½
Mrs. Sparrow, Box		10	9
Whittlesey, Boxes ...	5	5	6
Withington, Boxes A.B.C. ...		5	0
Box 2		3	0
Miss Spink		15	0
Mrs. B. McKee ...		7	6
Mrs. Moore		3	5
Mrs. W. Hurcry...		9	0
Mrs. Wheeler		3	9
Miss Wilson ...		2	0
The late Mrs. Egerton		5	6
Mrs. Fairbank ...		2	6
Mrs. Anderton ...		6	6
Mrs. P. Hooper ...		6	7
Mrs. W. Lyles ...		6	0
Mrs. Parish		6	3
Miss P. McKee ...		5	0
Mrs. R. Parish ...		4	2
Wood Green, Dovecote, Missionary Guild		16	9
	£580	9	3

PERSONAL.

	£	s.	d.
Receipt No. 306 ...	1	0	0
Receipt No. 307 ...	1	0	0
J. B. Collin, Esq....	100	0	0
Mrs. Frost, Box and Offering		14	6
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Executors of H. S. Nunn, Esq.	10	10	0
Miss N. Reynolds, for supt. of Rhoda ...	2	10	0
Miss F. Day, Box ...		6	6
Two Friends	1	10	0
Mrs. Caplin		10	0
Mrs. Blythe	2	0	0
Wayside Garden Mtg. (addl.)		5	0
	£122	19	8½

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,** not later than the first day of the month prior to the date of publication.

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. XXXI. *New Series, No. 310* October, 1932

The Strict Baptist Mission Herald

"Go ye into all the world and preach the Gospel to every creature."



HOUSES IN SIRUNELLIKOIL, RESPLENDENT WITH NEW ROOFS (*see page* 177).

Price One Penny

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

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Contents :

	Page		Page
Helping by Prayer	171	Transforming a Village	177
Items of Interest ...	172	Spontaneous Expansion ...	179
Harvest at Paniadipatti	173	Gleanings from the Field	180
The Wind in the Palms	174	The Throne of Grace ...	181
Songs of Worship ...	176	Report of Meeting ...	181

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

The Annual Meetings

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 25th, 1932

AT THE

LEYSIAN MISSION, CITY ROAD, LONDON, E.C.

DEVOTIONAL SERVICE at 3.30 p.m.

Conducted by the Vice-President, Pastor L. HILLS.
Missionary Sermon by Pastor G. E. J. BIRD (Watford)

TEA at 5 p.m., in Leysian Hall, 6d. For 500 Ticket-holders only.
Tickets admitting to Tea Room, available at the Hall in afternoon.

PUBLIC MEETING at 6.15 p.m.

Chairman : The President, Mr. Jas. B. COLLIN.
Annual Report by the Secretary, Pastor W. CHISNALL.
Financial Statement by the Treasurer, Mr. A. J. ROBBINS.

Addresses by Miss A. M. POOLE (of Paniadipatti), Pastor A. WHAYMAN, Pastor F. GRIMWOOD, Missionary E. A. BOOTH.

Thankofferings. The Evening Meeting will close by 8.30.

S.B.M. Delegates' Association Meeting at Leysian Hall, 1.30 p.m.
L.Z.A. General Committee Meeting, Chadwell Street Chapel, 2 p.m.

Financial Secretary: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Secretary: Pastor W. CHISNALL, 26 Woodgrange Avenue, Ealing, 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. XXXI.] OCTOBER, 1932 [*New Series, No. 310.*

Helping by Prayer

IN many passages in his epistles, Paul asks his readers to help him in his work by their prayers. He believes that their prayers make a difference, and he values their prayer help. The Holy Spirit, who inspired the writer of the epistles, teaches that prayer for others helps to bring the deliverance of God. This is a deep mystery, but it is a revealed truth. The continuous experience of the Church of Jesus Christ throughout the ages attests the truth of this revelation. God, in answer to prayer, works wondrously and changes things.

Is prayer to us as far-reaching a power as it was to the disciples in the early Church? By prayer, Paul, in prison at Rome, was able to help unseen and unknown brethren at Colosse. Prayer is not a means of conquering God's reluctance, but of taking hold of God's strength and willingness. Prayer should be the chief thing in our work for God. The one who prays most, helps most. In all our service for God we are conscious of our entire dependence upon the power that comes from God in answer to believing prayer.

In the prayer which our Lord taught His disciples to pray, the petition "Thy kingdom come" is prior to the petition for "our daily bread." Does His kingdom occupy that place in our own thinking and praying?

Urgency of Need

Our missionaries need our prayers. They are living in the spiritually deadening atmosphere of heathenism. They are now confronted with great tasks and opportunities. They are constantly called upon to lead and guide the Indian Church, and to solve personal problems for Indian Christians. To a keen, earnest missionary the spiritual drain is continuous and exhausting. The knowledge that friends in the Home Churches are interceding for their spiritual needs is a great asset to missionaries.

Instead of praying for the Lord's blessing upon the Mission in general terms, would it not be well to have a list of the names of our missionaries and their stations, and take

some of them before the throne of grace each day? Let us make ourselves so far acquainted with their circumstances of trial or success, that we shall have definite petitions or thanksgivings to make for them.

The Indian Christian Agents need our prayers. Many of them live in isolated stations, often being the solitary Christian family in a village. They are conscious of the downward and backward pull of heathen associations and relations. ("I heard the old gods call" was the confession of a Christian worker). The temptation to compromise with heathen customs is great. The evangelisation of India will be carried out by Indian Christians, and not by foreign missionaries. How important then that we remember to take to the mercy seat the Christian Agents and Church members, who, to the millions of India are the representatives and ambassadors of Jesus Christ.

Magnitude of Task

The magnitude of the task confronting the Christian Church in India should impart the note of earnestness to our prayers. Endeavour to visualise the unevangelised millions groping in spiritual darkness. Consider the relative smallness of the number of Christian witnesses compared with the vast population. Think of the powerful and ancient opposing forces of caste, custom, priesthood and idolatry, also the growing menace of Mohammedanism. Remember the urgency of the present opportunity of the open door to evangelism throughout British India. Reflect on the slackness that exists in many of our Home Churches regarding obedience to the command of our Lord to preach the Gospel to every creature, AND THEN PRAY. We each need to cultivate the spirit and practice of habitual intercession. "Pray without ceasing."

Items of Interest

We are looking forward with confident expectation to great gatherings at the Leysian Mission on Tuesday, October 25th, on the occasion of our Annual Meetings. These are continually growing in strength and importance, and are an inspiration to many.

The success of a meeting does not depend upon mere numbers, but upon the spirit which actuates those who gather; so we ask for daily prayer right through the month that the blessing of God may rest upon these meetings. We shall value the presence of all who can be with us, and we ask each one to come in a spirit of prayer and expectation. We expect that we shall have occasion to sing the Doxology.

The impending visit to India of Miss P. P. Nunn, the devoted and energetic Secretary of the Ladies' Zenana Auxiliary, should prove of great value to the Auxiliary in the future.

The news of further baptisms in the Madras Field was received at the Council Meeting in September. It is cheering to know that some testified that they first learned about Jesus in our school at Koluttur many years ago.

IN INDIA.

Harvest Gatherings at Paniadipatti

VIOLET D. GREEN.

IT is with very deep gratitude we record another year's Harvest Gatherings at Paniadipatti. For thirty-two years this has been a great annual event, and in many respects the most important occurrence of the year for our people. Much prayer was made for many weeks before the event, and we had abundant proof that our prayers were not in vain. The dates fixed were July 13th, 14th, and 15th, and we were given a sweet assurance from the beginning that God was with us.

The first meeting was better attended than any first meeting in previous years, and our Pastor Jesudason was helped to give a very appropriate message, to which all listened with great attention. The two days following were very full, and the number of people continued to increase until there were several hundred present. The quietness and order which prevailed throughout was very gratifying. We were greatly favoured in securing a very good Indian speaker, and his messages were searching and powerful. Many were brought under conviction and compelled to examine their lives afresh. Some of these sought out the speaker afterwards in the quietness of his own room, and one night he was engaged with these troubled ones until after midnight!

The free-will offerings of the people were also very encouraging, still maintaining the steady increase which has characterised the past five years. It was most pleasing to find that the special gifts of our boys and girls in the children's meetings realised nearly twelve rupees, or nearly eighteen shillings. There were conducted during those days, eleven meetings, two being specially for women and two for children. We were greatly pleased to have with us Mr. and Mrs. Morling, for whose help we were very grateful. On the last day an auction was held for the disposal of the many gifts in kind which were brought by the people. Some of these were grain, fruit, cocoanuts, chickens, ducks, pigeons, and a young lamb. The girls in the Paniadipatti Boarding School had made a very pretty handkerchief of drawn thread work, and this, with a chicken, was their contribution.

Freewill Offerings

We therefore record our grateful praise to the Lord, and we add, too, our very sincere thanks to all the friends who have remembered us in their prayers.

The Wind in the Palms

WINIFRED BOOTH.

FAR away, in the village of Ayanapuram, stands this small Hindu temple. It is built of three walls and a roof, which enclose a stone image. On the open side, which can be seen in the picture, is a stone upon which sacrifices are offered, and gifts are laid. Towering above the temple and lifting proud heads into the sky are palmyra palm trees, probably as old as the temple itself, it may be centuries old. A little to the right, and only a stone's throw from the temple, is our Mission school, established there about 33 years ago.



THE TEMPLE IN THE PALM GROVE AT AYANAPURAM

We heard the wind in the palm trees one sunny morning, as we stood by the temple grove and watched the children (only about a dozen of them) gathering in the Mission school for the first time. Their voices were loud and shrill as they endeavoured to learn a Christian lyric, their eyes sparkled as they repeated the answers to the Scripture catechism being taught them

It was only the rustle of the palm trees over the heathen temple that we heard that sunny morning, but even in those early days the Breath of the Holy Spirit was about that group of little children, although we only knew it in after years.

A little lad with bright eyes who sat in the school that first morning, so proud because he was the first boy to come, had played beneath those palm trees and around the Hindu shrine since he was a baby. He had watched with wondering eyes

when sacrifices of sheep and fowls had been offered on the altar stone. The burning of camphor, the beating of drums, the flare of torches, the shouting of thousands of voices, were all so familiar. But there in the quiet Mission school, within sight of the temple and within sound of heathen worship, there came to that young heart a whisper that was louder than the clamour of the temple. For long years after he left school he strove to shut his eyes and stop his ears and flee from a call that seemed to pursue him. But the whisper was in his heart, and from that he could not escape. One glad day the whisper became a Breath, and then his deaf ears were unstopped, and his blind eyes saw that Jesus Christ had sought and saved him. In the little school chapel, within sight and sound of the rustling palm trees, the Hindu boy, now a Christian man, worships the One True God.

There was another young heart in that early Mission school —a winsome little maid of five. Each morning she came with running feet to learn of Jesus in the Mission school. Each evening her mother took her to the temple under the palms, to light a lump of camphor and break a cocoanut to the idol sitting there.

As the years sped by her feet ran swifter to the Mission school than they did to the Hindu temple. She learnt with eagerness all that was taught her of Jesus Christ, but watched with listless eyes the revelry of the temple. One day she refused to go to the temple. In her dark heathen home she bowed in prayer to the Lord Jesus Christ, while her parents hied with offerings to the Hindu temple. And so, within sound of the rustling palm trees, the Breath of God enveloped her.

Years of persecution followed. She confessed one day to the missionary and Biblewoman her love for the Lord Jesus, and then the persecution became more fierce and determined. We lost sight of her after that, her people having sent her to a distant town to get her away from Christian influences at Ayanapuram. She heard no more the stories of Jesus Christ, or saw again the Biblewoman and missionary, but to that distant place she did not go alone, for the Breath of God went with her.

These were not the only two. There were others of whom we could tell, but only in that great Day of the Lord shall we know how many were called in the Mission school beside the temple under the palm trees.

"The wind bloweth where it listeth . .
So is everyone that is born of the Spirit."

Songs of Worship

L. WATTS.

A SUITABLE hymn-book for use in our Tamil Churches has been a long-felt need, but up till recent years the total number of members in our churches has not warranted the production of a hymn-book of our own. Those compiled by other bodies have therefore been used; one book in some churches, and another in other churches, even in the same field. Both lyrics and hymns are used in Christian worship, and the best selections available are only published separately. Most of our people found it beyond their means to buy both the hymn-book and the lyric-book. On the other hand, a fairly popular book containing both hymns and lyrics was very deficient in its subjects.

Now that we have well over a thousand Church members, it was felt that we could safely venture on the production of a book that would serve our churches, containing both hymns and lyrics, and at a price which would make it, as far as possible, available to all. A Committee was appointed by the Conference in 1930, and we have the pleasure at this Conference in 1932 of presenting the completed book for use.

Throughout the whole work of selection, the members of the Committee have borne the following points, amongst others, very carefully in mind.

(1) Suitability for use in collective worship both as regards language and matter. It seems to be the custom amongst Indian composers of lyrics to write so that an accompanying commentary is needed. Though many lyrics are excellent in matter when explained, the simple Christian cannot use them and observe Paul's injunction at the same time—to " sing with the understanding also."

(2) Although hymns are generally much easier in regard to language, the tunes are mostly foreign to the village Christian who forms the greater part of our total number. It was therefore necessary to include as many lyrics as possible, even if it meant leaving out some hyms which otherwise were quite suitable.

(3) Also, as the Indian finds the lyrical, chorus type of Western tune much more akin to his own style of music than the regular metres, this had also to govern the selection to a certain extent.

(4) Hymns and lyrics covering, as far as possible, the whole of Gospel truth were sought for.

(5) A sufficient selection should be made, and, at the same time, the cost should be as low as possible.

The completed book contains 224 hymns and 131 lyrics, a total of 355. The cost of the book in the cheapest binding is 8 annas. Although there are very few hymns or lyrics

based definitely on incidents in the life of our Lord between His birth and His death, there are no fewer than 76 items under the heading of "God, the Son." These should form the groundwork of much worshipful praise in our services, and meditation on the Lord Jesus.

Doctrinal Teaching

It is an indication of the great need there is for testimony in India on those truths, which we, as Strict Baptists, hold dear, that only one lyric could be found dealing definitely with the subject of the new birth, three on the subject of justification, and five on final perseverance. Some years ago efforts were made to get some lyrics written on Believers' Baptism by immersion, as none existed to our knowledge: we now have three lyrics and one hymn on this subject, which we use, although the standard and style of the poetry is not exceptional. It was felt that we should accept the lack of lyrics on these other subjects as a call to more persistent teaching, in the hope that there may be called forth from our Indian brethren a free, spontaneous expression of their belief on these things in such a form that they may be included in a future edition of the hymn-book.

It is interesting to note that three lyrics selected were composed by preacher Marian, grandfather to Pastor Jesudasan; and who was the founder of a Baptist community in Tinnevelly before the Strict Baptist Mission commenced work there. Six other lyrics have been composed by past and present members of our Churches.

The kinship in regard to lyrical meditation between the Hebrew Psalmists and the Indian singer is shown in the fact that no fewer than 83 hymns and lyrics chosen are based on passages from the Psalms.

Very little concern has been shown for children by Tamil lyrical composers. In our section containing 16 items for children, we could only include three lyrics.

The book is well printed and bound, and we pray that it may be greatly used of God to establish the faith of His people, as well as their worship of Him who is worthy to receive all praise.

Transforming a Village

OLIVE M. MORLING.

IN a country where roofs are of thatch and they are exposed all day to a tropical sun, it is not surprising that village fires are of frequent occurrence.

A few days ago, in conversation with a Christian worker concerning her home, which was a heap of blackened ruins, she said: "Amma, we were awakened by the noise of great

shouting, and opened our eyes to see a fierce blaze of fire above us. We just rushed outside in terror. We had no time to pick up anything, everything we had was devoured by the flames, it was by God's mercy we escaped with our lives."

If a man has a grudge against another, it is a common thing to take his revenge by setting his enemy's house alight. It is so easy to creep up in the darkness and push a smouldering firebrand under the roof just where the wind will fan it into flame, and it is so difficult to discover and inculpate the offender.

Origin of the Fire

The devastating fire at Sirunellikoil last February, was not caused, I am glad to say, by an evil hand, but was the sad result of little children's play. Parents were all away at the weekly market, two miles off, and returned to find 35 houses burnt to ashes, and their grain and other little possessions nothing but charred ruins. All of these 35 householders are members of our Christian congregation, and the majority are baptized believers. It is a merciful providence that this disaster did not occur just before the rainy season, or the sufferings of the people would have been much greater than they actually were. Still, to be obliged to live through several of the hottest months of the year with no roof to protect them from the burning sun, is no small trial.

But the Lord has been very gracious to His poor people in raising up friends in various quarters to help them. The first helpers were those who were geographically nearest to them, their caste neighbours. These came with gifts of grain and other foodstuffs to relieve the immediate necessity. As soon as the news came through to Namakal, the workers and Christian friends there made hearty response to an appeal for help, and we hurried over to the village with gifts of clothing. A few days later came generous help from our missionaries and the Churches in our other fields. Government also was approached, and awarded two palmyra palms and four bundles of palmyra leaves to each householder. News of the disaster had been sent home, and the suggestion made that some of the friends there might be moved to give some assistance. But our faith and expectations certainly did not rise to the exceedingly generous response that was made. We wish, in the name of our Sirunellikoil people, to thank most heartily all those friends who subscribed to the funds, and assure them that their gifts have been sincerely appreciated.

Many Helpers

Many of our village Christians work for several months

each year on coffee or rubber plantations on the hills, as there is not sufficient work for them in their own part of the country. A good many of the houses on the hill-sides are covered with corrugated iron. So, after the Sirunellikoil fire, our people decided that in order to reduce the probability of such a thing recurring, they would try to re-roof with iron. They consulted the missionary about it, and all the pros and cons were discussed, with the result that he procured the necessary materials from Madras.

The people themselves carried the sheets of iron on their heads, from the railway station across the Cauvery, and provided some timber and the necessary labour.

Sirunellikoil Resplendent

Last time we went to Sirunellikoil, the village presented a dazzling spectacle. As we approached it, we could see from half a mile's distance the sun shining on rows of bright new corrugated iron roofs, and as later we walked round the village inspecting the neat new cottages, we thanked God that He has raised up such friends to help His people in their need. [See the photograph of some of these houses on the front page.]

Spontaneous Expansion

D. MORLING.

THE great majority of our week-ends are spent away from headquarters in some station where we get into touch with the rank and file of our Churches. During recent weeks, in moving thus among our Christians, we have been gladdened to hear of cases where those who believe in the Lord meet together for prayer and mutual encouragement, though cut off from all Mission help. Last Sunday we where at Kunnamalai, where there are several asking for baptism. Not one of them can read at all fluently; only one or two can read at all; yet, when these weak and halting inquirers reach the hill plantations and are away from all ordinary Sunday services, they rent a house and meet together on the Lord's Day for their mutual strengthening. In the eyes of the Lord such worship must be very precious; to the worshippers themselves it must be of great value in a place where they are exposed to fearful temptations; viewed by the man of the world, it must be paucity, poverty itself.

One week-end last month we spent at our new station of Velur. Not long after our arrival there the preacher asked us to go to a certain village three or four miles away. On reaching the place, we were delighted to see a new prayer-house being erected by the inquirers of that neighbourhood.

The leader of this little movement is quite an interesting man, with whom Mrs. Morling and I, sitting on an old cot in the shade of a margosa tree, had some enlightening conversation. Towards the end of our talk I asked our friend, "Muttunayagam, who was it that told you all these things, and how was it you gained this desire to be the Lord's child?" He at once pointed proudly to an old man squatting at his side, hailing from the congregation of Solipalayam, twelve miles away, a man in whom there seemed to be scarcely a spark of intelligence; yet, say what you will, old Abraham, who can hardly answer a single question out of the catechism sensibly, is immediately pointed out as the missionary!

May God help us to make truer estimates of our poor and illiterate Christians, for certainly at times the Lord carries wondrous treasure in the poorest of old earthen vessels.

Gleanings from the Field.

MADRAS.

Roman Catholics and the Bible.—For help in the preparation of anti-Roman Catholic literature, we recently had occasion to inquire the price of a Tamil Roman Catholic Bible. It is published in three volumes at a total price of Rs.9.14, which is about 15s. The British and Foreign Bible Society publishes its cheapest Tamil Bible at Rs.1.4, or 1s. 10d. It is clear that the Roman Catholic Church does not yet encourage its members to read the Word of God.

Young Preachers' Class.—A number of our young men are being asked to conduct services in the villages for which they have made themselves responsible in voluntary work. They have, therefore, asked for some guidance in their preparation for the services. A fortnightly class is now being held, and eleven names have been enrolled.

Hostel Classes.—The Tuesday Evening Study Class, held for the members of the Kilpauk Hostel, is now studying once a fortnight the "Pilgrim's Progress." The alternate weeks are given to Bible studies.

Men's Meetings.—These meetings are held on Thursday evenings in the various village schools. The miracles of the Lord are yielding their messages in these meetings in the form of "handfuls" as taken up by the five fingers: the five fingers being five alliterative words that point the teaching of the miracle.

School Teachers' Six-day Week.—The Government Educational Department is determined to make the education in schools more efficient, and has ordered that a six-day week shall henceforth be observed in all schools. Saturday afternoon may be given as a half holiday. It is acknowledged that this cuts into the free time of the Christian teacher most of all, as his Sundays are not free for ordinary business, such as are the Hindu's Sundays. Our teachers have accepted the new order without murmur, and we hope to arrange some extra days' holiday for them on special occasions. L. WATTS.

AT HOME.

At the Throne of Grace.

Let us give thanks for the help and blessing that has been granted to the Ladies' Zenana Auxiliary, whose year has just closed.

Let us pray for the staff of Indian Biblewomen that their testimony may be blessed to the conversion of many women.

Let us pray that the Annual Meetings on October 25th may be a time of spiritual blessing, and that all who render service on that occasion may be helped of God.

Let us remember in prayer Miss P. P. Nunn, the L.Z.A. Secretary, who is sailing for India on October 29th to visit our Indian stations.

Let us praise God for readiness of the Indian people in our districts to listen to the Gospel message ("I have set before thee an open door").

Engagements for October, 1932.

Pastor W. Chisnall.

2nd, Dunstable; 5th, Tadworth; 9th, Finchley; 16th, Staines; 23rd, Homerton Row; 25th, Leysian Hall (Annual Meeting).
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

2nd, Deeping; 5th, Tadworth; 9th, Leyton; 11th, Southport; 13th, Leicester (Zion); 16th, Tring; 18th, Richmond; 25th, Leysian Hall (Annual Meeting); 30th, High Wycombe.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Ladies' Zenana Auxiliary.

Miss Poole.

4th, Aylesbury; 5th, Tring and Potten End; 6th, Bedmond; 11th, Hadleigh; 12th, Beccles; 13th, Yarmouth; 14th, Chadwell Street S.S.; 18th, Richmond; 19th Borough Green; 24th, Tottenham; 25th, Leysian Hall (Annual Meeting); 26th, Chingford and Walthamstow.
Address: 63, Rands Way, Nacton Estate, Ipswich.

Report of Meeting

The village of Poynings is situated in the midst of delightful scenery, and there in September the friends at the Strict Baptist Chapel held the Fourth Annual Meeting of their Branch of the Strict Baptist Mission.

The afternoon service was a small gathering, but the presence of the Lord was richly realised as we gathered in the fellowship of worship. Pastor R. Kemp (Brighton) assisted at the service, and a missionary sermon was preached by Missionary E. A. Booth.

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The Mission Herald.—Reports of Meetings and Articles for publication, which should be written on one side of the paper only, to be sent to the **Editor, Mr. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20,** not later than the first day of the month prior to the date of publication.

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.**

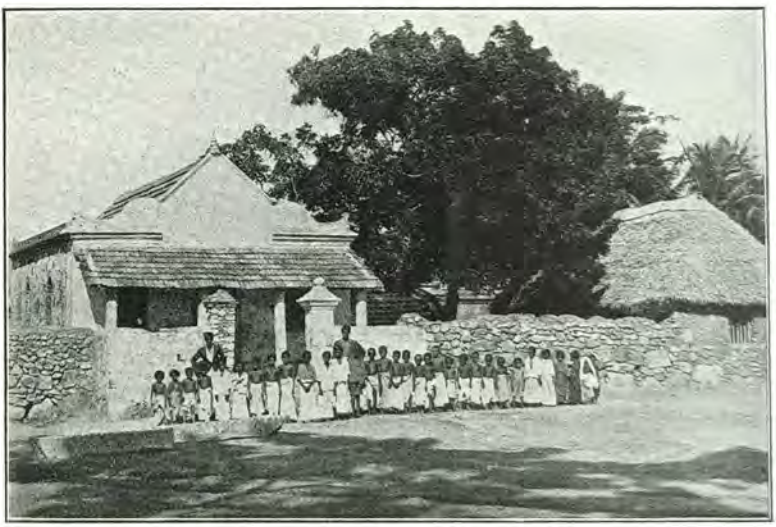
The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be sent to the **Hon. Organizing Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries.

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. XXXI. *New Series, No. 311* November, 1932

The Strict Baptist Mission Herald

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Contents :

	Page		Page
"To God be the Glory"	187	School Visitation	192
Mr. & Mrs. Thrower ...	187	The Morning Call	193
The Annual Report	188	The Throne of Grace ...	195
First Pastoral Conference	189	Gleanings from the Field	195
Heathen Darkness ...	191	Reports of Meetings ...	196

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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. XXXI.] NOVEMBER, 1932. [*New Series, No. 311.*

"To God be the Glory"

AT the Council Meeting in October, the Treasurer read the balance sheet of the Mission for the year. This showed that the deficit which had so long haunted the minds and oppressed the hearts, and constrained the prayers of many of our friends had been completely wiped out, and the financial year had been closed with a balance in the General Fund.

It was with hearts full of gratitude to God that the Council sang the Doxology. To all who have helped to bring about this result, we say, "Let us exalt His Name together."

At the same Council Meeting we received the joyful news of the baptism of three converts in the Tinnevelly Field. Truly the Lord hath been mindful of us, and is saying again "Speak unto the children of Israel that they GO FORWARD."

Mr. & Mrs. D. A. Thrower

AT their recent Conference our Missionaries recommended that in consequence of the unsatisfactory state of the health of Mr. and Mrs. Thrower, they be granted a period of furlough in England. After due consideration, the Council sent a cable to India giving permission to Mr. and Mrs. Thrower and family to return to England on furlough as soon as convenient arrangements could be made.

Mr. and Mrs. G. Champion, who were due to come home in 1933, most generously volunteered to postpone their furlough, in order to allow this matter to be carried out with the least possible disturbance of the work in India. Mr. and Mrs. Champion are now in residence on the Kolli Hills, and have taken over charge of that field.

In writing to the Council, Mr. Thrower speaks of the precarious state of Mrs. Thrower's health and the necessity of a period of real rest. As they are both coming home for health reasons, it will be readily understood that neither Mr. Thrower nor Mrs. Thrower will be able to undertake any Deputation work until they have regained normal health and strength.

The Annual Report

THE Seventy-first Annual Report of the Strict Baptist Mission has just been published. It is a booklet of 56 pages, which should be read by all Strict Baptists. It is a faithful record of the foreign missionary activities of the denomination for the past year. It presents in an attractive way a conspectus of our work in India. Each of our eighteen missionaries contributes an article dealing with his or her work on the field. A number of new photographs enable the reader to visualize the scene of operations. The Secretary is to be congratulated on the production.

Madras

A note of deep gratitude to God for the realized blessing, as shown in part by the record of fifty-five baptisms during the year. The most promising outlook for the future is the new spirit of evangelism that is being manifested by the Indian Church members.

Senda-mangalam

Progress in this field has been largely in the village of Kakaveri. The continued stolid indifference of the folk in the town of Sendamangalam is a burden to the missionaries.

Namakal

Persevering testimony through preaching in the bazaars and at great Hindu festivals on the banks of the sacred Cauvery, and the continuous distribution of Christian Scriptures and other literature, are marked features of the activities. The Hostel for Boys has had a very successful year.

Kollis

In spite of various drawbacks, including the enforced absence of missionaries through ill-health, the work has been maintained. The medical department continues to attract many folk from all parts of the Hills.

Tinnevelly

The triumph of the Gospel is the dominant note of the account of the work. The care of the large number of Christians is a big task, and we look forward to the time when a married missionary will be appointed to share the burden of this field.

Finance

Reference to the pages dealing with money matters give cause for praise unto our God, Who has appeared for us so wondrously in this difficult year. There are still many names of Churches not in these lists which we should rejoice to see there. Will such not come to the help of the Lord against the mighty foe of heathendom?

IN INDIA.

Our First Pastoral Conference

D. MORLING.

THE meetings held this week in the Mission House, Koilpatti, will in after years be regarded as of historic importance.

It is now nearly two years since the idea was first mooted of holding an Annual Pastoral Conference. After some correspondence a suggestion was made on the matter in the 1931 Conference, the Council readily gave its approval; then the 1932 Conference brought the project to a definite shape by deciding to hold the first meetings in Koilpatti on September 14th and 15th.

Apart from the convenience this year of gathering in Koilpatti, there was a real fitness in choosing this as our rendezvous. The associations of this missionary station are such as stir the imagination. Yes, it was here that we met, in 1929, to consider the Joint Deputation Report. Here we now see the outworking of the Amalgamation for which we prayed and worked then. As we gathered in this same room and saw Mr. R. C. Strickson, the builder of the house, looking down from his portrait on Pastors and Missionaries, we felt sure that if he knew of it, he would praise God for the wonderful developments seen in recent years.

It was fitting that our first note should be that of praise, so we sang the well-known Tamil lyric, " Give praise to Jesus, oh, my soul," and followed with the reading of the account of the first Pastoral Conference as given in Acts xv. After prayer by two Pastors, the business of the session was commenced by voting Mr. D. Morling to the chair and appointing Pastor Zechariah, of Poonamallee, as Minute Secretary.

Pastor Jesudasen, of Paniadipatti, then read a paper on " Ways and Means of Collecting Church Offerings," which evinced close and reverent study. Mr. Watts delivered a straight talk, in which he showed that the Hindu gave much more to his religion than the Christian did to his Lord. Fear of demons and of priests was doubtless responsible for the high proportion of their income which Hindus gave to their temples; but the Christian surely should give more through gratitude to his Saviour than the heathen through fear of his demons (2 Cor. viii. 9). Again, in the Old Testament, giving was a Divine *requirement*; each family must give the temple shekel.

Should we impose a certain rate? Should we REQUIRE the Christian to tithe? Or is the tithe a part of the Mosaic law not applicable in this day of grace? Did it not ante-date the law? (Gen. xiv. 20).

The meeting considered that we should give INSTRUCTION concerning the " grace " of Christian giving. A few sharp, unfitting words just before the collection do not meet the case. Also, there must be a definite object for which the offering is given. It may be rendered in money or in kind, but if given in kind and afterwards sold, the church should strongly discountenance debt arising therefrom. God desires the ready, cheerful giver.

This interesting discussion was closed with prayer.

After devotions led by Mr. Watts, Pastor Zechariah read at the afternoon meeting a paper on " Ways of Examining and Receiving Candidates for Baptism." The writer gave much of his own spiritual history, and backed up the latter part of his paper with extracts from our Church Handbook. Among the questions asked were, " What must we regard as unfailing essentials in the life of an erstwhile idolator asking for baptism? " " What should be the outstanding changes in the life of a young man brought up in a good, Christian home? " " What is the kind of examination you would make of a simple village woman? " The conviction was expressed that the examination of candidates for baptism is a deeply spiritual task, and that the examiner must not only have a regenerated heart, but must possess great spiritual insight, and spiritual discrimination (1 Cor. ii. 14), is applicable here. Again, Scripture knowledge is necessary; but it is more important to discover by careful questions what the enquirer asks and does in his prayer life than it is to elicit perfect answers on doctrinal subjects.

After a cup of tea we adjourned to the chapel, in the same compound, where Pastor Ponniah, of Vepery, gave us an interesting sermon on " Feed My sheep." The discourse was thoroughly Eastern in its abundance of simile and metaphor. The Pastor must show the simplicity of the shepherd, the courage of the hunter, the patience of the fisherman, and the tactfulness of the doctor.

A brief, quick walk up the slope of the great gravelly ridge behind the bungalow, a wonderful view of the sunset glow over the Travancore mountains—then dinner. Here followed an informal meeting of the Literature Committee on the spacious verandah, when we decided about much of the literature to be attempted during the current year.

Our files had scarcely been fastened when we were all called for prayers, salaams and bed.

(To be continued).

Heathen Darkness

RUTH M. HARRIS.

FELLOW-WORKERS at home, how can you know the depth of the darkness to which we out here, and you at home, are striving to bring the Light? I am gradually beginning to realise something of its awfulness; I think it is difficult to do so until one comes out here and gets right up against it. I feel I must write and tell you something about it

Idols are meaningless to us: we know that having eyes, they see not, and ears, they hear not, but it is to these images in all their grotesqueness that the people of India turn, not in love but in fear, feverishly seeking to appease their wrath and win their approval.

The people of India, rich and poor alike, are bound by fear and superstition. Their arrangements are governed by the auspiciousness, or otherwise, of the day and hour. How often do patients ask that the day of their departure be altered, as the day is not auspicious, or that we would refrain from operating between certain hours for the same reason?

Superstition

What is the meaning of these designs on the doorstep, and on the street before the house, cleverly drawn by the women with lime or rice-flour, on a well-swept surface? Is it for beauty? No, it is to entice the goddess of good fortune to come into the house. What is the meaning of this taper burning in a niche by the doorway at night? Is it not to keep away the evil spirits? It is fear, fear which follows them, surrounds them, and overshadows them, and how can they be delivered from it unless someone brings them light?

In ignorance, but with a faith which would put many of us to shame, did a mother, with her baby, walk round and round the temple of the local goddess, that the soreness of her baby's eyes might be cured. When the baby was brought to us it was already blind in one eye, we told her we could save the other eye. "What is the good," she asked wearily, "of walking round the temple of the god?"

These are but few instances, to give you a glimpse of things as we find them out here in India. The more one sees of things the more one realises the tremendousness of our message, with its joy, its love, its peace. As one sees the bright faces of the Christians, one realises the well-worth-whileness of the work.

"The people that have walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Let us pray and work that these words might be said of India.

School Visitation

L. WATTS.

IT is a little unfortunate that the periodical visitation of schools should have come to be called " inspection," for that word calls up to mind a sort of fault-finding commission that is held by the visitor. It is for this reason that while teachers are ready to accept the " inspection " in that light from the missionary, they rather resent such a commisson being held by an Indian brother, especially when that Indian brother holds, as he usually does, a more exalted idea of the nature of the visitation than he need. Helpful school visitation is therefore very much a part of the missionary's work. It is true, the average Indian teacher, like any other worker, does need supervision, or he is inclined to get slack as regards time and registers, etc.

This afternoon I have been visiting schools. The first school was Sembiam, where three teachers were found at work. Things were quite in order, but as the Government Inspector is to come for the annual inspection very shortly, pictures and apparatus were down for renovation. It is surprising what a difference a little paste and coloured paper makes to the brightness of wall pictures and diagrams, and our Indian friends have a vein of ingenuity in making a few annas go a very long way in this direction. Scripture lessons were given according to the syllabus. One teacher seemed a little muddled over the subject of the Bible story he had told the children this morning, so was asked to tell the story again, which he did quite well. It was the story of the giving of the Ten Commandments, and was followed by the use of the Commandments, as a memory passage. A few suggestions for making the story more real to the children were given.

Scripture Teaching

Then Ahmaikulam was visited. The school here is in a thatched shed, and the usual dry, strong west winds of this time of the year had played havoc with the palmyra leaves with which the school roof is made. Some bamboos had also perished, so that the roof has had to be remade. This was inspected and approved. The teacher on my arrival was discussing some point with a neighbour who had dropped in. It is irregular for this to happen, but it is not always the teacher's fault. A villager may receive a letter, and he is not literate; what is more natural than that he should take it to the teacher to read it. The teacher ought, of course, to tell him to come after school time, but he has to keep in the good books of the villagers, and so lacks the courage to keep to rule. These things have to be firmly, yet understandingly insisted upon.

Another Visitor

But this teacher needed the visit, as it was found that his morning attendance had not yet been made in the register. Scripture lessons were found to have been given, but a word to the teacher on the very important testimony of his own obedience to the minor regulations of school life had to be pressed home.

This kind of work is part of the routine of the missionary's life, and sometimes there is not very much romance in it. The joy comes however, as it did to-day, when in the evening, in another village, four enquirers for Church membership were seen, and in each case the first touch with Christian truth came through the village Mission school. In the case of two of these, they were only in school for less than two years, and that wholly in the infant class, so that they are unable to read now; but the memory carries back to some simple teaching which was received then about the Lord Jesus; which teaching has unconsciously influenced them, until now they can acknowledge Him as Lord.

After Many Days

The Morning Call

VIOLET D. GREEN.

CLANG! Clang! Clang! rings the great bell, and everyone stirs at the summons. It is a powerful bell, and can be heard a good distance away. Its use is not altogether unlike the use of the silver trumpets of which we read in Numbers x., for they were used for "the calling of the assembly," and this bell of ours is used for a similar purpose, and its summons is almost always a call to worship.

Getting Ready

Over in the school building there is a great scurry. The table must be cleared of slates and books, etc., there must be two stools placed in readiness for the two Missie Ammals, mats must be spread for the adults to sit on, and by the time we get over there, all must be standing orderly in rows. What a scramble there is among forty girls! They nearly collide with one another in the scramble to secure their Bibles and lyric books, for who ever heard of getting these things all ready *before* the bell rings!! Surely the school is not in existence where such scampers are unknown! They manage remarkably well, even if sometimes the last mat is being feverishly dragged in just as the Missie Ammal appears in the doorway; and just once now and again they have to be told that one stool is not

really big enough to seat two! What dismay covers them as the omission is discovered, and, with many apologies, one of the elder girls produces the second stool. The last thing to do when all are in their right lines is for the " big sisters " to see that their " little sisters " are neat and tidy and standing properly, and there is a hurried smoothing of hair and adjusting of garments as we come within view. Then all are in their places, and everyone says " Salaam."

We are a goodly company, for there are the forty school girls and other little compound children. There is usually a company of ten adults besides, so that we have a daily assembly of about fifty for family worship. The procedure is much the same each day. A hymn or lyric is sung, and then a passage of Scripture is read and a few thoughts offered. This is followed by prayer, and so the day is begun with the Lord and His Word. These morning periods have been very precious oftentimes. It has been our custom to read consecutively book by book, omitting only such passages as are not suitable for public reading. Questions are very freely asked, and form a part of almost every day's proceedings. This daily period with the Word has proved an excellent means of building up Scripture knowledge, and the Holy Spirit's power has been greatly realised as we have lingered over some special passages.

The Power of the Word

It is a wonderful experience to stand before such a company while the power of the word one is speaking is gripping one's own heart, and to see in the listener's attitudes and faces evidences of that same power gripping them. It is very precious to see the sweetly grave expression in the faces of the dear girls, the gaze fixed upon the speaker, longing and hunger so plainly written there, and we know by their changed lives that the Holy Spirit is working in those hearts. Then, too, the same thing is often noted among the adults. How well we can detect it. How we have watched the growing interest of one young lad in the company, the upturned face showing more clearly each day and the life bearing its witness too, that the Word is a transforming power. The bowed heads of others and the reverent attitude, the tense stillness, the responsiveness in the very atmosphere, eloquently testify that the Lord is here in our midst.

These daily seasons I count as among the most important of my ministries, for what far-reaching results may be obtained if this precious Word of God has unhindered sway in each of these fifty lives, and it is with the special object of seeking your prayer co-operation in this most important work that this brief account is being written.

AT HOME.

At the Throne of Grace.

Let us praise the Lord for the wonderful way in which the needs of the Mission have been supplied during a year of great difficulty.

Let us pray for God's blessing on the endeavours of our missionaries in their teaching and training of the Indian agents.

Let us thank God for the increasing spirit of evangelism which Indian Christians are showing in these challenging days of religious unrest.

Let us praise and pray for the fifty-five converts in the Madras Field who confessed their Lord in baptism during the past year (Report, page 7).

Gleanings from the Field

NAMAKAL.

Kottamangalam.—During the past month I visited Kottamangalam. Several boys from this village have been in the Roman Catholic Boys' Hostel here in Namakal, and, judging by reports, all are dissatisfied with the institution; one reason being that caste distinction is recognised. One or two of these lads made application for admittance into our hostel, and, as it was impossible for them to enter, they have gone to the hills in search of work.

Solipalayam.—For a long time the Solipalayam folk have been asking us to admit some of their lads into our hostel, so I went there with a preacher to examine them. During the examination one boy suddenly fell down in a fainting fit, and when I asked the reason I was informed that he had come to school without having taken food. The excitement of the examination evidently proved too much for him, but after taking coffee he was able to continue. As we have no lad from this village in our hostel, it was a disappointment when all proved unfit, either mentally or physically, for admission.

Kunnamalai.—Last Sunday morning I visited Kunnamalai and conducted the morning service. A good number presented themselves at this meeting, the school-chapel being more than half full. Work among the adults in this village is most difficult, as almost everyone goes to the hills for ten months in the year; however, eleven people are asking for baptism. When these are away from their village they have meetings, which are conducted by one of their number. Some of these, asking for immersion, were present at the service, and I interviewed them before leaving. A. J. MORLING.

Copies of the Annual Report can be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey. The price is twopence, plus postage. To give away some copies will be a good way of introducing the Mission to those among your friends who have not yet given it their support.

Reports of Meetings

UNITED RALLY AT " ZION," NEW CROSS.

Under the auspices of the South Eastern District Committee of the M.A.S.B.C., our beloved President, Mr. J. B. Collin, directed the United Missionary Rally at " Zion " on Tuesday, September 20th. Though starting at the early hour of 6.30, there was an excellent congregation, which increased considerably as the time advanced. Churches as far apart as Croydon and Erith sent large contingents—indeed, some of the more distant Causes were much more in evidence numerically than were some much nearer. Pastor Samuel Banks (Eltham) read 1 Thess. i., and Pastor Jas. Smith (Borough Green) offered prayer. Mr. J. B. Collin based his address from the chair on " Your work of faith and labour of love." Never lengthy, but always direct and definite, we shall remember this short searching word, and the penetrating questions, " Is what I am doing for the S.B.M. a work of faith? " " What **am** I doing? " " What am *I* doing? " The contrast between Christ's light everlasting and heathendom's hideous darkness was drawn in vivid tones by Missionary Ernest Booth, whose long, varied, and expert knowledge enhances his every public testimony for GOD and India.

Our veteran Secretary, Pastor W. Chisnall, used the words, " This Chariot " (Acts viii. 29), to invite us all into the prayer chariot for God's Spirit and supply of men, money, and right methods. Surely there will be an increased demand for missionary boxes, and a more joyful response in the Christmas and New Year Thanksgiving Envelopes, after his so loving an appeal.

Mr. W. Boorne, the indefatigable Secretary of the District, read a letter from Missionary Harry Huckett, who sent from India a telling passage for this rally. The minister of " Zion " and Vice-President of the S.B.M., Pastor Leonard Hills, gave a short characteristic address on " Giants and grasshoppers " from Num. xiii. 30-31, stressing the contrast between Unbelief's " We are **not** able " (31) with Faith's triumphant " We are **well** able " (30).

Miss Amy M. Poole, who was purposely kept as the last speaker in order that friends arriving late might have the opportunity of hearing her, gave an address packed with facts and illustrations concerning our work amongst the children of India as seen in the Tinnevelly Field. Incident after incident was unrolled in Miss Poole's calm, unemotional and deliberate way, wondrous answers to prayer recorded, stories of difficulties, and dangers faced and fought away by faith and prayer and work, the whole concluding with a request for our united continued prayers to Him Who said, " Suffer little children to come to Me."

Before Pastor Jas. Payne (Croydon) closed the great assembly with prayer, a few words of thanks were spoken by Mr. H. W. Thorpe (Bromley), the President of the S.E. District. The offering amounted to £9 2s. 6d.

LEONARD HILLS.

Bradenstoke.—An Sunday, September 11th, our Annual Missionary Services were held, when Mr. E. A. Booth, of the Strict Baptist Mission, preached morning and evening. He emphasised the need for help to enable the Mission to send God's Word to those in darkness and unbelief. Oh, that we may " look on these fields, white already to harvest," and pray for a gracious outpouring of the Spirit and ingathering of precious souls! The collections for the day in support of the Mission amounted to £3 13s. 4d.

On Monday evening, September 12th, we were favoured with a visit from Miss Poole and Miss Nunn. The chair was taken by Mr. Wiltshire, and prayer was offered by Mr. Cummins (Swindon). Miss Nunn introduced the L.Z.A., giving us an account of the work done, and the need for an interest in this branch of the missionary work. Miss Poole gave a description of the work done in all stations, naming each lady missionary, and also the work done in Paniadipatti among the girls and women where she has been stationed. The collection amounted to £1 19s. 3d. and 8s. 6d. from the sale of cards. This is the first L.Z.A. meeting held here. May it encourage and give greater interest to help and pray that souls in India may hear the voice of the Good Shepherd, taste His love, and eventually see Him face to face with joy! Our six months' donations from collecting boxes and Sunday School amounted to £11 8s. 1½d.—ETHEL SKULL.

Engagements for November, 1932.

Pastor W. Chisnall.

3rd, Ilford; 8th, Dorking; 9th, Brighton (Ebenezer); 13th, Ramsgate; 20th, Ilford; 27th, Mayford.
Address : 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary E. A. Booth.

1st, Swindon; 2nd, Trowbridge; 3rd, Bath (Bethel); 6th, Walsall; 8th, Dorking; 10th, Walthamstow; 13th—14th, Horham; 15th, Occold; 16th, Norwich; 20th, Over; 21st, Cambridge (Tenison Road); 27th, Tunbridge Wells; 30th, Brighton (Salem, Bond Street).
Address : 30, St. Margaret's Avenue, Whetstone, London, N.20.

Ladies' Zenana Auxiliary.

Miss Poole.

1st, Cottenham; 2nd, Willingham; 3rd, Whittlesey; 7th, West Ham; 8th, East Ham; 9th, Brighton; 14th, Wattisham; 15th, Ipswich (Bethesda); 16th, Otley; 23rd, Grundisburgh; 24th, Ipswich (Bethesda).
Address : 63, Rands Way, Nacton Estate, Ipswich.

The L.Z.A. Quarterly Prayer Meeting will be held (D.V.) on **Wednesday, November 23rd, at 3 o'clock,** at Providence Chapel Schoolroom, Highbury Place. Mrs. Rose will preside. All lady friends will be heartily welcomed.

A Farewell Meeting for Miss Poole will be held (D.V.), at 7 p.m., on Friday, December 30th, 1932, at " Zion," New Cross.

Gifts for the Lord's Work.

Received during September, 1932.

Cheques and Postal Orders should be made payable to the "Strict Baptist Mission" and "Crossed."

General Fund.

	£	s.	d.
Cottenham, Miss F. Cooper ...	1	1	0
Hailsham, Boxes ...	3	9	3
Sandgate, Children, per Miss Stace ...	1	13	4
Crowfield, Boxes ...	3	13	10
Newick, Coll.	2	5	0
Mr. & Mrs. Fisher, Box		11	0
Stamford, Miss D. M. Tryon, Class, for def.	10	0	0
Potten End, Mr. & Mrs. A. Carter ...		6	6
Lewisham, Collected	5	10	0
Courland Gr., S.S....		5	4½
B. Box		2	10½
Horsham, Subs. ...	9	0	0
Henfield, Box	2	5	10
Potten End, Box ...		14	6
Horsham, Boxes :			
Miss Aylings ...		18	8
Miss Worsell ...		15	0
Bedworth, Boxes ...	1	0	0
Watford, Beulah, Thankoffering ...		10	0
Margate, Envs. ...		7	0
Miss Sutton, Box		5	2
Newquay, S.S. ...		12	10
B.C.		9	9
B. Box		3	8
Potten End, Box ...	5	0	0
Friend	2	0	0
Extra, def.	1	0	0
Chatteris, Coll. ...	5	10	6
March, Coll.	6	6	6
Boxes	9	10	7½
Envs.		5	10½
Mrs. E. B. Downman		10	0
Miss Harper ...		5	0
Siddal, Gn. Pty. Coll., Mr. & Miss Bretton	1	7	6
Courland Gr., S.S....		5	7
B.B.		4	8
High Wycombe, Boxes :			
Mrs. W. Rogers ...		5	3
Misses Rogers ...		10	0
Mr. Simmons ...		12	6
Mr. Heather and Family		9	6
Mr. S. Simmons...		5	0
Mr. K. Ives		7	0
Miss B. Holt ...		2	0
Miss G. Finch ...		4	0
Mr. A. H. Halson		10	0
Bath, Bethel, Dons. Australian Friend		5	0
Birthday Gift ...		7	6
Miss N. Elms ...		3	0
Miss Isaac		5	0
Miss J. Mullins ...		2	6
Miss A. G. Robbins		7	6
Mrs. E. Robbins...		3	6
Miss H. Robbins..		2	6
Miss K. V. Robbins	1	1	0
T.O., E.M.M. ...	1	0	0
Thanksgiving ...	4	4	0
Boxes :			
Miss E. Barnes ...		1	9½
B. Class		18	10½
Miss Gibbs		6	8½
Mr. F. H. Gray ...		5	0
Mrs. W. S. Giwell		11	6½
Miss Herbert ...		11	1½
Miss G. Marriott...		10	0
Miss G. Parker ...		3	3½
Miss M. Parker ...		4	8
Miss Gwen Parker		2	11½
Miss E. Parker ...		2	4
Miss Parsons ...		5	6
Miss R. S. Robbins		19	6
Miss Stone	2	12	10
Mrs. Warner ...		5	1½
Mr. H. Webb ...		13	9
Miss Whale		2	7
St. John's Wood, Rossmore Road Mission S.S. ...	3	16	5
Lessness Heath Boxes :			
Chapel		13	6
J. Lanaway ...		2	2½
Mr. & Mrs. D. Orchard		10	0
R. & E. Orchard...		8	0
M. Gibbert		5	1½
Tenterden, Collected		13	6
Ilford, B. Box ...		13	6

	£	s.	d.
Brentford, O.A.C.S.L.	2	10	0
Tring, Akeman St.,			
Pastor S. E. Garrard's Class ...		5	0
Mothers' Meeting...	2	6	7
B. Class	1	8	5½
Mrs. R. J. Wright		6	8
Mrs. J. Bagnall ...		7	10
Mr. John Bagnall		13	11½
Mrs. W. Foskett...		4	4
Mrs. W. Wright ...	1	9	6
Late Mrs. R. Hedges		8	8½
Mr. J. Gower ...		7	6½
Mrs. Chambers ...		10	10½
Miss King		9	10
Miss Collins ...		7	4
Mrs. E. Bagnall...		5	7½
Miss Maul	1	8	6
Misses Bagnall & Wright's Class...		2	7
Bermondsey, B. Box 153		12	0
		10	6
Cambridge, Eden, "S.E.O."		10	0
Hadleigh, Miss Sibbons, Box		5	7½
S.S.		16	11½
Pastor F. Lockwood	1	13	10½
Mrs. Cone		19	6
S. Pickers		4	5½
Mrs. Debnam ...		8	0
Miss Moody		2	10
Mrs. Frost		9	8½
Bexley Heath, Mr. & Mrs. F. J. Linggood, Sub. ...	1	1	0
Miss Linggood ...	1	1	0
Miss Linggood, def.	1	1	0
Tunstall, Friend, def.		10	0
Prittlewell, 31 Boxes & Subs.	15	10	0
Sudbury, 4 Boxes ...		12	7½
Trowbridge, S.S. Boxes	6	13	9
Poynings, Boxes ...	3	5	6
Coll.	3	11	5
Middlesborough, Boxes & Coll.	4	5	1
W. Hartlepool, Boxes & Coll. ...	5	13	0
Sunderland, Coll. & Box ...		15	0
Newcastle, Boxes & Coll. ...	6	8	6
Bradenstoke, Coll. ...	3	13	4
Profit on sale of half-sovereign ...		3	6
Cheltenham, Mr. J. E. Brignell	1	7	0
Mrs. Marshall ...	1	0	0
Mrs. J. Marshall		8	6
Master J. Brain...		6	4
S.S.		6	6
Other Boxes ...	1	3	10
Greenwich		7	0
Mr. S. Burfoot, Box	1	14	6
Smarden, Boxes ...	5	5	10
Waldringfield, S.S. Boxes ...		13	5½
Other Boxes ...	5	18	6½
Crickett Hill, S.S. Boxes	2	10	3½
Friends' Boxes ...	2	7	10½
Croydon, Derby Rd., B.C. Box		14	0
B.B.		4	7½
21 Boxes	21	3	9½
Christmas Boxes, Medical	2	5	0
Reading, 10 Boxes...	3	18	0
Raunds, Boxes ...	2	5	10
Dons.	1	8	6
Ipswich, Bethesda, S.S. Boxes	43	3	10
Mr. & Mrs. Oxborrow ...		10	0
Miss Pitts		2	0
Mrs. Banks	1	6	0
Boxes	36	7	8
E.S.	5	0	0
Leigh-on-Sea, Mr. & Mrs. H. C. Turnpenny	2	2	0
Mayford, S.S. Box...	1	3	3½
Mr. & Mrs. Sewell		14	0
Miss Sewell		6	7
Mr. & Mrs. Bowerman		11	0
Mr. & Mrs. Bohey		10	0
Mr. & Mrs. Godwin	1	6	8½
Bradenstoke, Miss H. Farmer...		7	2½
A Friend	1	0	0
Leslie Fry		18	0
Gordon Barnes ...		2	9
Kenneth Barnes ...		2	9
M. Burgess		8	5
G. Newman		4	8
Mrs. R. Skull ...		12	7
Mrs. Diccox		10	0
C. Frugard		2	0
M. Wheeler		9	3
E. Skull	1	2	4
Mrs. King	1	3	6
Miss L. Kilmister		6	7
R. Blackman ...		1	0½
M. Bowden		2	5½
S.S. Coll.	3	14	7
Norwich, S.S. & B.C.		19	0
Per Miss O. Lincoln		5	0
S.B.M. Heralds ...		8	6
Oundle, Heralds & Coll. ...	1	2	0
Chelmsford, Boxes: S.S.	1	0	9
Mr. Wood		4	9½
Mr. E. P. Wood ...		8	8½
Mr. F. J. Hazelton		7	6
Mrs. Wybrow ...		4	6½
Mrs. L. Chaplin...		6	3½
Mrs. S. Chaplin...		6	1½
Mrs. Hewitt ...		6	0
Homerton Row S.S., Miss Powell's Class		14	9½
Miss Rutter's ,,		11	7½
Mr. Garnham's ,,		6	2½
Miss Pitt's ,,		4	8
Mr. H. Crispin's ,,		5	0½
Mrs. Garnham's ,,		6	2½
Mr. F. Crispin's ,,		2	8½
Miss Spencer's ,,		3	0½
Previously Coll. ...		10	0
Brentford, Boxes ...	6	8	2½
Miss Jeff's Class...		1	9½
Bath, Bethel, Mr. E. S. Robbins, Box...		10	0
Swindon, S.S. Box..	1	17	6½
19 Boxes	7	19	0½
Croydon, Tamworth Rd. ...	1	10	0
Lessness Heath, S.S. Box		18	6
Notting Hill Gate, Miss M. Taylor, Box		10	0
Aylesbury, Boxes: Mrs. Roberts & Cook		13	3
Mrs. Williamson ...		10	10
Miss J. Horne ...		12	0
S.S.	1	5	5
Eltham, S.S.		6	0
Chadwell St. S.S....	37	9	9
Subs. & Dons. ...	51	1	0
Hastings Aux., Coll. at United Schools	2	1	0
Subs.: Mrs. Ostridge ...		5	0
Miss Marchant ...		2	6
Mr. & Mrs. Funnell		10	0
Mr. E. Midmer ...		5	0
Mrs. Relfe		12	0
Miss Relfe	1	0	0
Miss Evenden ...		10	0
Anon.	1	3	6
Mr. & Mrs. Childs Boxes:		5	0
Miss Carpenter ...		3	6
Mr. H. Novis, 1931		3	1
,, ,, 1932		2	0½
Miss Hunt's Class, Farthings ...		6	0
Mr. E. Hamlin ...		3	9½
Master C. Meopham		2	7½
Miss Midmer ...	1	5	4½
Miss Bane		10	6½
Miss Errey		8	0
Miss Warren & Mr. Gillett ...		14	9½
Miss R. Billenness		4	5
Miss Buss		10	0
Ebenezer S.S. ...	1	13	6
Tabernacle S.S. ...	3	16	1
Wandsworth, West Hill, W.B.C. ...	1	5	9
Mr. W. Coleman, Box		14	6
Hebden Bridge, Coll.	1	10	9
S.S. Box	1	12	8
Finchley, S.S. ...	1	5	0
Mr. G. Simpson, In Loving Memory Boxes:	1	1	0
Mr. & Mrs. Jaryis		5	3
Mr. & Mrs. Munn		17	0
Mr. & Mrs. Daw...		3	9
E.T.P.		11	6
Somersham, 3 Boxes		17	6
Devizes, Boxes, Subs., Dons., Heralds ...	16	7	0
Stratford, 9 Boxes...	5	4	11
S.S.	1	12	4½
B.B.		4	5½
Cambridge, Eden, Coll.	8	0	9
S.S.	6	6	6
Boxes: Vera Brown ...		3	2
Sheila Hyde ...		5	1
Dons.	2	4	6
Ipswich, Bethesda, Miss Gooding, Sub.		4	0
Miss Sparkes, Box		11	3
Little Downham, Boxes	3	0	6
Coll.	1	10	4
Bradfield St. George, Box		3	0
Billericay, Mrs. Christie ...	1	1	0
Sth. Woodham, Hullbridge Rd. S.S. ...	2	9	3
Pastor and Mrs. Tebbut	1	1	0
Cottenham, Boxes: B. Piggott		4	4
Miss Smith		3	6
Mrs. Piggott ...		5	8
Mrs. Chivers ...		5	0
Mrs. B. Young ...		2	8
Mrs. E. Gantrey...		1	0
Mrs. Cornwall ...		4	0
Mrs. W. Gifford...		2	6

	£	s.	d.
Mrs. E. Huckle ...		3	6
Mrs. O. C. Austin	1	8	6
Mrs. A. J. Smith		10	0
S.S. Boys	2	3	1
S.S. Girls	1	16	5½
S.S. Infants ...		17	8
Y.W.B.C.		16	0½
Y.M.B.C.	1	10	0
A Friend		2	3
Guildford, Boxes ...	31	0	0
Greenwich, B. Box		15	9½
Highbury, S.S. Boxes	5	6	6
Don., Miss E. Hammond ...		11	0
Miss R. Hammond		11	0
Mr. & Mrs. Lawrance		10	0
Boxes :			
Mrs. Lawrance ...		2	6
Miss Lawrance ...		12	11
Don., Mrs. Smith		10	0
Mr. Adams, Home B.	1	0	0
Mr. W. K. Puttnam	2	2	0
H.A., Business Box		7	6
Wooburn Green, S.S.	3	0	0
Halstead, S.S. Box	1	0	1½
B.C. Box	2	0	1
P.M. Box	2	16	3½
Home Boxes ...	4	3	6
Hounslow, Mr. A. J. Robbins	10	0	0
New Cross, S.S. Offerings ...	11	0	0
S.E. District Rally, Coll.	7	8	10
Ipswich, Mt. Zion, 20 Boxes	4	15	0
Acton Friends, Miss M. Dennis ...	2	10	0
Brighton, Ebenezer, S.S. Boxes	4	6	11
Old Hill, S.S. Box		17	0
Kings Langley, Boxes & Coll. ...	8	8	8½
B.B.	1	1	3½
Porstmouth, Boxes ...	3	2	2
Envs.		10	4
Dunstable, Mrs. J. Cheshire, Don. ...	2	0	0
Boxes, S.S.	5	10	0
Mrs. R. Cobb, Box	3	17	0
Rochdale, Subs. & Boxes ...	1	0	0
Belvoir St., N.S.W. Box.... ...	1	12	6
Over, S.S. Boxes ...	1	9	6
B.C.		10	6
Hounslow, Zoar, B.C.		13	0
Grays, S.S. Don. ...		3	6
Bermondsey, Coll. ...	6	2	6
Loughborough, Boxes		1	1
Friend		1	6
Warboys, Coll. ...	7	8	0
Thame, Miss C. L. Mears		10	0
West Ham Tab., Boxes	12	2	1
Fulham, S.S.	1	2	7
B.C.		4	0
B. Box		1	6
St. John's Wood, C. W. Harris ...	5	5	0
Mrs. R. R. Robbins	10	10	0
Cambridge, Eden, Y.P.C.S.		10	0
Brighton, Tab., S.S.	1	0	0
Leyton, B.C.	10	13	0
S.C.	3	0	0
Coll.	3	0	0
Sudbourne, Primary Box		18	9
Brentford, S.S.	3	16	7
Halstead, Coll.	2	5	0
Wellingborough, Coll.	6	4	10½
S.S.	16	18	4½
B.C.	10	10	0
Boxes :			
T. Jenkins		9	0
Mrs. M. Perkins...		9	6½
Mrs. Lock		9	6½
Mrs. Giles		4	5
Miss Braund ...		8	1½
Miss Dartnell ...	1	6	6
Mrs. Risiley ...		6	1½
Stevenage, Pastor F. Morris...		10	0
Crawley, Boxes :			
Mrs. Harding ...		2	8
Mr. Dartnall ...		4	3½
Miss Knight ...		2	0
Mrs. Mills		7	9
Miss Randall ...		7	11½
Miss Mills		9	5
Mrs. Mitchell ...	1	3	7
Miss Creasey ...		4	6
Leicester, Providence, Mrs. Salmon ...		3	6
Lewisham, S.S. ...	1	7	1
Stamford, S.S. Boxes	1	12	2½
Friends' Boxes ...	6	6	2½
Brockley, Suff., S. Coll.	3	10	0
	£707	18	6½

Rays.

	£	s.	d.
Bermondsey	1	2	5
Swindon		1	0
Per W. J. S.	2	3	0
" "		13	9
	£4	0	3

Reports.

	£	s.	d.
Bath, Bethel		1	4
Swindon		2	0
Cambridge, Eden ...		4	4
Per W. J. S.		5	4
Loughborough ...			6
Willingham			8
Thame			6
		14	8

Personal.

	£	s.	d.
Anon.		10	0
G. Challis, Box & Heralds		10	0
Mrs. Fricker, Sub....	1	1	0
Mr. & Mrs. "J.W.'s" Love Gift	40	0	0
Mrs. E. Richardson		10	0
Miss M. Hedgcock...	1	0	0
"Israelite"		10	0
Mrs. Stevens, per Miss Elliott, def.		10	0
R.A.S., def.		2	6
E.A.		5	0
Mrs. S. B. Caplin ...	1	0	0
Mrs. A. Schweitzer, def.		10	0
"Interested" ...		7	6
"Very Anon." ...	3	0	0
Box No. 30	1	10	0
Mr. J. Fountain, Family Box	1	1	6
"No. 15"	9	10	0
Mr. & Mrs. W. Downing ...		5	0
"L.P."	1	0	0
Mrs. F. H. Brown...		1	0
Mr. & Mrs. A. G. Hodsden ...	1	5	0
G. Gurney ...		7	6
Mr. F. C. Barker		10	6
"Anon."	10	0	0
"A Friend" (def.)	1	0	0
Mr. Haws		2	0
No. 2 Box	3	5	0
Misses E. & A. Cummins		10	0
A. E. Pratt	1	0	0
"For Jesus' Sake"		10	0
G. Collins, Box ...		2	8
S. Collins, Box		1	6
"Swanage"		4	0
	£82	1	8

Miscellaneous.

	£	s.	d.
Ex. of late Mr. H. S. Nunn	25	0	0
Refund Income Tax	106	10	2
Tamil Texts	3	14	6
Interest, Home Deposit ...		5	0
	£135	9	8

Herald Fund.

	£	s.	d.
Kings Langley ...		6	0
Margate		13	4
March	2	18	6
High Wycombe ...	1	0	0
Bath, Bethel	1	3	4
Lessness Heath ...		16	2
Bermondsey	3	0	0
Hadleigh, Suff. ...		8	0
Ilford		9	0
Sudbury, Suff. ...		3	0
Poynings		8	0
Middlesborough ...		12	6
Sunderland		4	0
Greenwich	1	18	2
Glemsford		6	0
Croydon, Derby Rd.	1	18	3
Raunds		12	6
Ipswich, Bethesda ...		6	6
Old Hill		12	6
Swindon		12	0
Croydon, Tamworth Rd.	1	10	0
Chadwell St. ...	3	16	0
Wandsworth, West Hill	1	0	0
Finchley		4	6
Kingston		10	0
Cambridge, Eden ...	3	15	8
Rushden	1	2	0
New Cross		12	6
Tring	3	3	0
Newquay	1	0	0
Leyton		14	3
Horsham	1	2	0
Guildford	2	7	6
Crowborough ...		19	0
Walworth		10	0
Yateley		16	0
Tollington Pk.		6	0
Downe		6	0
Highbury ...	1	10	0
Tottenham ...		6	0
Portsmouth ...	1	0	0
St. John's Wood		5	0
Wortwell ...		12	0
St. Albans ...	1	5	0
Highbury ...		4	0
Loughborough		9	0
Willingham		14	0
Thame ...		9	0

GIFTS FOR THE LORD'S WORK—*continued.*

PERSONAL.

	£	s.	d.
Mrs. Parrish ...		1	3
G. Challis ...		5	0
Donation	50	0	0
Mrs. Stevens		16	6
Mrs. F. H. Brown...		1	6
Mr. J. Fountain ...		2	6
G. Gurney		2	6
Miss G. Piggott ...		2	0
Mr. S. Wilkins... ...			7
	£100	8	0

Pension Fund.

3½ p.c. Stock,
Div. £1,731 6s 9d £23 19 11

Ladies' Zenana Auxiliary.

	£	s.	d.
Lewisham, Boxes & Subs. ...	5	17	0
Stoke Ash, Coll. ...		15	3
Chelmsford, Don.		5	9
Hastings, Garden Mtg. Coll.	10	14	0
1 Box		3	3½
Ramsgate, Boxes	4	0	0
Bexley Heath, Wom. Mtg. Coll....		15	6
Wellingborough, Coll.	3	6	10
Irthlingborough, Coll.	2	7	6
Richmond, 4 Addl. Boxes, etc.	1	4	0
Bradenstoke, Coll....	1	19	3
Devizes, Coll.	1	17	0
Wandsworth, West Hill, Coll. Ann. Mtg.	2	3	0
Slaithwaite, Coll. ...	1	2	1
3 Boxes		14	3½
Clapham, Courland Grove, Sub.	1	0	0
Half. Ann. Coll....	2	0	0
Siddal, Donation ...	1	10	0
Newquay, E.R. Box		10	0
Notting Hill Gate, Miss M. Taylor ...		10	0
Croydon, Tamworth Rd., Don.		5	9
Prittlewell, Sewing Class ...		10	0
Mrs. Townsend ...		5	0
Preston, Coll.	1	10	0
Hebden Bridge, Coll.	3	4	1
Bradford, Coll. ...	5	12	0
Lynton, Rd., Y.L.B.C. for Biblewoman ...	3	15	0
Ilford, Coll.		19	0½
St. John's Wood, Miss Harris's B.C., for B.W.	12	0	0
Donation		10	0
	£71	5	7½

PERSONAL.

	£	s.	d.
Mrs. A. B. Falkner, Sub.	2	0	0
R.A.S., Don.		2	6
Per Miss H. Harris, for B.W. Fund ...		4	0
	£2	6	6

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). 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,** not later than the first day of the month prior to the date of publication.

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.—During the absence of the Hon. Organizing Secretary, all inquiries concerning L.Z.A. Deputation Work should be sent to **Mrs. W. H. Rose, 32, Milton Avenue, Barnet, Herts.** Other correspondence to **Mrs. Silvester, 14, Dalmore Road, S.E. 21.**

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. XXXI. *New Series, No. 312.* December, 1932

The Strict Baptist Mission Herald

"Go ye into all the world and preach the Gospel to every creature."



THE CONFERENCE OF MISSIONARIES AT MADRAS, 1932, *(see page 210).*

Mr. A. Morling, Miss Carter, Mr. Huckett, Miss Putnam, Mr. and Mrs. Thrower, Mrs. and Mr. Champion.
Miss Green, Mrs. and Mr. D. Morling, Mr. and Mrs. Watts, Mrs. Brand.
Dr. Harris, Miss Hazel. Helen Watts), Miss Mowle.

Price One Penny

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

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Contents :

	Page		Page
Items of Interest ...	203	Gleanings from the Field	213
Annual Meetings ..	204	Warfare through Prayer	214
Book Review	206	The Throne of Grace ...	215
Wayside Notes	207	Council for 1933 ...	215
Breaking Caste	209	Outward Bound	216
Missionary Conference	210	Christmas Boxes	216
Among Pilgrims	210	Reports of Meetings ...	218
Pastoral Conference ...	212		

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

Welcome & Farewell Meeting

ZION CHAPEL, NEW CROSS ROAD, DEPTFORD

AT 7 P.M. ON

FRIDAY, DECEMBER 30TH, 1932.

CHAIRMAN: **MR. JAS. B. COLLIN** *(President)*

WELCOME to Mr. & Mrs. D. A. THROWER

Missionaries on furlough from India.

FAREWELL to Miss A. M. POOLE

L.Z.A. Missionary returning to India.

ADDRESSES BY

Mr. D. A. THROWER & Miss A. M. POOLE

VALEDICTORY ADDRESS BY

Pastor ROLAND FRENCH (Ipswich)

Christmas & New Year Envelope Thankoffering

S.B.M. CALENDAR FOR 1933

12 Sheets of Indian Photographs and Scripture Texts.

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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. XXXI.] DECEMBER, 1932 [*New Series, No. 312.*

Items of Interest

From the report which is published in other pages of this issue, it will be seen that our Annual Meetings were times of spiritual uplift and blessing. We praise God for this gracious answer to prayer.

Mr. and Mrs. D. Thrower and their two children, who sailed from Bombay on October 22nd, per S.S. *Carthage*, arrived in London on Friday, November 11th. We trust that the period of rest will prove of lasting benefit.

Our Church in Poonamallee, near Madras, has just celebrated it 62nd anniversary. During the past year six disciples were baptized on a confession of their faith.

A lad who was baptized at Vepery in October, had been accepted by the Church two years previously, and had waited until then for the consent of his heathen parents.

The work in Tinnevelly is still expanding. At SETTIKURUCHI, a large village where we have only recently established regular evangelistic work, there are eighteen people who are asking for Christian instruction. At ILLUPPAIYURANI, Miss Green interviewed three enquirers who are eager to confess their faith in Jesus Christ.

Great blessing is resting upon the testimony of our voluntary workers in the Madras field who have undertaken to evangelize the district around MANNUR. There are now ten earnest enquirers in this neighbourhood.

From the Kolli Hills comes the refreshing news that five candidates have been accepted for baptism.

We are expecting a large company of friends to gather at Zion Chapel, New Cross, on Friday, December 30th, when a welcome will be accorded to Mr. and Mrs. Thrower, and farewell will be said to Miss Poole, who is returning to India early in January.

The New Year's Prayer Meeting of the Mission will be held at Mt. Zion Chapel, Chadwell St., E.C., on Tuesday, January 3rd, 1933, when an address will be delivered by Pastor J. Smith, of Borough Green.

The Seventy-first Annual Meetings

Uplifting and Inspiring Gatherings

LUTHER JARVIS

THE ANNUAL MEETING of the S.B.M. at the LEYSIAN MISSION! What scenes come before the minds of many hundreds of Strict Baptists as these words are mentioned, for those who have been there once have always the longing to go again! On Tuesday, October 25th, many, therefore, set forth from their homes in the country early in the morning in order to be present at the afternoon service, and friends from a large number of Churches in the London area also rallied up, so that by 3.30 p.m. nearly a thousand people were present. I believe that as a denomination we are slowly realising the need of a missionary outlook in order to yield obedience to our Lord's command, and to follow in the path of the early Christian Church. The first disciple mentioned by name, Andrew, was a missionary (John i. 41), the first command of the Lord to His assembled disciples after His resurrection was a missionary one (John xx. 21), and the first apostolic sermon was a missionary sermon (Acts ii. 17). As I looked upon the sea of faces, I could recognise friends from such distant places as Rushden, Whittlesea, Irthlingborough, Tunbridge Wells, Smarden, Bedford, Cambridge, Prittlewell, Leicester, Ipswich, etc., thus evidencing the growing interest in the work of the Strict Baptist Mission.

THE AFTERNOON ASSEMBLY.

I think this was the largest afternoon congregation that has been seen at the "Leysian." Pastor R. Robinson occupied the chair, and announced the opening hymn, "Hail to the Lord's Anointed." This was followed by the reading of the Scriptures by Pastor W. H. Clark (Long Marston) and an earnest prayer by Mr. Wilkins (Bedford). Then came the Chairman's address, and the genial Pastor of Chadwell Street extended a warm and hearty welcome to all. He referred to the unavoidable absence of Pastor Leonard Hills (Vice-President) through indisposition, and then asked the searching question, "What do we come here for?" giving three reasons in answer: (1) **Reunion**—it was a joy to grip the hands of many friends, some of whom we only meet on these occasions; (2) **A Rally** of Strict Baptist forces from all parts, increasing greatly each year; (3) **A Revival**—it was not enough to have a Reunion or a Rally, but to have a real spiritual Revival, when the Power of God should rest on our hearts. Not only to meet with each other, but to meet with God, and then the Churches would be all the better for the Annual Meetings of the Mission because of the renewed prayerful interest of their members. Pastors Welsford (West Ham) and Benstead (Whittlesea) led us to the Throne of Grace. A brief prayer was offered by the Chairman, after which Pastor G. Bird (Watford) preached an inspiring missionary sermon from the incident of the four lepers.

A DAY OF GOOD TIDINGS.

OUTLINE OF SERMON PREACHED BY PASTOR G. E. BIRD.

"We do not well: this day is a day of good tidings, and we hold our peace."—2 KINGS vii. 9.

The four lepers at the gate of Samaria made a brave venture when they went to the camp of the Syrians. They fared much better than they expected. They feasted and began to plunder. Then conscience smote them regarding their starving fellow-countrymen, and they together resolved to go back to Samaria and tell the good news of their discovery of plentiful provisions.

From this Old Testament narrative it is but a step to the heart of the New Testament missionary message.

I.—**The Divine Purpose.**

Revealed to a people in desperate need through enemy action, and rendered utterly helpless. Tragic picture of state of humanity. Man's doubt did not affect God's purpose. God's purpose was that the needy, helpless people should be supplied and satisfied. His purpose is that all the ends of the earth shall see the salvation of God, and that whosoever believeth on Him shall not perish.

II.—**The Divine Provision.**

Those who came expecting a few crumbs at most were given a full feast. God had been before them, and had made a gracious provision. "Grace first contrived the way," and led them to a banquet of full, suitable and satisfying provision. Let our hearts rejoice as we think of the ample provision in the Gospel of Jesus as the Bread of Life. The free Gospel for the empty purse. The wonderful thing about Jesus is that He suits and satisfies the need of all who come to Him.

III.—**The Divine Proclamation.**

These lepers were at first selfish and blameworthy, for, after discovering the Divine provision, they kept the good things to themselves, and were utterly indifferent to the needs of others. I am afraid that many Christians have not got beyond the point of looking after their own personal needs.

God spoke to these lepers through conscience, and caused them to go back to Samaria, where they became missionaries of glad tidings that same night.

Notice that this proclamation was made by men who had tasted for themselves the provision of which they spoke. Because we have tasted of the Bread of Life, we must speak of it to all whom we can reach. These lepers counted themselves debtors to others. All credit to them that they did not rest until they had discharged this debt. Is it a point of spiritual honour with me that I do not hoard blessings for myself? This proclamation was made by men moved with compassion for their fellows. Brethren, we have not the mind of Christ unless we are sharing with others the knowledge of His love.

This good news was made known by men united in effort. They were together as lepers, together as perishing of hunger; together they made the venture, together they feasted, together they made the resolution, and together they went forth to tell the good news. Those who were partners in eating were partners in evangelizing.

The responsibility of proclaiming the unsearchable riches of Jesus Christ to India does not rest with a handful of missionaries, or with a few enthusiasts in each Church, but it is a responsibility committed by the Head of the Church to the whole Church, and each member must take part in making the Gospel known.

THE EVENING MEETING.

The spirit of Praise and Gratitude characterised the evening meeting, when about 1,500 people gathered to hear of God's goodness and faithfulness to the Mission. The beloved President, Mr. J. B. Collin, was in the chair. Pastor J. T. Peters (Guildford) read Psalm cxv., and Pastor J. S. Smith (Borough Green) offered prayer. After the President's brief but warm welcome to those assembled, Mr. Chisnall, the energetic Secretary of the Mission, gave his report. This was a concise survey of the work in India and at Home. Mr. Chisnall has his own inimitable way of taking the Annual Report and flitting from page to page, so that the hearers have to say at the end, "What hath God wrought!" Then the Treasurer, Mr. A. J. Robbins, gave the financial report, which was not a dry statement of figures, but was a witness to the fact that God does still hear and answer prayer. One has only to study the work of the S.B.M. for a very short time, and they will see that Prayer and Praise, Difficulties and Deliverance, Testing and Triumph go hand in hand. God has never failed.

Miss Poole, who is now on furlough from South India, gave a very clear and forceful address, which was much appreciated. She emphasised the great need in India:—(1) The need of the ignorant—the multitudes of men and women who say, when the Gospel of Jesus Christ is preached to them, "I did not know," for the ignorance of heathendom is spread like a pall over their lives. (2) The need of the educated—social reform will accomplish but little. Miss Poole gave an illustration of a well-educated Brahmin whom she knew; this man knows the Bible thoroughly. He declares that

there is some good in every religion. It is to such people that the Gospel must be preached, and never were there such opportunities and open doors as there are in India to-day. (3) The need of those to whom Christ means everything. She spoke of some of the Indian marriage customs, and some of the Christian members at Paniadipatti. It made our hearts glow as we thought of the men and women out in India who had been saved by Divine grace, and who were bearing witness amidst much persecution.

Pastor A. W. Whayman (Cambridge) took as the basis of his address, "What are they among so many?" (John vi. 9). He illustrated how God chooses His instruments by mentioning incidents in the lives of Gideon and others, thus showing that the largest work is not always done by the most important person. Each was sufficient for God's purpose. With regard to the Home Front, Mr. Whayman asked the question as to whether we were each prayer-partners or whether we under-valued praying and giving.

Our esteemed brother, **Missionary E. A. Booth,** followed with a powerful speech on the twofold quest, "God's search for man and man's search for God." He held the vast audience right throughout as he emphasised the fact that God is always first in the search, "The Father seeketh." "We love Him because He first loved us," "The Son of Man is come to seek and to save that which is lost." There is also our warrant, "Go ye into all the world." There are the "other sheep,"—lost in the darkness of heathenism. Mr. Booth next dealt with the uniqueness of the Christian religion as contrasted with the religions of India, and stated that the unceasing task of the Church was a search for souls. The Strict Baptist Mission is also a Mission of Prayer Partnership, the East and the West linked together at the Throne of Grace. Illustrating man's search for God, the speaker gave a graphic account of the experience of a Hindu seeking after God.

Pastor F. Grimwood gave the closing message, taking the well-known text, "Go ye into all the world and preach the Gospel," as the basis of his remarks. He spoke of (1) The Message. (2) The Method—by preaching and teaching. (3) The Promise—the unchanging presence of Him who sends. (4) How they went—with joy and suffering. He spoke of the special character which the Christian missionary is called to bear. The whole address revealed the speaker's passionate love for his Lord and for the souls of men. He concluded by asking, "Are we doing all that we can here for the sake of His Name?"

As Miss P. Nunn was to leave England on the following Saturday to visit the Mission Stations in India, Mr. Collin, on behalf of the Council and the congregation, wished this warm-hearted and indefatigable L.Z.A. Secretary "God-speed," whilst Mr. Chisnall prayed for the Lord's blessing to rest upon her all the time that she is away from England. The grand old Strict Baptist anthem, "All hail the power of Jesu's Name," was sung. The collection was £215, and the meeting concluded with the Doxology.

Book Review.

Why Sunday? By a London Journalist. 118 pages. 1s. net. The Lutterworth Press, 4, Bouverie Street, London, E.C.4.

I have great pleasure in calling attention to this book, dealing with one of the greatest religious and social questions of the day. It is alive and up-to-date in its treatment.

Our nation is moving swiftly towards a Continental Sunday. Folk are growing up around us who have no use for religion and who seek each Sunday for some fresh excitement. "Sabbath quiet" is rapidly becoming a thing of the past.

"The Son of Man is Lord also of the Sabbath," and it is the duty of the Christian Church to protest strongly against any infringement of the rights of her Lord. Those who are seeking to secularize our Sundays are the enemies of the Cross of Christ.

The author of this fine defence of Sunday shows clearly that the Sunday opening of cinemas, is simply a bit of soulless commercialism. Sunday as a day of rest and worship must be preserved as a priceless boon.

This is a virile book which I heartily recommend. Read it and induce others to read it.—E.A.B.

IN INDIA.

Wayside Notes

RUTH M. HARRIS.

IT is Saturday, the Senior Doctor is away. I thought perhaps you might like to come on the "Roadside ambulance" with me to-day; my Tamil lesson is over. it is 8.45 a.m., and time we set off.

This is the vehicle which is to be our dispensary for the greater part of the day. It looks like a small lorry, but it suits our purpose very well. The nurse, Biblewoman, student and compounder, are sitting behind waiting for us, and with them some patients who are now homeward-bound. We will sit in front, next to the driver.

I will try to point out to you the things of interest as we go along. There are no stops for the first mile or so, as the people are within easy reach of Hospital, this allows us to take a glance at our Home mail, which has arrived this morning.

Do you see the little crowd of people some distance in front hailing us as if we were an omnibus? That is our first stop.

As we come to a standstill the people draw near. "Who wants medicine?" we enquire of the assembled crowd. "Yes, amma, what is the matter with the baby?" "A rash." "Very well, go round to the back of the car, where nurse will put on some ointment." After this has been done the mother will go to the side of the car where the compounder is sitting, and receive medicine for a week. The baby's complaint is a common one, it causes intolerable itching and clears up speedily with treatment.

With the Children

Did you ask what they are doing round the other side of the car? The Biblewoman is teaching the children verses of Scripture; for every verse correctly said from memory they receive a postcard, on the back of which has been pasted a Tamil text. (Please note the excellent use to which old picture post-cards can be put). Around stand the older folk, listening with interest to those repeating the texts. Sometimes the Biblewoman will tell them a story.

After all patients have been seen and treated, we set off again, stopping whenever we are hailed. Here we are now at Viringipuram. This large temple is interesting because it was originally built for the worship of Brahma, for the worship of whom temples are not built. The temple is now used for the worship of Siva.

In this little Hindu house opposite the temple we are going to hold a short dispensary. Except at festival times, we usually have a fairly busy time here; there are sore eyes to be washed, teeth to be removed, and abscesses to be opened. It is about 1 p.m. before we leave this village.

After several more stops, we finally arrive at the village which is to be our final stop for the day. You see before you what was once a Mahommedan home; we enter the door and find ourselves in a courtyard surrounded by a verandah, with four small rooms at the four corners. It is about 2.30 p.m., and I am sure you are ready for your mid-day meal.

We have finished our meal, we will open the doors so that the patients may come in. These women swathed in grubby-looking sheets, originally white, are Mahommedans, known by us as " Bees," as their names always end in Bee. They are *gosha*, and may not be seen by men, hence these sheets which they wrap completely round themselves, leaving but a peep-hole to see through as they pass along the streets. They gather together behind the screen at the other end of the courtyard.

Among Muslims

The visit to the dispensary is quite an outing for some of these women. Once when they were asked what their much talking was all about, they explained they were away from their mothers-in-law for a while and so were taking the opportunity to talk things over freely. I think we can scarcely comprehend the lives which these *gosha* women live.

We join together with the patients to listen to the Bible woman talk to the assembled people. She is a faithful woman, and tells them very clearly of the love of Christ. She is often plied with questions as she tells and explains some Bible incident. She then closes with prayer, and we turn once more to deal with physical complaints, and yet surely we are not treating just physical conditions, which in itself is infinitely worth while. No, there is the person behind it all, seeking for sympathy and understanding, whom we are trying to reach.

Dominant Motive

As time goes on, the patients press their individual claims on every side, they have come a long distance, have been waiting some time, and the day is drawing to a close. As you see the patients crowding round, you realise the need for the prayer for patience at this time, for it is easy enough to get bothered by things at the end of the day.

It is 6.30 p.m., all is finished. Little Mahommedan boys have helped us take back all our drugs and instruments to the car; the two very sick patients we decided to take back to hospital with us are safely in, and we are ready to make our way homewards.

Breaking Caste

G. F. CHAMPION.

A FEW days since, a boy of some ten or eleven years came to us with a somewhat unusual request for a hill boy: it was that he be allowed to enter our Boys' Home and continue his schooling in our Valavanthi school. As his doing so would necessitate his breaking caste, I asked him if his mother and father knew of his coming to us. He said that they did, and that he came because his mother had sent him.

After we had questioned him for some time, we arrived at a more or less accurate account of the happenings at his home on the previous night, which led to his appearing at our Mission House early in the morning.

For some time his mother had listened to the Gospel message and expressed her desire to follow Christ, but thus far has not visited us at Valavanthi in this connection. Her husband, it seems, has done no more than view his wife's spiritual conflict as an interested onlooker. On the night in question, however, it appears that the woman told her husband that she intended to become a Christian, at this he proceeded to raise objections, and a breach of the domestic peace ensued.

It is not to be thought that an Indian boy of eleven would be a silent observer of his parents' dispute, but rather it is likely that he would make as large a contribution to the discussion as either of the other parties, and as a consequence receive words and blows from both sides. In this instance, the mother is said to have hit the boy, pushed him out of the house, and told him to come to us, promising to come herself later on.

His Own Choice.

After questioning the boy further, I asked him if he really wanted to stay with us and learn about Christ. Upon his assuring us that he did, I took him across the compound and left him in the company of some playmates. That night the boy's mother came to us and made a half-hearted protest at our having caused her son to break caste, but upon my pointing out that she had sent him and that he came willingly, she returned home.

But this was not the end of the story. At noon the next day, the father and three other men appeared to take the boy back home. They made a pretence of getting his consent, and led him off crying.

He still attends our school, and spends most of his days in the compound with our other boys, but is fed by his parents AT his home. Not IN his home, for he told one of our Christians that he has not been allowed to re-enter the house since he ate in our Boys' Home, but sleeps and is given his food outside. The priest demands about £1 to perform the ceremonies necessary to receive the boy back into caste, and the parents are unable to pay so much.

Our Missionary Conference

OLIVE M. MORLING.

OUR Annual Missionary Conference was held in Madras. We assembled on Saturday, August 20th, and left the following Friday evening.

It was the largest Conference we have yet attended in connection with our Mission. The resources of the Kilpauk bungalow were taxed to their utmost, but Mr. and Mrs. Watts had made excellent arrangements, and we owe them much for their kind hospitality.

Saturday was well occupied by informal business meetings. On Sunday morning visiting missionaries preached in Vepery, Ayanapuram, Sembiam, and Semmen Street chapels. An English service was conducted by Mr. Morling in the young men's hostel later in the day.

Each succeeding morning was occupied by a devotional and business session of the full Conference. On Tuesday afternoon there was a discussion on "Spontaneous Expansion in our Churches," opened by Mr. Watts. Following this was a discussion on "The Training of our Workers," led by Mr. Morling; on Thursday evening Mr. Huckett conducted a communion service.

Prayer and Work

Other time was occupied by sub-committee meetings, auditing of Mission accounts, framing of minutes, Conference letter, etc. There was plenty to keep everyone busy until the time when we took our last meal together, sang "Blest be the tie that binds," and separated, to return to our several stations.

In the discussions that took place on many difficult problems, we realized the presence and help of our Lord. We pray that future events may prove that the things done during those days were right in His sight and for His glory.

Among Pilgrims Also

G. K. CARTER.

FOR some time our thoughts have been turned towards Avadi, a large village about six miles from Poonamallee No regular evangelistic work was being done amongst the women. It can be reached by train, so Biblewoman Mary and I set off early one Monday morning from Perambur. Some rain had fallen, so the air was cooler and fresher than it had been for some time past. We were thankful for this, for the compartment we were in was filthily dirty.

As we went along we saw other villages which we long to reach. We hope to have the opportunity of visiting them also. When we reached Avadi, we went first of all to the women whom we visited before, but, alas, a woman who had been specially interested then, and whom we hoped to see again, had gone away. However, men, women, and children

listened well in each of the houses to which we went. At one place, one man interrupted with all kinds of questions, and seemed bent on making trouble. He followed us to another house. When he began talking I asked him to wait until Mary



BANDIES RETURNING FROM PERIYAPALAYAM FESTIVAL

had finished her story, and then he could speak, but when she had finished, he couldn't say anything. We wonder if his heart was touched. There was a manifest change of attitude.

Festival Pilgrims

There were streams of bandies full of people going through the place, and also many pilgrims on foot returning from Periyapalayam festival. A large number had camped for their midday meal on a large open space near the station. We wandered in and out amongst the people, talking here and there. Some women were cooking in one place, so we sat down beside them and asked if we might sing some lyrics to them while they worked. They told us they had no annas to give away! However, they listened while we sang, after we had assured them that we had not come for their annas, but to tell them good tidings. Soon a little group collected, which was what we wanted, and then Mary told them a Bible story, and I followed up with a few words on the power of the Lord Jesus to forgive and remove sin. They agreed that they had not got rid of their sin by the pilgrimage and worship, and offerings they had made. We had another open-air meeting in another place, when a greater crowd gathered around. We distributed all the Scripture portions we had, and were asked for more.

Our First Pastoral Conference (II.)

D. MORLING.

THE meetings of the second day were commenced with devotions led by Brother Thrower. We then entered into the consideration of business matters again, this time taking up Church discipline. On this subject, Mr. Y. M. Solomon, Preacher-in-Charge at Sembiam, read us a brief but excellent paper, in which he kept to the point throughout.

It was felt by some that in the discussion of the previous afternoon we failed to " get anywhere "; perhaps our Indian brethren were not fully prepared for the appeals made to them to give us a lead. This morning certain questions were asked repeatedly, and answers were demanded. WHO is to discipline? The Missionary, the Pastor or the Church? For what faults must the discipline be exercised? How are we to discipline?

As to who should discipline: For the missionary to issue a ban without the full co-operation of the Church is almost useless. The Pastor must be the spokesman, and that for the assembly; what he does should not be done merely at his own initiative. He must exercise the discipline *by means of the Church*. In 1 Cor. v. 13, the Church is addressed, not merely the Elders.

Manner of Discipline

What is a more difficult question is, "How?" Surely all steps, and particularly the first, should be more curative than punitive. At all events they should have the former as their aim; hence, wherever possible, the first action should be in the way of rebuke or serious instruction, and that given privately. Perhaps the poor fellow's conscience needs educating. Concerning the next steps, withdrawal and removal, often these may be avoided by our taking suitable action in good time. Yet we must acknowledge that a really unspiritual person cannot be restored by spiritual means. He must be " put away."

For what sins should we discipline? The range of faults given in 1 Cor. v. 10-11 is very wide. How would one carry it out? The question arose, " Should the Church take action against smoking and using betel and nut? " The Sembiam Church is very hot against them. The drinking of intoxicants as a beverage, and the use of certain powerful Asiatic narcotics, are forbidden in all our Churches. It was felt by us all that the range and kind of sins for which effective discipline will be exercised, will depend wholly upon the spiritual condition of the assembly itself. No Church can raise members above its own level.

I am sure that for some the discussion shed light into the inward separateness of the Church, that *sabha* (assembly) which must be as the lily among thorns, the chaste Bride among the sneering worldlings, the pure light shining in foul darkness.

The afternoon meeting was commenced with devotions led by Brother Champion, and the time following was open for the raising of any question desired. The Minutes show such entries as these: When a Church has attained full support, will the old connection of Mission and Church be severed? Answer: Though a Church has attained full self-support and self-government, there will still be a connection between the mother Mission (it was called the "father") and the daughter Church. Can a Pastor have any share in Mission work? He can take part in any work that the Mission carries on in its *Church* activities.

As, through amalgamation and the natural growth of the Churches, the Mission is now much larger than it was a few years ago, it was decided to resuscitate the "Messenger," a small paper that led a brief and difficult existence in bygone days. Pastor Ponniah, of Vepery, agreed to edit the paper on condition that Mr. Watts assists him.

After a refreshing cup of tea we withdrew to the chapel, where Mr. Watts gave a very timely sermon on Ezekiel xxxiv. 12-13. The whole chapter is most solemn, one that should be well pondered by the Lord's shepherds.

After nightfall, at the invitation of Mr. and Mrs. Morling, who were having a long camp in Koilpatti at the time, all the members of the Conference were invited to dinner. Curry and rice was served in the orthodox way on plantain leaves placed on the floor, our fingers serving as forks and spoons. Indian and European, Madras and Tinnevelly, all mingled, the one with the other, in happy fraternity. Because of hoary institutions and an exceedingly conservative caste, India has been sadly behind in welcoming the common meal; but not infrequently such a common repast, suggested by the Lord's Table and set forth in our earliest Church history, becomes a blessing and a means of grace.

Thus closed our first Pastoral Conference, with its six Indian Pastors and six Pastor Missionaries. May it be the harbinger of greater things for the Mission, for the Pastors, and for that which is our aim in every department of service —the Church of God in our midst.

Gleanings from the Field

MADRAS.

Young Preachers' Class.—This class is held fortnightly, when the young men gather after they come home from their work. We have great hopes of this class, as its members are all voluntary workers who are seeking to equip themselves for the Lord's service. A small library of simple commentaries and other Bible helps would be of great use to them, and contributions of such useful books would be welcomed.

South Africa.—We have been very interested recently in having a request for copies of our Tamil publications from South Africa. A letter just received tells us that there is a Tamil Baptist Church in Durban with thirty-

three members, and the friend who has written about this Church says that for many years he resided in Kilpauk. We are glad to hear of this work amongst the Tamils who have gone to settle in South Africa.

Preachers' Conference.—The last Conference was held on August Bank Holiday at Egmore, when fourteen brethren met with the missionary for a day's study of the Word. After a period of worship, the programme included a study on Enoch; a paper on points to be learned from the life of George Muller, and two sermons for criticism. Request has since been made for the study on Enoch to be printed, and it has also formed the basis for sermons which have been given by some of the brethren since.

Sembiam Harvest Thanksgiving.—This was held in August, when a good selection of articles to be sold on behalf of the Church funds was given. A very good spirit prevailed, and it was pleasing to note how the gift of a half-anna pencil was received with the same care as the gift of a brass vessel.

L. WATTS.

Warfare through Prayer

L. WATTS.

AT our monthly Prayer-Day meetings, all are encouraged to bring any special requests for prayer that have been laid upon their hearts, so that the minds and prayers of those gathered may be concentrated on matters which are really vital to our work, and we may share with one another the privilege of carrying these matters to the Lord. The following items are amongst those which were brought at our last meeting, and it maybe there are many who will join us in bringing these petitions to the throne of our King.

Peter, of Vepery. He was accepted for Church membership nearly two years ago, but being under his age of majority, needs the permission of his parents. This has been withheld, on the grounds that his mother is out of Madras, and the father wants her to be present at the baptism. Peter is attending all the services and is very bright, but feels the delay is for no really good reason.

Bathur, of Vepery, attends the services and is desiring baptism. There is a pull the other way, however, through the not always helpful influence of associates. He needs strength of character.

Sukaiyan, of Konnur. is a young man in a heathen family. who has become very interested in the Bible, so that he has a room which he specially keeps for study and prayer. While at present it maybe that the Bible has just taken the place of the heathen idol, we pray that he may come to the full knowledge of the Christ of the Scriptures as his Saviour.

Kollattur Bible Class. Since the baptism of three members recently, the enemy has been active in the formation of a local dramatic company, to draw the interest of the other young men so that they shall not " fall " into the Christian way.

Women enquirers in the villages of Semmenpettah, Konnur, Tathankuppam, and Mannur.

Tract and Gospel distribution amongst the pilgrims to Periapalayam and Villivakkam festivals.

AT HOME.

At the Throne of Grace

Let us whole-heartedly praise God for the wonderful way in which He answered prayer regarding the Annual Meetings.

Let us remember in our prayers Mr. and Mrs. Thrower, who have returned from India in ill-health.

Let us pray for those in pastoral charge of the Tamil Churches. (Page 212.)

Let us remember those with whom contact is established through medical work. (Page 207.)

Let us thank God for all the souls that have been brought to know Jesus as their Saviour during 1932 through the instrumentality of the Strict Baptist Mission.

THE STRICT BAPTIST MISSION

Officers and Council for 1933

President: Mr. J. B. COLLIN.

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Secretaries.—General: Pastor W. CHISNALL.

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Pastor A. WHAYMAN
Mr. R. G. WRIGHT

Christmas Envelope Thankoffering

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 thankoffering 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.

Outward Bound

Those who know and love Miss P. P. Nunn, the Honorary Organising Secretary of the L.Z.A., will appreciate most fully the reason of her visit to the Mission Stations in India at her own expense. By a more intimate knowledge of the work abroad, she hopes to make her service at home in the Mission cause more efficient. Her long and devoted service to the L.Z.A. is beyond praise, and we can but voice our appreciation by praying that God will bless her.

The Church and congregation at Chadwell Street gathered on Thursday evening, October 27th, to wish Miss Nunn "God-speed." She has been a member with them for the past twenty-seven years, and they gladly recognise the powerful help she has been both by prayer and service.

Some other friends joined the happy gathering, and were asked to speak a few words of farewell. Among these were Mr. Hutchinson, Mr. Anderson, Mr. Gooden (Secretary of the Poona Village Mission), Miss Poole (our L.Z.A. missionary now home on furlough), and Mr. Booth.

Pastor Robinson, who was in the chair, spoke warmly of Miss Nunn's valued membership and help, and presented her, on behalf of the friends there, with a fountain pen and pencil.

Miss Nunn's reply was an inspiration to all who heard it. It was the résumé of a life called to service and yielded to God for His purposes. For twenty-two years the call of India had sounded in her ears, but as the way did not open for her to go there, she spent her energies in serving the Mission cause at home. Miss Nunn said she looked upon her visit to India as "a privilege, an opportunity and a responsibility." It was apparent from all we heard about her that the more earnestly she served the Mission, the more was her influence felt and used in her own Church at home. After the meeting, the friends gathered in the Schoolroom for refreshments and happy intercourse, and a last word with Miss Nunn.

On Saturday morning, October 29th, a warm-hearted gathering of friends crowded around the railway carriage at St. Pancras to see the last of Miss Nunn. Among them was the President and several members of the S.B.M. and L.Z.A. Committees, Pastor Robinson, and many friends and well-wishers from the Church at Chadwell Street. Some friends accompanied Miss Nunn to Tilbury, where she embarked on the P. and O. steamship "Viceroy of India," while others waved a last good-bye from the railway platform as the train steamed away.

We rejoice that Miss Nunn has at last attained the desire of her heart to visit India, and we pray that God may have her in His keeping all the way there and back again.—W.B.

[*Miss Nunn arrived in Bombay on Monday, November 14th.*]

The Christmas Boxes, 1932.

HOPE V. HARRIS.

The following particulars will be read with great interest by all who contributed to the Christmas Gifts. On behalf of all concerned, both in the Homeland and in India, I express to Miss Harris our sincere gratitude mingled with appreciation for the admirable way in which she conducts this great undertaking for the S.B.M.—EDITOR.

CONTRIBUTING CHURCHES:

ABINGDON, per Mrs. E. Painter; AYLESBURY, per Miss Witton; ACCRINGTON, per Mrs. M. Ashworth; BRENTFORD, per Miss Fromow; BETHERSDEN, per Miss C. Nickolls; BROCKLEY, per Miss E. Ward; BATH, "BETHEL," per Mrs. W. Grivell; BRIGHTON, "EBENEZER," per Mrs. Stavely; BROMLEY, per Mrs. H. Thorpe; BETHNAL GREEN, "HOPE," per Mrs. Chapman and Mrs. Park; BRADENSTOKE, per Mrs. Watson; BIERTON, per Mrs. P. Gursey; BRADFORD, per Mrs. G. Booth; BEXLEY HEATH, per E. L. Langford; BAGULEY, MANCHESTER, per Miss P. Salkeld; BEDFORD, "PROVIDENCE," per Mrs. Wilkins; CHELMSFORD, per Mrs. Wybrow; CHATTERIS, per Miss Dyson; CRANSFORD, per Miss L. Skeet; CHADWELL STREET, "MT. ZION," per Mrs. Wilmshurst and Miss Shepherd; CROYDON (EAST), "SALEM," per Misses Chester and G. Piggott; CROYDON, DERBY ROAD, per Miss Throssell; CHORLEY, LANCS., per Miss B. Critchley; COURLAND GROVE, per Mrs. Royffe and Miss R. Dadswell; CAMBRIDGE, "EDEN," per Miss I. Brown; DEVIZES, per Mrs. Mockford; ELTHORNE ROAD, "EBENEZER," per Mrs. Waller; FULHAM, "EBENEZER," per Mrs. Purkiss; GRUNDISBURGH, per

Miss A. Gray; GUILDFORD, per Miss E. Shellard; GRAVESEND, "ZOAR," per Mrs. M. Allder; GREENWICH, DEVONSHIRE ROAD, per Miss Syms; HASTINGS TABERNACLE, per Miss Berry; HADLEIGH, per Miss M. Lockwood; HIGHBURY, "PROVIDENCE," per Miss Bocking; HEDDEN BRIDGE, "ZION," per Miss F. Walton; HOMERTON ROW, per Mrs. E. Garnham; HIGH WYCOMBE, "ZION," per Mrs. Roger and Mrs. Pitfield; HALSTEAD, per Mrs. H. Ince; HOUNSLOW, per Mrs. Underwood; HARWICH, per Mrs. Balls; HORLEY, "PROVIDENCE," per Mrs. Cook; HAWORTH, HALL GREEN, per Miss I. Merritt; HORSHAM, "REHOBOTH," per Mrs. Boxall; ILFORD, "EBENEZER," per Misses Preston and Miss Kilbey; IPSWICH, "ZOAR," per Mrs. J. Goodwin; IPSWICH, "BETHESDA," per Miss Ridley and Miss Cattermole; IPSWICH, "MT. ZION," per Mrs. Talman; KINGSTON-ON-THAMES, per Miss J. Summers; LYNTON ROAD, per Miss Bond; LEYTON, HAINAULT ROAD, per Miss Church; LEWISHAM, COLLEGE PARK, per Misses Kennedy and Coleman; LEIGH-ON-SEA, S.B., per Mrs. Turnpenny; LEIGH-ON-SEA, BAPTIST J.C.E., per Miss A. Tattersall; MANOR PARK, "REHOBOTH," per Mrs Baldwin; MEOPHAM, per Miss C. Taylor; MIDDLESBORO', per Miss Taylor; MARCH, CAMBS., "PROVIDENCE," per Mrs. Kimber; MAYFORD, per Mrs. L. Godwin; NEW CROSS, "ZION," per Mrs. Hammer; NORWICH, ORFORD HILL, per Miss Cage; NOTTING HILL GATE, "BETHESDA," per Miss L. Hain; NORBITON, "ZION," per Mrs. Goodge; NEWCASTLE-ON-TYNE, "PROVIDENCE," per Mrs. E. Beall; OTLEY, per Miss C.F. Davy; ORFORD ROAD, per Miss Edwards; OVER, per Mrs. Thixton; PRITTLEWELL, per Mrs. E. E. Jeffs; PRESTON, LANCS., per Mrs. Bolton; POTTEN END, per Miss Hodsden; PEMBERTON, per Mrs. Warburton; RICHMOND, "SALEM," per Misses Skipton, Satchell, and Goodwin, and Mrs. Leaver; RUSHDEN, NORTHANTS, per Miss E. Guest; READING, "PROVIDENCE," per Mrs. Woodham; RATTLESDEN, per Miss D. Clover; RAMSGATE, per Mrs. Hogwood; REDBOURNE, HERTS., "MT. ZION," per Miss F. M. Piper; SHIRLEY SCHOOLS, "LITTLE HELPERS," per Miss Hymas; SWINDON, "PROVIDENCE," per Mrs. Lane; ST. JOHN'S WOOD, "MT. ZION"; SUDBOURNE, per Mrs. Cordle; ST. ALBAN'S, "BETHEL," per Miss Sadler; STOKE ASH, per Miss K. Hitchcock; SIDDAL (HALIFAX), per Mr. and Miss Bretton; SLAITHWAITE, per Mrs. H. Booth; STRATFORD, GURNEY ROAD, per Miss L. Hazel and Miss Ada Webb; SANDGATE, per Miss E. Stace; TROWBRIDGE, "ZION," per Mrs. A. Wiltshire; TUNSTALL, per Mrs. Layte and Mrs. Hammond; TUNBRIDGE WELLS, per Misses Pool; TOTTENHAM, per Miss A. Reed and Miss L. Beary; TRING, per Miss Butcher; WOOLWICH, "ENON," per Mr. H. Harmer; WATTISHAM, per Miss White; WANDSWORTH, per Mrs. and Miss E. Dean; WELLINGBORO' TABERNACLE, per Miss E. Perkins; WOOD GREEN, "DOVECOTE," per Mrs. Kyte; WOOD GREEN, PARK RIDINGS, per Mrs. Sayers; WATFORD TABERNACLE, per Miss Ball; WALDRINGFIELD, per Mrs. Staddon; WORTWELL, per Mrs. Elsey; WATFORD, "MT. ZION," per Mrs. L. F. Smith; WARBOYS, per Miss R. See; WEST HAM TABERNACLE, per Mrs. E. Stevens; WETHERDEN, "PROVIDENCE," per Mrs. Clark; WALTHAMSTOW, CHURCH HILL, per Miss E. Gillam; WHITTLESEY, per Mrs. Benstead and Miss King; YATELEY, per Miss Newman; also BECCLES, per Miss R. Robinson.

INDIVIDUAL CONTRIBUTORS:

Miss Miller; Mrs. A. M. Brown and friends; Miss Banks; Mr. J. Ayliffe; Mr. and Miss Galley; Mrs. Parish; Mrs. H. M. Clark; Miss Rayner; Miss N. Barton; Miss Ash; Mrs. W. Littleton; Miss Gardiner and Friend; Miss A. Relfe; Mrs. Looseley; Miss L. Pearce; Misses A. and B. Bloomfield; Mrs. and the Misses Chaplin; Mrs. and the Misses Westcott; Miss Marshall; Miss Honiss and Mrs. Brooker; Mrs. and Miss Jeffs; Miss Roberts; Mrs. Hudson; Mrs. Jeffs (Senr.); the Misses Gardiners: Miss G. E. Bourne; Mrs. Holloway; "Three whom God hath greatly blessed"; Mrs. Hindes and Family (from Canada); Mr. and Mrs. S. W. Anderson; Mr. and Mrs. F. J. Smith; Misses L. Leeks and Beckworth.

If by oversight any contributor's name should have been omitted from this list, please let me know of the omission, so that it may be corrected in next month's HERALD.

All contributors will be glad to hear that again our gifts have filled 22 cases, some of which are larger than those used last year. Also the wherewithal for the purchase of material and medical stuff out in India has come in well, especially considering the "general depression" during the past year.

Our gratitude is again due to Mr. Albert Vine for his gift of the packing cases, made purposely for this object.

ADVICE WITH REGARD TO FUTURE WORK.

Firstly.—To any Churches or individuals thinking of commencing Sewing Meetings, I shall be pleased to send patterns and information as to what is required.

Secondly.—So many *woollen* garments have been sent in again that we have a large enough supply for next year. So please leave the knitting out of your Sewing Party programme for 1933.

May I suggest that those who are fonder of knitting than of sewing, should make garments for *home* use, and trade with them, in this way using their skill to help either the General or L.Z.A. funds of the Mission?

Thirdly.—Regarding toys. *Please do* remember that larger balls than tennis-size cannot be packed, and that dolls *must* be *small* and with *soft bodies*. If some of our friends who send in some of the dolls which arrive here, had the packing of nearly 1,000 of them, they would understand what a difference the *kind* of doll makes!

Toys most popular are mouth-organs, whistles, peg-tops, and balls. Nothing celluloid is allowed in freightage—dolls, thimbles and combs made of this material cannot be sent out.

Reports of Meetings

Guildford.—It was with real pleasure that we welcomed Miss Poole to Guildford on September 29th. In the afternoon a well-attended L.Z.A. meeting was conducted by our President, Mrs. Peters, who gave a warm welcome to all present. Miss Cam led us in prayer, and a short report of the year's work was read, after which we all listened with deep interest to Miss Poole as she told us of the work at Paniadipatti. A gift tea was followed by an hour of social intercourse. The public meeting in the evening was presided over by our Pastor, Mr. J. T. Peters. Mr. Brand opened with prayer, and the Chairman gave a short message from the words, "Help those women which laboured with me in the Gospel." Miss Poole was again greatly helped in telling of her call to the Mission Field, and the work in its various aspects. Collections for the L.Z.A. totalled £6 4s.—E.S.

Southport.—A missionary meeting in the interests of the S.B.M. was held on Tuesday, October 11th, 1932. Pastor B. Warburton (Preston) very kindly came from Wigan to preside at the gathering, and he delivered an inspiring missionary address, recounting the way in which he had been led through study of the New Testament to support and to advocate the taking of the Gospel to the heathen. His words carried the note of conviction. Missionary E. A. Booth outlined the wonderful opportunity that exists to-day in India for the preaching of the Gospel, and gave some particulars of the work the S.B.M. is doing there. Mr. Hawkins and Mr. White each spoke of their personal interest in the work and of its Scriptural character, urging the friends to give the Mission their whole-hearted support. Mr. White, in speaking of the collection, appealed for "paper contributions." In bringing a helpful meeting to a close, Mr. Warburton announced that the collection amounted to £4 17s.

Wood Green.—PARK RIDINGS.—A bright and profitable time was enjoyed at the Annual Meeting of our Girls' Sewing Class on Wednesday, Sept. 14th. One of our deacons presided, and Miss Rachel Nunn, of Chadwell Street, gave a very original and interesting address. Members of the Sewing Class helped by reciting and singing. Garments made by them and toys given were displayed, and a collection, taken for funds for medical supplies for the Mission, amounted to £1 1s.

Tring.—AKEMAN STREET.—On Wednesday, October 5th, under the helpful presidency of Miss E. Butcher, a large number of ladies met in the School-room to welcome our missionary sister, Miss Amy Poole, who delivered a most interesting and helpful address on several branches of her work in India. As a result of her message regarding the work of the Biblewomen, four new subscribers were enrolled to the L.Z.A. About seventy partook of a gift tea. The collection amounted to £16 15s. 1d.—M.A.W.

Engagements for December, 1932

Missionary E. A. Booth.

4th, Homerton Row; 11th and 12th, Borough Green; 14th, Horley; 18th, Watford; 30th, New Cross.

Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Pastor W. Chisnall.

4th, Dunstable; 11th, Margate; 30th, New Cross.

Address: 26, Woodgrange Avenue, Ealing Common, W.5.

LOST.—Will the friend who found a Fountain Pen at the Leysian Hall, on the occasion of the Annual Meeting, kindly forward the same to Pastor W. Chisnall, so that it may be restored to its owner?

Gifts for the Lord's Work.

Received during October, 1932.

Cheques and Postal Orders should be made payable to the "Strict Baptist Mission" and "Crossed."

General Fund.

	£	s	d.
Manor Pk., Boys' Missionary League	2	0	0
Missionary League Coll.	1	0	0
Subs.		10	0
Grundisburgh, S.S. Box		5	0
Prittlewell, Coll.	7	16	8
Add. Boxes		18	6
Kilburn, S.S. Boxes		12	4
Highbury, Coll.	6	6	8
Wood Green, Dovecote, S.S. Coll.		12	0
New Cross, S.S. Offerings	1	5	1
Finchley, Coll.	8	0	0
Fulham, Mr. King's Box		10	0
Leyton, Coll.	4	0	0
Gravesend, Boxes:			
Mrs. Brown	1	5	1
Mr. Short	1	1	6
Mrs. White		12	3
Mrs. George		4	4
Mrs. Hopkins		4	4
Mr. Easterly		15	6
Sturry, S.S. Coll.		6	6
West Ham Tab., Boxes	8	5	7
Tonbridge, Envs.		10	0
Boxes	1	11	6
New Cross, Mr. J. V. Martin		5	0
Holloway, B.C.	1	14	4
S.S.	2	6	0
Broadstairs, Miss Hooper's Box		5	8
Cambridge, Tenison Rd., Dons.	1	7	6
Bradfield St. George, Coll.	1	0	0
Brighton Branch, Boxes & Dons.	12	18	10
Birthday Gifts		7	0
Greenwich, Mr. E. W. Manktelow's Box		11	4½
Chatham, Enon, S.S. Don.	1	0	0
Baildon St. Mission, Don.	1	1	0
Woburn Green, Mr. & Miss Ford, Box	1	4	7
Nunhead, Mr. D. Baker	10	0	0
Harvest Coll.	6	17	1
Hounslow, Zoar, S.S. Coll.	2	18	2
Southport, Coll.	4	17	0
Mrs. Dransfield, Box		7	0
Leicester, Zion, Coll.	13	16	8
Boxes:			
Mr. Woodier		10	0
Mrs. Boulter		15	0
Mrs. Hutter and Mrs. Raven		15	2
Mr. E. Siddans		4	8
Mr. H. Haddow		5	2
Tring, Akeman St., Coll.	19	0	2
Staines, Church Coll.	2	0	0
Y.P.S. Coll.		8	2
Leicester, Mrs. Bishop		5	0
Ponders End, Don.	1	0	0
Datchet, Mrs. D. J. Howard		10	0
St. John's Wood, Mr. A. Vine	2	2	0
Mr. F. J. Smith	5	5	0
Courland Gr., S.S.		6	2½
B. Box		2	11½
Llanelly, A Few Friends	1	5	0
Slaithwaite, Coll.	2	10	9
Boxes		10	6
Homerton Row, Coll.	2	10	8½
Farthing Fund	2	0	0
B. Box		7	4½
Cambridge, Eden, Boxes & Dons.	7	5	0
M.B.C.		5	0
Sudbourne, Miss Cordle's Class		12	0
Woolwich, Enon, Y.P.C. Coll.		8	6
Watford Tab., S.S. & Y.M.B.C. Coll.	4	0	0
Tadworth, Sale, Oct. 5th	24	9	5½
Coll.	10	0	8½
Boxes:			
Mrs. Rice		2	6
Mrs. Harden		4	10
Collected by Mrs. Humphrey	1	6	6
Dons., per Mrs. Wood	4	9	6
After Sales	15	19	10
High Wycombe, Coll.	3	14	0
Walthamstow, 10 Boxes	2	5	5½
C.E. Coll.		10	10½
M.W. Party		12	6
Eromley, S.S. Don	1	1	0
Kingston, S.S. Boxes	7	9	5
Mr. J. Pratt	2	2	0
	£241	2	9½

Personal.

	£	s	d.
Ruth M. Naish, Box		12	0
In memory of Mrs. Annie Flegg	1	1	0
A. E. Ballard (medical)	3	0	0
Mr. E. J. Smith	2	0	0
Miss D. Gardiner	1	0	0
Mrs. B. E. Clover		12	0
Mr. J. Anders, Box		5	6
"Subscription"	93	15	0
Anon.	1	2	0
Mr. F. T. Newman	10	0	0
Miss L. A. Wolno		10	0
Mr. T. Benstead		10	0
Mrs. D. Cruddock	1	10	0
John Turner, $10, Canada	2	11	11
Mr. A. Booth	1	0	0
Mr. H. Watts	2	5	0
Mr. R. R. Robbins	20	0	0
Miss Hymas, Sch. Box		12	8
In Memoriam, Nov. 24		5	0
In loving memory of Mrs. Chisnall	1	0	0
Mrs. B. E. Mather (sub.)	3	8	6
	£147	0	7

ERRATUM.

Woolwich (*not* Gravesend), Young People's Circle Coll. ... £2 4 3

Pension Fund.

	£	s	d.
2½ p.c. Stock, £1067 14 5 (div.)	6	13	5
Mr. F. T. Newman	10	0	0
5 p.c. Div., £464 8 4	8	14	2
Bonus 3½ p.c. Conversion, £28 3 4		7	5
4 p.c. Div., £211 1 9	3	3	4
5 p.c. N.Z. Stock, £2,000 0 0	37	10	0
	£66	8	4

Miscellaneous.

	£	s	d.
Grundisburgh, Literature		3	2
Div. 2½ p.c. Stock, £451/7/5	2	16	5
Div. 2½ p.c. Stock, £39/1/11		4	10
Readers of *Christian*, per Marshall, Morgan & Scott, Ltd.	36	0	0
Annual Mtg., Coll.	215	2	3
Profit, flowers sold		5	0
Profit on tea	1	10	9
Reports & P.P.		7	3
Hymn Books sold, per W.J.S.		4	6
	£257	4	2

Herald Fund.

	£	s	d.
Prittlewell	1	12	0
Tonbridge		10	0
Holloway	1	5	0
Cambridge, Tenison Rd.		2	0
Brighton Branch		19	0
Homerton Row	1	15	9
Tottenham		6	0
Gravesend		16	0
New Cross		6	3
Stamford	1	0	0
Meyrick Road		5	0
Personal:			
Mrs. B. E. Mather		1	6
Miss A. P. Allick		10	0
Miss Wild		10	0
Mr. J. W. Sears		1	6
Miss A. M. Poole		5	0
Miss Wilkins			6
Mrs. M. L. Gee		2	6
	£10	8	0

Rays.

Per W.J.S. ... £6 6 7

Reports.

Sold at Annual Mtg. £4 16 5

Ladies' Zenana Auxiliary.

	£	s	d.
Guildford, Coll. and proceeds of Tea	6	4	0
Ipswich, Bethesda, For support of Bakkiam	2	10	0
Women's B.C., 1 Box		6	0
Tring, Akeman St., Coll.	16	15	1
For supt. of B.W.	1	0	0
Potten End, Coll.	1	1	4
Aylesbury, Walton St. Busy Bees	1	0	6
Bedmond, 3 Boxes	2	2	0
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Hadleigh, Coll.	1	1	0
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Chadwell St., Coll. Y.P. Gospel Mtg.	1	10	4
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Leyton, S.S. Coll.		7	6
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Southport, Miss Chalker		10	0
Dunstable, Mrs. Cheshire, for supt. of Sorronum	5	0	0
Horsham, for supt. of B.W.	2	2	0
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Bedford, Subs.	7	0	0
Lewisham, Quarterly Subs.	1	12	6
3 S.S. Scholars, for Orphans		13	0
Tottenham, Women's Mtg. Coll.	1	0	0
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	£75	16	0½

PERSONAL.

	£	s	d.
Mr. E. J. Smith, for Girls' School, Paniadipatti	2	0	0
Miss D. V. Gardiner		10	0
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Mrs. Wiltshire	1	0	0
	£4	15	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, Stronsall, York. When ordering, please mention "Strict Baptist Mission."** PLANTS.—Forget-Me-Nots, Small Sunflowers, Michaelmas Daisies, Montbretias, 6d. dozen. Snowdrops, Small Hyacinths, and Wallflowers, 9d. dozen. Rasberry Canes, Golden Rod, Evening Primroses, London Pride, Campanulas, Polyanthus, Primroses, Pansies, Lilies of the Valley, Hollyhocks, Sweet Williams, Columbines, Mint, 2d. each. Iris, Phlox, Lupins, Delphiniums, Saxifrage, Lavenders, Monkshoods, 6d. each. Lilacs, Snowberries, Tree Spireas, Oak Leaf Geraniums, Ivy Geraniums, Lemon Verbenas, Cactus, Hydrangeas, Spireas, Myrtles, Crasselas (lovely scent), Laburnums, Hellebores, 9d. each. Agapanthus Lilies, 1/6 each. Postage extra on all parcels. Also HAND PAINTED TEXTS, flat or scrolls, any verse to order, from 2/. Postage extra. Nice Xmas presents.

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,** not later than the first day of the month prior to the date of publication.

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.—During the absence of the Hon. Organizing Secretary, all inquiries concerning L.Z.A. Deputation Work should be sent to **Mrs. W. H. Rose, 32, Milton Avenue, Barnet, Herts.** Other correspondence to **Mrs. Silvester, 14, Dalmore Road, S.E. 21.**

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.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



SAMATHANAM

Read about him on page 5.

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.

"SUNRISE IN INDIA."

By Winifred Booth.

WHAT is the most beautiful thing in the world? I am going to tell you what I think it is. I wonder how many of you have seen the sunrise? It is something wonderful that happens every day, and yet few people get up in time to see it. We do not trouble, just because it is an every-day occurrence, and we take it for granted. The missionaries in India rise early in order to be at work before the day gets too hot, and they invariably see the sunrise, which is one of the most beautiful sights in the world. At first there is a deep red glow in the sky, as though far away a forest was on fire, and then the red is slashed with gold. Presently there are rays of light shooting upward into the blue sky, and suddenly the golden sun peeps over the horizon, and—it is day.

"Light of Wisdom."

There is another sunrise that the missionaries see, even more wonderful than the one I have been describing, and that is sunrise in the soul. When "The Sun of Righteousness (who is Jesus) arises with healing in His wings," all sin and darkness is chased away, and there is joy and light in the soul that is watching for Him. I saw such a sunrise in the soul of a little Indian girl, and this is how it happened:—Her name was *Gnanatheebum,* which means Light of Wisdom. Her parents, who were Christians, gave her that name because they wanted their little girl to know Jesus. Her name was Light, but her soul was in darkness, for she did not *know* Jesus, although she knew *about* Him.

Hidden in the Darkness.

On a certain day in October the monsoon began. The monsoon is the rainy season in India, and that year it was a specially wet season. There was thunder and lightning and terriffic wind, and the rain fell in torrents. It rained every day and all day for three weeks; there was not a gleam of sunshine anywhere but only heavy black clouds, it just rained, and rained, and rained. Now Gnanatheebum was very afraid of thunder and lightning. She hid herself in a little dark room with no window; she covered her head with a blanket and lay trembling on the floor.

What made her more afraid was that she heard people talking about the rain. They shook their wise heads and were quite sure that Madras was going to be washed away, as Hyderabad was some time before. The thought that came to 'Theebum was this:—"If Madras is washed away I shall die, and then where shall I go?" The more she thought of it the more she trembled, till she even forgot the thunder and lightning in thinking of her sins. And then she knew that only Jesus could save her, not only from the flood but from her sins, and as she lay trembling in that

dark room, she cried out to Him, "Lord Jesus save me."

Sunshine through the Rain.

It was just then, in that darkest hour of her life, that the sunrise came into Gnanatheebum's heart, for Jesus heard her cry and came to her. "The Sun of Righteousness arose with healing in His wings." It still rained outside, but she was no longer afraid, for she knew she was safe with Jesus. Very soon after that she was baptised, and joined the Church at Vepery, Madras, and a happier little girl it would be hard to find. This is why I think that Sunrise in the Soul is the most beautiful thing in all the world.

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

FIRST let me thank all of you who sent so many letters to me at Christmas. They were much appreciated.

My letter is short this month because of the very important announcement you will see on page three. I want each one of you to read it *carefully* and think over it. Then, if you really and truly feel that you would like to be a member of the Sun-Ray League and mean to keep the rules, fill up the form, and send it to me with your Searcher. You will notice what is said about reading the Bible each day. This is very important and, if any of you would like to become members of a Bible Reading Union, please note it on the form, and I will write to you.

I had letters from the following, many enclosed stamps :—

"All at Beech Cottage," Marjorie Bishop, Irene Bloomfield, R. Caton, Ethel, Edith and Freda Carter (what a jolly time you all had at Christmas), Margaret Chaplin, Peggy Chapman (Prov. 3, v. 6), Flora and Edgar Clover, Mabel Cook (Colossians 2, v. 6), Muriel Culliford, Violet Culliford, Daisy Dakins, Leslie Gayfer (thanks for card, Leslie), Vera Jones, Robert Hall, Grace and Ida Lepla, Freddie Meadows, Felix Moules, Edna Painter, Edgar Palfrey, Robert Pank (keep the flag flying, Robert), Mary Parker, Hedley Russell, Mary White,

and from the following friends :—

Mr. Ernest Miles, Miss E. Rance, Mr. A. J. W. Rayner, Miss A. E. Rowell, Mr. W. R. Scrivener and Miss E. Skull.

Then I want to thank these two schools for their gifts to the Envelope Fund :—

Chadwell Street, Miss R. A. Nunn's Class—6s. 6d.

Brentford North Road Sunday School—6s. 6d.

There are two very wonderful stories in our issue this month, which tell of how God called first a girl and then a boy to Himself, and how He brought a marvellous change into their inner life. I have been asking Him to call many of you. Will you listen for His voice?

Wishing you each God's greatest blessing.

With love from

UNCLE PETER.

A NEW SCHEME FOR ALL READERS OF "RAYS."

THE SUN-RAY LEAGUE.

WHO WILL JOIN?

A special scheme has been started for all readers of "Rays from the East," between the ages of 8 and 16, who desire not only to read about the boys and girls of India, but to do *something to help them*. It is very interesting to read in this issue about Gnanatheebum and Samathanam, but it is much finer to help to bring the same gladness which brightens their lives into the lives of others who are still sad and needy. It is because we are sure that you would like to help Indian boys and girls of your own age, who have not the blessings which you enjoy, that we ask you to join the SUN-RAY LEAGUE: to be a SUN-RAY.

Of course, you are all asking questions about this new plan, such as:

"**What does the new Sun-Ray League hope to do?**" Two things chiefly.

(1) Form a great band of readers of "Rays" who wish to know more about the splendid work which our missionaries are doing in India, and to help them where possible.

(2) Support a village school in India, so that, by the gifts of the English readers of "Rays," many Indian boys and girls may hear the glad news of the Gospel.

I can hear the next question:

"**What can I do?**" There are three things and we hope many of you will do them:—

(1) Fill in the attached form and send it to Uncle Peter with the answers to this month's Bible Searcher.

(2) Read each issue of "Rays from the East," in which Uncle Arthur will tell you all about the village school. Also the seniors should read "The Mission Herald," and we want you each, whatever your age, to *read a small portion of the Bible every day.*

(3) Ask Uncle Peter to send you a SUN-RAY *Members gift form*, on which you can stick one-penny stamps. When the form is full the value of the stamps will help our village school.

There are Three Rules:

Rule 1.—Each member of the "Sun-Ray League" shall answer the Bible-Searcher in "Rays" as regularly as possible.

Rule 2.—Each member shall read a portion from the Bible every day.

Rule 3.—Each member shall try to help "Rays" to spread and to obtain one other member of the League each year.

All who apply for membership will, when they have answered THREE consecutive Bible-Seachers, receive from Uncle Peter a signed Certificate of Membership. Answers to the October and December Bible Searchers will be counted amongst the three required.

MESSAGE FROM UNCLE ARTHUR.

MADRAS, 16th December, 1931.

MY DEAR NIECES AND NEPHEWS,

WE last met on paper in the Mediterranean Sea, just outside Marseilles. After spending a day there to pick up passengers, mails and cargo, the "Viceroy of India" steamed eastwards to Port Said, calling at Malta on the way. We reached Aden on November 22nd, via the Suez Canal and the Red Sea, where we had a glimpse of Mt. Sinai in the distance. We arrived at Bombay in the early hours of the 27th, and soon all was hustle and bustle to get ashore. At 12 noon I was sitting in the Madras Express, as she swiftly glided out of the Victoria Terminus, Bombay. The last stage of my journey East had begun!

The line has been electrified as far as Poona, but most of the 794 miles from Bombay to Madras were covered under steam-power.



Locomotive King George V. having a drink.

This is a picture of the "King George," the engine which pulled us into Madras. It was driven part of the way by a "Southern" man who had worked on the London-Brighton line, and also by an L.M.S. man from St. Albans. We steamed into Madras Central at 3.30 p.m., on the 28th November, exactly three weeks after leaving St. Pancras.

It has just occurred to me that 1932 is rather like a Railway Journey. Are you in the right train? (Matt. 7-13). Have you got your ticket? (1 Peter 1, 18-19.) Is your luggage in the Guard's Van, or are your trying to carry it yourself? (1 Peter 5-7.)

With loving salaams from UNCLE ARTHUR.

"SAMATHANAM, WHICH IS PEACE."

By Mr. Lincoln Watts, Madras.

LET me introduce you to Samathanam. He does not know exactly when he was born, but when he first went to school he was about six years of age, and it was therefore calculated that he was born in the year 1916. Schoolmasters usually fix on a day halfway through the year as being most suitable for a birthday, so they fixed on 15th July, 1916, and he is therefore 15 now. Samathanam was born in a village called Nattar-mangalam, in the Sendamangalam field, but his parents died when the boy was about six months old, and he was brought up by his grandparents, who were very poor indeed. He was a poor, wizened little fellow, but held on to life and grew up.

At about that time a great change took place, which altered the whole course of Samathanam's life. His uncle, Raj, was converted to the Lord Jesus, and his grandparents, too, became interested in the gospel. When, therefore, the Sendamangalam Boarding School was opened, they were anxious that Samathanam should have the opportunity of admission. Being an orphan he was a most suitable boy for the school, and came in. He was not a strong boy, and sickness quickly laid hold of him. Then, one day in April, he had such severe dysentery that he had to go into hospital. So, instead of letting him go home to his grandparents, where he would have probably got worse, we took Samathanam to the hills with us, and he got quite well. Since that time he has not been really ill, and has made progress all round.

When the school at Sendamangalam was moved to Namakal, Samathanam came too, and gradually rose until he reached the eighth standard. Last year he came to know the Lord Jesus Christ as his Saviour, and asked for baptism. I had the joy of baptising him at Mr. Morling's invitation along with four others at Sendamangalam.

When he passed the eighth standard we were faced with the problem of what he should do. He is still very small and, as in England, work is not over abundant just now. There are, however, openings for male nurses, so Samathanam was asked if he would like to be a nurse. He agreed, and is now in Madras studying a higher course than he could take in Namakal. Much of his study is in English.

Now, if you have read this, and looked well at the picture, you will feel that you know Samathanam. I want you to know him and to pray for him, and when you do, remember that he is just one of many other boys whom God has given us to train up for Him.

HOW MANY CHAPTERS IN THE BIBLE?

How many chapters are there in the Bible?

Most of you will say: "That is a question easily answered by adding together the numbers in the index." But we want you to find the answer in a more interesting way, and at the same time learn more of the Word of God.

WHAT TO DO.

Lower Group, age under 12.

Find the answers to the following questions:—

1. The number of pence that two debtors owed. Luke 7.
2. The number of furlongs from Bethany to Jerusalem. John 11.
3. The number of times that a child sneezed. 2 Kings 4.
4. The number of disciples sent on a mission. Luke 10.
5. The number of stars seen in a dream. Genesis 37.
6. The number of prophets hidden in a cave. 1 Kings 18.
7. The number of verses in Psalm 119.

Then write the answers down in figures like this:—

1. .....pence.
2. .....furlongs.

in each case giving the book, chapter and verse where found. Add them together and the result will be—the number of *Chapters* in the *Old Testament*. Underneath your list write out *in full* one verse from any one of the chapters named, choosing from the chapter the verse which you like the best.

Upper Group, age 12 and under 16.

In addition to the above seven questions, find the answer to these.

8. The number of sparrows sold for two farthings. Luke 12.
9. The number of trees that God said he would plant in the wilderness and the desert. Isaiah 41.
10. The number of men consumed by fire. 2 Kings 1.
11. The age of Josiah when he began to seek after God. 2 Chronicles 34.
12. The number of palm trees at Elim. Exodus 15.
13. The number of cities given to the Levites. Numbers 35.
14. The number of stones with which a Prophet built an altar. 1 Kings 18.

Add them together and the result will be—the number of *Chapters* in the *New Testament*. Write out one verse only in full.

RESULT OF THE SPECIAL "CHRISTMAS" SEARCHER.

THERE were 235 entries for this Searcher, and some very fine papers were sent in in both groups. We welcome two new schools—Bradford and Old Hurst, Hunts; also 50 new Searchers. The names are all given in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Leslie Gayfer, Stoke Ash, heads the list with an exceptionally fine paper, but as he received a prize last time the awards go to

Muriel Westcott, age 12, Victory Place, Walworth; Peggy Chapman, age 15, Redbourn.

Special Mention: Ethel Carter, Iris Payne, Joan Funnell, Elsie Hawthorn, Annie Barnes.

Highly Commended: William Holcombe, Edna Painter, Vera Whitney, Hilda Potter, Edith Carter, Grace Parker, Jessie Jordan, Lily Shrimpton, Hilda Wilkinson, Dorothy Stevens, Joan Peters, Leslie Ransom, John Barnes, Freddie Meadows, Mary White, Evelyn Bradley, Flora Clover, Herbert Tyler, Freda Woolstenholmes, Helen Weldon, Robert Pank, Richard Wilkinson, Doris March, Etta Wilkinson, Dorothy Boreham, Gladys Bishop, Hilda Cooper, George Sandell, Vera Ambrose, Daisy Ovens, Edgar Clover, Mabel Cook, Margaret Chaplin, Joyce Harvey, D. Kimber, Myra Spalding, Gordon Watts, Sylvia Bradnam, Mary Cook, Marjorie Rawlins, David Hutchinson, Alma Wightman, Kathleen Rogers, Olive Gray, Frank Johnson.

Commended: Amelia Knight, Stanley Crowhurst, Stanley Thrower, Samuel Whiting, Marshall Brett, Theresa Sparkes, Florence Hawker, William Whiting, Trixie Tempest, Clifford Brett, Hilda Stockbridge, Elsie Halden, Denis Amato, D. Green, Betty Glisby, Robert Scillitoe, Sidney Dowson, Grace Lepla, Ida Lepla, Daisy Dakin, Arthur Pugh, Phyllis Hallemans, Nellie Hood, Frank Grimwood, Peggy Dewsbury and Doreen Fenwick. Also Irene Bloomfield (age not stated), Margaret Wadds and Florrie Harris (omitted references).

Lower Group, age under 12. Prizewinners: Charlotte Radley, age 11, East Ham; Norman Caplin, age 6, Walthamstow.

Special Mention: Muriel Culliford, Mina Wright, Freda E. Carter.

Highly Commended: David Watts, Lucy Brownrigg, Evelyn Westcott, Hedley Russell, Edith Watts, Harold Wilkinson, Gwen Parker, Olive Painter, Kenneth Lane, Grace Collins, Dennis Rhone, Denis Funnell, John Caton, Edwin Prentice, Ruth Pooley, Barbara Jordan, Beryl Bishop, Stanley Collins, Horace Parker, Horace Painter, Muriel Parker, Mary Parker, Vera Funnell, Hope Bandwick, Gwendolyn Dowson, Edgar Palfrey, Yvonne Fletcher, Hilda Boreham, Doris Denham, Doreen Kemp, Ronald Kemp, Edith Aldworth, Eric Lane, Leonard Osborne, Audrey Watts, Violet Culliford, Gladys Cheek, John Christie, Edith Pooley, Hazel Seaman, Faith Barton, Vera Jones, Claude Simpson, K. Champion, Muriel Ing, Olive Boreham, Geoffrey Chew, Joan Jordan, Peter Purkiss, Vera Foreman, Irene Grainger, Winnie De Ritter, Neville Taylor, Robert Hall, Doreen Burchell, Florence Seaman, Irene March, Irene Lewis, Ena Barnes, Joan Gray, Joyce Wilson, Dorothy Rule, Betty Kane, John Obbard, Phyllis Bradshaw, Sophia Bryant, Ida English, Roger Taylor, Marjorie Bishop, Horace Dawson, Maurice Lewis, P. Barton, Eric Bavin, Iris Whitney, Stanley Obbard, Marjorie Jarmin, Elsie Richardson, Dennis Harvey, Ruth Jarmin, Ray Jakes, Gladys Townsend, Barbara Ottley, Muriel Schibild, Emily Langridge, Grace Foster, Joan Riley, Douglas Sandell, Joyce Smith, Hilda Bishop, Joshua Jarmin, Lilian Morriss.

Commended: Eveline Caton, Freda Smith, Evelyn Resin, Mary Clements, Daisy Palmer, Iris Fletcher, Doris Ashley, Mildred Matthews, Barbara Rogers, Kathleen Sandell, George Smith, Edith Browning, Mildred East, One from East Ham (no name), Florence Rivers, David Barton, Gladys Purton, Violet Lepla, Elsie Morriss, Beatie Frost, E. Gardiner, Charlie Domey, Coral Knowles, Henry Barnett, Sydney Domey, Joan Fennell, Doris Shepherd, Lily White, Joan Orriss, John Wilkin, Vera Easter, Nellie Gray, Millicent Joyce, Harry Orriss, Marjorie Clements, Margaret Ball, Willie Naper. Also Mary Gaines (age not stated), Kathleen Noble (omitted names), George Chapman, Mary Fensome, William Smith, Irene Gardiner, Louie Clements, Florrie Elliott, Edna Elliott, Doris Cornell, Eva Charles (omitted references).

Not for Competition: The Misses Doris Hunt, Minnie Smith, Ivy and Alice Wilkinson, E. Fincham; Thomas De Ritter, Frank Smith, A. Rayner, J. Peel.

March Sunday School heads the list, followed by East Ham, Aldringham and Salem, Croydon.

F. J. LAMB, Printer, Northcote Road, S.W.11.

No. 15. APRIL—MAY, 1932.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



"What are you doing?"
An Indian girlie at the Christmas treat.

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.

OUT FOR THE DAY.

Mrs. Morling Describes an Outing at Namakal.

WE have fifty-four boys now in our hostel, and they love a picnic just as much as English children do. So when I told them that they could have a day's holiday and choose their spot they put their heads together and decided that two of the biggest boys should go and look out a suitable place. There are no nice grassy fields in South India, where children may go to play, and no parks, but the two boys found a place where there were two large mango trees under which they could rest in the heat of the day, and a huge square well where they could get water. Also quite near there was a rocky hill with a temple at the top and several nice caves.

Now, our boys do all their own cooking, so the next thing they thought about was the food they would like to take. What is the good of a picnic if you havn't something specially nice to eat? They came to me asking if they could have some mutton and potatoes to put in their curry and also have six-extra measures of rice, because they would be more hungry than usual if out all day.

The day of the picnic the boys who do the cooking were up about four o'clock in the morning, pounding the rice and preparing the curry. They had to cook twenty quarts of raw rice. When Indian rice is boiled it swells to about six tims its original size, so the pots they used had to be very large, quite as big as the copper the clothes are boiled in on washing-day.

When all was ready about thirty of the younger boys packed themselves and the provisions into two large bullock carts, and the older boys took a short cut over the cornfields. The owner of the mango trees and the well proved to be very kind, although a heathen man.

There were steps down to the water level of the well, and, as he was using it only for watering his fields, not for drinking purposes, he allowed our boys to swim in it. Some who belong to villages near the River Cauvery swim very well, so they had a fine time. It was not safe for the little ones to go into such deep water so our kind friend drew water from the well and emptied it into a big sandy hole close by. Of course swimming made them hungry, so they all enjoyed their dinner and then went to have some fun on the rocky hill close by.

I had told them I would come at five o'clock bringing them something more to eat, so when I arrived they were all sitting in orderly rows under the trees ready for another meal.

We had coffee and buns, English sweets, Indian cakes, and bananas, after which we packed up and came away because bullock carts travel slowly and it gets dark so early in India. All

the little boys squeezed inside the carts and as many of the bigger ones as possible found a seat astride the tall narrow cover of the carts. They reached home very tired but shouting at the top of their voices, and so ended a very happy day.

PLAYMATES AND PETS IN MADRAS.

By Miss G. K. Carter, Madras.



IN the October issue of "Rays" you saw a picture of Baby Helen Watts, and I know that you like to see her again and will be glad to hear that she has just learnt to walk alone. She gets so excited that she nearly falls over. Here is a picture showing little Helen with some of her playmates, taken in the Mission Compound of Kilpauk.

The little girl who is looking so puzzled by the camera is Jaya. She is three years old, and has been adopted by Miss Putnam. When quite a little baby she was ill and they left her under some bushes to die, but she is now growing into a healthy, happy girl. Kirubai is the name of the little girl on the right-hand side. She is very fond of hair ribbons and is thinking how much nicer she would look if she could wear ribbons like those which Jaya wears.

They are seen with Samuel, who is very fond of his little charges. He is such a useful lad and besides helping the missionaries he looks after the birds and animals. He is a great favourite with the children and makes splendid whistles out of bamboo canes. He also made little Helen some blocks of bricks.

Now about the pets. First there is "Tiger," Samuel's big brown dog, who can carry a cup and saucer in his mouth without

spilling it. Then there is Peter, my own dog, who is black and smaller than "Tiger," and "Betty," a little fluffy dog belonging to Mrs. Watts. So you can imagine that if any strangers or stray animals wish to come in the compound they receive a very noisy welcome, and should a stray dog come along, it is not allowed even to look inside the garden.

Helen has a fluffy kitten for her very own. We call her "Spec," because she has marks on her head like a pair of spectacles. She is very playful but not very careful. Then there is the cow which provides the children with milk, also some chicken, and, in the picture, you can see some of our baby chicks.

Love and happiness dwell in this compound, but I can tell you of many others where only sorrow and suffering are to be found; where little children are unhappy and uncared for. Their little bodies are full of sores and sometimes they are beaten. They scream and quarrel with each other and know but little of love or kindness. What a difference to our own compound! Do you know how this difference comes to be? In this compound the Lord Jesus is King, and here His love and peace rule, but in those other places the people do not know him. The darkness of sin and ignorance is there and they have not got the sunshine of God's love and His presence. Will you pray for these other children?

BIBLE-SEARCHER RESULTS.

THIS Searcher brought in the splendid total of 308 entries from 78 schools—a record number both of entries and schools. We welcome Chippenham, Handcross, Walsall and Wattisham. Some excellent papers were sent in in both Groups. All the names are in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Ethel Carter, age 13, St. Neots; George Sandell, age 12, Elthorne Road, Upper Holloway.

Special Mention: Elsie Hawthorne, Joan Funnell.

Highly Commended: Lily Shrimpton, Grace Parker, Iris Payne, Jennie Smith, Edith Carter (St. Neots), Leslie Gayfer, Sylvia Bradnam, Flora Clover, Irene Bloomfield, Doris Blackman, Peggy Chapman, Marjorie Rawlins, Arthur Leaver, Edna Painter, Edgar Clover, Ida Lepla, Muriel Ing, Doris Denham, Stanley Crowhurst, Dorothy Stevens, Olive Boreham, Irene Button, Ena Barnes, Leonard Parris, Trixie Tempest, Muriel Westcott, Freddie Meadows, Charlie Smith, Theresa Sparkes, Mary White, Ivy Ashenden, Gladys Leavett, Ivy Kent, Vera Whitney, Gladys Hattey, Muriel Parris, Edna Lambert, Violet Lepla, Grace Lepla, Hilda Cooper, Herbert Tyler, Myra Spalding, Hilda Boreham, Dorothy Boreham, Leslie Ransom, Stanley Collins, John Barnes, Marshall Brett, Clifford Brett, Nancy Crighton, William Whiting, Ada Kirk, Elsie Halden, Robert Scillitoe, Etta Wilkinson, Hilda Wilkinson, Gordon Watts.

Commended: Daisy Ovens, Dorothy Skinner, Norman Thrower, Stanley Thrower, John Obbard, David Hutchinson, Vina Heal, Eva Southard, Jessie Jordan, Alice Shepherd, Kathleen Rogers, Florrie Harris, Peggy Dewsbury, R. Stevens, John Staff, May Rivers, R. Hall, Kathleen Newton, Ruth Jarmin, Edith Browning, Ruth Newland, Dorothy Taylor, Florence Hawker, Gladys Thorne, Robert Etty, Grace Longhurst, Winnifred Taylor, Dorothy Best,

Have you joined the Sun-Ray League yet?..... .....If not, do this month's Bible Searcher and ask Uncle Peter to put your name down.

Betty Glisbey, Irene Gardiner. **Omitted verse:** Evelyn Meace, Amelia Knight. **Omitted references:** Helen Weldon, Mary Johnson, Doreen Pilkington, Ada Wolfe, Raymond Kelsey, Annie Dormer. **Only sent answers to seven questions:** Dorothy Carter, Katharine Ward, One with no name (Rushden postmark), Doris Shepherd, Gladys Mead.

Lower Group, age under 12. Prizewinners: Charlotte Radley sent in the best paper but as she received a prize last time the awards go to Muriel Parker, age 11, Yateley; Violet Culliford, age 7, Acton.

Special Mention: Evelyn Westcott, Grace Foster, Mary Parker, Collins, James Marjoram, Renee Denny, Hedley Russell, Horace Painter.

Highly Commended: Muriel Schibild, Hope Bardwick, Muriel Culliford, Ben Clover, Vera Funnell, David Watts, Dorothy Ker, Joan Self, Kathleen Sandell, Olive Painter, John Ker, Edith Aldworth, Phyllis Nash, Kenneth Lane, Denis Funnell, Freda Carter, Beryl Bishop, Vera Jones, John Caton, Margaret Self, Emily Ker, Felix Moules, Horace Parker, Elsie Richardson, William Carless, Gwen Burrows, David Parker, Grace Burrows, Douglas Johnson, Norman Caplin, age 6, Dorothy Rule, Ronald Oxborrow, Grace Phillips, Edward Asplin, Hephie Savage, Geoffrey Parris, Mary Fensome, Joan Fullager, Ruth Pooley, Victor Boorne, Victor Taylor, Eric Lane, Edith Watts, Madeline Cook, Barbara Jordan, Lucy Brownrigg, Harold Wilkinson, Gordon Freeman, Florence Seaman, Gwendolyn Austin, John Christie, Gwen Parker, Mabel Potter, Gwen Harling, James Nash, Rose Germaney, Douglas Stone, Yvonne Fletcher, Gertrude Lewis, Eveline Caton, Doris Fuller, age 6, Stanley Middlemiss, Elsie Carter, Gladys Purton, Mabel Easter, Denis Robertson, Horace Dawson, Iris Smith, Philip Johnson, Peter Purkiss, Hazel Seaman, Audrey Parris, Doris Burchell, Joan Gray, Iris Fletcher, Alice Wilkinson (Courland Grove), Doreen Pillinger, Minnie Turner, Kathleen Crowhurst, Vida Wadey, Winnie Denny, Kenneth Nelson, Eileen Grisbrook, Beatrice Middlemiss, Joan Riley, Irene Lewis, Edith Carter (Ramsey), J. Jacobs, Henry Lambert, Allan Frear, Doris Crowhurst, Lily White, Douglas Sandell, Gladys Cheek, Frank Mole, Edith Pooley, Irene Staff, Geoffrey Oxborrow, Norman Piper, Ernest Halden, Edgar Palfrey, Violet Pond, Phyllis Bradshaw, Fred Ferriss, Iris Whitney, Joan Moss, age 6, Lizzie Gardiner, L. Wall, John Bull, Betty Chapman, Bob Burgess, Gladys McMullins, Sidney Wigg, Sophia Bryant, Irene Morris, Edna Middlemiss, Clifford Pond, Maisie Biolitti, Irene Grainger, Doris Rippin.

Commended: Stanley Obbard, Edna Francis, Eileen Stambridge, Joyce Sharpe, Beatie Frost, F. Appleby, Barbara Rogers, Joan Jordan, Robert Radley, Betty Sease, Maurice Lewis, Jean Whiting, Ruth Blackman, John Arthur, Daisy Palmer, Stanley Shepperson, David Barton, Faith Barton, D. McCarthy, Mary Waspe, Nellie Kilby, Joshua Jarmin, Paul Barton, Edward Longhurst, Doris Frost, Arthur Jordan, Leonard Hopkin, Gladys Puttick, Margaret Ball, Doris D'Archamband, Cicely Mountford, Ray Cotgrove, Edith Farrant, Bessie Shepperson, Florence Rivers, Nellie Gray, Miriam Burgess, Margaret Chapman, Walter Blandford, Ruby Turner.

Omitted verse: George Kirk, Leonard A. Parris, Vera Lambert, Lily Morriss, Joan Watts, Audrey Watts, Marjorie Munns, Arthur Gammons, Ernest Green, George Chapman, John Sparrow, Constance Sparrow.

Also tried: Ella Kershaw, Joan Groome, Roy Setchell, Margery Hart, Harold Squirrell.

Not for Competition: The Misses E. Jones, Gladys Thomas, Doris Hunt, Ivy and Alice Wilkinson; B. Sheppard, Thomas and John De Ritter, J. Peet, Arthur Rayner, Frank Smith, Edwin Selby, Charles Saunders, G. Stevens, Samuel Whiting.

March again heads the list, followed closely by East Ham and Aldringham. "Plenty of room on top," says the cond

ALL ABOUT OUR OWN SCHOOL.

DEAR GIRLS AND BOYS,

THREE cheers for the "Sun-Ray League"! I was delighted to hear from Uncle Peter that you are going to save your pennies (on paper) and send them out to India to help one of our village schools. The school we have chosen is at Tathankuppam, a little village about ten miles from Madras. We have fifty children on the register at this school, and there are two teachers, Moses Daniel, the headmaster, and his son D. Devaraj. You will see from the picture that Tathankuppam is a real Indian village with thatched houses built of mud, which hardens in the sun. The school building is made of unburnt clay bricks, and the roof of thatch, making it very cool inside. The walls are decorated with pictures and Tamil texts, and the interior is quite attractive.



The ride to Tathankuppam is rather thrilling. First of all, there is a good macadamised road alongside the railway. This suddenly leaves off at Tiravallur, and your adventures begin. After fording two streams and crossing the line, you find yourself on a sandy track, which eventually leads you to a river. Here there is a "hunchback" bridge which sends you down with a rush into soft sand on the other side, where your front wheel skids and sometimes refuses to go on. My first visit was by night, and we held a Gospel service in the school which was packed with children and grown-ups.

Last Sunday, Mr. Watts went over to interview some young people at Tathankuppam who want to be baptised. There are at least five who are ready, and one of them is a boy of 16 who came

from our school. His name is Venugopal. Perhaps you would like to pray for him, and also that others may come forward, too. The village people at Tathankuppam are very friendly. Some of them know a little English and like to use it. The first night I went there, a man said "Good morning, sir," when we arrived, and on Friday afternoon someone said, "Good-night." Possibly our early efforts at Tamil are equally amusing to them.

Well, Bible Searchers, I hope you will all stick to the Sun-Ray League, and make the stamps stick, too! We will try to send you some news from this end for each issue of "Rays." May God bless you all. With love from UNCLE ARTHUR.

A WHOLE LIBRARY IN ONE BOOK.

ANDREW CARNEGIE, the American millionaire, gave hundreds of Free Public Libraries to this country. God has given but one Book. It is a Library in itself and contains more truth than all the other books in all the world. It is the Word of God and this searcher shows how varied are its contents.

Lower Group, age under 12.

Read through the chapters named and see if you can find the books mentioned here.

1. The book of this prophecy.
2. The book of life.
3. A book of remembrance.
4. The book of the law.
5. Many books.

The answers will be found in Ecclesiastes 12, Nehemiah 8, Revelation 22, Luke 4, Malachi 3, Revelation 21; but the chapters are not in the same order as the words. Write out your paper like this:—

1. The book of this prophecy is found in . . .
2. The book of life is found in . . . . .

in each case giving the book, chapter and verse where found. Underneath your list write out in full the verse which contains that which you consider to be the most important book of all.

Upper Group, age 12 and under 16.

In addition to the above search for these books:—

7. The book of the living.
8. The book of the records.
9. The book of Psalms.
10. A little book.
11. A burned book.
12. The book of the covenant.

They will be found in Luke 20, 2 Chronicles 34, Jeremiah 36, Ezra 4, Psalm 68, Revelation 10. Write out your verse, then give, in one short sentence the reason for your choice.

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 July, 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.** If you send a letter with your entry you must put on a 1½d. stamp. Closing date April 30th.

Daily Readings.

Apr.	1	F	1 Kings 18, 30-39
	2	S	Psalm 34, 8-17
	3	Su	1 John 3, 18-24
			Rebuilding the Walls.
Apr.	4	M	**Neh. 2, 12-20**
	5	Tu	**Neh. 4, 7-13**
	6	W	**Neh. 4, 14-21**
	7	Th	Psalm 121, 1-8
	8	F	Isa. 58, 8-12
	9	S	1 Cor. 3, 9-16
	10	Su	Eph. 2, 13-22
			Ezra Reading the Scriptures.
Apr.	11	M	**Neh. 8, 1-8**
	12	Tu	**Neh. 8, 9-18**
	13	W	Josh. 8, 30-35
	14	Th	Deut. 31, 9-14
	15	F	Josh. 1, 1-8
	16	S	Psalm 78, 1-8
	17	Su	Deut. 11, 13-23
			Restoring the Sabbath.
Apr.	18	M	**Neh. 13, 15-22**
	19	Tu	Exod. 20 1-11
	20	W	Jer. 17, 19-27
	21	Th	Exod. 20, 12-21
	22	F	Exod. 31, 12-27
	23	S	Luke 4, 16-22
	24	Su	Psalm 92, 1-15
			JEHOVAH'S PERFECT SERVANT
			Fulfilling all Righteousness.
Apr.	25	M	**Mark 1, 1-11**
	26	Tu	Luke 3, 15-22
	27	W	Rom. 5, 1-11
	28	Th	Rom. 5, 12-21
	29	F	Jer. 23, 1-8
	30	S	2 Cor. 5, 14-21
May	1	Su	Rom. 10 1-10
			Healing the Sick.
May	2	M	**Mark 1, 21-34**
	3	Tu	Matt. 8, 5-17
	4	W	Psalm 146, 1-10
	5	Th	Acts 10, 34-43
	6	F	Acts 9, 32-43
	7	S	Luke 13, 10-17
	8	Su	Luke 4, 33-44
			Praying and Working
May	9	M	**Mark 1, 35-45**
	10	Tu	Luke 11, 1-13
	11	W	Exod. 17, 8-16
	12	Th	Psalm 2, 1-12
May	13	F	Acts 16, 9-18
	14	S	Isiah 42, 1-10
	15	Su	Acts 2, 1-11
			In Company with Sinners
May	16	M	**Mark 2, 1-7**
	17	Tu	**Mark 2, 8-17**
	18	W	Luke 15, 1-10
	19	Th	Luke 15, 11-24
	20	F	Isiah 55, 1-13
	21	S	Acts 9, 1-9
	22	Su	Luke 19 1-10
			Teaching by Parables
May	23	M	**Mark 4, 21-34**
	24	Tu	Matt. 7, 21-29
	25	W	Matt. 13, 44-52
	26	Th	Jer. 18 1-10
	27	F	John 10, 1-11
	28	S	Matt. 6, 24-34
	29	Su	Luke 8, 4-15
			Stilling the Storm
May	30	M	**Mark 4, 35-41**
	31	Tu	Matt. 14, 22-33

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

It was just wonderful! Day after day the postman brought answers to the Bible Searcher and entries for the Sun-Ray League until we had broken all records or, rather, made a new record to be broken. Let me at once welcome the 120 boys and girls who have joined the Sun-Ray League. I want you each to feel that you belong to a part of the great work which our Mission is doing in India. The Lord sometimes does great things through little people. He once accepted a little boy's lunch and with it fed 5,000 men besides women and children.

You will notice that daily Bible Readings are now printed in "Rays." Nothing would please me better than to know that many of you are reading the portions each day. Why not make a start to-day? The portions are not for members of the Sun-Ray League only but are for you ALL.

I was pleased to have so many interesting letters from: Edith Aldworth, Hope Bardwick, Hilda Boreham, Olive Boreham, Norman Caplin (are you well again, Norman?), John Caton, Peggy Chapman, Gladys Cheek, Muriel Culliford, Leslie Gayfer, Joan Groome, Vera Jones (keep trying, Vera), Phyllis Nash, James Nash, John Obbard, Kenneth Nelson, Edith Pooley, Ruth Pooley, Doris Rippin, Dorothy Skinner, Muriel Westcott. Also may I thank the many friends who have written in connection with "Rays."

I am sure many more of you will want to join the Sun-Ray League. If so, please say so when you send your Bible Searcher this month.

With all good wishes from

Your loving

UNCLE PETER.

No. 16. JUNE—JULY, 1932.

FROM RAYS THE EAST

FOR YOUNG PEOPLE



A TIGHT FIT!
Vivian Thrower and Sunderie, the little daughter of a deacon at Ayanapuram.

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.

THE "SUN-RAY" LEAGUE.

The "Sun-Ray" League is a band of girls and boys and young people who desire that the Sunshine of the Gospel of Christ may, in His mercy, lighten the darkness of the hearts of many of India's children.

The League expresses itself in three ways:—

(1) In Bible Reading and Bible Searching.
(2) In giving to the support of a village school at Tathankuppam in the Madras Field.
(3) In helping the work of the Mission as able.

For full particulars, write to—

Uncle Peter, 1, Arlington Cottages, Chiswick, London, W.4.

WHO WILL HELP?

"I WONDER what those boys and girls are doing inside the white man's house," said little Ramaswami to himself as he leaned against the gate-post of the school building at Tathankuppam. Very quietly, he tip-toed to the doorway and his bright brown eyes filled with longing as he gazed wistfully in. ". . . .They look so happy in there; I wish I could go in too. The other boys say that the teachers tell of a God who loves boys and girls, of one Jesus who died to cleanse from sin. I wonder if they can find a place in the school for me too, some day." It was just about two o'clock by Indian time one hot summer's afternoon. Little Ramaswami's father and mother were at work in the fields and he was left all alone.

At that same moment, only it was about nine o'clock by English time, Jim and his sister Grace, in far-off England, raced into their splendid school buildings one summer morning just as the schoolbell had stopped. They were only just in time, for they had been sticking the last stamps on their "Sun-Ray" Gift Form and had run all down the street to get it posted. That morning the "Rays" Bible Reading was from Luke 15 where the Lord Jesus tells the story of the lost sheep and how it was found and that made Jim and Grace think of the boys and girls, in the "Sun-Ray" League school at Tathankuppam, lost, like poor little Ramaswami, in the darkness of idol worship on the mountains of sin.

Wouldn't YOU like to help to make it possible for every boy and girl in Tathankuppam to go to your own "Sun-Ray" school so that they may hear of Jesus and His love. It only needs **£2/13/- each month** to provide for two teachers and fifty boys and girls at our school. Surely we boys and girls of England can do this for the sake of the boys and girls of India. Tathankuppam

School has been given to "Rays" readers as OUR OWN CORNER of the great Harvest Field. Shall we not see that it is well cared for? Who will help with the sowing? If you have not already joined the "Sun-Ray" League write to Uncle Peter, enclosing the answer to this month's Bible Searcher and ask him to enter your name for membership of the League.

A MISSIONARY'S OPPORTUNITY.

By Mr. A. Morling, Namakal.

IN nearly every town and village in South India, the temple idol is taken out once a year from its inner shrine, placed in the temple car and then dragged around the neighbourhood by the people. To-morrow, this will take place in Namakal and the roads leading to the town have been filled, all day long, by people pouring in from all directions. As we leave our work, long after nightfall, people are still thronging past—people of all sorts, men and women, boys and girls, all very merry for to-morrow is festival day and there will be great excitement.

Getting the Idol Ready.

They have been preparing for this festival for nearly two weeks. First, a great structure of bamboo and leaves is erected in front of the temple. Then the base of the idol car is brought out and a great covering built up which reaches high above the houses. This covering is made of many coloured cloths, some painted with hideous faces, and garments given by people as an offering to the idol.

Cleansing the Idol.

The Bible teaches that God cleanses away the sin of man by the blood of Jesus Christ but, on festival morning in India, men with goat-skin water bottles are actually seen to cleanse the car of their so-called god before it is pulled into the streets. The Lord Jesus Christ by one offering for ever has made full atonement for sin but out here one can see men bringing their offerings of bananas, cocoanuts and betel nuts as an offering to their gods. Do you ever thank God for the full and complete offering which He has provided for us in the person of His Son, Jesus Christ?

Preaching the Living God.

The great festival day has arrived and we commence our work. Indians love singing, so we have brought six of the best singers from our Boys' Hostel; then, if the people start to go away from us, a lyric is sung and back come the people! During the singing of a lyric, three gaily decorated temple bulls passed us carrying men noisily beating drums, but we still kept the people around us. When our lads are not singing they sell Gospels and tracts. After we have held meetings during the day, we go back again in the evening to distribute more gospels and tracts and so end a busy day.

A TROPHY FROM TATHANKUPPAM.

DEAR SUN-RAYS,



Raja Ruttnam, "the King's Jewel."

You will rejoice to know that Venugopal and five others from Tathankuppam have been baptised. Venugopal has taken a new name now, and is called "George." This month I want to tell you a little about his brother, Raja Ruttnam, whose name means, "The King's Jewel." This boy used to attend our Konnur School, and it was there that he first heard about Jesus. Although he often listened to the Gospel stories, as you do, they did not seem to make a very deep impression on him. One day last year he heard a man preaching the Gospel in his own village of Tathankuppam, and it reminded him of what he had learned in school. But the "pull" of his Hindu home made him hesitate to confess that he loved Jesus, and wanted to follow Him. For some months the old carelessness returned, and it seemed as if the desire had left him.

About this time he had a rash break out on his body, which kept him away from school, and made him feel very miserable. He asked the headmaster at Tathankuppam to pray with him about it. Although the rash did not get better, he came to see that he had a worse disease than that—the disease of sin, and that only Jesus could cleanse him and keep him clean. Soon after this he asked for baptism, and after telling us how the Lord had led them, he and his three brothers were baptised by Mr. Watts. Since then his father has also followed Christ in the same way, and his mother is now seeking to know more about Jesus.

This morning we gave Raja Ruttnam some medicine for his skin trouble. He said that he found it hard to walk to the services sometimes because of the sores. Will you pray for Raja Ruttnam—"The King's Jewel"—that he may indeed be a jewel for the Lord Jesus, reflecting the light and beauty of His wonderful love.

With loving salaams from

UNCLE ARTHUR.

HAVE YOU CHOSEN YOUR CHRISTMAS PRESENT YET?

By Miss H. V. Harris, St. John's Wood, N.W.

DEAR BOYS AND GIRLS,

IT may seem to you very early to begin talking about Christmas, but that is what I am going to do. You see, with the Indian Christmas, we find that no sooner is one over than we have to begin talking about the next.

Now I happen to know what toys the Indian children love best, and feel sure that when I tell you, you will make up your minds that anyway each of the boys and girls in your special school in Tathankuppam shall have one of them for next Christmas—either a ball, a mouth organ, a whistle or some marbles. What a good thing they like the small toys, isn't it? We should not be able to afford such things as doll's houses or fairy cycles! But for 4d. we can get a nice small sorbo ball; for 6d. quite a decent mouth organ; 2d., or even only 1d., will buy a good shrill whistle (they love plenty of noise) and for a penny you can get some nice bright marbles.

Now if you would like to "do your bit" in this way, will you please send what you buy to Uncle Peter, and he will let me have his jolly collection of toys by September, to pack into the Father Christmas' sack. Remember, each toy sent out will mean two happy children—one in England who sends it, and one in India who gets it.

RESULT OF SEARCHER ON BOOKS OF THE BIBLE.

ANOTHER record—324 entries! But although there was such a fine number of papers the work was not quite up to the usual standard. Quite a number of entrants in both groups omitted to write out the verse in which they found the most important book, and several in the Upper Group did not give the reason for their choice. As many of you noticed, there were two mistakes in the Searcher—a missing book in the Lower Group, and Psalm 68 was given whereas it should have been Psalm 69 in the Upper Group. We were pleased that so many found the answers to these questions, but no one has lost marks who did not give them. We welcome one new school—Baguley; also 65 new Searchers. The names are all in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Elsie Hawthorne, age 15, St. John's Wood; Dorothy Skinner, age 15, Over.

Highly Commended: Ethel Carter, John Watts, Marjorie Rawlins, Edith Carter (St. Neots), Arthur Leaver, Leslie Gayfer, Mabel Cook, Freddie Meadows, Joyce Boulton, Joan Peters, George Sandell, Kathleen Rogers, Hilda Bishop, Grace Parker, Emmie Evans, Renee Denny, Etta Wilkinson, Doris Blackman, Connie Phillips, Irene Gostling, Mary Cook, Ruth Jarmin, Amelia Knight, Edna Painter, Herbert Tyler, Flora Clover, Lily Shrimpton, Joan Funnell, R. Hall, Mary Vaughan, Hilda Boreham, Gordon Watts, Mary Johnson, Peggy Dewsbury, Ada Kirk, Mary White, Olive Rivett, Doris Meadows, Dorothy Boreham, Sylvia Bradnam, E. Clover.

Commended: Muriel Westcott, Madeline Cook, Robert Etty, Hilda Wilkinson, Kathleen Newton, Joyce Lumley, Leonard Parris, Edward Underwood, Daisy Reeve, Gladys Leavett, George Kent, Joyce Boreham, Ada Wolfe, R. Edgell, Ruth Newland, Violet Lepla, Muriel Parris, Irene Button, Mary Rivers, Irene Playford, Eva Southard, Hilda Stockbridge, Elsie Sinfield, Ivy

Kent, Florence Hawker, Edith Jordan, Ivy Ashenden, Irene Bloomfield, Peggy Russell, Edith Browning, Myra Spalding, Lily Middlemiss, One with no name (Lyneham), May Hales, Dorothy Best, Florrie Harris, Helen Weldon, Katherine Ward. **Omitted Verse:** Vera Whitney, Doreen Fenwick, Stanley Thrower, Vera Ambrose, Muriel Ing, Daisy Ovens, Grace Lepla, Ida Lepla, Edward Tungatt, D. Kimber, Dorothy Carter, Olive Stratton, Edna Lambert. Answered one set of questions: Gertrude Lewis, Ida Bullock, Nora Fowle, Harry Orris, Doris Bridgestock, Cecil Bridgestock.

Lower Group, age under 12. In view of the large number of entries an extra prize has been awarded in this group.

Prizewinners: Evelyn Westcott, age 9, Herne Hill; Muriel Schibild, age 10, Eastbourne; Consolation prize, Grace Phillips, age 8, Ilford.

Highly Commended: Freda Carter, Doris Hawthorne, Violet Culliford, Kathleen Sandell, Vera Jones, Ronald Radley, age 6, Charlotte Radley, May Barham, James Nash, John Christie, Edgar Palfrey, Muriel Parker, Doris Fuller, age 6, Norman Wright, David Watts, Raymond Bliss, Peter Purkiss, Mina Wright, Hazel Seaman, Robert Radley, Doreen Pillinger, Reginald Belcher, Stanley Obbard, Marjorie Bishop, Walter Carless, Florence Seaman, Mary Parker, Eric Lane, Gwen Parker, Yvonne Fletcher, Joan Green, Beryl Bishop, Barbara Rogers, Kenneth Nelson, Ruth Pooley, Horace Painter, Olive Painter, Irene Houghton, Denis Funnell, Vera Funnell, Fred Carpenter, Edith Watts, Winifred Denny, Irene Boulton, Edith Pooley, F. Appleby, Hedley Russell, Esther White, Cicely Lambert, Ida English, Hope Bardwick, Harold Wilkinson, Leslie Bishop, Mary Waspe, Marjorie Jarmin, Joshua Jarmin, Harry Parris, Douglas Sandell, Norman Caplin, Doris Burchell, Gaynor Newman, Betty Dyer, Grace Collins, Peggy Wills, G. Paxton, Ruth Blackman, Muriel Culliford, Vida Wadey, James Marjoram, George Chapman, Kathleen Crowhurst, Beatrice Middlemiss, Gladys Cheek, Phyllis Nash, Muriel Marsh, Barbara Jordan, Elsie Richardson, Betty Chapman, Joan Self, May Jaegar, Joan Cawthorne, E. Gardiner, Joan Gray, Priscilla Dyer, Frank Mole, Iris Whitney, Joan Jordan, Kenneth Wright, Katherine Clark, Irene Grainger, Margaret Clark, Joyce Wilson, Beatrice Mustill, Evelyn Marjoram, Dorothy Ball, Joan Orriss, Irene Morriss, Clifford Pond, Ronald Oxborrow, Geoffrey Parris Kenneth Lane, Doris Southard, Doreen Plowright, Iris Fletcher, Ruby Turner, Irene Wisdom, Henry Lambert, Dora Wright, Stanley Beebe, Doris Crowhurst, Gwendolyn Dawson, Victor Taylor, John Caton, Margaret Ball, M. Turner, Victor Bethell, David Parker, Norman Piper, Audrey Parris, Marjorie Clements, Margaret Self, Doris Frost, Joyce Riddle, Mary Fensome, Ronald Willis, G. Kirk, Doris McCarthy, Sylvia Pitts, Maurice Wright.

Commended: Irene Penton, Nellie Gray, J. Briscoe, Mary Watts, Phyllis Davey, Stanley Savill, Nellie Hopkins, Violet Pond, Eva Edwards, Edward Asplin, Edith Carter (Ramsey), Irene Lewis, Sophia Bryant, Vera Roberts, George Hopkins, Horace Dawson, Eileen Stambridge, Faith Barton, Eveline Caton, Maurice Lewis, David Cockram, Queenie Stambridge, Ivy Smith, Stanley Middlemiss, Edna Middlemiss, Freda Vaper, Daisy Palmer, Horace Parker, Elsie Dryden, Brenda Mortimer, Miriam Burgess, Beatie Frost, Elsie Carter, Margery Hart, Florence Youles, Eileen Germaney, Vera Lambert, Gladys Townsend, Peggy Smith, Rose Germaney, Gwendoline Rhodes (omitted references), Eileen Grisbrook, R. Kirk.

Omitted verse: Clifford Hopkin, John Rayner, Gwen Harling, G. Vincent, age 5, Geoffrey Oxborrow, L. Wall, Leonard Hopkin, Joan Riley, Jean Whiting, Walter Sherman, Ruth Revell, age 6, Ernest Green, Joyce Coe, Cicely Mountford, Lily Bell, Doris Cornell, Hilda Pearson, Winnie Stratton, Betty Yelland, Maurice Barker, Betty Pippett, Irene Smith, Audrey Smith, Ronald Pearson, Joyce Sharpe, John Arthur, Walter Blandford, Maisie Bioletti, Norman Dupée, Iris Wornell, J. Burke, Betty Greaves. Also Dorothy Rule (age not stated).

Not for Competition: The Misses Marjorie Bates, Peggy Chapman, E. Fincham, Doris Hunt, E. Jones, Grace Rayner, Beatrice Sheppard, Gladys Thomas, Ivy and Alice Wilkinson; Frank Kimber, J. Peet, Arthur Rayner, Charles Saunders, Frank Smith, Gordon Stevens.

Omitted from April List: Eric Bavin (highly commended). See your name is in the next list, Eric. Also M. Walker, M. Turner, Gaynor and Gerald Newman (too late for competition).

East Ham and Lynton Road, Bermondsey, made a splendid effort to reach the top, but March still heads the list.

A BIBLE MUSEUM AND ARMOURY.

HOW many of you have been to the Tower of London? It is perhaps England's most wonderful history book, written in stone. Here are the Crown Jewels and the Royal Regalia. Here Cranmer, Ridley and Latimer searched the New Testament together and Sir Walter Raleigh wrote his "History of the World." And yet "there is no sadder spot on earth" (Macaulay) for, could those walls speak, they would tell a woeful tale of cruelty, savagery and death. The Tower reminds us of a dead past and a faded glory but the Bible of a future life and an eternal glory, so let us go first into the Bible museum with the Lower Group and then the Upper Group may go into the Bible armoury.

Lower Group, age under 12.

Search carefully in the chapters named in order to find these objects:—

1. Looking glasses of brass.
2. A giant's bedstead.
3. All kinds of musical instruments.
4. A very valuable pearl.
5. Gold and silver idols.
6. A Roman penny.

The answers will be found in Matthew 13, Luke 20, Deuteronomy 3, Psalm 135, Exodus 38 and Daniel 3, but these chapters do not stand in the right order. Write out your paper thus:—

1. Looking glasses of brass are found in.....
2. A giant's bedstead is found in.....

in each case giving book, chapter and verse where found. Then write out in full the verse which contains that which you consider to be the most precious of all these objects.

Upper Group, age 12 and under 16.

You need not to do the Lower Group questions this month as you will need to inspect the weapons closely if they are to be stood in their right place.

1. The helmet.
2. The shield.
3. The girdle.
4. The sword.
5. The breastplate.
6. The shoes.

Part I. The answers will be found in Isaiah 5, Isaiah 59, 1 Thessalonians 5, Deuteronomy 33, Psalm 33 and John 18. Look out for more than one piece of armour in each chapter and put down all the references you can find to the above six pieces. The above chapters do not stand in right order.

Part II. Now turn up Ephesians 6, where you will find a reference to all six pieces. Write them down in the order in which this chapter gives them and state what truth each piece of armour is said to represent.

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 October, 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.** If you send a letter with your entry you must put on a 1½d. stamp. Closing date June 30th.

Daily Readings.

JEHOVAH'S PERFECT SERVANT

contd.

Stilling the Storm

June	1	W	Psalm 107. 21-31
	2	Th	Gen. 9. 8-17
	3	F	Psalm 46. 1-11
	4	S	Luke 8. 19-25
	5	Su	Isaiah 54. 9-17

Casting out Demons

June	6	M	**Mark 5. 1-10**
	7	Tu	**Mark 5. 11-20**
	8	W	Isaiah 59. 16-21
	9	Th	Mark 9. 14-22
	10	F	Mark 9 23-29
	11	S	Acts 19. 11-20
	12	Su	Luke 11. 14-26

Lord over Sickness and Death

June	13	M	**Mark 5. 21-34**
	14	Tu	**Mark 5. 35-43**
	15	W	1 Kings 17 17-24
	16	Th	John 4 46-54
	17	F	John 11. 33-44
	18	S	Luke 7. 1-10
	19	Su	Luke 7. 11-17

Feeding a Multitude

June	20	M	**Mark 6. 30-44**
	21	Tu	Psalm 23. 1-6
	22	W	Exod. 16. 11-18
	23	Th	Gen. 41. 46-57
	24	F	Psalm 65. 9-13
	25	S	John 6. 5-14
	26	Su	John 6. 22-33

Walking on the Sea.

June	27	M	**Mark 6. 45-52**
	28	Tu	Psalm 93. 1-5
	29	W	Jonah 2. 1-10
	30	Th	Gen. 1. 1-10
July	1	F	Exod. 14. 15-22
	2	S	Rev. 21. 1-8
	3	Su	John 6. 15-21

"Could not be Hid."

July	4	M	**Mark 7. 24-30**
	5	Tu	**Mark 7. 31-37**
	6	W	Mark 2. 1-12
	7	Th	Acts 8. 1-8
	8	F	Psalm 72. 1-12
	9	S	Psalm 72. 13-20
	10	Su	Luke 13. 31-35

Questioning and Warning.

July	11	M	**Mark 8. 27-38**
	12	Tu	Matt. 22. 41-46
	13	W	Luke 2. 41-52
	14	Th	2 Thes. 1. 1-12
	15	F	Luke 21. 29-38
	16	S	2 Peter 3. 8-18
	17	Su	Matt. 16. 21-26

Displaying His Glory.

July	18	M	**Mark 9. 1-13**
	19	Tu	Isaiah 6. 1-8
	20	W	Psalm 24. 1-10
	21	Th	John 2. 1-11
	22	F	2 Cor 4. 1-7
	23	S	1 John 3. 1-10
	24	Su	Luke 9. 28-36

Friend of the Children.

July	25	M	**Mark 9. 33-37; 10. 13-16**
	26	Tu	Deut. 6. 1-9
	27	W	Matt. 11. 25-30
	28	Th	John 21. 15-22
	29	F	Eph. 6. 1-9
	30	S	Joel 2 28-32
	31	Su	Matt. 18. 1-14

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

Another record broken! The last Searcher brought in 308 entries. This month you sent me the splendid total of 324 papers. What about the next month!

You will be pleased to hear that there are now 150 members of the "Sun-Ray" League so that each little boy or girl in Tuthankuppam School has three English "Sun-Rays" to help to keep him there. You can all do something to help, however small it be. Miss H. V. Harris tells us of some helpful things on another page and one "Sun-Ray" wrote to tell me that he is growing cress and selling it to be able to help the League.

I am so glad to hear from so many of you that you are reading the portions set for our Daily Readings. In Psalm 119, 18 you will find an ideal prayer which you should make your own prayer before reading.

Once again, I was pleased to receive so many splendid letters from the following boys and girls:—Faith Barton (thank you for the texts, Faith), Reg Belcher, John Caton, John Christie, Violet Culliford, Renee Denny, Peggy Dewsbury (you have done well, Peggy), Emmie Evans, Mary Fensome, Nora Fowle, May Hales, Vera Jones, Gertrude Lewis (the first Sun-Ray to fill two Gift Forms), Muriel Marsh, Irene Morris, Edgar Palfrey, Muriel Parker, George Sandell, John Sherman, Lily Shrimpton, Audrey and Irene Smith, Mary Vaughan, Mary White, Harold Wilkinson and Florence Youles.

Also I should like to thank the friends who have written me, especially those who are helping "Rays" by organising the "Sun-Ray" League and the Bible Searching amongst the boys and girls in their schools. May your work be blessed to the children.

With all good wishes from

Your loving

UNCLE PETER.

P.S.—The "Sun-Ray" Certificates are not yet ready but they will be sent along as soon as they are printed.

No. 17. AUGUST—SEPTEMBER, 1932.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



A DANGEROUS VISITOR.
Uncle Arthur holding a dead snake caught in the Mission Compound.

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.

WHY BROWNIE LOST THE PRIZE.

By Miss V. Green, Tinnevelly.

MY DEAR YOUNG FRIENDS,

IT is a long time since I wrote to you, so now that I am having a rest for a few weeks I think it is a good opportunity to send you a little message about the Tinnevelly field. I must first give to all of you who have helped in the sending of the Christmas boxes the very grateful salaams of all the boys and girls who have been made happy yet once more by those love gifts. May God bless you all.

I am very interested in the new Sun-Ray League which has been recently started. How splendid are the two Objects of the League. I am sure that, if every young reader of "Rays from the East" were to become members, it would not be difficult to realise speedily these two things, and certain I am that in the endeavour to keep those three noble rules a real blessing would be experienced in the life.

One day recently I had just distributed to the girls and boys the garments and toys which had been sent to them from the dear friends, old and young, in England and Australia, when I was interrupted suddenly by a woman, who came in bringing with her a dirty little urchin, who had evidently been crying. She accosted me thus, "Amma, if you will give him something now, he will come very regularly to school every day this year!"

I was very sorry I could not grant his request. He was one who did not like school, and, though the teacher often called him, he preferred to play in the village street or go into the fields. He had come just a very few times, but had run off again afterwards. Of course the day I went he was there in his place as though it was quite the usual thing: for had he not seen the bandy come into the village? Before I could alight, he had slipped in and joined the others most lustily to say "Salaam Amma."

Oh, the excitement when the box was carried in! There they stood, two rows of Brownies, with faces beaming and eyes glistening. "Oh, what a good thing I saw the bandy come, it was fortunate for me that I was so near," thought the little truant, and he held himself as erect as the rest. And, indeed, all might have gone well; he might have got a prize like the rest if only that wretched attendance register had not been available. Oh, how he would have liked to have seen that book torn up, burnt, drowned, or buried!! For it was all through that BOOK OF RECORDS that he was sent empty-handed away!! He was told he must come to school

regularly if he wanted to receive a prize, and with this unwelcome advice he was dismissed!! Then his mother came and asked me to give him a prize in anticipation of his regular attendance during the coming year!!

There are lots of boys and girls like our little brown truant. They would so much prefer to have the prize at the beginning of the year instead of at the end: before running the race instead of after having won it. It really was a bright idea, don't you think? Why should Missie Ammal object? What did it matter to her whether he deserved it or not?



Sun Rays and Sunshine at Snodland.

Let us remember that one day we too shall reap the reward which is our just due. One day you and I must stand before God. He will have the BOOK OF RECORDS open before Him, and will judge us accordingly.

There will be no possibility of deceiving: no slipping in unobserved. For THE BOOK, THE RECORD BOOK, will be there, and this will be the judgment: "He that believeth on the Son hath everlasting life, but he that believeth not the Son of God shall not see life but the wrath of God abideth upon him."

So let us be wise NOW if we would secure the prize THEN. Let us "seek the Lord while He may be found; call upon Him while He is near; for behold, now is the accepted time, NOW is the day of salvation."

A TALE ABOUT SIX GIRLS AND THREE BOYS.

By Miss B. Mowle, Sendamangalam.

I AM writing this on a lovely hilltop with a beautiful view, but next week I shall again be down on the plains and in our bungalow at Sendamangalam. I am looking forward to it in much the same way as you look forward to the seaside. If you wonder why, I will now tell you.

First and foremost, I am looking forward to seeing my little Sunday School class. It began with six dear little high caste girls. These little girls are brought up to believe they are above all the little girls of a lower rank. If a low caste girl should touch them they are at once defiled, and have to go through all sorts of cleansing ceremonies. We long to make their lives more happy, and, above all else, we long that they should know the Lord Jesus as their Friend and Saviour. They are so tied by the heavy chains of the caste system and the rules of caste, that it seems almost impossible to believe that they can ever break away from it, but " with God, all things are possible."

One day a little girl asked if we could take down the picture where the Lord Jesus was blessing the little children. Children of every colour are represented on this picture, and the Lord Jesus has a little Tamil girl sitting on His knee. It was lovely to see the softened look on their faces as they gazed at it. I prayed that God would, by His Holy Spirit, reveal that wonderful love to each heart.

A week or two after I had begun this class, our teacher's little son came very shyly and, when he found he was encouraged, he brought a friend, and then another friend, so now I have three little boys in my class as well as the six little girls. One of these boys is the chief Chettiar's (*a high caste man*) grandson. One day we were visiting in the high caste street and this little boy followed us. In one of the houses, while we were looking at the photo of the Swami (a holy man), this little boy came near to us, and we asked him who this swami was. He told us, but also added " he is not the true swami, Jesus Christ is the true Swami." We could not stop for more, as we felt that eyes were turned upon us.

Will you pray for these little caste children, that their parents may be willing to let them continue to come to our Sunday School, and also that the seed sown may bear fruit to the Master's honour and glory, both in their hearts and in the hearts of their parents, for we read in the Bible that " a little child shall lead them."

AN INSIDE PICTURE OF OUR OWN SCHOOL.

MADRAS, 15th June, 1932.

MY DEAR SUN-RAYS,

WOULD you like to come with me to a Young People's Meeting at Tathankuppam? You need not trouble about your topee, for the sun has almost set, and soon it will be quite dark. Here we are at the entrance to the village, and there in the distance is the S.B.M. School. If you are tall, you must "duck your napper" when you get inside, for some of the cross-beams supporting the roof are rather low, and you will find that teak is harder than your head!

A big crowd of children and young people has already assembled, and we squat with them on the floor while Mr. Watts conducts the service. By the aid of oil lamps and hurricane lanterns we sing a hymn—"'Tis the promise of God full salvation to give." After prayer, one of the young men reads a portion of Scripture, which is followed by a Tamil Lyric. Then Mr. Watts gives an interesting talk on the story of Jairus, and the woman who touched Jesus when He was on the way to the ruler's house. Questions are asked, and several good answers are given by some of the boys.

When the meeting is over, a surprise item comes on. Because this is your first visit, our Indian friends want to garland you as a token of welcome. These garlands are very cleverly made of chrysanthemums, jasmine, and oleander, and give forth a very fragrant perfume. After the garlanding, you will have to make a little speech of appreciation, and then there will be light refreshments in the form of coffee and plantains for the visitors.

As we leave, the teacher in charge starts up: "Jesus loves me, this I know," which the children sing through about three times. The Tamil of the first verse and the chorus means:

"Jesus is my Lover,
I saw it in the Bible;
Little ones are His own,
He Himself is able to carry them.
Jesus is my Lover, Jesus is my Lover,
Jesus is my Lover, the Bible word is true."

With many salaams, we jump on our cycles, and ride back to the Mission House at Kilpauk, with a prayer in our hearts that God will bless His word, and lead the young people of Tathankuppam to the Lord Jesus.

* * * * * * *

I should like to thank Muriel Westcott and Leslie Ransom for their interesting letters. I expect many of you are now at the seaside. May you ALL have a very happy holiday.

With love and best wishes from

UNCLE ARTHUR.

A HOLIDAY TOUR IN BIBLE LANDS.

THIS month's searcher is a mystery trip for the holidays. We start in Galilee, proceed northwards and, after many visits to different places, find ourselves in the far southern corner of Palestine. At the same time, step by step, we are approaching a certain village in India. Which one is it?

Lower Group, age under 12.

Read through the chapters and supply the missing word which is, in each case, the name of a place. When you have finished, look out for the Indian village and write down its name.

1. There came other boats from ——. John 6.
2. The mountains of ——. Genesis 8.
3. —— no mean city. Acts 21.
4. A wood in the hill of ——. 1 Samuel 23.
5. A famous cave of ——. 2 Samuel 23.
6. A city called ——. Luke 7.
7. The brook ——. 2 Kings 23.
8. The river of ——. Daniel 8.
9. The isle that is called ——. Revelation 1.
10. —— which is an haven. Acts 27.
11. —— where the disciples were first called Christians. Acts 11.
12. The country of ——. Ruth 2.

Upper Group, age over 12.

Do the above Lower Group questions and then choose three of the places which you would especially like to visit, place them in order of importance and state why you choose them.

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 November, 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.** If you send a letter with your entry you must put on a 1½d. stamp. Closing date August 31.

RESULT OF LAST SEARCHER.
A BIBLE MUSEUM AND ARMOURY.

SOME beautifully written papers were sent in for this Searcher, but many scholars lost marks for the following reasons. In the Upper Group quite a number only gave one reference to each piece of armour—each piece was mentioned twice with the exception of the girdle. In the Lower Group many failed to notice that musical instruments are mentioned four times in Daniel 3, and over thirty omitted to write out the verse where they found the most precious object. You should always read the directions carefully. We welcome entries from Hastings Tabernacle and Meyrick Road, also from forty new searchers. Here are the names in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Ethel Carter and Elsie Hawthorne sent in the best papers, but as they are both ineligible the awards go to Doris Blackman, age 15, Lynton Road, Bermondsey; James Nash, age 12, Bedmond.

Highly Commended: Edith Carter, Horace Painter, Edna Painter, Dorothy Skinner, Lily Shrimpton, Peggy Dewsbury, Lily Middlemiss, Ada Kirk, Irene Stebbings, Stanley Thrower, Leslie Gayfer, Olive Rivett, Vera Whitney, Kathleen Rogers, Dorothy Errey, Grace Parker, G. Kent, Ivy Kent, Dorothy Best, Emily Spaughton, Eva Southard, Beatrice Middlemiss, Helen

Weldon, George Sandell, Joyce Lumley, Arthur Leaver, Joan Funnell, Maisie Smith, Doris Meadows, Phyllis Hallemans, Florence Sweetman, Ruth Newland, Betty Kane, Frederick Meadows, Edith Jordan, Vina Heal, Myra Spalding, Madeline Cook, Mary Cook, Muriel Westcott.

Commended: Stanley Collins, Bertha Grisbrook, Dorothy Rule, R. Hall, Elsie Sinfield, Mary Johnson, Doreen Fenwick, Irene Gostling, Flora Clover, Irene Bloomfield, Kathleen Newton, Vida Wadey, Leonard Parris, Mary Vaughan, Peggy Creswell, John Obbard, Irene Playford, Muriel Parris, Arthur Millett, Daisy Reeve, Leonard A. Parris, Sophia Bryant, Elsie Noble, Doris Ashley, John Arthur, Ruth Jarmin, Ada Wolfe, Frank Russell, Edith Browning, Betty Glisbey, May Hales, Florrie Harris, John Clover, Margaret Wadds (omitted references). Also tried: Norman Thrower, Herbert Tyler, Joan Fennell, Rose Germaney, Nora Fowle. The following (age 12) sent answers to Lower Group questions: Irene Wisdom, Roy Pearson, Grace Pinson, Irene Titmarsh.

Lower Group, age under 12. Prizewinners: Muriel Schibild came first, but as she received a prize last time the awards go to Ruth Pooley (first prize) and Hazel Seaman (second prize).

Highly Commended: Norman Wright, Norman Caplin, Hope Bardrick, Muriel Culliford, Evelyn Westcott, Eveline Caton, John Christie, Gwen Parker, Kathleen Crowhurst, Mina Wright, Edith Pooley, Margaret Clark, Margaret Bachelor, Freda Carter, Muriel Parker, Doris Hawthorn, Florence Seaman, Joan Fullager, Beryl Bishop, Mabel Potter, David Watts, Gaynor Newman, Gwendoline Austin, John Caton, Douglas Sandell, Merle Barrett, Irene Grainger, Joan Riley, B. Banfield, Irene Morris, Charlotte Radley, Doris Fuller, Violet Culliford, Irene Galpin, Iris Fletcher, Grace Collins, Olive Painter, Stanley Obbard, Yvonne Fletcher, Stanley Beebe, Olive Lilley, Eric Lane, Phyllis Nash, Edith Watts, Allan Frear, Norman Piper, Florence Youles, Mary Parker, Edgar Palfrey, Vera Jones, George Paxton, Tom Lambert, Barbara Rogers, Eric Bavin, Raymond Bliss, Katharine Clark, Ronald Pearson, Victor Taylor, Winifred Denny, Daisy Palmer, Joan Self, Peter Purkiss, Walter Carless, F. Appleby, Marjorie Bishop, Gladys McMullins, George Kenward, Margaret Reid, Dorothy Smith, Hilda Pearson, Betty Chapman, Elsie Richardson, Denis Robertson, R. Kirk, Minnie Page, Eileen Stambridge, Dorothy Ball, David Cochrane, Ruby Jordan, Brenda Mortimer, Barbara Jordan, Beatie Frost, Grace Phillips, Henry Millett, James Green, G. Kirk, Gordon Fowler, Andrew Lambert, Ruth Blackman, Ivy Smith, Elsie Dryden, Lily Baldock, Audrey Smith, George Chapman, John Gordon, May Sweetman, Eileen Grisbrook, Kenneth Nelson.

Commended: Sidney Cole, Ida English, Gwennie Sargent, Arthur Chilvers, Henry Lambert, W. Blandford, G. Vincent (age 5), Margaret Self (omitted one answer), Betty Scase, Cicely Lambert, Kathleen Sandell, James Burgess, Kathleen Byers, Sylvia Pitts, Sylvia Davey, Irene Smith, J. Burke, E. Collins, Freda Cornwell, Betty Pippett, Geoffrey Parris, Harry Parris, Audrey Parris.

Omitted verse: Joan Gray, Roy Cotgrove, Winnie Cochrane, Kenneth Lane, Iris Whitney, Mary Ann Cook, Marjorie Turner, Roy Lakes, Marjorie Jarmin, L. Wall, Irene Carter, Winnie De Ritter, Jean Whiting, James Marjoram, Edna Middlemiss, Margaret Ball, Irene Houghton, Kathleen Russell, F. Bailey, Doris Cornell, Joshua Jarmin, Ella Noble, Stanley Middlemiss, Maisie Bioletti, Jessie Matthews, Mary Gregory, Doreen Honnor, Iris Wornell, Vera Bailey, Leslie Coleshill. Also tried: Nellie Hopkins, Doris Truby.

Not for Competition: The Misses Ethel Barham, Doris Hunt, Beatrice Sheppard; James Peet, Arthur Rayner, Frank Smith, Gordon Stevens. Merle Barrett sent answer to April Searcher, Lynton Road, Bermondsey, head the list this time.

Instructing an Anxious Enquirer.

Aug.	1	M	**Mark 10, 17-27**
	2	Tu	Exod. 20, 8-17
	3	W	Mark 12, 28-34
	4	Th	John 3, 1-8
	5	F	John 3, 9-21
	6	S	Acts 16, 25-34
	7	Su	Psalm 34, 11-22

Instituting His Supper.

Aug.	8	M	**Mark 14, 12-25**
	9	Tu	Exod. 12, 43-51
	10	W	2 Chron. 35, 11-19
	11	Th	Psalm 40, 1-8
	12	F	1 Cor. 11, 20-27
	13	S	John 6, 47-58
	14	Su	Luke 22, 7-20

Being Crucified for Sinners.

Aug.	15	M	**Mark 15, 17-28**
	16	Tu	**Mark 15, 29-37**
	17	W	Psalm 22, 14-24
	18	Th	Isiah 53, 1-12
	19	F	Gal. 6, 11-18
	20	S	Heb 9, 18-28
	21	Su	Luke 23, 33-46

Rising to Life Again.

Aug.	22	M	**Mark 16, 1-8**
	23	Tu	**Mark 16, 9-20**
	24	W	Psalm 16, 1-11
	25	Th	Acts 2, 22-32
	26	F	1 Cor. 15, 1-11
	27	S	1 Cor. 15, 12-26
	28	Su	Matt 28, 1-10

FROM THE BEGINNING.

The Days of Creation.

Aug.	29	M	**Gen. 1, 1-13**
	30	Tu	**Gen. 1, 14-23**
	31	W	**Gen. 1, 24-2, 3**
Sept.	1	Th	Psalm 104, 1-15
	2	F	Prov. 8, 23-36
	3	S	Isaiah 40, 25-31
	4	Su	John 1, 1-14

Adam and Eve.

Sept.	5	M	**Gen. 2, 4-17**
	6	Tu	**Gen. 2, 18-25**
	7	W	Job 10, 4-13
	8	Th	Psalm 8, 1-9
	9	F	Mal. 2, 4-10
	10	S	Ezek. 36, 28 38
	11	Su	1 Cor. 15, 47-58

What happened in Eden.

Sept.	12	M	**Gen. 3, 1-15**
	13	Tu	**Gen 3, 17-24**
	14	W	Matt. 4, 1-11
	15	Th	Mark 3, 22-30
	16	F	Rev. 20, 1-10
	17	S	2 Cor. 11, 1-15
	18	Su	Rom. 5, 12-21

Two Brothers.

Sept.	19	M	**Gen. 4, 3-15**
	20	Tu	Matt. 5, 21-26
	21	W	Matt. 18, 15-22
	22	Th	Matt. 18, 23-35
	23	F	1 Thes. 4, 1-9
	24	S	1 John 2, 1-11
	25	Su	1 John 3, 7-17

Noah's Ark.

Sept.	26	M	**Gen. 6, 5-13**
	27	Tu	**Gen. 6, 14-22**
	28	W	**Gen. 7, 1-12**
Sept.	29	Th	**Gen. 7, 13-24**
	30	F	Matt. 24, 36-44
Oct.	1	S	Heb. 11, 1-7
	2	Su	1 Peter3 14-22

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

BY the time you receive this most of you will have ended your school term, and will be looking forward to holidays. I hope that many of you may enjoy yourselves fully. Do you remember what Jesus did on holiday and how He spent the time? Read about it in Mark vi., 31-44.

I have received fifteen " Sun-Ray " Member's Gift forms this month, and thank you, each and all.

Well done, Lynton Road! Top of the number of Searcher entries, and more Sun-Ray Leaguers than any one school is a splendid record, but records are like pie-crusts, made to be broken. I wonder which school is going to challenge them; several are trying hard.

I had some interesting letters this month from :—

Hope Bardrick (many happy returns of June 24th), Eric Bavin (your school did well this time), Beryl Bishop (thank you for P.O., Beryl), Leslie Coleshill, Kathleen Crowhurst, Violet Culiford, Peggy Dewsbury, Dorothy Errey, Nora Fowle, Elsie Hawthorne, Vera Jones, Gertrude Lewis (thank you for the two S.-R. forms), Jimmie and Phyllis Nash (thank you for the photograph), Edgar Palfrey, Grace Phillips, Irene Playford, Muriel Schibild, Dorothy Skinner, Evelyn Westcott and several kind notes from friends and helpers. Thank you, each and all.

May the Lord bless and keep you each.

Your loving

UNCLE PETER.

F. J. LAMB, Printer, Northcote Road, S.W.11.

No. 18. OCTOBER—NOVEMBER, 1932.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Madras Boys on the way to School.

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 CUP OF TEA.

By Miss G. K. Carter, Madras.

WHO likes tea? I know boys and girls do, for at Sunday School Anniversaries I have seen whole jugs full of tea disappear. You will know by your geography lessons that much tea is grown in India, and one day, whilst on the hills during our rest period, we obtained permission to go over a tea factory. Tea bushes are low growing plants with bright green leaves, something like the little box hedges one often sees around gardens. Acres of these are grown in terraces on the sloping hill sides. The coolies are set to work to pick all the young green shoots as they grow. We were told that 3,000 lbs. had been brought in that day, and our picture shows two workers bearing on their backs the large baskets to receive the picking.



Picking Tea on the Nilgiri Hills.

We then came to the factory, and the overseer kindly took us round. First of all, the leaves are left for 24 hours to wither and dry. Then it is sent down a shoot into a machine where it is shaken and rolled. From there it passes into large sieves, where it is sifted into boxes and, after being sprinkled with water, is stored in a dark room and left to ferment for 40 minutes. When this is done it must be dried. There are both large leaves and small, so the tea is put into the cutter, after which it is finally sorted out and sifted. The sifter is a wonderful machine, for it sifts the tea into five different boxes and at the same time throws out the rubbish. There are five grades of tea:—dust, very fine, fine,

medium and coarse. These boxes of sweet, fragrant tea are carried into another room, where the packing is done. In the packing room, men are seen making the lead-foil packets, weighing, wrapping and labelling the packages, so that the tea is then ready to be sent to the shops of England for sale.

In one place I noticed a list of rules printed in both English and Tamil. There were rules about being watchful and not playing about: others about keeping the machines clean and oiled. One very important rule laid it down that each man was to attend to his own works and his own machine, and that he must on no account meddle with any other man's work. This is a lesson to us. We each need to be watchful against sin and avoid tampering with it; to keep our lives clean and sweet. Above all we need to ask God to show us what He would have us do, so that we may help other lives and not hinder another. God is the Lord of all service and to each of us, He gives a place which we can fill, however small it be. Will you ask Him to call you to His service? He uses many, many workers to do His will, and we pray that He may use many readers of "Rays." We cannot all be missionaries, but there is a word in I Corinthians, chap. 12, ver. 28, that fits everyone who loves the Lord Jesus and is a member of His kingdom. It is the word "helps."

A RIDE IN A BULLOCK CART.

By Miss E. C. Putnam, Paniadipatti.

IMAGINE a path leading to a village across a field of ripe corn and, through the field, a bullock cart jogging along at its own slow pace. It was evening, and although the sun was sinking, it was still very hot. On reaching the village, we found, playing in the street, some little girls who, as soon as they saw the cart, caught hold and began to run. One little girl of about seven years of age had her baby brother on her hip, so she could not run as well as the others. None of them had much clothing on, but each had great leaden ear-rings, weighing down the lobes of their ears. Suddenly, some boys came along and pushed the little girls away. They waited a minute and tried to get back again, but it was of no use, for the boys beat them off again.

Next morning I was returning that way, and the boys were in school, so the girls had it to themselves, and came with me as far as the river bank. As the bulls waded across the river, I looked back and could see five pairs of legs beating the water vigorously, and could hear their merry laughter as they enjoyed their dip.

How lovely to be able to play all day long, and to go to the river to bathe, especially as the water is always warm and there is sand, but in a few weeks time that river will be dried up, and

then there will be no more bathing. The sand, too, will be so hot that it would burn their feet to walk on it. Just now it is harvest time, and there is food to eat, but very soon all the grain will have gone, and then these same little girls will not only go about dirty, but hungry too. Just as the boys pushed them off the cart, so in the home the boys will have the best of everything, and if there is any food the boys will have it. The little girls are the "not wanted ones."

I got back to Paniadipatti, and there found the boarding school girls awaiting me. Before they came into the school they were like the other girls, unkempt and uncared for. Now, what a difference! They were all aglow with excitement, waiting to repeat some portions they had been learning. When I saw the girls so clean, such tidy hair, such happy intelligent faces, my thoughts went back to the girls in the river. After the bigger girls had gone to do the cooking for the evening meal, I wondered if those other girls would have enough to eat that night. I thought of our girls who love the Lord Jesus, and who that night would lie down and sleep quite peacefully, knowing that Jesus would keep them from danger, and I thought too of those other girls who do not know about the Saviour of boys and girls. We all need to realize yet more and more what great things Jesus can do for us, and then we shall want to help those who have not the same blessings that we enjoy.

UNCLE ARTHUR'S LETTER.

MADRAS,
S. INDIA.

MY DEAR SUN-RAYS,

I WONDER how many of you like boiled rice? Millions of Indians eat it every day, and curry and rice can be a most appetising dish. Indians do not put sugar on it as you do, but they like to make it very hot with spices and condiments. Here is a letter from a boy in the "Sun-Ray School" at Tathankuppam, telling you how rice, or paddy as it is called, is grown.

To dear friend, Jack, the writer.

DIFFERENT KINDS OF PADDY. *One hundred and eight kinds of paddy are raised. Ordinary rice, table rice, Nellore rice, coriander rice, etc.*

PLACE SUITABLE FOR CULTIVATION. *Not a clay soil, but an ordinary soil it should be. The wet crop, for this much water is needed.*

SEASON FOR CULTIVATION. *Into two or three seasons the year may be divided.* (i) *From Puratasi to Tai, i.e. from Sept.* 15*th to January* 15*th.* (ii) *From the month of Masi to the end of the*

month of Vaihasi, i.e. from February 15th to June 15th. (iii) *From Ani to Avani, i.e. from June 15th to Sept. 15th.*

THE MANNER OF CULTIVATION. *Having ploughed the land well, in a corner of the field, seedlings should be prepared. This is called "The Nursery." When the seedling is a month old, in the land which is ready after ploughing, they should be planted, Manure freely must be cast. Afterwards the water should be without lack. In a short time it will put forth ears, the grains in the ears will ripen, and the ears bend down. Some people, gathering together, go to the field, reap the harvest, tie it in sheaves, and carry them to the threshing floor. Afterwards they will thresh the sheaves, and separate paddy from straw, winnow the paddy in the wind, and put the paddy in a sack and take it home. The straw is left to be trodden by the cattle, and then bundled up and stored in ricks.*

To this effect the greetings of—

SUBIRAMUNIYAN.

Perhaps some of you would like to write a reply for Uncle Arthur to try to put into Tamil? My best thanks to the young people at "Rehoboth," Horsham, for the pretty postcards they sent to me from Worthing.

With loving salaams from

UNCLE ARTHUR.

A SPLENDID SUGGESTION.

Extract from a letter addressed to Uncle Peter :—

"I should like to explain first of all that we have, in connection with our Sunday School, a week-night meeting for the children, when part of the time is spent in making gifts for the Christmas Boxes for India. It is our intention to encourage the scholars to join the Sun-Ray League and to call our mid-week meeting the "Sun-Ray Class" : hoping that, by so doing, interest in the work of the Mission may be deepened . . ."

This is how the boys and girls of W—— are about to help the Sun-Ray School at Tathankuppam, and through them the Strict Baptist Mission. Why not ask your teacher if your school may start a Sun-Ray Class? Write for particulars of the Sun-Ray League to UNCLE PETER, 1, Arlington Cottages, Chiswick, London, W.4.

FOR SALE. Pet White Mice, 1/- each. Write to Miss C. Brand, "Nethania," 3, Cavendish Road, St. John's Wood, London, N.W.8. and state when you can call for your pet. All profits will go to the Mission.

REMEMBRANCE.



H, I forgot!" How often do you say these words? Sometimes it is rather serious if you forget something that mother has told you to do; how much more serious if you forget something that the Word of God tells you to remember. When God says "Remember," it is something very urgent and important that He wants you to keep in mind, and it is some of these things that we want you to search for this time.

Lower Group, age under 12.

1. Remember now thy Creator.
2. Remember the sabbath day.
3. Remember His marvellous works.
4. Remember the words of the Lord Jesus.
5. Remember them which have the rule over you.

These words will be found in I Chronicles 16, Acts 20, Hebrews 13, Exodus 20, Ecclesiastes 12. When you have found them, commence at the word "Remember," and write on to the end of the verse, in each case giving book, chapter and verse where found.

Upper Group, age 12 and under 16.

In addition to the above, search for these words and follow the instructions given for the Lower Group.

6. Remember the poor.
7. Remember and do all My Commandments.
8. Remember the Lord thy God.
9. Remember that Jesus Christ . . . was raised from the dead.
10. Remember the former things.

They will be found in Deuteronomy 8, Isaiah 46, Numbers 15, Galatians 2, II Timothy 2.

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, 1933, 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.** If you send a letter with your entry you must put on a 1½d. stamp. Closing date November 30th.

RESULT OF LAST SEARCHER.



E would have liked to have seen a few more entries for this Searcher but judging by the results, those who did send in enjoyed their tour in Bible Lands. The Lower Group entries were exceptionally good, but several scholars in the Upper Group whose papers were otherwise excellent chose Phenice as the place they would like to visit, giving as the reason that "it was the place where Paul was shipwrecked." If you look again very carefully you will see that this was not so. The initial letters gave the name of the Indian village—Tathankuppam. We welcome 34 new searchers. The names are all in order of merit.

Upper Group, age 12 and undre 16. Prizewinners: Frederick Meadows, age 13, Ely; Vida Wadey, age 12, Bedford.

Highly Commended: Hilda Bishop, Grace Parker, Ethel Carter, Doris Blackman, Dorothy Errey, Muriel Westcott, Kathleen Crowhurst, Leonard Parris, Elsie Hawthorn, L. Gayfer, James Nash, Iris Payne, Stanley Collins, Mary Parker, Phyllis Hallemans, Mary Johnson, Irene Gostling, Vina Heal, Edna Painter, Horace Painter, George Sandell, Irene Playford, Emily Spaughton, Betty Kane, Leslie Ransom, Ruth Jarmin, Edith Carter, Myra Spalding, Grace Pinson, Peggy Dewsbury, Helen Weldon, Robert Etty, Marjorie Rawlins, Maisie Smith, Beatrice Middlemiss, Douglas Stone, Lily Middlemiss, Florence Sweetman, Ada Wolfe.

Commended: Robert Scillitoe, Harry Orriss, M. Lucas, Edith Jordan, Flora Clover, Doris Meadows, George Kent, Olive Rivett, Katherine Ward, Lorna Delury, Herbert Tyler, Margaret Ball, Ruth Blackman, Elsie Sinfield, Doreen Fremlin, Muriel Parris, Ivy Kent, Joyce Lumley, Daisy Simmons, Dennis Amato, Ivy Ashenden, Irene Bloomfield, Reg Pinning, Florrie Harris, Edna Lambert, One from Ladley Road, March, Ada Kirk, Dorothy Best, Daisy Reeve, Muriel Harwin, John Arthur, Vera Whitney (omitted reasons). The following sent Lower Group answers only: Eira Jenkins, Joan Bradshaw, Doris Bridgestock.

Lower Group, age under 12. Prizewinners: Peter Purkiss, age 8, Lillie Road, Fulham; Barbara Jordan, age 11, Aldringham.

Highly Commended: Muriel Schibild, Doris Hawthorn, Doris Fuller, Grace Collins, Muriel Parker, David Ramell, Edwin Prentice, Evelyn Deed, Evelyn Westcott, Grace Foster, Margaret Self, Margaret Clark, Norman Caplin, Harry Parris, Kenneth Lane, Olive Painter, Lena Bloomfield, Freda Carter, Winifred Denny, Muriel Culliford, Hope Bardrick, Mary Watts, Albert Self, Vera Jones, Douglas Sandell, Yvonne Fletcher, Phyllis Nash, Donald Field, Peggy Wilkinson, Gladys Badcock, Ida English, Violet Culliford, Irene Galpin, Leslie Bloomfield, Robert Radley, Lily Baldock, Eric Lane, Eveline Caton, Eileen Greenough, Robert Self, Joan Self, Stanley Obbard, Ronald Kemp, John Field, Lucy Brownrigg, Katherine Clark, Hedley Russell, Irene Grainger, Elsie Richardson, Raymond Bliss, Gordon Fowler, Gwen Parker, Mabel Potter, Stanley Beebe, Betty Scase, John Caton, Florence Youles, Stanley Giddings, Sarah Bioletti, Dorothy Ball, Iris Whitney, Edgar Palfrey, Hazel Seaman, Olive Knight, Harold Wilkinson, Ruby Jordan, Jean Whiting, Edna Middlemiss, Ivy Smith, Marjorie Jarmin, Mary Waspe, Eric Sherman, Gladys Fremlin, Geoffrey Parris, Edith Barnaby, Audrey Smith, Elsie Dryden, Brenda Mortimer, Marion Diaper, Gladys Boxall, Edith Watts, Walter Blandford.

Commended: Beryl Bishop, Joan Orriss, Maurice Lewis, Kathleen Sandell, G. Kirk, Ruth Pooley, Marjorie Bishop, Doris McArthur, Maisie Bioletti, Eileen Grisbrook, Winnie De Ritter, Ronald Wilkinson, Jean Bowler, Flossie Seaman, Norah Wawby, J. Sanderson, Henry Millett, Edith Pooley, Joy Bloomfield, Jessie Matthews, Kenneth Nelson, Annie Dormer, Irene Houghton, Gladys McMullins, Peggy Hart, Joan Riley, Vera Terry, Edith Cuthbert, Walter Sherman, Doris Sweetman, Peggy Charge, Douglas Farish, S. Middlemiss, Winnie Bishop, Lily Lockie, Doris Crowhurst, R. Kirk, J. Burke, Iris Wornell, Ella Noble, Eileen Stambridge, Ray Smith, Sylvia Pitts, May Sweetman, Cicely Lambert, Vera Wilkinson. Also tried, Nellie Hopkins.

Not for Competition: The Misses Marjorie Bates, Edna Fincham, Doris Hunt, Edith Jones, Beatrice Sheppard, Dorothy Skinner, Alice Wilkinson; C. Bridgestock, Thomas De Ritter, James Peet, Arthur Rayner, Frank Smith.

Lynton Road, Bermondsey, again heads the list. Well done!

The Raven and the Dove.

Oct.	3	M	**Gen. 8, 1-12**
	4	Tu	**Gen. 8, 13-22**
	5	W	Psalm 102. 18-28
	6	Th	Isaiah 51. 9-15
	7	F	Matt. 3. 7-17
	8	S	Luke 3, 15-22
	9	Su	John 1, 29 37

The Rainbow.

Oct.	10	M	**Gen. 9, 1-7**
	11	Tu	**Gen. 9, 8-17**
	12	W	Rev. 4, 1-11
	13	Th	Ezek. 1 15-21
	14	F	Ezek. 1, 22-28
	15	S	Mal. 2, 1-7
	16	Su	Eph. 2. 10-18

Many Languages.

Oct.	17	M	**Gen. 11, 1-9**
	18	Tu	Acts 17. 22-29
	19	W	Gal. 3, 20-29
	20	Th	Lev. 10. 1-7
	21	F	Mal. 1, 1-12
	22	S	2 Sam. 6. 1-8
	23	**Su**	Acts 2, 1-13

A Great Adventure.

Oct.	24	M	**Gen. 12, 1-9**
	25	Tu	Isaiah 51, 1-8
	26	W	Gal. 3, 1-9
	27	Th	Acts 7. 1-7
	28	F	2 Cor. 6. 11-18
	29	S	Rom. 4. 1-9
	30	Su	Psalm 121. 1-8

Uncle and Nephew.

Oct	31	M	**Gen. 13, 1-9**
Nov.	1	Tu	**Gen 13, 10-18**
	2	W	1 Cor. 13, 1-13
	3	Th	Phil. 2. 1-11
	4	F	Jas. 3. 10-18
	5	S	Matt. 6. 24-34
	6	Su	Prov. 17. 17-28

Good for Evil.

Nov.	7	M	**Gen. 14, 11-24**
	8	Tu	1 Sam. 24. 3-11
	9	W	Rom. 12. 9-21
	10	Th	Isaiah 41, 1-9
	11	F	Heb. 5. 1-14
Nov.	2	S	Heb. 7. 1-12
	13	Su	Heb. 7. 13-28

Abram's Surprise Visitors.

Nov.	14	M	**Gen. 18, 1-8**
	15	Tu	**Gen. 18, 16-22**
	16	W	Judges 13. 15-23
	17	Th	Exod. 3, 1-6
	18	F	Num. 22. 21-35
	19	S	Isaiah 63. 1-9
	20	Su	Heb. 13. 1-2. 7-16

Pleading with God.

Nov.	21	M	**Gen. 18. 23-33**
	22	Tu	Heb. 4. 9-16
	23	W	Jas. 5. 14-20
	24	Th	Gen. 32. 24-32
	25	F	Luke 11. 5-13
	26	S	Luke 18, 1-8
	27	Su	Matt. 6. 5 15

How Lot was Rescued.

Nov.	28	M	**Gen. 19, 12-17**
	29	Tu	**Gen. 19, 18-29**
	30	W	2 Peter 2, 1-10
Dec	1	Th	Jude 17-25
	2	F	1 Thes. 5, 15-22
	3	S	1 John 2, 15-21
	4	Su	Luke 17. 26-37

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

There are quite a number of items about which I want to write to you this month. First of all I want to remind you of the Annual Meetings of the Mission, which are to be held at the Leysian Mission, City Road, London, E.C., on Tuesday, October 25th. All readers of "Rays," both young and old, are welcome.

In our next issue, we hope to publish the Honours List of Bible Searchers who have done five or more Seachers during the past year. Special Certificates, signed by myself, will be sent to all whose names are printed.

I was delighted to receive a parcel of toys for the Christmas parcels for India from the boys and girls of Beccles, and from Hedley Russell, of St. John's Wood, also letters from :—

Muriel Culliford, Violet Culliford (stick the stamps on the Gift Form next time, Violet), Ruth Jarmin, Vera Jones, Freddie Meadows, James Nash, Edith and Ruth Pooley, Hazel Seaman, Katherine Ward, Edith Watts (so glad to hear that mother and father are well, Edith), Evelyn and Muriel Westcott. I hope you have each enjoyed your holidays.

There are now 65 Gift Forms filled up, so that we shall soon be able to send out to our school at Tathankuppam. I wonder what Uncle Arthur will say when the gift is received in India !

Your loving

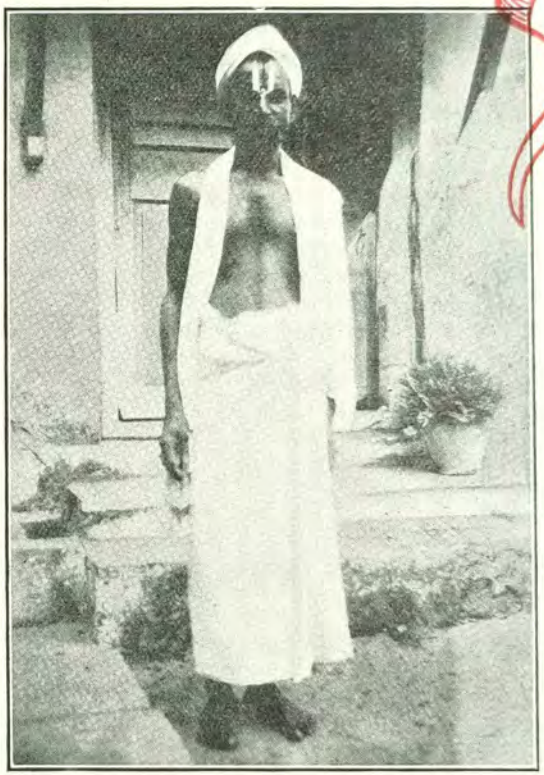
UNCLE PETER.

F. J. LAMB, Printer, Northcote Road, S.W.11.

CHRISTMAS AND BIRTHDAY NUMBER.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



A typical follower of Vishnir.
This man is a builder.

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.

BROWN EYES.

By Winifred Booth.

BROWN EYES was a little Indian girl who went to one of our Mission schools, just such a school as the one at Thathankuppam, which is supported by the Sun Ray League, so I hope that all the members of the Sun Ray League will be interested in her, and that many others will join the League. Brown Eyes was very poor, and she lived in a little thatched hut with her grandmother. She had very curly black hair, and sparkling brown eyes, and she was full of fun and laughter, although she had little to make her happy. Her mother died when she was a few days old, and her grandmother, as she wept and wailed about it, said: "Ay-Ay-O, it is all through this baby being a girl that this misfortune has befallen me, Ay-Ay-O, there is a curse upon this baby."

She took Brown Eyes to her hut to live with her, because nobody else wanted her. She tied a charm to the idol in her hut so that no further trouble should befall her.

When Brown Eyes was about seven years old, our Mission school was opened in her village. She was a lonely little girl, and when she saw the other children going to school she ran and joined them. Her grandmother was glad to be rid of her, and so made no objections. Brown Eyes was very happy in school, she loved the stories of Jesus that the kind teacher taught the children. Best of all she loved to hear of Jesus taking the children in His arms and blessing them. No one had ever kissed or cuddled her, and she longed to nestle in Jesus' arms. She also learned in school that there was only One God, and that He was good and loving, and that Jesus had died to save sinners. "I must tell grannie this" she thought, for she knew her poor grannie was afraid of her many gods. When Brown Eyes ran home from school one day she saw her grandmother worshipping her idol. She tinkled a bell, and lit a lump of camphor, and placed some flowers and a cocoanut before the idol, and bowed her face to the ground. Brown Eyes crept to her side and pulled her clothes. "Grannie, don't do that," she said. "There is only One God, and we cannot see Him, but He came to earth once and died to save sinners like you and me; His name is Jesus. Come away grannie."

Her grannie was more afraid than ever. "Chee Po! (go away) child, what do you know of such things," she said. Then she lit more camphor, and brought more flowers to the idol. "She was always a strange child," she thought, "Ay-Ay-O. What new ill-luck is she going to bring me." But as she lay down to sleep she saw Brown Eyes kneel down and say a prayer to the Lord Jesus. "I wonder if what she says is true," said the poor grannie, lying

wide awake in the dark. Brown Eyes still went to school. Each day she told her grannie what she had learned, and her grannie seemed to want to know more and more about Jesus. Brown Eyes noticed that the idol was neglected, there were no flowers placed before it, there was no camphor in the hut. One day, as Brown Eyes knelt to pray to the Lord Jesus, her grannie knelt beside her and said "Lord Jesus save me too."

And so both Brown Eyes and her grannie were called by means of the Mission school to follow Jesus. The old grannie told me this story as she lay dying some time after.

The children in Thathankuppam school are being taught about the same Jesus, and He is there in the school blessing the teaching. Not only will the children in the school learn of Him, but they will pass the Word on to those in their homes as Brown Eyes did to her grannie. And so a great Light will shine into heathen darkness from Thathankuppam school.

HONOURS LIST.

HERE is the Roll of Honour for Searchers who have stuck to their post and have done five or more Bible Searchers during the past year. We pray that God will bless the study of His Word not only to each in this list but also to those whose names do not appear below.

Lynton Road, Bermondsey: Maisie Bioletti, Doris Blackman, Eileen Grisbrook, Ivy Kent, Ada and George Kirk, Beatrice, Edna and Stanley Middlemiss. **Upper Holloway:** Ruth, Marjorie and Joshua Jarmin, George, Douglas and Kathleen Sandell. **March:** Dorothy Best, Doris Fuller, David and Edith Watts, Vera and Iris Whitney. **Eastbourne:** Beryl Bishop, John Christie, Joan Funnell, Joan Riley, Muriel Schibild. **Stoke Ash:** Leslie Gayfer, Edgar Palfrey, Ruth and Edith Pooley, Herbert Tyler. **Walthamstow:** Raymond Bliss, Norman Caplin, Margaret Ball, Elsie Richardson, Iris Wornell. **Beccles:** Sylvia Pitts, Margaret and Joan Self, Myra Spalding. **East Ham:** George Chapman, Charlotte Radley, Marjorie Rawlins, Eileen Stambridge. **Aldringham:** Barbara and Joan Jordan, Hazel and Florence Seaman. **Bath:** Grace, Mary and Gwen Parker. **Ely:** John and Eveline Caton, Frederick Meadows. **Richmond:** Edna, Horace and Olive Painter. **St. Neots:** Ethel, Edith and Freda Carter. **Shirley Homes, Purley:** Edith Browning, Beatie Frost, Daisy Palmer. **Snodland:** Leonard, Muriel and Harry Parris. **Wetherden:** John Arthur, Walter Blandford, Irene Bloomfield. **Yateley:** Irene Grainger, Muriel Parker, Stanley Thrower. **Bedmond:** James and Phyllis Nash. **Crowfield:** Edgar and Flora Clover. **Herne Hill:** Muriel and Evelyn Westcott. **Chadwell Street:** Sophia Bryant, Ida English. **Park Ridings, Wood Green:** Kathleen Crowhurst, Muriel Culliford. **Forest Fold:** Marjorie Bishop, Stanley Obbard. **Kings Langley:** Kenneth Nelson, Jean Whiting. **Southampton:** Stanley and Grace Collins. **Swindon:** Eric and Kenneth Lane. **St. John's Wood:** Elsie Hawthorn, Hedley Russell. **Bedford:** Vida Wadey. **Bradenstoke:** Ruth Blackman. **Acton:** Violet Culliford. **Brentford:** Florrie Harris. **Epsom:** Lily Shrimpton. **Ilford:** Vera Jones. **Eben., Brighton:** Doreen Fenwick. **Fulham:** Peter Purkis. **Ramsey:** Dorothy Rule. **Stratford:** Hope Bardrick. **Potten End:** Barbara Rogers. **Warboys:** Yvonne Fletcher. **Over:** Peggy Dewsbury. **Stevenage:** Helen Weldon.

A "WIRELESS" FROM UNCLE ARTHUR.

HULLO! SUN-RAYS!

THIS is SBM Tathankuppam calling! Wave-Length "Prayer-Meet-ers," 22-10-32. 2.30 a.m. G.M.T. Special Broadcast relayed via Y.P.R. to all stations.

It is eight o'clock on Saturday morning, at the Sun Ray League School, and the head-master is conducting prayers. Now he has begun to call the register, which shows 33 children present. Some are away with influenza, which is very prevalent just now. The first lesson to-day is reading, and the boys and girls stand up in turn, just as you do at home, only they are reading in Tamil instead of in English. At 8.45 scripture begins. By this time, any late comers have arrived, so that all will hear the lesson. To-day, in the Primary Dept., it is the story of Joseph's meeting with his brothers, and for the Juniors, it is the story of Abraham offering up Isaac. Playtime comes at 9.30, followed by drawing.

The master draws a village well on the board, and then a pair of scales. These are copied by the children on their slates. What has this boy got in his pocket? A little bottle of water. When he wants to clean his slate he pours a few drops on to it, and then rubs it with his hand. The last lesson to-day is geography. The master draws a square on the board, divides it into four parts, and shades three of them. This is to illustrate the fact that the world consists of one part land, and three parts water. At 11 a.m. the school again assembles for prayer. Then the children pick up their slates and books, and quietly file out.

It is now extremely hot, so this station will close down until 2 p.m.—your breakfast-time in England. Good-morning everybody, and a very happy Christmas from UNCLE ARTHUR.

An extract from this year's Annual Report:—

Missionary L. Watts writes:—". . . . The large increase in the Ayanapuram Church is, in part, accounted for by the coming of a littl egroup of men from the village of Tathankuppam. No one from that village had become a Christian before, and it needed courage to break away. The Lord spoke to several of them at the same time, and they were able to get together and pray and strengthen one another in the Lord, and so they came together for baptism. Their concern now is that their wives and sisters shall come to know the Lord and confess Him. As Ayanapuram is some distance from Tathankuppam, it maybe that, as their number increases, they will form a little Church of their own; but God is working there, and we know that He is understanding the interest of the SUNRAY LEAGUE in this village."

Will those of you who are able to help by prayer ask the Lord to bless these people and reveal Himself to them.

A MESSAGE OF JOY.

CHRISTMAS! What a time of happiness and joy! And the *special* joy of Christmas is that we are remembering the birth of our Lord Jesus Christ!

Have you ever thought that there are thousands of boys and girls in India who do not know the meaning of Christmas? They have never heard the "good tidings" which the Angel said "shall be to all people"; they have never heard of the "Saviour which is Christ the Lord."

Our searcher is all about "good tidings" and "glad tidings," and as you search for the words will you think of these boys and girls who are not so privileged as you are.

Lower Group, age under 12.
Upper Group, age 12 and under 16.

In each of the following sentences some words have been left out. In the first sentence *one* word is missing; in the *second* sentence, two words; and so on up to *six*. When you have found them, write out *the sentences only* (not the whole verse), exactly as they appear in the Bible, *underlining the missing words* and giving the book, chapter and verse where found.

1. I bring good tidings of great joy.
2. And we declare glad tidings.
3. That bringeth good tidings of salvation.
4. He went throughout every city preaching the glad tidings.
5. Thou bringest good tidings.
6. How beautiful are the feet of them that bring glad tidings.

These words will be found in Isaah 52, Romans 10, I Kings 1, Acts 13, Luke 8, Luke 2.

In addition to the above questions, find the answers to these. They are arranged in the same way—one word missing in the first sentence and so on.

1. This is a day of good tidings.
2. I will give one that bringeth good tidings.
3. And brought good tidings of your charity.
4. O Jerusalem lift up thy voice.
5. And am sent to shew thee these glad tidings.
6. The Spirit of the Lord God hath anointed me to preach good tidings.

These words will be found in Luke 1, Isaiah 40, 2 Kings 7, Isaiah 61, 1 Thessalonians 3, Isaiah 41. Writ them out in the same way as the Lower Group.

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, 1933, 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.** If you send a letter with your entry you must put on a 1½d. stamp. Closing date December 31st.

TAKING SCHOOL LESSONS IN THE OPEN AIR IN INDIA.



RESULT OF SEARCHER ON "REMEMBRANCE."

ONCE again we have a record number of entries—334. Well done! Some beautifully written papers were sent in which might easily have won a prize had the senders been a little more careful with their spelling. We welcome one new school Meopham; also 63 new searchers. The names are given in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Edna Painter, age 13, "Salem," Richmond; Vera Whitney, age 15, March.

Highly Commended: Vera Funnell, Grace Parker, Joan Funnell, Stanley Collins, Muriel Westcott, Ethel Carter, Edith Carter, George Sandell, Muriel Parker, Dorothy Boreham, Peggy Dewsbury, Joyce Boulton, Hilda Boreham, Dorothy Carter, Horace Parker, James Marjoram, Richard Blowers, Betty Kane, Jennie Smith, Gladys Oliver, Leslie Ransom, Queenie Baldock, Marjorie Rawlins, Sidney Rushbrook, Dorothy Errey, James Nash, May Jaeger, Walter Carless, B. Obbard, Jane Magridge, Charlotte Radley, Norman Thrower, Denis Amato, Eva Southard, Olive Rivett, Doris Blackman, Doris Meadows, Lily Shrimpton, Frederick Meadows, Irene Button, William Whiting, Mary Parker, Kathleen Crowhurst, Sylvia Bradman, Vera Hayward, Flora Clover, Dorothy Semark, Douglas Stone, Ellen Gardner, W. Prior, Joyce Wilson, Francis Poleykett, Leslie Gayfer, Frederick Carpenter, Hilda Abrahart, Doris Ashley, Grace Lepla, Sidney Wigg, Myra Spalding, Ivy Southgate, Irene Gostling, Irene Bloomfield, Elsie Sinfield, Nancy Brewster, Dorothy Rule, Robert Scillitoe, Leonard Semark, Kathleen Abrahart, Daisy Reeve, Emily Spaughton, Emily White, Margaret Ball, Beatrice Middlemiss, Hilda Bishop, Mary Vaughan, Doreen Fenwick, Amelia Knight, Donald Stephens, Vina Heal, Violet Lepla, John Obbard, Betty Glisbey, Freda Phipps, Muriel Ing, George Kent, Milly Botfield, Ivy Ashenden, Sophia Bryant, Agnes Francis, Joan Weaver, Eric Bavin, A. Kirk, Lily Middlemiss, Mary Hales.

Commended: Stanley Thrower, Ruth Jarmin, Leonard Parris, Beatrice Moss, Norman Carter, Charlie Burgess, Evelyn Meace, Doris Rippin, Ivy Kent, Phyllis Fisher, Daisy Simmons, Mary White, Doreen Fremlin, Arthur Millett, Muriel Parris, E. Clover, Edith Browning, Edith Jordan, Beatie Frost, Herbert Tyler, Hilda Wilkinson, Edith Bowen, W. Matthews, Lily Atkins, Arthur Blackwell, Vida Wadey. **Only sent answers to five questions:** Joyce Smith, Doris Judd, Clifford Barnard, Ruth Blackman, Gertrude Lewis, Mary Fullick, Beatrice Inkpen.

The following did not complete the verses: Edna Smith, Grace Pinson, Rose Germaney, John Arthur, Olive Stratton, Ivy Avery, Hilda Brown, Florence Sweetman, Phyllis Hallemans, Reg Pinning, Dorothy Best, Doris Trimmings, Walter Sherman, Stanley Reeve, Joan Bradshaw.

Lower Group, age under 12. Prizewinners: Muriel Culliford, age 9, Park Ridings, Wood Green; Eric Lane, age 10, Providence, Swindon.

Special Mention: Evelyn Westcott, Yvonne Fletcher, Muriel Schibild, Patricia Diaper, Jean Whiting, Doris Fuller.

Highly Commended: Violet Culliford, Kenneth Lane, Doreen Kemp, Ronald Hoffman, David Ramell, Iris Smith, John Ramell, Marian Parker, David Parker, Hedley Russell, Stanley Obbard, Grace Collins, Freda Carter, David Cockram, David Watts, John Christie, Irene Galpin, Mildred Matthews, Joshua Jarmin, Irene Houghton, Marion Diaper, Barbara Jordan, Kenneth Nelson, Hope Bardrick, Marjorie Jarmin, Merle Barrett, Robert Radley, Beryl Bishop, Olwyn Poleykett, Lily Osborn, Winnie Heal, Marjorie Bishop, Harry Parris, Denzil Smith, Austin Smith, Patricia Powell, Leslie Bloomfield, John Ker, Grace Foster, Freda Smith, Ruby Jordan, Cissie Hoffman, Ruth Hobbs, Peter Purkiss, Gwendoline Austin, Iris Whitney, Violet Pond, Hazel Seaman, Rita Sallabanks, Leslie Bishop, Joan Cler, Ivy Smith, Irene Grainger, Mary Clover, Denis Funnell, Edith Pooley, Gwen Parker, Gordon Fowler, Vera Jones, Ruth Pooley, Doris Wharton, George Chapman, Raymond Bliss, Joan Self, Joyce Farrer, Phyllis Nash, Freda Jackson, Marjorie Sanderson, Henry Millett, Douglas Sandell, Maurice Wright, Joan Jordan, G. Kirk, Rosa Brewster, Edgar Palfrey, May Barham, Elsie Richardson, Benjamin Clover, Doris Frost, Edith Watts, John Caton, Ida English, Stanley Beebe, Mabel Potter (Shirley Schools), Doris Crowhurst, Ronald Kemp, Peggy Hayward, Edna Francis, Maud Gardner, Edward Asplin, Olive Painter, Margaret Self, Kenneth Wright, Irene Cornwell, Sarah Bioletti, Dora Wright, Norman Caplin, Gladys Cheek, Joan Orriss, Jack Ashley, Elsie Lewis, Flossie Seaman, Barbara Rogers, Ethel Weaver, Kathleen Sandell, Eileen Grisbrook, Maisie Bioletti, Edith Carter (Ramsey), Derrick Fisher, Gladys Fremlin, Stanley Middlemiss, Edna Middlemiss, Daisy Palmer, Margaret Clark, Katherine Clark, Miriam Burgess, Peter Weaver, Elsie Dryden, Dorothy Ball, Gaynor Newman, Gerald Newman.

Commended: Olive Lewis, Mabel Potter (Tenison Road), Julia Golding, Winnie Spall, Arthur Barnard, Doris Truby, Eveline Caton, W. Rushbrook, Clifford Hopkin, Leonard Hopkin, Allan Sturman, Audrey Watts, S. Rogers, Iris Wornell, Edna Martin, Doris Southard, Gladys Boxall, James Burgess, Arthur Jordan, Ivor Brown, B. Kirk, Robert Burgess, Nellie Hopkins, E. Gosnell, Evelyn Kerry. The following did not complete the verses: Edith Brocklebank, Audrey Smith, Florence Youles, Joan Riley, Sylvia Pitts, Henry Lambert, Brenda Mortimer, Lily Baldock, Cicely Lambert, Lily Bell, Albert Sargent, Walter Blandford, Jack Burke, Edna Sutterby, Ronald Pearson, Eileen Germaney, Joan Denison, H. Welling, Gertrude Vincent, Eileen Stambridge, Elsie Wren, Hilda Pearson, Marjorie Allen, Ronald Arnold, Winnie De Ritter.

Not for Competition: The Misses E. Jones, Faith Neville, Beatrice Sheppard, Dorothy Skinner, Edith Smith, Gladys Thomas, Ivy Wilkinson; Thomas De Ritter, Arthur Rayner, Charles Saunders, Frank Smith.

Lynton Road, Bermondsey, still head the list, but several schools show a good increase in the number of entries.

How Lot Was Rescued

Dec.	1	Th	Jude 17-25
	2	F	1 Thes 5. 15-22
	3	S	1 John 2. 15-21
	4	Su	Luke 17. 26-37

God Saves a Lnd from Death.

Dec.	5	M	Gen. 21, 9-20
	6	Tu	Gen. 25. 5-11, 17-18
	7	W	Isaiah 12. 1-6
	8	Th	John 4. 1-14
	9	F	Num. 21. 12-20
	10	S	Psalm 84. 1-12
	11	Su	Psalm 42. 1-11

A Strange Command Obeyed.

Dec.	12	M	Gen. 22, 1-8
	13	Tu	Gen. 22, 9-19
	14	W	John 1. 29-37
	15	Th	John 10. 1-11
	16	F	Rom. 3. 1-10
	17	S	Jas. 2. 14-24
	18	Su	Rev. 21. 22-27

What Happened at Bethlehem

Dec.	19	M	Deut. 18. 15-22
	20	Tu	Psalm 2. 1-12
	21	W	Isaiah 9. 1-7
	22	Th	Isaiah 11. 1-9
	23	F	Micah 5. 1-7
	24	S	Luke 2. 1-8
	25	Su	Luke 2. 9-20

A song of praise.

Dec.	26	M	Psalm, 103. 1-12
	27	Tu	Psalm, 103. 13-22
	28	W	Luke 19. 32-40
	29	Th	2 Chron. 20. 17-23
	30	F	Ezra 3. 8-13
	31	S	Psalm 8. 1-9
Jan.	1	Su	Rev. 5. 6-14

PAUL THE APOSTLE

Paul sent forth.

Jan.	2	M	Acts 13, 1-13
	3	Tu	Acts 4. 31-37
	4	W	Acts 9. 1-19
	5	Th	Acts 9. 10-22
	6	F	Luke 10. 1-9
	7	S	Luke 10. 10-22
	8	Su	Rom. 6. 16-23

Praise and Persecution.

Jan.	9	M	Acts 14, 1-12
	10	Tu	Acts 14, 13-22
	11	W	Isaiah 52. 7-15
	12	Th	1 Peter 4. 7-14
	13	F	Luke 21. 7-19
	14	S	Matt. 5. 43-48
	15	Su	Matt. 10. 16-26

Called to Europe.

Jan.	16	M	Acts 16, 6-15
	17	Tu	Psalm 2. 1-12
	18	W	Isaiah 42. 1-8
	19	Th	Isaiah 60. 1-11
	20	F	Acts 1. 1-8
	21	S	Mal. 1. 1-11
	22	Su	John 10. 11-18

Joy in Suffering.

Jan.	23	M	Acts 16, 16-24
	24	Tu	Acts 16, 25-34
	25	W	Acts 16. 35-40
	26	Th	Mark 16. 9-16
	27	F	Acts 8. 26-38
	28	S	Heb. 10. 32-39
	29	Su	Matt. 5. 1-12

Baseness and Nobility.

Jan.	30	M	Acts 17, 1-15
	31	Tu	Matt. 10. 32-42

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

Once again the good old wish—a Merry Christmas and a Happy New Year to you each. This is also the Birthday of the new style of "Rays," and I want to thank you each for all the interest which you have taken. There are now nearly 200 members of the Sun-Ray League, and we welcome especially 13 boys and girls from Beccles who have just joined up. Last year there were 53 names in the Honours List, but this year 106 of you have gained the Certificate: we want 300 regular Searchers next year.

I hope Father Christmas will remember to pay a visit to you each, but I want you to think not only of those whom you love in this country, but also of the boys and girls in India. You will find an envelope in this issue, and I am hoping that many of you will be able to spare a little for those who are not so fortunate as we. So on Christmas Sunday, just slip a few pennies in the envelope and hand it to your teacher or someone who will forward it to Mr. A. E. Brown, the financial secretary of the Mission. If you cannot find anyone to receive it, then you can put stamps in the envelope and send it to me with your next Searcher.

Thank you so much for the many interesting letters which you sent to me this month. I heard from Merle Barrett, Margaret Ball, Charlie and Robert Burgess, John Caton, Flora and Edgar Clover, Norman Caplin, Peggy Dewsbury, Doris will find the answer in Galatians 2, v. 10, Dorothy Errey, Irene Gostling (Psalm 17, v. 5), Leonard Hopkin (try again Leonard, why not pray about it), Gertrude Lewis, Freddie Meadows, Phyllis and Jimmy Nash, Violet Pond (hope you will be able to find some new Searchers, Violet), Peter Purkiss, Sidney Rushbrook and Vida Wadey. Also I want to thank the friends who have written me and are taking such a helpful interest in this work. May your labours be graciously rewarded.

UNCLE PETER.

F. J. LAMB, Printer, Northcote Road, S.W.11.

The

Strict Baptist Mission

Incorporating
SOUTH INDIAN STRICT BAPTIST
MISSIONARY SOCIETY

Annual Report

1932

Price - - - Twopence

THE

STRICT BAPTIST MISSION

Incorporating
SOUTH INDIAN STRICT BAPTIST
MISSIONARY SOCIETY

* * *

The Seventy-First

ANNUAL REPORT

1932

With Abstract of Receipts and Balance Sheets

Presented at
THE ANNUAL MEETING
held at the Leysian Mission,
City Road, London, E.C. 1,
on Tuesday, October 25th, 1932.

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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 Seventy-first Report
1932.

"The Lord hath been mindful of us, He will bless us."
(Psalm cxv. 12.)

ANOTHER year has run its course, and, in reviewing it, we bless the Lord for His manifold mercies granted unto us. Both at Home and Abroad it has been a time of anxiety—in India with its unrest, political, social and religious; at Home, financial stress, depression in trade and unemployment. In the midst of all this, it is well to fall back upon the Word of God, so that His peace may possess our souls as, casting all our care upon Him, we realise that He careth for us. Then the brighter vision dawns, earnest prayer is made to the LORD as we tell Him our needs, in expectant faith that He will supply them, and in a very wonderful way He has done so.

All our work has been maintained on the Field, and several young men in the Homeland have been moved to apply for service abroad; and, best of all, much spiritual blessing is being experienced in all our centres of work. So again we raise our EBENEZER and say, "WHAT HATH GOD WROUGHT?"

Last year we ended on a note of thanksgiving, which the Lord accepted, and He has blessed us through another year, giving a safe passage to Mr. and Mrs. D. Morling back to

the land of their adoption, and also to our new missionaries, Dr. Ruth Harris and Mr. H. A. Huckett. Mr. and Mrs. Morling have taken up their work in Namakal, periodically visiting the Tinnevelly District. Dr. Harris is continuing her study of tropical diseases, and at the same time acquiring the language, and Mr. Huckett is acquainting himself with the work of the field whilst learning the Tamil language.

All other workers are in health and doing well, with many signs of blessing, with the exception of Mr. and Mrs. D. A. Thrower, who have had a breakdown in health, and have been resting for three months on the hills, two months of which were due to them from their last furlough when in England, they having gone back thus early on account of the sudden Home-call of Mr. J. M. Brand.

During a part of the year we were faced with rather a heavy deficit, but, at the last Council's Quarterly Prayer Meeting, the need of the work was laid before the Lord in twenty earnest prayers, with the result that the Treasurer was able, at the following Council Meeting, to say that nearly all the deficit was cleared off.

What shall we render unto the Lord for all His benefits toward us? We will take the cup of salvation, and call upon the Name of the Lord. We, therefore, lovingly appeal to all our subscribers, on this our Annual Meeting day, to join us in praise and thanksgiving to the Lord for His great goodness, with the prayerful hope and expectation that He will graciously continue these favours, and His shall be the glory.

"PRAISE YE THE LORD."



MADRAS AND POONAMALLEE FIELD.

By L. WATTS.

"THE BLESSING OF THE LORD, IT MAKETH RICH." The Lord's blessing has been upon the work of this field during the past year in rich abundance, and we invite all who read this record to join us in heartfelt praise. His arm has been stretched out to save, and we have rejoiced with the four Churches here in the testimonies that have been borne to the power and salvation that resides in the Gospel of our Lord and Saviour Jesus Christ. The usual work of the Mission has been carried on as in previous years, in the schools and chapels, and in the streets and homes of the people. The record of that work would be very much like that of previous years; we have the same Gospel to proclaim, and the record of blessing that follows this paragraph confirms the fact that the methods of preaching have not been discredited. There have been, however, most important and encouraging developments during this past year, that this report must be occupied with them.

Seals to the Ministry.

In this field fifty-five believers have followed their Lord in baptism, and have been added to the Churches. The following table shows the position of the Churches as at the end of July, 1932:—

Church.	August, 1931.	July, 1932	Baptisms.
Vepery (Pastor V. S. Ponniah) ...	92	105	12
Ayanapuram	45	77	28
Poonamallee (Pastor M. Zechariah) ...	33	41	10
Sembiam (Preacher Y. M. Solomon)...	40	51	5
	210	274	55

(The differences, after adding baptisms to previous membership, are due to transfers from one Church to another owing to removals.) There have, therefore, been seals to the ministry throughout the field. The large increase in the Ayanapuram Church is, in part, accounted for by the coming of a little group of men from the village of Tathankuppam. No one from that village had become a Christian before, and it needed courage to break away. The Lord spoke to several of them at the same time, and they were able to get together and pray and strengthen one another in the Lord, and so they came together for baptism. Their concern now is that their wives and sisters shall come to know the Lord and confess Him. As Ayanapuram is some distance from Tathankuppam, it maybe that, as their number increases, they will form a little Church of their own; but God is working there, and we know that He is understanding the interest of the SUNRAY LEAGUE in this village.

Another place of interest is Tiruvakkadu, near Poonamallee. For some years Teacher Robert has been the only Christian in the place. He is a son of the village, and has lived there all his life. When the Lord became his own, he wanted to serve Him, and so was allowed to be the village schoolmaster, though his credentials in that direction were slender. But he was honest. He had studied himself up to fourth standard, and felt able to teach up to third standard. Then he encouraged any boy, who had learned as much as he could teach him, to go on to the Poonamallee School, where there was a fifth standard. Government requirements



SOME MEMBERS OF THE MADRAS S.B.M. PREACHERS' CONFERENCE.

Top Row: Y. M. Solomon, P. D. Manicam, S. Vethamanicam, P. W. Gnanaeundram, J. Samuel, S. A. Devasingh, M. Daniel, S. Chelludurai.

Sitting: A. L. John, G. John, V. S. Ponniah, G. Devamanicam, M. Zechariah, C. D. Murugesan.

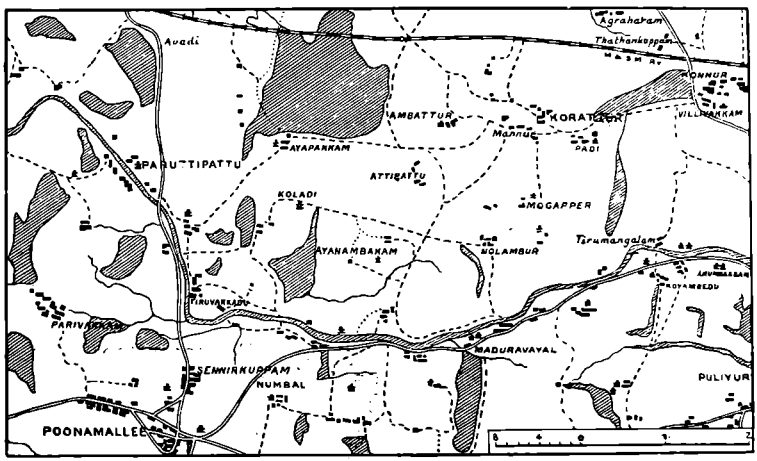
are that teachers must now have studied up to eighth standard, and be trained. Robert could do neither, so his school is now unrecognised by the inspector, who for years past has complimented him on the efficiency of his three standards. But Robert has a higher recognition, for there have been seals to his ministry also. Three young men of Tiruvakkadu have confessed their Lord, and now the parents of one of these young men and the wife of another are asking for baptism.

Souls for our Hire.

Visitors to our Churches cannot help remarking on the preponderance of young people. Look at this group of our preachers; they are our senior men, but there are only three

who are over fifty years of age. When the Lord has the hire of ardent young hearts, there is no measuring the work that they can do for Him. Our young men have seen visions, and are seeking channels of service. Up till the present practically all evangelistic work has been done by Missions, and the workers have been paid by Mission funds; but our young men are now becoming increasingly eager to show that they do not want to be paid for Christian service. The result is that now we have almost more Sunday School teachers than we can find room for, certainly in our school buildings, and some of them are finding room away out in other villages.

On the eastern side of the map will be seen the villages of Konnur, Koyembedu and Thathankuppam, where we have Mission schools. On the western side is seen Poonamallee, which also is our station. Between these two groups of Mission stations are other villages where there are no Mission



MAP OF THE NEW DISTRICT BETWEEN MADRAS AND POONAMALLEE.

stations. This has been the call of the Lord to our young men. The Gospel Society, which is maintained by the Mission workers, led the way, and decided to use their money by opening out at Padi. This year they have bought a piece of ground with a building at Korattur, where they are removing their school. Several "camps" out there revealed the need of the other villages, and the opportunity for service. Sunday by Sunday a number of young fellows pedal out to these villages for Sunday School and evening service. At present Mannur, Atthipedu and Ambattur are being served in this way, and occasionally Mogapper. The interest in this area

is not from one Church only, but from all three of the Madras Churches, and we are expecting that very shortly the Poonamallee Church will join from the other side.

The interest and service of these young men are not solely in this village work, however. As this report is being written the Young People's Societies of Vepery and the Hostel have joined efforts, and have arranged four days' special meetings in Semmenpettah, where the fires have burned low of late.

The Young Men's Hostel becomes more and more a centre for Bible study, as these groups come to feel their need of more knowledge of the Bible, and ask the missionary for help. At the Saturday Evening Preparation Class over thirty voluntary teachers attend each week, to get ready their lessons for Sunday afternoon. The Young Preachers' Class meets once a fortnight for study and preparation of the Word. Preparation and Study Classes are held in ten other places.

These are beginnings of what we pray will become a much greater movement, as we ourselves need to guard against thinking that the Mission is a permanent establishment. As the Indian Church takes up the call to evangelism, it should be possible for the Mission to open up work in other villages.

Our Pastors.

Pastors V. S. Ponniah and M. Zechariah bear the burden of the services in their respective Churches, as does Preacher Y. M. Solomon at Sembiam. In no case is the Church fully self-supporting, but progress has been made during the year. The Vepery Church now meets as two congregations, one at Vepery and the other at Semmenpettah. This has resulted in a larger aggregate attendance. The Poonamallee Church sends out preachers each Sunday to Tandalam, which is the farthest outpost, twenty miles from headquarters. Sembiam Church is still very keen on street testimony and tract distribution. Ayanapuram really needs to extend its walls, for if all the members and their families, without thinking of others, were to come at one time, they could not get in. One solution would be to allow a group to hive off and form another Church, but we are praying for a man who can serve the Church as preacher-in-charge, and ultimately pastor, so that efficient shepherding is maintained.

In conclusion, we thank all our prayer-partners in this great work. Yours has been a large part in this movement of the Lord. We pray that this brief record may stimulate to still more earnest prayer that the Spirit of the Lord may make each forward step plain, and that the Name of our Lord Jesus Christ may be abundantly glorified.

FACTS FROM THE FIELD.

By H. A. HUCKETT.

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the Name of the LORD."—PSALM cxvi. 12-13.

THESE words echo the feelings of our heart as we look back over the past nine months. The time has passed very quickly, and has been spent mainly in learning the third hardest language in the world. May I give you the three "R's" of a first-year missionary's life?

(1) **Romance.**—The send-off from the Homeland, and the thrill of coming East for the first time, with all the experiences of the voyage, gives one a good start. For the first few weeks in India everything is new. The bullock bandy, the rickshaw runner, the milkman who puts a stuffed calf in front of a live cow in order to make sure of getting the milk, the dhobie with his overloaded donkey, and the street beggar with his plaintive, "Ahm, Amma! Ahm, Aiyah!" all claim their share of attention. Even mosquitoes and boiled water have an atmosphere of novelty.

(2) **Reaction.**—The novelty wears off, and the old contacts are missed; the round of engagements is replaced by enforced inactivity, so that Sunday is in danger of becoming a bore. There are few opportunities, even in Madras, for helpful Christian fellowship, and up-country it must be worse. Unintelligible Tamil prayer meetings fail to provide any spiritual stimulus, and one is absolutely cast upon the Lord for fresh supplies of grace. Perhaps some are saying, "Why all this?" Only, dear friends, that you may pray more earnestly for all first-year missionaries, because you know where the shoe rubs. In this connection I should like to thank all those who have sent letters, books and magazines from the Homeland; these have helped.

(3) **Routine.**—This is by no means a bad thing. The dictionary says, "A course of business or official duties regularly pursued; regular habit or practice." That is the only way to learn Tamil! That is the stage we have now reached. By the goodness of God, steady progress has been made, and on the first Lord's Day in August I conducted my first Communion Service, and received three people into the Church at Ayanapuram. We are now looking forward (with mingled feelings!) to the examination in November, and covet your prayers that we may get a good pass. During the year we have taken part in two camps, and have also done a little medical work on the compound. A ROUTE very soon becomes a RUT, especially in India, and so we would ask you to pray that we may not only be "stedfast and unmoveable," but ALWAYS ABOUNDING (bubbling over with zeal) in the work of the Lord."

SENDAMANGALAM FIELD.

By G. F. CHAMPION.

IN the Sendamangalam Field during the past year, although we have witnessed little that stands out in bold relief, we feel thankful at the way in which the Lord has led us, and at the progress that, by His grace, has been made.

With regard to our **Schools,** there seems little to report. The numbers of children attending remain much as they were last year, and although we cannot record any case of definite blessing through their means, the Annual Scripture Examination questions were answered well, and the results gave us a pleasant surprise. The top school was Erumaipatti, a



A GROUP OF VILLAGE CHRISTIANS AT NATAMANGALAM, NEAR ELUR.

village school some ten miles from Sendamangalam, and the second the school in the Chuckler quarter of Sendamangalam itself. The Chucklers are the lowest section of outcastes, and their children have some difficulty in understanding and speaking Tamil at first, as their household tongue is Telugu. Thus it will be readily understood that they did very well to come higher in the list than at least three of our schools, which have a majority of caste children regularly attending.

Churches.—Our Kakaveri Church members have given us cause for real joy during the past months, chiefly by the way in which they have endeavoured to help themselves. There have been additions to the Church roll, and two members, who had been withdrawn from owing to irregular living, have

shown signs of true repentance, confessed their faults to the Church and been received back into fellowship. An open-air baptism has taken place in the village for the first time in the history of the Church, in a water-filled pit placed at our disposal by the villagers. In order to provide themselves with more regular employment, our members have asked us to teach them to weave plain clothes for their own use and for sale, and we trust that they may be blessed in this new venture, as in their other concerns, both spiritual and temporal.

The Elur Christians have been through a time of trial, but we praise God that He has kept them from despair, and has now given them respite from their persecution. May their consistent lives be a witness to their fellow-villagers. Recently we have been holding our Sunday morning service in the school building, which is considerably nearer than our chapel to the outcaste quarter, in which our Christians dwell; and although much noise (and confusion at times) has been added by this move, we are pleased to be able to say that many more people attend now, both adults and children, some coming inside and some standing round at the door and windows. There are those in the village who are asking for baptism or Christian instruction.

A revival in the numbers attending our Pottanum services is a cause of encouragement to us. The attendance had almost dropped down to the zero line, but the coming of another preacher-teacher has been followed by this change.

Sendamangalam, as far as we can see, remains consistently indifferent to our chapel services. On one or two occasions someone who does not profess the Name of our Lord, has come in, but otherwise, apart from our teachers, Biblewomen and Christians' children, no one attends. May the Spirit of our God, Who has wrought wonders for His Church in ages past, appear for Sendamangalam ere another year rolls unheeded over its head.

Evangelism.—Since arriving at Sendamangalam we have commenced a weekly men's meeting in the Pariah quarter, and another in the Chuckler quarter. Attendances at these meetings have fluctuated, but we trust and believe that as time goes on these gatherings will be used of the Lord to the enlightenment of those who "sit in darkness."

We attended the big Annual Car Festival at Sendamangalam and preached the Word, circulating a number of Scripture portions at our meetings.

Two or three week-ends each month we have camped in the villages, and preached in the evenings. The Lord bless His Own Word to those who have heard.

"The Lord knoweth them that are His," and may He yet use to their salvation that which has been spoken in His Name.

THE SECOND MILESTONE.

By A. J. MORLING.

"DIFFICULTIES will vanish as you learn on." This is the Indian proverb printed on the title-page of our Tamil Grammar Book. More than a year and a half has now passed since I commenced to study the vernacular, and I must say that difficulties only vanish as you learn on. The vicissitudes encountered in endeavouring to obtain even a working knowledge of Tamil seem to be innumerable. Only a few days ago I was conversing with some caste people in a village, and after the conversation had continued for several minutes and both parties seemed to understand each other, I began to congratulate myself, when immediately one man, turning



ROCK TEMPLES, KABILA MALAI.

to his fellow, said in an undertone, "Dhoris (Englishmen) do not understand our language." Since my first holiday I have been able to conduct and to speak at meetings regularly until returning from the Nilgiris last June, when, owing to frequent camps and other duties, preaching has been slightly hindered.

The study of the language has not been the only thing which has occupied my interests. At the beginning of this year I undertook the supervision of the Namakal Boys' Hostel. I have been glad of this opportunity of coming into contact with these lads, for not only does it help in Tamil, but gives me occasion to know a little of their habits and, in a general

way, to know them. Then, in connection with these boys, I have continued the medical work which I mentioned last year. One thing has several times arrested my attention, namely, their simple faith. Some of them really seem to know the power of prayer. During the evening of the closing day of last term I was going across to the hostel with lantern in hand, and, some distance before the hostel door, saw a group of about fifteen lads on bended knee forming a circle. That only one voice was heard indicated plainly that they were in prayer, and this was verified when later they entered the hostel.

During the latter half of last November I sat for the first Tamil Examination, which, I am glad to say, was successfully negotiated. About a month after the S.B.M. Annual Meetings I hope to take my second examination, which enables those who pass it to enter more fully into mission work. Drawing near to the close of the second year, one cannot but feel enthused with the thought of fuller service. I should value your co-operation in prayer, concerning not only this pending examination, but the further study of the vernacular, and of the people, which must of necessity follow.



THE NAMAKAL FIELD.

By D. MORLING.

IMMEDIATELY after our return from furlough in February last the two Fields of Namakal and Sendamangalam, which for several years, for lack of missionaries, had been worked as one field from Namakal, were re-divided, when the writer took charge of Namakal and Mr. Champion of Sendamangalam. This must be borne in mind when comparing this report with those of the last two and three years.

Tinnevelly Visits.

Before leaving England we were instructed by the Council to give part of our time to rendering what assistance we could in Tinnevelly, so, only a few days after our reaching India, we paid a visit to Paniadipatti. We earnestly pray that our missionary staff will soon be such as to enable the Council to place a male missionary in the south, so that the Tinnevelly Field may receive fuller attention. The fact that in the first few weeks after our arrival in Namakal we travelled about three thousand miles by road and rail, besides carrying on a voluminous correspondence, will show that more assistance is required. Since writing the above we have been rejoiced to hear that two young men have been accepted for Indian service.

Street Evangelism.

We have five men evangelists, whose whole time is given to the proclamation of the Gospel in the open air; three others give part of their time to this form of evangelism. In these days of village congregations the preachers' time on Sundays is largely occupied with Church services, and in the week-day evenings with the care of the Church members. At other times the Hindus and Mohammedans are given the Gospel, in bazaar, in lane, in the weekly busy market, by tract, book, address and conversation. The great religious festivals have not been forgotten, for the Word of Life has been proclaimed in the dense crowds at the Cauvery bathing festival, and among the excited multitudes at the temple car anniversaries.

I do not think it can be said of this field that political disturbances have in any way adversely affected the preaching of God's Word. It is a matter for great gratitude that Indian unrest here does not show itself in great racial or religious animosity.

Our evangelists during the past year declared the Gospel in about 83 villages, and gave 2,523 addresses to a total audience of 35,718.

Book Evangelism.

A certain press, which for some years has been very loud in its denunciation of many present-day missionary methods, attributes the decline, fall and disappearance of the Christian Churches in North Africa chiefly to the fact that they had not the Scriptures in their own tongue. The history of Christian work in India has been chequered and often sadly disappointing; still, we have good faith concerning its future, for we have done our utmost to give the people the Word of Life in their own vernacular. For some years the two fields of Namakal and Sendamangalam have run three colporteurs, who have sold many thousands of copies of the Gospels, and many hundreds of the Bible to their fellow-countrymen. Moreover, the good work is furthered by the preachers, teachers and Biblewomen, so that Christian literature may be found in hundreds of heathen homes. We acknowledge with gratitude that certain old and tried friends in England have continued to remember the heathen of these parts in their need of the Word of God.

The Namakal Field alone has one colporteur, who, with others, has sold 42 Bibles and Testaments, 379 Bible Portions, and 1,702 other Christian books.

School Evangelism.

Mission school work has been sadly abused in many places. Because of its abuse, even its proper use has come under the ban of those who would have us leave ALL the old ways. We do not take the schools as an end in and of themselves. Certainly the education or civilising enlightenment of the schools is not an end with us. Rather the teaching of the young is a means to an end. Under all circumstances, whether this way or that, our duty is to evangelise, to make known and UNDERSTOOD the evangel. Our schools show perhaps a better return than any other department in our mission in this great work of making well understood the glorious Gospel of the grace of God.

Moreover, the class among whom God is working in India is exceedingly debased and ignorant. It is only after much labour that we can get a few adults to read the Bible for themselves, and then to pass it on to others (2 Tim. ii. 2). But even the printed page of the all-powerful Word is useless to those who can neither read it themselves nor get one to read it to them. From our schools boys and girls are rising to instruct their fellows who cannot read for themselves. In those same schools the evangel is daily systematically taught to the heathen. The last Half Yearly Scripture Examination showed a very encouraging result in even the small villages.

In our ten schools we have 362 boys and 71 girls, with 17 teachers. School fees amounted to Rs.630, and the Government gave us a grant of Rs.1,734.

Boarding Home Evangelism.

The Boarding School, which now occupies such an important place in our work, has been more than maintained; it has made progress. Last April we gained the largest number of passes from the eighth standard that we had seen in its whole history. Thirteen scholars carried off the Government Inspector's Certificate, of whom ten were from the Boarding School, and two of these were from Tinnevelly. Of the ten boys from the hostel, at least six have already joined the mission staff of teachers. In this way we are achieving much of the object we had in starting the school.

We are doing what we can to keep the boys from being spoiled by a purely literary schooling. They are being trained in various occupations that will help them to become useful citizens, such as weaving, mending clothes, gardening, cooking, haircutting, etc. Sometimes they are in demand as musicians, for the Christian should learn to make a joyful sound, and these lads, with baby organ, cymbal, drum and good lungs, CAN make a good noise when they choose. Bible lessons form an important part of their curriculum, separate series being run in the Hostel, Day School and Sunday School. God has wonderfully used the instruction given; the change taken place in many of them is seen in life and face.

There are now 59 boys in the Hostel, of whom 15 are from Madras and Tinnevelly. Government gave us a grant of Rs.945 towards the expenses.

Results of Evangelism: Churches.

This year's Church work has been by no means free from opposition. Recently we have been coming into conflict with the Roman Catholics, who are shameless and uncompromising in their methods. As far as we can learn, they are giving almost no instruction to their adherents; people are just bought up for so many rupees. Wherever our long-continued labour has wrought a little movement among the Hindus there, these wolves in sheep's clothing come and work havoc. Our chief counter-move must be, and is, more prayer and instruction; and to this end we have held, during the last month in this compound, a Summer School for the less instructed of our workers.

Tidumal is a very unusual village, and our congregation there is a very unusual congregation. Faction in the village has crept into the Church and wrought trouble, but there are now signs that God will bring good out of the evil. It is true, as our catechist there said last Saturday, such people of violent impulses afford better material for strong Christian character than the insipid and the colourless. I am sure Paul must have given his parents a warm time in his early days.

During the past twelve months we have had no baptisms, but it has been a year of sound teaching, of shepherding. Though we have not entered again the Cauvery waters, we have a waiting list of those who are asking to be brought into the fold. Last Sunday, when our son visited the congregation at Kunnamalai, he saw eleven who were asking to enter the Church. What is more, during the last few days we have had the joy of seeing two prayer-houses in course of erection and a third just begun.

We are seriously considering the appointment of a pastor for the western side. It is necessary because the Church must become more truly Indian and learn to manage its own affairs. It is necessary because the many Church duties, such as visiting the sick, individual instruction of members and inquirers, conducting the Lord's Supper with regularity, and full local knowledge of people,—these can be carried out only by an Indian brother in charge.

In our seven congregations we have a Church membership of 189. During the year Sunday service collections amounted to Rs.183.14.10, while the income of the Home Mission, for its two stations on the Cauvery, rose to Rs.591.9.9.



KOLLI HILLS FIELD.

By D. A. THROWER.

THE work of God on these hills has gone on throughout another year, in spite of the sickness of one of its missionaries. At a time when one might expect to find things at a low ebb, it is very encouraging to receive requests for baptism from various sources. Girls and boys from their respective boarding homes, village people, and workers are among those who are asking for the blessed privilege of following their Lord through the waters of baptism. We hope they will soon be able to join in full fellowship with the Lord's people on the Kolli Hills.



BOYS' SEWING AND MENDING CLASS.

Church.—The Church in this field is still very small, the membership only numbering thirty-five; but it is an encouraging fact that, of the above number, twenty-five are Kolli Hills Christians. In such a hard, caste-ridden district as this, it might well have been expected that workers brought to the hills would form the bulk of the Christian community there for very many years. The present membership is two less than last year; the reason for this reduction is that, although there has been one addition by baptism, a teacher and his wife have left the hills, and a sister who was a voluntary worker has also moved away to another part of the country.

Schools.—With the exception of the school at Moonoor (which is closed at the present time through the resignation of the teacher), all are working. The school at Chulavanthi, which had formerly been labouring under great disadvantages owing to lack of accommodation, has been provided with a brick-built school and teacher's house during the year. We hope that the help thus afforded will be taken advantage of by the village boys there. The Government grants to the schools totalled Rs.529. The Valavanthi Sunday School has prospered during the year. We now have six teachers, all of whom attend preparation classes during the week.

Boys' Home.—Last September the boys and young men of the Valavanthi settlement were organised by the opening of this home. We have been greatly encouraged by their response to our call for unity in daily life and fellowship in spiritual things. We praise God for this. Young boys and men who have been used to a "happy-go-lucky" life are not the most likely material for organised effort. The present need in this connection is a house-master for the institution. There are seven inmates at present.

Dispensary.—The medical work has suffered many drawbacks during the year. Our doctor was away from the hills for four months due to ill health, and the compounder (who conducted a small branch dispensary) has left the work. The total number of visits recorded this year is 8,470. The medical work continues to bring people to the mission, but it thereby creates what is probably the greatest problem of work on the Kolli Hills. Owing to the people being ostracised by their caste relatives as soon as they eat "Christian" food, they become members of the Christian community, without any knowledge of the change of heart which constitutes the password into the kingdom of God. The Government has again granted Rs.1,500 towards the maintenance of the dispensary, and has continued to supply large quantities of quinine to combat the malaria.

Village Evangelism.—The number of addresses recorded this year is 3,889, and the audiences totalled 15,141. The extremely small audiences are due to the scattered condition of the population on the hills. The Word of God is still quick and powerful, although the response seems to be so small at times.

The Carpenters' Shop continues to supply many a need, and is a real necessity to the work on the Kolli Hills. The **"General"** shop, which was formerly conducted by the Mission staff to help our folk to secure the more essential commodities, has this year been taken over by one of our Kolli Hills Christians, who now continues the business on his own responsibility.

Building Work.—A line of outhouses, for the use of the missionaries occupying the new mission house at Valavanthi, was erected last year. Early this year also a substantial line of rooms, in brick with corrugated iron roof, was erected in Chulavanthi to replace the mud hut which previously had served as home for the teacher and school as well. The whole of the work was carried out by our own carpenter and bricklayer, with Kolli Hills labour. The Home Mission Society contributed a considerable amount towards the cost of this. A small prayer-room has also been erected a short distance from the mission house at Valavanthi, with a view to affording a little privacy for the missionaries and others for Bible study and prayer. Extensive repairs have been carried out on the Puliampetti building.

Sundry Items.—The Annual Convention was held in the Valavanthi chapel in October last, and on that occasion Mr. Watts and Pastor Ponniah, from Madras, addressed the meetings. Very real blessing followed. The Gospel Extension Society (or Home Mission) has collected the sum of Rs.335 during the year, and has financed the work at Chulavanthi; the Harvest Festival Sale realised Rs.69; Church collections totalled Rs.245.

TINNEVELLY FIELD.

By Miss V. D. GREEN.

"I will sing unto the Lord, for He hath triumphed gloriously."—EXODUS xv. 1.

I CAN conceive of no more fitting way to commence my report than this, for, as I think of the year now under review, I am impressed with the fact that the predominant note is that of TRIUMPH, and that, not the triumph of man, but of GOD. He has revealed Himself specially to us here during the past year as the TRIUMPHANT LORD, and this report is being written with the deep desire that all who read it may join with us in ascribing to Him ALL the praise Who alone is worthy to be praised.

The regular work of this field consists of village school work, Church work, and itinerating preachers' work. This has gone on very regularly throughout the year. There are thirty schools, one of which is the Girls' School here in Paniadipatti. In each school the Word of God is taught daily, and we have many proofs that this instruction is being used of God. This is particularly so in the Girls' School, and it was our great privilege in September last to hear

seventeen of them declare their love to the Lord. Of these, eleven were accepted for baptism, the service being conducted by Mr. Watts in October.



On the Way to Tinnevelly.

The work in our Churches has been cared for throughout the year. This is by far the largest and most important work of this field, and claims the greater portion of the missionary's time and strength. Thirty-five regular congregations, with ten other little groups, totalling about seven

hundred baptized members in varying stages of Christian experience, is by no means a small family; and as Paul found in his day, so is it now, there are often those in our Churches whose conduct calls for rebuke and censure. Our great enemy is never more pleased than when he can create strife and disorder among Christians, for it is an effectual way of hindering the advance of the Gospel Kingdom. We have not been exempt from these experiences this year, but we record with deep gratitude the fact that the Lord has added to our Churches, and that there is real progress among our Christians. There are also a large number now ready for baptism.

The itinerating preachers' work has been most encouraging, for it is largely due to their visits to several new villages that we have received so many calls for regular Christian instruction and baptism. At least six petitions have been received from as many separate groups of Hindus, many of whom have already renounced Hinduism and openly confessed their intention of becoming Christians.

The three usual ANNUAL events have marked the year. There were our HARVEST GATHERINGS in July, 1931, truly a very blessed time. They were the best gatherings we have had for many years, and the harvest offerings exceeded any since 1927. Indeed, it is a matter for great gratitude that the income from our Churches and Indian workers (all of which is voluntary) has steadily increased during each of the last five years. Last year the Indian Church was able to make a goodly contribution towards the repairs of the school-chapels, as well as contribute two-thirds of the salaries of their pastors.

In November we had the WORKERS' ANNUAL CONVENTION, and this proved a very sacred time of instruction and re-dedication.

The WORKERS' ANNUAL SCRIPTURE EXAMINATION was held in April. For this examination a monthly class is conducted at Paniadipatti, and this regular Bible study greatly helps our workers. Monthly classes have also been conducted for the pastors and preachers throughout the year.

We have been privileged to have our MONTHLY PRAYER DAY the first Monday in each month, and these have been seasons of strength and uplift.

Readers of the MISSION HERALD will recall reading in the July (1930) issue, under the title of "NEVERTHELESS AFTERWARD," the record of the call of God to M. Samuel to dedicate himself to the Lord's work. A second chapter was added to this history in the February (1932) issue, recording the way in which that call, though at first resisted, was subsequently responded to, and Samuel joined us here in October last, forsaking all to serve his Lord. A glorious TRIUMPH of compelling love and grace.

Yet another of His great TRIUMPHS must be mentioned as one of the events of this year, and that is the TRIUMPH of the Gospel in TEETAMPATTI (see MISSION HERALD, June, 1932). Here, in spite of a tremendous endeavour to prevent souls from entering the Kingdom, there is a very real and vigorous work going on, and several are ready and eager to confess the Lord Jesus Christ, though they know full well the cost will be bitter persecution.

I would close this report with one other record of particular TRIUMPH. For the past two and a half years the adversary has wrought havoc in our largest Church. Using a very small matter in the beginning, he succeeded in creating such strong feeling and such rebellion as to result in a disastrous division in the Church, when almost half the members separated themselves from us. These were headed by a young man who possessed an extraordinary measure of influence over them. They indulged in all manner of petty persecutions and slander. For two and a half years the conflict has raged, and again and again have we entreated the Lord to appear for us. Oftentimes we have well-nigh given up hope, and have sadly inquired, "Is the Lord's hand shortened that it cannot save, or His ear heavy that it cannot hear?" But He has His own way and time, and with a heart full of praise I record that just a few weeks ago He worked so marvellously in that village among those who had left us, that they all with one consent laid down their arms and surrendered! All expressed their sorrow, and asked to be received back again. And the young man who influenced them so? Well, he is a remarkable reproduction of Luke xv. 11-24, but that story must come separately another time.

"Let us sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He cast into the sea."



LADIES' ZENANA AUXILIARY.

SECRETARY'S REPORT.

By Miss P. P. NUNN.

DURING the year the L.Z.A. work has gone steadily forward with the co-operation of the Branch Secretaries, and we acknowledge the faithfulness of God in sending large answers to the many prayers that have ascended to His Throne, that His work might be done in His own way and redound to His glory.

Meetings.—During the year over a hundred Deputation Meetings have been held in many of the old-established Branches, and in the following places for the first time: Aylesbury, Bradenstoke, Chatteris, Devizes, Hadleigh, Harwich, Meopham, Stoke Ash, Walton-on-Naze and Yarmouth. For these meetings we are indebted to the services of Mrs. Morling in the autumn of 1931, and of Miss Poole in 1932, and take this opportunity of thanking those friends who have kindly given hospitality when needed. On July 9th the L.Z.A. Executive and other friends visited Cambridge for a special district prayer meeting, with an address by Miss Poole, and are grateful to the Cambridge friends for their efforts on this occasion. Other friends have kindly opened their gardens for meetings, and to them also we offer our hearty thanks.

Prayer.—Most of our L.Z.A. Branches have held Monthly Prayer Meetings. One hundred and fifty circular letters a month for ten months of the year are sent round to the Branches and to a few other friends. These give extracts from the missionaries' letters, and afford definite matter for prayer. The customary Quarterly Prayer Meetings have been held at Park Ridings, Wood Green; Gurney Road, Stratford; West Hill, Wandsworth; and East Ham. Many of our lady friends are banded together in the PRAYER UNION, all praying for one definite subject each day. We believe this has been, and will be, "mighty through God to the pulling down of strongholds."

Finance.—We gratefully acknowledge the financial supply in a year which has not been without its testing in this respect, the total amount received being £2,055 5s. 2d., which is £273 in excess of that subscribed last year. We would point out, however, that our expenditure has again exceeded our income, and that our aim must be for an income of £2,500 in the coming year.

The Future.—Our confidence for the future is in our unchanging God. "What man is he that feareth the Lord? Him shall He teach in the way that He shall choose. His soul shall dwell at ease."

MADRAS FIELD.

Work amongst Cheri Women. By Mrs. L. WATTS.

"HARK! whatever is that noise?" is a remark that might well be made by one passing by a Strict Baptist Mission School during the course of a Women's Meeting. There is really no other description to give of the noise made by a group of illiterate outcaste women trying to sing a Gospel lyric than the good Scriptural one of "a joyful noise unto the Lord."

Through the goodness of our Master, these village Women's Meetings have been maintained through another year. Week by week the missionary gathers together a group of women in the Schoolroom for a bright Gospel service. They have been held in fourteen different cheries in and around Madras. The average attendance has been fifty. The interest is well maintained while the Gospel address is being



MEAL-TIME AT THE SENDAMANGALAM GIRLS' HOSTEL.

given, and again and again it has been found that the women talk about the meetings in their homes, and to the Bible-women who visit their houses. The usual conversation of the cheri woman relates to rupees, jewels, marriages and deaths. It is a distinct advance for her voluntarily to talk about a Gospel meeting.

Although there have not been evidences of much more than this interest, we do rejoice that one woman has been brought to think of deeper things through this channel of service, and she is now a baptized member of the Ayanapuram Church. We also know of others who are inquiring the way.

In three cheries around the Mission-house we are able to link up with this work our Mothers' and Babies' Welcome. Our Christian nurse and her helper have been able to render help to mothers in their time of need during the past year.

It is good to be able to make this time a more happy and easy one than it was under the old conditions. During the months of waiting the nurse visits the home to give the mother advice regarding the well-being of her own body, and at the same time she has ample opportunity for giving spiritual advice also. Little babies, too, who otherwise would be neglected and uncared for, have the benefit of the help.

For these opportunities of service we thank God and invite your prayers that, through the ministry to soul and body, many may be led to see the beauty of Jesus, and rejoice in His salvation.

Increasing Opportunities. By Miss G. K. CARTER.

WE have much cause to praise God, for He has wondrously blessed us. Several women have been baptized, and joined the Churches at Vepery, Ayanapuram, Sembiam and Poonamallee, and others are asking for baptism. A number are secret believers, and of these some are suffering much persecution, which they fear will increase should they profess their faith. Some are inquiring the Way and are truly hungry, and it is a joy to go to these, knowing the Lord will satisfy longing souls.

There are twelve Biblewomen, each having a separate district. They can only visit each house once or twice a month, and even so can only reach a few people compared with the numbers needing the Gospel. We are still one Biblewoman short. New villages are opening up. Some women in one village are asking for instruction, but I have no Biblewoman to send regularly. "Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest." At the time of writing four of the Biblewomen are ill. They do need upholding by prayer concerning their health and the conditions under which they live. Hindu sights and sounds surrounding them continually are not conducive to spiritual health. One of the great problems for the village Biblewoman is to find a suitable place in which to live.

During the past year we have been able to reach some hitherto untouched places. We feel to need so much definite guidance day by day as to whom we shall visit. Pray that the Lord will send us to those who are really unsatisfied with heathenism, and are seeking the light and relief from the burden of sin.

We have met weekly for prayer and study of the Word. These times have been happy seasons of fellowship.

A Sewing Class has been started at Chintadripet as an effort to reach the older girls who do not come to school. From twenty to twenty-five come regularly every week, and, after the sewing, a Bible message is given. As most of these girls are Hindu, it is a great opportunity to reach them with the Gospel.

A meeting for Christian women has also been started here on the compound. About twenty come every Saturday, and we trust the meetings will be a means of help to them in their daily life. Thus the work goes on amidst varying experiences, and we know our God is working. Pray for us all, that we may have the daily revealing of the will of God, and enabling grace to live and walk in it.

SENDAMANGALAM FIELD.

Varied Scenes. By Mrs. G. CHAMPION.

THIS year's work has been divided into two parts—the first part chiefly in camping in the Namakal Field, and the second part in the Sendamangalam Field.

A lot of medical work has been done. Those of our Christians who live a long way from Namakal are very grateful for medicine. There are things we learn by experience about giving out medicine. If a village is opposed to us, we take the medicine boxes and sit down in the middle of the village and give out medicines; this opens the way for the Gospel. If the people are friendly, we very seldom take medicine to the village, but tell the people to come to our camping-place afterwards.

When thinking of the past year's work, there are many pictures that come to one's mind. A visit to Salur—a small three-sided thatched building crowded with people who stay hour after hour listening to the Gospel. Ramie, a fourteen-year-old widow, always comes to listen, but no one has yet come out here. At Solasiromoney a caste boy of fifteen years will come and sit listening eagerly whilst I give the Bible lesson. He loves the Lord, but shrinks from the persecution which must follow if he publicly professes His Name.

When we come to the Sendamangalam side, we think of a Church meeting at Kakaveri, where a baptized hostel boy stands up and testifies to the changed life of his mother, and says with much feeling, "There was no prayer in our home before; there was no joy for me when I went home, but now it is changed, because the Lord has touched their hearts." The men in the meeting say, "Six months ago the thought that this man and his wife, who have opposed us so, would become Christians, never entered our minds." In this same Church, a month earlier, a woman came and confessed that she had led a bad life, but also that she knew that the Lord had forgiven her and received her as His child again, because the bad desires had gone from her heart.

We can praise the Lord that the Sendamangalam caste woman mentioned in last year's report brought her baby to chapel to return thanks. God grant she and her husband

grace sufficient to profess Him publicly! Old Abraham's wife is very friendly, but her eldest daughter, who lives with her, is a great hindrance.

The fact of our utter helplessness without the Holy Spirit's power is driven home to us more and more. Our prayer is that He may not only cause the seed sown to bear fruit in many hearts, but that He may dwell in our hearts with more power.



HOSTEL BOYS LINED UP FOR DAILY INSPECTION AND MARCHING TO SCHOOL.

Amongst the Women and Girls. By Miss B. L. MOWLE.

AFTER I passed my second examination, Mrs. Brand stayed on with us for a few months, so I had the privilege of going out on camp with her on the Sendamangalam side, and also with Mrs. Champion on the Namakal Field. Now I have been to each camping station on the two fields.

The first term of the year we had twenty-eight girls in our hostel, and this term we have two or three more asking to come in. I have tried to maintain my weekly Bible Class for them.

We have ninety scholars on our school register, which is not so many as we had at the commencement of the year. The richer people have decided to have a private tutor for their children. We are very grieved because of this, as the coming of the children to our school was the means whereby the Gospel went into their homes. It is not easy to visit these people with a Biblewoman, and we cannot do it regularly.

Dispensary work has been carried on as usual. We get an average attendance of about one hundred people a month. A Biblewoman speaks to them for about an hour at the dispensary before I go over, and we believe God has blessed the messages given.

We have ten Biblewomen working in this field. God has graciously given us a Biblewoman for Pottanum, and I have been able to visit with her each month. The women listen well, and seem pleased to have someone who can go regularly and tell them the glorious news of salvation. We would ask you to continue to pray for our Pottanum women. The first time I went out with the Biblewoman we visited a young girl of fifteen years, who was lying very sick. I saw her two or three times after that, and each time we were able to have a talk with her and prayer. She has since passed away.

Mrs. Champion has been supervising the Biblewomen in the out-stations for me. Since the transfer of Mrs. Champion I am doing regular camping work.

Beginnings. By Miss S. HAZEL.

SINCE the morning of October 30th, 1931, when I stepped on the "Mashobra" and said good-bye to the many friends assembled at the docks, everything has become new. The biggest desire to be realised was when I stepped off the boat at Madras, and knew that I had at last reached the land of my adoption. Here I was given a warm welcome to India by my fellow-missionaries, Mr. and Mrs. Watts, Miss Carter and Mr. Huckett, with whom I spent a very enjoyable week-end. While there I had the privilege of witnessing a baptismal service at the Vepery Chapel. I then journeyed on to Sendamangalam, which has since been my home. I am living with Miss Mowle, and we are very happy in our home together. Most of my time is spent in Tamil study.

Since my return from the hills I have started a Sunday School Class, in which I have four of the biggest girls from our hostel. I try to tell them some of the parables of our Lord. There is much consciousness of my own insufficiency, but I do realise the greatness and power of the One Who has called me to the work. I have also commenced going out once a week with one of the Biblewomen to visit some of the houses in Sendamangalam. Here, again, I try to tell some of the Gospel stories. The people appear to listen, but whether it is out of curiosity as to who the new Missie Ammal is, or whether it is indeed with a keen desire to hear about the Lord, we do not know. We can only pray for them. Will you please pray that the message, though feebly given, may be used of the Master for the ingathering of some of these lost souls.

The time is quickly approaching for my first Tamil examination, and I would ask for prayer on my behalf in the further

study of this difficult language. The promise that, "He that is perfect in knowledge is with thee," is a mine of wealth. When the difficult and trying days come along, how often we forget this, and try to go on in our own way and strength? "Yet He abideth faithful."

Initiation. By Dr. R. HARRIS.

IT is with joy I pen this, my first contribution, for the Annual Report, to give you, who are fellow-workers, a brief summary of these early months in India. Time has been full, and so has passed quickly. It has been a time of initiation—initiation into the intricacies of a new language, the customs of a new people, and the peculiarities of new diseases. My first two and a half months were spent in a small up-country hospital, where time was divided between Tamil study and medical work. Then came respite from the heat and medical work in the almost English climate of the hills—a climate more favourable for Tamil study than that of the plains. It was here that I started real mission work in Tamil, taking prayers with the "boy" who was working for us at the time.

I write now from the Mission Hospital in Vellore, a large place with a women's medical school attached thereto. The diseases most prevalent out here in India are those of which one sees practically nothing in England, so that I am exceedingly thankful for this opportunity of studying them at the same time as doing language-study.

It is a real joy now to be able to tell the patients something of our Lord and the good news of His liberty and love. There is a wonderful peace in the assurance that the Lord has led, and is leading, me on.

NAMAKAL FIELD.

Signs of Blessing. By Mrs. D. MORLING.

FOR the greater part of the year under review, Mrs. Champion (then Miss Savage) was in charge of the Namakal Zenana work. During that time it had the advantage of being supervised by a missionary who was giving her whole time to the women's department. Each station was visited regularly, and evangelistic and medical work were done in places where I have never been able to attempt it. Mrs. Champion gave over charge to me when I returned to India in February.

Records show that 11,819 addresses have been given during the past twelve months to a total audience of about 38,000 adults. Thirty-five women have been learning to read the Scriptures, and the number of houses which are regularly visited is recorded as 741, but this is almost impossible to estimate correctly, as in village visiting the people gather in groups under the trees or in the fields.

Several transfers and changes in staff have taken place, but our number of Biblewomen remains at twelve. New work has been commenced in Velur, a small but prosperous town on the northern bank of the Cauvery, sixteen miles from head-quarters. A number of non-caste women are inquiring in this town and surrounding hamlets. We hope that soon a little congregation of believers will be established there.



NAMAKAL HEADMASTER AND MUNSHI.

We have had encouragement also in work among caste women. One of our Biblewomen tells of a family in her district who became very interested in the Word. They began attending the Sunday services, and she frequently had prayer in their home. Another Christian woman sometimes went with her, and together they conducted a little meeting there. She has reason to believe that both husband and wife have been brought to know the Lord. The woman openly expressed her desire to be baptized. Just then her husband, who is a police constable, was transferred to Salem, so they had to leave Namakal. They had occupied only part of a house, the landlord and his family living in the other half. After their departure the landlord asked the Biblewoman still to continue visiting the house, giving as his reason that he had been very much touched by the way that Christians speak to their God in prayer; he would like to know a God Who could be approached in such a way. So she still witnesses there, and is always a welcome visitor. The same worker tells of five women in her district who during this year have

given up all heathen worship, and ceased putting the Hindu mark on their forehead.

There is no doubt that the Lord has been with us working out His purposes of grace. May we see yet more evidences in the days to come.

KOLLI HILLS FIELD.

Scattered Villages. By Mrs. E. BRAND.

SINCE coming up here last November it has been my endeavour to visit each station once a month, spending a day or two with the Biblewoman in the villages, having a Bible lesson and prayers with the family or families there, and supplying medicines to all who come; so it will be well to glance at the special needs of each place.



THE VALAVANTHI DISPENSARY, KOLLI HILLS.

Vallappoor, where Annammal works, has been friendly from the first, and here in the past God has given us converts. There are now two boys who would like to join us. Prayer is asked for them to have courage to come. From here during the year a dear three-year-old girl has been given to the Girls' Home.

Linked with this station, and only two miles away, Puthavallavu Aryure, where James and his young wife work, has been, perhaps, our most fruitful station. We pray now that the simple testimony of this hill-girl Biblewoman may

bear fruit. Perrianne, one of our Christians, lives here. He is now asking for a girl from the home in marriage. May the Lord soon give us a group of Christians in this place.

Our two farthest stations are in Moonure. Here a young hill family hold the fort alone, for Avagungardu having fallen vacant, Gundunni only is occupied. Old David lives alone in the former place. We visit him and have prayer in his house, knowing him to be our most isolated Christian. Prayer is asked for Monnomonnie, of Gundunni, who is never able to get to a service anywhere unless we visit her.

Puliampetti is already much in your prayers. Sarah is trying to help the other hill Christian women. There are four families beside her own who are following on to know the Lord.

We still await a blessing in Kurungunadu, where old Simon once confessed the Lord, but, through bitter persecution, turned back. He says he still prays. There is a family near here who are showing desire and interest. Prayer is asked for these too.

This year, in Sholavandi, where the school teacher is supported by the workers and Christians, a dear girl came to us. She is now in the home, and shows signs of true faith.

At Moolakuni, our nearest station, much interest and friendship is shown. May the Lord bring out definitely on His side many who we feel are secret inquirers. "Power belongeth unto God."

The Girls' Home. By Mrs. M. THROWER.

IT was Sunday, just after the morning service, that three young girls came to the bungalow and timidly asked that they might have a talk with us, because they wanted to be baptized. They told us of the Lord's dealings with them, and we had prayer together. It was particularly pleasing to note that all three girls bore testimony to blessing received through the ministry of the Word. One mentioned a sermon by the doctor, and another a sermon preached by my husband, while the third was helped by a message delivered by the matron. Although it was a surprise in the case of one of the girls, we were pleased to see them evince such a desire after better things. But, on the other hand, we were surprised and disappointed that two girls, whom we had expected to come forward, did not do so. Both the matron and I had noticed evidences of the Spirit of God working in the hearts of those two girls. May they both be stronger and better Christians in the end as a result of the struggle which is evidently going on in their hearts.

One cannot write about the Kolli Hills Girls' Home without mentioning our deep, inexpressible thankfulness to God for His lovingkindness in giving us such a valuable helper as our matron. Apart from her, the period of my enforced

absence from the Kolli Hills would have been a very anxious time in regard to this institution.

The weekly Bible Class for married women, and other meetings on the compound, were carried on regularly until the end of January this year. These meetings were not without signs of blessing, but as growth in grace is a gradual process, such work is necessarily a work of faith. There are still some unconverted members of this Bible Class. Pray for them. One member, however, has been baptized during the year.

In conclusion, one would seize the opportunity of recording our thankfulness for restoring mercies after a season of extreme weakness. Meanwhile His work goes on. The hills of temptation and trial will yet be the hills of triumph.

TINNEVELLY FIELD.

Reflections. By Miss A. M. POOLE.

"MY presence shall go with thee." That message is recorded in my diary at the close of a certain prayer day; it had been experienced that day, and has also been a help throughout the past year, which has been one of varied experiences. During that time Biblewomen's work has been commenced in three new villages, namely, Thayilpatti, Selvapatti and Irravarapatti, where there is ample scope for such work. The Women's Meetings and Classes for the Biblewomen have been encouraging, and, when visiting the homes of the people, one has found there are those who are definitely inquiring the way of salvation. Several of the hostel girls have been baptized, and for these a weekly class is held. A visit from the health inspector, a postponed double wedding, sitting under umbrellas while the rain drips from the bungalow roofs into baths and other receptacles, attacks of fever, and the killing of snakes and insects are some of the varied experiences that come into the ordinary every-day life of a missionary.

Then, for me, there came a change of work and experience. Towards the middle of January Miss Putnam arrived in Paniadipatti, and after handing over the work to her, I was able to begin preparations for furlough. I sailed for England on March 2nd, and arrived in London on March 26th, very thankful that the journey was over.

It has been a joy to visit some of the Churches and tell the friends of the work in Tinnevelly and Ramnad. Some new places have been visited, and we trust that, as a result, the missionary interest may be increased. Over sixty addresses and talks have been given in different places, and prayer is asked for the blessing of the Lord to rest upon what has been done, and also on the meetings that we trust will be held. May we each one seek to Study—Pray—Plan—Give—Serve—until His Kingdom come.

Girls' Hostel. By Miss E. C. PUTNAM.

A YEAR ago I was in England, looking forward to a return to India. Later England was left behind, and we were on our way to India to take up once again the work amongst women and girls. Although I was previously in Madras, it was decided that for health reasons I should not return there immediately, so now I have to record the Lord's doings in another part of His vineyard.

My first six weeks were spent in Sendamangalam, and it was a privilege to help with the work in the School and Dispensary. At the end of that time I was transferred to Tinnevelly, and came here to take charge of the Paniadipatti Girls' Boarding School while Miss Poole went on furlough.

What can I say about the work here except that we KNOW the Lord is in the midst? Forty girls, ages ranging from three to seventeen years, having come from homes where there is no discipline, where parents cannot read or write, from villages where Christ's Name is dishonoured and cast aside; children who, when they come into the school, have darkened minds and ill-nourished bodies. Yet day by day one sees the transformation in progress—the light and knowledge of sins forgiven shining in the faces and in the lives of the girls, and at the time of writing nine of them are baptized members of our Paniadipatti Church, and several more are seeking the Lord.

Then there are six Biblewomen here who go to villages around, carrying the Gospel of the grace of God. Of these, one woman attends the dispensary three days weekly, when folks come from far and near, and are ministered unto in spirit, soul and body. "The poor have the Gospel preached unto them." Pray for us.

SUMMARY.

The following statistics of the different Fields may be interesting to our subscribers, and we therefore gladly give them :—

FIELD	Churches	Church 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 ...	4	274	3	5	39	13	7	21	1253	14	50
Namakal ...	7	189	—	8	17	12	1	10	433	7	83
Sendamangalam ...	4	70	—	4	13	10	3	9	283	5	61
Kolli Hills ...	1	35	—	8	1	7	4	8	155	3	160
Tinnevelly	35	700	3	33	11	6	2	30	821	43	95
TOTAL	51	1268	6	58	81	48	17	78	2945	72	449

THE WORK.

By the PRESIDENT, MR. J. B. COLLIN.

"Lift up your eyes, and look on the fields; for they are white already to harvest."—JOHN iv. 35.

SINCE July 1st, 1932, we have heard much nationally about "Conversion" and "Redemption," and all holders of War Loan have been urged to convert their investments. The work of the Strict Baptist Mission is carried on because the great Redemption at Calvary has made it possible to have Conversions, and the year now under review has seen the fulfilment of the Scripture, "He shall see of the travail of His soul, and be satisfied."

Our brethren and sisters in India have been gladdened again and again as sinners have, by the power of the Holy Spirit, heard the glad news of the Gospel and followed the Lord Jesus Christ, the Great Redeemer. We at home have also had a share in the joy of harvest, and rejoiced with the workers on the fields. Oh, that we may prize more this great privilege of service, and be ready to spend and be spent. God's chastening hand is upon us as a nation, and most people are feeling the difficulties of the times. As our supporters know, special attention has been called to the financial needs of the work, but the Lord has been pleased graciously to open hearts and pockets, and friends have given generously, even to sacrifice. The Council confidently ask for continued fellowship in this service, but especially they ask for believing prayer that conversion work may go on, and the power of redemption be known in many hearts now dead in trespasses and sins.

AMONG THE HOME CHURCHES.

By ERNEST A. BOOTH.

AS the work of the Mission grows in India, the sphere of the work of a Deputation Missionary should increase at home. The continuance and expansion of Deputation service among the Home Churches depends upon the loyal help given by the pastors and Church officers. I am grateful to all who have so willingly rendered this assistance.

If we believe that "there is none other name under heaven given among men whereby we must be saved," we must do all in our power to make Jesus Christ known to all men. In all the history of the Mission there never were such great opportunities for spreading the Gospel in India as there are to-day. "Lift up your eyes, and look on the fields, for they are white already to harvest."

From personal experience of the need and the problems of the Mission Field, the Deputation Missionary is able to interpret the situation and emphasise the current needs of

the Mission, in addition to reporting the actual progress of the work in India. The value of Deputation work is greatly enhanced if the way is prepared by prayer, and the distribution of missionary literature. A personal invitation, given tactfully by the missionary-minded to others, will result in increased attendance, and most likely to real interest in the work.

The practice of setting apart one Lord's Day in the year to be observed as Missionary Sunday has been a means of blessing to the Home Churches as well as to the Indian Mission. It is a most powerful way of reminding the Church that it must not live to itself, but that it exists in order to propagate the Gospel. Each Church needs an interest outside of itself to save it from selfishness. The habit of keeping Missionary Sunday is a practical way of showing the spirit of self-sacrifice. There are still a number of our Churches which do not set apart one Lord's Day in the year for the special consideration of the great current missionary command of Jesus Christ and their own relation to it. May I appeal to the pastors and officers of such to give the matter their sympathetic and prayerful consideration?

Ours is a denominational Mission. We teach abroad that which is also taught at home. The Churches in India are the same in doctrine and practice as those in the Homeland. This would seem to give our own Mission a special and prior claim upon the sympathy of our own people. Our range of appeal is limited to those who are in sympathy with our doctrine and practice.

There is ample room for extending our Deputation activities. Quite a number of Churches do not avail themselves of the opportunity of learning first hand what the Strict Baptist Mission is doing in India to-day. I greatly desire to get into personal contact with such. If you could help me to effect this, I should be greatly obliged, and you would be rendering a real service to the cause we seek to serve. I am ready to go anywhere on any day that can be mutually arranged.

I wish to thank all the good friends in the various Churches who have extended hospitality so generously to me during another year.

THE "MISSION HERALD" OUR HOME MISSIONARY.

BY ONE WHO READS IT.

"HOW missionary?" I can hear one who is not missionary-minded say, but such an one will probably not read this article, so my remarks must needs be addressed to the missionary-minded friends. To each and every child of God the last command and commission of the Lord Jesus Christ,

"Go ye into all the world and preach the Gospel to every creature," is a call and a duty. The HERALD is a silent reminder of that command and that duty. If His command is a solemn and sweet obligation to your soul, you will not leave the HERALD lying on your table after a desultory glance, but you will read it with interest, and see how that obedience to His command brings down the blessing He promised.

The HERALD is our missionary at home, for in it we hear the voices of our missionaries on the field. When our missionaries are at home on furlough we eagerly hear all that they have to tell us of the work in India. When they have departed to their spheres the impression seems to fade, and the interest to wane in some hearts. Through the pages of the HERALD the missionary still speaks, and if we would only continue to read each month of the work done in this or that part of the field, how much deeper and more lasting would be our interest, and how much more intelligent our prayers on behalf of the work.

Our missionaries tell us of their joys and sorrows, their disappointments and triumphs, with the hope that the telling of such things will stimulate and increase our sympathy, and help, and prayer. How great would be the increase and how rapid the growth if each reader would endeavour to extend the circulation of the HERALD, first by careful reading of its contents, and then by passing on items of interest to those who as yet do not subscribe to it.

In a certain Greek Church, on a festival day, the worshippers gather in an unlighted cathedral, each holding in his hand a taper. At a given signal the officiating priest lights his taper, and touches with the flame the taper of the one nearest to him. He in turn lights his neighbour's taper, and he another's, and so the light travels down the aisles from one taper to another until the whole cathedral is flooded with light. Missionary enthusiasm may spread just like that, and the HERALD, "our home missionary," may be used to create the first spark of interest in the heart of someone, who in turn will enthuse another, and the action be repeated in an ever-widening circle.

"RAYS FROM THE EAST" FOR YOUNG PEOPLE

By W. J. SHIPTON.

THIS magazine continues to maintain its reputation under the able editorship of "Uncle Peter," who, since hoisting his flag as Editor, has striven to make the magazine in every way a success. Each issue brings a rich cargo of good things to the young people of our Churches, and it is prayerfully anticipated that youthful minds, in addition to being educated in missionary subjects, will be so spiritually enlightened as to

become missionaries of the Cross. New features have found a place in the magazine, and our enthusiastic supporters are especially urged to encourage the children to join the "Sun-Ray League," formed for the purpose of creating a definite missionary atmosphere, with a personal interest in the work of the school at Tathankuppam, and at the same time to encourage them in the daily reading of the Scriptures.

The Bible Searcher continues to be an attraction, over 300 answers now being received to each Searcher, and this healthy exercise should prove of real spiritual value.

Although the circulation is now nearly 5,400 copies per issue, there is much land yet to be possessed, and all those interested in the work of the Strict Baptist Mission are asked to use their influence to increase the present circulation by introducing the magazine to superintendents and teachers of schools which do not at present distribute it. For this purpose sample copies will be gladly supplied.

Our hearty thanks are accorded to "Uncle Peter" for his careful navigation of the good ship "Rays," to Miss Gearing for her painstaking work in marking the answers to the Bible Searchers, and to all friends who, by their kind co-operation, have helped in the circulation of the magazine.

THE CHRISTMAS BOXES.

By HOPE V. HARRIS.

AGAIN the activities in connection with this branch of S.B.M. work have been widespread and fruitful. One could almost wish that the report of these activities might be made up of various reports from the 152 sources from which the gifts have been received—reports of regular sewing meetings and tireless energy throughout the year—of the collecting of necessary funds—of cutting and planning, and, in many cases, of real self-denial, whether in the giving up of precious time or of precious toys. But we feel sure that these are things which the dear friends who contribute would not report if they were given the opportunity to do so—sacrifices which the Master alone knows, and for which His appreciation is the only reward they desire.

As reported in the December HERALD, twenty-two closely-packed cases were sent out last October. These arrived safely and in good time before Christmas, and it will be gratifying to all workers to know that, with the usual expressions of appreciation from our five fields, we received congratulations upon the extra good quality of the material used in the making of the 3,297 garments sent out. In addition to the contents of the boxes, we were able to forward the splendid sum of £50, contributed for the purchase of

material and medical stuff out there. How grateful we feel to the kind friend who provides the packing cases free of charge, and to the one who bears all the cost of the carriage of our gifts to India.

THE CALENDAR.

By J. C. FROMOW.

DESPITE the political excitement of last November and December, this year's Calendar sold well, and we were able to hand a sum of money to the Financial Secretary of the Mission as an outcome of the sale of this issue. This success was largely due to the many friends who received a number of copies on behalf of their own Church and acted as local distributors—a piece of work which we gratefully acknowledge.

The Mission is again publishing a Calendar for next year. It has been planned on similar lines to last year's edition, but the shape has been altered. Our Calendar should appeal to all who, in these days of financial stringency, are compelled to economise, for, in spite of the heavy increase in cost of paper, we are still providing twelve monthly illustrated sheets for the low price of sixpence per copy. Six or more copies will be sent post free.

Our friend, Mr. F. Greenough, of " Salem " Chapel, Richmond, has kindly promised to undertake this year's distribution, and is eagerly awaiting your order.

Write to Mr. F. GREENOUGH,
14, Northcote Road,
St. Margaret's,
Twickenham, Middx.

AN S.B.M. CALENDAR IN EVERY S.B. HOME.

CHRISTMAS and NEW YEAR THANKOFFERING ENVELOPES.

By VICE-PRESIDENT LEONARD HILLS.

" CONTAINING money." An envelope containing money as a Christmas and New Year's gift! Does not the picture bring very pleasant visions before you? Especially in these days, when so many people need more money than they are receiving? Well, let us put ourselves in the place of our beloved missionaries far away from us, on the field, experiencing this year, in addition to the usual difficulties and trials peculiar to them, one that is just now common to us all—the shortage

of money. We cannot fully understand, appreciate, nor enter into very many of the problems of our beloved representatives in the mission stations, but surely we can all feel WITH them the financial stress just now prevailing. That being so, let us feel FOR them. Whilst our own hearts are aglow in the midst of dear ones in the home and friends' circle, let us use this splendid opportunity of sending them "an envelope containing money." This means of grace, gracious service and loyal help is not exploited as it might be, and as we trust this year it will be. If every friend of the Mission will either (a) take an envelope and use it to the glory of GOD to its and their utmost capacity, or (b) contribute **one halfpenny** at each meal-time during the brief period that the envelope is doing its silent work, the funds from this source would be increased tenfold. Will you, dear friend, say, "The Lord helping me, I will do this little thing for Him, and pray that many others may be led likewise"?

Envelopes should be sent to Pastor A. E. BROWN, 48, Basildene Road, Hounslow, Middlesex.

FINANCE.

Lending a Helping Hand. By A. E. BROWN.

SPENDING a holiday on the East Coast, one afternoon we were startled by seeing a rocket fly into the air, and hearing its loud report go echoing along the cliffs. All the visitors sprang to their feet, thrilled with anxious curiosity, while the ominous words, "A wreck! a wreck!" passed from one to the other. A fishing boat had been caught on the treacherous sand-bank and was in great danger, and all hastened to the scene, wondering what would happen. The coastguard brought out a long life-line, and a young sea-scout volunteered to take it out to the vessel. After repeated efforts, he reached the boat, and it was secured. The coastguard then called on the visitors to lend a hand to haul it in. All were keenly anxious to do this, and eventually the vessel was hauled to safety.

In India, the scene of our Mission work, are thousands of human wrecks held fast on the sand-banks and rocks of superstition and idolatry. Our brothers and sisters have left the Homeland, carrying with them the life-line, and, with God's help and blessing, are rescuing many of those human wrecks. Have you taken your place among the willing helpers? We need recruits, for the field is ever widening, and the call comes repeatedly, "Come over and help us." But as this is not possible for us all, let us lend a hand in holding the life-line by prayer and practical support.

Our sincere thanks are due to all who have stood by and, to the point of sacrifice, have helped during the past year.

THE BIRTHDAY BOX.

By R. ROBINSON.

BIRTHDAYS are always looked forward to with eager anticipation by the *young folk*. They seem anxious to grow older, and birthdays evidently indicate that fact to them. I remember one day, when a youthful member of our congregation (now almost grown up) came gleefully up to the writer, and exclaimed excitedly, "Dad had to pay for me to come in the train to-day!" He had just passed a certain birthday. *Was father quite as pleased?* Comment is needless, but it *was an event* to the little fellow.

As we grow older birthdays still come and go. That we discontinue to publish *what* birthday it is, does not alter the fact, and occasionally we get a gentle, artless reminder that other eyes do not see us as we flatter ourselves we are. For instance: at our 49*th* Sunday School Anniversary, *over* 11 *years ago*, *I* asked our morning scholars *how old* they thought *I was* when the School was *commenced*. After a few silent seconds, a small voice piped out, "*I should think you were about* 6 *years old*, *sir*"!!! (Who is good at arithmetic?).

But to be more serious. Birthdays do remind us of the days and years gone by, and cause us to remember the goodness of God. At least, they should, and I suggest as a beautiful birthday verse:—

> "When all Thy mercies, O my God,
> My rising soul surveys,
> Transported with the view, I'm lost
> In wonder, love and praise."

Now, a loving, grateful heart desires to give, and for this there are *many opportunities*. Let me recommend *one*, viz.:—to give something as a *Thankoffering to the Strict Baptist Mission*. You must have heard about the *BIRTHDAY BOX*, which is quite *AN INSTITUTION* in many of our Schools It is always there, with *open lid or slit* to receive gifts from those who have just had birthdays. Note how accommodating it is!

Eric or *Doris* may put in a gift for themselves.

John can place in it the coin (certainly it will be a silver one) sent by *Father*, while Betty can bring *Mother's*.

The *baby's birthday* must not be forgotten, nor need *Grandfather* or *Grandmother* feel left out in the cold.

Of course, there is *Teacher's* birthday, and even the *dignified Superintendent*, who handles the box every Sunday, must not forget his own. It is surprising how these amounts swell the funds devoted to the work of the Gospel in India.

Have you tried it in your School? If not, *make the experiment* at once. *YOU WILL FIND IT BOTH INTERESTING AND PROFITABLE.*

The Secretary will gladly supply the Box.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Sept. 21, 1931—						
At Bank—Deposit Account	300	0	0			
Current A/c and Cash in Hand	1,363	8	1½			
Investments—						
2½% Consols at cost ...	21	15	0			
,, ,, ,, ...	340	0	0			
5% War Loan Ext. Fund	2,700	0	0			
,, ,, ,, L.Z.A. ...	500	0	0			
Income during the Year—				5,225	3	1½
General Fund—						
Subs. and Donations ...	5,982	18	5¾			
Rebate Income Tax ...	248	0	10			
Interest 2½% Consols ...	12	5	0			
Int. Irthlingboro' Gas Co.	3	18	0			
				6,247	2	3¾
Herald Fund ...	300	1	8½			
Reports	14	18	11¼			
Rays from the East	56	17	11½			
Pension Fund	306	12	7			
Extension Fund	157	14	9			
				836	5	1¼
L.Z.A. General A/c ...	2,048	15	4			
,, Int. on War Loan ...	26	2	10			
				2,074	18	2
				£14,383	8	8½

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	5,246	7	0½			
Extension	190	1	10			
Herald, Rays & Report Fund	598	12	7½			
Voyage A/c	169	2	7			
Pension Fund Investment ...	328	12	3			
L.Z.A.—						
General { India ...	1,938	13	6			
General { Home ...	162	5	2			
Medical	35	1	6			
Voyage ...	268	16	1			
				8,937	12	7
Cash Balance, Sept. 20th, 1932—						
At Bank—						
Deposit A/c (Home Safe)	410	8	0			
Current A/c and Cash in Hand	1,473	13	1½			
Investments—						
2½% Consols at cost ...	21	15	0			
2½% Consols at cost ...	340	0	0			
5% War Loan Ext. Fund ...	2,700	0	0			
,, ,, L.Z.A. ...	500	0	0			
				5,445	16	1½
				£14,383	8	8½

GENERAL ACCOUNT.—*September 21st, 1931 to September 20th, 1932.*

INCOME.	£	s.	d.
To Balance Sept. 21, 1931 ...	610	13	10
,, Subs. and Dons., 1931-1932 ...	5,982	18	5¾
,, Rebate of Income Tax ...	248	0	10
,, Interest on—			
2½% Consols ...	12	5	0
Irthlingboro' Gas Co. ...	3	18	0
,, Transferred from Extension Fund	190	1	10
	£7,047	17	11¾

Immediately after the Accounts were balanced, the Treasurer had to make a large remittance to India, so that the balance in the General Account on 1st October was—£277.

EXPENDITURE.	£	s.	d
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	4,507	17	8
,, Ministerial, General, Deputation, and Committee Room Expenses	186	19	2
,, Missionaries on Furlough, &c.	86	13	4
,, Missionary Boxes, Stationery, Postage, &c.	53	1	2½
,, Advertising, &c.	68	15	1
,, Secretary's Salary and Office Expenses	306	0	0
,, Mr. E. A. Booth's Salary ...	100	0	0
,, Missionaries' Children Allowance	87	16	3
,, Missionaries' Life Insurance	39	6	2
,, Transferred to—			
Voyage Account	168	12	3
HERALD Fund *re* deficit	196	4	10¼
L.Z.A. General Account ...	176	12	6
Pension Fund	155	14	0
,, Balance, September 20th, 1932 ...	914	5	6
	£7,047	17	11¾

BALANCE SHEET.—*As at September 20th, 1932.*

LIABILITIES.

	£	s.	d.
General Fund	914	5	6
Pension Fund ...	407	1	6
Madras Boarding School	254	8	3½
Boys' Hostel	43	7	6
Medical and Hospital Fund	10	11	1½
General Voyage Account ...		6	10
Ladies' Zenana Auxiliary—			
General	374	7	8½
Medical	48	9	3
Voyage	112	16	11
Investment	500	0	0
Extension Fund	2780	1	6
	£5,445	16	1½

ASSETS.

	£	s.	d.	£	s.	d.
Balance at Bank—						
Home Safe Deposit A/c	410	8	0			
Current A/c and Cash in Hand	1 473	13	1½			
				1,884	1	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
				£5,445	16	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, 1932.

5th October, 1932.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

SUNDRY ACCOUNTS

HERALDS, RAYS AND REPORT FUND.

Subscriptions, 1931-32 :—				Printing—Heralds	...	439 5 3	
Heralds	300 1 8½			Reports	...	62 14 6	
Rays	56 17 1½			Rays ...	...	93 6 1	
Reports	14 18 11¼			Editorial Expenses, re Heralds		3 6 9½	
Transferred from L.Z.A. :—							
Heralds	10 10 0						
Reports	20 0 0						
Balance deficit from General A/c	196 4 10¼						
	£598 12 7½					£598 12 7½	

HOSPITAL AND MEDICAL FUND.

Balance, Sept. 21st, 1931	£10 11 1½			Balance, Sept. 20th, 1932		£10 11 1½	

BOYS' HOSTEL.

Balance, Sept. 21st, 1931	£43 7 6			Balance, Sept. 20th, 1932		£43 7 6	

MADRAS BOARDING SCHOOL.

Balance, Sept. 21st, 1931	£254 8 3½			Balance, Sept. 20th, 1932		£254 8 3½	

PENSION FUND.

Balance, Sept. 21st, 1931 :—				Investments at cost :—			
Investments and Cash	6207 15 3			3 % L.C.C. Stock	...	800 0 0	
Interest on Investments ...	267 7 11			2½ % Consols	... ...	831 0 0	
Subs., &c., 1931-32 ...	39 4 9			5 % War Loan	... ...	716 9 3	
Transferred from L.Z.A. General Fund—				3½ % Conversion Loan	...	488 5 0	
1932 2½% on £1782 6s. 0d. ...	44 11 2			3½ % Conversion Loan	...	200 0 0	
Transferred from General A/c—				5 % War Loan	... ...	2105 5 0	
1932 2½ % on £6228 1s. 5½d.	155 14 0			3½ % Conversion Loan	...	368 0 0	
Gift, 5 % New Zealand Stock	2000 0 0			5 % L.C.C. Stock	...	270 0 0	
				4 % Funding Loan	...	200 0 0	
				5 % New Zealand Stock		2000 0 0	
				New Investment :—			
				5 % L.C.C. Stock £197 9s. 5d. @ 100¾ % =	198 19 0		
				Com. & Stamp	1 1 0		
						200 0 0	
				E. A. Booth's Pension	...	100 0 0	
				3½ % Conversion Loan, re-invested Bonus War Loan £28 3s. 11d. @ 99⅝ % =	28 1 9		
				Com. & Stamp	10 6		
						28 12 3	
				Balance	... ...	407 1 6	
	£8714 13 0					£8714 13 0	

EXTENSION FUND.

Balance, Sept. 21st, 1931				Transferred to General Fund	... ...	190 1 10	
5 % War Loan	2700 0 0			Balance	... ...	2780 1 6	
Current A/c	112 8 7						
Interest on Investments ...	131 9 0						
Subs., &c., 1931-32 ...	26 5 9						
	£2970 3 4					£2970 3 4	

GENERAL VOYAGE ACCOUNT.

Balance, Sept. 21st, 1931 ...			17	2	Thos. Cook & Son	67	16	6
Transferred from General Account ...		168	12	3	H. Huckett	15	12	0
					D. Morling	10	1	0
					Madras	75	13	1
					Balance ...		6	10
	£	169	9	5	£	169	9	5

LADIES' ZENANA AUXILIARY.

Balance, Sept. 21st, 1931		448	16	10½	Indian Expenses	1938	13	6
Donations					Furlough Salaries ...	83	6	8
Gift Week 201	4 5				Deputation Expenses ...	14	16	8
General ... 1828	3 9				Home Expenses ...	8	9	5
		2029	8	2	Dr. Ruth Harris' Outfit Allowance	30	0	0
Int. on War Loan ...		26	2	10	Printing Booklet	13	2	0
Bonus on War Loan		3	4	6	Boxes	12	10	5
Sale of Booklet		16	2	8	Transferred to Gen. A/c—			
Transferred from General Account—					HERALDS	10	10	0
Expenses *re* Miss Green		176	12	6	Reports	20	0	0
					Pension Fund—			
					2½ % on £1782 6s. 0d. ...	44	11	2
					Transferred to L.Z.A.			
					Voyage Account ...	120	0	0
					Medical	30	0	0
					Balance, Sept. 20th, 1932	374	7	6½
	£	2700	7	6½	£	2700	7	6½

L.Z.A. VOYAGE ACCOUNT.

Balance, Sept. 21st, 1931		261	13	0	Miss Putnam—			
Transferred from L.Z.A. General Account... ...		120	0	0	Passage Balance ...	2	7	6
					Passport Renewal		6	6
					Baggage	3	14	0
					Miss Hazel—			
					Passage	56	1	0
					Passport		10	6
					Baggage	5	14	0
					Dr. Ruth Harris—			
					Passage	53	4	0
					Indian Rail Fare	5	7	9
					Baggage	3	16	6
					Miss Poole—			
					Passage	109	1	5
					Baggage	5	19	0
					Deposit on Passage for 1933 Furlough	22	13	11
					Balance, Sept. 20th, 1932 ...	112	16	11
	£	381	13	0	£	381	13	0

L.Z.A. MEDICAL ACCOUNT.

Balance, Sept. 21st, 1931		53	10	9	Grant to Sendamangalam	11	8	2
Transferred from L.Z.A. General Account ...		30	0	0	,, ,, Paniadipatti ...	11	7	4
					,, ,, Madras	11	5	0
					Donation to M.S.M. ...	1	1	0
					Balance	48	9	3
	£	83	10	9	£	83	10	9

ABSTRACT OF RECEIPTS.

21st SEPTEMBER, 1931 to 20th SEPTEMBER, 1932.

	£	s.	d.
Aberowmbol—			
General	2	2	6
Abingdon—			
General	4	4	3
Accrington, Ebenezer—			
General	11	10	1½
L.Z.A.	5	1	8
Accrington, Zion—			
General	15	6	6
L.Z.A.		7	6
Acton Friends—			
General ...	4	4	1
L.Z.A. ...	6	18	2
Aldringham—			
General		12	9
Amersham—			
General ...	8	16	1
Askett—			
General ...	3	7	0
Aston Clinton—			
General ...	3	8	1
L.Z.A. ...		6	8
Aylesbury—			
General	9	14	6
Baguley—			
L.Z.A. ...	2	13	6
Basingstoke—			
General ...	1	10	0
Bath, Bethel—			
General	24	16	10
Bath, Providence—			
General	9	7	0
Beccles—			
General ...	13	6	7½
L.Z.A. ...	1	17	8
Bedford—			
General ...	13	13	11
L.Z.A. ...	35	2	2
Bedmond—			
General	6	19	5
Bedworth—			
General	2	0	0
Benwick—			
General ...		17	0
Bermondsey—			
General	18	8	2½
L.Z.A.	25	2	2½
Bethersden—			
General ...	4	9	0
L.Z.A. ...	9	0	0
Bethnal Green—			
General ...	5	14	0
L.Z.A. ...	9	12	0
Bexley Heath—			
General	15	13	8
L.Z.A.	4	1	0
Bierton—			
General ...	6	0	0
Biggleswade—			
General	2	2	2
Billericay—			
General	4	1	1½
Bilston—			
General	2	19	6
Blakenham—			
General	4	1	1½
Bolton—			
General ...		8	0
Borough Green—			
General ...	34	14	10
L.Z.A.	1	9	4
Bottisham Lode—			
General ...	1	5	0
Bradenstoke—			
General ...	28	7	5
L.Z.A.	1	19	3
Bradfield St. George—			
General	3	4	0
Bradford—			
General ...	4	19	0
L.Z.A. ...	31	1	3
Braintree—			
General	1	19	0
Brentford—			
General	57	3	3
L.Z.A.	40	17	0
Brentford District—			
General	10	8	0
Brighton Branch—			
General	33	17	6
L.Z.A.	24	0	11
Brighton, Ebenezer—			
General	10	14	6½
Brighton, Salem—			
General	5	19	3
Brighton, Tabernacle—			
General ...	1	15	6
Brixton—			
L.Z.A.	7	2	0
Broadstairs—			
General	6	5	1
L.Z.A. ...	2	15	6
Brockley, Suffolk—			
General	2	19	0
Bromley—			
General	6	8	3
L.Z.A. ...	5	0	5
Burgess Hill—			
General		10	6
Bury St. Edmunds—			
General ...	1	11	9
Bury, Lancs.—			
General	5	11	4
Cambridge, Eden—			
General	60	9	9
L.Z.A.	5	7	2
Cambridge, Tenison Road—			
General	12	8	2
Cardiganshire—			
General		17	3
Carlton—			
General	4	15	6

	£	s.	d.
Chadwell Street—			
General	166	6	5
L.Z.A.	85	18	0
Charsfield—			
General	3	2	4
Chatham—			
General	3	0	0
Chatteris—			
General	22	10	6
L.Z.A.	3	7	9
Chelmondiston—			
General	1	2	6
Chelmsford—			
General	15	9	4½
L.Z.A.	4	4	7
Cheltenham—			
General	11	4	0½
Chesham—			
General	9	13	8½
Chippenham—			
General		7	0
Chingford—			
L.Z.A.		4	0
Chorley—			
General	8	14	6
L.Z.A.		10	0
Clacton-on-Sea—			
General		10	0
L.Z.A.	1	5	0
Clapham, COURLAND GROVE—			
General	51	13	11
L.Z.A.	11	5	6
Clapham Junction—			
General	3	19	6
Clayton West—			
General	11	15	7
Colchester—			
General	1	5	0
Cottenham—			
General	17	15	2
L.Z.A.	2	10	0
Cranleigh—			
General	1	12	6
Cransford—			
General	1	15	6
L.Z.A.	4	5	5½
Crawley—			
General	4	19	8
L.Z.A.		5	10½
Cricket Hill—			
General	4	18	2
Crowborough—			
General	1	6	6
Crowfield—			
General	7	11	10
Croydon, DERBY ROAD—			
General	50	6	5
L.Z.A.	28	8	0
Croydon District—			
General	6	3	0
Croydon, SALEM—			
General	8	17	6
L.Z.A.	6	12	4
Croydon, TAMWORTH ROAD—			
General	3	0	0
L.Z.A.		16	9
Croydon, WEST STREET—			
General		10	0
Datchet—			
General		10	0
Deeping—			
General	13	18	10
Devizes—			
General	21	1	3
L.Z.A.	1	17	0
Dorking—			
General	51	12	7½
L.Z.A.	5	6	2
Down—			
General		16	0
Dunmow—			
General		10	6½
Dunstable—			
General	2	17	0
L.Z.A.	12	10	0
Eastbourne—			
General	9	10	2
L.Z.A.	2	15	0
East Ham—			
General	16	9	4¼
L.Z.A.	18	6	10½
East London Auxiliary—			
General	19	4	9
L.Z.A.	3	18	6
Eaton Bray—			
General	5	3	6
Egham—			
General	1	0	0
Eltham—			
General	1	19	2
Ely and Little Downham—			
General	7	11	1
Epsom—			
General	30	5	2¼
L.Z.A.	18	4	9
Erith—			
General	9	8	4
Evington—			
General	1	5	0
Eyke—			
General		7	3
Finchley—			
General	15	16	3
L.Z.A.	4	10	7
Fressingfield—			
General	10	2	9
Friston—			
General	1	16	2
Fulham—			
General	19	15	5
L.Z.A.	11	0	0
Gaddesden Row—			
General	1	5	0
Glemsford—			
General	1	4	6
L.Z.A.		8	8

	£	s.	d.
Gravesend—			
General ...	10	12	4
L.Z.A.		17	6
Grays—			
General	1	3	0
L.Z.A. ...	3	3	0
Great Grandsden—			
General ...	9	0	0
Greenwich—			
General	17	5	3½
L.Z.A. ...	7	11	4
Grundisburgh—			
General		7	0
L.Z.A.	5	12	3
Guildford—			
General ...	55	11	6
L.Z.A. ...	15	13	6
Hadleigh—			
General	7	10	4½
Hailsham—			
General ...	10	17	7
L.Z.A. ...	1	14	11
Halstead—			
General ...	11	19	0
Handcross—			
General ...	3	13	0
L.Z.A. ...		2	1
Hartley Wintney—			
General	40	4	11
L.Z.A.	14	10	10
Harwich—			
General		14	0
L.Z.A.	2	1	3
Haslemere—			
General	20	7	1
L.Z.A.	2	10	0
Hastings Auxiliary—			
General	29	5	6
Hastings—			
L.Z.A. ...	12	17	9½
Haworth—			
General	20	3	4
L.Z.A. ...	5	3	6
Hebden Bridge—			
General ...	4	5	9
L.Z.A. ...		17	0
Hedge End—			
General ...	1	3	0
Hemel Hempstead—			
General		16	0
Henfield—			
General	2	17	10
Highbury—			
General ...	49	8	3¾
L.Z.A.	31	3	4
Highgate Road—			
General ...	1	0	0
High Wycombe—			
General ...	12	2	4
L.Z.A.	9	17	5
Hindley—			
L.Z.A.		12	0
Hitchin—			
General	4	15	11
L.Z.A.	2	5	0
Holloway—			
General		6	0¾
L.Z.A. ...	1	0	0
Homerton Row—			
General	20	3	9¾
L.Z.A. ...		4	7
Hook Norton—			
General		10	0
Horham—			
General	41	5	3
Horley—			
General ...	14	10	6
Horsham—			
General ...	13	4	8
L.Z.A. ...	10	2	10
Hounslow—			
General ...	53	3	9½
L.Z.A.	8	17	6
Ilford—			
General ...	12	18	3½
L.Z.A. ...	5	6	10½
Ipswich, BETHESDA—			
General ...	187	13	5
L.Z.A.	51	5	3
Ipswich, MOUNT ZION—			
General ...	6	17	10½
L.Z.A. ...		7	4½
Ipswich, ZOAR—			
General ...	17	3	7
L.Z.A. ...	13	17	7
Irchester—			
General ...	1	13	6½
Irthlingborough—			
General ...	9	15	9
L.Z.A.	3	19	0
Isleworth—			
General ...	1	11	0
Kenninghall—			
General ...	5	8	0
Kentish Town—			
General ...	1	9	0
L.Z.A. ...		6	6
Kesgrave—			
General	2	1	10
L.Z.A.	1	0	0
Kilburn—			
General ...	4	0	8
King's Langley—			
General	11	2	0
Kingston-on-Thames—			
General ...	19	4	8
L.Z.A.	3	2	0
Laxfield—			
General ...	14	4	0
L.Z.A. ...	4	5	9
Lee Common—			
General	3	14	0
Leicester, EBENEZER—			
General	1	3	0

	£	s.	d.
Leicester, Providence—			
General	38	13	5
L.Z.A. ...	1	12	1½
Leicester, Zion—			
General ...	20	10	11½
L.Z.A. ...	3	5	9
Leigh-on-Sea—			
General ...	7	15	0
L.Z.A.	10	4	0
Leighton Buzzard—			
General		13	6
Leiston—			
General ...		19	10
Lessness Heath—			
General	6	15	8½
Lewes—			
General	3	19	6
Lewisham—			
General ...	15	15	6
L.Z.A. ...	20	5	0½
Leyton—			
General ...	18	19	11½
L.Z.A. ...	11	18	6
Lincoln—			
General	4	2	0
Lingfield—			
General	1	0	0
Llanelly—			
General		17	6
Lockwood—			
General	5	8	0
L.Z.A. ...	4	4	0
Long Marston—			
General ...	2	12	0
Loughborough—			
General ...		6	0
Maidenhead—			
General ...		15	0
Manor Park—			
General	6	18	3
L.Z.A.	2	11	6
Mansfield—			
General	1	4	6
March—			
General ...	20	11	6
L.Z.A. ...	7	2	4½
Marden—			
General	1	18	0
Margate—			
General	4	19	6
L.Z.A. ...	3	7	0
Masborough—			
General	8	1	7
Mayford—			
General	7	13	7
Meopham—			
L.Z.A. ...	3	3	6
Middlesbrough—			
General	4	17	7
Morley—			
General ...		5	0
Needingworth—			
General	1	14	3
Newcastle-on-Tyne—			
General	6	8	6
New Cross—			
General	116	3	3
L.Z.A.	27	19	11
Newhaven—			
General	1	11	6
Newick—			
General	3	16	0
L.Z.A.	2	0	0
Newquay—			
General	3	6	3
L.Z.A.	5	5	0
Norbiton—			
General ...	11	10	4
L.Z.A. ...	11	12	6
Northampton—			
General	2	10	0
Norwich—			
General	8	10	1
L.Z.A.	1	0	0
Notting Hill Gate—			
General	9	11	8
L.Z.A.	11	2	6
Nuneaton—			
General ...	2	16	2
Nunhead—			
General ...	24	19	3
L.Z.A. ...	6	16	6
Occold—			
General	11	3	3¾
Old Hill, Staffs.—			
General	12	2	11
Otley—			
General ...	1	5	9½
L.Z.A. ...	2	14	0
Oundle—			
General	2	19	0
Over—			
General	13	16	5
L.Z.A.	5	3	0
Pemberton—			
General		13	6
L.Z.A.	4	14	6
Pembrokeshire, Eglwyswew, Bethabara—			
General	1	16	0
Pembrokeshire, Goidwig, B.C.—			
General	1	9	3
Pembrokeshire, Pembroke, Horeb—			
General	1	4	6
Pembrokeshire, Fishguard, Sion—			
General	2	3	0
Peterborough—			
General ...	1	0	0
Penders End—			
L.Z.A. ...	8	4	0
Pontyguaith—			
General ...	1	9	3
Pontypridd—			
General ...	3	0	6
Potton, Beds—			
General	9	5	7

	£	s.	d.
Potten End—			
General ...	20	0	3
L.Z.A. ...	10	5	8
Poyningₛ—			
General ...	26	12	9
Preston—			
L.Z.A.	3	6	8
Prittlewell—			
General	44	5	10
L.Z.A. ...	29	17	5
Ramsey—			
General ...	6	9	0
L.Z.A. ...	12	16	2
Ramsgate—			
General ...	12	17	9
L.Z.A.	8	15	0
Rattlesden—			
General	7	19	5
L.Z.A.		14	0
Raunds—			
General	5	0	10
L.Z.A.		17	6½
Reading—			
General ...	12	14	0
L.Z.A.	7	2	6
Redbourne—			
General	2	10	0
Richmond—			
General	48	9	0
L.Z.A. ...	17	4	6
Rishangles—			
General	6	1	10
Royton—			
General ...	10	12	0
Rushden—			
General ...	7	3	8
L.Z.A. ...	3	6	6
Saffron Walden—			
General ...	2	19	6
Salhouse—			
General		4	6
Sandgate—			
General	1	13	4
Siddall—			
General	3	10	0
L.Z.A.	12	12	6
Slaithwaite—			
General	6	14	7
L.Z.A.		14	3½
Smarden—			
General	11	6	6
L.Z.A.	10	10	0
Smithfield, N.S.W.—			
General ...	3	4	9
Somersham—			
General	2	3	3
L.Z.A.	3	18	2
South-East Auxiliary—			
General	18	4	0
South Chard—			
General	1	5	0
Southery—			
General	5	2	6
Southport—			
General	2	5	6
L.Z.A.	5	10	0
Southsea—			
General	1	10	0
South Woodham, Hullbridge Road—			
General	3	10	3
Staines—			
General ...	14	1	0
L.Z.A.	1	10	0
Stamford—			
General ...	24	0	9
L.Z.A.	20	13	9
Stevenage—			
General ...	2	1	1
Stockley Mission—			
General	6	18	11
Stoke Ash—			
General	9	14	2
L.Z.A. ...	1	10	3
Stowmarket—			
General	2	13	0
Stratford—			
General ...	48	9	10
L.Z.A. ...	35	12	1
Streatham—			
General	7	13	3
L.Z.A.	1	2	6
St. Albans—			
General	5	1	11
L.Z.A.	8	12	8
St. Clears—			
General	1	7	11
L.Z.A.	7	7	8
Sturry—			
General ...	3	0	7
St. John's Wood—			
General ...	239	12	5
L.Z.A. ...	81	5	6½
St. Neots—			
General ...	17	5	2
Sudbourne—			
General ...	14	11	11¼
L.Z.A.		16	2
Sudbury—			
General	1	17	7½
L.Z.A.	1	10	6
Sunderland—			
General		19	0
Swanage—			
General		4	0
Swansea—			
General		5	0
Swindon—			
General ...	25	0	6
L.Z.A.	2	13	8
Tadworth—			
General ...	61	11	2
L.Z.A.	8	11	4½
Tenterden—			
General	1	3	6

	£	s.	d.
Thame—			
General	6	18	5
Thornhill—			
General	2	17	0½
Tips End—			
General ...	2	2	0
Tollington Park—			
General	5	5	2½
L.Z.A.	4	19	0
Tottenham—			
General	31	14	10
L.Z.A.	8	5	6
Tring, Akeman Street—			
General ...	161	19	3
L.Z.A. ...	118	3	6
Tring, Ebenezer—			
General	1	16	6
Trowbridge—			
General	11	15	1½
Tunbridge Wells—			
General ...	28	13	10
L.Z.A. ...	12	15	10
Tunstall—			
General	6	9	4
Wakes Colne—			
L.Z.A. ...	2	18	7½
Waldringfield—			
General	7	12	0
L.Z.A.	1	0	0
Walsall—			
General	15	2	3
Walsham-le-Willows—			
General ...	3	12	0
Walthamstow—			
General	5	5	11
L.Z.A.	22	9	4½
Walton-on-Naze—			
General	14	18	7
L.Z.A. ...	3	4	0
Walworth—			
General	1	8	7
Wandsworth, West Hill—			
General ...	45	12	10
L.Z.A.	17	8	4½
Wandsworth, Chatham Road—			
General	2	8	2
Warbleton—			
General ...	9	16	2
Warboys—			
General	28	11	6
L.Z.A.	13	14	0
Watford, Beulah—			
General	6	13	0
Watford, Tabernacle—			
General	28	3	6
L.Z.A.	23	7	8
Watford, Mount Zion—			
General	1	4	6
Wattisham—			
General	7	13	0
L.Z.A.	3	9	10
Wellingborough—			
General	54	18	1
L.Z.A. ...	8	7	4
West Ham—	£	s.	d.
General ...	89	14	2
L.Z.A.	14	18	7
West Hartlepool—			
General ...	5	13	0
Wetherden—			
General	6	3	11½
L.Z.A.	6	3	11
Whittlesey—			
General	22	19	10
L.Z.A.	6	2	7½
Willingham—			
General ...	8	6	6
Wisbech—			
General ...	1	5	0
Withington—			
L.Z.A. ...	4	17	2
Woburn Green—			
General	3	0	0
Wood Green, Dovecote—			
General	7	1	11
L.Z.A.	5	9	0
Wood Green, Park Ridings—			
General	8	5	7
L.Z.A.	6	17	6
Woolwich—			
General ...	5	0	0
L.Z.A. ...	2	0	0
Wortwell—			
General		3	0
Yarmouth—			
General ...	11	19	3¾
Yateley—			
General	14	14	8
L.Z.A.	9	14	6

L.Z.A.			
Personal...	419	1	3
General	192	4	5
Interest on War Loan	26	2	10
Bonus on War Loan ...	3	4	6
Sale of Booklet ...	16	2	8
EXTENSION FUND.			
Interest on War Loan	157	14	9
PUBLICATIONS.			
Rays ...	56	17	1½
Reports ...	14	18	11¼
PERSONAL.			
General	1463	4	7½
Heralds	76	7	9
MISCELLANEOUS.			
Special Collections, Rebate on Income Tax, Interest, Legacies, Literature, &c. ...	1194	8	1
PENSION FUND.			
Interest on Consols, &c.	296	0	1
Subs.	10	12	6

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The following Form of Bequest is therefore recommended to those who may be desirous of thus assisting the Mission:—

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