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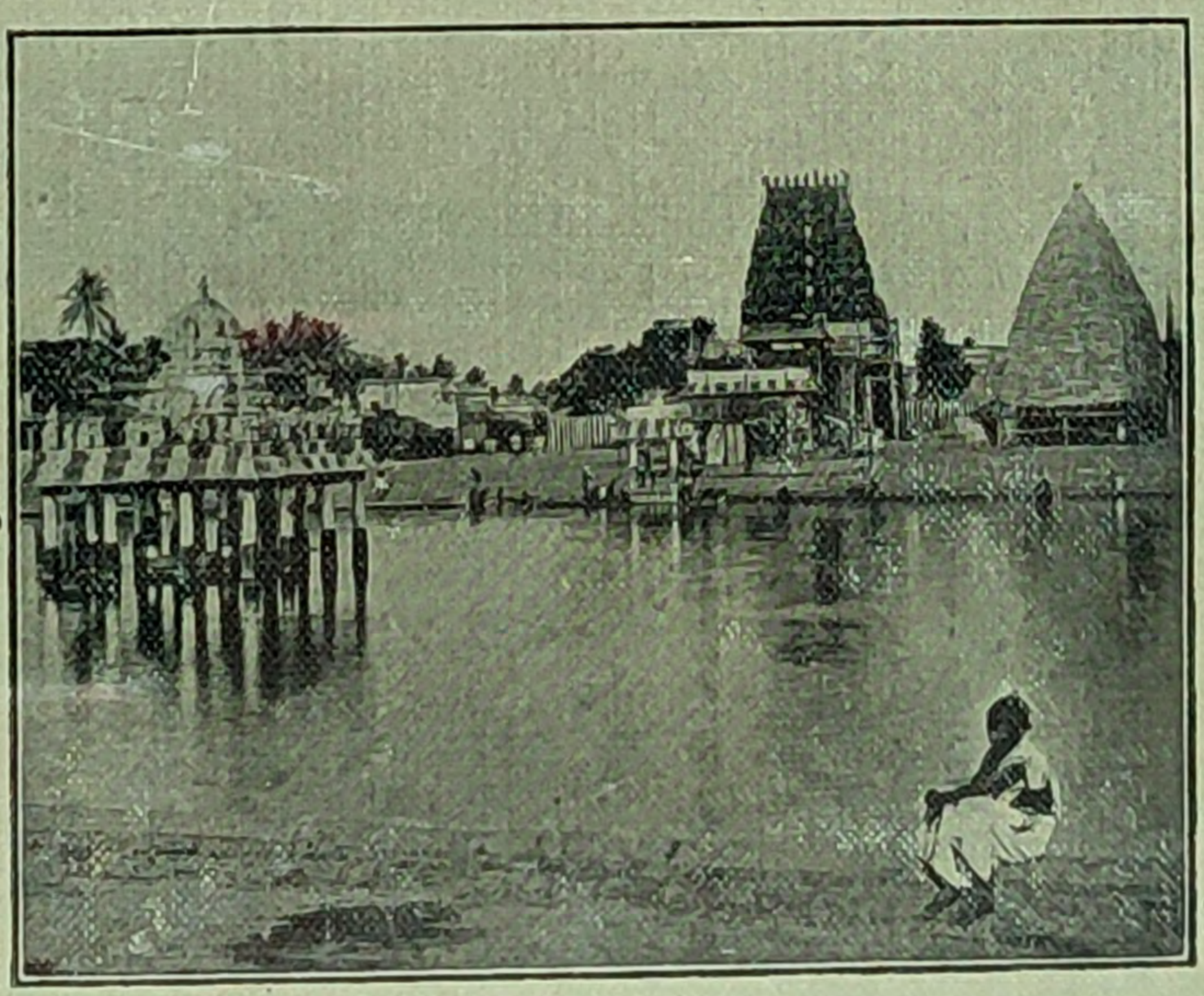
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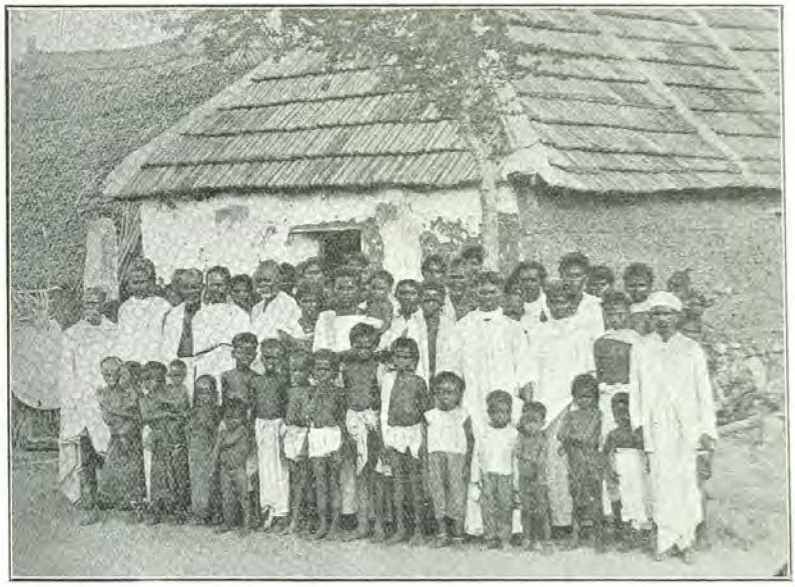
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The Strict Baptist Mission Herald



THE STRICT BAPTIST MISSION HERALD

VOLUME XXXII.—1933



SCHOOL-CHAPEL, VALLAMPATTI, TINNEVELLY FIELD

LONDON:

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

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Vol. XXXII. *New Series, No. 373.* January, 1933

The Strict Baptist Mission Herald



S.B.M. Chapel at Mannur, Madras Field *(see page 6)*

Price One Penny

he Secretary, W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W.5.

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

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THE
STRICT BAPTIST MISSION HERALD

The Monthly Magazine of the STRICT BAPTIST MISSION founded in 1861, now incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

VOL. XXXII] JANUARY, 1933 [*New Series, No. 313*

The Editor greets his Readers at the opening of another year, and wishes each one the Blessing of the Lord.

Matters of Moment

AT the meeting of the Council in December our missionary, Mr. D. A. Thrower, outlined the main features of his recent term of service, and related some of the difficulties peculiar to the work on the Kolli Hills. Both Mr. and Mrs. Thrower are suffering from nervous exhaustion, and our consultant physician has prohibited any deputation work for the present. A single exception has been made to this rule in connection with the Welcome Meeting at New Cross, on December 30th, when Mr. Thrower is expected to speak.

We are sorry to learn from the Kolli Hills that both Mr. and Mrs. Champion have had a turn of influenza. We are glad to know that they had made a good recovery.

Mr. D. Morling sends cheering words of a forward step in the Tinnevelly Field. Two of the workers there have now been appointed to the responsible position of preachers-in-charge of congregations in the Koilpatti circle. These men have already proved their worth by years of faithful service, and it is hoped that in course of time they will become pastors.

The growth of the missionary spirit among the younger church members is a very promising feature of the work in Madras. At the time of a Government holiday at the end of October, some fifty of these young men held a camp for three days in Poonamallee, and gave their witness in a large number of the surrounding villages.

From Madras, Mr. Watts reports an outbreak of influenza in epidemic form, which has laid low several of our workers.

A young man at Sembiam was led to confess Christ in baptism, through the reading of the Word. It is a joy to know that the eldest son of Gabriel John has been accepted for baptism by the Church at Ayanapuram. Gabriel John is one of our senior workers in the Madras field.

"All the Days"

S. HUTCHINSON.

IT was a great and foreseeing promise which our Lord coupled with His last Command to His disciples. Moreover it was comprehensive; not only recognising the future immensity and difficulty of the Mission on which He was sending His disciples and His Church, but providing to the end of the age for every detail of the Missionary programme which He so succinctly outlined, and so imperatively though graciously committed to their and their successors' charge.

Speaking after the manner of men, it was a stupendous scheme that was thus entrusted to the Church. But for the fact that it was spoken by Him to Whom all power in heaven and in earth was given, one would say that His Command with its attendant Promise was sublime in its optimism. But it was not mere optimism: it was the announcement of His Divine Purpose. The Promise of His Presence was amply sufficient to ensure Divine success through the loyal obedience of His disciples, and through the human weakness of their words. But this was not all.

It was more than a general Promise which might be more or less intermittent and suited only to great occasions or enterprises, or to ecstatic experiences: it was definite, particular and absolutely continuous—"ALL THE DAYS." It included every day's experiences and necessities in His service; and this gracious, all-inclusive Promise abides to-day as firm and dependable as when our Lord spoke it.

Let it be remembered that this Promise of our Lord's daily, continuous Presence is specifically coupled with the Command, and that no one may sunder them; obedience to the Command, while it cannot *earn* the fulfilment of His gracious Promise, is its necessary preliminary or concomitant. Amid all the disappointments connected with the failure of human plans, to say nothing of the varied tragedies of missionary history, Christ has never failed one soul, however humble and obscure, who has rendered Him loving obedience and trust, despite all human misunderstandings or misinterpretation of such experiences.

This wonderful Promise—wonderful in its wide embrace, its definiteness and its age-long continuity—dependant as it is upon the precedent Command, ought never to be divorced from it. With what loyalty, therefore, what courage, what spiritual optimism, should the Church of Christ in its individual members "GO," inspired by this infinitely gracious Promise! Hers is not an uncertain, haphazard enterprise, but a loyal service, the blessed issue of which is assured by Divine faithfulness and Almighty Power. The Church, therefore, equipped and fortified by Divine Promise, should go forth in confident obedience, seeking under the gracious guidance of the Holy Spirit the jewels hidden in the mire and

darkness of sinful humanity, but redeemed with the precious blood of Christ.

Our Lord's Promise of His Presence with His obedient followers ensures all that is necessary to the success of our work for Him; so that we may expect His smile of approval, His guidance, His help, His saving power. We are thus assured of Divine success in the discovery and salvation of the objects of His redeeming love, and finally of His "Well done, good and faithful servant."

Be the days light or dark, easy or difficult, cheerful or lonely, apparently successful or disappointing, the Promise is never withdrawn, and the Promiser never unfaithful. "All the days" He is the same ever-present, unchanging, sympathetic, faithful and practical Friend.

Do we really believe all this? Why then are we ever cast down, disappointed, burdened, despondent? Ah! Why?

Let us enter this new year of service in holy confidence and buoyant anticipation engendered by our Lord's imperative Command, and His empowering Promise, "Go ye, . . . And, lo, I am with you ALL THE DAYS, even unto the end of the age. Amen."

"Seeing Greater Things"

The above is a borrowed title, but aptly describes the writer's heritage in what has been a special promise: "Thou shalt see greater things than these." From the blue waters of the Mediterranean Sea, in glorious sunshine, one's heart goes up in praise to the Lord that He is allowing the wonderful opportunity of seeing His own work of grace in distant India, and of having fellowship with our Missionaries on the field. But three days ago this great liner steamed majestically through the Straits of Gibraltar, the opening of the way to the "more beyond." All nature gave the setting to one's thoughts, for the beautiful early evening glow, the opal shades on the sea, and the soft light on the rugged mountains of Spain and of Morocco, betokened the marvellous works of the Creator. The later sunset glory spoke of "a door opened in heaven"; the thinnest crescent of new moon was seen in the evening sky; presently it was dark, and on we ploughed our way through the dark waters. Over those mountains and beyond these seas are those in the darkness of heathenism, and to some of them we are privileged to send the Light. But first the Lord of Glory reveals HIMSELF, so that we may know who is our Sufficiency, then be it ours to step out in faith, waiting daily at the posts of His doors.

P. P. NUNN.

From Paniadipatti comes the glad tidings of six applicants for baptism. In one instance the parents have given their consent, but will disown their daughter if she is baptized. She says that she is prepared to bear this cross for the Lord. Another candidate is a widow of fifty years of age.

IN INDIA.

Camp at Mannur

H. A. HUCKETT.

AN energetic Indian helper named William just recently organised a week-end of open-air preaching around Mannur (see map in Report, page 9), in which sixteen young fellows took part. As we loaded our cycles with tracts and Scripture portions one Saturday afternoon in September, one was reminded of similar trips in former days with the S.B.O.M. On my way to Mannur with Moses, one of our teachers, we passed a sad scene of idolatry. Our road was blocked by a huge idol car, covered with flowers and having images of "Ganesa," the god of obstacles, fastened to it. As we passed, the priest was carefully washing the elephant-faced idol, preparatory to the Feast of Vinayaga Chathurti, which was to be celebrated the following day. I was told that on Sunday all worshippers of Ganesa would have a model of this horrible idol in their homes, covered by a small paper parasol. Later on, we saw some boys selling these parasols. The Hindus believe that Ganesa is always trying to thwart them in their projects, and so must be propitiated at certain times.

Interruption and Reinforcement.

When we reached Mannur, others had arrived, so five of us set out on foot for Attipattu, a village about a mile away. In the gathering dusk we started our meeting, and soon had a good crowd of listeners. One woman interrupted by saying, "If you will give me money, I will become a Christian," but was effectually silenced. We had with us a Gospel Tamil Text carrier, who displayed the good news, "If any man be in Christ, he is a new creature." Just as we were getting ready to close down, a contingent from Sembiam arrived, and so we were able to continue until about 8.30 p.m. On our return to Mannur, curry and rice awaited us, and after prayers we retired for the night. Such was the enthusiasm of one young man that at 2.15 a.m. he rose and offered public prayer, much to the consternation of the missionary, who was vainly trying to enter "Slumberland."

In the morning we held an indoor meeting attended by about 50 children and 17 adults. The missionary gave a short address on the Parable of the Sower, and then we ourselves sought to sow the good seed in some of the surrounding

villages. By dividing our forces we were able to hold seven open-air meetings during the morning. We did not get a very good reception in the caste quarters, but the cheri people heard us gladly. A large quantity of Tamil Gospel portions was judiciously distributed. We returned to Mannur about 1 p.m., somewhat tired, but with the thrill of service in our hearts. After food and rest we had a short prayer meeting in the school, and then another " open-air " was held at Mogapper, making nine meetings in all.

At least 400 people heard the Gospel during this tour, and we know that the Word of God is quick and powerful. We long to hear that many have been led to Christ through this effort. Will you pray that there may be some definite results from this seed sowing. William conducted a Gospel service in the evening at Mannur, and this brought to a close a glorious week-end in the Master's service.

Light and Shadow

B. L. MOWLE.

FOR the last few weeks it had been hard to keep up the Biblewoman's interest, as well as my own, in connection with the non-caste Women's meeting. " Amma, what is the use of going, only one or two old women come now, and some children, they do not understand anything, and what is more they have no wish to understand and listen." So said the Biblewoman, and now Satan was thundering those words in my own heart.

" Two or Three."

The Biblewoman herself had lost interest, and yet, on that day when I went, I found that the Biblewoman had already started the meeting, which consisted of one old blind woman and four girls of about fourteen and fifteen years. I tried to speak to the poor old woman of the Saviour who could and would illuminate the soul, and as I spoke she listened so well and seemed to drink in every word. Afterwards I asked the Biblewoman to repeat what I had said, in case the hearer did not properly understand, but I was greatly encouraged to hear her say, " I understand, but my great sorrow is that when I go to bed I cannot remember His name."

When we had finished I found that for some little time she had been praying to the Lord Jesus, and was troubled because she could not remember His name, and she had called some of the school children to repeat it to her before she went to bed.

Continue to pray for our two outcaste women's meetings and for the Biblewomen who conduct them.

" Fishers of Men "

V. D. GREEN.

SWAMIDASS (Servant of God) is a native of Illuppaiyurani, and a very earnest Christian man. He has been the only Christian in his village for years, and his life has been a lonely one. He has often spoken wistfully of his desire to have Christian companionship, and when I have reminded him of the privilege and responsibility which are his, to seek to win others in his village to the Lord, he has assured me that he does often talk of the Saviour and the one way of salvation. There seemed little or no response however to his efforts. How many of God's servants are similarly disheartened in their service! It seems all so unavailing, and they often ask with the prophet, " Who hath believed our report, and to whom is the arm of the Lord revealed? " Let all such take courage from this record.

Seeking for Souls.

One of those whom Swamidass had sought to win was a man whose name is Muthiah. He studied in our Koilpatti boys' school formerly, and there was first taught the Saviour's Name, and the story of His coming to earth to die for sinners. Those lessons were not forgotten, though they did not awaken any definite desire in him then. Swamidass talked often with him, and read the Scriptures to him, and gradually Muthiah became conscious of a new affection possessing him. His heart was opened to attend to these things, and he resolved that he must yield his life to the Lord who died to save him. He renounced all connection with Hinduism, and openly avowed himself a follower of the Lord Jesus. This was about five months ago, and this new disciple accompanied Swamidass to our Harvest Festival Meetings recently held at Paniadipatti. There he purchased a Bible and hymn-book, and was helped by the messages he heard. Swamidass sought the first opportunity to bring Muthiah to me, and I shall not soon forget the deep joy expressed in his face as he said, " Amma, God has given me my first soul." Both were full of great joy, in the one case it was the joy of a newly-found Saviour, and in the other the joy of being instrumental in leading a soul to Christ. What joy is greater?

More to Follow.

This is not the end of the story either, for these two are bearing their testimony in that village, and yesterday when I went to see them, the number had increased to FOUR!! Swamidass has earnestly sought to win his wife, and she too now desires to confess herself a follower of the Saviour. Muthiah's wife also, through her husband's testimony, has been attracted to the Lord, Who has called her out of heathen darkness into His marvellous light.

Their replies to the various questions I asked satisfied me

as to their sincerity, and I rejoiced with Swamidass that his witness was being so greatly blessed. These three new disciples, we hope, will confess their faith in baptism after a few months further instruction and preparation.

Pray for these three, that they may grow in grace and in the knowledge of the Lord and Saviour Jesus Christ, and for Swamidass, that this may be an incentive to him to continue to witness in his village of about 1,500 souls. May this group of four be the nucleus of a strong Church gathered out by the Holy Spirit through their faithful witness.

A Hostel Wedding

E. A. CHAMPION.

THIS month there has been much excitement in the Hostel. Deborah's marriage has taken place. Perian, the man to whom she has been married, lives at Aryur, and has been an enquirer for some time.

On the morning of the wedding everyone was picking all the flowers they could find, to make garlands and decorations. As Miss Carter was coming up to examine the Biblewomen that day, we delayed the ceremony an hour or so to await her arrival, but no one minded that, as they were not ready in any case!

We were told that the usual procedure was for the men to bring the bridegroom, and the women the bride, and all join in a procession and sing hymns. We did this, singing a very solemn tune to cheer the parties concerned, and the women got the bride seated safely in chapel, only to discover that in the excitement the men had joined the procession and left the bridegroom behind! So there was a hasty exit on their part, while we started a more lively hymn to fill in the interval of time. When they brought the bridegroom, he showed some inclination to sit at the back of the chapel, but afterwards went through the ceremony quite satisfactorily. The Christian marriage ceremony is alike in every country, except for the difference in language, and the habit in India of tying a golden token round the neck instead of placing a ring on the finger.

After the wedding we all had a very enjoyable curry and rice feast together, and the girls sang special songs and threw flowers over the bride and bridegroom. In the afternoon, the Hostel girls collected Deborah's possessions and took them to the house where she was staying, and they all had a prayer meeting together. Thus ended Deborah's wedding day.

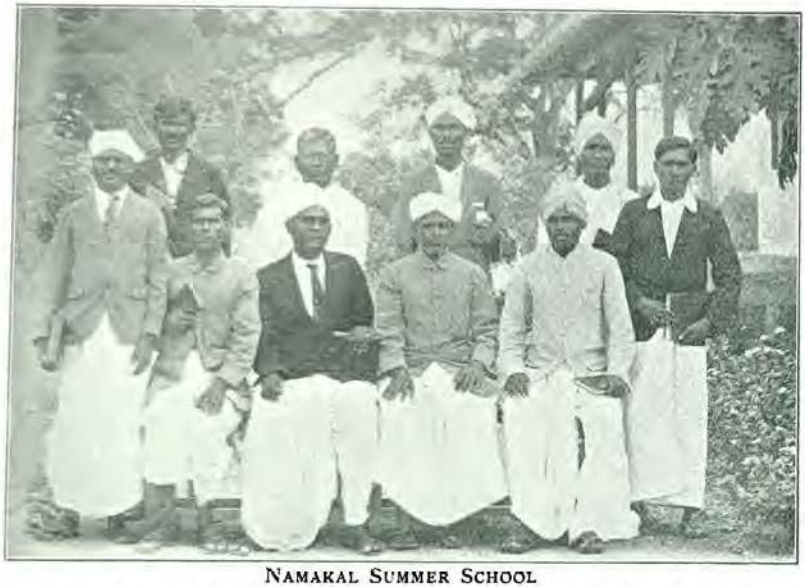
Please pray for them that they may witness for the Lord in their village.

Why a Summer School?

D. MORLING.

ONE of the chief reasons for our choosing the Namakal Taluk as a scene of Strict Baptist Mission labour was the exceptional need of the country. Very few who bore the name of Christian, good or bad, orthodox or heterodox, gave any attention to this part of S. India. The ground was virgin soil. The work was pioneering. Very largely it is so still.

How significant, that after many years of spade work in such a country, the most deadly opposition experienced should



NAMAKAL SUMMER SCHOOL

be from those who bear the name, Christian. When we read the history of Roman Catholicism, we are struck with the difference (perhaps it is only apparent) between the Romanism of the 14th century and that of the 20th century. Again, there appears to be a big difference between the Romanism of Europe and that of Asia. Here the concessions to some of the biggest evils of heathenism are so vital, open and unashamed, that it has become a byword among many that there is little to choose between a Roman Catholic and a rank Hindu. Their methods of propaganda also are unblushing, uncompromising. They give very little, if any, Bible instruction; they depend upon money and the magic of incantations. In their efforts they seem untiring. Wherever, as a result of our long and patient effort, there is any movement towards Christianity, there the wolf in sheep's clothing comes and works his will.

What is to be our reply to all this? We cannot enter into a commercial competition. We cannot try to outbid them in bribes for souls. We must rely upon sound instruction; we must teach first what the Gospel is, and secondly, what it is NOT. In our instructions, we must remember that the Indian Christian has not learned those priceless lessons to be gained only by passing through the fire of Popish persecution.

The Light of Knowledge.

It was while thinking of this that we decided to start a Summer School. Some weeks ago, three young workers from the Namakal field and four from the Sendamangalam side met in the Namakal Mission House compound, and for five and six hours a day received intensive instruction on the Life of Christ, our Catechism, and in a good Tamil criticism of Romanism. Three of the most experienced of our men acted as tutors, and every day saw opportunities for discussion, the clearing up of difficulties, and for quiet meditation on the Word. Three times a week they went out and gave their testimony to the heathen.

Of course, at the close, there was the written examination, after which several acknowledged the great help they had received. May they now return to their life and work with new vision and new inspiration.

A Little Child Shall Lead

E. C. PUTNAM.

IT was Sunday evening, and across the plains over the western ghats the sun was just sinking in a blaze of glory. Miss Green and I were on the verandah ready to go over to the Boarding School for evening prayers, when along the path in front of the house came two women, one dressed in a red and gold sari, an ear-ring made of a band of gold inserted in the lobe of each ear, and around her neck a necklace, from which hung her marriage tali. Her hair was tidy, her appearance pleasing.

With her came another woman. She too was clean, but her hair was uncombed and just tied in a knot. Her ears were not ornamented, the ugly holes in the long lobes showing quite clearly that once she too had worn ear-rings hanging nearly to her shoulders, the joy of the Tinnevelly women. Her neck and arms were quite bare, and instead of a red and gold sari she wore the white coarse cloth of a widow. Her age was about thirty.

She smiled as she approached. "Salaam, Amma!" "Salaam, Amma!" was the reply, "What news?" "Nothing at all, I have just come to see you." "Which village?" Very reproachful was her look as she replied, "Paniadipatti,

do you not remember me? My husband died nine months ago, look at my cloth," and she spread out her white sari before us. Suddenly Miss Green remembered, " Yes, Amma, of course, I remember you now. How are you? How are your children? "

A Sad Case.

The woman told us a pitiful story. Her husband had died and left her with three boys aged 16, 14 and 12 years, and a girl of 9. The two eldest had gone right away to work for a man who would give them food and Rs.15-Rs.20 a YEAR. The youngest boy and little girl were with the mother; the boy looked after goats; the girl's name is on the register of our village school at Paniadipatti, but lately she has not been because her mother cannot afford to buy her a slate and book. The teacher has assured her that it does not matter, he will overlook it, but the little girl feels shy, as the other children have slates of their own. We knew that the mother worked in the fields and only earned about twopence per day, and on this she must keep herself and two children, except that the boy would receive a little grain for minding the goats.

The little child is fond of her school, especially of the Scripture lesson, and each day goes home and repeats to her mother all she has learned of the Bible story. She tells her, too, that she must not worry, but must pray to Jesus Swami, Who will take care of them and give them rice to eat. We tried to persuade the mother to attend the Chapel services, and promised that the child should have a slate if she came to the bungalow for one.

This is only one little girl of all those who daily in our schools hear about the Lord Jesus. This girl has no one to pray for her. Will you?

A Country Bus Ride

A. MORLING.

TRAVELLING by bus in India is an adventure into the unknown. Bus drivers in Namakal are usually sufficiently obliging to bring their vehicle to the house to fetch the passenger. So we pack the food, clothing, bedding and various utensils needed for the week-end, and wait for the so-called 2 o'clock bus. But it is an unheard-of thing in country places for buses to run to even the vaguest time-table. After we have waited more than an hour the bus comes squeaking and creaking into the compound. Immediately it arrives the luggage is placed on top, where no protection is afforded against the weather. The conductor assures us that they are

leaving Namakal without the slightest delay, so I take a seat in the front, next to the driver. Generally, any enquiries made by the impatient Westerner receive the laconic answer, " If passengers come, we shall go."

As it is necessary to pass through Namakal town, doubts fill my mind when we approach the bus stand, for it is not unusual to be delayed at these places for one or two hours. But to our surprise, they do not stop. Disappointment soon overtakes us, for they halt immediately after reaching the main road out of the town, and when questioned as to the reason of this delay, " Fares " is the curt reply received. When all the tickets have been purchased, a consultation is held at the back of the bus, and I am informed that the money received does not agree with the number of tickets sold. Eventually they find the man who has not paid, and once again the bus is in motion.

Imagine the delight of the driver, when, having travelled only a mile or so, he overtakes another bus, which has had to stop because of a puncture. Here, though our bus is full, more are packed in, some standing on the foot-board, others being seated on the front mudguards! It now behoves our driver to be more careful, for previous to this he was endeavouring to avoid even the small holes in the road, which was necessary for the keeping intact of the well-worn and rusty springs, not to mention the tyres, which were in several places riveted.

Free Extras.

Namakal is left well behind when we enter a thunderstorm, which soon causes the engine to cough, and before long we are stationary, and this not in fulfilment of our wishes. The assistant, protecting the engine with an umbrella, strives to rectify the fault, but is not successful until the storm is over. To start the bus, about half of the passengers alight and push behind, which affords them ample exercise, as the assistant has not executed his task as might be desired. Finally, I reach the place where I must leave the bus, and strike off across the fields to the village where I intend to camp. You can imagine what prospects there are for a good night when I add that all my luggage, with the exception of a small attache case, is saturated with rain.

These buses are a great improvement to the immemorial bullock bundy, but they have their limitations. They are built after the style of the old-fashioned char-a-bancs, with open sides, by which the passenger is supplied with plenty of air, but also with the dust of the road, glare of the sun, scorching wind, and flying insects. Here in the mofussil, we anticipate the time when springed seats and shock absorbers will be considered requisite.

An Unsought Opportunity

STELLA HAZEL.

ONE Saturday afternoon Miss Mowle, a friend, and myself decided to go into Namakal to do some shopping. We waited patiently for the bus. Here, in India, one does not just hail a bus and be taken to one's destination; often if you decide to go at a certain time, the bus will arrive an hour late, and then the driver will go all round the town seeking passengers. On this particular afternoon we started on our journey an hour and a half later than the time we had planned.

After boarding the bus, a Brahmin, who spoke very good English, opened up a conversation with us. He recognised our friend, as he had on a previous occasion travelled with her, when she came from Salem Station to Sendamangalam.

"What is the book you are reading?" he asked, seeing a small book lying on her lap, "May I look?" With that, she handed the book to him. It was a Tamil vocabulary. "Oho! Tamil, is it? Does Madam understand the Tamil letters?" he asked. "Yes! I am learning Tamil," was the reply. "So that's the way you Missionaries learn your Tamil, is it, by just reading your words and sentences?" he asked. "Oh, no, we have to study text books and the grammar also," was the reply.

The conversation then proceeded as to who he was, the nature of his work, and where he was going. We learned that he was a Brahmin teacher, and worked in a school in a village not far from Kakaveri. He also, on the previous occasion when he met our friend, had invited her into his school, and had given an open invitation to come again.

The conversation still proceeded. "You remember our previous talk," said he. "Well, I do think the Bible is a wonderful book to read, and the English and poetry therein are just wonderful, and I love reading it." We then asked him if he understood and believed it. He told us that he fully believed that God sent His Son into the world to die on the Cross for sinners, but as he looked around at the nations and individuals, he could not see much of the Christ-like spirit in their lives. He then said that he was a Hindu through and through, and spoke of one of their books, "The Gita," which he also loved to read. He thought it was on a parallel with the Bible, and advised us to read it.

A Word in Season.

How our hearts went up to God, that He would direct our lips to speak the words that would bring honour to His Name. We assured him that it grieved us also to see those who professed the Name of Christ bringing dishonour upon Him, but that we must not look to others for our salvation. "There is none other Name whereby we must be saved," we told him.

All too soon our journey came to an end, and we and our companion alighted at Namakal. Before he left us, we asked him to read his Bible, and especially John iii, 16, "That *whosoever* believeth." Would he consider prayerfully if he was able to place his own name there? He informed us that he would continue to read his Bible. We left him with the assurance that we should continually remember him in prayer.

I believe this man in his heart is saying, "Oh, that I knew where I might find Him." Will you pray with us, too, that ere long he may find Him. We believe that God has opened the door, and that in the near future we may have the pleasure of visiting his school.

We made our purchases, looked at the tank and the massive Namakal Rock, and then went home. We all felt that it had been a happy afternoon, for the Lord had given us the opportunity to serve Him.

An Evening with Isaac Watts

L. WATTS.

A PRACTICE has become established, in connection with the Young Men's Hostel in Kilpauk, for the missionaries and the young men to have a meal together on the second Tuesday in each month. The meal is prepared in the Hostel as usual, but, except on the one or two occasions during the year when it rains, the meal is set out on the grass plot in front of the Mission-house, and all sit cross-legged on the ground and eat the meal in proper Indian style.

After this meal the rest of the evening is spent in singing. The new hymn-book provides a good deal of material, and several evenings have been spent with it. The meeting in September spent some time in talking over the life and work of Dr. Isaac Watts. Some of his hymns are almost as well known in their Tamil dress as are the English hymns. "O God, our help in ages past," was sung to the old tune of St. Anne; and "When I survey the wondrous cross," which Matthew Arnold has declared to be the world's greatest evangelical hymn, was sung to Rockingham, and is a great favourite. Other hymns of this author, which we have in our hymn-book and which we sang that evening, are: "O bless the Lord, my soul;" "I'm not ashamed to own my Lord;" "Alas! and did my Saviour bleed;" "My God, the spring of all my joys;" and that great missionary hymn, "Jesus shall reign where'er the sun."

We are hoping to have similar evenings with some of the Tamil Christian poets, though it is much more difficult to get their history.

Gleanings from the Field

KOLLI HILLS.

Marriages.—Within the last two months, two of our Hostel girls have been married, one to a man living at Ariyur, and one to a young man who has been in the settlement for some years. We pray that they may be kept faithful and earnest in their Christian life.

Convention.—At our Annual Convention Meetings we were visited by Mr. and Mrs. Morling, and an Indian brother. Such subjects as Faith, Prayer, Obedience, and Witness Bearing were dealt with, and we trust that all who attended the meetings will be blessed.

Baptisms.—Three women and two young men have been before the Church as candidates for baptism. After hearing the visitors' reports, the candidates were asked to give their testimony, and were accepted. We pray that they may be upheld by our God in all their ways, and may be the means, in His hands, of the conversion of others on these mountains.

Harvest Festival.—The Harvest Thanksgiving service was held at Valavanthi this month, and the sale of the gifts for the Home Mission realised about the same amount as last year.

Enquirers.—There are one or two young men interested in the Gospel in various places. We should be glad of your prayers that they may be enlightened by our Lord and saved by His grace.

GEORGE G. CHAMPION.

SENDAMANGALAM.

On the first Sunday in October we had the pleasure of baptizing three of the Sendamangalam Hostel girls, on a profession of their faith in the Lord Jesus Christ. These girls all gave clear and convincing testimony of the Lord's dealings with them personally. D. A. THROWER.

NAMAKAL.

We extend our sympathy to Mr. and Mrs. Thrower in their ill-health, and pray that their furlough may be blessed to their complete and speedy restoration. In the meantime Sendamangalam is again left without a resident male missionary, Mr. A. J. Morling having to work it from the Namakal centre.

The monsoon this year has been very unequal, some places having full tanks, others suffering from deficiency. The tanks fed by the stream from the Kollis are all overflowing, but Namakal is on higher and drier ground. The general prospects for the next season are above the average.

Mrs. Morling and I visited Koilpatti at the end of October, remaining there a week. We had quite a long series of meetings for the workers—a Recognition Service for two new Preachers-in-Charge, General Monthly Bible Class, Special Class, Pastor's Study, etc. We were glad to have the company of Miss Green during most of the time. We should be very glad to see Koilpatti permanently occupied.

We are keenly anticipating the pleasure of entertaining Miss Nunn here next week. Though on one or two occasions friends from England have visited us in India, at no other time has one come independently, with the one purpose of seeing the S.B.M. and L.Z.A. work here. May health, protection, and every blessing be hers in all her many travels.

In these days our prayers should be very much for the third Round Table Conference. These are days big with destiny for India, and some of us fear that the absence of any official representation on the Conference of India's largest and most powerful political organisation—the All-India Congress—augurs more for peaceful discussions in London than for peaceful administration in India. D. MORLING.

AT HOME.

At the Throne of Grace

Let us praise God for His promised presence and help "ALL THE DAYS" of this year.

Let us ask that we may have vision to see and faith to grasp new opportunities of extending our service in connection with the Mission.

Let us remember Miss Nunn as she visits the various fields of the S.B.M.

Let us pray for Miss Poole as she enters upon a further term of service. Miss Poole is sailing for India, from London, on Saturday, January 7th.

Reports of Meetings

Dorking.—The Meetings held in connection with the Strict Baptist Mission at Dorking, on Tuesday, November 8th, 1932, revealed the steady growth of interest in our Foreign Missionary enterprise.

The Sale of Work organized by the ladies was splendidly carried out, and represented a great deal of thoughtful planning and diligent working. By the kindness of friends a fresh departure was made in hiring the very best hall in the town. This was a great improvement, and added to the comfort of all concerned.

The first Ladies' Zenana meeting was held in the afternoon under the genial presidency of Mrs. Anderson, the Financial Secretary of the L.Z.A. An unexpectedly large number of ladies gathered, and all testified to the fine spiritual tone of the meeting.

Between the afternoon and evening meetings an excellent tea was served in the tea room, whilst the sale of useful articles at remarkably reasonable prices was conducted in the large hall.

At the evening meeting, Mr. Smith occupied the chair. Addresses were delivered by Missionary E. A. Booth and Pastor W. Chisnall.

Exclusive of results of Sale, the collection amounted to £10.

Whittlesey.—Miss Poole paid a visit to Zion on November 4th. Addresses were given at the Women's Own in the afternoon, and at a Public Meeting at night. There was a good attendance, and much interest shown. Miss Poole's unaffected and earnest delivery of her message was enjoyed by all present. Collections resulted in £2 4s. being sent to L.Z.A. funds.

Cambridge, Tenison Road.—The present validity of Christ's command to carry the Gospel to all nations was the main theme of Mr. E. A. Booth's address at the Missionary Meeting held here on November 21st. He reviewed the various attitudes adopted towards missionary work, and earnestly stressed the point that the obligation of that command still remained, whatever one's attitude toward it might be. The responsibility of obedience or disobedience rested with each individual member of Christ's Church. Turning to the situation in India, Mr. Booth dealt with the different attitudes of Indians to the Gospel.

It was a forceful and convincing address, which brought those who heard it face to face with their responsibility towards our brethren across the sea, and still more towards the One who has so plainly given us His command.

The Secretary outlined the various ways in which the friends at Tenison Road were supporting the work of the Mission. One cheering result of the meeting was the sum of £3 5s. 2d. realised by the collection for the funds of the Mission.—A.M.

East London Missionary Week

NOVEMBER 6TH-12TH, 1932.

This is now our twelfth year, and the interest is as keen as ever. Each of our East London Churches have co-operated in a most hearty way, and very good services have been held. A new feature this year has been to combine the L.Z.A. Meetings with the Women's Meetings in each of the Churches. Having done it, it seems the obvious thing to do, and one wonders why it has not been thought of before, it was so easy and so successful. The week-evening meetings were well attended. Saturday was the great day as usual, and though we had no missionary speaking, we had a very large company at Gurney Road, afternoon and evening, and the Schoolroom was crowded out at tea-time. The Manor Park boys, under the guidance of Pastor Breed, had made a fine map of India, in which each of our stations were shown by a light as they were named in the recital of the Mission's activities. The Children's United Choir, in the afternoon, rendered a choral piece, entitled "Gangai's Pilgrimage," and the addresses, afternoon and evening, by Pastors Hughes, Robinson and Breed were very suitable. We thank all who helped, especially Mr. S. W. Anderson, who prefaced his remarks, as Chairman of the Evening Rally, with the suggestion that S.B.M. stands for the "Saviour Blesses Multitudes," and the "Saviour Blesses Me."—M. W. REED, Hon. Secy. East London Aux.

Walthamstow and Chingford.—In connection with the above week Pastor C. Welsford visited the Gospel meeting for women, at Chingford. Mrs. Ling presided, and read a letter from Miss Carter.

There was a similar splendid gathering at Walthamstow, when over a hundred sisters listened to a very able address by Pastor W. Baker.

The offering at Walthamstow for the L.Z.A. amounted to £1.

Announcements

A Reminder re Friday, December 30th, 1932. This issue of the Magazine is being published in time to allow of a timely reminder of the **Welcome and Farewell Meeting,** to be held at Zion Chapel, New Cross, at 7 p.m. A welcome will be accorded to Mr. and Mrs. Thrower, now home on furlough, and God-speed will be said to Miss Poole, who is returning to India.

Annual Subscriptions for the MISSION HERALD are now due, and should be sent to Mr. W. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

The Annual Volume of the MISSION HERALD and RAYS FROM THE EAST for 1932, is now ready. Bound in full cloth. Price 2s. net. Copies from Mr. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Our printer, Mr. R. Stockwell, has issued the **Strict Baptist Diary for 1933,** a finely finished book, 4½ by 2½ ins., which contains a lot of denominational information, and ample space for entering engagements. Price 2s.

There are still a number of **1933 Calendars** available. Sixpence each. Send to Mr. Greenough, 14, Northcote Road, Twickenham.

New Year Envelope Collection.—Each year we receive considerable financial help from the use of these Thankoffering Envelopes. We trust that the result this year will exceed the average.

Half-Yearly Meeting.—At the last Council Meeting it was decided that (D.V.) the Half-Yearly Meetings of the Mission should ALWAYS be held on the first Tuesday in May.

Christmas Boxes.—The name of Mrs. E. Frost should have been included in the Individual Contributors' List.

Engagements for January, 1933

Missionary E. A. Booth.

1st, Tadworth; 8th, Rushden (Succoth); 15th, Bradfield St. George; 22nd, Chesham.

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

Pastor W. Chisnall.

1st, Epsom; 3rd, Chadwell Street; 4th, Courland Grove; 8th, Manor Park; 15th, Bromley; 22nd, Wood Green (Dovecote); 29th, Bedmond.

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

Gifts for the Lord's Work.

Received during November, 1932.

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

General Fund.

	£	s.	d.
Bury St. Edmunds—			
S.S. Boxes:			
Boys		5	6
Girls		6	1
Marden, Kent, Coll.	2	4	6
Leicester, Providence—			
S.S. Box		15	0
Bermondsey, S.S. ...	1	11	6
Streatham, Coll.,			
Church and School	4	11	9
Norbiton—			
Pastor P. Goodge,			
B.G., Nov. 1st ...	1	1	0
Lessness Heath—			
Boxes: E. Monk...		1	8½
A. Dudley ...			8
Mrs. Gilbert ...		7	2½
J. Laurance ...		1	5
G. Martin ...		1	6
Heralds		2	6
West Ham Tab.,			
Friends	1	6	1
Blakenham,			
C. Class, Farthings		9	0
Brentford, Mr. J. F.,			
additional ...		2	9
Miss E. Chilton...		3	4½
Miss E. Carr ...		5	1½
Mrs. Tennant ...		8	0
Miss Cooper ...		7	2
Mr. J. Stannard...		5	0
Mr. W. Dykes ...		10	0
Mr. W. Marsh ...	1	0	0
Mrs. G. H. Fromow,			
3rd Class ½d. Box		6	0
Master J. Baldock		10	0
Heralds, extra, etc.			6
Reports		5	0
Bath, Providence,			
S.S. Coll.:			
Mrs. E. Owen ...		12	6
Mrs. Salter ...		11	1½
Miss Fletcher ...		7	8½
Miss Buckland ...		3	1½
Miss Sheard ...		18	11¾
Miss Shefford ...	1	8	0¼
Miss Carr		4	4
Mrs. Barnes ...		5	6
Miss Winkworth...		8	9
Miss J. Bennett...		6	6
Miss W. May ...		13	2½
Heralds and Reports		12	8
Env. Coll.		11	9
S.S. Coll.	1	11	4

	£	s.	d.
East London Aux.—			
Mission Week			
Colls.	15	5	9
West Ham Tab.,			
Friends	1	10	0
Swindon, Coll. ...	1	6	0
Trowbridge, Coll. ...	3	5	11
Profit on Tea ...		10	7
Miss Summer's Box	1	0	0
Bath, Bethel, Coll..	2	10	2
"Special"... ...	5	0	0
Dorking, Coll. ...	7	10	4
Leicester, Zion, Boxes:			
Mrs. Daniels ...		4	9
Miss Bowls ...		15	0
Occold, Coll. ...	1	0	0
Boxes:			
Mrs. S. Hawes..	2	10	1½
Misses V. and B.			
Hawes ...	3	2	7
Miss Shelley ...		6	3
Miss Last ...		14	0
Miss West ...		6	3
Miss Palmer ...		3	10
Mrs. Hayward...		8	9
Mr. E. Beales...		6	4
Mrs. Cobb ...		3	4½
Norwich, Coll. ...		17	0
Sleaford, Lincs.—			
Mr. H. C. Sharman			
(Mag.)		6	0
Sub.		2	0
Mrs. Sharman ...		2	6
Miss Leach ...		1	0
Mrs. Cummins ...		2	6
Mr. D. Maskell ...		10	0
Brighton Branch,			
Offering	S	15	1
Cransford, S.S. ...	1	15	0
Courland Grove—			
S.S.		7	5½
B. Box ...		11	10½
Sudbourne, S.S.			
B. Box		8	10
St. John's Wood,			
Y.P.M. Coll. ...		17	3
East London Aux.,			
A. Coll.	1	3	0
East Ham, Subs.			
and Dons.	3	14	4
St. John's Wood—			
General	1	16	6
Medical	1	0	0
Ilford, Coll.	3	5	0
Leicester, Zion—			
Miss B. C. Robbins'			
Box	1	2	0

	£	s.	d.
Lymm, Friends ...	2	0	0
Ilford, W.M. B. Box		6	3
Pontygwaith,			
Hermon, Coll. ...	1	5	4
Dorking, Sale of Work			
and Dons. ...	30	4	3
Ilford, S.S. Coll. ...		5	3½
Horham, Colls. ...	6	7	10½
Boxes:			
Mr. E. Mayhew...	2	7	5½
Miss D. Hart ...		5	0
Mrs. F. W. Ham-			
mond		2	0
Misses A. and E.			
Hawes	2	10	0
Miss M. Turner...	1	10	0
S.S. Boys		15	3½
S.S. Girls	1	1	9
Mrs. E. Rowe ...		4	0
Mrs. F. Mutimer		7	4
Mrs. H. Mayhew.			
Sen.		3	6½
R. and K. Bloom-			
field	1	1	1
Mrs. T. Whatling	1	5	1
Mr. T. Cracknell...	1	0	0
Mrs. E. Frost ...	1	1	0
Mrs. H. Hawes ...	2	0	0
Mrs. Doggett ...		8	1
Mr. J. Chapman...	1	7	6
Mrs. A. Chapman		12	8
Miss A. M. Hawes	2	10	0
Mrs. S. Ling ...	3	0	1½
Mr. and Mrs. W.			
Mayhew... ...	2	0	0
Miss G. Ling ...		12	10½
Mrs. Oxborrow ...		6	6
Miss E. Lincoln...		4	6¾
Mr. W. Flory ...		7	0
H. and V. Baker		11	0
Mr. and Mrs. Baker		18	6
Mrs. G. Last ...		5	0
Mr. R. Hawes ...	3	5	0
Mrs. P. Ling ...	1	0	0
Mr. H. Mayhew ...		7	0
Misses E. and W.			
Hawes		5	0
Ramsgate, Coll. ...	4	0	6
Over, Coll.	2	7	7
Boxes:			
Mr. L. Watts ...		10	8
Mrs. Kirby ...		9	0
Misses Silk ...		18	9
Cambridge, Tenison			
Road, Coll. ...	3	5	2
Tunbridge Wells,			
Coll.	2	7	0

	£	s.	d.
Brighton, Salem, S.S.	4	13	10
Mrs. Gardner (Don.)	10	0	
Coll. and Gift Tea	5	10	0
Carlton—			
Boxes: F. Banks..	10	0	
C. E. Shevington..	6	3	
Rattlesden—			
Mrs. C. Poole, Box	8	0	
Hounslow, Zoar—			
Mrs. A. J. Robbins	5	0	0
	£206	1	3¼

Personal.

Mrs. Clutterbuck, Box		4	6
Miss J. B. Harris, Sub.	2	2	0
Anon.		1	0
Mrs. K. Isaacson, Don.		5	6
Mrs. M. Hall, Box...		12	0
Miss D. Gardiner ...		10	0
Mr. and Mrs. A. G. Spratt, Sub. ...	5	0	0
Mrs. W. J. Denmee, Box		5	0
M. A. Holt		10	0
Mr. P. Edwards, Don.	1	0	0
Miss M. Watts, Box		8	0
Sub., "18-10-32" ...	10	0	0
Mr. S. H. Brown ...		10	0
"Birthday"...	100	0	0
	£121	8	0

Extension Fund.

Div. 5 p.c. Stock, £2,629 0s. 10d. ...	£65	14	6

Rays.

	£	s.	d.
Per W.J.S. ...	1	15	0

Reports.

Tottenham		4	0
Hadleigh		1	0
Handcross		3	0
Dorking		3	0
Notting Hill Gate...		1	8
Bradenstoke ...		2	4
New Cross		4	2
Guildford		5	0
Orford Hill		3	0
	£1	7	2

Herald Fund.

Bermondsey		10	0
Occold		12	6
Tottenham		6	0
St. John's Wood ...	1	0	0
Horham	2	10	0¼
Notting Hill Gate...	1	10	0
New Cross		6	3
Personal—			
Miss Allick ...		2	6
Mrs. Desmond ...		2	6
Miss Wilson ...		5	0
Mrs. Clutterbuck...		1	6
	£7	6	3¼

Miscellaneous.

Sale of Old Gold ...		3	0

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.

March, Y.P.S. Coll..	1	5	0
Willingham, Coll. ...		7	1
Dorking, Coll. ...	2	15	1
Whittlesey, Coll. ...	2	4	0
Brighton, Coll. ...	1	15	0
Cottenham, Coll. ...	2	0	6
High Wycombe, 1 Box		10	0
East London Aux....	4	1	4
East Ham, Subs. ...	2	1	7
S.S. Coll. for Supt. of Ruttinum ...	1	4	3½
Highbury, L.Z.A. Qrtly. P.M. Coll...		10	0
Wattisham, Coll. ...	1	9	0
Ipswich, Bethesda— C.E. Coll.	2	10	0
Girls' P. and W. Band Coll. ...	1	6	3
Otley, Coll.		16	0
Ramsgate, Coll. ...	1	10	9
Grundisburgh, Coll.		15	3½
	£27	1	2

Personal.

Mrs. E. H. Chilvers (per), for B.W. ...		12	6
Mrs. Humphreys, Epsom	1	0	0
Miss Ash		5	0
Miss D. Gardiner ...		10	0
	£2	7	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.—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. XXXII *New Series, No. 374.* February, 1933

The Strict Baptist Mission Herald



THE MARKET AT NAMAKAL.

Price One Penny

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C.2.

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THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

MISSIONARY SERVICES.

Have arrangements been completed in connection with your Church for Missionary Services and Meetings during 1933 ? Increased sympathy is the outcome of greater knowledge.

SILENT REMINDER.

It is REGULAR giving which produces the best results. We need a larger number of homes in which a Strict Baptist Missionary Box is in constant use. Our growing work calls for an increase in gifts.

SECRET OF POWER.

We need a greater number of intercessors who will pray daily for our work in India. "When ye pray, say . . . . Thy kingdom come."

THE CONTENTS OF THE NEW YEAR ENVELOPES SHOULD BE FORWARDED NOW TO THE FINANCIAL 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. XXXII.] FEBRUARY, 1933 [*New Series, No. 314*

Matters of Moment

MISS Nunn, the L.Z.A. Organizing Secretary, is now in India, making a first-hand acquaintance with our work there. She is crowding as much as possible in the time at her disposal, and is due to sail homeward on March 1st. On page 25 is a welcome contribution, giving her impressions and experiences at Namakal.

* * * * * *

News has been received that Mr. A. J. Morling has passed his Second Tamil Examination "With Distinction," having gained 75.8%. In the First Tamil Examination Dr. R. Harris gained 74.2% and Mr. H. Huckett 65.2%. We heartily congratulate our missionaries on having passed their tests.

* * * * * *

It is a matter for devout thanksgiving that there has been further experience of Divine blessing in various fields. In the Namakal field, eleven believers were baptized in the river Cauvery. In the Madras field, four converts were baptized in the lake at Ahmaikulam, and one in the chapel at Vepery from the Hostel at Kilpauk.

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After the article dealing with devolution (page 24) had been sent to the printer, a letter was received from Mr. Morling telling of the appointment of Preacher Seenivasagam to become the Preacher-in-charge of the Church at Sirunellikoil, with the expressed hope that he will, in due time, become its Pastor. We rejoice greatly in this forward step in the Namakal field, and pray for God's blessing upon all concerned.

* * * * * *

We deeply regret to learn that Miss Green was very unwell at the close of December, and was ordered by a doctor to take complete rest for six or eight weeks. Arrangements have been made to relieve Miss Green of her work. Let us remember her in prayer.

The Rising Tide

IN the last week of 1932, the third India Round Table Conference completed its work. The Secretary of State for India, in broadcasting his report of the findings of the Conference, said:—"India must have a greater measure of self-government. The people of India must have greatly increased scope for managing their own affairs." What is true in the sphere of the administration of secular affairs, is true also in the conduct of the work of the Christian Church.

The Transfer of Responsibility.

The principle of devolution which is being applied in other departments in India, must be increasingly applied to the administration of the affairs of the Church, as rapidly as circumstances warrant. We all believe that a Church should be a self-supporting, self-governing, self-propagating institution. In order that the Indian Church might become what it should be, successive steps must be taken towards that goal, by handing over to the Indian Church burdens which hitherto have been borne by the foreign Mission and Missionaries. However difficult the path of devolution may be, it is one which must be persistently pursued if the Tamil Church is to realize its true functions, and be freed from dependence on foreign missionaries. Handing over responsibility is always attended with the risk that mistakes may be made, but there is no other way of true development.

The Outworking of the Principle.

Action along this line has been previously taken in the Strict Baptist Mission, with good results, and on page 31 will be found a contribution by Mr. D. Morling, telling of further advance in this direction, by the appointment of two Tamil brethren as preachers-in-charge of congregations in our Tinnevelly field. This is a matter which calls for thanksgiving, and also for prayer on behalf of all the people concerned.

Another illustration of the working of the same principle is the assignment of a district in the Madras field as an area to be evangelized by voluntary service rendered by Church members in that field. In the long history of the Christian Church, no country has been entirely evangelized by foreign missionaries. This has been done by indigenous converts, the result of the preaching of the missionaries. India will be eventually evangelized by Indian Christians, and we should take every possible step to help in that direction.

Our missionaries are quite alive to the opportunity which the increasing spirit of independence brings, and we may confidently expect to hear of similar progress in each of our fields. These movements are often beset with difficulties, may we therefore make it a matter of prayer that our missionaries may be Divinely guided in these developments.

IN INDIA.

The Onlooker's Point of View

P. P. NUNN.

THE privilege was mine, on Saturday, December 3rd, at 9 o'clock in the morning, of witnessing the baptism of eleven believers in the river Cauvery.

First I must tell you how we got to the village of Jedarpalyam, a distance of about 20 miles from Namakal. Mr. Morling had chartered a small motor-bus to take the whole party, twenty-one in all. Twice on the journey the bus had to go through deep water, as a week earlier there had been very heavy rains, so the journey was not without its thrills! We arrived in safety about 5 p.m., and the two missionaries and myself found a roof for the night in what is known as the "Channel Shed"—a bungalow for the use of Government servants, when business brings them to the district. It sounds simple enough to say, "we came" and "we stayed the night," but I think friends at home would be glad to know what it entails in thought and preparation beforehand.

Camping Details.

Everything has to be brought, including folding-table, chairs, camp-cots and bedding (not forgetting mosquito nets), cooking utensils, enough boiled water to go on with, and food. Mrs. Morling is proficient in all this, and a visitor like myself cannot fail to appreciate all that it calls forth of careful foresight and management. Friends should realise, too, how much camping needs to be done, to keep in touch with the believers in the scattered villages on the Western front, and camping is arduous work.

On arrival, we unpacked and set up home in the bare room! The food-shelf has to be suspended somewhere, and covered, so that we, and not the ants, have the food to eat! The evening meal was prepared, the cots set up, and, after prayers, we went to bed. It rained unexpectedly and heavily all night, and the prospect for the morning did not seem very bright.

A Joyous Experience.

We rose at 6 a.m., and, because "the Lord is gracious and full of compassion," as it grew lighter the rain ceased, and when we all went down to the river, though not sunny, it was fine. We had to cross the "channel" of the river by a round bamboo boat, covered underneath with buffalo hide. Rain had partly filled this "parasil," so that it had first to be emptied! A convenient part of the sandy shore was chosen, and the little company of believers sang the Tamil equivalent

of "I'm not ashamed to own my Lord." The dhori read the passage about the baptism of the eunuch, and baptized the candidates, four of whom were women, one a man, and six Hostel boys. Three of the women were received into the Church at Sirunellikoil on the following day, when I worshipped with the Christians there and partook of the Lord's Supper. The Christians in this village are just monuments to the saving grace of the Lord. Many of them are living in conditions which we at home would call unspeakable.

An Indelible Impression.

During these busy weeks in India, I have seen enough to imprint on my mind the hideousness of Hinduism, and all its consequent sin and suffering. How glorious is the contrast when one witnesses the evidence of the work of the Lord through the Strict Baptist Mission. Could you see it, friends, you would desire to pray the more, and to redouble your efforts. Oh, that this brief account could be used to bring some waverer on to the side of those who are with the Lord, and against the mighty foe!

Villivakkam Festival

GRACE K. CARTER.

VILLIVAKKAM is a large village about three miles from Kilpauk, and has a strong caste quarter with several temples. During the Tamil month of *Adi*, which lasts from the middle of July to the middle of August, a festival is celebrated there. It is held on four Tuesdays, and pilgrims come from many parts to do *puja* at the various shrines, perform their worship, make their offerings, and bathe in the sacred tank. Several extra trains are run to Villivakkam Station, and these are usually crowded with people. All day long, pilgrims pour into the place by road and rail, and in all directions one can see streams of people coming on foot, in rickshaws, jutkas, bullock carts, and even in motor cars. On the last Tuesday of the festival, when usually the greatest number of people come, we decided to go there, and do what we could in the way of reaching some of the pilgrims.

Buying up the Opportunity.

Accordingly, eight of the Biblewomen and I started off, well laden with Gospels and Scripture portions for distribution. We slowly made our way to the centre of the village, and to the place which was the goal of the pilgrims. Finding an open space, we stood there for a while singing, and telling the good news of the only way of salvation and deliverance from sin. As there were many coming and going, and much noise, not only from the people, but also from the stall-holders and vendors of all kinds of wares (for the place is something like a fair, too), we found it best to disperse, distribute our

portions, sell our Gospels, and get into conversation with little groups of people wherever we could. Our Scripture portions were eagerly received; in fact, once I was almost overwhelmed, and a mass of outstretched hands confronted me on all sides. Alas, we saw many booklets on the ground, torn and trampled on, yet we believe that many will be taken home and read, and we trust that the Word will become spirit and life to many souls.

Deluded Devotees.

One caste woman living in Villivakkam agreed to a Bible-woman coming to visit her regularly. She said she thought what we said was true, but that it was difficult to break away from their customs. With a sweep of the hand, in the characteristic way of the Tamilian, she said: "All this is only for glory and show." Alas, it is more than that. It is a vain hope to many, blinded by Satan. I shall not easily forget the sight of so many bathing in that filthy water, washing their clothes, drinking it, and taking it away with them in little vessels, all in the hope of removing sin, and gaining great merit thereby. At the foot of a tree was a mass of people, mainly women, going round and round, making offerings, repeating *munthrams*, and burning incense, the smoke of which nearly enveloped them. Not only is one filled with horror at the sight of such idolatry, but an unutterable pity fills one's heart. Some little boys were distributing tracts to the passers-by. They were Hindu boys, judging by their long hair and the way their foreheads were shaved, and I wondered how it could be, until I realised they were our school-boys from Konnur. The teachers had given them some tracts to give away.

The Lure of Crowds.

I saw some women there whom I knew, and was sorry to see in such a place. I asked them why they came, and they replied, "Oh, just to see the sights." Alas, these festivals are a source of danger to many, for the Indian loves a show, and these women, one of whom is a seeker, were thus attracted. Doubtless many others were there for the same reason. At last we had to return, tired and hot, but with the glad sense of having been the messengers of the King, and we know that with His Word there is power to save and to keep.

Writing from Tinnevelly, Miss Green tells of the testimony of five enquirers, who desire to confess in baptism their faith in Jesus Christ. Miss Green reports an extension of the sphere of evangelism into a village where some have recently abandoned the worship of idols, and have expressed their willingness to build a prayer-house for Christian services.

Kolli Hill Babies

E. C. BRAND.

A CRY at midnight! Yes, the little life we had struggled to save, had gone. We ran over the dark field, pushed open the door, and found the family of grand-mother, mother and father, sitting around the small still body, weeping. The mother is Annal, our dear boarding school girl, and oh, how pleased she had been with her baby girl just four months ago. There was no more we could do for the little thing, so we knelt down with the poor stricken family and committed them unto Him Whose heart was once broken for us.

Then, next day, she followed in the sad little procession down to the wee grave, while the boarding school girls sang "The Lord is my Shepherd."

* * * * * *

We were walking round the compound in the dark. In Lazarus's house there were voices—they were spelling out Scripture verses. I saw, as I pushed the door open, husband and wife on the ground with an open Bible.

"We want to name our baby Isaiah," they said. They were reading the first chapter. "You know, the one that went to heaven in a chariot of fire." "Ah, but that was Elijah," I said, and found the place for them. But, nevertheless, I believe the babe is to be named Isaiah.

* * * * * *



THE DOCTOR AND PATIENTS AT KOLLI DISPENSARY.

A few days ago we saw Manikam and Selvam hastening towards us with their baby in her arms. They had come all the way from Puliam, and made straight for the dispensary. We leaned over the panting little creature in deep concern, for it seemed so like that other dear mite so lately laid to rest on the hill-side. The doctor came—"Both lungs are affected," he said. "Commit it to the Lord, He can give it back to you," we told them.

Selvam, too, is a girl from the school, and we long for her and her husband to be brought right into fellowship. The Matron gathered a few girls and the stricken couple together that evening, and they brought the little one to Him in prayer. In a few days it was well enough to go back home. So, "One was taken, the other left."

"I am like Job"

VIOLET D. GREEN.

ONE day, while I was busily engaged in the bungalow, one of our workers, Parinbum, appeared at the door, looking very distressed. He had come to tell me of a very evil scheme that had been devised against him in the village where he works. It was the same old story, the fierce wrath of the enemy against God and His Christ. Through the teacher's ministry in that village, some Hindu lads had been aroused to a concern for their soul's salvation. They had started coming to the Sunday services, and often in the evenings would seek out the teacher, to be further instructed in the new Way. The enemy, who had been watching, with ill-concealed hatred, suddenly lashed into fury, determined to get rid of this pestilential fellow, and resorted to a favourite method—a court case. They reported that he had borrowed some money, and when they had asked him for it, he refused to pay, and abused them! Proceedings were instituted forthwith, and bribes were freely passed and demanded. The teacher was informed that unless he paid the bribes which were required, his witnesses would not be cited. This, of course, he refused to do. The case was to be heard in that same district court. We made representation to the higher officials, and got the case transferred to another district court, where there was greater likelihood of a just hearing.

Sorrow upon Sorrow.

Just as all this was going on, the teacher's little son fell sick of a very distressing disease. His enemies rejoiced, but his heart was stricken sore. His wife was the next to be smitten with the same sickness, and she became very rebellious about the severities of the way, and said to the teacher, "Ask Amma to send us to another station, why should we suffer here?" To this, her husband, though himself baffled and perplexed beyond words, quietly replied, "No, I shall not ask to be transferred, what can these people do? Is not our life in God's hand, and whatever He sends should we not patiently bear?" Truly this was the language of grace. The little boy, once a sturdy, bright lad of seven grew worse, and began to fail rapidly. Finally a second child was laid low with the same disease, and there in that home lay the three sufferers, very, very ill. The poor teacher was now broken-hearted, and all he could say was, "Amma, I am like Job, I am poured out like water."

A Stunning Blow.

The day for the hearing of his case came just when things were at this terrible crisis, and he was obliged to go. Then the last awful blow fell, just the very first night he was away. The little boy died! When the news was brought to me, I was dumb with sorrow. My heart ached for the distracted

father, as he should hear the fearful news. Though a messenger was despatched immediately to call him, the boy was buried ere the father could reach the place.

The mother and second child were mercifully spared, and I have marvelled to see the strength of this worker's trust in God, for through such fierce trial, he showed not the slightest rebellion. He was given grace to submit meekly to all the sovereign will of God.

So mightily does grace work in the hearts of God's true children. Pray for this worker, that he may enjoy an ever-deepening sense of God's peace and love, and pray for all other workers similarly tried, that they may endure unto the end and secure the promised reward of Him Who says, "*Be thou faithful unto death and I will give thee a crown of life.*"

Taking the Message

B. L. MOWLE.

ONE morning I set out early to visit with one of the Biblewomen. That morning seemed full of disappointment, the women were either eating themselves, or preparing food for their husbands, and those who had nothing to do were very indifferent, and only listened for courtesy's sake. Some days are like this. However, at last we were able to get a few women to listen to the message we had to tell, and a good many children stood around. It is usual for one of the crowd (generally the oldest one) to take it upon herself or himself to appear very interested by nodding every now and then, and making a noise of appreciation which is difficult to express on paper. Amongst this group it was an old woman, who was only doing it to be polite.

A Sad Sight.

In another village two or three people asked for medicine, one of them being a very old man. He asked me if I could give him medicine to stop death. This opened the way for the Gospel story again. Then I saw the sad ceremony of a poor widow being stripped of all her jewels, her wedding badge broken, and the widow's cloth tied. She had three small sons, the eldest son was performing all sorts of rites to release his father's spirit, and send it on its way to heaven. Each son prostrated himself on the ground before the shrine which the priest had set up. The poor woman cast one glance at me, and I longed to comfort her so much, but although the other women invited me to go near and watch, I could not speak to her. After it was all over, they went to a well near, and bathed and washed their hair.

Recognition Services at Koilpatti

D. MORLING.

WE who are engaged in the high enterprise of Christian missions, must constantly keep before us the great aim of our calling. Again, those of us working with that exceedingly difficult material known as the South Indian Pariah, must ever remind ourselves that our aim is not only the dissemination of the Gospel, but also the formation of New Testament Churches. In this all-important matter the policy of the Strict Baptist Mission is, that while purely mission activities should remain in the hands of the missionary, the Churches he forms should become, as soon as possible, self-supporting and self-directing, They should manage their own affairs. Here comes the crux of the difficulty: if Churches would be both self-directing and prosperous, then, though drawn from the very depths of outcaste degradation, they *must* have men of quality in head and heart.

The Pastorate.

For several years the outstanding need of the Tinnevelly Churches has been pastors of piety and ability. The brethren holding that high office have long borne the burden and heat of the day; they are now well advanced on the western side of the hill of life. Not only do we need men who must soon take their place, but we need more pastors than we now have, for the congregations are many and scattered.

Since returning from furlough we have been conducting a special Bible Class for the more advanced of our Tinnevelly



ASIRVATHAM AND DEVIRRAKKAM
Preachers-in-charge of Tinnevelly Congregations.

workers, one of the aims of which has been to bring to light the men most suitable for the oversight of Churches. In the class there have been close Bible Study, Sermon Preparation, and keen discussions, all of which have revealed the inner qualities of the students, and concentrated our attention on two men of long standing. On November the 3rd the first of a series of meetings for our workers at Koilpatti was a Recognition Service for these brethren, then appointed as preachers-in-charge of congregations, and solemnly set apart for Church work. If, after a period of such service, they seem satisactory to both Church and missionary, they will then (D.V.) be appointed as pastors. A few words about their history may not be out of place.

Preacher Asirvatham.

Asirvatham is forty-eight years of age, and is born of parents who were converts from Hinduism. They were members of the Strict Baptist Mission in the very old days. Asirvatham became acting-teacher near Paniadipatti when he was 17 years old, and the same year went into Government training. On his return from training, he was engaged as teacher in the Koilpatti Circle, and has remained with us ever since, either as teacher-catechist or as preacher. His age is somewhat against him for his entering into new studies, but he is a spiritually-minded man, humble, and desirous to be used in God's service. His elder brother, Selvanayagam, has been a pastor with us for many years.

Preacher Devirrakkam.

Devirrakkam is thirty-nine years old, the son of parents who turned from dumb idols to serve the living God. The father has been a respected member of the Koilpatti Church for the last thirty-six years. His son started work in the Mission twenty-five years ago, and since Government training has remained with us as teacher or as preacher. During the last two and a half years he has been preacher at Anbinagaram, the largest congregation in the Strict Baptist Mission; the way in which he has carried out an exceedingly difficult task there, proves him to be trustworthy both in ability and in character. His manner is pleasing, and his mind alert, though his education, like that of the other, is elementary. Both men are married, having families; both have proved faithful to the Mission during dark and difficult periods. They have now taken charge of congregations in the Koilpatti Circle, so relieving Pastor Samuel of much of his responsibility.

We bespeak the prayers of friends in England that the further period of preparation in study and in service may be a period when the Holy Spirit shall equip these brethren for the high service that is placed before them.

Church Anniversaries

L. WATTS.

ON Saturday, October 1st, the Poonamallee Church celebrated the 62nd anniversary of its formation. The meeting was held in the shade of some fine trees in the Mission compound there, and was attended by about fifty persons.

Sixty-two years ago, a few faithful souls living in the military cantonment of Poonamallee, formed a little Strict Baptist Church there. All original records of this Church have been lost, but the fact is made known by the dismissal of one or two members of the old Chintadripet Church to Poonamallee for this purpose. Occasional friendly notice of the new Church occurs in the minute book of the Chintadripet Church.

At Poonamallee.

The Church was mainly composed of members from the Anglo-Indian community, but Indians were also admitted to membership. Evangelistic work amongst the Tamil population around was carried on. The Church has never been a very large one, and if full records were available it would probably be revealed that at times it became almost lifeless, but it seems that there has always been a small remnant in Poonamallee of the Strict Baptist persuasion. When the cantonment was vacated by the military occupants, the Church became entirely Tamil, and was carried on as such by the Mission.

Pastor Zechariah has been working here for thirty years, and after a number of lean years, was able to report the addition of six members by baptism during the past year. There are also a number of enquirers so that we pray that it may be the beginning of new days for the Church.

Pastor V. S. Ponniah preached the anniversary sermon from Neh. viii., pointing out from the revival under Nehemiah, the steps in the revival of a Church. A number of the young men from the Kilpauk Hostel cycled out to Poonamallee, and brightened the meeting with some special singing.

At Vepery.

On Saturday, 15th October, the 33rd anniversary of the formation of the Church at Vepery was held. It had rained heavily in the morning, but was bright weather in the afternoon when about 175 people gathered at four o'clock. A group of young people had practised specially chosen hymns for the occasion, so that the singing went well. The address in the first meeting was given by G. Devamanicam, of Kolattur. In the evening Dr. Asirvatham spoke from the text, "All my springs are in Thee," and the missionary sought to encourage the Church and pastor in the work of the Lord from Heb. xiii. 17.

The meetings were very happy, and we praise the Lord for enabling His people to celebrate His goodness during another year.

United Workers' Convention

D. A. THROWER.

IN October, devotional meetings were held for the workers of the Namakal and Sendamangalam fields. On arrival from their various stations they were billeted in a variety of places. The Sendamangalam friends extended a hearty welcome to their colleagues, and every effort was made to ensure comfort for all.

The first gathering was an evening prayer meeting. An Indian brother, a powerful speaker, from Madura, gave a stirring address on the need of prayer. On the next day five meetings were conducted, one in the morning and another in the evening, attended by all the workers, and three meetings in the afternoon, for men, women, and children respectively. Mr. D. Morling spoke to the men, while Mrs. Morling conducted the women's meeting, and the Tamil speaker gave an address to the children.

Personal Testimony.

I had the pleasure of attending the men's and the children's gatherings. At the former I heard a plain and practical warning and exhortation, and at the latter I saw the children kept in the height of interest and expectancy for an hour, listening to an eye-gate lesson, with numerous illustrations drawn from the Indian child's school days. The fact that the speaker has a large boys' boarding school under his charge explains much of his influence with children. He addressed the two general meetings held on the third and fourth days, and dealt in turn with the worker's need of a real spiritual experience, his call, sanctification, witness and stewardship. All the addresses were copiously illustrated. Searching appeals, serious warnings and inspiring exhortations, founded on sound Bible teaching, were features of the sermons.

A crèche was arranged for the babies, so that mothers were able to attend the meetings free from the care of the little ones. This and other things combined to make the chapel remarkably quiet while the meetings were in progress, although its space was taxed to the full by the numbers present.

MADRAS.

Baptisms.—On the first Sunday in November, at Ayanapuram, J. Stephen, the eldest son of one of our senior workers, was baptized. Stephen has been a converted young man for some time, and we are grateful to the Lord that he has now been led to take this stand for the Lord. On the same day, at Vepery, J. Athisayam, one of our hostel members, was baptized. He has been hovering on the brink for many months, but there was that rightful hesitancy on account of some things in his life which he had to make sure about before the Lord. We rejoice in this seal to the ministry in the hostel.

Young People's Society.—The Young People's Society at Vepery held their Annual Meeting in November. It was their first anniversary, and it was a pleasure to have them able to record that during the year they had held fifty-one meetings, and that the membership had increased from twelve to twenty-four.

L. WATTS.

A Move in the Right Direction

E. A. WATTS.

IT is often said that troubles and disappointments never come alone, and sometimes we have to agree that it seems so. But it is very gratifying when we can say that encouragement and blessing are also in the plural.

Many will remember with joy of the way in which the work amongst the young men has developed in the Madras field during recent years. Some may have wondered if similar blessing was not sought for the work amongst the women and girls. It is therefore our great joy to show that the Lord is blessing that work also. The sewing classes have been reported before; sometimes their progress becomes rather chequered in character, but they still are a means of reaching girls who have left school.

For Christian Women.

For some time, however, we have felt that something was needed to keep in touch with the women and girls who have confessed their Lord and are Church members. They need systematic teaching in the same way as we are teaching the men. Early this year, therefore, an effort was made to get together quite a group of these Church members who live in the villages around the Mission house. A meeting is held each Saturday afternoon, for prayer and Bible study. From the outset we felt that it should not be just another meeting that was entirely dependent on the missionary, but that the women themselves should be allowed to express themselves by taking part in the meeting. In this country where it is so much the custom for the man to do everything, and where in Christian families it is the man who always conducts family prayer, it is not easy for the women to express themselves in a meeting. It is very refreshing to hear the voices of such women in reading, prayer, and a short word of testimony, and this, we feel, has already been a great help to your young Christian women.

The Place for Strength.

One meeting each month is given to prayer, when we gather round the mercy seat and together pour out our hearts to Him Who has so richly blessed us and helped us to come together in this way.

We want these Christian women to develop strong Christian characters, but they need a good deal of help and encouragement because of the home environment of many of them. It is easy to live the Christian life in a congenial atmosphere, but most of these of whom I have written are living in the midst of heathen antagonism and degrading circumstances.

AT HOME.

At the Throne of Grace

Let us offer praise to God for the encouraging news of further conversions and baptisms (pages 23 and 26).

Let us ask that Miss Poole, in entering on another term of service in India, may be spiritually and physically equipped for all experiences.

Let us pray that our missionaries may be divinely guided as to " which " and " when " and " where " fresh responsibilities should be transferred to the Indian Church (page 31).

Let us pray for the Government of India that in these difficult days they may be guided as they deal with great and pressing problems. (Jeremiah xxix. 7.)

Hail and Farewell

THE meeting arranged to express our welcome to Mr. and Mrs. Thrower and God-speed to Miss Poole was held at a rather difficult time, but a good congregation faced the President when he took the chair at " Zion " Chapel, New Cross, on Friday, December 30th, 1932. Pastor Leonard Hills conducted the devotional exercises, reading Psalm lxxii. and offering a comprehensive prayer.

In according a welcome to Mr. and Mrs. Thrower, Mr. Collin said : We are all sorry that, on account of their ill-health, we have so soon to welcome Mr. and Mrs. Thrower home, but we trust that their stay in the homeland will prove beneficial, and that in good time they may again return to India restored in health and strength.

Address by Missionary D. A. Thrower.

In thanking the friends for the welcome accorded to Mrs. Thrower and himself, Mr. Thrower said : I am not able to give a proper missionary address to-night, but I ask you to share with me some of the experiences connected with our work on the Kolli Hills. On the January sheet of the S.B.M. Calendar for 1933 there is a picture of the Kolli Hills. In the valley in the foreground are the rice fields, where folk are engaged in transplanting the young rice plants. These fields produce enough rice for all the inmates of our Girls' Boarding Home.

We have also a home for boys and young men, the former attending the day school, and the latter engaging in various tasks in the settlement. When we have a school or a house to build, we have to make our own bricks, and to fell the trees for fuel to feed the fires of the brick kilns. Imagine the disappointment that has been ours when sudden squalls of rain have washed way thousands of freshly made wet bricks, representing a serious loss of time and money.

Reference to buildings leads me to speak of the house not made with hands, the spiritual temple which is in course of erection in India. All earnest Christian workers can enter into the joys and sorrows connected with this spiritual work. When I was dealing with inquirers shortly before leaving India, I asked one of them, " How do you know that God has forgiven YOUR sin? " The reply was, " It says in the Psalms, ' As far as the east is from the west, so far hath He removed our transgressions from us,' and I believe God." Only those who have been through such an experience can realise the joy which was ours that day.

In closing, Mr. Thrower asked for prayer that God would restore Mrs. Thrower and himself to physical vigour and equip them spiritually for future service.

Address by Miss A. M. Poole.

In delivering her farewell message prior to returning to missionary service in India, Miss Poole based her remarks upon the vision of Isaiah recorded in the sixth chapter of his book. The points stressed by the speaker were the Vision, Confession, Cleansing, Call, Response and Command. Referring to her own experience, Miss Poole said that she heard the call ten years before she was permitted to sail for India the first time, and that the same call had come to her again in reference to her pending departure. She said that her years of service in India had been the happiest in her life.

Miss Poole pleaded for more prayer on behalf of our Zenana workers in India, and expressed her hearty thanks to all who have helped in various ways in connection with deputation work.

Address by Pastor Roland French.

Basing his address on the words, " When He saw THEIR faith " (Luke v. 50), Mr. French said : Each individual soul comes to God by a God-given faith and repentance. It was on a doubt of God that man fell, and it is by trust in God that man must come back to God. There is no true basis of right relations with God apart from the grace of faith. For our own good we must be kept in utter dependence upon God.

At conversion we enter upon a new relation to God and man, a new fellowship with both. The incident of the bearers of the palsied man teaches us what our faith can do for other people. Faith works with ingenuity and faith makes a venture. God works with our faith. Faith is neither speculation nor presumption, but it is connected with sacrifice and prayer and effort. We should exercise faith in regard to others. Think of the faith of Muller of Bristol in regard to orphans, and of the faith of Monica, the mother of Augustine, regarding her son. Let us remember that a subtle unbelief will paralyse us in regard to the work of faith.

In connection with our missionary enterprise, we should let our faith work on behalf of our missionaries and Indian agents. Mr. French, in concluding a sterling, thoughtful, helpful and Scriptural address, turning to Miss Poole, said : Let your faith be linked with a real passion for souls, and cultivate the spirit which animated Rutherford.

" And if one soul from Anworth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land."

The President's Farewell.

In bidding Miss Poole farewell in his official capacity as President, Mr. Collin, in wishing her a safe journey and a fruitful term of service in India, gave her by way of text, " The Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee " (Isaiah xli. 13).

Valedictory Prayer.

Pastor W. Chisnall, in a loving, fatherly and tender prayer, committed Miss Poole and her missionary work to the gracious keeping of our Covenant God.

The Chairman announced that the thankoffering amounted to £18 4s. 11d.

DEPARTURE.

After saying " Good-bye " to a number of friends at Liverpool Street Station, Miss Poole sailed for India on Saturday, January 7th, from the Royal Albert Docks per the British India s.s. " Manela."

Reports of Meetings

Chadwell Street.—The New Year's Prayer Meeting of the S.B.M. was held on Tuesday, January 3rd, 1933, at Mount Zion Chapel, under the presidency of Mr. J. B. Collin. There was a good gathering of friends, and the Secretary led the devotions by reading the Scripture and prayer. There was a good tone throughout the meeting, and many earnest petitions were offered.

A helpful address was given by Pastor J. S. Smith (Borough Green), who based his timely remarks on the words, "Have faith in God." Mr. Smith said: Our missionaries ask for our earnest prayers because they believe in the power of prayer. A clear vision of our work in India makes more evident the need for faith in God. Continuance in prayer is necessary even when a measure of prosperity is granted. The results that are visible are only a part of that which is being accomplished.—W. CHISNALL.

* * * * * *

Brighton.—SALEM.—At the close of November, missionary gatherings were held in this ancient sanctuary. The proceedings began with a service of intercession, conducted by Pastor Riseborough. In the service which followed, Pastor R. Kemp (Ebenezer) preached an expository sermon on the words "as good stewards of the manifold grace of God." A goodly number listened with pleasure to this missionary message. The tea was freely given by the ladies of Salem, and the fees received were given to the Mission.

Mr. Booth spoke about the Scriptural warrant for the Mission at a meeting held immediately after tea, when Pastor Riseborough stressed the importance of prayer for the work. Mr. Booth conducted the closing service, and in his sermon dealt with the urgency of the present opportunity in India.

* * * * * *

Horley.—In the middle of December a goodly number of friends gathered for a Missionary Meeting at Horley. Mr. S. W. Anderson kindly presided, leading the devotional exercises and speaking a helpful word for the Mission. A lecture, entitled "Among the Tamil Folk," illustrated by lantern views, was given by Missionary E. A. Booth. The local Secretary (Mr. Cook) read a statement, showing the growing interest taken in the work of the S.B.M. at Horley, which was yielding an increasing income to the funds, mainly by means of missionary boxes in the homes. The collection at the meeting amounted to £4 10s. 11½d.

* * * * * *

Crawley.—At Bethel Chapel a Missionary Meeting was held on Wednesday, January 11th, when Mr. B. Wadey, of Horley, presided, and spoke of the MISSION HERALD, which, he said, he read monthly with greater interest than any other magazine. It was gratifying that Mr. Bewers, of Handcross, was present, for his prayer was helpful and uplifting. Mr. Booth brought before us various aspects of the work of the Mission in India.

Ladies' Zenana Auxiliary.—The Quarterly Prayer Meeting will be held (D.V.) at Ilford on Tuesday, February 28th, 1933, at 7.30 p.m. Will as many lady friends as possible gather for prayer on this occasion?

Engagements for February, 1933

Pastor W. Chisnall.

2nd, Courland Grove; 5th, Dunstable; 12th, Tadworth; 15th, Warbleton; 16th, Hailsham; 19th, Finchley; 26th, Norbiton; 28th, St. John's Wood.

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

Missionary Ernest A. Booth.

2nd, Croydon (Derby Road); 5th, Homerton; 12th, Newick; 19th, Notting Hill Gate; 26th, St. Neots; 27th, Biggleswade.

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

Gifts for the Lord's Work.

Received during December, 1932.

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

General Fund.

	£	s.	d.
Walsall, Coll.	6	12	0
Shelfanger, Box		5	0
Norbiton, M.A.W.B.T.		5	0
Saffron Walden, Box		7	8
Gift		3	10
Rept.			6
Stockley Mission, S.S.	1	9	2
Lantern Lecture	1	12	1
Brighton, Salem, Mr. W. G. Williams	1	0	0
Grays, S.S.		3	6
Smithfield, N.S.W.	1	0	0
Bermondsey, Infant Class		8	4
New Cross, Mrs. A. Barton	1	0	0
In Memoriam		10	0
Kesgrave, S.S. Box		17	0
Courland Gr., Men's Meeting		4	0
Rattlesden, Coll.	2	15	9
Hartley Wintney, T.O.	2	0	0
Ilford, S.S.	1	10	0
Bethnal Green, S.S.	2	0	0
Nuneaton, Sewing Class	1	0	0
Occold, Boxes, Add.	1	0	0
Lewes, Church & S.S. Coll.	3	3	0
Borough Green, Coll.	5	0	9
S.S. Boxes	14	4	10
Home Boxes	9	10	9
Repts.		2	0
Horley, Coll.	4	10	11½
Boxes: Girls' B.C.	1	5	0
S.S.		5	10
B.S. Circle	3	1	7
Mrs. Upton		5	2½
Mr. Stapley		9	0
Mrs. Peak		10	2½
Mr. Woiger		7	9½
Miss Young		5	8½
Mrs. Eade		19	10
Anon., Box		4	7¾
Mr. Carpenter		3	10
Miss J. White		1	9¾
Mr. R. P. Cook		6	1
Mr. A. G. Cook		4	0
Abingdon, Mrs. E. W. Painter	1	0	0
Croydon, Salem, S.S.		12	8
Pastor J. Payne	1	0	0
Sth. Chard		15	0
Billericay, Envs.		2	6
Dunstable, Envs.		5	0
Mayford, Coll.	2	0	0
Chatham Rd., Anon.	1	0	0
Rhondda, Cont.	5	0	0
Swindon, Coll.		13	0
Margate, Coll.	1	15	9
S.S. Box		7	8
B. Box		2	6
Miss M. Hermitage		9	10
Chatham, Mr. J. R. Howard, Env.	5	0	0
Southsea, Env.		10	0
Lode, Mr. A. E. Everett		6	3
Lewes, Subs.		10	0
Walsall, S. M. Burns	1	0	0
Wood Green, Park Ridings, S.S.	4	13	9
Envs.		1	5
Gravesend, Miss Easterley, Env.		10	0
Mrs. Scott, Env.		10	0
Handcross, Envs.		10	9
Croydon, Derby Rd., Coll.	9	10	4
Courland Gr., S.S.		7	8
B. Box		5	2
Dunmow,		6	0
Hounslow, B.C.		12	0
Bedworth, Boxes		10	0
Pembrokeshire, Bethabara, P.M. Box		3	6
Coll.		5	6
Rev. H. B. Thomas		2	6
Mrs. M. J. Penshine		2	6
Miss M. Davies		2	6
Mrs. J. J. Penddol		2	6
Mrs. D. Griffiths		2	6
Mrs. M. Griffiths		2	6
Mr. H. Lewis		2	6
Mrs. E. A. Lewis		2	6
Fishguard, Sion, Harvest Coll.		12	5
Gen. Coll.		5	9
Box		4	8
Mr. E. Harriss		2	6
Mr. T. Griffiths		2	6
Mr. T. A. Rowe		2	6
Miss L. Morse		2	6
Miss P. & L. Cornock		2	6
Mr. W. Evans		2	0
Miss M. E. Roberts		2	0
Miss E. Mathias		2	0
Mrs. J. Williams		1	0
Mrs. J. Thomas		1	0
Mrs. T. Evans		1	0
Stoke Ash, S.S. Box	2	0	0
Wood Green, Dovecote, S.S.		16	0
Stoke Goldings, Xmas Day Coll.	2	0	0
Meyrick Rd., S.S. Envs.	1	5	7
Miss Cook, Infants' Class		6	6
B. Box		7	6
Watford Tab., Coll.	5	0	0
Guildford, S.S.	5	0	0
Lode, Mr. A. E. Everett		4	0
Waldringfield, S.S., R. and Rays		2	6
Bedford, Providence, S.S.	4	2	6
Watford, Beulah, Pastor Bird, Env.		10	0
Egham, Mrs. Littlewood, Box		7	0
Richmond, Coll.	2	14	1½
S.S. Box	1	9	3½
B.C. Box	1	0	10½
Y.P.S.		10	0
Home Box	2	0	0
Sundries			10¾
Bromley, Envs.		8	0
Sudbourne, Mrs. Buggs, Class Box		12	0
Greenwich, Envs.	1	11	9
Charsfield, S.S. Box	1	5	0
Y.M.B.C.		8	0
Siddal, Mr. R. Bretton, Env.		5	0
Beccles, Envs.		12	6
Miss Self, Box		13	5
Mrs. Mowle, Box		3	0
Misses Dykes		5	0
S.S. Boxes	3	11	7
Fulham, S.S.	1	19	3½
B.C.		7	3½
B. Box		4	10
Staines, S.S.	6	0	0
Supt. of Barkium	5	0	0
Woolwich, S.S. Boxes	3	10	0
	£171	19	10

Personal.

	£	s.	d.
Mr. C. Bedford	1	0	0
Mrs. T. Huggins		5	0
Mrs. C. Bedford		5	0
A Friend		10	0
Miss E. Reynolds, 2 Hostel Boys	2	0	0
Miss E. Webb, Boys' Hostel	2	0	0
The Misses S. & M. Shiles		5	0
Mr. F. Thickett		10	0
Mr. S. G. Robinson	5	0	0
Mr. W. Davey		5	0
Miss E. Davey		2	6
Mr. N. Golding		10	0
Miss K. Seymour		7	6
Miss G. M. Dye, Box		5	0
Misses J. & A. West		10	0
Mr. D. H. Hale	3	0	0
Mr. W. Henson		5	0
N. & E. Knowles		8	6
E.M.P., Env.		10	0
Mr. W. M. Rowlands	1	1	0
Anon.		3	0
Fellowship in the Gospel	10	0	0
Hannah	1	0	0
Mr. H. W. Norwood	1	0	0
Miss C. Smart		5	0
Mr. J. Christie		2	6
Mr. J. Ayliffe, Env.		2	6
A Widow's Mite		5	0
Miss S. Haydon		1	6
Miss L. Clack	15	0	0
Mr. W. H. Begbie		5	0
Miss L. Burt, Env.		2	6
Mrs. Frost, Env.		5	0
Mrs. S. B. Caplin, Env.		10	0
Miss E. Dykes, Box		5	0
Mrs. Richardson		2	6
Mr. A. W. Milward	5	0	0
Miss E. Stace and Friends, Env.		7	6
Mr. D. J. Freeman	1	0	0
Anon., Env.		5	0
D. Clover, Box		7	0
Mr. E. Rootham		2	6
	£55	11	0

Herald Fund

	£	s.	d.
Saffron Walden		9	0
Grays		4	0
Over	1	9	0
Ilford (& Repts.)		11	0
Old Hill (& Repts.)		15	0
Borough Green	1	18	0
Sth. Chard		2	6
Billericay		2	6
Hailsham		15	0
Newick		15	0
Dunmow		1	6
Tottenham		6	0

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

	£	s.	d.
Ipswich, Mt. Zion...		8	0
Bradfield St. George		6	0
Hedge End		6	4
Brockley	1	1	6
West Ham ...	4	4	0
Egham ...		12	4
Wisbech ...		10	0
Dunstable ...		17	0
Bradenstoke ...		8	0
Potten End ...	1	1	0
Harwich ...		4	8
Bolton ...		7	0
Leyton		14	4
St. Clears		0	0
Walthamstow ...	1	3	6
Bothersden ...		10	0
Greenwich ...	1	17	2
Beccles	1	4	0
Personal—			
The Misses S. & M. Shiles		1	6
N. & E. Knowles		1	6
Miss F. M. Bacon...		3	6
Miss S. Ailward...		3	6
Mr. F. Adderley...		2	6
Miss A. Barton ...		1	6
Mr. J. Aylliffe ...		1	8
Miss Pooley		2	6
Mrs. Skellman ...		1	6
Miss M. Brown ...		1	6
Miss Dye		1	8
Mr. T. Bayes ...		6	0
Mr. W. A. Birkbeck		2	0
Miss Gardiner ...		1	6
Mr. Angrave ...		1	0
Miss Hope		2	6
Mrs. A. Reeve ...		2	6
Miss Putnam ...		2	6
Miss Dykes		5	0
Mr. A. Craddock		2	0
Mrs. Frost		5	0
Mrs. Howell ...		3	0
	£26	5	10

Reports.

	£	s.	d.
Over		1	6
Per E. A. B. ...		3	8
Per W. J. S. , Mrs. Perry		3	8
West Ham		4	8
Wisbech			0
Dunstable		1	0
Swindon		2	6
Potten End		1	0
Leyton		1	8
Walthamstow ...		3	4
Mrs. Frost ...		1	0
Greenwich ...		2	10
	£1	7	4

Rays.

Per W. J. S. £5 17 11

Miscellaneous.

	£	s.	d.
Over, Calendars ...		5	0
Sale of P.P.C.'s., per E.A.B.		6	5
Miss Butcher, Carriage Xmas Box	1	1	0
Richmond, P.P.C's.		2	10
W. & F. Meeting, Pt. Coll.	9	2	5
Income Tax Rebate	33	0	8
	£44	4	4

Ladies' Zenana Auxiliary.

	£	s.	d.
High Wycombe, Anon.		2	0
Epsom, S.S. Coll. ...	1	0	0
Mrs. Howell ...		1	0
Lockwood, S.S. Don., for Supt. of B.W.	3	10	0
Bexley Heath, Wom. Mtg. Coll....		10	0
Croydon, Salem, Girls' B.C.		4	6
Walthamstow, for Supt. of Sandoshi:—			
S.S. Coll.	2	11	5½
S.S. B. Box ...		15	3½
S.S. Prim. Dept.		3	1½
Wigan, Per Mrs. M. Doan		9	0
Rattlesden, Half-Yearly Sub...		6	0
East Ham, Miss G. Rees ...		10	0
	£10	2	11

PERSONAL.

	£	s.	d.
Miss Brentnall, Box		7	6
Receipt No. 72 ...	20	0	0
Receipt No. 75, Box	2	0	5½
	£32	10	10½

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION.

A friend, who is interested in our work in India, has again offered to help us by the sale of the following plants, the entire proceeds of which will be given to the Mission. Any friends who wish to assist our work in this way will please send their orders to **Mrs. C. Cragg, Branfold, Strensall, 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. Raspberry 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, Crasselus (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.

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, Ernest 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 payment 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.

Remittances 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.

ol. XXXII *New Series, No. 315.* **March, 1933**

The Strict Baptist Mission Herald



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

e One Penny

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

nted by ROBT. STOCKWELL, Baden Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C. 2.

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THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

LADIES' ZENANA AUXILIARY

GIFT WEEK, MARCH 12th to 19th, 1933

Please send your special gifts for support of Indian Biblewomen and Girls' Schools, to Mrs. S. W. Anderson, Wayside, Walton-on-Hill, Tadworth, Surrey.

THE HALF-YEARLY MEETINGS

will be held (D.V.) at the

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

TUESDAY, MAY 2nd, 1933

Devotional Service at 3.30 p.m. **Public Meeting at 6.15 p.m.**

MISSIONARY MAGAZINE FOR SUNDAY SCHOOLS:

"Rays from the East for Young People"

Three Shillings per 100 copies plus postage (10 for 6d.)

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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. XXXII] MARCH, 1933 [*New Series, No. 315*

Matters of Moment

AT the Council Meeting held on Friday, February 3rd, news was received of the grievous loss that had befallen the Mission that day in the Home-call of Pastor Leonard Hills, the Vice-President. The knowledge that a standard-bearer had fallen, cast a sense of sadness over the meeting. By a silent standing vote the Council passed a resolution of sympathy with Mrs. Hills, who was especially commended to God in prayer.

Owing to illness several members of the Council were absent from the February meeting, including the President, who was confined to his room with a sharp attack of influenza.

We are thankful to be able to record that the news regarding Mr. and Mrs. Thrower is encouraging, each of them having experienced a definite improvement in health during the past month.

In the February issue we reported that Miss Green had been ordered a period of rest owing to overstrain. Writing from the Nilgiri Hills, Miss Green says that she is feeling the benefit of the change, and hopes to return to the plains during February. In consequence of this experience, a re-distribution of our forces has been arranged. Mr. and Mrs. D. Morling have taken over charge of the work in Tinnevelly, and are now in residence at Koilpatti. Will correspondents please note that their present address is—KOILPATTI, TINNEVELLY DISTRICT, SOUTH INDIA.

The Mission House at Koilpatti has not been occupied by a resident missionary for several years, and is in need of immediate repairs on an extensive scale. The Council has sent the sum of £151 to meet the expense involved.

The missionaries express in their letters gratitude to all the friends at home who contributed to the Christmas Cases. They speak of the suitability and usefulness of the gifts, and pass on with pleasure the " Salaams " of the recipients.

In Memoriam

VICE-PRESIDENT, PASTOR LEONARD HILLS.

WE deeply regret to record the loss which the Mission has sustained in the home-call of Pastor Leonard Hills, who entered his eternal rest on Friday, February 3rd, 1933, aged 55 years.

Leonard Hills was but a youth of fifteen when he was brought to know the Lord Jesus as his own personal Saviour. He was baptized and received into the membership of the Strict Baptist Church at Notting Hill Gate. In after years he was fired with missionary zeal, and offered himself for service in China under the auspices of the China Inland Mission, but their doctor would not pass him for China.

After a period of pastoral work in the provinces, he experienced a serious breakdown in health in 1917, which brought him to London for prolonged treatment in Westminster Hospital. When residing at Lee he worshipped with the friends at the Lewisham Strict Baptist Chapel. Occasionally he was asked to supply the pulpit at "Zion," New Cross Road, and the Church there called him to its pastorate in July, 1919. For thirteen years he rendered that Church faithful, loving and fruitful service in spite of the severe handicap of constant physical weakness. During his ministry at New Cross there were 138 baptized believers added to the Church, and in spite of many removals from the district, the membership rose from 181 to 242.

He was intensely interested in missionary work, and was President of the South Indian Strict Baptist Missionary Society, which became incorporated with the Strict Baptist Mission in 1929, and he was elected to the Vice-Presidency.

The funeral service was held at "Zion" Chapel, New Cross, on Wednesday, February 8th, 1933. A large and representative gathering, including many ministers from London and provincial Churches, assembled to pay their last tribute to his memory. The service was conducted by Pastor W. S. Baker, who read a selection of appropriate passages of Scripture, and gave an uplifting address, in the course of which he said: "The triumphant word of the Master, 'I am the resurrection and the life,' takes the sting from death. Our friend, Pastor Leonard Hills, proved throughout his life the all-sufficiency of God's grace. He was a man of unusual gifts and of outstanding personality. He laboured bravely in face of great bodily weakness. He loved young people, and was loved by them. He was a faithful minister of Jesus Christ and a loving friend."

Our hearts go out in deep sympathy to Mrs. Hills in her great loss. May she realise continually the comforting and sustaining presence of our Lord.

LADIES' ZENANA AUXILIARY

What Shall We Render?

WINIFRED BOOTH.

THE L.Z.A. Gift Week occurs this year between the 12th and 19th of March. Some may be asking the need of such an appeal when they have been giving through the year, either in their boxes, or by weekly, monthly or annual subscriptions. Others may be withholding their subscriptions during the year in order to put into their gift-week envelopes the amount they consider they can afford. Others, again, may ignore gift week as something which refers to only a few people, and matters not to themselves.

The necessity of having gift-week is apparent when we consider our increasing missionary and Indian staff and our slowly incoming funds each month. God sees to it that our needs are always met, and no part of the work is curtailed through depleted funds—but does that absolve any one of us from giving? The object of gift-week is to call to our remembrance in a special way all that our Lord has done for us, and all He would have us do—for others. Those others who are groping in the darkness of heathenism, while to us has been entrusted the Great Light of the Gospel. Jesus sat one day, tired and spent, on a well, and spoke to one heathen woman about her soul. He cared enough for that soul to save it, and she straightway went and told others the good news.

The Constraining Motive.

The value of gift-week is known to the loving heart who, in reviewing the past and realising her many mercies, would make this an occasion for a thankoffering. Jesus once sat over against the treasury and looked, not at the two mites, but at the grateful heart who gave her all.

How much do we owe? God gave His only begotten Son, and oh! the wonder of it that He would have us give to Him our gifts of Love and Service and Obedience, and to others our gifts of Prayer and Service and Means.

Jesus sat at meat in the house of Simon, when a sinful woman wept at His feet, and poured out her precious ointment. "She hath done what she could," was the Lord's loving word, looking again into the heart of the giver and not at the gift. Not how LITTLE can I give, but how MUCH must be the impulse of our hearts as we place our gifts in our gift-week envelopes.

"What can I spare?" we say. "Ah! this and this
From mine array I am not like to miss."

. . . . . .

And yet, one reads, our Father gave His Son;
Our Master gave Himself."

IN INDIA.

At Our Baptising Lake

L. WATTS.

ANOTHER visit was paid to the lake at Ahmaikulam on 3rd December. We are beginning to look upon this as "our lake." Four candidates were accepted by the Sembiam Church for membership, after baptism. On the Saturday afternoon the friends gathered in this quiet spot, where in the stillness, a lyric of praise was sung, some verses of Scripture were read, and a brief address given on the purpose and spirit of the service. Then the company moved down to the water's edge, and four believers confessed their Lord in the waters of baptism.

The Blessing of Renewal.

L. Jeevamoney is the wife of a young man who has been a member with us since 1918, he being a convert from Konnur. She was a nominal Christian, but her early married life was marred by constant quarrelling with her husband, owing to the fact that her mother insisted on living with her. They separated for a time, and the husband also became very cold, though never denying his Lord. Recently Lamech has been attending Sembiam, and there his faith has become strengthened, so that he has now been the means of winning his wife.

Sarah is the daughter of a widow member at Sembiam. Both her brothers were members before their death. She has been a regular attendant for several years, and is one of those who, by grace, has grown into the knowledge and love of the Lord.

The Joy of Discipleship.

Govindammal comes from a place famous for its temples, and was an ardent worshipper of the Hindu gods. About three years ago her daughter became a Christian, and afterwards married one of our Sembiam young men. Grace is a quiet, steady little Christian, and no doubt has prayed for her mother. On the death of her husband, Govindammal came to live near her daughter, and has attended the services at Sembiam. She is a quiet, open-hearted woman, to whom grace was given just to walk into the Light as it shone for her. Her face was radiant with the joy of telling of the One Who died for her. No wonder she asked to be called at her baptism, Gnanatheebam, which means "Spiritual Light."

Kuppuswamy is a lad of 16 who works at the cotton mills. Like most lads of his age, he has had periods when he has

run loose. His friends, however, attended the services at Sembiam, and Kuppuswamy came too. His parents are heathen, but the changed life of their son convinced them that he belonged to the Lord, and they also testify that he is a Christian. He wished to be called Joseph.

These four were baptized at Ahmaikulam, and the following morning gathered with the Church around His Table.

Ploughing New Furrows

GRACE K. CARTER.

PLOUGHING is no easy job, as the farmer knows, especially in India, where the ground gets so hard and caked. Thus were conditions in the realm of the spiritual when we went to the village of Ambattur, a little while ago. Not only so, the natural did not make things any easier. Hitherto, nothing definite has been done amongst the women of Ambattur, but now we hope to visit there once a month. Here are a few facts about our first venture. Two of the town Biblewomen and I set out by train one morning, to Korattur, which is the station. The station is built on an embankment in the middle of rice fields, and we had to descend a flight of steps in order to reach the level of the surrounding country. Not a road was to be seen, so having got some idea of the direction from the map, we set off across the rice fields.

Slow Travel.

In the distance we could see a village—no difficult thing, when one remembers that the land is as flat as can be—and so we thought that the best thing to do was to make a bee-line for it. This was easier said than done, for we had to make our way in a somewhat zig-zag fashion along the narrow, slippery mounds raised round the rice plots to keep the water in. These were very muddy after the recent rains, and we had to walk very circumspectly indeed, or down we should have gone into the rice-beds, which, though soft, would not be comfortable. Workers in the fields looked curiously at us. Ah, we had come to establish a school for the children! This, and such-like remarks were made. The sun was hot, and there was not a scrap of shade. Our goal was in sight, but the nearer we got, the farther off it seemed. We reached it at last, only to be informed that we were in Puttaravakkam. Had we come to the wrong place? No, we found it was a local name for a part of Ambattur.

Spade Work.

On first visiting a village, it is not much good trying to do individual work, or house to house visiting. Crowds usually collect, as it is something new, and our work ends up by

being a series of open air meetings, and this is what happened on this day. However, it was a beginning, a first furrow, and we can plough others alongside it, until the whole village is sown. We found a shady spot, and began to sing. This usually brings the people, and then we can talk to them. Several women listened well. Some laughed, some talked; and one heard most interesting facts as to one's person and history, and object in coming. Several women brought their children and set them down in front of me, saying, "Sit and listen well, and then she will give you some money."

Stony Places.

An old man, a sun-worshipper, was rather troublesome with his arguments. Finding he did not make much impression, he tried a new way, and had a lot to say about our duty to educate their children and start them out in life. Another man came and asked me to attend to his land affairs. Nothing we said seemed to go in. They listened, yes, but India often appears to listen, when her thoughts are far away. the ground is hard and caked. Hearts are choked with this world's affairs, but the first furrow has been ploughed. The work is begun. We need the showers of Divine grace, and the dew of the Holy Spirit, to soften these hearts and make them ready to receive the life-giving Word. *Pray for the softening showers.*

Christmas on the Kolli Hills

EVELYN C. BRAND.

IT was a great joy having Miss P. P. Nunn with us at this festive time. For months we have been looking forward to this pleasure, and now she has left us we must record a few of the incidents that occurred during her visit. At the foot of the hills we met her, and there Mrs. Morling delivered over to me the longed-for companion of many happy trips in England.

The dholi men were all ready for their charge, and soon had her slung in a hammock between them as they set forward with a swinging gait up the rough slopes of the hills. My horse and I kept close beside. There was so much to show and say. It was difficult to believe the happy time had really come. There was a big welcome waiting her. Mr. and Mrs. Champion had come part of the way to meet her, and we all went home together.

Fellowship.

It was great having her in my quiet little house. But rain came and stopped most of the planned camps. We all walked over for a happy Sunday in Ariyur, where Miss Nunn

was able to see an out-station congregation. We were few, but the Lord was with us, and our friend will be able to tell you about the way we hold these little services.

The Christmas boxes unpacking was exceptional, for five of us were present, Dr. Ruth Harris having also arrived. The coats and other garments are very fine this year, and the material good. Our hearty thanks are due to you all for giving the little people such a happy Christmas.

There was a feast in the bungalow, arrangements being finely carried out, so that the two rooms provided enough space for all in two sittings. We sat among our hostel girls. Our hearts were filled with thankfulness when we thought how many of these had been saved within the last twelve years. The work has been slow, but to look into all those dear merry faces made one's heart go up in thankfulness to Him Who, through clouds and storms, has not forsaken us, and has let us hold out hands of rescue to these who most certainly would have been living sinful lives but for His infinite grace. Let us praise Him, and expect more in the future.

Mutual Pleasure.

The school children from outside stations had come in, so we were very busy and glad of the help of Miss Nunn, who took part in distributing the gifts to the children, who eagerly waited to see what sort of coat they would win and if it had a pocket! Then followed the games and races for the young people, and a recitation from the hostel girls in the chapel, "The wise men following the star," and the wee mites from the home sang their tiny songs.

It was only after dark that it was possible to distribute the gifts to our own community, and all were tired by the end of the day, and thankful that everything had passed off so happily.

Miss Nunn has left us now, and we shall probably not see her again for years, but the uplift we received by her loving understanding and sympathy will never be forgotten, and has given us a new start for the New Year.

My Second Christmas in India

H. A. HUCKETT.

CHRISTMAS is coming! What a panorama of presents, parties, toys, and treats, those magic words conjure up before the mind! Christmas week to the missionary is one of the busiest weeks in the whole year, but it is also a very happy season, and a time of great joy to our Indian boys and girls. I will leave someone else to tell you about the Mission Boxes, but perhaps you would like to hear how we spent the Christmas week-end.

Christmas in India

On Christmas Eve we had a Tiny Tots' Party with a Christmas Tree, loaded with presents from England and Australia, and some from India too. What excitement there was when "Uncle Arthur" cut down motor-cars, dolls, balloons, balls, whistles, etc., and placed them in eager hands! Even the grown-ups had a gollywog or a pincushion or a cardboard acrobat! In the evening the English mail arrived, and that gave us a further thrill. There were so many letters and parcels that we could not read them all until the next day. Our last act on Saturday night was to put up the decorations, and then we retired to bed, tired but happy.



DISTRIBUTING CHRISTMAS GIFTS IN MADRAS.

Joy of Christmas.

Merry peals of laughter from Helen, Tumbie and Jeya awakened us in the early hours of Christmas morning, and the chota-table was a mixture of parcels, coffee and toast. After chota we went to the morning service, some to Semmen Street and others to Ayanapuram. At Ayanapuram the chapel was crowded by about ninety adults and eighty-five children. Contingents from Konnur, Kollattur and Ayanapuram sang special Christmas lyrics, while Tathankuppam and Koyambedu were also represented. After the service we returned to the Mission House, and then six of us set out for Mannur, where a special Christmas service was conducted by Mr. Watts.

On Boxing Day we did some more distribution of Christmas gifts, visiting the outlying villages around Mannur. We also ran some Christmas games for the young people, which included a monkey-race, three-legged race, bun-biting and

breaking the pot for the boys, and musical arms and lime and spoon race for the girls. In bun-biting the buns are tied to a string, and are just too high to reach without jumping for them. When one boy got his teeth into his bun, he pulled the rest down, but when he bit a bit off, they all flew up into the air again to the delight of the spectators. Breaking the pot also provoked much amusement. A boy is blindfolded and given a stick with which he has to break a large red earthenware pot at one blow. The first business is to find it, but what usually happens is that he stands in front of an imaginary pot and smites the air!

On Tuesday we took some of the younger boys to the beach, and had some fun in the sea with them. In the evening the young fellows in the hostel came over, and after a sumptuous feast of curry and rice we had some games with them. Thus ended a very happy Christmas at Kilpauk.

Just Another Problem

E. A. WATTS.

WHAT shall we do with our unmarried girls? Many will say, let them remain unmarried, and earn their own living. In India, the problem is not solved quite so easily. It is not the custom of the country for a girl to remain unmarried, but now that the law, and, amongst Christians, at least, public opinion is against early marriage, what should a girl do until she is of age to marry? It is not considered right that an unmarried girl should go out of her own home to work for a living, except under very protected conditions. Therefore what is to be done?

The Puzzle.

Several weeks ago, one of our Church members, a young man who, by perseverance and hard work, has now a good chemist's business in the city of Madras, came to ask our advice regarding his two sisters. The parents are dead and he is the head of the family; he is married and has young children, but the sisters are a problem, as his wife has not the authority over them that an older woman would have, and he is away all day. One of the girls is eighteen and the other sixteen. They have only studied up to fourth standard, and so may not be very quickly asked for by eligible young men. The complaint was that they are always sitting in the house, or gossipping with other women in the village, and generally spending their time to no advantage because they had nothing to do. Could we find something for them? He would be willing to pay the fees of an industrial school, if they could be admitted. Enquiries were made of all the industrial schools around Madras, but no openings could be found.

The Solution.

After considering the matter for some weeks, and praying for guidance, we have commenced an industrial class on this compound for these girls. They do not stay here, but attend as at a day school. The commencing number was seven, and we have four girls who are Church members, and three old scholars in our school. Our aim is that from the beginning the class shall be no charge to Mission funds, but that the initial expenses shall be met from the small tuition fees and some gifts from missionaries.

We commend this new piece of work to our friends at home for their prayers that this also may become a channel of personal contact through which our Church members may be strengthened to withstand the temptations which are so rife amongst girls of this age, and may prepare them for a bright, Christian home life in the future.

"He being Dead yet Speaketh"

VIOLET D. GREEN.

DURING a recent camp the following most interesting and gladdening event transpired. One day, on coming out from the school-chapel in which I was staying, I was confronted by a man whom I at once recognised as a travelling evangelist with whom I had talked several months ago in another of our stations some distance away. He is a very elderly man, one who truly loves the Lord, and whose delight it is to proclaim the Gospel message to his countrymen. He prefers to travel up and down the land rather than to remain in one district. So far as I can gather, he is an independent worker, though he has all his life been connected with the Church Missionary Society. He is a fine old veteran, and it is good to have a talk with him, for his long and varied experience and his many travels provide him with a fund of subjects for conversation, and it is marvellous to hear of the many people with whom he has had contact. I should think there is not a mission worker for many miles around whom he does not know quite well, and his journeyings bring him into touch with many missionaries also.

"Baptismal Regeneration."

He was very glad indeed to see me, he said, for he had a very special matter about which he desired to speak with me. I was interested, and bade him proceed. He said that recently he was in a certain place several miles away, when he happened to read the famous sermon of the great Baptist preacher, C. H. Spurgeon, dealing with and exposing the error of infant baptism. He had never before seen or heard of the sermon, and though all his life he had been closely connected with the Church of England, he said that sermon

literally made him tremble. The force of the arguments employed, the illustrations set out, and the stern denunciation of the practice and all that is involved in it, gripped him as he had never been gripped before. He was convinced of the truth of the preacher's message, and felt he must do his best to pass it on. He managed with difficulty to secure twenty copies of the sermon, and has distributed them to as many of his friends and fellow-workers, urging them to read diligently and ponder well the message.

Obedient Discipleship.

He said he was assured of the unscripturalness of infant baptism, and was now most anxious to receive believers' baptism by immersion. He asked my permission for our pastor to immerse him, and I said that he would be very pleased to make the needful arrangement. So does the Lord graciously continue to use the message of His faithful and fearless servant, and this is just one more testimony added to the multitudes already borne in earth's remote corners to the efficacy and power of C. H. Spurgeon's messages.

Part of the work now in process of preparation by our Literature Committee is the revising and reprinting of some of Spurgeon's sermons in Tamil, for we are convinced that there is a real need for such clear setting forth of Baptist truth, and the incident related above abundantly justifies the conviction. Pray for the Spirit's mighty power to rest upon each copy of this and other sermons shortly to be issued by our Literature Committee.

Gleanings from the Field

KOLLI HILLS.

A Kolli Hills girl, named Kuranthai, eighteen months ago, certainly was not a Christian, but during the last year she has been dealt with by the Lord, and now has joy in the assurance of the forgiveness of sins, and is witnessing very definitely in her village. G. CHAMPION.

NAMAKAL.

The celebration of Christmas and the New Year has been carried out with unusual zeal this season, and our workers and other Christians have taken special pains to convey to the heathen the real meaning of Christmas. D. MORLING.

Although there is strong Roman Catholic opposition in Kakkaveri, our work there is bearing fruit. Four candidates from this village were recommended to and accepted by the Church for baptism, and, together with another who had been accepted by the Sendamangalam Church, were baptized in the chapel at Sendamangalam. A. J. MORLING.

MADRAS.

There is a very considerable spirit of religious inquiry about now. In January I have interviewed applicants for baptism in Poonamallee, Sembiam, Ayanapuram and Vepery. Along with these signs of the Lord's blessing there are also indications of Satan's vigorous opposition. We have confidence in the prayer-help that the friends at home are so constantly giving that strength according to our need will be granted. L. WATTS.

Some Results of Rain

G. F. CHAMPION.

RAIN, rain, rain! Before we were up in the morning, all day long, and after we were in bed again at night, rain, incessant rain. Such days are not unknown in England, I believe, and at certain times of the year South India, not excluding Valavanthi, enjoys this pleasant experience.

Next morning, as soon as prayers were over, I was asked by one of the Christian young men who lives near if I would like to look round his house. Having no objection, I immediately followed him within, and was shown several wet patches on the mud floor, which showed clearly that the roof leaked in many places. He had had to leave his bed during the night and sleep in another corner of his room. As I passed out through his doorway I looked over the wall, and was promptly petitioned by another resident of the compound, who happened to be standing there, for permission to temporarily leave his house and live in another, as there was hardly a dry patch beneath his dripping roof, and until the weather cleared up the place would be unbearable.

Useful Rags.

After granting him the permission that he requested, I walked over to the Girls' Hostel to a room where one of the women was weaving sheets. Her request was very moderate. She begged a few rags to put over her loom when rain fell, to prevent the threads from suffering further damage by the liberal streams of water which find their way through the roof during heavy rain. I placed my hand on the warp stretched out over the rollers of her loom, and found that in several places it really was very wet, so, promising to consult the rag-bag in her favour, I returned to the house.

Temporary Repairs.

The Girls' Hostel wall had fallen down in a few more places, at which I was not really surprised, so I made arrangements for the gaps to be well filled up with thorn bushes; but at noon I discovered that I had a few more calls to make, one being at the Boys' Hostel. I was piloted to the kitchen, which is usually a dark enough place, but as I stepped in through the doorway I obtained a pretty view of the northern hills of the Kollis, being able to do so as there was no wall above three feet high to bar my vision. From that height to the roof, the mud wall had fallen out on to the path which runs round the building down to the rice-fields. I asked the carpenter to support the roof by putting a pillar of wood under the wall-plate until the rains were over and we could rebuild the wall. A similar operation had been done the



PULIAMPATTI VILLAGE, KOLLI HILLS. S.B.M. SCHOOL ON RIGHT.

previous day, when half of the wall of the doctor's house had fallen into his garden, leaving the roof in danger of falling on to his head during the night.

Exaggeration.

The following Monday, while I was staying a few miles out of Valavanthi, a letter from one of our school teachers was forwarded to me. Before I opened it I was told by the bearer that the school had collapsed, but I learnt by reading the note that only a part of one wall was down. As a matter of fact, when I saw the damage a few days later, I discovered that only a few feet of the wall round the window had given way, providing the schoolroom with such a beautiful view of the surrounding hills that I shall be unwilling to replace the stones. Another of our schools has had a similar fall of wall, which, with the other repairs, I expect to take in hand as soon as the rains are over. But still we would not like to be without the rains.

The First Examination

H. A. HUCKETT.

EXAMINATIONS are not exactly a topic to wax lyrical about, but perhaps the following brief description of the First Tamil Examination, as experienced by one of the "victims," may help readers to visualise the ordeal that awaits the missionary at the end of his first year in India. There are two parts to the examination—the written and the oral. The written portion took place on 16th November, 1932.

The First Examination

First, we had to write a composition on one of the following subjects: "Your Daily Life," "Description of a Shandy," "Medical Work in the Villages." Most candidates wrote on their daily life, that being the topic they knew most about. In the afternoon we had to wrestle with a grammar paper. (In Tamil there are eight cases, eight different kinds of verbs with numerous exceptions to match, and many weird constructions which are untranslatable into literal English.)

A Safety Valve.

After the written examination the Language School students forgathered over cakes and tea, and let off steam about the papers. Naturally, the 1932 paper "was the hardest ever," and as for the people who set it—"they ought to have to answer it themselves!" etc. Having exhausted our vocabulary over the written examination, and discovered all the things that we ought to have put down, we dispersed, and spent the intervening week in screwing our courage to the sticking-point for the oral.

This took place on the 22nd and 23rd of November. The writer happened to be the first "sheep for the slaughter," and faced the "executioners" at 8 a.m. precisely on the 22nd. First, we had to read from a little book about the sin of drunkenness, and then a portion from Luke's Gospel. Questions were fired at us by a triple alliance of examiners, who could ask anything simple (?) from "Twice two, quick!" to "Just give me an outline of your day's work." There was also conversation on the Life of Christ, and questions about village life in India.

The Last Fence.

We next had to choose a parable from some folded slips of paper, hoping of course that we should not get the "wrong" parable. Mine was the Parable of the Lost Piece of Silver. After half an hour's preparation we again faced the music, and held forth as long as we could, or until our coat was metaphorically pulled. The last item in the "inquisition" was "Picture Description." Many candidates begin by describing the size of the picture and the kind of frame, etc. It is very disconcerting if one happens to get a magazine picture with "ragged edges"! The *pièce de résistance* this year was a coloured picture of a sweet little girl holding a doll under her arm and pointing up at the blue sky where some birds were flying. The general verdict about that was: "Decidedly insipid!"

The ordeal over, we returned to the Mission House feeling rather limp, and later compared notes with other hapless victims who had been through the mill.

AT HOME.

At the Throne of Grace

Let us pray for God's blessing to rest abundantly upon our Zenana Auxiliary—for those who conduct its business at home, and for those who represent it in India. The Zenana Auxiliary Gift Week is from March 12th to 19th.

Let us thank God for the progress which Miss Green is making, and ask that He will restore her to complete health.

Let us express gratitude to God that the rest and change are being blessed to the restoration of Mr. and Mrs. Thrower.

Let us pray that our missionaries may be divinely guided in dealing with baffling problems relating to the Indian Staff and Church.

Let us ask God that the funds needed for the maintenance of our Mission may be supplied.

Engagements for March, 1933

Pastor W. Chisnall.

5th, Epsom; 12th, Thame; 17th and 19th, Broadstairs; 21st, Manor Park; 22nd, Epsom; 26th, Potten End.
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

Missionary Ernest A. Booth.

5th, Bexley Heath; 6th, Erith; 8th, Handcross; 12th and 13th, Devizes; 15th, Ponders End; 17th, White Lion Street; 19th, Swindon; 21st, Datchet; 26th, Potton; 27th, Great Gransden.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Ladies' Zenana Auxiliary

THE L.Z.A. Gift Week, for the support of Indian Biblewomen and for Girls' Schools, will be observed from March 12th to 19th, 1933. Secretaries and friends are asked to send the contents of the envelopes to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.

According to present arrangements, Miss Mowle and Miss Nunn, Organising Secretary of the L.Z.A., will be sailing homeward bound from India on March 1st by the British India s.s. "Manela." May they be granted journeying mercies.

Deputation Meetings.

Miss Mowle will be available (D.V.) for Zenana Deputation Meetings from May to November, 1933, excluding August.

Pastor G. W. Clark.

Friends will be grieved to learn that Pastor G. W. Clark, of Wetherden, a former Mission Secretary, suffered the loss of his wife in January. We extend to our brother heartfelt sympathy, and pray that he may be divinely sustained and comforted.

Gifts for the Lord's Work.

Received during January, 1933.

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

General Fund.

	£	s.	d.
Kilburn, S.S. Boxes		12	8
Rattlesden, S.S. ...	2	12	2
Abercwmboi ...	2	1	0
Amersham	9	0	0
Lewes		16	0
Lingfield,			
Mrs. C. Cottington		2	0
Miss Berry		3	0
Mr. J. Ellis		15	0
Rattlesden, Mr. &			
Mrs. Howard, Env.		5	0
Mrs. M. Howard,			
Env.		5	0
Belvedere,			
Mr. Clutterbuck,			
Env.		2	0
Tunbridge Wells,			
Miss A. E. Jones,			
Env.		10	0
Lode,			
Mr. A. E. Everett		7	0
Clacton,			
C. & B., Env.		5	0
Streatham,			
S.S. Boxes	4	8	8
Envs.	5	1	0
Mr. D. T. Weston	1	0	0
Hounslow,			
Mrs. Girdler, Box		5	6½
Otley, S.S. Boxes ...		10	5½
Mrs. J. Robinson's			
Box		3	5½
Envs.		4	3
East Ham, Don. ...	3	5	0
Norwich, Don. ...		10	0
S.S.	1	6	0
Saxlingham Thorpe		4	0
Hounslow, Zoar,			
Envs.	2	13	4
Add. Envs.		2	6
Saffron Walden,			
Envs.	1	9	3
Willingham,			
S.S. Boxes	1	0	0
Friends	1	16	9
Park Ridings,			
Wom. Hour Coll.		17	0
Crowfield, Envs. ...	1	13	0
Croydon, Salem ...	2	1	6
Erith, Home Boxes			
M.B.		6	5
J. L., Env.		3	7
New Cross, Sub., Mr.			
& Mrs. Swinyard...	1	0	0
Mr. & Mrs.			
Hammer ...	2	2	0
Envs.	1	0	0
Stamford, Mr. Long-			
staff, Gift	7	0	0
Bedford, Envs. ...	2	18	0
West Ham,			
S.S. Boxes	9	1	4
Ilford, A.C., Birth-			
day Gift	3	0	0
Envs.	1	3	0
Wetherden,			
B.C. Don.		15	0
Envs.		15	2

	£	s.	d.
Finchley, S.S. ...	1	11	11
Envs.	2	3	1
Redbourn, Boxes ...	1	6	6
S.S		3	6
St. John's Wood,			
S.S.	48	0	0
Envs.	7	6	9
Dunstable, Envs. ...	1	0	0
Gravesend,			
S.S. Boxes	1	13	11½
B.C.		12	9
Friend		1	0¾
High Wycombe,			
Envs.		15	0
Bexley Heath, Envs.	1	2	2
Abingdon, Envs. ...	2	17	0
Highgate Rd. Chapel	1	0	0
Chesham, Envs. ...		2	6
Ivanhoe, Friends ...		14	0
Crawley, Coll.	1	10	7½
Tunbridge Wells,			
Boxes	3	2	5½
Envs.		5	0
Hadlow B.B. ...		9	0½
Billinghay, Coll. ...	1	7	6½
Box	1	0	8½
Envs.		15	1
Newhaven, Box ...		13	6
Hounslow, Zoar,			
S.S.	2	17	0
Bethnal Green, S.S.			
& Friends, Env. ...		10	0
Watford, Mrs. H.			
Norwood, Env. ...		3	6
Tunbridge Wells,			
Envs.	2	6	0
Woolwich, Envs. ...		4	0
Bath, Bethel		2	0
Manor Pk., S.S. ...		10	0
Watford Tab.,			
Mrs. Blood	1	0	0
Mayford, Envs. ...	1	10	0
Chelmondiston, Envs.		5	0
Over		15	0
Waldringfield, Girls'			
P. & W. Band ...		12	6
Newquay, Envs. ...		18	3
Walsall, Two Envs.		4	0
Wisbech, Envs. ...		4	6
Yateley, Envs. ...	1	11	0
Stoke Ash, Boxes:			
Miss A. Last ...		15	4½
Miss F. Moule ...		14	7½
Miss P. Hitchcock		7	7
Miss Jeffries ...		7	2½
Miss W. Lock ...		4	0
Miss Cracknell ...		2	10½
Mrs. K. Lockwood		2	5½
Mrs. A. Wightman		2	4½
Crowfield, Gosbeck,			
Friend, Env. ...		10	0
Ilford, Add. Env. ...		1	0
Kingston, Envs. ...	1	18	6
Wattisham,			
Church Don. ...	2	0	0
Envs.		19	6
S.S. Box		7	1
C.S. Hitcham, Box		10	4
C.S. Houghton, ,,		5	5
Laxfield, Envs. ...	1	2	0
Sth. Chard, Envs. ...		12	0

	£	s.	d.
Cambridge, Tenison Rd.,			
Dons.	1	7	6
S.S. Box	1	1	3
Envs.	1	16	11
East Ham,			
S.S. Envs.		5	0
Potton, Envs. ...		10	6
Fressingfield, Envs.		12	6
Kenninghall,			
S.S. Box	2	8	6
Children's Envs....		4	0
Mr. Bloomfield,			
Box		7	6
Miss Bloomfield,			
Box		15	5
Miss M. Bloomfield,			
Don.	1	0	0
Ditto.		10	0
St. Albans, Envs. ...	2	5	0
Lewisham,			
S.S. Boxes	1	12	0
Greenwich, M.B.C...		10	0
Highbury, S.S. ...	12	7	9
Envs., C. & S. ...		19	1
H.A. Box		11	0
Leyton,			
Mr. Thrower's B.		7	0
Box & C. Don. ...	2	6	2½
Envs.	2	10	0
Bethersden, Boxes...	1	15	0
Broadstairs, Envs....		6	0
Crowborough,			
Mrs. Dyer's Box...		6	6
Watford Tab., S.S. &			
Y.M.B.C. Box ...	4	13	7
Whittlesey,			
Boxes & Envs. ...	6	13	9
Sudbury, Envs. ...		12	8
Glemsford, Envs. ...		9	6
Chelmsford, Coll. ...	3	8	0
B.C. Coll.	4	12	7
Hasham, 12 Envs. ...		17	6
Ipswich, Bethesda,			
M.B.C.	5	0	0
Bermondsey, Envs...	1	4	4
W.G.M.		10	0
Bury St. Edmunds,			
Envs.		3	0
Over,			
Mrs. Kirby, Env.		12	0
Eastbourne, Env. ...		5	11
Boxes:—			
Mrs. E. M. Funnell		4	11
Mr. J. Christie ...		4	1
Mr. F. W. Lee ...		13	7
Lode, Env.		1	0
Aldringham, Envs...		16	0
Gurney Rd., S. J.			
Taylor, B.T.O. ...		2	6
Bath, Bethel, Env....		2	0
Prittlewell, Envs. ...	2	17	0
Crowborough, Envs.		15	6
Brighton, Ebenezer,			
Anon.		10	0
Manor Pk., Coll. ...	4	10	4
Attleborough,			
S.S. Envs.		15	3
Long Marston, Envs.		10	6
New Cross,			
Mr. W. Woollidge		10	0
Stevenage, Boxes ...		17	6

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

	£	s.	d.
Rushden, Coll. ...	2	10	0
12 Boxes	3	0	0½
Bradfield St. George,			
Coll.	2	10	0
Envs.		5	3
Homerton Row,			
"Thirty"	3	3	0
Chesham, Coll. ...	3	5	3
Earmarked ...	2	16	0
Boxes:—			
Miss M. Hawkins		7	3
Miss E. Harkness		7	0
Mr. J. Reading ...		5	0
Miss N. Dickinson		14	0
Chesham, S.S., B.C.	2	0	9½
Girls		17	8
Boys		8	1
Primary		12	3
Potten End, Envs....	1	5	6
Boxes.—			
Miss Mothersole...		7	0
Miss N. Purton ...		7	6
Miss M. Potton ...		3	0
Mr. J. Sibley ...		5	0
Misses K. & B. Rogers		7	3
Miss Rance		16	0
S.S. Box		17	0
Sudbourne, Mr. Smith's C. Box...		9	5
Wood Green (Dovecote), S.S. Coll....	2	7	6
Envs.		7	6
S.S. Coll.		8	3
B.B.	1	0	0
Hailsham, Envs. ...		14	6
Wellingborough, Envs. & Rays ...		2	1
Chapel		19	11
Old Hill, Envs. ...		6	0
Horsham, Envs. add.		1	3
Marden, Miss D. Jenner. Env. ...		2	0
Clapham (Courland Gr.), S.S.		6	6
B.B.		9	4
Envs.		4	2
Watford Tab., Envs.	1	15	8
Walthamstow, Envs.	1	8	0
Brentford, S.S. ...	3	5	8
Bedmond, Coll. ...	1	3	11
S.S. Box	1	0	2
Envs.		12	6
Miss Dell		4	0
Mr. Nash		9	3
Victoria, Canada, B.C. Envs.		16	0
St. John's Wood. Mr. & Mrs. C. S. Fraser	5	0	0
Envs.	2	2	7
Mr. & Mrs. Denby, Box		7	0
Fulham, S.S., Rays, Envs.		10	0
Wortwell, Envs. ...		2	6
Laxfield, Add. Envs.		6	6
Devizes, Envs. ...		12	0
Tring, Akeman St., Envs.	24	15	9
Warboys, S.S. B. Box ...	2	0	0
Sale of Chrysanthemums ...		3	4
Stoke Ash, Env. ...		2	6
Tunstall, Env. ...		3	6
Friend's Box ...		15	6
Rishangles, Carol Singers' Coll. ...		10	1
Clayton West, S.S. Envs.		2	6
	£343	7	5½

Reports.

	£	s.	d.
Courland Grove ...		2	8
Wellingborough ...		4	0
Tring, Akeman St....	1	0	0
Finchley		1	0
High Wycombe ...		5	0
Chelmondiston ...		1	0
Wattisham		1	4
Cambridge, Tenison Rd. ...		3	0
Fressingfield ...		2	4
New Cross		1	8
Bromley			10
Stoke Ash		2	0
Newquay		1	0
Grundisburgh ...		1	6
Highbury ...		2	8
	£2	10	0

Personal.

	£	s.	d.
Jabez & Esther Pearson	2	0	0
Mrs. Lucas		10	0
Miss A. E. Fuller ...		10	0
Miss Josling's Farthing Box ...		4	2½
Mrs. M. Healy ...		7	6
H.E.D.	1	0	0
C.H., Env.		3	0
Mrs. Hind, Env. ...		5	0
Mr. W. V. Lowe ...		8	6
Miss M. E. Harris...		12	6
"355," Sub.	100	0	0
W.C.C.		10	0
The Gospel Car, Miss A. E. Rowell ...	1	0	0
Israelite		10	0
Sale of Jewellery, Anon.	4	7	6
Mr. J. Smith, Env.		10	0
Mrs. C. Abbott ...	1	1	0
C.M.H., Env.		17	6
Mr. W. Bishop, Box	1	1	6
Mrs. S. Forrester ...		5	0
Mrs. E. Dennett, Box		8	0
Miss N. Reynolds ...	2	10	0
Mr. G. M. Chaplin...		2	6
L.C.S.		10	0
Two Friends, Ipswich		3	0
Mr. S. F. Crawley, Env.		5	0
Per A. L. Clark, Env. & Don. ...		13	0
Mr. J. Thomas, Don.		5	0
Mr. F. Withers, $2, Canada		10	4½
Friend, Woburn Sands ...		3	0
Anon. 2		10	0
Mr. E. C. Clark, N.Y.O.		10	0
Mr. J. Freeman ...		5	6
Miss R. S. Robbins		12	6
H. C. Sharman, Env.		5	0
Miss Dring, Env. ...		1	1
A. Friend	1	0	0
Mr. Holloway, Box		15	6
Miss Barnett		5	0
	£125	17	8

Miscellaneous.

	£	s.	d.
2½ p.c. Stock, Int. £39 1s. 11d.		4	10
Int. £451 7s. 5d.	2	16	6
Bound Vol., Norbiton		5	6
Bound Vol. & Lit., per W.C.		16	0
Readers of "Christian," per Marshall, Morgan & Scott, Ltd.	36	15	0
Victoria, B.C., 2 Calendars ...		1	0
Bd. Volumes, per W.J.S.		4	0
	£41	2	9

Rays.

	£	s.	d.
Kenninghall		7	5
Per W.J.S.	18	4	9
	£18	12	4

Pension Fund.

	£	s.	d.
2½ p.c. Stock, Int. £1,067 14s. 5d.	£6	13	5

Herald Fund.

	£	s.	d.
Courland Grove ...		14	4
Wellingborough ...	1	16	0
Crawley		1	6
Finchley		4	6
Wealdsden		11	5
St. John's Wood ...		16	6
High Wycombe ...	1	0	0
Chesham		11	0
Horsham		5	0
Wattisham	1	11	7
Cambridge, Tenison Rd.		2	0
Fressingfield ...	1	5	0
Kenninghall		6	9
Whittlesey	2	0	0
Sudbury		6	1½
Glemsford		5	6
Bury St. Edmunds...		6	0
Tottenham		6	0
Bedmond		10	0
Victoria, B.C., Canada		3	0
St. John's Wood...		5	0
New Cross		12	6
Bromley		15	0
Sandgate		7	6
Hebden Bridge ...		6	9
Abingdon	1	11	6
Eltham		5	0
Blakenham		5	0
Sydney, Belvoir St.		8	5
Surry		9	0
Norwich		4	0
Bedford		15	0
Hitchin	1	0	0
Chorley		8	0
Stoke Ash	1	13	0
Newquay		5	0
Warbleton		12	0
Tunstall		6	8
Rattlesden	1	6	4
Rishangles		12	8
Grundisburgh ...	1	1	0
Manor Pk.	1	17	3
Eastbourne	1	10	0
Highbury	1	5	0
Park Ridings	1	1	10
Gravesend		7	6
Personal:—			
Miss A. E. Fuller		2	0
Mr. W. V. Lowe		1	6
Anon.		2	0
R.A.B.		1	6

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

	£	s.	d.
Miss K. Locker ...		1	8
Mrs. K. C. Caplin		1	6
Mr. J. Whitley ...		3	0
Mr. A. H. Dacombe		2	6
Mrs. G. Parish ...		1	6
Mr. S. W. Wallis		3	0
Miss J. C. Barrie		1	6
Miss M. Hidgcock		5	0
Mr. D. J. Andrews		1	6
Miss Barnett ...		2	6
Miss S. E. Thickett		3	1
Miss Mackenzie ...		10	0
Miss A. Booth ...		3	0
Mrs. Sapsford ...		1	6
Mrs. A. Taylor ...		1	6
Mrs. A. L. Clarke		1	6
Mrs. M. B. Stearn		1	0
Mrs. J. W. Forrester ...		2	6
Miss M. Barlow...		2	6
Miss Croft		8	6
Miss Edwards ...		1	6
Mrs. Spink ...		2	6
Miss Wright ...		1	9
Miss Manlove ...		1	6
Mr. F. Adderley...		5	0
Mr. W. Scott ...		1	6
Mr. L. B. Westcott		1	6
Miss Una Grice ...		5	0
Mr. E. White ...		1	6
	£36	19	10½

Ladies' Zenana Auxiliary.

	£	s.	d.
Richmond, Annual Mtg. Coll.	1	12	9
Profit on Tea ...		3	0
Bromley, Y.P.S., for Supt. of S. Tayammal ...	1	5	0
Horsham, Subs. for Supt. of B.W. ...	2	0	6
East Ham, Dons & Weekly Subs. ...	2	0	0
High Wycombe, Miss Curtis, Farthings		10	0
Epsom, Mrs. Humphreys, Work Sold ...	1	17	0
Hartley Wintney, Donations	2	12	4
Lewisham, Quarterly Subs. for B.W. ...	1	12	6
S.S. Scholar for Orphans		5	0
Walton-on-Naze, Boxes	1	15	1
New Cross, Quarterly Subs. ...	1	17	9
Women's Mtg. ...	1	18	0
Sale of Dolls ...		6	6
Clacton, per Miss Fittall ...	1	10	0
Wetherden, 2 Boxes		12	6
St. Clears, Mr. G. Llewellyn...	1	8	0
Mrs. J. Glandwr...	1	5	8
Mrs. Griffiths ...	1	5	0
Mrs. Walters ...		17	11
Mrs. Bevan		5	0
Mrs. Harries ...		2	6
Mrs. Thomas ...		2	6
Mrs. Parry		2	6
Mrs. Jones		2	0
Misses Harries ...		2	6
Miss John		2	6
Miss Thomas ...		2	6
Miss James		2	6
Mr. Rogers		2	6
Miss Phillips ...		1	0
P.M. Coll.		4	3
Part W. & F. Coll.	9	2	6
Profit on P.P. Cards	4	4	10
Int. on War Loan	13	1	5
	£54	15	11

PERSONAL.

	£	s.	d.
Miss A. Godfrey, for Supt. of Girl ...	1	0	0
Mrs. M. Withers, Canada, 2 dollars		10	4½
	£1	10	4½

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.—Forget-Me-Nots, Small Sunflowers, Michaelmas Daisies, Montbretias, 6d. dozen. Snowdrops, Small Hyacinths, and Wallflowers, 9d. dozen. Raspberry 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.

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, Ernest 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, shou'd be sent to **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom payment 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.

Remittances 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. XXXII *New Series, No. 316.* April, 1933

The Strict Baptist Mission Herald



SENDAMANGALAM PANCHAMA SCHOOL.

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

Printed by ROBT. STOCKWELL, Ravlen Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C. 2.

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

The HALF-YEARLY and WELCOME MEETINGS

will be held (D.V.) on

TUESDAY, MAY 2nd, 1933

At the LEYSIAN MISSION, CITY ROAD, LONDON, E.C.

DEVOTIONAL SERVICE at 3.30 p.m.

Chairman : Pastor R. ROBINSON (Vice-President)

Missionary Sermon by Pastor J. T. PETERS (Guildford)

TEA at 5 p.m. in Leysian Hall for 500 Ticket holders only, 6d.
Tickets admitting to Tea Room, available at the Hall in afternoon.

PUBLIC MEETING at 6.15 p.m.

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

WELCOME HOME to Miss MOWLE and Miss NUNN

Speakers :—Miss B. L. MOWLE, Miss P. P. NUNN,
Missionary D. THROWER, Pastor J. HUGHES.

Thankofferings. *The Evening Meeting will close by 8.30*

L.Z.A. Meeting for Ladies only at 2 p.m. in Chadwell Street 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. XXXII.] APRIL, 1933 [*New Series, No. 316*

Matters of Moment

AT the March meeting of the Council, Pastor R. Robinson was unanimously elected to the vacant office of Vice-President of the Mission.

* * * * * *

We regret to learn that in February, Mr. Huckett was confined to his bed with an attack of malaria, which at the time the mail left was happily giving way to treatment.

* * * * * *

The Recognition Services held at Sirunellikoil, in the Namakal field, of Preacher Seenivasagam, as preacher-in-charge of four congregations on the western side of the district, marked a distinct step in advance in the work there, and was an occasion of great rejoicing.

* * * * * *

Miss Green has returned from the Nilgiri Hills to Tinnevelly. She is very much better, but has not yet fully recovered normal health. We are grateful to learn of the improvement, and trust that perfect restoration will be granted.

* * * * * *

On return from furlough, Miss Poole has resumed her duties at Paniadipatti. Miss Putnam has gone to Madras, where she has taken over charge of the Zenana work from Miss Carter, who has proceeded to Sendamangalam to take charge of the work from Miss Mowle, who is coming to England on furlough.

* * * * * *

For fourteen years Ruth, of Sembiam, has prayed for the conversion of her grandchildren, and the Lord has now given her the joy of seeing another of her grandsons confess Christ in baptism.

* * * * * *

There are four applicants for baptism from Lock village, which is a Panchama quarter behind the Mission House at Kilpauk. A Bible class held there has been the means of blessing. From Poonamallee comes the glad tidings that eleven disciples have been accepted for baptism.

The Panchamas

THERE are in India to-day about sixty millions of folk who are outside and beneath those who belong to any one of the numerous castes into which Hindus are divided. They are known by various names, and are often spoken of as Pariahs, Untouchables, Harijans, or the Depressed Classes. In each of the Strict Baptist Mission fields the greater part of our work is carried on amongst these people. The Panchamas are obliged to live in hamlets of their own, separate from the respectable villages in which the caste Hindus dwell. In many places they may not draw water from the same wells as the caste Hindus.

Orthodox Temple Entry.

In religion the Panchamas are quite separate from Hindus. They have their own temples and shrines, which are often very crude, and they worship demons, of whom they are terrified. They are not allowed to enter Hindu temples.

Recently Mr. Gandhi gained his desire that the Panchamas should be reckoned as Hindus in the proposed new Constitution for political purposes, and secured that the Panchamas should have an agreed number of their own representatives in the new legislative councils.

As a logical step, Mr. Gandhi then startled the Hindus by demanding that the Panchamas should be allowed to enter and worship in the Hindu temples, from which they have been excluded from time immemorial. Mr. Gandhi threatened to fast unto death unless this was allowed. The caste Hindus were greatly perturbed. They came to some arrangement with Mr. Gandhi, and he gave up his fast. But the probability is that he will have to repeat it before he gains the victory. It is certain that the battle will be lengthy and bitter.

Vested Interests.

In this matter Mr. Gandhi is waging a warfare against the powerful Brahmin priests and temple-managers, who have the support of many millions of Hindu worshippers. In addition, he is attacking the almost impregnable rock of ancient custom, which in India is practically a deity. In some of the temples notices have been posted prohibiting Mohammedans, and Christians, and Panchamas, from entering.

Granted that the right of entry into Hindu temples would help to remove the social stigma from the Panchama, one asks what real religious gain would be achieved.

From our point of view the Panchama will be just as far off from the true God in an orthodox Hindu temple as he is in a demon shrine. A change of deities is no gain if both be false. This question is stirring up religious unrest, which we welcome, as it will lead to enquiry about the religion of Jesus Christ. The readiness to give a hearing to the Gospel is one of the most promising features in the life of India to-day.

IN INDIA.

"He shall Gather the Lambs"

VIOLET D. GREEN.

IT was one Sunday in December, and the morning service having concluded, a small company remained behind. The Pastor had given notice that a testimony meeting would be held after the service. In a few words the Pastor announced the responsibility of the Church in connection with the hearing of the testimonies, and then the candidates were called upon one by one. There were three, and each one was a trophy of grace gathered by the Master of Assemblies Himself. Not so very long ago each of these three was just an undisciplined, evil-speaking and still more evil-living girl. True, they were children of Christian parents, but alas, they were wholly unworthy of the Name they bore, and these girls were almost as ignorant of the knowledge of God and as destitute of good principles, as the heathen round about them.

Initial Impulse.

A few years ago, when visiting their village for open-air work or women's meetings, the sight of so many girls of all ages so neglected, stirred within me a great longing to gather them into a school and teach them, and out of that longing the Paniadipatti Boarding School came into being.

But, alas, the very girls for whom it was intended were by no means thrilled with the prospect, and at first, the only effect it had was to drive them away from me. Foolish parents found it a most effective threat to subdue defiance and rebellion, to say, "I will give you to the Missie Ammal, and she will put you in her school." The appearance of the Missie Ammal became the signal for all the girls to run away and hide, for they were sure she had come for the very purpose of seizing them, and dragging them as unwilling victims to that dreadful school.

Hidden Purpose.

The three who were now to give their testimonies were among the foremost of those who ran away to hide in those early days. How little we knew then the great things that God would do for them. "How unsearchable are His judgments and His ways past finding out." They said, "We will never go to the school," but God said, "You shall!" So it came to pass in course of time that these three were prevailed upon to enter. Each one came at a different period,

and each made a hasty departure, or rather attempted to do so. Selva-ruttinam made no less than three separate attempts to escape ere she finally decided to settle down. Naomi, one fateful night, attempted to scale the wall, but, alas, her plan failed. Puspom, the very wildest of the three, appeared absolutely unconquerable for a time, but we had a definite word from the Lord that she would be saved, so we were not in the least dismayed, nor did the promise remain for long unfulfilled.

Sincere Testimony.

It was sweetly solemn to listen to them, each telling how God had met with them during their school career, had quite changed their characters, taken away all the bad words and deeds, and made them feel in their hearts the hatefulness of sin. Each related how for some months she had sought pardon with tears and great longing, and finally had the persuasion that it had been granted her. At the end, each with tears streaming down her face, besought the prayers of the Church for the conversion of her parents.

Few listened dry-eyed to these touching confessions and entreaties. Indeed, we all felt the sacred hush of that hour, as though the Lord was saying to us, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Each girl was accepted for baptism and membership, and our hearts were overflowing with gratitude and praise to Him Who chose such weak and foolish instruments to gather these lambs into His fold.

Problems of Youth on Mission Fields

L. WATTS.

PERSECUTION BY RELATIVES.

I have just been speaking with a young man whom I am sure has been converted for several years. He has been speaking about baptism, and says, "If I am baptized I shall be deprived of any portion in the family property, and I shall be cut off from all family help. Can I go somewhere else and be baptized and come back?"

RECONCILING BIBLE PRECEPTS WITH THE LIVES OF SO-CALLED CHRISTIANS.

A young man recognised that he is not equipped for Christian service, and acknowledges that the teaching of the Bible requires separation from the world and worldly pleasures. He covers his fondness for the cinema by quoting the names of a number of European members of various churches in Madras who frequent the cinemas of this city.

OBEYING GOD RATHER THAN THEIR NATIVE CUSTOMS.

A letter lies on my table from a young man who is at variance with his father-in-law because the latter does not agree to bear all the expense of the birth of the young man's first child, quoting custom as the basis of his demand.

BREAKING OFF HABITS PECULIAR TO THEIR COUNTRY.

A young man was disciplined from one of our churches some time ago, because he was living with a girl who was to be his wife, but whom he was not ready to marry because he was not in a position to borrow the money required for the style of wedding he and his people were determined to have.

LIVING BETTER LIVES THAN THOSE AROUND THEM.

The trials of Mission workers placed in lonely village stations arise very largely from the influence of their neighbours drawing them into village affairs, in which they come down to the level of the environment. They need strong shepherding and guiding.

EARNING AN HONEST LIVING DIRECTLY OPPOSED TO THEIR FORMER WAYS.

The Hindu and Mahommedan recognise no Sunday. A Church member at Vepery is a chemist, another Church member at Sembiam is a cycle repairer. If they persist in closing on Sunday, it seems to them that they must lose business which cannot be made up on other days.

MOCKERY FROM THEIR INDIAN ASSOCIATES.

Bathur of Vepery is holding back from a profession of faith because he is a member of a Hindu football team, and he would be ridiculed by his associates if he took a stand and would not join them on Sundays, or cut the various functions in connection with the team.

SETTING UP HOMES UPON CHRISTIAN IDEALS.

A young couple determined to live according to the ideals taught them in Christian boarding homes. They had to commence married life, however, with the burden of debt forced on them by parents who insisted that a certain amount must be spent on jewels and clothes. They were therefore unable to pay their way. This burden led to carelessness about other things. Constant visits from relatives prevented their regular private reading of the Scriptures and prayer.

Dr. Ruth Harris.—It has been a great joy to have Dr. Harris with us for a month while she was attending the Ophthalmic Hospital in Madras as a post-graduate. Dr. Harris very kindly took charge of all medical work on the compound while here, and her services were greatly appreciated.

Sirunellikoil Moves Forward

D. MORLING.

IT is now twenty-six years since we had the privilege of commencing the work in the Salem district, which has now developed into three fields. For fourteen long years we shared the usual lot of the pioneer—we saw little spiritual result to our labour; but during the last ten years God has wonderfully blessed our work. In four closely neighbouring stations on the west, we have a Church membership of about one hundred and sixty.

With the coming of the blessings came new problems, the problems of shepherding these sheep many miles from headquarters. Again, the fact that many men are away for months in the year, working on distant hill plantations, enhances our difficulties. Oftentimes we find ourselves unable to recognise our own members when they visit us at the Namakal Mission House; as for really keeping in touch with the rank and file of the Churches, it is now impossible.



PREACHER SEENIVASAGAM.

For some time I have told deacons and individual members of the Churches that they must arise, put on their strength, choose a Pastor, and manage their own affairs. In November last, at a meeting of representatives of the four above-mentioned congregations, they personally invited Preacher Seenivasagam to be their Pastor. The good man was evidently much affected by the honour and responsibility placed upon him, and after long prayer, accepted the invitation as the Lord's leading. (The rule of the Mission is that the brother elected, shall first serve as a Preacher-in-charge).

On the day appointed for holding the Recognition Services, members of the various congregations concerned, and Mission workers from distant places, arrived at the mother-station, and soon the chapel was nicely filled, though it was the season when many are away at work on the hills. The mis-

sionary gave the charge to the minister, basing his address on a few words in the first chapter of Titus, and in doing so realised something of the immense importance of the occasion Indeed, its significance for both Mission and Church seemed to be no less than that of placing the keystone to the arch which had been reared through long years with much labour and prayer.

Divine Leading.

All arrangements for the taking of this important step were made before we knew anything of the unexpected developments which eventually involved our leaving Namakal for Koilpatti. One of the signs of God's leading in our present removal was this appointment of one of our Indian brethren to take charge of the congregations on the west only four days before our leaving the old field. We heartily thank God He has enabled us to see one of the Namakal Churches thus march forward, and we pray that all needed grace be given both to minister and to congregations.

The Women of India

E. A. WATTS.

COMPLAINT has been made frequently in the past, that reports regarding the condition of women in India are exaggerated, or that conditions which may have been prevalent years ago, are no longer existent. Some say that India has now reached the stage where the emancipation of women has been obtained. To many who read the newspapers, and are conversant with the political position in India, it may seem that Indian women are no longer the slaves of men, nor are they secluded behind the purdah, especially when reports of outrages committed by women and girls are given. These women are fired with an infuriated passion to serve their country, and in their terribly misguided enthusiasm are led to commit the blackest of crimes.

Excelsior.

But, thankful as we are that conditions are greatly improved, and still improving, Indian womanhood has not yet come into its rightful place in the social scale. The lot of very many is still as of old, and the day of the zenana is by no means past. As of old, many an Indian girl is bereft of her girlhood. Those whose mission it is to care for mothers in their time of need still have aching hearts over the tragedy of girl-mothers for whom they have to care. We still need to pray that India may be freed from those customs which oppress the girls and women of this land.

A Week-end Camp

L. WATTS.

THE members of three Young People's Societies—Vepery, Kilpauk, and Sembiam—planned a joint evangelistic camp in August, but as they wanted it to pay for itself without any subsidy from Mission funds, they had to postpone the actual accomplishment of it until the money was in hand. Active arrangements were made in September, but as a suitable government holiday did not occur until October 28th, that date had to be fixed upon. Rains have usually commenced by that time, but all suggestions for a different plan met with no response, so that the evening of Thursday, October 27th, witnessed the commencement of the camp.

Parted!

All who had cycles were to use them to get to Poonamallee; for the others a bus was hired, and they were ready to start at 6.30, but the bus did not arrive. Cyclists had gone ahead, and rice was cooked and ready for the party by 7.30. The curry had been made in the hostel, and was to be carried by the bus. The vehicle ultimately arrived at Kilpauk, but the party then had to wait for their secretary, who had gone off to search for the bus. Meanwhile all were hungry. Those at Poonamallee had the rice and no curry, those on the bus had curry and no rice! However, at about 9.20 they arrived, and it was not long before the rice and curry joined company. About fifty-five young fellows gathered, so that it speaks well for the progress in organizing which the secretaries have made; the missionaries were invited to be present, but had no share in the organising.

Incidents and Accident.

The rising bell went at 6 a.m., and all were ready after breakfast and devotions, to start out at 7.30. Four parties were sent out, two cycling and two walking, each with a group of villages to visit, Gospels and tracts to distribute, and messages to deliver. One cycling party was sent to Tandalam, our farthest outpost in the Madras field, where we have a small school-house. On the way through a village a child suddenly ran into the road in front of the cycles, the outside man had no alternative to knocking the child down other than turning in on to his companions, which he did, and a general spill was the result. As no one was going very fast, no damage other than a few bruises and a torn stocking resulted. At Tandalam a meeting was first held in the school-room; there is one Christian family there, and some enquiring boys. It is also possible to get more order indoors than in the street. After two or three addresses, the main party went to conduct another meeting in another part of the village, while the

missionary stayed for a further talk with the Church member and enquirers.

Nameless.

They get little opportunity for Christian fellowship. On asking the name of the Church member's baby, he said that it had none, but was waiting for the missionary or the Pastor to give it. It is the custom in India for children to be named publicly, and by the Pastor. Samuel, of Tandalam, is a simple, lonely Christian, and the Pastor had not reminded him of the naming of his child, though it is now eighteen months old. He was therefore told to go and wash the child, put a clean frock on it and come back with his wife in half-an-hour. By that time the rest of the party had returned, and a little service of thanks to the Lord was held, and a name given to the child.

This is just the record of one party. All gathered again at Poonamallee at 12.30, for mid-day meal and a rest, which was followed at 3 o'clock by Bible study, and further outdoor work until 7.30. Rain prevented the after-dinner lantern lecture which was planned, but this was substituted by a good sing-song of Tamil lyrics until bed-time.

Monsoon Season.

The next day the parties went out as before, but rain came on and several got wet through. All the parties, however, carried out their programme, by speaking under shelter of verandah and other places, changing from one place to another when the rain held up. In this way very good hearing was obtained. The same thing happened again in the afternoon, and it was interesting to note how our Sikh boy accompanied the parties, and was keen to stand with them during the preaching.

On Sunday morning, except for those who were due to preach in the various chapels, all attended the service in Poonamallee. A final meeting of praise and prayer was held in the afternoon, and all were ready for the bus to take them back to Madras at 4.30. By so doing, they were able to enter upon their ordinary work on Monday morning.

No record was kept of the number of villages touched, or of hearers, but about ninety copies of John's Gospel were sold, and a large number of Scripture tracts distributed.

Bible School.—I was away from Madras from January 13th to 31st, conducting a Bible School on the Kolli Hills for the Christians there. During this time Mr. Huckett was able to deputise for me in Madras at a number of meetings, and also one midnight, when a man, who was being beaten on the road, called loudly for my assistance. The man was found unconscious and taken to hospital. This midnight call in the dewy night air was possibly the predisposing cause of Mr. Huckett's subsequent bout of malaria, from which he is now better. L. WATTS.

Kolli Hills Experiences

G. F. CHAMPION.

DURING the last two weeks of January almost all the Christians on the Kolli Hills gathered at Valavanthi, for teaching in the Scriptures. Mr. Watts came from Madras, and conducted a class for the less advanced of our people three times a day, taking them through the ten Commandments and the chief events in the life of our Lord, endeavouring to store their minds with Scripture teaching which will build them up in their faith, and enable them to witness more effectively to others. All who attended the classes took keen interest in the lessons, and we trust that permanent good will result from the school. An Indian brother took classes for our more advanced folk, and aimed at helping them to teach the Bible to others, and to understand the country in which our Lord laboured.

His Burdens.

An addition to the number of girls in our Hostel has been caused by a man from Puliampetti bringing his two daughters to our compound, and asking us to take charge of them and teach them of Christ. He too, desires to become one of us. He listened to the preaching of the Gospel in his village, and says that he desires to leave his old life and be a Christian. He is ill with heart trouble, and is at present being cared for in our dispensary. Please unite with us in prayer that he may be led into the light and liberty of the Gospel, and that his children too, may learn to love the Lord.

We left Valavanthi in the early days of the month and do not expect to be back there again for two more weeks, thus being away from the compound for four weeks. We spent the first week of our camp in a low but most beautiful valley on the extreme north of the Kollis, and preached the good news of everlasting life in villages which, as far as we know, have never heard the joyful sound before. From there we moved east, and are now between the main hills and the foot-hills of the Kollis.

Their Problem.

As we entered the village where we are camping, we asked if all was happy in the place, and they said, "Yes! But everyone is very ill." I asked what with, and the reply was "Fever." I laughed to myself about the reply, thinking that it was given in that form to assure that we would give them medicine, but when we walked through the place later on in the day, we were astonished to find how near the truth the answer was. Not only in this village, but in those around, half the the people are unable to do a good day's work, as a result of malaria; many have left the locality, preferring a

healthier spot to fertile soil, and the large landowners are complaining that there are not enough workers to care for their lands. In three days, in three villages, in three houses, the mourners have beaten their breasts and wailed over the dead bodies of two old women and a child, before ancient custom has been followed at the little burial ground or burning ghat outside the bounds of the village. The Gospel has been preached in this place of need, and may the Lord stretch out His mighty hand with quickening power, causing "the lame man to leap as an hart, and the tongue of the dumb sing."

Forgiveness

E. C. BRAND.

ANGRY words in the dispensary—a scuffle, a blow—and then—oh, the shame of it!—a septic wound lasting more than a month. One pitied them so, and prayed with them, but the sting remains. Then came conviction. "How can I go to the Lord's Table with this between us? Do come and make peace for us!"

A quiet little meeting in a dimly lighted room. The missionary is talking about forgiveness, and prays the Lord to give them help to confess and seek it. There is a pause, then the older brother speaks, "Forgive me, I was wrong." The other, who is a hill boy, finds it more difficult, for he feels himself to be the one who was wronged. There is a much longer pause—then he, too, confesses and asks pardon, and we are all on our knees, while they find it easier to tell Him all about it, and ask His forgiveness, Who is so much more ready than we are to forgive.

So we go on striving to build a Church of God on the Kollis, knowing so well that the great Master Builder Himself alone can pull down the old, restore the waste places, and erect a spiritual temple to His glory, even among these poor, weak hill people.

Since our removal to Koilpatti, building work has been commenced in connection with the well, the outhouses and verandahs. Last Friday, on our return from the Paniadipatti monthly meetings, we laid the first brick in the upstair building, with singing, the reading of God's Word, and with prayer. A large number, both of Christians and Hindus, gathered to watch the ceremony. Just at present one finds it rather difficult to find a corner where masons and carpenters do not invade one's privacy and hinder work.

D. MORLING.

I have received many packets of Tamil text picture cards, and I heartily thank all the friends who have so kindly sent them. V. D. GREEN.

Sendamangalam Jottings

B. L. MOWLE.

The Passing of Sellammal.

IN a house we visited at Pottanam there was a girl of about fifteen years of age, named Sellammal, lying very sick. She had received some education in our school, so that the story of the Saviour's love was not altogether new to her. But as we told it again she listened very intently, and we had prayer with her. I tried to give the parents some advice, but they had already been to a native doctor. It was evident that Sellammal was very ill, and perhaps not long for this world. I had the privilege of going to see her two or three times after this, and each time we told the story of Jesus' love and the home where there would be no more pain. The next time I went to Pottanam I heard that the Lord had taken her to Himself. Concerning her, we can say we sorrow not as those who have no hope. She was heard praying to Him the night before she was taken. The Lord has now taken her sister, a little girl three years old. I tried to comfort the mother, but her heart was too sore to be comforted as yet. Pray for this poor woman, that the Lord may speak to her heart, even as He did to the heart of Sellammal.

An Evil Omen.

As I passed two women in Sendamangalam, I noticed that they appeared very frightened. They were looking upwards and were tapping each cheek alternately with the right hand. Above us there hovered a large hawk, which betokened some evil to them. A deity can travel on one of these birds, which are therefore accounted sacred. They are supposed to possess souls, and in some other form will return to this earth again.

" Waste Not, Want Not."

I have frequently noticed how careful our Hostel girls are to use up everything they possibly can, both in the case of food and of clothing. When their clothes are past wearing, they will make use of the material in many ways. Saturday afternoons are generally reserved for mending clothes. I found that they had carefully saved old garments, and cut them into pieces in order to make their own bed-quilts.

In a distant village I met a man who said that he was a Christian. " When did you become one? " I asked. " I am a **born** Christian," he said. This opened the way for a long and fruitful talk on the necessity of the New Birth. The man had never realised before the need for a personal faith in Christ. H. A. HUCKETT.

At Vesanam, a village between Namakal and Sendamangalam, we have a school, and there are a number of inquirers. We have conducted lantern lectures and evangelistic meetings there with the aid of voluntary workers. A. J. MORLING.



SELUR PUPILS WITH CHRISTMAS GIFTS.

"Vunthanam"

OLIVE M. MORLING.

ONCE again we of Sendamangalam and Namakal heartily thank all those friends who contributed to making Christmas a real thing to our boys and girls and Indian workers.

As soon as the boxes arrived we unpacked them, sorted and counted the things, and made an estimate as to how they could be shared out. First of all, a parcel of useful things was made up for each worker in both fields, about sixty all together. Then sixty-two parcels for Hostel boys, and thirty for Hostel girls had to be packed. Distribution to scholars in village schools followed. These had to be carried through with speed, as some of us were leaving for Tinnevelly early in the New Year. Those schools that were near enough came to the Mission house to receive their share. In more distant places the children gathered in centres.

Up to Date.

As in the west, so in India, Father Christmas has discarded his reindeer and sleigh for the motor car. Anyway, the former was never very satisfactory for the tropics. So, early one morning, a car was loaded high with sacks full of garments, and hampers crammed with toys for village children. Off went the car, speeding along the dusty road, till about 17 miles had been covered, and then in the dim distance we descried an eager little group who had caught sight of us. Dancing feet, waving arms, and excited little voices proclaimed who they were, and how much they had been looking forward to this happy day. One little girl was just

recovering from smallpox, but could not resist the desire to come for her precious dolly, so had walked the mile from her home to be there to receive it, although she had to stand about fifty yards from the other children for fear of contagion. Half an hour later about forty very happy children trouped back to their school-house, while we went on our way to other villages, glad to be the channels of happiness to so many little ones.

A Query Answered.

During our furlough in 1931, I was several times asked the question, " Are the things really appreciated? " This season, at the close of the Christmas holidays, the mother of one of our Hostel boys came, saying that her little boy was covered with some skin disease and could not return to us for a week or two. But he was distressed because he was afraid he would miss his presents. She asked earnestly that I would keep them for him. After the gifts had been distributed in our Namakal school to the day-scholars, a pathetic letter came from a Brahmin lawyer, whose little daughter is one of our pupils. He wrote saying that the child was lying dangerously ill, and on that account was not present when the distribution was made. She had been looking forward so eagerly to having a doll and was fretting very much for it, he was afraid that to deny her would have serious effects. Would we kindly send her one.

Many of our village Christians are exceedingly poor, and the coat or the skirt given to their child at Christmas is no small benefit. In many cases it is kept carefully all the year for Sunday wear, and is the only new garment which falls to the child's lot, a piece of mother's old sari, or father's old loin-cloth being the only other covering the child has known.

Real Benefit.

And the missionaries—do they appreciate the things? I can say most emphatically that those in charge of the Hostels do. Each year when the garments arrive, we put aside a pile of strong serviceable clothing for our orphans and other poor children, and depend on it for our supply all the year round. As the months pass and the pile grows less, we wonder if it will last till Christmas and look forward to the time when the next supply shall arrive. We, I assure you, very heartily appreciate them.

So we, children, parents, workers, missionaries, unite in sending you a cordial " vunthanam " (message of thanks) for all you have sent us this season, and may the One Who takes note of the cup of cold water given in His Name recompense you according to His promise.

Women's Meetings in the Villages

E. A. WATTS.

FOR some years Gospel meetings for women have been held in the villages in and around Madras. Arrangements are made whereby one meeting is held each week in a different village. These meetings are conducted on similar lines to the Gospel women's meetings which are held amongst poor mothers in England. During my last furlough the L.Z.A. Committee consented to undertake the small financial responsibility of this work, and gladly linked it up with their Biblewomen's work. So, although these meetings are at present the responsibility of the married lady missionary in Madras, we have not only the co-operation of the L.Z.A. missionary, but also the help of the Biblewomen.

No Bills.

In this country, when any special service is arranged, it is not of any use circulating a handbill or programme of meetings, because almost all the people whom we want to reach are illiterate. Instead of this, the Biblewoman is sent to the village about two hours before the time of the meeting, and she tells the women that a meeting is to be held in the schoolroom. Sometimes it is difficult to get the women to come, but usually their response is a hearty one, and they immediately make preparations for coming. Many have to earn their living by doing coolie work in the fields, so the meeting has to be arranged at a time suitable for them. This is usually at midday.

At first, when the women came to the meetings, they cared nothing about their personal appearance, and were dirty and unkempt; now they make themselves tidy, put on a clean sari, oil and comb their hair, and generally make themselves presentable for attending the meeting. In some places we get an attendance of as many as eighty women.

No Music.

The meeting consists of a simple Gospel service. We usually commence with the singing of a lyric. The women try to sing, and there are one or two Tamil lyrics which they now sing tolerably well, for the usual voice of an Indian woman is harsh; still, they make a happy noise, and enjoy the attempt to take part in the service. Prayer and Bible-reading follows, and then a short address of not more than twenty minutes. Usually they listen very attentively. After prayer again, they enjoy a nice sweet cup of tea—which they like very sweet—and a bun, or a few biscuits, which are given round to each woman.

There are thirteen villages in which these meetings are held, so that it means we can only have a meeting in a village about once in three months. It is now about six years

since the first effort was made, and the attendances are still maintained. God has set His seal on them, and we have rejoiced in the evidence of spiritual blessings. Will you still pray for these meetings and the women who gather? The life of the cheri woman is a hard one, and these opportunities for them to come aside for a while mean much to many of them.

It is a real joy to be able to report of a convert through the work at Peruvallur. We have often despaired of seeing any result of the long years of work in that place, but Vijiam, who was a pupil in our school there, has testified to the Lord's gracious work in his heart. Vijiam has read some of the Hindu scriptures, but was brought back to read the Bible, parts of which he had learned when a lad in our school. The tremendous contrast was the means of convincing him of the truth of the Word of God, and showed him his sinfulness and need of a Saviour.

Smallpox is epidemic in Madras at the present time, though it has not greatly affected this particular part. There has been a fair amount of malaria, and mosquitoes generally are vicious at this time. L. WATTS.

AT HOME.

At the Throne of Grace

Let us offer praise for those in India who have confessed Jesus as their Saviour and Lord.

Let us pray for God's blessing upon the Indian Christian staff in their efforts to make Christ known.

Let us pray for blessing upon the Scripture teaching given daily in all our Mission schools.

Let us pray that those in the Home Churches who do not participate in the work of the Mission, may be led to see their glorious privilege of serving the Lord.

Engagements for April, 1933

Pastor W. Chisnall.

2nd, Dunstable; 6th, Wandsworth (West Hill); 9th—10th, Yarmouth; 23rd, Tadworth; 26th, Brighton; 30th, High Wycombe.

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

Missionary Ernest A. Booth.

2nd—3rd, Deeping; 6th, Wandsworth (West Hill); 9th, Ramsey; 11th, Accrington (Ebenezer); 12th, Clayton West; 16th, Stratford (Gurney Road); 23rd, Ipswich (Bethesda); 26th, Old Hill; 30th, Aston Clinton.

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

Gifts for the Lord's Work.

Received during February, 1933.

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

General Fund.

	£	s.	d.
Whittlesey, Subs. ...		7	0
S.S. Boxes	4	6	9
Epsom, Envs. ...		6	6
Envs.	4	0	0
Brighton Branch—			
Env.		13	0
Mrs. Lawrence, Box		4	1
Leicester (Providence)—			
Envs.	1	10	0
S.S. Box		18	0
Hastings, Member ...		2	6
Attleborough, Envs.		2	0
Courland Grove—			
B.C. Coll.	1	10	0
Clapham Junction—			
Envs.		3	0
Fulham, Envs. ...	1	14	0
Chatham, S.S. Don.	1	0	0
Haslemere, Box ...	3	0	4
Tunbridge Wells,			
Anon. ...	1	0	0
Haworth, Envs.		14	3
Add. Envs.		5	0
Bath (Bethel),			
Envs.	2	18	0
Slaithwaite, S.S. Envs.		2	6
Tollington Park,			
Envs.		8	6
Guildford, Envs. ...	2	0	0
Aylesbury, Envs. ...		18	0
Newquay, Wales,			
Offering	1	2	4
Cambridge (Eden).			
Envs.	3	13	0
Chelmsford,			
S.S. Box	1	17	6
Env.		7	0
Trowbridge,			
Profit on Missn. Tea		8	2
Downham, Envs. ...		7	6
Tollington Park,			
Add. Env.		2	0
Old Hill, S.S. Box ...		14	4
Boro' Green, Envs..	2	3	6
Braintree, Envs. ...		4	6
Sudbourne, Envs. ...	2	5	4
Walton-on-Naze, S.S.	1	2	0
Envs.		8	1
Siddal—			
Miss R. Bretton ...	1	0	0
Mr. & Mrs. J. Key	1	0	0
Bradenstoke, Envs.		4	0
Bethnal Green,			
Envs.	1	5	0
St. John's Wood,			
Christmas Box,			
Miss H. V. Harris	2	3	3
Eastbourne,			
Envs. and Rays ...		6	6
Ramsgate,			
Supt. of David, K.			
Hills: Mrs. Hog-			
wood	2	10	0
Bromley, Coll. ...	2	7	2
Box	1	1	0
Norbiton, Envs. ...	1	0	0
Blakenham, Envs. ...	1	4	6
Cottenham, Envs....		13	0
Tring (Ebenezer),			
Colls.		18	3
Envs.		5	6
Wood Green (Park			
Ridings), Envs. ...	1	10	0
Warboys, Envs. ...	4	10	6
Supt. of Sagayan.	2	12	6
Salhouse, Envs. ...		2	0
Stratford (Gurney			
Road), Envs. ...	2	3	9
Coll.	1	15	9½
Subs.		7	6
Box		5	10½
Walsham-le-Willows,			
Coll.	1	1	0
Friend	1	0	0
Friend	1	10	0
Hadleigh, Miss Cone		2	6
Envs.		4	6
Chadwell Street,			
Envs.	27	9	6
Sudbourne,			
S.S. Primary Box	1	13	9
Cheltenham, Envs.		4	1
Belvedere, Envs. ...		12	0
Homerton, Boxes ...	1	19	4½
Envs.		16	0
Box No. 30... ...	2	18	0
Newick, Coll. ...	2	16	0
Croydon (Derby Road),			
Envs.	4	19	6
B.C.	1	3	11
Friend		19	2
Lantern Lecture ...	1	0	0
B. Box		3	10
Notting Hill, Coll....	5	12	3½
Brentford, Envs. ...	2	19	6
Sub., Mr. H. Fromow		5	0
Rays and Envs. ...		3	3
Ely, Envs.		8	6
Clapham Junction,			
S.S. Envs. ...		2	0
Warbleton, Envs. ...	1	10	0
Coll.		11	2½
Boxes: Mrs. Daw		5	5½
Mrs. Crouch ...		8	6½
Mrs. S. Crouch ...		3	5½
Mrs. Barton ...		5	11½
Miss A. Massage..		10	10½
Miss B. Massage..		8	0¾
Miss I. Massage...		7	11
Miss C. Tanner ...		4	7½
Mr. Saunders ...		6	5½
Mr. Hautot ...		6	3½
Mr. G. Rumary ...	1	2	6
Mr. E. Massage ...	1	0	3
Hailsham, Coll. ...	1	2	9
Ramsgate, Envs. ...	1	13	0
St. Neots, S.S. and			
B.C. Boxes ...	8	16	0
Church Coll. ...	2	11	0
Boxes: Mr. J. Cook		17	0
Mesdames Darby			
and Ingle ...		17	9
Mr. G. Forscutt ...		12	0
Pastor J. Hazelton	1	0	0
Mr. W. J. Hazelton		10	0
Mrs. Newell ...		6	0
Miss F. Peters ...		11	0
Miss E. Potter ...		12	1½
Biggleswade, Coll. ...	1	4	10
Miss Shipp, Box...		7	2
Reading, Envs. ...	1	15	0
B.C.		10	0
Egham, Envs. ...		1	6
Aston Clinton,			
Y.W.B.C ...		10	0
	£164	13	9½

Pension Fund.

	£	s.	d.
Div. 3 p.c., £935-1-3	7	0	3

Personal.

	£	s.	d.
B. Gift, 25th Jan....		10	0
Miss F. A. Neville,			
Env.		2	6
G.H. Appeal, Anon.		5	0
Miss M. Watts, Env.		2	6
Six Months' Subs....187		10	0
Missionaries' Children,			
Don. 60		0	0
E. Camp, Box ...		6	0
Mrs. M. F. Monck... 1		10	0
Miss F. Askew ...		10	0
Anon., Env.		7	6
Mr. A. Abery ...		5	0
Mrs. C. Hutchinson,			
Env.		2	6
Rec. No. 538... ... 10		0	0
Miss D. V. Gardiner		15	0
Mrs. W. Plater, Env.		1	6
	£262	7	6

Miscellaneous.

	£	s.	d.
Courland Grove,			
P.P.Cs.		3	0
Profit from Sale of			
"Pioneering on			
Cauvery"	19	11	10
Warbleton, P.P.Cs.		1	0
Hailsham, P.P.Cs...		3	0
Irthlingborough			
Gas Co. Div. ...	1	19	0
	£21	17	10

Rays.

	£	s.	d.
Sun Ray League, for			
Tathankuppam ...	7	10	0
Brentford		3	3
Per W.J.S.	9	19	9½
	£17	13	0¾

Reports.

Leicester (Providence)	2	0
Chelmsford	2	5
Walton-on-Naze ...	3	0
Norbiton	1	2
Croydon (Derby Road)	3	4
East Ham	1	0
Trowbridge		8
Tunbridge Wells ...	2	4
Aston Clinton ...		8
	16	7

erald Fund.

Leicester			
(Providence)	1	13	0
Erith		6	0

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

	£	s.	d.
Chelmsford	1	14	6
Sudbourne		12	0
Walton-on-Naze	5	8	0
Norbiton		13	2
Tenterden		10	0
Stratford (Gurney Road)	1	15	9
Croydon (Derby Rd.)	2	0	3
Brentford	4	6	9
Tottenham		6	0
St. Neots	1	0	0
Waldringfield		15	8
East Ham		18	0
Trowbridge		12	0
Cottenham	1	5	0
Swindon		16	0
Tunbridge Wells	1	18	0
Aston Clinton		12	0
New Cross		6	3
Epsom	1	0	0
Personal—			
Miss M. Neilson		2	6
Mrs. M. F. Monck		2	6
Mr. W. H. Hambridge		1	6
Miss Mills		8	0
Mrs. J. Pilling		1	6
Miss F. Moule		1	8
Mr. H. Waters		2	6
Mrs. C. Hutchinson		1	9
Miss C. Taylor		2	1
Mr. J. Dickinson		13	6
	£30	5	10

Ladies' Zenana Auxiliary.

	£	s.	d.
East Ham, S.S. Coll. for Supt. of Ruttinam		18	5
Leicester (Providence), Box		10	0
Withington, Box No. 2		7	0
Miss M. Spink		15	0
Haslemere, Anon.	1	0	0
St. John's Wood, Boxes	10	0	0
Lewisham, Special Don.	1	5	0
Epsom, Work Sold.	2	5	0
Lynton Road, Y.L.B.C. for B.W.	3	10	0
Brentford, Girls' Sewing Class, for Senda. Hostel	1	0	0
Holloway, Postage for Letters		1	0
Stratford, Weekly Subs.	2	3	0
3 Boxes	1	0	3
Don. for Kolli Hills Home		10	0
Sunshine Band for B.W.	7	10	0
Notting Hill Gate, "Happy Hour" Don.		10	0
Highbury, 5 Subs.	1	3	0
Eastbourne, Mrs. J. Bradford		7	0
Mrs. J. F. Relf		3	11
Mrs. Nelson and Miss Gooderham		13	5½
Mrs. J. J. Dennis		0	1½
Mrs. C. Funnell		2	11½
Mrs. Christie		3	6
Miss Clapson		0	8
Miss Symes		4	11½
Miss L. Falkner		12	4½
Mrs. Hayes			2
Miss K. Miller		3	9½
	£37	13	1

PERSONAL.

	£	s.	d.
Mrs. W. B. Broad, Don.	1	0	0
Per Mrs. E. H. Chilvers, for B.W.		12	6
Sub.	10	0	0
In memory of the late Mrs. Deaves	1	0	0
Sub.	100	0	0
Anon.	30	0	0
Profit from Sale of "Pictures from Missionary's Album"	20	19	9
	£163	11	3

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.—Forget-Me-Nots, Small Sunflowers, Michaelmas Daisies, Montbretias, 6d. dozen. Snowdrops, Small Hyacinths, and Wallflowers, 9d. dozen. Raspberry 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.

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, Ernest 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 payment for copies supplied should be sent.

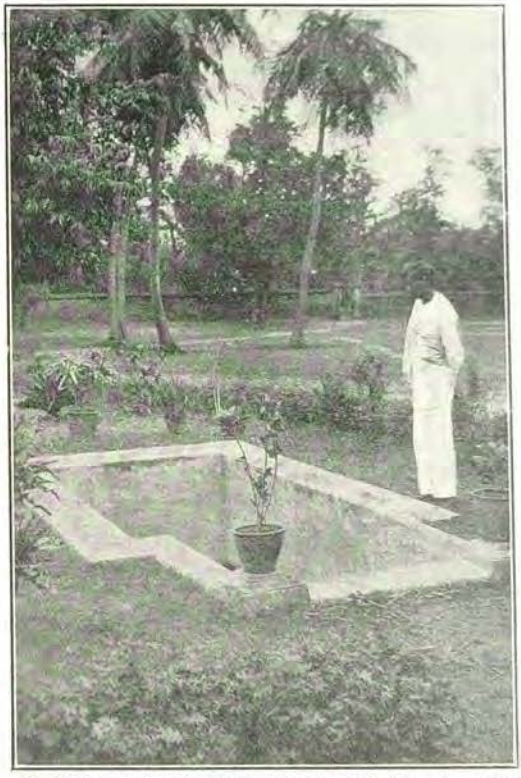
The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

Remittances 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 addressed to the 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. XXXII *New Series, No. 317.* **May, 1933**

The Strict Baptist Mission Herald



THE BAPTISTERY AT POONAMALLEE. *(see page 86)*

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

Printed by ROLF, STOCKWELL, Baden Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C. 2.

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

The HALF-YEARLY and WELCOME MEETINGS

will be held (D.V.) on

TUESDAY, MAY 2nd, 1933

At the LEYSIAN MISSION, CITY ROAD, LONDON, E.C.

DEVOTIONAL SERVICE at 3.30 p.m.

Chairman : Pastor R. ROBINSON (Vice-President)

Missionary Sermon by Pastor J. T. PETERS (Guildford)

TEA at 5 p.m. in Leysian Hall for 500 Ticket holders only, 6d.
Tickets admitting to Tea Room, available at the Hall in afternoon.

PUBLIC MEETING at 6.15 p.m.

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

WELCOME HOME to Miss MOWLE and Miss NUNN

Speakers :—Miss B. L. MOWLE, Miss P. P. NUNN,
Missionary D. THROWER, Pastor J. HUGHES.

Thankofferings. *The Evening Meeting will close by 8.30*

L.Z.A. Meeting for Ladies only at 2 p.m. in Chadwell Street 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. XXXII.] MAY, 1933 [*New Series, No. 317*

Deficit £510 ! ! !

AT the Council Meeting held on Friday, April 7th, the Treasurer in presenting the accounts reported a deficit of £510 in the General Fund of the Mission. This means that the financial situation is really serious. Although we have had a deficit on former occasions, we have not had one so early in the year. We are now entering upon what are usually the lean months of income, and this fact adds to the gravity of the situation.

At the Council Prayer Meeting, the circumstances were laid before the Lord and His gracious help earnestly sought. We now acquaint our friends with the facts, and they are entreated to take the matter to the Throne of Grace daily.

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

Let us face the realities of the position. If this reduction of income continues, it must lead to a curtailment of our work in India. The problem is not for the Council only, but for the whole denomination. We have been led into our present responsibilities in India, and we are stewards of a great trust. We stand for the same truths in India that we stand for at home. This means that we are limited in our appeal to the bounds of our own denomination. We cannot appeal to a wider constituency. Loyalty to the truths we hold is the ground for our appeal for the loyal support of our own denomination.

"Give ye them to eat."

As He looked upon the multitudes Jesus was moved with compassion, and He said to His disciples, "Give ye them to eat." That is what Jesus is saying to His disciples to-day. As they viewed the vast crowd, and looked at their own slender resources, the disciples knew that the task was utterly beyond them. So we, in considering the situation which faces us in India and the limited resources we possess, are ready to say that the thing is impossible. Our two sardines and five buns seem so ridiculously inadequate, that we say they are of no use at all for this situation.

" Bring them to Me."

But such talk has a fatal defect, and is unworthy of those who call Jesus Lord, for it leaves Him out of the calculation. If we are going to leave Him out of the work of the Mission, we might as well close the work at once and give up an absolutely impossible task. But by the parable of the miracle of the feeding of the five thousand, Jesus is teaching us that we are to bring all our resources to Him. They may be small and few, and the world may count them insignificant, but the Lord does not. They are the very things which He says that we are to bring to Him. He will bless what we bring to Him to such an extent that He will enable us to carry out His command, " Give ye them to eat." He will multiply our gifts.

" 'Twas spring-time when He blessed the bread,
'Twas harvest when He brake."

It is through the gifts of His people that He will bring about the fulfilment of His own commission, " Go ye into all the world, and preach the Gospel to every creature."

" Unless the Lord build the house, they labour in vain that build it." Unless the Lord is with us in this work it will be spiritually unfruitful. But the blessing which He is constantly giving us in India in the number of those who are brought to trust in His Name, is irrefutable evidence that He is with us. In deep gratitude let us bring our gifts to Him, and expect further blessing.

" Re-thinking Missions "

" RE-THINKING MISSIONS " is the title of a recently published volume which contains the report of a select body of American investigators, representing seven Protestant denominations, who visited the East to make a thorough enquiry into missionary work there. Among the questions dealt with are such as :—" Should foreign missions be continued ? " " Is there a decline in their value to the East ? " " What should be the attitude of Protestant Christianity to the non-Christian religions of the East ? "

The report gives detailed answers to these questions, and has called forth a flood of criticism and aroused great interest. Those already hostile to evangelical missionary work regard the report as furnishing them with fresh ammunition for their campaign.

The proposals of the report are intended for adoption by all missions of all nations. The time spent by the commission in India and Burmah was three months ! ! ! The report criticises the general principles of the early missionaries whose

motive was "a concern for the spiritual welfare of the Orient," and implies that the new motive of missions must be something different. The report criticises the missionaries for "promoting their own type of thought and practice," and speaks of "the trail of self-interest which lies like a sinister shadow over many phases of mission work."

The final conclusion of the commission is that there is no room for any missionary work in the East, except that which will accept the new basis laid down in this report. Then the public is told that current missionary work is not worthy of continued support on its present basis.

The New Foundation.

The main changes advocated are in the theological basis, and in the establishment of a centralised mission administration which should control all funds gathered by various denominational agencies.

The new theological basis for missions which this commission stipulates, differs fundamentally from the old, which it describes as, "the old view, the idea that there was but one way, the way of Christ." But the report states that the business of missions is not to transmit doctrine, but to fulfil the religious life of the Orient. It says:—

"Missionaries are to consider themselves, not as the bearers of a definite message, but as brothers of a common quest with the non-Christian religions. Christianity and other religions must join in a common quest for truth. The missionary will not look forward to the destruction of these religions, but to their continued existence with Christianity, each stimulating the other to the ultimate goal of truth."

A Significant Omission.

The most damaging thing about this report is the omission of any appeal to the New Testament as the unchangeable warrant and basis for Christian Missions. In this "New Basis" there is no reference to the work of the Holy Spirit, or to intercession, or to the Deity of Christ.

One effect which I trust the publication of this report will have, is to cause people to examine afresh the New Testament teaching regarding missionary work. That is our sole court of appeal. There the fundamental and final principles of mission work are clearly taught. To them we stedfastly adhere. By them and by them alone are we bound. In place of them we accept no modern substitute, however learned or complicated. The report which we are criticising is drenched through and through with Modernism. The teaching of the New Testament is to us the final word. We have engaged in this work in obedience to the command of Jesus Christ, and in utter reliance upon the Holy Spirit. The essential task of missions is the preaching of the Gospel, which must always centre in the New Testament message of salvation for sinners in and through Jesus Christ.

IN INDIA.

A Great Day at Poonamallee

L. WATTS.

ON 19th February, 1933, a baptismal service was held at Poonamallee, at which eleven candidates publicly put on Christ. We call HERALD readers to rejoice with us in this signal blessing on the work in those parts.

Swamidas and Salome are the son and daughter of two Church members living in Kollapakkam. They have been very isolated as they are the only members in the village, and that is five miles away from Poonamallee across the fields. Since Pastor Zechariah has been giving his full time to pastoral work, he has been able to visit them more often, and the Lord has blessed these visits to the conversion of these two young people. Another young man in this village is also enquiring. A cottage meeting is held weekly in this place.

Profitable Scripture Reading.

In Tandalam we have had a member for some years, named Samuel. Owing to the distance from Poonamallee, and the inefficiency of the teacher who was there, Samuel was allowed in ignorance to contract a Hindu marriage, and consequently dropped out of fellowship. In the goodness of God he has now been brought back, and his wife also has been called out of darkness into light. What is most interesting in this village, however, is that Kannian, the eldest boy in the school there, earned a Testament as a prize for passing Scripture tests, and since has been the Scripture reader for Samuel and his wife as they have gathered for daily prayers. Through this, Kannian has also found the Lord as his Saviour, and joined the company that day with Samuel's wife, Annammal. Kannian took the name of Nathaniel.

Gnanaprakasam, of Poonamallee, asked for baptism a year ago, but was put back. The delay has been a help to him, as he is now able to realise clearly his salvation in Christ.

Relatives Rejoicing.

The testimony of Robert, in Tiruvakkadu, still continues to bear fruit. The following six converts are from his village.

Amirthammal is the wife of Solomon, who was baptized last year. She is an intelligent young woman who studied in a Mission school. When her husband became a Christian, she was reminded of what she had learnt, and the seeds then sown sprang into life.

Andal is the wife of Devadas, who also was baptized last

year. She comes from Kolattur, and was in the first standard of our school there. She remembers very little of what she learnt in those early years, but the link is there. It is remarkable also, that it was while she and her husband were visiting her home that the husband attended the men's meeting there, and the message was among the means used to his conversion. Andal herself has now been brought to love the Lord.

Gopal is a young man of 23 years. He studied in the school at Tiruvakkadu, but has since attended Robert's night school. A number of other young men left the night school, saying that Robert gave too much time to teaching them religion. Gopal's heart, however, was drawn to this teaching, and he held on until he was able to rejoice in the knowledge of sins forgiven, and the new birth in Christ. His testimony before the Church was most refreshing.

Witnessing at Home.

Arumugam and Nagammal are the parents of Daniel, who was baptized last year. These Tiruvakkadu Christians are certainly examples of "beginning at Jerusalem," for they have given testimony in their homes, and this has been blessed. When Daniel became a Christian he persuaded his parents to put all the idol pictures out of the house, and also called them to hear the reading of the Scriptures. Gradually evil things were put out of their lives also, as the Word revealed to them the need of cleansing through the blood of the Lord Jesus.

Ettiappan is the younger brother of Solomon and Devadas, mentioned above. He is a bright, happy-faced lad of fifteen, now studying in high school. The change in his home, together with the teachings of the past several years, have been the means of his conviction of sin, and conversion to the Lord.

Our Young People's Society

O. M. MORLING.

SINCE coming to Kovilpatti we have been impressed by the need there is of work among the young men and women, the children of our Christians in Kovilpatti town.

Soon after our arrival in January, we suggested that a weekly service for young people should be started. A meeting was convened to talk the matter over, and the idea was heartily received. Fifteen have sent in their names for membership, and the programme for the first quarter has been arranged. It includes a devotional meeting, one on temperance, a lantern lecture, discussions on several topics, open-air meetings, etc. Each week a singing and instrumental music practice, commonly known as a *bajinai*, lasting about three-quarters of an hour precedes the meeting.

Young People's Society

Views of Indian Christians.

Last night the subject considered was, "Is it right for Christians to go to cinemas, dramas, circuses and such entertainments." The debate was opened by quite a thoughtful address by one of the young teachers, and was followed by a lively discussion. At the end, it was decided that although occasionally certain advantages and benefits might be derived, yet generally attendance at such places of entertainment is:—

1.—Waste of our money, which is a trust from the Lord.

2.—Waste of the hours of darkness, which are given to us for sleep and the refreshment of our bodies and minds.

3.—Detrimental to health, through sitting for hours in an ill-ventilated building with crowds of people, some of whom might be infected with small-pox and such contagious diseases.

4.—Opposed to cleanliness, on account of the vermin which is usually collected at such places.

5.—Causes overstrain of the eyes. (This concerns cinemas only).

6.—Destructive to modesty and general morality.

7.—Opposed to a life of communion with Christ.

May this weekly Friday night gathering be a means of winning souls for the Master, and stirring up His young followers to a more distinctive Christian life and witness.

"We Know . . ."

E. C. BRAND.

THE mid-day glare, the waiting in vain for coolies, the long steep climb ahead, all decided us to put off the journey till the next day, and we turned with relief to the cool shade of the temple—the temple with its ugly representation of the evil one. Yes, but it did not terrify us, "We know that all things work together for good to them that love God," and we knew that this structure, set up for the idol, He had made into a place of quiet retreat for His tired children. So we spent the day there, having our meals a few feet away from the powerless and false deity. We went into the near village to tell of Him Who is almighty to save.

The night brought a sense of great calm and peace, and the stars came out, and later, the great, silent moon, and as we went to rest the thought came to us, "We know that an idol is nothing in the world." And round about us was His love, and so we slept.

* * * * *

We were passing over a new tract of country, they were showing me the way. They turned and whispered to each other, and then said to me, "We are just coming to a swami

temple in the midst of this wood. It is better to take off your shoes as you pass." I smiled back. "You do not think I am afraid of your Swami, do you? It cannot touch them who believe in the Lord Jesus. No, I cannot remove my shoes, for it is no god," and we walked on. They were not angry, for they understood in some dim way that we were trusting to SOMEONE Who was greater than their gods.

* * * * *

The same thing happened long ago, when we first came to the Hills. They put down my dholi. "Please walk a little here," they asked. "But why? it is all smooth ground," I protested, "you can easily carry me." "There is a devil Swami in this forest," they replied, "it is not right that you should be carried past." There was no thought of bravado in my mind as I said, "No, I will not get down and walk. Carry me through. Do not fear. I belong to the Lord Jesus Who has conquered the Devil, and He protects His children from the evil power." They never made any trouble of it in after days; they found no evil came from these passages through forbidden ground, and one has never regretted the testimony given at such a time.

* * * * *

Another Incident.

We were on camp giving out medicine. A child was brought to us with the all too-common complaint of abscesses in the head. It was in a terrible condition of uncleanness. The Swami-devoted hair was hanging in heavy filthy lumps around its poor little face.

"I cannot give you medicine for this, nor can I bandage the child's head unless we cut off all this horrid hair," I said. "But we dare not, the Swami will kill the boy. The hair must be cut off at the temple, and given to the Swami there,' they cried. "Do not fear," I said, "I will cut it off, and our Swami, Who is the true God, will let no evil happen to the child." So they consented, and soon, far off from the tent lay heaps of this sacred abomination, too far to creep back to where our merry children were playing.

Then we had the joy of cleaning up the poor little head, and sending the little one back neatly and cleanly bandaged, to a good night's rest after many weary days of pain. The dressings were often renewed, and then the case discharged as cured. Years afterwards I was visiting in that village. "Come here," they called, "do you remember the boy whose hair you cut off? See, he is here and well," cried the happy mother. We, happier still, told again of Him Who is mighty to save.

Reconnoitring

H. A. HUCKETT.

ABOUT a mile and a half from Mannur, hidden away behind a small forest of casuarina trees, lies the village of Mogapper. Every Sunday evening one of our voluntary workers, named William, conducts an open-air Sunday school in this village, and in addition to children, a good number of young men attend. On Thursday, January 5th, three of us set out by cycle from Kilpauk with the object of holding a meeting in Mogapper, and inviting these young fellows to come over to a weekly Bible class at Mannur. Just after leaving the Mission house, we passed a man pulling his wife along by the hair, so we stopped to administer a word of rebuke, which had the desired effect of setting her free. As we pursued our way, Preacher Y. M. Solomon, of Sembiam, joined us, and later another young fellow, named Joseph.

The Scene.

Having threaded our way through a herd of cows and buffaloes on their way to bed, we arrived at Mannur just as the sun was setting in a blaze of glory. At the side of the chapel, a man was giving his small son an oil-bath, and had reached the stage where he was vigorously rubbing oil into his eyes—a rather dubious method of health or beauty treatment! After a word of prayer, we set out for Mogapper. First we went through soft sand, then along a narrow ridge between the rice fields (something like the parapet which divides two reservoirs at home). Occasionally we had to jump small streams, or else wade through. In the distance we saw a huge bonfire, around which almost naked children were dancing in preparation for a heathen festival.

The Message.

It was quite dark when we reached the village, but we soon had a congregation round us. We lit a hurricane lantern and an acetylene cycle lamp and, spreading some large grass mats on the ground, commenced our meeting. After a lyric and prayer by Swamidas, I read a few verses from John iii., and then Preacher Solomon gave a short Gospel address on that great message, verse 16. By this time we had about two hundred people listening to us. We announced the special object of our visit, and invited the young men present to come over to Mannur the following week. It was then manifest that the devil had anticipated us, for in the toddy-shop at Mannur there had been a violent quarrel, ending in a fight between Mogapper-ites and Mannur-ites, and great fear had seized the inhabitants of Mogapper, so that they dare not venture into Mannur after dark. Although these young fellows probably had nothing to do with the quarrel,

they would be recognised as belonging to the enemy, and so were afraid to venture.

The Hope.

We came away with sad hearts, feeling how true it is, even to-day, that the enemy comes and sows tares among the wheat. However, we are hopeful that when this trouble has blown over, some of them will venture across, for as we pointed out, they have only about a mile to walk, while we have to cycle six miles to get to Mannur. There is also a chapel building at Mannur, which would provide shelter in the rainy season. We have reason to believe that there is a desire for Bible teaching and instruction in the Christian way at Mogapper. Will you pray that the faith which conquers fear may grip the hearts of these young men, and that they may so feel the magnetism of Jesus Christ that they will not be able to stay away.

Kovilpatti Occupied

D. MORLING.

WHEN Miss Green was staying with us on our last visit to Kovilpatti, we noticed that she was not her usual cheerful self; later on letters received from her aroused some anxiety.

About the same time, Miss Green went to Madras for a short Christmas holiday, and while there was ordered by a doctor to leave her work completely for a while and take rest. The physician's word deepened the conviction which some of us had already received, that something must be done to relieve her of the nervous strain caused by heavy responsibilities. The Conference Reference Committee accepted the suggestion that, until better arrangements can be made, we reside in Kovilpatti, to take over charge of the Council's work in Tinnevelly, and make what visits we can to Namakal. In anticipation of the Council's approval, we moved from Namakal on January 17th, bringing with us a small quantity of our furniture. A few days later the Council confirmed the action taken by the Reference Committee.

Building Operations.

Very soon after our arrival, through the prompt action of the Council in immediately sending a special remittance, we were able to commence building operations in Kovilpatti for the improvement of the Mission House there. Workmen are now engaged in their various tasks at the compound well, the out-houses, the construction of a verandah, and now the erection of an upstair room. On Friday afternoon, immediately on our return from some meetings at Paniadipatti, we had

the first brick-laying ceremony for the upstair room. We are endeavouring to carry out the work in a way that shall be at once economical for the mission and convenient for those who shall live there.

Already, through the great help of the car, we have visited a number of the stations in each of the Pastorates. Meetings have been held with the Pastors and Preachers-in-charge, also with the teachers, when we were encouraged by the spirit of co-operation that was shewn.

Interworking of Events.

It is worthy of note, that only three days before our departure from Namakal, we held that very important meeting in Sirunellikoil, when Preacher A. D. Seenivasagam was made Preacher-in-charge on the western side, with a view to his becoming Pastor there. This was arranged for before we knew anything about the unexpected change of our coming to Kovilpatti. This and several other circumstances indicated that we had received the guidance of the Lord in this matter.

We are glad to say Miss Green is much better, and has returned to Paniadipatti.



KOVILPATTI CHAPEL, TINNEVELLY FIELD.
[The Preacher stands in front of second pillar from left.]

Paripuranum

VIOLET D. GREEN.

WOULD you like to accompany me to-day? Then climb up into the bullock bandy, and make yourself as comfortable as you can, sitting cross-legged on the floor. Here is a cushion to put at your back. You will find it helpful when the bandy bumps and lurches. It will keep you from being too badly hit against the sides.

A Grateful Convert.

We are going to visit an old friend, Paripuranum, who lives in Iyahpillaipatti. She is a widow, and lives in her son's home. Paripuranum is a dear child of God, for she was brought to see her need of the Saviour many years ago, and from that time she wholly renounced Hinduism and all its practices, and put her entire trust in the living God and our Saviour Jesus Christ. She was so over-joyed that she, a poor, ignorant woman, so often the object of contempt in this land of India, should experience this wonderful salvation and the precious joy of His abiding presence in her heart, that she took off her jewels and brought them as a thank-offering to the Lord.

Each Christmas she has visited Paniadipatti, to bring her love-offering—sometimes one rupee, sometimes two—which she has saved from her meagre earnings. Her one heart's burden and prayer is that her son, Samuel, might know her Saviour. How often she has come to see us and intreated us to pray for him and his wife and family. Often she breaks down with the intensity of her longing, and weeps because the answer to her prayers is not given.

The Unwanted Widow.

Her life is by no means happy, for her son is cold and lacking in affection, and it is only on sufferance that the poor widowed mother is sheltered there at all. She is hated and despised by her daughter-in-law, on account of her religion, and only allowed the barest necessities of life. Often the cruel words and unjust treatment become too intolerable for her to endure, and she slips away for a few days to Paniadipatti to unburden her heart to sympathetic fellow Christians, or she just stays away in the fields till she has again received courage to return and face things. Alas! that on these occasions no one bothers about her, there are no kindly enquirers, no anxious hearts to be concerned about her disappearance. "She has gone, we are well rid of her, let her go, and may she never return," say they, and they know full well their own cruelty drove her off. But Paripuranum prays on, hoping that one day her prayers *will* be answered and her boy won by the Saviour's love, and with this hope she patiently endures all the cruelty and injustice.

Ah! here we are. You see the chief occupation in this village of Iyahpillaipatti is weaving. Here, right down the centre of the one village street, the men are busy weaving silk saries. How skilful they are at their work, and how the pretty colours sparkle in the sun. Here, right in the middle of the street, is Samuel's house. He is quite a prosperous weaver himself. If you look through into that yard beyond this room we have entered, you will see all his weaving apparatus.

A Hindu Weaver.

He and his wife and children, a fine family of four or five sturdy boys and girls greet us. But when we ask for grandmother, they somewhat reluctantly send someone off to fetch her from the fields where she is working. Samuel is a tall, well-built man, much blessed in temporal things and in his family. As we look at him we yearn to see his mother's prayers answered. He is not a hard-looking man, on the contrary he seems quite responsive and even eagerly interested as he listens to our message. But the opposing force in this home is his wife. She has a decidedly hard, cruel face, and we recognise the source from whence all the opposition and cruelty proceeds.

We wait awhile, talking to one another and making friends with the children in the meantime, and then Paripuranum arrives breathless with hurrying, but oh, the joy in her poor old face as she enters to find us here. After greeting her we give our message, and seek faithfully to press home to that husband and wife their great need of salvation, and to show them that there is none other name under heaven given among men whereby we must be saved, but the Name of Jesus Christ. Then, after prayer, we take our departure, Paripuranum following our bandy a little distance out of the village, to thank us for coming, and to urge us to continue in prayer for them and for herself.

A Mother's Request.

And now, dear friend, that you have been introduced to her through this visit, and learned of her hard life and her heart's longing, will you, too, join her in prayer for the salvation of her son and daughter-in-law, and pray for her too, in that hard home, spending the evening of her life not as we should wish our mothers to spend them, in comfort and amid the genial atmosphere of love, but because of her loyalty to the Saviour, unloved and unwanted.

I pass on to you the request of this widowed mother, who with the tears coursing down her wrinkled, tired old face, says, "*Pray for my boy, and pray for me.*"

The Goodness of God Endureth

L. WATTS.

PERUVALLUR has been a hard place, and we have often wondered if any good shall come out of it. The mission school has been maintained there for about twenty years, and children have been taught the word of the Gospel there as in other places. It is true that Y. M. Solomon was living there at the time of his conversion and baptism, and we have to thank the Lord for him, but these last years have seemed most unfruitful.

Fruit of Scripture Teaching.

It was a great joy therefore, to hear the testimony of Vijiam, the other day. He lives in Peruvallur, and attended our school there. He now attends the services at Sembiam, which is near by. Vijiam's father left home some time ago, and becoming the disciple of a *sannyasi*, or holy man, is now wandering over India. The elder brother is a drunkard, and has on many occasions given Vijiam drink also. The education the boy received in our school made him able to read, and for a time he studied some of the Hindu sacred books. His mind could not be satisfied with these books, however, and he came back to the Bible, much of which he had learned to read in school. The great contrast between the lives of the Hindu gods and the life of the Lord Jesus, convinced him of the truth of Christianity, and further search of the Word showed him his sinfulness and need of a Saviour. He found his Lord and testifies to the change that He has wrought in his life. " The goodness of God endureth."

After Fourteen Years.

On the 12th October, 1919, an old lady named Ruth, of Sembiam, was baptised at Ayanapuram. She brought her three grandsons to the service, not that they should be baptized, but that they might have Christian names, and that the Church might know them and pray for them. This was mentioned in the little booklet, " The Growth of a Church," as was also the fact that in 1928 one of those boys was baptised. Now, fourteen years after that morning in Ayanapuram, the Lord has heard that grandmother's prayers and the prayers of many others also, and gave her the joy—on the first Saturday afternoon in February this year, as an old, old, woman—of standing on the bank of the baptising pool in Ahmaikulam, as another of those grandsons put on Christ publicly in baptism. Dhanaraj told of his wandering about with unhelpful friends until the Lord showed him the vanity of it all, and brought him to see the Lord Jesus as his Saviour. Truly " the goodness of God endureth."

On the same occasion, a granddaughter also was baptised.

The Goodness of God

Dhanaraj's sister, Gnanamutthu, was not sent to school, so that she cannot read. But the quiet influence of her mother and grandmother in the home, and attendance at the means of grace through the years, have been used of the Spirit to bring her to the Lord.

INDIAN NEWS

A sad tragedy has befallen the family of Pastor Jesudasen. Recently he received news that his eldest son, Thanaraj, and his wife had been brutally murdered in their house in Ceylon. Robbery seems to have been the motive, for the woman's jewels had been taken and the house ransacked. They lived in a lonely part of an estate, where Thanaraj was carrying on evangelistic work among the coolies. He was formerly associated with us in mission service. Let us pray that God will comfort the hearts of those so suddenly and sorely bereaved. V. D. GREEN.

Seven candidates were baptized in the River Cauvery, five of whom were from Sirunellikoil. A. J. MORLING.

Resuming Work

A. M. POOLE.

After a busy but happy furlough in England, I set sail for India on January 7th, 1933, which land was reached, after a somewhat tedious voyage, on February 6th. At Madras a warm welcome awaited me, and we were able to enjoy some music, provided by a gramophone, a gift from a very kind friend. I left Madras by the 9 p.m. train that same night. I did not sleep very much; the rolling of the train and the noise at the various stations prevented that. How dry, barren and dusty everything looked, and the heat seemed almost overpowering. I had bought some oranges to quench my thirst, and at one station, when I had forgotten to close the windows, a sly monkey invaded the carriage and relieved me of one of them!

When I arrived at Sattur Station, Miss Green was there to meet me. It was a home-coming for her also, after some weeks away on the hills. The next part of the journey was to Paniadipatti in the old familiar bullock-cart, but even the bulls seemed to go more quickly, for we reached our destination, in record time, before we were expected! What excitement there was as I met Miss Nunn and Miss Putnam, and a little while afterwards all the girls and the Biblewomen! Although I was tired after the journey and the excitement of the welcome, I was really glad to be back once more, and to realise that it was love that prompted the many welcomes. One thing pleased me much—several girls said texts, each one beginning with a letter of my name. The days following were very busy and full ones. Miss Nunn and Miss Putnam only stayed two days after my arrival, and there was much to talk of in taking over the work here once again. I shall value the prayer-help of readers.

AT HOME.

At the Throne of Grace

Let us pray that the Half-Yearly Meetings on May 2nd may be the occasion of spiritual uplift and challenge; also that each speaker may be helped of God.

Let us praise God with thankful hearts for the outpouring of blessing at Poonamallee (page 86) and other stations in India.

Let us join the missionaries in praying that there may be a deepening of the spiritual life of the members of the Indian Churches, so that their testimony shall be more powerful.

Let us ask God to guide the minds of those who are seeking the solution of the baffling problems connected with the British rule in India.

Let us lay before God the present pressing financial needs of the S.B.M.

Reports of Meetings

Leicester.—" Praise ye the Lord " was the subject of a short, edifying discourse by Mr. Albert Tyler, of Leicester. He was presiding at a rather unique gathering of the combined choirs of the three Strict Baptist Chapels (Zion, Ebenezer and Providence) in the city of Leicester. Under the very able leadership of Mr. A. Birkbeck, of Zion Chapel, about forty-five enthusiastic young people combined in a service of praise. A large number of friends keenly enjoyed the singing of a sacred cantata, " From Storm to Calm," and a collection was taken for the Strict Baptist Mission (£4 4s.). The meeting was held in Providence Chapel on Tuesday, March 21st, and Mr. Tyler, in presiding, was supported by Pastor J. K. Thorpe (Providence) and Mr. E. J. Underwood.—H. N. CARTER.

WELCOME TO MISS P. P. NUNN.

Chadwell Street.—During the week in which Miss Nunn returned from India a Welcome-Home gathering was held on Thursday, March 30th, 1933, by the friends at Mount Zion Chapel. Pastor R. Robinson presided. Devotions were led by Pastor W. Chisnall and Missionary E. A. Booth.

Pastor Robinson, speaking on behalf of the Church, said how greatly Miss Nunn had been missed in the activities and the services of the Church. He congratulated Miss Nunn on the accomplishment of her visit and her safe return.

In expressing her warm appreciation of the welcome accorded her, Miss Nunn said that she would treat this meeting as a family gathering, and just give a rapid outline of some of the outstanding experiences of her visit to India. Concerning the whole of the outward journey, the travels in India and the homeward journey, totalling some sixteen or seventeen thousand miles, Miss Nunn quoted Isaiah, " I will mention the lovingkindnesses of the Lord," and said He has guided and helped and guarded from first to last. In India our missionaries treated me as " one of the family."

Miss Nunn described in outline her visits to the various fields of the Mission, and said that the work was of greater magnitude than she had expected, and absolutely worthy of our support and needing our continual prayers. In each of the fields she had witnessed the baptism of believers, the total number being forty-two.

The meeting closed with prayer, and the congregation was invited to pass into the adjoining building for social intercourse.

Arrangements

Ladies' Zenana Auxiliary.—The Quarterly Prayer Meeting will be held (D.V.) at Brentford, North Road Chapel, on Wednesday, May 24th, at 7 o'clock. All lady friends are earnestly invited to be present.

Requests for Deputation Meetings for Miss Mowle should be sent in at once to the L.Z.A. Secretary, Miss P. P. Nunn, 58, Myddelton Square, E.C.1.

At the meeting for ladies only, to be held at Chadwell Street Chapel on Tuesday, May 2nd, at 2 o'clock, Miss Mowle will be welcomed home by the Auxiliary. On that occasion Miss Mowle and Miss P. P. Nunn will speak.

Engagements for May, 1933

PASTOR W. CHISNALL.

2nd, Leysian Mission (Half-Yearly Meeting); 7th, Billericay; 9th, Gurney Road (East London Rally); 14th, St. Albans; 21st, Belvedere; 24th, Cambridge; 25th, Lode; 28th, Tollington Park.

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

MISSIONARY E. A. BOOTH.

2nd, Leysian Mission (Half-Yearly Meeting); 4th, Horsham; 7th, Lee Common; 8th, Kingston; 10th, Hastings (Ebenezer); 14th, March, 18th, Wood Green (Park Ridings); 21st, Greenwich (Devonshire Road); 25th, Leigh-on-Sea; 28th, Brentford; 31st, Croydon (Windmill Road).

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

MISSIONARY D. A. THROWER.

2nd, Leysian Mission (Half-Yearly Meeting); 9th, Gurney Road (East London Rally); 10th, Hastings (Ebenezer); 14th, Cransford; 21st and 22nd, Ipswich (Zoar); 24th, Fulham; 28th, New Cross.

Address: 37, Sandmere Road, London, S.W.4.

Gifts for the Lord's Work.

Received during March, 1933.

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

General Fund.

	£	s.	d.
Oundle, Envs.		3	0
Halstead, Envs.		12	0
Tonbridge,			
M. Kitchener, Env.		10	6
Epsom, Coll. ...	6	18	9
B.C.	4	13	9
S.S.	1	0	6
Boxes: Mr. and Mrs. Shrimpton		10	0
Mr. C. Shrimpton		10	0
Mr. and Mrs. Humphreys		16	10
Mr. and Mrs. Anderson	2	16	9
Yarmouth, Envs. ...		15	0
Tottenham,			
Girls' Sewing Class	5	0	0
Courland Grove,			
S.S.		7	6
B. Box		3	0
Manor Park, Envs....		10	0
Bermondsey, B.B. ...	1	5	10
Envs.		5	8
Hebden Bridge,			
Envs....		5	0
Sudbourne,			
Miss R. J. Cordle, C. Box		13	6
New Cross,			
Miss R. M. Brain, Sub.		10	0
Handcross, Envs. ...		4	0
Lewisham, Envs. ...	1	7	6
Acton, Friends,			
Mrs. Stevens ...		10	0
Envs....		13	6
Stamford,			
Miss D. Tryon's Class (Supt. of Preacher) ...	2	0	0
Bexley Heath, Coll.	3	10	0
Pastor D. Westcott	1	1	0
Erith, Coll.		6	3	2
S.S.	1	8	0
Handcross, Coll. ...	3	1	6
Bolton, Grant ...	1	0	0
Brighton, West St., Two Envs. ...		15	6

	£	s.	d.
Poynings,			
Members and S.S. Boxes	3	16	2
Coll.	1	10	0
Envs....	1	8	6
West Ham, Boxes...	11	10	5
Newhaven,			
Miss M. Pargeton, Box...		6	2
Hailsham, Boxes—			
Miss O. Dunk ...		2	7
Miss K. Dunk ...		6	10
Miss M. Dunk ...		6	0
Mrs. A. Saunders		4	9
Miss P. Guy ...		2	11
Miss F. Smith ...		4	4
Miss King ...		2	0½
Mrs. Hudson ...		3	6
Mrs. Collwell ...		8	0
Mrs. Smith ...		1	5
Mrs. Pratt ...		6	10
Mrs. Brooke ...			4½
Mrs. Green ...		2	6
Bradenstoke,			
S.S. Colls.	3	17	10¼
Boxes:			
Miss Farmer ...		7	0½
A. Friend ...		10	0
L. Fry		10	1
G. Barnes ...		2	2
K. Barnes ...		2	2
M. Burgess ...		5	6
Mrs. Diccox ...		7	6
W. & F. Watson		6	2½
D. & F. Ferris...		2	9½
M. Wheeler ...		6	6
E. Skull	1	4	3
Mrs. King ...	1	1	0
Miss N. Kilmister		11	4
M. Burden ...		1	5
Watford, Mt. Zion—			
Two Friends ...		5	0
Hastings, Ebenezer,			
S.S.		3	0
Friends		8	6
Tabernacle, S.S. ..		11	3
Friends		17	0
Leicester, Providence,			
S.S. Box		16	8
Chadwell Street,			
Y.P.G. Mtg. Don.	1	0	0
Watford, Beulah,			
S.S.	3	15	0
Tottenham,			
Miss Hollingworth, Box...		5	0
B.C.	2	1	4
Farthing Fund ...	3	18	5
Datchet, Coll. ...	1	10	0
Accrington, Envs. ...	1	12	0
Yateley, S.S. Boxes	2	10	2
Horley, Envs. ...		5	0
Envs....		5	0
Mr. R. Barnet, Box		12	0
Watford, Tabernacle,			
C.E. Coll.		14	0
Thame,			
Coll.	3	17	10½
S.S. Box		18	8½
Sub.	1	0	0
Broadstairs, Providence,			
Coll.	1	14	3
Anon.		1	0
Boxes: Mrs. Dixon		12	5
Mr. Gilbert ...		4	0
Biggleswade, Boxes		10	0
Rushden, Envs. ...		10	0
S.S.		12	2
Courland Grove,			
Upkeep of Sembiam School	12	0	0
Brighton, Ebenezer,			
Boxes	3	15	5
Hounslow, Zoar, B.C.		14	6
Sturry,			
Miss S. Schwirtzer		15	0
Envs....		10	0
S.S.		7	0
Staines,			
Supt. of Barkham	1	5	0
S.S.		15	0
Finchley, S.S. ...	1	5	6
Pontypridd, Boxes:			
Mrs. Thomas ...		5	3
Mrs. Greenway ...		2	9
Mrs. Jones ...		3	0
Pastor F. S. Coplester		5	0
Pontypridd Noddfa,			
Boxes: J. Morgan		5	0
G. Roberts ...		1	7
Rev. E. J. Williams		1	10½
D. Isaac		4	4
Miss A. Hughes...		2	7½
A. Roberts ...		3	0
J. Owen		1	11
J. Roberts ...		2	2½
T. J. Jones ...		2	4½
Mrs. E. Lewis ...		3	6½
Miss G. Thomas...		2	0
Miss Hughes ...			8
J. Isaac			3
Blwch Dienw ...			1½
D. H. Jones ...		3	0
Class Boxes:			
Mrs. T. Watkins...		1	9½
Mrs. M. Price ...		2	11
Mrs. V. Thomas...		1	11½
Miss L. M. Thomas		1	6
Miss N. Roberts...		2	10
Miss P. Davies ...		1	9½
Miss E. Clarke ...		2	4
Annie, May, Maddy		1	2½
Wood Green, Dovecote,			
S.S.		9	2½
Hounslow, Young People's Fellowship, Don. ...		4	0
Courland Grove,			
S.S.		7	6
B. Box		2	6
Potten End, Coll....	1	16	0
Kilburn, S.S. Boxes		10	0
Leicester, Miss E. Hask, C. Box ...		4	0
Brentford, S.S. ...	4	4	6
St. John's Wood, C.E. Coll.	1	3	0
Hounslow, S.S. ...	3	10	3
Devizes, Coll. ...	2	17	6½
Ponders End, Coll...		13	1
Swindon, Coll. ...	3	7	0
Anon....		10	0
Datchet, S.S. ...		8	0
Eaton Bray, Coll....	4	4	9½
Potton, Needlework..	1	5	0
Boxes...	3	18	1
Coll.	1	17	1
Gt. Gransden, Coll.	1	0	0
Stretham, Cambs.,			
Boxes: Mrs. Badcock		3	4½
Miss Wilson ...		2	2½
Miss Feltham ...		2	0
S.S.		12	5
Don.	1	0	0
Broadstairs, Mrs. Hinds, Box..		3	7½
Bedford, Mr. and Mrs. Blott, Don....	5	0	0
Evington,	£	s.	d.
Mr. H. J. Gushton		5	0
Mr. J. T. Sharples		10	0
	£177	14	0

Personal.

Mr. W. Richardson		10	0
Mrs. L. Sapsford, Box		3	6
Brown, Son & Vardy, Sub.	1	1	0
Miss E. E. Henderson		10	0
Miss I. Reynolds, Training of G. Samuel	3	12	0
Israelite		5	0
S.B.B.I. Students' Fellowship. In loving memory of our Matron, Miss Meadows	2	2	0
Miss B. Gillam ...		5	0
Miss R. V. Watts...		10	0
Miss L. Maassen, Env.		2	6
Anon.		5	0
Miss M. Potters, Box		3	0
Mrs. Godwin, Sen....		10	0
Mr. S. M. Houghton		10	0
	£10	14	0

Miscellaneous.

Leicester, Y.P. United Choirs, Don. ...	4	4	0
Literature, E.A.B....		5	9
Bd. Volume, W.C....		2	0
	£4	11	9

Herald Fund.

Halstead	1	4	0
Kings Langley ...		6	0
Poynings		1	0
Old Hill		12	6
Watford, Mt. Zion..		10	0
Hastings	2	0	0
Accrington		18	0
Tottenham		6	0
Horley	1	4	0
Lincoln		8	0
Finchley		4	6
Hounslow, Heralds and Reports ...	1	10	6
Hounslow		9	0
St. John's Wood ...		2	6
Potton		13	8
Gt. Gransden ...		5	0
Stretham, Cambs. ...	1	4	0
Evington		12	0
Ely		10	0
Stevenage		14	0
Broadstairs		10	0
New Cross		13	6
Acton Friends ...		11	0
Handcross		14	0
Reading	1	7	0
Walthamstow ...	1	0	0
Staines		12	0
Personal—			
Mr. W. Richardson		1	6
Mr. A. G. Angel...		2	0
Mr. F. Adderly ...		2	6
Miss Ash		2	6
Mrs. Cocker ...		2	6
Mr. S. M. Houghton		1	6
	£19	14	8

Pension Fund

	£	s.	d.
Div. 3½ per cent., £501 16s. 7d.	6	11	9
Div. 3½ per cent., £1,309 10s. 8d. ...	24	9	10
	£31	1	7

Rays.

Wellingborough ...	1	2	6
Horley		1	0
Per W.J.S.	2	16	0
	£3	19	6

Reports.

Bermondsey		3	6
Horley			6
Sturry			8
Per W.J.S.		8	0
		12	8

ERRATA.

Reading B.C. ...	1	10	0

Ladies' Zenana Auxiliary.

Bedford, 4 Boxes ...	3	12	3
4 Donations ...	6	6	6
Bromley, Sewing C.		10	0
Dunstable, Mrs. Cheshire ...	5	0	0
Highbury, 2 Boxes...	5	10	0
Donations		5	0
Tunbridge Wells, Birthday Gift ...	1	1	6
	£22	5	3

PERSONAL. GENERAL.

Miss D. V. Gardiner		10	0
Miss E. E. Henderson		10	0
Mrs. A. M. Brown (for letters) ...		2	6
Mr. and Mrs. H. J. Branch	2	0	0
Miss S. Schwirtzer..		5	0
	£3	7	6

PERSONAL. GIFT WEEK.

Receipt No. 116 ...	2	0	0
Receipt No. 119 ...		2	0
Mrs. Caplin		10	0
Mrs. E. Frost ...		10	0
Mrs. A. M. Brown...	1	0	0
In Memory of late Mrs. Chisnall ...	1	1	0
Two Friends ...	1	10	0
Miss Linggood ...		10	6
A. W. Paxman, Esq.	1	0	0
Mr. R. G. Painter...		2	6
A Lonely One, Leicester		2	0
	£8	8	0

GIFT WEEK.

Bedford	2	7	6
Brentford	6	17	6
Brighton	6	0	0
Brixton	5	6	0
Bromley		16	0
Cambridge (Eden)...	2	10	0
Chadwell Street ...	29	0	0
Chatteris	1	0	0
Croydon (Salem) ...	2	7	2
Devizes...	1	5	0
Dunstable	1	0	6
Epsom	6	10	0
Fulham...	2	10	0
Grays		17	6
Hailsham		3	0
Haslemere	1	6	0
Haworth	1	11	0
Hebden Bridge ...		15	8
Highbury	1	11	2
Holloway		10	0
Hounslow	3	17	3
Ilford	1	11	0
Irthlingborough ...		2	0
Kingston	2	4	0
Leyton	2	12	0
Newquay	1	2	0
Norbiton		16	0
Notting Hill Gate...	1	16	0
Over	1	4	6
Ramsey		14	0
Rattlesden		1	0
Streatham		10	0
St. Clears, Miss A. Thomas		2	6
Swindon		10	0
Tottenham	1	2	6
Tring (Akeman St.)	23	7	6
Tunbridge Wells ...	3	4	11
Wakes Colne ...		4	6
Walthamstow ...	1	1	0
Wood Green (Dovecote)...		12	0
Yarmouth	1	0	0
	£121	11	5

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, Ernest 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 payment 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.

Remittances 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 addressed to the 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. XXXII. *New Series, No. 378.* June, 1933

The Strict Baptist Mission Herald



ON THE GHAUT ROAD TO THE NILGIRI HILLS.
Coolies' wages being paid from a "Moving Office."

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C. 2.

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

ON MAY 1st, THE ACCOUNTS SHOWED THAT THE DEFICIT HAD BEEN REDUCED FROM £510 TO £265

AT HOME

NOW is the time to arrange for WEEK-EVENING MISSIONARY SERVICES or LECTURES to be held during the autumn and winter months of 1933.

Please complete your arrangements before the summer holidays.

Write to the Secretary, or to the Deputation Missionary, ERNEST A. BOOTH, 30 St. Margaret's Avenue, Whetstone, London, N. 20.

IN INDIA

CO-OPERATING with our 18 EUROPEAN MISSIONARIES we have a staff of 200 INDIAN CHRISTIAN HELPERS

Who will undertake the support of an Indian worker?

There are 2945 pupils in our 78 schools who are taught the Word of God daily by Christian teachers.

OUR DAILY ACTIVITIES include Preaching, Teaching, Medical, Pastoral and Zenana work.

WE NEED AND WE EARNESTLY SOLICIT YOUR HELP

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. XXXII.] JUNE, 1933. [*New Series, No. 318*

Matters of Moment

Finance.

In making his financial statement to the Council in May, the Treasurer reported that at the close of April there was a deficit in the General Fund of £266. This figure shows that during April we met all current expenses and, in addition, reduced the deficit from £510 to £266. This news caused the note of devout gratitude to be dominant throughout the meeting, and thanks were expressed to all who participated in this effort.

Half-yearly Meetings.

These meetings were held on Tuesday, May 2nd, in accordance with the decision of the Council that the first Tuesday in May of each year shall be the fixed date of these gatherings. It was a season of spiritual refreshment and social fellowship. The presence of such a large number of friends greatly cheered those on whom the responsibility for organisation falls.

The collections, which amounted to £222, will greatly help to reduce the deficit mentioned above. But it is important that our friends should remember that in order to maintain our present work we have to send a remittance to India of £527 every month.

Transfers.

After due consideration of all the facts, and in order that each part of the work in India shall receive the best possible attention, the following transfers have been arranged. Miss Green is to live at Sendamangalam with the other ladies there, and take charge of the staff of Biblewomen in the Namakal field. Miss Hazel will proceed to Paniadipatti, where she will continue her studies in the Tamil language, and help in the work there whilst living with Miss Poole.

Ways of Helping

"WHERE there's a will, there's a way," is a true proverb, which has a bearing upon our personal service for the Mission. It is interesting to note how friends who are keen about the work find ingenious ways of helping it.

I have met young friends who have gone out on dark December nights and sung Christmas carols for the benefit of the Mission. I know another who cultivates a flower-patch and sells bunches of cut flowers to help to send the Gospel to the heathen.

On various occasions I have learned at tea meetings that the provisions for the meal have been freely given by the ladies, and the amount received from the guests has been handed to me for the benefit of the Mission.

A friend who, for a great number of years, has been a supporter of our work, recently found that, owing to circumstances beyond his control, he was unable to maintain his scale of contributions. He began writing to friends, seeking to enlist their interest in missionary enterprise. He expected to receive some small contributions in response. He writes to tell me of his surprise when one friend handed him five pounds for the support of missionary work. This raises the personal question as to whether there is anyone to whom you could write and enlist their help for the Mission.

Examples and Hints.

Another friend, who has a car and has opportunities of giving a kindly lift, keeps a missionary box in the car for the reception of any acknowledgment travellers may care to give.

The Secretary of one of our Churches told me that for years he has worked the following plan: He buys all the monthly magazines needed by the chapel friends at a London publishing house which allows him a discount. He sells the magazines at the published price, and gives the profit to the Mission.

I know friends who put all the farthings they receive into a missionary box, and others who deal with all their threepenny-pieces in the same way. A number of lady friends help very effectively by doing various kinds of fancy needlework, which they sell for the benefit of the Mission, others make and sell marmalade, to help our funds.

I appeal to our friends to set their keen wits to work to discover new ways of helping the Mission.

There must be among our supporters many who have used other methods with good results. I wish that they would write and tell me of their experiences, so that I can publish a companion article to be entitled "Other Ways of Helping."

The Half-Yearly Meetings

THE AFTERNOON SERVICE.

ON Tuesday, May 2nd, 1933, there was a fine gathering of friends in the Leysian Mission from all parts of the metropolis, and many from the provinces, met to celebrate the goodness of God through another half-year. The Vice-President, Pastor R. Robinson, took the chair at 3.30, and announced the opening hymn, "Head of the Church and Lord of all." Pastor T. Benstead, of Whittlesea, read Rom. x. Pastors A. Whayman, of Cambridge, Dann, of Croydon, Baker, of Stratford, and Waller, of Lewisham, led our devotions.

The Chairman made sympathetic reference to the Home-call of Pastor L. Hills, our former Vice-President, and in response to the invitation from the Chair, the audience stood to signify their love to his memory, and sympathy for Mrs. Hills, and the Church of which he was Pastor.

In bidding a hearty welcome to all present, Mr. Robinson said that the main motive of our gathering was not financial, but spiritual. We were cultivating fellowship in service, and refreshment of our missionary spirit.

Pastor J. T. Peters, of Guildford, preached the missionary sermon. His text was:

"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people" (Rev. xiv. 6).

OUTLINE OF SERMON.

"THE EVERLASTING GOSPEL."

This profound and mysterious portion of Divine revelation proves that no persecution or banishment can prevent the Lord Jesus from visiting and strengthening and employing His people. The design of the devil was to separate John from his friends, and to prevent him from proclaiming the Gospel. But then and there Jesus granted to John wonderful visions and marvellous insight into the mysteries of the Kingdom.

The passage indicates great missionary activity, but I shall not attempt to speak upon the context. There may be many fulfilments, for God's Word is not exhausted by one fulfilment. It may set forth the spread of the Gospel in apostolic days, and a further fulfilment in times of Reformation, while there may be yet a further and grander fulfilment in days to come.

(1) **Look at the Picture.**

A herald of amazing swiftness, not to be hindered by any earthly forces in the proclamation of the Gospel. The message to be published far and wide. Nothing in it to be hushed up. Not the work of secret societies, but of public announcement. We have the Divine warrant and authority for taking the Gospel to the heathen. Jesus raises His heralds and sends them forth into all the world.

(2) **Consider the Message.**

The Gospel. The good news of God's amazing love to sinners, and of His inflexible hatred to sin. We glory in the Gospel because it changes the heart. The Lord Jesus not only takes captive, but He captivates the heart,

and becomes the altogether lovely. The Gospel has its centre at Calvary. There God revealed Himself in relation to sin and grace, holiness and boundless love. To the captives it speaks of deliverance, to sin-sick souls it brings health, and to the consciously condemned it brings the King's pardon. It comes to us just where we are, and saves completely.

(3) **Contemplate its Nature.**

Everlasting. There is but one Gospel, although there are many imitations. The Gospel of Jesus Christ is everlasting in its nature, its benefits, and its blessings. It never changes its character. The Gospel comes with life, and has lost none of its ancient power. The eternal Gospel of Christ is the theme of our missionaries in India.

I close with a practical appeal. Our debtorship to the heathen has often been rightly urged, but now I ask, "How much owest thou unto my LORD?"

This message was delivered with much fervour and abounded with apt quotations.

The thankofferings of the audience were received, and the benediction brought a helpful service to a close.

An ample tea was admirably served on the premises, and the large company took advantage of the opportunity of meeting friends and renewing acquaintaces during the interval.

THE EVENING MEETING.

Promptly at 6.15 p.m., the President, Mr. J .B. Collin, took the chair. We sang the grand missionary hymn, "Jesus shall reign." Pastor T. Reynolds, of St. John's Wood, read Ephesians ii., and Pastor R. Robinson, of Clerkenwell, offered prayer and thanksgiving.

Welcome.

When the President rose to speak his words of hearty welcome, he had a splendid audience. The officials of the Strict Baptist Mission and the Ladies' Zenana Auxiliary, and the furlough missionaries were on the platform. Mr. Collin said: "It is my privilege and pleasure to extend a very hearty welcome to you all, and to ask you to remember the Mission in your daily devotions." He referred to the three wells of Isaac, one of which was named Rehoboth, so called because "the Lord hath made room for us." So the Lord has made room for the Strict Baptist Mission both at home and in India, where He has greatly blessed our work.

The President then welcomed, on their return from India, Miss Mowle and Miss Nunn.

By this time the audience had greatly increased, and continued to increase for some time. A large number of young men and young women came straight to the meeting from their daily work, and to a great extent filled the spacious galleries. It is estimated that the number present in the evening exceeded 1,200.

Miss B. Mowle.

The first address was given by Miss B. Mowle, who has

come to England on furlough after a term of service in India, spent at Sendamangalam.

She told the story of Parvathi, one of the pupils in our school. During health week, Miss Mowle was asked to give a talk on "Cleanliness." In the course of her address she asked the children which was the most important thing for us to have clean, and could any of them repeat a text of Scripture about it? Then little Parvathi stood up and said, "Create in me a clean heart, O God, and renew a right spirit within me." The Hindu mothers and the doctor and other officials were present, and Miss Mowle added: "My heart thrilled as I listened to her, and I prayed earnestly that the Lord would teach her the great truth of the prayer she had quoted. Shortly after this incident Parvathi left our school to look after her grandmother in a distant village. A year later I saw her again, changed from a child to a woman, about to be married. I was invited to the wedding, but was not allowed to see her alone. I was able to give her a New Testament, and to say 'God bless you.' Her eyes told me volumes. She was a little Brahmin girl, and we may never see her again. As I left her my heart was heavy, and I thought of the daughter of Jairus, when they said, 'The maid is dead;' and then I remembered the words of our Lord, 'Fear not, only believe.'"

Miss P. P. Nunn.

The next speaker was Miss P. P. Nunn, the Secretary of the Ladies' Zenana Auxiliary, who has recently returned from a short visit to our Mission fields in India. In briefly reviewing her experiences there, Miss Nunn said:

"Our Mission has a great past, and the foundations have been well and truly laid. I went to Vellore, where Dr. Ruth Harris gave me the opportunity of seeing the working of the hospital. Then I passed to Namakal, and stayed with Mr. and Mrs. Morling, who showed me various aspects of our activities in that field. I was greatly impressed with the rock and the fort, and with a temple in the middle of a lake. They gave one a fresh view of the forces against us. One day I passed a wayside temple, in which the Hindu pupils of our day school said their prayers, and I contrasted that with the singing of the Christian boys in our hostel. It was my privilege to witness the baptism of several believers in the stream of the sacred Cauvery. During my stay in India I had the joy of seeing forty-two disciples confess their Lord in baptism.

In Camp.

"At Sendamangalam I had an experience of camp life, and as I visited various villages my heart went out in sympathy towards the lonely workers there. I spent Christmas on the Kolli Hills with Mrs. Brand, and took part in distributing the contents of the Christmas boxes. In Tinnevelly I stayed at Koilpatti and Paniadipatti, and came into close contact with the difficult circumstances of that backward field.

"My tour ended in Madras, where our work is spoken of as 'The Bible Mission.' I worshipped in our chapel at Vepery. When in Poonamallee, which is the oldest station in the Mission, it was my joy to witness the baptism of many disciples in the beautiful open-air baptistery, which is surrounded by palm trees.

"India is a testing place both physically and spiritually, and our witness is greatly needed there."

"Two glad services are our's,
Both the Master loves to bless;
First we serve with all our powers,
Then with all our helplessness."

Pastor J. Hughes.

Pastor J. Hughes, of Richmond, in a speech of great intensity, spoke of the sovereignty, the salvation, and the supremacy of God. He said:

"The Word of God creates a glorious vision. 'As the rain cometh down . . . so shall My Word be.' We love the transforming Word, which shall accomplish the purpose of God, the Word which is the power of God unto salvation. We have the vision of the Conqueror on the white horse, whose name is the Word of God. Our business is to send this Word of God to India, and He will cause it to prosper."

A Reminder.

At this point of the proceedings, the Secretary of the Mission, Pastor W. Chisnall, asked that the representatives of the Churches would respond to the appeal in his circular letter asking for nominations for the Strict Baptist Mission Association and Council. The Chairman announced that the collection would now be taken.

Missionary D. A. Thrower.

In calling upon Mr. Thrower to speak, the President said that we were all glad to know that both Mr. and Mrs. Thrower had greatly improved in health, and both were able to be at this meeting. In the course of his address Mr. Thrower said:

"By way of introduction, I ask your attention to a passage in 2 Cor. xi. 28, where Paul, in speaking of his ministry, lays stress on 'the care of all the churches.' I shall enumerate some of the outward features and some of the inward needs of the work of the Gospel in India.

A Vision.

"Imagine that we are in a mission station in India. Around us and casting a gloom over all is the devilish atmosphere of Hinduism. Myriads of people are pityfully trying to expiate their sins by sacrifices and weary pilgrimages. Some think that Hinduism is improving as India becomes more enlightened by contact with civilisation, but quite recently there was a case of suttee or widow-burning in an Indian town. The poor woman was heavily drugged, seated on the funeral pyre of her husband, and burned to death before hundreds of spectators. The Hindu priests pushed the women forward to see the holy sight, and exhorted them to do likewise. A few years ago an Act was passed prohibiting the marriage of children. On every hand it is being secretly broken, and efforts are being made by influential Hindus to get the Act repealed.

"In obedience to the command of our Lord, India has to be evangelized. We are doing something in that direction. But let us remember that the evangelization of India is not keeping pace with the increase in population; that, although the total Christian community has increased from three to six millions in the last thirty years, the population has increased by some thirty millions in the last ten years alone. More than half the people of India are still without the Gospel. It is evident that a vast increase in the Christian force is needed in order to extend into these unreached areas.

A Need.

"In our own Mission we are in need of reinforcements to enable us efficiently to carry on our present work. It is spiritual reinforcement that is most sorely needed. With more spiritual power behind us, our present band of missionaries and Indian workers and Christians would be immensely more meet for the Master's use in the work which has been entrusted to us.

The Task.

"The average missionary seems to be constantly carried off his feet in trying to keep pace with a whirling vortex of activities—preaching in chapel or village, conducting Bible Classes, inspecting schools, keeping accounts, building work, literary work, dispensary work, and looking after boarding-schools, etc. How are we to maintain in all our outward activities a right sense of spiritual values? How are we to nourish that spiritual life which will enable us to care for the spiritual growth of the Indian converts. When a missionary goes to a place where there are no Christians, his sole business is to preach the Gospel to the heathen. Afterwards, when a Christian community has been gathered, he has also a duty towards the converts who have been won, and who need tender care.

Training of Workers.

"The evangelization of India must be done mostly by Indian Christians. A missionary does more effective evangelism if he can teach a number of Indian Christians how to serve their Master, than if he spends all his time in preaching to the heathen. In every field we have flocks of sheep and lambs that need shepherding and training. Most of our members are illiterate, and come from the outcaste and down-trodden section of the community. They come of a race of serfs, and have inherited the spirit of serfdom and superstition and carnality. We have to patiently teach them the high and holy ideals of the Christian life.

"What are we doing to meet this vital need? In several stations a monthly day of prayer has been instituted, when our workers are taught the Word of God, and are taught how to study the Word of God for themselves. We have just completed a three years' course of study throughout the Mission, dealing with all the New Testament epistles, and a new series of New Testament biographies has been started. We bring the Word of God before two thousand Tamil readers daily in the notes of the I.B.R.A. A concordance to the Tamil Bible is in course of preparation, which will be a great help to preachers and other Christian workers.

The Secret of Power.

"'And who is sufficient for these things?' Our missionaries and Indian workers are few. The work is titanic. What we all need is an infilling by the Holy Spirit. If a mighty spiritual revival ran throughout our Tamil mission field, what a difference it would make! And that is where you, friends, come in. I want you to have a deep sense of responsibility, a burden of care, for the welfare of the Indian Churches. Our Mission rests upon a commission, and that should mean for us all a common mission. No stream rises above its source, and, generally speaking, a Church does not rise in spiritual tone above that of its pastor.

"Brethren and sisters, pray for us. The greatest help given to the Mission is true prayer-help. Paul speaks of the believers in Corinth sharing in his missionary labours by 'helping together by prayer.' I wonder whether every one who gives money gives earnest, definite, burdened prayer also, and in that way has with the missionaries real spiritual fellowship in the Gospel. May we each be conscious of a sense of responsibility toward the heathen, and each cry to the Lord in secret, 'Lord, what wilt Thou have ME to do?'"

Closing.

The hymn, "All hail the power" was heartily sung. The Chairman announced the figures of the collections: Afternoon, £74 9s. 3½d.; Evening, £148 5s. 3d.; Total, £222 14s. 6½d., for which he expressed grateful thanks on behalf of the Council. The Secretary pronounced the Benediction, and the singing of the Doxology closed an inspiring meeting.

L.Z.A. Half-Yearly Meeting

THE Ladies' Zenana Auxiliary meeting, which was held in Chadwell Street Chapel, at 2 p.m. on Tuesday, May 2nd, was well attended. Mrs. Silvester, the President, presided in her usual earnest manner.

After the singing of a hymn, Mrs. Rose read a portion of Scripture, and Mrs. Booth led in prayer. Mrs. Silvester very warmly welcomed Mrs. Thrower and Miss Mowle, the two missionaries home on furlough, and also Miss Nunn, the Honorary Secretary, who has returned after visiting the Mission work in India. Mrs. Thrower spoke with much feeling of a vision she had recently of the darkness on the Kolli Hills. She described the intellectual, moral, and spiritual darkness that exists there, and related three incidents to illustrate those conditions. She pleaded with her sisters in the work to share the responsibility of lightening the darkness, and stressed the need of earnest prayer on behalf of those sitting in darkness.

Hindrance and Help.

Miss Mowle followed with a very interesting account of the two non-caste women's meetings which are regularly held at Sendamangalam—one in the Cheri and the other in the Chuckler St She described the many discouragements that attended the work, and asked for prayer, not only for the non-caste women, but for the Biblewoman and missionary who ministered to them. There are encouragements also, and although progress is slow, some of the women are showing signs of interest.

Mrs. Anderson made a brief financial statement. The collection was then taken, which amounted to £46 9s. 0d.

Miss Nunn described some of the work among women and girls that she had seen during her visit to the Mission stations in India. She especially stressed the need of more Biblewomen in the Tinnevelly field, and asked for prayer for the girls in the hostel, that they may grow in grace and hear the call to minister to their heathen sisters as Biblewomen.

After the singing of another hymn, Mrs. Anderson closed the meeting with prayer. W. B.

Home Expansion.

There are still a great number of free-grace Churches holding aloof from the glorious work and privilege of sending the Gospel of the grace of God to the heathen. There is unique power in a word of personal testimony and recommendation. If our present helpers would prayerfully use their individual influence among their friends in such Churches, we should receive considerable reinforcement of sympathy, prayer and gifts.

IN INDIA.

On Camp in Kombai

EVELYN C. BRAND.

AS I recall our experiences of last month, again and again the old-fashioned rhyme comes to my mind: "Oh, the brave old Duke of York." It is true our army marched *down* first and then up, but whereas one is left wondering a little as to wherein consisted the bravery of the Duke of York's army, had our readers been with us as we descended those few thousand feet to Kombai, they might have credited our crowd of poor coolies with a fair amount of genuine pluck.

A Mountain Track.

Imagine, if you can, a huge roll of tenting slung on to a bamboo, being carried by two men down a narrow rocky defile. On either side are thorn bushes, which catch at the cloth and threaten to rob them of their load. The path is composed of rough loose stones or sloping slippery crags. Or see those men with head-loads having to stoop and dodge the overhanging branches. None of them have an easy time.

Well, at last there was a break in the forest, and a peep through showed us, far down below, the white canvas of the tent and a crowd of people waiting to receive us. We took courage, and soon found ourselves, including the horse, which had had quite the hardest time of us all, emerging from the tangles of the way into the welcome rest of the camp, glad to find all had arrived, including the luggage, safe and sound.

The old rhyme goes on to observe the obvious fact that, "*When they were half way up the hill, they were neither up nor down.*" It was this very sentiment that so possessed us there in Kombai, for although far down from "half way," we had the weird feeling that we "were neither up nor down." Here we were in a perfect nest of Hills, the same green fertility, foot-paths but no roads, and our own Hill people all around us.

A Remote Spot.

The word Kombai indicates those groups of villages nestling at the Hill foot, where the Hill folk have settled. They still remain in close contact with their people on the summits, intermarrying, and constantly visiting each other.

The fertility of these Kombais is even greater than the land above, for all the rivers that flow from the Hills give endless opportunities of rice cultivation. Very cleverly are these flowing streams turned into numerous watercourses which

run from field to field, until at times the whole area presents the most brilliant stretch of emerald green. Most of our walks from village to village had to be done on narrow banks between the rice fields. One needs a level head and a good balance to walk quickly and never slip a foot into the oozy mud on either side.

Yes, indeed, it is a land of plenty. But (and it is a great *but*) this water everywhere at the Hill-foot spells MALARIA in big letters, and malaria of a more persistent type than that on the Hill-tops.

The Deciding Factor.

" Do you think," said the rich Munsif, pale with malarial anæmia, " that we should remain here but for the great fertility of the place? "

Our small medicine boxes were quite inadequate to cope with the great demand for quinine.

Camp life was soon in full swing, each of us having our own department therein, the large tent being the centre of all activities. Each day saw the small band of preachers set out to find new villages. Morning and afternoon they were on the same quest, while, after dark, the lantern pictures in one of the near places kept the villagers enthralled till late into the night. The three o'clock prayer meeting, always the most important gathering of the day, found us recruiting strength and help from our Great Captain.

My small tent, pitched under the castor-oil plants, had its small crowd of sick ones waiting for medical help, and here and in the villages, with little Anbu of Valavandi, we had quiet talks with the people. Now and then there would come a look of recognition, some one had met us on the Hills, or some one had come there for medicine. But as a rule our message seemed new and before unheard.

Wistful Listeners.

After eight days we moved on into another centre where there was a mixture of other castes, but ever the same need, and always the same cry for fever medicine. The tent was hardly ever vacant, from early morn till sunset.

How one yearned over them, with their physical needs stamped so clearly on their tired, weary faces, for in more than half the people malarial anæmia had worked havoc with their strength. Some listened wistfully for the first time to the story of salvation. Just when and where we shall reap, we know not. But that we shall reap there is no doubt, for our Lord has a people in Kombai, although it may be " neither up nor down," nor anyone's special field. Yet " doth He devise means, that His banished be not expelled from Him," and so He led us to the Kombais.



GIRLS' INDUSTRIAL CLASS, MADRAS.

Breaking the Ice in Lock Street

L. WATTS.

LOCK STREET is the name of the cheri just over the wall of the Mission House compound in Kilpauk. Children have come from this village to the Mission school for more than thirty years, first when the school was in Madavakkam, and afterwards at Semmenpettah, but though school work and preaching work, Biblewomen's work and medical work has been done amongst them, their hearts seemed to be as hard and cold as ice. The village is low-lying, and every monsoon makes the place into a quagmire; the lives of the people there have been verily a quagmire of sin. The only converts from among them have come from those who have been servants in the Mission House or compound, and so have come under the daily teaching and influence of the missionaries.

A New Era.

But the ice is broken, and on the first Sunday in March, four converts from Lock Street were baptised at Vepery. For over two years now, a night school and Bible class have been conducted right in the village by Paul, son of the Mission House compound man. His steady work among his fellow villagers has shown them what new life the Lord Jesus Christ brings to a man. Two of those baptised are young men who have attended the school and Bible class. Vethanayagam testified in the Church meeting to his having wandered about because he was made so dissatisfied with the church of his father, which is Roman Catholic. He has found peace of mind and salvation only in Christ and in obedience to Him. Robert also spoke of the way he had been led to the Lord,

together with his wife, and of their new life in Christ. Martha is the daughter of an old Mission House servant who, since his wife's death, has been very careless about the lives of his daughters. Paul and his wife have, however, been able to protect this one from a life of shame by taking her into their home, and she has professed her faith in Christ. She is now attending the industrial work classes in the Mission House. (*See illustration on page* 113).

Propitiation

VIOLET D. GREEN.

IT had been a tiring and hot day, and the night which succeeded it was scarcely less hot in its oppressive stillness. There was not a rustle among the trees, and not so much as a leaf stirred. Suddenly the quietness of the night was broken into by the most horrible and discordant accumulation of noises. Old and young, all seemed to become possessed, and all shrieked and shouted at once. This was accompanied by tom-toms and other instruments of music! (?). Such a sudden and rude disturbance rendered sleep impossible, and one sincerely hoped it would not be of long duration. Alas, such hopes were doomed to be shattered, for this frightful noise was maintained all night, and very few people anywhere in the near neighbourhood slept that night.

What was the occasion of this night orgy? A marriage? No. Funeral ceremonies? No. It was a festival to the local deity.

To Conciliate Deity.

In the village of Parapatti, just a few minutes' walk from the Mission bungalow, things have not been going smoothly for some time. After consultation among the chief men, it was decided that they must build a new shrine to the god. Then they sought out the priest to enquire how the god would have them carry out their intention, and how they might propitiate him and win his favour. The priest told them they must make a special sacrifice of blood to propitiate the god. He could only be appeased by a blood-offering, and only so would he consent to accept their shrine and inhabit it. So they made their preparations, and on the night appointed the whole village joined in a most revolting ceremony.

The Sacrifice.

A pig was brought and thrust through with a knife, and the officiating priest drank the blood as it poured from the bleeding animal, while the assembled crowd shrieked and shouted in the manner already described. The people believe that the god himself drinks the blood, that he enters into the

priest, and so it is not really the priest, but the deity in the priest who drinks the blood and is pleased with the offering. Then the animal was cooked and a great feast prepared, and after it had been offered to the god, the villagers completed the ceremony by enjoying the feast themselves.

The Triple Challenge.

All this took place within a very short distance of the bungalow, and in a village where the Christian message has been proclaimed for many years, and this, it seems to me, constitutes a tremendous challenge to us. It is a challenge from the evil one, who seems to say to us, "What is the use of your Mission work, your Gospel preaching? See, after all these years, the people are still my slaves; they don't want your religion, and they won't have it."

It certainly came to us as a challenge from the Lord, a calling to account, calling us to ponder our ways, and see if perchance there is not slackness in our prayer life, in our witness, a paralysing apathy that needs calling attention to and removing. Then is there not the challenge of the need of these ignorant and degraded people, inarticulate and wholly unrealised by them, it is true, but terribly real and present, notwithstanding?

Shall we take up this threefold challenge and give ourselves to more earnest prayer and more sacrificial service, that the kingdom of God may be established in India and that His glorious Gospel may triumph? That, instead of debasing themselves before the ugly, bloodthirsty demon god, these people may prostrate themselves before our Saviour Jesus Christ?

How, When, and Where?

H. A. HUCKETT.

ABOUT six miles from Kilpauk, there is a little village called Mannur. You have probably heard of it before, through the pages of the HERALD, so you will be pleased to hear something more about it. The first question is, "*How to get there*?"

How ?

Do not fondly imagine that you can jump on a tram with a 6d. "Ride-at-will" ticket, or hail a passing motor-bus, and just arrive, because you won't. The "cycle vandy" is the only means of transport, unless you happen to possess a "Ford," or some other reliable (?) make of car. You will need it! First of all a mile of bumps—mere "pimples," of course, but very aggravating. Then comes the Railway Road to Villivakkam, a good stretch of macadamised road, with works and offices alongside.

How, When and Where?

You then wend your way through the "rabbit warren" of Villivakkam, passing two large Hindu temples with their adjacent tanks. Now comes the *pièce de résistance* of the whole ride, and if you *can't* ride, you'd better get off here! Over a narrow bridge, often "bagged" by a herd of cows or buffaloes before you arrive, and so to Mannur. You will have to pedal now for all you're worth, and keep your hands off your brakes! This "road" is a chain of sand puddles joined together with strips of ground. A false turn and you will be on your back.

When?

"*When you get there, what happens?*" When you get there "with life," as the Tamilians say, you enter a small brick-built chapel with a mud floor, and may find ten or twenty children who "salaam, sah" vociferously as you arrive. After their day's work in the fields is finished, a number of young men come in, and some women also perhaps. To-night we begin by teaching a Tamil version of the Scripture chorus, "*Open Thou mine eyes that I may behold wondrous things out of Thy law,*" and then after prayer and a hymn, we read the Bible from Mark ii. Then follows a talk on the palsied man, and the way his friends overcame all obstacles in order to reach Jesus.

After the meeting we eat our evening meal, washed down with boiled water and coffee, and then have a talk with some of the young men who have remained behind. A "spot" of Tamil ends the day's work, and we creep under our mosquito net, and stretch our weary limbs on the ground (insulated by a light mattress). In the nearby village of Korattur, a travelling dramatic society is performing, and we wonder how many small boys have been ruined for life by the things they have been taught behind the scenes. Drums are beating, trumpets blaring, cymbals clanging, dogs barking,—and then comes sleep.

Where?

And now, perhaps you will answer this question, as I have answered the other two. WHERE are all these people going? There are millions in India—yes, millions—who still have not had an intelligent presentation of the Gospel given to them. Some of them are living comparatively moral lives; many are steeped in sin and iniquity of every kind. One religion is NOT as good as another. Jesus said: "*I am THE way.*" "There is none *other* name." There is no other Saviour. What is the future of these people? "*How shall they believe on Him of Whom they have not heard?*"

Gleanings from the Field

KOLLI HILLS.

In Kurangunadu there is a good attendance of boys in the school. As far as can be seen, no one in the village is interested in the Gospel. We pray that the witness of the Christian teacher may be used of the Lord to the enlightening of some souls now in darkness.

There are now four Christian households in Puliampatti. As the lives of these are constantly watched by their Hindu neighbours, and as they are often in temptation, they greatly need our prayers that they may honour the Lord in all their doings. G. CHAMPION.

MADRAS.

March 27th being Telugu New Year's Day and a Government holiday, several members of our Volunteer Fellowship had leave from their work, and spent the day in evangelizing in Attipedu and the surrounding villages. These villages are away from the road, and have been rarely reached with the Gospel message. We are hoping to reach them frequently through our Volunteer Fellowship. L. WATTS.

Throughout the month of March the voluntary work has been maintained. I have been able to hold my Bible Class at Mannur each Thursday evening. Owing to the state of the road I now sleep at Mannur, and return by daylight the following morning. Last week about forty young people were present. We are studying the Gospel of Mark. H. HUCKETT.

NAMAKAL.

During the first week in March the Car Festival was held in Sendamangalam. On three consecutive evenings I showed the lantern slides to great numbers who listened to the messages.

At Kakkaveri my stay was very encouraging. The attendance at the Sunday morning service numbered nearly ninety persons. On the next day a Harvest Meeting was held, when the members of the Church and enquirers gave liberally. A. J. MORLING.

Engagements for June.

PASTOR W. CHISNALL.

4th, New Cross; 14th and 15th, Otley (S. and N. Association); 25th, Tadworth; 27th, Brentford; 28th, Fulham; 30th, Chadwell Street.

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

MISSIONARY D. THROWER.

14th and 15th, Otley (S. and N. Association); 18th, Chadwell Street; 25th, Courland Grove; 27th, Watford.

Address: 51, Venn Street, Clapham, London, S.W.4.

MISSIONARY ERNEST A. BOOTH.

4th, Walsall; 7th, Stratford (Gurney Road); 11th, Sudbourne; 12th, Friston; 13th, Leiston; 14th and 15th, Otley (Association Meetings); 18th, Richmond; 22nd, Woolwich (Enon); 25th, Epsom; 27th, Wandsworth (West Hill).

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

Ladies' Zenana Auxiliary.

MISS MOWLE.

7th, Tring; 9th, Greenwich; 14th, Otley; 17th, New Cross (Prayer Circle); 21st, Tunbridge Wells; 22nd, Bedford; 24th, Croydon (Windmill Road); 27th, St. John's Wood; 28th, Fulham.

Address: Thornham Magna, near Eye, Suffolk.

AT HOME.

At the Throne of Grace

Let us praise God for wonderful answer to prayer in connection with the Half-Yearly Meetings.

Let us ask God for blessing upon the Deputation meetings which have been arranged for this month (page 117).

Let us pray that, in the difficult questions with which the Council has to deal, Divine guidance may be given.

Let us remember before God those who are now in training at home for service on the mission field.

Let us pray that our missionaries now on furlough may be physically and spiritually refreshed and strengthened.

Reports of Meetings

Ipswich.—BETHESDA.—The Annual Missionary Sunday was observed on Lord's Day, April 23rd, and the preacher for the day was our esteemed brother, Missionary Ernest A. Booth. He gave an interesting talk to the children. It was a word-picture of an Indian village and of a boy who went to one of our schools. He was brought to know the Lord, and was the means of bringing others to know Him and to join the Christian Church.

For his morning sermon Mr. Booth expounded a passage from the Old Testament. He said that there never was a time when we had such opportunities for evangelizing India as we had to-day. We need to enlarge our vision of the opportunities facing us in India. Our possession of the Scriptures is an obligation to publish them. We are debtors to those who are sitting in darkness. We must not wait until times are better before we act. (They may become worse, who knows?)

For his evening message Mr. Booth spoke from a verse in the New Testament, and dealt with the missionary work of bearing testimony. The singing of appropriate missionary hymns was a pleasing feature of the services. The collections for the day, on behalf of the S.B.M., amounted to £24 13s. 7d.—E. W. BAMFORD.

Old Hill.—EBENEZER.—A very interesting meeting in support of the S.B.M. was held on Wednesday, April 26th, 1933. Mr. S. F. Burns (Walsall) kindly presided. After reading three portions of Scripture, prayer was offered by the Chairman, and then, in a few introductory remarks, he emphasised the importance of missionary work in view of the command of the Lord. Mr. E. A. Booth then addressed the meeting, and gave a description of the entrance of the missionary into an Indian village. The various obstacles being overcome, and contact made with the people, a school is established, where the Scriptures are taught every day. A story concerning the first convert after seven years of labour was also given, and finally Mr. Booth showed that the attitude of every true Christian towards missionary work should be to support it in love to the Lord Jesus Christ. A collection taken for the S.B.M. realised £3 17s., and the sum received from the home boxes was £5 12s. 0½d.—C. HORTON.

Gifts for the Lord's Work.

Received during April, 1933.

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

General Fund.

	£	s.	d.
Hounslow, Mr. F. Marshall...	1	0	0
St. John's Wood, Mrs. Sampson ...		1	0
St. Clears, Subs:			
Mr. G. Llewellyn..		5	0
Mr. H. Walters ...		2	6
Mr. G. Morgan ...		2	6
Miss A. Thomas...		2	6
Mr. J. Griffith ...		1	0
Miss G. Edmunds		1	0
Grays, S.S. Don. ...		3	6
Chatteris, S.S. Boxes	2	8	2
Highbury, S.S. Coll.	9	12	4
Fulham, S.S.	1	5	10
B.C.		6	7
Cambridge, Eden, S.S.	6	0	0
Miss V. Brown ...		5	0
Norwich, Envs. ...		14	0
S.S. & B.C.		18	8
Farthing Fund ...		2	6
Askett, S.S. Box ...	2	0	0
Over, S.S. Box ...	1	13	11
B.C.		12	10
Pastor's Box ...		-	0
West Ham, Boxes...	5	13	9
Leigh-on-Sea, Mr. & Mrs. Trouper		5	0
Sudbourne, Mr. H. J. Cordle, Class Box	1	10	0
Lewisham, Collected	4	0	0
Guildford, S. Coll. for deficit	12	0	0
Ramsgate, S.S. Boxes		17	8
Sturry, S.S.		7	6
Hounslow, Zoar, Mr. A. J. Robbins	30	14	4
Courland Gr., S.S....		6	1
B.B.		1	6
Eltham, Envs. ...		5	0
Raunds, E.F., Sale of Marmalade ...		17	6
Swindon, S.S., for work among children	1	0	0
Baildon St. Mission	1	1	0
Richmond, Mrs. Robinson, Namakal Ex. ...	2	12	0
Northampton, Don.	2	10	0
Ramsey, Boxes:			
S.S.	2	10	1
Miss W. Shepperson		6	4
Mrs. Wilson ...			11
Mrs. Houchin ...		2	1
Mrs. A. G. Dawson		2	9
Benwick, Boxes:			
Mr. W. Richards		10	0
Miss A. Thacker..		3	6
Mr. F. Bedford ...		3	6
Envs.		7	8
Ipswich, Bethesda, "Faith"	1	0	0
Otley, Men's Mtg....		5	0
Croydon, Salem, Mr. Payne, Subs.	3	0	0
New Cross, S.S. ...	13	7	8
Ipswich, Bethesda, Coll.	24	13	4
Stockley Mission	1	2	10
Margate, Envs. ...		6	0
Norbiton, Coll. ...	2	12	9
Boxes		13	0
S.S.	1	13	0
Farthing Fund ...		1	3
Southport, Envs. ...	1	12	6
Wandsworth, West Hill, B.C....	1	1	0
Yarmouth, Coll. ...	2	17	8
S.S. Box		14	10
Boxes:			
Mr. Reeder	1	15	7
Mrs. Ellis		4	0
Mr. Arger		2	5½
Mr. Bennett ...		6	0¾
Mr. Skelton	1	2	2¾
Miss Mayhew ...		11	0
Miss Sawyer ...		3	7
Brentford, Miss G. R. Fromow, In Memory of Edwin Fromow..	1	0	0
Miss L. Fromow, Supt. of Child...	10	0	0
Tadworth, Coll. ...	2	13	0
Somersham, Envs. ..		6	8
Ipswich, Mt. Zion, Envs.		7	3½
Ramsey, Coll.	3	4	0
Brighton Branch, Offer. H.Y. Mtgs.	3	11	0
Boxes	9	9	0
B. Gift, Miss Baker		5	0
Don., "A Friend," Mrs. Watts, W.M.	1	0	0
A Friend	2	0	0
A Friend	5	0	0
A Friend	5	0	0
Deeping, Boxes ...	6	14	11
Envs.		14	0
Coll.	2	0	0
Profit on Sale of Half-Sovereign...		3	9
Accrington, Ebenezer, Coll.	2	11	7
Sewing Class ...	2	0	0
Clayton West, Boxes	6	10	5
Coll.	1	0	2
Gurney Road, Coll.	2	2	0
Ipswich, Bethesda, Anon.	5	0	0
Old Hill, Coll. ...	3	17	0
Boxes:			
Mrs. Harper ...		4	4
Mrs. L. Harris ...		15	6
Mr. S. Johnson ...		4	2½
Mrs. E. Butter ...		7	5½
Miss A. Harris ...		3	3½
Miss Caddick ...		13	1½
Mrs. Pearson		7	3
Mr. J. Rose		7	7
Mr. Willetts...		11	6
Mr. C. Horton ...	1	8	7
Miss H. Harris ...		2	4½
S.S.		6	9½
Southport, "No. 786"	1	12	3
	£240	6	11

Rays.

Per W. J. S. ...	£3	8	0

Personal.

Mr. P. Edwards ...	1	0	0
Mrs. S. Stockwell ...	2	2	0
Mr. S. F. Crawley...		5	0
Mr. & Mrs. Rippin		10	0
"No. 757"	100	0	0
Miss Roberts		4	0
"Deficit"	250	0	0
	£354	1	0

Herald Fund.

St. John's Wood, W.B.C.	1	1	0
Siddal		7	6
Tottenham		6	0
Margate		16	8
Courland Grove ...	1	2	6
Ipswich, Zoar	1	11	0
Yarmouth		12	6
Somersham		15	0
Ipswich, Mt. Zion...		5	0
Brighton Branch, Heralds & Repts....	1	18	8
Deeping		17	0
Clayton West ...		19	6
Wood Green, Dovecote		8	3
Fulham	2	0	0
Ramsey		15	0
Chatteris	1	4	0
Norwich		6	6
Princes Risborough		7	0
Newquay		5	9
Personal:—			
Miss Miles		2	6
	£16	1	4

Reports.

Margate ..		1	4
Ipswich, Zoar ...		1	6
Yarmouth		1	0
		3	10

Miscellaneous.

	£	s.	d.
2½ p.c. Div.:			
£39 1s. 11d.		4	10
£451 7s. 5d.	2	16	5
Sale of Calendars...	57	7	10
Bd. Vol. of Herald		2	6
	£60	11	7

Pension Fund.

	£	s.	d.
2½ p.c. Div..			
£1,067 14s. 5d.	6	13	5
5 p.c. Div..			
£2,000 0s. 0d. ...	37	10	0
4 p.c. Div..			
£211 1s. 9d.	3	3	4
5 p.c. Div..			
£464 8s. 4d. ...	8	14	2
	£56	0	11

Ladies' Zenana Auxiliary.

GIFT WEEK.

	£	s.	d.
Beccles (Wom. Mtg.)	1	3	0
Bedford, Additional		4	6
Bermondsey, Lynton Road		3	0
Bethnal Green ...	1	0	0
Bradenstoke ...		12	6½
Bradford	5	5	0
Brentford, Addl. ...		3	6
Broadstairs		13	9
Chadwell St., Addl.	3	7	0
Clapham, Courland Grove ...	2	2	0
Cottenham		8	0
Croydon, Derby Rd.	2	8	0
Greenwich	3	15	6
Guildford ...	3	7	0
Mr. E. Clarke	2	2	0
Highbury, Addl.		5	0
High Wycombe ...		16	0
Ipswich, Bethesda..	2	14	6
Ipswich, Mount Zion, Mrs. Reeder's B.C.		5	0
Ipswich, Zoar ...		5	0
Laxfield	1	1	9
Leigh-on-Sea		12	0
March		9	3
Norbiton, Addl. ...		2	6
Notting Hill Gate...		3	6
Nunhead, Mr. & Mrs. Baker		10	0
New Cross	3	0	3
Otley		8	6
Ponders End		7	2
Potten End	1	18	6
Prittlewell	3	6	6
Richmond	3	4	6
Siddal		2	11
Stoke Ash		10	0
St. John's Wood	11	12	0
Sudbury		6	0
Tunbridge Wells, Addl.		7	6
Warboys	1	3	6
Watford, Tabernacle	7	0	0
West Ham	5	10	0
Wandsworth, West Hill	1	3	6
Wood Green, Park Ridings ...	1	10	0
Yateley	1	9	10
Personal:—	£	s.	d.
Mrs. Oliver		10	0
Mrs. Hutchinson...	1	0	0
Receipt No. 108 ...	1	0	0
	£70	10	2½

GENERAL.

	£	s.	d.
Bethersden, Sale of Work ...	12	0	0
Bromley, Y.P.S., Supt. of Girl ...	1	5	0
Chadwell St., Coll., Mrs. Robinson's B.C.		10	0
Croydon, Derby Rd., P.M. Box		12	0
Guildford, Sale of Marmalade, etc....	2	7	0
Highbury, 1 Box ...		7	8
Horsham, Supt. of B.W. ...	1	18	0
Ipswich, Bethesda, Supt. of Bakkiam	2	10	0
Lewisham, Quarterly Subs....	1	10	0
New Cross	2	13	7
Tring, Subs., Supt. of B.W. ...	3	2	6
Withington, 1 Box		7	6
Yateley, 2 Boxes ...	1	5	5
Personal:— Per Mrs. E. H. Chilvers, Supt. of B.W.		12	6
Miss A. F. Miles, Thankoffering ...		5	0
Miss E. Stace ...		10	0
Mr. A. Sandell ...	1	1	0
	£32	17	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, Ernest 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 payment for copies supplied should be sent.

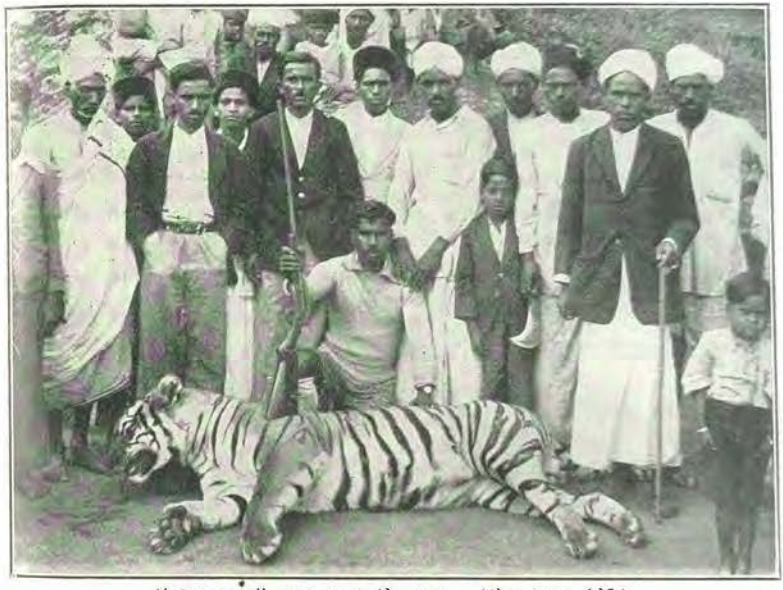
The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

Remittances 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 addressed to the 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. XXXII. *New Series, No. 319.* July, 1933

The Strict Baptist Mission Herald



"STRIPES" AND HER CAPTOR. (*See page 125.*)

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C.2.

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

ON JUNE 1st THE DEFICIT IN THE GENERAL FUND WAS £275

THE DIVINE COMMISSION

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

"That repentance and remission of sins should be preached in His Name among all nations."

"Ye shall be witnesses unto Me . . . . unto the uttermost part of the earth."

THE HUMAN NEED

Heathenism, Crude or Cultured, is a hopeless, degrading darkness.

Hinduism has failed to effect the moral uplift of its followers.

Idolatry is a denial and a robbery of Jehovah.

THE DISCIPLE'S DUTY

To make known Jesus Christ, Who said, "I am the Light of the world."

Our knowledge of Jesus Christ makes us the debtors of all who are in the darkness of religious Ignorance, Superstition and Demonism.

"*To the darkness and sorrow of their night,*
Take the Light—Send the Light."

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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. XXXII.] JULY, 1933 [*New Series, No. 319*

Gleanings from the Field

KOVILPATTI.

We made a brief camp in the Sankarankovil taluk. For heat and lack of suitable accommodation, it was one of the worst camps I have ever had. We were disappointed in not being able to use a traveller's bungalow in that vicinity, so we were obliged to live in what is called a chuttram, which ages ago was erected for pilgrims to the local temple. It was destitute of any convenience for cooking or even the common decencies of life. The absence of proper ventilation, together with excessive radiation from the low roof, made the heat terrific, so that we were glad to reach the shelter of the Mission house again.

On another occasion our quarters were in a building erected in the days of the East India Company, but in recent years inhabited far more by bats than by human beings. Its scarred, semi-circular, bomb-proof roof; the adjoining well-wooded camping ground; the ruins of an adjacent fortress long held by a turbulent rajah; a grave here and there of an English ensign or an Irish lieutenant—these, together with the stories of the village folk, all constituted a drama that has many a time been enacted in the south of this mighty dominion.

Here let me say that the outstanding need in our Indian staff is middle-aged men, sufficiently advanced in experience and spiritual life, that we can train immediately for the pastoral office. We urgently need men who shall be real leaders to our Churches, both in spiritual power and in the ability to set forth the Word of God.

The Annual Conference of our Missionaries is expected to take place at Kovilpatti from August 22nd to 25th. D. MORLING.

MADRAS.

The chapel at Mannur is in need of repairs, estimated to cost Rs.150. The Baptist Volunteer Fellowship have Rs.100 in hand, and the members have decided to do as much as possible of the work themselves in order to reduce the cost. Mannur is proving to be a real practice centre for solving the problems of Christian service, and we pray that it may become the example for the churches generally.

Various problems in connection with the self-support of the churches here have caused us to thoroughly review the whole situation. We feel that if the churches are to make progress as independent bodies, there must be a thorough going campaign amongst all the church members in regard to consecrated giving to the Lord's work. L. WATTS.

On Good Friday I conducted a special service at Mannur. In the afternoon we had a social gathering of our senior workers, together with some of the young men who are active members of the Baptist Volunteer Fellowship. We met to discuss the thorny problem of "Stewardship," particularly in relation to the financial support of the church. We are seeking to promote a more regular system of giving amongst our Indian brethren, so that the work may not be hindered by lack of funds. H. A. HUCKETT.

Perverting God's Word

B. A. WARBURTON.

A DANGEROUS system of Bible interpretation appears to be stirring into life in some quarters. That it owes its rise to prejudice, and has been devised to bolster up a self-chosen attitude adopted by some, only magnifies the evil. It is a fact long recognised, that differences of opinion exist respecting missionary labours in other lands, but that it should be found necessary to devise perverted interpretations of Scripture to support opposition to such work, reveals a strange state of mind.

Purpose and Means Divinely Appointed.

Why the Gospel should not be preached in other lands, we fail to see. The arguments used against it would tell, with equal force, against preaching the Gospel at all. It cannot be questioned that the Lord Jesus definitely declared that the Gospel was to be preached amongst all nations before the time of the end, and as the Gospel is the power of God unto salvation to every one that believeth, it is quite clear that the Gospel is the God-appointed means for revealing those who are the called according to His eternal purpose. "Faith cometh by hearing, and hearing by the Word of God." It can only be our failure to recognise that the decrees of God embrace His designed means as well as His designed purposes, which has led to the nullifying of the teaching and practice embodied in the New Testament.

Definite Teaching of Scripture.

Every Church addressed in the New Testament was the outcome of the Divine blessing resting upon missionary labour. If we judge ourselves to have no Gospel for those in the darkness of heathenism, and shut ourselves up within the limits of ministering to the spiritual necessities of the saints, be it so; but let us not, because of our own restricted means of service, dare to deny or pervert the plain teaching of the Scriptures. However great the respect due to past leaders, their authority cannot be allowed to over-ride the authority of God's Word. If some, failing to realise the bearing of New Testament teaching and practice, and choosing to follow the precepts of men, prefer to stand aside, they are free so to do. It is to their own Master they stand or fall. But when to justify this attitude, the Word of God is perverted, the issue is turned into another channel.

New Higher Criticism.

What other than a plain twisting of the meaning of Scripture is it to assert that the command of the Lord Jesus to go out into all the world, and preach the Gospel to every creature, finds its Divinely purposed fulfilment in the daily walk of the believer. This is neither the meaning nor the application of

that commission. The disciples themselves did not so understand it, and to turn aside the true significance of the words into any other channel, in order to break the force of that commission, is a solemn degrading of God's Holy Word. What other, too, than a baseless perversion is it to say, that Christ's commission only applied to those to whom the "words were spoken," and have no application to-day. If such is the case, then the same restrictions must be placed upon every other passage. So, too, with the Epistles. Their messages must be confined to the Churches addressed. To pick or choose, to suit our own fancy, reveals a new guise of higher criticism, but one equally destructive.

We feel it necessary to raise a protest against this treatment of God's Word, not in the interests of missionary work, but because of its degrading of that Word. Our belief in its inspiration cannot be very strong if such perversions can find favour.

A Timely Word

WE SINCERELY value the co-operation of all who with ourselves realise the importance of obeying the imperative Missionary Command, and even if their Churches do not support our Mission, we shall greatly appreciate the individual prayerful help of such friends.

There are many homes where there is not at present a Strict Baptist Missionary Box. Will you, by your personal example and influence, help us to fill these vacancies.

"Stripes"

GRACE K. CARTER.

Kotagiri, on the Nilgiri Hills, those wonderful blue mountains of South India, is a most beautiful hill station, and during part of the hottest months many tired missionaries find new strength and refreshing, both spiritually and physically, there. It may be imagined that snakes, scorpions and other dangers of that kind are all left behind on the plains; so they are to a certain extent, but thrills of another kind sometimes meet one on the hills. As one walks through the forests and jungle, occasionally the smell of a panther greets one, or the marks of a bear are visible.

About three weeks ago a fine tigress was shot about a mile from Kotagiri. A price has been on its head for some time, and experienced sportsmen have tried to capture it, but failed. A young Badaga man eventually shot it. He had taken out a gun licence only a month previously, and did so for the purpose of shooting wild pigs, which were destroying his cabbages. About 10.30 p.m. one night, hearing his dog barking, he went out with his gun, and, seeing an animal which he took to be a sambhur, fired at about fifteen yards range. The animal fell, and the man, to his astonishment, found, on going to it, that it was a fine tigress, measuring about nine feet in length. The next day the body was garlanded and carried round the hill station in procession for all to see. (*Photograph on Cover.*)

IN INDIA.

Stony Ground

E. C. PUTNAM.

A FEW days ago it was our privilege to go out with four of the Biblewomen to the district which is just now claiming the attention of our young men voluntary workers. For some time the Biblewomen have been going out once a month to some of these villages and visiting the women, and this week we decided to go to Mannur and Korattur, two Biblewomen to each village.

Interruption.

Many of the women were out at work in the fields, but in Korattur a number of men and women gathered around to listen, as the Biblewoman told the story of the Birth of Christ. Everyone was listening well, when suddenly one of the men began to interrupt. The woman was obliged to stop, and some of our hearers told her to proceed, but the old man became so noisy that the people themselves turned on him, and after several minutes' argument he went away. As soon as peace was restored he came back two or three times. I learned that the old man wanted proof that Jesus Christ really is God, so the other woman told very graphically the story of Elijah on Mount Carmel. The crowd listened attentively, and at the close, when we left the group of people, we felt that the seed had not been sown in vain.

Compromise.

We went to the other side of the village, and there found a woman who said that she went to the Christmas service last year. We then asked the meaning of some Hindu beads around her neck and a Hindu anklet on her foot, but she had no suitable reply ready to this question. When one thinks that, until a few months ago, this woman and her husband were the only folk who bore the name of Christian in the village, one just longs for the Spirit of God to take possession of those who bear the name "Christian." One of our young men has now gone to live there. Will you please pray for him, that he may be kept by the power of God, and may live a true Christian life.

At mid-day we all met together for food, after which we again separated, and in the afternoon I went with the other two women into Mannur village. Here we met an enquirer She does not know much, but we believe that she is a saved woman. Her son, too, a lad of about sixteen, is also enquiring

the Way, but the lad's father is dead, and his grandmother is determined that neither her daughter nor her grandson shall join the Christians. The opposition has been fierce, and the lad has, according to his grandmother, given in, but his mother says that his heart is the Lord's, and as he attends the Christian services, his fixed attention is an insipration to our young men who go out there to preach.

Practical Sympathy.

His mother was telling us of her difficulty, when the grandmother arrived and tried to break up the conversation by telling me that Kuppam, the grandson, had an abscess on his arm. We expressed our sympathy, and tried to draw the old woman into our circle, but she was very bitter and a hindrance, until I said that I had with me some medicine suitable for dressing abscesses. That one word " medicine " was enough, and I sent her off with instructions to take her grandson to the little chapel, and I would come and see him. When we had finished talking, I left the Biblewomen and went off to the chapel, where the boy received attention. The old grandmother was so grateful, and then we all knelt down, the old woman as well, and prayed for the Lord's healing for the boy, his mother and grandmother. She was considerably softened, and after this went to sleep, thereby leaving us undisturbed in the village, so that we could talk a little longer with the daughter, and encourage her to persevere in her witness for Christ.

Is Anything Too Hard?

While we were there someone told us that these two villages were spoken of locally as " the village of sand," and " the village of stone." They certainly seem worthy of the names. It is a " hard " field, but we believe in the God who can take away stony hearts and give hearts of flesh, and infill His people with His Spirit. Will you join with us in asking Him to do this for His people in Mannur and Korattur?

Days as they Pass

RUTH M. HARRIS.

THE first light of dawn over the near hills is the signal for arising from bed. A time of quiet before the day begins, and then *chota*, which is usually prematurely concluded by the ringing of the prayer-bell at 6.40 a.m. In the quietness and serenity of the beautiful chapel, staff, nurses and compounders begin the day together at the feet of the Master, with a hymn, prayer, and short address given by one of the staff. At 7 a.m. the day's work in the wards begins, unless one happens to be studying Tamil, when an hour or so is given to that first.

Days as they Pass

There are ward rounds to be done, out-patients to be treated, and numerous other duties to be performed, well known to those of you who have had to spend any time in hospital. The medical students arrive from the College at about 8.30 a.m.

Morning Duties.

This time in the morning, when all the routine work must be done, is it a waste of time from the missionary point of view? Nay, is it not rather part of the Evangel? Did not our Lord and Master care for sick bodies as well as sick souls, and send forth His disciples to heal the sick and cleanse the lepers (of whom there are many about us), as well as to preach the Kingdom of God? As one goes about the routine work, there is many an opportunity to tell the patients of God and His love. What news it is to them that God cares. "Oh, no, the god is just wandering about," they tell us, when we are speaking of the great love and care of God.

12.30 p.m. finds one quite ready for the meal which we call breakfast, after which there is time for Bible study, Tamil study, and about half-an-hour's sleep. The last mentioned most welcome item, I am sure sounds most strange to you, but it will not seem so out of place when you come out and see things for yourself.

At 4 p.m. the munshi arrives, and an hour-and-a-half is spent in learning Tamil, and in instructing the munshi how to teach!

Evening Worship.

6.30 p.m., to the wards again. We gather together all the patients who are allowed out of bed, a motley crowd of all castes and ages, and we, that is, nurses, doctor, and patients, sit round on the floor for ward prayers.

We sing a hymn, and then one of us tells the patients a Bible story and gives them a short talk, another hymn, and then the service concludes with prayer. Once a week there is a lantern service, when patients gather together from all the wards to listen to incidents from the life of Christ, illustrated by slides, a service which is very much enjoyed.

The night round concludes the day's work. The evening meal is at 7.30 p.m. After this, there is a little time to write letters or read, and then to bed about 9.30 p.m.

Thus have the days passed by. This is but a bare outline of how a day is spent, but somehow the things that really make a day can scarcely be put on paper.

Another three weeks, and a happy time of fellowship at the Vellore Medical School Hospital will be at an end, and another mile-stone passed. The Lord ever leads on to fields of greater service and opportunity. Pray for us.

Fishers of Men

H. A. HUCKETT.

ON the first Sunday in April, a young fellow, Stephen Bathar by name, was baptized by Pastor Ponniah, at Vepery. Thereby hangs a tale. This lad, with many others, was once a young "street Arab," living in Aryan Lane, a *cheri* at the back of the American Baptist Telugu Mission compound. These small urchins used to act as "ball-boys" on the tennis court connected with the King Hostel of the Mission. On Sundays, when their services were not required, they invaded the compound and made themselves a general nuisance. The obvious thing to do was to turn them out, but Miss Bent, one of the American missionaries, filled with the love of Christ, chose a more excellent way. Realising that during the week they had reaped the carnal things of these boys, she felt it was up to the missionaries to sow unto them spiritual things on Sunday.

The Toil of Sowing.

Although a Telugu missionary, Miss Bent took the trouble to learn enough Tamil to gather these boys together on Sunday afternoon, and tell them the wonderful story of the Cross, which, by the Spirit's power, left an indelible impression on their young hearts. As numbers increased, classes were formed, and some of the King Hostel students who knew Tamil were persuaded to help in the work. The first convert was a young fellow named M. T. Daniel. This boy carried the news home, and was partly the means of leading his sister Salome to Christ. They were both baptized on the same day at Vepery, and have joined the Church there. Later, it was arranged by relatives for this young man to marry a girl who was not a Christian, and this caused him much searching of heart. After continuous earnest prayer, he was used to bring his wife into the kingdom also. He is now a voluntary Sunday school teacher, and an occasional preacher in our churches. Moses, David and M. C. Daniel have also come as a result of this piece of non-professional missionary work, and are now active members of our Tamil Church at Vepery.

The Joy of Harvest.

Miss Bent was present when Stephen Bathar was baptized, and told me afterwards that there were others of whom she had great hopes. Thus has been fulfilled once again the ancient promise: "*Cast thy bread upon the waters, for thou shalt find it after many days.*"

Although not a direct result of our own work, we rejoice to share in the blessing which has followed the faithful testimony of others in the great harvest field. "One soweth and another reapeth."



A Kolli Hill Village.
(Note the stone wall around village and wooden stile at entrance)

A Mess of Pottage

G. F. Champion.

SOME three years or so ago, a boy, a relation of several of our Christians, came to the compound at Valavanthi and said that he was a Christian. No doubt he was influenced by the fact that his mother, step-father, and other relatives were among our numbers, so that he did not feel comfortable while remaining among heathen. But he had one strong tie to the old life, and that was his elder brother, with whom he shared ownership of a small piece of land. Perhaps the idea of the elder brother remaining in caste was to make sure that they did not lose this land; be that as it may, one came to us and the other stayed in his village.

Double-minded.

As the time passed, it seems that the elder brother, too, felt unhappy at being left alone among Hindus, and on one occasion decided to come to the Mission Settlement and break caste. While on his way one evening, his decision became known to the people among whom he lived, with the result that they ran after him and took him back to the household in which he stayed. Six months since, I heard that he again had upon him the desire to become a Christian, and once, when I was in that part of the Hills, I met him and talked with him for a few minutes. He was obviously afraid of people seeing us together, and he soon ran off home.

At this period, the younger brother several times obtained

permission from us to visit Ariyur, saying that he wanted to persuade his brother to come. I told him that it would be much better for the lad to make up his mind on the matter before his marriage was arranged, and that it would be far more difficult for him to leave Hinduism if he had a wife working against him.

Double-dealing.

The younger boy must have taken special notice of this warning of mine, for as the days went by he visited his brother again, and then we found out that the real reason for his continual trips to Ariyur was to arrange the details of the marriage of the other. The elder lad has since married, and I have heard little more of him. The reason for the younger lad's strange conduct seems to have been his fear that if his elder brother said he was a Christian, the land which they held would be seized by other people, and thus lost to them. The land, as it happens, is worth very little as it is mortgaged up to its value.

The younger lad now seems to have realised his sin, and also sees that unless he trusts Christ for salvation his sins will not be forgiven. But with the pull to rejoin caste on the one hand, and to trust Christ on the other, he is well-nigh desperate, and wants to go off to the coffee plantations until he is more settled. May the Lord touch his heart, and save him from himself and his sins.

Calls from Paniadipatti

VIOLET D. GREEN.

I HAVE just been thinking of a few of the many little scenes which have made up my life during the last few weeks, and have been impressed with the fact that each one of them, whether of a joyful or sorrowful character, is a definite call to prayer or praise. The circumstances and the people connected with each scene in our lives, should become the subjects of prayer. How many of these calls do we heed? Are we sufficiently alert that we recognise them at once and respond by turning all into occasions for fervent prayer? I will relate two incidents which have come into my life, each of which makes its own appeal for prayer.

Spiritual Hunger.

I was busy one day in the office, when a boy of thirteen, whom I recognised as belonging to our Paniadipatti school, came to see me. He is a member of one of the leading Hindu families in the village, and for some years now has been regularly attending the school. He said that he wanted a

Bible, and I told him that he must buy one. This he was quite prepared to do, and had brought the money in readiness. I gave him his Bible, and he then asked the price of hymn-books, saying that he would come in a few days' time to purchase one. I asked him a few questions, and found that though this lad belongs to a Hindu caste family, he is now a believer in the Lord Jesus Christ and is attending the Sunday services. He said that through the earnest teaching of his teachers in the Mission school, he has become a Christian, and worships and prays to the true God and believes in the Lord Jesus Christ as the Saviour of sinners. He has turned from idols to serve the living and true God.

Here is one of those incidents which gladden our hearts and makes us praise God. Let us praise Him for the faithful witness of those teachers, and pray that their testimony may be still more used of God to the saving of many dear lads. Our teachers need our prayers, for their work is not exactly romantic, and the temptation to under estimate its greatness and to become slack is tremendous. Let us also pray for this lad, that in the reading of that sacred volume he may be taught of God, and helped to make public confession. Let us also remember the other members of his family.

Spiritual Need.

Some weeks previous to the incident related above, I had another visitor, this time, a lad of about twenty. He is the son of one of our members at Ramathevampatti; his father has died during the last month. Jacob had come to ask for baptism, but upon careful examination, I was obliged to conclude that he was not ready. He knew nothing about the New Birth or his need of regeneration. So I sought to earnestly show him his need of salvation, and he went away a sadder but wiser young man. I have thought much about Jacob since then. He needs our prayers, that he may be truly saved.

The Tamil Bible

THE Tamil translation of the Scriptures is the oldest and one of the most widely read versions of the Bible in India. The very first translation of the New Testament into an Indian language was that made into Tamil by Ziegenbalg, of the Danish Mission, and published by him in 1713. Since then several versions of the Bible have been published in Tamil. All the work of the Strict Baptist Mission is conducted in the Tamil language, and we are dependent on the Bible Society for supply of Scriptures.

But the Bible is being read more and more by many outside the Christian community. There are many Hindus and Mohammedans who read the Bible. and contrast it with their sacred books. The Bible Society employs a number of colporteurs who travel up and down their districts bringing the Word of God to the notice of all sorts of people. The following notes concerning such work will be read with interest by those who are concerned about the circulation of the Scriptures in heathendom.

Another God?

As Colporteur Devanesam entered a village with a bundle of books a Hindu asked him what the object of his visit was. The colporteur answered that he came to sell books which told the best story in the world. " What, Christian books? " remarked the villager. " You have come to teach us about another God when we already have nineteen gods in the village, and do not know which one to worship, although we have had many panchayats to discuss the matter." Just then another villager appeared on the scene, and said, " We do not want to be confused any further. Let this man with his books go and teach the untouchables." The colporteur decided to give them each a Gospel and move on.

Poverty and Plenty.

Racial and political feelings do not apparently affect the sale of the Scriptures to a serious extent. Only occasionally do we find men saying to a colporteur : " Take away these books. We do not want anything foreign here. Rama and Krishna are sufficient for us, and we have Scriptures older than yours." Often enough, on the other hand, poverty is offered as an excuse for refusal to buy the Scriptures. " If you could bring us some food," said an old man to a colporteur, " you would be more welcome than when you come trying to sell books to people who have no money and not enough to eat." In some places again the colporteur finds that though the crops have been good they cannot be sold at a profit, with the result that money is scarce. Not infrequently he accepts rice and vegetables instead of money.

Levelling upward.

Many a time the Bible-seller is told that Christ and Krishna are similar incarnations, if not identical. Even so, he urges people to buy the Gospels in order to compare the character of Christ with that of Krishna, and to judge for themselves whether their theory is correct. When told that his books did not countenance caste, and that he would drag respectable people down to the level of Panchamas, a colporteur answered : " No. It is true that we have no caste in the Gospel, but we do not want to drag anybody down. We want to raise all people."

Overcoming Opposition.

An Indian colporteur tells how opposition was overcome by a song. " I was preaching about the Gospel in the bazaar," he writes, " when a member of the Taluk Board passed by. He asked me who I was, and I told him. He ordered me to get out of the place at once, and threatened to call in the police. I was discouraged by this opposition, but did not want to abandon my post. So I gave up speaking and began to sing a lyric. The Board member listened while I sang, and his heart melted. Afterwards he invited me to his house, and when I went he asked me to sing the lyric again. He was kind enough to offer me food, which I accepted, and gave him a Gospel to read, saying that he would find in it food for the soul."

Shandy Experiences

GRACE CARTER.

SOON after coming to Sendamangalam I had to be initiated into the intricacies of buying Hostel stores. Hence, one morning, Miss Mowle, the Matron, a servant and I, set off for Nina Malai Shandy, which is a large Indian market about five miles away. We went by jutka, and the horse, contrary to the usual custom, went so fast that we were well shaken up by the time we got there. The market is a large open space, with a few low sheds, but business is carried on mostly in the open, under the broiling sun. Stall keepers prop up a few sacks on sticks to obtain a little shade. Hundreds of bandy-loads of stuff have come in from all parts, for this is one of the largest markets, and one can buy many things, from necklaces and glass bangles which the Indian woman loves, to bulls and buffaloes. At first it appears one huge muddle, but gradually one comes to realise that all the rice sellers are in one place, various other grains in others, salt in another, curry stuffs, brass, mats, pots, vegetables, fruit, etc., in others. The noise, dust, heat and smells are indescribable.

Bargaining.

On arriving, we plunge into that mass of humanity, and seem to be almost swallowed up by half-naked, dirty, perspiring, oily bodies. Crowds and crowds of people, shouting, laughing, talking, gesticulating and bargaining. We make our way to the rice sellers, first of all. We inquire the price at one stall and then at the one opposite, and at once they fall to wrangling over us and the prices, so we leave them to it and go to another. This man has served us before, so we sit down on some sacks and watch while he measures out 400 measures of rice. One has to be sharp to see that he empties the measure each time, and does not cheat in any other way. Then the rice has to be put into sacks and sewn up. Meanwhile a man has stolen our string almost under our eyes. The rice keeper is sharp and, in spite of protests to the contrary, discovers it neatly rolled up in a man's loin-cloth. This finished, we go over much the same process over 400 measures of kambu, another Indian grain. Then we buy ragi, but we are so hot and tired that we leave the Matron and the servant to watch the measuring of this grain.

Seeking Respite.

We sit down in the dust under a bandy, to try and get a little shade and rest. No breeze can get through, for there are crowds of people, and sacks of grain all around, but it affords a slight relief. It is amusing to hear ourselves and our object in coming discussed. Many cannot decide whether we are men or women. A man comes up, and on seeing us,

says, "Oh, they buy to feed poor children and gain great merit." We try to talk, but everyone is too intent on his own business to stay long. Someone starts to cook his meal nearby, and we are soon driven out of our refuge by the smoke.

Next, we inquire about salt, so much a sack we are told; we leave it for the servant to get. He returns with a broad grin on his face. He has got it for eight annas cheaper, and is very proud of himself. Now for curry stuffs. Seven or eight of these spices and condiments go to make good curry. Next, chillies, and when we get to the chilli quarter, everyone is sneezing and coughing. Onions must not be forgotten, and then we also look round for a treat for the children. Ah! sugar cane! Every Indian child loves a piece of sugar cane.

An Indian Jehu.

At last everything is done. It takes much longer to buy than write about it. We found we had been in the market about five hours, and that through all the hottest part of the day, so we were very tired and thirsty. We hastened back to the jutka, and the water we had brought with us. Then we left for Sendamangalam. Again the horse went along at a dreadful rate, and the driver, who is not much more than a boy, seemed unable to control it. We had some doubts as to whether we should arrive safely, for the road was not clear. Bandies, and pedestrians returning from market, straggled all over the road. However, somehow we got through, and people stared at the pace we were making. Hedges seemed to fly by, and as we neared Sendamangalam we were just feeling thankful no mishap had occurred.

An Accident.

Suddenly the world seemed to be turning upside down. There was a noise of breaking wood, and the jutka went over on to its side. Miss Mowle, the Matron and I, were thrown on top of one another; the horse plunged, but fortunately did not bolt, and the driver, though getting some kicks and bruises, reached its head. We disentangled ourselves, and scrambled out at the back as quickly as possible, half dragging Miss Mowle, who was nearest the horse, and in danger of its hoofs. We then surveyed the damage. The wheel had come off and the shafts had broken, and we certainly looked battered. No one was seriously hurt, but Miss Mowle and the driver sustained a few bruises. It was a marvellous escape from serious injury, for which we praise God. Soon a crowd gathered, and all expressed their surprise to find us alive and unhurt. It was with thankful hearts that we walked the short remaining distance to the bungalow.

A Pen-Picture of Madras

H. A. HUCKETT.

INDIA is a land of contrasts. Even the traditional conservatism of the East has failed to arrest the onward march of machinery. Thus we have many situations that, described in years to come, will seem to be anachronisms. Madras is a great mixture. Almost side by side you will find spacious thoroughfares and mean and dirty streets; large, imposing buildings and squalid hovels; modern, well-furnished shops and wayside stalls. The motor-bus has not yet ousted the rickshaw, nor the motor-lorry the bullock-cart. In addition to motor-buses, there are electric trams and electric trains, the latter providing quick travel from the suburbs to the centre of the city. These trains have letters on the front, just like the Southern Railway, and seem to be well patronised by the Indians.



AN INDIAN POLICEMAN

Side by side with these modern innovations one still sees the milkman leading his cow round, with calf attached (in order to make sure of getting the milk), as he has done for generations. also the wayside barber shaving his client in the ditch, the rickshaw man touting for fares, and the ubiquitous dhobie with his donkey loaded up with other people's washing. A ride through Madras is an experience not easily forgotten. A real Indian street is a perfect medley of sights and sounds — not to mention smells. Dogs, pigs, goats, cows, chickens and bullocks, all throng the highway, and sometimes sit down in it. Any space that is left is occupied by the pedestrian, who reckons that the road is his own, and usually walks straight along the middle. After repeated blasts on the motor horn, supplemented by the electric hooter, he will deign to move a few feet to right or left—probably both. Women and children think it is the proper thing to cross the road in front of your car, even if,

by accident, they are not in the middle when you arrive. Hence motoring in India is never dull.

The Indian policeman is quite a character apart. He stands at the cross-roads, and languidly waves his arms about in all directions, so that, instead of guiding the traffic, he usually lets the traffic guide him. The wisest course is to use one's common-sense, and tactfully ignore him.

Perhaps the biggest contrast of all is between faces. There are many shades of colour, even among the Tamilians, while inter-marriage with Europeans in the past has produced a large Anglo-Indian population, which varies considerably. Some Anglo-Indians are scarcely distinguishable from pure Europeans; others are nearly as swarthy as the Indians.

Contrast of Character.

But there is a more important contrast than that of colour, namely, the difference between a Christian and a heathen man. One can usually tell a Christian by the light in his eyes, and the absence of Hindu sectarian marks on his face. All Hindus do not have these disfiguring marks so prominently as some, but, apart from this, there is often a hunted look or a look of fear about a Hindu, which only the Gospel of Christ can take away. We ask your prayers that the strangle-hold of Satan may be broken in this land, and that thousands more may come into the liberty that is in Christ Jesus.

Engagements for July, 1933

PASTOR W. CHISNALL.

2nd, Dunstable; 9th, Epsom; 12th, Brighton (West Street); 16th, Fulham; 23rd, Croydon (Salem); 30th, Guildford.
Address : 26, Woodgrange Avenue, Ealing Common, W.5.

MISSIONARY ERNEST A. BOOTH.

2nd, New Cross; 5th, Hartley Wintney; 9th, Smarden; 12th, Brighton (West Street); 16th, Stoke Ash; 19th, Bromley (Kent); 20th, Nuneaton; 23rd, Chelmsford; 27th, Potton; 30th, Walton-on-Naze.
Address : 30, St. Margaret's Avenue, Whetstone, London, N.20.

MISSIONARY D. A. THROWER.

9th, Whittlesea; 23rd, Laxfield; 24th, Rishangles; 30th, Bierton.
Address : 51, Venn Street, Clapham, London, S.W.4.

Ladies' Zenana Auxiliary.

MISS MOWLE.

3rd, Ipswich (Zoar); 4th, Stoke Ash; 12th, Hastings; 19th, Bromley; 20th, Ramsgate; 25th, Bradenstoke; 26th, Swindon.
Address : Thornham Magna, near Eye, Suffolk.

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 opened? Please pray for a large response to meet the great need.

AT HOME.

At the Throne of Grace

Let us pray that the blessing of God may rest upon our medical work as a means of bringing the Gospel message to many.

Let us pray that the daily teaching of Scripture in our schools may be blessed of God continually.

Let us ask that missionaries and Indian workers may be guided as to the best use of their opportunities and talents.

Let us praise God for all those who, through the instrumentality of the S.B.M., have been brought out of heathen darkness and bondage to the light and liberty of the Gospel.

Reports of Meetings

Brentford.—On the occasion of our Annual Missionary Sunday the preacher was Missionary E. A. Booth. In an address to the young folk, he told of an incident connected with the monsoon which led an Indian girl to seek the Saviour. Mr. Booth preached two inspiring sermons. The morning discourse was based on a passage from the New Testament, and clearly set forth the Divine warrant for taking the Gospel to the heathen. In the evening our thoughts were directed to an Old Testament Scripture, contrasting false religions with the true. It was felt to be a truly missionary day, and we trust that the Holy Spirit will use the messages to awaken some to their privileges and responsibilities. It was an added pleasure to have Miss Mowle with us. Good congregations assembled, and the collections, which were for the S.B.M., amounted to £14.—A.M.J.

The East London Churches held their Spring Rally on Tuesday, May 9th, at Gurney Road Chapel. There was a fine gathering and a very representative one. The tone of the meeting was excellent, and the singing and every part of it was much enjoyed. Pastor W. S. Baker occupied the chair, and Miss Nunn related several interesting experiences of her tour in India. She was followed by Mr. Thrower, who told us how musical the Tamil people are, and showed how this characteristic provided an opportunity for pressing home the message of the Gospel. He sang the lyric of the 23rd Psalm from the new Tamil Hymn-book.—M.W.R.

Bedford.—Through the kindness of Mr. and Mrs. Blott, a goodly number of friends gathered at their home on Wednesday, May 10th, to meet Miss Nunn, and hear something of her visit to the Mission Field in India. She first spoke briefly of the many stations, with their outlying villages, scattered over a considerable area. Then she took us in vision to the Kolli Hills, telling of the work carried on there, and how she had accompanied Mrs. Brand on her visits to various out-stations, where faithful Christians are labouring amid heathen darkness. Miss Nunn described riding in a bullock bandy, and fording streams in the camping expeditions. She spoke highly of the work of our faithful missionaries, who are worthy of wholehearted support. A thankoffering was taken, amounting to £5 6s. 7d., followed by tea and fellowship.—S.C.

"WATCHING AND WAITING."

The June–July issue of this magazine is a missionary number dealing with various aspects of the great commission. We commend it to the notice of our readers. Copies (fourpence) can be obtained from Mr. G. Fromow, 6, Cedars Road, Chiswick, London, W.4.

Gifts for the Lord's Work.

Received during May, 1933.

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

General Fund.

	£	s.	d.
Croydon, Derby Rd., Pastor H. G. Dann's Box	1	10	0
Tunbridge Wells, Don.	10	0	0
Walton-on-Naze, S.S.	1	0	0
Lewisham, S.S. Boxes	1	15	7
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Belvedere, Mrs. Clutterbuck (def.)	1	0	0
Box		4	9
Leigh-on-Sea, A.F.M.T., B. Gift	3	15	0
Smarden, Boxes ...	4	7	0
Envs.		5	0
High Wycombe, Coll.	3	3	0
Streatham, Coll. ...	4	0	0
Otley, Thankoffering ...		10	0
Bethnal Green, In loving memory of Ruth Toms (Farthings)		6	0
Add. Coll., H.Y.M.		1	6
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Mrs. Watts, W.M.	2	0	0
Wandsworth (West Hill), Envs.	1	2	6
S.S. Sub.	1	1	0
B. Box	1	1	0
E. London Aux., Pt. Coll. Spring Rally	1	15	0
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Streatham, Mrs. Mungay, Box		18	4
Cradley Heath, Coll.	3	3	0
Horsham, Coll. ...	1	16	0
Lee Common, Coll.	1	7	0
Boxes	2	8	8
Homerton Row, Mr. and Mrs. E. A. Booth	5	0	0
Kingston, Coll. ...	8	0	9
Aston Clinton, Coll.	1	0	0
Hastings Aux., Coll.	8	5	3
Colchester, S.S. Don.		5	0
St. John's Wood, Mr. & Mrs. Leslie	1	0	0
Per Miss Harris ...	3	18	0
Mr. H. C. Harris	5	0	0
Mr. C. A. Vine ...	1	1	0
Cransford, Coll. ...	2	9	9
Tunbridge Wells, Anon.	3	0	0
Tring, Ebenezer, Coll. ...		9	0
Chatham, Mr. G. Casse ...	1	0	0
Ipswich, Bethesda, A Friend		9	6
Billericay, Coll. ...	2	0	2
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St. Albans, Coll. ...	2	4	3
Boxes: Mrs. Lupton ...		4	6
Mr. King	1	6	2½
Mrs. Richardson...		11	0½
S.S. Box		12	0
Belvedere, Subs....	1	0	0
Coll.	3	7	2½
Ipswich, Zoar, Coll.	10	0	0
Crawley, 3 Friends		15	0
East Ham, Subs. & Dons. ...	3	15	0
Kesgrave, S.S. Box		18	0
Harwich, Coll. ...	1	5	0
Cambridge, Tenison Rd., Dons.	1	7	1
Stratford (Gurney Rd.), S.S.	3	4	11½
B. Box		14	6½
Mr. C. Webb ...	2	0	0
Mrs. Hall, Box, N.E.F.	2	8	3
Subs.		7	6
Tring, Akeman St., Coll.	18	16	0
Lode, Coll.	1	3	3
Tollington Pk., Coll.	1	15	10
Brentford, Coll. ...	14	1	0
Mr. F. Secrett ...	2	0	0
March, Coll.	8	2	8
Park Ridings, Coll.	1	7	0
Greenwich, Coll. ...	7	15	5
Sale of Half-Sov.		13	6
Croydon, District Meeting...	4	0	0
Croydon (Derby Rd.), Boxes, B.C.		7	7½
Mrs. Matthews ...	1	14	5½
B.B.		1	5½
Pastor Dann ...		5	11½
Anon.		4	0
	£192	0	3

Personal.

Mr. & Mrs. Haynes, A. Coll., H.Y.M....		10	0
Mrs. L. L. Styles ...	1	0	0
Deficit, Anon.	2	0	0
A. Friend		10	0
Anon	5	0	0
Mr. H. W. Norwood	1	0	0
Mrs. W. J. Denmee, Box		5	0
Mr. P. Edwards	1	0	0
Birthday Gift, 13th April	1	0	0
A Grateful Heart...	1	0	0
Mr. T. Brown		10	6
Mr. H. Scrivner ...	2	0	0
Anon. (Def.)		5	0
Mrs. G. Gurney ...		11	0
Mrs. A. E. Brown...		5	0
Mrs. C. Gregg, def.	5	0	0
Sale of Plants ...	1	5	9
Miss Tattersall, Box	2	0	0
Mrs. A. Hamilton...		5	0
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Miss A. Blunt ...		10	0
Mr. H. Watts	5	0	0
	£31	17	3

Miscellaneous.

Half-yearly Coll. ...	225	14	7
Mrs. R. Kirkby, S. of Fancy Articles ...	1	0	0
Mr. Ailward, H.Y.M.. A. Coll.		10	0
Readers of "Churchman," per Marshall, Morgan & Scott, Ltd.	29	10	0
Harwich, Literature		4	0
	£256	18	7

Herald Fund.

Smarden,	1	1	0
Southsea	1	0	0
Wandsworth, West Hill	1	3	0
Lee Common		12	0
Billericay, Mrs. Christie		2	6
Cambridge, Tenison Rd. ...		2	3

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

	£	s.	d.
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Tottenham		0	0
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Highbury	1	0	0
Croydon, Derby Rd.		0	6
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Miss A. Blunt ...		1	0
Mr. F. Adderly ...		5	0
Mr. C. Clayton ...		1	0
Mrs. G. Gurney ...		2	0
Mrs. Stockwell ...		2	0
Mr. H. Watts ...		5	0
	£7	5	0

Reports.

Wandsworth, West Hill		2	0

Rays.

Per W.J.S.		10	8

Ladies' Zenana Auxiliary.

Badford, Coll.	5	6	7
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Hounslow, Coll. ...	1	1	6
Brighton, Half Yearly Coll.	2	0	0
Chadwell Street, Mrs. Robinson's B.C.		10	6
Chelmsford, Gift Week		4	6
Clapham, Courland Gr., Coll.	1	18	0½
Croydon, Derby Rd., 1 Box	4	10	0
East Ham, Weekly Subs. & Don. ...	2	1	0
S.S. Coll. for Salva Ruttinam ...	1	3	3½
Gift Week		2	6
East London Aux., Half-Yearly Coll...	1	15	0
Epsom, Coll.	0	0	0
Work Sold	1	15	0
S.S. Coll.	1	6	0
Ipswich, Mount Zion, Coll.		16	0
Leigh-on-Sea, Coll...	2	0	0
Mr. & Mrs. Turnpenny (for supt. of boy)	5	0	0
Lewisham, Coll. ...		15	6
Ramsgate, Gift Week	1	5	0
Reading, Gift Week	1	10	0
St. John's Wood, Coll.	3	0	2
Smarden, Sale of Work ...	5	5	0
Sudbourne, Wom. Mtg.	1	4	0
Stratford, Gift Week ...	1	5	0
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Tadworth, Gift Week Env. ..	2	0	0
Mrs. Wood's Pupils		5	0
Tollington Park, Box		10	0
Walthamstow, Sewing Class Coll.		0	0
West Ham, B.C. ...		15	0
Yateley, Coll.	5	17	2
Tea Coll.		10	0
Half-Yearly Mtg. Coll.	46	0	0
Croydon District, Coll.	1	17	2
	£119	14	7½

PERSONAL.

E.N.		10	0
Receipt No. 238 ...	50	0	0
Receipt No. 241 ...	20	0	0
Receipt No. 250 ...		10	0
Misses M. & E. Westcott (for supt. of Elechi)	5	0	0
Mrs. A. Taylor, Box	1	10	0
Mrs. Chaplin, Don.	1	0	0
	£78	10	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, Ernest 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 payment for copies supplied should be sent.

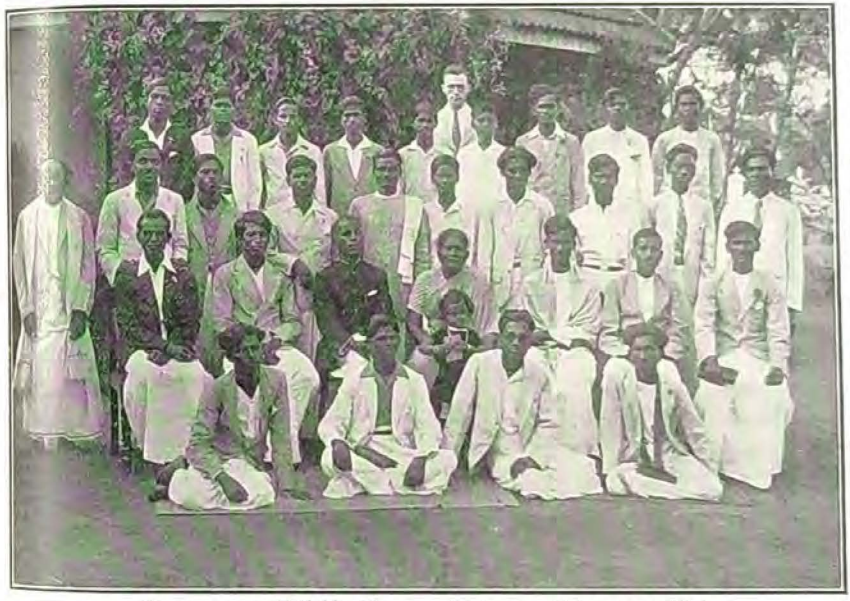
The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

Remittances 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 addressed to the 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. XXXII. *New Series, No. 320.* August, 1933

The Strict Baptist Mission Herald



MEMBERS OF S.B.M. HOSTEL, MADRAS. (*See page 146.*)

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

Printed by RONT. STOCKWELL, Baden Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C.2.

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

ON JULY 1st THE DEFICIT IN THE GENERAL FUND WAS £288

Preliminary Notices

THE FINANCIAL YEAR of the MISSION CLOSES on SEPTEMBER 20th

The Financial Secretary will be grateful to receive your Remittance before that date

THE ANNUAL MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 24th, 1933

AT THE

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Please reserve the date and arrange to bring a friend

THE S.B.M. CALENDAR for 1934

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Ready in October *Price Sixpence*

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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. XXXII.] AUGUST, 1933. [*New Series, No. 320*

The Situation in India

IT is helpful to take an occasional survey of the conditions amid which our missionary work in India is being carried on. There will come to light facts which surprise us, and challenge us, and cheer us. However unwelcome some facts may be, it is always better to recognise them than to ignore them. Facts have a way of persisting.

In no department of life in India is the situation static. This is true in the political, religious, economic and social spheres. The peoples of that great land have been effectively aroused from their lethargy. This change has been brought about by pressure from without and within. On all questions the utmost diversity of opinion exists, and Indian authorities can be quoted for almost any view of any question. In this connection one must bear in mind the great diversities of race, religion, and language which are current in India.

Constant Changes.

The greatly increased and improved and quickened facilities of transport, both within the country and as a means of contact with the outer world, are working great changes in the situation. One has only to use a little imagination to visualize the effect of aeroplanes, wireless and telephones. The Secretary of State for India in London can speak direct with the Viceroy of India in Delhi or Simla.

Political conditions are much quieter. There are at least two causes for this. First, there is a widespread hope that something substantial will result from the Round Table Conferences. Second, the promises made by agitators have not been fulfilled, and agitation is at present at a discount. It is easy to promise to give folk the moon, but in time they get tired of waiting for it.

Gandhi.

The recent fast undertaken by Gandhi did not stir anything like the same interest as the previous one. This is a

plain indication that his power is waning. In many quarters he is discredited as a political force. Fasting will not solve the problems of India. Gandhi is a great patriot, and still has a wide following, and is a force to be reckoned with.

Probably the most far-reaching change which is taking place among the people, is the alteration in the status, and education, and outlook, and activity, of the women of India This is so vastly important, not merely because of the part they are taking in public life to-day, but because of the immense effect it must have in the home training of the children of to-day, who will be the men and women of to-morrow.

Recent Innovation.

In Mr. D. Morling's article of this issue of the HERALD our attention is again drawn to the " Self-Respect Movement," which is of recent origin and which shows the reaction against priestcraft. This is a movement which the religious leaders of Hinduism will have to oppose with all their strength.

Our brief survey has revealed the fact that we have an unsettled state of society, which presents us with vast opportunities for the propagation of the Gospel of the grace of God, and of a readiness on the part of the people to give a hearing to the message.

IN INDIA.

Anti-God Movement in South India

D. MORLING.

TO those who know only the India of a generation ago, the very mention of such a thing seems incredible. A campaign against religion in the very home of Brahminism and Hinduism, in the cradle of Buddhism and Jainism —surely impossible! All students of India have pronounced that land to be religious always and everywhere. " India," say the Westerners, " is incorrigibly religious." Yet here in this country that has given birth to and nurtured the religions now followed by more than half the human race, a blatantly atheistic movement has become firmly established.

The names of the various anti-religious societies through the West form an interesting study; it is not without signi-

ficance that the anti-God movement in South India is known as the " Self-Respect Movement " ! Brought into being in a town just outside the southern boundary of the Namakal field, it made its first attacks only on Hinduism, holding up to scorn the gods of the Hindu pantheon, recounting in sordid detail their quarrels and amours, pouring ridicule and vituperation upon the priests, setting up in their place men for the solemnising of marriages, and denouncing with great vehemence all caste distinctions. Evidently the searchlight of modern education was doing its work; the evils of Hinduism lay exposed in all their deformity.

" Freedom " ?

Quickly following this destructive propaganda against a religion came the bitter antagonism to all Religion. A purely secular education, so quick and powerful to destroy, was unable to build; tearing away the moorings of the ancient faith, it gave neither captain nor compass for the voyage of life. " If the Way of my fathers is not true, then there is no Way, and there is no Goal. I am the victim of deception. In order to touch Reality and to attain the freedom of Truth, I must cast away the trammels of religious belief."

This movement, which rose above the surface of Indian life about five years ago, has spread throughout the south, and now counts among its adherents many thousands of the non-Brahmin educated middle classes.

Atheism.

It is hardly necessary to point out the unfailing results of such a propaganda. The effects, even in the West, where we have centuries of Christian teaching and tradition, are known to us all. Imagine then the results in the uprooting of the sanctities of home and family, in the spread of such anti-social activities as political terrorism and Bolshevism, through a land where there is no healthy public opinion, no conscience educated by the ideals of Christianity. The average missionary in this country will agree that he would rather deal with the man who bows down to a daubed stone, than with the man who acknowledges no soul, no hereafter, no God—to whom the pleasure of the moment is the highest good.

What lessons should we learn from this modern movement, so significant of the times?

(1) Does it not hint to us the ineffectiveness of the so-called Christian Church? We acknowledge with shame that certain sections of that institution most marred by caste and priestcraft (the very evils that Self-Respecters denounce), have become seriously affected by this God-less agitation. No Christless church, no Gospel-less sect, whatever its label, can supply the spiritual needs of any people.

Lessons from History.

(2) Hinduism, weighed and found wanting, is being superseded by open atheism. Turn for a moment from heathenism to Christendom. The ignorance and superstition of the Roman Catholic Church in France culminated during the Revolution in the open revulsion of godlessness and the expulsion of numerous "orders." The dead formalities and puerilities of the Greek Church are now bringing forth their legitimate result in the blasphemies of Bolshevism. No Church, even of Christendom itself, receives any lease of occupation. When it ceases to reflect the glory of Christ before the world, the "candlestick" may be removed at any moment, whether the instrument used is a Lenin or a Muslim army.

(3) It is not long since the Christian missionary spent much time in denouncing the idolatry, priestcraft, and uncleanness of Hinduism. Now that this work of destruction has been taken up by non-Christian Indians themselves, the herald of the Cross may give himself (and that more usefully) to the constructive work of setting forth Christ before the perishing. The testimony which the town clerk of Ephesus gave concerning Paul was no mean testimony.

Our Opportunity.

(4) What is our reply to this challenge of materialism? What is our defence against the mighty flood of secularism and godlessness, which from the West is sweeping over many parts of Asia? What is it but the life that demonstrates the spiritual and refutes the merely material; the life and service which, gaining their power and inspiration in the presence of God, spend themselves in attracting men and women to Him who is nearer than hands or feet, more real than father or mother.

The Madras Hostel

L. WATTS.

THE annual picture of the Hostel members was taken recently, and HERALD readers are introduced to the young men who have been living in the Hostel for the past year. We are more and more thankful to God for this opportunity of influencing the lives of these young men for His work. The Hostel has taken its place in the work of the Madras field in the front rank. It is always full to capacity, and applications are received which have to be refused.

The picture on the front page shows twenty-seven members of the Hostel, with the warden and his wife in the centre. Of these, thirteen are church members, and form the backbone

of the Hostel and its association with the churches. Eleven members are in the service of the Mission, nine as teachers in our schools. One other is a Mission teacher in training school, and the remaining fifteen are engaged in various capacities in the offices and workshops of Madras. The shaven-headed man, at the left side of the group, is the Hostel cook's assistant and general cleaner; he raised a laugh on his appearance for the photo so well dressed, for usually he is one of the least dressed men of the community.

Daily Programme.

The day in the Hostel commences with morning prayers at 6.45, to which all except those whose work calls them earlier come. We have some good singers in the Hostel, and there are few tunes that are not known. Immediately after prayers the young men have their morning meal and get off to work. Some of them take their mid-day meal with them, and others are able to come in for it. They are therefore away for the day until about five o'clock in the afternoon, when they usually make known their return by tying up the net for volley ball or badminton. The former game has been most vigorously played of late. After the evening meal at 7.30 the members gather for evening prayers or classes. On Tuesdays this year we have been studying the characters in *Pilgrim's Progress*, and have found them most helpful. On Fridays, the members meet in Semmen Street for their Christian Endeavour meeting. The second Tuesday in each month is the night when missionaries and Hostel members all eat together and follow up by a good sing-song of our hymns and lyrics.

Books Wanted.

Some of the members have a good deal of time on their hands in the evening after it gets too dark to play volley ball, and are not always inclined to study. We are glad, therefore, to introduce them to good books which they may read. Some of them have ability to read English, and our stock of English story books has become exhausted. If any friends have on their shelves any fairly easy and good boys' and young men's stories, we shall be glad to give those books a further lease of usefulness in the Hostel. They may be sent out by book post.

Young men are the same all the world over, and there are occasions when 'good advice' becomes necessary regarding certain actions in which they haven't quite played the Christian man; but on the whole they are responsive to the efforts put forth to train them in true Christian living. It has been good to hear the testimony of gratitude given by those who have left the Hostel. Two have been married during the year, and have gone into their new homes with the benefit of the habits formed while in the Hostel.

Camp Reminiscences

A. J. MORLING.

THE whole of the afternoon had been spent in packing foodstuffs and cooking utensils, for early in the morning the bullock cart would come to take all the *saman* (luggage) to the place where a camp was to be held. Camping on the mission field has a meaning very different from that at home. In England we think of a time when we shall do as we please, take our meals, go in and out as we feel inclined. But on an evangelistic camp everything must be done in order and with forethought, and is, incidentally, the most strenuous part of missionary work.

"Light Pictures."

The lantern is one of our most popular methods of making known the Gospel message, for at such meetings attendances of three to four hundred are common. If a lantern lecture is to be given in a distant village, a bullock cart is hired for conveying the necessary equipment and, needless to say, is found useful for other purposes on the return journey!



BROKEN AND OVERGROWN IDOLS IN OUR NAMAKAL FIELD, NEAR SIRUNELLIKOIL.

One evening we were conducting a meeting in a village called Puthur (New Village), which name seems to be given to all villages where designation is found at all difficult. On our arrival the village Munsif (head Government Officer of a village) received us warmly, and requested that the pictures be shown on the outside of his house, which was white. We willingly consented, as it relieved us of the task of digging holes for the insertion of poles, to which the sheet is attached. Immediately we started, a drunken man, who was standing in the distance, made some objection, but was soon quietened by the Munsif. Considering it advisable to be silent, he entered the crowd and sat down near to where I was operating the lantern. After a few minutes the parable of the prodigal son was shown, and

the preacher commenced to give a straight word concerning drink and other evils, which proved unpalatable to the drunkard, and to express his disapproval he took off one of his sandals and approached the preacher, shouting, " Jesus Christ is not wanted, Jesus Christ is not wanted." Our friend the Munsif and two of his subordinates, in loud tones attempted to quieten him, but in vain. Another drunken man now rendered help to the former, and very soon blows were given and received. Despite repeated attempts on the part of the Munsif to restore order, the trouble did not subside, and necessitated our closing the meeting.

Unwitting Testimony.

This caste man had that morning been to the market, so they informed me, and after becoming inebriated, had stolen some sugar cane, but the owner after recovering it, utilised it in thrashing him. Although we were obliged to make an early exit, the name of Christ was probably emphasised better than we could have done it had we been permitted to continue undisturbed. Gossip will carry the above news to all the surrounding villages, and incidentally carry with it the Name which we must tell out.

Kolli Hills Romance

G. F. CHAMPION.

A MAN in distress stood before the Mission House, waiting for the missionary to hear his complaint, and to do what he could in the matter.

" They've run away, and that means a loss to me of about £15, sir," he said.

" What's the matter? Has someone robbed your house? "

" No, sir! They've run off, my daughter and the man, and that means a loss of £15."

" Who, your daughter and her husband? "

" No! Some other man. He's eloped with my daughter, and that means I've lost £15."

" Why? Have they stolen money to that extent? "

" No! But it cost me £15 to marry her, and now she's run off with another man, so you really must write and try to get her back, sir."

Chief Concern.

You will notice that there is no mention of sadness that his daughter has gone a hundred miles away, and certainly no mention of shame that she, a married woman, should run

off with another man. No doubts as to her safety, and so on. But those ear-rings and bangles and necklaces which have cost the poor man so much long and hard saving, loom so large on his horizon that nothing else is worth looking at, nor can produce any solace to his saddened heart. Money is hard to get and debts are hard to settle, and life a worry where money-lenders are bothering.

But is there no thought of shame? Is there no mention of sadness that his daughter should be so lacking in modesty and purity as to run away with a man other than her husband? None at all, for does not everyone else on the Hills do the same? "Who can find a virtuous woman? for her price is far above rubies." And, incidentally, a virtuous man might be worth a few gold coins.

Camping on the Kolli Hills



MR. AND MRS. CHAMPION ON TOUR

An Accident

On Saturday, June 24th, when Mr. Champion was camping on the Kolli Hills, he had to pass through the jungle, and he took his gun with him. When preparing to cross a stream, he was lowering his gun, when it slipped on a rock, and fell and discharged itself. The shot spread, and entered Mr. Champion's right leg. He got back to headquarters at Valavanthi, and afterwards travelled to Madras for treatment in the hospital. The doctor in charge has reported that the case is not serious, and he expects that Mr. Champion will be able to return home within two weeks of entering hospital.

Our readers will be sorry to learn of this incident, and will join us in expressing sympathy with Mr. and Mrs. Champion. We are thankful that the accident was not more serious.

An Expression of Grateful Appreciation

VIOLET D. GREEN.

I VERY much desire to make public acknowledgment of my great indebtedness to the many friends who have in a special way remembered me before the Lord during the past six months. I feel a brief testimony is required for the glory of God, and as an expression of my very deep gratitude.

When in December, 1932, the Lord called me aside and bade me be still and hear what He had to say to me, very reluctantly I obeyed. I was full of rebellion at such an interference. Little did I comprehend then what the outcome of it all would be. The Lord had many things to say to me, some unwelcome to contemplate, others full of gentle reproof, and again others sweetly encouraging, as gradually He showed me the why and wherefore of it all. Now, as I review those months, I cannot but worship Him, for they have proved some of the most precious and profitable months of my life. The calling aside was absolutely essential, and now that the object has been achieved, He has restored me once again in answer to the many prayers on my behalf. The weakness has been removed, and normal health and strength have returned.

Farewell Visits.

I have just returned from the usual hot season leave, having spent a most profitable period in the cool and beauty of the mountains, and in sweet fellowship with the Lord and His people. Now it is to be my privilege and joy to serve the Lord in the Namakal area. I am making preparations for my departure. As this fact has become known, several Indian friends have come to bid me good-bye. One came to see me from a distance of twelve miles! Others from places not so distant. A dear little widowed friend begged me to pray with her just once more before I leave, while another extracted a promise from me that I would visit her home for prayer. Accordingly, last evening I went, and it was my joy to enter, not in that one home alone, but in *five*, for they were all equally eager, and so we had five cottage meetings for prayer and a little parting message. Pray on for these needy women, dear friends. Many of them are hungry for more light, but there is no one to minister to them at present.

Again I tender my heartiest thanks to you all for your continued remembrance of me during the period of my ill-health. I think the best expression of appreciation is to ask that it may be continued on behalf of the new period of service now opening before me at Namakal. Pray that every contact with other lives in every place may prove to be a contact with the Lord Himself through me, to the glory of His Name and the blessing and enrichment of souls wherever He, in His unerring wisdom, directs my steps.

"Tribes on My Frontier" (1).

H. A. HUCKETT.

Under the above alluring title, an interesting book appeared some time ago, giving a description of insect-life in India. We have taken leave to borrow the title for the purpose of this article. It would take several books adequately to describe ALL the insects in India, for their name is Legion. Hence we shall confine ourselves to those specimens which may be numbered amongst our personal acquaintances. Let us begin with

THE MOSQUITO.

This intensely active little insect, with two wings and six legs, dogs the footsteps of the European from the moment he lands in India. "If you are unfortunate," said a fellow-traveller on the "Viceroy of India," "you may get bitten between Bombay and Madras, and get your first attack of malaria the following week." We are glad to report that this melancholy forecast did NOT come true. However, it was necessary to sleep under a mosquito-net on my first night in Madras, and I well remember the curious feeling I had on waking in the morning. It seemed as though I was immured in a huge lump of sugar, from which like a big fly I had to crawl out.

The Wiles of Mosquitoes.

No one seems to know exactly what mosquitoes are for, although it has been suggested that they were invented to teach man humility. At any rate, bulk is of no account against this persistent foe, except that a fat man provides a bigger target, and presents a greater superficial area for biting on. Mosquitoes are denizens of darkness, and usually come out in their hordes at night. They cannot stand up against a strong breeze, but this we rarely get at night-time in Madras. They love to feed on your nether limbs under the table at dinner, arguing, no doubt, that if you are having a feast on the top deck, why shouldn't they down below? They will also "get" you at prayer, if you are not wide awake, and hence are a fitting emblem of the Prince of Darkness, whom Paul describes as "a roaring lion, going about, seeking whom he may devour." Mosquitoes do not roar, but they give an insistent hum, which only ceases when they insert their proboscis into your flesh like a bradawl.

The only successful protection I have found is a mixture of sassafras and cedar-wood oil, but the chief objection to this is that people can smell one afar off, and one becomes a marked man. The analogy here is obvious. Only as we are soaked in prayer, and clad all over in the armour of light, can we withstand the attacks of the devil.

Let me now introduce you to

THE POOCHIE.

This is a Tamil word which covers a multitude of things. According to Winslow's Dictionary, a poochie is "an insect, beetle, worm, or any small reptile." The special variety we have in mind is a four-legged insect of a dirty grey colour, with long antennae or feelers which give warning of approaching danger. This brand loves to lurk behind pictures, and in cupboards, trunks and suit-cases. It is an omnivorous eater, and will browse on anything from the Septuagint to the HERALD. It also has marvellous jumping powers, and the only way to be sure of killing it, is to hit the wall about eight inches in front of its nose.

The Persistence of Poochies.

Most of our pictures are "backed" with newspaper, stuck on with paste flavoured with perchloride of mercury, a concoction which this poochie cannot stomach. Any card, calendar, unframed photograph or text hung on the wall is eaten by inches, and slowly disappears. The only lesson I can draw from these little beggars is that of Work and Watchfulness, for they are always at it, and it is very difficult to catch them.

AT HOME.

At the Throne of Grace

Let us praise God for the continued and enlarging opportunities of witnessing for Him in each of our fields.

Let us pray that our Missionaries and Pastors may be Divinely helped as they seek to train the Tamil Church to take its share in evangelisation.

Let us pray for the work done in and through the Madras Hostel. (Page 146).

Let us pray for blessing on the witness given by means of Lantern addresses. (Page 148).

Let us pray for our Zenana work in view of the fact that the position of women in India is definitely changing.

The Christmas Boxes

Will friends contributing to this year's Christmas Boxes please take notice of the following :—

1.—All parcels should be sent to Miss Hope V. Harris, " Nethania," 3, Cavendish Road, St. John's Wood, N.W.8, carriage paid, with a stamped and addressed postcard (for acknowledgment of receipt) enclosed, together with a card bearing the name of the contributing Church, School, Working Band or individual, for the HERALD list.

2.—All parcels should be sent in between September 11th and 16th. If, for any unavoidable reason, parcels have to be sent in earlier than this, no acknowledgment must be expected until after the 11th, as no parcels can be opened before then.

3.—The following articles cannot be sent out, so please do not send them in :—Fragile things likely to get broken in transit, old Christmas cards, games of chance, golliwogs, or any article made of xylonite.

4.—The toys most welcomed by our Indian children are :—Balls (none bigger than tennis size, please), peg (not whip) tops, mouth-organs, whistles, marbles and dolls. **No large dolls nor any other large toys,** please. These only cause jealousy among the children, and do not go so far as smaller toys. Pencils, rubbers, cottons and other sewing requisites are always acceptable.

5.—We are again asking you to **send in money,** collected for medical supplies or material, instead of purchasing these things. Any money received for these objects will be divided up and posted out to our five fields, where it will be spent according to the special requirements of each field. This method has proved a great success, giving us more room in the boxes for packing, and our workers in India the opportunity for choosing for themselves material and medical things to suit their needs. We shall be very glad to receive contributions for these 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 out, are welcome to call at " Nethania " between Sept. 21st and Oct. 5th, 1933.

HOPE V. HARRIS.

Reports of Meetings

Leigh-on-Sea.—A most helpful and enjoyable meeting was held on Thursday, May 25th, the occasion being our third L.Z.A. Annual Meeting. We were happy in having our esteemed friend, Pastor F. Grimwood, in the chair, and were fortunate to be able to secure such interesting speakers as Miss P. P. Nunn and Missionary E. A. Booth. Miss Nunn gave us glimpses of the work in each of the various fields of the Mission, while Mr. E. A. Booth rivetted our attention by an account of the first L.Z.A. activities of the Mission. The Secretary's report showed that the members had been very busy in the making of garments, and the young friends also helped in the making of needle-cases, etc. We were pleased to see a good attendance of friends, and we were encouraged with a collection of £5 5s. 7½d. in aid of the Mission funds.—L. G. VESTEY.

Bedford.—On Thursday afternoon, June 22nd, Mr. and Mrs. Blott kindly invited friends interested in missionary work to a meeting held in their garden. Nearly forty gathered to meet Miss Mowle, who spoke of the work of the Strict Baptist Mission in India in a most touching way. She told first of the various meetings and classes held at her station on the Lord's Day among young and old, caste and outcaste. Then all hearts were touched as she described a visit to a caste street, telling of the difficulty of approach, and the coolness and indifference of the parents, who refused to allow their little girls, who had at one time been to the Mission School, to return there again, fearing to break custom and caste. She then turned to the brighter side and told of the conversion of two girls. An offering was taken, amounting to £5 1s., followed by tea and conversazione on the lawn.—S.E.

Tring.—On Wednesday afternoon, June 7th, a meeting was held in the Akeman Street Schoolroom to welcome Miss Mowle. Miss E. Butcher presided. Miss Mowle gave a very interesting talk on her work in India, which was much enjoyed. After the meeting, tea was handed round. The collection amounted to £16 6s. 6d.—M.A.W.

Tunbridge Wells.—Although Tuesday evening was very wet, on Wednesday afternoon, June 21st, a good gathering met in Mr. Pool's garden in beautiful sunshine. Pastor J. G. Evans ably presided. The meeting was opened with the singing of a hymn, reading of Scripture and prayer. The Mission Secretary read an encouraging report, showing how the Lord had blessed this small Branch during the ten years of its existence. Miss B. Mowle told us most interesting stories about some of the children of the Sendamangalam Hostel, and she also told us how a smile and a kind word were the means of bringing a poor woman under the sound of the Gospel. Fifty friends partook of tea on the lawn. The offering amounted to £3 15s. 1d.—L.E.P.

Woolwich.—"ENON."—Under the auspices of the Young People's Circle a Missionary Meeting, presided over by Mr. S. W. Anderson, was held on the evening of Thursday, June 22nd. Mr. E. Orchard led the meeting in prayer. Mr. E. A. Booth delivered a very helpful and interesting address on the work of the Strict Baptist Mission in the several fields in India. Our President (Mr. A. H. Brooks) followed with a short address. The collection, on behalf of the Strict Baptist Mission, amounted to £2 11s. 2d.

On a later date, the members of the Circle rendered a Missionary Service of Song. Mr. F. Linggood presided, and gave a most helpful address. Garments made and gifts provided by the members for the Indian Christmas Boxes were on view, and were greatly appreciated by visitors. The collection for the Strict Baptist Mission totalled £1 11s. 3d.—H.W.H.

"Rays from the East for Young People" is **the** missionary magazine for our Sunday School pupils. A great number of our young friends are competing in the "Bible Searcher." If you have not seen this magazine, write for a sample copy to Mr. W. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Livingstone College

Several of our missionaries have been through a course of medical training at Livingstone College, and have proved the practical value of the course. Through years of active service in India, they have found the knowledge gained at Livingstone a valuable adjunct to their evangelistic work.

At the recent Commemoration Day celebration, the Principal of the College, Dr. T. Jays, stated that the College has been passing through very difficult times owing to the lack of students. The fees have been reduced, and short furlough courses have been arranged, in the hope of attracting more students.

I remember how enthusiastically Mr. Brand used to speak of the value of his training at Livingstone.

Gifts for the Lord's Work.

Received during June, 1933.

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

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

General Fund.

	£	s.	d.
Chadwell St.,			
Namakal Boxes:			
Miss Nunn ...	2	12	0
Miss P. P. Nunn	2	12	0
Thankoffering ...	25	0	0
Haslemere, Coll. ...	9	12	0
West Ham, Boxes...	1	10	0
Cambridge (Eden),			
Coll.	3	13	3
Horsham, Miss Curtis,			
Box		4	6
Leicester, Prov.,			
W.P.W.	1	10	0
Courland Gr., S.S....		4	9
B.B.		6	3½
Abingdon, Zion,			
Per Mrs. E. W.			
Painter:—			
Mr. C. P. Septagt	1	1	0
Mr. W. Septagt ...	1	0	0
Miss Paxman ...		10	0
Masborough,			
S.S. Home Boxes	1	3	4
S.S.	3	14	10½
B.B.	1	2	9½
Charsfield, S.S. ...		16	9
Y.M.M.		4	6
Gt. Gransden,			
S.S. Coll. & Boxes	7	12	0
New Cross,			
Miss Leitch		2	6
Mr. A. H. Riddle		10	6
Chadwell St., Coll.	20	12	0
Walsall, Deficit ...	1	0	0
Gurney Rd., Coll. ...	1	11	0
Sudbourne, Coll. ...	2	10	6
Boxes:—			
Primary B.B. ...		6	7
Primary Class ..	1	14	10
Mr. H. Cordle, Class		5	9
Miss Murton, ,,		5	3
Miss R. Cordle, ,,		12	8½
Mr. Kersey, ,,		5	7
Mrs. Keer, ,,		3	8
Mr. Fly, ,,		6	0
Miss Raymer, ,,		10	6½
Mrs. Smith, ,,		9	7
Miss E. Cordle, ,,		15	10
Friston, Coll. ...		10	3½
Boxes—			
S.S.		14	9½
Mrs. Cooper ...		6	6½
Mrs. H. Woods ...		9	1½
A. Butcher		4	2
D. Ralph		5	8½
C. Morsley		2	6½
G. Morsley		1	4
Aldringham, Coll. ...		14	6
Boxes:—			
Mr. Parker		3	0½
Mrs. Blowers ...		4	11
Mrs. Oxborrow ...		4	3½
Mr. Foster		3	0
Woolwich, Enon,			
Y.P.C.	2	11	2
Courland Gr., S.S....		6	10½
B.B.			6½
Missionary Sunday:			
Coll.	4	19	6½
S.S. Coll.	1	3	5½
New Cross, Mr. &			
Mrs. T. R. Loosley	2	2	9
Clapham Junc., S.S.,			
Miss Cook's Class		9	0
Envs.		16	1½
Watford Tab.,			
C.E. Coll. ...		12	0
Crowfield,			
A Suffolk Friend...		5	0
Fulham, Coll. ...	1	4	0
Mr. King	1	0	0
Hounslow, Zoar, B.C.		15	0
Y.P. Fellowship ...		4	0
Tunstall, S.S.		16	0½
A Friend's Box ...		13	0
Grays, S.S. ...		3	6½
	£118	17	9

Erratum.

	£	s.	d.
Sudbourne,			
Miss Murton, C.B.		11	1½

Personal.

	£	s.	d.
F. G. & S. A. Hindes,			
Ont., $2		8	6
Mrs. Stevens, per			
Miss Elliott ...		10	0
"Subscription" ...	93	15	0
Mr. C. H. Gosling...	4	0	0
Miss A. Dean (Staff)	5	0	0
Mrs. D. V. Gardiner	1	0	0
Mr. E.R.B.	2	0	0
Anon.	3	0	0
Mr. J. Ayliffe ...		2	3
"Substitution" ...	30	0	0
Miss E. Colwell ...	1	2	6
B. J. Gurney, Box..		4	6
Miss Button		4	3
Miss G. M. Dye, Box		5	6
S. of Hostel Boys:—			
Mr. C. Bedford ...	1	0	0
Mrs. C. Bedford		5	9
Miss N. Huggins		10	0
Mrs. T. Huggins		5	0
Miss E. Reynolds	2	0	0
Mr. J. Davies		10	0
A Friend		10	0
A.G. & H., Brighton			
& Hove P.M. ...	1	0	0
Mr. & Mrs. A. G.			
Hodsden, Box ...	1	0	0
Mr. F. Thickett ...		10	0
	£149	2	6

Extension Fund.

	£	s.	d.
Div. 3½ p.c., £2,629 0s. 10d.	46	0	1

Rays.

	£	s.	d.
Per W.J.S.	1	0	10

Miscellaneous.

	£	s.	d.
Inc. Tax Repayment	37	9	1
,, ,, ,,	196	4	2
	233	13	3

Reports.

	£	s.	d.
Miss A. E. Jones			2

Herald Fund.

	£	s.	d.
Masborough		11	0
Old Hill		12	6
Tottenham		6	0
Ilford		18	6
Crowfield	1	10	0
Cransford		7	6
Wetherden, Heralds & Repts.		13	10
Gurney Rd.	1	18	6
New Cross		10	6
Bedford		2	0
Abingdon		3	9
Friston		6	0
Tunstall		6	0
Hebden Bridge		6	9
Personal:			
Mr. C. Wileman		2	6
Miss Webster		1	6
Miss M. M. Brown		2	6
Mrs. A. E. Jones		1	6
	8	19	10

Pension Fund.

	£	s.	d.
Div. 3 p.c., £935 1s. 3d.	7	0	3
Div. 3½ p.c., £2,861 5s. 9d.	50	1	5
	57	1	8

Ladies' Zenana Auxiliary.

	£	s.	d.
Bedford, Coll	5	1	0
Bedmond, Boxes	3	1	6½
Coll	2	1	9
Croydon, Salem,			
Dist. Mtg. Coll.	1	17	2
Coll.		11	4½
S.S. Coll.		4	11
Fulham, Coll.	1	4	0
Y.W.B. Class Box		6	8
Greenwich, Coll.	1	17	2
New Cross,			
Mrs. Death, Box		4	6
Mrs. Loosley, Box	1	0	0
Mr. & Mrs. Knott, for Senda. Hostel	2	0	0
Lynton Rd., Y.L.B.C. For B.W.	3	10	0
St. John's Wood, Coll.	1	10	0
Somersham, 8 Boxes	3	4	0
Tottenham, Y.P.M. Band		14	10½
Tring, Coll.	10	0	6
Tunbridge Wells, Coll.	3	3	10
Profit on Tea		11	3
West Ham, P.M. Box	1	2	6
Wetherden, John Arthur		4	0
Mrs. Sparrow		6	2
	50	3	1½

PERSONAL.

	£	s.	d.
E.N., Donation		10	0
A Friend from Croyde, Donation		10	0
" Substitution "	30	0	0
,,		10	0
Receipt No. 287	100	0	0
Miss E. Colwell	1	7	6
Mrs. Forrester, Box		7	6
Mr. C. Wapling, Counter Box		2	2
	133	7	2
Legacy, the late Mrs. Sandell	50	0	0
Sale of P.P.C.	2	10	0
	52	10	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, Ernest 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 payment for copies supplied should be sent.

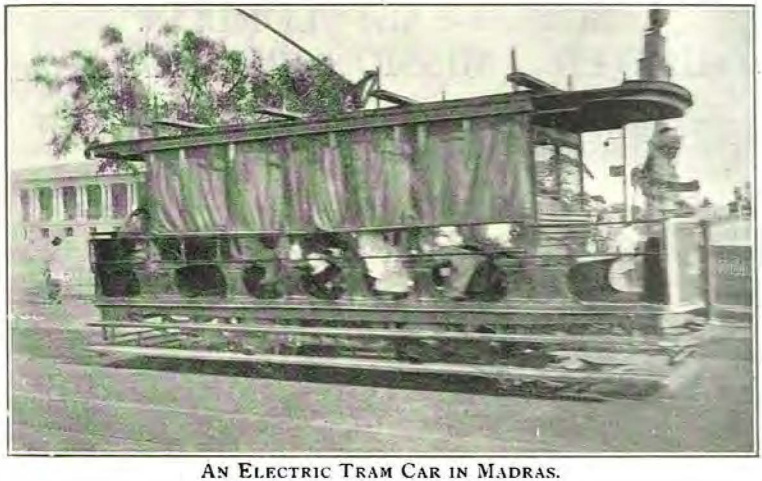
The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

Remittances 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 addressed to the 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. XXXII *New Series, No. 321.* September, 1933

The Strict Baptist Mission Herald



AN ELECTRIC TRAM CAR IN MADRAS.
Note the sun-blind for passengers.

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

Printed by ROBT. STOCKWELL, Iladen Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C. 2.

Price One Penny

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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 Rd., Deptford, S.E.

TUESDAY, SEPTEMBER 19th, 1933

Mr. J. B. COLLIN (President) will take the Chair at 6 30 p.m.

Addresses by Pastor R. ROBINSON, Pastor J. S. SMITH, Missionary D. A. THROWER and Missionary E. A. BOOTH.

ANNUAL AND VALEDICTORY MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 24th, 1933

AT THE

LEYSIAN MISSION, CITY ROAD, LONDON, E.C.

Devotional Service at 3.30, conducted by the Vice-President, Pastor R. ROBINSON.

Missionary Sermon by Pastor J. G. STONE, of West Hartlepool.

Public Meeting at 6.15. Chairman: Mr. J. B. COLLIN (President)

Addresses by Missionary D A. THROWER & Pastor R. SMITH.

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. XXXII.] SEPTEMBER, 1933 [*New Series, No. 321*

The Supreme Motive

BEYOND all dispute, the most compelling motive in missionary service is Christ's love to us. That love originated in the sovereign grace of God, and was showered upon the unworthy. Each believer will echo the words, "There was nothing in me to merit esteem." In speaking of the constraining love of Christ, Paul deals with it in relation to sin and in relation to service. It is the love of a crucified Saviour and the love of a reigning Lord.

The Apostle said that it both inspired and impelled his service. It was the mainspring of his ministry. It was not an abstract emotion, but a throbbing power linked with the living person of his Saviour and Lord. In his missionary experiences, it carried Paul triumphantly through opposition, persecution, perils, misunderstanding and hate, the record of which causes an ordinary worker to realise his own insignificance.

Source of Strength.

This infinite love of Christ was supremely manifested in His death for sinners. When this fact was experimentally realised by faith, Paul had no alternative but to live for Christ, who died for Paul. It was the constant consciousness of the love of Christ that enabled the Apostle to do great exploits for his Master.

If we are aware that our zeal for sending the Gospel to the heathen is flagging, and our service in connection with the missionary enterprise is formal, and our gifts are given grudgingly, or are withheld, and our prayers are becoming selfish, let us have the moral courage to face the real facts

We entered upon this missionary service under the constraining dynamic of the wonderful love of Christ to us. Has His love changed? Has it been withdrawn? Is it reluctantly bestowed? Is it not as full and free, and wonderful as ever? Do we not still owe every blessing we possess to that boundless love?

The Supreme Motive

Secret of Power.

Let us scrutinize the motive of our missionary service. If it is anything other than Christ's love to us, it will waver and, sooner or later, fail. Let us get back to the central fact that Christ's love to us is the secret power of spiritual service. This is the power which casts out selfishness. This is the power that makes it a joy to spend and be spent for others. There was no reason for Paul's devotion to the service of his Lord which does not exist for you and me.

In the quietness of our hearts, let us hear again the great missionary commission. Seek to realise anew the deep need of the heathen, and the way in which many are groping for the light. Face the challenge of the opportunity which is ours in India now. Let each, conscious of an infinite debt to Jesus Christ, show gratitude by a glad service.

IN INDIA.

Flame of the Forest

WINIFRED BOOTH.

THERE is an Indian tree which, in flowering time, spends itself with passionate and utter abandon. It towers above the other forest trees, its massive boughs spreading on all sides, clothed in flaming red blossoms. Gay-plumaged birds perch and sing among the velvety, red flowers, butterflies of many colours flutter about it in the sunshine, and merry grey squirrels with furry tails play hide and seek among the branches. Gorgeous and wonderful is the Flame of the Forest in flower.

There comes a day when blossom-time is over, and the petals begin to fall like showers of blood drops. All day long they fall, thicker and faster, till the giant tree stands on a blood-red carpet, stretching gaunt bare arms against the blue sky, bereft of all its glory.

And what of the blossoms? The noon-day sun finds and shrivels them, from red to brown, from brown to black, like cinders, worthless and useless.

A few short days go by, and now the tree is clothed in green. Each leaf is a soft fluttering feather of green, refreshing and restful to look upon, cool and comforting for weary ones to rest beneath.

The experience of the flame tree we have seen enacted in human hearts in India, for in all natural things we may learn a parable of the spiritual.

I met a woman when we were visiting in a crowded caste district in Madras. Her clear-cut features her upright carriage, her snow-white hair, her silken *sari* and her many jewels proclaimed her high caste and her wealth. There was a scornful curl in her lips and a hard glitter in her eyes, as we told her the sweet story of Jesus of Nazareth, Who suffered and died that sinners may live.

Devotion Wasted.

" Sacrifices and pilgrimages are of no use at all," she scornfully said, gazing with a set face away from us through an open doorway. We learned then of how she had given herself, poured out her heart's blood, in a vain search for forgiveness and peace. She had travelled from Madras to Benares on foot, a distance of over a thousand miles. There, in the sacred Ganges she had bathed, footsore and weary, and so spent that she had to be lifted into the river, in order to wash away her sins. Day after day she had bathed, waiting for her load of sin and sorrow to be lifted. Was her wealth the hindrance that made her heart so heavy? Then her wealth must be given away, and so she gave lavishly and recklessly to every mendicant and fakir she met, and to every temple that she passed. From one holy place to another she had journeyed on foot, till the seven holiest cities in India had been visited. What more was there to do! And now she was home again, heartsick and weary, and scornful. She had lavished her love and devotion on false gods; it now lay in dust and ashes at her feet. With sudden passion she smote her breast, and cried, " No, no, do not speak to me of forgiveness and peace. There is no God, no hope, no peace in all the world." Her flame of devotion was dead.

* * * * * *

I met another. She. too, was high caste and wealthy, and she, too, had travelled on long pilgrimages, and given away many thousands of rupees. Her final offering to the temple had been an effigy of herself made of pure gold, which was laid prostrate before the idol she had worshipped. Footsore and weary, she too came home with a sad heart.

Life Abounding.

One day, in her own home, the Gospel story was told to her by a visiting Biblewoman. The love and devotion of her heart, which had seemed withered and dead, awoke to new life when she heard the call of the Saviour's voice. Leaving her wealth, her home, and her people, she rose up and followed Him. Through bitter persecution, and hardship, and sorrow,

she still followed on, till she found her heart's rest in service for Him. I saw her called to newness of life in Jesus Christ, visiting in the slums and non-caste quarters of Madras with the Gospel message. And those who saw her, " took knowledge of her that she had been with Jesus."

The Flame of the Forest tree in far away India may well teach a lesson to us all. How warm, and red, and deep is our love to our Lord? How ardently do we spend it in service for Him? Does our love to Him vibrate other chords of love for the heathen men and women sitting in darkness and the shadow of death? Does it call us to spend and be spent for them, because He has said, " Them also I must bring "?

" I lay in dust life's glory dead,
And from the ground there blossoms red,
Life that shall endless be."

Raiders

G. F. CHAMPION.

LEAVING the tent one morning, we walked southwards, past fields, across rice swamps, over hillocks and through valleys, until we entered a group of six or seven houses, where we had decided to preach that morning. As we came to a halt, one of my two companions exclaimed, " The houses are deserted, the people have left them."

Seeing a man wailing in the fields nearby, we called him to us and asked him the reason for the empty houses. It transpired that two or three months previously everyone was living in the place as usual, when one night a gang of desperadoes from a village some two miles away, rushed into the circle of houses and tried to force an entrance into the dwellings. The inhabitants, however, put up a stout resistance, shots were exchanged, and the raiders had to retire.

Dacoity.

This was not the end. The following night they came again, and succeeded in burning down two houses. These they ransacked, and ran off with a large amount of money which was the savings of a family over a period of many years. The other people left their houses the next day, and are now dispersed in various parts of the hills. They will probably not return until they need to plant their fields again.

" What about the raiders? " I asked. " They gave the police one third of the spoil so that now the matter is finished with," he replied.

The Grace of Giving

L. WATTS.

FOR some years now, the churches in the Madras field have been partly self-supporting. The church at Vepery has had a pastor, and the church at Sembiam a preacher-in-charge; the practice being that when a church is able to find half the money needed for the support of a pastor, or preacher-in-charge, that church shall be allowed to appoint such a minister in conjunction with the missionaries' conference. When a pastor is so appointed, an agreement is made with the church that the amount granted by the Mission towards the support of the pastor shall decrease by a small amount each year, until the church is entirely supporting its minister.

It has been apparent for some time now, that the churches are having difficulty in facing up to their responsibilities in this matter, and although the deacons of each church have given long and frequent thought to ways and means of improving the position, nothing very helpful has happened, and pastors and deacons are showing signs of some discouragement.

Responsibility of Members.

This is also a matter which concerns us very much as missionaries, for unless churches do become self-supporting they have not become truly established, and the Mission becomes the permanent thing instead of the church. We have, therefore, been giving very prayerful consideration to the whole matter, and have come to feel that the situation demands that this shall constitute the special work amongst the Madras churches this year; namely, to study and teach the Word of God in relation to the responsibility of the church members to the local body.

It is found that a large proportion of the membership makes no contribution towards the funds of the church, but looks upon the Mission as the wealthy parent which is standing behind the church. They have the idea that even if they do not give their part, the Mission is not likely to let the pastor down anyhow. The problem before us, therefore, is the deepening of the spiritual life of these members, so that they will recognise the responsibility they bear as church members for the support of the church's activities.

Systematic Teaching.

The campaign amongst the churches in this direction was inaugurated by the issue of a leaflet indicating the teaching contained in Paul's word to the Corinthian church (1 Cor. xvi. 1-2). This was followed by a great united meeting of the four churches in the Mission House compound at Kilpauk, when in the shade of the great tamarind trees there, abou

250 members from the four churches met for worship. The subject of the sermon was, " This grace also " (2 Cor. viii. 7). Afterwards the members met together round the table of the Lord. The next step is to be the consideration of the whole subject in each separate church, and then the probably more exacting though, we trust, more definitely practical work of individual visiting.

Will you pray for God's blessing upon this work for the Indian churches, that they may catch the vision of the Lord's plan.

"Before They Call, I Will Answer"

VIOLET D. GREEN.

"OH, Lord, direct our steps, take us just to those whose hearts Thou hast prepared, who will receive the message, and teach us what to say to-day." So prayed two of the Lord's handmaids, one a missionary, the other a Biblewoman, just prior to setting out one noon, and then they wended their way to a little street, along which were several houses forming a part of the district regularly visited by the Biblewoman. We stopped before the door of one of these houses and enquired if we might enter, and being warmly invited, we went in. There was a group of women and girls, who eagerly spread mats and prepared to listen.

A Problem.

The preliminary greetings were hardly over when a young woman came hurriedly along and stood at the door, saying that she had seen us enter the house and knew we were Christians, and had come because she was in trouble. We asked her what her trouble was, and she said, " There is a girl in my house, whom I have brought up, who lately is often seized by the devil, and has very bad fits. I don't know what to do; I have tried all the native medicines I know, and have sought the help of the gods, but she is not better. It is a great burden to me, so when I saw you coming along, I ran to you, to know if your Jesus can help me."

We asked her to come in and listen while we talked with these friends first, and she sat down before the Biblewoman, to whom she was a stranger. The Biblewoman began to ask a few questions of the others about the message she had given them on her last visit, and then gave them a new lesson. I was very much attracted by the newcomer, and watched her closely. Here was a thirsty soul, indeed, who drank in greedily all that was said about the Saviour. The Biblewoman spoke of Christians, describing them as those who had come

to Christ, and this listener said, " Yes, I know them, they are easily recognised: they live happier, dress better, and speak nicer than the rest of us. They go to church on Sundays and talk about God." The teacher then further explained that Christians were men and women who had realised their need of a Saviour, and had come to Him and received forgiveness. His gracious word to-day to every burdened one is, " Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

A Question.

The newcomer was tremendously wrought upon and, with deep feeling, exclaimed, "*Good words, good words*! You say He will remove burdens! He calls heavy-laden ones to come to Him! Will He remove my burden?" We assured her that He was able to heal the girl, and told her to pray to Him, the true God. Then she seized my hand, saying, " Please come to my house and see her "; and thus entreating us, she led the way and we followed, assured that our prayer for guidance was being answered. When we reached the house, which was not known to the Biblewoman, we saw a bright married girl, about nineteen years of age. She was then quite normal, and it appears that she has these seizures at night-times and does not know at all what she says or does at these times. " Can He, will He heal her? " pleaded the woman, and for answer we told her the story of the Syro-Phœnician mother who came to the Saviour on behalf of her daughter, and by her unquenchable faith received what she asked for.

A Longing.

Did ever any soul listen with greater attention than this heavy-laden one who wanted so much to know whether Jesus would hear her cry for help, and lift her burden? It would be hard to describe the unutterable longing expressed in that face, and when the message was concluded, she exclaimed with intense feeling and absolute sincerity, " Amma! you have spoken wonderful words. This is what I want, this alone and nothing else. I will pray to Him, He only can help me."

Then we rose to leave, and she again thanked us in a most affecting way, and was overjoyed when the Biblewoman said that she would come again, and as we walked away we bowed our heads and worshipped the Lord Who had thus so definitely guided us and brought us into contact with this needy one.

Pray, beloved friends, that she may have faith imparted to her to bring not only the burden of the sick one to Him, but the burden of her own sin, and, like the woman of Canaan, to receive His gracious commendation, " *Oh, woman, great is thy faith, be it unto thee even as thou wilt.*"

Tamil Bible Revision

L. WATTS.

FOR the past eight years revisers appointed by the Bible Society for the revision of the Tamil Bible have been pursuing this most important work, and the time has come this year for the final passing of their work for printing and publication. Two joint revisers were appointed, one a European with a vast knowledge of the original languages, as well as a large number of other languages; the other, an Indian pundit, well versed in the fine distinctions of Tamil words and idiom. To assist the revisers and ensure uniformity of revision, an Executive Committee of scholars in Greek, Hebrew and Tamil was appointed to read carefully through the whole work. In addition to this a larger, more representative Consultative Committee was appointed, to decide difficult questions of principle.

During the course of eight years a great number of changes in the personnel of such committees can take place, especially in a place like India, where furloughs and retirements remove people to another part of the world. In consequence of this, and as it was desirable to have the last meeting of the Consultative Committee as representative as possible, I was asked to join it for its meeting in February. Those two days of close attention to Bible problems will live in my memory for many years.

The Title.

It came as a surprise to many to know that, up to the present, the only really official title to the Book was in English —"Holy Bible (Tamil)." The main title-page to the book was always printed in English. It was felt that it should be possible in such a language as Tamil to have a really proper Tamil name and title-page to the Book of Books, and very careful consideration was given to the matter. The name finally decided upon is *Parisuttha Vethagamam*, which is as near as possible to *Holy Bible*.

The Name.

A tentative edition of the revised New Testament and Psalms has been published now for five years, and there were several questions before the Committee that had been referred to it by various people in regard to certain forms used in the revision. One was the use of the name Jehovah when that word occurred in the original. In many versions the name is transliterated and not translated as, for instance, in English, where it is translated *Lord*.

Shall I ever forget the surge of adoration that fell over that company as one after another spoke of the Name of our

God. It is His Covenant Name (Ex. vi. 3-9), the Name which He Himself has declared, and no one word in any language can contain all the meaning that there is in that glorious Name. The fear of pronouncing the Name, which caused the Jews to substitute for it a translation in the Septuagint, is not a fear worthy of us to whom the Lord has revealed Himself in salvation. Our Tamil brethren need to learn the Covenant Name of Jehovah, and the decision of the Committee was that the transliteration should remain.

"Tribes on My Frontier" (2).

H. A. HUCKETT.

Time would fail me to tell of beetles, crickets, frogs, earwigs, white ants, red ants, cockroaches, and other small fry which help to keep a missionary humble. In the last place, let us look at

THE LIZARD,

a useful creature who may be rightly termed "The Missionary's Friend." The novice in India is apt to shoot at sight everything in the underworld from a snake to a caterpillar, but he soon learns to discriminate between friend and foe. The chief value of the lizard is that it preys on small insects, and thus helps to keep the bill for insecticides down to a minimum. In appearance it is usually greeny-grey in colour, has a mouth like a frog, a body like a diminutive alligator, and a tail like a dragon. It is very fascinating to watch this gentleman at work in the evening. He can run up a wall or hang on to a ceiling, and will spend a long time stalking his prey. Once he darts forward he seldom misses, and in this way will gobble up moths, dragon-flies, grasshoppers, crickets, cockroaches and beetles. It is almost impossible to catch a lizard. You may grab his tail, but he just leaves that with you as a memento, and grows another!

The lizard always speaks to me of three things :—

(1) **Patience.**—He will wait ever so long in one position. "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh" (Jas. v. 7). It is very easy for missionaries to get impatient.

(2) **Stickability.**—The lizard hangs on, intently watching its prey. "Wherefore gird up the loins of your mind, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter i. 13).

(3) **Adaptability.**—"He giveth power to the faint" (Isa. xl. 29). The lizard is noted for its hardiness, and it is interesting to observe that the word used for POWER in this verse is the Hebrew word for "lizard." In India there is a special kind of lizard, known as the chameleon, which has the power of changing its colour to fit in with its environment. We may well learn a lesson here. Some folk can only be happy when their card index system is in apple-pie order. A small invasion of their pre-arranged programme puts them in a huff for the rest of the day. They cannot shake things off and leave their tail behind them like the merry lizard. Sometimes we all get in the dumps—yes, even missionaries! But let us hang on to this glorious fact, "He giveth POWER to the faint,"—the power of adaptability, the power to fit in with the unexpected and the uncongenial.

Will you pray that, like the lizard, we may be able to shake off the things that would rob us of our joy and spoil our usefulness in the Master's service?

Gleanings from the Field

KOLLI HILLS.

Mr. Champion's accident necessitated hospital treatment. Writing from Madras on July 13th, Mr. Champion says : "I am thankful to say that my wounds are progressing satisfactorily, and I trust that I shall soon be able to return to the Kolli Hills." G. F. CHAMPION.

KOVILPATTI.

At the beginning of July, Harvest Festival Meetings were held at Kovilpatti. In front of the chapel a large panthal was erected of cocoanut leaves and bamboo matting, capable of accommodating five or six hundred people. The meetings were attended by our Christians of the fifteen congregations of the southern side. The preaching was with power. Several times not only was the panthal almost full, but we had considerable numbers of heathen standing on the fringe of the crowd, listening with evident interest to the Gospel message.

On the following day we moved to Paniadipatti. A lot of hard spade-work spent on the three miles of field-track to Paniadipatti, enabled us to take the car right up to the Mission compound. Fifteen meetings were held here in the large cocoanut leaf panthal. Audiences estimated at 1,000 and 1,300 were gathered from twenty-seven village congregations and some neighbouring heathen. It is encouraging to note that the income this year registers a considerable increase. D. MORLING.

NAMAKAL.

We camped in the western part of the field, and visited many villages on the northern bank of the Cauvery, where a movement is in progress and definite requests for Christian instruction have been received. In two villages small prayer-houses are being erected by the villagers.

At Olaipalayam, near Velur, services are held every Sunday in the prayer-house, which was built by the people themselves. A. J. MORLING.

MADRAS.

In July I developed a number of heat-boils on my left leg. As they showed a tendency to spread, the doctor advised me to stay in hospital for a few days. I was able to do quite a bit of work from the bed in the hospital. So that just for a few days the S.B.M. had two of its missionaries in the Madras General Hospital at the same time. I am now out of hospital, and my leg is considerably better.

The Baptist Volunteer Fellowship has tackled the problem of repairing the building at Mannur, and last week eight of the members went out there to help with the work.

May I bring before you again the need for prayer for spiritual power in the churches, and especially in the pastors? L. WATTS.

We had a very happy meeting in the village of Mogapper. There are five or six young fellows there who are definitely interested in the Gospel message. We should like to start a regular class for them.

H. A. HUCKETT.

Examination Result.

It is with great pleasure that we have received the news that Miss Hazel has passed the first Tamil Examination. We congratulate our sister, and bid her to attack the problems of the Second Examination with a stout heart.

At the Throne of Grace

LET us give thanks for the increasing circulation of the Scriptures in Tamil and other Indian languages. (Page 166.)

LET us ask for God's blessing upon the special teaching regarding the grace of giving. (Page 163.)

LET us pray that, through the Scripture lessons given in our schools, the message of the Word may reach many Hindu homes.

LET us give thanks for Mr. Champion's recovery from his recent accident. (Page 168.)

LET us seek God's blessing on the various Deputation Engagements this month. (Page 170.)

Reports of Meetings

A VENTURE OF FAITH.

The friends connected with the chapel at Potton, Beds, are few in number, but their sympathy with the Mission is great. They have the Annual Missionary Sunday, they have missionary boxes in their homes, and they also sell home-made articles for the benefit of the S.B.M. But the recurrence of the news of a deficit in the General Fund each month, stirred the hearts of the friends at Potton, and they considered whether they could not do something extra to their ordinary efforts. This led to arrangements being made for a garden meeting

On a warm afternoon in July a company of friends, including a contingent from Bedford, met in a secluded garden to enjoy social fellowship over the teacups. This was followed by a missionary meeting, presided over by Pastor S. W. White (Wattisham). Mr. Wilkins (Bedford) read Psalm lxxii. and led the devotions in an uplifting prayer. The Chairman described the arrangements for the meeting as a venture of faith which might well be imitated. In speaking of the work of the Church, he said, "A Church that is not missionary is dead."

Missionary E. A. Booth, in thanking the friends for this bit of extra service, described an experience of gaining entrance into a heathen village.

A collection was made towards the deficit. The total result of this effort amounted to £3 8s. 1d.

Leicester.—A very happy band of Mission workers and friends connected with Providence Chapel met at the home of Mrs. J. H. Hubbard on July 26th. Congratulations were offered that the work for the Mission had been so successfully carried on during the past year. We thank God for a number of loyal and enthusiastic supporters of Mission work. Tea was kindly provided by our hostess, and the gardens and tennis court were enjoyed by the friends. In the evening Pastor J. K. Thorpe conducted Divine service, and preached from the question in John xviii. 26. It was a time of happy fellowship, and a day to be remembered by all.—G.A.C.

Deputation Engagements

Ramsgate.—A goodly number gathered in Mount Zion Chapel on Thursday evening, July 20th, 1933, when Miss Mowle, our missionary home on furlough, gave a brief outline of the work carried on day by day in India. The collection for the Zenana work amounted to £2 5s. 3d. On Friday afternoon, by the kind invitation of Miss Nugent, friends gathered on her pleasant lawn, and questions were asked, which Miss Mowle answered. Tea and refreshments were served. On Sunday afternoon the scholars were addressed by Miss Mowle.

Deputation Engagements, 1934

Missionary G. F. CHAMPION, from the Kolli Hills Field, is expected home on furlough (with Mrs. Champion) in 1934. His services for Deputation work among the Churches will be available from May until November (excluding August). Arrangements are in the hands of the Secretary, Pastor W. Chisnall.

Engagements for September, 1933

PASTOR W. CHISNALL.

3rd, Epsom; 6th, Clapham (Courland Grove); 9th, Slaithwaite; 10th, Royton and the North; 17th, Haworth; 18th, Accrington; 19th, New Cross; 20th Manor Park; 24th and 27th, Prittlewell.
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY ERNEST A. BOOTH.

3rd, Middlesbrough; 4th, West Hartlepool; 5th, Sunderland; 6th, Newcastle-on-Tyne; 10th, Bradenstoke; 12th, Streatham; 13th, Poynings; 17th, Bermondsey; 19th, New Cross; 24th and 25th, Stamford; 28th, Great Gransden (Cambs. Union).
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

MISSIONARY D. A. THROWER.

3rd, Wetherden; 6th, Clapham (Courland Grove); 7th, West Ham; 10th, Highbury; 13th, Halstead; 14th, Leyton; 17th, Cambridge (Eden); 19th, New Cross; 24th and 25th, Yateley; 28th, Great Gransden (Cambs. Union).
Address: 51, Venn Street, Clapham, London, S.W.4.

Ladies' Zenana Auxiliary.

MISS MOWLE.

4th, New Cross; 6th, Chelmsford; 7th, West Ham; 12th, Meopham; 13th, Wandsworth (West Hill); 18th, Bradford; 19th, Pemberton; 20th, Manchester; 21st, Preston; 27th, Prittlewell; 28th, Notting Hill Gate; 29th, White Lion Street.
Address: Thornham Magna, near Eye, Suffolk.

The Ladies' Zenana Auxiliary QUARTERLY PRAYER MEETING will be held at Hainault Road, Leyton, on **Monday, September 18th, at 8 p.m.** Miss F. J. Ince will preside. Lady friends are invited to attend.

Gifts for the Lord's Work.

Received during July, 1933.

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

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

General Fund.

	£	s.	d.
Nunhead,			
Evelina Hall, Coll.	1	7	1
West Ham,			
S.S. Coll.	0	18	11
Hounslow,			
Mrs. Girdler's Box		5	0
S.S	3	11	2
Brentford,			
Mr. J. Secrett,			
Sub.	2	0	0
St. John's Wood,			
Men's Own	3	0	11
Medical	1	0	0
Y.P.S.C.E.		12	10
Hounslow,			
Miss Lancaster ...		10	6
Bethnal Green,			
Mr. & Mrs. E. A.			
Toms, Sub. ...	1	0	0
Finchley, S.S ...	1	9	6
Walsall,			
Mr. A. Beebee ...		4	2
Mr. H. Beebee ...		5	5
Mr. S. Beebee ...		2	4
Mr. S. F. Burns...	2	12	0
Mr. F. Farrington		14	0
Mrs. H. Orton ...		9	0
Miss Peace		1	10½
Mr. S. Peace ...		5	1½
S.S. Coll.	1	19	5
Fulham, S.S.		18	0½
Y.M.B.C.		8	0½
B. Box		3	9
Mainclochog, Pem.,			
Coll.		13	0
Mr. D. Philipps ...		5	0
Mr. J. H. Jenkins		5	0
Mrs. A. Davies ...		2	6
Mrs. E. George ...		2	6
Leyton, Box	1	3	0
Greenwich	1	0	6
St. John's Wood,			
F.E.		10	0
Norwich,			
S.S. and B.C. ...	1	0	3
Saxlingham, S.S. ...		6	3
Gravesend,			
S.S. Boxes	1	11	7
B.C.		13	0
Friend		5	5
Cambridge, Eden.			
Miss S. Hyde, Box		8	10
Chorley, B.C. Subs.	5	0	0
Hartley Wintney,			
Coll.	3	10	5
Smarden, Coll. ...	2	3	3
Brighton Tab., Coll.	3	0	9
Stoke Ash, Coll. ...	3	0	0
Bromley, Coll. ...	1	11	0
Nuneaton, Coll. ...	7	6	3
Homerton Row, Def.	3	3	0
Highbury, S.S. ...	8	12	11
H.A., B. Box ...		7	0
Needingworth, S.S...		11	6
Redbourn, S.S. ...		13	7
Horham, S. of Lettuces,			
Mr. T. Cracknell...	1	0	0
New Cross,			
S.S. Offerings ...	16	7	8
Fressingfield, Coll. ..	1	4	3½
13 Boxes	6	8	0½
Rishangles, Coll. ...	3	5	6
M. Meeting, Coll.		13	3¼
Boxes:—			
Peggy List		9	5¾
John Taylor		19	10
Brenda List		4	0
Florrie List		6	5½
Leslie Cracknell ...		4	6
Doreen Last ...		4	5
Molly Cook		3	4
Dolly Cook		4	4½
April Cracknell ...		4	1½
Margaret Mother-			
sole	1	6	3¾
Laxfield, Coll.	3	5	6
Tring, Akeman Street.			
Coll.	28	15	5
The Misses			
Butcher	25	0	0
Leicester, Prov.,			
Ladies' Sewing			
Meeting	23	0	0
Clacton,			
Mr. H. Scrivener	2	10	0
New Cross, Y.P.F...		4	1
Boxes	10	16	2
Chelmsford, Coll. ...	3	13	2
Potton,			
Garden Mtg. Coll.	3	8	1
Brentford, S.S. ...	4	4	3
Southery	5	0	0
Watford Tab., S.S.	6	5	0
M.F	1	0	0
Bradfield St. George,			
Boxes:—			
Mrs. Atkins		4	11
Mrs. Cobbold ...		4	2½
Mrs. Purkiss ...		1	4½
Mrs. H. Ottley ...		8	5
Mrs. Nice		7	4½
Mrs. E. Ottley ...		1	6
Mrs. Fiske		5	9
Mrs. Parnell ...		9	9
Mrs. Callum ...		2	9
Mrs. Squirrell ...		1	8½
Mrs. Sharpe ...		2	3
Walton-on-Naze,			
Coll.	3	8	9
Clacton, C. & B. ...		5	6
Croydon, Salem,			
Coll.	1	0	9¼
Guildford, Coll.	6	9	9¾
S.S.		10	11¾
Sturry, S.S. ..		8	7
Chadwell St.,			
Rec. No. 1017 ...	30	0	0
Richmond, S.S. Box	1	17	11¾
B.C.	1	17	10
T. Class		4	9
B. Box		7	4½
Y.P.S.		11	11¼
Coll.	3	7	8½
21 Boxes	8	8	10
B. Opening Coll....	2	13	9½
Sundries			10½
	£291	11	6

Personal.

	£	s.	d.
Mrs. E. R. Pannell			
(Toronto)	2	3	0
Rec. No. 931	300	0	0
Mr. & Mrs. Spratt	5	0	0
Pastor F. W. Reeder	1	0	0
Mrs. D. V. Gardiner		15	0
Mr. F. R. Wallis.			
Sub.		10	6
Miss L. Bourne		5	0
"L.P."	5	0	0
"Israelite" ...		10	0
Birthday T., 7 July		10	0
Miss N. Reynolds.			
S. of Rhoda	2	10	0
Mr. W. Bishop		18	0
	£319	1	6

Herald Fund.

	£	s.	d.
Richmond	2	2	0
St. John's Wood ...	1	7	6
Finchley ...		4	6
Greenwich ...	1	7	5
Tottenham ...		6	0
Fressingfield ...		10	0
Walsall		16	4
Watford Tab	4	2	6
Norwich		6	0
Harwich		4	0
New Cross ...		5	4
Personal:—			
Mr. H. Scrivener		5	0
Mr. F. Adderly...		5	0
	£12	2	7

Rays.

	£	s.	d.
Finchley ...		1	0
Per W.J.S.		10	6
		11	6

Miscellaneous.

	£	s.	d.
Div. 2½ p.c.,			
£451 7s. 5d.	2	16	5
Div. 2½ p.c.,			
£39 1s. 11d.		4	10
Sale of Old Gold,			
(Suffolk), per W. C.		8	0
Sale of Literature.			
Miss Sensier ...		1	9
	£3	10	3

Pension Fund.

	£	s.	d.
Div. 2½ p.c.,			
£1,067 14s. 5d. ...	£6	13	5

Ladies' Zenana Auxiliary.

	£	s.	d.
Bethnal Green,			
Boxes		7	0
Bexley Heath,			
Boxes ...		10	6

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

	£	s.	d.
Bradenstoke, Coll...	1	9	6
2 Boxes		6	3
Sewing Mtg. Box	1	0	0
Bradford, Donation	8	8	0
8 Boxes	3	18	0
Brentford, 76 Boxes and Subs. ...	29	15	3
Brighton, Boxes ...	18	13	0
Brixton, Boxes ...	1	11	6
Broadstairs, Boxes	2	11	9
Bromley, Y.P.S. for Supt. of Girl Coll.	1	5	0
	1	10	0
Sales by Miss M Thorpe	1	5	0
Cambridge, Eden. Boxes and Subs....	3	12	5
Catford, for Supt. of Bakkiam	5	0	0
1 Box	1	5	0
Chadwell Street, 57 Boxes & Don...	57	4	3
Chingford, Boxes ...	3	0	4
Chorley, Children's Box		10	0
Cottenham, Boxes and Don....	2	12	6
Cransford, 9 Boxes	4	9	6
Croydon, Derby Rd., Boxes	17	0	0
Eastbourne, 1 Addl. Box ...		14	8
Epsom, Boxes ...	13	10	8½
Finchley, Boxes & Dons. ...		15	6
Wom. Hour Box...	1	18	0
In Mem. of Mrs. Simpson	1	0	0
Fulham, Boxes ...	9	17	6
Grays, 3 Boxes ...	2	1	5
Guildford, Boxes ...	7	5	2
P.M. Box		18	7
Harwich, Boxes ...	1	1	0
Hastings, Boxes ...	3	3	0
Garden Mtg. Coll.	12	2	9
Haworth, Boxes ...	2	8	2
G.W. Addl.		2	8
Hebden Bridge, Boxes		13	6
Highbury, Boxes ...	15	11	7
Holloway, Boxes ...	1	0	0
Horsham, Boxes ...	2	8	1
Subs. for Supt. of B.W.	2	3	0
Ilford, Boxes ...	2	14	0
Ipswich Bethesda, Boxes, Wom. B.C.	26	3	3
Ipswich, Zoar, Boxes	10	5	0
Coll.	2	7	0
Irthlingborough, Boxes	1	6	0
Kingston, Boxes ...	1	17	0
Leatherhead, Boxes	3	6	3
Leicester, Providence, Box		12	10
Leicester, Zion, Box		16	6
Leigh-on-Sea, Boxes	2	6	7
Lewisham, Gift Week	1	0	0
Subs. for B.W. ...	1	9	0
Boxes	3	1	0
Leyton, Boxes ...	8	10	0
Meopham, Boxes ...		15	6
Newquay, Boxes ...	4	9	2
Norbiton, Boxes ...	6	15	0
Norwich, Boxes ...	1	0	0
Notting Hill Gate, Boxes	5	11	6
Over, Boxes	3	15	0
Potten End, Boxes	9	13	6
Preston, Boxes ...	3	3	0
Prittlewell, Boxes ...	14	0	9
For Supt. of B.W.	8	13	6
Ramsgate, Coll. ...	2	5	3
Raunds, Boxes ...	1	0	10
Richmond, 27 Boxes & Subs.	10	3	6
Rushden, Boxes ...	3	14	7½
Combined Meeting Coll.	2	4	10
St. John's Wood, C.E. Sale of Work	6	12	0
Spurgeon's Birchington Home, Farthing Coll. ...		7	6
Stoke Ash, Coll. ...	1	8	6
Stratford, Sunshine Band, for B.W. ...	7	10	0
Wom. B.C.		13	9½
Weekly Subs. ...		10	1
Boxes	6	1	0½
Streatham, Boxes...	2	15	6
Swindon, 10 Boxes...	3	13	4
Coll.	1	15	0
Tring, Subs.	70	0	0
Tunbridge Wells, Boxes	6	10	0
Wakes Colne, Boxes	1	10	0
Wellingborough, Boxes	4	7	3
Whittlesey, Boxes...	4	14	8
Withington, Boxes...	2	16	4
Wood Green, Dovecote, Boxes ...	3	15	0
Ladies' Miss. Guild		14	6
Wood Green, Park Ridings, Coll. ...		15	0
Woolwich, Boxes ...	1	7	0
Yarmouth, Boxes ...	1	2	0
	£619	12	9

PERSONAL.

Mrs. Caplin		10	0
Receipt No. 295 ...	15	0	0
Mrs. Broad		5	0
Mrs. G. Anderson, Box		7	8½
Per Mrs. G. H. Chilvers		19	6
For B.W.		12	6
Miss Ash		3	6
Gerrards Cross Postmark		10	0
Mrs. Frost, Box ...	1	0	0
Mrs. Throssell, Box		8	0
Mr. & Mrs. Downing		4	6
Miss A. Godfrey, for Supt. of girl ...	1	0	0
"Substitution" ...	3	0	0
Receipt No. 368 ...	2	0	0
Mrs. E. Clark ...		10	0
Mrs. Oliver	1	0	0
Mrs. Hutchinson ...	1	0	0
Executors of late Mr. H. S. Nunn...	10	10	0
	£39	0	8½
Int. on War Loan...	5	13	0
	£44	13	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, Ernest 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 payment 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.

Remittances 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 addressed to the 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. XXXII. *New Series, No. 122.* October, 1933

The Strict Baptist Mission Herald



SOME MEMBERS OF THE BAPTIST VOLUNTEER FELLOWSHIP, with Sunday School Children at Mannur Chapel. *(See page 184)*

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C. 2.

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

ON SEPTEMBER 1st, THE TREASURER REPORTED A DEFICIT IN THE GENERAL FUND OF £417

ANNUAL and VALEDICTORY MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 24th, 1933

AT THE

LEYSIAN MISSION, CITY ROAD, LONDON, E.C.

3.30 p.m DEVOTIONAL SERVICE

Conducted by the Vice-President, Pastor R. ROBINSON.
Missionary Sermon by Pastor J. G. STONE, of West Hartlepool.

5 p.m. TEA in Leysian Hall. Sixpence. For 500 ticket-holders only
Tickets admitting to Tea Rooms available at the Hall in afternoon

6.15 p.m. VALEDICTORY MEETING

Chairman : The President, Mr. Jas. B. COLLIN.
Annual Statements by the General Secretary and the Treasurer.
Addresses by Missionary D. A. THROWER & Pastor R. C. SMITH
Valedictory Prayer. Presidential Farewell.
"A TOUR of the S.B.M. FIELDS."
Illustrated with Lantern Views by Miss P. P. NUNN.
THANKOFFERINGS. The Meeting will close at 8.30 p.m.

S.B.M. Delegates' Association Meeting at Leysian Hall, 2 p.m.
L.Z.A. Committee Meeting (by Ticket only), Chadwell St. 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. XXXII.] OCTOBER, 1933. [*New Series, No. 322*

ON SEPTEMBER 1st THE TREASURER REPORTED A DEFICIT OF **£417** IN THE GENERAL FUND.
AN EARNEST APPEAL IS MADE FOR A SPECIAL EFFORT TO CLEAR OFF THIS DEFICIT PRIOR TO THE ANNUAL MEETING ON OCTOBER 24TH.

Incentives to Prayer.

IT was when Jesus was surveying the great spiritual Harvest Field, and saw the fewness of the labourers, that He bade his disciples to pray for more workers.

The Plenteous Harvest.

There never was a greater opportunity for the evangelization of the heathen than that which confronts the Christian Church to-day. Look in any quarter of the globe, and there are doors open on every hand for the Gospel messenger. Many places formerly closed are now open.

The vastness of the harvest field in heathendom is staggering to the imagination. The millions that are without the one and only message of salvation, and vaguely groping for light and truth, constitute a problem which is appalling in its immensity. Have you sought to visualize these shepherdless sheep? The fact that these millions are more accessible now than ever, adds to the importance and urgency of the situation which presents a challenge to the Christian Church. In India to-day we are confronted with requests for Christian teaching which we dare not ignore. God is speaking to us through these very circumstances.

The Pressing Need.

In our Indian mission field we have not sufficient workers to enter the doors which are open. To cope with the present golden opportunity, we sorely need an increased staff of

Indian workers, spiritually equipped, to take the Gospel to the people who are sitting in heathen darkness and bound in the chains of superstition. We are also in urgent need of men who are fitted to take the pastoral charge of those who have been gathered out of paganism, and who require teaching and guiding and strengthening in the faith.

Our workers in the harvest field are few indeed in proportion to the enlarging opportunity. "Few," in view of the capacity and resources of the Church at home. "Few," when we realise afresh the extent of our indebtedness to Jesus Christ. Non-Christian and anti-Christian forces are rapidly increasing in India, and this should cause serious questioning as to our own zeal for Christ in comparison. The sight of the distressed and wandering multitudes evoked the compassion and service of Jesus Christ. Does it evoke ours?

The Urgent Duty.

The task is so great and we are able to do so little, that we sometimes are tempted to ask whether our little will make any difference, and so whether it is worth doing. Our Lord has given us explicit directions as to what our course of action should be in these circumstances. He says that we are to pray.

In view of the tremendous opportunity and the appalling need for the Gospel and the fewness of the workers, Jesus says that we are THEREFORE to pray. The one thing that Jesus urged upon the disciples then was prayer to God for more workers. The labourers who are given in answer to prayer will be the right ones. Those who are moved of the Holy Spirit to take up this work will be the proper folk for the task. These are the workers we greatly need. For this spiritual work, Divine equipment and Divine commission are necessary, and these are included in the Divine sending forth.

The Present Opportunity.

Here, then, is a path of missionary service upon which each and every disciple of Jesus Christ is called to enter and is able to enter. Knowledge of the facts is the basis of intelligent prayer. This praying for labourers is not something to be done once merely. The prayer is to be as continuous as the need. As long as workers are needed, we are to pray to the Lord of the harvest for them. The prayer intended is definite, continuous, believing intercession. To what extent, if any, am I personally obeying this injunction of Jesus Christ?

IN INDIA.

Times of Refreshing

OLIVE M. MORLING.

THE full-moon week nearest the middle of the year witnesses the biggest annual event in our Tinnevelly Churches. It is the time of our harvest meetings, and the only occasion in the year when our village congregations meet in one centre to celebrate the goodness of the Lord to them during the past year.

Several months earlier speakers for the meetings are chosen, and officers are appointed to collect the offerings of the people, which are made before the event.

Two Centres.

For many years these annual meetings have been held in Paniadipatti, but people living in our most southerly stations have found it difficult to go so far. So this year we tried the experiment of having two centres.

The first series of meetings was held at Kovilpatti. Knowing that we should not be able to accommodate the congregation in the chapel, a large booth of plaited bamboo matting was erected. The platform was a mound of earth raised about one foot from the ground level, and three cart-loads of clean river sand spread over mother earth formed the seating accommodation for the congregation.

Our chief speaker was an Indian brother from Poonamallee, a man of limited education, but possessing considerable natural ability, a deep knowledge of the Word, and much spiritual zeal. He has the gift of being able to arrest and retain the attention and interest of a village congregation to a degree that few speakers have, though to the Westerner, used to an orderly, well-planned discourse, his methods are somewhat puzzling.

Experiment Justified.

During the two days (July 3rd and 4th) we had four preaching services. The sermons were based upon the names given to our Lord as recorded in Isaiah ix. 6. There was also a meeting for children, another for women, and an in-gathering service, at which those who had brought offerings in kind presented them to the Lord. These were afterwards sold, and the proceeds added to the collections.

Congregations throughout were above our expectations, and at some of the meetings on the second day it was estimated that about 700 persons were present.

Times of Refreshing

On the following day we went on to Paniadipatti, where meetings lasting for three days started that evening. A booth similar to that in Kovilpatti, but larger, was erected in the Mission compound. The meetings here included the usual monthly classes for our Mission workers, so they totalled sixteen in number. The proceedings opened with a preaching service, at which Pastor Jesudasen delivered a helpful address on "The New Covenant" from Heb. viii. 10-12.

Ministry of Women.

During the next two days, morning and evening, preaching services were held, at which our thoughts were directed to the passover feast and its significance. Two meetings for women were conducted by the lady missionaries. Two children's meetings were attended by a large number of eager little folk. The second evening the young people enjoyed a song service, and at noon on the third day the village people brought the offerings they were making in kind. Three Bible Classes and two business meetings completed a busy but very happy week.

Records Compared.

On looking up last year's records, we find that the Paniadipatti meetings suffered nothing by those held at Kovilpatti this year, either in numbers or income. It was estimated that over 1,000 persons were present at two of the evening meetings. The offerings collected and promised amounted to Rs.796. After the expenses have been met, the balance is put into the Church Fund, from which all Church expenses are met, including a large proportion of the salaries of the pastors and preachers-in-charge.

The week is over. We have all returned to our homes, but we trust the meetings may not remain with us merely as a pleasant memory. They have been watered by much prayer, and may they bear fruit in the lives of all who attended, confirming them in their faith and drawing them nearer in love and loyalty to Him who has saved them and claims them as His own.

The Training of Church Members

L. WATTS.

THE establishment of churches of the congregational order in India is not altogether an easy matter. Amongst a people who have become so used to having things decided for them, either by established custom or by the elders in a family or a village, or by caste people in the

case of outcastes, it is difficult to inculcate the idea that any responsibility for decision rests upon them. While this difficulty exists amongst the brethren to a considerable degree, it is very much greater amongst the sisters in the churches. They fully agree that in church matters women "should keep silence in the churches; for it is not permitted unto them to speak . . . for it is a shame for women to speak in the church." They extend this further to make it almost mean "it is not permitted unto them to think or vote."

At Vepery.

At a church meeting at Vepery a week ago the church was asked to consider the resignation of the pastor, and it was carefully explained to all members present that the matter was of such importance that all members should pay attention to the proposals made by the deacons, and express their decision when they were asked to vote. Only two or three women raised their hands when the vote was called for. Several of the sisters present were Biblewomen, and Miss Putnam took the opportunity, when next the Biblewomen met together, to mention the matter. The answer they gave was that the brethren were present, and they could decide the matter.

At Sembiam.

Again, at Sembiam, a church meeting was held, at which the election of a deacon took place. The names of two brethren were proposed, and it was necessary for each member to indicate his or her choice. Experience has led to the rule being made in the churches that votes should be recorded in writing, so that they may be secret. But very few of the women at Sembiam can write. It was carefully explained to them that they were to make a choice of one of the two names. Mrs. Champion happened to be at the meeting that morning, and was asked to allow the women to come one by one and tell her the name of their choice. The first old lady came up, and when asked which name she wished should be written, she just spread out her hands and said she did not know anything about the names. The preacher-in-charge then explained the whole thing again, and we started afresh. Another old dame came along, and when asked which name to write, simply answered her own name—"Mary." This training in Church government has to be persevered in, however, until the churches come to realise that it is their privilege as Christians to undertake the responsibility of the work of the Church.

A Glad Surprise

VIOLET D. GREEN.

AS far as possible a missionary's days are worked according to plan. I say "as far as possible," because often one's carefully laid plans get terribly upset. Some unexpected hitch comes along, and plans have to be either rearranged or abandoned. This is by no means a rare occurrence. Yet, even so, it is necessary, in the interests of order and efficiency in one's service, to have plans carefully and prayerfully thought out. Consequently much of one's ministry is planned and definitely prepared for.

Unexpected Calls.

There are, however, occasions when opportunities of witness, quite unexpected, present themselves—privileges which the Master gives which come as glad surprises, something extra which He entrusts to us not included in the regular routine. Not always is it eagerly accepted, however. There are times when response to such an unexpected call is shamefully tardy and half-hearted, and sometimes there is even a suspicion of rebellion. God forgive us that it should ever be so, and give us an ever-increasing conformity to our Master, whose heart attitude throughout His earthly ministry was, "I delight to do Thy will, O My God!"

I want to share with you all one of these glad surprises which came my way two weeks ago. I had been sitting preparing lessons all through the day, and welcomed the suggestion in the evening that we should go for a walk. We made our way first to one of the little shops in the bazaar for some cloth we wished to purchase, intending then to continue our walk. Passing through a street, we came upon some high-caste boys and girls who have been attending our Sunday School classes held each Sunday for the girls in the Girls' School, this is now supervised by Dr. Harris, and for the boys a special class is conducted in the bungalow by Miss Carter. These boys and girls were delighted to see us, and while some exercised their powers of persuasion to coax us into their homes, the others ran off to tell their parents that we were coming.

Homely Gathering.

It was not many minutes later before we were right inside a large caste home, surrounded by a goodly group of men and women. The children, swelling with pride, introduced us to mothers, fathers, grandparents, aunts, cousins, and relations-in-law till we were quite bewildered. We had mentally resolved only to stay a few minutes and then continue our walk! We made this intention of ours known to our friends, but they spread a mat for us, requesting us to

be seated, and, with the great courtesy of their country, offered us betel leaf. Then they sat around us, and for a few moments conversation of a general character was happily maintained. The children wanted to sing some of the lyrics and choruses they sing in Sunday School, and we sang together one or two. Then from some of the grown-ups came the request, "Tell us a story, Amma." What an opportunity, what a glad surprise! I asked what sort of story they would like. Perhaps it was out of courtesy they replied, "We would like a story about Jesus Swami." So, with an upward look to the Lord for direction, I began to tell them of the impotent man at Bethesda, and how, after after thirty-eight years of misery, Jesus Swami healed him.

A Serious Question.

I wish I could make you see that scene. Three missionaries sitting on the floor in a high-caste home—one speaking to the people, the other two doubtless praying silently for God's blessing—a crowd of high-caste men, women and children sitting round, and listening as if they could not bear to lose one word. It was wonderful. As the story was told and the Gospel message lovingly urged, these hungry souls drew closer and leaned forward, eager to hear all. Their great need as sinners, and the fact that there was no salvation, no pardon, no release, apart from Christ the Saviour, was pressed home. One little woman, who had listened most attentively, asked with real concern, "Cannot sin be removed by 'punnium'?" (meritorious deeds). That this was no mere idle interference was clear by the earnestness of the one who asked. We showed her that sinful men and women cannot do anything good enough for God to accept, and the truth of this she was obliged to admit. Then, as we finished, another listener said, "We suffer many things trying to remove sin."

The Master's Presence.

What a joy to carry to these burdened, hungry ones the glorious news of the Gospel! How sacred was that hour in that home! Surely the Master Himself was there. Heartily did they thank us and plead with us to come again soon and tell them more. We came away with hearts overflowing with gratitude to the Lord for this sweet and glad surprise, this little extra service He had given us. May He also give to many who read this little record the extra ministry of prayer for these dear people, and for the boys and girls through whom this opportunity came to us.

Thieves at Tathankuppam

L. WATTS.

FOR the second time within a year the teachers' house at Tathankuppam has been attacked by thieves. For the past few months, since their marriage, Rajamanickam and his young wife have been stationed there, and they have done exceptionally good work. Rajamanicam is one of our own boys from the Sendamangalam Boarding School, and his work has shown the value of the training given. The house was being repaired, and the space over the doorway was not quite complete. One night, although they had a light burning, thieves thought that our friends were asleep, and began making their way over the door. The young wife happened to be awake, and saw the intruder. Although she immediately awakened her husband, the thieves were away before anyone could get out to recognise them.



J. Y. RAJAMANICAM ("KINGLY JEWEL")

Passing Through the Fire

D. MORLING.

TO those who, in the old days, followed closely the work of Tinnevelly Field, Pastor Jesudasen will require no introduction. At first munshi to the S.I.S.B.M.S. missionaries, and official interpreter to the Mission, Jesudasen afterwards became pastor and finally an assistant missionary. During very difficult years in the history of the Mission, he nobly filled the breach, and though we cannot say that the work really prospered in his hands—still, he kept the Gospel flag flying for a long time when there was no European missionary permanently residing in the field.

In those early days, through the very force of circumstances, Jesudasen's influence waxed great; and again,

through the force of circumstances, when the European missionary returned to Tinnevelly, his prestige waned. Last New Year was a trying time for him, as then he was requested to return to his old position of pastor and pastor only, for in purely Church activities the office of pastor is the highest. When the change was being made much prayer was made for him, and we gladly acknowledge that our prayers were answered. Only those who have held public positions can say how difficult it is to be second or third in command after having been first.

Trouble upon Trouble.

A few weeks after our pastor had experienced this trial he was called to pass through a veritable fire of affliction, unconnected altogether with S.B.M. administrative affairs. For several years his eldest son had been in Ceylon doing the work of an evangelist among the coolies of the plantations there. As he was returning home one night from conducting a prayer meeting, he was waylaid and brutally murdered. At the same time his wife was murdered in the house close by; a child was dreadfully disfigured with wounds, and the only other little one was left as dead. On hearing the news, Mr. Jesudasen immediately left for Ceylon, and was obliged to remain there till the first hearings of the court were over. When returning to Paniadipatti, he called at Kovilpatti to see us, and the terrible sufferings he had undergone were at once apparent in his big, rugged face. As he was leaving the house he said with evident emotion, "Sir, the constant prayers of you both are my daily sustenance." Last week I wrote to him for some information regarding the Paniadipatti circle, and in the reply-letter was the following in English:—

"How blessed it is, amidst creature discouragements and the drying up of creature streams of happiness, to be enabled to know with David, 'All my springs are in THEE.' This we know not by nature, for we are continually looking for consolation from friends, circumstances, frames and feelings; but as we are led by the teachings of the Holy Spirit, we know that in our flesh 'dwelleth no good thing.' And how helpless our friends are to comfort us or help us in times of real trouble! We are led to have no confidence in the flesh, but to cry out with David, 'Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee. My flesh faileth, but God is the strength of my heart and my portion for ever.' I had no comfort for some time after the death of my son and daughter-in-law; but now my soul is being made glad, drawing water from the wells of salvation. I could say, 'O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me with the fountain of life that flows into my soul.' How sincerely could I now say with Job, 'I know that my Redeemer liveth,' and exclaim with Paul, 'I live, yet not I, but Christ that liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

The Dignity of Labour

H. A. HUCKETT.

ON Saturday, July 1st, an event of unusual interest took place in connection with the work at Mannur. This day, being a Government holiday, several members of our Baptist Volunteer Fellowship chose to spend the day repairing the chapel under the supervision of a maistry (the Indian builder and decorator). About 7 a.m. a party of five young men set out from Kilpauk with a bamboo ladder and two new windows, which had been made on the compound by one of them. Later we were joined by three more young fellows, eager to try their weight on the walls and roof of the sadly dilapidated building. Our personnel consisted of one motor-mechanic, three school teachers, two clerks and a missionary.

Willing Amateurs.

The first job was to take all the tiles off the roof, and stack them in neat piles on the ground near by. We divided up into rival gangs, with one man on the roof, one on the ladder, and two on the ground, and by throwing five or six tiles at once from hand to hand were able to complete the job in record time. Many Hindus passing by were compelled to turn aside and see the strange sight of a real live English "dhorai" standing on a ladder, working with his hands, not to mention the unprofessional appearance of his colleagues.

About 8.30 a.m. we knocked off for some light refreshment. In the case of the missionary this consisted of half a water melon with a little sugar, while our Indian friends had their usual morning meal. After removing the rafters and all superfluous woodwork, we began to demolish an inside wall or partition, which has long been an obstacle to united worship. Meanwhile a bandy load of new tiles and two cart loads of bricks had arrived, so a man was put on to check the tally. About 11.30 a.m. two of us returned to Kilpauk to fetch curry and rice for the hungry "coolies," who eagerly awaited our return. During the afternoon the work of demolition was completed, so that on Monday morning the maistry and his men could do the skilled work of rebuilding the walls, etc., where necessary.

Self-Help.

Apart from the saving of expense, we feel that the fact of these young men having done the spade-work themselves marks a real step forward in the spiritual outlook of our Indian Christians. The chapel has now been completely renovated.

[A photograph of the volunteer helpers and the restored building is printed on the front page of cover.—EDITOR.]

Glossary of Tamil Words and Names

L. WATTS.

ABOUT two years ago need was felt in India of a recognised method of spelling Indian terms and names that are frequently being used by the missionaries in their correspondence. When this was mentioned to the Council, the Literature Committee of the Missionary Conference was requested to include in the glossary a list of the place names in the various S.B.M. fields, so that friends at home could look up the field in which the places mentioned were situated. The Literature Committee has worked on these lists, and has just published in a neat little booklet, "A Glossary of Indian Words, Tamil Christian Names and Place Names." This booklet can be obtained from the Secretary, Pastor W. Chisnall, for sixpence, postage extra, and should be found useful by all who take an interest in the articles written by our missionaries in the HERALD.

Gleanings from the Field

MADRAS.

Pastor's Resignation.—Pastor V. S. Ponniah has resigned from the pastorate of the Vepery Church, and his ministry there is to close at the end of September. The churches in India will have to be ready to deal with changes in pastorates, just as churches in the West are. As it is the first that has occurred here, some of the members are inclined to infer ulterior motives. and the situation is one that calls for much reliance on the Lord for His guidance.

Wedding Season.—The midsummer is quite a favourite time for marriages, and the current issue of the Tamil Baptist Deepikai, the monthly paper of the Tamil S.B. Churches, contains notice of six weddings amongst our people in the various churches.

Mannur Re-opening.—The chapel at Mannur has now been renovated, and we can now worship in a plain, but whole, building devoted to the Lord's service. The cost of the work has not fallen on Mission funds, except that about Rs.50 has been lent, to be repaid as the members of the Baptist Volunteer Fellowship collect the money in subscriptions and collections at the services. A special re-opening service was held, to which a good number gathered from the other churches and surrounding villages.

L. WATTS.

At the Annual Meetings farewell will be said to Miss Grace Shepherd, who is proceeding to India to marry Mr. A. J. Morling. Miss Shepherd will sail from London on Saturday, October 28th, by the British India s.s. "Mulbera."

AT HOME.

At the Throne of Grace

LET us praise God for the spirit of zealous service shown by the members of the Baptist Volunteer Fellowship. (Page 184.)

LET us ask God to raise up Pastors for our Churches in India.

LET us pray that missionaries and Indian workers may be greatly helped in all their mutual relations and service.

LET us pray for an abundant blessing upon the Annual Meetings arranged for Tuesday, October 24th.

The Annual Meetings

The prayers of all our friends are solicited on behalf of the forthcoming Annual Meetings on October 24th.

A new feature of the meeting will be the display of some Lantern Views illustrating various aspects of the work of the Mission as seen by Miss P. P. Nunn during her recent visit to India.

Engagements for October, 1933

PASTOR W. CHISNALL.

1st, Kings Langley; 4th, Tadworth; 8th, Finchley; 12th, Leicester (Zion); 15th, Leigh-on-Sea; 24th, Leysian Mission; 29th, Leyton.
Address : 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY E. A. BOOTH.

1st, Deeping; 3rd, Nunhead (Evelina Hall); 4th, Horley; 8th, Croydon (Derby Road); 10th, Downham; 12th, Leicester (Zion); 15th, Homerton Row; 17th, Cheltenham (Providence); 18th, Trowbridge; 19th, Bath (Bethel); 22nd, Fulham; 24th, Leysian Mission; 29th, Warboys.
Address : 30, St. Margaret's Avenue, Whetstone, London, N.20.

MISSIONARY D. A. THROWER.

1st, Wellingborough; 4th, Tadworth; 5th, New Cross; 8th, Irthlingborough; 15th, Lewisham; 17th, Richmond; 24th, Leysian Mission; 29th, High Wycombe.
Address : 51, Venn Street, Clapham, London, S.W.4.

Ladies' Zenana Auxiliary.

MISS MOWLE.

2nd, Ipswich (Bethesda); 4th, Ilford; 5th, Guildford; 10th, Whittlesey; 11th, Over; 12th, Warboys; 17th, Richmond; 18th, High Wycombe; 19th, East Ham; 25th, Otley; 26th, Grundisburgh; 27th, Stowmarket; 30th, West Ham.
Address : Thornham Magna, near Eye, Suffolk.

Gifts for the Lord's Work.

Received during August, 1933.

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

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	£	s.	d.
New Cross, B. & H., Far. Coll.	1	2	6
Greenwich, Mrs. D. Patterson's Box...		10	6
E. London Aux., Tinfoil		8	10
Bethersden, Boxes...	1	18	6
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Girls' S.S. Box ...	1	0	6½
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Mrs. Aldred ...		10	
Mrs. Carter ...		4	1½
Mrs. Sherman ...		6	6¾
Miss Driver ...		3	8
Miss V. Allum ...		2	8½
Miss E. Easey ...		10	0
Miss M. Flatman		5	0
Mr. S. Hawes ...		5	2½
Mr. S. Freemann		3	7½
Mas. A. Saxby ...		3	6½
Leigh-on-Sea, H. C. T., Birthday Gift ...	3	14	0
Watford, Beulah, S. Don.		10	0
Brighton, Ebenezer, Sales	2	2	0
Redbourn, S.S. Coll.	1	6	0
Carlton, Coll.	2	3	0
Pastor's Box ...	1	12	0
Cambridge, Tenison Rd., Dons.	1	11	3
S.S. Box		17	9
Whittlesey, Coll. ...	2	11	0
Walsall, Coll.	6	4	3
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Lewisham, Coll., per Miss Pipe	4	0	0
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Boxes	3	6	0
Wood Green, Dovecote, S.S.	1	1	8
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General		15	8
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Braintree, Coll. ...		18	6
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Miss Busham ...		4	9
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Mrs. Withington..		2	0
Mr. E. Gregory...		10	9½
Mrs. H. N. Carter		11	0
Miss Underwood...		8	6
Mr. Mattock ...		11	3
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Friend		10	0
Dons.		3	0
Greenwich, Miss E. M. Lockton, Box		14	6
Blakenham, Miss V. Craendon, Box ...		14	0
Watford, Beulah, Miss Garner, Box	2	5	0
E. M.		5	0
	£74	5	10

Rays.

	£	s.	d.
Laxfield		7	3
Per W. J. S.	2	3	4
	£2	10	7

Reports.

	£	s.	d.
Lewisham, per W. J. S. ...		6	10
Laxfield		1	6
		8	4

Personal.

	£	s.	d.
Mrs. H. M. Clark...	1	0	0
Miss D. V. Gardner	1	0	0
Miss A. E. Pratt, Sub.	1	0	0
Mr. F. Adderly ...		10	0
Mrs. E. Richardson, Box		3	0
Don.		5	0
Mr. W. Henson ...		5	0
Miss H. E. Fletcher, Box	2	0	0
Miss E. Ayling, Box		6	0
A Friend	10	0	0
Swanage		5	0
Mr. & Mrs. A. & J. Rippin		10	0
"Subscription" ...	93	15	0
"Glossary" ...	5	0	0
Miss M. Hidgcock, Sub.	1	0	0
	£116	19	0

Miscellaneous.

	£	s.	d.
Irthlingborough, Div.	1	19	0
Readers of "Christian," per Marshall, Morgan & Scott, Ltd. ...	30	0	0
	£31	19	0

Pension Fund.

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Div. 3 p.c., £935 1s. 3d.	£7	0	3

Herald Fund.

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Carlton		12	0
Cambridge, Tenison Rd.		3	3
Tottenham ...		6	0
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Dorking		18	9
Lewisham ...	1	1	0
Horsham ...	1	2	0
New Cross ...		5	4
Personal:—			
Mr. C. Hawes ...		1	6
Mrs. Bellamy ...		9	0
Mrs. Jewers ...		5	0
Mr. F. Adderly ...		2	6
	£10	14	6

Errata.

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Mr. C. P. Tiptaft	1	1	0
Mr. W. Tiptaft ...	1	0	0
Miss Paxman ...		10	0

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Devizes, Boxes ...	2	15	0
Dorking, Boxes & Don. ...	5	10	6
Dunstable, Boxes ...	1	0	0
Greenwich, Boxes ...	3	6	7
Grundisburgh, Boxes & Don.	1	17	0
Hadleigh, Thankoffering	1	0	0
Haslemere, Box	1	10	0
High Wycombe, Boxes	3	11	9½

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

	£	s.	d.
Hounslow, Boxes	5	19	1
Ipswich, Bethesda, Addl., Wom. B.C.	3	13	8
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Lynton Road, Boxes	8	11	4½
March, Boxes	5	0	10
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Wom. Mtg.	2	3	6
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St. John's Wood, Boxes	40	0	0
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Sudbury, Boxes	1	2	11½
Tadworth, Boxes	5	7	6
Tring, Boxes	8	5	6
Subs. for B.W.	1	9	0
Walthamstow, Boxes & Subs.	6	0	10½
Wom. Mtg. Box	1	15	10½
Farthing Fund	4	7	6½
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Junior Y.P. Soc., Farthings		2	6
Walton-on-Naze, Boxes	1	10	7
Warboys, Boxes	6	4	4
Wandsworth, West Hill, Boxes	0	18	1
Subs. for B.W.		13	0
Watford, Boxes	17	0	0
Coll.		12	0
Wattisham, Boxes	4	2	0
West Ham, Boxes	0	10	0
Wood Green, Park Ridings, Boxes	4	11	0
	£223	14	7

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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, Ernest 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 payment 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.

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The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the 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. XXXII. *New Series, No. 323.* November, 1933

The Strict Baptist Mission Herald



A Washerman and His Loaded Donkeys Passing the Victoria Institute, Madras

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

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

Price One Penny

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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. XXXII.] NOVEMBER, 1933. [*New Series, No. 323*

Deficit Cleared

" THE LORD HATH DONE GREAT THINGS FOR US, WHEREOF WE ARE GLAD."

At the Annual Meeting on October 24th, the Treasurer's statement showed that the deficit which had been haunting us for so long has been wiped out, and that our financial year closed with a small balance.

Everyone who contributed to make this result possible is most heartily thanked. Let us all praise the Lord for this signal answer to prayer.

Stewardship

IT is a familiar and frequent teaching of Scripture that believers are trustees or stewards of the Gospel. A steward is a servant to his Lord and under His authority. It is to the Lord that the steward must render an account.

The principle of trusteeship or stewardship is applicable in all departments of life—to knowledge, possessions, talents, privileges, opportunities, etc. The principle is more widely admitted in theory than it is observed in actual practice. That which I possess is not solely for my personal benefit and enjoyment, but it is to be used for the welfare of others. The clear teaching of our Lord in the parable of the talents is that, regarding any possession, I am responsible for its use and answerable for its neglect.

The Gospel a Trust.

In what sense is the Gospel a trust? The Gospel is a treasure to be preserved and a deposit to be guarded, but, at the same time, it is to be administered for its intended purpose. The Gospel is committed to our trust that we should transmit it to those for whom it is intended. Jesus Christ Himself says that it is to be preached to " every creature."

This stewardship is a privilege which is to be exercised

in joyous service. It is a service which will involve intercession, and the expenditure of time, energy, sympathy, self-denial, money, etc. The great requirement of this trust is not success, but fidelity and diligence. The things which militate against good stewardship are selfishness, indifference, and sloth. Many make a habit of hiding their light under a bushel of worldliness.

The Missionary Principle.

The principle of stewardship lies at the foundation of the missionary enterprise. The Gospel message has come, not only as a revelation of the grace of God to our own souls, but also as a commission requiring our personal witness to its power. We hold the Gospel in trust for others. We who have the light are to let our light so shine that those who are in the spiritual darkness of ignorance and superstition may be enlightened. If we have the light we are able to shine, and if able to shine, we are under obligation to shine. Capacity IS obligation. Ability IS duty.

Through the testimony of believers, God's way is to be made known upon earth and His salvation among all nations. Paul's interpretation of this doctrine of stewardship, which he so constantly taught, is seen in the utterly unselfish and unstinted way in which he spent himself in the service of Jesus Christ on behalf of the heathen.

A thought that should be constantly in my mind is that personally and individually I must render to Christ Jesus an account of my own stewardship. How will my own action in relation to the duty of sending the Gospel to the heathen bear His scrutiny?

IN INDIA.

Missionary Conference in Sendamangalam

CONFERENCE MEMBER.

LAST year Miss Green invited the 1933 Conference to meet in Tinnevelly, but as this summer found her at Sendamangalam, Conference was entertained in that station, and spent a most enjoyable week there with Miss Green as their hostess.

All members of Conference arrived by noon on Tuesday, August 22nd, and talked over the Conference programme

during the afternoon of the same day. Conference met in session on the mornings of Wednesday, Thursday and Friday following, when business was dealt with and all present were invited to contribute their quota to the discussion of the various items.

All sessions of Conference were opened by a period of prayer and meditation conducted by different missionaries. Our thoughts were directed to, " The Love of the Brethren," " Wrestling in Prayer," and " Being Under Authority," and earnest prayers were offered for the Spirit's Presence and Guidance, for blessing on the Council and all supporters of the Strict Baptist Mission, and our various stations in India; the Indian Churches were especially remembereed.

Audit of Accounts.

One of the first matters of business was the appointment of auditors. Although the books in the hands of each missionary are kept in such a way that errors in addition, etc., cannot pass unnoticed by the one in charge of the accounts, all of us feel that missionaries responsible for money sent from Council, or received on the field from church collections, Government grants, etc., should spend that money in such a way that he or she is not afraid of fellow missionaries going carefully through his or her books. Consequently, at each Conference missionaries audit the books kept in other fields, and these auditors are appointed by Conference vote, each missionary, except those too busily engaged on behalf of Conference in other ways, taking part in this work.

During the course of Conference the condition of the Church at Sembiam was touched upon, and a letter of encouragement and advice was sent to the Church, expressing Conference's interest in their welfare, and hope that they would soon be able to shoulder the financial responsibilities necessary to enable them to call a Pastor to minister to them.

Arrangements were made for the continuance of our monthly Bible lessons for the preachers and teachers, and a scheme for Biblewomen's lessons on the same lines was drawn up.

Self-Support.

A matter which gained prominence and interest during the days of our meeting together, was how our Churches can become self-supporting, and be encouraged to govern themselves in all particulars. On Thursday afternoon Mr. Watts opened a discussion on this matter, and pointed out many difficulties experienced in educating our Churches in matters relating to government and discipline.

Once again sorrow was expressed that we see so few men who appear to be capable of filling the office of pastor and shepherding the flock. We invite all friends of the Strict

Baptist Mission to make this lack a matter of definite prayer.

Mr. D. Morling conducted a communion service and preached on the " Offence of the Cross " to pride, human wisdom, meritorious works, etc., and showed that, despite the dissemination of Christian teaching among the educated people of India and the attraction which Christ's beautiful life exercises upon them, the " Offence of the Cross " remains.

Mr. Watts preached the Conference sermon on " Christ, the Foundation of the Christian Church," and pointed out the importance of our preaching Christ to the Churches, and thus laying an unshakable foundation, as Paul did in Corinth.

A Mothers' Meeting in India

H. A. HUCKETT.

OF all the forms of Christian service upon which a young man may venture, surely none needs more courage than a Women's Meeting. It is something of an ordeal in England, when one stands up for the first time to face the music, which may be anything from a baby's gurgle to a tray of falling crockery which one of the " workers " has tipped over. To-day I gave my first address at a Women's Meeting in India. The meeting was held at Sembiam, and by 1 p.m. the school was comfortably full. What a medley of sights and sounds—yes, and smells too! Women of all ages, shapes and sizes were there, several with babies in arms, and young children tugging at their sarees.

We opened bravely by singing " Jeyam Peruvaum," which means, "We will get the victory," after which prayer was offered by the L.Z.A. Missionary. Another Tamil lyric, a portion of Scripture, and then we were right up against it. Plunging boldly in, we tried to tell them about the healing of the man sick of the palsy, and how Jesus can cleanse from the palsy of sin, and that He died on the cross to do this. Except for a few squalls from the infant department, the meeting was unusually quiet, and one hopes that at least the message was understood.

At gatherings such as these, one realises the big difference between "book" Tamil and the ordinary colloquial speech of the people. It is a comfort to know that our God is able to give them an understanding heart and the will to listen. After the meeting, there was the inevitable cup of tea and biscuits, and then the women departed to continue the drab existence which is a cheri woman's life. For many of them these meetings are just a gleam of light in their darkness. Pray that they may follow the gleam and get right into the sunshine of salvation through the precious blood of Christ.

Christian Advancement and Our Tinnevelly Women

D. MORLING.

READERS of the HERALD will learn, through another source, about the Second Annual Pastoral Conference, held this year in Sendamangalam. On the morning of the second day, Mr. Seenivasagam, preacher-in-charge at Sirunellikoil, read a suggestive paper on "Ways and Means for the Advancement of our Christian Women in Education and Church Life." The discussion which followed, though lengthy, was breezy and health-giving. The writer of the paper had been asked to make suggestions as to how the Pastor's wife could, and should, help in the progress of her sisters. This led to some pointed remarks, especially as the wives of two of our Tinnevelly pastors are illiterate, not altogether fitted to help in the educational uplift of anyone. The debate brought home to us afresh a gigantic evil in our midst.

The Need for Change.

On my return to Kovilpatti, I realised again how exceedingly difficult it is to change the age-long conservatism of India, and to bring these Conference ideals into actual experience. At a general meeting of all the workers, I told them what had been said at Sendamangalam concerning progress among our Christian women, and then read out to them a list of the number of girls in each of our schools in the Tinnevelly field. In all the thirty-two schools (except the Girls' Boarding Home at Paniadipatti) we have only ten girls in the third standard, two in the fourth, and one in the fifth. The seriousness of the situation is understood more clearly when we add that the membership of the Churches is no less than 747; that the girls mentioned are the aggregate of both Christian and heathen girls, and that through a change in the nomenclature of the standards, the present third standard is the same as the old second, and so forth. Needless to say, the attendance of our girls at the village schools is at the foundation of much of our effort for the advancement of the women.

The Power of Custom.

Failure to send girls to school is not the mere result of poverty or indifference; it is a deliberately adopted policy. There is much opposition, even among Christians, to female education, however meagre. The daughter of two of our Christians left the Paniadipatti Boarding House when she was in the third standard. Not long afterwards the parents of the girl, in seeking to arrange for her marriage, tried the idea of a match with the Paniadipatti bundy driver. At once the

relatives of the driver were up in arms, and curtly gave their refusal, because the girl being a " padipali " (a person of learning!), would not obey her husband, and would add nothing to the family income by working in the fields. After all, one of the great problems of village education is to make both the instruction and the method of instruction perfectly suitable to the village student.

The reader asks, " What are you doing about it? " Since writing the above, I went to the front verandah and saw there the first session of our Kovilpatti sewing class—Mrs. Morling, the female teacher, and ten girls, all busy with their needles and full of excitement at the new venture. This morning Mrs. Morling sent them all to the bazaar with money to buy thimbles. Though Kovilpatti is the county town and is the most business-like shopping centre for miles around, only five thimbles were available in the whole bazaar!

What is Involved.

Do you ask why we emphasise so much the village schooling of our girls? The reasons are legion, but the principal ones are the following: (1) The ability to read the Bible. Have you ever thought how you would spend your Sunday if you had " no eyes " to read the Bible? Or, for the matter of that, how would you spend any day without the Bible, and without anyone to read it to you? (2) The ability to take an intelligent part in the chapel services, to sing a hymn or read a good book. (3) The Christian self-respect necessary for managing a clean, wholesome home. During recent months, whenever a teacher has come on to our verandah for employment, I have made the custom of judging, simply by his appearance, whether the man's wife is literate or illiterate. You need never fail in your estimate. (4) Greater freedom from hurtful customs, poisonous superstitions. (5) Definite effort for the uplift of the children. Why is it that in many a village congregation, in connection with which for years there has been a village school, you will discover only with difficulty a man who can readily read his Bible or hymn book?

The Ruler of the Home.

Of all conservatism the most static and rigid is that of the village. Of all village conservatism, the village woman is the home and the inner fort. And India, remember, is a sub-continent of villages. Even we missionaries often talk of the quickly changing India, forgetting for a moment that all-important factor, the Indian village woman.

Tamil Term

D. A. THROWER.

IT may be of interest to some of our readers to make a comparison between the meanings of certain Tamil words as used by ourselves and by the heathen people among whom we work. Some idea of the outlook of these folk upon life and its problems may be gained through a study of the religious terms used by them. These terms have a vastly different meaning, when used by a Hindu, from that which would be intended by the same words in the mouth of a Christian. For example, to the Christian, "pahvum," or "sin," implies guilt before the true God; to the Hindu, "pahvum" is merely a misfortune, a thing to be regretted, because of the complications that arise from it. Again, the preacher in the Indian village says, "Dhayvun" or "God," and, of course, refers to the only true God. His hearers may wonder which of the 330,000,000 of petty deities of India is meant, whether male or female, benevolent or malevolent! And yet again, while the Christian talks of "mookthi" or "heaven," and means the state "which God hath prepared for them that love Him," the Hindu dreams of the moment when he will be kissed away to oblivion. The word "mookthi" literally means "a kiss."

Hindu and Christian Usage.

This vital difference of meaning arises from opposing views of life and its problems. The Christian's use of words is controlled by his faith in the Scriptures of Truth, whereas the mind and language of the Hindu are shaped by the priest with his myriad myths and legends and his ritualism. For this reason it is necessary for missionaries to make a careful study of the connotations of religious words and phrases as used by the people among whom they work, otherwise, when they preach the Word, they have no guarantee that their message is understood by the hearers.

One has often heard of the difficulty that workers in the African bush have to find words for religious and Christian truth in the threadbare languages of the various tribes. We have a similar difficulty, but, as our Tamil folk have had a highly complicated religion for many centuries, it is not so much owing to a lack of words for religious ideas as a question of choosing the most suitable terms the language has to offer, and investing them with Christian meanings. The early Christians no doubt experienced a like difficulty when they first spoke and wrote of deep spiritual matters in the Greek language, for that was a heathen tongue, the words of which were wrapped in the swaddling clothes of pagan conceptions.

A Faithful Ambassador

VIOLET D. GREEN.

THE Annual Convention for workers in the Namakal and Sendamangalam fields was held in August, from the evening of the 1st to the morning of the 4th. Much prayer had been made that our coming together might prove a time of spiritual renewal and fresh dedication to the Master.

Missionaries and workers gathered together on August 1st and assembled in the Namakal chapel in the evening for the opening meeting. The speaker who had been called to conduct these Convention meetings was a very worthy Indian Pastor, Mr. Subramaniyam by name. He had visited us in Paniadipatti two years previously to speak in some of the meetings in connection with the Harvest Festival, and the recollection of that visit is still fragrant to me.

The Vital Change.

Mr. Subramaniyam was of Brahmin birth. He told us here that the means used to his conversion were the prayers of a European school-master. They made such a deep impression upon the young man he could not forget them, they gripped him, and he was compelled to seek for himself that salvation his school-master sought so passionately for him. His conversion was a momentous event, involving the necessity of leaving home, and being outcast by all his people and mourned as dead. When in Paniadipatti, he told us with deep feeling just what a terrible test that was. As he left his home on that awful day, not being allowed to remain, his mother followed after him, loudly wailing and entreating her son to recant and return home with her, and when she found she could not prevail upon him she collapsed by the roadside.

He faced the cost, and by the grace of God he turned not back. He has been a messenger of the Cross for many years and, because of the richness and high quality of his teaching, he has often been called to take part in special gatherings. He was mighty in spiritual power, sometimes terrible in the intensity of his earnestness, and a master orator, but he carried all these powers in a very frail and suffering body.

The Last Message.

As he stood before the assembly on that first evening, he looked very ill, and was nearly blind, not being able to see those whom he addressed. His message throughout the Convention days was, "The Ambassador: his qualifications, commission, character, and the various ranks connected with his office." It was an exceedingly solemn season, and some, at least, realised afresh the dignity of this high and lofty calling and the tremendous claims attaching thereto. As this vision was renewed afresh, hearts were humbled with a deep sense of failure to measure up to this standard, and lives were

again yielded to the Great Master that He might make us true ambassadors.

None of us knew, as we listened to these messages, that we were listening to the dying testimony of God's messenger; yet so it proved, for in just over a week after he left us, he passed into the presence of the King whose faithful ambassador he had been, to be for ever with the Lord. His passing has made a tremendous impression upon our workers, all of whom are deeply impressed with the fact that to them was this honoured servant of God sent with his last testimony on earth.

Pray that it may prove to be the corn of wheat which sown in death shall bring forth a plentiful harvest in all our lives, and pray for the bereaved widow and children of this now glorified servant of God.

Camping

R. M. HARRIS.

IT was 3.30 p.m., and we were off in the *jutka*, on camp. A new experience for me, here on the plains in India. It was a nice cloudy day for a journey of twelve miles along a dusty and, for most part of the way, treeless road. The *jutka* wheels occasionally groaned as one side sank into a rut; now and again we, that is Miss Carter and I, were suddenly precipitated against one another as we jolted over the uneven road. But the journey was for the most part uneventful.

Safe Arrival.

We arrived at our destination, a meeting-place next to the preacher's house, at about 5.30 p.m. Let me give you a brief description of the room—it can scarcely be anything but brief. It has three walls, with a sort of screen for the third, and a gap for the door. The floor has been well cleaned with cow-dung, and in the corner, in isolated glory, stands the only piece of furniture—a table. This was speedily supplemented by two chairs from the preacher's house.

As soon as we arrived we set about putting our goods straight; as we did so, we found that the bandy-man had left one piece of our luggage on the road, it was not of very vital importance; we had otherwise come complete, not forgetting the tin-opener or the cutlery, so that we had not too much to grumble about.

Marriage Celebrations.

That night a wedding took place in a house near by. We had just settled off to sleep nicely, when we were rudely awakened by a noise of clanging bells, and then music of a sort. After a while it moved off, and we settled down to sleep—until it returned.

Camping

The next morning we were up before daybreak, ready to start off to a village about five miles away by 7 a.m., after a time of prayer with the Biblewoman. One would have been almost out of breath if one had attempted to apologise to one's fellow-camper every time we were thrown together—such was the way.

Typical Non-caste Village.

Having arrived at the village, we went straight to the out-caste quarter, where there are a few Christians, and from which one of our Hostel girls comes. It gave me almost a shock to realise that our Hostel girls come from homes in such filthy surroundings, poverty and degradation. It certainly made me realise the worth-whileness of getting them away from it all, and giving them a start and a training which would fit them to be the mothers of the next generation. It is difficult to describe this part of the village, the mud huts, the refuse here and there, the pigs, the lean dogs covered with sores, barking as one approaches, cringing as soon as one lifts one's hand; the women unkempt, a host of children of all sizes, with the minimum of clothing, dirty, many of them suffering from irritating sores, and many a small child carrying a smaller child on its hip. A motley crowd, indeed; I must confess it is a test of faith to believe that anything can be made of such people, but He is able and willing to save to the uttermost, moreover, it is from this class of people that by far the greater majority of our Christians have been won.

On arrival, we sat down on the verandah of a house, and after we had sung a lyric, the Biblewoman told the story of Zaccheus, my fellow-camper following on with questions, and words of further explanation. There were the usual irrelevant questions to answer as to our relationship to one another, whether we were married or not, if so, why not, and so on.

A Caste Home.

We had another little meeting in this part of the village and then set off across the fields to visit a man and his wife, of the Gounder or farmer caste. Their story is interesting.

They had been married for thirteen years and there was no baby in their home. They had performed various religious ceremonies, but still no child. Then the Biblewoman came and prayed with them, and the longed-for child arrived, a baby boy. The baby was shown to us with great delight, and we nursed it while the parents listened to the words spoken to them—words of life. They generously offered to give us milk; we felt it was high time to be setting off, but they were so persistent that we could scarcely leave without acquiescing. They milked the cow while we waited, and gave us a delicious cup of milk each and a parting gift of a chicken.

(To be continued)



WINNOWING GRAIN UNDER PALMYRA TREES, NEAR KILPAUK, MADRAS.

Prayer and Praise Notes

A. M. POOLE.

PARAIPATTI.—Once more this little place has been in trouble. Some weeks ago the whole village, with the exception of four houses, was destroyed by fire. This happened in the middle of the night, but there was no noise to disturb our peace. Evidently the people were too fearful even to shout and, apart from the Hostel Matron, who saw the flames, no one knew of the terrible happening until the next morning. There is no help available for these people, although we have tried to obtain some relief. Please pray for the villagers; they are realising now that their gods "have ears, but they hear not," and they are eager and keen to hear the message of hope.

PANIADIPATTI.—We ask readers to continue in prayer for Pastor Jesudasen. He has been in two hospitals for treatment, and he is still far from well. Another trouble arose just before we went to Sendamangalam for our Conference. Thieves broke into his house, and stole clothing and money, etc., belonging to his wife and daughter.

The Indian Way.

The method the thieves adopted may interest friends. Very careful preparations had been made. A dark, drizzly night was chosen, then, first of all, a hole was made in the wall near the door, and a hand was slipped through and the door unlocked. A second door was unlocked and the key of a

cupboard taken from under the pillow of the Pastor's wife as she slept. The thieves then unlocked the cupboard, helped themselves and departed, leaving the place in a state of confusion.

Our Indian friends mostly sleep very heavily, or such a thing could never happen. I visited them the next day, wondering what word of comfort I could say to our Pastor and family in this new trouble. Instead of grumbling, he said, "I am only very thankful that my wife and daughter did not wake. I am like Job, my troubles come one after the other, and I ask the Lord to show me the reason."

THE HOSTEL.—There are forty-two girls in the Hostel, and just now there is an outbreak of chicken-pox amongst them. So far there are three girls affected. At present we have no sick-room in which to isolate those who are ill, so that it is very difficult to keep them separate from the others.

A Welcome Change.

PRAISE.—Picture the land barren and dry, the atmosphere sticky, the heat scorching, miles of uninteresting country, very little rain from monsoon to monsoon, and you will have some idea of Paniadipatti and the surrounding district. This year, however, in July a most unusual thing happened. We had *rain*, and what a change it made everywhere! Men were busy ploughing up the land, the women following on with the seed, scattering it as they walked along. Now the seeds are springing up, and the place looks beautifully green with the tiny leaves of the monkey nut plant; in place of the barrenness there is freshness.

How we have praised God for this natural rain, such as we have not had at this season for many years. Pray that we may have like showers of spiritual blessing.

Waiting for the Gospel.

"At one place, while I was walking with a bundle of Gospel portions and tracts, I met a Hindu high caste young man, who was standing on the banks of a tank after having performed his ablutions. He had on his body the marks of bhasma (ashes). I entered into conversation with him on the eternal truths of the Gospel, and offered him a copy of St. Mark. He knelt down and, with both hands outstretched, received the Gospel, and offered to give me several times the price of it in return. He invited me and my friend to his house and gave us meals, and told me with tears in his eyes that the Gospel message had never yet found its way into his village. A Mohammedan youth also gladly bought Gospels and other Christian literature from us. It all seems so strange. One feels so much ashamed to think that we have been indifferent to the needs of the people all around us."

AT HOME.

At the Throne of Grace

LET us with grateful hearts fervently thank God for His goodness in removing the deficit in the General Fund.

LET us continue to ask that in these difficult days in India, Western and Eastern workers may be given all needed grace to labour together in unity.

LET us remember our junior missionaries, who are to appear for their Tamil examination this month.

LET us pray that the new contacts which are being made through our increasing medical work, may be greatly used of God in bringing many to a knowledge of the Great Physician.

Reports of Meetings

South-East London Missionary Rally.—It was a delightful evening on Tuesday, September 19th, 1933, when friends from the South-East Churches of London gathered at Zion Chapel, New Cross, for their Annual Missionary District Meeting.

The president of the S.B.M., Mr. Jas. B. Collin, occupied the chair. The opening devotions were led by Pastor G. S. Smith and Mr. J. Askew. The Chairman expressed the hope that the effect of the meeting would be to stir us all up afresh to more prayer for the work and workers in India.

Pastor R. Robinson told the girls and boys a story of a railway guard who waved the green flag so artistically. He drew the lesson that the Gospel banner is to be waved in the best way possible. Mr. Robinson then effectively answered the question, "Are the doctrines of grace favourable to the missionary enterprise?" He stressed the fact that the doctrines of grace make the success of the work dependent upon God, and not upon man. They also inspire a desire to be amongst those who labour to bring in the lost sheep.

Missionary E. A. Booth showed the Indian aspect and the British aspect of fellowship in the Gospel, and described the religious condition of an Indian village. Missionary D. A. Thrower spoke of "the administration of this service" (2 Cor. ix. 12). He pointed out that such service resulted in a flood of praise to God, as well as being of great benefit to man. He spoke of the prayers which are offered by our people in India for the friends of the S.B.M. in Britain. Mr. Thrower also told of blessing which had attended the preaching of the Word, and had led to the conversion of a girl in our Sendamangalam Boarding School.

Mr. W. M. Boorne, the energetic Secretary, who had organised the Rally, made the cheering announcement that the S.-E. Auxiliary had agreed to meet the expenses of the meeting, so that the entire collection, without any deduction, would be given to the Mission. (The collection amounted to £9 8s.).

Pastor J. S. Smith was the closing speaker, and he asked the question, "What is my greatest need in regard to missionary work?" The answer he gave was, "My greatest need is a vision of the needs of others and a heart of compassion for perishing sinners."

The gathering was a thoroughly representative one, and included a good proportion of young people. There was a good missionary tone throughout.

Reports of Meetings

Chelmsford.—A very happy and profitable evening was spent on Wednesday, September 6th, when the Sewing Class held their Sixteenth Annual Meeting, Mr. E. Wood presiding. The Schoolroom was well filled with friends who had gathered to support the workers, also to meet Miss Mowle and to hear from her an account of her work in India. This, which she gave in a most graphic manner, included incidents from hostel life among the girls. Miss Mowle especially outlined the life of two girls in the hostel, and how they had been led to confess the Lord as their Saviour by baptism. The report and cash statement showed a very satisfactory year's working.—E.L.K.

Engagements for November, 1933

PASTOR W. CHISNALL.

1st, Manor Park; 2nd, Chingford; 5th, Dunstable; 12th, Ramsgate; 14th, Dorking; 15th, Brighton; 19th, New Cross; 26th, Fulham; 30th, Ilford.

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

MISSIONARY E. A. BOOTH.

2nd, Walthamstow; 5th, Southport; 6th, Preston; 7th, Pemberton; 12th, Tunbridge Wells; 14th, Dorking; 19th, Over; 21st, Hadleigh; 22nd, Crowfield; 23rd, Ipswich (Bethesda); 26th, Beccles; 27th, Norwich; 29th, Highgate Road.

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

MISSIONARY D. A. THROWER.

Mr. Thrower is sailing from London by P. and O. s.s. "Mantua" on Friday, December 1st, 1933, and is due to arrive in Bombay on December 22nd. His address will be NAMAKAL, SOUTH INDIA.

Ladies' Zenana Auxiliary.

MISS MOWLE.

1st, Highbury; 2nd, Walthamstow; 4th, West Ham; 7th, Cottenham; 8th, Cambridge; 14th, Dorking; 15th, Brighton; 19th, Ipswich (Bethesda); 20th, Wattisham; 22nd, Blakenham; 23rd, Wetherden.

Address: Thornham Magna, near Eye, Suffolk.

The **L.Z.A. QUARTERLY PRAYER MEETING** will be held at Chadwell Street Chapel Classroom (entrance Arlington Street) on **Wednesday, November 22nd, at 7.30 p.m.** All lady friends in the district are earnestly asked to gather for prayer.

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.—Bulbs: Snowdrops, Montbretias and Small Hyacinths, 9d. dozen. Michaelmas Daisies and Small Sunflowers, 6d. dozen. Raspberry Canes, Golden Rod, Polyanthus, Campanulas, London Pride, Primroses, 2d. each. Phlox, Lupins, Lavenders, Delphiniums, 6d. each. Laburnums, Lilacs, Yellow Flowering Broom, Chrysanthemums, Hydrangeas, Cactus, Oak-leaf Geraniums, Oleanders, Ice Plants, Crasselas (lovely scent), 9d. each. Postage extra. **Hand-painted Texts:** any verse to order, from 2s. each. Make nice Xmas presents.

Gifts for the Lord's Work.

Received during September, 1933.

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

General Fund.

	£	s.	d.
St. John's Wood, Rossmore Road Mission	3	18	8
Mr. D. J. Andrews, Box	1	10	7
Mr. & Mrs. C. S. Fraser	5	0	0
Three Friends ...	4	0	0
Thankoffering ...	30	0	0
A. L. H.	30	0	0
Cottenham, Miss F. Cooper ...	1	0	0
St. John's Wood, General	1	0	2
Medical	1	0	0
Manor Park, Boxes	1	15	0
Wetherden, Coll. ...	4	11	6½
Crowfield, 8 Boxes...	5	2	10
Leicester, Zion, Heralds and S.S. Boxes		7	6
Newick, Mr. & Mrs. Fisher		19	3
S.S		11	9
Chatteris, Coll. ...	5	13	0
S.S. Boxes		19	0
Y.W.B.C.: Articles Sold ...	1	13	9
Gifts	1	0	0
Missionary Boxes: Y.W.B.C.	3	7	4
Y.M.B.C.	1	12	5
Miss D. Arnold ...		6	2
Mr. L. Rowlinson		6	0
A Friend	4	7	3
Miss D. Negus ...		13	4½
Miss G. Roughton		5	9
Miss M. Fuller ...		3	1
Master K. Boulton		3	6
Miss M. M.		14	3½
Mrs. C. Meeks ...		5	5½
Miss J. Walker ...		3	2½
Mrs. R. Johnson...	1	6	10
Miss A. Richards		3	7½
Master A. Rowe...	1	5	1½
Miss F. Skeets ...		1	4½
Miss S. Cooper ...		1	6½
Miss G. Upchurch		4	7½
Miss H. Clarke ...		2	10½
Gravesend, An Invalid		10	0
Croydon, Salem, S.S.		14	8
Potten End, Mr. & Mrs. A. Carter ...		5	0
Portsmouth, Boxes and Envs...	3	10	6
Courland Grove, Sembiam School ..	12	0	0
Ahmaikulam Sch..	4	0	0
Potten End, C. Hodsden & Family ...	5	10	0
A Friend	2	5	6
Bierton, Coll.	5	0	0
S.S. Box		5	0
Miss E. King, Box		7	6
Walton-on-Naze, Add. Coll. ...		6	0
Middlesborough, Boxes and Coll. ...	3	3	0
S.S.		5	0
W. Hartlepool, Boxes & Coll.	6	2	0
Sunderland, Boxes and Coll. ...	1	0	0
Newcastle, Boxes ...	5	12	3
Coll.	2	11	0
Mrs. Hitchin, Don.	1	0	0
Sudbourne, S.S., Miss Murton's Class ...		9	6
Tring, Ebenezer, Coll.		9	0
Courland Grove, S.S.		8	9
B.B.		5	0
Leicester, Zion, Miss G. Challis, Box		10	0
March, Coll.	6	14	6
Boxes	8	11	8
N.Y's. Gifts ...		4	6
Y.P.S.		6	0
Miss Harper ...		5	6
Stratford, 12 Boxes	14	12	9
Greenwich, Mr. Burfoot, Box	1	8	2
Raunds, Dons. ...	2	5	2
Greenwich, S.S. ...	1	0	6
Bexley Heath, Box		4	6
Dorking, Bal. of Proceeds of Sale...	25	10	1
Slaithwaite, Coll. ...	2	5	3
Subs.		5	0
Royton, Coll.	3	1	1
S.S.	2	0	0
Boxes	5	15	7
Hailsham, Boxes: Mrs Hudson ...		5	0½
Mrs. Pratt		5	9½
Mrs. Saunders ...		3	9½
Mrs. Colwell ...		9	3
Miss Guy		3	7
Miss C. Dunk ...		1	11
Miss K. Dunk ...		6	10½
Miss M. Dunk ...		3	6½
Miss King		2	6
Miss G. Haytor ...		2	1
Mrs. Smith		1	9½
Miss F. Smith ...		3	6
Mr. T. Saunders...		4	0
Mrs. Billenness ...		5	0
Croydon, Derby Rd., Mr. A. Cramp, Sub.	1	11	6
Bath, Bethel, Dons.: A Friend, per Mr. Parker ...		5	0
Anon.		7	6
Australian Friend		5	0
Miss Isaac		5	0
Miss A. G. Robbins		7	6
Mrs. E. Robbins ...		3	6
Mr. E. S. Robbins	1	0	0
Miss H. Robbins...		7	6
Miss K. V. Robbins	1	1	0
Miss Taylor ...		2	0
Thankoffering, E.M.M.	1	0	0
Thankoffering ...	4	4	0
Boxes:— Miss E. Barnes ...		2	0
B.C.	1	1	4½
Miss Gibbs		8	5
Mr. F. H. Gray ...		5	0
Mrs. W. S. Grivell		7	10½
Miss Herbert ...		12	9
Miss G. Marriott		8	6
Miss G. Parker ...		6	11½
Miss Gwen Parker		2	3½
Miss M. Parker ...		3	4½
Miss E. Parker ...		2	6
Miss Parsons ...		4	10½
Miss R. S. Robbins		19	6
Miss Stone	1	9	9
Mr. H. Webb ...		15	6
Miss Whale		2	2
Bedworth, S.S.	1	1	3
Boxes	4	2	4
Highbury, S.S. Boxes	5	10	11
Mr. W. K. Puttnam, Don.	1	1	0
Mr. & Mrs. J. J. Smith		10	0
Mr. & Mrs. Lawrance		10	0
Mr. L. Collin, Sub.		1	0
Mr. Adams, Home Box	1	4	2
H. A., Business Box		13	6
Don.	5	0	0
Missnry. S.S. Coll.	5	5	6
The Misses Hammond	1	0	0
Miss Lawrance ...		13	11
Ipswich, Zion, Mrs. Double, Don.		5	0
Bradenstoke, Boxes: Miss Farmer ...		5	0
Miss K. Kilmister		10	0
Leslie Fry		10	4
Tony Wiltshire ...		3	0
Derek Wiltshire ...		3	0
Gordon Barnes ...		3	1
Kenneth Barnes ...		3	1
Miriam Burgess ...		2	6
Gilbert Newman ..		4	10½
Ruthie Skull ...		12	1
Mrs. Diccox (Hilmarton		10	0
Molly Wheeler ...		3	7½
Ethel Skull	1	2	4
Mrs. King	1	1	0
Miss N. Kilmister		7	7½
Ruth Blackman ...		1	2½
Muriel Burden ...		2	2½
S.S. Colls.	3	13	3½
Brighton Tab., West St. S.S. ...		14	3½
Horsham, S.S. ...	9	0	0
Potten End, Box ...		14	6
Croydon, Tamworth Road ...	1	10	0

	£	s.	d.
Halstead, B.C. Box	1	8	4
P.M. Box	1	0	4
S.S. Box		18	6
Home Boxes	3	2	3
Coll.	1	14	7
Leyton,			
Sewing Class	3	0	2
Boxes	5	1	8
M.B.S.C.	8	6	7
Trowbridge,			
Class Boxes	5	11	7
Home Boxes:			
Mrs. W. Caines		4	9
Mrs. H. Cogswill		4	2
Mr. E. Doel		11	9
Miss F. Pollard		5	4
Thame,			
Miss Mear's Box		10	0
Leigh-on-Sea, Mr. & Mrs. H. C. Turnpenny, Sub.	2	2	0
Hebden Bridge,			
S.S. Box	1	5	0
Coll.	2	0	3
Lewisham,			
S.S Boxes	1	12	2
Downe,			
Miss Reeve, Box		10	0
New Cross, Mr. V. Martin, Sub.		5	0
Croydon, Derby Rd.,			
B. Box		5	5
B.C.		15	1½
20 Boxes	19	1	11¾
Medical	2	7	6
Sudbury, Boxes:			
S. Deaves		8	10½
S. Garwood		1	2
R. Leeks		1	5
S.S		2	9½
Brentford, Boxes:			
Mission S.C.		9	6
Miss E. Carr		7	6
Miss H. Carr	1	14	4
Mr. A. J. Jeffs		5	0
Mr. E. W. Fromow	2	1	9
Mr. B. Dean	2	5	0
Mrs. Tennant		8	0
Miss Cooper		7	4
Mr. J. Stannard		5	0
Mr. W. Dykes, Don.		10	0
Mr. W. Marsh, Don.	1	0	0
Mrs. G. H. Fromow, Farthing Box		3	6
Master J. Baldock, Box		7	6
Miss A. Jeffs		5	10
Mrs Sargent		2	9½
Miss A. M. Jeffs		5	6½
Mr. R. J. Davies		5	0
Mrs. Bell		3	0
Norwich,			
S.S. & B.C.		18	0
Friend		1	0
Home Box. per Miss Lincoln		7	6
Waldringfield, S.S.,			
Boys		11	1
Girls		7	11
Boxes	6	3	10⅔
Kesgrave, S.S.		14	1½
Woburn Green, Sub.	2	3	0
Tring, Akeman St., Mr. R. G. Wright's B.C.	1	13	1½
Mothers' Meeting	2	4	3
Mrs. W. Wright	1	0	4½
Miss Collins		8	5
Miss Foskett		4	9
Miss King		12	9½
Miss Burch		7	4½
Mrs. J. Bagnall		10	1
Mrs James Bagnall		7	9
Mrs. J. Gower		4	2
Miss Maule	1	7	0
Mrs. R. G. Wright		4	11
Mrs. Chambers		7	1½
Mrs. Edgar Bagnall		5	6½
Ipswich, Bethesda, S.S. Boxes	37	14	1½
Infants, per Mrs. Hart	6	7	6½
Mrs. Halls, Don.	1	0	0
Miss Gooding, Sub.		4	0
Mrs. Banks, Sub.	1	0	0
Mr. & Mrs. Oxborrow	1	0	0
Thankoffering		2	0
Anon. (Def.)		10	0
80 Boxes	43	15	4
Chadwell St., Contributions	82	1	11
Ipswich, Zoar, Boxes:			
S.S.	2	2	0
B.C.	1	18	5
Miss D. Leggett		2	11
Miss A. Roe		3	6
Miss E. Wright	1	13	1
Miss G. Sharpe		1	10
Miss Larkin		2	6½
Mrs G. Whayman		4	10
Miss M. Cook		2	2
Miss B. Wade		9	0
Mr. G. Wobey		2	5
Mr. S. Wade		3	11
Mrs. B. Hall		2	2½
Kingston, S.S.	6	3	3
Mr. Pratt, Sub.	2	2	0
Stowmarket, Boxes.	1	12	0
Bexley Heath, Mr. & Mrs. Linggood	1	1	6
Miss M. Linggood	1	1	0
Leicester, E. Anderson, Box		6	6
Somersham, 2 Boxes & Sale of Flowers		14	6
Bradenstoke, Coll.	3	3	9
Streatham, Dons.		13	0
Bermondsey, S.S.	1	7	6½
Coll.	5	17	7½
Finchley, S.S.	1	9	2
Mr. G. Simpson (In Loving Memory)	1	1	0
Boxes:			
Mrs. Payne		5	9
Mr. & Mrs. Jarvis		3	3
Mr. & Mrs. Munn		17	1
Mr. & Mrs. Daw		9	3
Yateley, S.S. Boxes	2	10	4
Private Boxes	2	9	4
Mayford, S.S. Box	1	8	1½
Mr., Mrs. & Miss Bowerman		8	3½
Boxes:			
Mr. Mrs. & Miss Bolney		13	7
Mr. & Mrs. Jewell	1	2	8
Miss Sewell		4	7½
Mr., Mrs. & Miss Godwin	1	3	10½
South Woodham, S.S.	2	19	10
Pastor & Mrs. Tibbutt	1	1	0
Swindon, 20 Boxes	6	8	5
S.S. Boxes	1	7	1
Crawley, Boxes:			
Mr. Ellis		8	10
Miss Knight		8	4
Miss Randall		16	5
Miss Mills		8	7
Mrs. Mills		8	10
Mr. Dartnall		2	2½
Mrs. Sorrell		2	8
Mrs. Wilson		7	11½
Mrs. Harding		2	7
Miss Creasy		5	0
Brighton, Salem, Deacon Norris	1	2	0
Mrs. Norris	1	1	0
Miss Tiller		15	0
Mrs. Risborough		10	0
Miss Montgomery		4	1
Small sums		5	0
Home Boxes:			
Mrs. Risborough		5	0
Mrs. Keeble		4	2
Accrington, Ebenezer	3	7	10
Accrington, Zion, Coll.	1	5	4
Boxes	6	0	0
Haworth, Coll.	6	16	9
Boxes	5	15	1½
Guildford, Boxes	33	12	3
Cambridge, Eden, Coll.	7	16	3
S.S.	6	8	6
Boxes and Dons.	5	19	3
S.S. Boxes	1	2	6
Walthamstow, 9 Boxes	4	8	10
C.E. Coll.		11	2
Devizes, Heralds, Boxes & Subs.	15	10	0
Long Marston, Mrs. Leonard		13	7½
Chapel Box		10	0
S.S. Box		10	0
Mr. Kirk		1	6
Mrs. Mapley		6	0
Miss E. Kingham		8	3
Miss G. M. Clark		11	2½
Mrs Chappin		5	6
West Ham Tab., Boxes	12	16	3
New Cross, S.S. Offerings:			
Apr./June	13	12	0
July/Sept.	11	0	9
M.A.S.B.C.S.E., Dist Rally Offng.	9	8	0
Woolwich, Y.P.C.	1	13	1
Smarden, Boxes	3	3	0
Guildford, Box	1	4	6
Eltham, S.S.		11	2
Reading, Boxes:			
Miss Pursey	2	0	11
Mr. Dodd		2	2
Mrs. G. Foster		2	3
Mr. Perkett		10	6
Mr. King		4	1
Mr. Holden		2	8
Mrs. Chapman		2	6½
Mrs. W. Prior		6	4½
Mrs. Woodham		15	5½
Vestry		2	3½
Dunstable, S.S. Box	3	17	6
Miss Cobb's Box	4	6	0
Mrs. J. Cheshire, Don.	2	0	0
Hounslow, B.C.		12	0
St. John's Wood, Mr. C. W. Harris	5	0	0
Over, S.S. Boxes	1	14	6
B.C.		11	9

	£	s.	d.
Hadleigh, S.S. ...		16	8
Mr. Gynn		4	0
Pastor Lockwood...	1	18	2
Mrs. Cone		12	4
Mrs. Frost		10	0
Miss Moody		8	7
Miss Sibbow ...		3	8
Mrs. Debnam ...		7	6
Miss K. Pickers ...		3	2½
Grundisburgh, Dons.		1	3
Coll.		1	5
P. Cds.		2	6
Coll.		6	0
Gravesend, Boxes:			
Mrs. Brown	1	1	11
Mrs. White		10	2½
Mr. Short		15	3
Mrs. Hopkins ...		5	6
Mrs. George ...		3	1½
Miss Easterly ...		7	6
Postage		1	0
Cottenham, Boxes:			
Mrs. A. J. Smith...		10	0
Miss Smith		3	2
Mrs. Piggott ...		5	0
Mrs. Chivers ...		5	0
Mr. E. Gauntry ...		2	0
Mrs. Cornwall ...		5	6
Mrs. Gifford		4	0
Bernard Piggott...		4	6
Mrs. O. C. Curtis	1	10	0
Mrs. Cooper		5	0
A Friend		1	0
S.S.:—			
Infants		10	4
Girls	2	1	9
Boys	2	17	3½
Y.W.B.C. ...	1	10	0
Y.M.B.C.	1	8	9½
Chelmsford, Boxes:			
S.S.	3	3	6
Mr. E. P. Wood ...		9	4
Mrs. L. Chaplin ...		16	7½
Mrs. Wybrow ...		4	2½
Mrs. S. Chaplin ...		7	4½
Brighton, Ebenezer, Boxes	3	19	10
New Gross, E.A.E. (def.)		10	0
Courland Grove, Mrs. Powell's Box		4	9
Siddal, Mr. & Mrs. Britton ...	1	0	0
Gdn. Pty. Proceeds		5	6
Geodwig, B.C., Pems., Coll.	1	2	1
Mr. T. Bateman ...		3	6
Miss Bateman ...		2	6
Mrs. A. Davies ...		2	6
A Member		2	6
Slaithwaite, 4 Boxes		7	6
Ipswich, Mt. Zion ...	4	12	2
Stamford, Boxes ...	9	11	1
Coll.	5	0	7
Miss Tryon's Class	1	13	6
Friend	10	0	0
Hastings Aux., Boxes:			
1932, Mrs. Cavey...		8	0
1933, Mrs. Cavey...		12	1
Miss Walters ...		4	0
Mr. C. Funnell ...		2	7½
Mr. E. Hamlin ...		9	2
Mr. H. Novis ...		3	11½
Miss Errey		4	6
Miss Bane		11	8½
Miss Midmer ...		13	10
Miss Warren ...		11	1½
Miss Buss		14	0
Miss Billenness ...		3	11
Mr. C. Meopham..		1	7
Miss Cree			11½
Mr. & Mrs. Skinner		7	6½
Tabernacle S.S. ...	4	8	6
Ebenezer S.S. ...	2	1	7
Subs. 1932,			
Mrs. Osbridge ...		5	0
1933, Anon. ...	1	0	0
Mr. & Mrs. M. Funnell		10	0
Mr. Midmer		5	0
Mrs. Relfe		12	0
Miss Relfe	1	0	0
Mr. & Mrs Childs		5	0
Miss Marchant ...		3	6
1933, Mrs. Osbridge		5	0
S.S. Colls.,			
Ebenezer	1	4	2
Tabernacle ...		6	5
Hounslow, Zoar, Y.P.F. Don.		4	0
Tring, Akeman St., Two Friends ...	50	0	0
Poynings, Coll. & Boxes ...	6	4	8½
Brighton, Bond St., per Miss Tiller:			
Mrs. Williams ...		2	6
Mrs. Gardner, Box		2	6
Mrs. Trussell ...		1	0
Aylesbury, Boxes:			
S.S	1	10	7
Mrs. Williamson...		11	0
Miss Horne		12	0
Messrs. Cook & Roberts		10	6
Coll.	1	18	3
Chadwell St., Mrs Ridley, Don.		10	0
Highbury, Mr. Ailward, Don.		10	0
Tottenham, Farthing Fund ...	6	10	8
B. Box		19	11
B.C.	2	6	10
Y.P. Coll.		18	5
Newquay, S.S. Box		16	0
Mr. Hewitt's Box		6	0
	£988	15	8½

Personal.

	£	s.	d.
Mrs. Stevens, per Miss Elliott		5	0
Miss Button		8	0
Miss Stace	1	14	6
Anon.		10	0
Mary Dennis	2	10	0
Mrs. S. B. Caplin ...	1	0	0
Mr. E. H. Blacker...	1	0	0
Mrs. Fricker, Sub....	1	1	0
Mrs. A. E. Jenkins	1	0	0
L. M. P.	1	0	0
Miss M. A. Hope ...	1	0	0
A Friend		10	0
Mrs. K. L. Hitchcock, Box		4	6
"Deficit"	5	5	0
R. L. S., Paniadipatti ...	2	0	0
General	1	0	0
Mrs. W. J. Denmee, Box		5	0
Mrs. Richardson, Box		3	6
Miss Burt		5	0
Mrs. M. Hall		10	0
Phoebe G. P.		5	0
Miss G. Stevens ...	2	0	0
Anon.		11	7
Xmas Gift, Mr. A. E. Ballard	2	10	0
Mrs. Ray's Box ...		10	0
Ruth M. Naish, Box		10	7
Thankoffering		10	0
Miss B. E. Hawes, Sub.	2	12	0
Mrs. Bannister, Thankoffering ...		10	0
A Gift	150	0	0
	£181	9	8

Rays.

	£	s.	d.
St. John's Wood ...		10	0
Per W. J. S.	1	6	3
Bermondsey	1	2	6
Gravesend		9	2
Per W. J. S.		17	6
	£4	5	9

Herald Fund.

	£	s.	d.
St. John's Wood ...	1	5	9
St. John's Wood ...	1	0	0
Wetherden		5	1
Glemsford		6	0
Portsmouth	1	0	6
Bierton		15	0
Middlesborough ...		12	6
Sunderland		2	0
Leicester, Zion ...		5	0
March	2	16	0
Raunds		15	0
Bexley Heath		2	0
Royton	1	9	4
Bath, Bethel	1	3	0
Ipswich, Zoar		12	0
Croydon, Tamworth Rd. ...	1	10	0
Kings Langley		6	3
Acton Friends ...		7	10
Rushden	1	2	0
Highbury		15	0
Tring, Akeman St....	3	3	0
Thame		9	0
Croydon, Derby Rd.	1	0	0
Sudbury		2	3
Brentford		2	6
Old Hill		12	5
Ipswich, Bethesda...	1	9	0
Finchley		4	6
Cambridge, Eden (and Reports) ...	3	11	6
Bermondsey (and Rays)	3	0	0
Crowborough		15	0
Accrington, Zion ...		12	6
Haworth		6	0
Tollington Park ...		12	0
Eltham		5	0
Guildford	2	6	0
Norwich		6	6
St. John's Wood ...		5	0
Over		6	0
Hadleigh		8	0
Gravesend		16	0
Slaithwaite	2	9	0
Wortwell		6	0
Ipswich, Mt. Zion ...		5	0
Poynings		9	0
Brighton, Bond St.		10	0
Aylesbury		11	6

	£	s.	d.
Yateley ...		18	0
St. Albans	1	4	0
Willingham		14	8
Fulham		8	0
Personal:			
Mr. W. H. Kuhrt		2	0
Mr. A. B. Falkner		2	6
Mrs. Appleby ...		1	6
Donation	50	0	0
Mrs. A. Abbott ...			6
	£95	2	5

Miscellaneous.

	£	s.	d.
Wetherden, Literature ...		3	0
Ex. of the late Mr. H. S. Nunn ...	25	0	0
Literature, per W. C.		5	3
Tamil Texts, per W. J. S.	3	16	8½
P.P.C's. ...		2	8
P.P.C's. ...			10
P.P.C's.		8	5
	£29	16	10½

Reports.

	£	s.	d.
Yateley		1	0
St. Albans		1	0
Tollington Park ...			6
Cambridge, Eden ...		5	6
Rushden		1	0
Thame			6
Bath, Bethel		1	4
Portsmouth		1	6
Wetherden		1	3
		13	7

Pension Fund.

	£	s.	d.
Rebate on Income Tax	£36	3	1

Ladies' Zenana Auxiliary.

	£	s.	d.
Accrington, Ebenezer, Boxes		11	2
Acton, Friends	3	2	0
Baguley Boxes	1	7	0
Beccles, Thankoffering	1	0	0
Addl. Box ...		5	0
Bedford, 4 Boxes	1	1	0
Bierton, Sewing Meeting Don.	4	0	0
Bradford, Coll.	5	7	9
Chadwell St., Missny. Circle Coll.	1	3	6
Chelmsford, Don. ...		10	0
Croydon, Derby Rd., Addl. Box		5	0
Croydon, Windmill Rd., Girl's B.C.		3	8
Farthing Fund ...		5	0
East Ham, S.S. Coll. for Supt. of Ruttinam	1	4	0
Epsom, Mrs. Humphrey, thankoffering for happy holiday ...	3	0	0
Work, etc., sold ...	2	12	9
Erith, 5 Boxes ...	1	1	0
S.S. Box		11	8½
Hailsham, Box ...		3	4½
Highbury, 3 Addl. Boxes		14	0
Hitchin, Boxes	1	15	0
Horsham, Subs. for B.W. ...	2	0	6
Addl. Box		7	0
Lynton Road, S.S. Coll.	1	7	6
Manchester District, Coll.	2	15	10½
Manor Park, Boxes	1	6	0
Margate, 2 Boxes ...	1	1	6
Meopham, Coll. ...	2	0	0
Notting Hill Gate, Coll.	1	7	6
Pemberton, Coll. ...	3	7	0
2 Boxes	1	1	6½
Preston, Coll. ...	1	15	0
Prittlewell, Coll.	2	12	1
Richmond, Addl. Box		7	6
St. Albans, Addl. Box ...		5	0
St. John's Wood, Addl. Box		4	11½
Slaithwaite, Boxes...		17	5½
Stratford, 3 Boxes...	1	3	3
Weekly 1d. Subs.		9	6
Tadworth, Addl. Boxes		7	3
Tottenham, Boxes ...	5	12	6
Walsall, Coll.	3	3	0
1 Box		5	0
Wandsworth, West Hill, Coll.	2	11	4
Addl. Box		9	6
Warboys, Boxes ...	6	4	4
Wetherden, Boxes ...	1	8	11½
Wooburn Green, Boxes	1	17	0
	£76	11	6½

PERSONAL.

	£	s.	d.
Miss Paxman	1	0	0
Per Miss Harris ...		2	0
Mrs. M. A. Allder, T. Green & Emmie	1	1	0
Per Mrs. Allder, Farthings		1	0
Miss J. Peterson ...		8	7½
Mrs. A. B. Falkner Sub.	2	0	0
Miss M. A. Hope, Don.	1	0	0
Miss T. Tempest ...		5	0
	£5	17	7½

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, Ernest 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 payment 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.

Remittances 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 addressed to the 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. XXXII. *New Series, No. 124.* December, 1933

The Strict Baptist Mission Herald



AN INDIAN VILLAGE SHOP

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E.1; and published for The Strict Baptist Mission by The MARSHALL PRESS, LTD., 7, Milford Lane, Strand, W.C. 2.

Price One Penny

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Incorporating

South Indian Strict Baptist Missionary Society.

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THE
STRICT BAPTIST MISSION HERALD

The Monthly Magazine of the STRICT BAPTIST MISSION founded in 1861, now incorporating the SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

VOL. XXXII.] DECEMBER, 1933. [*New Series, No. 324*

These Thirty Years.

ON the morning of November 25th, 1903, I went to the Central Station, Madras, to meet the mail train from Bombay, in order to greet Mr. David Morling on his arrival as a missionary of the Gospel in India, and to take him to our home at Kilpauk where we gladly welcomed him as a missionary colleague.

In the next issue of the HERALD we hope to publish an interesting article by Mr. Morling, entitled "Thirty Years Ago."

Grateful Recognition.

At the meeting of the Council on November 3rd, 1933, the following resolution was moved by the President, Mr. Jas. B. Collin, and heartily endorsed by the Council:—

"That the Council of the Strict Baptist Mission place on record their heartfelt and grateful thanks to our Covenant-keeping God for His great mercy and goodness in preserving our brother David Morling to them and the work of the Mission for the long period of thirty years, keeping him in earnest missionary activity during the whole of that time, and bestowing upon him a good measure of health and strength. That the Council commend him afresh to the care of our Heavenly Father, praying that He may spare His servant for many years' further service; that he may continue to enjoy the Holy Spirit's comfort, leading and teaching; and that he may also have the joy of seeing many more souls gathered into the Master's Kingdom."

"That a copy of this resolution be sent to our brother David Morling, with the hearty Christian love and good wishes of the Council."

Rallying to the Mission Standard.

ON the fourth Tuesday in October of each year for the past seventy-two years, the thoughts and prayers of missionary-minded Strict Baptists have focussed upon the Annual Missionary Meeting. What great changes and developments this Mission has witnessed! It is literally true that the little one has become a thousand. To-day the Annual Missionary Meeting is the most representative gathering in the whole denomination.

When I saw the friends flocking to the Leysian Hall on Tuesday, October 24th, 1933, the message I read on their faces was:—

"Yes, with a cheerful zeal we haste to Zion's hill,
And there our vows and honours pay."

With a great number this is a day of pilgrimage. Friends journey from all points of the compass, to join in services which have proved so uplifting and inspiring and challenging. This is an occasion when friends living far apart have fellowship in the House of God, and say, "Hail and Farewell."

I have attended all the Strict Baptist Mission missionary meetings held in the Leysian Hall, but I have never seen quite so large an audience as that which thronged the building at the evening session, when the spacious auditorium was filled in every part.

On such occasions it is the spirit and tone of the gathering which far outweighs all numerical calculations. Throughout the meetings there prevailed a reverent, expectant and joyous spirit of devotion.

Delegates in Session.

The Business Meeting was attended by a greater number of delegates from subscribing Churches in the metropolis and the provinces than ever before. The Officers of the Council were re-elected, and the members of the Council for the ensuing year were elected by ballot. The Secretary and Treasurer presented their reports.

Two very practical suggestions were put forward by members of the Association: (1) That pastors should use their personal influence to persuade members of their Church and congregation to have a Mission Box in their homes. (2) That the observance of an Annual Mission Sunday should be more widespread, and that ministers who are willing to help by undertaking such services should communicate with the Secretary of the Strict Baptist Mission.

THE DEVOTIONAL SERVICE

The afternoon service was conducted by the Vice-President, Pastor R. Robinson. The audience filled the whole of the lower floor and overflowed into the galleries. We were led in our devotions by Pastor T. Benstead, Pastor W. S. Baker,

and Pastor J. Smith. In his genial manner, the Chairman extended a most hearty welcome to the audience, which was nearly a thousand strong. Pastor Robinson said, "As we draw nearer to our Lord, we shall draw nearer to each other. Jesus Himself is our Master and the centre of our gathering."

A Northern Advocate.

The appointed preacher of the missionary sermon was Pastor J. S. Stone, of West Hartlepool. Our brother has promoted the interest of the Mission in various Churches in the North of England, and is a warm-hearted advocate. The text which formed the basis of the sermon was our Lord's commission to Paul to take the Gospel to the heathen, as recorded in Acts xxvi. 18.

OUTLINE OF SERMON BY PASTOR J. G. STONE.

THE DIVINE PURPOSE.

"To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

I have been asked by some who knew that I was to preach the annual sermon for the Strict Baptist Mission, "If there is a needs-be for such a Mission, and, if so, upon what authority?" I replied as follows :—

(1) **"Yes, there is a needs-be,"** and, under God's blessing, the Committee of this Mission is seeking to meet that need by sending out into the foreign mission field men and women whom they had good reason to believe were called and fitted for such work.

(2) **"Upon what authority?"** I told them most emphatically that it is upon Divine authority, the Word of God, even the word of HIM who called this man and sent him forth into the work, who declared, "All power is given unto Me, in heaven and in earth. Go ye therefore and teach all nations." Notice, in this connection, three things at least which I consider very important—Divine Power, Promise and Purpose.

The power was seen when the Lord apprehended Paul, fitted him for such a work, and said, "I have appeared unto thee for this purpose, to make thee a minister and a witness." **The promise was** to deliver him "from the people, and from the Gentiles, unto whom I now send thee." **The purpose was** the language of my text, and I desire, by the Spirit's help, to set it before you this afternoon.

(1) **"To open their eyes."** That is, to enlighten them or instruct them. This suggests the power of God blessing the means. Paul was sent forth with the Word of life, and in like manner the Committee of this Mission prays God to bless the means when His servants go forth with the Word of truth, that the eyes of the poor heathen in India, and in other dark places of the earth, may have their eyes opened to the love of God and the truth of God. Is it not a very great mercy that eyes are still being opened?

(2) **"To turn them from darkness to light."** From the darkness of heathenism and sin to the light of the Gospel of His grace. This, surely, is God using and blessing the means. It is the work of God—it ever was so. Do we not read in Genesis that "darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light"? Even so now, the poor "heathen in his blindness bows down to wood and stone." Again we read, "The entrance of Thy Word giveth light." So I firmly believe the entering in

of God's precious Word into India has brought light, under the power of the Spirit, to many a poor sinner. This, surely, rejoices the hearts of each one of us who is interested in this work. The Committee thank God and take courage as they hear reports from the field that the Hindu is being turned from darkness to light.

(3) "**And from the power of Satan unto God.**" Thus we have liberty proclaimed unto the captives. In the Scriptures Satan is set forth as having much power—he is called the prince of the power of the air. The heathen in sin, superstition and idolatry, is truly seen under his control; but when the Word is preached faithfully, it is accompanied by Divine power. There are missionaries here present who have been in India, and have seen many captives loosed, turned from the power of Satan unto God.

(4) "**That they may receive forgiveness of sins.**" What a mercy that we have such a message to preach—the forgiveness of sins! This is brought about by the Holy Ghost convicting them first that they are sinners and feeling themselves so to be. We preach the forgiveness of sins. This brings in the person of the Lord Jesus Christ: "In whom we have redemption through His blood, even the forgiveness of sins." Yes, this is His purpose, that poor sinners so convicted, even in darkest India, may have forgiveness of sins.

Notice the last clause: "**And inheritance among them which are sanctified.**" This suggests heirship to an inheritance, incorruptible and undefiled, which fadeth not away. "**By faith that is in me.**" Faith is God's gift, and it leads the enlightened soul to Him who is the gift of God; thus it is by faith that is in Him and in Him alone.

A very helpful and Christ-exalting service was brought to a close by receiving the offerings and by the singing of the hymn:—

"We give Thee but Thine own,
Whate'er the gift may be."

Five hundred friends, who had secured tickets, gathered around the well-spread tea tables in the Leysian Hall, and other friends had perforce to find their refreshment at other places in the neighbourhood. The interval afforded a fine opportunity for the renewal of friendship and of making new acquaintances.

THE EVENING MEETING

Some time before the evening meeting was due to begin, many friends took their seats in the Hall. When the Chairman and officers came on the platform, there was a very large congregation indeed. This was increased considerably by the addition of many who came straight from business to the gathering. It was soon clear to those on the platform that we should have a record attendance, for the topmost seats in the spacious galleries were occupied.

The President, Mr. J. B. Collin, announced the opening hymn, "O Word of God Incarnate." But it was evident that, owing to loss of voice, he would not be able to make himself heard, and at his request Vice-President Pastor R. Robinson took charge of the meeting. Our devotions were led by Pastor R. French and Pastor L. Fensome. Speaking a word of welcome to the great assembly, Pastor R. Robinson

referred to the reflex blessings which accrue to the Home Churches through our foreign missionary activities.

The Secretary, Pastor W. Chisnall, presented the Annual Report (copies of which can be obtained of the Secretaries, price twopence). He stressed the importance and the value of the habit of having a missionary box in the home, and appealed for many more to help the Strict Baptist Mission in this way.

In presenting the Financial Report for the year, it was the pleasing task of the Treasurer, Mr. A. J. Robbins, to announce that the long-standing deficit had been wiped out and that there was a small balance of £167 in the General Fund. He expressed his heartiest thanks to all the local Secretaries in the Churches, who gather and remit the money.

MISSIONARY D. A. THROWER'S ADDRESS.

Mr. Thrower is shortly returning to India for a term of service in Namakal. At the opening of his address he expressed his thanks for restoration to health, and said that he felt as well now as at any period in his life. He added that Mrs. Thrower had made good progress, but the doctor had decided that she must remain in England for some months.

Mr. Thrower based his address on the angel's message, "He shall save His people from their sins."

We have here, said the speaker, a glorious contrast with Hinduism. According to Hindu teaching, all existence is evil. Asceticism alone saves from the world here. Release from existence itself is the only hope hereafter.

In Sendamangalam there lived a very holy man, a naked Hindu devotee. He had built his temple, and had built his tomb by the bank of the lake. When this Hindu was asked whether he would at last attain bliss, he replied, "It is written in our Vedas that perhaps ten souls in a million will gain heaven, so what hope is there for me?"

The spiritual death of Hinduism is like the barren stretches of jungle land around Sirunelli, not far from the river Cauvery. Until irrigation channels are cut from the river to the barren waste, it will remain a desert. Where the channels have been cut, the life-giving water has flowed, and that which once was desert is now yielding a rich harvest.

Conquests of Grace.

See the wonderful result of the Gospel on souls in bondage to sin and under the power of Satan! A Hindu widow and her three daughters came to the missionaries on the Kolli Hills. They lived in the settlement and received instruction in the Gospel. This teaching was blessed, in the first instance, to two of the girls. Later, the mother, named Kuppai (rubbish), was brought to know the Lord and, lastly, the youngest

daughter was converted. A whole family saved by grace!

In the village of Sembiam, a young man was brought to put his trust in the Lord Jesus, and to join the Christian Church. He earned his living by repairing cycles, and he kept his shop open seven days a week. When he became a Church member, he was faced with the problem of the observance of the Lord's day. Although it meant losing a day's earnings each week, he closed his shop and let his customers know that it would not be opened on Sundays.

Valedictory.

Pastor R. C. Smith, of Clapham, in speaking a farewell pastoral word to Mr. Thrower, gave him the message, "Take ye away the stone," as descriptive of the work which awaited him in India. He mentioned, among other obstacles which hinder our service for God, the stone of standing still which is characteristic of many Christians to-day, and the stone of delay, which is clogging action in the Churches. In India there are the stones of idolatry and superstition which must be removed. Jesus is still saying to His disciples, "Take ye away the stone."

At this juncture the President bade official farewell to the out-going missionaries in a very fatherly way. To Mr. Thrower he gave the fitting word, "Be strong and of good courage, He will not fail thee." To Miss Shepherd, who is proceeding to India to marry Mr. A. Morling, the President gave the appropriate word, "My presence shall go with thee."

Missionary E. A. Booth earnestly commended the journeying missionaries to the care and keeping of the Lord. He also asked for God's presence and help on behalf of Mrs. Thrower, who is remaining in England for a period in accordance with the doctor's orders.

Pictures.

There followed an item which is quite new to our Annual Meetings: the display of lantern slides illustrative of our work in India. These pictures were taken by Miss Nunn during her recent tour of our mission fields. Miss Nunn pointed out and explained various details in the pictures in a clear manner, and so made the pictures full of meaning and interest to the audience, who listened to her able address with pleasure.

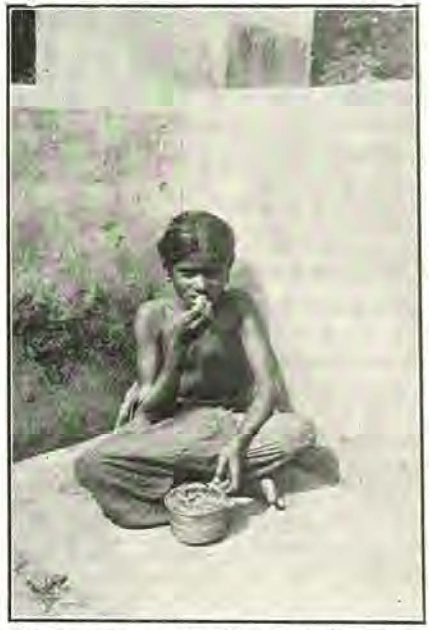
We closed a great day by singing Heber's fine missionary hymn, "From Greenland's icy mountains to India's coral strand." The collections amounted to £218. The tone of the gatherings was uplifting throughout. Friends returned to their individual spheres and, in some cases, to single-handed and difficult tasks, inspired with fresh zeal for the missionary cause as an expression of the will of God. These gatherings of the missionary-minded have a splendid tonic effect.

IN INDIA.

New Work near the Cauvery

A. J. MORLING.

PANDAMANGALAM is a large village on the bank of the river Cauvery, and forms one of the centres for the despatching of betel leaf. This plant, the leaves of which Indians chew with the areca nut, grows very luxuriantly in that part because it is well watered by irrigation canals from the "sacred river." Early in the morning and late at night three or four motor lorries may be seen, stacked high with baskets packed tightly full of these leaves.



BREAKFAST BY THE WELL AT NAMAKAL

Pandamangalam also forms the centre of a movement which is in progress on the river bank. It is among a section of the Pariahs, called the "Green Bangle Pariahs," that there is this desire to join the "new way." Work in connection with these people is more encouraging because they have a definite employment, namely, that of burning and selling lime. This occupation has saved them from much of that cringing and sordid disposition which so strongly characterizes others of the middle section of the outcastes. In Pandamangalam, the Pallars—uppermost section of the outcastes—and the Pariahs have asked for Christian instruction, so a teacher was sent there to commence a school and conduct services. The school is held in a three-walled building called a rest-house, and is the property of the Pallars; one consequence of which is that the children of the middle section are obliged to sit outside on the edge of the road! Because the building is not Mission property, all our reasoning and pleading with them is in vain.

The Pariahs have evinced their desire to join the Christian religion by erecting a small prayer-house. These buildings are small and crude, but they form a sure indication of the earnestness of the enquirers.

Signs of Progress.

When I first saw the building in Pandamangalam it was only partly constructed, and, as I entered, a pig and her litter made a hurried exit. Later, on the occasion of my conducting the first Sunday service in the completed prayer-house, both of the above-mentioned sections of the outcastes were present; those belonging to the upper came in and sat on mats made of cocoanut leaves, while those of the lower were seated outside. When leaving after the service, I heard caustic remarks being exchanged among the Pallars because some of their number had condescended to enter a building erected by Pariahs. Despite this bad feeling, the work is progressing, and the number of children in the school is increasing.

People in the villages near Pandamangalam are also asking for Christian instruction, but among them there is not this difficulty caused by caste prejudice, as all belong to one section (the middle). The prayers of readers are solicited on behalf of these enquirers, that they may become increasingly more zealous in their quest for the truth.

Pastors' Conference, 1933.

CONFERENCE MEMBER.

THE pastors of the Strict Baptist Mission met the missionaries in Conference on Monday and Tuesday, August 28th and 29th, in Sendamangalam. There were two sessions of Conference each day, at three of which papers on given subjects were read by three of our Indian brethren, with discussion following. The last session was devoted to the consideration of questions raised by members of Conference.

The first paper, presented by preacher Solomon, of Sembiam, dealt with temptations which beset pastors. The reason for choosing such a subject was that the time spent together might be as helpful as possible; missionaries might get to know the difficulties of Indian pastors, and the pastors themselves might get strength from each other. The temptations mentioned by Solomon are perhaps met by Westerners, as well as Indians: Not to study, not to teach, not to overcome, not to practice what one preaches. In the discussion which followed, others mentioned their temptations, such as: Not to prepare properly, not to speak pointedly in respect to the sins of members of the congregation, and to preach one sermon time after time, until it is threadbare. The pastor who men-

tioned this last matter, asked if it were a fault or not. No one answered him!

Pastor Zechariah, of Poonamallee, in his paper, dealt with the difficult matter of caring for the young in our Churches. He advised evening classes and Bible classes, and in the talk concerning this important subject, the Christian Endeavour and systematic Bible teaching to the young in special classes were suggested. Apart from the above, little new ground was covered.

A Thorny Problem.

The third paper dealt with women's work, and was written by preacher A. D. Seenavasagam, of Sirunellikoil, and made one hope that his own part of the Church profited by the helpful suggestions that he gave. He mentioned the teaching of cleanliness and the attacking of laziness; the teaching of sewing, and Bible teaching in classes divided by age; the instruction of girls and women in household matters, etc. In the discussion more diversity of opinion prevailed than in any other session. Some, as boldly as they dared, suggested that the girls need not learn to read, others said that it was essential to the welfare of the Church that they should, at least, learn to read the Bible. Some said that pastor's wives could not be expected to help their husbands in relation to the care of the Church unless they received some financial remeneration. Some said that they could not, even if they were helped in that way, and pointed out the difficulty that some pastors have in getting their wives to leave the village at all. Some suggested that it was essential that wives help in the care of the women and girls in the Church, a retort being that it was useless to make such suggestions to the husbands, the wives must have a Conference and be shown their responsibilities by the lady missionaries!

The Secret of Power.

On Monday afternoon, Pastor Jesudasen, of Paniadipatti, preached a forceful sermon on "The Lost Axehead," or the preacher without the power of the Holy Spirit. A preacher may have the handle (office), the trees to cut (scope for work), ability to cut down trees (to preach), but without the axehead (Spirit of God), he will be useless. If the axehead is lost, it is where it fell, and by confession of the loss and pointing out the place of the loss, it will be given back.

Mr. D. Morling preached, on Tuesday afternoon, on Paul's desire for the conversion of his people as illustrated in Romans, chapters 8-11. Paul realised the seriousness of unbelief and therefore yearned for the enlightenment of the Jews. If we likewise realise the awful state of the unsaved, we will preach with earnest desire for their salvation.

Camping *(Concluded)*

R. M. HARRIS.

On our way back to the village, we were called to see a very sick woman; a crowd had gathered together to watch proceedings and to proffer various pieces of information. We told the husband to come to the *jutka* for medicine. The group of people then listened while I told them the story of the healing of the leper. Leprosy is very common in India, especially in this district, so that the comparison of sin to this body-destroying disease has a force which it can scarcely be expected to have in England.

Medical Aid.

On arrival at the jutka we were confronted with a crowd of people wanting medicine. Having dealt with them as satisfactorily as possible, we set off back to the "Base," at which we arrived at about 12.30 p.m. We then had breakfast, a short rest, tea, and at about 2.30 p.m. started out with the Biblewoman to visit in the village where we were staying, Elur by name.

The first few homes we visited were in the weavers' part of the village. We were impressed by the place the Biblewoman had won in these homes by the use of simple remedies, and more particularly, by earnest prayer in the home at times of sickness. One of the homes we visited was that of a Brahmin girl; as the four of us sat round on the floor and had a talk, one soon realised that she was not a happy woman. As we were going down one of the streets we saw and heard a quarrel. Quarrels are frequent, and it really is awful to hear one in progress, the participants let themselves go completely, and seem devil-possessed. These quarrels not infrequently end in murder or mortal injury; there is an unusual lack of regard for the sacredness of life.

Tamil Text Cards.

After arriving home from this visiting, we distributed medicine, treated some ears and eyes, and then taught a text to the children standing round. Those who managed to learn it correctly, and had the courage to say it, received one of the text cards which some of you send out, and which are so very much appreciated. We saw some of the boys take them to their people, who were sitting on the verandah of their house, and who started to read the text on the back after they had scrutinised the picture on the front. The sending out of these text-cards is a ministry in itself. (Tamil text slips for pasting on address side of used picture post-cards, can be obtained from Mr. J. Shipton, 43, Pagoda Avenue, Richmond, Surrey. Price 1s. per 100).

The following morning we visited in the outcaste quarter of the village, and then turned our faces towards Sendaman-

galam. On the return journey we stopped at the leather workers' village and had a little meeting there. It being the day of the big shandy or market at a village on the way back, we passed many groups of people, with baskets on their heads containing their small contribution for market, and quite prepared to take their share in the jostle and hum of things.

On the Way Home.

There were many bullock carts, too, wending their weary way to shandy, sometimes loaded with goods, sometimes with men, the driver sitting cross-legged and unconcerned on the rear part of the shaft which runs between the two bullocks. We stopped at the market to get some grain and a few vegetables. Several people wanted to know if we were men or women, and felt us over to see what we were like. They probably had not seen a white person before. We were thankful to get out of the jostle and heat of things, and in a short time we were back at the bungalow, where we were welcomed back by Miss Green.

Pambu ! Pambu ! (Snake)

L. WATTS.

AS one of the rooms of the Mission House at Kilpauk was being swept this morning, this excited cry was suddenly raised. Out from a corner behind a chair a long thin snake darted and made for the door. Outside it quickly disappeared in the plants, but the cry had brought about a dozen young fellows across from the hostel to hunt the snake. The pot plants were removed, and a hole found into which it was supposed the snake had gone. Poking about in the hole produced a hissing sound, so that it was taken as proved that the snake was there. The hole was made bigger and the shells of some snake's eggs were found, but no snake. Then it was suggested that it should be smoked out by lighting some straw in the hole. This was done, and the snake slithered out. Keeping under the plants again, it found its way into the sitting-room, and being chased from there came into the office, where it found a hiding-place under a bookcase. All doors were closed, and half a dozen hunters with sticks stood around, while another poked under the bookcase. There was not much chance for the snake after that, and it was quickly despatched. This is just an occasional diversion from the ordinary quiet round of a mission house in India.

AT HOME.

At the Throne of Grace

FROM grateful hearts let praise be given to our Lord for His gracious blessing upon the Annual Meetings.

LET us pray for a safe voyage for Mr. Thrower, who sails for India on December 1st, and commend to our Heavenly Father Mrs. Thrower and their two boys, who for the present remain in England.

LET us ask for the Divine blessing to rest upon Mr. and Mrs. A. J. Morling as they enter upon their wedded life in India.

LET us praise God for all the blessings that He has given to souls in India through the S.B.M. this year.

An Indian Garland.

The L.Z.A. is publishing this month an attractive booklet, written by Mrs. E. A. Booth in charming style, and entitled **"An Indian Garland."** In the space of twelve pages the book describes some aspects of the work of the L.Z.A. in India.

The booklet is artistically produced, with a green cover, on which is a photograph of an Indian scene. Each copy is in an envelope. It will make a dainty greeting for Christmas or New Year.

The price is twopence per copy, postage extra at the rate of two booklets for 1½d., four for 2d. Twelve copies will be sent post free for two shillings. Please send orders, enclosing remittance, to Miss P. P. Nunn, 58, Myddelton Square, London, E.C.1.

Reports of Meetings

Poynings.—The small company of friends in this delightful Sussex village are keenly interested in the work of the S.B.M., and show it by their liberal practical sympathy. In September their Annual Meetings were held, when Missionary E. A. Booth preached in the afternoon. This service was followed by a happy gathering around the tea-table. In the evening a public meeting was presided over by Pastor R. Kemp (Brighton). There was an encouraging attendance, including many young people, and a helpful spirit prevailed. Mr. H. Adams presented the annual report of the branch, outlining the activities of the year. The report reminded the friends that "when our zeal for this work dies down, we omit to pray for the labourers on the field, and we forget to put our thankoffering in the missionary box. When we are getting slack, let us remember afresh what God has done for us." During the year this small gathering of keen friends at Poynings subscribed £18 10s. 7d. for the funds of the S.B.M.—an excellent result.—ONLOOKER.

Halstead.—On September 11th the Annual Missionary Meeting was preceded by a social tea. The 200 garments made by the members of the Sewing Class were on view. The work reflected great credit on those who had so willingly given of their time and ability. These articles, together

with the suitable simple toys that had been presented, will make glad the hearts of many of the Tamil children in our schools in India.

There was a fairly good attendance at the evening meeting, when Mr. S. Rayner presided, and reported that during the year the sum of £13 17s. 10½d. had been contributed to the Mission Funds.

Mr. D. A. Thrower was the Mission Deputation, and he spoke of the great need for the Gospel in India at the present time. He outlined the progress which has been made in the various departments of the work. He gave an instance of the transforming power of the Gospel in the conversion of a Kolli Hills man named Stephen, who is now taking the Gospel message to other folk on the Kolli Hills.—CONTRIBUTOR.

Guildford.—Missionary meetings in connection with the local branch of the L.Z.A. were held in the Old Baptist Chapel on October 5th. The afternoon meeting was presided over by Mr. Peters. This was followed by tea, kindly provided by friends. Our Pastor took the chair at the public meeting in the evening, and Mr. Brand led us in prayer. It was a joy to welcome Miss Mowle and Miss Nunn, who gave addresses at both meetings. A good number gathered, and collections taken for the L.Z.A. amounted to £5.

Prittlewell.—On Wednesday, September 27th, the subscribers and friends of the Prittlewell Branch of the L.Z.A. had the pleasure of listening to two most interesting addresses, the speakers being Miss P. P. Nunn and Miss Mowle. Miss Nunn spoke chiefly of her experiences on the Kolli Hills, describing vividly the ascent from Sendamangalam to the Mission compound at Valavanthi, and then gave touching details of visits paid by her in company with Mrs. Brand to the homes of Indian Christians. Miss Mowle followed, and began by telling us how Sunday is spent by the missionaries at Sendamangalam. She proceeded to give encouraging incidents in connection with her own work among the women and girls in the zenanas. The need for prayer in the homeland for all branches of the work in India was urged by both speakers. Tea was provided, and about thirty sat down. The conversation round the tea-tables mainly concerned the work of the S.B.M., and evidenced the interest aroused by the speakers.—J.

Otley.—On Wednesday, October 25th, good congregations assembled to welcome Miss B. L. Mowle. Prior to her call to the mission field, Miss Mowle laboured here and was loved as the district nurse. The President of the local branch of the L.Z.A. (Mrs. J. W. Randall) presided at the afternoon meeting, and Mr. O. J. Freeman (Henley) took the chair in the evening. The Lord's presence and blessing were graciously realised as Miss Mowle told of her work for God in India, emphasising that the S.B.M. proclaimed Christ crucified as the sinner's only hope. The Pastor gave the closing word. The collections were good, and photographs and handkerchiefs found a ready sale.—C. DAVEY.

Leicester.—ZION.—At the annual missionary meeting held on Thursday, October 12th, Pastor S. Champion presided, and was ably supported by the deacons of the Church. In his speech from the chair Pastor Champion set himself the task of answering the query, "Why we support the Strict Baptist Mission," and he gave his answer in the form of an acrostic :—

S. Sound. Sure in its teaching. Safe in its practice.
B. Best. Baptist. Blessed with manifest conversions.
M. Magnifies truth. Magnanimous. Militant, wars against darkness.

Missionary E. A. Booth delivered an address dealing with present-day missionary problems. Pastor W. Chisnall spoke of his knowledge of the former Pastor of the Church, Mr. Grey Hazelrigg, who had sent him personal subscriptions for the support of the S.B.M., and expressed prayerful wishes for its welfare. The collection amounted to £4 7s. 7d., and the Home Boxes which were brought in yielded £3 8s. 7d.

Items of Interest

High Wycombe.—On Wednesday, October 18th, a good number of friends gathered in the Schoolroom to listen as Miss Mowle described her work among the people of India, and one's heart seemed to go right out to our missionaries in India. Afterwards we had tea, and again in the evening Miss Mowle spoke. It was a very happy time. Collections and proceeds of the tea amounted to £1 16s. 6½d. for the L.Z.A. Fund. May God bless our Mission.—E. F.

Farewell Service.

A meeting will be held in Chadwell Street Chapel on Wednesday, January 3rd, 1934, at 7 p.m., to bid God-speed to Miss Mowle. On that occasion Pastor W. Beecher (Stoke Ash) will give a farewell message to Miss Mowle, and Missionary E. A. Booth will offer the valedictory prayer.

Miss Mowle will (D.V.) sail for India on Friday, January 5th, 1934, per s.s. "Comorin."

Items of Interest.

Wedding.

News has been received from India that the marriage of Missionary A. Morling and Miss G. Shepherd is to take place at Namakal on Friday, December 1st, 1933.

Departure.

Missionary D. Thrower is sailing from London on Friday, December 1st, 1933, per P. and O. "Mantua," and the special train leaves Liverpool Street Station at 9.50 a.m.

A Motor Dispensary.

To enable Dr. Ruth Harris to reach the greatest possible number of village women in the districts of Sendamangalam and Namakal, and to use her medical skill as a means of making a way for the Gospel message in distant places, it was decided, after mature consideration, that a travelling dispensary, at which patients could be treated by the roadside, was necessary. The circumstances were made known to a few friends privately, and the whole of the cost has been already subscribed.

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 increased our staff of missionaries and Indian agents, and the work is expanding in each field in India.

Engagements for December, 1933

PASTOR W. CHISNALL.

3rd, Epsom; 10th, Margate; 17th, Dunstable.
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY E. A. BOOTH.

3rd Grundisburgh; 4th, Leiston; 6th, Haslemere; 10th and 11th, Boro' Green; 17th, Watford Tabernacle; 24th, New Cross; 31st, Ilford.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

The Christmas Boxes, 1933

HOPE V. HARRIS.

CONTRIBUTING CHURCHES:

AYLESBURY, "Busy Bees," per Miss E. Witton; ABINGDON, Abbey Chapel, per Mrs. Painter; ACCRINGTON, "Ebenezer" Sunday School, per Mrs. Hanson; ATTLEBOROUGH, "Jireh," Sewing Class,; BECCLES, per Mrs. Theobald; BETHNAL GREEN, "Hope," per Mrs. Park; BERKHAMPSTEAD, per Miss E. Hodsden; BEDFORD, per Mrs. Wilkins; BRIGHTON, "Ebenezer," per Mrs. Kemp; BRADENSTOKE, per Miss E. Skull; BROCKLEY, Sunday School, per Miss Ward; BIERTON, per Mrs. P. Gurney; BATH, "Bethel," per Mrs. W. Grivell; BRADFORD, per Mrs. J. Ing; BROMLEY, per Mrs. H. Thorpe; BRENTFORD, per Miss L. Fromow; BETHERSDEN, per Miss C. Nickolls; CAMBRIDGE, "Eden," per Miss I. Brown; CHELMSFORD, Friends and Children, per Mrs. Wybrow; COURLAND GROVE, CLAPHAM, per Mrs. Royffe and Miss R. Dadswell; CHELTENHAM, "Providence," per Mrs. Salmon; EAST CROYDON, Adults and Sunday School, per Miss G. Piggott; CHATTERIS, Bible Class, per Misses Dyson and Meeks; CHADWELL STREET, per Mrs. J. Symonds and Mrs. Wilmshurst; CRANSFORD, per Miss Skeet; CHORLEY (Lancs.), Bible Class, per Miss B. Critchley; DEVIZES, per Mrs. Mockford; ELTHORNE ROAD, "Ebenezer," per Mrs. Waller; EPSOM, per Miss Pitt; FULHAM, "Ebenezer"; GRAVESEND, "Zoar," Friends and Sunday School, per Mrs. M. Allder; GREAT YARMOUTH, per Mrs. M. Reeder; GREENWICH, per Miss Syms; GUILDFORD, per Miss Brand; HAWORTH, per Miss Merritt; HORSHAM, "Rehoboth," per Mrs. Boxall; HADLEIGH, per Miss M. Lockwood; HALSTEAD, "Providence," per Mrs. Ince; HOUNSLOW, "Zoar," per Mrs. Underwood; HIGH WYCOMBE, "Zion," Sunday School, per Mrs. Rogers and Mrs. Pitfield; HEBDEN BRIDGE, per Miss F. Walton; HOMERTON ROW, per Mrs. E. Gainham; HORLEY, per Mrs. Cook; IPSWICH, "Bethesda," Senr. C.E. and G.P. & W.B., per Miss D. Kerridge and Miss Cattermole; IPSWICH, "Mt. Zion," per Mrs. Talman; ILFORD, L.Z.A. and Girls' Class, per Misses Preston and Kilbey; KINGS LANGLEY, "Zion," per Mrs. R. Surridge; LEWISHAM, COLLEGE PARK, Sunday School, per Mrs. Murrell and Miss Pipe; LEICESTER, "Zion," per Mrs. S. Champion; LEYTON, per Miss F. Church; LEIGH-ON-SEA, REDCLIFFE DRIVE, per Mrs. A. Spratt; LEIGH-ON-SEA, BAPTIST, per Miss Tattersall; LEIGH-ON-SEA, BAPTIST, J.C.E., per Miss A. Johnson; MIDDLESBOROUGH, Friends and Children, per Miss Taylor; MEOPHAM, per Miss Taylor; MAYFORD, per Mrs. Stradbrook; MARCH, "Providence," Sunday School, per Mrs. Kimber; MANOR PARK, per Mrs. Baldwin; NEW CROSS, "Zion," Bible Class, per Mrs. Hammer; NEW CROSS, "Zion," Band of Hope, per Miss D. Loosely; NEWCASTLE, "Providence," per Mrs. Beall; NORBITON, "Zion," per Mrs. Goodge; NORWICH, ORFORD HILL, per Miss Cage; NEWQUAY, per Miss Fisher; NOTTING HILL, "Bethesda," Sr. Girls and Happy Home, per Miss Hain; OTLEY, Women's Meeting, per Miss C. Davey; OVER, Bible Class, per Mrs. Thixton; PRITTLEWELL, per Mrs. Jeffs; POTTEN END, Adults and Children, per Miss Hodsden; PRESTON, per Mrs. Bolton; RICHMOND, "Salem," Sr. M.S.C., per Miss Goodwin; RICHMOND, "Salem," Jr. M.S.C., per Mrs. Shipton and Miss Satchell; RUSHDEN, Friends and Young Folk, per Miss E. Guest; REDBOURNE, "Mt. Zion," Sunday School, per Mrs. F. Piper; ROYTON, "Bethesda," per Mrs. Milne; READING, "Providence," per Mrs. Woodham; RATTLESDEN, M.P. & W. Band, per Miss D. Clover; RAMSGATE, "Zion,"; "RAYITES" OF SNODLAND, HORSHAM, and "Zoar," IPSWICH, per Uncle Peter; SUDBOURNE, Church and Friends, per Mrs. Cordle; SWINDON, "Providence," per Mrs. W. Lane; STRATFORD, GURNEY ROAD, Girls' M.S.C., per Misses A. Webb and F. Hazel; STREATHAM, HAMBORO ROAD, per Miss Hidgecock; STOKE ASH, per Miss K. Hitchcock; SIDDAL, HALIFAX, per Mr. & Miss Bretton; SLAITHWAITE, per Mrs. H. Booth; ST. ALBANS, "Bethel," Sunday School, per Miss Gloom; ST. JOHN'S WOOD, Ladies and C.E., and Girls' Guild; TRING, per Miss Butcher; TUNBRIDGE WELLS, per Miss Pool; TONBRIDGE, per Mrs. Kitchener; TOTTENHAM, Sunday School, Sr. and Jr., per Misses Reed and Bray; TUNSTALL, per Mrs. Hammond and Miss A. Layte; TROWBRIDGE, "Zion," per Mrs. Wiltshire; WOOD GREEN, "Dovecote," Miss. Guild and S.C., per Mrs. Kyte and Mrs. Martin; WOOD GREEN, PARK RIDINGS, per Mrs. Sayers; WALTHAMSTOW, ORFORD ROAD, Bible Class, per Miss Edwards; WALTHAMSTOW, CHURCH HILL, Girls' M.W.P., per Miss Waterfield; WALTHAMSTOW, CHURCH HILL, Women's Meeting, per Miss E. Grimes; WANDSWORTH, L.Z.A. and Sunday School, per Mrs. T. and Miss E. Dean; WEST HAM, per Miss Meacham; WHITTLESEY, Sr. and Jr. L.Z.A., per Mrs. Benstead and Miss V. King; WELLINGBOROUGH TABERNACLE, L.Z.A. and Sunday School, per Misses Perkins, Moore and Collins; WETHERDEN, per Mrs. Rushbrook; WALDRINGFIELD, Girls' P. & W.B., per Mrs. Staddon; WOOLWICH, "Enon," per Mr. H. Harmer; WATFORD TABERNACLE, S.S., C.E. and L.Z.A., per Miss S. Ball; WORTWELL, "Providence," Sunday School, per Mrs. Elsey; WATTISHAM, per Mrs. S. White; WARBOYS, per Miss R. See; YATELEY, per Miss Newman.

INDIVIDUAL CONTRIBUTORS:

Mrs. H. M. Clark; Mrs. A. Holloway; Mrs. L. Balls; "Three whom God has greatly blessed"; Miss L. Pearce; T. G.; The Misses Gardner; Miss Banks; "A Friend"; Mrs. Humphrey; Mr. & Mrs. J. A. Anderson; Miss Honess; Mrs. Brookes; Mr. J. Avliffe; Mrs. & the Misses Chaplin; Mrs. Hartley; Mrs. W. Littleton; Miss Stace; Miss Button; Miss Cooper; the Misses Bloomfield; Mr. & Mrs. Loosely; Miss Marshall; Mrs. Westcott and daughters; Mrs. J. Hudson; Mrs. & Miss Jeffs; Miss L. F. Smith and four friends; Misses Beckworth and L. Leeks; Miss A. Relfe; Mrs. Frost; Miss Miller; Mrs. Rowland; Miss Ash; Mrs. Voysey and Mrs. Chilvers; Mr. & Mrs. F. Hindes and Family (Canada); Miss Agnes Gray; An Old Age Pensioner; Mrs. A. M. Brown and Friends; Mrs. Read; Mrs. Hannaford; Messrs. F. J. & P. Stanley-Smith; Mrs. R. R. Robbins; An Ex-nurse.

Christmas Boxes

NOTES.

If by accident any contributor's name has been omitted from the above list, kindly inform me of the omission, so that it may be corrected in next month's HERALD.

We are sure that everybody will be glad and thankful to know that this year's contributions have exceeded in number those of any previous year; so that 24 cases—beating the highest record by 2—have been filled with Christmas gifts. Again we have to thank Mr. Albert Vine for the cases, without which—well, one wonders how these gifts would get out to India!

The contributions towards the purchase of material and medical supplies have also "beaten the record." To Him be all the praise!

WILL HELPERS KINDLY NOTE THE FOLLOWING?

1st.—So many *Scrap-Albums* and *Woollen balls* have been sent in this time that there are plenty put aside for next year. Please leave these and the making of *woollen* garments out of your work programme for 1934. DO NOT SEND ANY OF THESE ARTICLES.

2nd.—I would again remind those who prefer knitting to sewing, that they might help the General or L.Z.A. funds by knitting garments for home use, and trading with them among friends.

3rd.—With regard to toys. I feel grateful to our friends for having taken notice of my plea for smaller balls, a splendid supply of tennis-size and smaller sorbos having been sent in this year.

4th.—Dolls have again been rather a problem, friends having found difficulty in obtaining the small (*about* 8 or 10 inches) *soft-bodied* kind which are so *much* easier for packing. Try Woolworths—their 6d. dressed dolls are worth re-dressing.

5th.—Toys most popular among the boys are: mouth-organs, whistles, peg-tops, and balls. Dolls for girls.

6th.—Nothing celluloid—dolls, thimbles, combs, etc.—can be packed, it is not allowed in freightage.

7th.—Picture postcards with Tamil texts stuck on MUST BE SENT OUT SEPARATELY BY THOSE WHO UNDERTAKE TO HELP IN THIS WORK. A large number of these cards have been enclosed in parcels sent to me this year, and have had to be posted out separately from here, as they cannot be packed in the Christmas boxes. If friends will kindly remember this, it will save a lot of extra work.

8th.—I shall be pleased to send patterns and information to any Church or individual wishing to start sewing meetings, or to take any part in this work. Write to Miss HOPE V. HARRIS, 3, Cavendish Road, St. John's Wood, N.W.8.

[The Editor desires, on behalf of all concerned in this splendid bit of work, to express to Miss Harris our sincere thanks for the admirable way in which she conducts this department for the Strict Baptist Mission.]

Gifts for the Lord's Work.

Received during October, 1933.

General Fund.

	£	s.	d.
Yateley, Two Colls.	5	3	0
Wellingborough, Colls., Boxes, & S.S. Annual Class Colls.	35	12	6
Guildford, 2 Boxes...	1	18	4
Cambridge, Eden, ...	2	0	0
S.S. Boxes		3	3
Balcombe, Gen. ...		5	0
Prittlewell, Coll. ...	5	10	0
Haworth		1	0
Prittlewell, Boxes ...	16	7	0
Kings Langley, Boxes and Colls....	9	5	0
Sturry, S.S.		8	8
Miss Schweitzer...		5	0
Grays, S.S. & "Heralds"		5	6
Croydon, Salem, Mr. Payne ...	2	0	0
St. John's Wood, Mr. S. Hutchinson	1	0	0
High Wycombe, Boxes: Mr. K. Ives		12	0
Misses Rogers ...		7	6
Mrs. Stallwood ...		7	6½
Mr. Simmons, Sen.		10	0
Mr. S. Simmons...		2	8
A. H. H.		6	3
Mrs. W. Simmons		2	9
Mr. Heather & Family		7	0
Mrs. Rogers ...		4	0
Old Hill, S.S. Box...		16	0
Lessness Heath, Boxes:			
J. Lanaway		6	0
Sub.		5	4½
J. Lawrence ...		2	1
M. Gilbert		6	4½
G. Martin		2	4½
Mrs. Gilbert ...		8	8½
E. Snookes		1	6
Box		1	0
Nunhead, Harvest Coll. ...	9	11	4
Mr. Baker, Don....	10	0	0
Anon., Sovereign Value	1	11	0
Horley, Coll.	3	0	6
Kilburn, Boxes, S.S.		9	8
Sudbourne, S.S. Primary ...	1	12	5
Llanelly, Friends at Furnace	1	2	6
Salhouse, Mrs. H. Walter, Box... ...	1	5	0
New Cross, S.S. Offerings ...	1	5	8
Sudbourne, Miss R. J. Cordle's Class...		13	3
Cambridge, Tenison Rd., Dons.	1	7	5
Bermondsey, S.S. ...	1	1	0
B. Box		12	11
"153"	1	1	0
Ilford, S.S. B. Box...		18	0
Croydon, Derby Rd., Coll.	6	17	10
S.S.		11	6
Little Downham, Coll.	1	10	9
Boxes	3	2	8
Finchley, Coll. ...	7	2	0

	£	s.	d.
Leicester, Zion.			
Coll.	4	7	7
Boxes:			
Mr. Walden ...		8	6
Mr. Boulter		11	8
Mr. E. Siddans ...		7	10½
Mr. S. Siddans ...		5	5½
Miss Bowles ...		12	1
Mr. Haddow ...		6	1
Mrs. Woodier ...		10	0
Miss Edmunds ...		11	8
Tadworth, Mr. F. T. Newman	20	0	0
Finchley, Haddon-dene, Box		12	6
Brighton Branch, Dons. & Boxes ...	12	15	[illegible]
Tring, Akeman St., Mr. E. Wright ...	2	2	0
Greenwich, In Memory of Mrs. Annie Flegg	1	1	0
Cransford, S.S. Box	1	8	0
Thornhill, Miss D. Tarrant, Box ...		10	0
Mr. H. Draper ...		3	0
Bradfield St. George, Coll.	1	1	0
Brentford, S.S. ...	2	8	6
Lewisham, S.S. Boxes	1	10	5
Pt. Coll.	2	0	0
Tunbridge Wells, Anon.	2	0	0
Hounslow, S.S. ...	3	0	5
Fulham, S.S.	1	0	8
Morning S.S. ...		4	5½
B.C.		6	7½
St. John's Wood, Mr. A. Vine ...	2	2	0
Mrs. R. R. Robbins	10	10	0
Mr. & Mrs. Leslie	1	0	0
Mr. F. J. Smith...	5	5	0
Box, Anon.		4	3
Tonbridge, Boxes ...	2	3	0
Mr. Clayden ...		2	6
Cheltenham, Prov., Coll.	2	0	0
Miss Teall		10	0
Boxes:			
Mr. Brignell ...	1	11	0
Mrs. Marshall ...	1	0	0
Mrs. J. Marshall...		12	6½
Mrs. Walton ...		3	0
Mr. Green		2	6
Master Brain ...		1	0
S.S.		10	7
Dons., per Mrs. Bellamy		19	4¼
Trowbridge, Zion, Coll.	2	13	6
Bath, Bethel, Coll.	2	16	10
"Gratitude" ...	5	12	6
Miss B. C. Robbins		5	0
Homerton Row, Coll.	2	13	2¾
Home Boxes ...	1	10	0
B. Box		8	0
M.B. Farthing Box	1	15	1
S.S. Boxes, B.C's.	1	19	1¾
Mr. Garnham's Cl.		11	3½
Mr. H. Crispin's ,,		10	3
Mrs. Garnham's ,,		9	4
Miss Spencer's ,,		8	4½
Mr. F. Crispin's ,,		6	9
Miss Pitt's ,,		6	4¾
Miss Simpson's ,,		2	9¾
Mr. Parkin's ,,		2	11¾
Infants		11	5
Bath, Bethel. Anon. Gift	2	0	0
Bradford, Dons. ...	3	4	6
Courland Grove, S.S.		6	5
B.B.		1	8
Horley, Boxes, B.S.C. ...	2	0	0
Girls' B. Study...	1	9	0
S.S.		1	0
Mr. Worger ...		6	0
Mr. R. Barnett...		4	1
Mr. A. G. Cook ...		3	8
Mr. R. P. Cook...		7	0
Mrs. Peak		8	2
Miss Barnett ...		5	7
Leigh-on-Sea, Coll.	2	2	0
Irthlingborough, Coll.	4	3	1
Boxes	3	12	11
Tadworth, Sale of Work:			
Sale Takings ...	23	11	4½
Sale of Ring (given by Missionary)...	1	10	0
Coll.	8	0	5½
Boxes, Mrs. Harden and Mrs. Rice ...		5	10½
Collected by Mrs. Humphry...	1	0	0
Don., per Mrs. Wood ...	2	10	0
After Sales, less part expenses ...	5	14	9½
High Wycombe, Colls.:			
Church	2	18	3½
S.S.	1	2	8½
Fulham, Coll.	3	7	6
Cambridge, Tenison Rd., Coll.	2	10	6
S.S.		9	9
Warboys, Coll. ...	8	0	0
Additional	2	0	0
Leyton, Coll.	5	0	0
C. Box	1	6	0
Trowbridge, Zion, Profit on M. Tea		8	1
Otley, W.P.G. Coll.		4	6½
Stockley Mission, S.S. Coll. for Kollis ...	2	11	7
Staines, Coll.	2	3	5
	£348	3	10

Erratum.

	£	s.	d.
Tadworth, Envs. ...		6	0

Reports.

	£	s.	d.
Per Mr. Thrower ...		10	9
Brighton Branch ...		7	6
Annual Meeting ...	4	10	0
Dorking, per W.J.S.		4	8
	£5	12	11

Motor Dispensary.

	£	s.	d.
Contribution	200	0	0
,, ...	1	0	0
Per L.Z.A.	191	0	0
	£392	0	0

Personal.

	£	s.	d.
Mr. S. Crawley ...		10	0
Mr. S. B. Caplin ...	2	10	0
"No. 58"	5	0	0
C. M. H.	4	13	9
A Friend		2	6
Mr. & Mrs. A. G. Harris (deficit) ...	3	3	9
L. C. B.		7	6
Anon.		14	2
Mr. D. Morling ...	5	0	0
Miss D. V. Gardiner	1	0	0
S. & G. Collin, Box		2	6
Miss A. E. Fuller ...		10	6
Bournemouth P.M....		5	0
Mr. A. Booth		10	0
Swindon P. M., Don.	1	0	0
Miss Hymas, S. Box		8	6
Mr. Albert Tyler, Don.	10	0	0
Miss D. Craddock ...	1	10	0
Mr. R. R. Robbins	20	0	0
A Humble Christian		5	3½
Miss M. Taylor		10	0
Mr. D. Marshall, Box	1	10	0
Mr. E. Rootham, Don.		2	6
A Gift	200	0	0
Mrs. F. H. Brown...		1	6
Mr. W. Bishop, Box	1	1	6
J. W.	1	0	0
"Sub. 18/10/33" ...	10	0	0
	£271	17	8½

Miscellaneous.

	£	s.	d.
Div. 2½ p.c., £451 7s. 5d.	2	16	5
£39 1s. 11d.		4	10
Tonbridge, 10 Calendars		5	0
Annual Meeting, Coll.	218	8	10
Flowers given and sold		13	8
Profit on Tea ...	2	10	5
B.S.U. for Tamil Bibles	2	0	0
P.P.C's. at Annual Meeting		5	4
Add. Coll., Annual Meeting		3	0
Per D. A. T., Reports & P.P.C's.		6	6
	£229	14	0

Herald Fund.

	£	s.	d.
Balcombe		2	6
Prittlewell	1	12	0
High Wycombe ...	1	0	0
Lessness Heath ...		12	6
Oundle		12	0
Hounslow	1	9	2
Cambridge, Tenison Road ...		2	3
Bermondsey		10	0
Tonbridge		12	0
Homerton Row ...		15	0
Tottenham		6	0
Irthlingborough ...	1	1	0
Bradford		12	0
Wood Greeen, Dovecate, ...		10	1
Newquay		5	6
New Cross, ...		10	8
Loughborough ...		6	6
Mayford	1	2	6
Bury St. Edmunds...		10	0
Personal: Mr. F. Adderley...		2	6
Miss G. Piggott...		2	6
Miss Allick		5	0

	£	s.	d.
Mr. H. C. Turn penny		5	0
Mr. Biglin		2	6
Miss M. E. Stephens		2	6
Mrs. M. L. Geer		2	0
Mr. & Mrs. A. G. Harris		10	0
Mr. F. H. Brown		1	0
	£14	5	2

Pension Fund.

	£	s.	d.
Div. 3½ p.c. £1,501 16s. 7d.	19	4	8
£1,309 10s. 8d.	24	9	10
Div. 2½ p.c., £1,067 14s. 5d.	6	13	5
Div. 5 p.c., £464 8s. 4d.	8	14	2
£2,000 0s. 0d.	37	10	0
Div. 4 p.c., £211 1s. 9d.	3	3	4
	£99	15	0

Rays.

	£	s.	d.
Tonbridge		10	0
Per W. J. S.	4	14	1
	£5	4	1

Ladies' Zenana Auxiliary.

	£	s.	d.
Bedford, Subs. per Mrs. Wilkins	5	0	0
Bexley Heath, Coll., Wom. Mtg.		13	6
Brentford, Girls' Sewing Class for Hostel		10	6
Bromley, Y.P.S. for Supt. of Girl	1	5	0
Dunstable, Sub. for Supt. of Girl	5	0	0
East Ham, Coll.		18	8
Epsom, Mrs. Humphreys.. (Motor Dispensary Thankoffering).	1	0	0
Guildford, Coll.	5	0	0
High Wycombe, Coll.	1	16	6½
Ilford, Coll.	1	4	6
Ipswich, Bethesda, Wom. B.C., Addl. Boxes	2	6	6
Leicester, Ebenezer, 1 Box		8	3
Lewisham, Subs. for B.W.	1	10	6
Lynton Road, Y.L.B.C. for B.W.	3	15	0
New Cross, Baildon St., Wom. Mtg. Coll.	2	4	0
Otley, Coll.	1	14	0
Over, Coll.	1	18	0
Ponders End, Subs. for Supt. of Grace Boxes	5	0	0
		10	6
Ramsgate, 6 Boxes	5	0	0
Smarden, For Pania dipatti Girls' School	2	5	6
St. John's Wood, Miss Hariss's B.C., for B.W.	12	0	0
Tollington Park, S.S. Box		4	6
Tottenham, Addl. Box		4	0
Warboys, Coll.	2	13	10
Whittlesey, Coll.	1	10	0
	£65	19	6½

PERSONAL.

	£	s.	d.
Per Mrs. E. H. Chilvers, for Supt. of B.W.		12	6
Miss M. Taylor, Don.		10	0
Miss D. V. Gardiner, Don.		7	0
	£1	9	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.—Bulbs: Snowdrops, Montbretias and Small Hyacinths, 9d. dozen. Michaelmas Daisies and Small Sunflowers, 6d. dozen. Raspberry Canes, Golden Rod, Polyanthus, Campanulas, London Pride, Primroses, 2d. each. Phlox, Lupins, Lavenders, Delphiniums, 6d. each. Laburnums, Lilacs, Yellow Flowering Broom, Chrysanthemums, Hydrangeas, Cactus, Oak-leaf Gearaniums, Oleanders, Ice Plants, Crasselas (lovely scent), 9d. each Postage extra. **Hand-painted Texts:** any verse to order, from 2s. each. Make 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, Ernest 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 payment 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.

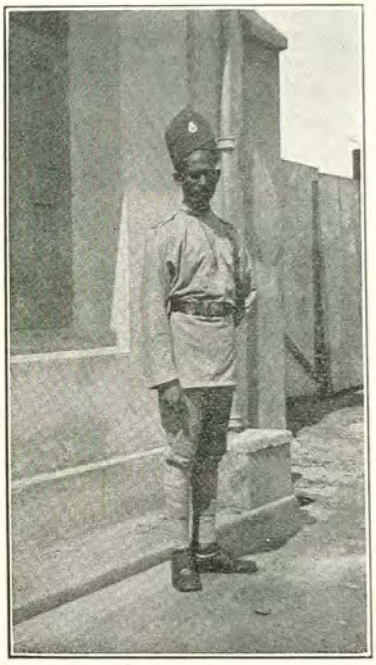
Remittances for the S.B.M. should be sent to the **Financial Secretary. Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organizing Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C. 1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

No. 20. FEBRUARY—MARCH, 1933.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



An Indian Policeman.

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.

CAMP LIFE ON THE HILLS OF SOUTH INDIA.—I.

By Evelyn C. Brand, Kolli Hils.

DEAR RAYITES,



OME of you will, no doubt, have been out camping and probably you could give me quite a lot of useful information about making a camp a success. Well please do! I shall be charmed to hear from you. Uncle Peter will forward any letters.

But I propose telling you how **we** do our camping on these Kolli Hills.

I shall write as I ride horseback or as I sit at my camp table, so that you may get things as they happen till you know some of the weird and funny things we come across in the jungle lands.

Setting Out.

The day before starting there is much to think about—perhaps for a meal en route if it is a long distance camp. We must reckon how many days' horse food we must take and who will bring us milk and our post when it comes up from the Plains. The medicine box must be replenished and the food box packed.

On the day of starting we are usually up very early and roll up our camp cot in our bedding. Three men have been called to be ready to carry the stuff, so we hurry up and send them off. Each man has a load on his head and a lamp or a tin of drinking water in his hand. Two lamps and one tin of water is the rule for our use, one light for me and one for the boy who cooks for me.

When they are safely sent off, the horse is saddled and the saddle bag stuffed with all sorts of oddments for the journey; usually a book, for in difficult places where the horse cannot run one can very well have a good read, also a bottle of coffee is a help if the way is long.

Off at last.

The house is locked up, the horse mounted and off I go over hills and fields, through streams and rivers, towards some district where a teacher and his wife are living alone among those who do not know our Lord or his Salvation. We have been going at a gentle trot; suddenly the horse stops. People have been planting their fields and have built a stile right across the path too high and narrow for us to scale. The horse, always resourceful, turns and seeks along the hedge for a way through. Ah! there is a gap stuffed full of thorn bush. I lean forward and down, to try to reach a branch turning and twisting the horse to get near enough. He is not too fond of thorn bushes at close contact. At last I drag a great heap of thorns while Dobbin runs back and so, again

and again, till a gap is made and we pass through triumphant. More often I have had to dismount and make my way through.

A little dispute with Dobbin.

On we go again, till we hear a sound of running water. The horse knows the place and remembers with his unfailing memory that here is not only water but mud and it is slippery, so he refuses and once more seeks a better way round a further bend of the stream. Even this does not suit. " Not to-day thank you," he says, with a sharp turnback along the path.

" But you shall," say I, " there is no way out of it." Off with shoes and stockings, I wade into the deep water dragging on to the bridle. " No, no ! " he flings up his head. " You want coaxing do you," and we do the jump together. But my poor shoes suffer badly for the horse is on top, although they were placed carefully on that bank for safety. They can hang to get dry over the horse's saddle. We are over and " that's that " and on we go till the next stream where another small scene takes place. The river itself is swollen. Strange to say, Dobbin plunges straight in, although I find it difficult to raise my feet high enough in the saddle to avoid the fast flowing water. But he is having a lovely drink and is flicking his tail from right to left to cool his perspiring body, not even asking me how I like it. Of course it really doesn't matter for the sun will soon dry my soaking things.

Deep in the Indian Jungle.

The forest path is glorious, but lonely and weird. The horse starts into a trot—it fancies it has heard a bear. And well it may seeing that at our feet is a deep hole just dug out by one of those brutes to find the white ant's nests of which they are so fond. Below us is a roaring torrent. Once I was tempted to drop down through the forests to find it. It was far down and very steep, but the marvel of it—the wild confusion of waters made me forget all else. " His Voice was like the sound of many waters " I remembered, and felt like worship, for in that great lonely place God was very near.

These hills must belong to Him some day. They surely do even now, although Satan has his seat here, for we have felt Him very near on all these long lonely rides and one by one He is taking these people from the power of Satan and translating them into His Kingdom.

Dear Children, as I tell you little by little of my small adventures will you remember me in your prayers that it may be to victory I ride and not to defeat, for He must have the victory and we want it to be in us.

HOW UNCLE ARTHUR SPENT CHRISTMAS DAY.

MY DEAR SUN-RAYS,

THE other day we undid the Christmas Boxes, and spent some hours in counting and sorting, coats, shorts, tops, mouth organs, dolls, whistles, necklaces, " Yo-Yo's," and lots of other toys which you sent us from England. This afternoon we begin the " share-out." Would you like to come and help? Get your topee then, for it's very hot at 1.30 p.m., even in Mr. Watts' car. Our first port-of-call is Konnur, but the children do not know we are coming, for on this job we have " to sail with sealed dispatches." They are soon all agog with excitement, while a curious crowd collects outside to watch the proceedings. The classes line up in turn, and each boy receives a garment, a pencil, a toy, and a bag of marbles, while the girls have a dress, a doll (or a skipping-rope), a necklace, a needlecase, and a pencil. After the distribution, Mr. Watts has a little talk with them; they sing a lyric, and after prayer, go home. WHAT JOY there is in the village to-day!



Uncle Arthur's Christmas party—Boys and girls at Tathankuppam with their presents.

Our next stopping place is Tathankuppam. On the way we are chased by a cow, who objects to our intruding on her pasture-land. We cannot ride all the way because the road leaves off, so we finish the rest on foot, past a small lake girdled with prickly pear. We have been sighted already, and a lusty salaam greets us as we arrive. Once again we are besieged with spectators. After all the gifts have been given out, we try to find out what

they think about Christmas, and explain where the toys have come from.

Our last school is Korattur, but we have to ford a small river to get there, and more water awaits us on the other side. Hence we tell the children to come to us this time, and soon they are splashing through the water to get their gifts. The distribution takes place in the open in a little wood, where the setting sun casts shafts of golden light between the tall palmyra trees. As we leave amid a shower of salaams, whistles and mouth organs vie with each other to produce the most noise. Thus ends our first tour of the village schools. To-morrow we shall be off again about 9 a.m.

I want to thank the young people at Tunbridge Wells, Herne Hill, Aylesbury, and Siddal (Halifax) for packets of Tamil post-cards, and the young friends at "Salem," Ramsey, for three boxes of Tamil Tracts (sent through the S.G.M.) and a parcel of books. The Children's Hour at Windmill Road, Croydon, also sent some special cards for Christmas. Thank you ALL for the fine collection of toys and garments which you helped to send to India.

With loving salaams from

UNCLE ARTHUR.

A RUDE AWAKENING.

A Story by Miss B. L. Mowle.

ONE evening, as we were doing some sewing after our evening meal, we heard great shoutings and bangings from one of the houses in our Compound. Two little boys, aged eight and ten, had gone to bed, locked their parents out and had fallen asleep. Through the crack of the door we could see them lying fast asleep on their father's cot. We could not get a stick long enough to poke through the door and reach them so we all knocked loudly, shouting their names—"Daniel!" and "John!"

At last someone suggested that if we could squirt a little water on them, they might awaken. So I brought along my new ear syringe, given me by kind friends in the homeland, and placed it in a crack high up in the door so that it would squirt on their faces. To our amusement and relief, after one or two squirts, the eldest boy sat up and rubbed his eyes wondering what had happened. Near these boys' heads an oil lamp was burning which would easily have been knocked over had one of them rolled over on the cot.

These people have only two small rooms to their house and the roof is thatched so that, if a fire breaks out, there is little hope of saving the home.

GOSPEL QUESTIONS AND ANSWERS.

WHO was it in the Bible who asked a riddle which none could answer? There will always be questions to ask and riddles to solve but each one of life's great questions has its Divine answer in the Bible. Each answer is complete and tells us all that we need know, although, if we are to understand aright, we need the help of the Interpreter—God's Holy Spirit. We hope that some of these questions are already being asked within the hearts of our Bible Searchers: may God provide you each with an answer.

Lower Group, age under 12.

Here are five questions. You will see that, after each one, a Book and its chapter are given. Study each question carefully; then read through the chapter and see if you can find a verse which answers the question. When you have found it, write it out in full and say where it is found.

1. What must I do to be saved? Acts 16.
2. How can we know the way? John 14.
3. Do ye now believe? John 4.
4. Where shall wisdom be found? James 1.
5. If a man die, shall he live again? John 11.

Upper Group, age 12 and under 16.

In addition to the above find the answers to these questions.

6. What doth hinder me to be baptized? Acts 8.
7. Master, where dwellest Thou? Isaiah 57.
8. Who will go for us? Joshua 1.
9. Who is on the Lord's side? Acts 27.
10. Where is the promise of His coming? Acts 1.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until June, 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 February 28th.

RESULT OF LAST BIBLE SEARCHER.

ALTHOUGH it was Christmas-time with so many other things to think about there was a good response to this Searcher—277 entries. There are three Upper Group prizes this time since Leslie Ransom and Betty Kane sent papers of equal merit. The work, on the whole, reached a very high standard as you will see by the number who are "highly commended." Several scholars in both groups just missed the prize by one mark only which they lost either for spelling or neatness. There has been a big increase in the number of senior scholars in the last two Searchers; this is splendid; we hope you will keep it up. We welcome 38 new searchers. The names are in order of merit.

Upper Group, age 12 and under 16. Prizewinners: 1, Ruth Jarmin, age 12, Upper Hollowav; 2, Bettv Kane, age 13, Hall Green, Haworth, **and** Leslie H. Ransom, age 14, **Chelmsford.**

Special Mention: Kathleen Abrahart and Vera Hayward tie for third place with Edna Painter fourth.

Highly Commended: Doris Wilson, Doris Rippin, Mary Parker, Ellen Gardner, Charlotte Radley, Joan Weaver, Grace Parker, Muriel Westcott, Joyce Boulton, Dorothy Errey, Sidney Dawson, Richard Blowers, Horace Parker, Edith Carter, B. Obbard, Irene Bloomfield, Q. Baldock, James Nash, Doris Osborn, Frederick Meadows, Adah Wills, Robert Scillitoe, Joyce Boreham, Leonard A. Parris, Doris Meadows, Dorothy Boreham, Olive Rivett, Ethel Carter, Gladys Oliver, Hilda Boreham, Irene Gostling, G. Gennery, William Whiting, Leonard Parris, Helen Weldon, Kathleen Rogers, Sidney

Rushbrook, Felix Mowles, Joan Cawthorne, May Jaegar, Grace Lepla, Eva Southard, Edgar Clover, Hilda Abrahart, Kathleen Crowhurst, Peggy Dewsbury, Connie Phillips, Winnie Alexander, John Staff, Myra Spalding, Daisy Simmons, Gladys Purton, Grace Pinson, George Kent, Muriel Parris, Ena Barnes, Dorothy Rule, Flora Clover, Marshall Brett, Ivy Ashenden, Muriel Parker, George Sandall, Stanley Thrower, Francis Polykett, Doris Ely, Evelyn Meace, Ida English, Mary Cook, Violet Lepla, Beatrice Middlemiss, Lily Middlemiss, John Obbard, Kathleen Shaddick, Robert Woodley, Donald Osborne, Mildred Botfield, Mollie Mercer, Doreen Fremlin, Dora Wright, Denis Robertson, Joan Gray, Kenneth Errey, Hilda Wilkinson, Doris Ashley, Eric Bavin, Ivy Kent, Vida Wadey, Clifford Brett.

Commended: Mary Summers, Joyce Lumley, Augustus Poulteney, Dorothy Best, Phyllis Hallemans (beautifully written, but you had nine mistakes, Phyllis), Edith Jordan, Ruth Blackman, Irene Wisdom, Mary Vaughan, Charlie Smith, Queenie Day, Nellie Wells, Florence Sweetman, Elsie Sinfield, Ada Kirk, William Rushbrook, Herbert Tyler, Agnes Francis, One with no name or address (March), John Arthur. The following only answered six questions: Winifred Jordan, Mary Fullick, Arthur Millett, Isaac Wheeler. Douglas Stone answered the wrong Searcher.

Lower Group, age under 12. Prizewinners: 1, Grace Collins, age 11, Southampton; 2, Freda Carter, age 11, St. Neots.

Special Mention: Hedley Russell, David Parker, Yvonne Fletcher, Olive Knight and Ruth Champion.

Highly Commended: Olive Painter, Ronald Hoffman, Allen Thrower, Hope Bardrick, Freda Jackson, John Christie, Robert Radley, Gwen Parker, Kenneth Lane, Barbara Jordan, Miriam Burgess, George Chapman, Lily Osborn, Ivy Eley, Norman Caplin, Patricia Diaper, Leslie Bloomfield, Evelyn Westcott, Muriel Culliford, Edith Pooley, Elsie Richardson, Mary Ann Cook, Vera Jones, Violet Culliford, Benjamin Clover, Marjorie Jarmin, Edward Asplin, John Caton, Doris Fuller, Mary Clover, Eileen Hoffman, Phyllis Nash, Margaret Self, Lilian Morriss, Beryl Bishop, Marjorie Bishop, Ruth Pooley, Roy Cotgrove, Marion Diaper, Doris Wharton, Joyce Farrer, Gordon Fowler, Florence Youles, Violet Eley, Barbara Rogers, David Fowler, Victor Taylor, Douglas Sandell, Olwyn Polykett, B. Chapman, D. Southard, Gladys Fremlin, Eric Lane, Gwen Harling, Marian Parker, Stanley Obbard, Ruth Alexander, Irene Cornwell, Sarah Bioletti, Margaret Clark (no age), Katharine Clark (no age), Irene Grainger (no age), Joan Watts, Eveline Caton, Joan Self, Irene Galpin, Gwendoline Austin, Brenda Mortimer, Maud Gardner, Doreen Pillinger, Barbara Chambers, Harry Parris, Ruth Hobbs, Edna Francis, Gladys Simpkins, Jack Ashley, Gladys Cheek, Laura Alexander, Donald Field, Lily Baldock, Elsie Dryden (no age), Lucy Brownrigg, Peggy Hayward, Maurice Wright, Leslie Blackman, Peggy Wills, Norman Piper, Gwen Butler, Edwin Prentice, Dorothy Rogers, Elsie Lewis, Gladys Boxall (no age), Florence Seaman, Bertha Porter, Joan Jordan, Ruby Jordan, Hazel Seaman, Faith Barton, W. Blandford, Audrey Parris, George Kirk, S. Middlemiss, Doris Sweetman, Frank Wallis, William English, Albert Self, James Green (no age), David Barnes, Edna Middlemiss, Grace Phillips, May Sweetman, Vera Rippin, David Cockram, Maisie Bioletti, Ethel Weaver, Geoffrey Parris, Iris Wornell.

Commended: John English, Kathleen Sandell, Joan Riley, Ivy Smith, Lizzie Gardiner, Joshua Jarmin, R. Kirk, Iris Heath, Dolly Day, Henry Millett, Olive Lewis, Molly Wheeler, Kenneth Wright, Robert Jakes (no age), Gertrude Vincent, Eileen Grisbrook, Mabel Potter, Leonard Hopkin, J. Burke, Kenneth Nelson, Doris Green, Sydney Rogers, Winnie Spall, Nellie Gray; Irene Purton and Emily Allen (omitted verses); Donald Bacon (no age) and Eileen Gosnell (omitted references); Patricia Alexander (sent references only).

Not for competition: The Misses E. Jones, Faith Neville, Beatrice Sheppard, Edith Smith; Frank Smith, Arthur Rayner.

Too late for entry: Alice and Harold Wilkinson; Winnie de Ritter.

Lynton Road, Bermondsey, again heads the list.

Feb.	1	W	Psalm 120. 1-7
	2	Th	John 5. 39-47
	3	F	John 7. 40-53
	4	S	Heb. 4. 9-16
	5	Su	James 3. 10-18

The Unknown God.

Feb.	6	M	**Acts 17. 16-23**
	7	Tu	**Acts 17. 24-34**
	8	W	Exodus 3. 7-15
	9	Th	Isaiah 29. 9-16
	10	F	1 Cor. 1. 18-31
	11	S	2 Cor. 4. 1-7
	12	Su	John 8. 42-55

Corinth.

Feb.	13	M	**Acts 18. 1-8**
	14	Tu	**Acts 18. 9-17**
	15	W	Acts 18. 18-28
	16	Th	Psalm 72. 1-10
	17	F	Psalm 72. 11-20
	18	S	Rom. 16. 1-10
	19	Su	1 Cor. 1. 1-9

At Ephesus.

Feb.	20	M	**Acts 19. 1-10**
	21	Tu	**Acts 19. 11-20**
	22	W	Matt. 3. 1-12
	23	Th	Mark 1. 23-34
	24	F	Luke 8. 26-36
	25	S	Eph. 1. 15-23
	26	Su	Rev. 2. 1-7

Review.

Feb.	27	M	Acts 13. 1-13
	28	Tu	Acts 14. 1-18
Mar.	1	W	Acts 16. 6-15
	2	Th	Acts 16. 16-34
	3	F	Acts 17. 16-31
	4	S	Acts 18. 1-11
	5	Su	Acts 19. 1-12

Diana of the Ephesians.

Mar.	6	M	**Acts 19. 21-29**
	7	Tu	**Acts 19. 30-41**
	8	W	Exodus 20. 1-8
	9	Th	Deut. 4. 14-24
	10	F	Psalm 115. 1-18
	11	S	Isaiah 44. 12-20
	12	Su	Eph. 3. 6-21

A Riot at Jerusalem.

Mar.	13	M	Acts 20. 17-27
	14	Tu	Acts 20. 28-38
	15	W	Acts 21. 1-14
	16	Th	**Acts 21. 15-26**
	17	F	**Acts 21. 27-40**
	18	S	Acts 6. 8-15
	19	Su	Luke 6. 22-31

Paul's Story of his Life.

Mar.	20	M	**Acts 22. 1-11**
	21	Tu	**Acts 22. 12-21**
	22	W	**Acts 22. 21-30**
	23	Th	1 Tim. 1. 12-20
Mar.	24	F	Rom. 8 631-39
	25	S	2 Cor. 6. 1-10
	26	Su	2 Cor. 4. 8-18

Paul's Defence and Danger.

Mar.	27	M	**Acts 23. 1-15**
	28	Tu	Matt. 22. 23-33
	29	W	Matt. 22. 34-46
	30	Th	John 5. 17-29
	31	F	Job. 19. 19-29
Apr.	1	S	1 Cor. 15. 12-25
	2	Su	1 Thess. 4. 9-18

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

I was very pleased to hear from many of you this Christmastide and thank you each for your good wishes. Two Sun-Rays at Bedmond had a great idea and went out carolling—they sung so sweetly that they collected £1 14s. 6d. for the Sun-Ray School at Tathankuppam. Another little girl sent a Postal Order for the same purpose for money collected from the neighbours when they use the telephone in her home. What a number of ways there are in which we can help. One suggestion which I want to make is that we all start getting ready the Christmas gifts for Tathankuppam right now. Remember that the boxes have to go on board ship in September next. Some of you can get Tamil texts from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, and paste them on the back of your old picture postcards; the price is only 1s. per 100 postage paid, and the Indian boys and girls love them. Some of you are already doing sewing either in your teacher's sewing class or on your own, but Miss Harris can do with many more garments of the right kind. So just think it over and see what you can do for a little Indian boy or girl just the same age as yourself.

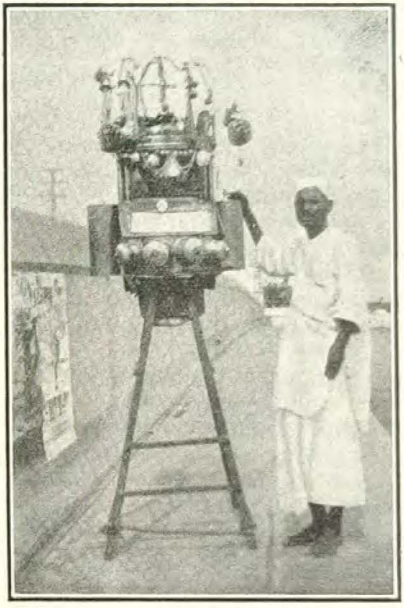
I was pleased to have letters from Doris and Jack Ashley, Faith Barton, Joyce Boreham, Ruth Champion, Grace Collins (hope Stanley is better), Muriel Culliford, Violet Culliford, Peggy Dewsbury, Dorothy Errey, Mary Johnson (thank you for P.O. 6s.), Barbara Jordan, Eric Lane, Olive Knight, Gertrude Lewis, Edna Lutterby, Phyllis and Jimmie Nash (well done), Kenneth Nelson, Edna Painter, Edgar Palfrey (thanks for Christmas card), Muriel Parker, Rays Readers at Ramsey per Miss A. E. Rowell (thank you for P.O. 5s.), Joan Riley, Sunrays at Snodland, and those friends who have written me concerning their work amongst the boys and girls.

Your loving UNCLE PETER.

F. J. LAMB, Printer, Northcote Road, S.W.11.

FROM RAYS THE EAST

FOR YOUNG PEOPLE



An Indian Peepshow.
First pay; then peep.

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.

CAMP LIFE ON THE HILLS OF SOUTH INDIA.—II.

By Evelyn C. Brand, Kolli Hills.

Vallappoor

I love those lines—

"Oh who will go and find them
In the paths of sin they stray
. . . . . .
At the close of the day,
'Twill be sweet to say
We have brought some wanderer home."

BEFORE I had the privilege of coming to these Hills I used, often with secret tears, to sing these words. I wonder if any of you are longing to help gather in Christ's lost sheep?

The Story of Seerangan.

Last eve directly I arrived here, I hurried off with Matthew, my cook, to find Seerangun, the little boy who came to school for a little while. He was not in his village so we went out into the fields. There at last we found him. All his school manners had gone lolling lazily by. His old grandmother had persuaded him to give it all up and become a heathen again. His poor sister was there with him. She used to be in this school and was such a bright little scholar. Now she, too, through the old woman's persuasion, has become a bad girl. Does it not seem awful that this granny would far rather see these children serving the Devil than come away to us from the dangers of sin.

We sat there and begged Seerangan not to give up his school in Namakal. We felt the terrible importance of it. But he listened carelessly and even when our James came along and told him how he had been helped by going to school and what a lot he was missing, he remained firm. "No, I am going to stay here," he said. When all got up to go to the house, I hindered the old woman so that James could get a word with him alone as they walked through the fields. But I could see the anxiety on the old face as she pressed forward to catch them up. We sat long outside their house, till we could see it was all in vain and had to go sadly back to the school house.

Dear Children, this looks like the Devil's triumph; will you all unite with us to ask the great Shepherd to save not only this boy but to bring his sister too? The father was a very bad man, his name was Vadaman. He, too, once thought of joining us and used to come to our meetings. But he turned back before he died. I rejoiced so much when it seemed God had given us his little son. Will you all pray for Seerangan?

Two More Wanderers.

To-day we climbed up a steep path to find another poor little lost sheep. A poor little boy who fell from a tree months ago and because no one understood how ill he was, he was left lying neg-

lected till awful gaping wounds appeared nearly everywhere over his body, so he could not lie down with comfort. Then they brought him to the hospital and he was here for weeks. But his people found the time too long—they wanted to get back to their fields—so now he is here just sinking away without proper food or treatment.

They brought him out on a cot, the pitiable little figure, too weak to speak. I knelt down by him and prayed the Dear Great Shepherd to take him to Himself. I asked him if he were trusting in Jesus and he nodded. I believe that some day I may see him, when all the difficult things and sad things are explained and we shall see His face.

There was another search that day right on through fields and lanes. A bigger boy had wanted to come. But caste and family ties were stronger. We found him and put the two ways before him very clearly. If it were for worldly gain that he wanted to come, it was no good. But if he wanted Christ and all He means to us, then He would overcome all difficulties for him. He listened long and in the quiet of a great wooded hill we knelt and prayed. I shall come in a week he said. But we parted sorrowfully for we felt the pull of the world was too great for him.

A More Cheerful Story.

Last time I went to Puliampetti, directly I arrived the teacher there told me of a man who was very ill and he said, speaking softly, " There are two little girls. They have no mother. If he came to us we might be able to have them." " Let us go **at once**," I said; for I have learnt many lessons lately. One is that where souls are concerned and it seems likely that anyone may come away from their demon worship, there must be no hesitation. Twice lately, because I did not act at once, I fear that I have lost a little child. One does not forgive oneself for this sort of thing.

So off we hurried into the village and found the father of the children very ill indeed; all swollen up with a bad disease. We talked quietly to him of the power of Jesus to heal and to save. Mr. Champion not many days before had had a long talk with him. Now I found he was willing to come. And there at the side stood a sweet little girl. We had to be very careful how we arranged things or the people would have frightened them about breaking caste. But when, the next morning, we made a dholi ready to carry the poor man to the hospital, the two dear children came and stood by and, though the people questioned them, they simply said that they were going with their father and then set off bravely to walk ten miles to Valavandi.

Now just thank God with me dear Rayites that these two are safely in the school, and yesterday they said sweetly to me " God brought us here." Pray again that they may belong not only to us but that very soon we may know that they belong to Him, Who said, " Suffer the little children to come unto Me and forbid them not for of such is the Kingdom of God."

A BURGLARY AT TATHANKUPPAM.

MY DEAR SUN-RAYS,

YOU will be very sorry to hear that a short time ago, in the middle of the night, thieves broke into the Teacher's house at Tathankuppam, and stole clothing, cooking utensils and some money. The police were informed, but up till now the culprits have not been caught. When we went to investigate, we asked: "How did this happen? Was no one in the house to give the alarm?" It was the rainy season, and the teacher told us that, owing to the many leaky places in the roof, he and his wife and children could not sleep in the house but had to seek other accommodation. He said that he locked up the house last thing at night and then returned early in the morning, when the burglary



Three Seniors and two Juniors from Tathankuppam.

was discovered. Evidently he was watched, and when the place was deserted the thieves broke in. We helped him all we could, but obviously, our first business is to repair the roof, and make his house water-tight. If you could see his tiny dwelling—a mud building consisting of one room about 14ft. by 8ft., I am sure you would say: "He MUST have a better house than that to live in!"

That's where the Sun-Ray League comes in. I was very thrilled to hear from Uncle Peter that at the end of last year there were nearly two hundred enrolled members. Hurry up and send in your Gift Forms so that before the next rainy season, we shall be able to provide a proper house for the teacher in charge at Tathankuppam.

Thank you ALL EVER SO MUCH for the splendid way in which you are helping. May God bless both the gifts and the givers.

UNCLE ARTHUR.

A CHRISTMAS TREE PARTY AT PANIADIPATTI.

By Miss Grace K. Carter, Sendamangalam.

THERE are no Christmas trees in this part of India, such as you have in England, so we looked in the garden, found a Tamarind tree and on the next morning it was cut down and brought inside. All the doors and windows were shut, to keep the secret, and then we set the tree in the middle of the room and began to dress it. Dolls, pencils, skirts, rowkies, handkerchiefs, bells and crowds of decorations were hung on the branches until it really began to look like a Christmas tree.

Of course, many curious pairs of eyes tried to find out what was happening, but at last all was ready. As soon as it was dark, every lamp and lantern that could be found was lit and placed about the room. Paniadipatti bungalow had never been so much lit before. The girls and families on the compound were sent for and the doors were thrown wide open. The sight of those children's faces made all the trouble seem worth while.

At first they could not speak for wonder, then came such a burst of talk and laughter as they crowded round me. After a time we gave them a talk and then, the presents, which had all been numbered, were distributed. Each child was given a number and, since each had several things, such as a garment, a doll, a toy, or a necklace, the numbers were called several times. You can imagine the excitement for no child knew when their number was to be called next. Then the children said a very big "Salaam" for the English boys and girls, who had sent the presents. It was nearly deafening but it was their way of saying " Thank you ! " After prayers they all went happily to bed.

Making others happy is one of the surest ways to be happy oneself. Try it. The Lord Jesus said: " It is more blessed to give than to receive." Such is the story of the Christmas tree. Just think, Boys and Girls, you helped to make that possible. Does not that thought make you happy also?

THE TREES OF THE BIBLE.

There are 27 different kinds of trees mentioned in the Bible and to each one there is a special meaning. There are very few books in which a tree of some kind is not mentioned, and many of the most interesting stories of the Bible have to do with a tree. We want you to study some of these stories and see if you can find the answers to the following questions.

Lower Group, age under 12.

1. ——— slept under this tree.
2. Jesus saw ——— under this tree.
3. ——— was forbidden to eat of the fruit of this tree.
4. ——— climbed this tree to see Jesus.
5. A bird brought ——— a leaf of this tree.
6. ——— saw this tree in a vision.

The answers will be found in Luke 19, Genesis 8, John 1, Revelation 22, Kings 19, and Genesis 2.

(Please turn over.)

Write out your answers in this way: Divide your paper into three columns; in column 1 put the name of the person; in column 2 the name of the tree; in column 3 the book, chapter and verse where the answer to the question is found. Then say which you think is the most interesting story and write out *in full* the verse in which the tree is mentioned. Extra marks will be awarded if you can find any of the trees mentioned more than once in the chapters.

Upper Group, age 12 and under 16.

In addition to the above questions, find the answers to these:—

7. ——— set up a stone under this tree.
8. ——— and his men tarried under this tree.
9. ——— the prophetess dwelt under this tree.
10. ——— prepared these trees for the building of the Temple.
11. Three trees which ——— said He would set in the desert.
12. ——— made musical instruments of these trees.

The answers will be found in Judges 4, Isaiah 41, 2 Chronicles 9, Joshua 24, 1 Samuel 14, 1 Chronicles 22.

Write out your answers in the same way as the Lower Group, choose any one of the twelve stories; write out the verse and give in a few words the reason why you think it is the most interesting.

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 August, 1933, although 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.

RESULT OF LAST BIBLE SEARCHER.

VERY few managed to find the correct answers to **all** the questions, but for accuracy in copying and general neatness this was the best Searcher we have had for a long time. Perhaps some of you may like to know where the answers are found:—(1) Acts 16, 31; (2) John 14, 6; (3) John 4, 42; (4) James 1, 5; (5) John 11, 25; (6) Acts 8, 37; (7) Isaiah 57, 15; (8) Josh. 1, 16; (9) Acts 27, 23; (10) Acts 1, 11. Several gave answers which, although not quite correct, showed that the questions had been studied. We welcome entries from Birmingham, Bury St. Edmunds and Southall; also from 55 new Searchers. Here are the names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Flora May Clover, age 14, Crowfield Sunday School; 2, Peggy Dewsbury, age 14, Over, Cambs.

Special mention: Muriel Parker, James Nash, Vera Funnell, Grace Parker, Mary Parker.

Highly commended: Kathleen Crowhurst, Mary Johnson, Edna Moore, Norman King, Kathleen Abrahart, Ethel Carter, Beatrice Middlemiss, Dorothy Errey, Felix Moules, Hilda Boreham, Edith Carter, Muriel Ing, Dorothy Boreham, Myra Spalding, Douglas Stone, Joan Fennell, Muriel Parris, George Sandell, Violet Lepla, Edna Painter, Edgar Clover, Olive Rivett, Stanley Collins, Betty Kane, Ruth Jarmin, Ivy Ashenden, Lily Middlemiss, Kathleen Rogers, Margaret Clark, Frederick Meadows, Stanley Thrower, Eva Southard, Trixie Tempest, Arthur Millett, Herbert Tyler, Emily Spaughton, D. Rowe, N. Thrower, Sidney Rushbrooke, Joyce Thulbourn, Florence Sweetman, G. Kent, Dora Wright.

Commended: Brenda Gentle, Doreen Fremlin, Dorothy Best, Madeline Cook, Grace Pinson, Dorothy Rule, Leonard Parris, Ida English, Jane Mogridge, Sarah Bioletti, Eric Bavin, I. Kent, Elsie Sinfield, Grace Lepla, Doris

Wilson, Muriel Westcott, Marshall Brett, Vera Whitney, Doris Meadows, Irene Gostling, Barbara Jordan, Mabel Mills, Leslie Ransom, Horace Parker, Joyce Smith, Francis Polykett, Margaret Ball, Ruth Naish, Sophia Bryant, Joyce Lumley, Leah Holcombe, Richard Blowers, Elsie Richardson, Edith Jordan, Albert Fidler, Mary Summers, Clifford Brett, Irene Bloomfield, Charlotte Radley, Robert Scillitoe, Norman Carter, Sylvia Crouch, Nora Fowle, Robert Woodley, Lily Larkins, Ena Barnes, Dorothy Crouch, Leonard A. Parris, Donald Osborne, Vera Hayward, Phyllis Hallemans, May Rivers, Jack Hicks, Katherine Ward, Lena Bloomfield, Beatie Frost, Helen Weldon, Winnie Jordan, Kathleen Lawrence, Winnie Alexander, Gladys Oliver, R. Hall, Doreen Pilkington, Betty Glisbey, Edith Browning, Ivy Barham, Ada Kirk, Charles Cracknell, Evelyn Meace, Doris Rippin, Ruth Blackman.

Also tried: Maudie Green (only answered five questions), Daisy Palmer, Joan Riley, Gladys Pluck, Mary Vaughan, Edith Ferris, Elizabeth Cross, Arthur Blackwell, Dorothy Bird, Lydia Goode, John Arthur, Doris Bridgestock, Victor Page.

Lower Group, age under 12.

Prizewinners: 1 Beryl Bishop, age 11, Eastbourne Sunday School; 2, Hope Bardrick, age 9, Gurney Road Sunday School, Stratford.

Special mention: Winnie Denny, Horace Jakes, Mary Clover, Jack Hawkins, Freda Smith, David Parker.

Highly Commended: Grace Collins, Marjorie Bishop, Joan Cook, Yvonne Fletcher, Victor Taylor, David Watts, Harry Parris, Irene Galpin, Robert Radley, Violet Pond, Hazel Seaman, Arthur Goss, Herbert Newman, Leslie Bloomfield, Muriel Culliford, Benjamin Clover, Gwen Parker, Evelyn Westcott, Freda Carter, Grace Foster, Robert Jakes, Norman Caplin, Elsie Dryden, Norman Piper, Florence Youles, Frank Wallis, A. Thrower, Florence Seaman, William English, Phyllis Nash, Olwyn Poleykett, Ruth Champion, Ronald Radley, Marian Parker, Clifford Pond, Patricia Diaper, Freda Jackson, Marion Diaper, Lily Osborn, Edith Watts, James Harris, Irene Grainger, Barbara Rogers, John English, Henry Millett, Lilian Morriss, Douglas Sandell, Lizzie Gardiner, Leslie Bishop, Gladys Fremlin, Irene Purton, R. Bliss, Mina Wright, Olive Painter, Doris Southard, Joyce Whitehead, Marjorie Jarmin, B. Chapman, Joyce Farrer, Gladys Cheek, Ruby Jordan, Geoffrey Parris, Joshua Jarmin, Ada Goode, Joyce Sharp, Norman Wright, Vera Jones, Eric Lane, Ruth Pooley, Maurice Wright, Kenneth Wright, Albert Self, Willie Paper, David Barnes, Ruby Barge, Doris Fuller, Temple Grimwood, Laura Alexander, Eileen Hoffman, Edith Pooley, Francis Marshall, Clifford Hopkin, Ruth Alexander, Violet Culliford, Lily Baldock, Ruby Scott, Iris Whitney, Joan Jordan, William Spaughton, Olive Knight, Kenneth Lane, Emily Allen, Gladys Boxall, Faith Barton, Joyce Sams, Katharine Clark, Joyce Bishop, R. Hoffman.

Commended: John Christie, Audrey Parris, Ivy Edwards, Ethel Weaver, R. Grimwood, Edith Larkins, Joan Orriss, Ciceley Mountford, Edward Asplin, David Fowler, Winnie Spall, Doris Wharton, Kathleen Sandell, Doris Sweetman, Ivy Smith, Ralph Lumley, Ivy Darvill, Mabel Potter, Gladys Simpkins, Percy Marjoram, Phyllis Parrish, Leonard Hopkin, Edna Middlemiss, Gordon Fowler, David Barton, May Sweetman, Betty Pippett, Maisie Bioletti, Jack Ashley, Elise Phillips, Eileen Gosnell, R. Kirk, Dorothy Thomas, Eileen Tume, Dorothy Ball, Betty Scase, Patricia Powell, Mildred Matthews, Marjorie Gosling, Vera Rippin, G. Kirk, Joan Williams, Joan Self, Sylvia Pitts, Dolly Day, Grace Moulton, Desmond Truss, Marjorie Hart, Jack Civil, Irene Cornwell, Dorothy Cross, Florence Smith, Dorothy Judd, Doreen Pillinger.

Also tried: John Caton, Vera Terry, Mary Gammons, S. Rogers, Gladys Gammons, Eveline Caton, Gertie Scott, Iris Wornell, W. Blandford, Violet Scanlan, Fred Ferris, Gertrude Vincent, Jack Burke, Fred Wheeler, Molly Wheeler, Ernest Cracknell, Nellie Hopkins, Leslie Blackman, Daniel Ling, Gwendoline Richards, Peggy Hart, Hedley Russell.

Not for Competition: The Misses Ethel Barham, Doris Hunt, E. Jones, Beatrice Sheppard; Arthur Rayner, Frank Smith, Gordon Stevens.

Lynton Road, Bermondsey, still heads the list.

Rescued.

Apr.	3	M	**Acts 23, 16-24**
	4	Tu	**Acts 23, 25-35**
	5	W	Daniel 3 13-22
	6	Th	Daniel, 3, 23-30
	7	F	Daniel, 6, 10-17
	8	S	Daniel 6, 18-28
	9	Su	Psalm 91, 1-16

Paul appeals to Cæsar.

Apr.	10	M	**Acts 24, 10-27**
	11	Tu	**Acts 25, 1-12**
	12	W	Acts 26, 1-18
	13	Th	Acts 26, 19-32
	14	F	Eph. 6, 10-18
	15	S	Matt. 11, 20-30
	16	Su	1 Cor. 2, 1-10

Voyage and Shipwreck.

Apr.	17	M	Acts 27 1-12
	18	Tu	**Acts 27, 13-20**
	19	W	**Acts 27, 21-32**
	20	Th	**Acts 27, 33-44**
	21	F	Jonah 1, 1-17
	22	S	Jonah 2, 1-10
	23	Su	Psalm 107, 23-32

Melita and Rome.

Apr.	24	M	**Acts 28, 1-10**
	25	Tu	**Acts 28, 11-22**
	26	W	**Acts 28, 23-31**
	27	Th	Isaiah 6, 1-8
	28	F	Psalm 1, 1-6
	29	S	Phil 1, 12-26
	30	Su	2 Tim 4, 1-8

SCENES FROM THE LIFE OF JACOB.

Jacob and the Birthright.

May	1	M	**Gen. 25, 27-34**
	2	Tu	Heb. 12, 9-17
	3	W	Obad. 1-9
	4	Th	Luke, 12, 13-21
	5	F	Matt. 16, 21-28
	6	S	Phil. 3, 1-11
	7	Su	John 6, 22-33

Jacob's Father.

May	8	M	**Gen 26, 1-6**
	9	Tu	**Gen. 26. 12-25**
	10	W	Psalm 37. 1-9
	11	Th	Matt. 6 24-34
	12	F	John 4, 1-10
	13	S	Isaiah 12. 1-6
	14	Su	Prov. 10 11-22

Bane and Blessing.

May	15	M	**Gen. 27, 6-14**
	16	Tu	**Gen 27, 15-29**
	17	W	Psalm 34, 11-22
	18	Th	Deut. 32. 1-12
	19	F	1 Tim. 6, 13-21
	20	S	Gal. 6, 1-10
	21	Su	Psalm 32. 1-11

Jacob and Esau.

May	22	M	**Gen. 27, 30-38**
	23	Tu	**Gen. 27, 39-46**
	24	W	Num. 20, 14-21
	25	Th	1 John 3, 9-17
	26	F	Eph. 4, 25-5, 2
	27	S	Matt. 5, 17-26
	28	Su	Luke 23, 27-38

Jacob's Ladder.

May	29	M	**Gen. 28, 1-9**
	30	Tu	**Gen. 28, 10-22**
	31	W	Joshua 1. 1-9
June	1	Th	Psalm 139, 1-12
	2	F	John 1, 43-51
	3	S	John 14, 1-7
	4	Su	Acts 2, 1-11

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

You will be pleased to hear that we have at last been able to send a gift to the Mission field, for "Our Own School" at Tathankuppam, amounting to £7 10s. This means that you have saved up 1,800 pennies, and I should like to thank each of you who have given so splendidly. But there are many of those Pink Forms which have not come back yet and the school is costing the Mission £2 13s. each month. Would it not be a grand thing if we were really able to support our school and in three months' time send over another £7 19s., which would pay for the cost of running the school? Will you who are able to help bear this in mind and do your best?

I was glad to hear from one school that they have started to make things for the Mission Christmas Boxes. Many more of you would like to help in this way, I am sure, but you are wondering what you can do. There is some work for you each, and if you will write to tell me what you are fond of doing, I will try to think of some way in which you can help and let you have a reply. The apostle Paul once wrote concerning people whom he called "helps." I wonder if he was thinking of some of the boys and girls at Corinth.

This month's post bag brought letters from: Freda Carter, John Caton, Ruth Champion, Grace Collins, Peggy Dewsbury), Albert Fidler (welcome to you, Albert), Nora Fowle, Brenda K. Gentle, R. and T. Grimwood, Ruth Jarmin, Betty Kane, Elsie L. Knight, Daniel Ling, Victor Page, Phyllis Parrish (hope you have done well in the Scripture Exam., Phyllis), Violet Pond, Hedley Russell, Leslie Ransom (glad to hear about the Tamil texts), Gertie Scott, Florence Smith, Snodland Sun-Rayites, and Edith Watts (glad to hear that Father and Mother are well, Edith).

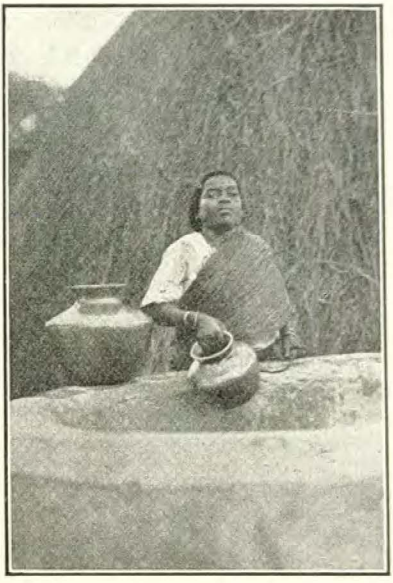
Good-bye, everybody.

Your loving UNCLE PETER.

F. J. LAMB, Printer, Northcote Road, S.W.11.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



At the family well—
Tathankuppam.

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.

CAMP LIFE ON THE HILLS OF SOUTH INDIA.—III.

By Evelyn C. Brand, Kolli Hills.

CAMP PESTS.

Moonure.

IT is no good striding or even dashing through this long grass, so full of this dreadful weed that hides them. They cling on somehow and get through your stockings in ever so short a time. There is then a sudden stab like a burn and you know they have caught hold.

Now what do you think I am talking about? You would know if you were with me here in Moonure. In the dry season when we do so much camping these little insects do the same and sit on the minute flowers of a weed that seems to be everywhere in the fields. They are so tiny that they are quite hard to find. Just a black dot, that is all. But if you look very closely you will find that their front legs are longer than the others and they are curved so they have great strength to fix themselves into our skin, and very difficult are they to get off again. Sometimes when I sit down after a long tramp, I find my legs smothered with these naughty beasts and it takes a long time to rid oneself of them. The pain often lasts for more than a week.

But now I have a plan and it is nice to find a use for a useless plant! I take a leaf of tobacco, which is grown up here, and, after pouring boiling water on it, smear myself with the liquid. While the smell lasts, the little culprits will not touch me. Wiser after all than lots of people who are so fond of the stuff in their mouths.

Gundunnie.

"Oh dear! What are these little wretches doing on my table? Oh these ants! I see they have found my sugar. I must run out and blow them off. The dish is black with them." Now and then I take a few sweets on camp. One evening I leant down in the dimly lighted room before going to bed and took a sweet out of my lunch basket and popped it into my mouth. It was like fire—the most weird sensation. My mouth was full of ants and it needed a lot of washing to clear them away. We never quite know when, where and how we shall find ants, they are so clever and persevering. I quite know the taste of ants and, when I find that by accident that I am eating something that has one on it, I just say quietly to myself, "Oh well, it is good for my eyes." For the little hostel girls have a firm belief that ants are strengthen-

ing for the eyes, and, since my eyes are getting weak, I ought to welcome them.

LEECHES.

You have no doubt heard much about these horrible wet-weather pests that meet us in the great forests when we go on camp. I remember once feeling very brave. The poor coolie men were getting their feet bitten by leeches as they carried my dholi. So I said that I would walk and then we could hurry on together. I did not know what I was saying, for as soon as my feet touched the soaking ground, I saw these snake like creatures leaping forward from all sides on to my feet. With a wild cry, I started running—down, down through that great forest. But it was useless! No speed could outwit them and I had to shout to my poor men to take me up again while I tore the sticky, slimy, tenacious animals off my legs. They had even had time to get into my shoes. Now I know a few things and one is that lemon juice or tobacco will keep them off. So there are still others who hate tobacco.

It is very difficult to get a leech off, for it fixes itself very firmly and is so slippery that one's fingers glide over it. I never wonder that the people describe Hell as the " Pit of Leeches " for they are like fiends of remorse that haunt one and will not be turned away. I hope all of us who are talking together now will be so shielded by the blood of Jesus, that we shall escape that awful pit where the leeches of an evil conscience will give us no rest. Pray for us that as we go about among the poor people we may be putting out helping hands to lift many who are falling into this danger.

FIRE FLIES.

I am waiting for my soup to cool. As I cut a slice of bread a Fire Fly alights on the knife. I take it gently off and put it on my wool coat. I like Fire Flies. They are company and I let them crawl over me. I sometimes wonder if they know that they have a light at their tail end? Or do they only know the next one has it? Like lots of Christians who really do shine for Christ (not only talk about Him), they seem unconscious of themselves but are only seeing and appreciating the next man. " Look not every man on his own things but every man also on the things of others."

There are other lovely thoughts about a Fire Fly. It is when it mounts up and flies that it's light shows so brightly. When they crawl about they only light up the wee bit of earth beneath them, but, when they fly, one almost thinks of shooting stars. One is no longer alone and in the dark. Some one is determined to make even a black unlovely night worth while. Let us then fly and not be content to drag our lights somewhere along the ground.

ITEMS OF INTEREST FROM TATHANKUPPAM.

MY DEAR SUN-RAYS,

SINCE my last letter we have not heard of any more burglaries at Tathankuppam, but I want to tell you one or two things about the work there. First of all, we now have two new teachers at the Sun-Ray School, a young man named G. Rajamanicam (King's Jewel) and his wife Adaikalam (Refuge). They are doing good work in the village, and we were pleased to hear just recently that they gather the Christians together for prayer every evening at the door of their house, and also visit them in their own homes. Please pray that they may be an influence for good in the village. A Young People's Meeting has also been started on Monday evenings.

A few weeks ago one of our Christians was ploughing his field, when suddenly his bullock fell down dead. This was a sore trial to him, and many of his heathen neighbours said it was because he had left the old gods and had become a Christian. However, by the grace of God, he was kept faithful, and witnessed bravely for his Lord. Just recently several people have asked for baptism at Tathankuppam, and having heard their testimony we are hoping to baptise them in the near future.

I was delighted to hear from Uncle Peter that you had collected no less than £5 0s. 0d. through the Sun-Ray League. Thank you EVER so much for this fine start! We shall now be able to go ahead with those repairs to the teacher's house before the rains come. Now I shall be looking out for the NEXT consignment of pennies from the "Chancellor of the Exchequer." I expect many of you are now getting ready for your summer holiday, or your Sunday School Treat. I hope you will all have a very happy time.

With loving salaams from

UNCLE ARTHUR.

"THOU ART MY CANDLE. . . ."

THINK of two men. One is a King, who has just returned from a very difficult war. He is now growing an old man and the hands that wert so strong in warfare are now beginning to tremble. He is looking back over nearly forty years of his reign and it seems to him like a long, long journey through the night. And yet he can also see through the darkness a thin trail of light, just sufficient for him to have followed a step at a

time. What was this guiding light? The King turns his face upwards to the heavens, where dwelleth the Most High, "THOU art my candle, O, LORD," he says, "The LORD will lighten my darkness." (2 Sam. 22 v. 29. marg.).

The other man is also looking back over the years that have gone. He sees his boyhood days—the weary journeys to great Hindu temples, the black fear of the ugly gods. He remembers the darkness of the fever, when he was taken for the first time to the Mission house, and how the darkness seemed to drift away as they told him the story of Him who came to be "a Light to lighten the Gentiles." He thinks of how the Light grew stronger, until it filled him with a joy which he had never known before, and he, too, in different words and in the Tamil tongue, says, "Thou art my candle, O LORD: the LORD will lighten my darkness."

The King said these words nearly 3,000 years before the Tamil man and yet the never-failing Light had shone on both their pathways and will yet shine on, when the sun has ceased to shine. But though the candle never fails, the candlestick is ever changing; for the Lord uses men and women to be carriers of His Light and human hands need both God's help and ours. God is giving to our missionaries to carry His Light into the dark places, but there is no boy or girl who cannot in some way, be it ever so small, help the missionary. Just think that over, will you?—and decide what can be done about it. Ask your Sunday School teacher or else write to:—

Uncle Peter,
1, Arlington Cottages,
Chiswick, London, W.4.

Perhaps you would like to join the Sun Ray League, for all leaguers are asked to read their Bibles every day and give to the penny fund as they are able. To read one's Bible is to come closer to the Light, for "Thy Word is a lamp unto my feet, and a light unto my path."

HOW MANY . . . .?

"SINKING slowly. Latitude 49 degrees 10 min. N., Longitude 34 degrees 40 min. W." The S.O.S. flashed out from the doomed liner in mid-Atlantic and ships from various directions raced towards her rescue. The captain had made no mistake in taking his bearings, for human life depended on his being dead accurate. Why is the Bible so careful about numbers, weights and measures which concern events of long ago? The answer is that God's Holy Word must be accurate because its Author intended that the Scriptures should be reliable and trustworthy, so that you and I may depend on its every word and the truth of its message of salvation.

Lower Group age under 12.

Find the answers to the following questions:—

1. The number of men who put an army to flight. Judges 7.
2. The number of days that Paul stayed with Peter. Galatians 1.
3. The number of elders who worshipped the Lamb. Revelation 5.

4. The number of Abram's servants. Genesis 14.
5. The number of provinces in a great kingdom. Esther 9.
6. The number of furlongs from Jerusalem to Emmaus. Luke 24.
7. The number of years that a little prince was hidden by his aunt. 2 Kings 11.

Then write the answers down in figures like this:—

1. ..... men.
2. ..... days.

in each case giving the book, chapter and verse where found. Add them together and the result will be—the number of false prophets on Mount Carmel, 1 Kings 18. Underneath your " sum " write out in full the verse where the answer is found.

Upper Group, age 12 and under 16.

In addition to the above seven questions find the answers to these:—

8. The number of kings slain by the Israelites. Joshua 12.
9. The number of Jews who fed at Nehemiah's table. Nehemiah 5.
10. The number of men who guarded one prisoner. Acts 23.
11. The weight of a giant's coat. 1 Samuel 17.
12. The age of caleb when he received the inheritance. Joshua 14.
13. The number of persons who pursued the Amalekites. 1 Samuel 30.
14. The number of times that a city wall was compassed before it fell. Joshua 6.

Add all the answers together and the result will be—the number of men who did not bow the knee to a heathen god, Romans 11. Write out in full the verse where the answer is found.

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, 1933, although 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.

RESULT OF SEARCHER ON TREES OF THE BIBLE.

THERE was a good number of entries for this Searcher but the work was not up to the usual high standard. Many scholars chose the most interesting story but forgot to write out the verse ; several in the Upper Group omitted to give the reason for their choice ; while over 100 gave the wrong answer to Question 5. **Noah** is the correct answer—a dove is not a person. You should always read the instructions very carefully before you write out your papers. We welcome entries from Lindfield, Tunstall and Wooburn Green ; also from 32 new Searchers. The names are all in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Freda Carter, St. Neots came first, but as she is ineligible the prizes go to Grace Parker, Bath, age 14 ; Muriel Westcott, Herne Hill, age 13.

Highly Commended: Richard Blowers, Ethel Carter, Irene Gostling, Eva Southard, James Nash, Brenda Gentle, George Sandell, Irene Playford, Frederick Meadows, Muriel Parker, Norman King, Joyce Richards, Gladys Oliver, Muriel Ing, Flora Clover, Mary Johnson, Kathleen Crowhurst, Irene Bloomfield, Lily Larkins, Mary Parker, Walter Carless, Dorothy Errey, Edith Carter, Peggy Dewsbury, Doris Wilson, Kathleen Abrahart, Joan Green, Doris Meadows, Arthur Leaver, Doris Wharton, Phyllis Hallemans, Horace Parker, Trixie Tempest, Dorothy Rule, George Kent, Olive Rivett, Myra Spalding, Herbert Tyler, Helen Weldon, Madeline Cook, Victor Oliver, Sophia

Bryant, Mary Gillam, Queenie Day, Edith Jordan, Elsie Sinfield, Leonard A. Parris, Leonard Parris, Beatrice Middlemiss, May Jaegar, E. Clover, Leah Holcombe, May Rivers, Audrey Parris, Gladys Purton, Marshall Brett, Emily Spaughton, Doris Rippin, Muriel Parris, Ruth Jarmin, Ruth Blackman, Doreen Ruthven, Ena Barnes, Ida English, Florence Sweetman, James Marjoram.

Commended: Nora Fowle, Ivy Kent, Robert Woodley, Lily Middlemiss, Phyllis Fisher, Lena Bloomfield (omitted reason), Joan Weaver, Grace Pinson, Ivy Ashenden, Joan Gray, Ruby Turner, Ivy Smith, Joyce Lumley, Ivy Barham, Dorothy Best, Violet Bethell (omitted reason), Sarah Bioletti, Hilda Burns, Edith Browning, Donald Osborne, Ada Kirk, Dennis Robertson, Paul Barton, Daisy Palmer, Clifford Brett, Mabel Mills (omitted reason), Mary Summers, Irene Wisdom (omitted reason), Beatie Frost, Arthur Blackwell (omitted reason), Gladys Baxter.

Omitted verse: Winifred Jordan, Margaret Clark, Margaret Ball, Evelyn Meace.

Omitted verse and reason: Edna Painter, John Arthur, Peggy Russell, B. Mary Vaughan, Betty Kane, Leonard Osborne, Victor Page, Vida Wadey, Norman Carter, F. Poleykett, Dora Wright, Evelyn Bridgestock, Dolly Clarke.

Lower Group, age under 12. Prizewinners: 1, Norman Caplin, age 7, Church Hill, Walthamstow; 2, Phyllis Nash, age 10, " Berachah," Bedmond.

Highly Commended: Gwen Parker, Edith Pooley, Ruth Pooley, Winnie Denny, Violet Cullifford, Joyce Farrer, Joan Self, John Christie, Eileen Tume, Stanley Obbard, Olive Painter, David Cockran, Gwendoline Austin, Russell Wells, Robert Radley, Yvonne Fletcher, Hope Bardrick, Audrey Balchin, Donald Field, Doris Crowhurst, R. Hoffman, Eileen Hoffman, Edith Larkins, Albert Self, Gladys Cheek, Jack Hawkins, Margaret Self, Evelyn Westcott, David Parker, Vera Jones, Irene Grainger, Gordon Fowler, Harry Parris, Esther Morton, David Barnes, Eric Lane, Norman Piper, Victor Taylor, Edith Watts, Geoffrey Parris, Joan Cook, Ruby Jordan, Doris Southard, Kenneth Gurnham, Doris Fuller, David Fowler, Beryl Bishop, Frank Wallis, Audrey Smith, Evelyn Caton, Doris Sweetman, Kathleen Sandell, Marian Parker, Joan Watts, Joan Orriss, Muriel Culliford, Benjamin Clover, Marjorie Bishop, Douglas Sandell, Irene Galpin, Joan Bouffler, Rose Piper, Iris Whitney, C. Clifton, Ivy Edwards, Lizzie Gardiner, Grace Collins, Elsie Dryden, Irene Houghton, Ivy Darvill, Flossie Seaman, Freda Jackson, Derrick Fisher, Edna Middlemiss, S. Middlemiss, John Caton, Faith Barton, Renee Mogridge, Hazel Seaman, Mabel Potter, Olwyn Poleykett, Leslie Bloomfield, Percy Marjoram, Marion Diaper, Violet Scanlan, Emily Smith, W. Spaughton, Lucy Brownrigg, Lily Baldock, Doris Frost, Miriam Burgess, Marjorie Jarmin, Mary Waspe, Stanley Saunders, Marjorie Gosling, R. Carter, Gladys Boxall, Ivy Jones, Florence Youles, Alma Martin.

Commended: Brenda Mortimer, Irent Cornwall, Raymond Bliss, Edward Asplin, Dorothy Mills, Olive Dyer, Gordon Ferris, Ernest Gostling, David Barton, Joshua Jarmin, Jean Whiting, Eileen Gosnell, Peggy Charge, Phyllis Bradshaw, Kenneth Lane, May Sweetman, Mary Gammons.

Omitted verse: Ruth Champion, H. Gilbey, Peter Purkis, Mary Clover, Sylvia Cheek, Olive Knight, Doris Filler, Temple Grimwood, Vera Moulton, Katharine Clark, Maisie Bioletti, Eileen Keath, D. Watts, Leonard Robertson, Vera Moulton, Irene Purton, Emily Allen, Russell Grimwood, Gracie Page, Vera Rippin, Muriel Cooper, Barbara Rogers, Ruby Barge, Gertrude Vincent, Gladys Clements, Joyce Bishop, Jack Burke, W. Blandford, Eva Edwards, Cissie Pearson, Bertha Porter, Hilda Pearson, Ota Smith. Willie Paper omitted names.

Not for Competition: The Misses Gladys Hattey, Doris Hunt, E. Jones, Grace Rayner; A. Rayner, Frank Smith, Gordon Stevens, One from Walthamstow (no name).

Lynton Road, Bermondsey, again heads the list.

Loving and Serving.

June	5	M	**Gen. 29, 1-10**
	6	Tu	**Gen. 29, 11-20**
	7	W	Gen. 24, 58-67
	8	Th	John 14, 15-24
	9	F	Rom. 12, 1-11
	10	S	1 Cor. 13, 1-13
	11	Su	John 21 15-25

Jacob flees from Laban.

June	12	M	Gen. 31, 1-9
	13	Tu	**Gen. 31, 14-24**
	14	W	**Gen. 31, 25-34**
	15	Th	Isaiah 54, 8-17
	16	F	Heb. 6, 11-20
	17	S	1 Peter 3, 13-22
	18	Su	John 10 19-30

The Covenant at Galeed.

June	19	M	**Gen. 31, 36-45**
	20	Tu	**Gen. 31, 46-55**
	21	W	Psalm 121, 1-8
	22	Th	Gen. 9, 8-17
June	23	F	1 Sam. 20, 11-17
	24	S	Jer. 31, 31-37
	25	Su	Mal. 3, 1-10

A New Name.

June	26	M	**Gen. 32, 1-12**
	27	Tu	Gen. 32, 13-21
	28	W	**Gen. 32, 22-32**
	29	Th	Exodus 17, 8-16
	30	F	Psalm 46, 1-11
July	1	S	John 3, 1-8
	2	Su	Rev. 2, 8-17

Jacob meets Esau.

July	3	M	**Gen. 33, 1-11**
	4	Tu	**Gen. 33, 12-20**
	5	W	Psalm 27, 1-14
	6	Th	1 John 2, 1-11
	7	F	Isaiah 40, 1-11
	8	S	Matt. 18, 15-22
	9	Su	Prov. 18, 10-22

Idols Forbidden.

July	10	M	**Gen. 35, 1-8**
	11	Tu	**Gen. 35, 9-15**
	12	W	Deut. 5, 6-15
	13	Th	2 Chron. 34, 1-7
	14	F	Psalm 135, 13-21
	15	S	Matt. 4, 1-11
	16	Su	Rev. 22, 1-9

Jacob and his Sons.

July	17	M	**Gen. 37, 1-11**
	18	Tu	Gen. 37, 12-22
	19	W	**Gen. 37, 23-36**
	20	Th	Psalm 40, 1-10
	21	F	Prov. 6, 16-23
	22	S	Matt. 27, 1-10
	23	Su	1 Peter 1, 15-25

Jacob and Benjamin.

July	24	M	**Gen. 42, 29-38**
	25	Tu	**Gen. 43, 1-15**
	26	W	Gen. 43, 26-34
	27	Th	Gen. 44, 1-13
	28	F	Gen. 44, 14-23
	29	S	Gen. 44, 24-34
	30	Su	1 Peter 4, 12-19

Jacob's Last Journey.

July	31	M	**Gen. 45, 1-12**
Aug.	1	Tu	**Gen. 45, 13-24**
	2	W	**Gen. 45, 25-46, 7**
	3	Th	**Gen. 46, 26-34**
	4	F	Psalm 16, 1-11
	5	S	Psalm 23, 1-6
	6	Su	John 10, 7-18

LETTER FROM UNCLE PETER.

My Dear Nephews and Nieces,

The other day I found a caterpillar of the "Lappet Moth" busily engaged eating all the leaves off a plum tree. He was a big grey fellow about 2½ inches long, so I put him in a matchbox and brought him home to look at. You can imagine my surprise, when, a day or so later, I looked in the matchbox and found a hairy oval bundle in place of the caterpillar. He must have found life very dull inside there, so instead of wasting his time, he spun a cocoon around himself. It made me think of some of you boys and girls who are getting busy for the Sun Ray School at Tathankuppam and are using some of your spare time to help the children in that Indian village. I hope you will be like the caterpillar and make the most of your opportunities, even though they are not large ones. It was a great pleasure to me to receive so many of the Pink Sun Ray gift forms during the past month, each of them duly filled up. Some are giving and some are working, and, if some of you are doing neither, now is the time to begin.

I was very pleased to receive letters from the following boys and girls this month:—

Audrey Balchin, Hope Bardrick, Faith Barton, Beryl Bishop, Flora, Mary and Benjamin Clover, Dolly Clarke (shall be leased to receive the doll's dress), Peggy Dewsbury (so glad the prize suits so well), Nora Fowle (thank you so much for the work bags), Irene A. Gostling, Gertrude Lewis, James Nash, Grace Page, Victor Page, Grace Parker (we welcome Joyce Richards to Rays), Barbara Rogers, Ota Smith (shall be pleased to receive the marble bag), and Norman Thrower.

Several friends have also written me concerning the work amongst the children; my thanks are due to you each.

With every good wish from,

Your loving,

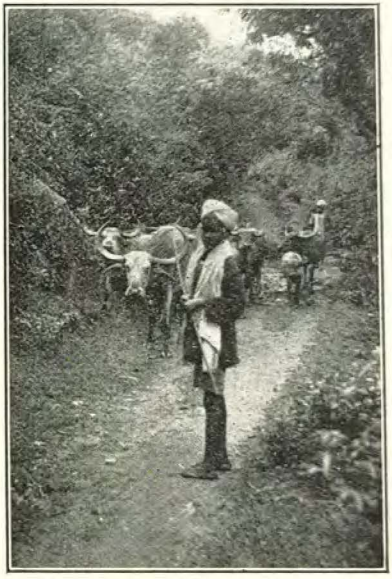
UNCLE PETER.

F. J. LAMB, Printer, Northcote Road, S.W.11.

SEE SUN-RAY COMPETITION ON BACK PAGE.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Badaga boys grazing their herd of buffaloes.

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.

CAMP LIFE ON THE HILLS OF SOUTH INDIA.—IV.

By Evelyn C. Brand, Kolli Hills.

WHEN we say "Camping," we do not necessarily mean taking tents with us; although at times in the dry weather and on long camps, they are indispensable. As a rule we have the school houses in which to stay and they are sufficient for our needs.

These schools are built of mud with thatched roofs. There are two rooms and a small kitchen. The teacher and his family occupy one room; the village children study in the other. Where do we come in? The children's side is ours; there our luggage is taken, our camp bed is unrolled and we are often glad to lie down for a few minutes after we arrive from our long journey. The children troop outside and sit on benches or, if it is wet, we stay together and we can hear them their lessons. We do not seek or get much privacy on camp. It is quite nice being with the people.

Shoulavandi.

In this house I have a little room to myself but the dear children's voices are very clearly heard as the mud partition does not reach far enough to keep out noises.

Now the teacher is speaking:—

"The banana tree has many uses; nothing need be wasted."
"The leaves we use as plates."
"The fruit we eat either ripe or when it is green and cooked."
"The stem is edible and parts of it can be used as string."
"The flowers have honey in them."

I listen a little longer and then go in to ask the children to repeat their lessons. Then I remind them of another use of the tree. "Do you not roof in your pertties with the bast or outside covering of the stem?" "Oh yes," they cry, for most of them have spent long nights in these funny little sheds. Then we remember how the calyx of the flower can be used to feed wee babies. It makes such a nice babies' bottle.

So we chat on, and then I ask "If I have come 20 miles (but I havn't) on my horse and it took one hour to do four miles. How long has the whole journey taken me?" This puzzles them very much. Now do not laugh and say, "A very easy sum and a lazy, slow horse." You must not be so hard on us. First, remember that the roads or paths are so rough that you would find it a tiring walk. The horse is often not able to run and the rocks and thorns hurt its feet, so we cannot call it lazy. Then, remember that these poor hill children have not been learning as long as you have; so no wonder only one little boy gave me the right answer.

Would you like to sleep in a Perttie?

As to the " Pertties " I don't know how you spell them in English but they are rather cosy sleeping berths although so small. They are only about two and a half feet high with planks inside to rest on and an arched top all covered with this banana bast to keep out the rain. A long bamboo each side makes it possible to carry this little house from field to field. There is no door, but a fire is kept burning outside to keep the inmates warm and to frighten away beasts that might come after the cows and goats at night, for it is to protect their cattle that the boys and men sleep out like this.

It would be dangerous to leave their cows out at night alone. Once when we were on camp a panther came and carried away a young cow. These beasts are clever and know where to attack. Usually, they will leave their prey to the next night, and this is the way they get caught, for the hunter can climb a tree near by and shoot when it returns for its supper.

Games in the Moonlight.

Moonlight greatly attracts these children of the hills. They find it difficult to think of going to sleep if there is a brilliant moon. It is very weird to see them playing. I had my camp cot outside here in the warm weather but these little school boys would not let me sleep; they were darting about and playing a wonderful game. It seemed like some sort of touch-me-if-you-can game. The whooping and shouting, when it was nearly ten o'clock, was a bit too much, so at last I had to tell them that I had had enough. I think they can jump about quicker than you can; for, since their little bodies are nearly naked, it is easier to move at a great rate.

A Goat comes to School.

We were all squatting round a hurricane lamp last night on the floor of the teacher's house, having prayers together. Some of the little night-school boys had come in and sat listening to us. The teacher's goat was there too, it seems quite part of the school. When the children started their lessons, it came on to their books as much as to say that it had a right to study too, and then if you please, they all slept together. Little school boys just dropped to sleep as they studied and remained so till morning. What a full room! Teacher, wife, their two children, and then these little village children and last, but not least, the goat.

I remember camping alone with my tiny baby; I think Mr. Brand had gone back to Headquarters. There is no door to the sheds we stay in and that night I could hear the boys shouting to each other that a panther was not far off. There was no need for me to fear, as the beast would not come in, but it was a bit weird, and I remember too that the rats were very playful a few inches from our heads. I can tell you I kept my little son close by my side. So camp life is not dull out here; no, not a bit!

AN ENGLISHWOMAN LOOKS AT INDIA.

Miss P. P. Nunn, Secretary of the Ladies' Zenana Auxiliary of our Mission, has recently visited each of our five fields in India and writes to tells us of some of her experiences.



Little outcaste children at Potanam; also goats.

WHEN you read this, some of you will be enjoying holidays in the country or by the sea, so I will begin with some Nature Notes. I went to the beach at Madras once or twice and saw boats called "catamarans." These look like rafts and are made of three (or five) logs tied together, and are paddled like a canoe. The lovely waves rolled in just as you are seeing them in England, and the water was so warm on the sand. Another day I went to a seaside place where there was a heathen temple cut out of solid rock. All at once, we looked up to the sky and there at the top of a very high and steep rugged rock we saw a Golden Eagle. Just below him, we could see the mother eagle sitting on her nest, which was well protected in front by thick sticks. Perhaps the eagle saw us for he disappeared, and mother eagle sat closer on the nest out of sight. Of what text in the Bible does an eagle remind you?

But now I must tell you something about the Indian children. One evening, when walking along one of the Sendamangalam streets, I saw a noisy heathen procession. It was the time of a

special festival held in January called " Pongul," when rice is boiled and offered to the sun. Men were carrying an idol, and, sadder still, there were small boys there too, burning incense. We were quite near the Mission Bungalow, and, as I went into the compound, in contrast with what I had just seen, I heard two little boys singing some Christian choruses in Tamil. One was " Jesus the Saviour is of girls and boys," and another " Cleanse me from my sin, Lord." (Do *you* know these?) This singing made me very glad, and I valued still more the splendid work of our Missionaries among the Hindu children. You will not forget to pray for them and for the boys and girls in our Schools and Hostels while you are on holiday, will you?

This month's picture was taken in the outcaste part of Potanam village. Do you see how the goats are tethered just outside the mud houses, and how thin and poor and sad the children look? The Gospel of Jesus Christ is the only Power that can save them.

A NEW TERM AT TATHANKUPPAM.

MY DEAR SUN-RAYS,

As you read this, I expect many of you are enjoying your summer holidays, either at the seaside or in the country. At Tathankuppam the holidays are now over, and a new term has just begun. How do you like going back to school after the vacation? " Not much," I hear some say. A new term often means a new teacher, a new time-table, and new work, but isn't it fine to know that Jesus is always the same, and that He will go with us into that new class?

There have been some changes at the " Sun-Ray School." Ten boys have left, some to complete their education elsewhere, and there are two new boys, making 41 on the roll. Two new lessons are on the time-table this term, namely, English and Needlework. The other day I saw the girls learning to sew. Some of the stitches were rather like dashes and hyphens, but of course it was their first lesson.

In the Infants' Class the children were learning to make Tamil letters on the ground with seeds, something like small beans. The boys in the top class were doing arithmetic. Every morning the whole school has Scripture, and in the afternoon questions are asked from the Junior Catechism. Most of the children come from Hindu homes, where idols are worshipped, and their parents live in fear of evil spirits. Will you pray that the Bible lessons given in school may sink into their hearts, and that they may come to know the Lord Jesus and worship Him as the true God?

Wouldn't it be splendid if all the Tathankuppam children became real Christian boys and girls! "With God all things are possible."

Wishing you all a very happy new term as you go back,

With loving salaams from,

UNCLE ARTHUR.

CONCERNING THE SEA.

We do not read a great deal about the sea in the Bible for the Jewish people were not lovers of the sea like the British race. They were rather afraid of the sea and much preferred the dry land. But the Bible has certain things to tell us about this great wonder of God's creation, and so this month's Searcher is all about the sea. We want a record visit to the Bible sea-side.

Lower Group, age under 12.

Find the answers to the following questions:—

1. The beginning of the sea.
2. The fish of the sea.
3. The depths of the sea.
4. The Divider of the sea.
5. The stormy sea.
6. The end of the sea.

The answers will be found in the following chapters, which are not given in the right order:—Jonah 1, Revelation 21, Genesis 1, Psalm 8, Micah 7, Psalm 78. Write them down in the proper order giving the book, chapter and verse where found. Then copy out the verse in Acts 4 which tells us of the Maker of the Sea.

Upper Group, age 12 and under 16.

In addition to the above find the answers to the following questions:—

7. The sea used in judgment.
8. The sea used as a pathway.
9. The boundary of the sea.
10. A Royal Navy at sea.
11. What sailors behold at sea.
12. The Master of the sea.

The answers will be found in Jeremiah 5, Psalm 107, Joshua 24, Matthew 14, 1 Kings 10, Mark 4. These also are not in the right order. When you have done this copy out the verse in Isaiah 11, which speaks of the spread of the Kingdom of God and compares it to the sea.

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 December, 1933, although 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 31st.

RESULT OF LAST BIBLE SEARCHER.

THE entries for this Searcher reached a very high standard, as you will see by the number of scholars who are "highly commended." Most of these gave correct answers to all the questions, though some lost marks on spelling and neatness. We welcome one new School—Horham; and 24 new Searchers. All the names are in order of merit.

Upper Group, age 12 and under 16. Prizewinners: Charlotte Radley, age 12, East Ham; Marjorie Bishop, age 12, Forest Fold.

Special Mention: Grace Parker, Edith Carter, Victor Oliver, Peggy Dewsbury.

Highly Commended: Kathleen Crowhurst, Barbara Jordan, Florence Sweetman, Eva Southard, Freda Carter, Vera Jones, Muriel Parker, Muriel Westcott, Vera Hayward, Irene Bloomfield, Ivy Smith, Gladys Purton, Grace Pinson, Joan Gray, Elsie Richardson, Mary Parker, Muriel Ing, George Sandell, Felix Moules, Horace Parker, Edna Painter, Ethel Carter, Olive Rivett, Emily Spaughton, Ena Barnes, James Nash, Eva Potton, Frederick Meadows, Lily Middlemiss, Arthur Moore, Richard Blowers, Peggy Russell, Daisy Simmons, Joyce Richards, Stanley Crowhurst, Dora Wright, Russell Grimwood, A. Kirk, Leonard Parris, Kathleen Rogers, Ivy Ashenden, Doris Meadows, Sarah Bioletti, Joyce Lumley, I. Kent, Muriel Parris, Elsie Sinfield, Dorothy Errey, G. Kent, Gladys Baxter, Olive Goodhew, Doreen Fremlin, Mabel Mills, Doris Wharton, Margaret Clark, Stanley Collins, Florence Youles, Paul Barton, Edith Jordan.

Commended: Flora Clover, Ada Scanlan, Audrey Parris, Winifred Jordan, R. Kirk, Irene Playford, Ruth Jarmin, E. Clover, Leslie Ransom, Herbert Tyler, Doris Rippen, Francis Poleykett, Alfred Martin, Hilda Burns, Denis Robertson, Norman Carter, Muriel Rugg, Daisy Palmer, May Hales, E. Browning, B. Castle, John Arthur, Dorothy Best.

Omitted verse: Mary Vaughan, Katherine Ward, Leslie Coleshill.

Lower Group, age under 12. Prizewinners: 1, Gwen Parker, age 10, Bath; 2, Sylvia Cheek, age 6, Leyton Sunday School.

Special Mention: Edward Webb, Muriel Culliford, Ronald Bloomfield, Beryl Bishop.

Highly Commended: Joyce Ransom, David Watts, Doris Fuller, Kenneth Bloomfield, Peter Purkis, John Christie, Gladys Cheek, Doris Sweetman, Dorothy Blowers, Doreen Pillinger, Edith Watts, Joyce Bishop, Eric Lane, Eileen Tume, Faith Barton, David Parker, Evelyn Westcott, Phyllis Nash, Rose Piper, Maurice Wright, Kenneth Wright, Violet Culliford, Esther Morton, Eveline Caton, Jean Larkins, D. Field, Joyce Farrer, Florence Seaman, Irene Galpin, Leslie Bloomfield, Hope Bardrick, Mary Waspe, Grace Collins, Claude Simpson, Douglas Sandall, David Fowler, Ruth Pooley, John Caton, Marion Diaper, Norman Caplin, Marian Parker, Robert Radley, Kenneth Lane, Iris Whitney, Beryl Castle, Norman Piper, Victor Taylor, Temple Grimwood, Raymond Bliss, Ronald Lane, Joan Jordan, S. Middlemiss, Ruby Jordan, Arthur Jordan, Elizabeth Gardiner, Katherine Clark, Olwyn Poleykett, Patricia Powell, Freda Jackson, Peggy Sweetman, Olive Painter, Kathleen Skarratt, Violet Pond, Preston Reeve, Grace Phillips, Maisie Bioletti, Hazel Seaman, Denis Funnell, Gladys Boxall, Barbara Casey, Ruth Relf, Benjamin Clover, Gordon Fowler, Edith Pooley, Albert Self, Ivy Darvill, Kathleen Sandell, Marjorie Gosling, Mabel Potter, Henry Millett, Gladys Fremlin, Marjorie Jarmin, Barbara Rogers, Joshua Jarmin, Geoffrey Parris, May Sweetman, Joan Groome, Ralph Lumley, David Barton, Lily Baldock, Mary Relf, Dorothy Mills, Irene Grainger, Pat Smith, Vera Rippin, Violet Scanlan, W. Spaughton, Brenda Mortimer, Nellie Gray.

Commended: Phoebe Exall, Doris Filler, Ivy Edwards, G. Kirk, Mary Gammons, Doris Crowhurst.

Omitted verse: Peggy Hart, Francis Marshall, Bertie Newman, D. Southard, D. Bolsher, Eileen Gosnell, Cyril Rugg, W. Blandford, Jack Burke, Arthur Goss, Fred Wickings. **Omitted References:** Irene Houghton, Ernest Gostling, Iris Wornell, Freda Thompson, Doreen Fuller. Daniel Ling, also tried.

Not for competition: The Misses Doris Hunt and Faith Neville; Arthur Rayner, Edwin Selby and Frank Smith.

Lynton Road, Bermondsey, still head the list.

SUN-RAY HOLIDAY COMPETITION.

Subject: " Why do our missionaries go to India? "

What to do.

Read carefully these five passages which are arranged in right order. Each provides a different answer to the above question :—

(1) Psalm 115, 1-8. (2) Acts 4, 12. (3) Romans 10, 13-15.
(4) Matthew 9, 9. (5) Matthew 28, 19-20.

Then, after careful thought, write your essay in five paragraphs.

Rules.

(a) Only members of the Sun-Ray League who have received their certificates and have done at least one Bible Searcher this year are eligible; **except** any who are joining the League and whose entry for the current Bible Searcher will be their third consecutive entry.

(b) There are three divisions according to age:—

1. Under 10.
2. Over 10 and under 13.
3. Over 13 and under 16.

At least one prize will be awarded in each division but additional prizes will be given in each division according to the number and merit of entries.

(c) Write your name, age, Sunday School on a **separate** piece of paper and pin it to your essay. Don't write your name on your essay. Write on one side of the paper only.

(d) The essay must be entirely your own work.

(e) Closing date, August 31st. Entries to be sent to Uncle Peter.

My Dear Nieces and Nephews,

I only have enough space for two things. Will those who are getting things ready for the Christmas boxes send them to Miss H. V. Harris, or to myself, **not later than September 9th,** before if possible?

I was glad to receive letters from Faith Barton, Irene Button, R. Cotgrove (thank you for texts), May Hales, Ruth Jarmin, Vera Jones, Phyllis Nash, Grace Parker, Dorothy Taylor and Muriel Westcott. Thank you each and may you ALL thoroughly enjoy your Summer holidays. I am looking forward to seeing those essays come rolling in.

With love from,

UNCLE PETER.

Jacob's Last Years.

Aug	7	M	**Gen. 47, 1-10**
	8	Tu	**Gen. 47, 11-20**
	9	W	Psalm 33, 1-19
	10	Th	Ezek. 34, 22-34
	11	F	Matt. 15, 29-39
	12	S	2 Cor. 9, 6-15
	13	Su	Psalm 90, 1-17

Jacob blesses Joseph's Sons.

Aug.	14	M	**Gen. 48, 1-10**
	15	Tu	**Gen. 48, 11-22**
	16	W	Jer. 31, 18-26
	17	Th	Deut. 6, 4-14
	18	F	Prov. 4, 1-13
	19	S	Matt. 18, 1-11
	20	Su	Eccles. 12, 1-7

Jacob's Funeral.

Aug.	21	M	**Gen. 49, 28-50, 3**
	22	Tu	**Gen. 50, 4-13**
	23	W	Joshua 24, 24-33
	24	Th	Num. 23, 1-10
	25	F	Psalm 116, 9-19
	26	S	2 Cor. 5, 1-10
	27	Su	Rev. 14, 13-20

GOSPEL QUESTIONS.

Is not the life more than meat?

Aug.	28	M	**Matt. 6, 19-26**
	29	Tu	**Matt. 6, 27-34**
	30	W	Psalm 34, 1-10
	31	Th	Mark 10, 23-31
Sept.	1	F	Luke 12, 22-31
	2	S	Prov. 30, 1-9
	3	Su	1 Cor. 3, 6-13

Will he give him a stone?

Sept	4	M	**Matt. 7, 7-14**
	5	Tu	Mark 11, 20-26
	6	W	Luke 11, 1-10
	7	Th	John 4, 7-14
	8	F	James 1, 2-12
	9	S	Isaiah 55, 1-7
	10	Su	Psalm 86, 1-10

Believe ye that I am able?

Sept.	11	M	**Matt. 9, 27-38**
	12	Tu	Mark 10, 46-52
	13	W	**Luke 9, 1-6**
	14	Th	John 5, 1-9
	15	F	Acts 3, 1-8
	16	S	Psalm 146, 1-10
	17	Su	Isaiah 35, 3-10

Art thou he that should come?

Sept.	18	M	**Matt. 11, 1-10**
	19	Tu	**Matt. 11, 11-19**
	20	W	Gen. 3, 9-19
	21	Th	Psalm 24, 1-10
	22	F	Luke 3, 7-17
	23	S	Luke 21, 10-19
	24	Su	John 18, 28-40

Whence then hath it tares?

Sept.	25	M	**Matt. 13, 24-30**
	26	Tu	**Matt. 13, 36-43**
	27	W	Matt. 25, 1-13
	28	Th	John 15, 1-8
	29	F	Matt. 25, 31-40
	30	S	Matt. 25, 41-46
Oct.	1	Su	2 Peter 3, 10-18

F. J. LAMB, Printer, Northcote Road, S.W.11.

No. 24. OCTOBER—NOVEMBER, 1933.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



The caste boys class—Sendamangalam.

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.

CAMP LIFE ON THE HILLS OF SOUTH INDIA.—V.

By Evelyn C. Brand, Kolli Hills.

A laddie from Gundunnie.

THERE is a wee boy in Gundunnie with no father or mother. No one wants him in their house, he is so dirty and because he is a little beggar it brings defilement to have him in the house. He takes a cocoanut shell and, when he knows the people have cooked their food, he goes to the house where he thinks they will have the nicest curry and holds out this little natural cup, while they put some food in it. So he lives from day to day.

They found that I was longing to have the child and at once taught him a lot of lies about me: how I should beat and cruelly treat him if he once came near. The result was that it was enough for him to see my white topee in the distance to send him flying off into the fields.

I waited and prayed. Then a day came when I was visiting and I heard that he was ill; his head had abcesses through neglect. I crept along, for he was in the dark verandah of one of the houses, and suddenly appeared. He was shut away from escape, for I blocked the doorway, and for a long time I sat talking gently to the little figure huddled up in the furthest corner from me. Then Monnomonnie drew him nearer and showed me the poor little head, where maggots had been increasing the irritation. Suddenly, I said to her, " Pick him up and bring him to the school house; we must anyway get him clean."

In spite of the people and the screams of the child, I had the joy of cutting off his dirty hair, giving him a lovely hot bath, and, then binding up the little head. Oh children, I thought he was mine! We sent for a coolie to carry him right to Valavandi, where I knew he would have a sweet welcome, but, afraid of upsetting the people, I had waited too long. Sure enough, a man came along, some relative who did not care to have him in the house, and demanded money if we wished to take him. I wish now that I had defied them and taken him, for what right to him had they, who had neglected him so cruelly?

Will you pray that another and more perfect opportunity may be given and that he may even yet become ours for Christ.

Another night school story.

Three little night-school boys have come into the school room where I have just fixed up my cot. The room is dark but for the hurricane lantern resting on the ground, so they sit in front of me in its light. We pull their books into the light of the lamp. The little boy of seven years points solemnly with one finger at a letter then looks up for me to pronounce it. I say "*Par.*" but

the little finger has strayed elsewhere, whilst the child looks round to see if the others are taking it in. So that, by the time all are saying it, they are looking at quite another letter. But it does not concern them in the least, and one has to push the finger back to where it was, if any sort of lesson is to be learnt. It will take days and days, I fear, before they realize that that funny shape is "*Par.*"

The best part of night school to me is that they stay while we have prayers and, even if they do not join in, they are learning how we worship our Swami. You must pray that some day, they too, may long to seek Him and kneel with us to find Him very dear.

Putting the horse to bed.

Although this is a nice big house there is no room for my poor horse and it is raining. We have tried to get him under the



"Children in the Kolli Hills Home."

eaves of the house but that only keeps his head dry. "What shall we do?" There is the old house next door but there is no room for him to get in, the roof comes down too far and he will not lean down. Now the men have demolished the wall but still he refuses. He will not budge although one pulls and another uses the stick behind. "No, there is some trick in this," he is sure, and up goes his head higher and higher.

Then a bright idea struck me. We put his nice steaming food a few feet inside the verandah and, as time went on, he could not resist the smell, so down went his head and in he stepped and now I am happy, for we are all inside for the night!

I remember how careful Mr. Brand was over his horse. It is such a good friend and goes everywhere on the King's service.

I thank God for its gentleness and willingness. Dear Rayites, as you go on in the Lord's service, you will learn more and more what it means to "be led." Even the horse seems to get its instructions from Him and all the little events of the camp are working out His will and some part of His great plan. But the joy of it is when we are ready and quiet enough to hear and see His leading. I think I told some of you once, how that, when Mr. Brand left me alone, the way seemed ever so dark and terrible and my eyes were often blinded with tears as I rode around, trying still to visit the out stations.

One day, I came to a very steep part over rocks, very difficult for the horse. "Ah," I thought, "this is where my dear one told me he had found a new way but I shall never know it now." Even as I spoke, the horse raised its head as though it had just remembered something. Turning around, it made straight for a little wood, through that it ran out into open country, then into a close thicket and, down a tiny path, into an unknown part, till I gently let the reins hang loose as I felt that it knew what it was about. I did not know where I was until it dashed out opposite the village we were seeking. It had remembered its last journey with Mr. Brand. My tears came back again as I remembered that text, "I will bring the blind by a way which they knew not; I will lead them in paths that they have not known: I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them."

Dear Rayites, it is all true. The road has been terribly uphill and rough since then, but a Hand has led through the dark, smoothed out impossible places and will lead on to the very end, until we see Him face to face. Ask Him to give you this unspeakable glory of service.

THE ENEMY'S FLAG.

In the great Harrington dock at Liverpool, lies the Elder Dempster liner *Appam*. She is now flying the Red Ensign, but there was a time when she flew a different flag. During the war, she was captured by the German warship *Moewe* and the *Appam* got into the enemy's hands and flew the enemy's flag. She was sent thousands of miles off her course on the enemy's service and her rightful owners could no longer use her.

How many men and women, even boys and girls, too, are like the *Appam*. They belong to God who made them but are afar off from Him and disown His name. They are captured by the enemy, the Devil. Their hands and feet and all their members are doing the enemy's service.

But the *Appam* was brought back, handed over to her rightful owners and was given a new name. She is now engaged on her

true master's service and is known as a " happy ship " for people like to sail in her. If only the ship could speak, she would say what was once said by the Apostle Paul, for he was in the enemy's service and was brought back. Once, during a dark and stormy night, upon a sinking ship, he ran up the flag of the Lord Jesus, his Master, " whose," said he, "I am, and whom I serve." What a glorious stand to take for Jesus, to own His name, to do His will. Jesus said, "No man can serve two Masters." Are you serving Him or are you in the enemy's service? Ask the Lord to take you, to make you His own and to use you in His glorious service.

PRAY FOR PLUCK.

MY DEAR SUN-RAYS,

THERE has been another burglar-scare at Tathankuppam. It happened on this wise. One dark and stormy night, when the house was under repair, a man crept up to the door while the teacher and his wife were asleep. Using the stone mortar in which an Indian woman pounds her rice, as a platform, he climbed up, and looked in over the top of the door. Suddenly the teacher's wife awoke, and saw a man peering into the room, so she quickly roused her husband. By that time the burglar had fled.

Because of this, " King's Jewel " and his wife are very frightened, and do not want to stay in Tathankuppam. We feel that this is a blow from the Evil One, as they are doing good work and we do not want to shift them. The house has just been thoroughly repaired and it has been pointed out to them that it would be a pity to leave it now and live elsewhere. Will you please pray that God may give them courage to stop there, and " carry on " in Christ's name.

Here is another problem I would like to share with you. The mother of our senior boy at Tathankuppam is very ill indeed. Some time ago we got her into Hospital, where she had some treatment, but refused to stay. Now she is much worse, and in her suffering has turned to the Hindu gods, killed a chicken and offered it, in order to get better. We were very sorry when we heard this, for she was an enquirer, and we had hoped that she would soon be ready for baptism. It seems that Satan is making a bid for her soul, and I should like you to pray that even now she may turn to the Lord Jesus, confess her sin, and seek cleansing through His precious blood. Even if we cannot save her body, Christ can save her soul. Will you join us in pleading for this?

I hope many of you will be able to get to the Annual Meetings in October, and there get enthused afresh with missionary zeal.

With loving salaams, from

UNCLE ARTHUR.

LETTER FROM UNCLE PETER.

MY DEAR NIECES AND NEPHEWS,

There were some good entries for the essay competition, although there were not so many as one would have like to see. The prizewinners are as follows:—

Division 2, age 10 and under 13—1 Vera Jones, Ilford; 2, John Christie, Eastbourne.

Division 3, age 13 and under 16—1 Charlotte Radley, East Ham; 2 James Nash, Bedmond.

Entries were also received from:—Phyllis Nash, John Caton, Edith Watts, Elsie Richardson, Hilda Burns, Irene Playford, Eva Southard, Ruth Jarmin and Peggy Dewsbury.

* * * * *

I was delighted to receive splendid Christmas parcels for the boys and girls in India from Snodland and "Zoar," Ipswich. May the Lord bless each one of you who have in any way helped by giving or by your work. In the Feb.-March number of "Rays," Uncle Arthur will probably tell you of the joy which you have brought to the boys and girls in Tathankuppam.

* * * * *

The present Searcher will be the sixth since the last Annual Certificates were awarded and next issue will contain the Honours List of Searchers who have made five or six entries. So don't miss doing the present Searcher or you may miss your Honours Certificate.

* * * * *

There are some boys and girls who have done three Bible Searchers consecutively, as if they intended to qualify for membership of the Sun-Ray League, but have made no **application** to join the League. Will you please bear in mind that, although it is necessary to do three consecutive Searchers before you receive the Sun-Ray Membership Certificate, yet your name is not entered on the roll unless you or your teacher write to me stating that you wish to join?

* * * * *

I was delighted to receive letters from Marjorie Bishop, Irene Boulton, Peggy Dewsbury (many happy returns), David Fowler, Dorothy Jones, Phyllis and James Nash, Gwen Parker, Irene Playford and Eva Southard.

Wishing you each a very happy term at school and praying that God may bless you each one,

Your loving,

UNCLE PETER.

RESULT OF LAST BIBLE SEARCHER.

IT is a long time since we had so few entries for the Searcher; perhaps the lovely weather that you enjoyed during the holidays had something to do with this. The Lower Group did very well indeed, but many scholars in the Upper Group gave Isaiah 11, 11, as the verse which speaks of the spread of God's Kingdom comparing it to the sea. The correct answer is verse 9. We welcome entries from Oxford, Walton-on-Naze and Wigan; also from 26 new Searchers. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: Ada Kirk, age 13, Lynton Road, Bermondsey; Muriel Ing, age 13, " Zoar," Bradford.

Highly Commended: Vera Funnell, Kathleen Crowhurst, James Nash, Edith Carter, Freda Carter, Muriel Westcott, Ethel Carter, Charlotte Radley, Dorothy Errey, Douglas Sandell, Elsie Richardson, Joan Green, Eva Southard, George Sandell, William Ball, Olive Rivett, Kathleen Champion, Vida Wadey, Mary Parker, Dorothy Rule, Dorothy Best, Grace Parker, Edna Painter, Frederick Meadows, Muriel Rugg, Arnold Beckett, Muriel Parris, Doreen Fremlin, Betty Wallis, Richard Blowers, Victor Oliver, Stanley Giddings, Joyce Richards, Phyllis Smith, Flora Clover.

Commended: Margaret Clark, Doris Meadows, Ivy Smith, Vera Boulton, Ronald Bloomfield, G. Kent, I. Kent, Grace Pinson, Elsie Sinfield, Florence Sweetman, Sarah Bioletti, Fred Spaughton, Doris Wharton, Ivy Edwards, Vera Jones, Etta Wilkinson, Lily Atkins, Joyce Lumley, Edith Jordan, Ruth Jarmin, Brenda Gentle, Edna Glenn, Ruth Morton, Millie Rogers, Peggy Dewsbury, Doris Wilson, Winifred Jordan, Russell Grimwood, Daisy Reeve, Edna Middlemiss, Horace Parker, Audrey Parris, Joan Gray, Leonard Parris, Beryl Bishop, Ivy Ashenden, Irene Playford, Hilda Burns, R. Kirk, Mabel Mills, Olive Goodhew, Brian Castle, Katharine Ward, A. Blackwell, Gladys Barter, Irene Houghton.

F. Poleykett, Victor Page, Irene Bloomfield, Florence Youles and Winnie Allen only answered six questions.

Lower Group, age under 12.

Prizewinners: Muriel Culliford, age 10, Park Ridings, Wood Green; Phyllis Nash Bedmond came second, but as she is ineligible the prize goes to John Caton, age 11, " Zion," Ely.

Highly Commended: Evelyn Westcott, Lizzie Gardiner, Kenneth Lane, Iris Whitney, Eric Lane, Eileen Grisbrook, Hope Bardrick, Beryl Castle, Rose Piper, Denis Funnell, Harry Parris, Maisie Bioletti, John Rayner, John Christie, Ray Smith, Norman Piper, Joan Orriss, Ivy Darvill, Doris Fuller, Bertie Newman, Ronald Radley, Eveline Caton, Gwen Parker, Cyril Rugg, Edith Pooley, David Parker, Ruth Pooley, E. Gostling, May Sweetman, Peggy Smith, Kenneth Bloomfield, Lily Baldock, H. Wilkinson, Esther Morton, Jean Larkins, David Watts, Robert Radley, Sylvia Cheek, Mary Clover, Leslie Bloomfield, Gladys Cheek, David Relf, Leslie Bishop, Doris Sweetman, Rosina Le Beau, Ruth Champion, Ruby Jordan, Phoebe Exall, Dolly Day, Kathleen Sandell, Albert Self, Katharine Clark, Dorothy Jones, Marjorie Jarmin, Vera Kelsey, Irene Galpin, Patricia Powell, Joan MacKelden, Allan Frear, Peter Beesley, Victor Taylor, Jack Hawkins, Olwyn Poleykett, Geoffrey Parris, Donald Field, D. Everitt, Dorothy Mills, Ben Clover, Joyce Farrer, Henry Jarvis, V. Culliford, Stanley Middlemiss, Joshua Jarmin, Peggy Mather, David Fowler, Edith Warburton, Ruth Relf, David Barnes, Victor Cole.

Commended: W. Spaughton, Marian Parker, Gordon Fowler, Mary Relf, Iris Burns, Grace Collins, Ruby Barge, Doris Filler, Temple Grimwood, Iris Wopnell, Doris Crowhurst, Peggy Cole and Edith Watts (omitted verse), F. Wright.

Not for Competition: The Misses Edna Fincham, Doris Hunt, Faith Neville, Vera Whitney, Alice Wilkinson. Mr. Arthur Rayner, Mr. Gordon Stevens, One from Walthamstow.

Lynton Road, Bermondsey, again head the list.

THE SECRET.

The Apostles were not the only persons to whom the Lord Jesus said, "Go ye . . . . and preach." He wants everyone that He saves to preach the Gospel to others. Christian boys and girls can preach by living a noble and true life at home and at school. It has been said that beautiful living is the most eloquent preaching. The secret of this beautiful life is found in Psalm 119, and, as you search, will you pray the prayer which is the first answer to Question 1?

Lower Group, age under 12.

Read Psalm 119 very carefully and see if you can find these words:—1. My lips. 2. Mine eyes. 3. My hands. 4. My feet. 5. My mouth. Then, write out **in full, one verse** where the words are found. Additional marks will be awarded if you find the words mentioned more than once in the Psalm. You must say where they are found but you need not write out more than one verse.

Upper Group, age 12 and under 16.

Follow the instructions given for the Lower Group. In addition, search for these words and record your answers in a similar manner:—6. My tongue. 7. My voice. 8. My steps. 9. My ways. 10. My heart. Additional marks will be awarded in this group also but do not write out more than the one verse.

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 searchers are not eligible for another prize until February, 1934, although 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, OCTOBER 31st, 1933.

How many loaves have ye?

Oct.	2	M	**Matt. 15, 32-39**
	3	Tu	John 6, 32-40
	4	W	2 Kings 4, 38-44
	5	Th	Exodus 16, 11-18
	6	F	1 Kings 17, 8-16
	7	S	Psalm 132, 8-18
	8	Su	Rev. 7, 9-17

Why could not we cast him out?

Oct.	9	M	**Matt. 17, 14-23**
	10	Tu	Mark 2, 1-12
	11	W	Mark 9, 14-19
	12	Th	Mark 9, 20-29
	13	F	Matt. 12, 22-30
	14	S	Matt. 12, 38-45
	15	Su	Heb. 11, 1-6

What wilt thou? What will ye?

Oct.	16	M	**Matt. 20, 20-28**
	17	Tu	**Matt. 20, 29-34**
	18	W	Phil. 2, 1-11
	19	Th	Heb. 1 1-9
	20	F	John 13, 5-17
	21	S	Luke 22, 24-30
	22	Su	Matt 18, 7-14

Who is this?

Oct.	23	M	**Matt. 21, 1-11**
	24	Tu	Psalm 2, 1-12
	25	W	Isaiah 62, 1-12
	26	Th	Zech. 9, 9-17
	27	F	Luke 7, 11-18
	28	S	John 12, 12-19
	29	Su	Psalm 118, 19-29

Hearest thou what these say?

Oct.	30	M	**Matt. 21, 12-17**
	31	Tu	Psalm 93, 1-15
Nov.	1	W	2 Kings 23, 5-14
	2	Th	2 Kings 23, 15-20
	3	F	Luke 4, 14-22
	4	S	John 2, 13-22
	5	Su	Psalm 84, 1-11

How camest thou in?

Nov.	6	M	**Matt. 22, 1-7**
	7	Tu	**Matt. 22, 8-14**
	8	W	John 3, 27-36
	9	Th	Luke 14, 15-24
	10	F	Luke 15, 11-19
Nov.	11	S	Luke 15, 20-32
	12	Su	Rev. 22, 12-21

What think ye of Christ?

Nov.	13	M	**Matt. 22, 34-46**
	14	Tu	Matt. 16, 13-20
	15	W	John 9, 13-21
	16	Th	John 9, 30-38
	17	F	1 John 3, 14-24
	18	S	1 Peter 2, 1-10
	19	Su	Col. 3, 8-17

To what purpose is this waste?

Nov.	20	M	**Matt. 26, 1-13**
	21	Tu	Mark 14, 3-9
	22	W	Luke 7, 36-50
	23	Th	2 Cor. 9, 6-15
	24	F	John 19, 38-42
	25	S	Mark 12, 38-44
	26	Su	1 John 4, 10-19

Is it I?

Nov.	27	M	**Matt. 26, 14-25**
	28	Tu	**Matt. 26, 26-35**
	29	W	Joshua 7, 16-25
	30	Th	2 Kings 5, 20-27
Dec.	1	F	Acts 5, 1-11
	2	S	Mark 8, 31-38
	3	Su	Rom. 6, 12-23

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RAYS FROM THE EAST

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Sunderie says "Thank you for my Christmas present."

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CAMP LIFE ON THE HILLS OF SOUTH INDIA.—VI.

By Evelyn C. Brand, Kolli Hills.

Moolakunni.



H Rayites! I'm on my camp cot rocking with laughter! What a night! The rain is drumming on the iron roof and outside it is roaring with thunder and, I was going to say, lightning, but that doesn't roar (not here, anyway).

The house, in which I am, has one wall half broken down. The mud floor is wet half across and, when the wind turns this way, you can see the rain sweeping across the room.

I have pushed my cot as far this end as I can, away from the broken wall. Now the latest adventure, that has so much set me laughing, happened like this. I decided to get into bed, it being the one thing left to do. We had tried prayers in the other room with the teacher's family but we had to shout our prayers (not, happily, for God to hear, since no noise stops true prayer coming through to His ears). But that each other might hear, we had to pray very loudly. Then I came in here, fixed up my net and crawled into the safest and most comfy place. My lamp was stood on the stool at the side so that I could read in bed. But Crash!! —something fell on to my head, down came the lamp, out went the light and I found myself underneath the big blackboard. I had hardly time to find out if it was really a rat-trap and I the rat or if it was the rest of the house falling on me.

How it happened.

This is what had happened: I had tied my net to the top corner of the blackboard and when I struggled under the net, down came the whole construction, using my head as a buffer. It soon recovered, however. In any accident the best thing is to act at once; then there is no time for self-pity.

The horse, too, was surprised. I forgot to tell you I had enticed him out of the rain as there was nowhere for him. The horseman who carries his food, has got got hung up somewhere in the storm. So the horse has been pushing his nose into my hand and trying to get it into my food basket and searching all over the table for something to eat. I try to feed him with my small store of bananas but he has decided to eat the straw mat! I must save that as it is not mine. What would the teacher say next morning if he found his mat devoured!

On bricks and buildings.

You would be interested in the making of bricks. The final baking in the kiln is the most thrilling part; especially, as so often seems to happen, the clouds roll up just as we are ready to put fire to it. Two or three times there has been a real race between the rain and us. The men had to work nearly all night

last time and take shelter when it rained too fast. But they had got the fire going and, although a very heavy rain fell over most of the hills, the Lord gave us only a light shower and the kiln was saved. Had it rained heavily, weeks of work would have been lost, for the bricks are only made of mud and, although sun dried, they would turn to mud again if the rain soaked them.

The women and girls are now carrying these nice hard-baked bricks to doctor's house, whilst the men are quickly building up the end wall. When I go to Moolakunni next time the teacher's house there will be done too, but perhaps only with mud, not with bricks.

Who was this?

Will you try to remember who it was that had to rebuild where walls had tumbled down? If you search in your Bibles you will read about a brave man who found nothing but heaps of rubbish and many enemies who wanted to stop him building. But his great faith in God helped him through, and he and the people built with a trowel in their hands and a weapon at their belts. It is so like that here. We are *fighting* and *building*. There is so much to hinder; so much rubbish to clear away.

Ask, dear Rayites, when you are praying for us and the Kollis that the Great Master Builder may help us with His great power to build His Church on these dark hills to His glory and praise, in spite of all the efforts of the Evil One to stop us.

"But with us is the Lord our God to help us, and to fight our battles."


Strict Baptist Mission

SUN-RAY LEAGUE

Certificate of Membership.

This is to certify

This is the Member's Certificate of the Sun-Ray League.

Have you received your copy yet?

"WHAT SHALL WE PLAY AT?"

MY DEAR SUN-RAYS,

To-day, I have been watching our "Sun-Ray" School playing some Indian games. First of all the older children played "Musical Brick" without the music. A number of flat bricks were placed in a circle in the centre of the school-room, and the children ran round and stood on it, but as there weren't enough bricks to go round someone was out every time.

The small children played two games. First they sat in a circle while one boy ran round with a twisted cloth in his hand, supposed to be a bunch of grapes. Presently he dropped it behind somebody, and then ran round the ring and tried to pick it up again before the other boy could get hold of it. If he succeeded he was allowed to "beat" the slowcoach with the cloth until he jumped up and made room for him in the ring.

The last game was something like "Who's that walking round my farmyard?" The children stood in a circle holding hands to represent chains. Inside was a "lamb," and outside was a "tiger" who was trying to catch it and gobble it up. The "tiger" runs round saying: "Remove the chain, and open the door, little lamb," to which the "lamb" says: "I won't, O tiger!" The tiger then says to the rest of the children: "Have you seen the little lamb?" "We have," they say. "Where?" "In the house." "May I come in?" "You may not." At this point the tiger gets very fierce and tries to break through the "chains" and catch the lamb. The pair of children that let him in have to be tiger and lamb in the next round.

At 4.55 p.m. the bell rang, and after a hymn and prayer the children merrily scampered home. If any of you have some nice "Object Lesson Pictures" or some large pictures of the King and Queen, I wonder whether you would like to send them along for the "Sun-Ray School" at Tathankuppam. They would be most useful. You may send them to Uncle Peter if you wish, or to "Uncle Arthur," S.B.M. Kilpauk, Madras."

May I wish you all a very happy Christmas and God's blessing all through the New Year. With loving salaams from,

UNCLE ARTHUR.

My dear Boys and Girls,

There is no room for a letter this time; just space enough to join with Uncle Arthur in wishing you each a very merry Christmas and may the coming year hold much of blessing for you each. Thank you so much for your letters. I cannot print your names, so wll send you each a surprise.—Your loving,

UNCLE PETER.

THE CHRISTMAS BOXES.

By Hope V. Harris.

BRAVO Rayites! How happy you will be this Christmas to feel that your little brown brothers and sisters in India are receiving your toys, and that their Christmas is being made happy by your remembrance of them. I do not think that we can ever really enjoy Christmas unless we are giving something to somebody, as well as having nice things given to us.

Perhaps when other Rayites read how well you have done for the Christmas Boxes this year they will want to "do their bit" next year. I feel sure they will, and because I feel so sure, I am going to tell them what is best to send. Not any *big* toys, please, because they take up too much room in the Boxes and, while only one child is made happy by one big toy, six could be made happy by six smaller toys, which could be packed into the same space. So if you have one shilling to spend, it were better to buy three fourpenny balls than one shilling one. Boy Rayites, who can do fretwork, could cut out wooden animals, or jig-saw puzzles. Girl Rayites can thread beads or make pincushions and needle-books, or dress little dolls.

And if you have nice *small* toys that you would like to give away, why not pass these on to the Indian children? Only those in *good* condition, of course. We do not want our little friends in India to think we are sending them our old and broken toys that we cannot use ourselves, do we?

Good-bye, dear Rayites. "A happy Christmas to you all; and a happy New Year" of work for the Mission.

A RECORD HONOURS LIST.

This year's Honours List is longer than ever and the names of 130 Regular Bible-Searchers who have made five or more entries are recorded below. Each of these will receive their Honour's Certificate signed by "Uncle Peter." We are trying to beat this record next year and are aiming at 200 names. Make sure that yours is amongst them. Congratulations to Bermondsey who head the list with **24** names.

Lynton Road, Bermondsey: Ivy Ashenden, Sarah and Maisie Bioletti, Ivy Darvill, Ivy Edwards, Irene Galpin, Eileen Gosnell, Edith and Ruby Jordan, Ivy and George Kent, Ada and R. Kirk, Joyce Lumley, Doris Meadows, Edna Middlemiss, Grace Pinson, Elsie Sinfield, Ivy Smith, Florence, May and Doris Sweetman, Doris Wharton, Lily Baldock. **Walthamstow:** Norman Caplin, Margaret and Katharine Clark, Elsie Richardson, Doris and Vera Rippin, Iris Wornell. **Aldringham:** Richard Blowers, Horace, David and Marian Parker, Hazel and Florence Seaman. **Crowfield:** Edgar, Flora, Benjamin and Mary Clover, Russell and Temple Grimwood. **Eastbourne:** Beryl Bishop, Gordon and David Fowler, John Christie, Norman Piper, Victor Taylor. **Elthorne Road, Upper Holloway:** Ruth, Marjorie and Joshua Jarmin, George, Douglas and Kathleen Sandell. **March:** Dorothy

Best, Doris Fuller, Edith and David Watts, Iris Whitney, Florence Youles. **Snodland**: Leonard, Muriel, Audrey, Geoffrey and Harry Parris, Frank Wallis. **Wetherden**: John Arthur, Irene and Leslie Bloomfield, Jack Burke, Marion Diaper, Gertrude Vincent. **St. Neots**: Edith, Ethel and Freda Carter, Joyce Farrer, Mary Gammons. **Bath**: Grace, Mary and Gwen Parker. **Ely**: John and Eveline Caton, Frederick Meadows. **Ilford**: Vera Jones, Eva and Doris Southard. **Yateley**: Irene Grainger, Herbert Newman, Muriel Parker. **Bedmond**: James and Phyllis Nash. **Chadwell Street, Clerkenwell**: Francis and Olwyn Poleykett. **Salem, Croydon**: Elizabeth Gardiner, Joan Gray. **East Ham**: Charlotte and Robert Radley. **Herne Hill**: Muriel and Evelyn Westcott. **Leyton**: Gladys and Sylvia Cheek. **Richmond**: Edna and Olive Painter. **Stoke Ash**: Edith and Ruth Pooley. **Swindon**: Eric and Kenneth Lane. **Waldringfield**: Ena and David Barnes. **Park Ridings, Wood Green**: Kathleen Crowhurst, Muriel Culliford. **Acton**: Violet Culliford. **Beccles**: Albert Self. **Bedford**: Olive Rivett. **Bradford: Buriel Ing. Derby Road, Croydon**: Donald Field. **Cleethorpes**: Mary Vaughan. **Edmonton**: Faith Barton. **Great Gransden**: Dora Wright. **Forest Fold**: Marjorie Bishop. **Hastings**: Dorothy Errey. **Ponders End**: Winifred Jordan. **Potton End**: Barbara Rogers. **Redbourn**: Freda Jackson. **New Cross**: Ruth Champion. **Over**: Peggy Dewsbury. **Ramsey**: Dorothy Rule. **Southampton**: Grace Collins. **Gurney Road, Stratford**: Hope Bardrick.

RESULT OF LAST BIBLE SEARCHER.

Some very fine papers were sent in, especially in the Upper Group, and most of the entries showed evidence of careful searching. But, some young friends who usually do very well, sent in correct lists of the references but omitted to write out one verse in which **each** of the words are found—five verses in all. Here are the names, in order of merit; we welcome amongst them 64 new Searchers.

Upper Group, age 12 and under 16.

Prizewinners: Kathleen Crowhurst, age 13, Park Ridings, Wood Green; Muriel Parker, age 13, Yateley.

Special Mention: Grace Parker, Mary Parker, Ada Kirk, Frederick Meadows.

Highly Commended: Ethel Carter, Vera Funnell, Bernard Hill, Jessie Sullivan, Connie Phillips, Margaret Clark, Florence Youles, Doris Rippin, Betty Wallis, Flora Clover, Grace Long, Barbara Jordan, Ruth Pooley, Irene Bloomfield, Olive Rivett, Winnie Jordan, Dorothy Errey, Gladys Smith, Ida English, Victor Page, Muriel Rugg, Dorothy Rule, Grace Pinson, Dorothy Best, Vera Jones, Kathleen Abrahart, E. Clover, Laura Hedges, Leonard A. Parris, Victor Taylor, Ivy Bolton, Eva Southard, Katherine Ward, Peggy Dewsbury, Daisy Reeve, Olwyn Poleykett, Grace Foster, Irene Bruce, Donald Stephens, Russell Grimwood, Florence Sweetman, Mary Johnson, Doris Meadows, Donald Osborne, Beatrice Middlemiss, Olive Goodhew, Bertha Goodrich, Ruth Jarmin, Joyce Lumley, Richard Blowers, Marion Diaper, Charlotte Radley, Violet Bethell, Leonard Parris, Agnes Francis, F. Poleykett, Augustus Poultney, Irene Grainger, Hilda Boreham, Ivy Smith, Elsie Lasscock, Olive Boreham, Eileen Tume, Clarence Hayes, Muriel Parris, Gladys Baxter, Elsie Sinfield, William Kirby, Kenneth Nelson, Doris Wharton, R. Kirk, Dorothy Ball, Mary Vaughan, Audrey Parris, Rose Piper, Denis Robertson, Margaret Ball, Dora Wright, N. Thrower.

Commended: Lily Stewart, Elsie Lewis, Daisy Palmer, Edna Middlemiss, Edith Browning, Henry Lambert, Beryl Bishop, Marjorie Bishop, James Nash, Stanley Giddings, Ivy Edwards, Vida Wadey, Ronald Bloomfield, Edwin Prentice, Sarah Bioletti, B. Scace, Freda Carter, Ruby Beeby, Joyce Richards, Edith Carter, Sybil Armstrong, Leslie Ransom, John Field, Douglas Sandell, Edward Asplin, Edna Painter, Muriel Westcott, George Sandell, John Arthur, Grace Dorothy, Doris Teale, Elsie Richardson, Sidney Rushbrook, Eileen Gosnell, Ena Barnes, Joyce Smith, Arnold Beckett, Edith Jordan, Henry Barnett, Gladys Purton, Joan Gray, Queenie Day, John Caton, Doreen Pillinger, Horace Parker, A. Blackwell. **Only answered five questions:** Winnie Fox, Joan Orriss, Doris Bridgestock, Doris Ashley, Edna Savidge, Molly Adams, Phoebe Exall, Robert Self, Queenie Hill, S. Hart.

Lower Group, age under 12.

Prizewinners: Edward Webb, age 10, Walthamstow; Herbert Newman, age 8, Yateley.

Special Mention: Ruth Champion, Betty Cole, Mary Clover.

Highly Commended: Hope Bardrick, David Fowler, Clifford Fowler, Fred Wickings, Dorothy Mills, V. Culliford, Muriel Culliford, Margaret Self, Norman Piper, Victor Cole, Esther Morton, Gladys Cheek, John Christie, D. Funnell, Stanley Obbard, Edith Pooley, Joan Self, Gordon Fowler, Betty Clark, Muriel Marsh, Brenda Mortimer, Margaret Bottomley, Doris Southard, Leslie Bloomfield, Gwen Parker, Iris Whitney, Gwenyth Newman, Hazel Seaman, Cyril Rugg, Kathleen Arnold, Grace Moulton, Barbara Rogers, Harold Robertson, Doris Fuller, Allen Thrower, Edna Phillips, Joan Maskell, Mary Kirby, Lily Baldock, Joyce Farrer, Connie Chad, Audrey Balchin, Freda Jackson, Sylvia Cheek, Victor Smith, Katharine Clark, Benjamin Clover, Joyce Bishop, Edna Francis, Harry Parris, James Mann, Florence Seaman, Constance Freeman, Jack Ashley, Frances Mulley, Temple Grimwood, Patricia Diaper, Ivy Darvill, Ronald Radley, Edith Watts, Lucy Brownrigg, Elsie Dryden, David Everitt, Joshua Jarmin, Doris Thurlow, Doris Sweetman, Rosina Le Beau, Kenneth Wright, Marjorie Jarmin, Vera Moulton, Cicely Lambert, Winnie Spall, Ralph Lumley, May Sweetman, Grace Phillips, Norman Caplin, Geoffrey Parris, Edith Farrer, Doris Crowhurst, Maurice Wright, Vera Rippin, Lois Rappitt, Dennis Rappitt, Dorothy Rogers.

Commended: Catherine Chamberlain, Maisie Bioletti, G. Kirk, Willie Horgan, Audrey Bloomfield, Dorothy Jones, Eva Armstrong, Kenneth Bloomfield, Jack Hawkins, Eric Lane, Olive Painter, Audrey Sutherland, Eileen Grisbrook, Olive Lewis, Eric Rayner, Kenneth Lane, Joan Jordan, Evelyn Westcott, Dennis Surridge, Douglas Prentice, Mary Waspe, Albert Self, Elsie Wren, Mabel Potter, George Newman, D. Field, Kathleen Sandell, David Cockram, Gwendoline Austin, Peggy Hart, Ruby Jordan, Leonard Hopkin, Claude Simpson, Marian Parker, John Rayner, Frank Wallis, Francis Marshall, Peggy Cole, Ruth Hobbs, Clifford Hopkin, David Watts, Faith Barton, Gertrude Vincent, Richard Arter, Doris Woods, Doris Purdy, Roy Howlett, Irene Cornwell, Ivy Barton, E. Tungate, Phyllis Miller, Eveline Caton, David Parker, Merle Barrett, Phyllis Nash, J. Burke, Reginald King, Olive Knight, Kenneth Herrman, Irene Galpin, Philip Johnson, Lizzie Gardiner, Esther Tinham, Dorothy Ker, Margery Hart, David Barnes, Freda Dade, Irene Purton, Emily Allen, Bessie Brown, Peggy Mather, Mary Gammons, Gladys Gammons.

Also tried: Albert Wright, Ida Cole, Gladys Hampshire, Phyllis Warnes, Catherine Young, Gladys Puttick.

Not for Competition: The Misses Doris Hunt, Faith Neville, Marjorie Rawlins, Grace Rayner, Agnes Still, Vera Whitney, Alice Wilkinson; Mr. A. Rayner; G. J. Stevens; one without name (Walthamstow).

Lynton Road, Bermondsey, still head the list, but several schools made a big effort to reach the top this time.

GOOD NEWS.

Is it not interesting to note that the words NEWS is made up of the first letters of the four parts of the compass:—North, East, West, South? At the birth of the Lord Jesus, the Angel said, "I bring you good tidings of great joy, which shall be to all people"; good news of "a Saviour, which is Christ the Lord." Is He your Saviour? And do you long that others may know Him too?

Lower Group age under 12.

Search for the following words and, when you have found them, write out the verse in full, giving the book, chapter and verse where found.

1. Good tidings . . . to all people.
2. He shall save his people.
3. To preach . . . to every . . . people.
4. A great multitude . . . of all . . . people.

They are found in Revelation 14, Revelation 7, Matthew 1, Luke 2, but the chapters are not in the same order as the words. Then **in addition** write out the verse in Luke 13 where the four points of the compass are mentioned.

Upper Group, age 12 and under 16.

Answer the above five questions and also the following:—

6. To give . . . salvation unto his people.
7. Redeemed . . . out of every . . . people.
8. That all people . . . . should serve Him.
9. Thy salvation . . . prepared before . . . all people.

These words are found in Daniel 7, Luke 2, Luke 1, Revelation 5; but they are not in the same order as the words. **In addition** write out the verse in Psalm 107 where the four points of the compass are mentioned.

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 searchers are not eligible for another prize until April, 1934, although 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, 1933.

Could ye not watch with me one hour?

Dec. 4	M	Matt. 26, 36-46
5	Tu	Matt. 26, 47-56
Dec. 6	W	Isaiah 50, 4-9
7	Th	Psalm 55, 1-14
8	F	Mark 13, 32-37
9	S	1 Peter 5, 5-11
10	Su	Rev. 3, 1-6

Why hast thou forsaken me?

Dec. 11	M	Matt. 27, 27-38
12	Tu	Matt. 27, 39-50
13	W	Isaiah 53, 1-12
14	Th	Rom. 5, 1-8
15	F	Psalm 22, 1-9
16	S	Psalm 22, 10-22
17	Su	John 3, 14-21

Where is he?

Dec. 18	M	Matt. 2, 1-10
19	Tu	Matt. 2, 11-18
20	W	Gen 3, 9 15
21	Th	Luke 2, 8-20
22	F	Luke 2, 21-31
23	S	John 1, 1-14
24	Su	Isaiah 9, 1-7

Why seek ye the living among the dead?

Dec. 25	M	Matt. 28, 1-10
26	Tu	Matt. 28, 11-20
27	W	Psalm 16, 1-11
28	Th	Luke 24, 13-25
29	F	Luke 24 26-35
30	S	Luke 24, 36-48
31	Su	1 Cor. 15, 12-26

Godly or Ungodly?

Jan. 1	M	Psalm 1, 1-6
2	Tu	Psalm 15, 1-5
3	W	Prov. 28, 1-10
4	Th	2 John 1-13
5	F	2 Peter 2 1-9
6	S	Eph. 5 6-16
7	Su	Psalm 84, 1-12

The Birth of Jesus.

Jan. 8	M	Luke 2, 1-20
9	Tu	Luke 2, 25-35
10	W	Isaiah 9, 1-7
11	Th	Deut. 18, 15-22
12	F	Matt. 2, 1-11
13	S	Heb, 1, 1-9
14	Su	Gen. 3, 8-15

The Boyhood of Jesus.

Jan. 15	M	Luke 2, 40-52
16	Tu	Matt. 2, 16-23
17	W	Prov. 4, 1-13
18	Th	1 Sam. 1, 21-28
19	F	John 2, 13-17
20	S	Matt. 13, 53-58
21	Su	2 Tim. 1, 1-7

The Baptism of Jesus.

Jan. 22	M	Luke 3, 1-9
23	Tu	Luke 3, 10-22
24	W	Acts 2, 37-47
25	Th	Acts 8, 26-39
26	F	Acts 19, 1-7
27	S	Rom 6, 1-9
28	Su	Acts 1, 1-5

The Temptation of Jesus.

Jan. 29	M	Luke 4, 1-13
30	Tu	Deut. 6, 4-16
31	W	Deut. 8, 1-6
Feb. 1	Th	Psalm 91, 9-16
2	F	Prov. 1, 7-19
3	S	1 Cor. 10, 1-13
4	Su	Eph. 6, 10-18

F. J. LAMB, Printer, Northcote Road, S.W.11.

The Strict Baptist Mission

Incorporating

SOUTH INDIAN STRICT BAPTIST
MISSIONARY SOCIETY

ANNUAL REPORT

1933

PRICE :: :: :: TWOPENCE

THE

STRICT BAPTIST MISSION

Incorporating

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY

♦♦♦♦♦♦

The Seventy-Second

ANNUAL REPORT

1933

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 24th, 1933

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Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common,
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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-second Report 1933

"Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake."
Psalm cxv. 1.

IN reviewing the past year with deep humility, but with grateful thanksgiving to our GOD and FATHER, we can say, "Not unto us, O Lord, not unto us, but unto Thy Name give glory." It has been a year of deep anxiety owing to various causes—the general depression, the illness of several of our missionaries, with the unrest in INDIA—which means difficult problems to be solved both at home and abroad. This has led to earnest prayer in all our Council Meetings, and we believe among our many loyal helpers aud subscribers, so that our opening message is the deep feeling of our souls, "Not unto us, O Lord," for Thou hast increased our faith, constraining us to believe that "no good thing wilt Thou withhold," and so the work has been carried on. There has been no looking back, but steady progress, and we are still depending upon our FAITHFUL GOD to provide all that is needful for maintaining the present work, as well as for the increase of our staff in the future.

We sorrowfully record the Home-call of our late Vice-President, Pastor Leonard Hills, during the year, and would commend his dear wife, and the Church at New Cross, to our gracious God and Heavenly Father for His comfort and help.

We are grateful to our God for putting it into her heart and enabling our friend, Miss Nunn (at her own expense), to visit all the stations in India, and for the blessings resulting therefrom, as she has given her impression upon the work in general to the Committees and Council, as well as to many of the churches she has visited since she returned.

Miss Nunn also speaks highly of all the workers, both European and Indian. She was gratified to hear our work spoken of by outside people as the "BIBLE MISSION." This we determine, by the help of the Lord, ever to be the object of our work—exposition of and belief that the whole Bible **is** the Word of God, and the declaration that salvation is through the sovereign grace of our God.

There has been much spiritual blessing granted in the various fields during the year, but there are many adversaries. Our hope and help are in the Lord, who is stirring us up to much prayer, so that we trust these spiritual blessings will continue, to the joy of all our workers on the field and of our fellow-helpers in the homeland.

Finance has caused us much anxiety during the year, but this has been laid continually before the Lord, and He, who has promised to supply all our needs, has been faithful and has done so. This enables us to thank God and to take courage, giving thanks for all the mercies and favours of the past and trusting Him for all our future needs, and as "All Thy works shall praise Thee, O Lord . . . Thy saints shall bless Thee." Thus will we celebrate His praise and say—

"The Lord hath done all things well."



Madras and Poonamallee Field.

By L. WATTS.

Problems in Church Building.

THE walls of one of the rooms in the Mission House at Kilpauk have been cracking rather much lately, and two or three patches of plaster have fallen in one place, making it necessary for the builder, or *maistry* as we call him here, to come and look at it. There was no question of the walls collapsing—they were not leaning in any way—but we were interested to find out the cause of the trouble before repairing. The history of the room tells us that trees had to be cut down and removed from the site before the room was built; white ants dwell in great abundance underneath the room, and probably have eaten away all that was left of the old roots, and in their tireless perigrinations in search of other prey have moved a good deal of the earth under the room—not sufficient, however, to cause any serious settlement or unsettlement of the foundations. The falling plaster was from another cause. At the top of the wall a piece of wood was laid to take the rafters, and this piece of wood was then built into the wall. The tiles had become broken, so that water had filtered through to this wood and caused it various fields during the year, but there are many adversaries. to swell. In so doing it pushed the plaster off.

In church building similar problems arise, and have been arising in rather quick succession this year. We have had to consider and pray over these problems and seek the solution of them. Some record of that seeking quite well forms a report of the year's work.

By Way of Remembrance.

Readers will remember that there are four churches in these fields. The following table will re-acquaint you with them as well as give latest information regarding strength and growth:—

Church.	August, 1932.	July, 1933.	Baptisms.
Vepery (Pastor V. S. Ponniah) ...	105	106	8
Ayanapuram	77	79	2
Sembiam (Preacher Y. M. Solomon)...	51	52	7
Poonamallee (Pastor M. Zechariah)...	41	49	11
	274	286	28

We are grateful to God for the measure of blessing granted during the year on the preaching of the Word. The testimonies of many of these who have been baptized have been most heartening. Were it not so, there have been times when, perhaps, church building would have been very dis-

heartening work. We remember, however, that our Lord did not conclude His commission with the command to BAPTIZE. After that comes the command to TEACH, and the teaching is to *edifying*, which is just the Bible way of saying *building*.

The Basis of our Building.

We believe the Doctrinal Basis of the Mission to be truly Scriptural, and hence we seek to form all churches in our fields on the following principles: "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.



[*Madras and Poonamallee.*

MANNUR CHAPEL, AFTER RENOVATION.

The congregational order of the churches." For the past thirty and more years these principles have been placed before the Indian brethren and sisters gathered into the churches named above. We believe that, so far as we are able to judge by the testimony and life of the members, they are true children of God. At Vepery and at Sembiam the churches have, with the help and guidance of the Conference, recognised as under-shepherds those whom we felt to be called of God to serve the churches in that way. The churches have attained a measure of self-support, yet the cracks that appear in the human edifice indicate that some attention has to be paid to repairs.

History.

As with the room mentioned in the introduction, so with these churches—an examination of the history reveals at least

some of the causes of the weakness. Our members have come most largely from the outcaste community, where independence of thought and action do not have much scope. The congregational order of churches is therefore something quite new to their experience, and, to use our Lord's simile, the new wine tends to burst old bottles. Again, India is marked all through with the spirit of caste divisions, and it is impossible for a man to live outside some association with a caste. Christians have renounced caste, but the old leaven still works in, making them feel that they have to hold allegiance to one or the other of the parties in the church and, rightly or wrongly, maintain the distinction. At the same time, paradoxically, the Indian is most individualistic, and if the church does not provide all that each member thinks it should provide, a rift occurs.

Then there is the history of inability to handle money. Not one of the churches has a brother whom the members believe to be proof against the importunity of those who want to borrow. The missionary has, therefore, to be treasurer for all churches, and keep a strong hold on the balances, if there are any. A very great deal has, therefore, yet to be done in building up the church to a right view of money and its lawful use. My deacons' and church meeting diaries show that during the year we have had to consider and pray over several instances of division in the churches over petty disputes amongst the members, and failure of the churches generally to meet their expenses.

Leakage.

In our examination of that room we found that some repairs were necessary on account of a leakage of water into the wall. Such local troubles arise in connection with the building of a church also. At the present time it is the resignation of Pastor V. S. Ponniah, who feels that his ministry at Vepery is finished, and that he should seek a wider sphere of labour. Our churches in India must face up to the resignations of pastors, as churches in the West have to, the difficulty being perhaps greater here on account of the scarcity of Spirit-filled men who are available for the ministry.

Lest friends in the West should feel that this report leans to the pessimistic side, let us remind ourselves that Church Building is part of the work the Lord has given us to do; that in the West we have a heritage of centuries of experience in the churches, and that our work can only reach fruition when we have seen the churches established in India reaching out to the unevangelised peoples of this land, and resting themselves on the Lord for all supplies.

Statistics.

Some figures will indicate the other work which has been carried on during the year:—

Number of Day Schools in the Madras and Poonamallee Fields	14
,, ,, Day School Teachers	36
,, ,, Day Scholars	950
,, ,, Sunday Schools	20
,, ,, Sunday School Teachers	72
,, ,, Regular Sunday Scholars	650
,, ,, I.B.R.A. Members	131

Number of Gospel books sold in the bookstall apart from school books and sundries:—

Bibles and Testaments ...	... 53
Bible Portions	... 513
Gospel Lyric Books	... 654
Scripture Catechisms	... 515
Scripture Memory Passages ...	... 432
Other Gospel Books	... 3,058



[*Madras and Poonamallee.*

AT THE RE-OPENING OF THE MANNUR CHAPEL.

General.

The work of the Baptist Volunteer Fellowship continues at Mannur and in the surrounding villages. The picture shows a group taken outside the chapel there at the re-opening after renovations had been completed. The Fellowship provides teachers for five Sunday Schools, and conducts Lord's Day and Thursday evening services in Mannur and Mogapper.

The hostel has been full throughout the year, providing

a home for twenty-five young men, who pay their way. Daily Christian home influence in their lives has meant much to the majority of them. Bible study classes are held in the hostel for the members weekly; also preparation classes for Sunday School teachers, and study classes for young preachers. Pastors' and Preachers' Conferences have been held five times during the year, the following being amongst the subjects studied and discussed: "The Nature of God," "Seventh Day Adventism," Election, and Pentecost Movements.

The year has been a full one; there have been many blessings, and the Lord has continued His grace and His availability in prayer. We praise Him and take courage.

PLODDING ON.

By H. A. HUCKETT.

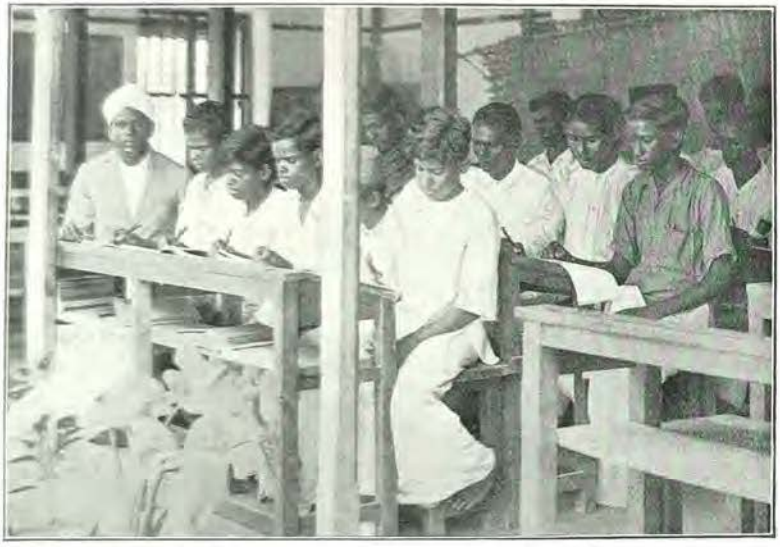
THE words of Job, "My days are swifter than a post," are verily true of a missionary's life in India. As one looks back over the past year, one is filled with gratitude and praise to God for all His lovingkindness and tender mercy. There is nothing spectacular to report, but every day has been a miracle of burdens lifted, problems solved, and strength granted. My chief occupation during the year has been the continued study of the Tamil language, and even to those who are studiously inclined this calls for a wealth of patience and perseverance which only God can supply. As Temple Gairdner says of the new missionary, "He must be a dumb man first, then a stammering blunderer to the very people whom he longs to reach." At times this sense of ineffectiveness is very depressing.

Last November I sat for the First Examination in Tamil, and, by the goodness of God and your prayers, passed successfully. The next item on the programme is the Second Examination, which I am hoping to take in November. "Cease not to cry unto the Lord our God for us." In addition to Tamil study, there have been opportunities of service, both at our Young Men's Hostel and also in the churches and village congregations in this field. A regular Thursday evening Bible Class has been started at Mannur, and visits to other villages in the district have been made.

In this connection it has been a joy to watch the growth and development of our Baptist Volunteer Fellowship—a movement in India very similar to the S.B.O.M. at home—whereby young fellows freely give of their time and strength to carry the Gospel into the regions beyond. Some of these young men recently assisted in repairing the chapel at

Mannur, and the task was completed without any cost to the funds of the Mission.

The Madras work generally has afforded a valuable training in methods of church government, and one has been able to see how our Indian brethren react to Western ideas of running a business meeting, and where it is necessary to "give and take" in matters that are non-essential. I should like to take this opportunity of thanking the many friends in the Homeland who have written during the year, and those who have sent magazines and books, which have helped to keep one in touch with home affairs. For all loyal prayer-partners we praise our God, and go forward resting on His faithfulness.



Boys (8th Standard) at Work in School.

Sendamangalam & Namakal Fields.

By A. J. MORLING.

IN the opening sentence of his 1932 Report, Mr. D. Morling states that the two fields of Namakal and Sendamangalam, which for several years had been worked as one from Namakal, were re-divided on his return from furlough. They were not destined to be separated even for the period of a year, for, after I had taken charge of the Sendamangalam field in October last, I had the re-united fields in the middle of January of this year, on the occasion of Mr. and Mrs. Morling's departure to take control of the work in Tinnevelly. Thus, after being in Namakal a little more than eighteen months, I had the supervision of the Sendamangalam field, and soon after the completion of two years that of Namakal.

Churches.

This year marks the most important advance that has yet been made in church life in the three fields of the Salem District, namely, that of making Preacher A. D. Seenivasagam Preacher-in-charge of the Sirunellikovil Church. During November last the deacons of the four congregations worshipping in that part—all in close proximity to each other—convened a meeting, at which they asked Preacher Seenivasagam to become their pastor. The Recognition Services were held on January 12th, when members of the various congregations concerned and Mission workers were present. The charge was given to the minister by Mr. D. Morling. Your prayers are solicited on behalf of the one who has taken up this new responsibility, and for the congregation.

Sirunellikovil forms the centre of the forward movement, and is the source of greatest encouragement. The preacher-in-charge is earnest, and is taking steps for the raising of the spiritual standard of his flock. The recent development there has given the congregation a new interest, which was evinced by the increase in the offerings at the last Harvest Meetings. That the offertory is a definite and necessary part of worship is a fact that always calls for emphasis.

Another of the encouraging features of the year under review is the increase in the number of villages in which regular Sunday services are being held. Of these, Pandamangalam and Vesanam will be referred to later. Kalangani is one of the remaining two. Since my camp there last February regular services have been conducted in a cattle shelter, which is the property of one who is interested in Christianity. As there are only three or four families inquiring, they suffer considerable opposition.

In Olaipalayam, a village three miles from Velur, a prayer-

house was built by the members of three houses which formed one side of a faction. This indication of their desire to join the Christian "way" was at their own initiative and expense. They belong to a section of the outcastes called the Green Bangle Pariahs and are related to the Christians in Solaipalayam, and it was the witness of an old man of this village which first kindled the desire in the minds of the Olaipalayam people. Those worshipping in the above prayer-house are regular in their attendance, and seem earnest in their quest for the truth. The preacher, under whose charge they are, is now recommending ten of them for believers' immersion.

Evangelism.

(1) PREACHERS.—Another year of work has been accomplished by our seven whole-time preachers and four preacher-teachers. The latter generally conduct only Sunday services



[Sendamangalam and Namakal.

A STONE CUTTER.

and prayer meetings, whereas the former devote their full time to preaching, partly in the chapel and partly in the open air. Their work is done systematically in accordance with a plan.

Mohanur, from where a preacher had been removed because of the long-continued irresponsiveness of the people, has been made the centre of a small circle of preaching

places. The preacher now stationed there receives a good hearing in the surrounding hamlets, but little interest is shown in Mohanur itself because of Roman Catholic opposition.

(2) SCHOOLS.—Mission school work forms one of the best methods of giving regular and consecutive instruction in the Scripture. It is often one of the best means employed for laying the foundation of real church work in a village.

Two schools have been started in the past year, one of which is at Pandamangalam, where there is a movement among the Green Bangle Pariahs. The total number on the register here is sixty-two, and is drawn from two sections of the outcaste community. The open three-walled building, where the school is held at present, is the property of the upper section of the outcastes, one consequence of which is that the children of the lower section are obliged to stand outside on the roadside. All our reasoning and pleading with them on my last visit there was of no avail. Solution? We must erect our own school building. Many of the people have recently become very desirous to know more of Christianity, so that some of them have joined hands in erecting a prayer-house, where Sunday services are now being held.

The other school we commenced was in Vesanam, which is between Namakal and Sendamangalam. Here the young people strongly expressed their desire in a village council meeting, but were hotly opposed by the older men; yet, despite their efforts to avoid our entering, a school has been conducted there for some ten months. Every Sunday morning a service is held here, but we confess we have been unsuccessful in our attempts to bring in any of the women. At present the school is held in the Pariah rest-house, but we are approaching the caste people with the hope of holding it in another place, where caste and non-caste children can attend.

(3) COLPORTEURS.—These are three in number, and their work is chiefly in the taluks of Namakal and Rasipur. This year 94 Bibles and New Testaments and 533 Gospels have been sold. The number of tracts sold is 4,866. At all large festivals the above three colporteurs gather for the sale of their books and tracts. At the Namakal Car Festival last April we sent out ten of the most responsible hostel boys, in addition to the three colporteurs, and at noon they returned saying that the Gospels had the best sale, and requested that more be given them. It might be added that they expected to receive commission, which is granted to the colporteurs!

Hostel.

The number of boys in our Boarding School is now higher than it has ever been. "Please admit me, I only make one

extra." This is the plea that I have heard many times since my return from the hills early in June. But as our hostel, which was built to accommodate forty boys, has now sixty-eight names on its register, I am every week compelled to tell those who seek admission that they must come again next year. At the commencement of this term an "old boy," anxious that two other lads of his village should join the hostel, returned with a letter from the preacher who is in charge of the work in that part and the lads concerned. After having perused the letter, we asked the names of the would-be inmates of our hostel, and were surprised to find that they did not agree with those mentioned by the preacher. An explanation was demanded. The "old boy" immediately came forward, and said that he had given the two lads new names as they were coming along in the bus, because he thought there would be a greater possibility of their being admitted if they had Christian names!



Sendamangalam and Namakal.

A. D. SEENIVASAGAM.

Although it is known that the hostel is for Christian boys and not heathen, we have many applications for admission from Hindu lads. During the year under review six boys have received believers' immersion. Besides the Bible Lessons in the Day School, they attend the morning and the evening prayers in the hostel, the evening Bible Study and the Sunday School. Before a boy leaves us, he has received training in various occupations, some of which are cooking, weaving,

haircutting, mending clothes and gardening. Though some of the boys are often forgetful concerning their duties, the game of football on their return from afternoon school is seldom late in starting!

The present number of boarders is sixty-eight, of whom seventeen are from Tinnevelly, one from the Kolli Hills, and one from Madras.

Statistics.

The Namakal Home Mission raised Rs.715/5/3 last year, and is financially responsible for men's work in two stations.

We have twenty-one schools, in which 810 children are studying. Last year twenty-four boys passed out of the eighth standard in the Namakal School.

In our eleven congregations we have a church membership of 289. There were twenty baptisms last year. The collections of the year realised Rs.425/0/0.

School fees amounted to Rs.492/2/0. The Government Grant to Day Schools was Rs.2,573/8/0, and to the Hostel Rs.848/0/0.



Kolli Hills Field.

By GEORGE F. CHAMPION.

THE work of the Lord has continued to go forward throughout another year on the Kolli Hills, and praise is due to His Name for His constant presence and tokens of favour.

Church.—Mention was made in last year's Report that a number of believers had asked the privilege of confessing their Lord in baptism. Twice during the year we have made our way with psalms of praise to our open-air baptistery, and on each occasion administered the ordinance of baptism to five followers of Christ.

At Puliampetti there are now five Christian families living, and we pray that each humble follower of Christ may be



[*Kolli Hills.*

SMALL CABINET MADE IN THE MISSION WORKSHOP.

helped so to witness for Him that others may be converted. The preacher there, too, needs our earnest prayers that he may be given all wisdom and guidance to help them to grow in grace and in a knowledge of their Saviour.

We were pleased to have Mr. D. Morling and Mrs. Morling, also Pastor Taylor, with us for our Convention meetings. The sermons and addresses given were greatly appreciated and, we believe, a blessing to all.

Mr. Watts and Mr. Franklin came among us later in the

year and conducted a Bible School for our workers and Christians. Interest was displayed by those who attended the classes, and they could not fail to profit by the careful teaching they received.

During the year, as a result of work done in our **Schools,** we have had three boys seek to throw in their lot with us. One lad of about fifteen or sixteen has frequently said that he wants to become a Christian. He has prayed and eaten with our teacher on several occasions, but has not felt able to leave all and follow Christ.

Another very intelligent boy came to us and was sent to our Namakal Boys' Hostel, but has been lured back into caste again by his wily grandmother.

The third boy longs to come to our Boarding Home, but his parents cannot endure the persecution which would follow. May our gracious God complete His work in the heart of each one of them.

The old difficulty of obtaining suitable workers is still with us, and we need prayer that the Lord will supply three of our empty stations with earnest servants of His.

Our **Evangelistic Work** this year has taken us into several remote corners of the hills, where the Gospel, if ever heard, has not been preached for years. We spent five weeks under canvas, changing our camping-place five times, and reaching the ears of hundreds of hill folk and others. Only our heavenly Father can reach the hearts of these needy ones, and may He do so for His Name's sake.

During a week-end camp spent at Puliampetti the message of salvation awoke an echo in the heart of one man, who at the time was in a very poor state of health. He came to Valavanthi, put his two bonny girls into our Girls' Home, and lay in our Dispensary sick-room for some weeks. By the grace of God, he has been raised up, and is now able to work again. We pray that we may see evidences of his having been born from above into the family of God's elect.

Our **Dispensary** continues its necessary work among the hill people, and its increasing popularity can be judged from the fact that records show during the year we have had an average of about one and a half inmates a day, sometimes there have been four sick at one time resident at Valavanthi.

The Valavanthi Christian young men have taken all **building and repairing work** in hand during the year—re-erecting walls after the heavy rains, painting, building walls, mending hedges, and doing all other similar work, both on the compound and in the villages.

The future, as the past, is in our Lord's hands, and may we see yet greater acts of His mercy in the year to come.

Kovilpatti Field.

By D. MORLING.

AT the end of last year it was evident that Miss Green should be completely relieved of the heavy responsibilities that had for some years been resting upon her. In the middle of January last Mrs. Morling and I packed up a very little of our furniture and made Kovilpatti our headquarters. Namakal and Sendamangalam still receive some attention from us—visits were made there in April and July—but Kovilpatti is now our usual address.

The Kovilpatti Mission House was erected by Mr. Strickson about 1900, but between 1924 and the end of 1932 it had been



[*Tinnevelly.*

PASTOR'S HOUSE, NALATHUPUTHUR.

closed, except for occasional visits. Its re-opening has necessitated heavy expense in repairs, additions, and in enclosing the compound with wire. Enjoying the great convenience of a railway and two good roads, the town is well situated in the centre of the southern side of the Tinnevelly Field. It is the capital of the taluk or county bearing its name, and has all the Government offices usual to county towns. In such a centre we enjoy special opportunities for service. For instance, as Government has here a High School and a Normal School for teachers, there are always in town

some students belonging to the Mission. Through our promising to afford free accommodation to any bona-fide S.B.M. student studying in town, we have gathered enough young men here to form the beginnings of a hostel. Last Saturday, while the writer was away on camp, these young fellows asked Mrs. Morling to go to their humble quarters and offer a prayer as an opening to what they call their hostel. The expense to the Mission is almost nil; the privilege we have in the spiritual care of these, who will be our future teachers, preachers and pastors, forms a glad responsibility.

The Gospel in the Streets.

It is a sound principle that, wherever possible, the indigenous church should be the centre and source of evangelization in its neighbourhood. "From YOU [the Thessalonian Church] sounded out the Word of the Lord not only in Macedonia and Achaia, but in every place," etc. In the Tinnevelly Field we have churches far older and more numerous than those in the Salem District, and it is right and natural that we should look to these churches to carry on the work of aggressive evangelism. Partly for this reason the Mission for several years has not had many paid workers devoted solely to outdoor preaching. We wish we had more to report on the important matter of church evangelism, but there is absolutely no doubt that the Word is being proclaimed, or perhaps we should say, Christian witness is being borne by our church members. For this most necessary work they themselves need more instruction and inspiration.

During the year the Mission has transferred two of its most experienced teachers to evangelistic work. Both men are on the southern side, and both are in neighbourhoods where we hope their services will be used by the Holy Spirit to the revival of small congregations, which for various reasons have almost disappeared.

The number of villages in which the Gospel was regularly preached to the heathen by Mission workers, apart from the witness of church members, was seventy-eight.

The Gospel in the Schools.

The chief activity of the Mission in the Tinnevelly District is through the schools, of which we have thirty-two. The great majority of these are connected with village congregations, but a few of the smallest assemblies have no school in connection with them. In many rural parts it is a matter of no small difficulty to get the Gospel both heard and understood among the caste people; we are now encouraging the teachers as far as possible to bring into their schools caste children as well as the Pariahs. In this way we not only establish friendlier relations between caste and Christian (often a very important matter for the latter), but

we also make known Christ to those classes who consider themselves to be above all real contacts with Christianity.

The illiterate Indian farmer is VERY conservative, hence the teacher's work is uphill. Moreover, poverty goes against the rural school. Last week, when camping on the Paniadi-patti side, I discovered that the average wage for a long day's work in the fields was threepence or threepence half-penny for a man and one penny farthing or three halfpence



Tinnevelly.

A GROUP OF KOVILPATTI STUDENTS, WHO ARE RUNNING A SMALL HOSTEL ON THE COMPOUND.

for a woman. No wonder that even the small boys and girls are compelled to take their part in augmenting the frugal income of the family.

There is absolutely no doubt of the Gospel being brought home to the intelligence of our scholars. The rule in every school is to open and close each session with singing and prayer. Every day the teacher, according to a syllabus carefully prepared by the missionary, teaches the Bible lesson,

our own catechism and a good Christian hymn. Recently I was staying for four days in one of our school buildings, and for the hundredth time in my experience I was delighted at the number of lyrics that the school students had memorised.

In our thirty-two schools we have 971 pupils, of whom 738 are boys and 233 are girls. This year Government assisted our school work to the extent of Rs.2,812/6/o.

The Gospel through Books.

One of the big disappointments of primary schools in Asia is the large proportion of children who, though they have shown most commendable perseverance in rising above the infant class and passing the third standard, become illiterate within four years of leaving school. This is a serious matter, not merely for the educationist, but for the village pastor, for, generally speaking, the evangelising force of the church is with those who can read the Bible for themselves. Again, one of the great reasons for lapsing into illiteracy is the absence of attractive reading matter in the home.

Hence the Christian colporteur. With the fervent hope of not merely perpetuating the reading habit, but also of thereby raising the Christian life in our churches, and again of giving the Gospel to the heathen, we have this year engaged two colporteurs. Both are daily moving from market to market, selling Bibles, Testaments, Scripture Portions and other Christian books both to heathen and Christian. Also thousands of handbills and Scripture Gift Portions are being distributed to all classes of people. It is hoped that next year we shall be able to give figures of sales for a full twelvemonth, but I can say that a very good beginning has been made.

The Gospel through Study Classes.

After all the efforts made by the missionary through the ordinary activities of Mission organisation, so much, humanly speaking, depends upon the quality of the village teacher. It is he that stands before the heathen representing Christianity; it is he that stands before the church representing Christian life. Therefore, much of our attention is being given to the strengthening of the lonely worker through study classes. The class work for pastors and that for preachers covers the First of Corinthians and the Acts of the Apostles, together with Sermon Preparation and our Articles of Faith. All other workers are divided into two classes, the senior of whom take New Testament biographies, and the junior the Life of Christ. In the latter two classes each monthly lesson is prepared by the Mission, and then distributed to the students one month before the class meeting. At the end of the year examinations are held, the same set of questions being used for all Fields. For many years, at

least from my very early childhood days, there hung in a prominent place in my dear father's study this text: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

The Gospel in the Churches.

We are not able to speak of great accomplishments, but we gladly refer to three advances:—

(1) During the year two preachers-in-charge were set apart for church work; if they and their work are acceptable, they will in due course (God willing) become pastors. It will be readily seen that the oversight of thirty-five congregations, and the dispensing of the Lord's Supper, form



A Group of Workers in Tinnevelly Field. [*Tinnevelly.*

no small responsibility, and in this connection our two brethren, men of long experience in the Mission, have greatly relieved a difficult situation.

(2) This year we held Annual Harvest Meetings in two centres instead of one. As Kovilpatti was one of the meeting-places, many members, even in the extreme south, were able to attend the services, which we are sure were a blessing to great numbers.

(3) An encouraging sign is the formation of Young People's Leagues. The first was started at Kovilpatti, the inception of two others was due to sheer contagion. The sad leakage that occurs in church membership among our

young people shows that more encouragement must be given to the rank and file for their assistance and co-operation.

It is only right that we should tell you of what we consider to be our outstanding needs.

(1) NEW PASTORS.—One of our under-shepherds is physically breaking up; another has passed the stage of vigorous mental activity. One of the aims of our Preachers' Study Class is to discover and partly prepare men for the pastoral office. As already mentioned, two from this class have been chosen and set apart as preachers-in-charge, but we are needing others. Please remember this.

(2) The prevention of church members lapsing into illiteracy. For the raising of the spiritual level in our assemblies, the cultivation of the reading habit, at least to some modest extent, is highly important.

(3) The educational and spiritual uplift of the women. Let us be honest and openly acknowledge the fact—our women are retarding the educational, moral and spiritual progress of our churches. The Paniadipatti Girls' Boarding School has made a good beginning; the Sendamangalam School is well seconding our efforts in taking girls for the upper standards; but we must not rest till we have enabled every woman member to read for herself the Word of God.

The income of the churches has shown an encouraging increase; we heartily wish the increase of membership bore the same proportion.

Harvest Festival Donations realised	Rs.645
,, ,, Sales of Offerings in Kind	84
,, ,, Service Collections	67
Weekly Sunday Collections	345
Monthly Subscriptions of Mission Workers (half anna to the rupee of salary)	295

Though this year we have two preachers-in-charge to provide for as well as three pastors, we hope to bear from church funds a still higher proportion of their salaries.



Ladies' Zenana Auxiliary.

MADRAS FIELD.

Women's Work. By Mrs. L. WATTS.

Women's Meetings. — These meetings have been held steadily throughout the year, usually on Monday afternoons or between school hours. The attendances have been encouraging, as also have been the hearings. The women we reach in these meetings are the illiterate *cheri* women, but very frequently we have some old school girls who have grown up into wives and mothers. Esther is our helper in these meetings, and sometimes gives the message; at other times one of the missionaries or pastors has given the Gospel to the women gathered. It has been a service worth while, for when an average of forty women can be gathered into such meetings they become opportunities that we dare not miss.

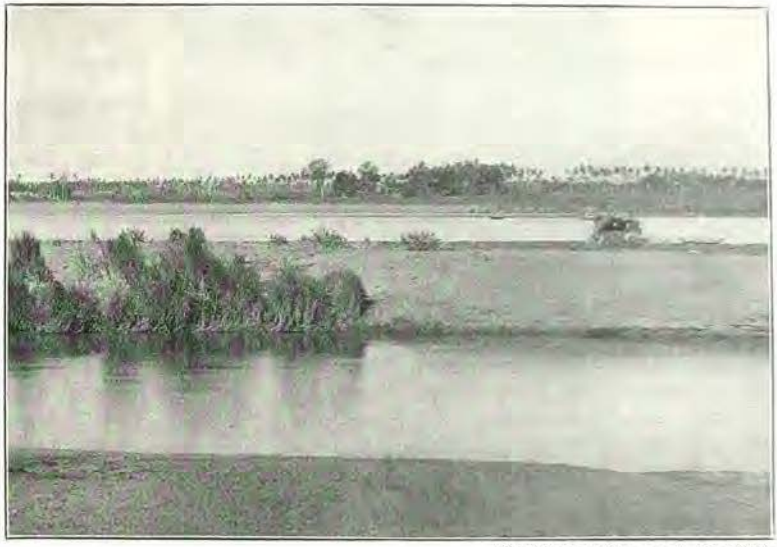
Welfare Centre.—The Midwife Mutthammal has become known to the mothers in the *cheries* of Lock Street, Semmenpettah, Madavakkam and Upprapalayam, all within a furlong of the Mission House in Kilpauk. She has been able to help a good number during the year, and they bring their babies for advice and treatment at the dispensary. This brings them into closer contact with us and the Gospel.

Industrial Class.—Esther has in this class about thirteen young girls, and has trained them to embroider fine net. During the morning a short time is set apart for family prayers, and at any time during the day the strains of a lyric can be heard from the room in which they work. These girls are all Christian girls, who need to have something to occupy their time more usefully than is possible at home before they are married. They attend a Bible Class held on Sundays by Biblewoman Annammal, and several of them are church members.

Christian Women's Own.—There are so many meetings for the men, and even if women are permitted to come, they are not allowed to speak. It is therefore refreshing to have a little meeting of Christian women all to themselves. There are a good number of such women in the immediate surroundings of the Mission House, and they gather on Saturday afternoons for their meeting, in which they learn to take a part. Bearing witness becomes more real to them as they give out a lyric, or read a portion of Scripture, or pray; and one or two of them have now got so far as to speak a word for Jesus in the meeting.

Progress. By Miss E. C. PUTNAM.

To report the work of the past twelve months a year would be required. It began in Paniadipatti with work amongst the hostel girls and women, and in the surrounding villages. One of the last things witnessed was the baptism of five of the hostel girls, and an old woman from a nearby village. As the scene comes before my mind, I remember that Miss Nunn was present on that occasion, having been able to spend three weeks with us in the Tinnevelly Field. It was our privilege to visit together several places in the field, and afterwards to travel together to Madras, where we arrived on February 10th, and when I took charge once again of the work left when I went on furlough in 1930.



[Sendamangalam and Namakal.

THE CAUVERY AT JEDERPALAYAM, WHERE MANY OF THE CONVERTS HAVE BEEN BAPTIZED.

Miss Nunn came with me as I went, with the Biblewomen in the Madras Field, to pick up the threads of the work here, which is so different from that in the other fields. Three weeks later the dispensary work was re-commenced, not exactly on the same lines as before, because we are now working with mothers and babies and toddlers up to five years old.

Biblewoman Annammal has returned from the Kolli Hills, and visits the homes of the women who attend the dispensary, thereby following up the women and seeking to give them spiritual help as well as medical advice.

Confessing the Lord.—We praise the Lord for His goodness to us all during the year. Several women in the Madras and Poonamallee Fields have come out on the Lord's side, and have been baptized and received into church fellowship; and it has been decided to set apart Biblewoman Annammal to work especially amongst our own Christian women. This means we have been able to begin regular instruction amongst our new Christian women, and we are looking for the blessing to follow as we seek to carry out the Lord's last command to make disciples, to baptize them, and to teach them all things as commanded by their Lord.

The other twelve Biblewomen remain as last year, four working in Madras City and eight in the villages around Madras, and there is still "very much land to be possessed."

SENDAMANGALAM FIELD.

The Lord of the Vineyard. By Miss G. K. CARTER.

AUGUST, 1932, to July, 1933, has been a year of changes. August to December was spent in Madras. One of the chief features then was the new work in the Mannur district, two Biblewomen going every week to plough new furrows and sow the seed. Signs of a crop are visible. January was spent in my first "allotment," Paniadipatti, and it was a joy to help in the sowing and to look on some of those choice flowers in the hostel, and smell the sweet scents of testimony amongst the women.

I must now come to the present sphere of labour, Sendamangalam. To which part of this garden shall we go first? Most people like to see the flowers, so we will look at the Sunday School work first. Here is a wild profusion of flowers of all kinds, many still weedy, but some beautiful and fragrant. Dr. Harris now conducts this school.

A class for boys is held in the bungalow, and is most encouraging. The number on roll has now reached twenty, and boys of brahmin, goldsmith, and other castes come. Contacts are being made in caste houses through these children. Please follow up with prayer.

Let us pass on to day school work, and call this the "kitchen garden." This work is very necessary and productive of good results. The number on roll at present is eighty-five, a large proportion being Hindu caste girls. Here four labourers are busy. Much hoeing has to be done to get rid of the weeds of forgetfulness. Good seed is sown in the daily Scripture lessons.

Side by side with this is the part I will call the "fruit garden," i.e., the hostel. This needs very careful handling and constant watching. Here again is much variation. Some are wild trees still, but some are the joy of our hearts. Others

are only just putting forth leaves, some are beginning to blossom, and there are some bearing fruit. This work is a great privilege and opportunity. These girls are the women of the future, and NOW is the time for good influence and Christian training. Our usual number is thirty, and most of these are girls in their teens.

There is a choice part of the garden that I call the herb garden, for there are leaves not only for the healing of the body, but for the healing of the soul, and this you will readily gather is the dispensary, where the Great Physician waits to be gracious. Dr. Harris now labours here.



[*Sendamangalam and Namakal.*

SOME MEMBERS OF THE BOYS' CLASS.

Often we have to go "lodging in the villages," going forth with the Master into the fields, sowing afresh and sometimes reaping. This is work with the Biblewomen far and near. There are ten, and five of these can only be reached by camping. It is a joy then to live right amongst the people, and many are the opportunities. Grain is flourishing in some places, in others it is poor, and, alas! in others there seems no crop at all.

There is a rocky, barren corner of the garden, and that is the two weekly women's meetings. How hard it is to get the women to come, and then to listen! They are such un-

couth women, but some of them may be rough DIAMONDS. How we shudder to hear them blaming God for all their troubles and difficulties, instead of coming to the Saviour with their burdens for rest.

Have we no lawn? you say. Yes, we have one here in the bungalow, and that is our prayer ministry. How a lawn has to be mown and mown to make it what it should be, and so has our prayer ministry. It is not the easiest part of the work, and means fellowship with Him in His sufferings.

Have you no weeds in your garden? you say. Yes, we have terrible ones. Oh! how they have manifested themselves in the last four months! Quarrelling, untruth, backbiting, caste prejudice, etc. What ugly things these are, and how they damage the garden, especially that insidious weed, gossip, that spreads so quickly and rapidly grows into scandal! All these we have been up against, to say nothing of the thorns and deadly poisons of Hinduism and wickedness without. Our Lord is the POWERFUL Lord of the Vineyard, and one day He will come and gather that which is His own. Then what triumph and rejoicing, and the labourers will share the joy of their Lord!

Medical Outlook. By Dr. R. HARRIS.

EIGHTEEN months in the country and the things which were so new and strange at the beginning, mostly superficial things of colour and costume, have become familiar; but now one is faced with customs, habits and attitudes of mind, to which it is very much more difficult to adjust one's mind rightly and according to the Spirit of the Lord. Pray for us.

The past year has been taken up with further preparation for service. The first Tamil examination is now a thing of the past, the second Tamil examination still a thing of the future.

Last year's contribution was written from Vellore. The months spent at Vellore were very happy ones, and profitable in every way. The medical knowledge acquired there is already proving of value here in Sendamangalam. I realise more and more how much these months in Vellore were in God's Divine plan of things. Amongst other things, it has given an opportunity of coming into contact with educated Indians before starting work, which will probably be almost entirely amongst the illiterate.

This year I write from Sendamangalam. What a joy it is to be in one of our own stations—one feels much more a true S.B.M.-ite. Much time is still, of necessity, spent in Tamil study, but work in the dispensary is being carried on, and is as much as one person can manage in the time that can be given up to it. Visits have been made to homes, and it is here that one comes into closest contact with the people,

for, as they gather round, it gives a splendid opportunity for telling of Christ and His love.

We are thankful that India is awakening to the needs of her sick, and that Government is stationing doctors in some of the larger villages; still, as the District Medical Officer says, the villages are badly in need of medical aid. Far greater even than this is their need for spiritual healing, their need for the Bread of Life. How can we withhold from these needy ones the things with which God has so abundantly blessed us? "For unto whomsoever much is given, of him shall much be required."

Friends, how good it is to realise that there are so many of us workers together with Him in the work of the Kingdom! Let us work on, and pray on. The following year will probably see the opening up of new medical work; prepare the way by prayer and follow the work up with prayer, and unto Him shall be the glory.

Looking Back and Looking Forward. By Miss B. L. MOWLE.

In India.

IN 1932 we had discouragement after discouragement to face as regards our school work in Sendamangalam. We were in great need of a head mistress, and for some time could not get one suitable for that responsible post. Then our second teacher had rheumatic fever, and so could not come to school for many weeks, but our worst disappointment was that so many of our scholars did not come back to school. After several efforts made to win them back, a few returned, but Satan seemed very anxious to discourage us. During such times the Lord has His own way of making us realise that the work is His, and that He indeed is our Master. About this time some of our hostel girls asked for baptism, and Mr. Thrower had the great joy of leading three of these girls through the waters of baptism.

Regular visiting has been done by our Biblewomen. Dispensary work has been carried on, a Biblewoman giving a Gospel message and teaching verses of Scripture while the patients are waiting for their medicine.

It has been my privilege to go out more on camp this year, which is very interesting work. One is always in direct contact with heathenism and all that it means, and therefore always very conscious of India's extreme need.

On March 2nd, 1933, I embarked for England from Madras. I had the privilege of travelling home with Miss Nunn, and many times we were able to bear our friends up in prayer.

At Home.

I looked forward to my deputation work with a certain amount of nervousness, but the Lord has been better to me

than all my fears. "My strength is made perfect in weakness" has been my tower of strength. My earnest prayer is that He may fulfil the promise so graciously given to the conversion of some souls in England. I would here express my thanks to all the kind friends who have made my furlough so happy. It has been a privilege to visit the various churches, and to meet those who are truly interested in the work of the Mission. This should prove a stimulus for the coming days. I would ask you to continue in prayer for me for the few remaining meetings.

On Furlough. By Mrs. D. THROWER.

THIS comes in the middle of a narrative of work for God as a record of an instance of God working while His servant stands aside. This year we have had to obey the Divine command to "stand still," and have also enjoyed the blessing promised under that condition and have seen "the salvation of the Lord." First in Sendamangalam, and later in the Homeland, we have realised the unfailing care of our Covenant God, and would, with the Psalmist, call upon our whole being to "bless His holy name." This resting-time has wrought in us a deeper adoration of our loving Lord, and a greater regard for His servants, who have shown such a helpful and prayerful spirit in our time of need. As we look forward with renewed health and strength, we feel that the bond which has been formed with our praying friends will be a means of very real help in future difficulties. "Blest be the tie that binds our hearts in Christian love."

NAMAKAL FIELD.

Without Monotony. By Miss V. D. GREEN.

I AM writing my annual report from Sendamangalam, my home of less than a month's acquaintance. It is a great contrast in its scenery from Paniadipatti, which is surrounded by a flat barren stretch of very uninteresting land, with nothing to break the monotony, save the distant range of mountains known as the Western Ghats. But here at Sendamangalam it is all different. We are more or less surrounded by ranges of mountains, the nearest of which are the Kollis, three miles distant. These afford us continual pleasure, for the ever-changing shades of colour and appearance produced by sun and cloud are often magnificent. There are also little hillocks here and there—some grassy, bushy hillocks, others great bare rugged rocks—all of which combine to produce a pleasing variety. No monotony here!

In Tinnevelly.

In this respect the year with which this report deals is not unlike Sendamangalam, for it has certainly lacked nothing

of the spice of life. From August to December of last year I continued to have the care of the men's work in the Tinnevelly Field, until a threatened breakdown in health was the indication of the Master's will that my work in that capacity was finished.

A month away in the restful quiet of the Nilgiris was His loving provision for me in January, and in the beginning of February the S.B.M. work passed into the care of Mr. D. Morling. The next few weeks were spent in several camps, during which time it was my privilege to visit in many of our



[*Sendamangalam and Namakal.*

KARUPAI (BLACK WOMAN).

Christian homes and conduct meetings for prayer and teaching. About forty-eight meetings were held, some being in the school-chapels with a large attendance, others in homes with smaller groups, and in most cases the real eagerness of the people for this ministry was very marked.

One of the Lord's messages to me during a recent rest period was culled from the writings of Oswald Chambers: "I ask of you, says the Master, extreme service. There are to be no complainings on your part and no explanations on Mine!"

In Namakal.

Hence, in the exercise of His undisputed right to govern

me and mine, He sent me in June to serve Him in Namakal, having Sendamangalam as my headquarters, to take over from Mrs. Morling the charge of this large L.Z.A. field. Here there is a staff of thirteen Biblewomen, who have a very large area to cover in their sowing of the seed. In the one month of which I have any acquaintance with them they have visited 834 houses, addressed 5,023 people and delivered 1,481 messages. It is a great work, and we seek earnestly that friends will uphold these Biblewomen in their daily prayers, asking that the Word may fall into good ground prepared by the Holy Spirit, and bring forth fruit a hundredfold to His glory. May this coming year, if He tarry, be a year of mighty ingathering according to His own promise, "Of the increase of His kingdom there shall be no end."

KOLLI HILLS FIELD.

Developments. By Mrs. E. C. BRAND.

IF by a report one means a list of statistics, stations, etc., then mine will be a very poor one, for at the present moment three stations are empty, and only five Biblewomen at work in the outside districts and one here in Valavanthi. We hope this situation may change before long, but it is not easy to find suitable workers. However, we feel that this is not the way to record His work, the counting of numbers being in His hands.

Things are changing up here, and although one wonders just where He is leading, standing on His promises that He has most surely given, we confidently say He is working out His will, and is yet preparing a blessing for these hills greater than we have seen.

We now see the people ready to seek lands outside the Mission compound, wanting to settle themselves in little independent groups; and in this way our work is being clearly indicated, for they are not yet ready to stand alone, their Scripture knowledge being very scant and their moral courage poor. Our visiting must henceforth be more in these places where our Christians are, that we may help by prayer and instruction to make them ready to be witnesses to their heathen neighbours.

Here also on the compound we are seeking to make the Biblewoman feel her chief work is to instruct all the women living here, and she spends a day or two a week going from house to house, giving simple Bible lessons. There are still those here and in the out-stations who are not converted, and we are earnestly praying that they may be brought into His fold.

We have had the joy of seeing some who have been with us for long, confessing their Lord in baptism, and we also have seen two dear children brought into the school.

But we are having to face difficult days. We seem to come at close fighting quarters with our enemy, when those who are professing His Name seem frenzied with passion and unable to control themselves. Tears and penitence follow, but we long to help them to realise that He is able not only to save from sin, but to give victory over sin. So we must confess ourselves still among those who wait, and as His Word still holds good we shall not be ashamed.



[*Kolli Hills.*

VALAVANTHI GIRLS WINDING COTTON FOR WEAVING.

Amongst the Girls. By Mrs. G. CHAMPION.

WE have to praise the Lord for blessing in our hostel. Last Christmas Day Mary, Elisabeth, Martha, Ruth and Karunai were baptized. These girls have given good witness both before and also since baptism. We want our girls to realise that joining the church is not getting inside and sitting down, but active witness-bearing. During the year three little girls

and one baby have come into the hostel. One girl only stayed a few days, and then ran away with a nice new frock out of the Christmas boxes! The baby was sent to us by the Christian lady doctor at Namakal, who saved it from a bad home, but it only lived two months, dying of hill fever and dysentery. The other two little girls are the daughters of the man who has come to us from Puliampetti, and they have settled down very happily.

Karthi and Elochi are the only big girls in our hostel who do not love the Lord. Please pray for them. Karthi's heart seemed really touched at a New Year's prayer meeting, but neither of them has shown any real signs of a change of heart.

In April, Annammal, who had been lent to us from Madras to act as matron, left us to return there. We were very sorry to lose her, but praise the Lord that for the present we have Kamalam, sister of our Valavanthi preacher, as matron.

A good deal of time has been spent on camp during the year. On the Kolli Hills we do not get the number of women to listen that we were used to on the plains, but we know that the Lord can bless the twos and threes, and pray that His Holy Spirit will save souls through the words spoken.

TINNEVELLY FIELD.

"All the Way the Lord Led." By Mrs. D. MORLING.

Namakal.

THE year 1932-33 has not been one of striking incident or rapid advance. Sometimes we have feared that the progress was on the part of the enemy, and that we have scarcely been able to hold our former position. Romish and other agents have been busy trying by various allurements to draw aside inquirers and those young in the faith. We do thank the Lord for a staff of faithful Biblewomen, and that one more has been added during the year, bringing our number of workers to thirteen. Then we have to thank Him for openings in new villages, Muthalaipatti and Velur. Esther has been in Muthalaipatti since January, and is gaining an entrance to many homes. In and around Velur there is a pleasing spirit of inquiry, and we have reason to believe that a work of grace is going on among the women in the non-caste quarters. Mohanur, too, has been re-opened, and things there are encouraging.

The number of our pupils for reading has decreased. This is chiefly due to the fact that our efforts are being more directed toward the women of the lower castes, who are more ready to hear the Word, but less desirous and less able to learn to read than those of higher castes. On an average twenty women have been studying throughout the year.

In this connection one incident is rather amusing. Toward the close of 1932 there was an election in Namakal of members for the Taluk Board (County Council). Among others, a lady candidate came to the Mission house to canvas our vote. With due feminine modesty she remained seated in a covered conveyance while some of her male relatives interviewed the missionary on the subject. The account they gave of her seemed so satisfactory that the vote was eventually given in her favour, and she was successful in getting a seat on on the Board. The following week I visited a house where a pupil was laboriously spelling out words from the Second



BIBLEWOMAN MARTHA, WITH VILLAGE CHRISTIAN WOMEN.

Primer. After the lesson the Biblewoman introduced her as "Tillyammal, the successful candidate." So much for female education in the Namakal Taluk.

Spiritual results cannot be tabulated, but with all our heart we thank God for nine women brought from darkness into light, and by baptism added to the visible church. We

know, too, of others. There was a dear girl who gave a simple but very convincing testimony, and was to be baptized, but was prevented by her father, a heathen man, as it would mar her marriage prospects. She has since been married to a heathen man, but we hear now that her husband is inquiring. So we are wondering if the Lord is over-ruling this apparent evil for the bringing in of another soul. Please pray for this girl and for her mother, who also is a believer, but is not allowed to follow her Lord by baptism.

In January, following what we felt was the Lord's call, we bade farewell to Namakal and came south to Tinnevelly. We left with sorrow, particularly as there was no one we could leave to superintend the women's work. Two brief visits have since been paid, and now our sorrow is turned into comfort, as Miss V. D. Green has been placed in charge. May she and her work there be greatly blessed.

Kovilpatti.

Just a word in closing concerning Kovilpatti. In this field we have one Biblewoman stationed in Nalattinputtur, a village four miles from headquarters. She is doing good work there, visiting in caste Hindu homes and teaching the Christian church members. In Kovilpatti itself we are sadly needing a Biblewoman. I have started a Sunday Bible Class for Christian women, but week-end camps, visits to Namakal, etc., prevent it being a very regular event.

May the Lord speedily send us more labourers, to the end that sinners may be saved and His people built up in their faith.

Paniadipatti. By Miss A. M. POOLE.

AT the close of my furlough I returned to India in the beginning of January, arriving on February 7th, 1933, when I again took over the L.Z.A. work from Miss Putnam.

Biblewomen.—As one woman has been transferred to Kovilpatti, there are now only three women working here. Since starting house-to-house visitation, the work has been more concentrated, but we were only able to reach a few villages. The surrounding villages have been a burden to me. Now we have again started meetings in these places, going out once weekly to them. *Even so, we can only get to each village twice, or at the most three times, in the year*!

Women's Meetings.—These have been continued with good attendances. The offerings of these women amounted to Rs.23/14/6. They have decided in future to use this money for a Bible and Tract Fund, which we started in June.

Dispensary.—The people continue to come for medicine, and the Biblewoman talks to those who gather each time the dispensary is opened. A grant of Rs.150 was received for

this work, and also money for a table and chair. The patients contributed Rs.4/6/6, and Rs.31 was received at Christmas-time in lieu of dressings. Miss Hazel has now taken over the supervision of this work.

Hostel.—We now have forty-two inmates. Out of school hours the girls themselves arrange and also conduct their own meetings, the missionary being present and taking a meeting if asked to do so. During the visit of Miss Nunn in January, 1933, five of these girls were baptized. The parents of the children have paid a small sum towards the upkeep of the hostel, while some of the girls are supported by donations from friends and missionaries.

As far as one can tell, there have been no conversions through the medical work, but this week I have been called to attend to a woman who is very ill, and was allowed, after asking permission, to have prayer there, with all the relatives surrounding me. The Biblewoman visits regularly in this house. The attitude of many of the women amongst whom we visit is that of a woman who said to me so sadly, "Oh, Amma, I do believe in the Lord Jesus, I do believe He has put away my sin, and I would come to chapel to the services, but he (pointing to her husband) will not let me." May we ask special prayer for such women?

"Hitherto." By Miss L. S. HAZEL.

SINCE writing my last report another milestone has been passed, and the first Examination in Tamil is now over. This year has seen its changes. The first part was spent in Sendamangalam, and since the hill holiday in June I have moved to Paniadipatti.

Sendamangalam.

In December last I took over charge of the dispensary and school work from Miss Mowle. The numbers who came for medicine were good, and each time they attended, the Gospel was presented to them by one of the Biblewomen. So far, however, we have not heard of any definite results from this work. This causes us much need for prayer, that they may indeed not ONLY come for the loaves and fishes.

Every Sunday evening, after the service, some of the hostel girls, matron, teachers and I went into various villages and held open-air meetings. Several took part in giving addresses, repeating Scriptures, and singing the lyrics. Tamil texts were also distributed to those who could read. These gatherings were well attended and appreciated by the people. From January to April of this year fifteen villages were visited.

Paniadipatti.

I am now stationed at Paniadipatti, where I am still plodding on with the language. One realises, even in one's

second year, how little one really knows of this difficult tongue. I do indeed ask for your prayer-help in this matter.

Since I have been here I have taken charge of the dispensary work, thus relieving Miss Poole and enabling her to get out into the villages more frequently. I have also started a class for some of the girls each Wednesday, and on Sunday afternoons I conduct the Sunday School, in which I also have my class.

One Sunday afternoon the baptized girls, matron, the Biblewoman, teacher and myself visited a village, where we held two meetings. We are hoping to continue these each week, in this way visiting four different villages once a month. Will you please pray that the seed sown may bring forth fruit to His honour and glory?

L. Z. A. SUMMARY.

FROM November to March of the year under review, the L.Z.A. Honorary Secretary, Miss P. P. Nunn, paid an unofficial visit to the Mission Field in India. Miss Nunn visited each of our fields of labour in India, and made herself acquainted with the difficulties and hopes of each station. This was done with the object of using the knowledge and experience she gained out in India to the best interests of the L.Z.A. Committee at home. Personal contact, added to the love and keen interest which Miss Nunn possesses for the work, will be of invaluable help to the Committee as they discuss the problems and difficulties that inevitably arise from time to time.

The L.Z.A. Committee wish to express their deep appreciation of the help Miss Nunn has rendered by her visit to India, and can render in the future on the Committee at home. Our missionaries also write with great appreciation of Miss Nunn's helpful visit to each one of them, and of the sympathy and interest she evinced in the plans and problems connected with each field.

Finance.—Our income this year from donations, Gift Week and Boxes is £145 less than it was last year. How an INCREASED expenditure has been met will be seen from the accounts. It is therefore URGENT that our circle of supporters be increased. There are still many Churches where there is NO L.Z.A. BRANCH. Will those who have experienced the spiritual value of having a visit from one of our L.Z.A. missionaries, use what influence they have to introduce L.Z.A. work to other Churches? This must be our aim by prayer and effort during the coming year. The need of India's women and girls is greater than ever, and the extension of the medical evangelism through Dr. Harris' work calls for greater financial aid. "Freely ye have received, freely give."

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	286	3	5	35	13	8	21	1108	14	50
Namakal & Sendamangalam	11	289	1	16	31	23	4	21	810	16	155
Kolli Hills ...	1	44	—	9	2	7	4	8	197	3	150
Tinnevelly ...	35	747	5	36	12	4	5	32	928	46	78
TOTAL	51	1366	9	66	80	47	21	82	3043	79	433

Our Work at Home.

GRATITUDE.

By D. A. THROWER.

THIS is a fitting occasion for us to express our gratitude to all our prayer-supporters for the loyal way in which they have held up our hands, and pleaded our cause at the Throne of Grace during another year. I think I have realised my indebtedness to you all in a new way since a sense of weakness has been forced upon me by physical failure. But your many prayers on behalf of Mrs. Thrower and myself have been wonderfully answered by our common Lord and God.

From July to October last we were at Sendamangalam, where we had the joy of baptizing three girls on profession of their faith in the Lord Jesus Christ. Then came the voyage home, followed by a period of enforced rest, during which a unique opportunity for prayer and contemplation was afforded, and was much enjoyed by us.

For the past three months we have been conducting services and speaking at public meetings in various places, and although up to the time of writing we have only fulfilled half our engagements, about a score of churches have been visited, with a total of forty meetings. The full list, however, which we hope to carry out before we leave these shores, should more than double the above number. These tours touch the following ten counties: Berkshire, Buckinghamshire, Cambridgeshire, Essex, Hertfordshire, Kent, London, Northamptonshire, Suffolk and Surrey.

If the Lord will, I hope to be on the Indian field again before Christmas, and I return with absolute confidence in the future, for is it not as bright as all the promises of God? "Ebenezer" and "Jehovah Jireh" shall be our watchwords.

VISITING THE CHURCHES.

By ERNEST A. BOOTH.

THE duty of the Church of Jesus Christ and the privilege of the individual believer is to make known the Gospel of the grace of God to all the world. In order the more efficiently to carry out the missionary commission of our Lord, many years of experience have proved that co-operation and organisation are necessary. That which could not be done by an individual believer or by a single church, is possible of accomplishment by combined effort.

The object of Deputation work is to help to focus and strengthen the missionary interest in the churches. My work as Deputation Missionary makes me the constant debtor of many friends in our churches in all parts of the country, for the opportunities afforded me of presenting the claims of

the missionary cause. I am also indebted to them for the kind entertainment and help so cheerfully rendered. I sincerely and heartily thank every one.

The number of churches entering into fellowship with us continues to increase. But one is so constantly conscious that there are still a number of churches who do not manifest any sympathy with the work of taking the Gospel to the heathen, and one longs for the day when many doors now closed will be opened in prayerful sympathy and practical help.

As Deputation Missionary I know that there are many folk whose sympathy and help are not formal, but sincere and sacrificial. I know of gifts that are shot through and through with the spirit of self-denial. It is still true that our Lord sits over against the treasury, and many a gift to the Mission earns His commendation.

As one who for more than thirty years was actively engaged in the work in India, I am in a position to give first-hand information concerning our work and the needs of the people there.

May I again commend to those who have charge of arrangements the value of setting apart one Lord's Day each year as a recognised Missionary Sunday? This gives due prominence to the Mission, and affords an opportunity of emphasising the Biblical basis of our work. In actual experience it has been found that a missionary service on a Lord's Day or a week evening has been the means of considerably stimulating prayerful interest in the work. One cannot stress sufficiently the incalculable value of prayer in connection with the missionary enterprise.

OUR MONTHLY MAGAZINE.

By the EDITOR.

IN view of our widespread and growing constituency, the STRICT BAPTIST MISSION HERALD is not a luxury, but a necessity. So far from being a burden, it is a help. But for the information diffused through its pages, our friends at home would be ignorant regarding the developments and difficulties connected with our work in India. The HERALD is the servant of the Mission. It has no other aim but to seek its highest interests as the Mission strives to carry out the command of Jesus Christ. That command is the basis of the Mission and the reason of its continuance.

By means of articles written on the fields of service the missionaries keep the readers informed of the needs and hindrances, the blessings and disappointments in each field. All these items are intended to enlist the prayerful sympathy of the readers. If anyone will read the HERALD with a view

to discovering what they should pray for, they will not be disappointed.

The Editor desires that the magazine shall be of real service to supporters by constantly providing fresh information from our missionaries. It is such items that form the basis for intelligent, definite prayer on behalf of our work.

In the rapidly changing situation in India our missionaries are meeting with new problems and fresh opportunities. Amid all the baffling movements in India, we are sure that God will carry through His great Gospel purpose. Events that appear to oppose the onward march of the Gospel are but steps by which it shall be carried forward. Even the wrath of man shall be made to serve the purposes of God, and the Gospel shall be taken to all the people of that great land.

The HERALD is dependent upon its readers for an increase in its circulation. A word of friendly commendation and the gift of a specimen copy of the magazine is the way to make the work of the Mission more widely known. This is a service which you can render. Will you do it?

Our thanks are warmly accorded to the great number of helpers in the churches and schools who look after the interests of the magazine, by seeing that it is promptly distributed each month and regularly paid for. The price of one penny does not cover the actual cost of the magazine, and we are grateful to those kind folk who send something extra.

THE BIRTHDAY BOX.

By H. ADAMS.

ISN'T it exciting when we are getting near to a birthday, and what a long time it seems to be coming, until we begin to count the days, and then all at once, here it is! And with it, of course, come letters and presents and all sorts of good wishes. How disappointed we should be if nobody took any notice of our birthday, shouldn't we? However old we are, we like to hear somebody say "Many Happy Returns."

There are two birthdays especially mentioned in the Bible. The first you will find in Joshua xiv., where a very wonderful man says, "I am THIS DAY four score and five years old." He had a lot of birthdays to look back on, hadn't he? And he was very grateful, for he said, "The Lord has kept me alive, and I am as strong this day as I was forty-five years ago!"

The other birthday found in the Bible is the most wonderful and beautiful the world has ever known, for it is the birthday of our Lord Jesus Christ in the stable at Bethlehem.

With what joy and thankfulness we remember that BIRTHDAY every Christmas, do we not? He came into the world to save sinners, and although that was nearly two thousand years ago, He is still the same, living to save US, and is the dearest and most loving Friend anybody can have. Is He your Friend, and do you love Him?

I want to remind you of something Jesus said when on earth. It is this—"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE." Of course, you know the word "blessed" means "happy," and He meant, If it makes you happy to receive presents, it should make you happier still to give to others. Have you ever thought of that? That is why there is a BIRTHDAY BOX in your Sunday School, so that every time one of us has a birthday we may have the happiness of giving something to the Lord, to carry the glorious message of His Love (in sending His Son Jesus to be the Saviour of the world) to the dear children in India.

What a fine lot of money we could send to India every year if every Scholar, every Teacher, the Superintendent and Secretary put something in the BIRTHDAY BOX every time they had a birthday! And it would only be ONCE A YEAR for each one. And perhaps your friends at home would be quite pleased to help in the same way if you asked them. WHAT ABOUT STARTING NOW?

THE CALENDAR.

By F. G. M. GREENOUGH.

THE S.B.M. Calendar, with its pictures of life in the mission fields, is now a pleasing feature in thousands of our homes, and should be in the possession of all friends of the Mission. Success attended the distribution of last year's issue, although the demand did not quite exhaust the 2,800 copies printed. We extend our hearty thanks to all friends who helped in the distribution, particularly to those who undertook to distribute a number of calendars in their own churches.

The Mission propose to issue a Calendar for 1934 after the much appreciated style of last year's edition. To avoid disappointment, please send your order early to Mr. F. G. M. Greenough, 14, Northcote Road, Twickenham, Middx. The price of a single calendar is sixpence, plus three halfpence postage; six or more calendars will be sent post free.

FINANCE.

Keeping the Fire Burning. By A. E. BROWN.

AT our great meetings the fire of missionary enthusiasm is often fanned to a flame as we listen to the stirring messages from the foreign field, and we go back to our churches with

hearts aglow. But, alas! how soon the fire seems to die down! How can this glow be maintained through the year?

Firstly, by a deep sense of our indebtedness to our Lord for our own salvation, and to those who are still in the darkness of heathendom. As our hearts glow with love to the Saviour for the blessing we have received, so will the holy glow be maintained that the other sheep may be brought into the fold.

Secondly, by a prayerful, intelligent remembrance of the great needs of the Mission at the Throne of Grace. As we pray, we shall visualise the wide fields ripe for the harvest. The fire will be kept burning within as we remember our own brethren on the field, the native workers, the souls saved and the many who are still in darkness.

Thirdly, by our gifts for the Lord's work. If this is done systematically, it will keep us keenly alive to the needs of the various branches of this great work. We shall watch with interest the finance of the Mission, and earnestly desire the Lord to bless our own gift offered out of love to Him and the work. By these things the fire will be kept burning.

We sincerely thank all friends and subscribers for their generous support throughout the year, and trust for a continuance of the same. As this work is an ever-growing one, our needs become greater every year, and we hope many others may be led to share with us the joy of working and giving for the Master's sake.

CHRISTMAS AND NEW YEAR THANKOFFERING ENVELOPES.

By the Vice-President, Pastor R. ROBINSON.

WHAT a time of good cheer is Christmas! Most people feel generous on that glad day, and sympathy towards those in need flows freely. Even the melancholy folk in our streets, depending upon the kindness of the passer-by, are alive to that fact, and time their melodious tunes to the hour when happy families are anticipating or enjoying the festive meal, and when the joys of the family circle are complete.

Now there is no disguising the fact that the SPECIAL LITTLE ENVELOPES reach our readers when Yuletide preparations are in full swing, for it will be remembered that the original idea was that they should be placed WITHIN REACH OF THOSE JUST ABOUT TO ENJOY THE GOOD THINGS OF CHRISTMAS. If "Make hay while the sun shines" is unseasonable, may we suggest the following, "GIVE while the PUDDING is hot!" At any rate, let the overflow of loving, grateful hearts find its way into the ENVELOPE, and in wishing our Missionaries a New Year of blessing, SAY IT WITH A GIFT.

THE CHRISTMAS BOXES.

By HOPE V. HARRIS.

ONCE again many of us have been privileged to take part in this thrillingly happy sharing of Christmas joys among ourselves and with all our friends over the sea. There are few things which we at home can so *really share* with our Indian crowd, as it is possible to share in this keeping of Christmas—Christmas, the day of happy reunions, loving giving and joyful receiving. Those in India realise that, not only as this season of remembrance draws near, are they remembered in the homeland, but that, right from the sending out of the boxes one year to the packing of the next, the friends over here are praying, planning, working and collecting for this object.

Some have asked, "Is it worth while?" Ask our Indian Christians, who, for Christ's sake, have given up all the unholy fun and glamour of their heathen festivals, whether our help towards the making of their one Christian festival is not worth while. Ask the children as they, with shining eyes and happy hearts, receive their once-a-year toy; and those in charge of our hostels, whether the neat strong suits and pretty skirts and jackets, which help to solve the difficult problem of the clothing of their boarder-charges, are not WELL worth the while of their making. Ask our missionaries, as they unpack the boxes that side of the sea, whether the assurance of blessed co-operation, which must come to them afresh as each article is brought to light, is not worth while. And for us at home—well, we KNOW it is all worth while, whether it be these priceless opportunities we get of meeting our children and friends during the week for work, or the satisfaction of watching the growth, not only of the garments, but of the interest in our Mission, or whether it be the happy fellowship of prayer on these occasions—all so worth while. And surely not only must Christmas—theirs and ours—be the happier and richer for these things, but every branch of the Mission work should feel the benefit of the sustained interest and growing desire to support to the uttermost all that is being done for His dear sake in India and at home—not alone by Christmas gifts, but by regular giving to its various funds throughout the year.

Last Christmas over 2,130 garments, beside toys, dolls, etc., were sent out, and as this article is being written parcels and communications are pouring in from all over the country, and the piles of garments, dolls, etc., are growing magnificently. We wish all those who give and those who receive, "A blessed and happy Christmas."

"RAYS FROM THE EAST" FOR YOUNG PEOPLE

By W. J. SHIPTON.

APART from KNOWLEDGE, interest in any subject can neither be created nor stimulated. Our young people must KNOW, and that in an attractive way, of the NEED of India, and what is being done to meet that need. They need to be educated, and "RAYS FROM THE EAST" provides an excellent medium for imparting knowledge to create an interest in their young hearts, which, under the blessing of the Lord, shall develop into a vital and intelligent missionary zeal as they grow into womanhood—and manhood. In this way the little magazine fills an important niche in our work.

The circulation has remained practically constant during the year, which means that the desire of those engaged in this branch of the work, for an increase in the circulation, has not been realised. To those who have helped us by their recommendation of the magazine we tender our thanks, and to pastors, superintendents and teachers of Sunday Schools where it is not distributed, we make a loving appeal to avail themselves of this useful and attractive means of imparting missionary knowledge.

Readers of the magazine have the opportunity of joining the SUN-RAY LEAGUE, which brings them into personal contact with the school at Tathankuppam, one of the villages in the Madras field.

"Uncle Peter" is the hard-working Editor, and Miss Gearing faithfully performs the difficult task of examining the answers to the Bible Searcher Competition run in connection with the magazine. To both our warm-hearted thanks are tendered for their strenuous and loving work.

Friends, do your utmost to increase the circulation in 1934—sample copies will be gladly supplied on application—and pray that the Lord may bless the reading of the magazine to the hearts of the dear young people.

NOTICES.

All Donations and Subscriptions for all Funds (except for L.Z.A.) should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown,** 48, Basildene Road, Hounslow, Middx.

All L.Z.A. Donations and Subscriptions should be sent to **Mrs. S. W. Anderson,** Wayside, Walton-on-the-Hill, Tadworth, Surrey.

Orders for the MISSION HERALD; RAYS FROM THE EAST FOR YOUNG PEOPLE, and the Annual Report; also all alterations in Subscribers' addresses, should be sent to **Mr. W. J. Shipton,** 45, Pagoda Avenue, Richmond, Surrey, to whom all remittances for copies supplied should be sent.

Reports of Meetings and other articles for the MISSION HERALD should be sent to the Editor, **Mr. E. A. Booth,** 30, St. Margaret's Avenue, Whetstone, London, N.20.

All inquiries concerning the S.B.M., and all applications for Sermons, Addresses, Lectures, Missionary Boxes, Literature, etc., should be directed to the Secretary, **Pastor W. Chisnall,** 26, Woodgrange Avenue, Ealing Common, London, W.5, who will always gladly assist in the organization of Missionary Meetings in any part of the country.

NOTICE IN REFFERENCE TO BEQUESTS.

WE believe there are many of our subscribers who would like to continue their subscriptions even after the Lord has taken them home, and although this is a somewhat delicate matter, yet, for the sake of the Lord's cause, we mention how it can be done—viz.: by bequeathing

a Legacy to the Mission.

The following Form of Bequest is therefore recommended to those who may be desirous of thus assisting the Mission:—

Form of Bequest.

"I give and bequeath to the Treasurer for the time being of THE STRICT BAPTIST MISSION, incorporating the South Indian Strict Baptist Missionary Society (**founded in London in the year** 1861), **the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same."**

The capital could then be invested, and the interest would form a permanent memorial by way of subscription.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

		£	s.	d.	£	s.	d.
Sept. 21st, 1932—							
At Bank—Deposit Account		410	8	0			
Current A/c and Cash in Hand		1,473	13	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—					5,445	16	1½
General Fund—							
Subs. and Donations	...	5,779	2	5¼			
Rebate Income Tax	...	230	16	10			
Interest 2½% Consols	...	12	5	0			
Int. Irthlingboro' Gas Co.		3	18	0			
					6,026	2	3¼
Herald Fund	... ...	277	4	9¾			
Reports	... ...	12	17	9			
Rays from the East	...	65	18	0½			
Pension Fund	... ...	376	13	8			
Extension Fund	... ...	111	14	7			
					844	8	10¼
L.Z.A. General A/c	...	1,955	19	4½			
,, Int. on War Loan	...	18	14	5			
					1,974	13	9½
					£14,291	1	0½

EXPENDITURE.

		£	s.	d.	£	s.	d.
Expenditure for the year—							
General Fund	...	6,186	16	0			
Extension	...	351	2	9			
Heralds, Rays & Report Fund		610	10	9			
Voyage A/c	...	33	9	3			
Pension Fund ...	...	108	6	8			
,, ,, Investment (3½% Con.)	... ...	500	0	0			
L.Z.A.—							
General { India	...	1,976	6	7			
General { Home	...	130	0	0			
Medical { India	...	22	13	11			
Medical { Home	...	1	1	0			
Voyage { India		98	11	5			
Voyage { Home		4	6	6			
					10,023	4	10
Cash Balance, Sept. 20th, 1933—							
At Bank—							
Deposit A/c (Home Safe)		10	8	0			
Current A/c and Cash in Hand ...	...	1,095	13	2½			
Investments—							
2½% Consols at cost	...	21	15	0			
2½% Consols at cost	...	340	0	0			
3½% War Loan Ext. Fund	...	2,700	0	0			
,, ,, L.Z.A.	...	300	0	0			
		4,467	16	2½			
Less Loan ...		200	0	0	4,267	16	2½
					£14,291	1	0½

GENERAL ACCOUNT.—*September 21st, 1932, to September 20th, 1933.*

INCOME.

	£	s.	d.	£	s.	d.
To Balance Sept. 21st, 1932				914	5	6
,, Subs. and Dons.— 1932-1933	5,721	14	7¼			
,, Calendars ...	57	7	10			
,, Rebate of Income Tax ...	230	16	10			
,, Interest on 2½% Consols	12	5	0			
,, ,, Irthlingboro' Gas Co.	3	18	0			
				6,026	2	3¼
,, Transferred from Extension Fund				351	2	9
				£7,291	10	6¼

EXPENDITURE.

	£	s.	d
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	5,460	4	9
,, Calendars	55	4	4
,, Ministerial, General, Deputation, and Committee Room Expenses ...	158	15	1
,, Missionaries on Furlough, &c.	238	6	8
,, Missionary Boxes, Stationery, Postage, &c.	7	16	6
,, Advertising, &c.	93	9	3
,, Secretary's Salary and Office Expenses	331	10	0
,, Mr. E. A. Booth's Salary ...	108	6	8
,, Missionaries' Children Allowance	63	14	0
,, Missionaries' Life Insurance	20	11	6
,, Transferred to—			
Voyage Account	100	0	0
HERALD Fund *re* deficit	224	0	1¾
L.Z.A. General Account ...	117	15	0
Pension Fund	144	9	6
	7,124	3	4¾
,, Balance, September 20th, 1933 ...	167	7	1½
	£7,291	10	6¼

BALANCE SHEET.—*As at September 20th, 1933.*

LIABILITIES.

	£	s.	d.
General Fund	167	7	1½
Pension Fund ...	370	12	8
Madras Boarding School ...	254	8	3½
Boys' Hostel	43	7	6
Medical and Hospital Fund	10	11	1½
General Voyage Account ...	66	17	7
Ladies' Zenana Auxiliary—			
General	339	5	3
Medical	64	14	4
Voyage	109	19	0
Investment	300	0	0
Extension Fund	2540	13	4
Loan	200	0	0
	£4,467	16	2½

ASSETS.

	£	s.	d.
Balance at Bank—			
Home Safe Deposit A/c	10	8	0
Current A/c and Cash in Hand	1,095	13	2½
Investments *re* General Fund			
2½% Consols at cost	21	15	0
,, ,, ,, ...	340	0	0
3½% War Loan at cost Extension Fund ...	2,700	0	0
3½% War Loan at cost L.Z.A. ...	300	0	0
	£4,467	16	2½

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, 1933.

5th October, 1933. WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

SUNDRY ACCOUNTS

PENSION FUND.

Balance, Sept. 21st, 1932 :—				Investments at cost :—			
Investments and Cash	8614	13	0	3 % L.C.C. Stock ...	800	0	0
Interest on Investments ...	330	10	7	2½ % Consols ...	831	0	0
Rebate Income Tax ...	36	3	1	3½ % War Loan ...	716	9	3
Subs., &c., 1932-33 ...	10	0	0	3½ % War Loan	2105	5	0
Transferred from L.Z.A. General Fund—				3½ % Conversion Loan ...	488	5	0
1933 2½% on £2029 8s. 0d. ...	50	14	8	3½ % Conversion Loan ...	200	0	0
Transferred from General A/c—				3½ % Conversion Loan ...	368	0	0
1933 2½ % on £5779 2s. 5½d.	144	9	6	5 % L.C.C. Stock	270	0	0
Gift, 3½ % Conversion Stock	1000	0	0	3½% Conversion Loan ...	28	12	3
				4 % Funding Loan ...	200	0	0
				5 % L.C.C. Stock ...	200	0	0
				5 % New Zealand Stock	2000	0	0
				New Investments :—			
				3½ % Conversion Loan, £501 16s. 7d. @ 99⅜% = 498 13 10			
				Com. & Stamp 1 6 2			
					500	0	0
				3½ % Conversion Stock (cost £984 7s. 6d.) ...	1000	0	0
				E. A. Booth's Pension ...	108	6	8
				Balance, Sept. 20th, 1933	370	12	8
	£10,186	10	10		£10,186	10	10

HERALDS, RAYS AND REPORT FUND.

Subscriptions, 1932-33 :—				Printing—HERALDS ...	429	5	11
HERALDS	277	4	9¾	RAYS	122	3	4
RAYS	65	18	0½	REPORTS ...	59	1	6
REPORTS	12	17	9				
Transferred from L.Z.A. :—							
HERALDS	10	10	0				
REPORTS	20	0	0				
Balance deficit from General A/c	224	0	1¾				
	£610	10	9		£610	10	9

EXTENSION FUND.

Balance, Sept. 21st, 1932				Transferred to General A/c	351	2	9
3½ % War Loan	2700	0	0	Balance, Sept. 20th, 1933	2540	13	4
Current A/c	80	1	6				
Interest on Investments ...	111	14	7				
	£2891	16	1		£2891	16	1

HOSPITAL AND MEDICAL FUND.

Balance, Sept. 21st, 1932	£10	11	1½	Balance, Sept. 20th, 1933	£10	11	1½

BOYS' HOSTEL.

Balance, Sept. 21st, 1932	£43	7	6	Balance, Sept. 20th, 1933	£43	7	6

MADRAS BOARDING SCHOOL.

Balance, Sept. 21st, 1932	£254	8	3½	Balance, Sept. 20th, 1933	£254	8	3½

GENERAL VOYAGE ACCOUNT.

Balance, Sept. 21st, 1932 ...		6	10	Mr. Thrower's passage ...	13	9	3
Transferred from General Account	100	0	0	Thos. Cook & Son	20	0	0
				Balance, Sept. 20th, 1933 ...	66	17	7
	£100	6	10		£100	6	10

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT.

Balance, Sept. 21st, 1932	374	7	8½	Indian Expenses	1976	6	7
Donations				Furlough Salaries ...	104	3	4
Gift Week 217 15 4				Deputation Expenses ...	16	17	5
General ... 1667 4 3½				Home Expenses ...	8	19	3
	1884	19	7½	Transferred to Gen. A/c—			
Int. on War Loan	18	14	5	HERALDS	10	10	0
Legacy—				REPORTS	20	0	0
The late Mrs. Sandell ...	50	0	0	Pension Fund—			
Sale of Books	20	19	9	2½ % on £2029 8s. 0d. ...	50	14	8
Transferred from General Account—				Transferred to L.Z.A.—			
				Voyage Account ...	100	0	0
Expenses *re* Miss Green	117	15	0	Medical	40	0	0
War Loan Sold	200	0	0	Balance, Sept. 20th, 1933	339	5	3
	£2666	16	6		£2666	16	6

MEDICAL ACCOUNT.

Balance, Sept. 21st, 1932	48	9	3	Grant to Paniadipatti ...	11	7	4
Transferred from L.Z.A. General Account ...	40	0	0	,, ,, Madras	11	6	7
				Donation to M.S.M. ...	1	1	0
				Balance, Sept. 20th, 1933 ...	64	14	4
	£88	9	3		£88	9	3

VOYAGE ACCOUNT.

Balance, Sept. 21st, 1932	112	16	11	Miss Mowle—			
Transferred from L.Z.A. General Account... ...	100	0	0	Passage Balance	75	18	3
				Baggage, etc.	4	6	6
				Deposit on Passage for 1934 Furlough	22	13	2
				Balance, Sept. 20th, 1933 ...	109	19	0
	£212	16	11		£212	16	11

ABSTRACT OF RECEIPTS.

21st SEPTEMBER, 1932 to 20th SEPTEMBER, 1933.

	£	s.	d.
Aberowmbol—			
General ...	2	1	0
Abingdon—			
General	8	3	3
Accrington, Ebenezer—			
General	10	9	5
L.Z.A.		11	2
Accrington, Zion—			
General ...	7	17	4
Acton Friends—			
General ...	1	12	4
L.Z.A. ...	3	2	0
Aldringham—			
General	2	5	9
Amersham—			
General	9	0	0
Askett—			
General	2	0	0
Aston Clinton—			
General ...	2	2	0
Attleborough—			
General		17	3
Aylesbury—			
General		18	0
L.Z.A.	1	0	6
Baguley—			
L.Z.A.	1	7	0
Baildon St. Mission—			
General	2	2	0
Bath, Bethel—			
General	31	9	0
Bath, Providence—			
General	8	15	6
Beccles—			
General ...	6	9	6
L.Z.A. ...	10	19	8
Bedford—			
General ...	12	17	6
L.Z.A. ...	29	18	4
Bedmond—			
General	3	19	10
L.Z.A.	11	3	5½
Belvoir St., N.S.W.—			
General	2	0	11
Bedworth—			
General ...	5	14	0
Benwick—			
General ...	1	4	8
Bermondsey—			
General	22	3	4
L.Z.A.	20	16	10½
Bethersden—			
General	4	3	6
L.Z.A.	12	0	0
Bethnal Green—			
General	5	2	6
L.Z.A.	8	0	0
Bexley Heath—			
General	15	13	6
L.Z.A.	1	2	6
Bierton—			
General	6	7	6
L.Z.A. ...	4	0	0
Biggleswade—			
General	2	2	0
Billinghay—			
General	5	8	6
Billericay—			
General ...	2	7	8
Blakenham—			
General	2	12	6
Bolton—			
General ...	1	7	0
Borough Green—			
General	32	17	10
L.Z.A.	1	16	9
Bradenstoke—			
General ...	23	12	4
L.Z.A. ...	3	8	9½
Bradford—			
L.Z.A.	23	3	0
Bradfield St. George—			
General	6	11	3
Braintree—			
General	1	14	9½
Brentford—			
General	67	5	2½
L.Z.A.	39	8	3
Brighton Branch—			
General	54	0	8
L.Z.A.	23	8	0
Brighton, Ebenezer—			
General	10	14	4
Brighton, Salem—			
General	16	0	1
Brighton, Tabernacle—			
General	5	10	3½
Brixton—			
L.Z.A. ...	6	17	6
Broadstairs—			
General	3	16	11½
L.Z.A.	3	5	6
Brockley, Suffolk—			
General	4	11	6
Bromley—			
General	7	3	5
L.Z.A.	9	18	6
Bury St. Edmunds—			
General	1	0	7
Cambridge, Eden—			
General	43	6	4
L.Z.A.	6	8	6
Cambridge, Tenison Road—			
General	16	15	5
Carlton—			
General	5	3	3
Chadwell Street—			
General	191	7	5
L.Z.A.	94	4	1

	£	s.	d.
Charsfield—			
General ...	2	13	6
Chatham—			
General	4	0	0
Chatteris—			
General	29	1	7
L.Z.A.	1	0	0
Chelmondiston—			
General ...		5	0
Chelmsford—			
General	15	12	9
L.Z.A.	4	4	6
Cheltenham—			
General		4	1
Chesham—			
General ...	14	10	9½
Chingford—			
L.Z.A. ...	3	4	10
Chorley—			
General	5	8	0
L.Z.A.		10	0
Clacton-on-Sea—			
General	3	0	6
L.Z.A.	1	10	0
Clapham, Courland Grove—			
General	44	10	6
L.Z.A.	15	15	0½
Clapham Junction—			
General	3	14	8½
Clayton West—			
General	8	12	7
Colchester—			
General ...		5	0
Cottenham—			
General	2	5	0
L.Z.A.	5	1	0
Cradley Heath—			
General	3	16	0
Cransford—			
General ...	4	12	3
L.Z.A. ...	4	9	6
Crawley—			
General	9	7	2½
Crowborough—			
General	1	17	0
Crowfield—			
General	9	0	10
Croydon, Derby Road—			
General	53	8	6
L.Z.A.	25	1	0
Croydon, Salem—			
General	8	9	7½
L.Z.A.	5	13	9½
Croydon, Tamworth Road—			
General	3	0	0
Datchet—			
General ...	2	8	0
Deeping—			
General ...	10	9	8
Devizes—			
General ...	18	19	6½
L.Z.A. ...	4	0	0
Dorking—			
General			
L.Z.A.			
Downe—			
General			
Dunmow—			
General			
Dunstable—			
General ...			
L.Z.A. ...			
Eastbourne—			
General ...			
L.Z.A. ...			
East Ham—			
General			
L.Z.A.			
East London Auxiliary—			
General			
L.Z.A.			
Eaton Bray—			
General ...			
Egham—			
General			
Eltham—			
General			
Epsom—			
General			
L.Z.A.			
Erith—			
General			
Evington—			
General			
Finchley—			
General ...			
L.Z.A. ...			
Fressingfield—			
General ...			
Friston—			
General			
Fulham—			
General ...			
L.Z.A. ...			
Glemsford—			
General ...			
Gravesend—			
General ...			
Grays—			
General			
L.Z.A.			
Great Grandsden—			
General			
Greenwich—			
General ...			
L.Z.A. ...			
Grundisburgh—			
General ...			
L.Z.A. ...			
Guildford—			
General			
L.Z.A.			
Hadleigh—			
General			
L.Z.A.			

	£	s.	d.
Hailsham—			
General	8	2	10
L.Z.A.		7	1½
Halstead—			
General ...	12	5	0
Handcross—			
General ...	3	12	3
Hartley Wintney—			
General ...	5	10	5
L.Z.A. ...	2	12	4
Harwich—			
General ...	1	13	8
L.Z.A. ...	1	1	0
Haslemere—			
General	15	17	10
L.Z.A.	3	16	0
Hastings Auxiliary—			
General ...	8	5	3
Hastings—			
General ...	2	2	3
L.Z.A. ...	15	5	9
Haworth—			
General	13	12	1½
L.Z.A.	4	1	8
Hebden Bridge—			
General ...	4	3	6
L.Z.A. ...	4	13	3
Hedge End—			
General		6	4
Highbury—			
General	63	10	9
L.Z.A.	25	17	11
Highgate Road—			
General ...	1	0	0
High Wycombe—			
General ...	8	12	0
L.Z.A. ...	5	19	9½
Hitchin—			
General	1	0	0
L.Z.A.	1	15	0
Holloway, ELTHORNE ROAD—			
General	5	5	4
L.Z.A.	1	11	0
Homerton Row—			
General	23	13	2½
Horham—			
General ...	45	13	3
Horley—			
General ...	15	2	6
Horsham—			
General ...	11	5	3¾
L.Z.A. ...	10	11	7
Hounslow—			
General ...	57	19	3¼
L.Z.A. ...	10	18	1
Ilford—			
General	9	19	6½
L.Z.A.	5	4	0½
Ipswich, BETHESDA—			
General ...	131	1	10
L.Z.A. ...	41	13	8
Ipswich, MOUNT ZION—			
General	1	0	9½
L.Z.A. ...	1	1	0
Ipswich, ZOAR—			
General	18	5	10
L.Z.A. ...	12	17	0
Irthlingborough—			
L.Z.A. ...	1	8	0
Ivinghoe—			
General ...		14	0
Kenninghall—			
General	5	11	5
Kesgrave—			
General	1	15	0
Kilburn—			
General ...	1	15	11
King's Langley—			
General	10	2	3
Kingston-on-Thames—			
General	18	4	6
L.Z.A.	4	1	0
Laxfield—			
General ...	11	19	7½
L.Z.A. ...	3	4	6
Leatherhead—			
L.Z.A. ...	3	6	3
Lee Common—			
General	4	7	8
Leicester, PROVIDENCE—			
General	40	0	6
L.Z.A.	1	11	1½
Leicester, ZION—			
General	19	10	11
L.Z.A.	1	11	0
Leigh-on-Sea—			
General ...	9	16	0
L.Z.A. ...	9	18	7
Lessness Heath—			
General ...	8	18	11½
Lewes—			
General ...	4	9	0
Lewisham—			
General ...	16	14	5
L.Z.A. ...	13	3	6
Leyton—			
General ...	45	11	9
L.Z.A. ...	11	9	6
Lincoln—			
General		8	0
Lingfield—			
General	1	0	0
Little Downham—			
General ...	1	6	0
Llanelly—			
General	1	5	0
Lockwood—			
L.Z.A.	3	10	0
Lode—			
General ...	2	1	6
Long Marston—			
General ...	3	16	7½
Loughborough—			
General ...		19	1

	£	s.	d.
Lymn—			
General	2	0	0
Manor Park—			
General	12	12	7
L.Z.A.	1	6	0
March—			
General	27	0	4
L.Z.A.	6	14	10
Marden—			
General	2	6	5
Margate—			
General	3	18	5
Masborough—			
General	6	12	0
Mayford—			
General	8	11	2
Meopham—			
L.Z.A.	2	15	6
Middlesbrough—			
General	4	0	6
Needingworth—			
General		11	6
Newcastle-on-Tyne—			
General	9	3	3
New Cross—			
General	86	9	1
L.Z.A.	26	2	8
Newhaven—			
General		19	8
Newick—			
General	5	2	0
Newquay—			
General	2	11	4
L.Z.A.	5	11	2
Norbiton—			
General	7	19	2
L.Z.A.	7	13	6
Northampton—			
General	2	10	0
Norwich—			
General	8	2	2
L.Z.A.	1	0	0
Notting Hill Gate—			
General	7	2	3½
L.Z.A.	8	1	0
Nuneaton—			
General	8	6	3
Nunhead—			
General	18	4	1
L.Z.A.	6	15	0
Occold—			
General	10	14	0
Old Hill, Staffs.—			
General	14	0	10
Otley—			
General	1	13	2
L.Z.A.	3	13	6
Oundle—			
General		3	0
Over—			
General	14	2	0
L.Z.A.	4	19	6
Pembrokeshire, Eglwyswew, Bethabara—			
General	1	9	0
Pembrokeshire, Mainclochog—			
General	1	8	0
Pembrokeshire, Fishguard, Zion—			
General	2	4	4
Penders End—			
General	1	13	1
L.Z.A.	5	7	2
Pontypridd—			
General	4	11	4
Portsmouth—			
General	9	4	6
Potten End—			
General	16	0	3
L.Z.A.	12	13	4
Potton, Beds—			
General	11	12	5
Poynings—			
General	6	16	8
Preston—			
L.Z.A.	5	2	0
Princes Risboro—			
General		7	0
Prittlewell—			
General	13	4	2
L.Z.A.	26	15	9
Ramsey—			
General	7	1	2
L.Z.A.	12	15	0
Ramsgate—			
General	9	1	2
L.Z.A.	5	1	0
Rattlesden—			
General	7	12	3
L.Z.A.		7	0
Raunds—			
General	3	17	8
L.Z.A.	1	0	10
Reading—			
General	9	1	6
L.Z.A.	6	12	6
Redbourne—			
General	3	9	7
Rhondda—			
General	5	0	0
Richmond—			
General	32	0	2
L.Z.A.	15	11	3
Rishangles—			
General	6	3	1½
Rochdale—			
General	1	0	0
Royton—			
General	12	6	0

	£	s.	d.
Rushden—			
General	10	15	6½
L.Z.A.	5	19	5½
Saffron Walden—			
General ...	2	10	3
Salhouse—			
General	2	0	
Sandgate—			
General ...	7	6	
Shelfanger—			
General	5	0	
Siddal—			
General ...	2	12	6
L.Z.A. ...	3	5	11
Slaithwaite—			
General	5	14	0
L.Z.A.	1	2	1
Sleaford, Lincs.			
General ...	1	4	0
Smarden—			
General	10	19	3
L.Z.A.	5	5	0
Smithfield, N.S.W.—			
General ...	1	0	0
Somersham—			
General	1	16	2
L.Z.A.	3	4	0
South-East Auxiliary—			
General	9	8	0
South Chard—			
General ...	14	6	
Southery—			
General ...	5	0	0
Southport—			
General ...	8	8	9
L.Z.A. ...	10	0	
Southsea—			
General	1	10	0
South Woodham, Hullbridge Road—			
General	4	0	10
Staines—			
General ...	16	0	0
Stamford—			
General ...	17	18	5
Stevenage—			
General	2	1	0
Stockley Mission—			
General ...	4	4	1
Stoke Ash—			
General	9	12	0
L.Z.A.	1	18	6
Stoke Goldings—			
General	2	0	0
Stowmarket—			
General	1	12	0
Stratford—			
General ...	35	10	2
L.Z.A. ...	31	12	2
Streatham—			
General	20	12	9
L.Z.A.	3	5	6
St. Albans—			
General	8	8	0
L.Z.A.	5	15	0
St. Chard—			
General ...		17	6
St. Clears—			
General	1	4	6
L.Z.A.	6	11	10
Stretham, Cambs.—			
General ...	3	4	0
Sturry—			
General ...	3	3	7
St. John's Wood—			
General ...	194	5	0
L.Z.A. ...	85	9	1½
St. Neots—			
General ...	17	12	10½
Sudbourne—			
General ...	19	5	1
L.Z.A.	1	4	0
Sudbury—			
General	1	14	10½
L.Z.A.	1	8	11½
Sunderland—			
General	1	2	0
Swindon—			
General ...	15	7	6
L.Z.A. ...	5	18	4
Tadworth—			
General ...	59	12	10
L.Z.A. ...	8	4	0
Tenterden—			
General	10	0	
Thame—			
General ...	7	14	7
Tollington Park—			
General ...	2	18	4
L.Z.A. ...	10	0	
Tonbridge—			
General ...	3	10	2
Tottenham—			
General	14	10	9
L.Z.A.	8	9	10½
Tring, Akeman Street—			
General	129	7	10
L.Z.A.	140	6	1
Tring, Ebenezer—			
General ...	2	1	9
Trowbridge—			
General	12	5	4
Tunbridge Wells—			
General ...	26	18	3
L.Z.A. ...	14	19	9
Tunstall—			
General	3	0	8½

	£	s.	d.
Victoria, Canada—			
General		19	0
Wakes Colne—			
L.Z.A. ...	1	14	6
Waldringfield—			
General	9	7	8
Walsall—			
General	23	10	11
Walsham-le-Willows—			
General ...	3	11	0
Walthamstow—			
General	12	0	4
L.Z.A.	17	15	2
Walton-on-Naze—			
General	11	12	10
L.Z.A.	3	5	8
Wandsworth, West Hill—			
General	5	8	6
L.Z.A.	11	15	5
Wandsworth, Chatham Road—			
General	1	0	0
Warbleton—			
General ...	8	3	6
Warboys—			
General	22	13	9
L.Z.A.	7	7	10
Watford, Beulah—			
General	7	8	6
Watford, Tabernacle—			
General	29	2	9
L.Z.A.	24	12	0
Watford, Mount Zion—			
General		15	0
Wattisham—			
General	5	13	11
L.Z.A.	5	11	0
Wellingborough—			
General	40	5	4
L.Z.A.	4	7	3
West Ham—			
General	78	7	5
L.Z.A.	13	17	6
West Hartlepool—			
General ...	6	0	2
Wetherden—			
General	7	12	0½
L.Z.A.	2	11	6½
Whittlesey—			
General	15	18	6
L.Z.A.	6	18	8
Willingham—			
General ...	3	10	9
L.Z.A. ...		7	1
Wisbech—			
General ...		14	6
Withington—			
L.Z.A. ...	4	5	10
Woburn Green—			
General	4	9	5
L.Z.A.	1	17	0
Wood Green, Dovecote—			
General	7	10	4½
L.Z.A.	5	1	6
Wood Green, Park Ridings—			
General	8	9	2
L.Z.A.	6	16	6
Woolwich—			
General ...	8	6	9
L.Z.A. ...	1	7	6
Wortwell—			
General		14	6
Yarmouth—			
General	9	4	11
L.Z.A.	3	15	0½
Yateley—			
General ...	9	5	10
L.Z.A. ...	9	8	5

L.Z.A.			
Personal	458	5	0½
General	63	9	10
Interest on War Loan...	18	14	5
Sale of Books	20	19	9
Legacy, late Mrs. Sandell	50	0	0

EXTENSION FUND.			
Interest on War Loan...	111	14	7
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Rays	65	18	0½
Reports	12	17	9
PERSONAL.			
General ...	1181	9	9
Heralds	64	17	4
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Rebate on Income Tax ...	36	3	1

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