Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



https://www.buymeacoffee.com/theology



https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

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

https://missiology.org.uk/journal_strict-baptist-mission-herald-and-report_01.php

The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD

VOLUME XXXIII.—1934



S.B.M. School, Chintadripet, Madras.

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

INDEX.

	PAGE
Adversaries ...	... 167
Annual Meetings, The ...	... 195
Another Step Forward...	... 169
"Arise and Build"	... 118
Arrival Activities	52
At Big Rock	... 151
Balance Sheet, The ...	... 179
Boarding Home Glimpses	... 49
Book Reviews	102, 110
"By What Authority?"	23
Camp Reflections ...	... 155
Camping Experience, A	67
Can You Help? ...	75
Carey Centenary, The ...	... 147
Character and Politics ...	... 74
Choolai Once Again	... 133
Christmas Boxes, The ...	142, 209
Church Anniversaries ...	46
Contacts	... 90
Co-operative Building ...	... 166
Council Echoes	93, 109, 141
Departure of Mr. Thrower	... 17
Depressed Classes, The...	52
Dispensary Glimpses	27
Easter at Paniadipatti	... 183
Experiences on Camp ...	... 135
Farewell to Miss Mowle	37
For Men Only ...	56
Fromow, Mr. Joseph	... 24
Fruitful Service ...	83
"Go . . . and . . . Lo"	3
Golden Sheaf, A...	8
Gleanings from the Field	10, 76, 93, 173
His Name...	... 204
Industrial Work among Girls	181, 206
Ingathering Services	... 186
Items of Interest	4, 38, 55
Journeying Mercies	... 74
Jubilee Services ...	... 154
Kalingapatti	88, 108
Leaf from My Diary ...	... 107
Letters for India...	... 55
Lost Sheep	140, 150
L.Z.A. Annual Meeting	... 202
Mahalaya Amavasya ...	... 53
Message from Our President, A	180
Ministerial Students ...	... 138
Movements of Missionaries	... 210
My Visit to Australia ...	116, 131
Narayan Tilak	65
Obituaries... ...	44
One of Our Days	11
Open Door, The ...	... 179
Our Aim	... 63
Our Christmas Party	70
Our President ...	... 163
Our Primary Business ...	... 163
Outline of Sermon	... 196
Paniadipatti Evangelism	13
Pastor Philip Reynolds...	84

	PAGE
Picnic, The ...	... 50
Pilgrim Path, The ...	... 182
"Praise ye the Lord"...	92
Recognition Service	... 123
Rejoicing at Vepery ...	... 31
Reports of Meetings 17, 109, 126, 142, 157, 187, 208	
Resoluteness	... 185
Reviews	18, 208
Reviving of Spirit, A ...	16
Riverside Meeting, A ...	... 86
Sanniyasi Movement, The	... 134
Saturday on the Kollis...	... 72
Scripture Examination	... 184
Secret Almsgiving ...	... 115
Secret Place, The 17, 37, 55, 78, 93, 109, 126, 141, 157, 174, 187, 208	
Self-Respect Movement, The	... 76
Semi-Annual Meetings, The	... 99
Service Station, The	85
Sevaranpatti ...	45
Simple Testimony, A ...	69
Sitammal	29
South-West Wind, The...	28
Special Call to Prayer, A	... 147
Sunday at Sirunellikoil, A	... 136
Teaching Them to Observe	... 105
These also Believed	... 164
These Difficult Days ...	... 33
Thirty Years Ago ...	5, 34
Three New Congregations	103, 124
Touring amongst Schools	... 91
Training of Ministers, The	... 119
Travelling in India	... 121
Trees or Men?	... 32
Trip to Kakkaveri, A ...	... 170
Trophies of Grace ...	... 25
Two Baptizing Services	89
Untouchability	... 36
Valedictory Charge	... 201
,, Meetings ...	... 198
Village Wedding, A ...	... 14
Wayside Scenes 54, 73, 172, 187	
Wedding Festivities at Namakal	48
Where the River Meets the Sea	43
Winding Indian Way, A 64, 102, 158	
Witnessing in Ambattur	7
Youthful Crusaders	... 65

Vol. XXXIII. *New Series, No. 325.* **January, 1934**

The Strict Baptist Mission Herald



A NOONDAY HALT. POONAMALLEE ROAD, 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

Contents :

	Page		Page
"Go . . . and Lo . . ."	3	Paniadipatti ...	13
Items of Interest	4	Village Wedding	14
Thirty Years Ago	5	Reviving of Spirit	16
Witness in Ambattur	7	The Secret Place	17
Golden Sheaf, A ...	8	Departure ...	17
Gleanings from Field	10	Reports	17
One of our Days... ...	11	Reviews	18

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

VALEDICTORY MEETING

WILL BE HELD (D.V.) AT

Mount Zion Chapel, Chadwell Street, London, E.C.1

ON

WEDNESDAY, JANUARY 3rd, 1934, at 7.0 p.m.

Farewell will be taken of Miss B. MOWLE
Chair will be taken by the President, Mr. J. B. COLLIN
Valedictory Address by Pastor W. BEECHER (Stoke Ash)

MISSIONARY CALENDAR *for* 1934

Copies of this attractive production still available

Single copy **SEVENPENCE**, post paid. Six copies 3/- post free

Orders with remittance to be sent to:—

Mr. F. GREENOUGH, 14 Northcote Rd., Twickenham, Middlesex

AN INDIAN GARLAND

By WINIFRED BOOTH

A dainty Booklet of 12 pages and art cover
Suitable for New Year and Birthday Greetings

Single copy **TWOPENCE**, post extra. Twelve copies 2/- post free

Orders with remittance to be sent to:—

Miss P. P. NUNN, 58 Myddelton Square, London, E.C.1

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. XXXIII.] JANUARY, 1934 [*New Series, No. 325*

"Go . . . and Lo . . . "

S. HUTCHINSON.

THERE are many imperative Commands in the Bible which are designed to govern and characterise the Life, the Character, the Discipleship and the Practice of the followers of Christ. These Commands have been to a large extent neglected, and among them is our Lord's last and most insistent Command, which the Church has been at least equally slow to recognise and obey.

This word of command may be seen, in quite another realm of things, at almost any of our London cross-roads; and it is interesting, if not instructive, to notice how promptly, even eagerly, the command is obeyed.

The Great Commission.

Our Lord gave an authoritative Command to His Church when He said, " Go ye into all the world and preach the Gospel to every creature "; but with *comparatively* few exceptions He has been disobeyed. It is, perhaps, fruitless, if not impossible, to imagine what would have been the spiritual results to the Church if she had faithfully obeyed her Lord. Since the Command was given to each of us, each should question himself concerning it. For instance—

Do we all recognise the Imperativeness of the Command? It is not in dispute that HE to Whom we owe eternal life said it; but it may be questioned whether we all remember that it is an obligation laid upon the Church and every member of it, and not a mere suggestion intended to be dependent upon the will or the mood of the believer. Christ *authoritatively* said " Go."

And do we remember to give heed to our Lord's Regal Authority and His Purpose? Or do we dare to dispute the one and to disregard the other? " All authority " (A.V., Power), He said, " is given unto Me in heaven and in earth "; and He declared His Purpose when He said, concerning His " other " sheep, " them also I must bring." In order to the fulfilment of His Purpose He graciously condescended to bid us " Go."

Further, have we any true and deep concern for the spiritual and moral condition of the vast multitudes, ever increasing, who have no hope beyond the grave, and no faith but in hideous monstrosities of stone and wood, sometimes representing unmentionable moral foulness? Have we visualised the moral condition of the people? *He* saw them, and described them "as sheep having no shepherd"; and the measure of His concern and His love was the Cross. He would arouse somewhat of this concern in us, when in pity for the shepherdless multitudes He says "Go."

The Great Promise.

Having provided Power to save by "the blood of His Cross," He said, and still says, with Divine concern and with saving purpose, "Go . . . and preach the Gospel to every creature." And He added this significant and conditional Promise—conditional, that is, as regards its *experience*—"And lo, I am with you all the days, even unto the end of the age." Inspiring us with holy confidence as to the result, He says "Go."

In addition, Christ has regard for the Church's spiritual welfare, and in loving concern for her sanctified life and enjoyment bids us "Go."

How much our experience of Divine blessing depends upon obedience to evangelical and evangelistic commands can hardly be estimated; but it cannot be doubted that if the Church at large were diligently seeking the Lord's "other sheep," there would be a wider and deeper consciousness of His Presence and blessing.

What are *you* doing in response to your Lord's Command?

Items of Interest

A Farewell Meeting will be held in Chadwell Street Chapel on Wednesday, January 3rd, 1934, at 7 p.m., to bid God-speed to Miss Mowle. Pastor W. Beecher (Stoke Ash) will give a farewell message to Miss Mowle, and Missionary E. A. Booth will offer a valedictory prayer. Miss Mowle is booked to sail for India per s.s. "Comorin" on Friday, January 5th, 1934.

A cablegram has been received from India, stating that Mr. A. J. Morling and Miss Grace Shepherd were married in Namakal on Friday, December 1st. They left the same day for the hill station Yercaud, on the Shevaroy Hills, for their honeymoon.

Special attention is called to the United Prayer Meeting at Chadwell Street Chapel, which has been arranged for Friday, January 19th, at 6.30 p.m. This is a representative gathering of friends of the Strict Baptist Mission, the Strict and Particular Baptist Society, and the Metropolitan Association of Strict Baptist Churches.

At the Council Meeting in December, Miss Miriam Wilkins, of Bedford, was interviewed on the recommendation of the Ladies' Zenana Auxiliary, and was accepted for missionary service in India, subject to the completion of her training.

Tidings from India

Thirty Years Ago

D. MORLING.

ON the last page of the Strict Baptist Mission HERALD, May issue for 1903, is a four-line notice of a special prayer meeting to be held that month at Soho Chapel, " for a co-worker for our brother and missionary Booth." At the same opening of the bound volume, on the first page of the next bi-monthly issue, is the article " Our New Missionary," for before the prayer meeting had been held, the " co-worker " was forthcoming. As I re-read the account of the " new missionary," a wonderful chain of circumstances comes vividly to my mind: the clear, firm command " Depart ye," in the upper room of a quiet house at Ealing; a deep resentment and a foolish runaway to America; a furious storm in mid-Atlantic; the return to England in the following year; the mysterious, regular arrival of the HERALD, afterwards found to be due to an old Brentford Bible Class mate; the clarion call at High Wycombe, " Go ye "; the reading of the HERALD article by Mr. Booth, " Is This for You? "; the interview with my old Pastor, Mr. Mutimer, at North Road, Brentford; and the application to the Strict Baptist Missionary Committee. But I almost shiver, even here in the tropics, to think of the cold, cheerless day in early May when I waited in a small room overlooking a dismal scene of Soho chimney pots and half-blackened walls, while my future was being discussed in the adjoining hall.

The New Recruit.

There immediately followed a brief, vigorous campaign among the Churches, about forty of which I had the privilege of visiting. Some of them, like Shouldham Street, I fear, are no more. My imagination just now is occupied with my first visit to London as Mission deputation. It was a Wednesday evening at Gurney Road, Stratford. My experience then in preaching was very limited, being confined chiefly to a few villages in Bucks. Imagine then my feelings when, immediately after I took my position at the desk, the Pastor, Mr. E. Marsh, Editor of the " Earthen Vessel," and the new Strict Baptist Mission Secretary, Pastor S. T. Belcher, of Homerton Row, sat closely side by side, with tightly folded arms, on the front bench, each fixing a steady and inquisitive gaze on the poor occupant of the pulpit! I remember also as I tried to speak of light being sown for the righteous, the

Editor of the "Vessel," and the Secretary of the Strict Baptist Mission became transformed into quite human beings, and took their natural place in what proved to be an appreciative audience.

The same year, Mr. R. C. Strickson spent in England his first furlough. His Welcome Meetings at New Cross were enthusiastic and well attended, and his address, based on an acrostic, gave a comprehensive account of his four years' work, particularising the building of the Kovilpatti Mission House (in which I write these notes) and the terrible accident on the front verandah, in which three workmen were killed. Other speakers were Mr. P. Reynolds, who evidently carried with him his audience, Mr. G. W. Clark, and my cousin, Mr. S. Gray, the Secretary. A few weeks later I had opportunity to come into closer contact with Mr. Strickson, when one evening at Zion, High Wycombe, we both occupied the same pulpit, and at night, the same bed—surely a prophecy of later days.

Many Changes.

The year 1903 was for the Strict Baptist Mission a year of change. Mr. R. E. Sears, of Meyrick Road, gave place to Mr. E. Mitchell as President—a man of God, long held in esteem in my home. Mr. W. S. Millwood, of Hill St., gave over the Secretaryship to Pastor S. T. Belcher, just as I appeared on the scene. The place of Mr. W. Abbott, of Chadwell St., was taken by Mr. B. R. Brett, of Homerton Row, as Hon. Treasurer. I believe that Mr. A. J. Robbins, then Finance Secretary, is the only person still on our Executive who then held office other than that of Committee member.

Voices from the Past.

The Annual and Valedictory Meetings at Hill St., came as a positive relief to one who had passed for the first time through the ordeal of deputation work. Mr. J. E. Hazelton's sermon, on "Peace be unto you," was thoughtful and encouraging. The evening meeting under the chairmanship of C. C. Harris, Esq., was numerously attended, and maintained a high standard of interest. Mr. Jull, of Eden, Cambridge, whose gaunt form, white head and hollow voice left their impression on me, offered some kindly remarks not soon forgotten; while the brief address of my dear father, Pastor at High Wycombe, all vibrant with emotion, and the charge of the new President that I "leave not the religion" of my father, found an abiding place with the one so soon to leave the shores of the Homeland.

On Friday, October 30th, the P. & O. *Victoria* slowly made her way down the river, and thence our faces were turned eastwards.

(To be continued).

Witnessing in Ambattur

H. A. HUCKETT.

IN the village of Ambattur, a young fellow named Swamidas ("Slave of God") conducts an open-air Sunday school every week. The children sit on rush mats and have no protection in bad weather, but we are hoping to put up a *pandal*, or shelter, for them before the monsoon comes. Some weeks ago Swamidas asked me if I would hold a lantern service in that village, in order to stimulate interest among the people and also to encourage the children.

Accordingly, on Wednesday, we set out from Kilpauk by motor-cycle, with the lantern and slides in the side-car. Owing to some heavy storms, the road was even worse than usual, and the way into the village was simply a sheet of water in many places. However, we managed to get through, and presently arrived at a large open space in the centre of the village.

Complications.

While two or three helpers put up the sheet on two bamboo poles, I got the lantern ready, but to my dismay found that the acetylene generator was not working properly. As we could not get any gas through, we had to run the lantern off the lighting set of my motor cycle, with quite good results. After opening with prayer, we showed a series of slides depicting scenes in the life of Christ, while members of the Baptist Volunteer Fellowship took it in turn to speak. Halfway through the meeting, the light suddenly failed, and the rubber tubing we were using caught fire, but we managed to stamp it out and soon got going again. The people swarmed round us like flies, and were able to see the pictures from both sides of the sheet. Probably between three and four hundred were listening to the Gospel message. When one young man was speaking of the death of Christ, a remarkable hush fell on the crowd.

The Simple Life.

After the service most of the people went home to eat or to go to bed, but a large number remained to watch the unusual spectacle of an English *Dorai* eating his dinner on the saddle of a motor-cycle. It is considered very bad form in India to watch other people eating, and it was most amusing to hear the "big men" of the village "shoo-ing" the rest off because of this, but taking up a position of vantage themselves in order to get a good view. Having packed up our goods and reached the main road again with the help of a gang of willing "pushers," we started up the engine and set off on the return journey. This was completed safely by about 11 p.m.

Will you please pray that the witness given on that evening in Ambattur may bring forth fruit to the honour and glory of God.

A Golden Sheaf.

VIOLET D. GREEN.

THE village which provides us with the setting for this record, affords very little attraction of any kind. It is an extremely poor village with but one or two shops of the very meanest sort. It is situated right off the main road, and has none of the conveniences which pertain to an ever increasing number of Indian villages in these days of advance. Yet is it dear to the heart of the missionaries who for long years have gone forth weeping, bearing precious seed, and they have proved the promise true that such shall doubtless come again with rejoicing, bringing their sheaves with them.

There, in that isolated village, as a result of this patient seed-sowing, souls have been saved and a Church planted to the glory of God.

Spiritual Conflict.

Of one of these sheaves it is my purpose to write, and, because the evil forces against which we are arrayed in battle are real and terrible, I refrain from naming either the place or the people. As the story of this bitter conflict is told and the veil is lifted just the very smallest degree, may God make it grip the hearts of His people and draw forth from them a great volume of sympathetic prayer for these fellow citizens of the household of faith who are called upon to meet the enemy in conflict in a manner unknown to us.

One night, after darkness had settled upon the village, when children, and adults too, were mostly asleep, and all was still save for the humming of myriad insects, the croaking of frogs, the occasional twitter of a little bird disturbed in its nest, or the stray bark of a dog or two, a little group was gathered around a small hurricane lantern just outside one of the Christian homes. No ordinary gathering was this, for the atmosphere was heavy and tense. A fierce fight was in progress around an immortal soul which but recently had been brought out of heathen darkness to embrace the Light, just a babe in Christ, with but a babe's apprehension of the possibilities and requirements of the new life.

Backward Pull.

This characterises all those in that little Christian community, and let it be remembered that while these trembling souls are indeed valiantly striving to walk in the new way, so untried, so strange and so lonely, they are surrounded all the time by their heathen relatives, friends and neighbours, who lose no opportunity to urge them to give up this mad course, and prophesy all sorts of fearful disasters which will surely befall them. It requires no little courage and persistence to stedfastly resist this false, if well-meant, counsel, and these new believers are subject to much fear, and that not without very good reasons quite unappreciated however by Westerners.

It was on one such occasion of great fear that the little group was gathered outside the house that night. The wife and mother of that home, a member of the Church, had that day been seized, so all affirmed, by an evil spirit, and fear and dread fell upon all the Christians. At once they repaired to the pastor's house, and besought him and his wife to go to that home and pray for the poor woman. Their request was immediately responded to, and earnest prayer was made in that home. Not at once was there relief, and so soon as the pastor and his wife had departed and there appeared no apparent change, they were urged to seek the aid of the Hindu priest of the village who, as they knew from their former experience, would certainly exorcise the evil spirit for the payment of a very small sum.

Faith and Fear.

Oh, how they wavered, how sorely put to it they were. Faith was very weak and fear so very strong, fear of evil spirits such as we are entire strangers to. Oh, let our hearts be deeply stirred, let us think long before we condemn these weak fellow-believers for almost yielding!

Almost, but not quite, for God withheld them, and that night we entreated Him to grant deliverance to this soul and to strengthen the faith of the Church. We told Him the honour of His Name was inseparably bound up with the issue of this crisis. Truly did we wrestle against principalities and powers, and claimed in faith the deliverance of that soul and the whole Church from the power and fear of Satan. The faith and courage of the Christians was partially restored, but the end was not yet, however, for the next day a violent attack seized the woman, and fear returned upon all in full measure, and all insisted that there was no way out, they must seek the Hindu priest. Prayer had not been answered! It seemed as though the battle was lost, and we watched and prayed in terrible suspense.

Prevailing Prayer.

" The kingdom of heaven suffereth violence, and the violent take it by force," and as we continued to pray that the Church might be brought through this ordeal strengthened by the outward manifestation of the superiority of His glorious power over all the power of the enemy, the answer marvellously came.

During the final attack of the evil one, while definite plans were in progress to take her to the priest, the Lord wrought a mighty miracle in her. All her own fear suddenly vanished and courage and determination truly marvellous, and obviously not of her own production, possessed her. She suddenly said to all, " I will not go to the priest. I am God's child. I have been saved by the Lord Jesus. I will not go to a Hindu priest. God will deliver me and, if not, I will not go. If the evil

spirit kills me, I refuse to go; let it kill me, I shall go soon to heaven then. You are not to take me to the priest or bring him to me."

Everyone was truly amazed to hear these courageous words from such a poor, ignorant woman, and all recognised that God had given her this courage. No one dared again to talk of the priest, and indeed no one wanted to, for her words had acted as an antidote to their ebbing faith. From that moment the woman was completely delivered and wholly transformed. A great peace came into her heart and a deep joy was evident in her face.

Inspiring Confidence.

The sudden courage which came to her and her emphatic refusal to have the help of the priest was truly miraculous, and her testimony has been the means of strengthening the faith of the whole Church. They have all come through this terrible ordeal, having learned a lesson in the process which they will never forget, for they have proved the utter reliability of the grand old words, *"Our God is able to deliver us, and He will deliver us."*

Gleanings from the Field

MADRAS.

Baptist Church in Colombo.—We were cheered last month by an order for eight dozen hymn-books from the Tamil Baptist Church at Colombo. One of our members has obtained work in that city, and showed his copy of the hymn-book to the pastor there. The result was that the Church decided to adopt the book for its own worship.

Poonamallee Anniversary.—The 63rd Anniversary of the Church at Poonamallee was held on September 30th, when a special service was held, at which Mr. Huckett gave an address.

Unemployment.—There are a great number of people out of employment at the present time, and, since unemployed people tend to drift from the country to the cities, hardly a day goes by without some applicants for work, or help, coming to the Mission House door. It is most difficult for them to find work. The Madras Representative Christian Council established last year an employment bureau especially for Christians. Although there were 307 applicants and special efforts were made to put them in touch with employers, it was only possible to find employment for 18.

Baptisms at Ayanapuram.—On October 1st Brother Huckett baptized two candidates from Konnur. They were sister and mother of David, one of our members in that village. David is quite young, not yet twenty, but is the main support of the family, his father being dead. His mother and sister help the family exchequer as much as they can by making rice cakes and carrying food to the workshops. David's bright testimony and care for his mother and sister have borne fruit in their hearts, and they have learned to love the Lord also. L. WATTS.

TINNEVELLY.

At the Council Meeting in December a letter was read from Mr. D. Morling, telling of the baptism of sixteen believers at Kovilpatti in October.



A HINDU TEMPLE AT VELLORE
(Once desecrated by Mohammedans)

One of our Days

G. K. CARTER.

WE usually begin our days before dawn. That is the best opportunity of getting the uninterrupted "quiet time" that is so necessary. This morning we had to be out early, too, for there was a baby to be sent up to the Kolli Home, and that must be sent so as to arrive before the sun gets very hot. The baby's story is a sad one. Its heathen mother does not want her baby. Fearing she might harm it, Mrs. Morling rescued it, and made the mother bring it here, to be sent up to the Kollis. After preparing a box, making it warm and cosy, in case there should be mist or rain on the hills, I received the little one from its mother and put it in. I felt very unhappy at taking such a little one, only nine days old, from its mother, but, alas, the mother didn't seem to care.

The Carrier.

Then, calling a lad, Pulni, who does many odd things for us and who, having already taken up several babies, is quite experienced, I gave it into his charge. Away went Pulni with the box on his head, and later in the day we heard that it had arrived safely. Please pray for Pulni. He is a bright lad and, although not a Christian, is always very willing to do anything for us, and often comes to daily prayers.

One of our Days

Next comes *chota* and Tamil prayers, followed by the usual odd jobs about the house and the compound. Then a little time at accounts and one or two business letters, also preparation for the afternoon's visiting. Breakfast followed at 11.15, and then we waited for the motor-bus to take us to Vettambadi, where we expected to meet the Biblewoman. The afternoon was spent visiting, first in Vettambadi, then in Oodayanoor, finishing up at Visanam. These villages are fairly close together.

A Festival.

There was a "Tamasha" on in one village. Various rites and ceremonies, usually performed on the sixteenth day after a funeral, were being observed. In the centre of the village a big feast was being prepared, and everyone was washing or had washed themselves and their clothes. A great deal of wailing was going on as we approached the village, but on arrival no one seemed really sad, except the poor little widow standing by a tree, sadly watching various rites being performed by an evil-looking man. She was doubtless thinking that all that seemed happy in life to her had gone for good. A crowd of women, who came from another village and who knew the Biblewoman when she lived in their district, came round and listened well to the Gospel story.

A Procession.

At last we felt we could do no more, and as there was no bus just then, we decided to strike across country and walk.

On the way, we passed an interesting group of people. There was the usual "band," women were in gay sarees and jewels, and one man was being dressed up by several others. On inquiring, we were informed that it was a bridegroom's procession to the village of his bride. It was most amusing to watch how important he considered this dressing up, and the way he stood while others arrayed him, and then how he marched off holding over his head a rather antiquated umbrella, preceded by the "band," and followed by his retinue of the family, and two carts filled with plantain trees. In one sat a woman, probably the mother-in-law, whom the new wife would fear more than anybody. Seeing he was a middle-aged man, we asked if he had not been married before, and the women said, "Oh, yes, there is his wife," pointing to a woman standing by. "She has no child," they said, with significant looks, meaning us to understand that to be the reason for the second wife. She, poor soul, has to go and see the whole affair. Sometimes previous wives have to tie the wedding tali on the new wife "to show their approval of the marriage."

Paniadipatti Evangelism

STELLA HAZEL.

IT is Sunday morning, about 12.30 by English time, and probably most of my readers, having been seated in chapel in a comfortable pew, and having just listened to a good sermon, are now preparing to depart on their homeward way. Probably you are passing the time of day with your friends. or discussing the sermon you have just heard. Let that be.

I want you for a moment to divert your attention and imagination to this vast land of India. As we are four and a half hours in advance by summer time, it would be about 5 p.m. Now for a little while come with me to Paniadipatti, not a very large village, and on every side for miles and miles stretches of barren land with just an occasional tree. As far as the eye can see, this land goes on and on and on, with just a village dotted here and there. The sun is still fairly high in the heavens, but will soon be sinking to rest beneath the Western Ghauts (a range of hills about thirty to fifty miles away). One cannot begin to describe to you the beautiful and magnificent colours that are displayed in the sky, the oranges, reds, purples and blues that are so wonderfully blended.

A Band of Helpers.

It is just such an evening as this when a few of the girls, Matron, a Biblewoman and myself are just preparing to visit the village of Valampatti, which is about half a mile from the Mission compound. This is one of the four regularly visited in this way each month. We have no such things as roads, but just sandy bullock-cart tracks which have to be traversed. As we near the edge of the village, the news has spread that we are coming and already a crowd of men, women and children have gathered, and a stool is placed ready for me.

We commence our little meeting with a well-known lyric; afterwards someone gives a short address. We sing plenty of lyrics, as these appeal to the Tamilian ear. These meetings are not without their interruptions. Perhaps a woman may be returning from the well with her water-pot on her hip, she may stop a short while and pass on, or another may be preparing the evening meal. Amid the steady noise of the pestle and mortar, and the grind of the wheel at the well, the Gospel is proclaimed. One or two men will stand by for a time and discuss what has been spoken about.

This is the time for the bullocks to return from the ploughfields, or from drawing water for irrigation purposes. The crowd may have to scatter to allow these animals to pass.

In spite of these interruptions, we know that the seed is sown, and there are the attentive few. The Tamil post-cards which you so kindly send, are also distributed.

A Village Wedding

E. C. PUTNAM.

IN Kollapakkam, a village about eight miles from Poonamallee, live five Church members. Of these, two are women, mother and daughter. A few days ago, when visiting there, we were invited to attend the wedding of the daughter, whch was to be in three days time.

The ceremony was to be at ten o'clock on Friday morning and, thinking of the Indian custom of weddings generally being delayed, we decided to start early, so this morning at 7.30 a.m., Pastor Zechariah, the Biblewoman and I left Poonamallee in a jutka to go to Kollapakkam. Nothing happened on the way to hinder the journey, and we arrived at 9 a.m.

Guest Room.

To our amazement, everything was ready. Outside the house of the bridegroom a tent of palm leaves had been erected, the inner side of the roof being lined with white material about two yards wide. Attached to the roof were coloured paper chains, flowers and bells, similar to those used for Christmas decorations. On the floor was spread a grass mat. Around three sides of the improvised room were benches, and on one of these we were invited to take our seats. Outside the tent the drummers were drumming, the man with a musical instrument was blowing with all his might, the whole village had gathered round, and those who could not get inside began to make holes in the leaf walls. It was the first Christian wedding to take place in that village and, of course, all wanted to see what was happening.

An elderly man arrived, dressed in a red loin cloth and white turban. He promptly removed the latter, and with it dusted a part of the mat on the floor, replaced the turban on his head and sat on the dusted mat. He pulled towards him a small tray of betel leaf and nut, made up five portions, and calling several men, he gave them instructions to carry the packets to the five " big " men of the village. The remainder was placed on a bench, the old man arose and sat on the bench opposite.

The Happy Pair.

Another bench, large enough to seat two people, was brought in. The legs were a bit shaky and the seat was dirty, but a white cloth spread upon it covered all defects. The bridegroom arrived and sat on the bench. He was looking shy, and was dressed in a white lower cloth, a white artificial silk shirt with orange coloured stripes, and around his neck a royal blue silk cloth. In his hand was a bunch of flowers. Next came the bride and sat beside him. Her sari was also of artificial silk, peacock blue with a rose coloured border (they told me afterwards it cost Rs. 3—4s. 6d. English money). In her hair and woven into the long plait down

her back were fragrant jessamine flowers, and she also carried a small bouquet of red blossoms.

We commenced with singing in Tamil, "The voice that breathed o'er Eden," and then followed a prayer by the pastor. During the prayer, the bench on which we were sitting began to give way at the back. The crowd pressing against the leaf wall was so dense that, in their excitement, the people leaned too heavily against the temporary structure, and so upset the arrangement of the bench which had been pushed against the wall. We stood up until the conclusion of the prayer, then willing hands pushed up the bench again, and a few strong voices exhorted the crowd not to push.

The Knot Tied.

The service proceeded. Pastor read the words of the Apostle Paul about the duties of husband and wife, and the old man who had distributed the betel leaf smiled as Pastor spoke about the "weaker vessel," but when Salome was exhorted to obey and be in subjection to her husband, the old man nodded wisely. At the end a Tamil lyric was sung, the benediction pronounced, the register signed, and as Pastor sat down the crowd began to breathe again.

I was asked to garland with flowers the newly married pair, and then to place the woman's garland on the man's neck, and *vice versa*. A general invitation was given that all who desired to wish them well could do likewise, and about twenty-five people came in and exchanged the garlands. After this, someone stepped forward and announced that presents might be given. The first present was a brass drinking vessel for the bridegroom and a similar one for the bride. Then followed a cloth for the bridegroom and money for both, and the relations and friends gave various amounts from two annas to three rupees, these amounts being received in the brass vessels. While this was in progress we were given coloured mineral water to drink, and at last the entertainment was finished.

The Parade.

Then, preceded by the band, the bride and bridegroom, relations and friends, went in procession around the village. At intervals we stopped and watched sword displays performed by a man and a boy. Interspersed with these exhibitions of skill were games of fencing with sticks covered with coloured paper, each stick having a bell attached, and each of the two combatants holding a stick in each hand. The villagers came out with saffron water, with which they intended to sprinkle and thereby bless the bride and bridegroom, but we explained that this was not a Christian custom and so passed on.

(*Continued at foot of page* 16).

A Reviving of Spirit.

L. WATTS.

HAVING reported in a previous article that our young friends, Rajamanickam and Dhanabackiam, at Tathankuppam, had been very much unnerved by an attempted burglary at their station, it is due to those who have responded to the request for prayer to report also the reviving of spirit which the Lord has granted to these workers.

For some weeks the light was darkened for them by reason of the fears which had been aroused in their minds, and they could see no escape except by being transferred to another station. On the first Lord's Day afternoon in September, I went to Tathankuppam for the afternoon service and, getting there early, had a good time to use in quietly talking over matters with them before the service. We had thought and prayed over the matter a great deal, and I felt that I had a message from the Lord for them.

Wiser Counsels.

I think it was clear also that the Lord had been preparing their hearts, for as we talked a fresh vision of the call of the Lord to that village was given. To leave the place on account of the burglary would be, on the face of it, a victory for the evil one. And also, if the teacher who was there to teach the young Christians, ran away at the attack of the enemy, what were the other Christians to do? These and other things we talked through, and then prayed together. The light of the Lord's countenance was bright again, and they decided to stay and continue to bear witness for their Lord in that place.

This is just an instance of the testings that our workers have to face. While they have had more experience of Christ than the other Church members in these isolated villages, they are still babes in Christ themselves to a very large extent. We do ask our prayer-partners to try to visualise these workers in our village stations. They are surrounded by the influences of heathenism, which press in on all sides in a thousand different ways. They are more susceptible to these influences than any missionary can ever be, because the missionary has very little actual experience of village life. They have not the heritage either of Christian parentage or habit. Though they read the Word and have recourse to prayer, they have not the fellowship of others, even through books, that the missionary has. Equipped so slightly themselves, they are hard put to it sometimes to answer the questions of their fellow Christians or the arguments of the enemy. They need our prayers that they may have a constant reviving of spirit from the Lord.

Finally we had completed the round of the village. The sun was very hot by this time, as it was 11.30 a.m. So we entered the marriage pandal again, drank some young cocoanut milk and ate a plantain, once more desired for our young friends the blessing of God, and left them.

Home News

The Secret Place

LET us seek grace that we may serve God acceptably in relation to the Missionary cause.

LET us praise God for the way in which He has enabled Mr. D. Morling to complete thirty years of fruitful missionary service in India.

LET us pray that in these difficult days in India our missionaries may be greatly helped in all their relations with the Indian staff and churches.

LET us remember Mrs. Thrower in our prayers, and ask that she may be so strengthened that she will be able to join her husband in India.

Departure of Missionary D. Thrower

It was a cold grey November morning when a number of friends met at Liverpool Street Station to bid farewell to Missionary David Thrower as he set forth on his journey to India. Mr. Thrower had scarcely recovered from an attack of influenza, and was looking somewhat pulled down, but was hopeful that the voyage would have a tonic effect.

Mrs. Thrower and their two boys accompanied Mr. Thrower to the s.s. "Mantua." Mrs. Thrower was keeping up a brave heart as she faced the long separation from her husband, and was looking beyond to the time when she would be able to join him in India.

The s.s. "Mantua" arrived in Bombay on December 23rd, and Mr. Thrower expects to spend Christmas with our own missionaries in Madras.

Reports of Meetings

East London Missionary Week, October 29th to November 4th, 1933.—Again we raise our Hallelujah, and bless the Lord. We have had a good Week of Missionary Services in all our Churches. The spirit of willingness to help was evident everywhere, showing an interest in all that concerns our Mission. And so there should be, for we have the finest set of men and women on the Field that any Mission could have, and God graciously owns their work. At all events, one is grateful for the loving services of so many willing friends in the Churches. Twenty-one meetings were held in eight Churches during the week, which we trust will do much to spread a knowledge of the work in India and to stimulate zeal at home. The Saturday Rallies at West Ham were representative of Churches as far afield as Richmond. The Children's United Choir rendered a choral piece, describing "Our Hostel Work in India," and some of those attending remarked that they were not aware that such a large work of the kind was being carried on. The addresses were given by Pastors Robinson and Reynolds, Miss Mowle and Mr. Thrower, and they were most suitable. During the tea interval a party of ardent open-air workers found an opportunity to declare the glad tidings again.—M.W.R.

Croydon.—Derby Road.—On Thursday, November 30th, Miss Appleby gave a lantern lecture at our Young People's Society, and a good number enjoyed this pleasant means of increasing their knowledge of the work of the Mission. The collection of 10s. was forwarded to the L.Z.A.

Reviews

An Indian Garland. By Winifred Booth. (Twopence).

This new booklet by Mrs. E. A. Booth makes a strong appeal on behalf of the Christian women of India, particularly of those who are ministered to by the L.Z.A. It will, we are sure, stir the hearts of our sisters, and probably of our brethren also, and it ought to command a large circulation.

The fact that none but women may minister the Gospel to India's women, caste or non-caste, is of course a familiar fact to all missionary readers, but it is enforced by these graphic pen-pictures.

The genesis of the title is interesting; and one wonders what was the result of the meeting that night in an Indian railway station between Mrs. Booth and the Hindu giver of the garland. Perhaps only The Day will declare it.

Four definite cases of conversion are described as "a garland of praise and honour unto Him." For instance, an old white-haired woman, in answer to Mrs. Booth's question, said, "I do not pray, I do not know how, but I say to Him, 'Lord Jesus, look on me,'—just that . . . He understands what I mean." "Just that!" In the days of His flesh, would not the Lord Jesus have said, "I will"?

We echo Mrs. Booth's concluding appeal: "Will you give to those who are sitting in darkness, and know not the sweetness of the love of Jesus, the Message of His Grace, so that they may receive a garland for their ashes?"

If HERALD readers wish to win any of their friends or relatives to a practical interest in the work of the L.Z.A., they could hardly effect their purpose more readily and successfully than by giving them copies of this booklet. S. HUTCHINSON.

Bible Study Course. By Newman Watts. 109 pages. One shilling. "Christian Herald" Co., 6, Tudor Street, London, E.C.4.

It is the desire of ministers and teachers that they to whom they speak should know the Bible better. Here is a book which will help to that end. It contains twenty-four lessons in Bible Study. Its standpoint can be gauged by a quotation or two: "The Bible is an infallible book." "The Bible claims Divine authorship." "Never let books about the Bible keep you from the Bible itself."

There are helpful chapters on such topics as "How to memorise the Bible," "Studying a Bible subject," and "How to mark your Bible." I heartily recommend this book to those who wish to understand the Bible better.—E.A.B.

"Gospel Echoes" Annual Volume. Cloth, one shilling; Stiff covers, sixpence. C. Wileman, 74, Vivian Avenue, Hendon, N.W.4.

Here are a hundred pages of Gospel teaching in short pithy articles. It is well printed in clear type, and has many good illustrations. There is a freshness about the book. It is good value, and makes an excellent gift or reward book.—E.A.B.

Engagements for January, 1934

PASTOR W. CHISNALL.

2nd, Clapham (Courland Grove); 3rd, Chadwell Street; 7th, Epsom; 14th, Manor Park; 19th, Chadwell Street (United Prayer Meeting); 21st, Ilford; 28th, Wood Green (Dovecote).

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

MISSIONARY E. A. BOOTH.

3rd, Chadwell Street; 7th, Tadworth; 14th, Epsom; 18th, Dunstable; 21st, Bradfield St. George; 24th, Kingston; 28th, Wattisham.

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

Christmas Boxes

Omitted from List :—HIGHBURY (Providence), L.Z.A. and Sunday School, per Miss Bocking.

In consequence of letters received, Miss Harris asks that helpers will kindly note that Machine-sewn garments are equally as welcome as Hand-sewn.

We do not go to heathen people because we think that they are inferior, but because they are part of the world to which the Gospel message is divinely sent. One compelling missionary motive is the impulse to share with others the knowledge of Christ who has transformed our own lives.

"Of Thine Own have we Given Thee"

Gifts received during November, 1933.

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

General Fund.

	£	s.	d.
Willingham,			
Harvest Coll. ...	1	0	0
Coll.	1	5	7
S.S.		16	7
Boxes	1	9	1
Blakenham,			
Children's M. ...		5	7
Shelfanger, Box ...		2	6
Manor Park,			
Mr. W. R. Lowrie		10	0
Chingford,			
Mrs. L. A. Miller		5	0
Leicester, Prov.,			
Miss Salmon's Box		8	3
Horley,			
Mrs. Eade's Box...		19	9
Ely,			
A Widow's Mite...	1	0	0
West Ham, Boxes...	7	12	0
E. London Aux.,			
Mission Week Colls.	18	1	4
Potten End,			
B.C. Coll.	1	10	0
Bath, Prov., Boxes:			
Miss Sheppard ...	1	12	8½
Miss Sheard ...	1	8	3¾
Mrs. Owen	1	1	6
Mrs. H. Carr ...		17	0½
Miss W. May ...		14	5
Mrs. Salter		11	2
Mrs. A. Collett ...		10	0
Miss J. Bennett...		9	9
Miss Carr		7	5
Miss R. Smith ...		4	11½
Mrs. Pearce ...		4	7½
Miss Fletcher ...		4	3
Mrs. Barnes ...		3	5
Miss M. Killacre...		3	9½
Mrs. A. Banfield, Don.		1	0
Env. Coll.		5	0
S.S. Coll.	1	17	0
Bethnal Green, S.S.	2	10	0
Southport, Coll. ...	8	8	3½
Boxes:			
Miss Hope (Dec.)	1	8	8
Mrs. Dransfield ...		7	4½
Vestry			6
Mrs. Hughes ...		5	4
Miss Blunt		10	0
Preston, Coll. ...	1	10	0
Pemberton, Coll. ...	2	10	0
Accrington, Ebenezer, Coll.	1	17	3
Tunbridge Wells, Coll.	2	11	0
Occold, Boxes ...	8	9	0
Coll.	1	1	0
Norwich, Boxes:			
Miss H. Cook ...		10	0
Miss G. Eades ...		6	0
Friend, Don. ...		10	0
Ramsgate, Coll. ...	2	5	0
Mrs. Hogwood, Supt. Boy on Kollies	2	10	0
Dorking, Coll.	5	2	9
Glemsford, Don. ...		2	6
Dorking,			
Sale of Work ...	38	17	9½
Coll. Teas	1	6	0
Boxes	1	3	0½
East Ham,			
Sub., 2 qtrs. ...	6	6	2
Horley,			
Miss Young's Box		5	1½
Pontygwarth, Coll.		18	1
Tring, Eben., Coll.		7	6
Courland Gr., S.S....		7	2½
B. Box		11	3½
Brighton Branch,			
Annual Meeting Offerings	3	14	3
A Friend, Dons....	4	0	0
"A Friend," Mrs. Watts W. M. ...	2	0	0
Miss H. Bates ...		5	0
Mrs. Akehurst, Box		4	0
Stamford, Mr. J. G. Robinson, Sub.	5	0	0
Brockley, Suffolk, Coll.	3	7	6
Ipswich, Bethesda, Coll.	2	18	8
Over, Coll.	2	10	0
Boxes:			
Mrs. Kirby		10	6
Miss Silk		19	2
Mrs. L. Watts ...		10	4
Hadleigh, Coll. ...		17	3
Crowfield, Coll. ...	3	10	0
Ipswich, Bethesda, Mr. & Mrs. O. Freeman	2	0	0
Becoles, Coll.	3	0	0
S.S.	3	7	0
Norwich, Coll. ...	1	0	0
Tadworth, Don. per Mrs. Wood ...	1	0	0
Add. Sale of Work	1	5	0
Manor Park, Mr. W. R. Lowrie, Env....	1	0	0
Hounslow,			
Mr. A. J. Robbins	5	0	0
Mrs. A. J. Robbins	5	0	0
Rattlesden, Coll. ...	2	18	6
	£190	0	6½

Personal.

A. G. H.		10	0
Miss D. V. Gardiner	1	0	0
Sub., 18-10-33	10	0	0
Miss Cotton	3	3	0
Miss B. C. Robbins, Box	1	0	0
Mrs. Withams, Don.	1	0	0
Mrs. H. L. Styles, Sub.	1	1	0
A Small Thank-offering	1	0	0
Mrs. J. B. Harris, Sub.	2	2	0
Miss E. Webb, Sub., Namakal Boys' Hostel	2	2	0
In Loving Memory of Mrs. Chisnall, Oct. 31st	1	0	0
Mr. H. Hoadley, Don.		5	0
Misses E. & A. Cuming		10	0
Mrs. Leek & Family	1	0	0
Mr. J. Drury		2	0
	£25	15	0

Miscellaneous.

Extra Tea, A.M. ...		1	6
Extra Coll. A.M., Mr. E. C. Clark ...		10	6
Sale of P.P's., per Mrs. Thrower		1	6
Refund, Mr. Thrower's Passage	6	13	0
	£7	6	6

Herald Fund.

	£	s.	d.
Bath, Providence		7	9
Occold		14	4
Tottenham		6	0
Grundisburgh	1	2	0
Norwich		6	0
Haworth		4	0
Personal:			
Miss Gardiner ...		1	6
Mr. F. Adderley...		2	6
Mrs. R. E. Howell		1	6
Miss D. Godbold		2	6
Miss M. Wright...		1	9
	£3	9	10

Extension Fund.

Div. 3½ p.c., £2,629 0s. 10d. ...	£46	0	1

Rays.

Per W. J. S.	£3	12	3

Reports.

Norwich		2	6
Highbury		3	4
New Cross		4	0
Chadwell Street ...		2	4
Bradenstoke ...		2	6
Tottenham ...		6	0
	£1	0	8

Pension Fund.

	£	s.	d.
Div. 3½ p.c., £2,861 5s. 9d. ...	50	1	5
Div. 3 p.c., £935 1s. 3d.	7	0	3
	£57	1	8

Ladies' Zenana Auxiliary.

Blakenham, Coll.		8	3
Brighton District, Coll.	2	2	6
Cambridge, Eden, Coll.	2	9	0
Chadwell Street, Coll., Qrtly. P.M.		11	0
Cottenham, Coll. ...	1	10	0
Courland Grove, Coll., Wom. Mtg.		7	6
Coll., Children's Fellowship ...		9	0
Dorking, Coll.	5	6	3
East Ham, Subs., Half-Yearly	3	9	6
1 Box		4	6
S.S. Coll. for Selva Ruttinam	1	11	3
East London Aux., Contribution ...	3	18	2
Grundisburgh, Coll.		5	6
Highbury, 2 Subs....	1	8	0
Wom. Fellowship & Dorcas		10	6
Ipswich, Bethesda, Per Miss Balls, for G. Mary ...	2	10	0
Girls' P.W. Band, for Naomi ...	5	0	0
Wom. B.C. Coll....		16	0
Ramsey, Coll.	1	2	0
Reading, Coll. ...	3	8	0
Box		10	0
Richmond, Coll. ...	1	19	6
Profit on Tea ...		4	0
Stowmarket, Coll....		15	0½
Southport, 1 Box ...		16	6
Tring, Coll.	15	0	6
Subs. for B.W. ...		18	0
Wattisham, Coll. ...	1	6	9
Wetherden, Coll. ...	1	0	8½
2 Boxes		5	8½
	£60	3	7½

PERSONAL.

Anon.	20	0	0
Mrs. Ridgwell ...		7	0
Miss E. Stace		10	0
Mrs. E. Clark ...		5	0
	£21	2	0

Div. 3½ p.c., £322 17s. 6d. ...	£5	13	0

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION.

A friend, who is interested in our work in India, has again offered to help us by the sale of the following plants, the entire proceeds of which will be given to the Mission. Any friends who wish to assist our work in this way will please send their orders to **Mrs. C. Gregg, Branfold, Strensall, York. When ordering, please mention "Strict Baptist Mission."** PLANTS.—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.

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. XXXIII. *New Series, No. 326.* **February, 1934**

The Strict Baptist Mission Herald



A TAMIL CARPENTER.

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

Contents :

	Page		Page
'By What Authority?"	23	Trees or Men? ...	32
Mr. Joseph Fromow	24	These Difficult Days	33
Trophies of Grace	25	Thirty Years Ago	34
Dispensary Glimpses	27	Untouchability ...	36
South-West Wind	28	The Secret Place ...	37
Sitammal	29	Farewell to Miss Mowle	37
Rejoicing at Vepery ...	51	Items of Interest ...	38

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

AN INDIAN GARLAND

By WINIFRED BOOTH

"A strong appeal on behalf of
the Christless women of India."

A choice Booklet of 12 pages and art cover.

Single copy **TWOPENCE**, post extra. Twelve copies 2/- post free
Miss P. P. NUNN, 58 Myddelton Square, London, E.C.1

THE CONTENTS OF THE NEW YEAR ENVELOPES SHOULD BE FORWARDED NOW TO THE FINANCIAL SECRETARY

RAYS FROM THE EAST

For Young People and Sunday Schools.

3/- per hundred, postage extra.

Specimen copies from Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

MISSIONARY DEPUTATION

Have arrangements been completed in connection with your church for Missionary Services and Meetings during 1934?

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. XXXIII.] FEBRUARY, 1934 [*New Series, No. 326*

"By What Authority?"

"WHO gave Thee this authority?" was a question addressed to our Lord by religious folk who did not approve of His message or method. A similar question, intended as a challenge to Christian Missions, is being asked to-day. The challenge is made by some within the Christian Church, and by many outside its pale.

No human work of any description is beyond the radius of criticism. Earnest workers in any sphere welcome intelligent and constructive criticism.

"It is Written."

Our answer to the challenge is found in the Bible. The work of taking the Gospel to the heathen is based upon the plain command and current commission of Jesus Christ: "Go ye into all the world and preach the Gospel to every creature." We claim that we have Divine authority for taking the Gospel anywhere, at home or abroad.

It is difficult to understand how those who believe on the Lord Jesus Christ can ignore the plain meaning and purpose of this imperative command, for this Scripture is not of private interpretation, or to be expounded according to individual caprice.

Apostolic Practice.

The whole of the Acts and the Epistles are blazing with the interpretation which the earliest believers put upon this worldwide command. Loyalty to our Lord demands that as far as in us lies we shall earnestly obey His command, which is a part of His eternal purpose. Any other attitude is actual disobedience and disloyalty. If this plain word of our Lord can be explained away and made of none effect by some tradition, there is no word of His that is safe from similar treatment, and we are left without any sure word. Let us all beware of juggling with the words of Him who said, "My words shall not pass away."

It is not surprising to find that people who do not confess

Jesus Christ as their personal Lord and Saviour challenge the work of Christian Missions to the heathen. Among many other objections to missionary work, the following are frequently heard: "It spoils the native." "It disturbs his religious views." "It assumes the superiority of Christianity." "It causes political unrest." "It is a waste of money." "It is a failure."

A reasonable answer to each one of these indictments could easily be given by anyone who has taken the trouble to enquire of competent authorities as to actual facts. It is true of the Christian religion as of others: "By their fruits ye shall know them."

After all that has been said in defence of the religions of heathendom, it remains true that in none of them is there a Saviour, and therefore no Gospel, no good news for sinners. Hence the desperate need for the message of the Gospel of the grace of God.

Power of the Gospel.

When a heathen is brought to know the Lord Jesus as his own Saviour, his life is transformed. His outlook and his relationships are altered in numberless ways. It is an old charge against the Christian religion that it is turning the world upside down. That is inherent in its very nature. It is bound to cause moral and social upheaval. The risen Lord had all this within His knowledge when He told His disciples to go and teach all nations, and be His witnesses unto the uttermost parts of the earth. He knew the results which would follow worldwide evangelism, and yet He commanded it.

His command is our authority. We who owe our souls to Him have no wish but to obey His command to the utmost limit, and in doing so we have the assurance of His perpetual presence.

Each true missionary of the Cross can say:

"Christ, the Son of God, hath sent me
To the midnight lands,
Mine the mighty ordination
Of His pierced hands."

MR. JOSEPH FROMOW.

The Strict Baptist Mission has sustained a great loss in the death of Mr. Joseph Fromow, who received the Home-call on Sunday, January 14th, 1934, at the age of 78.

Mr. Fromow was for many years a faithful helper both in the Council and in the Finance Committee. He was a man of keen discernment and of balanced judgment. He was a loyal friend. He will be greatly missed.

On behalf of the Officers and Council of the Mission, we tender our deep sympathy to Mrs. Fromow and the family, and commend them to the God of all comfort and grace.

In the presence of a large and representative company, his body was laid to rest in Ealing Cemetery on Wednesday, January 17th.

Tidings from India

Trophies of Grace.

H. A. HUCKETT.

ON Sunday, November 26th, a very impressive baptising service was held at Korattur, in the Mannur district. The service was held in the open-air, at the side of a large pond, and in addition to the village people who came to witness the baptisms, contingents of children from the surrounding villages, and from Korattur itself, were present at the gathering. We were favoured with fine weather, and it was a very pretty sight to see the children arriving in procession, with flags and banners waving, under the leadership of some of our voluntary workers. When all had assembled, Mr. Watts conducted Divine service, in which members of our Baptist Volunteer Fellowship took part, while each school sang a special lyric. Mr. Watts gave a very suitable message, and then we all moved down in an orderly manner to the water's edge, and witnessed the immersion of four friends in the waters of the tank.

Formation of Church.

After the baptisms, those who were Church members gathered in the neighbouring chapel at Mannur for a special service, at which the Church was officially formed with a nucleus of five members, the fifth man being one of our teachers who is living in the district. At this service I gave the new converts a little talk on the meaning of Church membership, after which Mr. A. J. Morling, who had come up to Madras to meet his bride, conducted the first communion service. There was a wonderful atmosphere of worship in the place, and it was a holy, happy season to us all as we partook of the memorials of our Saviour's dying love with these "brands plucked from the burning." It was a pleasure to have with us Miss Hazel and Dr. Harris, who had come to Madras to take their Second Tamil Examination.

Personal Experiences.

Who are these new converts? Paramanandam is a dhobie living in Attipedu. About sixteen years ago he went to South Africa, where he served in the house of a Christian man who taught him something of the Word of God. He knew that he ought to confess his change of faith, but because of fear, he made up a story that his relatives in India were sick and wanted him back, and so left his employment and returned to India. But he found that he could not get away from God, and after a time was "sprinkled," and so became a nominal Christian. As there was no church near his village, he rarely

attended a Christian service, but he took a firm stand in refusing to perform certain heathen rites which fell to his lot as the village dhobie, and suffered considerable persecution in consequence. The village headmen tried in vain to make him worship at the Hindu temple.

When the Baptist Volunteer Fellowship workers visited this village, he eagerly welcomed them, and began to attend the services held at Mannur, some distance away. Since then, the Lord has led him on in spiritual things, and he has now publicly confessed Christ by being immersed in the Scriptural way. It is good to know that one of the first members of the new Church is one who has passed through the fire of persecution for his Lord.

Answered Prayer.

David and his wife, Samathanam (" Peace "), belong to Korattur. David has been a seeker for some time, and is, we believe, a truly converted man. He was very concerned about his wife, who seemed to be possessed by an evil spirit. Earnest and continual prayer was made on her behalf, both by her husband and by Vijianathan, the teacher in that village, and it is a joy to record that prayer has been answered, and the Lord has delivered her from Satan's power, and brought her out into the liberty of salvation.

Dhanam is a poor, timid little woman living in Mannur. She is a widow, and ekes out a bare existence on what her relatives give her. When she heard the story of the Cross, her face lit up with joy as she realised that the Lord Jesus is able to cleanse from sin, for had she not been told so many times that it was through her sin that her husband had died. Her eagerness in listening to the story of the Gospel, and the light on her face as she drank in the life-giving message, proclaimed that she too had felt the joy of sins forgiven, and that she was a true child of God. Although her relatives threatened to stop even the small pittance they gave her, if she dared to be baptized, she braved it all and came. The poor old red cloth she wore at her baptism was ragged enough, but the once-white cloth into which she changed afterwards was more threadbare still. But her heart was glad as she came to remember her Lord at His Table. Her name means " Wealth," and although pitifully poor in this world's goods, she is rich in faith, and an heir of the Kingdom of God.

We crave your fervent prayers for these souls who have thus taken the first step in the Christian life. We long to see them grow in grace, and become witnesses to others of the keeping power of God. Will you also pray for the infant Church at Mannur, that it may become a bright light in a dark place, and be the means in God's hands of wide-spread blessing.

Dispensary Glimpes

E. C. BRAND.

I HAD two oranges in my hand. "Catch," I said to the boy on the Dispensary verandah. He smiled up at me, and putting out his hands made a good catch. His leg is wonderfully better; he even hobbled to the service on Sunday. He gives a cheery "good morning" as we go by, for he is proud of his few English words.

God gave him to us. The leg was too smashed to permit his people to hope for a complete recovery, and they felt it impossible to watch by him and so waste their all too precious time. He had to go to Namakal for a time, so they gave him up to us. But it was God's doing, and we were glad to accept the gift He gave us. He is learning the 51st Psalm by heart and other parts of Scripture. Pray for him please, that the big and all-important event may take place—the indwelling of his heart by Christ.

The other orange was for a very sick boy, whose father and mother are hovering around him with tears and fears. Is he not their only son? His face is terribly swollen and septic, so that it is difficult for him to take any food. He was surrounded by his friends. Another patient, too, was receiving callers, he and his mother are rejoicing that the operation of a few days ago has been successful.

"God Healed Me."

Among the callers stood one of our girls, and as I came near, she looked up shyly and pointed to one in the crowd, "See, this is my brother," she said, "I have been telling them all how once I, too, lay very ill here and God healed me when you thought I was dying."

I felt it a real privilege to stand by her as we witnessed of God's dealings with us, and His mighty power to all who believe. One longs for more of this personal witnessing by the young and new Christians, for we feel it tells more than all our preaching.

Across the field came an anxious father, leading gently his poor, sick son. He paused and turned to me, "Is he just a little better?" I said. "Yes, I think so." He replied, and raising his hands towards the sky, "Did I not come to worship God this morn?" (I had seen him at the back of the chapel). "Yes, and did you not hear the minister pray for your son?" God does hear our prayers.

May He yet hear and heal, and bring to Himself more of these who come to us for treatment.

The work of tending the sick is an expression of the true spirit of Christianity. Disciples of Jesus Christ simply cannot look upon unhelped suffering without attempting to care for the sufferers. The needs of such afford a great opportunity of making Jesus Christ known, often to people whom we should not otherwise reach. Whatever the sphere of missionary service, it is to be done in Christ's name and for the purpose of making Christ known.

The South-West Wind

OLIVE M. MORLING.

"THIS wind! Oh dear, I do wish it would drop for a little while, it gets on my nerves," we sometimes say. The wind has been in the south-west since the beginning of June, and will continue to be in that direction until the middle of October, when the same mighty current returns as the north-east monsoon. The wind is not quite so evident in low-lying districts or crowded neighbourhoods, but the Kovilpatti bungalow is built on rising ground and is open on the south-west to a bare, gravelly ridge over which the wind blows without a break. So day and night, relentlessly, with only brief intervals of relief, the wind blows on.

The trees in the compound are all bowing toward the north-east; their leaves are dry and withered. The plants, except where well protected, fade, and only the hardiest survive. In the house, dust collects at a remarkable rate, and one never seems to have enough paper-weights for their writing-table. We complain of grit in the food. "It is the wind," says the servant. We complain again, "The milk is smoky." Again, is the wind," says the teacher, "it brings the eye flies." One goes to a school and sees half the little ones with red and swollen eyes, being mopped painfully with a dirty rag. "It it is the wind," says the teacher. "it brings the eye flies." Which is true. The eye fly, a tiny black fly about the size of a pin's head, comes in swarms with this wind, and torments one's eyes, carrying infection wherever it goes.

No Breeze.

"It's very close to-night," I remark, as we sit down to our evening meal.

"Yes," replies Mr. Morling, "it is, the wind has dropped, there doesn't seem to be a breath of air, we will have the *punkah* pulled."

The next morning. "Last night the milk turned, there was no breeze, it was so still and heavy."

How difficult we are to please!

As we travel north-ward to pay Namakal a visit, we pass through Ramnad District, and there for many miles farmers are ploughing the black heavy soil and sowing cotton; rejoicing in the bounteous rains that have come with the south-west winds. Farther north, through Madura District, we go, passing thousands of acres of emerald rice fields, flooded with the water so necessary for its growth. Still farther north, to Trichinopoly, we travel. The great Cauvery is in full flood, and surges right through the dry, hot country, bringing life and prosperity wherever it flows. The south-west wind has brought the clouds which have poured out this blessing. And Kovilpatti, too, will share in the rejoicing later on, for rice will be cheap and plentiful, and the air will be cooler and

purer for the wind about which we are tempted sometimes to murmur.

As we visit our little congregations of believers, scattered here and there, and sadly realise the stagnation and lack of spiritual growth in the Churches, we long for the transforming power of the mighty, rushing wind of Pentecost. Oh, that the Holy Spirit might come even amongst us, with cleansing and quickening energy, making our church-members more fit to bear the name of God's children. And may He first be more evidenced in us, His servants, reviving our faith and granting us more zeal in the work to which He has called us.

Sitammal.

G. K. CARTER.

SITAMMAL is a woman who lives in Kakaveri, and has often listened to the Bible stories told by the Biblewoman. She is a woman of the weaver caste. It is most interesting to watch the activities of these people. Many of the women are occupied in preparing the cotton or silk, and the men do the weaving. Often it is done under most distressing conditions. The saris are usually of lovely bright colours, and about the only bright spot in the place, unless it is the brass vessels standing in the corner. The only light comes through a hole in the wall, and it is a wonder that these men keep their sight. They sit in a hole in the earth floor, over which the loom, which looks just a tangle of wood and string, is erected. Often this must be damp during the rainy season, and rheumatism is the result. Sometimes the weaving is done out-of-doors, and one can see the saris all stretched out on stakes by the roadside, in the process of being made (*see illustration on page* 30). Sitammal belongs to these people.

Omens and Terror.

One day, when Sitammal was out in the field, a snake got into the folds of her sari and struck at her. It did not touch her body, but only her clothes. Naturally she was very frightened, and thought it was a very bad omen. Our Indian sisters suffer much from fear of devils and superstitions of all kinds. She went to the temple with offerings, to propitiate the evil spirit. Then a sad thing happened, and she became possessed with a devil.

About three weeks after this, I was camping in Kakaveri, and the Biblewoman said, "Amma! will you come and see Sitammal?" She told me the above story, adding, "and when I told her of the Lord Jesus casting out devils, she just



CLOTH WEAVING

A LOOM AND WEAVERS IN KAKAVERI

threw herself down and grovelled on the ground." I went, and it was most distressing to see Sitammal. She could not keep still, and was weak and ill through lack of food, for she had eaten scarcely anything for twenty-five days. The people told me they had performed various rites, but that nothing happened!

We spoke of the power of Christ to set her free. She understood, and repeated the Name. We gave her medicine for the body, and offered much earnest prayer. Later, we continually besought the Lord to deliver her, and to make His power known in that house for His glory. The next time I went to Kakaveri, one of the first women to come and see me was Sitammal, "clothed and in her right mind," looking a very different woman. An answer to prayer indeed, and victory for our ever victorious Lord. Upon being asked who had delivered her, she said at once, "Jesu Swami." Please pray that she may come to know and own Him as her Saviour and Lord, and be set free for ever from the bondage of Satan.

Rejoicing at Vepery

L. WATTS.

AFTER a month or two of disappointment at Vepery, on account of the resignation of the pastor, the friends at Vepery were able to record again the Lord's goodness to them as a Church, when five candidates were baptised and received into Church membership.

A Changed Character.

The first to enter the pool was old Valliammal, of Semmenpettah. This old lady has been a great opponent of the Gospel in the village, and has dissuaded many a young woman from listening to the Biblewomen who have visited their houses. Of late months, however, her heart has been softened and she has become a most regular attendant at the means of grace. She is quite illiterate, and finds it difficult to remember things, but she is quite sure of her salvation in Christ and has testified to her faith. Her husband still walks in the old ways of heathenism, but Valliammal has followed her Lord in the new way of obedience.

Entrance of the Word.

Anthony, of Arian Lane, Vepery, was a Roman Catholic. He married a Roman Catholic girl, who was keener on practising the customs of her Church than he was, and he found that he had to practise religion more himself than he was used to do. This led him to think more seriously, especially since a Bible came into his hands and he began to read it. Things did not seem to fit, and he came to realise that a Christian according to the Bible, and a Christian according to Roman Catholic custom, were two different people. He joined the company of our little band of members in Arian Lane for the study of the Word, and was led to see in Christ Jesus the perfect sacrifice for sins. His wife and her people have seen to it that he has had his share of "warfare"; but this has probably strengthened him in faith. Before his baptism he commenced coming to the lesson preparation classes, and took a class in the Vepery Sunday School. He has tried to teach his wife, and there are signs of the softening of her heart, for she was present at his baptism. Her eyes are as yet unenlightened as to her need of a Saviour.

Paulraj comes from a heathen family, but has been attending the Bible class in Lock Street, and subsequently the services at Semmenpettah. Through the study of the Word there, and also in the family circle of one of our Church members, he has been led on to know the Lord.

George and Gnanamutthu, who were also of the five to be baptised, have been members of the Hostel for the past three years. Both have been seriously thinking about baptism for over a year, but no pressure has been brought to bear upon them.

Rejoicing at Vepery

Having been born of Christian parents, there was not in their case the evidence of a clean break from heathen practices which, in the case of converts from heathenism, is a very definite sign of conversion. They both came to realise that to be and live as a child of God means very much more than to be simply a Christian. The one should be the synonym of the other, but in this world, where the term Christian has been cheapened, so that it means nothing at all in the way of a living faith, the two are very different things. Both these young men have gone through the experience of Paul in Romans 7.

Trees or Men?

VIOLET D. GREEN.

HOW many there are who " see men as trees, walking," and not as human beings possessing immortal souls destined to live through all eternity *somewhere.* Was the Saviour satisfied with this impaired vision in the man who made that confession? What is our attitude to the multitudes? Do we see them as He would have us see them?

About two weeks ago I received a very earnest request from one who evidently has heard the Saviour's command to lift up her eyes and acquaint herself with the need of India's multitudes. This friend wrote for some particulars concerning the stations, workers and schools, that she might have possession of facts and names, so as to pray with intelligence and definiteness. How glad we should be to have many more such letters.

Amid Gamblers.

When Biblewoman Tiravium, of Namakal, and I were visiting together, we entered into a somewhat imposing house, interrupting by our coming, a gambling group. The male section of the group discreetly and hastily retired, without removing the evidences of their sordid occupation, for there on the grass mat spread on the floor, lay a pack of cards and a small heap of silver coins. Our audience consisted of two young women, both very good-looking, beautifully clothed and jewelled. There was an evil atmosphere about the place and the two who sat before us, which oppressed me. As the Biblewoman spoke to them, there came upon me an intense yearning over these two slaves of Satan. Ere we left them, I addressed myself most earnestly to them, pleading with them to heed the Gospel message, with its call to repentance. Alas!

they seemed like stone, not a muscle moved. When we rose to go, with hearts like lead, they, with freezing politeness, bade us " Go and come."

Again we were telling the message on an open verandah, where sat a group of women. We told the grand message of the smitten rock, out of which gushed the precious water which was life to the perishing Israelites. Then we told them, but oh, so inadequately, of *Him* Who was smitten that thirsty souls longing for the water of life might drink and live for ever. One among that group was indeed a thirsty soul, and listened with tears streaming down her cheeks. How thirsty she was! She had followed us from place to place, listening most intently. She longs to have this water of life, but as yet does not know Him as her Saviour.

Self-Satisfied !

We went to the other corner of that verandah, where a young man had sat very still all the while we had spoken. We offered him a tract called " The Way of Salvation," which he declined. We reminded him of the very gracious gift of the Saviour, but he only replied, " I have no need of that living water." We persuaded him to receive the booklet, and with a prayer to the Lord to make him read and believingly receive its message, we came away.

Here are these totally different characters, yet all alike needy. Their need is my plea for your earnest intercession on their behalf.

These Difficult Days.

The reports from the mission fields of the way in which the rising indigenous churches are adjusting themselves to new burdens, often leading to acts of sacrifice which put to shame the giving of the West, afford great promise for the years ahead. In the light of the experience of the world as a whole, the advantages of the severe testing period through which the churches and missions are passing outweigh the apparent disadvantages. This experience is promoting humility, and present-day experience, as well as history, shows that this is the attitude which ensures deeper penetration into unsolved problems and makes possible greater progress. It is fostering the practice of self-examination as to relative values, as to governing ideals and principles, as to grounds of vocation and motives of action. It is calling out latent energies among the Christians of both the older and the younger churches. After all, how comparatively latent the powers of the Christians of to-day are! How inadequate the demands which the missionary cause, as we have presented it, has been actually making upon the churches! It has required great difficulties and issues such as the prevailing economic conditions have imposed upon us to liberate these hidden forces.—J.R.M.

Thirty Years Ago—*(concluded)*.

D. MORLING.

IN our last we saw the P. & O. boat slowly making her way down the river.

Time was when the greatest dread of the sea was its storms; in these days of mighty ironsides, sailors fear certain dangers more than the fury of wind and wave. On the *Victoria*, all went well till Sunday morning, when we ran into a thick fog not far from Brest. Sounding our horn at frequent intervals, we crawled along at half pace, when suddenly the horn of another vessel was heard close by on our port side, and there, looming out of the dense mist, was the huge form of a liner. At once the ringing of bells, the reversing of our engines, a tremendous churning up of the mighty deep—and the great vessel almost shaved by our bows. So narrow was the margin that I could easily have flung my cap on the other deck. As soon as we had recovered breath, I remembered that was just the time when many of our London Churches had promised to meet for prayer.

Through the ship's skirting so many coasts, the whole of the voyage to Bombay is full of interest, especially as far as Aden; but for us there were other interests as well. Soon after leaving Marseilles we encountered rough weather, and the next Sunday and Monday were days enjoyed on board by very few. I suppose it must have been really a storm, for we heard that several of the portholes were staved in; and our rolling in the trough of the sea brought disorder and confusion everywhere, till we reached the kindly lee-shore of Crete. It brought home to me the sea discomforts of Paul and his companions when, in the same track, " no small tempest lay " upon them.

The Gateway of the East.

My first glimpse of mid-east at Port Said, the wonderful rock colours and sand mirage of the desert, the deep impression made by the fact that we were passing through Bible lands, still abide fresh in the memory. About midway between Aden and Bombay, we sighted a small sailing vessel flying a flag of distress, which on our approach put off a canoe to meet us. While we all craned our necks to discover what was the matter, they came alongside, flung up their arms, and cried, " Panee, panee! " (Water, water!). The boat had for long been becalmed in the midst of the burning Arabian Sea, so that their water supply was exhausted.

The scenes of the following Saturday retain their freshness even to-day. The reddening of the sky in the early dawn over the west coast of India: my wooden trunk gaping open and revealing its contents as it was cruelly hauled up out of the cavernous depths of the hold: the ride round the bazaars of Bombay with a German missionary on the front seat of a tramcar; a

temple of the monkey god, and the pang that shot at my heart as I looked upon its crude carvings and images—these are not quickly forgotten. Would to God He would grant us the eyes of wonderment to see India once again as we saw it then, and the tender heart concerning its heathen practices that we had when we first cast our eyes upon the hideous form of Hanuman.

A Mixed Reception.

One incident of the long journey to Madras abides. We pulled up at a station a little to the west of Madras, when a police officer came up quite leisurely and started conversation. I wondered why the train was so long in starting, and why the officer was so interested in a perfect stranger, but soon forgot both. In an hour or more we steamed into the great Central Station, where waiting on the platform were Mr. Booth, and Preachers Soondram and Thomas. Imagine my consternation when, on going to recover my luggage, I found it was in charge of a police official and three constables! I could not have appeared to the Arkonam Inspector quite as innocent as I imagined, for I was marked down as wanted in a case of embezzlement in London! Happily, Mr. Booth was able to make satisfactory explanations, so that I came away free, bringing my luggage with me.

In those days the Strict Baptist Mission had no building of its own in the city, so that when Mr. and Mrs. Booth left for furlough, they were obliged to sell up their furniture. On their leaving for England, which was shortly after my passing the first Tamil examination, I was the only European representative of the Mission in India, and took up my abode with an American Baptist Missionary in Periamet, Madras. The total number of Indian workers at that time was twenty-three. The three fields of the Salem district, of course, had not appeared on our horizon.

Cause for Praise.

Since then what wonders God has wrought! For every soul that has been saved, for every believer built up in the holy faith, for every occasion when Christ has been lifted up as the one way of salvation, we render Him hearty thanks. The one who writes these notes, who as a child gave his parents no hope of living to manhood, offers humble praise for bodily health and for continuing grace. For the loyalty of friends at Home who, through good report and ill report, in peace and through war, have untiringly supported God's work in South India, through constant prayers and sacrificial giving, we offer the tribute of heartfelt gratitude.

Untouchability

Removing untouchability will not be a simple task. This is recognised by all who have any real understanding of the problem. Gandhiji, in one of his recent statements, has referred to the fact that the untouchables are not a united group. They are themselves divided and sub-divided into many different groups, and the practice of untouchability is present even among them. They will also be found to be just as zealous in maintaining their caste regulations as are any others among the Hindus.

Caste among the Non-caste.

The wide ramifications of the caste system are making themselves felt in dealing with the problem of untouchability. We have heard that here in Lucknow difficulties have arisen among the sweepers of the city owing to the fact that at the big inter-caste dinner, sweepers of various groups were present. So far as a Brahman is concerned, all sweepers are the same, but to the individual sweeper there is a great difference. And now certain of the sweeper groups, who claim a higher caste status than others, are making difficulties for their caste brethren who attended the inter-caste dinner. They are saying, " It is of no concern to us that you ate with Brahmans. What concerns us is that you ate with some of the sweeper groups that are lower in caste than we are, and with whom we never eat." And so in certain cases those who partook of the inter-caste dinner are finding themselves threatened with being put out of caste by their own group, **since untouchability has not yet been removed from the depressed classes themselves.** [" Sweepers " are the Scavengers.]

The Vanguard.

The Hindu reformers who met in Bombay, and who courageously stated that from now on no one will be considered untouchable because of his birth, were no doubt speaking for themselves, and were entirely serious in their intention, but we feel it should be clearly understood that there are many in India who will have to be consulted and won over before any such ideal can be reached. So far as the great majority of the middle and lower castes are concerned, the question of removing untouchability has not been considered at all. And one of the most urgent matters just now is that the untouchables themselves may be persuaded to give up their position in regard to untouchability.

A Lengthy Process.

There is only one way to remove untouchability, and that is for those who are heart and soul in favour of it to be willing themselves to become outcastes, in order to finally free all men from the curse of untouchability. One man may fast until death, a hundred men may fast until death, and untouchability will not be removed. It will take hundreds and thousands of desperately earnest Hindus, who will themselves voluntarily become outcastes, in order to remove untouchability. It will be a long and slow process. It will not be a miracle. The glorious thing about it is that a start has been made. Those who are leading it need all the encouragement possible. They will have to have patience with those who are not of like mind with them; they must be prepared to withstand opposition and to endure insults. They will find even those they are seeking to help, unwilling often to co-operate with them. They will be laughed to scorn by multitudes in the name of religion itself. The way of the reformer is never easy. The way of the religious reformer is the hardest yet. But untouchability must go. It has no place in the fellowship of humanity which recognises a universal brotherhood. Hindu untouchability must go; Indian untouchability must go.—From " The Indian Witness."

Home News

The Secret Place

LET us praise God for the progress made at Mannur, where a new church has been formed in the heart of heathendom.

LET us pray for the blessing of God upon our Tamil churches, and ask that from each there may sound out the Word of the Lord.

LET us ask that those who have recently confessed Christ in baptism may be kept faithful, and may bear personal testimony for Him before their heathen neighbours.

LET us pray for our Indian workers who are isolated in heathen villages, that they may let their light shine before men.

Farewell to Miss B. Mowle.

On Wednesday, January 3rd, 1934, a meeting was held at Mount Zion Chapel, Chadwell Street, to bid God-speed to Miss Mowle on the occasion of her return to missionary service in India.

During her furlough Miss Mowle has rendered valuable service to the Ladies' Zenana Auxiliary by her deputation work. In the circumstances it was natural that in the representative audience which gathered to the Valedictory Service the ladies greatly predominated.

Mr. J. B. Collin, the President of the Mission, took the chair and announced the opening hymn, "Rejoice, the Saviour reigns." The Vice-President, Pastor R. Robinson, in an uplifting way, led our devotions, asking, among other things, that the year 1934 might be the most abundant year which the Mission has known.

The President drew attention to the twofold object of the gathering. It was both a New Year's Missionary Prayer Meeting and a Valedictory Service. Pastor W. S. Baker and Messrs. Anderson, Webb, and Putnam voiced the praises and prayers of the assembly in relation to the manifold ministry of the Mission.

Miss Mowle, in her brief message of farewell, spoke with gratitude of all the kindness shown to her during her happy furlough. She confessed that she had looked forward with dread to the deputation work, but that the Lord had been better to her than all her fears. Miss Mowle said that she was now looking forward with joy to her return to India for another term of missionary service, and she asked for a continuance of prayer on behalf of herself and her colleagues.

As minister of the church at Stoke Ash, Suffolk, of which Miss Mowle is a member, it fell to Pastor W. Beecher to give the valedictory charge to the outgoing missionary. His characteristic address was founded on the confession of Paul, "Whose I am" (Acts xxvii. 23). He pointed out that these words revealed (1) Wondrous Grace, (2) Limitless Resources, (3) Wonder-working Power; and assured (1) Abounding Blessing, (2) Abiding Peace. Each of these points was illuminated by apt quotations from hymns, and enforced by personal testimony and appeal.

The President, in taking leave of Miss Mowle in his official capacity, gave her the text, "Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance"

The valedictory prayer was offered by Missionary E. A. Booth, who, from a heart full of sympathy, committed our sister and her future work to the God of all grace.

After singing the hymn, "Speed Thy servants," the meeting closed with the Benediction, pronounced by Pastor W. Chisnall.

Items of Interest

Correction of Printer's Error.

On page 18 of the January issue of this magazine the opening sentence of Mr. Hutchinson's able Review of "An Indian Garland" should read: "This new booklet by Mrs. E. A. Booth makes a strong appeal on behalf of the CHRISTLESS women of India."

Tamil Examination.

We heartily congratulate our missionaries on their success in the Second Tamil Examination. Mr. Huckett gained 67%, Dr. Harris 66%, and Miss Hazel passed the Written Test. We wish them great joy in the use of the knowledge they have acquired.

Safe Arrival.

Mr. D. A. Thrower arrived in Bombay and proceeded at once to Madras, where he spent Christmas Day with our missionaries at Kilpauk. He completed his journey on arrival at Namakal, which is to be his place of residence and centre of service

Visit to Australia.

Soon after the arrival of Miss Mowle at Sendamangalam, Miss Green will proceed to Australia, where she will conduct a number of missionary meetings. Miss Green expects to return to India, and to her former station at Paniadipatti, about the middle of May.

Floral Greeting Cards.

An old friend of the Mission is employing the leisure of the evening of a long life in making Floral Greeting Cards and selling them for the benefit of the Strict Baptist Mission. We have already received several pounds from this source. These cards are quite a novelty, being made from 'bus tickets in various artistic designs. Price 7d. each, or three for 1s. 6d. post free. Apply to Miss E. Stace, 19, High Street, Sandgate, Kent.

Earthquake.

On Monday, January 15th, 1934, there occurred in India one of the most disastrous earthquakes known. The track of the earthquake was between Calcutta and Delhi, and it was especially severe in Nepal. There has been very great loss of life. The scene of this devastating disaster is far north of our Mission field.

Our hearts go out in sympathy to the great number of bereaved and homeless folk on whose behalf the Viceroy has opened a relief fund. A number of Missions working in that wide area in the north must have suffered heavy loss.

Engagements for February, 1934

PASTOR W. CHISNALL.

6th, Clapham (Courland Grove); 11th, Tadworth; 18th, Finchley; 22nd, Ilford; 25th, Bedmond.

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

MISSIONARY E. A. BOOTH.

4th, Homerton; 8th, Leigh-on-Sea; 11th, Rushden (Succoth); 18th, Notting Hill; 25th, St. Neots; 26th, Biggleswade.

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

Ladies' Zenana Auxiliary.

The L.Z.A. Quarterly Prayer Meeting will be held (D.V.) on **Monday, February 26th,** at 3 p.m., at Church Hill, Walthamstow. Mrs. Sharpe will preside. It is hoped that many lady friends will be present.

"Of Thine Own have we Given Thee"

Gifts received during December, 1933.

General Fund.

	£	s.	d.
Norbiton,			
T.O., M.A.W. ...		5	0
Henfield, Box ...	1	18	1
Walsham-le-Willows,			
Coll.	1	3	0
Friend	1	0	0
Friend	1	10	0
Cranleigh, Anon., per Mr. Brand ...		5	0
Smithfield, N.S.W....	2	12	0
Dunmow, Gen. ...		5	0
Env....		1	0
Askett, S.S.	1	15	0
Hounslow,			
S.S., 4 Envs. ...			9¼
Lymm, 3 Friends ...	1	10	0
Bury, Lancs.,			
Box		6	6
Ilford, S.S. Sub. ...	1	10	0
Horham, Colls. ...	5	12	1
Boxes:			
Miss M. Turner ...	1	10	0
Misses A. & E. Hawes	2	10	3
Mrs. Oxborrow ...		5	8
Miss A. M. Hawes	2	5	0
Mrs. F. Mutimer..		9	8
Mr. F. Cranknell	1	0	0
Mrs. E. Frost ...	1	2	0
Mr. J. Chapman...		19	5
Miss E. Lincoln...		4	5½
Mr. & Mrs. W. Mayhew	2	10	0
Mrs. Gooding ...	1	3	11
Mrs. R. Hawes ...		13	6½
Mrs. S. Ling ...	2	12	5½
S.S. Girls		8	2
S.S. Boys		18	1½
Mrs. A. Chapman		13	4½
Miss D. Hart ...		2	2
Miss E. Oxborrow		11	0
R. & K. Bloomfield	1	8	3½
Mrs. T. Whatling	2	0	8½
Misses E. & W. Hawes		6	8
Mr. H. Mayhew ...		10	10½
Mr. G. Last		5	0
Mrs. Moule		13	5
Mrs. E. Mayhew	2	0	10½
Mrs. H. Hawes ...	2	7	0
Miss G. Ling ...		18	2
Mrs. F. W. Hammond ...		2	9
Mr. W. Floy... ...		8	0
Mrs. H. Mayhew, Sen.		3	7
Mrs. S. Rowe ...		5	0
Hope & Victor Baker		9	6
Mr. & Mrs. J. Baker		17	2
Mr. R. W. Hawes	3	10	0½
Mrs. P. Ling ...		16	0
Mrs. R. Doggett...		11	8½
Margate, Coll.	1	3	11
Boxes:			
Birthday		3	4
S. School		9	8
Miss Boles		3	6
Miss Hermitage ...		9	0
Grundisburgh,			
Coll.	1	3	4
Leiston, Coll.		10	0
Boxes:			
Mr. Cooper		10	0
Friend		3	9½
Mrs. Brooks ...		3	8½
S.S.		7	6
Charsfield		16	0
Haslemere, Coll. ...	4	8	1
Boxes:			
Mr. J. Mann ...		8	11
Miss M. Mills ...		8	5
Mr. C. Mills ...		5	4
Mr. G. Mills ...		5	10
Mr. J. Mills		7	9
Borough Green, Coll.	4	16	4
S.S.	13	12	8
Home Boxes ...	8	12	0
Stevenage,			
Sale of Work ...	4	3	6
Chatham, S.S. Don.	1	0	0
Sudbourne, S.S., Mr. Smith's C. Box ...		7	4
New Cross,			
Mr. W. Woolidge		10	0
Attleborough,			
Sewing Class Sub.	1	0	0
Hounslow, S.S. Envs.,			
Mr. Brewer's Class			6
Hartley Wintney,			
T.O.	5	9	8
South Chard, Don....		15	0
Southsea,			
Mrs. Gibson, Env.		10	0
Dunstable,			
Mrs. Gurney		5	0
Lode, Envs.		9	0
Walsall,			
Mr. S. F. Burns ...	1	0	0
Otley, S.S. Boxes ...		11	2
Mrs. J. Robinson..		4	6½
Little Downham,			
Env....	1	0	0
Newick, Mr. & Mrs. Smith, Env.		3	0
Hounslow,			
Y.P.F. Don.		4	0
Lode, Envs.		13	0
Courland Grove,			
Envs.		3	10
Wimbledon, Coll. ...	3	10	0
Lewes,			
Miss Walker ...		18	0
Part Coll.	2	2	0
Tadworth,			
E.M. Env.		2	6
Watford, Beulah, Env.		10	0
Egham,			
Mrs. Littleton, Box		6	0
Hedge End, Box ...		5	4
Hounslow, Envs. ...		5	0
B.C.		16	0
Rattlesden,			
Miss M. Howard...		5	0
Mr. & Mrs. C. Howard		5	0
	£124	4	9½

Personal.

	£	s.	d.
The Misses Stace & Button, Making and Selling C. Cards ...	2	0	0
Mrs. S. Forrester ...		5	0
Hannah, Prov. 19: 17, Env.	1	0	0
Jabez & Esther L. Pearson	2	0	0
Miss M. Burin, Env.	1	5	0
Anon., Env.		2	6
"M.E.J."	5	0	0
L. J. Bunting		10	6
S. & M. Shiles ...		5	0
N. & E. Knowles ...		7	6
Birthday, 3/12/33 ...	100	0	0
"Sub.," 1/12/33 ...	93	15	0
M. S. Carpenter ...		4	0
Mr. C. Bedford, Supt. of 2 boys ...	1	0	0
Mrs. C. Bedford, do.		5	0
Mrs. T. Huggins, do.		5	0
A Friend, Anon., do.		10	0
Miss E. Reynolds, do.	2	0	0
Miss G. M. Dye ...		4	6
Mr. J. P. Whitcher, per Miss Moule ...		2	0
Miss M. A. Hughes		8	6
Norman Holding, Don.		10	0
Miss R. Fearnley, Don.	3	0	0
Env., Brighton & Hove P.M.		10	0
Miss R. Seymour ...		7	6
Anon.		5	0
Anon.		2	6
E.M.P., Env.		10	0
Mr. D. H. Hale, Sub.	3	0	0
Misses J. & A. West, Sub.		10	0
Mrs. S. B. Caplin, Env.		10	0
Mr. H. Mercer ...		17	6
Mrs. Richardson, Env.		4	6
Miss F. M. Bacon ...		2	6
Miss E. Dykes, Env.		5	0
Miss G. Barnett ...		5	0
Mr. W. H. Begbie, Don.		3	6
M.A.S., Nov. 24th ...		5	0
Miss M. Flowers ...		5	0
Mr. H. Scrivener, Env.	1	0	0
	£224	2	6

Herald Fund.

Dunmow		1	6
Ilford		18	0
Horham	2	10	0
Borough Green ...	1	16	0
Old Hill, Staffs. ...		15	0
Tottenham		6	0
South Chard		2	6
Courland Grove. Heralds & Reports	1	7	0
Swavesey		4	0
Brockley	1	1	6
West Ham	4	4	0
Abingdon	1	10	0
Bradfield St. George		6	0
Dunstable		17	0
Egham		12	0
Hedge End		6	0
Tollington Park ...		5	0
Harwich		11	2
Wisbech		10	0
Leyton	1	13	0
Watford, Mt. Zion...		10	0
New Cross		5	3
Stevenage		17	0
Bedford		14	8
Potten End	1	1	0
Bradenstoke		8	0
Hailsham		10	0
Personal:			
L. J. Bunting ...		9	0
N. & E. Knowles...		1	6
Miss G. M. Dye ...		1	6
Heralds & Reports, Anon.		10	0
Do. Do.		1	6

"OF THINE OWN HAVE WE GIVEN THEE"—*continued*

	£	s.	d.
H. Mercer		5	0
J. W. Atkins ...	1	1	0
Miss L. Pooley ...		2	6
Miss L. Ailward...		2	6
Mr. F. Adderley...		2	6
Mrs. S. Forrester...		2	0
Miss F. M. Bacon		1	6
Mrs. A. L. Clarke		1	6
A.S.W.		5	0
Miss Osborn		1	6
Mr. W. A. Birkbeck		1	6
Miss E. Dykes ...		5	0
Mr. S. Burfoot ...		2	0
Mr. J. Ayliffe ...		1	8
Mr. A. Cradduck...		1	6
Mrs. S. E. Thickett		3	0
Mr. W. H. Begbie		1	6
Mr. D. J. Andrews		1	6
Mr. S. W. Wallis		3	0
Mrs. L. Sapsford...		1	6
Mrs. Skellam ...		1	6
Miss G. Barnett ..		2	6
	£28	16	3

Miscellaneous.

Tamil Texts, per W.J.S.	£1	10	8

Reports

L. J. Bunting			6
Miss G. M. Dye ...			2
Ilford		2	0
Borough Green ...		2	0
Swavesey		1	0

	£	s.	d.
Handcross, per W.J.S.		2	6
Cambridge, Eden ...		3	8
West Ham		4	4
Abingdon		2	0
Bradfield St. George			6
Dunstable		1	0
Croydon, Derby Rd.		4	0
Egham			8
Hedge End			4
Wisbech			6
Leyton		2	0
Potten End		1	6
	£1	8	8

Rays.

Per W.J.S.	£713	2	4

Motor Dispensary.

Mr. H. Brand	2	2	0

Ladies' Zenana Auxiliary.

Bromley, 1 Box ...		10	0
Croydon, Derby Rd., Y.P.S. Coll.		10	0
East Ham, for Miss Green's Work:			
Miss G. Rees ...		10	0
Miss F. Cocking		10	0
Hounslow, Coll. ...	1	1	11½

	£	s.	d.
Clacton, Emily Homes, Box		10	0
Epsom, Mrs. Humphrey:—			
Xmas Gift ...	1	0	0
Work Sold ...	4	12	6
Hartley Wintney, Don.	2	0	0
Rattlesden, Don. ...		10	0
St. John's Wood, C.E. Coll.	1	10	2
Siddal, Don.	2	0	0
Tottenham, 2 Boxes		8	0
Y.P.F. Coll.		12	3
Ipswich, Bethesda, Supt. of Banwyn...	2	10	0
Lockwood, Don. ...	3	5	0
	£22	5	10½

PERSONAL.

In Memory of Mrs. Deaves ...	£1	0	0

MEDICAL ACCOUNT.

Bradford, Don. ...	£5	5	0

VOYAGE ACCOUNT.

T. Cook & Son, Refund re Miss Mowle's Passage	£6	3	6
By Sales of "An Indian Garland"	£13	13	9
Interest on War Loan	£5	13	0

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION.

A friend, who is interested in our work in India, has again offered to help us by the sale of the following plants, the entire proceeds of which will be given to the Mission. Any friends who wish to assist our work in this way will please send their orders to **Mrs. C. Gregg, Branfold, Strensall, York. When ordering, please mention "Strict Baptist Mission."** PLANTS.—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.

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. XXXIII. *New Series, No. 327.* **March, 1934**

The Strict Baptist Mission Herald



FIELD WORKERS.
Typical village women reached by our L.Z.A.

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

Contents:

	Page		Page
Where River meets Sea	43	Arrival Activities	52
Obituaries ...	44	Mahalaya Amavasya	53
Servarandatti ...	45	Wayside Scenes ...	54
Church Anniversaries	46	The Secret Place	55
Wedding Festivities	48	Postal Addresses	55
Boarding Home	49	Items of Interest	55
The Picnic	50	For Men Only	56

THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

LADIES' ZENANA AUXILIARY

GIFT WEEK

March 11th to 18th, 1934

PLEASE SEND SPECIAL GIFTS FOR ZENANA WORK TO MRS. S. W. ANDERSON, 'WAYSIDE,' WALTON-ON-HILL, TADWORTH, SURREY

A ZENANA BOOKLET

AN INDIAN GARLAND

By WINIFRED BOOTH

"A strong appeal on behalf of the Christless women of India"

Single copy **TWOPENCE**, post extra. Twelve copies 2/- post free
Apply to Miss P. P. NUNN, 58 Myddelton Square, London, E.C.1

Half-Yearly and Welcome Meetings

will be held (D.V.) on

TUESDAY, MAY 1st, 1934

at the

Leysian Mission, City Road, London, E.C. 1

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. XXXIII.] MARCH, 1934 [*New Series, No. 327*

"Where the river meets the sea"

WINIFRED BOOTH.

THROUGH the city of Madras there flows a river. Between the busy market-place and the railway terminus, through the slums of the city, by the prison and the hospital, it winds its quiet way to the sea.

When the monsoon winds blow, and the rain falls in torrents, the river rushes swiftly to meet the ocean, and loses itself in the mighty swell. Standing on a bridge, we have watched it then, flowing between green banks, with the trees on either side dipping into the water. Or on a moonlit night, with a grim prison wall and a palm tree silhouetted against the sky, and the moonlight making a silver path across its waters, we thought it altogether lovely.

The Contrast.

And far away, at the Bar, where it rushed to meet the sea, we saw the waves come roaring and fling themselves into the river, and then, receding, leave on a shining strip of sand, ocean treasures—shells of white and pink, and mother-o'-pearl. It was because it had met the sea that the river was beautiful.

The same river, a few months later, creeps between muddy banks, its waters stagnant and evil-smelling. The refuse of the city floats on its breast, and we no longer wish to stand and gaze, but rather to hurry by to escape its foul odours. The rains have failed, the Bar is closed by a bank of sand, and the river has not met the sea.

At such times it has been necessary to open the Bar by human labour, to let in the cleansing sea-water, and so make the city less unhealthy, and river traffic easier.

The Lesson.

How is it with the river of our lives? Sometimes how full of joy and thankfulness we are, and how glad to serve Him by helping in some way to spread the knowledge of the

Saviour among the heathen. At other times, the tide of love is low: life is a stagnant stream which stops at the Bar, and cannot reach the ocean. They are seasons that call for waiting upon God, and for more consecrated effort. And then will His flood-tide break down the barriers and draw us into His sea of love.

In any case, let your gift during Zenana Gift-Week, March 11th to 18th, be an expression of your love and gratitude to Him Who gave Himself for you, and bids you pass the good news on to others.

There are many Indian rivers flowing through towns and villages where heathen temples and shrines abound. There are voices calling upon strange gods, and knees bowing down to idols.

Your Opportunity.

We cannot reach them all, to tell them of the River of Life, but your extra gift may make it possible to tell at least one more soul that Jesus died to save sinners. Will you give it with that thought in your heart, and ask God to use it to that end?

The Ladies' Zenana Auxiliary is again faced with a serious financial situation. There are calls for extension in the work, and increase on the staff of workers which cannot be denied.

The needs can be met if each sister will this year make a special prayerful effort, and give an extra gift for Jesus' sake. And so your river will meet the sea.

A Call to Prayer and Action

At the meeting of the Council held at the begininng of February, the Treasurer reported a deficit in the General Fund of £259.

Obituaries

MISS F. J. INCE.

The L.Z.A. Executive has suffered the loss of one of their oldest members in Miss F. J. Ince, who entered into the joy of her Lord on Sunday, Feb. 11th. Miss Ince had served the Committee from the earliest days of the L.Z.A., always evincing a keen interest in the work, and her presence will be missed.

PASTOR JOHN HAZELTON.

Pastor John Hazelton, of St. Neots, was called to his eternal home on Monday, February 12th. For many years he was not only a consistent supporter, but a keen advocate of the S.B.M. It was his practice to accompany the Mission Deputation to neighbouring Causes and urge friends to support the S.B.M. In this sphere we shall miss his valuable help.

Tidings from India

Servaranpatti.

A. M. POOLE.

THIS morning we will go to a fresh village to take the Gospel message. Although I have been in India six years, I have never been to this place before. These villages press upon me like a burden, will you share it with me at the throne of grace? It is quite probable we shall not be able to visit there again for six months, and there is no one else taking the message to these people.

We get into the bullock cart at 7 a.m. "We" includes the Hostel Matron and myself. The Biblewoman walks, as she cannot ride in the cart for any distance; she eventually reaches the village before we do!

After an hour of slowly bumping and jolting along, we reach Servaranpatti, a little village of only twenty houses, the inhabitants of which are all inter-related. The Biblewoman has already chosen a suitable place where we can stand. A vicious-looking dog, barking and snapping, stands waiting for us to alight from the bandy, showing that he, at any rate, does not welcome us. The people assure us "he won't bite," and we prepare for our meeting. We sing a hymn, the people gather, until there are about twenty-five adults and a good number of children.

Interruptions.

The Matron commences to speak, and she has no sooner started than there comes an interruption: a quarrel in the next street. The whole company departs to the house where the disturbance is taking place. There stands a weeping woman, raving away at everybody. I too, join the little group and stand by in silence, knowing it is no good our trying to talk in such a noise, for all the folk start talking at once. Presently the chief offender, the weeping woman, catches sight of me, I am able to say a few words to her and she departs.

After the Matron has spoken, I again sing the hymn, taking the first verse and a text and trying to explain them both, also telling them a true story of a man, one of their own people, to whom that text had been made a blessing, who afterwards became a preacher of the Gospel. There are many interruptions: a pair of bulls wend their way through our little company, the dog again makes itself heard, chickens scramble in and out. A woman comes and, seeing her two children sitting listening most intently, shouts at them, gives them both a

smack, saying, " Now clear off, and go and look after the cattle; you don't want to listen to stuff like that." Then she and the children depart.

We give out Gospels and tracts, as quite a number of the people can read. A man, unable to walk, calls for one, and it is taken to him. We hold another meeting outside his house, and the Biblewoman speaks. The people ask various questions, and one tries to satisfy their curiosity.

Then comes the final interruption, a woman calls out, and falls down in what appears to be an epileptic fit! It seems as if, indeed, " the wicked one " has very quickly come and caught away the seed. We give directions to the people and, for a wonder, they follow them, and let the woman lie down, etc. They say she has a devil, and probably, had I not been there, she would have been beaten mercilessly, to drive it out. It is quite possible that the beating was only deferred until our departure.

Reflections.

Getting once more into the bullock cart, we return to the bungalow. As the way we went was very rough, we return by a slightly longer route, but there is very little difference. On each journey we go over ploughed fields, rocky places and through sandy tracks. Here the only suitable means of conveyance seems to be the slow but safe bullock cart.

We talk of the villagers, and the Matron is very distressed because of all the interruptions, especially the final one. " It seems as if it is all in vain this morning, and we cannot come again for such a long time." I tried to console her, and incidentally myself, with the thought of the Gospels left behind. Even before we left, some of the men had gone to their houses, and I heard three different ones reading the books.

Church Anniversaries

L. WATTS

AT the Pastoral Conference held recently, ways and means of helping our Church members to take more interest in the life of the Churches were discussed. Amongst these things, it was decided that the anniversaries of the establishing of Churches, and the recognition of pastors, should be encouraged. In accordance with this suggestion, the deacons of the Church at Ayanapuram were reminded that the Ayanapuram Church was founded in October, 1918. They readily assented to the holding of a Fifteenth Anniversary meeting, which was called for October 14th. It had to

be held on a Saturday afternoon, as that is the only time that the majority of the members are free from work.

Notices were printed and circulated, but the response was small. The Ayanapuram members turned up well, and the chapel was nicely full. At 3.30, tea was served in the schoolroom, and though it was not possible to charge the customary "sixpence," the tea was much appreciated.

A Tamil Church Review.

The following report was read by one of the deacons:—

"By the grace of our covenant-keeping God, this Church meets to-day to render to the Lord its gratitude for joy of completing fifteen years as a Church.

Fifteen years ago, thirty-four members were dismissed from the Vepery Church, and formed a new Church in Ayanapuram. To-day the grace of our Lord enables us to number eighty members, of whom four have been baptised during the past year.

During the past year morning worship has been conducted in Ayanapuram and Tathankuppam. The average attendance at first Lord's Day services monthly at Ayanapuram (when the members from Tathankuppam also attend) has been 66 adults and 17 children. On other Sundays, the average attendance at Ayanapuram has been 54 adults and 22 children. The average attendance at Communion services has been 55. Afternoon services are held in Ayanapuram, Kolattur, Konnur, Koyembedu and Tathankuppam.

The accounts show that during the past year Rs. 116 have been received in collections; Rs. 33 as monthly subscriptions; and Rs. 19 as Harvest Thanksgiving, making a total of Rs. 168 for the year. That is, the Church's monthly income from all sources has been just over Rs. 13. This is a matter for much concern, as it shows that, on an average, each member has given in all ways about 2½ annas a month for the Lord's work."

This matter was taken up during the course of the sermon, which was based on Galatians vi. 7. We are praying that God will send us for the Church a man after His own heart, who will be able to take pastoral oversight, but until that time comes, the Church needs some incentive to worship the Lord in the giving of their gifts to His House. It is proposed to try to gather together during the coming year Rs. 500, so that the Chapel building may be altered, to provide more room, better vestry accommodation, and a roof that is not liable to attack by white ants. In this way, we hope that the members will develop the practice of giving, so that when the Lord sends them a pastor they will be ready with the funds to support him.

Wedding Festivities at Namakal

VIOLET D. GREEN.

WHETHER it has hitherto been deemed worthy of special esteem or not, December 1st will in future, without doubt, occupy a place of pre-eminence in the happy remembrance of Mr. and Mrs. A. J. Morling, who chose Friday, December 1st, for their wedding day.

All members of the Strict Baptist Mission Missionary Staff in India were present, and the day's proceedings were carried through most successfully.

The wedding ceremony was timed to take place at 8 a.m., at which hour the chapel was well filled with Strict Baptist Mission workers of the Namakal and Sendamangalam fields, and the large family of Hostel boys, a group of the latter forming a Guard of Honour standing on either side of the path leading to the chapel entrance. The bride was accompanied by Mr. L. Watts, who performed the duties of the bride's father. She was most tastefully dressed in white silk, and was attended by her two bridesmaids, Dr. Harris and Miss Hazel. The wedding ceremony was conducted by Mr. D. Morling, Mr. Huckett acting as best man.

Photographs were taken at the conclusion of the service, and then all gathered in the Strict Baptist Mission High School building, where a most interesting programme was carried through by the Indian friends and workers, including informal addresses, special singing, and presentation of gifts. Mr. D. Morling presided at this meeting.

Promptly at 11 a.m., the family party of seventeen assembled for the wedding breakfast, which was an occasion of mutual rejoicing and goodwill. The arrival of a cablegram was an added joy, and this was read out at the breakfast table. Appropriate speeches were delivered at the close of this happy meal, and then all joined hands and sang the hymn,

"Blest be the tie that binds
Our hearts in Christian love."

The quality and quantity of wedding gifts displayed at the Mission house eloquently testified to the wealth of love and friendship of the great circle of loved ones and well-wishers in East and West, whose thoughts that day very specially centred around the bride and bridegroom, and whose prayers will follow them through the coming years. Very special sympathetic reference was made, during the breakfast, to Mr. and Mrs. Shepherd being unable to witness and share more fully in the pleasure of this happy day.

After tea, at 2 p.m., our friends left us, to spend a few days in the quiet seclusion of the little Hill-station at Yercaud.

We pray that God's choicest blessings may rest upon the union, and that an increasingly useful and gracious ministry may open out before Mr. and Mrs. A. J. Morling in the land of their adoption.

Boarding Home Glimpses

EVELYN C. BRAND

"IS the little child from Vallappoor here?" rather shyly asked a middle-aged man, as I met him in the compound this morning. "Which little girl?" I asked. "Do you not remember—the mother died, and you brought it over here?" once more he ventured.

At once I saw it all again: the little weak creature sitting frightened and alone in that village verandah, and I remembered again the big longing with which I approached those who were responsible for it, and how in answer to our prayers it had at last been given.

"Oh, yes; come along and I will show you," I said, and led him towards the Hostel.

Devamani (the Jewel of God) was standing solemnly watching, with a group of tiny people, a rubbish pit being dug. On hearing her name called, she turned and trotted toward us. The father leaned down, and tenderly lifted the little woman in his arms and held her caressingly.

Devamani is the most self-possessed and refined baby we have. She did not know who was thus taking liberties with her, but she maintained a quiet dignity in his arms, while he took her little hand and stroked his face with it. Then when he put her down, she marched off to her play-fellows.

There were two men with the father, and they took a great interest in it all as we took them round, showing them the Home and the other little ones. They wanted to know from which village each little person had come. There is a sort of quiet amazement among some of them that any caste people should have given us their children to bring up. Oh, how we long for the relatives to become enquirers into that Gospel their little ones are learning.

Discipline.

We are keeping a mark book in the Hostel now. For two months one of the girls had been able to hold up her head and smile when the book was produced and examined before them all. "Not one bad mark," we joyfully announced.

The day before yesterday the clouds had fallen all across her face. "She has been naughty," said the all-too-ready news publishers. I went and found her, sad and alone, down in the garden. "No, it is no good saying I am sorry, when the temptation comes again I shall fall back as before."

Here was a different and contrite attitude to that we had found in her before. She had been touched and awakened at the recent meetings. But, as I tried to show her, it is at such times that our enemy is most ready to cause us to slip.

She is happy again now, but we must be always on the alert. How delicate and difficult is the shepherding of the lambs!

The Picnic

GRACE K. CARTER.

THE Picnic, or, as the Tamil language has it, "Forest-feast," is one of the great events of the year in our Hostel. It is the annual treat, and for several weeks beforehand the missionary continually gets asked, "Amma, when is the Picnic?" One only has to go near the children to realise it forms the chief topic of conversation for a while.

It must be a day when all the Missie Ammals can come too, and so a convenient day is arranged, and at last the date is given. What speculations! What anxious eyes scan the sky for clouds, and rain showers have begun! What fervent prayers for a fine day are put up to the One Who delights to hear the prayers of little children!

The Motor Ride.

A fresh place was chosen for the picnic, and kept quite a secret, which made it all the more exciting. We decided to go to the Pass over the Kolli Hill foot-hills, about five miles away. At last the long-looked-for day arrived, and it was fine, though cloudy. The children had been up long before daylight, cooking the feast of curry and rice, so as to make quite sure of being ready in time! The bus which was hired to convey us to the picnic place, came early and the "feast" was loaded on the top, with plantain leaves for plates, and various other good things to eat; also a basket of "mysteries," which contained things for games and prizes, etc. The bus ride, of course, was part of the treat. Everybody turned to look at the happy party of girls as we went along, although they were not nearly so noisy as a band of children in England would have been. When we got to the top of the Pass, we all felt it was lovely to be up in the world and get a view of the country.

The Beauty Spot.

However, as there was no shade or level ground, we walked down a little way and then up a stream-bed for a little distance, till we came to a most beautiful spot near the foot of the Kollis. It was a place which seemed just made for us: a square of grassy ground; a big, shady tree; a well of water; and most lovely scenery all around. We played games until we were hungry and tired, and then came the "picnic," when we all sat round with our plantain leaves piled with rice and curry, and ate in truly Indian fashion. After this, the girls explored the place while the Missie Ammals rested, and then followed more games and races. The rest of the various goodies were shared out, and prizes distributed, followed by some singing and praise to God for such a happy day and for keeping off

the rain in such a marvellous way. It had rained all around us, but only a few drops on us, just to show us what might have happened. It would have been serious if it had rained heavily, with 27 children without umbrellas and raincoats, and so far from home.

The bus had left us, and was to call for us at 4.30 p.m., so when the time came, a tired but happy band of little people made their way back to the road, climbed to the top of the Pass, and watched the road for the coming of the bus. Meanwhile, one of the missionaries seized the opportunity to



A Picnic at Sendamangalam.

preach the Gospel to some coolies returning from their day's work, and who stopped to look.

Stranded !

After waiting an hour and a half without seeing a bus, we walked on to the next village. Still no bus came, and now it was dark and we were stranded. We walked on a little further, but with no little anxiety. A band of girls stranded alone after dark, on a road of very evil reputation, was no light matter. The little ones were frightened, also tired and thirsty. Our hearts went up to our Father in heaven, and we knew He would help. Not long after, a bus from another direction came and, though nearly full, all the tinies, Matron, and the luggage were packed in. The bus people promised to return for the rest of us. Meanwhile, the big girls and we walked on. The girls sang to keep their spirits up, and reminded each other that God would not forsake them. The road was very dark, as the sky was clouded, and save for the occasional lightning, and myriads of fireflies which made the trees look like sparkling Christmas

trees, and were most wonderful, we had no light at all. At last came another bus, and how thankful we were, as it was unusual for this to happen. No sooner were we on the bus than the rain began, and soon torrents of rain were falling, and again our hearts went up in praise. Thus we all arrived back safely, to the relief of the other folk on our compound. One and all were highly indignant over the conduct of the bus man who had played us such a trick, although it is well known that they are not dependable. However, indignation was aroused because he was so cruel as to leave so many little children stranded at night in a place of danger. The man responsible has not visited the compound since that day. Thus ended the "picnic," but it taught the children something of trust in God.

Arrival Activities

WRITING from Namakal on January 16th, Mr. D. Thrower says:—"The voyage is over and I have settled down to life and service in this field. The voyage was very good in parts, and very otherwise in other parts! We had rough weather in the Bay of Biscay and struck a nasty storm in the Gulf of Lions.

The six days spent in Madras were filled with happy fellowship and Christmas festivities. I had a very happy time in preaching to a full congregation at Semmen Street on Christmas morning. On the previous day I joined in the service at Sembiam.

Last week I went on camp with the Morlings to Sirunellikoil, helping with the Christmas distributions. I am very happy to be back home again. The Lord is very gracious to me."

The Depressed Classes

There has been going on for some time a persistent movement for the organisation of the Depressed classes. This has arisen, in the case of Hindus like Gandhi, from a sense of compassion, but in the case of most Indian leaders, from a sense of anxiety lest these growing masses be attracted to Christianity or Islam. To these low castes the doors, not only to Hinduism, but also to the temples, the roads, and the village wells, have been sufficiently widely opened in places to form a strong counter movement to Christianity. J. RICHTER.

Mahalaya Amavasya

H. A. HUCKETT.

HINDUS divide every lunar month into two *pakshas*, or periods of fifteen days. The dark half of the month, when the moon is declining, is called *Krishna Paksha*, and the fortnight after the new moon, which is reckoned to be the bright half of the month, is called *Sukla Paksha*. The day of the new moon is known as *Amavasya*, which is the last day of the *Krishna Paksha*, and this naturally occurs twelve times in the year. Of these twelve *Amavasyas*, the *Mahalya Amavasya* in September-October is considered to be the most sacred. During the fortnight preceding the new moon in this month (*Puratasi*), offerings are made every day to the *pithrus*, or spirits of departed ancestors. Very orthodox Brahmins do not shave, or take an oil bath during this period, and they are supposed to eat only one meal a day.

The Ritual.

At the end of the fortnight the *Mahalaya Amavasya* is observed with great devotion; those worshipping the *pithrus* take a purificatory bath, either in the sea or in some sacred tank, and then offer *tharpana* to the spirits of the departed. The offering of *tharpana* is supposed to help the souls of the dead in their progress through the spirit-world. Having taken his bath of purification, the devout Hindu selects nineteen blades of *cusa* grass, and divides them into two fives and three threes. The first five are twisted together, folded and tied, and then placed with the sharp points facing southwards. These are supposed to represent the spirits of his dead father, grandfather, and great-grandfather. The second five are treated in the same way, and placed to indicate the *pithrus* of his mother's paternal ancestors. The two threes are then made into little seats for the *pithrus* to sit on, and the remaining three are made into a ring for them to wear. This ring, or *pavitram*, is supposed to scare away evil spirits, giants, etc., and act as an amulet or charm. Having got his cusa grass into position, the worshipper invokes the spirits of the dead, and they are supposed to come along and reside in the grasses. He then does *tharpana* to them, which consists of an offering of water and sesame. After the ceremony, a feast is held, and friends and relatives are invited.

In Madras, hundreds of Hindus went through the above performance, some bathing in the sea, and others in the sacred tank at Triplicane. Those who wish to be specially devout will make a pilgrimage to Dhanushkodi, just opposite the island of Ceylon, and there bathe at the point where two oceans meet, a place of considerable puranic importance. Failure to propitiate the spirits of the departed by observing *Mahalaya Amavasya* is reckoned to be a very heinous sin.

Wayside Scenes.

E. C. PUTNAM.

TO-DAY we are going to town in the rickshaw, a kind of armchair on wheels drawn by a man. We leave the Mission House at Kilpauk, go through the garden, and pass along the path leading to the road. There is no gate at the end, but just where the left-hand post would be fixed, should there be a gate, we find the Strict Baptist Mission Bookshop. Paul is in charge, and sells Bibles, hymn books, Gospel portions and booklets, slates and pencils, school readers and note books, eucalyptus oil and Epsom salts. Outside the shop is a huge poster on which we may read, "There is one God, and one Mediator between God and man—the Man Christ Jesus."

Opposite Paul's shop is a refreshment stall owned by a Hindu, where one may buy betel leaf and nut, coloured mineral waters, small cakes, cigarettes and matches, rubber balls, plantains, etc. But we turn to the right as we come out of the gate, in order to cross the bridge that runs over the little stream where the dhobies are busy. Clothing of every description seems to be spread out to dry on the ground, and the dhobies themselves are standing ankle deep in water, dirty and shallow, because it is the hot season before the rains; and they are vigorously banging the clothes on a huge stone. At the commencement of the bridge is a man sitting with a little tray on a stand. On the tray is an assortment of Indian cakes and sweetmeats, and chained to a tree close by we see the man's pet monkey.

Ancient and Modern.

Coming across the bridge towards us is a bullock cart drawn by two bulls. The poor animals are undersized and underfed, and are drawing a huge load of straw about eighteen feet high. Behind them is a motor car, possibly an Austin, and the European gentleman driving it is vigorously sounding his horn —he cannot pass the bullock cart. We also would like to cross the bridge, but must wait while the bullocks very slowly cross over and get on to the wider road.

At last we are over the bridge, and on the left we see the backs of the houses in the village known as Semmen Street. Some of our schoolboys are playing marbles at the roadside, and they call out, "Salaam Ma." We return the salutation, and the rickshaw swings round the corner to the left. Here we see Semmen Street proper, the first few houses made of brick, with tiled roofs, and the front gardens decorated with crotons in flower pots. Then we reach the poorer houses and the Mission School. It is only 8 a.m., and not quite school time, but already several children are outside holding in their hands slates and books, ready for the work of the day.

(*To be continued*).

Home News

The Secret Place

LET us express our sincere gratitude to God for what is being done in India through the missionaries and Biblewomen of the Ladies' Zenana Auxiliary.

LET us pray for Miss Green as she journeys to Australia (*see below*), and ask that her visit there may be the means of stirring fresh interest in the work of the Mission.

LET us pray for a refreshing voyage for Mr. and Mrs. Champion and Miss Carter, who expect to leave India early in March for furlough in England.

LET us pray that the true missionary spirit may take possession of the rank and file of the members of our churches in India.

Letters for India

Our missionaries are always pleased to hear from friends in the homeland. The following revised alphabetical list of names and addresses will also be useful to those who send per BOOK POST packets of Tamil Text Cards, which are welcome all the year round :—

Mrs. E. C. BRAND, Valavanthi P.O., Namakal, S. India.
Miss V. D. GREEN, Paniadipatti, Ellarampanni, Satur, S. India.
Dr. R. M. HARRIS, Sendamangalam, Namakal, S. India.
Miss L. S. HAZEL, Sendamangalam, Namakal, S. India.
Mr. H. A. HUCKETT, Namakal, S. India.
Mr. and Mrs. A. J. MORLING, Valavanthi P.O., Namakal, S. India.
Mr. and Mrs. D. MORLING, Kovilpatti, Tinnevelly, S. India.
Miss B. L. MOWLE, Sendamangalam, Namakal, S. India.
Miss A. M. POOLE, Paniadipatti, Ellarampanni, Satur, S. India.
Miss E. C. PUTNAM, Mission House, Kilpauk, Madras, India.
Mr. D. A. THROWER, Namakal, S. India.
Mr. and Mrs. L. WATTS, Mission House, Kilpauk, Madras, India.

(Miss CARTER and Mr. and Mrs. CHAMPION are expected home on furlough).

Items of Interest

VISIT TO AUSTRALIA.

Miss V. D. Green is booked to sail from Colombo to Australia by the SS. "Orsova" on February 24th, and expects to land in Melbourne on March 12th, 1934. She has arranged to visit a number of our churches there.

BAPTISMS.

Nine of the members of the Hostel at Namakal were baptized in the River Cauvery in December.

Items of Interest

TRAINING.

There are three of the most promising of the men on the Madras staff who are now undergoing a course of training in view of taking up pastoral duties.

FLORAL BIRTHDAY GREETING CARDS.

An old friend of the Mission is employing the leisure of the evening of a long life in making Floral Birthday Greeting Cards and selling them for the benefit of the Strict Baptist Mission. We have already received several pounds from this source. These cards are quite a novelty, being made from 'bus tickets in various artistic designs. Price 7d. each, or three for 1s. 6d. post free. Apply to Miss E. Stace, 19, High Street, Sandgate, Kent.

THE VICEROY.

In a recent important speech Lord Willingdon stated that events justified his opinion that the leaders of civil disobedience would be carried farther and farther from sterile negation and obstruction, and would be caught up in the living forces of constructive politics which the near approach of the new reforms is releasing on all sides.

GREETINGS FROM AUSTRALIA.

The late Pastor J. W. Bamber, of Salem Chapel, Port Adelaide, South Australia, hailed from Preston, Lancashire, and exercised his ministry in Australia for fifty years. His son, Mr. Albert Bamber, has been a member of Ebenezer Chapel, Collingwood, Victoria, for the past twenty-six years. For the whole of that period he has taken our missionary magazines, and he writes to tell of his interest in our work. We of the old country wish him well, and trust that he will be able to enlist the sympathy of his fellow-members in our missionary enterprise.

For Men Only

" . . . and this Ladies' Meeting will be held on . . ." How often have we heard the pastor use those words! But wait; on this particular Sunday he added, "And now, ladies, just give the men a chance. There will be a Drawing Room Meeting for men only on . . ."

* * * * * *

On a certain evening I knocked on quite an ordinary London front door in quite an ordinary London street, but it was not opened by quite an ordinary Londoner! To my dismay, when the door opened, I saw someone in a turban, Indian gentleman's vashti, shirt, and, what seemed to me, an outsize tea-towel. I was conducted to a room, and when my guide removed his turban and smiled, I recognised an old friend—Missionary David Thrower.

There was seated round the room a good number of men, anxious to hear one of Courland Grove's own missionaries tell of the work attempted for our Master in Southern India. We all listened intently as Mr. Thrower told us of his experiences—toils, joys, disappointments, conferences and camping days. Albums, filled with his own photographs, were passed round during the evening, and made his talk very much more realistic. Many questions were fired at Mr. Thrower by each one of us, to all of which he had a ready answer. If someone asked what exactly a bullock cart was like, it was most carefully explained to him by the missionary with the aid of a model—and made much more interesting and realistic by the narration of actual experiences connected with bullock carts! In this way, two or three very instructive hours were spent, and we heard actual experiences connected with, and saw scale-models of, objects as widely ranged as a peacock seller and a black scorpion, a carpenter and snake skins, a snake charmer and mud pots, a spinner with a hand loom and a model of a snake in brass, and bottled snakes and a lizard! All these models had been fashioned by

Indians. We were also told of the insect called by the name of cicada, which resembles our English grasshopper, only with a noise I have forgotten how many more times as loud!

Mr. Thrower was telling us of the foods eaten by the Indians, when the door opened and refreshments arrived for us all—accompanied by Mrs. David Thrower dressed in an Indian lady's saree! Had it not been for a fire burning in the grate and a little of our dear old London fog creeping in the window, one could almost have imagined being in Namakal or on the Kollis, having heard the Indian experiences, having seen the Indian models, and staring, as we were, at the two missionaries in Indian garb—singing to us in Tamil some well-known hymns, and afterwards reading to us familiar portions of God's Word also in the Tamil tongue.

Our missionaries lead a strenuous life—not only preaching the Word and all that work entails, but also fighting against the powers of darkness and against insects and snakes and things. For instance, one night a nice pair of curtains were hung over a window in Mr. Thrower's house, and all that was left of them the following morning was shown to us—just the thick, knotty pieces! Evidently Indian white ants are careful not to spoil their digestions! They also have a liking for Tamil Bibles and hymn-books, eating their way right through the middle, as we observed from the specimens shown to us.

Quite an ordinary London fog surrounded us when we left; but it will take much more than a fog to erase from our minds the memory of this pleasant Drawing Room Meeting for men.

* * * * * *

Mr. David Thrower's last evening in England was spent in our Sunday Schoolroom. He was surrounded by our Pastor and Deacons, and he faced seventy odd members of the church and congregation and a large notice which read "GOD-SPEED." Apt messages were given to our missionary, and, while imbibing tea and coffee, we all in turn said our good-byes. Forty-nine of us signed envelopes in which were Scripture messages—two for each day until Mr. Thrower reaches Madras. Our prayers for him and the Master's work follow him. May God richly bless our Mission.

GEORGE ANDREW.

Engagements for March, 1934

PASTOR W. CHISNALL.

7th, Epsom; 8th, Courland Grove; 11th, Norbiton; 13th, Greenwich (Devonshire Road); 21st, Guildford; 25th, Ramsey.
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY E. A. BOOTH.

4th, Bexley Heath; 5th, Erith (Providence); 7th, Kingston; 11th, Datchet; 18th, Swindon; 19th, Devizes; 25th, Potton; 26th, Great Gransden.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Ladies' Zenana Auxiliary.

The L.Z.A. GIFT WEEK, devoted to the support of our Indian Bible-women and our Girls' Schools, will be observed from March 11th to 18th, 1934. The growing needs of this work are commended to our secretaries and friends, who are asked to send the contents of the envelopes to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.

Miss Carter expects to be sailing home from India (D.V.) on March 3rd by SS. "Maloja," and will be available for DEPUTATION MEETINGS from May to November (excluding August). Applications should be sent in at once to Miss P. P. Nunn, 58, Myddelton Square, E.C.1.

"Of Thine Own have we Given Thee"

Gifts received during January, 1934.

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

General Fund.

	£	s.	d.
Clapham Junc. S.S.,			
Miss Cook's Class		9	6
Env.		12	3
,, ...		2	0
Cardigan, Bleanwaven,			
C. Env.		10	0
Tenterden ...		17	6
Park Ridings,			
S.S. Coll., B. Box and Envs.	4	2	7
Swavesey, Mrs. E. Frost, Env.		5	0
Ilford, Coll.	3	5	0
Mr. A. Cutmore, B.G.	3	0	0
Env.		2	0
Cambridge, Eden, M.B.C.		7	5
Ipswich, Bethesda, Mr. R. Lovett, Env.	2	0	0
Nuneaton, Coll., Church and School	2	0	0
Fulham, S.S., Rays, Envs.		5	6
Ilford, B. Box ...		7	3
Sudbourne, S.S., Miss Murton's Cl.		11	2½
Miss R. Cordle's ,,		10	6¼
Grays, S.S. Don. ...		3	6
Eltham, S.S. Coll. ...		3	8
Hemel Hempstead, Envs.		4	0
New Cross, Miss Barton, Sub.	1	0	0
In Memoriam. E.B.		10	0
Tunbridge Wells, Miss A. E. Jones, Env.		10	0
Pembrokeshire, Bethabara:			
P.M. Coll.		3	0
Church Coll. ...		8	0
Rev. H. B. Thomas		2	6
Mr. D. Davies ...		2	6
Mrs. M. John ...		2	6
Mr. J. John ...		2	6
Mr. H. Lewis ...		2	6
Mrs. E. A. Lewis		2	6
Mr. D. Griffiths ...		2	6
Mrs. M. Griffiths..		2	6
Courland Grove, S.S.		6	7½
B. Box		3	2½
Mrs. Powell		2	5
Streatham, Envs. ...	5	13	0
S.S.	3	19	11
Mr D. T. Weston	1	0	0
Hounslow, Envs. ...	2	6	6
S.S	3	17	7
Saffron Walden, Envs.	1	3	6
Croydon, Salem, Envs.	1	17	6
Wetherden, Envs. ...		18	6
Chesham, Miss Simmons, T.O.		1	0
Mrs. Thorne, T.O.		5	0
Miss N. Dickerson, Box		10	0
Whittlesey, S.S., B. Box		13	6
Boys		19	3
Girls		11	0
Infants		16	9
Y.W.B.C.		13	6
Y.M.B.C.	2	6	3
Newcastle-on-Tyne, Envs.	1	6	6
Staines, Supt. of Backium	3	15	0
Gen.		8	0
West Ham, S.S. Boxes, Colls. and Envs.	10	0	0
Hedge End, Envs. ...		3	0
Swindon, Envs. ...		7	0
Croydon, Salem, Env.		2	0
Dunstable, Envs. ...	1	0	0
Fulham, S.S.	1	4	7¾
B.C.		8	5¾
B. Box		9	6½
Handcross, Envs. ...		6	6
Bedmond, Envs. ...		5	0
Norwich, S.S. and B.C. ...	1	0	10
Saxlingham		4	2
Greenwich, Envs. ...	1	10	6
Staines, Envs.		18	0
Tring, Eben., Envs		12	0
Margate, Envs. ...		11	0
Guildford, S.S. ...	4	10	0
Courland Grove, 2 Envs.		3	0
Rattlesden, S.S. ...	2	15	6½
Mrs. Poole's Box..		7	8½
Ponders End, Env...		2	4½
Watford Tab., Mrs. Norwood ...		5	0
Bedford, S.S.	3	14	0
Tunbridge Wells, Envs.	2	10	0
Tips End, S.S. ...		10	10
J.P.'s Box	3	0	0
Leicester, Prov., Y.P.B.C. Box		7	0
Lingfield, J. Ellis		14	6
Miss Bury		3	6
C. Cottington ...		2	0
Highgate Rd. Chapel, M. Offering	10	0	0
Old Hill, Envs. ...		11	0
Redbourn, Boxes ...	1	9	5
S.S. Coll.		3	9
Newquay, Envs. ...		12	0
S.S. Box		8	0
Watford Tab., Offering	8	8	0
Ramsgate, Envs. ...	1	10	0
Glemsford, Envs. ...		11	6
Ivinghoe, Envs.		12	0
High Wycombe, Anon. Env.		4	0
Ramsgate, S.S. Boxes		12	10
St. John's Wood, Envs.	8	1	5
Men's Own	2	6	3
Medical	1	0	0
Abingdon, Mrs. S. Cornish ...		10	0
Miss Williams ...		3	4
Miss M. Williams		3	4
Mr. Willows ...		3	4
Mrs. Painter ...		10	0
Morley, Envs.		6	3
Brighton Branch, Envs.		15	3
Potton, Envs.	1	10	6
Leyton, Envs.	2	10	0
Rays Envs.		1	6
Chapel Box	1	9	6
Birthday B. ...		13	0
Laxfield, Envs. ...		17	0
Manor Park, Mr. W. Lowrie, Sub.	1	0	0
S.S.		10	0
Bromley, Boxes ...	2	1	6
Envs.		4	0
Billinghay, Coll. & S.S. Box...	3	0	0
Somersham, Envs....		14	0
Gravesend, S.S. Boxes	1	17	8
B.C.		5	1
Friend		2	5
Hounslow, Add. Env.		1	9½
Leigh-on-Sea, Friends	1	0	0
Bermondsey, Envs...	1	9	0
Finchley, S.S.	1	17	1
Envs.		15	0
Colchester, A Few Friends ...		3	0
Tunbridge Wells, Env.		5	0
Crowfield, Env. ...	2	13	6
Horsham, Mr. J. Garman, Box ...		6	8
Envs.	1	4	4
Amersham, Coll. ...	8	6	6
Haslemere, S.S. Box	2	14	8
Highbury, S.S. Boxes	13	1	0
Envs.		16	7½
Anon.		10	0
H.A.B. Box		10	6
Bethersden, Boxes...	1	14	0
Yateley, Envs. ...	1	8	8
South Chard, Envs.		14	0
High Wycombe, Envs.		18	0
Marden, S.S. Envs...		1	6
Poyning, Envs. ...	1	5	0
Croydon, Salem, Mr. Payne	1	0	0
Ipswich, Zoar, Envs.		14	0

	£	s.	d.
Bermondsey,			
G.W.M. Coll.		9	6
Attleborough,			
S.S. Envs.		10	2
Brentford,			
Mr. J. E. Fromow		5	0
Stoke Ash, Boxes:			
S.S.	1	0	4
Miss A. Lant ...		16	3
Miss F. Moule ...		14	4½
Mrs. M. Jeffries...		10	1
Miss P. Hitchcock		6	3½
Miss A. Wightman		5	7½
Miss Cracknell ...		4	5½
Miss W. Lock ...		4	2½
Miss Hart		1	9½
Mrs. K. Lockwood		1	5½
New Cross,			
Miss A. Barton ...	1	0	0
In Memoriam, E.B.		10	0
Devizes, Envs. ...		16	6
Brentford, S.S. ...	2	1	9½
New Quay, Wales,			
Env.		13	1½
Courland Grove,			
Miss V. Watt's Box		10	0
S.S.		6	1
B.B.		7	5
Friend		6	6
Great Waldingfield,			
Envs.		10	0
Cambridge, Eden,			
Envs.	2	13	0
Ipswich, Envs. ...		4	2
Whittlesey,			
Boxes & Envs. ...	6	12	8
Watford, Beulah,			
Cont.	4	6	0
Watford Tab., Envs.	2	7	9
Hadleigh, Envs. ...		5	0
Potton, Add. Envs.		15	0
Gurney Road, S.S....	3	1	10½
B. Box		11	1½
Sales	2	5	0
Infants' B.B. ...		10	0
Box		3	10
Coll.	1	4	2
T. Offering	1	10	5
Watford Tab., S.S...	7	0	0
Dunstable, Coll. ...	1	12	6
Bradfield St. George,			
Coll.	2	10	0
Wattisham, Coll. ...	4	6	6
Homerton Row,			
"Thirty"	3	3	0
Tring, Akeman St.,			
Envs.	25	16	6
Bedford, Envs. ...	1	16	9
Kesgrave, S.S. Box..		17	0
Prittlewell, Envs. ...	2	6	0
Manor Park, Coll. ...	3	9	2
Guildford, B. Gift,			
25th Jan.		10	9
Kenninghall, S.S. ...	2	15	4
C. Envs.		7	0
Boxes:			
Mrs. A. Bloomfield		8	6
Miss Bloomfield ...		16	2
Miss B. Bloomfield, Don.		10	0
St. Albans, Envs. ...	2	0	6
New Cross, Mr. &			
Mrs. E. B. Swinyard, Sub.	1	0	0
Envs.		12	0
Reading, Legacy (late Miss L. Pursey)...	10	0	0
Abingdon, Envs. ...	1	10	0
Hartley Wintney,			
Friends	1	14	7
Otley, Envs.		2	6½
Egham, Envs. ...		3	6
Tunstall, Envs. ...		2	0
Box		19	0
Stoke Ash, Envs. ...		4	4
Ipswich, Env.		1	.
Otley, Env., C.K. ...		10	0
	£311	15	1

Personal.

	£	s.	d.
Mr. W. Richardson		10	0
Misses Stace & Button, Making & Selling Cards	2	0	0
Mr. E. G. Laurence, Don.	1	0	0
Mr. N. Watts, Env.		10	0
Miss A. E. Fuller ...		10	0
Miss M. A. Holt ...		10	0
Mr. J. Anders... ...		10	0
Mrs. B. E. Mather	3	9	0
Mrs. M. Healy ...		7	6
Mr. E. Botright ...		4	0
E. B.		10	0
Mr. & Mrs. S. M. Houghton		10	0
Mr. D. Flavell ...	2	0	.
Mrs. Hiscock, Env...		5	0
Mr. W. Davey		5	0
Miss Gosling's Class (Farthings) ...		3	6½
Anon.		10	0
Mrs. Clutterbuck ...		9	6
Mr. S. F. Crawley ...		2	6
Mr. W. V. Lowe ...		9	0
Rev. T. H. Voysey		10	0
C. & B.		5	0
Miss Mear's Box (Dec.)		2	6
N. H.		10	0
Mr. G. Tilly		5	0
Mrs. G. M. Taylor...		1	6
Mr. A. W. Milward	5	0	0
In Memory of J. Fromow, E.V.G. ...		10	0
Mr. & Mrs. A. G. Spratt, Env.	1	2	6
Mr. E. J. Roots, U.S.A.		10	0
Miss Button, Env....		2	9
W.C.C.		10	0
Messrs. Brown, Son, & Vardy, Sub. ...	1	1	0
"Of Thine Own"...	1	0	0
Mr. E. Rootham ...		2	6
Mr. T. W. Baldwin		2	6
	£26	10	3½

Herald Fund.

	£	s.	d.
Tenterden		12	0
Chesham		15	0
Wetherden		11	8
Greenwich	2	18	3
Margate		8	1
Crawley		1	6
Horsham		5	0
Cransford		7	0
Glemsford		6	0
Finchley		4	6
Highbury	2	8	3
High Wycombe ...	1	0	0
Gt. Waldingfield ...		5	3
Ipswich		3	7
Whittlesey	2	0	0
Kenninghall		6	0
Bethersden		11	9
Evington		7	0
Otley		16	0
Wood Green, Park Ridings	1	9	6
Stamford	1	4	0
Notting Hill Gate ...	1	10	0
Over	1	9	0
Sturry		9	9
Bromley		15	0
Bradford		13	6
Warbleton		10	2
Epsom	1	0	0
Wood Green, Dovecote		10	1
Eastbourne	1	10	0
New Cross		5	3
East Ham		19	0
Lincoln		7	0
Somersham		15	0
Tunstall		6	8
Salford	1	1	3
Chatham Rd.	1	1	0
Stoke Ash	1	14	0
Haslemere		8	6
Rattlesden	1	6	0
Gurney Rd., & Rpts.	1	16	9
Bedford		1	1
Walthamstow ...	1	8	4
Personal:—			
Miss E. M. Harris		5	0
Mrs. Neilson ...		4	.
Mr. H. Potter ...		1	9
Miss Putnam ...		2	0
Mr. T. Bayes ...		7	6
Miss Hedgcock ...		5	0
Miss J. C. Berrie		1	6
Mr. H. Waters ...		4	0
Mrs. S. B. Caplin..		1	6
Misses E. and K. Looker		1	8
Mr. F. Adderley ...		5	0
Mrs. R. Booth ...		1	6
Miss Mackenzie ...		10	0
Miss A. Barton ...		1	6
Miss M. L. Edwards		3	0
Miss Manlove ...		1	6
Miss M. Brown ...		1	6
Mr. J. G. Hone ...		1	2½
Mrs. J. Pelling ...		2	0
Mrs. S. Stockwell		2	7
Mr. W. H. Kurt...		3	0
Mr. W. Richardson		1	6
Mrs. C. Abbott...	1	1	0
Miss G. M. Chaplin		3	6
Mrs. H. M. Clark		2	0
Mrs. Clutterbuck		2	6
Mr. W. V. Lowe...		1	6
Mrs. Clutterbuck..		1	6
Mr. & Mrs. S. M. Houghton ...		1	6
Mrs. B. E. Mather		1	0
Mr. J. Anders ...		6	0
Miss A. E. Fuller...		2	0
	£42	6	11½

Miscellaneous.

	£	s.	d.
Div. 2½ p.c.:			
£451 7s. 5d.	2	16	5
£39 1s. 11d.		4	10
Wetherden, P.P.C's.		1	1
Miss A. Dean, Staff Box	5	0	0
Cransford, Booklet			2
Miss Hazel, B. Vol.		2	0
	£8	4	6

Reports.

	£	s.	d.
Otley			10
Notting Hill Gate...		1	8
Over ...		1	4
Bromley			10
East Ham		1	0
Somersham		1	0
Tring, Akeman St....	1	0	0
Salford		1	8
Stoke Ash ...		1	8
Walthamstow ...		3	4
High Wycombe ...		6	0
Finchley		1	0
Cransford ...			10
Margate ...		1	0
	£2	1	9

Pension Fund.

Div. 2½ p.c., £451 7s. 5d. ...	£6	13	5

Rays.

Per W. J. S.	6	15	10
Leyton		1	6
	£6	17	4

Motor Dispensary.

	£	s.	d.
Tring, Miss Butcher £1	0	0	

Ladies' Zenana Auxiliary.

Bromley, Y.P.S. for Supt. of S. Tayammal	1	5	0
Epsom, Work Sold...	2	0	0
Coll.	10	7	0
Finchley, Coll., Women's Meeting		7	0
Haslemere, Anon. ...	1	0	0
Horsham, Subs. for Supt. of B.W. ...	2	0	6
Leicester, Providence, Sewing Mtg. Box		12	3
Lewisham, Subs. for B.W. ...		19	6
General	1	7	6
Lynton Road, Y.L.B.C. for Supt. of B.W.	3	15	0
March, Coll.	1	3	6
New Cross, Subs. ...	5	2	4
Ramsgate, Coll. ...	1	8	0
St. John's Wood, Boxes	13	10	0
Staines, 2 Boxes ...		15	0
Tollington Park, Don.		2	6

	£	s.	d.
Stamford, Mrs. Reynolds ...		5	0
Miss J. Lane ...		5	0
Anon.		8	0
Mr. J. Longstaff...	7	0	
Stratford, Sunshine Band, for B.W. ...	7	10	0
1d. Weekly Subs.	1	0	1
2 Boxes		12	4
Walthamstow, S.S. for Supt. of Sandoshi	6	7	3
Wetherden, Miss Pooley, Box		7	5
	£69	10	2
Coll., Miss Mowle's Farewell	13	16	8
	£83	15	10

PERSONAL.

Mrs. Masterson, Box	1	7	6
Anon., Xmas Day ...		10	0
Anon., Donation ...	50	0	0
Miss N. Reynold, Supt. of Rhoda ...	2	10	0
Mr. G. Cooper, Don.	1	0	0
	£55	7	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 Geraniums, Oleanders, Ice Plants, Crasselas (lovely scent), 9d. each Postage extra. **Hand-painted Texts:** any verse to order, from 2s. each.

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. XXXIII. *New Series, No. 328.* **April, 1934**

The Strict Baptist Mission Herald



S.B.M. School and Pupils at Koyembedu (Madras Field).

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

Contents :

	Page		Page
Our Aim ...	63	Saturday on Kollis	72
A Winding Indian Way	64	Wayside Scenes ...	73
Narayan Tilak ...	65	Character and Politics ...	74
Youthful Crusaders	65	Journeying Mercies ...	74
Camping Experience	67	Self-Respect Movement ...	76
Simple Testimony	69	Gleanings from Field ...	76
Our Christmas Party	70	The Secret Place ...	78

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 1st, 1934

at the

Leysian Mission, City Road, London, E.C. 1

DEVOTIONAL SERVICE at 3.30 p.m.

Chairman : Pastor R. ROBINSON (Vice-President).

Missionary Sermon by Pastor R. J. FRENCH (Ipswich).

Tea at 5 p.m. in Leysian Hall for 500 ticket-holders only, Sixpence.
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

Mr. & Mrs. G. Champion & Miss G. K. Carter from India

ADDRESSES BY

Missionary G. Champion — Miss G. K. Carter

Pastor L. C. Fensome — Pastor R. B. Hewitt

Thankofferings. The Evening Meeting will close by 8.30

Zenana Meeting for Ladies only at 2 p.m. Chadwell St. Chapel

Financial Secretary : Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Secretary : Pastor W. CHISNALL, 26, Woodgrange Avenue, Ealing, W.5

THE
STRICT BAPTIST MISSION HERALD

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

VOL. XXXIII.] APRIL, 1934 [*New Series, No. 328*

Our Aim

THE aim of all our missionary enterprise is to make Jesus Christ known. The witness is given with the desire that those who hear of Him may be brought to know Him as their Saviour. The aim is not merely the bare fact of making Him known, but proclaiming Him with a view of making disciples. "Go ye therefore and make disciples of all the nations." The words and actions of the apostles make quite clear the interpretation which they placed upon the missionary commission of Jesus Christ.

Christ Jesus came to seek and to save the lost, and He is still seeking and saving the lost through the ministry of the Gospel. The preaching of the Gospel is still the chariot of the power of God unto salvation. It is quite true that the preacher is not responsible for the spiritual results of his message; but it is also true that if no spiritual results follow, the preacher may well ask himself whether he has rightly made known the Gospel of Christ and the Christ of the Gospel.

Apostolic Example.

Let us take note of the spiritual aim of Paul as he preached the Gospel to the heathen: "We preach unto you that ye should turn from these vanities unto the living God" (Acts xiv. 15). How he rejoiced when he was able to write to the once heathen Thessalonians: "Ye turned to God from idols to serve the living and true God and to wait for His Son from heaven" (1 Thess. i. 9). Paul's aim was not the bare proclamation of the Gospel, but he desired that men should receive it as the word of life: "Ye received it not as the word of men, but as the word of God" (1 Thess. ii. 13).

The aim of Gospel preaching, as set forth in the New Testament, is the aim of all our missionary enterprise to-day. "I have set thee to be a light of the Gentiles that thou shouldest be for salvation unto the ends of the earth" (Acts xiii. 47). "For His name's sake they went forth" (3 John 7).

A Winding Indian Way

As opportunities occur we use various methods for carrying out the one aim. The motive behind each department of our missionary work is one and the same. Each method is used, so far as it enables us, to promote our one aim of making Jesus Christ known. Of each department of the work we can say that the motive which prompted its adoption was that which actuated Paul when he said, "I am made all things to all men that I might by all means save some" (1 Cor. ix. 22).

True Viewpoint.

We are not seeking any personal fame or denominational glory in this missionary enterprise, but we do make it our aim to please Him who has called us to this work.

Those who have inside knowledge of the facts, know that it is only the minority in each church who are prayerfully and practically concerned regarding the spread of the Gospel in heathen lands (or even at home). This number would be greatly increased if the matter was looked at from the standpoint of the New Testament—the command of Jesus Christ and the example of the apostles. Failure to see the matter from this angle is the explanation of the widespread apathy that exists in the Church regarding the carrying out of the last and still current command of the Risen Lord.

A Foreword

We have great pleasure in announcing the forthcoming publication of a new book by Mrs. E. A. Booth, entitled "A Winding Indian Way." It is packed with incidents connected with our work in India which make a direct appeal to the heart.

The book will consist of nearly a hundred pages crown octavo, and will contain a number of Indian photographs. It will be case-bound in board covers, and be sold for one shilling net. Any profits arising from the sale will be devoted to the funds of the Ladies' Zenana Auxiliary.

NOW IN THE PRESS

A Winding Indian Way

By WINIFRED BOOTH

A BOOK OF OUTSTANDING INTEREST!

ILLUSTRATED. ONE SHILLING NET

Post paid 1s. 3d.

Advance orders may be sent to the Editor.

Tidings from India

Narayan Tilak

A MISSIONARY in India entered into conversation with a fellow-passenger in a railway train, who proved to be the learned Hindu scholar, Narayan Tilak. They shared a knowledge of Sanscrit, and for a time they talked of the literature of India. Then the missionary asked Tilak if he had ever thought about Christianity. "Not much," was the answer. After further talk, the missionary gave Tilak a copy of the New Testament. Two years later the Indian poet was baptized, and received into the fellowship of the Christian Church.

The following choice devotional poem is by Narayan Tilak.

INSATIATE.

The more I win Thee, Lord, the more for Thee I pine;
Ah, such a heart is mine.
Mine eyes behold Thee and are filled, and straightway then
Their hunger wakes again!
Mine arms have clasped Thee and should set Thee free, but, no
I cannot let Thee go!
Thou dwell'st within my heart. Forthwith anew the fire
Burns of my soul's desire.
Lord Jesus Christ, Belovèd, tell, O tell me true,
What shall Thy servant do?

Youthful Crusaders

VIOLET D. GREEN.

DURING one of my recent camps in Sirunellikoil, I had the privilege of witnessing a very pleasing incident, which acted as a great stimulus to courage and hopefulness, at a time when both these qualities were at a very low ebb. All through that week the enemy had sorely beset me, from within and without. An overwhelming sense of failure, coupled with a most disheartening indifference and lack of response on the part of the people to whom we had taken the message, had combined to bring about this discouragement.

On Saturday evening, sitting alone in the chapel, which was my temporary dwelling place, I was oppressed in spirit. Then a very sweet thing happened. It was not late, but dusk had already fallen, and the noise and bustle of the activities of the day were hushed. Save for a few stray sounds, all

was quiet and restful. Suddenly the strains of singing reached my ears and attracted my attention. The singing came from the Christian settlement, and it was obviously an organised group which was singing. How good it sounded to me to hear Christian lyrics being sung, but who could it be? I knew that the Pastor and teacher who live in this station were both in their homes, so they were not responsible for this effort. Nor was it the few Christians who, at this time of the year, are the only ones left to look after the home and property of the younger and more vigorous members, while they go to the tea and coffee plantations away on the hills to work. Who, then, was it?

The Songsters.

I was not left long to wonder. The singing was at first faint, as though the singers were some distance away, then it grew louder and plainer, indicating that the group was moving nearer. From the varying volume of sound, I gathered that the party was not stationary, but slowly walking through the village, singing all the while. Out of the darkness, presently I saw a band of youthful lads walking most orderly in procession; one acted as light-bearer, and carried a lantern, another had a lyric book, and led the singing; and these youthful Crusaders walked all round the village, singing lyric after lyric, thus boldly, fearlessly, triumphantly, bearing their testimony before the caste people, and then returned to their homes. My heart was cheered, and I gave thanks to God for this encouragement.

" Marching to Zion."

This was not all, however, for the next morning, some few minutes before the morning service commenced, I was walking outside the chapel for a little exercise, when again, to my joy and surprise, the same group of lads who had taken part in the singing of the previous evening, assembled together in the village, formed a procession, and slowly wended their way through the village, and then to the chapel, singing the praises of our adorable Redeemer as they went. I stood and watched them as they approached, and was deeply moved. There were about ten lads, of ages varying between fourteen and eight. How neat they looked, each had on a clean garment, each had his hair well oiled and shining in the morning sunshine, and the bright looks on their faces, together with their whole bearing and personal appearance, were a striking contrast to the heathen children of the village, and even to their own Christian parents, who have not their intelligence and enthusiasm. To complete the picture, two little girls of about eight years of age, with their scant clothes tied neatly round them, and hair well oiled and plaited, had the courage to join this band and share in the march and

singing. The whole group carried themselves well, and with becoming dignity entered the House of God, still singing, and when they had completed their lyric, sat quietly down in readiness for the service.

The Lord was pleased to accept the praises of the children in the temple in the days of His flesh, and we are sure that this courageous testimony in song made by these dear lads in this South Indian village was most pleasing to Him, who out of the mouths of babes and sucklings has ordained strength.

Pray for these lads that they may grow up to be true witnesses for the Lord, Whose mighty grace has already made so great a change in their lives.

A Camping Experience

OLIVE M. MORLING.

EARLY in the year we began a round of visits to our schools in the Tinnevelly district to examine all the scholars in Scripture knowledge, and give away the gifts sent out in the Christmas boxes. Having finished those in the Kovilpatti circle, we prepared to spend five days in the villages around the Kalingapatti centre. As the crow flies, Kalingapatti is about eighteen miles from Kovilpatti, but the motor-car has to describe three sides of a square and travel nearly forty miles before it arrives there. Of these, the last six are very difficult, as the soil in all that neighbourhood is black heavy clay, splendid for cotton-growing, but impossible for wheeled traffic in the rainy season.

Travelling Hopefully.

Weather had been stormy and clouds were still heavy, but being anxious to complete our programme of work, four mission workers and a servant started out early one morning, hoping, by bus, train and bullock cart, to reach Kalingapatti in the afternoon. With them were a small tent, our camp cots, a table, a chair, cooking vessels, and a large hold-all full of garments to be distributed to the children.

At about 11.30 we started out with the car, well loaded with lunch-basket, office box, suit-case, lanterns, drinking-water, rugs, and hampers of toys for the distributions. Mahatma Gandhi had visited Kovilpatti that morning on his way from Tuticorin to Madura by car. We followed in his wake. Every village and town we passed through was decorated with plantain trees and sugar cane, and there was an atmosphere of excitement unusual in such places.

Soon after we started a drizzling rain began to fall, which gradually increased in volume till it became a heavy downpour. We stopped once or twice to take shelter under a tree,

hoping it would hold up, but afterwards decided to go on. By the time twenty-eight miles had been traversed the rain was so heavy that we could with difficulty see through the wind-screen. On either side of the road were rice fields, and the road was so flooded that we could scarcely see which was which. Then we crossed the ford of a stream bed, usually dry, but now with enough water to make it difficult for the car to go through it. On the farther side the road was narrower, and we realised that if we went on we might cut ourselves off from all communications, as in a very short time the stream behind us would be unfordable and the clay soil ahead would be a morass.

Disappointment.

Turning round in torrential rain on a road little wider than the length of the car, with a rice swamp on either side, was not a pleasant experience. We retraced our steps for about three miles, to take refuge in a travellers' bungalow in a town there. Arrived to find the watchman was absent and the house locked. On our way we had stopped to pick up a poor mail-runner of the postal department, who, with a bag of drenched letters, was standing shivering under a tree. He now showed his gratitude by helping to unload the things from the car to the verandah, and promised to try and find the watchman.

Retiring to the car to change wet garments, we explored the lunch basket, and after a cup of tea felt more courageous. Two hours later the watchman arrived, so we moved inside and unpacked the few things we had with us. Happily we had the pillows and rugs, so could manage for sleeping, and by the aid of a spirit stove cooked a makeshift supper.

About eight o'clock that night, to our surprise, the workers and servant, who we had imagined safely at Kalingapatti, arrived at our retreat. Rain had come on just as they were essaying the last six miles in a bullock cart. As the moments went on, it became increasingly difficult to plough through the wet clay, until the cart overturned and they and the baggage were deposited in a ditch of water. At this the driver refused to go further, so, bruised and soaked to the skin, they decided to go back to the main road and to the travellers' bungalow, little expecting to find us there.

Knowing it would be hopeless for several days to attempt to get to Kalingapatti by car, we engaged that night two large bullock carts to be ready at 5 a.m. next day to carry us there. But heavy rain fell all night, and in the morning it was little better, so sadly we packed and went home to get dry, having learned the lesson that we must plan in the future to visit Kalingapatti only when there is a cloudless sky.

A Simple Testimony

G. F. CHAMPION.

IN September last year, when we had our Annual Convention meetings at Valavanthi, a brother from Madras was invited to come and address the gatherings. Under the blessing of God, the messages that he was led to deliver found a lodging-place in the hearts of two or three of those living here, who had not until then had any desires after Christ and His Gospel. The testimony of one woman, when she was interviewed with a view to baptism, was particularly interesting, and I will endeavour, as far as possible, to tell her story to you. Sitting, or rather crouching, on a grass-mat on the Mission House floor, and looking up into the face of Mrs. Champion, she said :—

A Frank Confession.

"It is six or seven years since I first came to Valavanthi to work for the missionaries in this compound, but although I have been here for so many years, I had no desire after Christianity or Christ at all—in fact, I was quite against your religion. When the big Annual Festival has taken place at Sendamangalam, I have often asked leave to go home, saying that there was a marriage in the family, at which it was my duty to be present. I have then gone to the festival and taken part in the worship of the gods and the excitement connected with it. In the same way, at the time of the rice-boiling festival, I have pleaded that my mother or some other relation was sick, have gone home, collected the rice offered to the idols and have eaten it. Christianity made no appeal to me at all.

A Changed Attitude.

"At the time of the last convention meetings at Valavanthi, when Mr. Daniel came to speak to us, my husband and I came to the meetings, and sat at the back of the chapel. After one of the meetings, when we arrived back home, I said to my husband, 'If what this man says is really true, we ought to take notice of it.' I then called our boy, who is studying in the Mission School here, and told him to read some of the passages from which the preacher had spoken. Then my husband, son and I knelt down and told the Lord that we would henceforth follow Him. Since then we have had family prayers each evening. One day my husband prays, one day I do, and one day our son does."

When asked how she knew that Christ had forgiven her sins, she said that she knew that He had because all her desires are changed, and also, until the time that she mentions, she habitually had very frightening dreams; all such dreams have now left her, and she is no more troubled with them.

Our Christmas Party

G. K. CARTER.

I SUPPOSE many parties took place round about Christmas time, but few could have had a happier one than we did here in Sendamangalam. It was an effort to break down any barriers there might be amongst us, any feeling of position, any remnants of the old caste spirit that might be lurking round (it sometimes crops up unexpectedly to our grief and dismay), and to give a little sunshine in dark corners, relaxation to tired minds, and to get our dear Indian friends to enjoy a little innocent fun. It was a tremendous success. They know so little of the laughter of life. A game to many is a new thing, unless it be some wicked thing played amongst the youths before their conversion.



TRANSPORTING BOXES FROM MADRAS HARBOUR

We invited all the folk on the compounds—our cook and his wife and little boy; the water-man, his wife and two children; two young teachers (one teaches in the Chuckler quarter school and the other in Tutikulam); Simon, the camp boy; the widow Biblewoman and her four children; Annammal, the hostel matron; Nany, another widow, who helps about the house and on camp; a young teacher in our girls' school, and an old hostel girl who was staying on the compound. Then a happy thought struck us. Why not have the preacher and his family, who live further in the village? So Moses and Monomonie, his wife, the Biblewoman, were duly asked. Their family of four children and a married son and his wife (who is teacher in our girls' school) and their baby were included. Thus we mustered a party of thirty-one.

Next came the preparations and ordering the feast with which we would begin, also getting the room ready and pre-

paring the programme of gifts. The first did not take long. Then we moved practically everything out of the dining-room, so that we had a nice clear space to sit on the floor and all eat together in Indian fashion, and also have some games afterwards. Next came the decorating, and with willing helpers we soon had the room gay with leaves and flowers, nature's own beauty. Then we got busy getting ready the gifts, which were the big share of joy-giving of the home friends. These we prepared in many little parcels, which were numbered and hidden away in a huge basket, decked with leaves. A basket of surprise packets was prepared, and at last all was ready.

An Uninvited Guest.

The folk began to come in. Some brought books. They thought that we were going to have another meeting! Samuel, the preacher from Kulanganie, turned up, and he said, "I am sorry I wasn't invited," so we had to invite him. Indian etiquette is opposite to ours in this respect. We shouldn't dream of going anywhere without an invitation, but here anyone who happens to be around expects to come and share, and it is very inhospitable indeed to say that there is no room or not enough food. So we had to send a hasty message to say another meal was required.

While waiting for the food we had some singing, and then the green plantain leaf plates were spread, and soon nice white piles of rice and steaming hot delicious curry were being enjoyed by everybody. There are many extras to an Indian feast in the way of chutneys, spiced vegetables, melted fat, curds and other things. It was a triumph to see our cook, originally an outcaste, eating with our preacher, who was a caste man at one time.

A Happy Gathering.

As soon as the feast was finished, one and all enjoyed some games. Numbers had been distributed to everybody, and these were used throughout the evening and in the distribution of the presents. It was a great change. One would not have known the preacher for the same man. Generally he is a very proper, staid sort of individual. He unbent completely, entered into the spirit of things, and frolicked with the children in great style. At last, when all had laughed so much that they wanted to rest, the basket was made to give up its treasure. Then each had a share of the surprise-packet basket, and great was the merriment when a man got a thimble or a necklace, a woman some potatoes, and the Missie Ammal, who dislikes onions, a packet of onions. Finally plantains were handed round, and after a few words by the preachers and a hymn of praise, followed by prayer, our happy party broke up.

Saturday Evening on the Kollis

E. C. BRAND.

SUCH a dear, merry group of girls has just gone off from here. It is their special meeting to-night. I am but one of the congregation. It is indeed a joy to sit in that small circle on the floor of my room and hear their attempts at leadership. And it is because I want our praying friends to have fellowship with us in this work that I write of it to-night, with the thoughts of it fresh in my mind, and my heart going up in thankfulness to Him Who has chosen the weak and despised to bring in His mighty kingdom.

Not Easy.

It was Anbu's turn this time. She has been holding back because she has been in disgrace, poor child. She opened with prayer, a humble and contrite one, and then gave out the hymn. The chapter she read was from Daniel, and she read that long chapter about the lions' den and the wondrous deliverance, swiftly and correctly. Then, looking up, she told the girls the story simply and clearly, pointing out how Daniel's faith and courage were honoured by the Lord, and how many were blessed through his silent testimony. I felt she knew of what she was speaking, and was wistfully hoping that faith and courage might be hers in the difficult situation in which she finds herself. We believe God, in whom she is trusting, will help her through. For this deeply-tried girl I ask your prayers.

"First the Blade."

At the end of her little talk, the meeting was open for remarks, but as shyness is still the order of the day up here, they came slowly and hesitatingly, mostly to the effect that they felt we need faith and courage to testify to those around. Then came the roll-call, each saying a text or reading a chapter as her name was called. Kathie, the shyest of us all, who was married only a few weeks ago, and whose husband has just taken her to see his people in a distant village, rose to her feet and gave her experience. "We went down to Valakulli," she said, "and there met my husband's people. I and the two other girls sang lyrics and told Bible stories. There was a girl there who has been cast off by her husband. She listened to our stories, and said she wished she could come with us. There was a boy there, too, who said he did not wish to worship idols any more, and he, too, wishes he could be like us. Will you pray for these, please?" We *did*, there and then, feeling that if God's Spirit will lead these to witness to their own people, His kingdom will not be long in coming to these dark hills.

(*Continued at foot of page 73*).

Wayside Scenes *(Concluded)*

E. C. PUTNAM.

Just past the school is the bus terminus. In some buses, the driver and conductor are lying full length asleep on the seats, but in the bus which is almost ready to start, the driver has taken his place, and the conductor is shouting lustily, "Mount Road, Missy Ammal, Mount Road," being the destination of his bus. We say "Not now," and pass on.

Along the road, coming in the opposite direction, we meet the servants from the bigger houses around. They have been to market, and carry in a string bag or cloth, or even in a tea-cloth, the provisions for the day. Going in our direction are women with small baskets on their heads, these are on their way to the bazaar to buy vegetables, etc.

A little further along the road we meet a Christian funeral procession. In front is a group of people singing a Christian lyric. These are followed by a hearse, a large affair with glass sides, and drawn by two horses heavily draped in rusty black; on their heads and also on each of the four corners of the hearse are black, nodding plumes. Behind the hearse is an open carriage in which are seated the chief mourners. They are slowly wending their way to Kilpauk Cemetery.

A Striking Contrast.

Very different is the next scene. A few yards further on we meet another funeral procession, hurrying along as fast as they possibly can to the burning-ground. The corpse is that of a young child. Those accompanying it are about seven in number, all men, two of whom are carrying on their shoulders a bamboo pole, from which is slung a white cloth containing the tiny dead body. One of the men is blowing a conch shell, and one cannot help contrasting the mournful sound with that of the lyric being sung by the other mourners, and once again we praise the Lord, Who has taken away the bitterness and hopelessness of death.

By this time we have reached Pursawalkam, the crowded shopping centre of this district. Here, all is noise and confusion. Bullock carts, rickshaws, motor cars, bicycles, jutkas, buses, trams, and handcarts, we see them all here making their way through the stream of people, pushing out of the way a few stray bullocks, sheep, etc. As we have a little girl in the rickshaw, we will stop at the stall where they sell flowers, and spend a quarter anna (one farthing) on some flowers to put in her hair.

Pray for this, please. A few more texts, then there was another sister ready to bear witness, and this time to her own conversion. She is the horseman's wife, and it was good to hear her simple testimony. So we closed with praise and prayer, and off they all trooped into the moonlight.

Character and Politics

D. MORLING.

A FEW days ago, as I was coming down from Madras by train, my eyes ran over the columns of "The Hindu" and alighted on a statement made by the Leader of the Centre Party in the Legislative Assembly, and backed up by the leader of the Mohammedan community. This is what they say: "Self-government is a matter of character. Let us set about improving ourselves; the rest will follow as the day follows the night." Then comes a comparison betwen the character of the Englishman and that of the Hindu, to the distinct advantage of the Englishman. And all this in "The Hindu," the most widely read paper in S. India—the great protagonist for Home Rule!

A few minutes afterwards I picked up Mr. P. V. George's splendid book, "The Unique Christ and the Mystic Gandhi," and came across these words: "So long as Mr. Gandhi sticks to his gods, . . . who do not have as much sense of morality as any ordinary man or woman has, it is vain for him to lament over 'the vice that is going on to-day in all the great Hindu shrines.' It is too much to expect a shrine to be holier than the heaven of which it is merely a type."

The Supreme Qualification.

For years the Englishman has had dinned into his ears the argument that, as the Indian can pass as high an educational examination as the white man, he should be given Home Rule. Now at long last our Indian leaders have discovered that, desirable as a university degree may be, it is not the one thing needful for gaining a Government position; and that mere administrative ability does not give one the right to preside over the destinies of the millions. Our universities are providing us with thousands of graduates, but are unable to provide them with either "truth" or "grace." Our Hindu homes, whether in hut or palace, are impotent in the greatest of all human quests, the development of CHARACTER. Even in the political world, both secular education and Hinduism have been weighed and found wanting. Again we see that Christ is India's greatest need.

Journeying Mercies

B. MOWLE.

WHEN I left home on January 3rd the "Daily Light" message was: "He led them forth by the right way;" "The Lord shall guide thee continually;" "This God is our God for ever and ever, He will be our Guide

even unto death." Then, as I embarked at Woolwich, the Lord gave this text, "The peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus." Truly the Lord went before, even to the selecting of a cabin, which I had to myself after leaving Malta. Many times that little cabin was a sacred place and a Bethel to my soul. I had a Christian companion on the boat, and we also travelled together in the train, my friend leaving me only a few miles before the end of my journey. We went ashore at Bombay, and perhaps the sight which impressed me most was some women who were unloading a lorry. How I longed to speak to them, and wondered if they knew the Tamil language.

At Long Last.

We travelled across Ceylon during the night, and continued the train journey to Trichinopoly the following day. In a village, a few miles before arriving at Trichinopoly, there was a big festival, with crowds of men, women and children all gaily dressed and full of excitement. I then realised in a very special way that I was indeed in a heathen land. From Trichinopoly to Sendamangalam is a motor-bus journey of sixty miles. I had over three hours to wait before the bus was ready to take me to Sendamangalam. We left Trichinopoly at 11 p.m. For the first few miles our progress was slow owing to the large crowds of people taking part in a festival. It finally reached Sendamangalam at 3 a.m., where a cordial welcome awaited me.

Can You Help?

D. MORLING.

I SHOULD be very glad if any friends in England would send me bound volumes of "The Olive Branch," also any literature connected with the S.B.M. published prior to that interesting periodical. I have been given a volume of "Pearls from the Golden Stream," which contains articles relating to the work of the S.B.M. in Tinnevelly. I wish to secure a continuous record of the work preceding 1894.

My efforts at threading some of the ancient records together, impresses me with the fact that, unless some effort is quickly made to write the history of the S.B.M., much valuable material will be lost.

Any help in this matter will be gratefully received. Items should be addressed to me at Kovilpatti, Tinnevelly District, S. India.

The Self-Respect Movement

The last few years have seen the rise of what is called **the Self-respect Movement,** in which the long-stored-up resentment of the middle and lower castes against the Brahmans has found expression. But now a further development is taking place. The leader of the Self-respect movement has visited Russia, and is now leading a propaganda in favour of atheism. Starting with an attack on the temples and everything connected with them, he now attacks all religion. So now we have to meet a form of opposition that is quite new. The Gospel tracts which we distribute at Hindu festivals and on other occasions, no longer hold the field, for the followers of the new creed are also at work, with tracts which aim at proving that there is no God. In a country so profoundly religious as India, it is hardly likely that many will be attracted by this negative creed. But for the time it is having a certain vogue, and from the city it is spreading to the villages, and also to the outcaste quarters, so that people whom we try to comfort in their misery by the good news of a Father in heaven are now told that all such trust is vain. J.H.M.

Gleanings from the Field

MADRAS.

Appointment of Deacons.—At Vepery, in January, the church elected three new deacons to fill vacancies that had occurred. Deacon S. O. Daniel had obtained work in Rangoon, and so was unable to continue to serve the church at Vepery. Deacon A. L. John had been transferred to Poonamallee, where we look for his assistance in the church there, and Deacon P. M. Dhyriam had resigned. The church had before it the names of several members who were felt to be suitable men for the position, and elected Brethren M. T. Daniel, Paul Sanjeevaraj, and P. W. Gnanasundram.

The church at Ayanapuram also held an election in February. The three deacons already serving had concluded their three years on the diaconate, which is the period which the church has ruled shall be served. The same method was adopted as at Vepery, and those elected were Brethren G. Devamanicam, S. Chelludurai, C. V. Dhanaraj, Samuel Dhanaraj, and S. Thangadurai. While at Vepery only one deacon is a Mission worker, at Ayanapuram only one is not a Mission worker.

Week of Evangelism.—The churches in Madras decided to follow the Universal Week of Prayer with a Week of Evangelism, and the principal method decided upon was to endeavour to visit each house and deliver a Gospel or a tract in the language of the people living in the house. Quite a number of our members volunteered for this work, and during the week all the houses in the district of Kilpauk were visited, both small and great, and tracts were distributed in English, Tamil, Telugu and Urdu.

Mr. Huckett's Transfer.—Yesterday, Brother Huckett left on his motor-cycle for Namakal, a journey of 230 miles. His stay in Madras has been greatly appreciated, and we are grateful for the help he has rendered.

Earthquake.—This has been a terrible disaster, and reports are still coming in of the destruction caused. We are thankful that it did not reach us here in Madras, though some people say that they felt some movement. All the churches in this field devoted the collections of one Lord's Day to the Relief Fund.

Wayside Pulpit.—The Vepery church has just had a new board erected outside the chapel for use as a wayside pulpit. There are very few Scripture posters available in Tamil, so that the board will be used for writing the message from the Word, as on a blackboard. Pray that the messages so written may strike home to some hearts. L. WATTS.

TINNEVELLY.

Lectures.—During the past few weeks we have been giving a series of lectures in Kovilpatti on the Tabernacle. The Indian, like other Orientals, loves good symbolism, and here you have it. Also, the fact that you get such wonderful parallels between the Tabernacle and Hindu temples and Hindu worship, makes it the more interesting to Tamilians.

Romanists.—For several years the Roman Catholics of South India have been exceedingly bitter and aggressive in their attacks on Protestants. We have several times commented upon it in connection with the Namakal and Sendamangalam Fields, and here in the Tinnevelly we have the same opposition. Frequently rival schools are started against Protestant schools, though there may not be the slightest chance of their gaining recognition for them from Government. Everything possible is done to disturb the unity of the churches. Though efforts to win church members are not very fruitful, the obstacles created in school work are trying. We often tell our people that the Roman Catholic priest is the fan which the Lord uses for winnowing our wheat; even then the process is a painful one.

Earthquake.—A few nights ago I was suddenly awakened by a sense of imminent danger, and only a few seconds afterwards felt the whole house tremble, and heard the windows and doors rattling as though a heavy lorry was rushing close by the building. Though we were providentially spared the fearful destruction that was witnessed in the north, yet our experience was enough to give many an intense feeling of insecurity. Of course, after the event, the astrologers rushed into print, telling us that they knew it was coming, and that they had predicted it all!

The incident brought to mind two previous similar experiences. While sitting on the verandah in Sendamangalam we were suddenly given the same sense of impending danger, and then heard a deep rumbling as of a battery of heavy artillery moving rapidly up the Namakal road. While deputating in the Midlands, on our last furlough, I was awakened with what seemed to be a semi-spiral motion being given to the whole bedroom, and next morning neighbours were full of the new and unusual sensation. The condition of thousands of poor folk rendered homeless by the recent earthquake in Bihar and Nepal must be very pitiful.

D. MORLING.

NAMAKAL.

During the past month I have spent eight nights camping out in Namakal and Sendamangalam. At Sirunellikoil we held a meeting to celebrate the first anniversary of the ministry of Preacher Seenivasagam in that place. We also preached in two of the other stations along the Cauvery, and distributed the Christmas gifts to the school children.

At Elur I was encouraged by the presence of a good congregation at the Sunday service, and also by the testimony of five inquirers.

D. A. THROWER.

On Sunday morning Mrs. Morling and I went to Marurpatti. On our arrival we were surprised to see the large prayer-house they had erected (the largest I have seen). Before the service commenced, it was well filled with men, and, as the custom is, women crowded at the entrance and made use of every opening and crack between wall and roof for the purpose of peering in. The floor was well covered with mats, and some mats were utilised as a screen at the door. All was done at their own initiative and expense, which is a clear indication of their earnest desire to embrace the new faith.

We are in the midst of packing, and have already despatched some of our belongings to the Kolli Hills, where we hope to follow on Saturday, February 10th.

A. MORLING.

Home News

The Secret Place

LET us thank God afresh for the Gospel of grace and for the privilege of making it known.

LET us pray for our missionaries as they seek to train Indian workers for posts of responsibility in the Tamil Church.

LET us pray that those who are engaged in framing a new Constitution for India may be given much wisdom and sympathy.

LET us pray for those engaged in Deputation work, and in the organisation of the home forces.

Ladies' Zenana Auxiliary.

The L.Z.A. **Half-Yearly Meeting** will (D.V.) be held at Chadwell Street Chapel, at 2 p.m., on Tuesday, May 1st. **The meeting will be open to all lady friends,** and will take the form of a Welcome Home to Miss Carter and Mrs. Champion, both of whom, we hope, with Mrs. Thrower, will address the meeting. Please pray for the Divine blessing on the meeting.

Engagements for April, 1934

PASTOR W. CHISNALL.

1st, Margate; 8th, Poynings; 10th, Leigh-on-Sea; 12th, Wandsworth (West Hill); 15th, Tadworth; 22nd, Potten End; 25th, Brighton; 29th, High Wycombe.

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

MISSIONARY ERNEST A. BOOTH.

1st, Epsom; 8th, Tring; 11th, Huddersfield; 15th, Deeping; 16th, Deeping; 22nd, Ipswich (Bethesda); 23rd, Rattlesden; 29th, Leyton.

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

"Of Thine Own have we Given Thee"

Gifts received during February, 1934.

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

General Fund.

	£	s.	d.
Sleaford, Envs.		11	10
Fulham, Envs. ...	2	10	3
Cambridge, Tenison Rd.,			
Dons.		18	9
Envs.	1	7	9
Greenwich,			
M.B.C. Don.		10	0
Thame,			
An Old Friend ...		10	0
Eastbourne, Boxes..	2	15	3
Envs.		2	6
Oundle, Envs. ...		4	0
Tollington Park,			
Envs.		19	0
Ipswich, Bethesda,			
Men's B.C.	6	0	0
Aldringham,			
S.S. Envs.		12	0
Beccles, Boxes ...	1	2	6
Miss Self's Box ...		11	6
Envs.	1	0	0
Wood Green, Dovecote,			
Coll.	1	14	1
Envs.		3	0
Kingston, Envs. ...		15	6
Blakenham, Envs....		4	4
Hounslow,			
Mrs. Girdler's Box		5	4½
Bath, Bethel, Envs.	2	16	0
Erith, In Memory of			
Mrs. Kenerley ...		5	0
Envs.		2	6
Chadwell St., Envs.	24	2	0
Lewisham,			
S.S. Boxes	1	12	6
Envs.	1	3	6
Aylesbury, Envs. ...		14	9
Mrs. See		7	0
Tunbridge Wells,			
Don.		10	0

	£	s.	d.
Guildford, Envs. ...	3	16	0
Ilford, Add. Envs....		5	0
Tring, Eben., Coll.		6	0
Park Ridings, Envs.	2	10	0
Bexley Heath, Envs.		8	6
Wortwell, Envs. ...		4	0
Hailsham, Envs. ...		10	6
Potten End, Envs....	1	17	6
Boxes:			
Miss M. Mothersole		10	0
Miss N. Purton ...		6	3
Miss M. Potton...		4	6
Misses K. & B. Rogers		8	0
Miss Rance	1	0	0
S.S.	1	13	7
Reigate, Envs. ...		17	6
Box		12	3
Mayford, Envs. ...	1	2	6
Gt. Gidding, Coll. ...		12	0
Charsfield, S.S., Miss H. A. Hart...	5	11	0
Norbiton, Envs. ...		17	6
S.S.	1	3	6
Wellingborough, Envs.		18	1
Abercwmboi, Cont...	1	12	8
Homerton, Envs. ...		12	0
Leigh-on-Sea, Coll....	3	0	0
Rushden, Coll. ...	2	6	6
Boxes	2	15	2
Irchester, Boxes ...		5	8
Notting Hill Gate, Coll.	5	0	0
Chatham, S.S. ...	1	0	0
Courland Gr., S.S....		8	0
B. Box		3	0
Boro' Green, Envs.	1	8	2
Warboys, Envs. ...	3	3	3
B. Box	1	0	0
Supt of Sagayan	2	11	6
Baildon St. Mission, S.S. Box	1	1	0
Sudbourne, Envs. ...	2	2	6
Bradenstoke, Envs...		7	0
Hailsham, Boxes:			
Mrs. Hudson ...		3	4½
Mr. G. Catt ...		2	10
Mrs. Saunders ...		10	1¾
Mrs. Collwell ...		8	9
Miss P. Guy ...		3	6½
Miss O. Dunk ...		2	0
Miss M. Dunk ...		3	5
Miss K. Dunk ...		5	9
Miss King		1	5½
Mrs. Haytor ...		2	5¾
Mrs. Smith		2	11
Miss F. Smith ...		3	0
Mrs. J. Saunders		3	5
Mr. J. Pratt ...		10	0
Brentford, Envs. ...	1	19	2
Rays, Envs.		3	5
Miss C. Chillon, Box		5	0
Mr. H. Fromow, Don.		5	0
To Help		1	6
Miss L. R. Fromow, Supt. of Boy on Kollis	5	0	0
Chelmsford, Envs....		4	0
S.S. Box	1	9	8
Bedmond, Coll.	1	15	5½
S.S.	2	0	0
Boxes:			
Mrs. Weston		17	6
Mrs. Kenning		13	3
Mr. Nash ...		13	7¼
Miss Dell ...		6	0
St. Neots, S.S. ...	8	18	9
B.C.	3	2	6
Coll.	2	10	0
Boxes:			
Mr. J. Cook ...		10	0
Misses Darby & Ingle		17	3
Mr. C. Forscutt ...		12	0
Mrs. J. Hazelton	1	2	6
Mr. W. Hazelton		10	0
Mr. A. Luff ...		8	0
Mrs. S. Newell ...		6	0
Miss F. Peters ...		10	8
Miss E. Potter ...		13	0
Mr. J. Wicks ...		4	6
Mrs. A. Forscutt		5	0
Biggleswade, Mr. C. Elphick ...		10	0
Coll.		10	7½
Boxes:			
S.S.		1	4½
Miss Shipp ...		6	9½
Miss Sells		8	4
Mrs. Haddow ...		2	4½
Mr. Elphick ...		1	9
Miss Waring ...		1	5
Pemberton, S.S. Envs.		2	7
Croydon, Derby Rd., B. Box		6	2½
B.C.		18	9¾
Box, Nameless ...	1	12	0
Box, H.G.D. ...	1	13	10
Don., Friend ...		19	2
Envs.	2	10	0
Lessness Heath, Envs.		11	6
Haworth, Envs. ...		15	0
Erith, J. & A. Lampard, Box ...		7	8
M. & B. Bancroft, Box		4	7
Tadworth, Add. Sales, Oct. 4th		10	0
Envs.		3	6
A Pupil, Carol Singing		1	0
West Ham Tab., N.Y.T.O.	1	4	0
Wattisham, Envs....		14	6
Hitchin Children's Service		8	9
Houghton Children's Service		4	6
Mr. Durrant, Box		2	0
Richmond, S.S. Box	2	5	10¾
Y.P.S.		12	6½
B.C.		12	11
Annual Meeting ...	3	5	1
P.P's.		1	2
Envs.	3	9	8½
Home Boxes ...	4	2	8¼
Woolwich, S.S. ...	5	0	0
Stoke Ash, Miss L. Goodesham, Box..		4	1½
	£184	0	4½

Rays.

	£	s.	d.
Brentford ...		3	5
Per W. J. S.	3	0	6
	£3	3	11

Personal.

	£	s.	d.
Mr. P. Edwards ...	2	0	0
Mr. F. S. Withers, 82		7	6
Mr. H. Hoadley ...		7	6
Anon.		1	6
Miss D. V. Gardiner	1	0	0
Mrs. Cumberland, Env.		2	6
R.F., for Widow Dhanan	2	0	0
Brighton House, Cranleigh		10	0
Mr. C. E. Shivington		5	0
Mr. F. Thickett ...		5	0
Anon.		2	6
Miss F. Askew ...		10	0
Mr. W. A. Birkbeck		10	6
Anon., Don.		10	0
No. 592, "Sub." ...	100	0	0
Mrs. Gregg, Sale of Plants ...	3	1	0
	£111	13	0

Miscellaneous.

	£	s.	d.
Eastbourne, 12 Calendars ...		3	0
Readers of "Christian," per Marshall, Morgan, & Scott, Ltd. ...	35	15	0
Literature & P.P's., per W. C.	1	1	2
Bd. Vols., per W. C.		8	0
B. Vol., per W. J. S.		5	0
	£37	12	2

Reports.

	£	s.	d.
Per W. J. S.		10	0
Chelmsford		2	2
Brentford		5	0
Homerton		2	6
Bexley Heath		1	0
	£1	0	8

Herald Fund.

	£	s.	d.
Cambridge, Tenison Road ...		2	0
Beccles	1	1	0
Erith		7	6
Bexley Heath		8	0
Brentford	4	15	2
Chelmsford	1	6	0
St. Neots & Reports	1	0	0
Croydon, Derby Rd.	2	4	0
Lessness Heath ...		1	2
Tadworth		1	0
Wattisham	1	10	0
Chorley		8	0
Newquay		5	5
Manor Park	1	15	6

	£	s.	d.
Bitchin	1	0	0
Newcastle		13	0
New Cross		5	8
Wellingborough	1	16	0
Highbury ...	1	0	0
Rishangles ...		13	8
Gt. Blakenham		6	0
Ramsey ...		15	0
Swindon ...		18	0
Waldringfield		12	6
Personal:			
Mrs. Cummings		2	6
Mrs. Sharman		2	6
Mr. Sharman		6	0
Mrs. Paish ...		1	6
Mr. S. Gray		1	6
Miss S. Shiles ...		1	6
Miss F. Croft ...		10	0
Mrs. C. A. Spink...		2	6
Mr. J. Fountain...		5	0
Mrs. Drury		2	0
Mrs. C. Hutchinson		1	9
Mr. S. J. Gurney		2	6
Miss Poole		3	0
Miss Moule			3
	£25	6	8

Ladies' Zenana Auxiliary.

	£	s.	d.
Cambridge, Eden, Coll.	1	15	0
Eastbourne, 11 Boxes	3	1	6
Grundisburgh, Coll.		7	0
Hailsham, Miss Smith, Box...		2	0
Hastings, Coll. ...	8	8	0
Ipswich, Mount Zion	1	5	8
Otley, 2 Colls. ...		10	4
St. Clears,			
Mrs. John	1	7	0
Pstr. G. Llewellyn	1	3	6
Mrs. Griffiths ..	1	0	0
Mrs. Walters ...		16	9
Mrs. Thomas ...		2	6
Miss Thomas ...		2	6
Misses Harris ...		2	6
Miss John		2	6
Mrs. Harris		2	6
Mr. Rogers		2	6
Mrs. Jones		2	0
Mrs. Parry		2	0
Miss James		2	6
Mrs. James		1	0
Mrs. Williams ...		1	0
Prayer Mtg. Coll.		2	0
Tunbridge Wells, Coll.	1	16	10
Walthamstow, Quarterly P.M. ...		5	6
Whittlesey, Coll. ...	1	10	0
	£24	14	7

PERSONAL.

	£	s.	d.
Miss Brown, by Sale of P.P. Cards ...		10	0
Miss D. V. Gardiner, Don.		7	0
Per Mrs. E. H. Chilvers, for Supt. of B.W.		12	6
Pastor J. W. Reed, Don.		2	6
Subscription 100		0	0
,, ... 10		0	0
Miss E. Stace, Sale of 'bus ticket Birthday Cards	1	0	0
	£112	12	0
By sale of "An Indian Garland"	£3	18	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.—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.

Floral Birthday Greeting Cards.—A friend of the Mission is making Floral Birthday Greeting Cards and selling them for the benefit of the Mission. These cards are quite a novelty, being made from 'bus tickets in various artistic designs. Price 7d. each, or three for 1s. 6d., post free. Apply to **Miss E. Stace, 19, High Street, Sandgate, Kent.**

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. XXXIII. *New Series, No. 329.* **May, 1934**

The Strict Baptist Mission Herald



KALINGAPATTI CHAPEL, KOVILPATTI FIELD.

Page 88

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

Contents :

	Page		Page
Fruitful Service...	83	Contacts	90
Pastor Philip Reynolds...	84	Touring among Schools...	91
Service Station, The	85	"Praise ye the Lord"	92
Riverside Meeting, A	86	The Secret Place...	93
Kalingapatti	88	Council Echoes ...	93
Two Baptizing Services...	89	Gleanings from Field ...	93

THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

At the COUNCIL MEETING in April, the Treasurer reported a Deficit of £558 in the General Fund.

THE HALF-YEARLY MEETINGS

will be held (D.V.) on

TUESDAY, MAY 1st, 1934,

at the

Leysian Mission, City Road, London, E.C.1

Service at 3.30 ; Tea at 5 ; Public Meeting at 6.15 p.m.

Welcome Home to Missionaries from India :
Mr. & Mrs. G. Champion and Miss G. K. Carter.

O

A

New Volume of Missionary Stories

A WINDING INDIAN WAY

By Winifred Booth.

Illustrated. *One Shilling net (post paid 1/3d.)*

This book will be on sale at the above meetings and may also be obtained from E. A. Booth, 30 St. Margaret's Avenue, Whetstone, N.20

Financial Sec.: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Sec.: 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. XXXIII.] MAY, 1934 [*New Series, No. 329*

Fruitful Service

NO work undertaken in obedience to our Lord is fruitless. Paul reminded the believers at Corinth that their labour was "not in vain in the Lord." When Paul wrote, "Your labour is not in vain," he was using a negative form of speech to express a strong assertion—"Your labour is very fruitful."

We are constantly receiving cheering news from our missionaries in India, regarding the blessing of God upon the preaching and teaching of the Gospel, resulting in the conversion of souls. The public confession of their faith by the converts in the ordinance of baptism, should act as a stimulus to our faith and a spur to our effort.

Signs Following.

In another part of this magazine we give news of the baptism of converts from heathendom in various fields. The tidings should put fresh heart into our missionary endeavour. We at home are partners in this service with our missionaries and Indian workers. Whether the scene of our effort be Britain or India, we are serving the one Lord in the same work, and the biblical rule still holds good: "As his part is that goeth down to the battle, so shall be his part that tarrieth by the stuff—they shall partake alike."

We do well to remember that even when we do not see cheering results, no work done for the sake of Christ and in fellowship with Him, is fruitless toil. God has His own purpose concerning it. His command links the Gospel message to all the world and to every creature.

> "Say not the struggle nought availeth,
> The labour and the wounds are vain:
> The enemy faints not, nor faileth,
> And as things have been they remain."

Even in those villages where a harvest has not yet been gathered, the work has not been in vain. It was undertaken

in obedience to our Lord, and our chief concern about it must be to render faithful and prayerful service. All spiritual issues are in the hands of the Lord of the harvest. The missionary may plant, and the home supporters may water, but God alone can give the increase.

Work of Faith.

Let us afresh lay to heart the truth that, whether we see results or not, work done in the service and fellowship of Christ is never fruitless. The knowledge of this fact should be the sufficient reason for making us to abound always in the work of the Lord. Perseverance is the crown of devoted service. Strength will be given for all the service which our Lord appoints.

We are intended to embrace every opportunity for making the Gospel known. We have every reason to increase our efforts. A Tamil proverb says: "Winnow while the wind blows." In the light of the blessing now being realised, this IS the time to abound in the work of the Lord.

Pastor Philip Reynolds

Our brother, who was the minister of "Zoar," Ipswich, was called to his eternal rest on Thursday, March 29th, 1934, in his 80th year. By his death the Strict Baptist Mission, and the denomination at large, has lost a warm advocate for, and an enthusiastic supporter of, foreign missionary work. For fifty-four years this honoured servant of God had been in the stated ministry, holding three pastorates—from 1880 to 1900 at "Providence," Highbury; from 1901 to 1910 at "Rehoboth," Huddersfield; and from 1912 to the time of his death at "Zoar," Ipswich. Before he commenced his first pastorate he was engaged in proclaiming the Gospel for several years, his first sermon being preached at the age of seventeen.

In 1897 Mr. Reynolds took a very active part in forming the South Indian Strict Baptist Missionary Society, and remained its president until his removal to Yorkshire. During those years he watched, with unceasing interest, and helped to foster by his wise counsel, the growth of the Society. He was privileged to see the deepening of spiritual life and service in the work in the Tinnevelly district, and greatly rejoiced in the Divine blessing which attended the labours of Mr. Strickson, who, largely through Mr. Reynolds' instrumentality, was sent out to India. This interest in missionary work was maintained during his pastorate at Huddersfield, and, on his acceptance of the pastorate at Ipswich, Mr. Reynolds was again permitted to take a more active part in the Society's welfare.

When the proposal for the amalgamation of the two Societies was first made, our departed brother greatly rejoiced, and welcomed this union of interest in our denominational foreign missionary work with great ardour. He leaves behind him a very fragrant memory, and his place will not be easily filled. "Blessed are the dead which die in the Lord."

G. W. CLARK.

Tidings from India

The Service Station

L. WATTS.

IN modern salesmanship increasing emphasis is being laid on service to the customer. The salesman is intensely interested in his customers, not simply up to the point where they buy his goods, but throughout the period of their use of his goods. He does not lose his interest in you immediately he has effected a sale. He wants to know that you are getting the best out of your purchase, and are perfectly satisfied with it. If you cannot make the thing work, or if you are not satisfied that you are getting the best service out of it for any reason, the salesman knows that you are not going to tell other people about it, or recommend it in any way. He is, therefore, concerned that all that he has said about the worth and usefulness of his article shall be proved by your use and experience of it. He establishes a "Service Station," which is at your disposal freely; and he wants to show you how to use to the best advantage the thing that you have bought, and how to keep it in use for the period he has guaranteed.

We are learning, though perhaps very slowly, that our Lord inculcated these principles of expert salesmanship when He gave that great commission to His disciples. Not for a moment would we dream of "selling" the Gospel in the sense of getting a money payment for it; but the missionary is in many senses a "traveller," travelling for his firm, and the principles on which he should work are similar.

Our Business.

We are to go and make disciples. We thank God that missionaries, preachers, teachers, Biblewomen, colporteurs and others have gone in the Lord's name as His "travellers," and made known the Gospel in the terms that He has taught us. The records of the Mission show in what way this has been done. We are to baptize these disciples. Disowning any merit in ourselves as "travellers," we rejoice with exceeding joy that, by grace, so many have received the Word and have been obedient to the Lord in baptism.

But then we are to teach them "to observe all things whatsoever I have commanded you." That is, we are to give service after sale. We are to see that those who have received the Word unto salvation, also learn how to observe all things that are commanded in that Word; that they, proving the worth and excellence of the Word in their own

lives and experiences, are compelled, through their own utter satisfaction in the Lord, to recommend Him to others. In the measure in which the disciples fail to "follow the directions," in that measure will they fail to appreciate and experience the absolute completeness and joy of the Christian life.

Here in the mission field we can say—though only as unprofitable servants—that the Word has been faithfully proclaimed, and those whom the Lord has called out have been baptized. But it certainly seems that we have not realised as we should have done, all that is implied in that command about teaching. We have not been giving full "service after sale." We have been evangelists, and our Indian fellow-workers have been evangelists, but we have not been or prepared those who should be, "pastors and teachers;" and Paul tells us, fully in line with his, and our, Lord's commission, these also are needed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Our Lack.

Hence we have not been able to find amongst our senior Indian fellow-workers those who are fitted for the work of pastors. The churches need them badly, but, as has been proved over and over again in the churches of the West, a man may be a fully equipped, God-sent evangelist, but an utter failure as a settled pastor, so here, the Indian mission worker who has spent years as an evangelist, and has proved his worth as such, finds himself quite out of his depth when called upon as a settled pastor to "minister the Word" in season and out of season, to the same group of God's people.

The work to which we have deliberately to set ourselves is that of preparing those who can render service, and in succeeding articles we shall endeavour to make the position and need still plainer, so that our prayer-partners may have intelligent fellowship with us in the work.

A Riverside Meeting

VIOLET D. GREEN.

IT was the last day of *Pongal*, a very important Hindu festival occupying the larger half of a week in January. The sacred Cauvery river, as it passes the village of Velur, usually so peaceful, presented a picture of animation and lively activity. Crowds of men, women, boys and girls were there, in jovial spirits, splashing about in the sparkling water

enthusiastically, bathing themselves, and washing their garments.

The sudden appearance of a white woman, walking alone on the river bank, created a fresh attraction, and at once boys and girls already recklessly given up to having "a good time," began the chorus, " White woman, white woman ! !" This was shortly followed by a crowd, who elected to come after the white woman and see where I intended to go. I had wandered down to the riverside in search of quiet, after a busy day's visiting with the Biblewoman, so walking a little further to a secluded place well out of range of the crowd of bathers, I sat on a stone to rest, unmindful at the moment that my resting place was immediately in front of the Hindu temple.

Priestly Intervention.

The crowd which had followed me stood around in a circle, watching me awhile, and then assured that this was a God-given opportunity, I turned to them and asked why there were so many people there, and what they were doing. They said they were preparing to see the swami, who was to be carried round the village in a few moments. I asked if they would like me to tell them about Jesus Swami, and receiving a hearty invitation, I began to tell of the true God Jehovah, and of His Son Jesus Christ, of Whom John witnessed: " Behold the Lamb of God which taketh away the sin of the world."

I had a most attentive audience, and was not in the least surprised when we suddenly suffered a rude interruption. The Hindu priest, becoming aware that a CHRISTIAN meeting was in progress, and that right in front of the Hindu temple, rushed out greatly infuriated, and ordered everyone off, threatening to soundly beat them if they did not immediately disperse. Of course, the effect was electric, and the crowd scattered, leaving only a few women who, presumably, were not worth troubling about. I asked them if they were not going also, and finding that they were not the objects of the priest's wrath, I continued to talk to them.

Contrastive Groups.

The priest disappeared, and soon drums were beating and bells were tinkling, and a general excitement prevailed as the idol was carried out of the temple and through the village, a hideous great black thing. Not all, however, joined the procession, for once the priest was safely out of the way, those who had been so peremptorily ordered off began to slink back again, until quite a goodly crowd was standing listening. So the enemy's frantic attempt to overthrow the little open-air meeting proved futile, and the message of salvation was sounded forth there by the riverside.

Kalingapatti : Thanksgiving and Rejoicing

D. A. THROWER.

KALINGAPATTI is a village some eighteen miles west of Kovilpatti, but owing to the shortage of roads in the Tinnevelly district, almost forty miles have to be covered if the place is to be reached by car. The road contains three right-angle bends, and describes more than three sides of a square! This station is the centre of a group of outlying villages in the extreme west of the area of Strict Baptist Mission activities in this district. The pastor who lives there has some sixteen villages in his circuit, and in all of these there are Christians connected with the Kalingapatti Church, the membership of which now totals 215. The Strict Baptist Mission has been working in this village for more than thirty years.

It has recently been my happy privilege to spend a long week-end with our colleagues, Mr. and Mrs. D. Morling, and Miss Poole, at Kalingapatti. From the 22nd till the 26th of February, we sought to give our quota towards the success of a special camp in that place. During those days, six meetings were held in the chapel, and several other important and interesting functions took place. The following is a brief journal of those days.

Variety has its Charms.

On Thursday, the 22nd of February, we travelled from Kovilpatti to Kalingapatti by motor car. The road round the great square of country above-mentioned was good in parts only. We crossed several stretches of flooded ground, wended our way through the narrow and crowded main thoroughfare of a busy town, and negotiated a number of places where the work of culvert construction necessitated a diversion into low, rough ground at the side of the road. The great range of the Travancore mountains (or Western Ghats) some miles to the west, and various isolated rocks and hills that rise up from the plains here and there, give colour and interest to the landscape of this area. At Kalingapatti, we had to sit down and wait for the arrival of our camping outfit, most of which was conveyed first by motor bus and later by bullock-cart. After about half an hour the baggage arrived, and when we had consumed a cup of tea, we busied ourselves setting our camp ' house ' in order in the chapel. That building, strongly constructed of stone, with a tiled roof, and measuring about 35 feet by 15 feet inside, had to serve as a bedroom, dining room and sitting room for the four missionaries during our stay at Kalingapatti! There was not a great deal of room to spare at the best of times, but when the hours appointed for meetings approached, camp cots, boxes, baskets, hanging meat safes, etc., etc., had to be put out of doors! After the evening meal a prayer meeting was held,

and this was attended by the men, women and children of the local Christian community. On this and the three succeeding evenings different brethren (European or Indian) led the worship, and gave short devotional addresses.



BAPTIZING AT KALINGAPATTI, KOVILPATTI FIELD.

On the morning of Friday (23rd) an oral Scripture examination of the children studying in three of the neighbouring schools was followed by the distribution of garments and toys from the Christmas boxes. That afternoon, twelve men and eight women were baptized in a stream a mile from the village, on profession of their faith in the Lord Jesus Christ. The observance of this sacred rite in the open-air in a picturesque spot, was deeply impressive.

Two Baptizing Services

L. WATTS.

LAST Lord's Day we had the joy of baptizing both at Vepery and Sembiam. At Vepery, in the morning, A. K. Grace was baptized. She is the sister of S. A. John, a young fellow who was baptized some months ago. He came from Roman Catholicism, and has been anxious for the conversion of his wife ever since. His sister and her husband were also Roman Catholics, and the testimony of John was such that his sister heard the Word gladly. First she removed all the Roman pictures from her house, having the consent of her husband also. She has been a regular attendant at the services, and has also devoured the messages brought her by the Biblewoman. She gave a very bright testimony, and was gladly received into the Vepery Church.

At Sembiam, in the afternoon, three were baptized. Muni-

ammal Rebekah is an instance of the faithful testimony in the home of those who have been brought to the light. Nagalingam Jesudasan is a well-educated young man, to whom Preacher Solomon's ministry has been blessed. Devasigamoney is Solomon's younger brother, to whom the ministry has also been blessed.

Contacts

H. A. HUCKETT.

GOD often comes to us along the line of the unexpected. Just before leaving Madras, I had occasion to go to Tathankuppam, to conduct the Monday evening Bible Class in that village—the one in which our young friends in the Sun-Ray League are specially interested. There is no proper road all the way there, so, leaving my motor-cycle in charge of Joshua, I walked along the railway for some distance. As I passed the signal-box at Villivakkam, a cheery " Good evening " greeted me, to which I gave a suitable reply. After the meeting at Tathankuppam, Joshua told me that while he had been waiting at Villivakkam, the signalman's wife had asked him if the Dorai would have prayer with her in her house before returning to Kilpauk. Although it was late, it seemed wrong to refuse such a request, so taking the boy with me, I went to the house and met the woman and her mother, and other relatives.

It turned out that they were Christians, but since the husband's transfer to Villivakkam they had been deprived of Christian fellowship, and were able to attend their own church in Madras only once a month. After prayer we left, promising to visit them again as soon as possible. A week or two later, I went along and spent an interesting half-hour in the signal-box, " watching the trains go by." It was not right to attempt a conversation, nor was such possible, so the next day, when Michael Harry, the signalman, was off duty, I again visited his home, and had prayer and Bible reading with him. He told me that he had always longed to do " the Lord's work," but had not been able to. I asked him if controlling signals for the glory of God and the good of men was not " the Lord's work," and tried to show him that " whatsoever we do," we should "do all to the glory of God." He said that he would try to attend our services sometimes, either at Tathankuppam or Mannur, and seemed to appreciate our visit. This incident illustrates the great need which exists not only of preaching the Gospel to Hindus, but also of shepherding the souls saved. Leakage is a very real problem in India as well as in England. Pray for us and with us

Touring amongst the Schools

D. MORLING.

WE are now in the midst of a five-week programme of visits to our village schools, for Scripture Examinations and Christmas gift distribution. Many of the schools in the Kovilpatti circle are distant, and widely separated. In some cases, one school is all we can manage in a whole day's hard work; at another time, we can get three or four schools to meet in one centre, and send them away by noon. One day we may be seen striding to the railway station a mile away, in the early morning, by the light of a hurricane lantern, and an hour later perforce adopting the primitive method of travel by bullock bundy. Another time we manage the first ten miles by car, then take a cart, by which we cover four miles of field track in two hours, and on our return after a rain, five miles in three hours.

We in India boast that, compared with the British Isles, our weather is dependable; we know what to expect in any particular month of the year. Usually the weather in January is very pleasant, and the most suitable for travelling; but this year all our calculations were upset, and we had a most exceptional month of monsoon rains, which made travelling very difficult. Tinnevelly " cotton soil " is doubtless valuable for the farmer, but in the absence of roads, even one inch of rain on such a surface can soon bring to a standstill the best pair of bulls you may wish to see.

For our programme in the Ilaiyarasanendal circle, we camped for a few days at the station of that name. We had with us four workers assisting us in various duties, so we utilised the opportunity of holding some special services among the Christians there. Our chapel in that place is one of the largest we have in Tinnevelly, but on two occasions it was crowded, and many people were sitting on the verandah outside.

The Scripture Tests are on the lessons of June-December, 1933, and cover the Life of Christ, our own Catechism, and some lyrics. Usually we are accompanied by two Pastors and the Supervisor of Schools, who act as examiners. In order to prevent leakage, we decide on the questions a few minutes before the examination; each boy or girl is taken separately, and marks are given at once according to the answer. The results of the Tests have on the whole exceeded expectations. Ladies will be glad to hear that the proportion of girls is increasing and that, up to the present, a girl is at the top of the poll.

To-morrow we expect to continue our visits in a camp at Paniadipatti.

"Praise Ye the Lord"

R. M. HARRIS.

FELLOW-WORKERS and prayer-helpers, let us give praise and thanks unto our Lord, for He hath wonderfully and abundantly heard and answered our prayers.

It is nearly five years ago since the Lord gave the vision of touring evangelistic and medical work in India. At the time it all seemed far away, and in a sense unreal; now—it has come to pass, for not only to me, but to you too, has He given the vision, so that you have willingly supplied the financial need, and are bearing the work up before the Lord in prayer. We need definite prayer for guidance as to the methods of work; it is in a sense new, and one realises that we shall have to guard against the work being too transitory in nature.

Prayers Answered.

Many of you have been praying with me that the Lord would send the right workers: those who have been chosen by Him and prepared for the work. He hath indeed heard and answered our prayers, and that in His own good time. It seemed, at one time, that it was not going to be possible to find the type of woman I needed as nurse; one who was keen on the evangelistic side of the work, and not too young. Letters of enquiry to the principal mission hospitals brought no favourable reply, so you can imagine what a joy it was to receive a letter from Miss Putnam, only a short time before going to Madras to bring back the motor dispensary, in which letter she said that she thought that she had heard of a woman who might prove suitable. Directly we read the letter we felt that this was an answer to our prayers, and gave thanks. An interview in Madras proved this to be so. Pray that the Lord may bless her ministry and personal testimony.

Right up to the time of going to Madras for the motor dispensary, there was no Christian lad forthcoming for the work of camp boy, so that a Hindu boy was all but engaged for this purpose; and yet had we not prayed that even this member of the contingent, lowly as his work might appear, might be one who had a desire to witness for the Lord? So the matter was left, for the time being. Whilst in Madras, the boy was sent to us, recommended by a keen Indian Evangelist as one who had an earnest desire to do the Lord's work.

The driver was a boy in the Namakal Hostel, and was Mr. Morling's car boy previous to his going into training.

All three have been baptised. Shall we not praise the Lord together for this answer to prayer?

I wish you could see the Motor Dispensary. A photo and description will follow shortly, when the former is available. To-morrow we hope to hold a dedication service.

Home News

The Secret Place

LET us thank God for His blessing on the teaching of the Word which resulted in conversion and public confession of faith in Him.

LET us pray that the disciples who have been recently baptized may be kept by the power of God, and be given grace to witness for Christ.

LET us remember in prayer the Gospel-medical work (page 92).

LET us pray for our missionaries as they seek to lead the Indian churches towards self-support and self-government.

Council Echoes

MR. W. NOEL CLARKE.

With deep regret the Council learned that, during the course of his treatment in hospital, the doctor told Mr. Clarke (who was accepted for Indian missionary service and expected to sail this year) that he must remain in England and not proceed to India.

We are sure that our friends will join us in asking that this mysterious development may be for the glory of God, and that Divine guidance will be given to Mr. Clarke as to the sphere of his future ministry.

MISS GRACE HAZEL.

At the Council Meeting in April, Miss Grace Hazel, a member of the church at Gurney Road, Stratford, was accepted for Indian missionary service in connection with the Ladies' Zenana Auxiliary.

It was a joy to listen to her transparently sincere testimony as to the work of God in her soul, and the Divine guidance given in regard to foreign missionary service. Miss Hazel has completed two years' training at Redcliffe, and this is to be followed by a term at the West London Hospital. It is expected that Miss Hazel will sail for India in the autumn of 1934.

ON FURLOUGH.

Our missionaries, Mr. and Mrs. G. Champion and Miss G. Carter, arrived in England from India on Friday, March 23rd, 1934, after an average voyage.

Gleanings from the Field

MADRAS.

Volunteer Fellowship.—The idea of the Baptist Volunteer Fellowship is taking root in the churches. Special mention of the Fellowship is to be made in one or other of the four churches each month, and the collection is to be given to the Fellowship funds. The young Christians at Tiruvakadu, who are members of the Poonamallee Church, have recently commenced a Sunday School at Keladi, thus completing the link right through from the Madras churches to the Poonamallee church area.

Raising the Grade.—The school at Poonamallee has been making headway since the appointment of J. Moses as headmaster. In order to retain its place, it was necessary to fall in with the request of the District Educational Officer to make the school into a Higher Elementary School with standards up to the eighth. To make it financially possible, it was necessary to close standards one and two, but boys now come into our school from all other schools in the locality to the higher classes. This is in consonance

with the policy of Government to centralise schools as much as possible. The scholars we have form promising material, and we pray for grace to be given to the teachers to witness faithfully. Last week the Elementary Schools of the Poonamallee district held their Annual Sports Day, and the S.B.M. Poonamallee made its name by carrying off the cup for the school with the best record, and also the championship medal for the best boy in the races.

L. WATTS.

Engagements for May, 1934

MISSIONARY G. F. CHAMPION.

1st, Leysian Mission (Half-Yearly Meeting); 5th and 6th, New Cross; 8th, West Ham (East End Rally); 10th, Woolwich; 13th, Fulham; 16th, Croydon (Derby Road); 20th, Ilford; 27th, Grundisburgh; 30th, Crawley.

Address: 26, Halesworth Road, Lewisham, S.E.13.

PASTOR W. CHISNALL.

1st, Leysian Mission (Half-Yearly Meeting); 6th, Billericay; 13th, Lode; 20th, Haslemere; 27th, Elthorne Road; 31st, Homerton Row.

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

MISSIONARY E. A. BOOTH.

1st, Leysian Mission (Half-Yearly Meeting); 2nd, Hackney (Loddiges Road); 6th, Lee Common; 13th, Newick; 20th, Royton; 27th, Brentford; 31st, Belvedere.

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

Ladies' Zenana Auxiliary.

MISS G. K. CARTER.

1st, Leysian Hall (Half-Yearly Meeting); 2nd, Chingford; 3rd, Leyton; 8th, West Ham (East London Auxuliary); 9th, Richmond (L.Z.A. Quarterly Prayer Meeting); 10th, Bedmond; 16th, Courland Grove; 16th, Croydon (Derby Road); 23rd, Highbury; 24th, Chesham; 28th, Swindon; 29th, Bradenstoke; 31st, Leigh-on-Sea.

Address: 6, Highlands Avenue, Horsham, Sussex.

MRS. THROWER will be speaking (D.V.) at Hounslow on May 9th, Stratford (Gurney Road) on May 10th, and Lewisham on May 30th.

The **L.Z.A. Quarterly Prayer Meeting** will be held at Richmond on Wednesday, May 9th, at 7 p.m. Mrs. Shipton will preside, and Miss Carter will give a short address. Lady friends from the surrounding districts will be very heartily welcomed.

"Of Thine Own have we Given Thee"

Gifts received during March, 1934.

General Fund.

	£	s.	d.
Sturry, Miss S. Schweitzer		15	0
Envs.		11	6
Cottenham, Envs. ...	1	2	6
Sudbourne, S.S Primary	1	17	6½
Courland Grove, Mrs. Thrower's Box		11	8
Leicester, Eben., S.S.		7	9
Leicester, Prov., Envs.	1	1	0
Braintree, Mr. G. Laver, Env.		2	0
Rochdale, A Few Friends ...		15	0
Ely, Boxes		6	7
Envs.		3	5
Chesham, Mrs. Gladstone's B.C.		12	9
Leicester, Prov., S.S. Box		17	0
Fressingfield, Envs...		10	0
Reading, Envs. ...	1	9	0
B.C.	1	4	0
Courland Grove, Supt. of Sembiam	12	0	0
Pontypridd, Friends		5	0
Stamford, Mrs. Nightingale's Box		15	0

	£	s.	d.
Hounslow,			
Mr. Randall, Env.		2	6
Ipswich, Bethesda,			
Mr. R. Lovett ...		6	0
Ilford,			
S.S., Rays, Envs...		1	6
Hasham, Mr. B.			
Gillam, Don. ...		5	5
Blakenham, Envs....	1	2	6
Yarmouth, Envs. ...		15	2
Courland, Grove,			
Mid-Week B.C. ...	1	11	4
Epsom, Coll.	5	17	7
Sales		1	5
Envs.	5	5	0
Boxes:			
No. 9	2	12	0
Mrs. Humphryes...	1	2	1
Mrs. Reeves		11	3
B.C.	4	3	1
S.S.		19	6
Norbiton, Coll. ...	1	18	0
Bexley Heath, Coll.	3	10	0
Pas. D. E. Westcott	1	1	0
Erith, Coll.	4	0	0
S.S.	1	5	6
Kingston, Coll. ...	3	9	4
Datchet, Coll.	1	2	0
S.S.		7	6
Hebden Bridge,			
Envs.		12	0
Tonbridge, Envs. ...		12	6
Otley, M.B.C.		10	0
Over, Y.W.B.C. ...		14	2½
Y.M.B.C.		8	5
S.S.	1	12	10½
Bradenstoke,			
S.S. Colls. ...	2	12	4
Boxes:			
Miss Farmer ...		7	5¾
Leslie Fry		6	10½
Gordon Barnes ...		2	11
Kenneth Barnes ...		2	11
Miriam Burgess ...		4	1
Gilbert Newman...		7	5
Mrs. Diccox ...		10	0
Molly Wheeler ...		5	9¾
Ethel Skull	1	0	0
Mrs. King	1	1	0
Miss Kilmister ...		8	1
Muriel Burden ...		2	6
Mr. & Mrs. J. H. Skull		10	0
Greenwich, Coll. ...	1	15	0
Pembrokeshire,			
Scheddy, Zion, Harvest		9	6
Box		4	9
Coll.		4	3
Mr. E. Harries ...		2	6
Mr. T. Griffiths ...		2	6
Mr. T. A. Rowe ...		2	6
Misses P. & L. Cornock		2	6
Miss M. E. Roberts		2	0
Miss E. Mathias...		2	0
Mr. W. Evans ...		2	0
Mr. J. Williams ...		1	0
Mr. J. Thomas ...		1	0
Mr. T. Evans ...		1	0
Pontypridd Noddfa,			
S.S., Adult Classes:			
Mr. J. Morgan ...		5	0
Mr. G. Roberts ...		1	3½
Miss L. M. Thomas		3	2
Mr. A. Roberts ...		2	0
Mr. D. Isaac ...		5	2
Mr. J. Owen ...		1	10
Mr. J. Roberts ...		3	6½
Mr. T. J. Jones ...		2	10½
Mr. E. J. Walham		5	11½
Miss G. Thomas ...		4	10½
Mr. J. Isaac ... Vestry:		1	0
Miss N. Roberts ...		3	0
Mrs. Price		2	7
Miss A. Maddy ...			11
Miss M. Isaac ...		1	1½
Miss E. Clarke ...		1	0
Miss M. Watkins		1	11
Added		2	6
Eastbourne,			
S.S., Rays, Envs...		4	6
Old Hill, S.S. Box...		15	0
Eltham, Envs. ...		10	6
S.S.		3	6
Sturry, S.S.		8	6
Walton-on-Naze,			
S.S.	2	2	7½
Boxes		10	0
Envs.		9	7½
Walthamstow, Envs.		14	6
Hounslow, B.C. ...		14	0
West Ham Tab., Boxes	12	19	9
Tottenham,			
S.S., F.Fd., & B.C. Boxes	6	14	2
Envs.		15	3
Courland Grove, S.S.		9	10
B.B.			7
Friend		4	7
Crowborough, Envs..		8	0
Wood Green, Dovecote,			
S.S.	1	16	9
B.B.	1	1	0
Finchley, S.S.	1	9	6
Tunbridge Wells,			
Anon.		10	0
Grays, S.S.		3	6
Accrington, Eben.,			
S. Class	1	0	0
Mrs. D.		4	0
Mrs. M.		2	0
Nuneaton, Miss K. Ensor, Box ...		15	0
Hastings Aux.,			
Eben. S.S., Envs....		7	1
Friends		9	0
Tab. S.S., Envs. ...		6	5
Friends		16	0
Notting Hill,			
Mr. S. E. Denning		10	6
Swindon, Coll. ...	3	2	6
Devizes, Coll.	1	8	0
Add. Coll.		10	0
Wimbledon, Coll. ...	1	7	10
Gt. Grandsden, Coll.	1	1	0
Potton, Boxes ...	4	9	0
Coll.	1	11	6
Erith, S.S., H. & J. Hudsons' Box ...		4	6
Cheltenham, Envs....		5	0
Horley, In Memory of Mrs. Peak ...		5	0
Hounslow, Y.P.F., Don. ...		4	0
	£137	13	8½

Personal.

	£	s.	d.
Mrs. E. Richardson, Don.		5	0
Box		3	6
S. J. G.		7	6
"Sub."	93	15	0
S. F. Crawley		2	6
Anon., Southall ...		11	0
Mrs. Jones' Box ...		2	0
Mrs. W. J. Denmee's Box		5	0
Friends, late Bethnal Green		10	0
Miss I. Reynolds, Supt. of Samuel...	3	12	0
Mrs. M. F. Monck ...	1	0	0
K. D.	1	1	0
Mr. & Mrs. Rippin...		10	0
Mr. W. Bishop, Box	1	4	6
	£103	9	0

Miscellaneous.

	£	s.	d.
Div., Irthlingborough Gas Co.	1	19	0
Eltham, Calendars...		1	6
Tamil Texts, per W. J. S. ...	2	14	10
	£4	15	4

Rays.

Per W. J. S.	£3	1	4

Reports.

Per W. J. S.		9	6
Walton-on-Naze ...		3	6
Fressingfield		2	4
		15	4

Herald Fund.

Fressingfield ...	1	3	6
Crowborough, for Sept.		15	0
Old Hill		12	6
Walton-on-Naze ...	5	12	0
St. John's Wood, Miss H. V. Harris' Class		7	0
Crowborough		5	0
Finchley		4	6
Accrington, Eben. ...		18	0
Hastings Aux. ...	2	0	0
Potton		13	8
Pemberton		13	6
New Cross		5	3
Leicester, Newark Street	1	10	6
Ely		10	9
Cheltenham ...		8	0
Reading	1	7	0
St. Clears ...		4	0
Horley	1	6	6
Fulham	1	16	0
Hebden Bridge		7	0
Tunbridge Wells	1	6	0
Eltham		2	6
Eastbourne ...		1	0
Personal:			
Mr. L. Sowerbutts		10	6
Mrs. Cocker		2	6

	£	s.	d.
Mr. C. Butler ...		6	0
Mr. F. Adderley...		2	6
Mr. Pepper		5	0
Mr. Ivory		1	0
Mr. H. Miller ...		2	0
Mr. E. E. Sears...		5	0
Mrs. M. F. Monck		10	6
	£24	4	5

Pension Fund.

Div. 3½ p.c., £985 1s. 3d.	7	0	3
Miss M. Robbins ...		10	0
Div. 3½ p.c., £1,799 10s. 8d. ...	31	9	10
£1,501 16s. 7d. ...	19	14	3
	£58	14	4

Ladies' Zenana Auxiliary.

GIFT WEEK.

	£	s.	d.
Accrington, Ebenezer, Sewing Class Fund	1	0	0
S.S. Coll.	1	7	3
Bedford	1	10	0
Brentford	7	7	8
Brixton	5	4	0
Broadstairs		19	2
Bromley	1	6	6
Cambridge, Eden ...	1	14	6
Chadwell Street ...	31	3	0
Chingford		3	2
Croydon, Derby Road	2	0	0
Croydon, Salem ...	2	3	9
Guildford	4	17	0
Haworth	1	5	0
Highbury	1	4	0
Holloway		11	0
Hounslow	4	0	0
A. E. L.		2	6
Ipswich, Zoar		8	0
Ipswich, Bethesda, Wom. B. C.	2	10	0
Irthlingborough		4	6
Kingston	1	5	0
Laxfield	1	5	8
Leicester, Zion ...		12	6
Leigh-on-Sea ...	1	2	0
Leyton ...	2	17	0
Newquay	1	3	6
Norbiton	1	3	3
Over	2	10	3
Ponders End		5	6
Potten End	2	10	0
Prittlewell	4	9	6
Rushden		7	6
Sheerness-on-Sea ...		5	0
Shelfanger		1	6
Siddal	2	0	0
Slaithwaite		17	0
Southport	1	0	0
Stoke Ash		10	0
Streatham		10	0
Swindon		15	0
Tollington Park ...		12	0
Tottenham		7	0
Tring	25	4	6
Tunbridge Wells ...	2	16	0
Walton-on-the-Naze..	1	9	5
Walsall		10	0
Wood Green, Dovecote ...		11	0
	£128	1	2

PERSONAL.

	£	s.	d.
Receipt No. 137 ...	2	0	0
Hannah, Prov. xix. 17... ...	1	0	0
M. B.		10	0
Miss Linggood ...		5	0
Mrs. Frost		10	0
Two Friends	1	10	0
In Memory of Mrs. Chisnall ...	1	1	0
Mrs. Caplin		10	0
Miss A. Mills		2	0
Mrs. Hutchinson ...	1	0	0
The late Mrs. Oliver	1	0	0
Mrs. Chaplin		5	0
Mrs. E. W. Painter		2	6
Per Miss Paxman ...		10	0
	£10	5	0

GENERAL FUND.

	£	s.	d.
Bedford, Subs. ...	9	16	0
Box	1	4	0
Per Mrs. Wilkins		10	0
Blackheath, Birmingham, Church Fund Don.		10	0
Epsom, Work Sold...	4	0	0
Easter Gift	1	0	0
Gravesend, 2 Sewing Classes...	1	0	0
Postage		2	6
Guildford, Sale of Marmalade ...	1	1	0
Sale of Balls ...		12	0
Highbury, Box ...		8	7½
Sub.		4	0
Ipswich, Bethesda, Girls' P.W. Band, Coll.	2	0	0
Thorpe, Coll.		13	6
Tring, Supt. of B.W. ...		18	0
Tunbridge Wells, Birthday Gift ...		12	6
Walton-on-the-Naze, Coll.	1	1	0
Warboys, Coll. ...	1	5	6½
	£26	18	4

PERSONAL.

	£	s.	d.
Miss A. Godfrey, Supt. of Girl ...	1	0	0
E.S.: Sale of B. Cards, 'bus tickets	2	0	0
Miss Schweitzer, Don.		5	0
Mr. H. J. Branch, Don.	2	0	0
	£5	5	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.

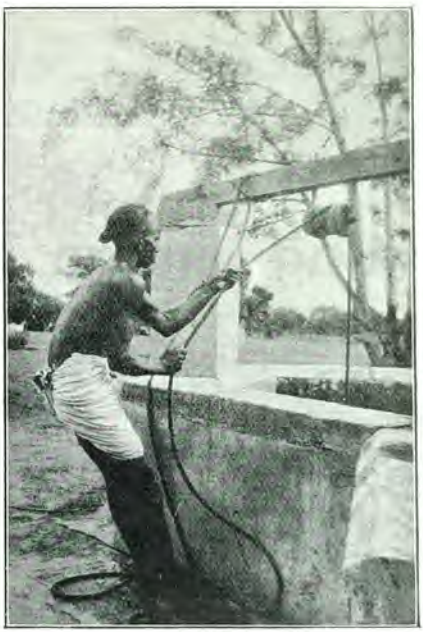
The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

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. XXXIII. *New Series, No. 330.* **June, 1934**

The Strict Baptist Mission Herald



DRAWING WATER FROM WELL AT NAMAKAL

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

Contents :

	Page		Page
Semi-Annual Meetings	99	Leaf from My Diary	107
L.Z.A. Meeting	102	Kalingapatti ...	108
Winding Indian Way	102	The Secret Place ...	109
Three Congregations ...	105	Council Echoes ...	109
Teaching Them	105	Reports of Meetings	109

THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

AT THE COUNCIL MEETING IN MAY THE TREASURER REPORTED A DEFICIT OF **£451** IN THE GENERAL FUND

A

Winding Indian Way

By

WINIFRED BOOTH

This New Book of Missionary Incidents has been described as "Tragically Interesting" "Amazingly Vivid"

80 pages, Crown 8vo. 8 pages of Indian Photographs

ONE SHILLING NET

1/3 post paid

All profits arising from sale to be devoted to Mission Funds

A CAPITAL PRIZE FOR SENIOR SCHOLARS SHOULD BE IN EVERY SUNDAY SCHOOL LIBRARY

Please send orders with remittance to—

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

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. XXXIII.] JUNE, 1934 [*New Series, No. 330*

The Semi-Annual Meetings

THE first of May was a glorious spring day, and exactly the sort of day we wished for our Half-Yearly Meetings, which were held at the Leysian Mission.

Friends gathered from far and near. The audiences were not as large as on some previous occasions, but there were more than 1,000 persons present at the evening meeting.

The special feature of the gatherings was the welcome, both official and personal, accorded to three of our missionaries from India now on furlough—Mr. and Mrs. Champion, and Miss Carter.

In the spacious vestibule our latest publication was on sale: "A WINDING INDIAN WAY," by Winifred Booth. Many friends took advantage of this opportunity of securing a copy of what one reviewer called "an amazingly vivid presentation" of some of our work in India.

The Afternoon Service.

Glorious sunshine was streaming through the windows of the auditorium when Pastor R. Robinson, who presided at the afternoon meeting, announced the opening hymn "Hail to the Lord's anointed." Our devotions were led by Pastor J. Peters, who read the Scripture, and Pastor A. Whayman, who offered prayer.

Speaking in the name of the Council, the Vice-President expressed hearty greetings to all assembled, and said "the sunshine of spring fills us with hope, and the gathering of friends from so many quarters reminds us of the glorious promise, 'Unto Him shall the gathering of the peoples be.'"

Pastors W. F. Waller, C. J. Welsford, and L. R. Garrard offered prayer for the work abroad, the Churches at home, and for the preacher of the afternoon sermon.

In calling upon Pastor R. J. French to deliver his message, the Chairman said, " He is a great missionary enthusiast who follows with keen interest the work on the foreign field."

It was a thoughtful and searching message which Pastor French delivered, based upon the words:—

" *When He saw the multitudes He was moved with compassion on them . . . Then said He to His disciples, The harvest truly is plenteous but the labourers are few: pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.*"—Matt. ix. 36-38.

Pastor R. J. French.

In presenting his theme, the preacher said:—

(1) **Here we have the statement that the Son of God was moved to the depths of His being by the sight of the crowd.**

We are told that on other occasions also He was so moved, as, for instance, at the sight of the widow of Nain, and at the sight of the leper. The word " compassion " signifies " to bear with," " to suffer with," " to enter into fellowship with." The truth of His compassion calls us and comforts us.

Carey was moved with compassion for the heathen. We read how he pleaded for them with those ministers and fellow-Christians who had never considered the darkness and the need of the heathen. True compassion is a costly emotion: it makes itself one with its object. How much is our compassion for the heathen worth this afternoon? Have we ever lost an hour's sleep over the needs of India? Has it drawn us to a life of prayer on behalf of the heathen?

(2) **Here the Son of God urges us to entreat the Father to thrust out more labourers.**

The exhortation is in the imperative mood, " I command you to beseech, to keep on praying." In all true Gospel service there is the co-operation of the divine and the human. It is God's design that His harvest shall be reaped, but He will not send hosts of angels to do this; the reaping will be done by human labourers. Are we ready to entreat God? As we supplicate, the answer may come that the one who is entreating is one who is to go! " I am so concerned about the heathen," someone says. In the light of this text, how deep is your concern? The God-ordained way of increasing labourers is persistent prayer. The Lord give us a compassion and a passion for souls.

So ended a sermon which probed deeply.

The Evening Meeting.

When Mr. J. B. Collin, the President of the Mission, took the chair, there were more than a thousand persons present. The devotions were led by Pastor W. Plail, who read the Scripture, and Missionary E. A. Booth, who offered prayer.

In a very hearty way, the President welcomed Mr. and Mrs. Champion and Miss Carter, missionaries who have recently arrived from India on furlough.

PASTOR L. C. FENSOME.

The opening address by Mr. Fensome was based upon the great missionary commission, recorded in the closing chapter of the Gospel of Mark. The speaker described these words as the foundation of all true missionary endeavour. The parting mandate and personal command is given to burdened men and prepared messengers. This ministry is assured of success, for the Redeemer is promised that He shall see of the travail of His soul and be satisfied.

MISS G. K. CARTER.

Miss Carter, who has completed her first term of Indian missionary service, thanked all who had been helpers together by prayer, and testified of her experience of the goodness of God. Miss Carter gave specific instances of the way in which God's blessing had attended the Gospel witness among the women in the various fields in which she had served. She asked that we should constantly follow with our prayers the activities of the workers in India.

PASTOR R. B. HEWITT.

Taking as his theme the words of Isaiah regarding our Lord, " He shall divide the spoil with the strong," Mr. Hewitt said : " Here we have a figure of warfare, with our Lord portrayed as a great captain engaged in a costly campaign, of which the victory is assured. He is with the missionaries in their tasks and disappointments, and He divides the spoils of victory with His faithful servants. The spoils are the souls that are won from the kingdom of Satan. If we share the battle, we shall share the victory."

MISSIONARY G. CHAMPION.

At the outset of his address, Mr. Champion expressed his appreciation of the cordial welcome which had been accorded to him after his first term of Indian missionary service. In speaking of his experiences in our various fields, he referred to the address of welcome which was presented to him on his first arrival at Namakal, in which it was stated :—" Your coming to India will be an irreparable loss to London."

Mr. Champion spoke of the difficulty of getting folk of the depressed classes to understand even the most elementary truths of the Gospel; yet the fact that an outcaste pupil gained the first place in the Scripture examination in Namakal, shows that the raw material is capable of development. The speaker outlined instances of the persecution of outcaste folk by the caste folk.

Mr. Champion closed his address by relating an incident of the conversion of a drunkard on the Kolli Hills, who formerly was a bitter opponent of the Christian religion. This man has been completely changed. " I believe that the Lord has touched his heart, and he is now a candidate for baptism."

PASTOR W. CHISNALL.

The Secretary drew the attention of the audience to the fact that a new book of missionary experiences and incidents by Mrs. Booth had been published, entitled **" A Winding Indian Way."** In recommending the book, Mr. Chisnall said that it so captivated him when he first looked into it, that he was obliged to read to the end before putting the book down.

The offering of the afternoon amounted to £73 18s. 3d., and that of the evening to £109 11s. 6d., making a total of £183 9s. 9d.

And so another helpful meeting closed with the Benediction and the Doxology.

L.Z.A. Half-yearly Meeting

Chadwell Street Chapel was the scene of a warm-hearted gathering of ladies at 2 p.m. on Tuesday, May 1st. Mrs. Silvester presided, and cordially welcomed Mrs. Champion and Miss Carter, who are now home on furlough after a term of service in India. Mrs. Thrower was not well, and was unable to be present at the meeting. Sympathy and regret were expressed at her absence.

Mrs. Booth read the Scripture, and Mrs. Rose led us to the Throne of Grace.

After Miss Nunn had given out a few notices, Mrs. Champion described her work in India. She spoke of the wonderful work which is "Our work" and "His work," and gave several striking instances of the wonders wrought by His grace in heathen lives. One very appealing incident was concerning a girl-mother fifteen years old, who lay dying in a dark room. Mrs. Champion was called in too late to be of any help to her, but she had the joy of telling her of the Lord Jesus, and of hearing the dying girl say, "In Him alone is my trust." She died the next day, but after days revealed the fact that she had witnessed for her Lord in another village, and through her testimony several have since been brought to the Saviour.

Miss Carter testified to the goodness of God all through her term of service in India. She told with much feeling of a tumultuous scene around a sick girl, where sorcerers and musicians were gathered trying to invoke the Swami. The preaching of the Gospel by Miss Carter and her Bible-woman silenced the noise, and the rowdy men slunk away, leaving the women to listen to the message. Miss Carter said, "Something happened that day which eternity will reveal."

Mrs. Anderson made a financial statement which showed a deficit in L.Z.A. funds, and Mrs. Benstead closed the meeting with prayer. The collection amounted to £89 4s. 7d.—W.B.

Book Review

A Winding Indian Way. By Winifred Booth. (The Marshall Press. 1s. net, 1s. 3d. post paid. 80 pages and many photographs).



Little more than the picturesque aspect of Indian life is seen by English residents—certainly not by the "globe-trotter." To them the moral and spiritual condition of the people, especially of the "depressed classes," is practically unknown, and still less cared for. This is, necessarily, even more true concerning the women of India, particularly Zenana women. Herald readers are already familiar, as far as print can make them, with the conditions of Indian life (including that of the women) and the people's clamant need of vital Christianity, together with the comparative fewness of Christian missionaries.

This further record of the pitiable moral and spiritual need of the people, and of the vicissitudes of women's ministry, with its disheartening **seeming** failures, on one hand, and its clear evidences of Divine grace on the other, will command not only ready sympathy with our sisters, but grateful praise and abiding prayer to our Sovereign Lord, Whose Evangelistic Command is laid upon every one of us. We should not be surprised if this new book of Mrs. Booth's stirs the hearts of some of our sisters to the point of saying in reverential love and obedience to their Lord, "Here am I, send me."

Sunlight and Shadows, as the Foreword indicates, characterise the volume. We can hardly imagine, perhaps, the shadows that fall on a missionary's heart when there is no response to her message, or the joy which fills her soul when she sees clear evidence that her "labour is not in vain in the Lord."

Here is one of the "shadows." A wealthy caste woman in Madras, in order to get rid of her sins, walked a thousand miles to Benares, bathed in the Ganges, lavished her money on all the beggars, fakirs and temples she passed, besides visiting the seven "holiest" cities. She returned "heartsick and weary and sorrowful." "No, no," she said, "do not speak to me of forgiveness and peace. There is no God, no hope, no peace in all the world."

By way of contrast, a sunbeam flits across the page. The story of Thanam commands admiration, although it also arouses sympathy. The scene lies in a Hindu courtyard. Thanam and other women are seated; the missionary has delivered her message, to which the women have listened quietly, when Thanam, looking up at the other women, fearlessly says, "Jesus Christ is my Swami, and I worship only Him." The women are startled into sudden amazement, and the missionary into joy, at such a bold and unexpected avowal of faith.

Space forbids further reference to the Sunlight and Shadows which swept across the missionary's pathway of service; but these brief extracts are sufficient to indicate the character of her work—and, incidentally, that of our other missionaries—and the quality of her book.

S. HUTCHINSON.

Tidings from India

Three New Congregations

D. MORLING.

IN the middle of last year, feeling great concern at the lack of additions to the Church in Tinnevelly, we had special prayer on the subject; since when we have had accessions in several parts of the field. Besides additions in old congregations, we have now three new congregations of baptised believers.

Non-Caste Villagers.

Nearly two years ago Miss Green received a petition from the outcastes of Narikulam, a village on the extreme north-west, asking for Christian instruction. A teacher was sent to them, and for more than a year he has been instructing the enquirers in the fundamentals of the Christian religion. Have you ever thought just where you would begin in such circumstances? For, remember, these people have not asked for Christian instruction burdened with a sense of sin and longing to know the way to Zion. They seek the Christian religion only be-

cause, in a vague way, they are dissatisfied with their old life and desire something better. Moreover, educationally, socially and morally, they are the down-and-outs of India. Would you begin with Christ or with sin, speak first of the cure or of the malady? Believing that the law is our "child-conductor" bringing us to Christ, we begin in our Catechism (intended for the guidance of such as these) with the Ten Commandments, and teach something of their inwardness. There can be little Christian life without sense of sin.

To return to our new congregations. A month ago the pastor on the western side asked me to catechise the candidates there for baptism. A round-about ride of forty miles brought me to the Pastor's own station, Kalingapatti; from there we partly rode and partly walked to several congregations in that vicinity, including that of Narikulam. We met the new adherents in a very uninviting house with no whitewash on the walls, not even plaster, and where the human inmates were strangely mixed up with goats, fowls, and a cow.

Dealing with Enquirers.

After turning out the animals and having a vigorous sweep round, we sat on mats, offered prayer, read the Word, and gave our attention to the enquirers. The Pastor then commenced catechising concerning the Life of Christ, the Atonement, Sabbath Observance, Baptism and Christian Life. I followed on with questions on the Ten Commandments, the Nature of Sin, Christ's Death and Resurrection, and the Prayer Life. One young man of about twenty-five years of age was a more apt pupil than the others, for he had spent a few years at school somewhere, and with little difficulty could read a plain story. I was pleased at the way they had been instructed, though I could have wished the teaching had dealt more with experimental things. But the training of the teacher himself had been very inadequate.

Discrimination.

Now we must decide as to who shall be accepted. Of all the numberless situations into which an up-country missionary is thrust, the situation which seems to demand the most of spiritual "senses exercised to discern both good and evil" is that where he is faced with a small group of enquirers asking for baptism. It is a spiritual task to be wrought only by a spiritual person in close touch with the spiritual realm. The situation here in India is rendered the more difficult because everyone (except the Self-Respecter) is deeply religious. Missionary, Pastor, and local worker briefly collaborated in preparing a short list of those accepted, following which the meeting closed with prayer.

A fortnight afterwards, while four missionaries were taking

part in special meetings at Kalingapatti, some of us gathered at the riverside a mile away in the early afternoon of a hot day. There, with some others who were putting on Christ, were ten from Narikulam, about half of those who would willingly have accepted the sacred rite. The following Sunday, while the writer was making an urgent dash to Kovilpatti and back, Mr. Thrower kindly received the incoming members into the Church.

There are two things lacking in Narikulam, if we would bring the station up to the usual level of a mission village station, viz., a chapel and a school. The Christians there are few and exceedingly poor; still, they are willing to raise the walls of the chapel if we will supply the materials and make the roof. We wish them, from the very commencement, to be trained in the grace of Christian giving. The matter of the school is perhaps more difficult. As the non-caste quarter there is very small, we could hardly expect to get sufficient children for Government Recognition unless we win the goodwill of the caste people.

(To be continued)

"Teaching Them to Observe"

L. WATTS.

IT was not without reason that Paul told the Philippians that they should "look also on the things of others." It is exceedingly difficult for people of one country to look understandingly on the things of the people of another country; and even missionaries of many years' service find quite often that the problem they have been endeavouring to solve begins almost to solve itself so soon as they more completely put themselves into the place of the people whom they so much desire to serve.

Our Desire.

We do want our Indian Church members to grow in grace and the knowledge of our Lord Jesus Christ, and to be "recommenders" of Him to others. We do want them to develop Christian habits and outlook, to have a Christian conscience about things. When a Church member does something wrong, or fails to do what he should, it is not sufficient to reprimand or exercise discipline. Every care was taken by the Church when that member was baptised to assure itself that the candidate for baptism was a converted man or woman; but our Lord would never have added that tremendous sentence: "Teaching them to observe all things that I have commanded you," if conversion and baptism were all He needed. He knew that the Christian life needs the teaching,

and we shall fail if we slack off when the baptismal service is over.

Let us put ourselves in the place of the Indian convert for a little while. As Christians, we are not to forsake the assembling of ourselves together—and that means for worship, for growth in grace and knowledge. We of the West say, "Of course," and need to think no more about it other than observing the injunction. We realise from the example and influence of generations that the Christian assembly is one of the means of grace. Not so the Indian. He says, Why? Why assemble together? Why sing and pray together? Why listen to sermons? Why not read and pray at home? Why should I leave my village and go to another for worship? Cannot the preacher come to my house? These and hosts of other questions are not mere cavil; he has no particular objection to the Christian meeting, but he hasn't the conviction of their need to him to enable him to live the Christian life. This indicates the need of "teaching to observe." The answers to these questions do not naturally follow because of the experience of conversion. I am afraid we have been rather apt to criticise our Indian brethren because we have thought that these questions ought not to arise.

Lord's Day Observance.

Then the question of Sunday. The West, perhaps, has not very much to teach us in these days on this question. But in any case, India has no heritage of a weekly rest day. We who have been brought up in godly families know how much that heritage means to us. In India, except that Government and business offices and works close on Sundays, due to the European influence in them, other shops and bazaars, railways and buses, go on just the same as on other days. The heat makes it impossible to keep much in the way of foodstuffs (especially if cooked) over from one day to the other. The staple food of the people, rice and curry, simply has to be cooked every day, and the whole life of the people in India is such that it is futile to try to impose the habits and customs of the Christians of the West on the Christians of the East. The Sunday question has to be thought through and studied, and taught in the light of the Word, which has its message for all God's people, in all countries, in all ages. The Word gives definite guidance regarding the use and abuse of Money, and there is need for those who can and will teach, from their own downright conviction, the Lord's people to "observe all things that I have commanded you."

This work is the work of Pastors. We are seeking to train such as the Lord is calling out for this work, that they may become, if the Lord will, pastors for His flock.

A Leaf from My Diary

H. A. HUCKETT.

ONE way in which you may test your own growth in grace is by seeing how you treat *interruptions*. The definition of a fishing net as "a lot of holes tied together with string," is a very good simile of a day in the life of a missionary. It is not the straightforward tasks that use up one's energy and try one's patience, but the seemingly endless interruptions which come in the day's march. For instance, one is just settling down to work after Hostel prayers at Madras, when P— R— comes along to discuss the B.V.F. Programme for the coming month. Hot on his heels comes V—, who is a worker at M—, and needs a little admonition in connection with the discipline of the children at morning service.

Next comes a cup of tea—a very welcome interruption after an exhausting conversation in Tamil. While we are imbibing the refreshing beverage, W— and S— arrive to invite us to attend the dedication of two shelters which have been put up in Ambattur and Mogapper for children attending the Voluntary Sunday Schools during the rainy season. Next comes the postman with letters from home, which we are delighted to receive.

A Welcome Caller.

Suddenly another friend bursts upon us with the words, "I want you to lead me to Christ," so we knock off whatever we are doing, get out our Bible, and are soon engaged in an earnest heart-to-heart talk, endeavouring to point a great sinner to the great Saviour. The man in question is an Anglo-Indian with a very sad history, but it is a joy to be able to tell him of One Who said: "Him that cometh unto Me I will in no wise cast out."

In the afternoon, S—, a small boy of 11 or 12, arrives for a promise card in connection with the new Envelope System recently introduced in the Madras Strict Baptist Mission Churches. He carefully writes that he is willing to give one anna per month to the Lord's service—quite a big offering for an Indian boy of that age.

One other interruption, and this must suffice. M— comes to ask about the filling of the pool at Vepery for a baptising service on the following day. We should welcome such an interruption every day! Thus the work goes on, in spite of all the "holes" in the day's programme. Please pray that the Lord may give us much grace that we may never get out of patience with those who come to us for help and advice.

Kalingapatti: Thanksgiving and Rejoicing

D. A. THROWER.

(*Concluded from page* 89).

On Saturday (24th) a double-bullock cart was commissioned to take several members of the party to the village of Sevarkulam, some five or six miles to the south. The sturdy bulls dragged the cart over very rough country between cultivated fields. At Sevarkulam we conducted a Scripture examination similar to that held at Kalingapatti the previous day—this time for the children of two schools in this section of the field. It is worthy of note that the scholars of one of these village schools, situated in a most out-of-the-way place, distinguished themselves by coming third in order of merit among all the schools of the Kovilpatti and Paniadipatti Fields. We then gave the children great glee by opening the basket of gifts that we had brought with us. After each child in regular attendance had received a garment and a toy or doll, the visiting missionaries were garlanded by the scholars. After "breakfast" (which means the mid-day meal) we retraced our way to Kalingapatti, with the sun practically at the zenith.

A New Chapel.

Sunday (25th) was the last, and the great day of the feast at Kalingapatti. It was the day appointed for the dedication of the new chapel. At 9 a.m. the proceedings were opened by a procession through the village. The singing of lyrics was accompanied by fiddle, drum, and cymbals. Immediately after the procession, Mrs. D. Morling formally opened the new building "to the glory of God." Before 10 o'clock the chapel was crowded with worshippers, old and young. Special lyrics were sung, and an address was given by one of the missionaries. It was a time of rejoicing and thankfulness to God for His goodness in giving His people such a substantial, light and airy building in which to meet for worship. The new chapel is evidently a vast improvement on the previous building.

In the afternoon the brethren and sisters who had recently been baptized were received into church fellowship, and the Lord's Supper was administered. Each of the new members was seriously admonished regarding the solemn step that he or she had taken. The principal rules of the Church were read and emphasised, and each member was asked in turn whether he or she clearly understood them, and was prepared to observe the same. The evening prayer meeting closed at 9.50, but our Indian friends started a *bajanai* (service of sacred song) after that, and continued their meeting outside the chapel long after the missionaries had retired and fallen asleep!

Home News

The Secret Place

LET us praise God for His goodness in answering prayer in relation to the Half-Yearly Meetings.

LET us give thanks for the churches that have been recently formed, and pray that the members may be stirred to witness for Christ among their heathen neighbours.

WILL you join those who are daily praying that our financial deficit may be removed?

LET us pray that our missionaries now home on furlough may be refreshed and strengthened for further service.

Council Echoes

DEFICIT.

There was deep concern at the last meeting of the Council when it was learned that, even after the financial uplift of the Half-Yearly Meetings, the DEFICIT in the General Fund stood at £451 12s.

MR. WILFRID KUHRT.

Friends will be interested to know that, after a course at the Bible Training Institute, Mr. Wilfrid Kuhrt has entered on a term of medical training. Mr. Kuhrt, who is a member of the Church at Gurney Road, was accepted for missionary service after a course of training, and will sail for India (D.V.) soon after the Annual Meeting.

Reports of Meetings

Ipswich.—BETHESDA.—The Annual Missionary Sunday was observed on April 22nd, 1934. Good congregations assembled at each of the services. Missionary E. A. Booth preached in his usual earnest style. The preacher dealt with the great challenge of heathenism and the present opportunity of preaching the Gospel in India. We were brought face to face with our responsibility in the matter. In the afternoon Pastor R. J. French addressed the united Bible Classes on "The sadness and the gladness of the great harvest field." At each of these gatherings our Pastor pleaded strongly that we should support the work of the S.B.M. to the utmost of our ability. The collections amounted to £27 10s. 10d. This sum was augmented by additional gifts by friends whose hearts had been stirred, and the total rose to £31 10s. 10d.—E. W. BANYARD.

Bedford.—On Thursday, April 12th, a meeting was held at Goldington Road, at the kind invitation of Mr. and Mrs. Blott, and many friends interested in missionary work gathered to hear Mrs. Thrower tell of the work in which she has been engaged for several years in South India. She described life in an Indian village and the need for pure water, and how highly prized is a well of fresh spring water. Then she referred to our Lord's interview with the woman at Sychar's well, and how He drew her attention from natural water to that water of eternal life which He alone has to bestow. She spoke of the deep need of the people in India for that living water, and of which it is the joy and privilege of the missionaries

to tell them and point them to the Saviour, Who will supply the living streams. A collection amounting to £7 was taken for the Ladies' Zenana Auxiliary. Afterwards the friends were kindly entertained to tea.—S.E.

Tring.—On Wednesday, April 11th, a good company of friends met in the Schoolroom, and listened with much interest to Mrs. Thrower, who spoke of the L.Z.A. work. It was a happy time, particularly as we realised how gracious God had been to her in so far restoring her to health as to enable her to visit us, after previous disappointments. Once more Miss E. Butcher ably presided over the meeting, for which we were very grateful. Tea was handed round at the close of the meeting. The collection amounted to £15 11s.

The home-call of Miss S. A. Ash, at the age of 85, removes yet another from our list of regular subscribers.

Book Notice

Why Go to Church? By a London Journalist. 119 pages. 1s. net. (The Lutterworth Press, 4, Bouverie Street, London, E.C.4.)

The message of this book is addressed to those who do not attend public worship on the Lord's Day. To any such among our acquaintances we should be doing a good turn by bringing this virile book to their notice. The writer deals effectively with the usual excuses made by many for absence from public worship.

The author truly says :—"The Bible is the basis of public worship. Worship is the life-breath of the soul, and is the soul's recognition of God."

It would be interesting to know what support foreign missions receive from those who do not attend Divine service. I expect that the percentage would be near the zero-mark. One who does not value his own soul, cannot be expected to value the souls of the heathen. E.A.B.

Engagements for June, 1934

PASTOR W. CHISNALL.

3rd, Epsom; 13th—14th, Sudbourne; 23rd, Walton-on-the-Hill.
Address : 26, Woodgrarnge Avenue, Ealing, W.5.

MISSIONARY G. F. CHAMPION.

6th, Stratford (Gurney Road); 10th, Norwich; 13th—14th, Sudbourne (S. and N. Assn.); 17th, Chadwell Street; 20th, Hastings; 23rd, Walton-on-the-Hill; 24th, Highbury; 27th, Tunbridge Wells.
Address : 26. Halesworth Road, Lewisham, S.E.13.

MISSIONARY E. A. BOOTH.

3rd, Tring; 6th, Hartley Wintney; 10th and 11th, Yarmouth; 13th and 14th, Sudbourne; 17th, Richmond; 20th, Hastings (Tabernacle); 23rd, Walton-on-the-Hill; 24th, Epsom.
Address : 30, St. Margaret's Avenue, Whetstone, N.20.

Ladies' Zenana Auxiliary.

MISS G. K. CARTER.

5th, Ponders End; 6th, Tring and Potten End; 9th, Croydon (Salem); 13th—14th, Sudbourne (S. and N. Assn. Meetings); 20th, Yateley; 23rd, Walton-on-the-Hill; 28th, Bedford.
Address : 6, Highlands Avenue, Horsham, Sussex.

"Of Thine Own have we Given Thee"

Gifts received during April, 1934.

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

General Fund.

	£	s.	d.
Long Marston,			
Coll		8	0
Envs.		5	0
Acton, Friends,			
Mrs. Stevens ...		10	0
Envs.		13	0
Newick, Boxes:			
Mrs. Norman ...		5	7½
Mr. & Mrs. Fisher		8	7
Mr. W. Styles ...		3	9
Misses Geary & Cockerton ...	1	2	1
S.S.		7	3½
Fulham, S.S.		16	2
Brighton, Eben., S.S.	4	14	1
Brentford, S.S. ...	3	0	11½
Handcross, Boxes:			
Miss Etherton ...		2	9
Miss Boniface ...		5	1
Miss Smith		10	5½
Mrs. Walder ...		3	9½
Mrs. Pankhurst ...		3	2
Mrs. Bewers ...		3	8½
Mrs. A. Hoadley..		3	10
New Cross, Miss R. M. Brain		10	0
Norwich, Envs. ...		12	6
S.S. & B.C.		15	6
Hounslow,			
Mr. A. J. Robbins	5	0	0
S.S.	3	10	7
Siddal,			
Mr. J. Key	1	0	0
Mr. & Miss Bretton	1	0	0
Friends		8	6
Poynings, Boxes ...	5	8	6
Colls.	2	4	2
Ramsey, Coll. ...	3	5	6
Bermondsey, B. Box	1	15	6
Envs.		3	6
Yateley, S.S. Boxes	2	4	2
Rushden, S.S. Coll.		4	5
Envs.		5	6
Hitchin, Bethel,			
Mr. Grant		19	10½
Miss A. Thorogood	2	10	10½
Mr. C. Morris ...		18	7
Huddersfield, Coll...	1	1	10½
Boxes:			
Mrs. W. Boothroyd		4	6½
Miss Dyson		8	0½
Mrs. G. E. Boothroyd		1	0½
Miss W. Mallinson		2	11
Miss Iredale ...		2	6½
Miss M. Fretwell		1	11½
Bury, Lancs., Coll...	3	10	0
Boxes:			
Mrs. Heys		5	6½
Miss A. Holt ...		7	0
Mrs. E. Corlett ...		9	9½

	£	s.	d.
Datchet, Sale of Work, and Boxes	14	17	10
Croydon, Salem, S.S.		9	4
Mr. Payne	2	0	0
Leigh-on-Sea,			
Mr. & Mrs. Troupe		5	0
Tring, Akeman St., Boys' Class	1	0	0
Cambridge, Eden,			
S.S.	7	15	0
Boxes:			
Misses G. & D. Edwards		5	4½
Miss V. Brown ...		5	11
Miss S. Hyde ...		5	7½
Miss D. Clarke ...		7	1
Miss F. Galer ...		1	4
West Ham Tab., Boxes	5	4	7
Courland Grove,			
S.S.		8	5
B. Box		1	8
Richmond,			
Mrs. T. Robinson, Nam. Ex.	2	12	0
East Ham,			
Colls. & Subs. ...	6	15	10
Warbleton, Boxes:			
Mrs. Crouch ...		11	2½
Miss Q. Message..		12	10½
Miss E. Message..		11	1
Mr. Saunders ...		5	11¼
Mr. Hantot		5	4½
Mr. C. Message ...		3	6½
Miss B. Message..		5	5¼
Mr. G. Rumary ...	1	0	0
Miss I. Message ...		6	11
Mrs. H. Daw ...		2	0½
Envs.		12	0
Ramsey, S.S.	2	15	9
Whittlesey, Coll. ...	7	0	0
Deeping, Coll. ...	2	13	1
28 Boxes	6	10	2
Envs.		9	6
Ipswich, Bethesda, Coll.	27	10	10
Additional	4	0	0
Rattlesden, Coll. ...	1	10	0
Snodland, Coll.		10	0
Rushden, L. Wood, Box		10	7
Raunds, E. F. Sale of Marmalade		15	0
Wetherden, Mr. Stannard ...		2	6
West Hill, B.C. ...	1	1	0
Potten End, Coll. ...	2	2	0
Streatham, Coll. ...	4	16	0
Mr. H. Fox, Box		7	11
Leyton, Coll.	4	0	0
Chapel Box	1	3	0
St. John's Wood, S.S.	50	0	0
	£219	8	0½

Personal.

	£	s.	d
Miss M. M. Bowen		4	0
Mr. H. Watts	2	0	6
Rec. No. 715	200	0	0
Rec. No. 716	60	0	0
Mr. H. Hoadley ...		7	6
Miss D. V. Gardiner	1	0	0
Mr. F. O. Staddon, Box		10	0
Mrs. Rapley ...	3	0	0
Miss Rapley ...	1	0	0
Miss Heathers		2	6
Mrs. Stockwell	2	2	0
Miss Sempin, St. John's Wood..		1	0
Mrs. C. Gregg ...	3	0	0
E. Y. M., Thankoffering	5	0	0
Legacy, late Miss Ellis ...	20	10	4
In Memory of E. Fromow, Apr. 11/32 ...	1	0	0
B. Thankoffering, Apr. 13th	1	0	0
A. K.		2	6
"Swanage"		4	0
Mr. H. Watts ...	2	8	0
	£303	12	4

Miscellaneous.

	£	s.	d
Div. 2½ p.c.,			
£39 1s. 11d. ...		4	10
£451 7s. 5d. ...	2	16	5
Leigh-on-Sea, Calendars		2	6
Lit. & Bound Vols., W.C.		14	8
Rebate, Income Tax	30	17	9
Coll., H.-Y. Mtg....	183	9	9
Add. Coll.			6
Tamil Texts, per W. J. S. ...		5	6
	£218	11	11

Herald Fund.

Norbiton		12	2
St. John's Wood, W.B.C.	1	0	0
Mission H.F. ...	1	0	0
Deeping		18	0
Wetherden		15	7
Askett		7	0
Kings Langley ...			6
Acton Friends ...		12	2
Cottenham	1	0	0
Norwich		5	0
Courland Grove ...		15	0
New Cross		5	3
Trowbridge		12	4

"OF THINE OWN HAVE WE GIVEN THEE"—*continued*

	£	s.	d.
Personal:			
Mr. Adderley ...		2	6
Mr. Angrave ...		1	0
Mr. W. Scott ...		1	6
Mr. H. Watts ...		10	0
	£8	19	0

Pension Fund.

Div. 5 p.c., £2,000...	88	15	0
Div. 4 p.c., £211 1s. 9d. ...	8	8	9
Div. 5 p.c., £464 8s. 4d.	9	0	0
Div. 2½ p.c., £1067 14s. 5d. ...	6	13	5
	£57	11	9

Reports.

Norbiton		1	4
Bermondsey ...		3	6
Per W. J. S. ...		3	6
		8	4

Rays.

Per W. J. S. ...	£1	10	8

Ladies' Zenana Auxiliary.

Aylesbury, Coll.	1	11	6½
P.M. Box ...		6	0
Bedford, Coll.	7	2	1
Brighton, Half-Yearly Coll...	1	10	0
Bromley. Y.P.S., for Supt. of Tayammal	1	5	0
Croydon, Derby Rd., 1 Box	4	3	7
Croydon, Salem, S.S. Coll. ...		7	2½
1 Box		4	0
East Ham, Subs., etc.	3	16	10
S.S. Coll. for Supt. of Selva Ruttinam	2	8	9
Highbury, 1 Box ...		7	6
Horsham, Coll. ...	3	0	0
Ilford, Ladies' P.M. Box	1	6	6
Lewisham, Subs. ...	1	15	0
New Cross, Subs. ...		16	0
Newick, Don.		16	0
Smarden, Sale of Work ...	5	5	0
Tring, Coll.	15	11	0
Walthamstow, C.E. Coll.		3	7
West Ham, C.E. Coll.		16	6
Wetherden, Coll. ...		15	6
Yateley, Boxes ...	1	2	9
Half-Yearly Meeting, Coll.	89	4	7
	£143	14	11

PERSONAL.

Receipt No. 268 ...		10	0
Miss E. Stace, B. Cards from 'bus tickets	2	10	0
Mrs. A. Schweitzer, Sub.		5	0
Miss A. E. Fuller, Don.		5	0
Miss D. Gardiner, Don.		7	0
	£3	17	0

GIFT WEEK.

Aylesbury, Busy Bees		2	9
Bradenstoke		5	3
Bradford, ...	5	5	0
Brentford, Addl. ...		8	0
Brighton	7	0	0
Chatteris, Y.L.B.C...	1	3	6
Clapham, Courland Grove ...	3	3	0
Croydon, Derby Rd., Addl.		1	0
Devizes		17	0
Dunstable	6	0	0
Epsom	4	18	6
Fulham	2	2	0
Grays		17	0
Greenwich	3	9	1
Haslemere	3	5	0
Hebden Bridge ...		14	3
Ilford	1	10	0
Kesgrave		5	6
Lynton Road	6	0	3
New Cross		12	6
Newick	1	0	0
Notting Hill Gate ...	1	3	2
Otley		10	6
Ramsey		11	6
Richmond	3	4	6
St. John's Wood ...	10	6	2
Sudbury		4	0
Tadworth	2	6	6
Mrs. Wood's Pupils		3	0
Waldringfield, Girls' Mission Band ...		5	0
Walthamstow ...	1	6	2
Wandsworth, West Hill		10	0
Warboys, Sale of Daffs. ...		4	6
West Ham	4	3	0
Wood Green, Dovecote, Addl.		2	0
Wood Green, Park Ridings ...	1	4	6
Woolwich		6	0
Yarmouth		15	0
Yateley	2	7	3
	£78	12	10

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.

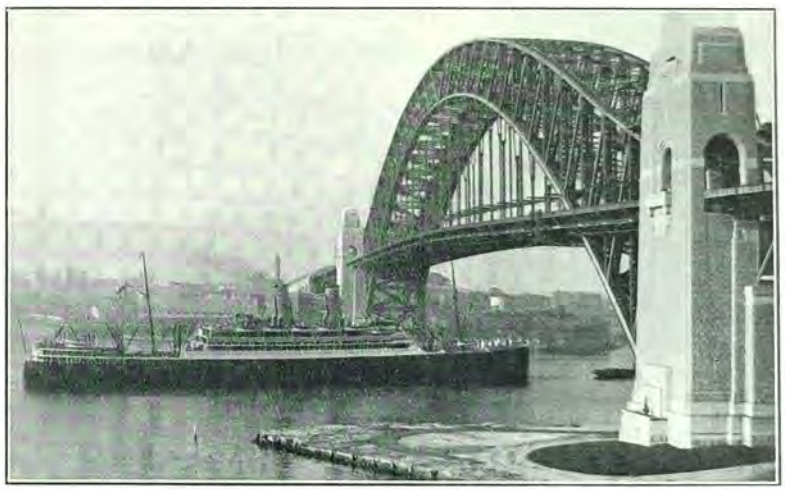
The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

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. XXXIII. *New Series, No. 331.* **July, 1934**

The Strict Baptist Mission Herald



ENTRANCE TO SYDNEY HARBOUR. (The Bridge has a span of 1,675 feet.)

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

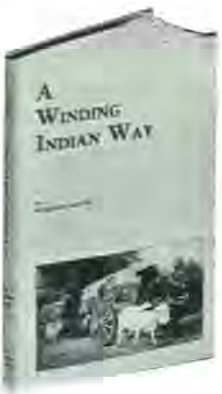
Contents :

	Page		Page
Secret Almsgiving	115	Recognition Service ...	123
Visit to Australia	116	Three New Congregations	124
"Arise and Build"	118	The Secret Place	126
Training of Ministers...	119	Reports of Meetings ...	126
Travelling in India	121	Indian Colporteur ...	127

THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

A NEW BOOK OF MISSIONARY INCIDENTS.



Written by one of our own Missionaries.

Extracts from Press Reviews :

"A delightful book . . . a tribute to the grace of God."

"Glimpses of Women's Work, beautifully portrayed."

"The book throbs with life."

"One cannot read this book without catching the thrill of the wonder of the Grace of God."

"The lights and shadows of Indian life are here vividly portrayed."

A Winding Indian Way

By WINIFRED BOOTH

80 pages, Crown 8vo. 8 pages of Indian Photographs

ONE SHILLING NET, 1/3 post paid

Please send orders with remittance to—

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

Financial Sec.: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Sec.: 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. XXXIII.] JULY, 1934 [*New Series, No. 331*

Secret Almsgiving

OUR Lord Himself bids His followers to beware that they do not give alms in order to be seen of men. If we give to be seen, we shall be seen, and that will be the end, for we have already received our reward.

This is an age of self-advertising, and many a gift is given so as to draw public attention to the giver. Christ condemned ostentatious giving. "Do not sound a trumpet before thee." I have frequently seen this procedure in India. A Hindu, in making some special gift to the deity, hires a trumpeter who marches to the temple in front of the bearer of the gift, and sounds the trumpet all the way, so that public attention shall be called to the benefaction.

Motive determines Value.

Our gifts to the cause of Christ must be the expression of a motive worthy of His cause. If we give in order that our names may appear in the public subscription list, we are of the same class as those who blow a trumpet before them. The ostentation of the giving mars its generosity.

The question of continuing the custom of publishing the names of the donors of gifts to the Mission has been occupying the prayerful attention of the Council for some considerable period. It has been finally decided that after the close of our present financial year the names of the donors shall not be published.

The following Resolution was passed unanimously by the Council:—

"THAT on and after September 21st, 1934, donations, subscriptions, and collections, be acknowledged in the "Herald" under the receipt number only, but that the abstract of receipts for each year be published in the Annual Report under the names of the Churches, etc., as at present."

This action has been taken because it is in line with the teaching of the New Testament, which insists that our gifts should be so secret that even our right hand should not know

Secret Almsgiving

what our left hand giveth. The gift in secret is made to God who seeth in secret. It is given for the honour of His Name, and for the extension of His kingdom. In our giving may we obey the injunction of Jesus Christ: "That thine alms may be in secret."

Public Funds.

Those who are in charge of the finances of the Mission recognise that they are handling public funds, and desire that everything shall be quite clear from a business point of view. An official numbered receipt for the amount received will be sent by the Finance Secretary to the person from whom he receives the money. The number of this receipt together with the amount received will be published in the MISSION HERALD.

* * * * * *

The accounts presented by the Treasurer at the June meeting of the Council showed that the DEFICIT is still increasing. We are facing what are known as "the lean months." The Council invites the co-operation of friends in daily prayer regarding finance.

My Visit to Australia

VIOLET D. GREEN.

ONLY a few weeks ago it was yet in the realm of anticipation, and now it has passed into the realm of retrospection, for the long-desired and much-talked-of visit to Australia is an accomplished fact. Of the many personal contacts established during my seven weeks stay there, the rich fellowship which I enjoyed with God's people, the friendships made, and the many expressions of kindness of which I was daily the recipient, I cannot write in detail, and yet, since the account would not be complete without some reference thereto, I take the opportunity of expressing my deep appreciation of it all.

The Outward Journey.

The voyage to Australia in the "ORSOVA" was a very pleasant sixteen days' trip. At FREMANTLE, the first port of call, I spent a delightful day with Mr. and Mrs. Strickson, who very generously gave up the whole day to me, taking me to some of the places of interest in PERTH, the capital city of Western Australia. Letters of cordial greeting from many friends, extending a very hearty welcome to Australia, awaited me at each port of call. Western Australia presented a very dried-up and parched appearance, suffering just at that time from the effects of a somewhat unusually severe and lengthy heat wave. ADELAIDE was even worse than FREMANTLE, and uncommonly like a furnace, registering a temperature for the day we were there of 110 degrees. As I sat in the train which took me into Adelaide city, the scorching heat, intensified by the bush fires which raged at the time and caused grave anxiety, rushed in through the open windows, creating much discomfort. The scene of barrenness everywhere, resulting from lack of rain and scorching, withering heat, made Adelaide, in this respect at any rate if in no other, for the time being, not unlike our Namakal or Tinnevelly Fields. Leaving Adelaide at 6 p.m., we saw for miles along the

coast the bush fires, which for days had raged unchecked, defying all human efforts to subdue them, a fearful and awe-inspiring spectacle!

It is not often surely that in less than twelve hours the thermometer registers a drop of more than forty degrees! From Adelaide with its 110 degrees we passed rapidly into an atmosphere of less than 70 degrees. The drop was so violent and sudden that most of us shivered, and hastened back to our cabins for rugs and cloaks, and with these endeavoured to make ourselves comfortable. It was a most unpleasant experience. March the 12th was the day we were scheduled to reach MELBOURNE, and punctually to time we drew alongside the landing station soon after 7 a.m., where several Christian friends had accompanied my sister and family to meet me.

Hearty Appreciation.

My brief stay in Australia does not qualify me to give an adequate opinion of that wonderful country, but I can and do say, without any hesitation whatever, that what I did see of its scenery was very beauitful, and the places and objects of interest were all most entertaining.

The mind of the English visitor was much impressed by the sight of dhalias, chrysanthemums, roses and violets, flowers so distinctively and separately associated each with but one of the four seasons in England, all blooming together. Another feature of immense interest was the rich profusion of palms and other tropical trees and plants growing side by side with those of colder climes, a curious combination of East and West. Visits to the Botanical Gardens in both Melbourne and Sydney were greatly enjoyed and full of absorbing interest, as also were visits to the Zoological Gardens in each of these places. In the latter I was introduced to the real Teddy Bear, properly known as the KAOLA Bear. He is a native of Australia, and lives in the trees, and is a most attractive little fellow.

Perhaps that which most interested me was the many varieties of Australian birds, of which many are exquisitely beautiful and others amusingly comical. The little Bell Birds are indeed well named, for they make a noise away up in the tall trees, which remarkably resembles the tinkling of a number of tiny bells. The parrot, of which there is a positively bewildering variety, and the cookaburra, commonly referred to as "cocky" and "jackie" respectively, are most amusing and interesting. The Melbourne Museum is a veritable wonderland of magnificent exhibits displayed in gallery after gallery, in each of which one would fain have spent many hours.

Then there were delightful trips to the mountains, with their extensive areas of Australian Bush, upon which, as yet, the destroying axe has not fallen. Here, too, were splendid specimens of giant tree ferns, of which Australians are justly proud, not to mention the many varieties of gum trees. Lastly, but by no means least, is the excellent harbour, the pride of all SYDNEY citizens, with its famous bridge, the largest in the world, and a masterpiece of engineering skill. (*See frontispiece.*)

Gracious Hospitality.

Friends everywhere in Melbourne and in Sydney greeted me enthusiastically. Their eagerness to learn all they possibly could about the work in India was most inspiring. Nor was it merely for personal entertainment that they asked, for the response, which was awakened by the presentation of the need in India, was most Christian and generous. The visit to Sydney was packed full of pleasure, the memory of which will remain long with me. Leaving Melbourne on March 27th by the night express, I reached Sydney at 10.50 a.m. on the 28th, and for the seventeen days of my stay in Sydney I was the guest of Mr. M. Grice and his sister, Miss L. Grice. For these dear friends there remains the Master's "Inasmuch," as also for all the other dear friends who received me into their homes so graciously.

(*To be continued.*)

Tidings from India

"Arise and Build"

OLIVE M. MORLING

OUR chapel in Kovilpatti was built in the year 1900. At that time there was no indigenous congregation, but there were boarding schools for both boys and girls. So the most natural thing was that the chapel should be built in the Mission compound, where there was ample room for such a building and it would be convenient for the aforesaid institutions.

During the thirty-four years that have intervened many changes have taken place. The boarding schools have been closed down, but through the mercy of God, a little band of believers has been gathered into the fold from the non-caste quarter away in the town, about half a mile distant from the mission house.

We have now come to the point where we have to make a definite decision concerning the future. The present building is sadly in need of repair; it is too small, and is not where the people are. This last is an important consideration in that it is the custom in this district for Christians to meet, not just once or twice in the week, but every night for evening worship. As the present building is too far away for this purpose, a small house is at present being rented for daily use. The people come to the compound chapel only on Sunday mornings

At a church meeting held recently the subject for consideration was: "Shall we repair and enlarge the old building?" or "Shall we build a new one in a place more convenient to the members?"

The Better Scheme.

It was unanimously voted that the latter would be the better plan. We then proceeded to ways and means, as we feel that, although poor and not able to give much, each member should be encouraged in the grace of giving. After long discussion, the head of each family intimated how much the family could give towards this good object. Amounts varied slightly, but in most cases the family offering is to be Rs.10 (15 shillings). Considering the fact that the earnings of the head of the family for a month would not exceed this amount, it was fairly generous giving. We must remember that the village people in India do not have much cash to handle, so nearly all of this will be given in labour, not in money. A coolie, whose services are valued at 6 annas

per day, will give about 27 days' free labour. A skilled carpenter, who would take 12 annas daily wage, will give 13 or 14 days' work. Another member, who possesses a cart and bulls, will cart about 100 loads of building materials. Women members will help by drawing and bringing water. Our sewing-class girls are going to make little garments and try to sell them to swell the total.

In this way promises amounting to about Rs. 135 (£10) were given that evening, and a little more is expected from members who were not then present. Of course, this represents only a small part of the money which will be needed for the building, but it will mean a good deal of self-sacrifice on the part of some of the givers.

A Vital Point.

The site was the next thing to be considered, and it is there that the chief difficulty lies. Vacant plots there are in various parts of the quarter, but one is next to a noxious cesspool, others are equally impossible on account of the filthiness and stench of their surroundings, and none has any road frontage. Such is a non-caste quarter in South India.

The matter lies now in abeyance. But "the earth is the Lord's," and we believe that if we commit the matter to Him in prayer He will show us some way out of the difficulty. We do want the chapel to be conveniently near for the people, but we feel it should be in a place more in consonance with His honour than the above-mentioned sites.

The Training of Ministers

L. WATTS.

IN thinking out the question which has been so prominently before us during these last months, we have been driven to a study of the Word afresh. Pastors are urgently needed for our Indian Churches. We do not find amongst our more mature Mission workers those whose mental outlook can grasp the tremendous difference between "making disciples" and "teaching them to observe all things whatsoever I commanded you." There are those who seek great things for themselves, but these do not prove to be the men whom God can use to feed His flock.

The Word reveals that those whom the Lord chose to train for His work were all young men, probably not one of them older than Himself. Paul also—the apostle who probably more than any other apostle had experience in church organisation—chose men whom he trained as pastors, and in each case he

chose a young man. John Mark, and Timothy, and Titus were with Paul for some considerable time. They were entrusted with duties definitely connected with the churches; and were all young men, Timothy so much so that Paul wrote to him, " Let no man despise thy youth." It seems plain, therefore, that we shall not be unscriptural in seeking for our Indian Churches young men to train for the ministry.

Where to be Sought.

Up to the present we have felt that those with some considerable experience in Gospel work would most likely prove able to serve the Churches. Experience has proved that this is not necessarily so, for many who have been most faithful and worthy evangelists, have broken down under the strain of sustaining a regular, teaching ministry. A study of the lives of the Lord's disciples and Paul's student ministers, shows that they were not men of long experience in Christian service; in some cases they seem to have been somewhat " raw." But they were men who were ready to give up a livelihood, to answer a call to follow Jesus, to stand up to criticism, to accept responsibility, and to study. These then may be the qualifications of those whom we should train for the ministry in India.

Qualifications.

The matter was therefore made known to the Churches in the following terms: that we should be prepared to receive applications from those amongst our Church members who:—

(1) could give clear evidence of their call to serve the Lord, and would give themselves entirely to the study of the Word in preparation for any service amongst the churches that might be required of them;

(2) those who were between the ages of twenty and thirty-five;

(3) those whose wives were fully in accord with the ministry and would support their husbands in it;

(4) those who would look upon the work as essentially a spiritual one, and, while naturally looking forward to a life of service for the Lord in His Church, would not demand to be placed over a church by the Mission.

No word was spoken to anyone other than the missionaries, except to the Lord, for two months, so that there should be no influence exerted by the persuasion of men. At the close of this period we had six applications. Two of these were from senior Mission workers, who applied with a feeling of some pain that they were over the age limit. As during the past several years we had been led to feel most clearly that they had not the mental calibre required in a pastor, their applications had to be placed on one side. One other gave an age which manifestly was wrong, but tried to prove it to be less than thirty-five by comparison with the age of another worker. The question was settled immediately by turning up the record of the other worker, and finding that he also was

over age. This left three eligible candidates, who were interviewed by brother Huckett and myself. These three were very carefully examined, and then the decision left for a day or two more while we carried the matter before the Lord. Both of us came independently to the opinion that the three young men, who shall be introduced to you in the next article, should be allowed to enter as students for the ministry in the Churches; the whole question to be reviewed after six months, when it can be seen what progress they make in study and work.

Travelling in India

H. A. HUCKETT.

LAST Wednesday we said " Farewell " to Mr. and Mrs. Champion and Miss Carter, on their way to England. We gathered at Sendamangalam to board a special bus which had been ordered to convey our friends and their luggage to Salem Junction Station. The bus arrived about 2 p.m., but it was 3.30 before everything was loaded. After commending the travellers to the protection of God, we took our seats on the bus, and waited for it to start. Nothing happened. Engine trouble? No. Puncture? No. Driver missing? No,—nothing like that. The men who had agreed to take us wanted more money. We sat and waited. We threatened and coaxed. We read magazines, and appeared to be indifferent. We reasoned and argued, but all to no avail. As time was getting on, and we had a train to catch at Salem, we eventually sent for the sub-magistrate, and this seemed to have some effect, for the driver shouted, " Uddi," which means " Crank up! " and slowly we moved off, meeting the sub-magistrate on the way.

Painful Progress.

The bus creaked and groaned as the driver cautiously picked his way over the atrocious road. The water boiled in the radiator several times, and we had to wait " while she cooled down." The sun had set by the time we reached Salem, and here the bus men pretended that we had asked for Salem *Town* Station, instead of Salem *Junction*, several miles further on, and again tried to play up. Eventually we arrived, and were besieged by coolies, all anxious to get the job of handling the *saman*. After some haggling we agreed on a price for the lot; then, after another long altercation with the bus people, we sent them off with Rs. 2 extra, as promised. Having arranged for a light meal at the refreshment room, we attended to the weighing of the luggage—a lengthy business, as there were three tickets covering several different railways between Madras and Bombay.

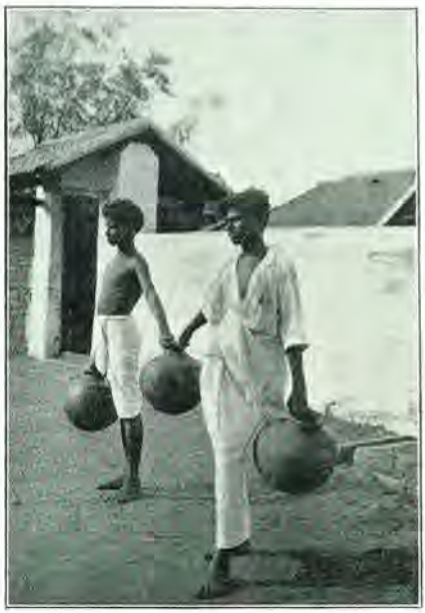
After our meal, we took a walk along the platform, which is nearly a quarter of a mile long. Several Indians were sleeping by their *saman*, waiting for the train to come. Others were getting food at the Indian buffet. Just before 11 p.m. the Madras train came in with a roar, and soon our friends were settled in a four-berth compartment for the night. The last "Farewells" were said, the engine screamed, and soon the departing train was lost in the darkness. Making my way to the loading shed, I put up my camp cot, lay down, and dozed until 3.30 a.m. It was then time to get the bus back to Namakal. Hastily swallowing some *chota* at Spencer's, I boarded the Salem Town train just as it was starting, at 4 a.m. At Salem Town I got a jutka to take me and my luggage to the bus which was waiting to start for Trichinopoly, eighty-five miles distant.

Seeking for Fares.

We meandered round the town in the early hours looking for passengers, and stopped every now and then for the driver to have a little sleep, while the conductor shouted out, "Trich-'nop'ly! Trich'nop'ly! Raight!!" After about nine stops we got away just after 5 a.m. The occupants of the bus were too sleepy to talk much, but occasionally there would be a small argument about the fares. A passer-by would hail the bus, and make an offer which might or might not be accepted. Now and again we would stop at a police station, in order to register. On the road we met many bullock carts going into Salem with produce for the shandy. The green eyes of the bulls looked like huge glass marbles in the glare of the head-lights. Very often the drivers would be asleep. Passing a bullock vandy is no easy task on a bumpy road, for the bulls often shy, and the cart swings round, so it is best to give them a good clearance.

A Quick Finish.

Seven miles from Namakal the bus dropped me in the road, at a spot known as Naina Malai—the site of the weekly shandy. At 6.45 a.m. it seemed a very desolate spot, and I was very glad to see a jutka from Sendamangalam coming along to pick me up. The last part of the journey was very beautiful, the road winding round the very foot of the Hill, which towered majestically above us, first in front and then behind. At Sendamangalam I got on my motor-cycle, and arrived back at Namakal about 9 a.m. For those who are not fortunate enough to possess vehicles of their own, the above is very typical of what happens whenever the Sendamangalam or Namakal missionaries go on camp. Travelling in buses and jutkas requires plenty of patience, pertinacity, padding and pluck.



NAMAKAL.
HOSTEL BOYS CARRYING WATER FROM WELL.

Recognition Service

L. WATTS.

AT the Conference last year it was felt that we should foster the idea of small Churches linking up with others in the support of pastors, in order that they shall receive regular pastoral oversight from as early a period in their history as possible. In accordance with this, the newly-formed Church at Mannur was encouraged to extend an invitation to Preacher Y. M. Solomon to become its *preacher-in-charge*.

The Church did so, and on Sunday afternoon, February 18th, a Recognition Service was held there. Quite a number of the Baptist Volunteer Fellowship members were there, and all the Church members. Not only will the Mannur Church benefit by the regular visits of Preacher Solomon, but we believe the Sembiam Church will benefit also through having to think about sharing with the smaller sister Church. As the Sembiam Church has made very considerable progress during the past few months with its subscriptions to the General Fund of the Church, the question of Preacher Solomon's appointment as Pastor has been laid before the Reference Committee of Conference.

Three New Congregations (*concluded*)

D. MORLING.

ABOUT two years ago two lads came into Kovilpatti for Teachers' Training in the local Government School, and on returning to their village of Chettikuruchi, fourteen miles south-west, told the villagers there of the Strict Baptist Mission. The testimony of the boys was followed by a petition to Miss Green, asking for Christian instruction and for a school in the adjacent village of Konarkottai. As in both villages quite a number of people showed a desire to leave the old ways, a school was placed in the one village, and a teacher in the other, who was to assist in the school and teach enquirers in the place where he lived.

Individual Testimony.

After several visits to these new stations on other business, I went to both places last month to examine candidates for baptism. In the first village we gathered in a room closely packed with expectant hearers, where, happily, one side was open to God's breezes. I was pleased at the way in which the enquirers knew our lyrics and joined in the singing. Many knew them by heart, one or two others could read a little, and one man was keeping time by the aid of a drum the size of one's hand. All seemed to know what to do when prayer was made, and they gave attention to the reading of the Word. Then followed catechising by the Preacher-in-charge (the position of Preacher-in-charge is the first stage in becoming Pastor), and afterwards by myself. The names of those who were accepted for immediate admission were noted down, prayer was offered and then we passed on in our bullock bundy to the other village where the school is held.

Spiritual Guidance.

It was now quite six hours since taking *chota*, so we held our little meeting after refreshing the outer man. Here we had quite twenty or more who were asking to be admitted, and earnestly we sought the Holy Spirit's guidance, the blessed gift of spiritual discernment. The Preacher-in-charge, Devairrackam, in his examination covered the usual ground, while I sought to bring to the minds of the enquirers by concrete illustrations, the necessity for intelligent prayer according to daily need, especially the need for strength to overcome temptation. Again comes the difficult question of choosing those to be admitted, in which task we consult both the Preacher-in-charge and the local teacher.

A four-mile journey to the road where waits the car is accomplished almost exactly in two hours, partly on foot and partly by cart. Were it not for the relentless sun one would fain dispense with the bundy altogether, but one learns by experience.

Last week we made our way again to Konarkottai, this time accompanied by Mrs. Morling and one of the Pastors, who was to administer baptism. There had been rain the night before, and the journey lay over treacherous "cotton soil," so we were glad of an attendant to help the cart over bad places. Notwithstanding my years in India, I was quite unable to take the discomfort of the journey as philosophically as our senior Pastor. Much of the journey was again done on foot, and when I aspired to ride, I generally found my assistance was required in holding up the bundy as we negotiated holes and bogs. At the edge of a river we were suddenly obliged to call for the help of neighbouring farm-hands to shoulder the wheels and land us safely on the farther bank—and again I looked with wonder at the calm repose of the Pastor reclining on the tiffin basket!

Public Confession.

Immediately after arrival we repaired to the neighbouring tank, accompanied by about two hundred people. At the edge of the water the Christians formed a large circle, sang a lyric of praise, and offered prayer; then I read a few verses of Scripture, and reminded those who were putting on Christ of the foundation of their salvation, warning them not to trust in mere ceremonies. As each of the twenty-three believers rose from the watery grave, we on the shore broke out with a stanza of praise and, after further prayer, returned to the village school, heartily glad of the kindly shade of an old thatch roof.

"Till He Come."

The thatched building, little more than a poor shed, was most unsuitable for the observance of the Lord's Supper, except for its partial privacy. Devairrackam, who is in charge of these stations, conducted the service most solemnly and helpfully. The missionary explained to the incoming members the principal rules of the Church, emphasising those concerning which they would meet the strongest temptation, such as, regular attendance at the House of God, purity of life, eschewing superstitious ceremonies, and especially marriage only with Christian families. After receiving the word from each person that he understood the rules, and that by the help of God he would keep them, I gave him the right hand of fellowship, admitting him to the privileges and responsibilities of Church membership.

Devairrackam here gave a few suitable words on the death of Christ, and the meaning of the ordinance, and then distributed the sacred emblems. Thus came to a close the first observance of the Lord's Supper for the two little congregations of Konarkottai and Chettikuruchi.

Home News

The Secret Place

LET us praise God that He is continuing to bless the witness given by our workers in India to the ingathering of some of the " other sheep."

LET us pray that our missionaries may be divinely guided and helped as they seek to train workers for service in the churches (page 119).

LET us remember in our prayers the inquirers and those " halting between two opinions," and the yet unreached folk in our fields.

LET us pray that the Deputation work may be a means of spiritual arousal and blessing to the Home Churches.

Reports of Meetings

Brentford.—On the occasion of our Yearly Missionary Sunday, Mr. Booth preached two arousing missionary sermons. His messages emphasised the New Testament teaching in regard to taking the Gospel to the heathen as illustrated in the work of Peter and of Paul. We were brought face to face with our personal responsibility in this matter. Good congregations assembled at each service. The Lord Jesus Christ was uplifted as the only hope for sinners, whether white men or coloured men. We trust that after-days will declare that blessing has resulted from the messages so faithfully proclaimed. The collections amounted to £15 5s.—A. M. JEFFS.

Whittlesey.—Special services were held at " Zion " to welcome home Mr. and Mrs. G. Champion from India. More than seven years ago Miss Savage went forth from our midst to missionary service, and we accorded her a glad welcome as Mrs. Champion on her return. Pastor J. T. Peters preached in the afternoon from Psalm c. 4. More than 140 persons gathered around the tea-tables and spent a pleasant time. At the evening meeting Pastor T. Benstead presided, and Pastors Northfield, Freston, Fensome, Whayman and Peters took part. Mr. and Mrs. Champion related some of their experiences in India. The sum of £7 was sent to the S.B.M.—T.T.

Engagements for July, 1934

PASTOR W. CHISNALL.

1st, Tadworth; 8th, Leicester (Newarke Street); 15th, Leigh-on-Sea; 22nd, Croydon (Salem); 23rd, Richmond; 29th, Ipswich (Zoar).

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

MISSIONARY E. A. BOOTH.

1st, Walsall; 8th, Smarden; 15th, Stoke Ash; 16th, Crowfield; 22nd, Chesham; 29th, Walton-on-Naze.

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

MISSIONARY G. CHAMPION.

4th, St. John's Wood; 8th, Courland Grove; 11th, New Cross; 15th, Tring; 22nd, Whittlesey; 29th, Guildford.

Address : 26, Halesworth Road, Lewisham, London, S.E.13.

Ladies' Zenana Auxiliary.

MISS G. K. CARTER.

4th, St. John's Wood; 8th, Ipswich (Bethesda); 9th, Ipswich (Zoar); 10th, Stoke Ash; 11th, Bromley; 17th, March; 18th, Warboys; 19th, Ramsey; 24th, Manor Park; 25th, Prittlewell.

Address: 6, Highlands Avenue, Horsham, Sussex.

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. It is important that Secretaries should kindly see that **every box** is opened. We need gifts, both **large** and **small,** for our ever-increasing needs. Let us endeavour by prayer and effort to make this a record year.

An Indian Christian Colporteur reports: "I walked into a shop where a number of people were discussing religion. One of them belonged to the Self-respect Movement, and was arguing that men do not want either God or King. Every man's duty is to learn to respect himself and other people and follow his conscience. A Hindu disagreed with him, and said that there must be a God who has made us and who requires us to worship Him. I expressed agreement with the Hindu, and added that, if we are to worship God and receive benefits from Him, it is necessary that we should learn all we can about Him. There are many gods, with different characters, who are worshipped in India. Like God, like people. We must choose the right God among them if we are to become upright and self-respecting and do our duty to others. Then I spoke about Jesus Christ as fulfilling all the conditions required of the Saviour of men. In the end several books were purchased."

"Of Thine Own have we Given Thee"

Gifts received during May, 1934.

General Fund.

	£	s.	d.
Leigh-on-Sea, A.F.M.T., B. Gift	3	16	0
Brighton Branch, Coll.	1	14	3½
Boxes	7	8	2½
High Wycombe, Coll.	2	12	3
S.S.		16	9
Billericay, Coll.	2	1	11
Crawley, Mrs. F. T. Mitchell, Box	1	6	6
E. London Aux., Offering	2	4	6
Ipswich, Bethesda, Don.	2	0	0
West Hill, S.S. Sub.	1	1	0
B. Box	1	1	0
Manor Park, B.C.		5	0
Envs.		2	0
Hackney, Coll.	3	4	9
Lee Common, Boxes	2	15	0
Coll.	1	5	0
Newick, Coll.	2	10	0
St. Clears, Mr. H. Walters		2	6
Mr. G. Morgan		2	6
Mr. G. Llewellyn		5	0
Mr. D. Walters		2	6
Miss A. Thomas		2	6
Miss G. Edmunds		1	0
Mrs. E. Jones		2	6
Leicester, Ebenezer S.S. Box		2	0
Northampton, Dons.	3	3	0
Haslemere, Coll.	9	15	10
Chorley, B.C. Sub.	3	0	0
Lode, Coll.	2	4	2
Haslemere, Add. Coll.	1	5	0
Tadworth, Coll.	2	3	6
Brighton Branch, A Friend	2	0	0
A Friend	5	0	0
Mrs. Pickett		7	0
Attleborough, S.S. Box	1	2	0
Courland Grove, S.S.		7	10½
B. Box		3	8½
Friend		3	5
Dovecote, C.E.		6	8
Elthorne Road, Coll.	3	0	0
B.C.	1	12	0
S.S.	2	2	0
B. Box	1	6	0
New Cross, Mr. W. Woolidge		10	0
Brentford, Coll.	15	5	0
Leicester, Prov., "W.P.W."	2	10	0
Croydon, District Meeting Coll.	3	6	0
Croydon, Derby Rd., B.C.		13	0
B. Box		3	0
Invalid Fd.		3	6
Sudbourne, Miss Murton's Cl.		11	10
Miss R. Cordle's ,,		17	8
New Cross, Don.	2	2	0
Fulham, Coll.	3	5	1
S.S.		9	0
Ilford, Coll.	3	10	0
S.S.		5	0
Grundisburgh, Coll.	1	9	11½
Crawley, Coll.	2	3	9
St. John's Wood, Anon.		10	0
Royton, Colls.	3	14	7
Boxes	4	15	8
S.S.	2	0	0
Lessness Heath, Colls.	4	17	6
Homerton Row, No. 848	5	0	0
Chadwell St., Miss Nunn, Namakal	2	12	0
Miss P. P. Nunn, Namakal	2	12	0
Highbury, S.S.	9	5	9
H.A., Business Box		12	7
	£149	11	8½

Extension Fund.

Div. 3½ p.c. Stock	£39	0	1

Rays.

Per W. J. S.	1	18	0

Personal.

	£	s.	d.
B. Thankoffering, Apr. 16		10	0
Mrs. M. Boulsher ...		10	0
Late Miss C. L. Mears, Legacy ...	20	0	0
E.K.P.		5	0
Southall. Anon. ...		18	0
Anon.		10	0
Anon.		10	0
Miss A. Blunt ...		10	0
Mrs. E. E. Brett, Don.	5	0	0
	£28	13	0

Miscellaneous.

	£	s.	d.
Staff of S. W. Anderson	1	11	6
Readers of "Christian," per Marshall. Morgan & Scott, Ltd. ...	18	0	0
Sale of Calendars ...	55	4	0
Sale of Tamil Texts		4	0
Literature, per G.C.		6	4
	£75	5	10

Pension Fund.

	£	s.	d.
Div. 3½ p.c. Stock ...	50	1	5
Div. 3 p.c. Stock ...	7	0	3
	£57	1	8

Herald Fund.

	£	s.	d.
Lee Common		12	0
Elthorne Road ...		18	0
Bexley Heath		8	0
New Cross		5	10
Newquay		6	6
Royton		16	9

Personal:—	£	s.	d.
Mrs. E. E. Brett...	1	0	0
Mr. F. Adderley...		2	6
Miss R. Miles ...		2	6
Miss O. Grice ...		5	0
Mr. J. W. Sears...		3	0
Mr. W. H. Kuhrt		2	4
Miss A. Blunt ...		1	0
	£5	3	5

Ladies' Zenana Auxiliary.

	£	s.	d.
Bedford, 3 Boxes ...	1	17	6
Bedmond, Coll. ...	2	1	6
Bethersden, Sale of Work	7	15	0
Borough Green, Wom. Mtg. Box...		12	0
Brentford, Girls' Sewing Class, for Senda. Hostel ..		10	0
Girl's 7th Class, Farthing Box ...		3	6
Girls' 8th Class, Farthing Box ...		1	8
Mrs. E. W. F. ...		2	6
Chesham, Coll. ...		13	10
1 Box		6	2
Chingford, Coll. ...		7	0
Courland Grove, Coll.	1	0	0
Croydon, Derby Rd., Coll.	2	10	0
Highbury, Box and Sub.	1	3	0
High Wycombe, Thankoffering ..		2	6
Coll.	1	0	0
Hounslow, Wom. Mtg. Coll....	1	0	0
Leyton, Wom. Gospel Service Coll. ...	1	0	0
Richmond, Quarterly P.M. Coll.	1	1	6
Stratford, Wom. Mtg. Box ...		5	7
1d. Weekly Subs..		17	0

	£	s.	d.
Epsom, S.S. Coll. ...		13	8
Sudbourne, Wom. Mtg. Box ...	1	8	0
St. John's Wood, C.E. Ann. and Sale of Work	5	15	6
Watford, C.E. Coll.	1	16	9
Sydney, N.S.W., Belvoir St. Coll. ...	8	17	9
	£42	17	0

PERSONAL.

	£	s.	d.
Receipt No. 271 ...	1	0	0
E.N.		10	0
Per Mrs. E. H. Chilvers, For B.W.		12	6
Work Sold		4	0
Late Miss S. A. Ash, Box		5	0
E.S., Birthday Cards from 'bus tickets..	1	0	0
M.A.W., for Supt. of Leah	5	0	0
A Friend from Croyde		10	0
	£8	11	6
Half-Yearly Coll., Addl.		10	0
Dividend	5	13	0
	£6	3	0

GIFT WEEK.

	£	s.	d.
Bedford, Addl. ...		2	6
High Wycombe ...		10	0
Manor Park		5	0
Ramsgate	1	5	0
Stratford	2	4	6
St. John's Wood, Addl.		10	0
Watford	7	10	0
	£12	7	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, Baslidene 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. XXXIII. *New Series, No. 332.* **August, 1934**

The Strict Baptist Mission Herald



THE RIVER YARRA AT MELBOURNE

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

Contents:

	Page		Page
Visit to Australia	131	Ministerial Students ...	138
Choolai Once Again	133	Lost Sheep	140
The Sannyasi Movement	134	The Secret Place ...	141
Experiences in Camp ...	135	Council Echoes	141
Sunday at Sirunellikoil	136	Reports of Meetings ...	142
		Christmas Boxes	142

THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

ON JULY 1st, 1934, THE DEFICIT IN THE GENERAL FUND EXCEEDED SIX HUNDRED POUNDS (£600)

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

We should be grateful for your remittance before that date.

THE ANNUAL MEETINGS

will be held (D.V.) on

TUESDAY, OCTOBER 23rd, 1934

at the

LEYSIAN MISSION, CITY RD., LONDON, E.C.

THE Missionary Book which you will eventually buy:

A Winding Indian Way

By WINIFRED BOOTH

"THIS BOOK SHOULD QUICKEN MISSIONARY GIVING AND GOING."

80 pages and many Indian photographs. **1/-** Post paid, **1/3**

Please send orders with remittance to—

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

Financial Sec.: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Sec.: 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. XXXIII.] AUGUST, 1934 [*New Series, No. 332*

My Visit to Australia *(concluded)*

VIOLET D. GREEN.

The Pastor and friends at Belvoir Street Chapel, Sydney, had convened several meetings, commencing on Wednesday, March 28th, with an official welcome, and terminating on Wednesday, April 12th, with an official farewell. The series, as it eventually worked out, comprised twelve messages. Pastor J. D. Murgatroyd's keen sympathy and energetic activities on behalf of the Mission were well known when he was in England, and now that he is in Australia there is no diminishing thereof. Here the friends have laboured hard to keep the work of the Mission before them, and, in spite of many difficulties, they have succeeded, as their Sunday School, Dorcas, and other endeavours witness. Much gratitude was expressed for the inspiration the meetings had afforded them. There, as elsewhere, many have resolved in future to have a much larger share than hitherto in the work. At the last meeting there, held in Mr. Grice's home, which was a Farewell Prayer Meeting, several of the ladies resolved to commence a Monthly Drawing Room Prayer Meeting for the L.Z.A., to be held on the first Monday of each month, in order to unite with us on our Monthly Day of Prayer in Paniadipatti. Since my return I have heard that definite steps are now being taken by the Pastor to act upon the resolution referred to above.

The friends at RYDE have resolved to bring the work of the Mission before their Sunday School, and to have regular Missionary Sundays. There was a very sympathetic hearing and a generous response in the meeting held there. My visit to Sydney terminated on Friday, April 13th, when several friends came to see me off and wish me God-speed.

Past and Present Helpers.

My first meeting in VICTORIA was held in GEELONG, where I met Mrs. Holdsworth, for many years a loyal supporter of the Mission. How she has prayed that the Lord would keep alive the cause of the Mission in the hearts of His people there! Her joy that once more a missionary had come to Australia to tell of the work in India was great. She recalls Mr. Strickson's visit, as also does Mr. Flitton, who ministers both in Geelong and Prahran. The Mission has recently lost a very loyal worker and prayer-partner in the person of Mrs. Flitton, who died last year. Of this dear sister's love and loyalty to the Mission, right up till the time of her home-call, I heard frequent testimonies. Our deepest sympathies go out to Pastor Flitton and his family in their great loss. In each of the three churches visited in VICTORIA every one of the all too few opportunities of hearing about the Mission was eagerly embraced, and followed up by discussions concerning the renewing of old connections or the establishing of new ones.

The numerical strength of the Strict Baptist Churches in Australia at the present time is exceedingly small, and is a cause of deep concern and sorrow to the friends there. In one of the meetings in which Pastor Flitton

acted as chairman, he made the very solemn statement that several of the Churches visited by Mr. Strickson twenty-eight years ago, which were then flourishing Causes, are now extinct, and those that remained were in a very low state. I visited five Causes, and in none were the attendances large. This matter is mentioned first with the earnest desire that friends in England may remember the sister churches in Australia, uniting with them at that place "where spirits blend and friend holds fellowship with friend," earnestly seeking that God will graciously revive them.

Generous Giving.

My second reason for referring to the small numbers is that the true extent of the generosity of these friends may be better appreciated. There were but five Causes visited, and often the attendance was not more than thirty, but the extent and nature of their response is seen in the following report of receipts during the visit :—

COLLECTIONS	£33 14 6½
SPECIAL GIFTS	12 18 0
SALES	1 12 1
OTHER RECEIPTS	14 10
	£48 19 5½

I have given above the report of financial receipts. To this must be added a good parcel of garments, etc., all prepared during my visit, and presented to me to take back to India by the friends at "Ebenezer," COLLINGWOOD.

These splendid endeavours represent the immediate response of our friends in Australia, which we trust will be well maintained, for there was in each group a very keen desire that a more live contact with the Mission might be renewed and maintained, and many inquiries were received as to ways and means of establishing that contact and of enlarging the scope of their missionary ministry. Thirty-six collecting boxes were distributed during the visit.

Prospective.

The formation of a Missionary Committee, for the purpose of effecting a closer contact with the sister churches, which would link up all the Strict Baptist Churches in Australia in a serious endeavour to be more business-like in all Mission activities, and maintain regular correspondence with and receive regular information from headquarters and India, is much desired. This is a very commendable scheme, and we feel sure its development will be watched with interest. At the very last meeting, held in the home of Mr. Spooner the night before I sailed again for India, the friends gathered there to bid me farewell discussed this subject with me long and earnestly.

On May 1 I embarked once more for India on the "ORAMA." Several friends accompanied me to the ship, and thus terminated seven weeks of happy fellowship and privileged service.

The return voyage was very comfortable. At FREMANTLE I again had the privilege of spending the day with Mr. and Mrs. Strickson, this time in their home, an arrangement that was very well planned, for it rained heavily all day long. Our friends were most pleased to hear of the growth of the work in the Tinnevelly Field, in which field Mr. Strickson had laboured for many years. The visit is over, with all its pleasant experiences, but the memory of it will remain I trust for many years full of fragrance and inspiration. Till that time when "the sea shall no more divide," may the expression of the deep desire of us all, whether in Australia, England or in India, be increasingly both in our endeavours and our petitions, "Thy kingdom come."

Tidings from India

Choolai Once Again

E. C. PUTNAM.

RECENTLY a Society has been formed in Madras, the object of which is to encourage Christian women to witness for the Lord amongst their heathen neighbours. They have been asked to help in five ways:—

(1) To pray for non-Christian women living in the same street;
(2) To visit them in their homes;
(3) To try and gather a Sunday School in their CHRISTIAN homes;
(4) To call the Hindu women together for a lantern service;
(5) To meet together for prayer concerning this work.

As an outcome of this, an Indian sister came and asked if we would help with a lantern service in the house of a Christian doctor living in Choolai, in Madras city. As Mr. Watts kindly lent the lantern, and slides representing some scenes in the life of Christ, we were able to go on Saturday evening. Annammal took her accordion to help with the singing, and the Indian sister who had arranged the meeting spoke.

Crowded Out!

As this was a new venture we wondered how many would come. The lady of the house showed us a small room which she thought would be suitable, but I thought the seating accommodation very small, and asked if we might have the courtyard. We were very thankful that permission was granted. The sheet was put up and the other arrangements being made when our friends began to arrive. We were crowded out, and were obliged to close the street door. About thirty caste women and thirty to forty girls came, and we were very encouraged. The Christian women of that district are going to try to find a larger place, so that we might have another service, and the sister who arranged the meeting wants us to go to another part of Madras as soon as the present moonlight nights are over.

Another Biblewoman wants us to go to one of her villages, a non-caste quarter, and give the same address. As this is near Vepery, we are expecting the voluntary workers from the Chapel to help us, as being in the non-caste quarter, the men will come too. The sheet will be stretched across the village street, and we are hoping the children will sweep the street clean enough for the people to sit down. When I went to inspect last week, it certainly was not in a fit state for such use. Heaps of filth lined each side of the street, while down the middle trickled the drainage water of the village. It will, at any rate, be a change from the meeting in the caste quarter.

"The Sanniyasi Movement"

A. J. MORLING.

IT was at dusk, immediately on my return from a visit to the Kolli Hills, that I was inspecting some work done in the compound during my absence. Having spoken to the well-diggers about the slow progress they were making, I turned to go to the bungalow, and was confronted by the Namakal Boarding Master, who opened conversation in English with the question, "Sir, have you heard about our Sanniyasi Movement?" I expressed my surprise, saying that I had not, and asked him to explain. In his reply, he told me how that three boys wished to adopt the sanniyasi (ascetic) method of living, leave the Hostel, and go from place to place preaching the Gospel.

"The best-laid schemes."

These three lads, because they considered it difficult to leave during the day without the Boarding Master becoming aware of the fact, decided to depart immediately after dark. Their evening meal over, they prepared for setting out, taking with them a Bible, a hymn-book, and a change of clothes. One of the three detected a pain in his foot before he reached the compound gate, and, like Pliable, considered it advisable to turn back! The other two, Lover-of-the-Cross and Choice-Pearl, remained firm and true to their purpose, and continued their journey in the dark. The former lad is twelve, and the latter fourteen years of age. They proceeded along the Sendamangalam road, intending to sleep on one of the verandahs of our buildings in this village, and to continue at day-break to Valavanthinadu. Here they wished to remain until the Kolli Hill Convention meetings were over, receive my permission, and then proceed to the other side of the Kollis for evangelistic work. These ambitions were to remain unfulfilled because a teacher in the Namakal School overtook them on his bicycle before they had travelled two miles along the road. Much to their disappointment and against their wishes, they retraced their steps to the Hostel.

The Special Gatherings.

Early on the morning after my return, when these lads, were sent to me to give an account of their behaviour, both referred to the Namakal Convention Meetings, on which occasion Mr. Subramanyam, who has since passed away, took for his subject, "Ambassadors for Christ." During these meetings I noticed a definite change in the older boy, and later we learned that, not only he, but others too, received special blessing. As a result of the earnestness and sincerity evinced by these two lads, they, with others from the Hostel, received immersion in the River Cauvery.

Experiences on Camp

L. S. HAZEL.

MONDAY afternoon, Annammal and I started out for a few days' camp at Elur. As there are no 'buses running in this direction, one has to travel by bullock cart, or jutka (which is a small cart drawn by a horse). At Sendamangalam we have a jutka, and have to just simply hire a horse and driver for the occasion. This jutka has been in the Mission for some years, and travelled a good many miles. It is a bit superior to the ordinary kind, as although well packed up with saman, two people can manage to squeeze in and ride comfortably, without fear of the head bumping against the roof. If Isaac has not applied sufficient grease, we get a musical noise from the wheels, which, of course, if continued too long can become monotonous. On this particular occasion, thanks to Isaac, we had no squeaks on the way.

Part of the road we had to travel is a reddish coloured sandy soil. When I arrived at Elur, I could hardly see the colour of my frock, as it was thickly covered with dust from top to bottom.

Willing Helpers.

I had quite a number of boys and girls running here and there to help unpack the *saman*, sweep, draw water and, of course, to see all there was to see. When one goes on camp, the great thing is to find out what one has forgotten to bring. This time, I am glad to say, it was only custard-powder, and as I had eggs with me, this could easily be done without. Sometimes, however, it is the tin-opener that is forgotten, and this piece of *saman* is very important. One of the last things that my fellow-missionaries said to me as I left the compound was, "Have you got your tin-opener?"

Having partaken of food and had a good night's rest, the next morning Gnanaburanam Ammal and I started off in the bandy to visit our Christians in the village of Nattamangalam, about four or five miles from Elur. To reach this village one has to cross a great track of open land which is known as a tank, and in the rainy season, being full of water, is much trouble to cross. At this time, however, it was quite dry. We stopped at a village on the way, but most of the people had left their houses and gone to another village, on account of some sorrow. We were able to get into one house and have a talk with a few women there. After having held several open-air meetings, we had reading and prayer with our Christians, and distributed medicine in Nattamangalam; we then returned for a mid-day meal and a short rest.

In the afternoon we had much joy in visiting some of the women in the caste houses (among whom were the accountant's

wife and the doctor's wife) of the village close by Elur. In the evening a prayer meeting was held, to which came the Christians, school children, and some enquirers.

Among the Non-caste.

The next morning, being market day, most of the men and some of the women had left the village, to take their wares to sell at the shandy, which is about five miles away. On account of this, as it is impossible for the Biblewoman to do much visiting among the caste women, she has started a meeting for the cheri women. Having seen to their husbands' needs, they are free to attend this meeting, which is held in the school at mid-day. I stayed for this, and was greatly encouraged to see between twenty and thirty women assembled in the school. Of course, they have to be called, and that perhaps many times before they will come. Really it was wonderful to see these undisciplined women, with dirty saris and dishevelled hair, listening attentively to the Gospel. They have already learned two commandments, and, with difficulty, are trying to learn a lyric. Will you please pray for these women as they meet together every Wednesday at noon?

After this meeting, we once more returned to Sendamangalam. We passed many pedestrians on the way, some driving cattle, some carrying sacks of cotton upon their heads, others with baskets of onions, others just walking, all making their way to this great market which is held every Wednesday.

A Sunday at Sirunellikoil

B. MOWLE.

THE Biblewoman and I made arrangements to go to the morning service at Kotamangalam, a village about two miles away from Sirunellikoil. The service is supposed to start at 7 a.m. The sun had not risen when we started, and I thoroughly enjoyed my walk across the fields to this village, as I was able to go along without the protection of topee or sun-glasses. There was nothing to remind one of heathen worship, and I enjoyed the sweet peace and joy of a Sabbath day which only He can give.

As we came near to the village we heard the bell calling our few Christians to worship. This bell is a bar of iron knocked with a stone, so the sound from it is not musical; however, it serves its purpose. My heart rejoiced as I heard it, and as I thought of the Lord's banner being raised in this place, I had bright visions of the future. When we reached the village we found that we were the first to arrive for the

service. Half an hour later the iron was again knocked. After a little while a few children gathered, and finally three men came to the service. On enquiring where the women were, we were told they had gone to the fields to work.

The After-meeting.

After the service we gave them a short talk on keeping the Sabbath day holy, then went round the village. The women had certainly all gone, and I began to feel that our visit to Kotamangalam would all be in vain. At last we were able to tell the story of His great love for lost sinners to three caste women. One woman listened well, one was busy with her cooking, and the other woman was busy running hither and thither. Another woman, with a water-pot on her head, joined our little group, and told us she did worship God by going to this temple and that, and calling, "Lord, Lord." We read to her Matt. vii. 21-27, and tried to explain this passage to her. One other woman we asked to join our little group, but she would not. I was struck with her unhappy face, and learnt afterwards that she was indeed a very great sinner; it may be that she was ashamed to join us. I longed to tell her of the woman who was brought before the Lord.

Procrastination.

After a mid-day meal and rest a meeting for the Christian women of Sirunellikoil was held. This meeting is supposed to commence at 4 p.m. The Biblewoman has tried to make the women realise that this little meeting is especially their own. It is encouraging to see the goodly numbers attending this meeting, and to hear the answers given to the questions asked. One realises that they are indeed being grounded in the truths of His Word. We Europeans have to learn patience again and again from our Indian friends. At 5 o'clock no one had come, although the bell had been rung. I asked the Biblewoman if she thought that any would come. "Oh, yes, Amma," she said, "they will all come." Then she tried to entertain me by giving me an insight into their thoughts, something like this: "The first bell has been rung, that means we should get ready to go. They will ring it a second time, and then we can go. The second bell has rung, I must soon go now, but I have just this little grain to finish pounding. I will go when this one or that one goes"; and thus they wait for each other to make the first move.

Finally we began our meeting at 5.30. I tried to give them a lesson on the story given in Numbers xv. 32-36, but it is difficult for them to grasp the great truth that God has said, "Those that honour Me, I will honour." We need grace to be faithful as well as sympathetic and kind. The evening service commenced at 7.30. I was pleased to see most of the women again at this service.

Ministerial Students

L. WATTS.

A PROMISE was made that you should be introduced to the three young men who have been admitted to the training class for work amongst the churches. Let me fulfil that promise.

C. Abraham comes from Sircar Nattarmangalam, in the Sendamangalam Field. He is twenty-eight years of age, and was brought to the Lord in 1923, when he was seventeen, and was baptised by Mr. Morling at Sendamangalam. At that time he was in the training school for teachers at Salem, which training was completed in 1925. In 1926 he came to Madras to fill a vacancy in the teaching staff, and has been in this field since. He has served for the past eight years in various schools, first as assistant teacher and then as headmaster. He was married in September, 1926, to Rajamony, who also has received training as a teacher. They have been very happy together, in spite of the fact that in 1926 Abraham was a typical country lad, and Rajamony was born and brought up in the city of Madras. Beyond seeing one another for a few minutes on three or four occasions, and in the presence of chaperones, before their marriage they had not had conversation together: but we always remember with some amusement the talking that went on till the early hours of the morning after the wedding guests had departed.

Promising Record.

Abraham has proved himself a good teacher, and while at Koyembedu a good leader of the little group of Christians there. He is one of the very few Mission workers we have who has a real conscience about getting into debt. He has no money owing to anyone, and has a savings account which he is hoping to use for the building of a house in some suitable quarter. He has no experience of any other church than our own, and in studying the problems arising from the traditions of the churches, has had to inquire what those traditions are. In the Sendamangalam Field, where the S.B.M. is the only mission working, except Roman Catholics, the questions of sprinkling, confirmation, episcopal ordination and such like do not arise except they are brought in from outside. In Madras and Tinnevelly they are acute, and it is necessary that our workers shall have clear understanding of the Word of God regarding these matters. Since Abraham is the only one of the three who is directly converted from Hinduism and practised Hinduism until conversion, he contributes that knowledge to the group.

Visuvasam George is quite a different type of man. He was born into the family of a pastor in the S.P.G., and so



C. ABRAHAM. D. W. PAUL. V. GEORGE.

was instructed from his early years in all the ceremonies of that church. He is twenty-six years of age and is unmarried. He also is a trained teacher, and, having a fair knowledge of English, is able to gather together more information from books than those limited to Tamil only. He came to us in 1930 as a teacher, and was one of the brightest teachers on the staff. He was also in the Young Men's Hostel, and is so still. There were many battles fought in the heart of George in regard to those things in which we differ from other churches, but he was brought to see that the Lord required a changed heart. He received liberty under a sermon preached from 2 Kings x. 15, "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand." In spite of opposition from his family, he was baptised, and has gone on in the way of the Lord. His special contribution to the class is along the line of knowledge of church customs and teachings.

Home Grown.

D. W. Paul is twenty-eight years of age and is married, having now three children. He has been with us since infancy, for his father has been the caretaker of the Mission compound in Kilpauk since Paul was born. Small-mindedness on the part of his mother prevented him getting higher than the fourth standard in education, though he has made up for it by persistent study since. He was baptised by Mr. Booth on April 15th, 1923, and shortly after that became camp boy to us while we were in Sendamangalam and on the Kollis. Here he showed his desire to serve the Lord by buy-

ing up the opportunity to witness for the Master to those who gathered round the kitchen tent.

When the bookstall at the gate of the Mission compound in Kilpauk became established, Paul was placed in charge, and has developed that little effort at meeting the hundreds of people who daily pass our gates. Frequently little groups would be seen gathered there. Of the three, Paul has, perhaps, the most intimate knowledge of the lives of the people amongst whom we work as a Mission in Madras, and from whom the church members are drawn, because he has grown up with them; this knowledge helps him to appreciate the teaching of the Word regarding those matters.

These three gave evidence of a call to this further service, and are now studying daily under the guidance of the missionary, and in the evenings are doing such practical work amongst the church members and others as will give them opportunity to use what they are learning.

Lost Sheep

E. C. BRAND.

AM I asleep or awake? Surely it is a dream! The flashing lamp-light, the voices through the night. "Who is there?" I call from my mosquito-proof cage. "It is I, Stephen, I have brought a baby," comes the cheerful answer. I am soon out of bed, and at the door, while a little white-robed figure is pushed through to me. Not a baby, but a dear little girl of at least eight years. "Yes, she can sleep with me to-night. But whose child is she, and from where has she come?" "It's all right; she has been staying with James a few days: she has no father or mother."

I lift the little form on to the spare bed by my side, where other little orphans have often lain. She is softly asking for something. "What do you want, dear?" Have you had food?" "I want a rose." A rose! Of all things in the middle of the night!! "You shall have one. Now go to sleep."

Well, she has her rose, and some pretty dresses, too. We watch anxiously for the next step, which is usually the arrival of indignant relatives, who have let the little one wander uncared-for till the missionary took it under her wing. May the Good Shepherd let us keep this lamb for Him.

Later the relatives came for her. We let them into the Home. The girl resisted; they lifted her and dragged her, but our girls had tried to get her on the right side first. The decision is left till a week's time, when a certain relative comes from the tea estates. God grant he may let us keep

her, but the others seem determined. It is not love at all, merely caste pride; and she is worth so much if they get her married, as they most certainly will if she goes.

* * * * * *

MEENATCHI. With two great black circles around her eyes, a sorry, unattractive spectacle awaited my coming. Were we to keep the lost, and doubtless fallen, among our little flock? There was doubt in my voice as I asked her her history. The man had beaten her cruelly: there were marks of it in different parts of her body.

I asked Selva his opinion of her. He is our senior helper, and has seen many days and changes up here. "But you couldn't send her away," he said. And I knew in my heart I couldn't, and even when the wretched man who claimed her as his arrived to take her away, we held on. "No; you have done enough to warrant us telling the police. If she wishes, she can come, but you shall not take her by force." She did not wish to go, so is with us still. A quiet, meek girl for whom you should pray that He may make her His.

(To be continued)

Home News

The Secret Place.

LET us praise God for the revival of missionary interest among the members of our churches in Australia.

LET us continue to pray that God will appear for our help in the matter of missionary finance by the removal of the heavy deficit.

LET us remember before God our ministerial students in training, both in India and England.

LET us ask for divine help on behalf of our missionaries and Indian helpers in all their co-operative service.

Council Echoes

At the meeting of the Mission Council in July, Mr. E. Orchard related his call by grace and his call to missionary service. Mr. Orchard is a member of the Church at Erith, and at present is a student in the Strict Baptist Bible Institute. The Council unanimously agreed to accept Mr. Orchard for missionary service in India subsequent to the completion of his training.

We offer our congratulations to our missionaries, Mr. and Mrs. G. Champion, to whom a son was born on Friday, July 6th, 1934.

Reports of Meetings

A Meeting in Ideal Surroundings

"Wayside," Saturday, June 23rd, 1934.

A ramble in a delightful garden and an enjoyable tea, proved a fitting prelude to an inspiring missionary meeting.

We had gathered at Walton-on-the-Hill by kind invitation of Mr. and Mrs. Anderson, and the keynote of our gathering was informality.

At 6 o'clock a company of about 250 friends of the Strict Baptist Mission assembled on the lawn for the evening meeting. Mr. J. B. Collin presided, and after Scripture reading by Pastor Fensome (Ramsey) and earnest prayer by Pastor Peters (Guildford), he spoke briefly upon the stimulation of such a gathering

Miss Carter based a very charming address upon the prophecy of Isaiah, "The desert shall rejoice, and blossom as the rose." Very vividly the speaker drew a picture of the Indian village, Kullarai Cheri—"place of death," an outcaste quarter which was truly as desolate as the desert. From this outcaste quarter Christ had commenced the creation of His eternal blossoms. Said Miss Carter in closing, "For roses in the desert there must be life-giving water—WE must be channels."

Missionary G. Champion reminded us of Paul's assertion in his letter to the Romans, "Faith cometh by hearing, and hearing by the Word of God." A very small percentage of the Indian folk can read, and yet there is a widespread indifference to schools. From the numerous difficulties of the work, Mr. Champion led us on to its more abounding encouragements.

Commencing his address by quoting the out-of-date expression, "The Unchanging East," Missionary E. A. Booth convincingly reminded us that India is no longer static. Lord Irwin, a former Viceroy, had uttered a Christian sentiment, "Britain holds India for the good of India." Our speaker enlarged the sentiment by saying, "Only as long as Britain holds India for the good of India, ought Britain to hold India." Mr. Booth told graphically of the progress of the "Self-respect Movement," one of rank atheism, and concluded, "What is the answer to this campaign?" A Christ-like life which cannot be accounted for by natural means. This address was a veritable challenge and stimulant.

Pastor W. Chisnall drew the meeting to a close by quoting from Psalm xl.

The offering amounted to £96 8s.

R. C. Smith.

Tring.—Akeman Street.—On Wednesday, June 6th, the Schoolroom was well filled with friends met to welcome Miss Carter, who gave a detailed account of her work on the mission field. Miss Carter emphasised the need for earnest prayer, both in India and by all interested at home. We realised the Lord's presence and blessing. Miss E. Butcher was able to preside once again, and tea was handed round at the close of the meeting. The collection amounted to £15 2s. Such meetings deepen our interest in this branch of the Lord's work.—M.A.W.

The Christmas Boxes

Hope V. Harris.

Will friends contributing to this year's Christmas Boxes please note the following?

(1) All parcels should be sent to Miss H. 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 10th and 15th. If, for any unavoidable reason, parcels have to be sent in earlier than this, no acknowledgment must be expected until after September 10th, as no parcels can be opened before that date.

(3) PLEASE DO NOT SEND fragile things likely to get broken in transit, or old Christmas cards, or games of chance, or golliwogs, or any article made of xylonite. None of these will be sent out.

(4) Favourite toys with 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, and do not go so far as smaller toys. Pencils, rubbers, cottons and other sewing requisites are always useful. Friends finding difficulty in obtaining the right kind of doll are advised to try Woolworth's. These redressed are quite suitable—soft bodies and normal heads.

(5) We are again asking that amounts collected for medical supplies and material BE SENT IN, INSTEAD OF SPENT, in the purchase of 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 requirements of each field. We shall be 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. 20th and Oct. 4th, during the packing.

"Of Thine Own have we Given Thee"

Gifts received during June, 1934.

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

The following Resolution was passed unanimously by the Council at its monthly meeting in June, 1934:—

"THAT on and after September 21st, 1934, Donations, Subscriptions, and Collections, be acknowledged in the "Herald" under the receipt number only, but that the abstract of receipts for each year be published in the Annual Report under the names of the Churches, etc., as at present."

General Fund.

	£	s.	d.
Brentford, Mr. J. Secrett, Sub.	2	0	0
Hastings, Eben. & Tab. S. Schools	1	8	0
Nunhead, Coll.	1	7	0
Beccles, Boxes	1	12	4
Greenwich, Miss E. M. Lockton, Box		6	6
Wandsworth, West Hill, Envs.		16	10
Tunbridge Wells, Two Gifts	1	0	0
Chatham, S.S.	1	0	0
Bolton, Lancs.	1	0	0
Crowfield		5	6
Australia, Prahran, B. Box, per Miss Green	2	18	0
Cranleigh, Mrs. Cheeseman's Box		5	0
Masboro, S.S. Boxes	2	13	10
B. Box	1	6	4
B. Boxes	1	10	3
Tring (Eben.), Coll.		6	0
Chadwell St., Coll...	20	0	0
Chelmsford, S.S. Boxes	1	16	6
Hounslow, B.C. Coll.		16	0
Y.P.F., Don.		4	0
Brentford, Mr. F. N. Secrett, Sub....	1	1	0
Haslemere, S.S. Box.	2	15	11
Lessness Heath, Mr. J. Lanaway, Box		11	0
Highbury, Coll.	1	5	0
Courland Grove, S.S.		6	0
B. Box		1	3
Friend		2	9
Clapham Junction, S.S. Envs.		10	
Miss Cook's Class		9	6
Kesgrave, S.S. Box		17	10
Walsall, Boxes:			
Mr. A. Beebee		2	3
Mr. H. Beebee		4	2
Mr. S. Beebee		5	1
Mr. S. F. Burns	2	12	0
Mr. Farrington	1	1	9
Mrs. Orton		10	0
Miss Peace		2	9
Mr. S. Peace		3	10
Mrs. G. Williams		7	8
S.S.	1	14	6
Hartley Wintney, Offering	2	13	10
Gifts	1	0	0
Box		13	5
Yarmouth, Coll	2	5	9
Boxes	5	16	3
Gurney Road, Coll...	1	7	4½
Norwich, Colls.	2	15	5½
Tunbridge Wells, Coll.	2	2	10
Miss L. E. Poole, Box	1	0	0
Hastings Aux., Coll.	4	13	3
Grays, S.S. Don.		3	6
	£82	7	9

Personal.

	£	s.	d.
Rec. No. 852, Sub....	96	17	6
Canada, Mr. Reeve, $10 Don.	1	19	0

	£	s.	d.
Miss D. V. Gardiner	1	0	0
A. G. H.		10	0
Mrs. Lucas ...		10	0
A. K.		2	6
Miss G. M. Dye, Box		5	0
Mr. A. B. Phillips...	2	0	0
Miss E. Reynolds, Supt. of Boy in Hostel ...	2	0	0
Anon., Def.		5	0
Box		5	2½
Mr. C. H. Gosling...	3	0	0
	£108	14	2½

Miscellaneous.

Beccles, Calendars..		1	6
Rebate Income Tax	128	6	8
Kensit Memorial College Coll. ...	1	15	0
Walton-on-the-Hill, Garden Mtg. Coll.	48	4	0
S. & N. Assoc., S.S. Branch	1	0	0
Literature, per W. J. S. ...		1	2
	£179	8	4

Herald Fund.

West Hill	1	7	8
Wood Green (Dovecote)		15	0
Crowfield	1	10	0
Ipswich, Zoar		1	6
Tunbridge Wells, Mrs. A. E. Jones		1	6
Masboro		11	0
Old Hill		12	6
South India, per Miss Green ...	2	0	0
Yarmouth		13	6
Per Mr. Shipton ...	8	0	9
	£17	3	11

Rays.

Per W. J. S.... ...	£1	8	3

Reports.

West Hill		2	0
Ipswich, Zoar		1	6
Yarmouth		1	0
		4	6

Ladies' Zenana Auxiliary.

Bradenstoke, Coll....	1	13	5
Boxes	1	1	8
Bedford, Coll. ...	6	1	0
Bradford, Boxes ...	3	8	0
Brentford, Coll. ...	1	12	6
Chadwell Street, Special Don. ...	5	0	0
Mrs. Robinson's B.C. Coll.		10	6
Croydon, Salem, Coll.		14	6½
S.S. Coll.		10	6½
Greenwich, Coll. ...	2	12	10
Ipswich, Bethesda, For Supt. of Blessing	2	10	0
Irthlingborough, Boxes	1	6	6
Leigh-on-Sea, Coll....	4	15	7
Mr. & Mrs. Turnpenny, for Supt. of Gordon Leigh	5	0	0
Lewisham, Coll. ...	1	0	0
Gift Week		12	6
Lynton Road, Y.L.B.C. for Supt. of B.W.	3	15	0
March, Gift Week...		7	6
Ponders End, Coll...		19	8
Potten End, Coll....	1	13	6
Raunds, Boxes ...		18	2
Reading, Gift Week	1	5	0
Rushden, Boxes ...	3	2	6
Dist. Mtg. Coll....	1	6	6
Tollington Park, Boxes	2	4	7½
S.S. Box		5	5½
Somersham, 8 Boxes	3	6	9
Swindon, Coll. ...	1	15	0
Tring, Coll.	15	2	0
Subs. for B.W. ...	1	14	6
Walton-on-the-Hill, Garden Mtg. Coll.	48	4	0
Yateley, Coll.	3	0	0
Australia, Geelong..	4	5	7
Prahran	11	3	3
Ryde, N.S.W.	1	8	0
Sydney, Belvoir St.	8	17	9
Per Miss Green:— Special Gifts, &c.	6	9	3
	£159	13	2

PERSONAL.

Mrs. Hutchinson, Don.	1	0	0
In Memory of Mrs. Oliver	2	0	0
Miss D. Gardiner, Don.		7	0
A Lover of Truth...	1	0	0
Miss Taylor, Box ...	1	0	0
Mrs. A. B. Falkner, Sub.	2	0	0
Gift Week		5	0
Mr. C. Wapling, Counter Box ...		6	5½
Receipt No. 334 ...	20	0	0
	£27	18	5½

Notices.

The Mission Herald.—Reports of Meetings and Articles for publication, which should be written on one side of the paper only, to be sent to the **Editor, 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. XXXIII. *New Series, No. 333.* **September, 1934**

The Strict Baptist Mission Herald



NINA MALAI PEAK (1,500 ft. high), NEAR NAMAKAL
HINDU TEMPLE ON SUMMIT

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

Contents:

	Page		Page
The Carey Centenary	147	Camp Reflections	155
Lost Sheep	150	The Secret Place	157
At Big Rock	151	Reports of Meetings ...	157
Jubilee Services	154	Winding Indian Way	158

THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

ON AUGUST 1st THE DEFICIT IN THE GENERAL FUND EXCEEDED THREE HUNDRED POUNDS (£300).
OUR FINANCIAL YEAR CLOSES ON SEPTEMBER 20th.

THE ANNUAL MEETINGS

will be held (D.V.) on

TUESDAY, OCTOBER 23rd, 1934

at the

LEYSIAN MISSION, CITY RD., LONDON, E.C.

DEVOTIONAL SERVICE at 3.30 p.m.

Conducted by the Vice-President, Pastor R. ROBINSON.
Sermon by Missionary E. A. BOOTH.

PUBLIC MEETING at 6.15 p.m.

Chairman: Mr. J. B. COLLIN (President).
Addresses by Missionary G. F. CHAMPION, Mr. W. H. KUHRT and Pastor W. S. BAKER.

SOUTH-EAST LONDON

UNITED MISSIONARY RALLY

ZION CHAPEL, NEW CROSS ROAD, S.E.

TUESDAY, SEPTEMBER 18th, 1934

Chair will be taken at 6.30 p.m. by Mr. J. B. COLLIN.

Addresses by Missionary G. CHAMPION, Pastor G. S. SMITH and Pastor E. F. KEVAN.

Financial Sec.: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Sec.: 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. XXXIII.] SEPTEMBER, 1934 [*New Series, No. 333*

A Special Call to Prayer

JUST before going to press, we regret to learn that our beloved President, Mr. J. B. COLLIN, is in Westminster Hospital, undergoing treatment.

We feel sure that our many friends and subscribers have only to know this to remember him in their prayers, which he will greatly value.

The Carey Centenary

A HUNDRED years ago William Carey died in India after a matchless unbroken missionary service of more than forty years. The occasion is one for gratitude and reflection. All the Protestant Churches are debtors to Carey. He was the father of all modern Protestant missionary enterprise. It was Carey's voice and work which awakened the Church to missionary effort. He was one of the greatest souls which England ever knew; one of the uncrowned kings of men.

Carey was born in 1761. He was baptized in the river Nen, at Northampton, in 1783, and called to the Baptist ministry in 1786. He never wavered in his allegiance to Baptist principles. Carey landed in India in 1793 and, without coming home, stayed until 1834, when he died venerated by all classes. William Carey had no predecessor in India as the first ordained Englishman who was sent there as a missionary to the heathen.

The Prejudice in England.

The spiritual state of the Churches at that time was largely that of stagnation and a deadly formalism. It was when Carey was teaching geography and the Bible to the children that the missionary idea first arose in his mind, and his soul became fired with the desire to take the Gospel to the heathen.

From that time he was always talking with his ministerial brethren as to the need and practicability of a mission to the heathen. The elder ministers gave him no encouragement, as they thought it a wild scheme. When he raised the question at a meeting of ministers at Northampton in 1786, the Chairman rebuked Carey, saying, " You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost."

Amongst Baptists generally Carey was regarded as a visionary or a madman, and his plea for a foreign mission was strenuously opposed. It was at a ministers' meeting at Nottingham that Carey preached his famous missionary sermon on Isaiah liv. 2-3, with its memorable watchwords: " EXPECT GREAT THINGS FROM GOD. ATTEMPT GREAT THINGS FOR GOD." The outcome of this sermon was the formation of " THE PARTICULAR BAPTIST SOCIETY for Propagating the Gospel among the Heathen." The first subscription list amounted to £13 2s. 6d.

The renowned clerical wit, the Rev. Sydney Smith, indulged in a sneer at Carey as " the consecrated cobbler." The Baptists in London were advised by their leaders not to commit themselves to the project. The spirit that was prevalent throughout the Churches in England was opposed to the evangelization of the heathen; prejudice against the missionary enterprise was both deep and bitter.

The Opposition in India.

When Carey landed in India the missionary prospect was gloomy in the extreme. The East India Company had recently given orders that the preaching of the Gospel was not to be permitted within its territories. British officials were convinced that rebellion and civil war would certainly accompany every effort to promote missionary enterprise. They believed that the conversion of a high-caste soldier would inevitably mean the disbanding of the army and the overthrow of British rule in India.

It was nothing short of a miracle that, amid such conditions and in spite of all obstacles, the Mission became so firmly rooted in Bengal that all opposition on the part of the powerful East India Company was silenced.

Carey preached Christ daily in Bengali for seven years before he could record the name of one convert. This man was Krishna Pal, a carpenter. He was baptized in the river Hoogli by Carey in 1800, and to the end of his life he was a preacher of the Gospel. One of his Bengali hymns, translated by Marshman, begins:

> " *O thou, my soul, forget no more*
> *The Friend who all thy misery bore.*"

The Mastery of Languages.

Carey was a born linguist. Before he sailed from England he had learned Latin, Greek, Hebrew, Dutch and French. Carey was a man of heroic diligence. He had an insatiable appetite for learning; he was not dismayed by any difficulties, his industry and his patience knew no limits. He became a brilliant oriental scholar. He was appointed by the Governor of Bengal to the post of Professor of Sanskrit and Bengali in Fort William College, and held that post for thirty years.

The Translation of Scripture.

The dearest of all of Carey's projects was to give the Holy Scriptures to all the people of Asia in their own vernaculars. The translation and publication of the Bible he regarded as his greatest work in life. He translated the whole Bible into Bengali, Oriya, Marathi and Sanskrit. In addition, Carey prepared and published the New Testament in thirty other Indian languages. Carey has been called " the Wyclif of the East," and his achievements in this department have never been surpassed.

The Self-Denying Service.

In life and in labour Carey was truly apostolic. The Spirit of God led him from strength to strength, and enabled him to win a battle that seemed a forlorn hope. Before his death he had the joy of seeing twenty-six Gospel Churches planted in the north of India. It is recorded that from the funds of the Baptist Society, reckoning from the day of his appointment to the day of his death, Carey did not receive more than £600. He earned his own living, and contributed some £40,000 to Baptist missionary work in India!

The Sunset.

Carey's sun went down in all the splendour of a glowing faith and a spirit of burning self-sacrifice. A few weeks before his death Carey named as the text which contained the foundation of his hope and the source of his calm assurance: " For by grace are ye saved."

Among those who visited Carey in his last illness was Alexander Duff, the Scots missionary. At Carey's request Duff prayed, and then said " Good-bye." As he passed from the room, he heard a feeble voice pronouncing his name. He stepped back, and Carey said to him graciously: " Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's SAVIOUR."

Tidings from India

Lost Sheep *(concluded)*

E. C. BRAND.

THERE was a lost sheep, a young son of one of our newcomers, far away on other Hills. The father, who had not cared before he came here, now saw the other lads on the compound, and wished his own might be among them.

"Let us go and find him," we said, for it looked like the moving of the cloud of the Chief Shepherd passing on before. They were Hills for which we had prayed, and relatives of our own people were there.

So preparations began for this far-away camp. Only Hill Christians came with me. We spent the night at Puliam on our way down, and had a united prayer meeting as a good send-off. Down the rough hillside, several miles in bullock carts, and we came to the village where Solomon and Saral reside now. We had this place in view when we arranged the camp, for they have settled themselves far from the possibility of frequent visits from us. Thank God, they still love and worship Him as their Saviour, but are as Lot in the midst of a heathen place. We pray they may be kept true, and bring others to His feet.

In the Jungle.

A ride in a country bus, some jolting in bullock carts, and we had arrived at the limits of civilisation. As the carts rolled away, we were left in the wildest country—a sandy waste, with prickly shrubs on all sides. It was hard to find a path, but at last, as we proceeded, the track became visible, while impenetrable masses of thorn bushes enclosed us, and forced us to walk in single file. Then, indeed, with great rock gorges and precipices shooting up in front of us, we had the happy feeling of being well on our way, as we trudged through the narrow defile of the Hills.

Kolli Hill music and laughter, from our merry little crowd, made the climb easy till we arrived at the first bit of cultivation and then a village. It had a dirty and neglected appearance, and so had its inhabitants. They gave us cocoa-nut juice when the first fear had worn off. But we were too tired to do much preaching, hoping to come back again, not knowing how far each village is from the next. We soon learnt that from one place to another is always a long climb up and a long climb down. Our plan was to cross the range

to the Hills where our "lost sheep" was said to reside, to camp near, and to let two of our party go for him.

The most interesting part of the tour to me was the attitude of comradeship our young Christians snowed to these other Hill people. I could do but little in comparison with their engaging talk about common interests, and their simple testimony to His saving power.

Caste has not quite the same power up there, but religious fear and suspicion have, if anything, a greater hold than on our Hills. I was asked more than once to remove my shoes when passing a temple. This, of course, I refused to do, but yielded to their wishes when it was a matter of their own houses, out of respect to the occupants. How difficult it all was to make them understand the message of salvation which we wanted them to know. Our times of prayer were most helpful, for one felt that only at His feet could we leave the burden of these souls who do not know Him.

The End of the Search.

At last two of our number, James and the father of the boy we were seeking, set off early one morning after we had moved camp to the nearest suitable spot. We went into the villages, then waited and prayed the rest of the day, wondering how the search would end.

God went with them, and although at first the lad refused to follow his father—the people putting hindrances in his way—our men came back with the boy in triumph. The next day, when the shyness had worn off, he bravely had his hair cut off. It was the last outward symbol of heathenism. We wait in faith for the transforming power of the Spirit to cleanse him within.

Our two brethren, Wurkey and Solomon, from the plains, joined us for two days camp, and we came down all together, staying in their houses, and so proceeding to our Hills again.

Please pray for the other sheep that are still so far away. Our testimony was but for a few days. He must finish the work begun in such weakness.

At Big Rock

A. M. POOLE.

MANY and varied are the requests that come to the missionary, ranging from that for a safety or hair-pin, to one for a letter to the Magistrate to hurry up a case. One of the strangest, and yet one that gave me much pleasure to fulfil, was a request that came to me last week.

At Big Rock

The request was to the effect that, " You are invited to a feast on the Big Hill at 4.30 p.m. on Thursday, and please come prepared to give an address on ' Godliness.' This invitation is from the Teacher and Young People's Society of Anbinakaram."

4.30 p.m. on the Thursday found me still in the bungalow, but knowing our Indian friends, I did not expect them to be ready. I had been informed that the meeting and the feast would be over by 6 p.m., so that I could return in daylight. However, I left instructions for someone to meet me with a lantern if I had not returned by dark.

Preparation.

I finally left the bungalow at about 5 p.m., and wended my way to the hill; this is practically of solid rock, and is most useful, for from it the stones for our buildings are quarried. Judge of my surprise when, in the distance, I saw white-clad forms, and concluding that my congregation had assembled, I quickened my footsteps. There was no cause for alarm. I found after I had somewhat hastily climbed the hill, that the white-clad figures were those of the folk who were preparing the feast. Two young men were busily plucking the fowls, another was preparing the vegetables, one attended to frying the various curry-stuffs, while yet another was looking after the boiling of the rice. But, busy as they all were, I judged it would be some time before the evening meal would be ready. They had previously been busy getting water, firewood, etc., all of which had been brought from their own village, about ten to fifteen minutes' walk distant.

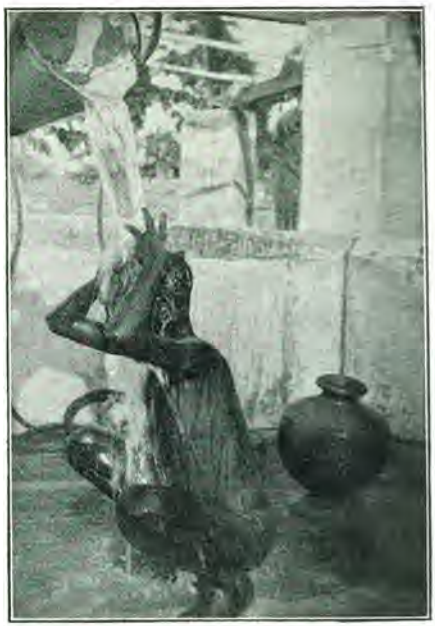
Waiting and Watching.

I was glad that I had the forethought to put a book in my bag, so I sat down by the side of a big rock, and prepared to enjoy an unexpected time of quietness. During the time I sat there, however, there were many things that attracted my attention. For one thing, I thoroughly enjoyed watching the preparations, the bringing of more water, and the plantain leaves to be used later as plates, lamps which foretold a late evening, and then a bench for me to sit on, though that remained unused. The cooking arrangements interested me much. I paid several visits to the " kitchen "; the ovens had been constructed with mud and bits of stone, a sack was hung on one side to prevent too much draught from getting to the fire.

Later, the Paniadipatti Pastor, the teacher, and other members began to arrive, plus a few children who came as substitutes for some who were unable to come, until we numbered between twenty-five or thirty folk, the only female being the Missie-ammal.

Finally, at 7 p.m. everything was ready, and the meeting began. We sang two lyrics and the Pastor led us in prayer, especially asking that we, like those of old, might meet with the Lord on the Mount. At the close we felt we had indeed done so. A reading, reminding us again of the Transfiguration, was followed by the address, from which we endeavoured to learn lessons from the story of Job, Zacchaeus, the release of Peter from prison, and the choosing of the seven godly men to serve tables. Our meeting closed with prayer.

Then we sat in two circles, and the leaf plates were handed round, then the food, and we enjoyed a happy meal together. Finally, two young men escorted me to the bungalow—the lanterns were needed—and I reached home at 9 p.m., quite ready for bed, but feeling that the time on the mount had not been spent in vain.



NAMAKAL HOSTEL BOY TAKING HIS BATH AT THE WELL-SIDE

Jubilee Services

OLIVE M. MORLING.

REMEMBERING how large a part anniversaries and other special meetings take in our Church life at home and that they are a real means of inspiration, we have been feeling for some time that it would be well to encourage the holding of such meetings in our Indian Churches. When, therefore, in looking through old records, we discovered that last December marked the close of the fiftieth year of Church life at Melaputhur, Mr. Morling felt that the occasion ought not to be allowed to pass without notice.

When he first mooted the idea of Jubilee meetings, the deacons and other members did not very heartily respond; but, knowing that the Indian villager does not come to a new idea very quickly, he was not surprised. However, as the matter gradually sank into their understandings, they began to get keen, and in the end they arranged for a more elaborate programme than we had anticipated. They decided they would have two days of meetings on March 24th and 25th. Every member who claimed Melaputhur as his "mother village" was to be invited to be present, whether then living in Melaputhur or not. In order to defray expenses they levied a tax of one rupee on each Christian household, and others at a distance were asked for subscriptions.

Palm-leaf Tabernacle.

As the chapel was far too small for the gathering expected, a large booth or "pundal" was erected of plaited cocoanut palm leaves. Inside, it was prettily decorated, and at one end an earthen platform was made for the speakers. As no Indian celebration is complete without the drum, our Melaputhur hosts engaged a "band" to entertain the visitors in the intervals between the meetings. It was an "English band." The performers were attired in very ragged khaki, and played one bar of a tune unknown to the English party. It rather palled on one by the end of the second day, but seemed to give great satisfaction to the Indian congregation.

A Poonamallee Baptist friend had been invited to be the special speaker at the meetings, but that held on the first afternoon was devoted to the children. With Mr. Morling in the chair, children from all of our schools within walking distance took some little part by song, recitation or dialogue, which had been prepared specially for the occasion. In this, and in the singing at all the meetings, the girls in our Paniadipatti Boarding School took a prominent part.

At the evening meeting, and at the services on the next day, the pundal was packed full, and the cocoanut leaf walls at the back had to be removed to give the outsiders an opportunity of hearing.

Mr. Morling, in a brief address, explained to the congregation the origin of the name "Jubilee," and told them all that he knew about the beginnings of the church at Melaputhur. Our special speaker then gave a lengthy address, vivid with incident and full of profitable instruction.

A Prophet of their Own.

The morning and evening services on the following day were conducted by the same brother. A man with a deep knowledge of the weaknesses and peculiar failings of the Indian Christian, he did not hesitate to expose and rebuke where he felt it was necessary, but each time he had an eager and appreciative audience. May his messages be deeply impressed on his hearers' hearts and bring forth fruit.

Two of our three pastors claim Melaputhur as their "mother village," and the third is the present pastor, so, on the afternoon of the second day, they were asked to give an account of their early recollections of the church, which has truly had a chequered experience, but has been preserved to celebrate its Jubilee.

One pleasing incident, though it formed no part of a public meeting, was the acceptance for baptism of seven Melaputhur candidates, who, with others, have since been baptized.

An "Ebenezer Stone" is (D.V.) to be placed in the chapel as a memorial to the faithfulness of our God, Who has preserved a people unto His Name these fifty years.

Camp Reflections

H. A. HUCKETT.

IT is best to camp at the Buffalo Village at the time of the new moon. The S.B.M. School is at the side of a huge well—it is as large as a "young swimming bath"—and on moonlight nights one is entertained by the noise of bulls drawing water, accompanied by the melodious (?) chant of the waterman counting the "sacks." (For irrigation purposes water is drawn in a big leather sack with a collapsible bottom, which releases the water at the right moment into a chute at the top of the well.) This is a caste well, so Adi-Dravidas are not allowed to draw from it, lest they should contaminate the water. Nevertheless, I observed some caste men washing their feet and cleaning their teeth in the same water which later on the women came to draw.

When the missionary is present, school seems to commence about 6.45 a.m., and lasts all day, on and off, but whether this is a little "window dressing" or not, it is hard to say. The composition of this school is rather interesting. It consists of 8 Adi-Dravidas, 8 Pullars, 6 Chuckliers, 2 Govindars,

1 Chettiar, 1 Padaiatchi, and 3 Mohammedans! The only Christians in the Buffalo Village, which has 5,000 inhabitants, are our teacher, Visuvasam, and his wife, Sigamoni, who is a Biblewoman, and a man named Abraham, who is a teacher in a Hindu Girls' School. This man and his family attend the services on Sunday. Two miles away is Boddireddipettai, where Simon and Enoch are stationed, and they also come over to the morning service as a rule. Preacher Gnanayutham lives at Varagur, four miles further on, and he usually takes the services at the Buffalo Village.

A Faithful Witness.

In Pavittram, six miles away, lives old Abraham, who has been a Christian for many years. In spite of much persecution from his wife, and possibly from other members of the family, he has maintained a stedfast witness, and now has the joy of knowing that his niece and grandson are seeking to follow the Lord Jesus. It was my privilege to visit him just recently, and after prayer together we had an opportunity of speaking to other members of the family who have hitherto shown no interest in the Christian way. While at Pavittram we preached the Gospel in the open air and visited the shandy, where we gave away many Tamil tracts and Scripture portions, and spoke to several groups of people.

The shandy presented an animated spectacle. It is held every Monday, and is a rendezvous for people who wish to buy or sell anything from a box of matches to a cow or a buffalo. Each commodity has its prescribed place, and leather, brassware, fruit, haberdashery, oil, spices, sweetmeats, etc., are spread out in profusion. The bargaining goes on in true Indian fashion for several hours, and at the close of the day vendors and purchasers alike wend their weary way homewards, either on foot or in jutkas and bullock carts, according to the rank of the traveller.

On our way back to camp headquarters we passed some late arrivals and overtook some early departures—the women well loaded with baskets of vegetables, and the men stalking along in front carrying nothing!—a sad reminder of the curse that came through Adam's sin. We also saw a small boy about three and a half feet high, driving three huge buffaloes, one of which could have eaten him quite easily. Nevertheless such is the gulf that separates man from the brute creation, that this small boy was able to control these great animals with a fair-sized stick and a good pair of lungs. In the evening of the day we gave a Gospel lantern lecture in the cheri, which drew a large crowd. Please pray that the seed sown may yield a glorious harvest to His praise.

Home News

The Secret Place.

LET us praise God for His unfailing grace in sustaining our missionaries and Indian workers in their various activities and experiences.

LET us remember in prayer those in India who have recently made open confession of their faith in Christ.

LET us bear before the Lord the burden of the serious deficit in the General Fund.

LET us ask that spiritual blessing may be realised at the missionary services and meetings (page 158).

Reports of Meetings

Sydney, N.S.W.—The members and friends of the Particular Baptist Church, Belvoir Street, Sydney, have for many years looked forward to a visit of one of the missionaries direct from the field, and when news of Miss Green's intended visit reached us we were filled with joy, and anxiously awaited the day of her arrival. From the commencement of her visit, our hearts were bound in the bonds of true Christian love, and we praise God for the privilege of having had first-hand information of His wondrous works in India. Our sister, Miss Green, never tired of speaking of the work of the Mission, her chief aim being to exalt a precious Christ, and her visit to Australia has been the means of inspiring us to greater zeal and service for our Lord and Master.—B. C. MILLER.

Bedford.—On Thursday, June 28th, we had the pleasure of meeting Miss Carter and hearing her speak at a drawing-room meeting kindly convened by Mr. and Mrs. Blott. Miss Carter gave a pathetic account of the women of India, and spoke of their vain endeavour to obtain peace and rest by the worship of dumb idols, saying what a joy it is to be able to tell them of the Saviour, Who alone can satisfy the needs of an immortal soul. She also told of her work in the hostel and school, and related a striking case of the Holy Spirit's work in one of the girls being convinced of sin, which was followed by confession and repentance. An offering was taken amounting to £6 2s., followed by fellowship over a cup of tea.—S.E.

Prittlewell.—On July 25th the L.Z.A. Branch at Prittlewell had the pleasure of a visit from Miss Carter and Miss Nunn, the latter presiding at the meeting, which she opened with prayer. Haggai i. was read, Miss Carter speaking from verse 14, emphasising the words, "The Lord stirred up the spirit." She gave several touching incidents of the way in which this had been fulfilled in the lives of our Indian brethren and sisters. We pray that the Lord may also "stir up" our hearts to more earnest prayer and effort on behalf of His work in India. The interest shown and offerings given (£3 8s. 9d.) were a proof of the appreciation of the visit.

MRS. THROWER'S DEPARTURE.—Mrs. Thrower, with her children, are sailing for India on board the s.s. "Modasa" on September 15th, 1934. The special train will leave Liverpool Street Station at 10.40 a.m. for the Royal Albert Docks, where she will embark.

Engagements

CHRISTMAS BOXES FOR INDIA.

Will contributors please note that all parcels must be sent carriage paid to Miss H. V. Harris, 3, Cavendish Road, St. John's Wood, N.W.8, between September 10th and 15th.

"A WINDING INDIAN WAY." By Winifred Booth.

The attention of Sunday School teachers is drawn to the fact that our new book of sketches of missionary life and experiences is eminently suitable for including in Sunday School Libraries. Price 1s. net; post paid 1s. 3d. Send orders to E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20.

The **S.B.M. CALENDAR** for 1935 will be ready in October. Price 6d.

Engagements for September, 1934

PASTOR W. CHISNALL.

2nd, Finchley; 4th, Clapham (Courland Grove); 9th, Wellingborough; 11th, Homerton Row; 12th, Poynings; 16th, Kings Langley; 18th, New Cross; 21st, Chadwell Street; 23rd and 26th, Prittlewell; 30th, St. Albans.

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

MISSIONARY E. A. BOOTH.

2nd, Middlesbrough; 3rd, West Hartlepool; 4th, Sunderland; 5th, Newcastle; 9th, Bradenstoke; 11th, Streatham; 12th, Gravesend; 16th, Haworth; 17th or 19th, Accrington (Zion); 18th, Clayton West; 23rd, Bermondsey; 27th, Over (Cambs. Union); 30th, Highbury.

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

MISSIONARY G. CHAMPION.

2nd, Laxfield and Rishangles; 4th, Clapham (Courland Grove); 5th, Halstead; 6th, East Ham; 9th, Beirton; 11th, Yateley; 12th, Poynings; 13th, Leyton; 16th, Cambridge (Eden); 18th, New Cross; 23rd, Wellingborough; 24th, Ipswich (Mount Zion); 25th, Ipswich (Bethesda); 26th, Prittlewell; 30th, High Wycombe.

Address: 26, Halesworth Road, Lewisham, London, S.E.13.

Ladies' Zenana Auxiliary.

MISS G. K. CARTER.

5th, Wandsworth (West Hill); 6th, West Ham; 11th, Watford; 12th, Chelmsford; 13th, Park Ridings; 18th, Tottenham; 19th, Ilford; 21st, White Lion Street; 24th, Leicester (Zion); 26th, Fulham; 28th, Walsall.

Address: 6, Highlands Avenue, Horsham, Sussex.

The **L.Z.A. Quarterly Prayer Meeting** will (D.V.) be held in Chadwell Street Chapel Classroom (entrance Arlington Street) at 7.15 p.m. on Tuesday, September 11th. Mrs. Silvester will preside, and the meeting will be open to ladies only. This meeting will also be the occasion of bidding God-speed to Mrs. Thrower, who expects to sail for India on Saturday, September 15th, by the s.s. "Modasa."

Friends will be gratified to know that Miss Stella Hazel has successfully passed the oral section of the Tamil examination. We congratulate Miss Hazel on completing her certificate for the second examination.

"Of Thine Own have we Given Thee"

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

The following Resolution was passed unanimously by the Council at its monthly meeting in June, 1934:—

"THAT on and after September 21st, 1934, Donations, Subscriptions, and Collections, be acknowledged in the "Herald" under the receipt number only, but that the abstract of receipts for each year be published in the Annual Report under the names of the Churches, etc., as at present."

Gifts received during July, 1934.

General Fund.

	£	s.	d.
Hounslow, In Memory of Mr. F. Marshall	1	0	0
Ipswich, Bethesda, Anon.	5	0	0
West Ham, S.S.	11	5	5
Hounslow, S.S.	3	6	11
Ilmarden, Boxes	3	0	0
St. John's Wood, Coll.	3	1	3
A. L. H.	30	0	0
T. O.	30	0	0
Mrs. Sparks		2	6
Bury St. Edmunds, S.S.		5	0
Bedford, Two Friends		7	6
Lewisham, S.S.	2	17	5
Cambridge, Eden	3	0	0
Finchley, S.S.	1	14	0
High Wycombe, Mr. A. Barford	1	0	0
Courland Grove, S.S. Coll.	6	9 8	5 0
Leicester, Providence, Coll	4	0	0
Boxes	5	0	9
St. John's Wood, Miss M. Robbins		5	0
Chadwell St., Rec. No. 944	25	0	0
Tring, Akeman St., Coll	24	7	0
Eltham, S.S.		3	0
Leigh-on-Sea, Coll.	7	8	6
Smarden, Coll.	2	17	7
Bradfield St. George, Boxes	2	17	0
Stoke Ash, Coll.	2	10	0
Crowfield, Coll.	1	14	4
Norwich, S.S. and B.C.		16	0
Saxlingham, S.S.		4	0
Gravesend, S.S.	1	16	3
B.C.		9	5
Tunstall, S.S. Box		14	1
Friend's Box		11	7
Tonbridge, Boxes	1	11	4
Gt. Gransden, Coll. and Boxes	7	0	0
Leyton, Chapel Box	1	8	8
St. John's Wood	3	14	5
Medical	1	0	0
Branch School	2	1	9
Mr. H. C. Harris	5	0	0
Highbury, S.S.	8	13	1
Tring, Akeman St., Colls.	30	16	9
Needingworth, S.S.		10	0
Leicester, Providence, Ladies' Sewing Cl.	23	0	0
Tring, Akeman St.			
Miss M. Butcher	13	0	0
Miss E. Butcher	12	0	0
Bethersden, Boxes	2	3	0
Manor Park, Sewing Class		10	0
Bedford, Anon.	5	0	0
Croydon, Salem, Coll.	1	1	6
Ipswich, Zoar, Coll.	5	5	9
Blakenham, Box	1	18	2
Brentford, S.S.	3	3	7
Potton, Garden Meeting	4	6	4
Walton-on-Naze, S.S. Box	2	0	5
Sturry, S.S.		7	0
Guildford, Coll.	7	0	0
Sudbourne, S.S. Box	2	2	7
New Cross, Y.P.F. Coll.		9	1
Chesham, Coll.	2	11	1
S.S.	2	6	1
Anon.	2	0	0
Boxes:			
Miss Hawkins		10	6
Miss E. Hawkins		9	0
Mr. Reading		2	9
Crowfield, "Pettaugh"		5	0
Walton-on-Naze, Coll.	3	16	5
Homerton Row, Box No. 30	5	0	0
Fulham, S.S.	1	8	8
Greenwich, Mrs. J. Clarkson, Box		10	0
Rushden, Two Friends		3	6
Walsall, No. 950	5	0	0
No. 951		10	0
	£353	8	0

Personal.

	£	s.	d.
Miss E. Colwell, Box	1	10	0
Mrs. Hogwood, S. of David on Kollis	2	10	0
Miss A. Pratt, Sub.	1	0	0
"No. 917"	200	0	0
"No. 918"	100	0	0
"No. 58"	5	0	0
Miss G. Stevens	2	0	0
Mr. & Mrs. E. A. Toms	1	0	0
Birthday Gift, 7 July		10	0
Miss L. Boorne, Sub.		5	0
Don.		5	0
Mr. F. Thickett	5	0	0
"No. 949"	100	0	0
Anon., Stamps		2	0
Mr. H. Scrivener	2	10	0
May, Myrtle, and Miriam, in Loving Memory of Christian parents	5	0	0
Miss Chapman, Sub.	2	2	0
Mr. S. Gray	5	0	0
Anon., per G. C.	1	0	0
Mr. J. W. Stevens	5	0	0
Mr. & Mrs. J. & A. Rippin		10	0
Miss D. Patterson, Box		8	10
	£440	12	10

Rays.

	£	s.	d.
St. John's Wood		10	0
Finchley		1	0
Per W. J. S.	3	4	0
	£3	15	0

Reports.

	£	s.	d.
Ipswich, Bethesda		5	0

Herald Fund.

	£	s.	d.
Ipswich, Bethesda	1	15	0
Smarden	1	0	0
St. John's Wood	1	0	0
Finchley		4	6
Southsea	1	0	0
Brighton Branch (and Reports)	2	16	4
Eltham		1	8
Cransford		7	6
Tunstall		6	0
Guildford	1	18	0
Walthamstow	1	10	0
Handcross		17	6
Norwich		6	0
Personal:—			
Mr. Adderley		2	6
Mr. Scrivener		5	0
	£13	10	0

Pension Fund.

	£	s.	d.
Div. 2½ p.c. Stock	6	13	5
Div. 3½ p.c. Stock	13	11	3
	£20	4	8

Ladies' Zenana Auxiliary.

	£	s.	d.
Bedmond, 4 Boxes	1	13	8
Bexley Heath, Boxes		11	6
Blakenham, Wom. Mtg. Box		9	6
Bradford, Don.	9	9	0
Brentford, 64 Boxes	25	0	0
Brighton, Boxes	12	6	8
Brixton, Boxes	1	16	6
Bromley, Y.P.S., for Supt. of Girl	1	5	0
Coll.	2	10	0
Sale by Miss M. Thorpe		18	6
Boxes	2	10	7
Bury St. Edmunds, Don.		6	0

"OF THINE OWN HAVE WE GIVEN THEE"—*continued*

	£	s.	d.
Chadwell St.,			
75 Boxes & Subs....	61	2	0
Chatteris, 2 Boxes...		12	0
Courland Grove,			
Boxes	9	1	0
Cottenham, Boxes....	3	1	0
Dorking, 6 Boxes ...	5	12	0
Dunstable, 3 Boxes..	1	10	0
Epsom, Boxes ...	16	5	11
Fulham, 21 Boxes ...	10	4	0
Greenwich, Boxes ...	5	12	6
Grundisburgh,			
5 Boxes	1	1	4½
Guildford, Boxes ...	9	0	5½
P.M. Box	1	14	6½
Sale of Marmalade		15	0
Hadleigh, Don. ...		10	0
Miss Lockwood,			
Box		13	6
Hartley Wintney,			
Boxes	1	4	0
Harwich, Boxes ...	1	4	0
Hastings, Boxes ...	2	17	9
Hebden Bridge,			
2 Boxes		17	0
Highbury,			
33 Boxes & Subs...	18	7	1
Holloway, Boxes ...		18	6
Horsham, 5 Boxes...	3	0	10
Subs. for B.W. ...	3	16	0
Ipswich, Bethesda,			
Coll.		8	0
40 Boxes	25	12	4½
Ipswich, Zoar, Coll.	2	6	9½
Boxes	8	10	0
Leatherhead, Boxes..	4	6	10
Leicester, Providence.			
Sewing Mtg. Box...		17	9
Leigh-on-Sea, Boxes	3	10	6
Lewisham, Boxes ...	3	19	7
Subs. for B.W. ...		19	0
Leyton, Boxes ...	6	10	0
Lynton Road, Boxes	9	11	6
Manor Park, Coll...		14	0
March, Garden Mtg.			
and Sale	7	7	9
Coll.	1	10	2½
Meopham, 4 Boxes		9	0
New Cross, Y.W.B.C.,			
To supt. of bulls	3	10	0
Wom. Mtg. Box...	2	3	6
23 Boxes & Subs.	2	19	0½
Norbiton, Boxes ...	4	6	7
Notting Hill Gate,			
Boxes	8	10	8
Nunhead,			
Y.P.O. for Supt.			
of Barkiam ...	5	0	0
Mrs. Baker, Box..	1	7	0
Gift Week ...		5	0
Over, Boxes	3	14	0
Potten End, Boxes	12	0	0
Preston, Boxes ...	3	10	0
Prittlewell, 26 Boxes	12	18	8
Coll.	3	8	9
B.W. Salary ...	7	10	6
Ramsey, Coll. ...		18	9
Richmond,			
29 Boxes & Subs.	12	1	0
St. John's Wood,			
Part Coll.	3	1	2
Stoke Ash, Coll. ...	1	14	3
Stratford, Sunshine			
Band, for Supt.			
of Biblewoman..	7	10	0
10 Boxes	5	2	0
1d. Weekly Subs.		9	2
Streatham, Boxes ...	2	4	6
Sudbury, S.S. & Y.P.		10	0
Swindon, Boxes ...	3	6	0
Tring, Boxes	7	4	9
Subs.	70	10	0
Subs. for B.W.			
Salary	1	1	0
Tunbridge Wells,			
Boxes	6	16	6
Wakes Colne,			
6 Boxes	1	13	4½
Walsall, Boxes ...	1	14	2
Walthamstow,			
Boxes & Subs. ...	5	10	8
Wom. Mtg. Box...	1	19	1
Farthing Fund ...	4	14	3
Walton-on-Naze,			
Boxes	1	2	11
Wandsworth, West			
Hill, 11 Boxes ...	4	19	0
B.W. Fund		18	0
Warboys, Coll. ...	1	18	4
Wellingborough,			
Boxes	4	7	0
West Ham,			
B.C. Coll.		8	9
Boxes	6	0	0
Whittlesey, Boxes...	5	5	6
Withington,			
Mrs. Spink		11	0
Miss Spink		7	6
Mrs. Parish		7	6
Mrs. Wheeler ...		2	0
Mrs. Moor		3	0
Mrs. R. McKee ..		5	
Mrs. W. Herring...		8	6
Mrs. Lievesly ...		7	6
Miss Wilson		3	0
Mrs. Hooper		4	
Mrs. Fairbank ...		2	0
Mrs. Lyles		8	0
Mr. & Mrs. Manson		10	0
Wood Green, Dove-			
cote, Boxes ...	2	16	0
Coll.		19	2
Yarmouth, Boxes ...	2	0	0
	£538	2	10

PERSONAL.

	£	s.	d.
Miss E. Colwell, Box	1	10	0
Mrs. Hall, Don. ...		10	0
Receipt No. 346 ...	2	0	0
Receipt No. 347 ...	25	0	0
Mrs. Caplin, Sub. ...		10	0
Birchington,			
Farthing Fund ...		10	0
Mrs. G. Anderson,			
Box		10	0
Mrs. Forrester, Box		10	0
Mrs. Frost	1	0	0
Receipt No. 364 ...	20	0	0
Receipt No. 377 ...	10	0	0
Executors of late			
H. S. Nunn, Esq.	10	0	0
Mrs. M. Kitchener..		10	0
Mrs. M. A. Pickett		10	0
Mrs. Hammer ...		10	0
Miss E. Stace,			
B. Cards from			
'bus tickets ...		15	0
Miss M. Taylor ...		10	0
Mrs. Lower		10	0
Miss F. E. Smith ...	2	0	0
Miss F. Day, Box...		6	0
Two Friends	1	10	0
Miss N. Reynolds,			
For Supt. of Rhoda	2	10	0
Mrs. T. Dear	1	1	0
	£82	12	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. XXXIII. *New Series, No. 334.* October, 1934

The Strict Baptist Mission Herald



NAMAKAL HOSTEL BOYS GOING TO SCHOOL

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

Contents :

	Page		Page
Our President	163	Another Step Forward	169
Our Primary Business ...	163	Trip to Kakkaveri	170
These also Believed ...	164	Wayside Scenes ...	172
Co-operative Building ...	166	Gleanings from Field ...	173
Adversaries	167	The Secret Place ...	174

THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

ON SEPTEMBER 1st, 1934, THE DEFICIT IN THE GENERAL FUND EXCEEDED FOUR HUNDRED POUNDS (£400).

Annual & Valedictory Meetings

will be held (D.V.) on

TUESDAY, OCTOBER 23rd, 1934

at the

LEYSIAN MISSION, CITY RD., LONDON, E.C.

2 p.m.

S.B.M Delegates' Association Meeting at Leysian Mission.
L.Z.A. Committee Meeting at Chadwell Street Chapel.

3.30 p.m. DEVOTIONAL SERVICE.

Conducted by the Vice-President, Pastor R. ROBINSON.
Sermon by Missionary Ernest A. BOOTH.

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 Miss G. HAZEL and Mr. W. H. KUHRT (Missionaries-elect), Pastor W. S. BAKER, Missionary G. F. CHAMPION.

THANKOFFERINGS. **The Meeting will close by 8.30 p.m.**

Financial Sec.: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Sec.: 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. XXXIII.] OCTOBER, 1934 [*New Series, No. 334*

Our President

THERE has been widespread concern regarding our beloved President, Mr. J. B. Collin, which has found expression in constant prayer. Some twenty members of the Council gathered together for prayer on Friday, August 31st. Throughout the meeting there was a spirit of fervent supplication, and humble submission to the will of God.

Our friends will be gratified to learn that Mr. Collin is making steady progress towards recovery. He left Westminster Hospital and returned home on Friday, September 14th. He is still weak, and will need to exercise great care for some time.

Let us continue to remember him at the Throne of Grace.

Our Primary Business

THE most important task which devolves upon the individual believer and upon the Christian Church is that of making Jesus Christ known as the only Saviour of mankind. We have the authority of Jesus Christ for stressing the urgency of this task. "The Gospel must first be published among all nations . . . and then shall the end come" (Mark xiii. 10; Matt. xxiv. 14). The preaching of the Gospel is related to both the first and second advents of our Lord. But for the first advent, there would be no Gospel to preach, and but for the second, the ultimate results of Gospel preaching would not be reaped. The final words of the Risen Lord commissioned the disciples of all times to world-wide evangelism. In the apostolic age believers "that were scattered abroad went everywhere preaching the Word." We are far removed from the simplicities of those times, and life has become so much more complex and strenuous; yet, amid all the changes that have taken place, there has been no change in the spiritual needs of mankind. The deepest need of man everywhere is the same now as ever—a Saviour.

Our Primary Business

The primary work of our missionaries is to give to the people of India the news of the Saviour as enshrined in the Gospel of the grace of God. To fail in this would be to fail vitally. The news which we are continually receiving of conversions and transformed lives among folk hitherto worshippers of idols, is evidence of God's blessing resting upon the message.

There are various branches of missionary activities. Each of these has been introduced, as experience has taught that it forms a useful avenue of approach to different folk. But the purpose and aim is the same in each department. Only as the primary object of taking the Gospel to the people is realised, is the continuance of any department justified.

Our work is carried on through many checks and disappointments and encouragements, as the following pages witness. The Gospel message is given in utter dependence upon God, who alone can make the Word spiritually fruitful. "God gave the increase."

Tidings from India

These also Believed

L. WATTS.

WE have great cause to praise the Lord for His goodness in salvation. In each of the three churches, Vepery, Ayanapuram and Sembiam, on the first Lord's Day in May, new members were received. The Sembiam friends were baptised on the last Lord's Day in April in the lake at Ahmaikulam. We gathered there in the afternoon and held a short service, after which three persons followed their Lord through the water. The first was Dayali, a widow, who lives with her son in Sembiam. She has been a regular attendant at the means of grace for a year or two, but although she has wanted to confess her Lord, her son has not been agreeable, he being a Hindu. At last, however, he has given consent, and she gladly came.

The second was John S. David, a young man from Otary. He is the second in a family of seven who were left orphans a year or two back. The eldest of the family was baptised two years ago, but David was not concerned a great deal then about his soul. Deacon Rajamony has been a regular

visitor at their house, however, and though he is a very rough diamond and has a rasping kind of voice, yet his earnestness is so apparent that it influenced David to a study of the Bible. He has also watched the way that the Lord has cared for the family which he and his brother have had to work for, and these things have led him to a bright faith in the Lord.

The third is Devasagayam, a lad from Peruvallur. He attended our school there, but only in the first two standards. The Lord has not left him alone, however, and after these years he has been led to find peace of soul in the Lord Jesus Christ.

Changed Hearts.

The candidates at Ayanapuram were two women. One is the wife of Devanesam, a young man who was baptised at Ayanapuram some years ago. He has been most earnest in desiring that his wife should come to know the Lord. Both the Biblewoman and Miss Putnam have noted the change in the woman's life, and she came before the church last month, when her testimony was accepted.

The other was the wife of Gnanamutthu of Tathankuppam. She is the first of the women of that place to confess the Lord. When I heard her testimony I felt that she had really experienced conversion, and though her faith and testimony were simple, she felt her condition as a sinner before God and the Lord's power to save. As I was engaged at Vepery that same morning, Pastor Zechariah, of Poonamallee, came in to conduct the baptism, and the services of the morning, at Ayanapuram.

Blessing on the Word.

There were four candidates at Vepery. The first was Glory Lazarus, sister of Deacon S. L. Peter. She has been an attendant at the services for some years, but had not made a profession. Recently a sermon on the death of Christ, preached at Semmenpettah, was used of the Lord to bring her into liberty, and she has great joy now in the Lord.

T. Perianayagam John, of Aryan Lane, Vepery, has left the practices of Hinduism for some time, and has been a regular attendant at the services and the Bible Class; but he could not cut himself off from a group of friends, whom he frankly admitted were leading him into wrong. His friend Avatharam was a Roman Catholic, and belonged to the same group. Both these young men have now been led to find strength in the Lord Jesus, and have found Him able to break the old bands. They are both now Sunday School teachers, and have followed in obedience the Lord's command.

The baptism of Kodi Grace in March had a great influence on her husband, Aruldas. He, too, was a Roman Catholic,

and when his wife began to tell him things that she was finding out about the Lord Jesus, he was concerned and inquired of others. Happily one of his workmates is Paul Daniel, and his wife's brother is Anthony John, both of whom were used of the Lord in showing him the way. In giving his testimony he publicly thanked the Lord for these two brethren, and we thank Him also that they were found ready to bear testimony to their Lord in this way.

We were able to get some cards from London, with the picture of our Lord's immersion. These have been printed with the suitable Tamil words, and one is given to each new member baptised. Quite a number now have these picture cards framed and hanging in their homes, as a constant reminder of their baptism and confession

Co-operative Building

D. MORLING.

IN the last week of March, immediately after conducting the Jubilee meetings at Melaputhur (Paniadipatti Circle), Mrs. Morling and I went to the adjacent village of Anbinagaram for the foundation stone-laying of the new chapel there. Before we came to Kovilpatti it was found the Anbinagaram chapel must be repaired. Large cracks in the walls showed that the treacherous clayey soil was giving way and plaster was tumbling down on all sides. Council generously gave a sum for re-conditioning the whole structure, but through the illness and other troubles of Pastor Jesudason, work could not be commenced.

Inadequate Foundations.

A few weeks ago the congregation considered the matter, and said that, if we would pull down the old structure and build anew on an adjacent site, they would pay Rs.150 toward the expenses. We examined the sub-structure, and were amazed to find that the walls were only six inches deep in the ground and that there were no footings; the thickness of the walls in the ground was the same as that above ground! Seeing that the land was low-lying, the soil clay, and the walls built high in heavy stone, no wonder there was subsidence. There was absolutely no doubt that we must rebuild. The whole structure was in a dangerous condition, and Government was ready to give a nice piece of ground close by.

The money in hand and that promised was insufficient, yet we started demolishing the old sanctuary. The next Sunday Mrs. Morling and I went to Anbinagaram, and there,

in the temporary thatched shed, I preached from "Consider your ways. Go . . . build the house, and I will take pleasure in it, and I will be glorified, saith the Lord." Afterwards we asked for promises of help, and secured another Rs.50 from the church members, making a total of Rs.200. I fear the sum in rupees conveys no adequate idea to you in England. Take it this way. At the rate of pay for unskilled work, this sum represents twenty-seven months' continuous labour of an adult! This shows that the church which has about 140 members, old and young, in the neighbourhood, is making a definite contribution, though nearly all are merely farm hands. The average comes to about six days' work per member.

Value for Money.

The moral result of this co-operation is far-reaching. It was very evident, immediately after the stone-laying by Mrs. Morling, that the members were going not only to give labour, but to exercise supervision in the building. At once they began to urge the head mason to do his best, and to criticise the quality of the materials he had brought in. When I made an unexpected visit this week, I was agreeably surprised at the standard of the work. The contractor finds that the supervision of the building is not so much from the Pastor of Paniadipatti or from the missionary twenty miles away, but from 140 men and women living in the village, because each one has taken out a share in the co-operative work of erecting the new chapel.

Deacon A. was in the act of carrying mortar. Master Joseph was mixing some up for a carrier. Another was using his cart for bringing new stone. A woman was cleaning stones from the old building! So the work goes on.

Adversaries

E. A. WATTS.

PERHAPS one of the most antagonistic forces the Protestant missions have to cope with in India is that of the Roman Catholics. The Indian takes to Roman Catholicism very easily. He is allured by the pageantry of its processions and the ritual of its services. Here he finds something that is very much in keeping with the Hindu religion. Fine educational facilities are provided for his children, as it is generally recognised that the standard of education in a Catholic school is of the best. There seems to be no lack of money or missionaries, or the wherewithal for erecting buildings and affording accommodation, free food

and education for the poorest. Side by side, or within close proximity to the modest village school, these propagandists erect their establishment and gather in a large harvest of converts.

The new religion embraced is made as near as possible to that of the old Hinduism. Christ is introduced to these duped followers as just an extra swami. His image is placed amongst the old Hindu images, and idolatry is strengthened rather than the new disciple being taught to put away idolatry and to keep the first commandment.

Occult Forces.

It has been recently reported that in a Roman Catholic village, in the most southern part of India. there is a famous shrine which is dedicated to Saint Anthony, and is visited by thousands of pilgrims. The centre of present attraction is to witness the mysterious working of evil spirits on groups of girls between the ages of five and twelve years. These girls belong to the villages that are situated round about the shrine of St. Anthony. Every evening at six they rush to the church as though they were affected by evil spirits. Various means used by the parents and friends to restrain them are of no avail. Doors are mysteriously opened and the girls are out and off to the church. Immediately after vespers at about seven these poor duped children gather in front of the church, dance and call in weird cries upon the name of St. Anthoniar.

This invocation continues for over an hour. At a given signal all of a sudden they run through the door out on to the sand, fall down and lie apparently unconscious for some time. After this they rise, again enter the chapel and repeat again the same invocation and dancing. This is believed to be a penance undergone through the influence of evil spirits. During the time that they are observed with this unholy influence they are said to make known to their audience of pilgrims and the great crowd of spectators, all the evil that is being carried on in their villages. The end of the process comes when they make small ditches in the sand, in which they say the evil spirits are cast out and destroyed by St. Anthony!

The One Remedy.

Does not this make one want to do more to send the true Gospel to such benighted ones? Think of the young that are being ruined daily by such evil practices, and this all under a cloak of the Christian religion! When one thinks that whole villages are slaves to such bondage, does it not make one long for the kingdom of our Lord Jesus Christ to come?

Another Step Forward

A. J. MORLING.



A. P. SELVANATHAN

AT a Church Meeting, early in April, it was unanimously decided to invite Mr. A. P. Selvanathan, the local itinerant preacher, to become preacher-in-charge of the Valavanthi Church. This is the intermediate stage between a preacher and a pastor. Our brother has laboured on these hills since 1917, first as a school teacher and later as an evangelist. His parents joined the S.B.M. in the year 1906. After four more years had elapsed he was immersed by Mr. E. A. Booth at Vepery, and was received into that church the same day. Our brother, though a plains man, has a thorough knowledge of the hill folk, and is sympathetic in his attitude towards them.

As the result of the Church's action in asking Preacher A. P. Selvanathan to accept the new responsibility, arrangements for the Inauguration Service were duly made. On Saturday morning, April 21st, in the presence of Mission workers and the majority of the Christians resident on these hills, Mr. D. Morling gave the charge to our brother. During this service the responsibilities, duties and privileges of the new position were emphasised. At noon the usual feast, which characterises all important Indian functions, was held, when all the Christians on these hills partook. The prayers of readers are solicited on behalf of Preacher-in-charge A. P. Selvanathan as he makes this new beginning for Christ and His Church on the Kolli Hills.

THE S.B.M. CALENDAR for 1935

Price SIXPENCE. SEVENPENCE *post paid.*

Orders with remittance to be sent to:

MR. F. GREENOUGH, 14, Northcote Road, Twickenham, Middlesex.

A Trip to Kakkaveri

H. A. HUCKETT.

WHEN a missionary goes on camp he must be "R.F.A." —ready for anything. First of all, there is the business of preparation, both spiritual and temporal. It is quite easy to let the latter eclipse the former, as so much has to be thought of and arranged for. He must plan his food for several days ahead, and also make sure there is something in the larder on his return. It is a good idea to take a live chicken and kill it while on camp. Sometimes it will lay an egg beforehand, as one of mine did a few weeks ago.

Having collected one's saman—camp cot, chair, hurricane lanterns, bedding, food, cooking utensils, etc.—one merely waits for the bus, which may be three-quarters of an hour early or one hour late. A book or two may be very helpful. When the bus does arrive, it's no good "ticking the man off,"—it only makes YOU all hot and bothered, and it doesn't make any difference to him. Having loaded up, he will probably take you as far as the bus stop, and then tell you that "the other bus goes first." You meekly change buses, and hang on to your money until you actually reach your destination.

The Journey's End.

On Saturday, April 7th, we went through the above performance, and eventually arrived at Rasipur, eighteen miles from Namakal. Here we transferred our goods to a jutka, and with a few bumps and bruises arrived at Kakkaveri. We then had to send the jutka back to Rasipur to get some drinking water, as all the water around Kakkaveri is brackish. After unpacking, we held a short prayer meeting, and having eaten, retired for the night. On Sunday I preached both morning and evening, and also conducted the Lord's Supper.

The Kakkaveri people are very poor, and many of them get only two meals a day. Nevertheless, some very bright lads have come from this village, many of whom are now serving the Lord elsewhere. One is a deacon in one of our Madras churches. Two are acting as motor drivers in the Lord's service, while others have become teachers in our schools. Those who, in some measure, have seen the grace of God in them, realise the possibilities, and are hopeful of seeing yet greater things than these.

On Monday I visited Mangalapuram with Preacher Benjamin. This man has an interesting history. He was once a Brahmin, but was converted through reading a copy of Luke's Gospel in English and Tamil. He was given a little coffee and turned out of house and home. He was found in the porch of a church in the Coimbatoire District, and one

of the church officers, on hearing his story, gave him ten rupees. He obtained work as an animal vaccinator, then became a munshi, and later on a colporteur in Namakal, where he worked for seventeen years.

Wayside Halt.

On our way to Mangalapuram we called on a member of the church at Kakkaveri, living at Namagiripettai, had prayer with her, and then returned to the bus, which was waiting for us. (One can often do a little shopping or other business while the bus waits in India!) At Mangalapuram we had an informal meeting under the grateful shade of a banyan tree. singing, talking to the people, and praying by turns. We also gave away Scripture portions and tracts.

The journey back to Kakkaveri was very beautiful in the evening sunshine. The road winds up and down through the foothills of the Kollis and skirts the Pudupatti Forest Reserve. On our return we had various people to interview; then came dinner, a walk and talk in the starlight, and bed. On the morrow we packed up our goods and departed for Namakal, giving away tracts on the bus, and talking to some of the passengers about the way to heaven and the life to come.

A Moslem Companion.

On our return from camping just recently, we had an interesting conversation with a Mohammedan, who happened to be travelling on the same bus as ourselves. He is an Indian, but was born in South Africa, where he and his seven brothers lived until a year ago. He was employed as a chauffeur in Johannesburg, but owing to the race feeling in South Africa, he and his family were compelled to leave the country and come to India. They are now living in Namakal. He does not like India a bit, and although he is of Tamil extraction, he seems like a fish out of water here. He is now trying to get into the Police Force. He was earning £15 a month in Johannesburg, but will probably get about Rs.17 per month (25s. 6d.) in India!

After reading part of a Tamil tract which I gave him, he said to me, "Why did you leave England to come to this country? Isn't England a nice place?" My reply was, "England is a very nice country indeed, but I came here because Christ has saved me, and I want to tell others about Him." Later I invited him to come to our services in Namakal, but he has not turned up yet. Pray that the words spoken in weakness on that bus may bear fruit in his life, and that he may yet come to know Christ as his personal Saviour. "Is anything too hard for the Lord?"

Wayside Scenes

E. C. PUTNAM.

We are making our way in a rickshaw through the crowded Pursawalkam High Road towards that part of Madras called George Town. On each side of the road are numerous shops and bazaars. There is a kind of side-walk, but this is so covered with stalls that pedestrians are obliged to use the roadway. The rickshaw man, with others, shouts to the people to get out of the way. Electric tram-car bells ring, the motor-bus drivers vigorously sound their horns, the owners of the sweetmeat stalls ring a little bell to attract attention. There are two grain mills, one on each side of the road. The mills are driven by electricity, and customers, buying their grain next door, can take it straight into the mill to be ground into the various kinds of flour, at the price of half an anna per measure of grain. This saves the town housewife a good deal of labour in the home, but the mills add considerably to the confusion of sounds in Pursawalkam High Road.

Above the medley of sounds we distinguish two others—the sound of brass cymbals and a kind of tambourine. We look towards the spot and see a party consisting of five men dressed in dirty saffron-coloured robes (a kind of orange colour). Their hair is tangled and long, their foreheads, arms and chests are smeared with sacred ashes, around their necks are sacred beads. These are five holy (?) men who go from shop to shop and stall to stall begging. Nobody refuses them, even if it is only one pie or a few grains of rice, or a tiny fruit or vegetable, all goes in to fill the brass begging bowl.

The Work of Men's Hands.

We go on a little further. On the right is a Hindu temple. This has just been repaired. It stands just a little way back from the pavement, so that I had not noticed it until a few months ago when the repairs were started. But now a new shed has been erected in front, the building itself has been re-decorated, the idol within has been duly honoured by having new clothes put upon it, and as we pass, if we stop the rickshaw and look inside, we can see it sitting there, an ugly mass of stone (I think it is stone) covered with oil, anointed with red and yellow powder, and adorned with a garland of yellow chrysanthemums and the new clothes. Lights are burning inside the shrine, and by the door sits a priest reading one of the Hindu books.

A little farther along the street is **The** Shop. There are three divisions, but no shop windows. Customers just mount the steps to the counters. In the first part of the shop are rows of shelves filled with bottled beers and spirits; at the other counters groceries and crockery, haberdashery, medicines and the local papers are on sale.

A Popular Attraction.

A dozen yards past the shop and we reach the Roxy Picture Palace. As I have not been inside I cannot tell you what it is like, but the outside is quite as large and even larger than some of the picture palaces in London, and huge posters depicting scenes from life in the west are displayed. Many of these are far uglier and much more immoral than posters I have seen in England. There are two performances a day and three on Saturday. There are four different prices for seats, from sixpence upward. As in England, the place is crowded out usually, and "All Seats Taken" appears on a card outside. Madras is full of unemployed, but these places appear to flourish. As in England, so in Madras, nominal Christians see nothing wrong in "going to the pictures."

On the other side of the High Road the shops are rather different. There is the ghee shop, two or three cloth bazaars, a few chemists' shops, and some doctors have their consulting-rooms here. There is the Mohammedan Tea Shop, where hot tea can be bought at all hours. Almost next door is a "Hindu Military Restaurant." (Nobody knows exactly why it is military!) There is also a "Government Certified Military Tailor," and exactly opposite the Picture Palace is the Vepery Post Office.

We continue our journey along the road, passing Doveton College on our right, and a compound in which is one of the oldest European houses in Madras, owned by the East India Company many years ago. On the left hand are various other houses and the Vepery Police Station; then the Telegu Baptist Mission Hall and Bungalow, and just here, except for ordinary traffic, the road is fairly quiet. We have left the shops behind in Pursawalkam, and there is nothing special to attract our attention until we suddenly see on our left a board marked "Maddox Street." As we are Strict Baptists, we are reminded that in this street is situated our Vepery Chapel. But we are not going there to-day, and our rickshaw continues along the High Road, past the Madras Veterinary College on the left and the Dogs' Home on the right, and the hostel for the students from the college. (Old readers of the HERALD will remember hearing in past days of the "Lascar Lines." The new college is built on this site, the lines having been demolished for some years.)

Gleanings from the Field

MADRAS.

Vepery Church Anniversary.—On Saturday, July 14th, the 34th Anniversary of the formation of the Vepery Church was held. Two very happy meetings were held. In the report which was read, it was recorded that the church was formed with ten members on July 1st, 1900. In July, 1933, there were 107 members, and this July there are 118 on the church roll. Thanks were expressed to the Lord for giving Pastor V. S. Ponniah to the church for eleven years, and prayer was made that the Lord would send another under-shepherd.

Pastor Y. M. Solomon's Recognition at Sembiam.—The church at Sembiam voted in church meeting to call Brother Y. M. Solomon to serve them as pastor. Conference having approved this call, Brother D. Morling came from Kovilpatti to attend the recognition service on July 12th, and gave the charge to the pastor. The chapel was filled to its utmost capacity and beyond. Pastor Solomon spoke of his call by grace and to the ministry, and the meeting concluded with the usual garlanding. We beseech the prayers of the Lord's people that this church may grow in the grace and knowledge of the Lord Jesus Christ.

Ayanapuram Chapel Remodelling.—The school-chapel at Ayanapuram has become very dilapidated and foundations have shifted, being riddled with white ants. Several plans and estimates were made for reconditioning the building, but the one finally adopted will bring into full use the two buildings in Ayanapuram used for school purposes, and make the whole available for chapel use also. The funds of the church have accumulated, so that the church is able to provide the whole of the cost of the rebuilding. This will give the members a keener interest in the building, and, we trust, enable them to meet together more often for worship.

Hostel Classes.—After our return from the hills, as is usual, the members of the Young Men's Hostel were asked to make their suggestions for subjects of study at the weekly class conducted by the missionary on Tuesday evenings. During the last year the first part of the "Pilgrim's Progress" was studied in some detail as a picture of Christian life and growth. The unanimous request was that the second part of the same book should be studied this year. Also, at the monthly meeting, at which the missionaries and the lads have common meal, the request was for some information about Christian life and work in other lands. We pray that these studies may be used for His glory.

L. WATTS.

Home News

The Secret Place.

LET us remember in prayer Mrs. Thrower, who with her two children is now voyaging to India, where she will join her husband for a further term of service.

LET us praise God for those who recently have been given grace publicly to confess their faith in Jesus Christ (page 164).

LET us remember in prayer our Indian brethren who are in ministerial charge of Tamil churches (pages 169 and 173).

LET us pray for an outpouring of blessing upon the forthcoming Annual Meetings (page 162).

Engagements for October, 1934

PASTOR W. CHISNALL.

3rd, Tadworth; 7th, Dunstable; 9th, Highbury; 10th, Billericay; 11th, Brentford; 14th, Irthlingborough; 17th, Tottenham; 19th, Wood Green; 21st, Croydon (Derby Road); 23rd, Leysian Mission; 28th, Tring.

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

MISSIONARY E. A. BOOTH.

2nd, Nunhead (Evelina Mission); 7th, Deeping; 9th, Newquay; 11th, Bath; 14th and 15th, Stamford; 17th, Wood Green (Dovecote); 21st, Homerton Row; 23rd, Leysian Mission; 28th, Chelmsford.

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

MISSIONARY G. CHAMPION.

3rd, Tadworth; 11th, Brentford; 12th, White Lion Street; 14th, Staines; 15th, March; 16th, Richmond; 17th, Mayford; 21st, Finchley; 23rd, Leysian Mission; 28th, Lewisham (College Park); 30th, St. John's Wood Road.

Address: 26, Halesworth Road, Lewisham, London, S.E.13.

Ladies' Zenana Auxiliary.

MISS G. K. CARTER.

1st, Staines; 3rd, West Ham; 4th, Notting Hill Gate; 10th, Epsom; 11th, Guildford; 16th, Hadleigh; 17th, Kesgrave and Waldringfield; 18th, Blakenham; 24th, Tunbridge Wells; 29th, West Ham; 30th, Wood Green (Dovecote); 31st, East Ham

---

The **L.Z.A. Annual General Committee Meeting** will be held at 2 p.m. on Tuesday, October 23rd, at Chadwell Street Chapel. The usual business will be transacted first, followed by the **L.Z.A. Farewell to Miss Grace Hazel,** who will address the meeting. In these circumstances the whole meeting will be open to **all lady friends.** Miss Hazel will (D.V.) sail for India on Saturday, November 10th, by s.s. "Dumana," and will proceed to Paniadipatti.

"Of Thine Own have we Given Thee"

The following Resolution was passed unanimously by the Council at its monthly meeting in June, 1934:—

"THAT on and after September 21st, 1934, Donations, Subscriptions, and Collections, be acknowledged in the "Herald" under the receipt number only, but that the abstract of receipts for each year be published in the Annual Report under the names of the Churches, etc., as at present."

Gifts received during August, 1934.

General Fund.

	£	s.	d.
Watford Tab., S.S...	6	3	0
Leigh-on-Sea, B.G., H.C.T. ...	3	15	0
St. John's Wood, T.O.		10	0
Tunbridge Wells, A. 260		10	0
Cambridge, Tenison Road ...	2	7	6
S.S. Box		17	11
New Cross, Two Friends ...		5	0
Bromley, Boxes ...	1	14	3
Treherbut, Glam., S. Wales, S.S. ...	3	0	0
Stowmarket, Boxes..	2	7	8
Sudbourne, S.S. Primary ...	1	14	9
Tring, Eben. Coll...		6	6
Carlton, Coll.	3	4	6
Pastor's Box ...	1	15	0
Greenwich, Mr. S. Burfoot, Box ...	1	13	0
New Cross, Boxes...	10	0	10
Mr. Riddle		10	6
Mrs. A. Neighbour		10	0
Warboys, Boxes ...	1	0	8½
Supt. of Sagayam	2	3	6
West Hill, S.S., Farthings, Dr. Harris' Work	15	0	0
Lewisham, Subs. ...	5	10	8
Cottenham, Y.W.B.C.	1	9	7½
Y.M.B.C.	1	6	0
S.S., Girls	1	17	8½
S.S., Boys	2	8	3
Infants		11	1
Mrs. Chivers ...		5	0
Mrs. Cornwall ...		4	9
Mr. Piggott, Sen.		5	3
Pastor O. L. Astin, Box	1	8	6
Mrs. Gifford ...		2	6
Bernard Piggott...		4	1
Mrs. A. J. Smith..		10	0
Wetherden, S. Rushbook, Box		6	1
Chatham, S.S. ...	1	0	0
New Cross, Miss Brain, B.T...		2	6
Mr. A. D. Knott..	3	0	0
Old Hill, Spring Meadow, Mr. W. Rowe ...		10	3
Tottenham, Girls' S. Class	2	0	0
Bexley Heath, B. Box	2	5	7
Box	3	9	0
March, Coll.	5	16	1
Mrs. Tibbett ...		2	6
Mrs. Saunders ...		5	0
A Friend		7	6
Boxes	8	11	1
Ipswich, Bethesda, R. Lovett		10	0

	£	s.	d.
Chatteris, Articles Sold	1	9	6
Gifts		14	9½
Boxes:—			
Miss M. Fuller ...		4	8
Miss G. Upchurch		2	2½
Miss J. Walker ...		3	2½
Miss G. Roughton		5	11½
Miss S. Cooper ...		2	0
Miss W. Davis ...		3	8½
Miss M. Meeks...		10	0
Miss D. Arnold ...		6	8
Miss M. Barnes ...		3	0
Master A. Rowe..	2	6	3½
" L. Rawlinson		7	9
Mrs. A. Rowe ...	6	3	1½
Mrs. J. Johnson...		18	1
Miss A. Richards		6	10½
Y.M.B.C.	1	11	6½
Y.W.B.C.	2	17	4½
Manor Park, Pt. Supt. Boy on Kollis...		16	6
S.S. Boxes		16	4
Leicester, Evangelical Free Church, A Few Friends ...		12	0
Croydon, Salem, S.S.		11	10
New Cross, S.S. Offerings	27	9	0
		6	4
Otley, S.S. Boxes ...			
Richmond, Coll. ...	3	8	5½
S.S.	1	7	4½
B.C.	1	13	0½
Infants		6	11½
B. Box		6	1
Y.P.S.		13	7½
17 Boxes	6	4	8½
Box-Opening Mtg.	1	4	7½
Sundries			1¾
Courland Grove, Supt. of Sembiam ...	12	0	0
Supt. of Ahmaikulam	3	0	0
	£182	11	10½

Personal.

Miss M. Brown ...	1	0	0
Mrs. E. Scrivener ...	2	10	0
Mr. J. Wadsworth..	1	0	0
A. K.		5	0
Miss D. V. Gardiner	1	0	0
Mrs. W. Richardson		7	0
Anon., Subs.	2	12	0
A Friend		2	6
A Friend	10	0	0
Mrs. Thrower's Box		2	6
Mrs. H. M. Clark ...	1	0	0
"Sub."	96	17	6
R. L. S.	2	0	0
L. P.	5	0	0
Mr. W. Bishop, Box	1	4	0
Mr. H. Few		10	0
Mr. L. Bent		5	0
Mr. H. Mercer ...	1	10	0
A. K.		2	6

	£	s.	d.
Miss V. Crunden, Box		14	0
	£128	2	0

Miscellaneous.

Literature, per W. C.		2	11
Models, per Mrs. Thrower		4	0
		6	11

Herald Fund.

Cambridge, Tenison Road ...		3	6
Carlton		12	0
Warboys	2	12	0
Wetherden		5	1
Bexley Heath		8	0
March	2	13	8
Newquay		4	6
Lewisham	1	1	8
Bradford		13	0
Rushden	1	2	0
Personal:			
Mr. D. H. Jewers		5	0
Mr. F. Adderley...		2	6
Mrs. Davies ...		5	0
A. G. Angel ...			9
	£10	8	8

Rays.

Warboys		7	9
Per W. J. S.	1	8	0
	£1	15	0

Reports.

Per W. J. S., Rushden		1	0
Lewisham		2	6
		3	6

Ladies' Zenana Auxiliary.

Beccles, Boxes ...	4	0	0
Brentford, 5 Addl. Boxes ...	1	7	0
Girl's Sewing Cl., for Senda Hostel		5	0
Broadstairs, Boxes	2	0	0
Cambridge, Boxes & Subs. ...	4	13	6
Chelmsford, Boxes & Subs. ...	3	8	1
Gift Week		3	0

"OF THINE OWN HAVE WE GIVEN THEE"—*continued*

	£	s.	d.
Chingford, Boxes ...	1	1	6
Cransford, Boxes & Subs. ...	7	3	3
Croydon, Derby Rd., Boxes	15	0	0
Croydon, Salem, Y.L.B.C. Coll. ...		4	8
Devizes, Boxes ...	2	10	2
Epsom, Addl. Boxes		11	0
Work Sold	1	16	6
Mrs. Humphreys, Thankoffering ...	3	10	0
Finchley, 3 Boxes ...		14	4
Wom. Mtg. Box...	1	9	2
In Memory of Mrs. Simpson...	1	0	0
Grays, 3 Boxes ...	2	2	0
Grundisburgh, 1 Addl. Box ...		8	0
Haslemere, 1 Box ...	1	10	0
Hastings, Garden Meeting Coll. ...	12	0	0
Haworth, 9 Boxes...	2	6	6
Highbury, Addl. Boxes ...		12	0
Hounslow, Boxes ...	5	14	10
Ilford, Boxes	2	8	0

	£	s.	d.
Ipswich, Bethesda, & Addl. Boxes ...	2	0	0
Laxfield, Boxes ...	2	13	6
March, Boxes	4	16	9
Manor Park, Boxes	1	11	10
Newquay, Boxes ...	5	14	0
Norbiton, Addl. Boxes		7	8
Otley, Boxes	2	5	8
Ponders End, Boxes		8	0
Ramsey, Miss Rowell, For Supt. of B.W.	5	0	0
B.C., for Supt. of Barkium	6	6	0
Boxes		7	6
Reading, 7 Boxes ...	4	5	0
St. Albans, Boxes...	5	15	0
Siddal, Boxes	1	16	6
Stowmarket, 2 Boxes		18	4
Tunbridge Wells, Addl. Box & Sub.		13	4
Tottenham, Boxes...	3	10	6
Warboys, Boxes ...	7	8	5½
Wattisham, Boxes...	3	6	9
Watford, 38 Boxes	17	0	0

	£	s.	d.
Wetherden, Boxes...	3	0	2
Wood Green, Park Ridings, Boxes ...	2	7	6
Woolwich, Boxes ...	1	2	0
	£100	10	5½

PERSONAL.

	£	s.	d.
Miss E. Stace, Sale of Birthday Cards from 'Bus Tickets ...	1	0	0
Per Mrs. E. H. Chilvers, B.W. Subs...		12	6
Boxes		19	6
Misses Nightingale, Box		5	2
Postmark Greenwich		10	6
Postmark Tring, J. K.	5	0	0
Mrs. Peck	1	0	0
	£9	7	2
Sale of P.P.C. ...	£5	0	0

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION.

A friend, who is interested in our work in India, has again offered to help us by the sale of the following plants, the entire proceeds of which will be given to the Mission. Any friends who wish to assist our work in this way will please send their orders to **Mrs. C. Gregg, Branfold, Strensall, York. When ordering, please mention "Strict Baptist Mission."** PLANTS.—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, Tree Lupins, Ice Plants, Crasselas (lovely scent), 9d. each. Postage extra. **Hand-painted Texts:** any verse to order, from 2s each. **Work Bags:** 3s. 6d. Useful Christmas presents.

Floral Xmas and Birthday Greeting Cards.—A friend of the Mission is making Floral Xmas and Birthday Greeting Cards and selling them for the benefit of the Mission. These cards are quite a novelty, being made from 'bus tickets in various artistic designs. Price 7d. each, or three for 1s. 6d., post free. Apply to **Miss E. Stace, 19, High Street, Sandgate, Kent.**

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.

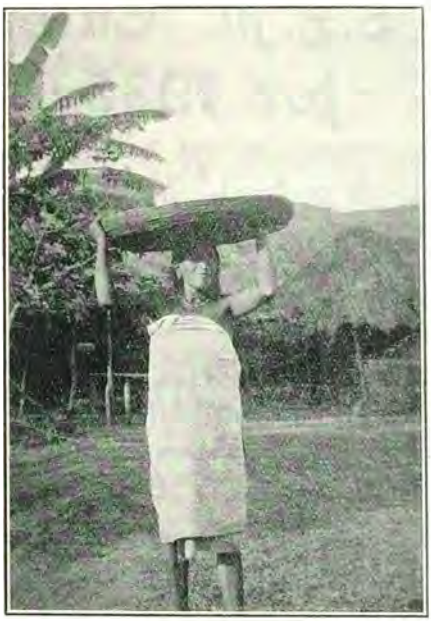
The Strict Baptist Mission.—Applications concerning General Deputation Work, or inquiries relating to the work of the Mission, to be sent to the **Secretary, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, W. 5,** from whom Collecting Boxes, Picture Post-cards, &c., may be had.

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. XXXIII. *New Series, No. 335.* **November, 1934**

The Strict Baptist Mission Herald



KOLLI HILL WOMAN CARRYING GRAIN

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

Contents :

	Page		Page
Message from President	179	Scripture Examination	184
Balance Sheet, The	179	Resoluteness	185
Open Door, The	179	Ingathering Services ...	186
Industrial Work	181	Wayside Scenes	187
Pilgrim Path, The ...	182	Secret Place, The ...	187
Easter at Paniadipatti	183	Reports of Meetings ...	187

THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

The S.B.M. Calendar for 1935

Indian Photographs with descriptive notes.
Artistically produced. Corded for hanging.

Price : **SIXPENCE** (7d. post paid). Six or more copies post free

Orders with remittance to be sent to:
Mr. F. GREENOUGH, 14 Northcote Road, Twickenham, Middx.

A Winding Indian Way

A New Missionary Book by
WINIFRED BOOTH

80 pages, crown 8vo, 8 pages Indian Photographs

Price : **ONE SHILLING net (1/3 post paid)**

Reviewers say—
"A delightful tribute to the grace of God."
"Most appealing sketches of missionary work."

JUST the BOOK for a CHRISTMAS GREETING

Orders with remittance to be sent to:
E. A. BOOTH, 30 St. Margaret's Avenue, Whetstone, London, N.20

Financial Sec.: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Sec.: 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. XXXIII.] NOVEMBER, 1934 [*New Series, No. 335*

A Message from our President

(Let us praise God for the good news in the following letter, and continue to pray for our esteemed President.—ED.).

DEAR MR. EDITOR,

I should be deeply grateful if you would kindly insert this note in the November HERALD, as I wish to convey my grateful thanks to all the friends who have shown so much prayerful sympathy in my affliction.

Our God has graciously answered prayer on my account, for although still an invalid, I am gaining strength slowly, and hope, if the Lord's will, to be restored for further service.

With Christian greetings and renewed thanks,

Yours sincerely,

JAS. B. COLLIN.

Brockley, S.E. October 15th, 1934.

The Balance Sheet

AT the October meeting of the Council, the Treasurer presented the Accounts for the official financial year ending September 20th, 1934.

The General Fund of the Mission showed a deficit of £228.

This is quite unusual, for we generally close our year with a balance in hand. A deficit is a brake on the wheels of progress. May the Lord of the treasury appear for us in this matter.

The Open Door

WE do not know through whose brave missionary activity and Gospel ministry, the Church at Philadelphia was founded in the midst of a heathen city. But the message of Jesus Christ to the church there is one of commendation for its faithfulness to Him in spite of persecution.

The Open Door

The church at Philadelphia was not a large or wealthy one, but it was loyal to the Gospel of Christ, and it courageously confessed His name when that open confession involved oppression. It was a church which was active in its obedience, on which Christ expressed His approval: "I know thy works." As an acknowledgment of its steadfastness, a new door of service was opened to the church, the door of the privilege and opportunity of taking the Gospel to the heathen folk in Asia Minor. The reward which God gives for faithful service is more service.

The Opener.

It is well to remember that Jesus Christ says that He Himself opened the door. He had purposes of grace regarding some beyond the open door, and He told the church to take the Gospel message through the door which He had set open before them. This call to further service came to a church which was reckoned small and feeble. It summoned them to serve Him beyond.

The open door is a symbol of opportunity for service. The open door is an invitation to enter. The open door is a challenge to faith. The open door is a rebuke to lukewarmness in religion.

We believe that God has set before us an open door of missionary service in India. The door did not open of itself, nor did we open it. God was ruling above and behind the providential means through which the great door of opportunity for Gospel service in India was opened. We have not to go far back in the history of the Christian Church to find a time when the door was closed against the Gospel in India. The door is NOW open. By His word and in His providence God has brought us to this open door. "I have set before THEE an open door."

The Regions Beyond.

Beyond the open door in India is one of the strongholds of Satan. The people there are in almost incredible spiritual ignorance. They are in the relentless clutch of a religion which blinds and binds them. The great majority are so deluded by priestcraft and custom that they believe a lie. Many are sincere, but they are sincerely wrong.

Beyond the opened door there are many who would fain close the door against us. There are also forces which are actively opposing our advance. But there are also those who are dissatisfied with their religion, and are groping after something different, better, higher, soul-satisfying.

CHRIST HAS SET THE OPEN DOOR BEFORE US.

Tidings from India

Industrial work amongst Girls

E. A. WATTS.

IT is my intention in this article to show my readers how different the lot of the Indian girl is to that of her more fortunate sister in the West. In doing so, it can be admitted at the outset that conditions in the East to-day are nothing like they were twenty or even ten years ago, and India has made great strides in this respect; but she still has a long way to go before she can triumphantly say that her daughters have entered upon their legitimate rights.

Perhaps India's biggest obstacle is still her Caste; religion, social standing, heredity, and family superstition are all interwoven into this little word of five letters. The problem of the caste girl is a great one, but at this moment our great concern is the girl who is the daughter of the humble Indian Christian. Statistics will easily show that the majority of these are from the Adi Dravida community, or the Outcastes. Many of them have been educated in Mission boarding schools, and have received education up to fairly high standards, some sufficiently high enough to enable them to enter professional services such as teaching and nursing. To a very few a commercial career is open. Such usually prove themselves worthy, and on the whole do credit to the expense and work that has been put into their training.

The Problem.

But there still is another class. These may be called the semi-literate. They join school and attend only the infant standard, and then leave; or they finish their school career by the time they have passed the third or fourth standard. The average Indian home offers no opportuity for reading, books are often absent, therefore it can only be expected that within a few years such girls have become more or less illiterate, and the educational expenditure has been wasted upon them. They are bound by many customs that hinder their mental development, and live cramped lives without opportunity for self-expression.

The first big difficulty arises in the family when the time comes for the parents to think of the girl's marriage prospects. What about the young men? Amongst these, progress has been more rapid. There are many opportunities for the boy in his teens to make good, and so with better chances, he seeks ways and means for self-improvement. The result is

that when the time comes for him or his family to choose a wife, financial advantages have to be considered.

Questions such as these are asked: What is the value of the girl to me? Has she had sufficient education, so that together with me she can add to the family income? What certificates does she possess?

Not the Ideal.

Marriage in India has not yet taken upon itself the romantic form such as we understand it. Usually it is purely a family arrangement, neither of the parties who should be chiefly concerned are allowed to have any say in the matter, the result being that love and suitability are not considered. Instead of match-making, it could easily be said that the pair are anything but matched, the reason being that the other element previously mentioned has been predominant. However, changes are taking place, and it is most encouraging when we find a few cases here and there where Christian marriages have been arranged on broader lines, and the difference it makes is so apparent that one longs for the day when the Indian Christian parent will give both sons and daughters the home training that will fit them for making independent choice of a partner when the time comes.—(*To be continued*).

The Pilgrim Path

B. MOWLE.

AARON of Pottanum is a name known to readers of the HERALD. The Lord has heard and answered prayer both for Aaron and his wife. When he sat for his teacher's examination he asked for prayer. The day after, he came to me with a beaming face, telling me that he was sure he had passed, because the Lord had promised His help. The Lord honoured his faith.

The Lord has answered prayer for his wife also. She has been baptised, and her name changed from Palanie (the name of a Hindu goddess) to Parapuranum, which means the highest degree of fulness. It is a joy to see the difference in her life and appearance. She is now a happy woman enjoying the great privileges which are to be found in Christ Jesus, and is free from the fear of evil spirits. For a time we had her directly under our care at Sendamangalam, but after Aaron had passed his examination they moved in order that he might work in a recognised school. They were in a very isolated village. While there they met with a very severe trial. Their little baby girl was taken ill one day, and died before another day dawned. The father himself had to dig the grave. They have since had a baby boy born to them.

On my return from furlough they poured their tale of sorrow into my ears. I tried to comfort them by telling them that the Lord had taken their little daughter to be with Him, and that He had given them this little son to care for. With tears in their eyes they said, "Yes, Amma, we know; but she was such a healthy baby, we did not think she would be taken, and this baby is so sickly." Their faith has been sorely tested. One Sunday, when the baby was very ill, neighbours came along and begged them to go to a Hindu priest, who, they declared, would cure the baby.

How we praise God that, although Satan is mighty, the Lord is almighty. These children in Christ Jesus were kept, and did not yield to the mighty temptation. Just as I was about to post this article, Aaron came to tell me that the Lord had taken their little son, quoting the words, "The Lord gave and the Lord hath taken away."

Easter at Paniadipatti

A. M. POOLE.

EASTER DAY was a very full but happy one. We were astir as early as 5 a.m., for the first service in the chapel was at 6 a.m. This was conducted by our Pastor. It was a joy to see the happy faces of the girls as they sung the Easter hymns, which we had been practising.

After the return to the bungalow, a party of seventy-five enjoyed some coffee and palagarams. This was followed by a bullock-cart journey of half an hour to Anbinagaram. There the usual young men's meeting was held. The subject under discussion was "The Humility of Christ."

Then came the women's turn, and we had our meeting together. I talked to them about the first commandment, and spent a little time in teaching it to the women.

Following this meeting I had another duty, and that was to name a baby girl, and pray for the parents and also the little one. I am specially interested in the parents, for the father is in training for teacher's work, and the mother one of the most forward of the women learning to read. They have recently lost their little boy, and so are doubly grateful for this little one. I gave it the name of Jeyamoni.

Once more I got into the bandy, and went to Paniadipatti by another way, and arrived at the chapel just as the friends were gathering for the Communion service.

After a sweetly solemn time, I finally arrived home at 6.30 p.m., and then conducted evening prayers for the girls and other folk, taking as our subject the familiar incident of the Lord's appearing to Mary and her allegiance as expressed in "Master."

Scripture Examinations

L. WATTS.

EACH year the teachers in all of our Mission schools sit for an examination which is based on the lessons they have been studying for the past year. The lessons are not those that they have taught in school, but those that are given for their own personal study and benefit. The impetus to Bible study very largely comes through help to the understanding of things through books, and as there are few expository books in Tamil the Missionary Conference prepares for our workers the notes that will assist in the understanding of the Scripture passages. Junior workers are



SITTING FOR THE SCRIPTURE EXAMINATION

studying afresh the Life of Christ, with the help of notes prepared by Miss Green. Senior workers use notes prepared by Mr. D. Morling on New Testament Biographies.

The examination paper seeks to bring back to memory again some of the important points that have been emphasised in the year's work.

We have not elaborate examination halls, nor even chairs and tables for the examinees to sit at. The picture shows a corner of the examination-room at Kilpauk, and the various attitudes adopted for writing the answer papers. As "fingers were made before forks," so the floor was made before tables and chairs, and our friends find no difficulty in writing their paper in this way.

Resoluteness

A. J. MORLING.

ONE noon we were returning to Valavanthi, and as we approached the bungalow two boys were engaged in conversation with our own at the rear of the Boys' Hostel. In order to ascertain the object of their coming, we approached them and inquired their village and the reason of their presence. They immediately replied, "We have run away from our homes and wish to become Christians." After expressing our pleasure at their desire, they expressed the wish to stay in the hostel and to partake of the midday meal with its inmates, thus indicating clearly their earnestness by breaking caste. Both these lads were about seventeen years of age and came from Chulavanthi, where there is a Mission school. That evening, when they went out to join with others on the compound in a game of football, I noticed that one lad had further shown his renunciation of the old life and its customs by removing his long hair, which is characteristic of Hinduism.

Another Phase.

A few days later a deputation of these boys' relatives arrived at Valavanthi, with the request that we send them home because they left without permission and the consent of their parents. We informed them that we should under no circumstances coerce the lads to remain, and that immediately those concerned expressed willingness to return to their village, nothing would hinder them. That day both lads remained firm and resolute. On the morrow our friends appeared again with a few more to represent their cause. The same afternoon the lad who seemed the more promising gave way to the many and repeated entreaties to return home, and back to his caste. Despite the action of this boy, the other did not capitulate. The partial success of the deputation stimulated its members to greater effort, which resulted in daily visits for nearly a week. Eventually they lost heart and returned to Chulavanthi, only to devise subtle methods whereby they might take the remaining lad by force.

Taken by Force.

Approximately a week later this boy accompanied Mrs. Brand on an evangelistic tour in the north of the Kollis, and when, a little before sunset, he and another youth went down to a brook to drink water, a number of armed hill-men, who had been lying in wait for him, took their opportunity to secure their prize. Immediately his companion made the matter known in the village, our teacher followed, but was unsuccessful in his attempt to free the lad from the drunken crowd, who threatened violence. This lad, who was borne back to his village, has secretly visited the teacher resident

there, and assured him of his intention to be a Christian. The prayers of readers are solicited on behalf of these two lads, who, I understand, are being closely watched, that they may achieve victory through the indwelling presence of the living Christ.

Ingathering Services

OLIVE M. MORLING.

OUR Harvest Meetings this year were held in three different centres. Up to two years ago the people assembled for one large gathering in Paniadipatti. We saw, however, that the members in the more distant villages found it difficult to go so far, consequently, last year, meetings were held in Kovilpatti also. The success that attended this departure encouraged us to make further advance this year, so meetings were held in Kalingapatti as well.

In each place the services lasted two days, and included four preaching services, a men's meeting, a women's meeting, one for children, and another where thankofferings were brought and the goods sold. The brother from Poonamallee who addressed us last year was again our chief speaker, but others also took part, and on the whole the congregations entered heartily into the spirit of the meetings. We also made special efforts to improve the quality of the singing, by having a number of practices before the event.

The addresses were simple, practical, full of illustration, and emphasised the fundamental things in Christian experience, and though to the Western mind they appeared quite devoid of order and logic, they gripped the people. We have reason to believe many were helped and strengthened.

A Singular Conversion.

When the Kovilpatti meetings were in progress, a caste man, a Nadar, thinking there would be a good opportunity of doing some trade, set up a stall outside the large pandal where the people were assembled. He appears to have sold his goods well, but that was not the chief thing. The powerful voice of the speaker within the pandal was clearly heard by the Nadar outside, the Holy Spirit applying the message with power to his heart. He was deeply impressed, and there and then was brought to know the Lord Jesus as His Saviour. He made no delay, left his stall and his wares, walked the two miles to his home to tell the joyful news to his wife, and to plead with her to give heed to the message of life. In the new joy of his discovery, he wanted to be baptized at once. He has since been under special instruction.

Wayside Scenes—*continued from page 173.*

E. C. PUTNAM.

It is a Mohammedan festival to-day, and beggars are waiting about in front of the big Mohammedan houses, knowing that presently they will all receive a present of rice. Outside one house we can count thirty-two beggars, ten of them unmistakable lepers. While they are waiting some are lying in the road asleep, some are quarrelling, and others, men, women and children, are just sitting patiently waiting. Outside another house are twenty-one beggars, just waiting for a gift of rice.

We reach the end of the High Road, and the rickshaw swings around the corner to the right. Here the scene is changed again. On the right are Mohammedan houses and warehouses for skins, materials, etc., and on the left is an enclosed stretch of land known as People's Park. It is very bare of grass, and I have not yet seen any flowers in it, though they say that in one corner of the park during the flower season a few flowers **may** be seen. The Madras Zoo is also in the park, but that is on the other side, so we cannot see it to-day. Instead of going along the outside of the park, the rickshaw man takes a cut straight through, and we reach the famous Moore Market; and as this place is interesting, we will go inside.

Home News

The Secret Place.

LET us remember in prayer Mr. W. Kuhrt who sailed for India on October 26th, and ask that he be granted all needed help as he begins his missionary career.

LET us praise God for His gracious answer to prayers in relation to the Annual Meetings.

LET us pray for Miss Grace Hazel, who (D.V.) will sail for India on November 10th, and ask that she may be prepared for the experiences awaiting her.

LET us ask for God's blessing upon the teaching of Scripture given in all of our Indian schools.

Reports of Meetings

GOD-SPEED TO MRS. THROWER.—The L.Z.A. Quarterly Prayer Meeting held at Chadwell St. Schoolroom on September 11th, 1934, was made the occasion of a farewell to Mrs. D. A. Thrower, who sailed for India on September 15th, with her two boys.

About sixty ladies gathered to wish Mrs. Thrower God-speed, and many earnest prayers were offered for blessing and protection during the voyage, and for success and happiness during the coming days of service in India.

Mrs. Silvester gave an address of affectionate farewell and asked Mrs. Thrower to speak to the assembled friends. Mrs. Thrower's message was one

of encouragement and cheer to those who labour for the L.Z.A. at home. She described the work of the missionaries abroad as the building of " a palace for the Lord God." Those at home " rejoiced and offered willingly " for the building, even as the people did in the olden days, and so both missionaries and home workers were united in the great work.

She very effectively told of some of the " polished stones " who are part of the temple being raised in India—souls who had been brought out of darkness into light. We who heard her thought it well worth while to participate in such a work.

Prayer by Miss Nunn and Mrs. Anderson brought the meeting to a close.

W. B.

AUSTRALIA.—(We have already published a comprehensive account by Miss Green, entitled " My Visit to Australia," but we are pleased to supplement this by an article written by a Teacher in the Sunday School connected with Ebenezer Chapel, Collingwood, Melbourne).

A SUMMARY OF MISS GREEN'S VISIT.

Her visit was not without much preparation and prayer. Earnest appeals unto God, who holds the water in the hollow of His hand, were made for a safe voyage. On Miss Green's arrival, thanksgiving services were held. Much forehanded prayer was made for spiritual blessing to follow her visit, which we trust will be granted. Her addresses were of an inspiring, stirring and appealing nature, and gave us such an intimate touch with India's need as some have not before experienced. This, we feel, has been the most beneficial aspect of her visit, stirring up the minds of her hearers to be doers of the Word, and not hearers only. Also she gave a more comprehensive view of baptism, which will bear fruit we hope, showing the necessity of being obedient to all Christ's commands and example. Her visit also gave a financial stimulant to all who gave an ear to her remarks. More urgent, vital and earnest prayers on behalf of the Mission workers, helpers and converts, and also for the unconverted, were asked for. It is expected that special prayer meetings will be arranged by all the churches, co-operating with India and England.

A GROUP OF NORTHERN CHURCHES.—It is always a pleasure to visit the group of our most northerly churches. One gets so near the border that one would like to hear of Strict Baptist friends across the border.

MIDDLESBOROUGH.—The friends here have been passing through a difficult time during the past few years, and it was very cheering to note that congregations are somewhat larger and that the prospect is brighter. The friends accorded a warm welcome to the missionary deputation. Quite a number of those present have shown prayerful interest in the work of the Mission for many years.

WEST HARTLEPOOL.—Here our friend, Pastor J. S. Stone, ministers the Gospel of the grace of God. God has so blessed the ministry of our brother here, that the church has been raised from a pitiably low state to a flourishing cause. Pastor Stone is a keen missionary-hearted leader, and we are greatly indebted to him for the way in which he has fostered the interests of the Mission at West Hartlepool, Sunderland, and elsewhere. He presided at the missionary meeting, and spoke with no uncertain sound regarding the missionary obligations of the Christian Church.

SUNDERLAND.—But for the incessant efforts and persevering activities of Pastor J. S. Stone, the chapel here would have been closed years ago, and the property would have passed from the Strict Baptist denomination. Amid most distressing financial depression, so long continued owing to the closing of the shipyards, this cause has been kept going, and it is growing. Prayerful interest in the work of the S.B.M. has increased. Pastor Stone kindly presided at the meeting, journeying from and to West Hartlepool for this purpose.

NEWCASTLE-ON-TYNE.—Interest in the work of the S.B.M. is steadily maintained. The ladies send annually a useful parcel to the Xmas box for India. At the missionary meeting Mr. D. See, a friend of long standing with the S.B.M., kindly presided, and the reception accorded to the Deputation missionary was most hearty. Some friends who were not able to be present at the meeting most thoughtfully sent their gifts.

CLAYTON WEST.—The Annual Missionary Meeting was held on Tuesday, September 18th, when we had a visit from Mr. E. A. Booth, whom we were very glad to meet again. Mr. E. Whittle took the Chair, and Mr. H. Roebuck, of Thurlestone, offered prayer. The Chairman read Rom. x., and spoke on the calling on the Name to be saved, and the impossibility of doing so if the preachers were not sent, pointing out the duty and privilege of the Christian Church, by prayer and supplication, and providing funds, to enable God-prepared men and women to make this possible. Mr. Booth then gave an address on an aspect of missionary work and some of its present-day adversaries, including the Brahmin priesthood and the Anti-God movement. A collection on behalf of the Mission Funds was taken at the close of the meeting, which with the Mission Boxes, gifts, and HERALD Fund, enabled us to hand over to Mr. Booth £11 17s. 7d. A real Missionary Meeting.—J. B.

WOOD GREEN (Park Ridings).—On Thursday, September 13th, we had the pleasure of a visit from Miss Carter, at a meeting of the L.Z.A. held in conjunction with our Mission Sewing Class. The garments for India made by members were on view. The schoolroom was quite full, and all present were deeply interested in Miss Carter's account of the work in connection with the L.Z.A. An offering was taken, and amounted to £2 6s. 6d.—W.T.S.

Engagements for November, 1934

MISSIONARY G. F. CHAMPION.

3rd, East End Rally; 7th, Brighton; 11th-12th, Horham; 13th, Occold; 14th, Fressingfield; 15th, Wetherden; 18th, Watford Tabernacle; 20th, Dorking; 21st, Hailsham; 22nd, Warbleton; 25th, Potten End.

Address: 26, Halesworth Road, Lewisham, London, S.E.13.

PASTOR W. CHISNALL.

3rd, Gurney Road; 4th, Wandsworth, West Hill; 7th, Brighton; 11th, Ramsgate; 16th, Chadwell Street; 18th, Thame; 20th, Dorking; 22nd, Homerton; 25th, Courland Grove; 27th, Eastbourne; 29th, Homerton.

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

MISSIONARY E. A. BOOTH.

1st, East London Rally; 4th, Sudbourne; 5th, Charsfield; 11th, Bromley; 18th, Over; 20th, Dorking; 25th-26th, Borough Green; 27th, Eastbourne.

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

Ladies' Zenana Auxiliary.

MISS G. K. CARTER.

1st, Walthamstow; 7th, Brighton; 10th, Haworth; 12th, Bradford; 13th, Accrington (Ebenezer); 14th, Royton; 15th, Bury; 20th, Dorking; 21st, Walton-on-Naze; 27th, Cottenham; 28th, Cambridge; 29th, Willingham.

Address: 6, Highlands Avenue, Horsham, Sussex.

The L.Z.A. QUARTERLY PRAYER MEETING will be held at Zion Chapel, New Cross, on MONDAY, NOVEMBER 5TH, AT 6.30.

Mrs. E. F. Kevan will preside. Will as many lady friends as possible from neighbouring churches gather for prayer with our friends at New Cross?

"Of Thine Own have we Given Thee"

The following Resolution was passed unanimously by the Council at its monthly meeting in June, 1934:—

'THAT on and after September 21st, 1934, Donations, Subscriptions, and Collections, be acknowledged in the "Herald" under the receipt number only, but that the abstract of receipts for each year be published in the Annual Report under the names of the Churches, etc., as at present."

This List is comprised of Gifts received from September 1st to September 20th, 1934, the end of the official financial year.

General Fund.

	£	s.	d.
Laxfield, Coll.	3	13	0
Rishangles, Coll., Don. & Boxes ...	6	0	0
Margate, Miss Rayner's Box		3	4
Rushden, Boxes ...	2	10	9
Tunbridge Wells, Boxes	1	19	7
Thornhill, Miss D. Farrar ...		10	0
Bexley Heath, Mr. & Mrs. Lingood	1	1	0
Sandgate, Children, per Miss Stace ...	1	11	0
Old Hill, Eben., S.S. Box		16	0
Potten End, Box, and Friend..	7	11	6
Whittlesey, Coll. ...	2	8	0
Cottenham, Miss F. Cooper ...	1	0	0
Broadstairs, Boxes:			
Mrs. Dixon		9	6½
Mr. Gilbert		4	0
Miss A. Davey ...		4	11½
Miss Hooper ...		5	0
Cambridge, Eden, Boxes, Chapel and S.S.	12	0	3½
Don.	2	10	0
Chadwell St., Miss R. M. Nunn	30	0	0
Exors. of the late Mr. H. S. Nunn	25	0	0
Bradford, Boxes ...	5	2	6
Siddal, Mr. & Miss Bretton's Gdn. Pty.	1	2	6
Halstead, Envs. ...		1	10
B.C.	1	4	6
P.M Box		9	1½
S.S. Box		7	9
Home Boxes ...	3	12	11½
Coll.	2	3	10½
East Ham, Coll. ...	1	8	3
Gurney Rd., Mr. S. J. Taylor...		5	0
Collingwood, Aus., Cont.	17	8	0
Courland Grove, Mrs. Powell. Box		4	9
Sudbury, Boxes ...		9	2
Leigh-on-Sea, Mr. & Mrs. Turnpenny ...	2	2	0
Bath, Bethel, Dons:			
Australian Friend		5	0
B. Gift		7	6
Miss French ...		2	0
In Memory of Mrs. Stone ...	1	1	0
Miss Isaac		5	0
Miss A. G. Robbins		7	6
Miss B. C. Robbins		2	6
Mrs. E. Robbins..		3	6
Mr. E. S. Robbins		10	0
Miss K. V. Robbins	1	1	0
Miss Stone	1	1	0
Miss Taylor		3	6
T.O., E. M. M....	1	0	0
Thanksgiving ...	4	4	0
Boxes:			
Miss E. Barnes ...		2	1
B.C.		15	6
Miss Gibbs		8	10
Mr. F. H. Gray ...		5	0
Mrs. W. S. Grivell		8	10
Mrs. Herbert ...		14	9
Miss G. Marriott..		7	6
Miss G. Parker ...		3	6
Miss M. Parker ...		3	0
Miss Gwen Parker		2	4
Miss E. Parker ...		2	0
Miss Parsons ...		4	10
Mrs. E. S. Robbins		9	2
Miss R. S. Robbins		19	6
Mrs. Warner ...		2	1
Mr. H. Webb ...		12	6
Hounslow, Y.P.F., Medical		10	0
Yateley, S.S. Boxes	2	4	10
Home Boxes ...	1	12	6
Coll. M.S.	4	16	2
Mr. Champion's Visit	5	0	0
Crowfield, Boxes ...	4	3	0
Courland Grove, S.S.		7	6
B. Box		3	0
S.S.		7	4
B. Box		5	8
Arthur Voice, Box		2	2
A Friend		4	4
Horsham, S.S. Coll.	6	0	0
Highbury, S.S. Boxes	5	10	11
B. Box		14	3
Mr. & Mrs. Lawrence		10	0
Miss Lawrence, Box		15	0
Miss Pratt		5	0
Mr. & Mrs. Puttnam	1	0	0
Mr. J. J. Smith ...		10	0
H.A., B. Box ...		10	2½
H. A., Home Box	1	4	4
Anon.	5	0	0
Anon.		10	0
Croydon, Salem, Infants' Class ...		4	2
Miss Wilkins, Box		5	4
Horsham, Miss E. Aylings, Box ...		7	0
Bierton, Coll.	5	0	0
Laxfield, S.S.	1	9	1½
Boxes	3	9	2¼
Tring, Akeman St., Boxes	7	19	7
Potten End, Box ...	1	5	0
Loughborough, S.S. Box		10	0
Middlesboro, Boxes & Coll. ...	3	6	3½
W. Hartlepool, Boxes & Coll. ...	6	2	4½
Sunderland, Boxes & Coll. ...	1	2	4½
Newcastle, Boxes & Coll. ...	7	12	8½
Bradenstoke, Coll....	2	14	4
Streatham, Mr. D. Weston ...		10	0
Leyton, Boxes ...	17	12	0
Sewing Class ...	2	12	0
Gravesend, Coll. ...	1	14	2
New Cross, B. J. H., Farthings	£	s. 11	d. 6
Dovecote, S.S. ...	1	3	6
C.E.		5	10
Highbury, Mrs. H. Smith ...		10	0
Miss E. Hammond		10	0
Miss R. Hammond		10	0
Tring, Akeman St., Def., Two Friends	50	0	0
Ipswich, Mt. Zion, Boxes	4	0	0
Prittlewell, 37 Boxes	16	6	7
Cransford, S.S. Box	1	10	9
Chadwell St.	85	12	3
Hadleigh, Boxes ...	4	6	2
Trowbridge, S.S. Boxes	4	15	8
Home Boxes ...	1	5	4
Cambridge, Eden, Coll.	6	6	0
West Ham, Boxes...	11	16	0
Poynings, Boxes & Coll. ...	7	10	10
Dorking, Boxes ...	6	1	11½
Work Sold	20	7	2½
Sales	2	8	8
Farthing Fund ...	2	0	8
Streatham, Mrs. G. E. Holmes, Box ...		12	6
High Wycombe, A. Barford, Def....	1	0	0
Swindon, 20 Boxes	6	18	8½
S.S. Box		17	9½
Gurney Road, 10 Boxes	9	6	9
Subs.	2	10	0
B. Box		10	0
S.S		5	2
S.S. Colls.	2	16	8
Preston, Mt. Zion, Box		10	3
Hastings Aux., Eben., S.S. Boxes	1	6	9
Tab., S.S.	3	4	2
Mrs. Glazier ...		4	10
Miss Evenden ...		5	0
Mr. C. Funnell ...		2	8
Mr. E. Hamlin ...		4	0
Miss B. Bane ...		12	0
Mrs. Cavey		13	2½
Miss Midmer ...	1	6	5½
Mrs. Smith		1	6
Mr. & Mrs. Skinner	1	3	2
Miss Buss		14	0
Miss Warren and Mr. Gillett ...		14	11
Mr. R. Meopham..		2	2
Miss E. Novis ...		2	11
Miss R. Billeness..		5	7½
Mr. & Mrs. W. Relfe		11	9
Miss Errey		7	4½
The Misses Harman		10	11
Subs:			
Mr. E. Mldmer ...		5	0
Mr. & Mrs. Funnell		10	0
Miss Relfe	1	0	0
Mrs. Relfe, Sen....		12	0
Miss Marchant ...		3	0
Mr. & Mrs. Childs		5	0
Anon.		2	6

	£	s.	d.
Bradenstoke, Boxes	5	8	..
S.S.	2	13	7
Raunds, Boxes ...	2	11	7
Subs.		2	0
Tottenham, B.C. ...	2	8	8
Farthing Fund ...	4	19	3
Coll.		6	8
Dona		5	0
Boxes		12	6
Nuneaton, S.S. ...		13	3
Boxes	2	11	0
Guildford, Boxes ...	37	8	9
Ipswich, Zoar,			
Boxes	4	0	0
Don.		10	0
Kingston, S.S. ...	5	4	10
Mr. Pratt	2	2	0
Bath, Providence.			
Miss Farmer ...		8	[illegible]
Mr. & Mrs. J. H. Skull		10	0
G. Barnes		2	0
K. Barnes		2	0
G. Newman ...		4	6
R. & D. Skull ...		9	[illegible]
Mrs. Diccox		12	0
F. & A. Ferris ...		2	[illegible]
M. Wheeler ...		6	4½
E. Skull	1	4	[illegible]
Mrs. King		10	[illegible]
M. Burden		3	1½
Miss Aichard ...		2	6
M. Burgess		1	[illegible]
Miss N. Kilmister		8	[illegible]
S.S. Colls.	2	13	7
Bermondsey,			
B. Box		13	8
"153"		6	4
Greenwich,			
Mr J. E. Flegg ...	1	1	0
Ipswich, Bethesda,			
Mr. & Mrs. E. Oxborrow	1	0	0
Mrs. S. Banks ...	1	6	0
Miss Gooding ...		4	0
Boxes	31	10	9
St. John's Wood,			
Mr. & Mrs. Frazer	5	0	0
Mr. & Mrs. Reynolds	2	0	0
Mrs. E. C. Brand	2	0	0
Two Friends ...	2	0	0
B. F.	1	0	0
Norwich,			
S.S. and B.C. Boxes:		12	0
K. Betts		4	0
Mrs. H. Cook ...		10	0
Miss O. Lincoln ...		7	6
Mr. J. R. Purling		4	0
Aylesbury,			
S.S. Boxes	1	4	2½
Mrs. Witham ...		4	1
Miss Horne		12	0
Mrs. Cook and Mrs. Roberts ...		7	9
Croydon, Derby Rd., B.C.		10	7
B. Box		4	3
22 Boxes	17	4	5
Medical	1	10	0
Hebden Bridge,			
Coll.	1	8	6
S.S.	1	2	8
St. John's Wood,			
Mr. C. W. Harris	5	5	0
Mayford,			
S.S. Boxes	1	0	0
Mr. & Mrs. E. Bohey	1	4	6½
Mr. & Mrs. E. Bowerman ...		10	6½
Mr. & Mrs. Sewell	1	3	0
Mr., Mrs. & Miss Godwin	1	0	3
Devizes, Boxes,			
Subs. & Heralds...	14	1	0
Chelmsford, Boxes...	2	5	6
Somersham, Boxes...		8	3
Hadleigh, Box ...		4	6
Brighton, Salem, Boxes	5	0	0
Hailsham,			
Boxes & Don. ...	3	8	0
Smarden, Boxes ...	4	7	6
Richmond, Special...	9	8	0
Brentford,			
M.S. Circle		8	8½
Boxes:			
Miss E. Carr ...		10	11
Miss H. Carr ...	1	13	9
Mr. A. J. Jeffs ...		4	4
Mr. E. W. Fromow	1	5	0¼
Mr. B. Dean ...	2	6	0
Miss Ebhelton ...		18	8
Mrs. Tennant ...		8	0
Miss Cooper ...		6	7
Mr. J. Stannard...		5	0
Mrs. G. H. Fromow		3	2¼
Master J. Baldock		10	0
Miss D. Mutimer..		1	7
Miss A. Jeffs ...		5	2½
Mrs. C. E. Perkins		10	[illegible]
Miss A. Jeffs ...		5	0½
Mr. R. J. Davies...		3	9
Mrs. Moyce		3	2
Mrs. E. E. Rose...		6	0
Mrs. W. Marsh ...		2	4¼
Mrs. D. Wright ...		1	10
Dons.:			
Mr. W. Dykes ...		10	0
Mr. W. Marsh ...	1	0	0
Mrs. Curtis		1	0
New Cross,			
S.S. Offerings ...	24	18	9
S.E. Aux., Missionary Rally	6	4	6
Croydon, Tamworth Rd.	2	5	0
Dunstable, S.S. ...	4	3	7½
Men's B.C.	4	1	6
Don., Friend ...	2	0	0
Walthamstow, Boxes	4	1	0
Goodwick, Pem., Coll.		15	3
Mr. T. Bateman ...		3	0
Miss M. Bateman		2	6
Mrs. A. Davis ...		2	6
Member		2	6
Manor Park,			
M.L. Coll.		10	0
Mr. W. R. Lowrie		10	0
Waldringfield, Boxes	5	10	3
S.S.		8	3
Kesgrave		10	1
Bexley Heath, Miss M. Linggood. Sub. ...	1	1	0
Finchley, S.S. ...	1	9	4
In Loving Memory, Mr. G. Simpson	1	1	0
Mr. & Mrs. Dane, Box		4	6
Mr. & Mrs. Munn, Box		17	8
Accrington, Zion,			
Boxes	5	14	0
Coll.	1	5	2
Accrington, Ebenezer,			
Boxes	4	13	0
Walsall, Coll.	6	6	6
Sub.	2	2	0
Haworth, Coll. ...	8	8	10
Boxes	4	16	5
S.S.	1	0	0
Clayton West,			
Boxes	8	14	4
Coll.	1	9	3
Scholars' Envs. ...		9	0
	£850	5	8

Personal.

	£	s.	d.
Mrs. A. E. Jenkins...	1	0	0
Miss H. E. Fletcher	1	10	0
Mr. J. W. Avery ...	1	0	0
Mrs. M. A. Cole ...	4	2	0
Mrs. F. H. Brown...		1	6
S.O.		10	0
Miss M. Taylor ...		10	0
Tithe, Hove		10	0
Mrs. Fricker	1	1	0
Mrs. L. M. Parker...	1	0	0
A.K.	1	4	3
Miss Green		10	0
Mrs. W. A. Watson, Box	1	7	0
Mr. C. S. Turner ...	2	2	0
Mrs. R. Smith ...		2	6
Misses A. & M. Hodsden, Box ...	1	0	0
Mr. T. W. Baldwin, Ontario, $5 Don....	1	0	3
Miss M. Hidgcock...	1	0	0
Mr. A. Cramp	1	11	6
Mrs. Neilson, Box ...	2	2	6
Mrs. M. Hall, Box...		7	3
Mr. W. Robinson, Box		10	0
Miss Garner's Box...	2	0	0
Anon.		10	0
"1188." Def.	5	0	0
Mrs. L. Sapsford, Box		6	0
	£31	17	9

Herald Fund.

Margate		15	4
Old Hill, Eben. ...		12	6
Bath, Bethel	1	3	0
Sudbury		3	0
Bierton		15	0
Laxfield	1	4	0
Middlesboro		12	6
Ipswich, Mt. Zion...		5	3
Poynings		7	0
Raunds		10	5
Bath, Prov.		12	0
Bermondsey	4	5	0
St. John's Wood ...		5	0
Aylesbury		13	0
Croydon, Derby Rd.		10	9
St. John's Wood ...		5	0
Courland Grove ...		15	0
Kings Langley ...		6	6
Horsham	1	0	0
Middlesboro		6	6
Highbury	2	0	0
Norwich		6	0
Hadleigh		9	0
Wortwell		6	0
Tring, Akeman St....	2	19	0
Dorking	1	4	0
New Cross		17	6
Tottenham	2	4	0
Cambridge, Eden ...	2	11	0
Thame		8	0
St. Albans	1	4	6
Personal:			
Mrs. J. Parish ...		1	6
Mr. Adderley ...		2	6
Mrs. R. Smith ...		1	6
Mrs. F. H. Brown		1	0
	£30	2	3

Rays.

Hounslow (2 years)	1	4	0
Bermondsey	1	15	0
Per W. J. S.	22	9	8
	£25	8	8

Reports.

	£	s.	d.
Horsham ...		1	0
Thame ...			6
Bath, Bethel		1	2
Laxfield ...		1	4
	4	0	

Pension Fund

Div. 3 p.c. Stock ...	£7	0	3

Miscellaneous.

Div. Irthlingborough Gas Co.	2	0	3
Lit., per W. C. ...		9	7
Lit., per W. C. ...		1	0
Interest, Home Safe Dep.	4	9	3
	£7	0	1

Ladies' Zenana Auxiliary.

	£	s.	d.
Accrington, Eben. ...		12	8
Acton Friends, Boxes	2	17	0
Australia, Collingwood, Colls	8	12	0
Broadstairs, Addl....		10	0
Chadwell St., Coll....	3	10	9
Chelmsford		10	0
Clapham, Courland Grove, Coll.		8	3
Croydon, Derby Rd., Addl. Boxes ...		10	0
Highbury, Addl. Boxes ...	1	0	0
High Wycombe, Boxes	2	10	0
Kingston, Boxes ...	1	0	0
Norwich, Boxes ...	1	5	0
Prittlewell, Addl. Boxes		4	6
St. John's Wood, Boxes	38	3	4
Addl Boxes	1	0	0
Stratford, Sewing Class, Annual Coll. ...	1	8	8
Box for Kolli Hills		8	2
2 Boxes	1	8	0
Id. Weekly Subs....		5	0
Tadworth, Boxes ...	5	11	0
Tottenham, Coll. ...	1	1	1½
Wandsworth, West Hill, Coll.	2	16	7
Addl. Box		2	10½
Wellingborough, For B.W.		10	0
Wood Green, Park Ridings Coll. ...	2	6	6
	£78	10	5

PERSONAL.

J. B. Collin, Esq.... 100	0	0	
Miss D. V. Gardiner	10	0	
Receipt No. 509 ...	1	0	0
Mrs. Alder, Auntie, and Miss Green ...	1	3	6
	£109	13	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 Geraniums, Tree Lupins, Ice Plants, Crasselas (lovely scent), 9d. each. Postage extra. **Hand-painted Texts:** any verse to order, from 2s each. **Work Bags:** 3s. 6d. Useful Christmas presents.

Floral Xmas and Birthday Greeting Cards.—A friend of the Mission is making Floral Xmas and Birthday Greeting Cards and selling them for the benefit of the Mission. These cards are quite a novelty, being made from 'bus tickets in various artistic designs. Price 7d. each, or three for 1s. 6d., post free. Apply to **Miss E. Stace, 19, High Street, Sandgate, Kent.**

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. XXXIII. *New Series, No. 336.* December, 1934

The Strict Baptist Mission Herald



THE INDUSTRIAL NEEDLEWORK CLASS, MADRAS, 1934. *(page 206.)*

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

Contents :

	Page		Page
Annual Meetings	195	Industrial Work ...	206
Outline of Sermon	196	Secret Place, The ...	208
Valedictory Charge ...	201	Reports of Meetings ...	208
L.Z.A. Annual Meeting	202	Review	208
His Name	204	Christmas Boxes ...	209

THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

VALEDICTORY MEETING

Zion Chapel, New Cross Road, Deptford, S.E.

TUESDAY, DECEMBER 11th, 1934, at 7 p.m.

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

Farewell Messages by outgoing Missionaries :—
Mr. and Mrs. G. F. CHAMPION, and Miss G. K. CARTER.

Valedictory Address by Pastor E. F. Kevan.
Valedictory Prayer by Mr. S. W. Anderson.

Christmas Envelope Thankoffering

S.B.M. CALENDAR for 1935

Indian Photographs and Scripture Texts.

Price : **SIXPENCE** (7d. per post). Six or more copies post free

Orders with remittance to be sent to:
Mr. F. GREENOUGH, 14 Northcote Road, Twickenham, Middx.

A Charming Christmas Gift Book

A Winding Indian Way

By Winifred Booth

Price : **ONE SHILLING net (1/3 post paid)**
Of E. A. BOOTH, 30 St. Margaret's Avenue, Whetstone, London, N.20

Financial Sec.: Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.
General Sec.: 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. XXXIII.] DECEMBER, 1934 [*New Series, No. 336*

The Annual Meetings

L. C. FENSOME.

THERE is surely no more inspiring occasion in the yearly annals of the Strict Baptist Denomination than the Annual Meetings of the Mission. Long talked about, eagerly anticipated, the fourth Tuesday in October transforms the Leysian Hall into the "Mecca" of the Mission's adherents.

There was no lack of enthusiasm at the Seventy-third Annual Meetings on October 24th. Literally, the people assembled "from every quarter." It was with joy that the writer watched friends filing into the great hall from north and south, east and west, anticipatory gladness written on their countenances.

As the meetings proceeded, it was soon evident that the dominant note was "VICTORY, VICTORY IN THE NAME, THE NAME OF JESUS." Many were the chords that were struck, but all centred in the glorious assurance that every foe shall be vanquished and Christ be Lord of all.

Throughout the day the gatherings were presided over in a most able and gracious way by the esteemed Vice-President, Pastor R. Robinson, and it was felt that the Lord had signally equipped him for the onerous duties falling upon him. It was inevitable that there should be a tinge of sadness overhanging the assembly at the absence of our beloved President, Mr. J. B. Collin, but it was gratifying to know that a measure of restoration has been granted to him, and especially to hear of the calm confidence in the Lord, given to him in his sickness. Fervent and continued prayer was, and is, being offered for his complete recovery.

The Delegates' Conference.

Promptly at 2 p.m. the Business Meeting commenced, a full room testifying to the deep interest displayed by the subscribing Churches of both town and country. The

business was conducted with dignity and despatch, a marked feature being the spirit of amity and unity shown. The various officers of the Council were all re-elected, and the ballot taken for the membership of the Council for the ensuing year.

The Secretary's Report was followed with deep interest. Mr. Chisnall urged upon the delegates the desirability of Churches arranging for (1) the appointment of a Mission Secretary in every Church, and (2) the setting apart of one Lord's Day each year as Missionary Sunday. He pointed out that no less than 280 Churches gave definite support to the Mission.

The Treasurer's Statement called for praise unto the Lord for His goodness in meeting the needs for another year. With gratitude Mr. Robbins announced a munificent gift to the Pension Fund, which is now in a very healthy position.

THE DEVOTIONAL SERVICE

The main hall presented a fine sight as the Vice-President took the chair at the afternoon session, the lower floor being comfortably filled, together with a fair sprinkling in the galleries. The opening hymn:—

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

well expressed the desire of the audience, and was heartily sung. After the reading of Acts xix. 23-41, our supplications and praises to our Triune God were voiced by Pastor J. Payne, Mr. W. J. Shipton, and Pastor G. E. J. Bird.

The Chairman cordially welcomed the audience in the Name of the Lord, and said that they were favoured with a splendid day, a splendid building, a noble cause, and met under the banner of an inspiring Name—the Name of Jesus.

It was fitting that the appointed preacher should be one who has intimate knowledge of the work of the Mission, and who for so long and faithfully has laboured in its interest, both in India and the Homeland—MISSIONARY E. A. BOOTH. As might be expected, our brother's sermon was a challenging, inspiring and uplifting missionary discourse.

OUTLINE OF SERMON BY MISSIONARY E. A. BOOTH.

THE OPPORTUNITY AND THE OPPONENTS.

"A great door and effectual is opened unto me, and there are many adversaries" (1 Cor. xvi. 9).

Even before his conversion to the Christian faith Paul was a missionary, devoting his life to the propagation of religion as he knew it, and seeking to overthrow that which hindered its advance. He was "zealous towards

God." His sudden conversion on the Damascus road changed his objective. He who began as a missionary of Pharisaism became the greatest missionary of the Gospel of Jesus Christ the world has known. From that first contact with Jesus Christ until the very end of life Paul was possessed of a twin passion : (1) " That I might know Him." (2) " That I might make Him known."

Paul despaired of no situation. He was a man of great vision, broad sympathy, invincible courage, deep earnestness, untiring energy, quenchless hope and dauntless faith.

In the course of his ever-expanding missionary work Paul came to Ephesus, and he made that famous city his headquarters for three years.

Ephesus.—Vast, wealthy, brilliant, corrupt. The Vanity Fair of Asia Minor. Its temple of Diana, one of the seven wonders of the world, and the centre of pagan pilgrimage for Asia. Stronghold of Western vice and Eastern fanaticism. Magicians, sorcerers and astrologers swarmed the vicinity of the temple of Diana, where the worship was unutterably vile. This stronghold of the devil is the background of the OPEN DOOR at Ephesus. Where is the famous temple and its image of Diana now? Gone! To me that is prophetic of the fate awaiting the Hindu temples and idols. " The idols He shall utterly abolish."

THE OPEN DOOR.

The open door represents the opportunity for Gospel preaching. Who opened this door of service? Not Satan, nor Jews, nor heathen, nor Paul (who until then was forbidden by the Holy Ghost to preach in Asia), but the Lord.

" Unto me." To Paul the open door was a personal opportunity and obligation. An instance of the divine ordination of human agency to carry out divine purposes. The Gospel does not preach itself. It must be taken through the open door by men and women endued with the Holy Spirit.

" Great " in its extent and opportunity for service. Its very difficulties created the greatness of the opportunity to Paul. A great opportunity tests a man and reveals his true worth.

" Effectual "—an opportunity which can be turned to effective account, by the Holy Spirit giving efficacy to the word preached.

The opening of the door by God did not abolish difficulty, danger, persecution, suffering, enterprise.

In the providence of God, India is our Ephesus and the Tamil country our open door. Circumstances may be God's messengers. We cannot buy up the opportunity without paying the price of obedience and self-denial.

I believe that our missionaries-designate have the personal conviction that the door of Indian missionary service has been opened to them by God, and that they are eager to enter.

It is not for us to minimise our personal opportunity in relation to missionary service, in order to excuse our lethargy and stinginess.

THE OPPOSING FORCES.

At Ephesus.—Gospel success aroused the opposition of Satan. The adversaries were many, powerful, varied, violent. In addition to demonism and sorcery and Jewish plots, there were the supernatural hosts of evil (Eph. vi. 12).

Sermon Outline

In India.—Adversaries are alert, subtle and determined. Brahmin priesthood and priestcraft, arrogant, deceptive, rapacious. The stranglehold of Caste, Custom, Superstition. The demonism and sorcery inseparable from worship of the non-caste folk. Aggressive Mohammedanism, Subtle Theosophy, Atheism, Deification of patriotism. Secular forces from the West which challenge the Christian Church, are sweeping through India.

Paul met all adversaries with the Gospel of Redemption, with its dominant notes of Repentance toward God and faith toward Jesus Christ. We use the same weapons, which are proving mighty through God.

Beyond the open door in India there are regions we have not penetrated; problems we have not solved; darkness we have not lighted; opportunities we have not grasped; appeals to which we have given no response.

Centuries ago a Tamil poet cried :—

"*Lost in the darkness I wander,*
Where is the Light? Is there no Light?"

Jesus said, "I am the Light of the world." It is our privilege to make Him known as such.

Our real interest in missionary work is in proportion to the capital of Prayer, Effort and Gift we have invested in it. If we increase our capital, our interest will increase.

The thrill of service, made bright by the assurance of triumph, was felt as our brother concluded his message, and an echo of the sentiment of the closing hymn was surely realised in every heart:—

"*Help me the slow of heart to move*
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way."

Tea was served in the lower halls, the capacity of which was taxed to the utmost, many friends failing to secure accommodation. The tea-tables presented an animated scene, there being no lack in the conversation, nor any indication of strangeness. The Mission is a wondrous agency for bringing together Christian people.

THE VALEDICTORY MEETINGS

An atmosphere of expectancy pervaded the great company gathered for the evening meeting when Pastor R. Robinson took the chair, being accompanied on the platform by the officers, missionaries and members of the Council.

Acts xxviii. 17-31 was read, after which Pastor Thomas Reynolds, in fervent prayer, led the assembly to the Throne of Grace.

The Chairman then read a message of greeting from the President, whose presence was sadly missed. Pastor Robinson feelingly referred to Mr. Collin as "the Missionaries' friend, the Ministers' friend, and the Churches' friend," one of the Lord's true stewards. He was glad to be able

to report a slight improvement in the President's health, and that there had been granted to him during his illness a calm and confident resting in the Lord. At the suggestion of the Chairman, the great assembly rose as an expression of sympathy with the absent President, and remained standing whilst the Chairman commended Mr. Collin again to the keeping of the Lord. Pastor Robinson then gave a brief message on the words, "Nevertheless, let us go."

Presentation of Reports.

The Secretary, Pastor W. Chisnall, presented the Annual Report, calling attention to the expansion of work going on in India, and the consequent need for continued and increased support. Stress was laid upon the importance of every Church supporting the Mission to have a definite Missionary Sunday, and also upon the usefulness of the home missionary boxes.

The Financial Report was presented by the Treasurer, Mr. A. J. Robbins, in his usual concise manner. This showed that there was a deficit on the General Fund of £228. Mr. Robbins cordially expressed his appreciation of, and thanks to, the local Secretaries of the various Churches, through whose untiring efforts so much of the finance was raised.

A Furlough Message.

MISSIONARY G. F. CHAMPION, who, together with Mrs. Champion, is shortly returning to India, if the Lord will, for another term of service, then addressed the meeting. He said that his first note must be one of praise for a happy furlough. His stay in England, though a season of activity, had nevertheless been one of joy, the reception given to him at the various Churches in the Homeland being most cordial.

Mr. Champion, speaking upon John iv. 38, "Other men laboured, and ye are entered into their labours," referred in the highest terms to the work done by the Indian brethren. He said that a large proportion of the work on the mission field was performed by Indian colleagues. Indeed, there were certain things that could only be done by them, and the persistent witness of Indian converts was having its effect.

Several instances were quoted showing how the Indian brethren had laboured and the missionaries had entered into their labours. It was a joy to examine enquirers and subsequently baptise them, many of whom were the fruit of long and faithful testimony and toil of Indian teachers and helpers. Mr. Champion stated that his wife and he were prayerfully looking forward to their return to the mission field, where they hoped to be still further used in the Master's service.

The Missionaries-designate.

MISS GRACE HAZEL then addressed the meeting. In quiet, yet most definite and effective tones, Miss Hazel told of the Lord's call, "The Master is come and calleth for thee." Born in a Christian home, under godly influences and attending the means of grace, the years went by. At length, convicted of sin and concerned as to salvation, the words of the hymn, "*If you tarry till you are better, you will never come at all*," were applied to her heart with power. She said, "The words were just for me. I came to Jesus on the ground of His merit. I realised that salvation does not depend upon our feelings." A sermon heard at that time from "Fear not, I have redeemed thee," was made a great blessing to her.



MISS GRACE HAZEL

The conviction came to her that she must go to India, but this was not her wish. Four years ago, at Mrs. Brand's farewell, the voice came to her heart, "Whom shall I send and who will go for us?" *Mrs. Brand did not make the appeal—but God did.* Another year passed, and then, at the East London Missionary Rally, an address upon the words, "Follow Me," and "Peradventure the woman will not be willing to go," fastened upon her heart, and application was made to the L.Z.A. for service. Since then, during the period of training, the conviction had held, "The Lord hath need of thee," and in this assurance she went forward to the work in India.

MR. W. H. KUHRT then gave a rousing address. He stated that he could not tell when or how he came to know the Lord, but when about twelve years of age he realised that he was a sinner. Baptised the following year, he failed to witness for the Lord, and came to prove that the life of a secret disciple is never a happy one. In 1930 something new was revealed to him, the great truth that the LORD WAS COMING. This, he felt, was a great incentive to serve Him with all his heart. He said, "I felt that the Lord wanted missionaries here, and with every power I possessed I sought to serve Him. I felt in my heart that the Lord desired me to serve Him in India, and in 1931 I applied to the S.B.M. Owing to my age (I was but nineteen), the application

was not acceded to, but the following year I was accepted and entered the Institute for training." In this connection Mr. Kuhrt desired to express his grateful thanks to Mr. J. Willoughby, Principal of the Strict Baptist Bible Institute, for his great help.



Mr. W. H. Kuhrt

In conclusion Mr. Kuhrt said, "It is a grand thing to be saved — a terrible thing to be lost." He wished to say with the apostle, "I am ready to be offered;" not that he anticipated martyrdom or an early death, but a life of devoted and full service as the Lord should call him.

As we listened to our two young friends, we felt that theirs were two wonderful testimonies to the grace of God, and our hopes are high that they may be greatly used of the Lord on the mission field.

The Valedictory Charge by Pastor W. S. BAKER.

In addressing the missionaries-elect from the words of our Lord, "Follow Me, and I will make you fishers of men," Pastor Baker said:—

"You have both heard the call. Let me remind you of its implications. You are no longer your own, you have been bought with His blood. You are called to follow Him. In the work to which you are going you are never to be alone. What a glorious life, He will be with you!

"Consider His footsteps that they may be closely followed. The will of His Father was His one delight. Let this be with you the ruling principle. To live in line with the will of God ensures abundance of grace for every need and experience.

"In the matter of prayer He says, 'Follow Me.' Our Lord knew His Father's will, and had power to accomplish it because of His life of prayer. Seek grace to follow Him more and more in this.

"'Jesus Christ was the greatest believer in all Scripture.' Follow Him in the exercise of faith. Follow Him in the use

of the Scriptures. All opponents are to be met by the Word.

"Follow Him in His zeal. Watch the fires of ardour and devotion in the soul. Fuel of zeal is found at the foot of the Cross.

"Follow His teaching as revealed, and remember that He came to seek and to save the lost. Follow Him, and He will make you soul-winners."

Pastor Baker then addressed Miss Hazel, and gave to her as a parting text, "I am the Vine, ye are the branches," exhorting her to keep close unto the Lord, where alone could be found fulness of joy and fulness of power. Two words were then passed on to Mr. Kuhrt, viz., "Fight the good fight of faith," and "Endure hardship as a good soldier of Jesus Christ." Look straight up to the Captain.

The Official Farewell.

The Chairman then graciously said an official "farewell," and handed to each an individual message from the President, that to Miss Hazel being, "Fear not, for I am with thee," and to Mr. Kuhrt, "Be strong in the Lord," "Put on the whole armour of God."

Principal J. Willoughby then very earnestly, tenderly and suitably commended the outgoing missionaries to the care of the Lord, praying for His guidance, help and presence to be granted to each as they journeyed and in their work in India.

It was announced that the collections had reached the magnificent sum of £310, after which the meetings were fittingly closed by the hearty singing of "All hail the power of Jesus' name." The presence of the Lord had been abundantly realised, a fresh vision of the greatness of the missionary cause was given, and an impetus received to go forward in our respective spheres of labour, seeking the glory of God and remembering His promise that "His Word shall not return to Him void."

THE L.Z.A. ANNUAL MEETING.

WINIFRED BOOTH.

A representative gathering of ladies met at Chadwell Street Chapel for the Annual Business and Ladies' Meeting on October 23rd at 2 p.m. Branch Secretaries from many of the provincial Churches were present, and the occasion was made all the more interesting by the presence of four L.Z.A. missionaries—Mrs. Champion and Miss Carter, who are now on furlough from India; Miss Grace Hazel, who is very shortly sailing for India for the first time; and Miss Miriam Wilkins,

who is finishing her missionary training in the Mothers' Hospital at Clapton.

Mrs. Silvester presided, Mrs. Booth read the Scriptures, and Mrs. Rose led us to the Throne of Grace. Miss Nunn presented her report, and Mrs. Anderson her financial statement. Other items of business were attended to, after which the missionaries gave short addresses, which were listened to with keen interest.

Varied Experiences.

MISS GRACE HAZEL told us of the trials and vicissitudes of "Training Days," likening them to a walk in the country, where one could only get from the valley to the hill-top by climbing and pressing on. She testified to God's help and sufficiency in all her dilemmas, and seemed full of happy anticipation concerning her future life and work in India.

MISS WILKINS spoke of some of her experiences in the Clapton Hospital and in the districts of Shoreditch and Bethnal Green. She had realised that in all her difficulties she was "with God," and so was enabled to bear the strain and stress.

MRS. CHAMPION described some of her visits to the caste homes in India, where she had met the wives of government officials, and encountered the peculiar difficulties attached to taking them the Gospel message. She pictured some of the "hopeless things" in missionary service, where the missionary knows of one or another who loves the Lord Jesus, and yet is not able to make a public confession of faith. All the sadder does it seem when they pass beyond the missionary's reach. "But there IS hope," said Mrs. Champion, "for God has given us the privilege of taking the Gospel to them." "It is so easy to get used to things," and so Mrs. Champion pleaded for prayer that the needs of the heathen may be a constant burden on our hearts, and that we may be sympathetic and filled with the Spirit.

MISS CARTER, who has spoken at many of the Churches during the past months of furlough, closed the meeting with prayer. The collection amounted to £37 14s. 3d.

The attention of our friends is drawn to the enclosed thankoffering envelopes and appeal. The state of our funds calls for a liberal response.

Tidings from India

"His Name shall be called Wonderful."

V. D. GREEN.

HOW worthy He is of the above title, all who know and love Him delight to attest. I propose to give a brief account of the very wonderful provision made by the Lord for the preparations necessary for the "BIBLE-WOMEN'S PREPARATION COURSE OF STUDIES."

The preparation of Biblewomen with a view to sending them out to instruct the large numbers of our village Christian women in this Field has long been upon my heart. These Bible-women will also take the message to Hindu women, but their best efforts will be expended on the Christian women, for it is the need of *these women* which has been a burden to me, even as were the little girls of our Christian homes in 1926, which culminated in the establishment of the Girls' Boarding School in 1927. Much as I desired even then to develop the women's work also, it was not possible at that time, and seven years have elapsed ere that desire could be realised. The intervening years have been of great value in giving to me a much wider experience, and fuller knowledge of the needs of our Biblewomen, which has been most useful in the planning of the first Course of Preparation Studies.

Plans Maturing.

This objective has been ever before me, and as far back as 1930, on my return journey from furlough, I outlined a Course of Subjects which seemed to me at that time to be suitable. This, however, has been the only preparation it was possible to make in concrete form, for during the subsequent years more immediate duties monopolised all one's time. Nevertheless plans were formulating in the mind, and becoming more and more clear as the time drew near.

Until my departure for Australia, I had not had the slightest opportunity for such study as was required for the preparation of several series of lessons. Since the plan involved a Course of several weeks regular instruction at the very outset, obviously some hard study and very careful preparation was an urgent necessity. My hope of securing this on board the *Orsova* was doomed to disappointment, so there was now one last hope left to me, i.e., the return voyage from Australia. This proved to be indeed God's loving provision for me, for He gave me a very comfortable cabin all to myself in a quiet part of the steamer, excellent health, and ability to study. The many

hours I spent in that cabin seeking His mind for our Study Course, and receiving the messages one by one, were most precious. The actual hour of need had arrived and He made abundant provision, and I came off the S.S. *Orama* with a great amount of preparation completed.

The next step was to provide accommodation and select the candidates. In this matter also, the Lord went before, preparing the way in a truly wonderful manner. I arrived in Paniadipatti on Friday, May 18th, and on the following Friday, May 25th, the candidates assembled, and the Bible School was an accomplished fact! To adequately describe that week of preparations would take too long, but I will try to give a brief story. At the time of my return to Paniadipatti the women had not been so much as interviewed, much less selected, and several of them were living in villages many miles distant. Communication by post would have involved anything up to ten days delay. Hence special coolies were sent out on the Saturday after my return, to invite all who desired to be enrolled to come for interview.

Ready Response.

In spite of the long distances, the women came in remarkably promptly, were interviewed, examined and selected, and returned to their homes to make needful preparations for an absence of twelve weeks' duration, and were back here in residence on the evening of Friday, May, 25th, and all this within one week from the day the notices were sent out!

As to Hostel accommodation, that is a still more astonishing feat. We had no place suitable to house a group of women for twelve weeks, so a Hostel had to be erected. Work of all kinds proceeds at a very leisurely pace in India, and building is no exception to the rule. Much time usually must elapse while materials are being gathered, and then the coolies will only work at all while under strict supervision. But the hand of our God was with us, and He had all the materials ready for us, for a would-be builder in Paniadipatti had been collecting materials, specially cut and prepared stones, etc., for some time, and these were lying there idly, for he was in no hurry to build. He was very easily persuaded to let us have those stones, and to secure more for himself, so it came about that we had stones already cut and carted for us, and this meant that on that very Saturday morning the Hostel building was commenced, without a moment's delay! Furthermore, the very coolies themselves seemed to be under the power and urgency of our wonder-working God, for they worked most admirably, coming on in relays, and our Hostel was erected and completed in record time.

Add to this the multitude of other preparations, such as

time-tables, syllabus, curriculum, etc., and it will be seen that in very deed our God had gone before us, inclining hearts to help and providing willing workers to bring to pass that which He decreed should be. To His name be all the praise. Thus has the " BIBLEWOMEN'S PREPARATION COURSE " come into being with most definite signs of the Master's approval. We look with humble confidence for His blessing to rest upon the entire Course. Pray that the women may thereby be fitted for a ministry of fruitful service when the days of preparation shall conclude.

Industrial Work among Girls *(concluded)*

E. A. WATTS.

It will be understood that life in the city differs tremendously from that of the country. Conditions that have been described previously in this article are common to both town and country, and yet each presents peculiar difficulties. Near to the Mission bungalow in Madras, there are villages where for many years the Christian message has been taught. Many of you have read of the work that has been done in Semmenpettah. It is commonly understood that the tremendous progress made in the village has been the direct result of the Christian testimony of our Mission. So great has its progress been that no longer is the village known as Semmen Cheri (Cheri being the word that stamps it with the outcaste stigma), but the Corporation has changed its name to Semmen Pettah. In this village you can find any kind of artisan you need. Many have built their own brick houses, and have established for themselves a certain dignity that begets respect.

The Problem.

And yet, what about the girls? Alas, many of them are subject to the conditions formerly described. Some months ago we were brought face to face with these facts. Our Indian Christian men besought us to do something definite for their young women. The appeal could not be ignored. There were girls, some of whom we had known for many years, still idling away their time, semi-literate, not married, and yet doing no good in their home; undisciplined and unready to take their place in a home of their own when the time should come. India has no regular occupation to offer such. Had we no responsibility towards them? Yes, we felt that we must face it, and do something. This burden sent us to the throne of Grace for guidance. After several weeks of prayer and waiting for the way to be shown, we were led to make a venture.

Right from the beginning it was strongly felt that whatever was done should not be a charge on Mission funds. We

needed to start upon something that would neither demand a great outlay of money, or much space. Finally, we decided that we would open a class for the making of darned net lace. Missionary friends in the Telugu area, who had for many years conducted a similar industry, gave us very valuable help and advice, and also took a trained needle worker into their own school, and gave her some special training free of charge; and so on September 1st, 1932, we saw the inception of The Girls' Industrial Needlework Class. The class commenced with five girls, three being from our own Christian families, and the other two, old scholars from our Semmen Street school. It has been interesting to watch the progress of the work. Our Madras missionaries contributed to the initial expenses. Each girl who comes to learn pays a small fee for the first three months. This we have found very necessary, as it is the learner who pays something who will diligently apply herself to her work.

Progress Made.

To what size the work can grow still remains to be settled. At present we have eighteen girls at work. Financially, the work is still independent. Home friends are gradually be coming interested in it, and constantly small parcels of orders are sent; also a good deal of the work is sold here in India. Each girl is paid wages for the work she does after becoming proficient, and is thus contributing something to the family purse, and also receiving disciplinary training that will, we hope, be valuable to her in after life.

This is not all. What we desire most is that they shall become strong Christians, and this side of their training we feel necessary right from the beginning. In their sewing-mistress, Esther, we feel that God has graciously given us the right worker, for she is a great help to the girls, and carries with her a quiet spiritual atmosphere. Each morning the first twenty minutes are give to devotions and Bible study; also the afternoon session closes with hymn and prayer. Each Saturday the girls finish work at 11.30 a.m., then they gather for the Young Women's Christian Meeting. To this a few outsiders come as well. Esther gets help in conducting this meeting. We are also blessed with the services of Biblewoman Annammal. She, with the missionary, shares the conducting of the Sunday afternoon Bible Class. To the class we often get as many as twenty-four young women, and it is a real inspiration to the leaders.

There is much that could be said about the girls individually. Can we call upon you to help in the fellowship of prayer? Many of them have difficulties of which we cannot write.

Home News

The Secret Place.

LET us praise God for answering prayer in granting a measure of restoration to our esteemed President, and let us continue to pray for him.

LET us thank God that, amid the many blessings granted at the Annual Meetings, hearts were moved to give, so that the deficit in the General Fund was cleared.

LET us remember in prayer Mr. Kuhrt as he gives himself to the task of acquiring the Tamil language.

LET us remember in prayer Miss Grace Hazel, who is voyaging to India, where she is due to arrive about December 10th, and ask that she be given all needed help as she begins her missionary career.

Reports of Meetings

BRENTFORD.—An interesting Missionary Meeting was held on Thursday, October 11th. After the reading of the Scripture, prayer was offered by Mr. Culliford. The Chairman (Pastor R. Mutimer) spoke from the words in John xvii. 18. The Church has to take her model from her Lord, and learn from Him her obligations and her privileges. What we need to-day is Divine anointing. Missionary G. F. Champion based his remarks on Psalm xii. 5, and gave many instances of those who professed faith in the Lord Jesus Christ being persecuted. Mr. Chisnall spoke a few words about the work generally. Mr. Carr closed with prayer.—A.J.

WALTHAMSTOW.—On Thursday afternoon, November 1st, we had the pleasure of a visit from Miss Carter at our Women's Gospel Meeting. There were about 120 present. Mrs. Sharpe presided. Miss Carter gave a most interesting address, which was much appreciated. An offering was taken on behalf of the L.Z.A. Fund.

Review

Truths that Abide. Unconditional Election. By Pastor C. J. Welsford. Twopence each, postage extra; 1/9 per dozen post free from the Author, 26, Salisbury Road, Forest Gate, London, E.7.

The first of this new series of booklets is a concise and Scriptural statement of the doctrine of Election as the sovereign act of God. Scripture references are given for the statements advanced, and I heartily commend this brochure to any who may be dealing with those who are disturbed in mind on the subject of Election.—E.A.B.

The Christmas Boxes, 1934

HOPE V. HARRIS

CONTRIBUTING CHURCHES:

ABINGDON, per Mrs. E. Painter; AYLESBURY, "Busy Bees," per Misses Witton and Williamson; ACCRINGTON, "EBENEZER," Sunday School, per Mrs. Hanson; BROCKLEY, Sunday School, per Mrs. E. Marsh, Miss E. Ward, and Mrs Underwood; BIERTON, per Mrs. P. Gurney; BRIGHTON, "EBENEZER," per Mrs. Kemp; BRENTFORD, per Miss L. Fromow; BATH, "BETHEL," per Mrs. Grivell; BETHERSDEN, per Mrs. Oliver; BROMLEY, KENT, per Mrs. H. Thorpe; BRADENSTOKE, per Miss E. Skull; BRADFORD, per Mrs. J. Ing; BEDFORD, "PROVIDENCE," per Mrs. Wilkins; CHADWELL STREET, "MT. ZION," per Mrs. J. Symonds and Miss R. A. Nunn; CHELTENHAM, "PROVIDENCE," per Mrs. Salmon; COTTENHAM, "EBENEZER," per Miss F. Cooper; CAMBRIDGE, "EDEN," per Mrs. E. Whyatt; CROWBOROUGH, "FOREST FOLD," per Mrs. A. Holcombe; COURLAND GROVE, per Miss Adrew; CHELMSFORD, per Mrs. Wybrow; CROYDON. Derby Road, per Miss Throssell; CROYDON, "SALEM," per Miss Smither and Miss G. Piggott; CHATTERIS, "ZION," per Miss J. Dyson; CHORLEY, Bible Class, per Miss B. Critchley; DEVIZES, per Mrs. Mockford; ELTHORNE ROAD, per Mrs. Waller; FULHAM, "EBENEZER," GRUNDISBURGH, per Miss Marjoram; GT. YARMOUTH, per Miss Reeder; GRAVESEND, "ZOAR," Sunday School and Friends, per Mrs. Allder; GREENWICH, Devonshire Road, per Miss Syms; HOMERTON ROW, per Mrs. Gainham; HIGH WYCOMBE, Girls' "Happy Hour," per Mrs. Rogers and Mrs. Pitfield; HAWORTH, per Miss Merritt; HOUNSLOW, per Mrs. J. Randall; HADLEIGH, per Miss M. Lockwood; HORSHAM, "REHOBOTH," per Mrs. Boxall; HALSTEAD, "PROVIDENCE," per Mrs. Ince; HASTINGS TABERNACLE Sunday School, per Miss Berry; HIGHBURY, "PROVIDENCE," per Miss Bocking; HEBDEN BRIDGE, per Miss F. Walton; HORLEY, "PROVIDENCE," per Mrs. Cook; IPSWICH, "MT. ZION," per Mrs. Talmon; IPSWICH, "BETHESDA," C.E., per Miss H. Ridley: G.P & W.B., per Miss Cattermole; IPSWICH, "ZOAR," Sunday School and L.Z.A., per Mrs. J. Goodwin; ILFORD, per the Misses Preston and Miss Kilbey; LEWISHAM, College Park, Girls' S.C., per Miss Pipe; LEIGH-ON-SEA BAPTIST, per Miss Tattersall; LEIGH-ON-SEA. Redcliff Drive, per Mrs. Spratt; LEYTON, Girls' S.C., per Miss F. Church; MEOPHAM, per Miss E. Taylor; MARCH, "PROVIDENCE," Sunday School and Bible Class, per Mrs. Kimber; MIDDLESBOROUGH, Girls' Sewing Class and Friends, per Miss Taylor; MAYFORD, Sunday School and Friends, per Mrs. Standbrook; MANOR PARK, "REHOBOTH" per Mrs. Baldwin; NEW CROSS, "ZION," Senr. Y.W.B.C., per Miss L. Stiff: Bible Class, per Miss Boorne; NUNEATON, oer Mrs. N. Randle; NORWICH. Orford Hill, per Miss E. Cage; NOTTING HILL GATE, per Mrs. R. B. Hewitt; NORBITON, per Miss Chalcraft; NEWCASTLE, per Mrs. Beall; OVER, Bible Class, per Mrs. Thixton; OTLEY, Women's Meeting, per Miss C. F. Davey; PRESTON "MT. ZION," per Mrs. Warburton; POTTEN END: PRITTLEWELL, per Mrs. E. Jeffs; RICHMOND, "SALEM," Senr., per Mrs. Leaver and Mrs. Goodwin: Junr., per Mrs. Shipton and Miss Satchell; RUSHDEN, "SUCCOTH," per Mrs. H. Bennett; READING, "PROVIDENCE," per Mrs. Woodham; RAMSGATE, "MT. ZION," per Mrs. Hogwood; RATTLESDEN, per Miss D. Clover; ROYTON, "BETHESDA," per Mrs. J. Milne; REDBOURNE, "MT. ZION," per Miss F. Piper; SOUTHPORT, per Mrs. H. M. Hughes; STREATHAM, Girls' Class, per Miss Hidgcock; SWINDON, "PROVIDENCE," per Mrs. W. J. Lane; SIDDALL, "ZION," per Mr. and Miss Bretton; STOKE ASH, per Miss K. Hitchcock; SUDBOURNE, per Mrs. Cordle; STRATFORD, GURNEY ROAD, Senr. Class, per Miss L. Hazel: Junr. Class, per Miss Ada Webb; ST. ALBANS, "BETHEL," per Miss L. Groom; SALE, MANCHESTER, per Miss P. Salkeld; ST. JOHN'S WOOD, "MT. ZION," Senr. Class, Sunday School, and J.C.E.; TOTTENHAM, Senr. Class, per The Misses Bray: Junr. Class, per Miss A. Reed; TRING, per Miss Butcher; TROWBRIDGE, "ZION," per Mrs. A. Wiltshire; TUNSTALL, Women's Meeting, per Mrs. Hammond; WHITTLESEY, J.C.E. per Miss V. King; WETHERDEN, "PROVIDENCE," per Mrs. J. Rushbrook; WISBECH, Sunday School; WANDSWORTH, L.Z.A., per Mrs. T. W. Dean: Children, per Miss E. Dean; WORTWELL, Sunday School, per Miss V. Elsey; WARBOYS, per Miss R. See; WALDRINGFIELD, per Mrs. Staddon; WOOD GREEN, Park Ridings, per Mrs. Sayers; WOOD GREEN, "DOVECOTE," per Mrs. Kyte; WALTHAMSTOW CENTRAL BAPTIST CHURCH, per Miss Edwards; WALTHAMSTOW. Church Hill, per Misses Waterfield and E. Grimes; WELLINGBORO', per Miss Perkins; WATTISHAM, per Mrs. White; WEST HAM TABERNACLE, per Miss S. Meacher; WOOLWICH, "ENON," Y.P.C., per Mr. H. Harmer; WALSALL, per Miss R. Farrington: WATFORD, Church, Sunday School and Friends, per Miss Ball; YATELEY, per Miss Newman.

INDIVIDUAL DONORS:

Mr. & Mrs. S. W. Anderson; Mr. J. Ayliffe; Mrs. A. Brown and Friends; Mrs. Brooker; Mrs. Banks; the Misses Bloomfield; Mrs. Chew; Mrs. Chapman Mrs. Park, and Friends; Miss J. Chaplin; Miss F. Cooper; the Misses L. M. & W. Chaplin and Little Warrington Friends; Mrs. Chilvers and Mrs. Voysey; Miss F. Edwards; Miss Fremlin; Mrs. A. Fromow; "Four Whom God has Greatly Blessed"; Mrs. Falkner; "A Friend"; the Misses Gardiner; Mrs. & Misses Humphrey; Mrs. Holloway; Mrs. J. Hudson; Mr., Mrs. & Miss Jeffs; Mrs. Kitchener; Miss L. Leeks; Miss Marshall; "N.11"; Miss Pearce; the Misses Pool; Miss A. Relfe; Mrs. Rayner; Miss Rayner; Mrs. Read; Mrs. Reed; Miss Stace and Friends; Mrs. L. F. Smith and Friends; Messrs. F. J. & P. Stanley Smith; Mrs. Westcott and Daughters; Miss Watkins.

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.

Although 23 cases instead of 24 (as last year) have been sent out, this does not

Christmas Boxes

indicate a decrease in the gifts. Several of the cases were larger this year, and had need to be, to take the bigger-than-ever number of garments sent in.

As this goes to the press, these cases are on their way across the ocean, and are due to reach Madras by the end of November—in good time before Christmas.

We all have reason to again thank Mr. A. Vine for his *indispensable* gift of the fine, strong packing-cases.

Contributions towards the medical and material fund have also come in well.

WILL WORKERS KINDLY NOTE THE FOLLOWING?

1st.—We do not need any woollen balls nor scrap-albums for next year's boxes.

2nd.—As very few woollen garments are needed for India, will those who prefer knitting to sewing remember that either the General or L.Z.A. funds can be augmented by our knitting friends' making woollen garments for home use, and selling them among friends. This has been tried with success by some.

3rd.—Concerning Toys. We have had a *lovely* supply of the *right-size* balls this year—most of them being tennis-size *and Sorbo*. Please keep to this for 1935. Also remember that mouth-organs and whistles are favourites with the boys, and peg-tops second-best.

For girls, dolls still hold first place. Only, *please, please* do not send *big* ones. No dolls should be more than 10 inches tall, and should have *soft bodies*. Many sent in this time have been much too big. Woolworth's 6d., re-dressed, are quite good.

4th.—Nothing *celluloid* (dolls, thimbles, combs, etc.) can be packed—they are not allowed in freightage.

5th.—PICTURE POSTCARDS WITH TAMIL TEXTS STUCK ON MUST BE SENT OUT SEPARATELY, BY THOSE WHO DO THIS WORK. I have had a large number sent to me again this year. I shall have to pack and send them out myself. WILL FRIENDS KINDLY SPARE ME THIS EXTRA WORK NEXT TIME, PLEASE?

6th.—Garments may be either hand or machine-made—this is quite optional.

7th.—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 happy service. Write to Miss H. V. HARRIS, 3, Cavendish Road, St. John's Wood, N.W.8.

On behalf of all who participate in this service, which gives such joy to so many in India, the Editor expresses to Miss Harris our gratitude for the splendidly efficient way in which she conducts this department for the S.S.M.

[The Editor appeals to all contributors to refrain from sending those things mentioned in paragraphs 1, 2, 4 and 5, as not desired.]

Engagements for December, 1934

PASTOR W. CHISNALL.

2nd, Epsom; 9th, Tring; 11th, New Cross; 16th and 23rd, Margate.
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY E. A. BOOTH.

2nd, Aylesbury; 6th, Ipswich (Bethesda); 9th, Nuneaton; 11th, New Cross; 16th, Southport; 23rd, Tring.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Movements of Missionaries.

ARRIVAL.

Mrs. D. Thrower and her two boys landed in India on October 15th, 1934, and proceeded to Namakal.

DEPARTURE.

Mr. and Mrs. G. F. Champion and Miss G. K. Carter will sail for India (D.V.) by the S.S. "Moldavia," leaving London on Friday, December 28th, 1934.

There are a number of Sunday Schools in the denomination which do not use this excellent missionary magazine for young people. An outstanding feature is the "Bible Searcher." It is published bi-monthly. The price is 3s. 9d. per 100, 2s. for 50, 1s. 1d. for 25, or 6d. for 10 copies, all post free. Orders for next year should be sent by January 15th to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

"Of Thine Own have we Given Thee"

In accordance with notice published in the MISSION HERALD, we are now adopting the method of acknowledging Gifts under the official receipt number only. If the amount published does not tally with the amount on the corresponding official receipt, please communicate with the Financial Secretary.

It has been decided by the Council that amounts received in payment of MISSION HERALD and other publications supplied, shall not hereafter appear in the list of donations.

Gifts received from September 21st, to October 31st, 1934

GENERAL FUND.

Rec. No.	£	s.	d.
1		10	0
2		3	0
3	50	0	0
4	2	4	2
5	10	2	0
6	2	10	0
7	2	6	0
8		12	0
9	2	0	0
10		14	2
11		6	0
12		4	0
13		6	6
14	1	3	6
15	30	16	3
16		7	0
17	4	6	6
18	1	13	2
19		5	0
20		5	0
21		7	6
22	1	0	0
23		5	0
24	5	0	0
25	4	13	9
26	100	0	0
27	3	0	0
28		13	3
29P	26	5	7
30P	31	9	10
31		12	4
32	2	12	7
33		15	0
34	1	0	0
35	13	2	1
36	6	11	2
37L	5	1	0
38L	1	19	2
39L		3	0
40	2	0	1
41		5	0
42	3	14	4
43	1	0	0
44	2	0	6
45	5	0	0
46	2	13	2
47		5	6
48	1	0	0
49P	6	13	5
50P	13	11	3
51		4	10
52	2	16	5
53		2	4
54		4	7
55	1	0	0
56		6	2
57	10	1	3
58	5	12	6
59	1	13	0
60	4	10	1½
61	14	18	0½
62	20	0	0
63		2	6
64		1	6
65		10	0
66		9	0
67		10	0
68	1	18	6
69	16	10	0
70	1	17	0
71	1	1	0
72	6	1	8
73	1	2	6
74		10	0
75	4	1	1
76	1	1	0
77	1	0	0
78	60	0	0
79	6	0	3
80		10	6
81	2	14	4
82		10	0
83	1	0	0
84		6	0
85	4	13	0
86		2	6
87	2	11	10
88	4	11	6
89		15	6
90	1	16	0
91	3	13	2
92	5	12	6
93	15	3	0
94	3	10	0
95	1	11	7
96	1	0	0
97	2	0	0
98		10	0
99	1	0	0
100	1	1	4
101	1	1	0
102	2	12	6
103		6	0
104	2	12	6
105	2	8	7
106	2	0	0
107	310	4	2
108	2	15	3
109	10	10	0
110		5	0
111	2	0	0
112	5	0	0
113	2	2	0
114		10	7
115	1	5	0
116	1	13	8
117	1	0	0
118	3	2	6
119	1	0	0
120	5	13	0
121	20	0	0
122		5	0
123	8	4	6
124	4	16	0
125		10	0
126	2	0	0
127	11	1	11
128	4	1	1
129	34	7	7
130		4	9
131	2	19	11
132	1	3	1
133	1	11	0
134		11	9
135P	11	12	2
136	2	18	7
137		3	6
138	1	8	5
139	4	9	5
0139L	14	14	10
140		15	1
141	10	0	0
142	2	0	8
143	2	2	3
144	4	0	0
145E	15	9	0
	£1,091	19	0

"OF THINE OWN HAVE WE GIVEN THEE"—*continued*

LADIES ZENANA AUXILIARY.

Rec. No.	£	s.	d.
1		10	0
2	1	1	0
3	1	0	0
4	2	0	0
5	2	10	0
6	3	17	0
7		7	0
8	2	5	0
9	1	5	0
10	1	5	0
11	5	0	0
12		7	0
13	1	0	0
14		8	6
15		10	0
16		7	6
17	1	9	0
18		9	6½
19		7	8
20	4	10	0
21	1	0	0
22	6	18	2
23	3	15	0
24		19	2½
25		3	6
26		12	0
27	2	11	0
28	4	0	0
Anon. ...		2	6
30	1	0	0
31	3	0	0
32		18	6
33		6	6½
34	1	2	0
35		5	7
36	1	2	6
37	1	11	7
38		5	0	0
39		6	0	0
40	12	0	0
41		5	0	0
42		14	0
042	37	14	3
43		3	12	0
44		3	0	0
45		2	11	10
46		1	18	0
47		1	11	8
	£138	19	0½

L—Literature. P—Pension Fund. E—Extension Fund.

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, Tree Lupins, Ice Plants, Crasselas (lovely scent), 9d. each. Postage extra. **Hand-painted Texts:** any verse to order, from 2s each. **Work Bags:** 3s. 6d. Useful Christmas presents.

CALENDAR, 1935.

The S.B.M. Calendar for 1935 is attractively produced. In addition to a clear monthly date pad, it has some fine Indian photographs. The Calendar is now on sale. (See page 194.)

A WINDING INDIAN WAY.—Send your friend a copy of this charming missionary book by Winifred Booth. One shilling and threepence, post paid, direct to any address desired. Orders to be sent to E. A. BOOTH, 30, St. Margaret's Avenue, Whetstone, London, N.20.

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. 26. FEBRUARY—MARCH, 1934.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Rajamanickam, his wife and baby.
Tathankuppam, Dec., 1933.

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.

SUNDAY SCHOOL IN INDIA.

By Ruth Harris, Sendamangalam.

IT is Sunday at mid-day and I am having the usual rest. We get up very early in India, so that, when we can, we try to have a short rest in the middle of the day.

There is a shuffle on the verandah outside my room, and whispering. It is the Sunday class of little boys arrived much too early. "Go away, and come back in two hours time," I tell them.

2.30 p.m. Tea-time. Once again they have appeared on the verandah. "If you go to the gate, I will call you: we are going to eat now"—so saying, I have to send them away again.

3.0 p.m. The appointed time has arrived. Some of the boys are crouching down outside the gate looking through the bars, watching for the signal from the missionaries' bungalow permitting them to come in.

The Lesson.

The call to come is immediately responded to by a stampede of youngsters, all eager and ready. They sit around on the floor of the verandah, whilst I sit in a chair. We start with prayer and then we attempt a hymn. Singing together has no part in Hindu worship nor does it enter into the lives of the people; so that it is not easy to teach these boys. However, with the aid of cymbals, we manage to keep musical time, even if the tune does sound somewhat odd.

Then follows a Bible story. We are going through the life of Christ. One bright lad not infrequently stands by my side and prompts me with regard to the verse which he thinks I should be reading next. Then comes the text to be learnt and a picture postcard with a text stuck on the back for those who can say it correctly. The marking of the register usually precedes the learning of the text.

Who shall triumph?

The boys who come to the class are of various castes, mostly high caste. One or two boys are of very low caste origin but are nevertheless keen and intelligent. There was a time when it seemed that the Evil One had triumphed in stopping this work amongst the boys, since they were prevented from coming. In spite of this, we praise the Lord that He has triumphed and the classes are now going on.

Will you pray for them? It is difficult to explain the great temptations which surround the boys and girls in India, right from a very early age. We are praying that they may come to know of the Saviour, only He can deliver them out of the power of sin, whilst they are yet young.

ALL HANDS ON DECK AT CHULUVANTHI.

By Mrs. Thrower, Kolli Hills.

THE whole place was a hive of industry! Men were going down to the stream for water. Women toiled up the hill with bricks. Others trod the clay and water with their feet to make mud-mortar and then carried it to the builders. Bricks were handed to the builders and they were building the wall of the school. Nor was this all. Boys were to be seen preparing wood for doors, windows and roof and, still further in the shade, you could have seen women preparing the midday meal.

Behind the scenes.

Much work was done behind the scenes. The cows had to be milked, fresh supplies of food had to be fetched from across the hills and there remained, too, the unromantic duties of every-day life. All needed to be done and we were each happy in the thought that we were each "doing our bit." If the water-carriers slacked, the men could not tread the mud, the mud could not be handed to the builder and then the house would not be built. But what a catastrophe it would have been, if after a hard morning's work, the food had not been ready because the cooks had stayed to gossip. Everyone was needed and the motto was "Someone for each job and each one in his place."

"Hands wanted."

There are also scenes even farther out of sight than the most unromantic work at the Chuluvanthi camp. Your part is just as important in the chain of events as any which I have mentioned. Is it only plain sewing, or sticking texts on cards? Is it helping mother or giving up the Saturday penny for the missionary box? It may be doing the "Rays" Bible Searcher and reading the "Herald." Many things are needed which you cannot give. Little children are sick and you cannot help them but you know a God who can help them and you can pray for those in need of Him? We are **each** needed. There are thousands of boys and girls who have not heard of a Saviour's love. The Lord Jesus calls us to be co-workers with Him, and, when we hear His call and obey, we help to build, not a house which one day will crumble but "a temple, not made with hands, eternal in the heavens." The little jobs we do, the little sacrifices we make, are small and insignificant, but our little bit is part of God's eternal plan.

CHRISTMAS AT TATHANKUPPAM.

MY DEAR RAY-ITES,

During the week before Christmas we had a very exciting time opening the Mission Boxes, counting and sorting the toys and garments, and then distributing them to the various schools. One afternoon, I loaded up my sidecar with skirts, coats, balls, trumpets, necklaces, dolls, marbles, etc., and, with a boy to help carry the luggage, I set out for Tathankuppam. We could not drive right up to the school, because the road developed into two deep ruts with a high ridge in between, and further on, it was just thick mud. We had had torrential rain a few days before—a cyclone in fact—so that the ground was very slippery, and in places under water.



Who can blow the hardest? A " Musical Contest " at Tathankuppam after Christmas Distribution, Dec., 1933.

When we arrived, school was in progress, but the children guessed what we had come for and were very delighted to see us. After a few words with them about the coming of the Lord Jesus into this world, and His birth at Bethlehem, we all said in Tamil: " Thanks be unto God for His unspeakable gift." The Tamil rendering is: " For God's Gift which cannot be crammed into words, to God be praise."

Then, class by class, the children received their gifts, said " Salaam," and went off with shining faces. Outside they began

to look at their presents. Here are some of the boys having a " Band Contest " with their trumpets, while some of the girls are holding their dollies with great delight. Thank you one and all, boys and girls, for your share in the Christmas Boxes. It gave me quite a thrill when opening them to see various gifts marked, ' From Sun-Ray League Members." May God bless both the gifts and the givers, and use them for the spread of His Kingdom in India.

With many salaams from,

UNCLE ARTHUR.

BIBLE ANIMALS.

" All things living He doth feed
His full hand supplies their need
For His mercies shall endure
Ever faithful, ever sure."

THUS wrote John Milton, and we do well to remember that, although man stands at the head of all created beings on this earth, yet we share God's gift of life with the animals both small and great. God, who gave life to us, gave life also to the animals and has provided for their support. Every creature speaks to us of its Creator, and if, one day, you are able to study the structure of animal life, you will be thrilled with wonder at the mind of God, who designed each creature and gave to each the different qualities and character which make it able to fill its place in the great world. The Bible tells us much about animals and, in this searcher, we are to learn something of them.

Lower Group, age under 12.

Read the chapters very carefully and see how many of these animals and birds you can find.

The **ass** and her **colt** in a royal train.
The **lion** and **bear** by a brave youth slain.
On **camel, mule** and **dromedary,**
They haste the king's decree to carry.
The **sheep** that strayed on the mountains bare;
Sparrow and **raven** prove His care.

The answers are found in Matthew 21, 1 Samuel 17, Esther 8, Matthew 18, Luke 18. Write the names down in a list, in each case giving book, chapter and verse where found. Extra marks will be given if you find any of the names more than once in any of the chapters. Underneath your list write out in full the verse that you like the best, but it must include at least one of the names.

Upper Group, age 12 and under 16.

Answer the above questions and also the following:—

The **ape** and the **peacock** from Tarshish brought;
The offering—a **ram** in the thicket caught.
The **leopard** and **kid** a child shall lead;
The **wolf** and the **lamb** together feed.
The **stork** in the fir tree makes her nest,
The **eagle** mounts up at His behest.

The answers will be found in 1 Kings 10, Genesis 22, Isaiah 11, Isaiah 65, Psalm 104, Job 39.

Extra marks will be awarded for names found more than once in any of the chapters of either group. Underneath your list write out in full **one** verse and give in a few words, the reason for your choice.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last searcher are not eligible for another prize until May, 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, FEBRUARY 28th, 1934.

RESULT OF LAST BIBLE SEARCHER.

WELL done, Boys and Girls! Never before have so many excellent papers been sent in, and it was very hard to choose the prize-winners. After "special mention," which means that you have gained full marks, the names are given in order of merit. We welcome 42 new Searchers and are giving three prizes in the Upper Group because the standard of entries was high.

Upper Group, age 12 and under 16.

Prizewinners: 1 Dorothy Rule, age 14, "Salem," Ramsey; 2 Vera Hayward, age 15, "Rehoboth," Manor Park; 3 Doris Meadows, age 15, Lynton Road, Bermondsey.

Special Mention: Muriel Granger, Grace Reed, Margaret Huish, Walter Carless, Ethel Carter, Mary Parker, Ada Kirk, Peggy Dewsbury, Muriel Ing, Muriel Parker, Elsie Richardson, Frederick Meadows, G. E. Sandell, Dorothy Errey, Charlotte Radley, Grace Parker, Joyce Richards.

Highly Commended: Ronald Bloomfield, Iris Whitney, Dora Wright, Victor Taylor, Ruth Jarmin, Queenie Day, Edith Carter, Eva Southard, Muriel Westcott, Kathleen Crowhursi, Peggy Hart, Ruth Pooley, Freda Carter, Jessie Hart, Edna Painter, Norman Piper, George Kent, Edward Asplin, Vera Jones, Doris Pells, Barbara Jordan, James Nash, Victor Oliver, Grace Foster, Doreen Pillinger, May Jaeger, Gertrude Lewis, Winifred Jordan, Leonard Parris, Flora Clover, Beryl Bishop, Eileen Tume, Muriel Rugg, William Ball, Francis

Poleykett, Richard Blowers, Donald Osborne, Olive Goodhew, Douglas Sandell, Irene Grainger, Elsie Sinfield, William Whiting, Lily Gant, Horace Parker, N. Thrower, Violet Lepla, Victor Page, Grace Long, Olwyn Poleykett, John Field, Dorothy Best, Sarah Bioletti, Frances Cocklin, Claude Simpson, Doris Wharton, Winnie Bickel, Mary Vaughan, Doris Teale, Grace Pinson, Ivy Smith.

Commended: Leslie Ransom, Margaret Clark, Eileen Gosnell, Grace Lepla, Florence Sweetman, Constance Harvey, Elsie Lasscock, John Caton, Joan Orriss, Winifred Arnold, R. Calderwood, Edith Jordan, Grace Dorothy, Gladys Boxall, Robert Self, Sophie Bryant, Joan Gray, Lilian Morriss, Eric Lane, R. Kirk, Denis Robertson, W. Kirby, Clarence Hayes, Lily Stewart, A. Parris, Ivy Edwards, Russell Grimwood, Edna Middlemiss. **Did not complete verses:** Myra Setter, Betty Wallis, Eric Bavin, Vera Funnell, Rose Piper. **Only answered five questions:** Ivy Eley, — Howe, Edna Smith. **Too late for entry:** Florence Youles.

Lower Group, age under 12.

Prizewinners: 1 Marjorie Jarmin, age 11, " Ebenezer," Upper Holloway 2 Freda Jackson, age 10, " Mount Zion," Redbourn.

Special Mention: Evelyn Westcott, Violet Culliford, Hope Bardrick, Gwen Parker, Muriel Culliford, John Christie, John A. Rayner, Betty Dyer.

Highly Commended: Eric Rayner, David Parker, Irent Purton, Clifford Fowler, Robert Radley, Margaret Bottomley, D. Watts, Irene Cornwell, Edith Watts, Hazel Seaman, Katharine Clark, Joyce Farrer, Kenneth Wright, David Cockram, Elsie Adams, Edith Robinson, Doris Fuller, Herbert Newman, Dennis Surridge, Norman Caplin, Marian Parker, Joyce Ransom, Joan Self, Mary Clover, Esther Morton, Gladys Cheek, Irene Galpin, Phyllis Nash, Edith Pooley, Jack Hawkins, Margaret Self, Olive Painter, Victor Cole, Lois Rappitt, Dorothy Ker, Joyce Emery, Daphne Leggett, Kenneth Lane, Barbara Rogers, Violet Stevens, Betty Clark, Sylvia Cheek, Doris Wood, Constance Freeman, Gordon Fowler, David Fowler, Leah Smith, Iris Keeble, Alma Daniels, Kenneth Bloomfield, Charles Newman, James Mann, Jean Purton, Irenie Moore, Florence Seaman, Dorothy Jones, Edward Webb, Rosina Le Beau, Violet Norris, Harry Parris, Edward Rogers, John Ker, Harry Teale, Ruth Champion, Eveline Caton, Alfred Self, Ivy Darvill, Edna Phillips, Ronald Lane, Joyce Coe, Maurice Wright, Marjorie Gosling, Maisie Bioletti, Dennis Rappitt, Fred Grainger, Clifford Hopkin, Grace Phillips, Lizzie Gardiner, Mary Kirby, Phyllis Harvey, Joshua Jarmin, Marjorie Allen, Betty Cole, May Sweetman, Brenda Mortimer, Leonard Hopkin, Harold Robertson, Dorothy Mills, G. Kirk, Doris Crowhurst, Benjamin Clover, Mildred Matthews, Peggy Cole, Geoffrey Parris, Ruby Jordan.

Commended: Catherine Chamberlain, Rose Whitbread, A. Wren, Kathleen Sandell, Elsie Wren, D. Field, Joan Jordan, P. Sweetman, Doris Sweetman, Edith Farrer, Dorothy Robertson, Laurie Wall, Dolly Day, Lily Missen, Gladys Minchin, Evelyn Pierce, Temple Grimwood, Gwenyth Newman (a good try), W. Spaughton, Doris Thurlow. **Omitted one answer:** Jack Mandley, Grace Page, Phyllis Miller, Olive Knight, Hilda Byer, Irene Hall, Esther Tinham, Marjorie Dilloway, Doreen Honnor. **Omitted references:** Ena Crighton, Coral Knowles, Violet Eley, Marjorie Mumford. **Did not complete verse:** Gladys Fremlin, Doris Filler, J. Forrester, Gladys Gammons, Mary Gammons, Vera Francis, Catherine Young, Alec Macdonald, Edith Cuthbert.

Not for Competition: The Misses Doris Hunt, Faith Neville, Agnes Still, Grace Rayner. Lynton Road, Bermondsey, again head the list.

MEMORY TEXT

			Jesus Preaches the Gospel.	Luke 4, 18a
Feb.	5	M	**Luke 4, 14-22**	
	6	Tu	Isaiah 61, 1-6	
	7	W	Matt. 4, 12-19	
	8	Th	Acts 4, 1-8	
	9	F	Acts 17, 1-9	
	10	S	John 7, 40-53	
	11	Su	Luke 18, 9-14	
			Jesus Heals the Sick.	Luke 4, 40b
Feb.	12	M	**Luke 4, 33-44**	
	13	Tu	Isaiah 35, 1-6	
	14	W	Acts 10, 34-43	
	15	Th	Mark 1, 23-34	
	16	F	Luke 6, 13-19	
	17	S	Matt. 15, 21-31	
	18	Su	Matt. 11, 1-6	
			Jesus Calls His Disciples.	Luke 5, 11
Feb.	19	M	**Luke 5, 1-11**	
	20	Tu	Matt. 4, 18-25	
	21	W	Mark 3, 13-21	
	22	Th	John 1, 35-42	
	23	F	John 1, 43-51	
	24	S	Luke 14, 25-33	
	25	Su	John 21, 15-22	
			Review.	Matt. 11, 5
Feb.	26	M	Luke 2, 8-20	
	27	Tu	Luke 2, 40-52	
	28	W	Luke 3, 15-22	
Mar.	1	Th	Luke 4, 1-13	
	2	F	Luke 4, 14-22	
	3	S	Luke 4, 33-41	
	4	Su	Luke 5, 1-11	

SONGS OF PRAISE.

			The Song of the Shepherd.	John 10, 11
Mar.	5	M	**Psalm 23, 1-6**	
	6	Tu	John 10, 1-10	
	7	W	John 10, 11-18	
	8	Th	John 10, 22-30	
	9	F	Ezek 34, 11-16, 23, 24	
	10	S	Mark 6, 34-44	
	11	Su	Luke 15, 1-7	
			Trusting in the Lord.	Psalm 37, 5
Mar.	12	M	**Psalm 37, 1-9**	
	13	Tu	**Psalm 37, 10-20**	
	14	W	**Psalm 37, 21-28**	
	15	Th	Gen. 12, 1-9	
	16	F	Psalm 124-125, 2	
	17	S	Isaiah 30, 15-21	
	18	Su	2 Kings 6, 8-17	
			The Uncertainty of Life.	Psalm 90, 12
Mar.	19	M	**Psalm 90, 1-9**	
	20	Tu	**Psalm 90, 10-17**	
	21	W	2 Kings 4, 12-20	
	22	Th	Luke 12, 16-26	
	23	F	James 4, 13-17	
	24	S	Psalm 103, 8-18	
	25	Su	Luke 12, 35-44	
			The Risen Saviour.	Rev. 1, 18
Mar.	26	M	**John 20, 1-10**	
	27	Tu	**John 20, 11-23**	
	28	W	Matt. 28, 1-10	
	29	Th	Mark 16, 1-8	
	30	F	Luke 24, 13-24	
	31	S	Luke 24, 25-35	
Apr.	1	Su	1 Cor. 15, 11-20	

LETTER FROM UNCLE PETER.

My Dear Nephews and Nieces,

Now that Christmas is past, you will be looking forward to Santa Claus' next visit. Uncle Arthur writes to tell us of the joy which many of you sent to Tathankuppam this last year and, while it is still fresh in your mind, I want to ask you to remember that the boys and girls out there in India are also looking forward to Santa Claus' next visit and it largely depends on us as to whether they shall be pleased or disappointed.

Some of you "did your bit" right well this Christmas amongst whom are Phyllis and James Nash and Brenda and Olive Gentle who sent ' Caroller's Cash ' 35/- as a result of their carol-singing effort. Chadwell St. Sunday School, morning classes, sent me 9/6, and Miss R. Nunn's Class 4/9. Six Rays Readers at Otley sent 1/6½ in envelopes and two at Walthamstow sent in envelopes also. Thank you! each one.

I was pleased to receive Christmas cards and letters from Joyce Bishop, John Caton, Benjamin and Flora Glover, Kathleen Crowhurst, Muriel Culliford, Peggy Dewsbury (thank you for Calendar, Peggy), Dorothy Jones, Vera Jones, Gertrude Lewis (why not earn you Sun-Ray Certificate, Gertrude?), James Nash (thank you for photograph), Grace Page, Muriel Parker, Edith and Ruth Pooley and Edward Webb. Thank you for all your good wishes ; I wish you all a very happy year in 1934. Several friends have sent helpful and encouraging letters, which are much appreciated.

May the Lord bless you and keep you and may 1934 be a year of blessing to each of you. I pray also that many of you may, during this year, have your eyes opened to see in Jesus your Saviour and friend,

Your loving,

UNCLE PETER.

No. 27 APRIL—MAY, 1934.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Indian Conjuror, Christmas Day, 1931, Madras.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

THE TALE OF A TENT.

By Olive M. Morling, Kovilpatti.

I AM not a large, good-looking tent, made of bright green or dazzling white canvas, such as you sometimes see in England. Nor, am I a nice big double tent, such as missionaries live in when on camp. I am just a small khaki one, lined with dark blue; and inside, there is hardly enough room for a man to stand upright. In appearance, I am very homely and unattractive, but perhaps you would like to hear about some of the things I have seen.

Taking shape.

" The first thing I can remember, is being made in a large factory, from pieces of khaki drill and blue canvas. A great many other tents were being made in the same place. I was stitched together by women, whose skin is nearly as fair as yours, because they live in the north of India, where the weather is much cooler than in the south. Around my birthplace, the country is beautiful with the highest mountains in the world, and it seemed rather a pity, that, as soon as I was finished, I was rolled up tightly, packed in a sack and stored away.

On Active Service.

" After a few weeks, some one pulled me out from my corner and carried me on his head to a very noisy place. Then, for nearly two weeks, I was travelling slowly in a goods train. The train shook me a great deal but it was not so bad as the thirty miles I had to journey in a bullock cart. When I reached the end of the ride, a man, called a missionary, took me out of the sack and set me up in his garden to see if I was complete. He then put me away in a safe place, where the rats could not destroy me.

" Soon after this, I was taken out to camp and was pitched under a tree. Some men called Indian preachers, used to sleep in me at night and they pasted, on my outside, large paper posters, on which were printed texts in Tamil. Crowds of people came to see me during the day and read the texts. Then the preachers would tell them about Jesus Christ and give them tracts and Scripture portions. During the twenty years that I have been doing service, I have been on many journeys for this purpose. Sometimes my work has been different; the missionary has used me for keeping boxes of medicine bottles and such things. I have then been called ' a Dispensary tent ' and many

sick people have come to me daily and the missionary has given them medicine. At other times, I have been taken to the bank of the great River Cauvery and used as a dressing-room, when baptizing services have been held.

The Close of a useful life.

" Perhaps you wonder why I look so dirty and smoky inside. I must explain that sometimes I am used for cooking purposes and am then known as ' the Kitchen tent.' There is only a very small hole in my ridge, by which the smoke can escape, and the soot collects on my walls turning my nice blue lining to a dirty black. One day I had a dreadful fright. A young servant, who was not used to cooking in a tent, poured some kerosene oil over his fire to make it blaze up quickly and, if his master had not poured water over it, I should soon have been burnt to the ground.

" I am growing old now and am patched and torn. I heard the missionary say last week, ' We really shall have to get a new tent, this one is all to pieces.' My life will soon be over, but I am glad to have been so much help to so many different people. Even if we are small and plain as I am, we may all do our little part in taking the good news of the Lord Jesus to those who do not know Him. What do you think you could do? "

ON THE WAY TO INDIA.

By Miss B. Mowle, Sendamangalam.

ON January 5th, 1934, we set sail on the liner " Comorin " from the docks at Woolwich. Our first port of call was Marseilles and, although it was a dull, misty day, a few of us went ashore. The first place which we visited was the Cathedral and afterwards we went to another of the great churches. It was sad to see the many people who were bowing and prostrating themselves before images of Christ. Some bowed themselves before an image of the Infant Jesus, whilst others worshipped an image of Christ on the Cross but all of them looked so sad, especially one old lady that we noticed. We wondered if she was seeking the way of Salvation but could not speak to her to tell her about Jesus for she would not have understood our language. We need to remember God's second commandment, " Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down to them nor serve them."

A glorious day of sunshine and a beautiful blue sky welcomed us at Port Said. We went ashore and sat down at one

of the tables outside a coffee shop. Whilst waiting for our coffee, it was interesting to watch the passers by and they were also interested in watching us and would stop to look at us and then go on, passing remarks about us amongst themselves. This town is noted for its " Turkish Delight " and whilst we were discussing the price of a box a lad of 13 or 14 years grabbed my friend's foot and began cleaning her shoes. She drew her foot away and said, " Don't want, don't want " and the boy went away grieved at the loss of a customer. It is remarkable how persistent are the hawkers who try to sell their wares to you. I have never before seen any saleman persevere like these men of Port Said.



Entrance to Madras Harbour.

On Wednesday, January 31st at 3 o'clock in the afternoon, I arrived at Sendamangalam. The Hostel girls heard my 'bus as it entered the Mission compound and were just as pleased to see me as I was glad to see them all again, also some of my old Sunday School boys. When you kneel in prayer to God, will you remember before Him these children of India and the boys and girls of all lands where the Gospel of the Lord Jesus is unknown? Then thank God for all your Christian privileges and ask Him to make you ready and willing to obey His call and follow Him where He leads you.

My furlough is now over and I am now, like the people of Israel, journeying on under God's guidance. The happy days in England were, for me, like the rest which the children of Israel enjoyed at Elim, where there were twelve wells of water and threescore and ten palm trees but God called them onwards and, as I journey onward, pray for me that I may be a real blessing to the boys and girls in the Indian villages.

"GENERAL POST" AT TATHANKUPPAM.

MY DEAR SUN-RAYS,

IN in the October-November issue of "Rays" I told you about a boy whose mother was dangerously ill at Tathankuppam. You will be sorry to hear that she passed away just before Christmas, but you will be glad to know that prayer has been answered, and that she died trusting in the Lord Jesus. She was the first woman from Tathankuppam to have a Christian burial.

The faith of this family has been very sorely tried just lately. One of her sons has lost the use of his left eye through a piece of metal which flew off a machine in the Railway Workshops where he is employed. I went to see him in hospital the other day, and he seemed very happy in spite of the pain and inconvenience. Please pray for him and his family. His name is James.

Now for something on the bright side! You will be pleased to hear that another brother in the same family has just recently become a voluntary Sunday School teacher, and attends the Training Class which is held here on Saturday evening. Please pray that his example may be followed by many others in this village, and that thus the Gospel may spread. There are now two new day-school teachers in the "Sun-Ray" School. "King's Jewel" and his wife have gone to live at Koyambedu, and so, Samuel and his son, Chelladorai, have taken their place. Chelladorai is a deacon at Ayanapuram, and will act as Headmaster at the Sun-Ray School.

Next month a new "Uncle" is going to write to you, as "Uncle Arthur" is being shifted to Namakal, 224 miles West of Madras. Your new friend is "UNCLE VETHANAYAGAM" (pronounced "Vay-than-ai-yuggum"), and his name means "Master of the Scripture." Look out for his message in the next issue of "Rays."

With loving salaams,
Still your same
UNCLE ARTHUR.

WONDERFUL WORDS OF LIFE.

WHEN Jesus told the woman at the well of Samaria that He was able to give her "living water" which should be a "well of water springing up into everlasting life," what did He mean? He meant that through Him alone can we receive life from heaven and that, apart from Him, we shall be eternally lost. God alone is the Giver of Life, both natural and spiritual, and He Himself is the Life—the Living Water. Jesus came to earth that man might receive the heavenly gift of Eternal Life. Missionaries go to India and pastors preach at home because there is

no other way for any to be saved, be they man or woman, boy or girl, black or white, than by being "born again"—that is receiving the gift of Life from the Lord Jesus Himself. He redeemed His people from the curse of sin and death when He shed His blood on the cross and, through the Holy Spirit of God, He gives Eternal Life to all who are brought to feel their need and to cry to God for mercy.

We hope that you will each be thus blessed and, as you do the Searcher, pray that the Spirit of God may quicken you, that you may be saved from the wrath to come and receive Eternal Life, through Jesus Christ our Lord.

What to do.—Lower Group, age under 12.

All the answers to this Searcher will be found in John's Gospel. In each of the following texts you will see that one word has been left out. Find the text and write it out, including and underlining the missing word, and giving the number of the verse where found. You will then find that the missing words form another well-known text which is found in John ch. 11. Write out this text also.

1. ——— am come that they might have life. ch. 10.
2. I ——— that bread of life. ch. 6.
3. He that believeth on ——— Son hath everlasting life. ch. 3.
4. They that have done good unto the ——— of life. ch. 5.
5. ——— this is life eternal that they might know thee. ch. 17
6. I am the way, the truth, and ——— life. ch. 14.
7. In him was ———. ch. 1.

Upper Group, age 12 and under 16.

In addition to the above questions find the answers to these and write them out in the same way.

1. Because ——— live ye shall live also.
2. That he shall ——— eternal life.
3. He . . . giveth life ——— the world.
4. Search the scriptures; for in ——— ye think ye have eternal life.
5. Thou hast the words of ——— life.
6. That believing ye might have ——— through his name.

The answers are found in chapters 6, 5, 14, 20, and 17; but they are not in the same order as the questions. The missing words form a text which is found in ch. 10. Write this out also.

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, 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, APRIL 30th, 1934.

RESULT OF SEARCHER ON BIBLE ANIMALS.

ALTHOUGH very few Searchers succeeded in finding all the extra references, the results, on the whole, were very satisfactory. We have never had a Searcher in which there were so few spelling errors. Several young friends drew attention to a mistake in the Scripture portions—Luke 18 should have read Luke 12. We are glad that so many were able to supply the correct answer, but no one has lost marks who was not able to do so. We welcome 28 new Searchers. All the names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Dorothy Errey, age 14, Hastings Tabernacle; 2, Mary Parker, age 13, Bath.

Special Mention: Grace Parker, Edna Painter.

Highly Commended: Kathleen Crowhurst, Elsie Richardson, Ivy Steel, Dorothy Best, Ada Kirk, Edith Carter, Dorothy Rule, Barbara Jordan, Peggy Dewsbury, James Nash, Edith Jordan, Walter Carless, Beryl Bishop, Grace Collins, Ethel Carter, Grace Long, Leonard Parris, John Caton, Freda Carter, Grace Foster, Arthur Lawrence, Frederick Meadows, George Sandell, Joyce Lumley, Doris Meadows, Vera Jones, Margaret Kuish, Grace Dorothy, Winnie Bickel, Bernard Hill, Muriel Ing, Victor Taylor, Ruth Pooley, Doris Wharton, Sarah Bioletti, Dora Wright, Olive Goodhew, Ruth Jones, Doris Hampton, Eric Lane, Edith Robinson, Alfred Parnell, F. Poleykett, Ivy Smith, Florence Youles, Edith Watts, Muriel Parker, Irene Bloomfield, Grace Pinson, Joyce Bishop, Violet Lepla, Ruth Jarmin, Alfred Runchman, Olwyn Poleykett, Claude Simpson, Flora Clover, Rose Piper, Norman Piper, Robert Self, Margaret Clark.

Commended: Elsie Sinfield, Marion Diaper, Richard Blowers, Faith Barton, Eileen Gosnell, Russell Grimwood, Elsie Lascock, Irent Cornwell, Doris Teale, Irene Grainger, A. Blackwell, Edna Middlemiss, Doris Filler, Marjorie Bishop, Charles Burgess, Winnie Jordan, Frances Cocklin, D. Sandall, Ruby Turner, H. Popkin.

The following chose a verse but omitted to give the reason for their choice:—Kathleen Champion, Mary Vaughan, William Kirby, Hilda Burns, E. Glenn, R. Kirk, Sidney Rushbrook, Victor Page, Muriel Parris, Connie Harvey, Audrey Parris. Omitted verse: Ruby Barge. Omitted verse and reason: Peggy Hart, May Jaeger, Edith Bowen, Ruth Alexander. William Jordan (age 12), answered Lower Group only.

Lower Group, age under 12.

Prizewinners: 1, Eveline Mary Caton, aged 9, Ely; 2, John Rayner, aged 10, "Hope," East Ham.

Special Mention: Hope Bardrick, Elsie Dryden, Eric J. Rayner.

Highly Commended: Betty Dyer, Daphne Leggett, Iris Keeble, Alma Daniels, Gladys Cheek, Muriel Culliford, Gwen Parker, Irene Galpin, Betty Cole, Norman Caplin, Mary Waspe, Esther Morton, Leslie Bloomfield, Victor Cole, Gwenyth Newman, Edna Phillips, Doris Fuller, Vera Batchelor, Violet Culliford, David Fowler, Jack Hawkins, Joan Self, Ruby Jordan, Maisie Bioletti, Hazel Seaman, Dorothy Ker, Joyce Emery, Nellie Le Beau, John Ker, Rosina Le Beau, Margaret Bottomley, May Sweetman, Doris Sweetman, Kenneth Wright, Clifford Fowler, Clifford Hopkin, Peter Bonnett, Mary Clover, John Christie Olive Grimwood, D. Field, Doris Crowhurst, Brenda Mortimer, Joseph Bioletti, Maurice Wright, Ivy Darvill, Phyllis Nash, Leonard Hopkin, Herbert Newman, Ronald Lane, Dorothy Mills, Lois Rappitt, Gordon Fowler, Sylvia Cheek, Joyce Farrer, Edith Pooley, Florence Seaman, Albert Self, Barbara Rogers, Irene Phillips, Benjamin Clover, Daphne Batchelor, Kenneth Lane, Violet Stevens, Joshua Jarmin, Marjorie Jarmin, Albert Wren, Temple Grimwood, Joan Jordan, Marjorie Hart, Grace Phillips, Gwendoline Austin, Katharine Clark, Violet Pond, David Watts, Phyllis Miller, Fred Grainger, Betty Clark, Marian Parker, Doreen Honnor, Harry Teale, Donald Miller, David Parker, Dennis Surridge, Donald Mason, Dorothy Jones, Freda Jackson, Kathleen Sandell.

Commended: Peggy Cole, Joyce Elstob, Ronald Feary, George Kirk, Hilda Byer, Ruth Hobbs, Irene Hall, Mary Kirby, Mary Gammons, Phyllis Harvey, Irene Roach, Gladys Gammons, Geoffrey Parris.

Omitted verse: Peggy Mather, Doris Wood, Doris Thurlow, Gladys Clements, Wilfred Hart, Margaret Long, Winifred Strudwick, Kenneth Hart, Lizzie Gardiner, Elsie Morriss, Katie McDonnell, Doris Newton, Lottie Webb, Emily White, Horace Thrower, Lily White, Iris Wornell, Freddy Phillips.

Not for Competition: The Misses Edna Fincham, Doris Hunt, Ida Lepla, Agnes Still, Alice Wilkinson.

Lynton Road, Bermondsey, still head the list.

			Memory Text.
	Praise to the Creator.		
Apr.	2 M	**Psalm 104. 1-12**	
	3 Tu	**Psalm 104. 13-24**	Psalm
	4 W	**Psalm 104. 25-35**	104. 24
	5 Th	Gen. 1. 1-8	
	6 F	Gen. 1. 9-19	
	7 S	Gen. 1. 20-28	
	8 Su	Acts 17. 22-31	
	Praise for God's Care.		Psalm
Apr.	9 M	**Psalm 107. 1-8**	107. 8
	10 Tu	Gen. 21. 14-21	
	11 W	**Psalm 107. 9-15**	
	12 Th	2 Kings 20. 1-11	
	13 F	**Psalm 107. 23-31**	
	14 S	Jonah 1. 1-10	
	15 Su	Jonah 1. 11-17, 2. 1. 10	
	The Word of the Lord.		Psalm
Apr.	16 M	**Psalm 119. 1-16**	119. 8
	17 Tu	Psalm 119. 17-32	
	18 W	Psalm 119. 33 48	
	19 Th	2 Peter 1. 16-21	
	20 F	Psalm 19. 7-14	
	21 S	John 1. 1-5; 14-18	
	22 Su	John 5. 36-47	
	A Traveller's Psalm.		Psalm
Apr.	23 M	**Psalm 121. 1-8**	121. 2
	24 Tu	Gen. 28. 10-19	
	25 W	Isaiah 35. 1-10	
	26 Th	Exodus 33. 12-23	
	27 F	Gen. 24. 1-4, 10-14	
	28 S	Ezra. 8. 21-23. 31-32	
	29 Su	Acts 23. 11. 17-24	
	MOSES THE MAN OF GOD.		
	Cradled by Providence.		Psalm
Apr.	30 M	Exodus 1. 7-14, 22	18. 16
May	1 Tu	**Exodus 2. 1-10**	
	2 W	Mark 9. 35-42	
	3 Th	2 Kings 11. 1-8	
	4 F	2 Kings 11. 9-16	
	5 S	Psalm 27. 1-10	
	6 Su	2 Tim 1. 1-7	
	Moses' Flight.		
May	7 M	**Exodus 2. 11-17**	
	8 Tu	**Exodus 2. 18-25**	Acts
	9 W	Acts 7. 22-29	7. 22
	10 Th	Heb. 11. 23-29	
	11 F	1 Kings 19. 1-8	
	12 S	1 Kings 19. 9-18	
	13 Su	Joshua 20. 1-9	
	The Call of Moses.		Exodus
May	14 M	**Exodus 3. 1-10**	3. 14
	15 Tu	**Exodus 3. 11-18**	
	16 W	Acts 7. 30-37	
	17 Th	Acts 9 1-9	
	18 F	Psalm 105. 8-16	
	19 S	Psalm 105. 17-25	
	20 Su	Psalm 105. 26-38	
	The Excuses of Moses.		Exodus
May	21 M	**Exodus 4. 1-9**	4. 12
	22 Tu	**Exodus 4. 10-17**	
	23 W	Exodus 4. 18-23	
	24 Th	Luke 9. 23-26; 57-62	
	25 F	Luke 14. 16-24	
	26 S	Exodus 5. 1-9	
	27 Su	Exodus 5. 10-19	
	Moses Encouraged by God.		Exodus
May	28 M	Exodus 5. 20-6. 1	7. 5
	29 Tu	**Exodus 7. 1-9**	
	30 W	**Exodus 7. 10-18**	
	31 Th	Exodus 7. 19-25	
June	1 F	Exodus 8. 1-11	
	2 S	Exodus 8. 12-19	
	3 Su	Exodus 8. 24-32	

LETTER FROM UNCLE PETER.

My dear Nieces and Nephews,

Many of you will receive this magazine on Easter Sunday when, all over the world, the thoughts of thousands of people turn towards the city of Jerusalem and the great event which took place there just over 1900 years ago. The Birth, the Death and Rising-again (or Resurrection) of Jesus are the central facts in the history of this world and His Second Coming will yet be the summing up of the same history. The Rising-again of Jesus tells us that He can never know defeat but that He must reign till all enemies be subdued and He is the supreme Lord of Heaven and Earth. It also tells us that the way to God is now open to all who are sorry for their sins and put their trust in Jesus Christ. Their sins may be pardoned because Jesus has died and they receive new life because Jesus has risen again. This is the glad news of the Gospel; it is just suited to your need and all who feel their need and is so much worth proclaiming that our missionaries devote their lives to the telling of it in India.

I was delighted to receive many letters from readers of " Rays " this month, including:—Hope Bardrick, Faith Barton, Hilda Burns, Edith Carter, Freda Carter, Violet Culliford, Ivy Darvill (well done, Ivy, to answer the Bible Searcher in spite of the injured eye, which I hope is now better), Peggy Dewsbury, Dorothy Errey, Constance Harvey, Freda Jackson, Marjorie Jarmin, Dorothy Jones, Daphne Leggett, Phyllis Nash, Grace Page (very pleased with photograph, Grace), Violet Pond, Lois Rappitt, Barbara Rogers, David Watts, Doris Wood, Dora Wright, and also a number of friends.

With love to you each,

Your loving,

UNCLE PETER.

F. J. LAMB, Northcote Printing Works, S.W.11.

No. 28. JUNE—JULY, 1934.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Just home from Market.

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.

HOW A LITTLE GIRL BECAME A MISSIONARY.

By Olive M. Morling, Kovilpatti, Tinnevelly.

MANY years ago in South India there was a European Government official who, with his wife and little daughter, spent most of his time in travelling over the district, camping in various places, each for two or three days, in order to attend to Government work. In this way the little girl saw a great deal of Hindu worship, she saw many village idols and heathen festivals but her mother was a godly Christian lady and often talked to her about Jesus and taught her to pray to Him.

An Accident.

One day when they were journeying to a certain village one of the wheels came off the bullock cart which carried the tent, the food and all the other things. The gentleman with his wife and child had gone by a different road so did not know of the accident and expected to find the tent put up and the evening meal ready when they reached the village. But nothing was there, and so, as it was very late, they bought and ate some bananas and laid down to sleep in a shed at the front of an Hindu temple.

Ganesa, with the Fiery Eyes.

Now there was no door to the temple and, as they were lying there, they could see the idol quite clearly. It was dark but a lamp was burning in front of the idol. It was a large ugly image, greasy and dirty, with a flower garland round its neck. It had big protruding eyes made of green glass and little lamps were placed behind those eyes which made them shine and look terrible in the darkness around. The father and mother soon went to sleep but their little girl, who was only seven years old, was terrified of the big idol. She tried to shut her eyes and forget it but could not, and, for a long time she lay there looking at those terrible eyes. She was so frightened that she could neither speak nor move and fancied the eyes were moving and coming nearer to her.

Who said these words?

Then, just when she felt she could bear it no longer, suddenly she heard some Bible words which her mother had taught her, "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not." The child repeated the words over and over again. "Eyes have they, but they see not." Then she remembered that Jesus

takes care of little children at all times and she asked Him to keep her from being frightened and watch over her all through the night. She then lay down to sleep.

The call of Jesus.

The little girl never forgot that terrible night, she often thought of the boys and girls around her, who knew nothing of the Lord Jesus, and she determined that, when she grew up, she would give her life to tell the heathen of Him.

All this happened a long time ago. The little girl grew up and became the wife of a missionary and has spent many years in telling the women and girls of India of Jesus, our dear Saviour.



The Bible Class at Tathankuppam.

A WINDING INDIAN WAY. By Mrs. E. A. Booth. This is an entirely new book, just published by the Mission. There are eighteen short chapters, each telling of an incident in the work of a missionary. All the stories are hitherto unpublished. One cannot read this book without catching the thrill of the wonder of the Grace of God, as one reads of some dark soul finding the way out of darkness into the marvellous light of the glory of the knowledge of God in the face of Jesus Christ. The book is beautifully written and is valuable to all those who are interested in the extension of the Kingdom of our Lord, especially to those who are at work amongst the children.

Price 1/- (postage 3d. extra). Published by the Marshall Press Ltd., 7, Milford Lane, London, W.C.2. May be obtained through your local bookseller from the publishers or direct from the Secretary of the S.B.M.: Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, London, W.5.

SUNDAY SCHOOL ANNIVERSARY IN SENDAMANGALAM.

By Stella Hazel, Sendamangalam.

APRIL 1st was a very special day this year. It was Easter Sunday, the day on which we remember about the Lord Jesus' resurrection. This year, Easter Sunday was a very special day at Sendamangalam. I can hear you saying, "I wonder why it should be so special." Let me try to tell you.

It was our Sunday School Anniversary, the first of its kind. The little girls in our boarding-home were up very early. From our sleeping-verandah we could hear them singing lyrics even before it was light. I expect most of you would be fast asleep at between five and half-past five in the morning.

At eight o'clock, we went to the school to wait for the little Hindu girls to come, in order to lead them to the Chapel. The first gong was sounded but there was no sign of any children. Half past eight and only two others, besides our Boarding-school girls, had arrived. We began to feel very sad and wondered if our Anniversary was going to be a failure. The second gong was sounded and gradually they began to appear. In India the girls usually have to be called by a conductress who goes from house to house and then brings them along with her. At last, we were all gathered, and marched across to the Chapel. I wish you could have seen the sight; there were quite a number of Hindu boys and girls besides our Boarding-school girls, and many grown-ups too.

We all sang very heartily some lyrics which we had been practising for the occasion. Some of the girls said verses of Scripture which they had been learning for weeks before; some sang choruses, and the boys sang two lyrics very lustily. Afterwards we listened to an address by Uncle Arthur, in which he spoke to us of Jesus' resurrection. He told, too, how that Jesus is still with us and that He is coming again.

We all felt that it had been a very happy Easter morning. When you celebrate your next Sunday School Anniversary will you remember and pray for the little Indian boys and girls that they may know this same Saviour's love?

UNCLE VETHANAYAGAM LOOKS AT THE REGISTER.

Tathankuppam, Madras, India.

Dear Nephews and Nieces,

At the beginning of April in each year we have to send to the Inspector of Schools the record of the year's attendances and other things in each of our schools. I thought you would like to know a few things about your Tathankuppam school. Figures are not very attractive things, especially to some of us, but I will try to

make them as interesting as I can, for I think they will help you to see your school a little more clearly.

I do not have to introduce myself to you, as Uncle Arthur did that for me last time, but I am glad to be able to write to you and shall hope to make your personal acquaintance, if possible, later on.

The registers show that there has been an average of 30 boys and 14 girls on the books throughout the year. Of these, 26 are in the first standard, nine in the second and nine in the third. So you see, it is quite a small school, and there is plenty of room for more scholars.

The average attendance throughout the year is 31. That means that 13 children are absent every day. There is no attendance officer to call on the parents who keep their children away for any little thing. Sometimes it is to mind the baby, while mother goes to bazaar; or to take the cows out to graze, or perhaps the dhobie (man who does the washing) has not brought the clothes back.

The yearly income of all the families in Tathankuppam, from which our scholars come, is below four hundred rupees a year. I wonder if you can try to work that out to find how much they get for a week. A rupee is worth one shilling and sixpence and we will suppose that each family sends two children to the school.

I have asked the teachers to try to get more children into the school, and shall be glad for you to help by praying that God will make the parents willing to send their children, and send them regularly. The teachers may not be able to do much by themselves, but with God and the teachers there is great possibility.

Yours very sincerely,

UNCLE VETHANAYAGAM.

GREAT TRUTHS IN SIMPLE WORDS.

The Strict Baptist Mission have just published a new book by Mrs. E. A. Booth. It is entitled "A Winding Indian Way" and for one shilling you will receive eighty pages full of interest and fifteen pictures of Indian life.

Each prizewinner in this Searcher will receive, as a prize, a copy specially signed by Mrs. Booth and six prizes will be awarded, three in each division. If you do not win a prize, ask Father or Mother to buy the book for you. Uncle Peter will supply it.

One of the wonderful things about the Bible is the way in which it packs a whole world of meaning into a few simple words such as the youngest child

can understand and the wisest man cannot exhaust. We are giving a very special Searcher this time in which you are given a chapter of the Bible and are asked to find a verse in that chapter in which a grand truth is stated and no word has more than **one syllable.**

The sixth verse of Matthew 28 will show what we have in mind. There is no more grand truth in the world than the Rising-again from the dead of the Lord Jesus Christ, and yet the angel in the sixth verse told out the glorious news in this verse in nineteen short words, none of them having more than five letters, each of them having only one syllable, except the eighth word " risen " which has two syllables. Now you will be able to look for the verses in which **all** the words have one syllable only.

When you have found the verse, write it out **in full,** giving the Book, the Chapter and the number of the verse where found.

Lower Group, age under 12.

Find the answers in :—

Matthew, chap. 18. Deuteronomy, chap. 6.
Jeremiah, chap. 29. John, chap. 8.
Psalms, the 67th.

Upper Group, aged 12 and under 16.

Find the answers in the chapters set for the Lower Group, and also the following :—

1st Epistle of John, chap. 5.
2nd Epistle to Phillipians, chap 1.
1st Epistle to Thessalonians, chap. 5.
2nd Epistle to Corinthians, chap. 5.
Proverbs, chap. 20.

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, 1934, although they are welcome to compete, and their entries will be marked and listed with other pages. 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, 1934.

RESULT OF LAST BIBLE SEARCHER.

THE work in the two Groups both as regards the correctness of Scripture answers, and neatness of papers, was, on the whole, excellent. We welcome 72 new searchers and 3 new schools—Finchley, Tottenham and Abingdon. The names are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Eva Southard, aged 14, " Ebenezer," Ilford ; 2, Walter H. Carless, aged 13, Crowfield ; 3, May Jaeger, aged 13, " Providence," March.

Special mention: Mary Johnson, Edith Carter, Kathleen Crowhurst, Ada Kirk, Dorothy Errey, Muriel Ing, Grace M. Parker, Mary Parker, Leslie H. Ransom, Doris Meadows, Frederick Meadows, George E. Sandell, Muriel Westcott, Winnie Allen, Beryl Bishop, Ronald Bloomfield, Ethel Carter, Freda E. Carter, Violet Lepla, Joan Orris, Edna Painter, James Nash, Richard Blowers.

Highly Commended: Marjorie Bishop, Doreen Cushnie, Irene Cornwell, Florence Youles, Victor Taylor, Victor Page, Beatrice Middlemiss, Dorothy Best, Vera Hare, Ivy Darvill, Claude Simpson, Douglas Sandell, Joan Gray, Queenie Day, Winifred Jordan, Donald Osborne, Grace Lepla, Peggy Dewsbury, Joyce Richards, Reneé Deighton, Peggy Hart, Margaret Clark, Irene Grainger, Joyce Lumley, John Caton, Marjorie Jarmin, Robert Self, Irene

Warwick, Daphne Stiff, Norman Piper, Brenda Mortimer, Gladys Jones, Elsie Lasscock, Ruth Jarmin, Ivy Martin, Elsie Sinfield, Donald Careless, Flora Clover, Sarah Bioletti, David Fowler, Elsie Richardson, Dorothy Rule, Doris Wharton, Doris Teale, Irene Dickens, Ivy Smith, Joyce Bishop, Barbara Rogers, R. Hall, Grace Pinson, Grace Reed, Dora Wright, Grace Long, Eileen Gosnell, Muriel Parris, Irene Bloomfield, Arnold Beckett, Edith Robinson, Frances Cocklin, Grace Dorothy, Ruby Turner, Eric Bavin, Leonard Parris, Winnie Bickel, Joshua Jarmin, Audrey Parris, Doris Hampton.

Commended: Hilda Burns, Russel Grimwood, Lily Stewart, Mary Vaughan, Edna Middlemiss, Lena Bloomfield, .William Jordan, Margaret Bottomley, Ruth Alexander, Beatrice McDougal, Ruby Barge, Irene Hall, Joan Riley.

The following, age 12 and over, only answered one set of questions: Lilian Morriss, Joyce Backhurst, Doreen Bachus, Marjorie Dilloway, Gladys Averill, Molly Gotsheim, Ethel Smith.

Lower Group, age under 12.

Prizewinners: 1, Doris Irene Fuller, aged 8, "Providence," March; 2, David Parker, aged 11, Aldringham; 3, Olive Knight, aged 11, Chelmsford.

Special Mention: Freda Jackson, Joyce Ransom, Phyllis Nash, Muriel Culliford, Violet Culliford, Hope Bardrick, Gwendoline Austin, Leslie Bloomfield, Norman Caplin, Esther Morton.

Highly Commended: Joyce Austin, Winifred Cornish, Marian Parker, Dorothy Cross, Peter Bonnett, Leslie Hill, John Underwood, Bertha Porter, Sylvia Cheek, Edna Phillips (East Ham), Betty Cole, David Mann, Ruth Champion, John Parish, Ronald Lane, David Watts, Joan Packham, Dennis Fenton, Gwladys Edwards, Lucy Brownrigg, Stella Backhurst, George Bradbee, Phyllis Bradshaw, Gladys Clements, Joyce Elstob, Phyllis Miller, Irene Phillips, Katharine Clark, Elsie Dryden, E. Hollingsworth, Jack Hawkins, Louie Lakey, Edith Pooley, Doris Sweetman, Doris Southard, Annie Thorpe, Kenneth Wright, Maisie Bioletti, Gwenyth Newman, Edna Phillips (Ilford), Joan Maskell, Herbert Newman, Mary Relf, Clifford Hopkin, Albert Self, Grace Phillips, Dorothy Jones, Doris Crowhurst, David Cockram, John Christie, Edward Webb, Evelyn Westcott, Irene Purton, David Relf, Olive Painter, Betty Dyer, Peggy White, Wilfred Hart, Iris Keeble, Peggy Sweetman, Kenneth Hart, Olive Lewis, Dennis Rappitt, Gladys Gammons, Leonard Hopkin, Cicely Lambert, Harry Teale, Joyce Packham, Bertram Brett, Richard Jordan, Joseph Bioletti, Eveline Caton, Joyce Engstrom, Kenneth Bloomfield, A. Jordan, Daphne Leggett, Gordon Fowler, James Green, Gladys Cheek, Gwen Parker, Mary Waspe, M. Edwards, Cicely Glidden, Nellie Le Beau, Horace Thrower, Kenneth Lane, Rosina Le Beau, Victor Cole, Maurice Wright, Esther Tinham, D. Field, Alma Daniels, Fred Grainger, Joyce Farrer, Willie Paper, Joyce Dorothy, Doreen Jackson, Ruth Relf, John Rayner, Lois Rappitt, Clifford Fowler, Peggy Capewell, Geoffrey Parris, Charles Dorney, Ruby Jordan, Hilda Byer, Doreen Honnor, Dorothy Mills, Kathleen Sandell, Elsie Parr, Eric Rayner, Olive Grimwood, Jean Gold, Betty Clark, Gladys Stiff, Temple Grimwood, Vera Blaber, Muriel Taylor, Doris Thurlow, Emily Smith, Peggy Barry, May Bendall, Ronald Radley, Harry Parris, Rose Perry, Frank Wallis, Eileen Hempsted.

Commended: Kathleen Bishop, Doris Clark, Ada Carr, Catherine Chamberlain, S. Rogers, Doreen Tufnell, Audrey Duggan, Lizzie Gardiner, Harry Taylor, Edith Chamberlain, Amos Portwood, Ernest Simpson, Elsie Morriss, Eileen Heath, Joan Self, Gertrude Taylor, Walter Robinson, Jean Taylor, Sheila Whiteman, Sylvia West, S. Middlemiss, Lily Vaughan, D. Beckett, Jean Roper, G. Kirk, W. Wiseman, G. Williams, One with no name (Wood Green), Joyce Browne, Alfred Dashwood, Violet Williams, Doris Gotsheim. Also tried: Nellie Gray, Grace Page.

Not for Competition: The Misses Grace Rayner, Agnes Still, Doris Talbot.

Lynton Road, Bermondsey, still head the list. Eastbourne and West Ham tied for the second place.

		Moses Stands Firm.		Exodus
June	4	M	Exodus 9, 1-7	9, 16
	5	Tu	Exodus 9, 22-28	
	6	W	Exodus 9, 29-35	
	7	Th	**Exodus 10, 1-7**	
	8	F	**Exodus 10, 8-13**	
	9	S	Exodus 10, 14-20	
	10	Su	**Exodus 10, 21-29**	
		God's Salvation.		**Memory Text.**
June	11	M	Exodus 11, 1-10	
	12	Tu	Exodus 12, 1-10	Exodus
	13	W	Exodus 12, 21-28	14, 13a
	14	Th	Exodus 13, 3-16	
	15	F	Exodus 14, 1-9	
	16	S	**Exodus 14, 10-18**	
	17	Su	**Exodus 14, 19-31**	
		God's Provision.		John
June	18	M	Exodus 15, 1-11	6, 33
	19	Tu	Exodus 15, 22-27	
	20	W	**Exodus 16, 1-8**	
	21	Th	**Exodus 16, 11-18**	
	22	F	**Exodus 16, 19-26**	
	23	S	Exodus 16, 27-36	
	24	Su	John 6.32-35; 47-51	
		The Rock and the Rod.		Psalm
June	25	M	**Exodus 17, 1-7**	78, 16
	26	Tu	**Exodus 17, 8-16**	
	27	W	Num. 20, 1-6	
	28	Th	Num. 20, 7-13	
	29	F	Deut. 8, 7-18	
	30	S	Psalm 114, 1-8	
July	1	Su	John 4, 5-14	
		WORDS OF WISDOM.		
		Wisdom and Warning.		Prov.
July	2	M	**Prov. 1, 1-9**	1, 7
	3	Tu	**Prov. 1, 10-23**	
	4	W	Job 28, 20-28	
	5	Th	Deut. 6, 1-7	
	6	F	2 Chron. 36, 14-21	
	7	S	Psalm 111, 1-10	
	8	Su	Luke 16, 19-31	
		The Wisdom of God.		Prov
July	9	M	**Prov. 8, 13-24**	8, 17
	10	Tu	**Prov. 8, 25-36**	
	11	W	2 Tim. 3, 10-17	
	12	Th	Matt. 7, 7-14	
	13	F	1 Cor. 1, 18-25	
	14	S	1 Cor. 1, 26-31	
	15	Su	Isaiah 6, 1-8	
		Wise and Foolish Speaking.		**Memory Text.**
July	16	M	**Prov. 15, 1-9; 23-26**	
	17	Tu	1 Kings 12, 12-20	Prov.
	18	W	1 Sam. 25 23-33	15, 1
	19	Th	Luke 22, 54-62	
	20	F	Psalm 45, 1-11	
	21	S	Psalm 139, 1-12	
	22	Su	Luke 12, 13-21	
		The Wisdom of Temperance.		
July	23	M	**Prov. 23, 19-23; 29-35**	
	24	Tu	Rom. 14, 12-23	
	25	W	Dan. 5, 1-9	Prov.
	26	Th	Isaiah 5, 11-23	20, 1
	27	F	1 Thess. 5, 4-18	
	28	S	Jer. 35, 1-10	
	29	Su	1 Cor. 10, 24-33	
		The Folly of Sloth.		Prov.
July	30	M	**Prov. 6, 6-11**	13, 4
	31	Tu	**Prov. 24, 27-34**	
Aug.	1	W	Matt. 25, 14-23	
	2	Th	Matt. 25, 24-30	
	3	F	Romans 12, 10-17	
	4	S	Eccles. 10, 12-20	
	5	Su	Proverbs 13, 1-9	

LETTER FROM UNCLE PETER.

My dear Nieces and Nephews,

In this issue we print the first letter from "Uncle Vethanayagam," who writes to us from our Mission House at Madras and will in future tell us all about the doings and people at our own Sun-Ray School at Tathankuppam. We extend a hearty welcome to him and if you watch for his letters and read them carefully and prayerfully, you will find the Tathankuppam corner just as interesting as it has been when Uncle Arthur was writing to us. By the bye, I am wanting 15 more gift forms before I can send in the batch to the Postmaster-General and some of you have had your form for a long time. Just look it up and see whether you cannot send it along full of stamps.

I was delighted to receive some splendid letters from some to you. One little reader wondered if I minded his writing. Not a bit, I am always pleased to hear from any of you and received letters this month from

Winnie Bickel, Eveline Caten (so glad you like your prize), Sylvia Cheek (hope you are better now, Sylvia), Peggy Dewsbury, Joyce Elstob, Dorothy Errey, Olive Grimwood, Muriel Ing, Daphne Leggett, David Mann (a splendid first entry, David), Brenda Mortimer, Grace, Ruby and John Page (a welcome to you each), Mary Parker, John Rayner, Daphne and Gladys Stiff (a welcome to you each)

and several friends, whose letters are always welcomed.

Look out for the HOLIDAY COMPETITION in the next issue of "Rays." Prizes will be awarded and we want a grand entry—twice as many as last year, at least.

Wishing you each God's richest blessing,

Your loving,

UNCLE PETER.

F. J. LAMB, Northcote Printing Works, S.W.11.

SEE PAGE SIX: ESSAY COMPETITION.

No. 29. AUGUST—SEPTEMBER, 1934.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Parvai, see pages 2 and 3.

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.

HOW PARVAI GOT HER NEW NAME.

By Grace K. Carter, Sendamangalam.



ET me introduce you to the little girl whose photograph is on the cover. We had been camping in Elur, a village some distance away from Sendamangalam, and, whilst there, we visited our school. The teacher had got a good group of boys and girls that afternoon and, for a while, we watched them at their lessons and afterwards, they sang some hymns to us. Just as we were leaving, the teacher came up to me with a little girl, and said " Will you please take this child into the Hostel? " Now we could not say " Yes " to every request like that, for we should never have enough room nor be able to feed and clothe all that would come, so we asked for the little girl's story.

Unwanted.

She seemed to be about 7 or 8 years of age. People in India often do not know their age and we have to guess. She had only a dirty rag around her and there was a longing look in her face that made one feel that she had not had much love and care in her life. The teacher then told me what he knew about her. She had no mother or father living, only a crippled elder sister, who cared nothing for the little one. They lived in a village about 15 miles away from Elur and had evidently lived by begging. Some people from Elur went to a festival in this village, and, when they returned, this little girl followed them on foot those 15 weary miles. Probably they had been kind to her and had given her food, which is thought to be an act of merit. Anyway, she thought they were nice people and came to Elur with them. On arriving home, these people did not want her and our poor little girl had to go around the village begging for food and sleeping wherever she could.

A Sad Name.

This continued for a fortnight or more and then our teacher came into contact with her, took her to his home for two days and brought her to school. He is poor and has to care for his own children, so he determined to ask me to take her into the Hostel. I looked at her. Who could turn her into the road again in such a wicked place as Elur? What did God want us to do? We told the teacher we would think and pray about it and would give him our reply when he came to the prayer meeting. I asked the little one her name and she said " Parvai." Now,

" Parvai " comes from a word which means " Sin." If we had this child we could not call her " Sin," although that was her name and yours too unless the Lord Jesus has washed it all away with His Precious Blood.

Sunshine at Last.

When the teacher came to the prayer meeting and, by the way, all the boys and girls came with him, we said we would have her and that he was to bring her along early the next morning Parvai listened and I watched her face. Such a smile came and my heart was drawn to the little one. Very early next morning Parvai came along. All her hair had been cut off, it was so dirty She had nothing to bring, only the dirty rag she had on. How happy and eager she was to be going with us. She did not need to be told twice to get into the jukta. I said, " Would you like to come and live with us? " " Yes, please, Amma," she said, putting her little hand in mine.

A New Name.

So we went off to the Hostel, where our dear Matron, who helps to " mother " our girls, received her very lovingly. Here is a lesson. The little one only had a dirty rag to bring. I had to take that from her and give her some new, clean clothes. We are like that. The Bible says all our goodness is as filthy rags and, when we come to God, He has to take that away and then He gives us the pure, spotless robe of His righteousness. It is even more impossible for sinful men to live with God without His cleansing than it was for Parvai to live with us in her rags. We then changed her name from " Parvai," which means " Sin," to " Jeya," which means " Victory." " Thanks be unto God, Who giveth us the victory through our Lord Jesus Christ." May God make Jeya victorious over sin, by His power and grace. Will you remember Jeya and pray for her that our hopes for her may come true? Will you pray too that the Lord Jesus may take away your sin and give you a new name and the victory over sin? Ask Him to take you, to make you His own and, at the last, to take you home with Him for ever; for He has said, " Come unto Me . . . and I will give you rest."

This little girl's life had suddenly become changed. Before, homeless, hungry and no one to love her. Now, a home. The Lord Jesus is a home for our hearts to rest in. Now plenty of food. The Lord Jesus satisfies the hungry soul, feeding with Himself the Bread and Water of Life. Now people to love her. We have many to love us. Thank God for them, but there is no love like the love of Jesus, so wonderful and so deep and makes us so happy.

A STRANGE BAPTISTERY.

By George F. Champion, Kolli Hills.

TWENTY miles and more from Sendamangalam in South India where some of our lady Missionaries are living, is a little group of houses near the village of Kakaveri. These houses, built of mud walls and having roofs of thatch or leaves, are mostly very small, and, it must be confessed, mostly very dirty. Pigs and chickens wander round the filthy streets, and everything tells us at a glance that these houses belong to people who are called outcastes.

But there is one building different from the rest. Though its walls are of mud, they are much higher than the others, its roof is composed of tiles, it has several windows, two big doors, and, if you were to go inside, you would notice that round the top of the walls, with many coloured chalks, texts have been written over the whitewash. This building is the chapel where the Christians from some of the nearby houses gather to worship the Lord Jesus Christ, and where the boys and girls come each day to learn their lessons.

Some time ago, when I was sitting in this building one Saturday night, some of our Christians came in and began to mention that they earn their living largely by tanning skins. Before an animal's skin can be used as leather, it has to be soaked in a pit for a long while with lime in the water, till the hair can be scraped off. After this it is put into another pit and treated with the bark of certain trees to preserve the skin and make it supple. Consequently, these Christians, must have near their houses, several pits for this work, and on this Saturday night they came to talk to me about their pits.

They said, "You know that up till now when any of our people have wanted to show that they love the Lord Jesus Christ, they have had to go to Sendamangalam, over twenty miles away, to be baptised in the chapel there. Well, we have been thinking how much better it would be if they could be baptised in Kakaveri instead." I told them that I thought so too, but did not see how it could be done as there was no suitable river near.

One of the men then went on with his story, and told me that a little while before it had been necessary for them to have new pits for their tanning work, and that, while they were having them made, they had one made with steps in the side, so that it could be used as a baptistery. I went down to look at this pit later on, and found that it had been made very well, and that it was, as they had said, fitted with steps and would make a splendid baptistery.

A few weeks later we had a baptising service and, for the first time in the history of Kakaveri, some who love the Lord, publicly

witnessed their love by being baptised in Kakaveri itself. I wonder if you all understand why a person, whom the Lord Jesus has saved, should be baptised? If you do not, ask someone at your Chapel to explain it to you.

HOTTER THAN OUR HOTTEST.

S.B.M., Kilpauk, Madras.

MY DEAR NEPHEWS AND NIECES,

I wonder where you are spending your holidays this year. From the news which comes across in various ways from England to India, I gather that there will be many people who will be glad if it rains quite a lot this year. But even those people would really like it to be fine when they have their holidays, I am sure.

But your school-mates in Tathankuppam would have been really glad if it had rained during their holidays. For five weeks from 12th. May the school was closed for the summer holidays. I am afraid not many of the boys and girls went away during that time, but, wherever they were, they did wish it would rain. I think you would have wished the same too if you had been with them. The sun seemed to have it all its own way, for the temperature went up and up, past the nineties, then into the hundreds, and still on, not even stopping at 110. That is the shade temperature; what it was like in the sun the thermometer had a job to record, but the shade temperature went up to 112 degrees Fahrenheit. Phew! Sun bathing in that heat is no holiday. Not a green blade of grass anywhere, everything parched, and hot to the touch. Walking out is like going on hot bricks. When the minimum of clothing seems desirable a cloth helps to keep the hot air from burning the skin. When ventilation is required to avoid the stuffiness of any kind of building, it does seem to make it cooler to shut out the hot breeze. In fact it is so hot that you don't know what to do.

It really would be too bad to go to school in that heat, wouldn't it? And rain would have been so welcome. But the skies were brass, and no rain came. The only thing was to sit or lie in the least hot of possible places, and wait for the night. And that is how the holidays were spent.

You can understand a little how sweet to Indian ears such a text as Rev. 7, 16 sounds now. It says that, " neither the sun nor any heat shall light on those who are there." Let us pray that the Tathankuppam boys and girls may come to know the Lord Jesus Christ, and the joy of that promise.

With much love,

UNCLE VETHANAYAGAM.

SUN-RAY HOLIDAY COMPETITION.

Subject: GOD OR GODS?

English boys and girls sometimes find it hard to understand how that idols of wood and stone can be worshipped. It will lead us to thank God for our own lot and teach us to have pity for the lot of Indian boys and girls if we are led to seek to know more of the Lord God.

Lower Group, aged under 12.

Read carefully the story of Elijah at Mount Carmel as found in 1 Kings 18, vv. 25-39. Then, as far as possible in your own words, write out the story and also write down all the facts which you can think of within the story which teach us how different is the Lord God from heathen gods.

Upper Group, aged 12 and under 16.

In this essay, we want you to think of four great facts concerning Him. A Text is given explaining the fact and another showing how different is the case with the gods of the heathen.

First of all, study the Scriptures given and think them over. Then, in writing your essay, try to explain to Uncle Peter the difference between God and the gods of the heathen just as if he were an Indian boy, who might be hearing about God for the first time. You will need to put it very simply and make it very plain.

There are the four great facts:—

1. **The Person of God.** He is before all things; read Isaiah 44, v. 6. In the last part of verse 4 of 1 Corinthians 8, we read what the Bible says about idols.

2. **The Work of God.** He created all things, see Jeremiah 10, verses 10, 11 and 12. The lack of power in an idol is seen in 1 Kings 18, vv. 27-29.

3. **The Gift of God.** Here is the most wonderful fact of all in John 3, v. 16. Do your best to make it plain. In Psalm 106, v. 36 you read what the idols did for the people of Israel.

4. **The Loving Plan of God.** In 1 John 3, v. 2, we read what God's loved ones now are, and who they shall be like. In Isaiah 45, v. 20 (last part) we read about the gods of the heathen.

RULES.

(a) Only members of the Sun-Ray League who have received their certificates and have done at least one Bible Searcher this year before August are eligible for entry. Those may enter who are joining the Sun-Ray League and whose August Searcher will be their third consecutive entry.

(b) There are two divisions and at least two prizes will be awarded in each division. Lower Division under 12; Upper Division over 12 and under 16. Age will be taken into consideration in awarding marks.

(c) Write your name, age, Sunday School and address on a separate sheet of paper and pin it to your essay. Don't write your name on the 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.

LETTER FROM UNCLE PETER.

My dear Nieces and Nephews,

There is only a little space for me this time but I hope you each may thoroughly enjoy your summer holidays. Will those of you who have gifts for the Sunray-School at Tathankuppam, please send them either to Miss H. V. Harris or to myself **before September 10th?**

I was delighted to receive some splendid letters from:—Joyce Austin, David Barton (so sorry you have been ill, David), Walter Carless, Ruth Champion, Gladys Cheek, Flora Clover, Muriel Culliford (is the hand better, Muriel?), Dorothy Errey, Doris Fuller, Sheila Hyde (a welcome to you), Mary Johnson (thank you for the P.O. 4/-, Mary), Olive Knight, Daphne Leggett, Ruby Page, David Parker (glad to hear from your parents, David), Eva Southard and Muriel Westcott. Several friends also wrote to me; thank you each and all.

I hope all who can enter will do the Essay Competition this year and am looking forward to a splendid entry.—Your loving, UNCLE PETER.

RESULT OF LAST BIBLE SEARCHER.

The results of this Seacher were somewhat disappointing. Although extra prizes were offered the entries were fewer in number than usual—the lowest we have had for three years. We welcome 20 new Searchers, including two from South Wales. Here are the names, in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: **1,** Edith Carter, aged 14, St. Neots; **2,** Denis Funnell, aged 12, Eastbourne; **3,** Elsie Richardson, aged 13, North Harrow.

Special mention: James G. Nash, Freda Carter, Vera Funnell, Kathleen Crowhurst.

Highly Commended: Beryl Bishop, Norman Piper, Flora Clover, Hilary Thomas, John Caton, Walter Carless, Mary Johnson, Frederiek Meadows, Muriel Westcott, Muriel Ing, Grace Parker, Edna Painter, Peggy Dewsbury, Daphne Stiff, Hazel Seaman, Olive Painter, Victor Taylor, Horace Parker, Grace Foster, Florence Youles, Eva Southard, Barbara Rogers, Sarah Bioletti, Ivy Smith, Joan Orris, Peggy Hart, Ronald Bloomfield, Richard Blowers, Mary Parker, Freda Smith, Irene Dickens, Barbara Jordan, Paul Barton, Beatrice Middlemiss, Dorothy Best, Faith Barton, Winifred Jordan, Donald Carless, Edith Robinson, Elsie Sinfield, Edna Middlemiss, Frances Cocklin, Audrey Parris, Eric Lane.

Commended: One wrong answer—Queenie Day, Margaret Clark, Muriel Parker, Joyce Lumley, Irene Bloomfield, Mary Greenway, Joan Gray, Ruth Pooley, Doris Wharton, William Jordan, David Fowler, Ivy Darvill, Olwyn Poleykett, Reg Kirk, Ada Kirk, Edith Watts, Irene Grainger, Elsie Lasscock, Grace Dinson, Doris Teale, Eileen Gosnell, Winnie Bickel, Doris Hampton, Brenda Mortimer. Two answers wrong—May Jaeger, Irene Cornwall. Three answers wrong—Joshua Jarmin, Marjorie Jarmin, Dorothy Errey. Four answers wrong—R. Jarmin, Joan Riley. Lily Reynolds and Sheila Hyde only sent five answers.

Lower Group, age under 12.

Prizewinners: **1,** Phyllis Nash, age 11, Bedmond; **2,** Olive Knight came second but as she is ineligible the prize goes to David Watts, age 9, March; **3,** Kenneth Bloomfield, age 10, Horham.

Highly Commended: Connie Miles, Janet Christie, Alma Daniels, Iris Keeble, Joan Maskell, Daphne Leggett, John Christie, Violet Culliford, Hope Bardrick, Gwen Parker, Evelyn Westcott, Leslie Bloomfield, Ronald Lane, Florence Seaman, Horace Thrower, Kenneth Lane, Gwen Relf, Myrtle Honeysett, Gwenyth Newman, Marian Parker, Dorothy Blowers, E. Hollingsworth, Violet Cray, Joyce Elstob, Esther Morton, Donald Christie, Ruth Champion, Norman Caplin, L. Dobbs, Edith Pooley, David Relf, Gladys Stiff, Sylvia Cheek, Dorothy Ker, Iris Warnell, Gordon Fowler, Eveline Caton, Katharine Clark, one from March (no name), Jack Hawkins, Lizzie Gardiner, Gladys Cheek, G. Parris, George Kirk, Muriel Culliford, David Parker, Margaret Field, Amy Pickett, Florrie Thomas, Dorothy Mills, David Barton, Ruth Relf, Victor Cole, Herbert Newman, Beatrice Cray, Ivy Barton, Harry Parris, Mary Relf, Olive Brainwood, Vera Francis.

Commended: One answer wrong—May Sweetman, Joan Jordan, Richard Jordan, P. Sweetman, Irene Phillips, Elsie Dryden, Freda Jackson, Ellen Le Beau, Rosina Le Beau, Doris Sweetman, Betty Cole, Joyce Dorothy, May Bendall, Ruby Jordan, Harry Teale, Phyllis Mitchell, Esther Tinham, May Willis, Leonard Hopkin, Rose Clark, Clifford Hopkin, Doris Crowhurst, Maisie Bioletti, Joseph Bioletti. Two answers wrong—Donald Osborn, Kathleen Sandell, Mary Clover, Gladys Clements, Doris Thurlow, Betty Clark. Three answers wrong—Doris Fuller, Peggy Charge. Ruby Page and Gwen Matthieu sent references only.

Not for Competition. The Misses Ethel Carter, Doris Hunt, Agnes Still. Lynton Road, Bermondsey, still head the list.

A HOLIDAY IN THE COUNTRY.

Here is a Searcher which will make your mouth water, your legs itch to run outdoors after you have done the Searcher, your ears full of Nature's own music and all within the pages of the Bible. It will bring you a breath from the hills of Palestine where the Lord walked, and the city too, where He suffered. May you feel the sunshine of His love and the wind of His Spirit upon your mind and heart.

Lower Group, age under 12.

Although in some cases these are not the exact words of Scripture, it will be quite easy to find the answers if you read the chapters carefully Where do we read of—

1. A walk through the cornfields?
2. A hen and her chickens?
3. A shepherd and his flock?
4. Birds and flowers?
5. Shady trees?

The answers are found in Job 40, Song of Solomon 2, Matthew 23, Isaiah 40, Mark 2, but the chapters are not in the same order as the questions. When you have found the answers write out the verses in full and say where they are found.

Upper Group, age 12 and under 16.

In addition to the above questions find the answers to these:—

6. Dew on the grass.
7. Gardens and orchards.
8. Summer fruit.
9. Thorns and thistles.
10. Hedges and highways.

They will be found in Genesis 3, Luke 14, Proverbs 19, Ecclesiastes 2, 2 Samuel 16. These also are not in the same order as the words.

Your searching must be done without the ald 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, 1934, although they are welcome to compete, and their entries will be marked and listed with other pages. 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, 1934.

Wisdom and Comliness.

Aug.	6	M	Prov. 30, 1-9
	7	Tu	**Prov. 30, 24-33**
	8	W	Gen. 29, 1-10
	9	Th	Prov. 8, 1-13
	10	F	1 Tim. 2, 1-10
	11	S	Psalm 145, 9-21
	12	Su	James 1, 1-11

MOSES THE MAN OF GOD.

The Broken Law. (P)

Aug.	13	M	**Exodus 32, 1-10**
	14	Tu	**Exodus 32, 11-18**
	15	W	**Exodus 32, 19-29**
	16	Th	**Exodus 32, 30-35**
	17	F	1 Kings 18, 17-24
	18	S	Rom. 10, 1-10
	19	Su	Exodus 20, 1-11

The Prayer of Moses.

Aug.	20	M	**Exodus 33, 1-11**
	21	Tu	**Exodus 33, 12-23**
	22	W	Joshua 1, 1-9
	23	Th	Isaiah 63, 7-14
	24	F	Matt. 11, 25-30
	25	S	James 5 13-20
	26	Su	Psalm 115, 1-13

Moses on the Mount.

Aug.	27	M	**Exodus 34, 1-9**
	28	Tu	**Exodus 34, 27-35**
	29	W	Psalm 103, 1-12
	30	Th	Mark 9, 2-10
	31	F	2 Cor. 3, 12-18
Sept.	1	S	Deut. 5, 1-15
	2	Su	Psalm 4, 1-8

The Character of Moses.

Sept.	3	M	**Numbers 12, 1-9**
	4	Tu	**Numbers 12, 10-16**
	5	W	Matt. 5, 2-12
	6	Th	1 Peter 3, 1-9
	7	F	Acts 7, 11-22
	8	S	Psalm 147, 1-11
	9	Su	1 Thess. 2, 1-12

Rebellion against God.

Sept.	10	M	**Num. 16, 1-4; 12-22**
	11	Tu	**Num. 16, 23-30**
	12	W	1 Sam. 8, 1-10
	13	Th	Isaiah 1, 1-9
	14	F	Neh. 9, 24-31
	15	S	Exodus 5, 1-9
	16	Su	Matt. 5, 43-48

The Sin of Moses.

Sept.	17	M	**Num. 20, 1-13**
	18	Tu	**Deut. 32, 48-52**
	19	W	Psalm 95, 1-11
	20	Th	Gal. 3, 1-10
	21	F	Deut. 3, 21-29
	22	S	Rom. 6, 16-23
	23	Su	Heb 9, 22-28

The Brazen Serpent.

Sept.	24	M	**Num. 21, 1-9**
	25	Tu	John 3, 14-21
	26	W	Isaiah 45, 20-25
	27	Th	John 12, 25-32
	28	F	John 19, 16-24
	29	S	John 19, 25-37
	30	Su	Rev. 1, 10-18

F. J. LAMB, Northcote Printing Works, S.W.11.

No. 30. OCTOBER—NOVEMBER, 1934.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Mr. Wilfred Kuhrt.

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.

OUR NEW MISSIONARIES.

In this issue of "Rays," we are introducing to you Miss Grace Hazel and Mr. Wilfred Kuhrt, who are each leaving for India shortly after the Annual Meeting on October 23rd. Both are members of Gurney Road Chapel, Stratford, and they have very kindly sent each a message to readers of "Rays." We know that you will give them each a very warm welcome to these pages and that you will be looking forward to hearing much from them concerning the work which they are enabled to do in India. May God's richest blessing attend their labours and may we remember them in prayer continually.

RAYS FROM THE WEST.

DEAR GIRLS AND BOYS,

Our missionaries have sent such interesting "Rays from the East" this year that I have been thinking if it were possible to send them "Rays from the West."

We need to remember that all true Sun-rays in nature come from the great sun itself. Although it is so far away, yet the sun sends its rays into each corner of the earth's surface no matter how deserted or uninhabited. If it were not for its rays, bringing life, light and health to this earth, all life would soon cease and all kinds of life, whether animal or vegetable, would be impossible. The Lord Jesus Christ is the great Sun of the spiritual world. He is now in Heaven, yet He comes, through His Holy Spirit, into the hearts of men even in earth's darkest places. Apart from Him, there would be no spiritual life or light. "In Him was life and the life was the light of men." If we have known His light, He wants us to shine for Him so that we may pass on to others the bright rays of His sunshine. Will you ask Him to shine into your hearts? He has said, "If ye shall ask anything in My name, I will do it." Although we do not know what the natural sun is like, yet we know the influence of its light upon us. Even so, although we cannot see the Lord Jesus, we may know Him by the effect which His influence produces in our life and the lives of those around us, so that each of His followers becomes a Sun-Ray for Him reflecting His glory and revealing His influence in their lives. Can others see Jesus in your life?

But we are also thinking about India and how the Light of the Lord Jesus can be sent by "Rays from the West." The Christmas boxes will be now on their way to India and within them there will be many garments made by readers of Rays. This is a grand way of letting your light shine for Him and will bring real sunshine into the life of many an Indian boy or

girl, especially if they have been made because of love to them for Christ's sake.

Another " Ray from the West " can be kindled by your giving. That penny with which you were wanting to buy sweets but which you put into the Missionary box or with which you bought a stamp to put on the Sun-Ray Gift form, may be wonderfully used by the Lord Himself to send a ray of His eternal light into some sad Indian heart.

Last of all, I want to remind you of the greatest method of all by which your light may shine out from the West to the East.



Miss Grace Hazel.

If you have found Jesus to be a light you will be seeking His face in prayer for " he that doeth truth cometh to the light." We shall never know how many have been saved from the darkness of heathendom in answer to the prayers of God's children. It was in answer to the prayers of the disciples that the light from heaven fell upon Saul of Tarsus. Let all, who know the Saviour, ask Him to send forth His light and His truth to lead many in India and bring them to His holy hill. Jesus said, " If ye shall ask anything, in my name, I will do it. How wonderful it would be if, through the pages of " Rays from the East," many of you began to send " Rays from the West."

Yours very sincerely,

GRACE HAZEL.

SAILING FOR INDIA.

By Wilfred H. Kuhrt.

DEAR GIRLS AND BOYS,

To write an essay about Elijah would suit me better than writing a letter about myself. Elijah used to be and still is a great hero of mine; he was a fearless giant of a man. I wonder whether you know the secret of his greatness. Look at James 5, 17 and 18, and you will discover that it is possible for every one of God's children to have the power that was Elijah's.

Perhaps you would like to know a little about me. My name you will find below and my photograph somewhere near this letter. I belong to the church at Gurney Road, Stratford, where I was baptised in 1925. Maybe not all of you realise that before anyone can go to India as a missionary he or she has to be specially prepared. That is why I have just spent eighteen months partly in the Strict Baptist Bible Institute, where I learned to understand more of God's Word, and partly in Livingstone College where I learned a little about how to help those whose bodies are diseased. Some of you will think eighteen months a dreadfully long time; so did I when I began but I've changed by mind a little now. Think how long a time was necessary for the preparation of some of God's servants of whom we read in the Fible and you will understand why this training is so important and why I am glad I was able to spend those short eighteen months as I did.

Now, like most of you, I have been turned loose for holidays and am longing (again, I hope, like most of you) to get to work again, only this time of course in India. I am sailing (D.V.) shortly after the Annual Meetings and perhaps after that I shall be able to write to you without scratching my head so much. Recently a number of people have been saying to me " Time is getting short" or " Not much longer now." That is perfectly true, not only for me but for you, and for everyone else. If, however, we have been taught by the Holy Spirit to put our trust in Jesus as our Saviour we shall not mind how short time may be for we shall be sure of spending all eternity with Him.

Your very sincere friend,

WILFRED H. KUHRT.

No Way of Escape. On Sunday, September 23rd, the whole country was saddened to hear that, during the previous day, a fearful disaster had taken place at Gresford Colliery, near Wrexham, North Wales. Fire had broken out in the mine, hundreds of feet below the ground. An explosion followed and over 200 men were suddenly cut off, despite the heroic efforts of brave men who risked their lives by going down into the pit to the rescue. All that could be done was done but the poor miners were lost.

It is an awful thing to be lost in physical death but far more awful to be lost spiritually. There is no way of escape apart from the Lord Jesus: no hope of rescue but through Him, who came to seek and to save that which was lost. Our missionaries, our pastors, our Sunday school teachers are like the rescue parties. They go out in His name bearing His message of a way of escape from the wrath to come. They tell of a full salvation, a way opened by the Lord Himself through His death on the cross. Have you found His way of escape? Do you know Him as your Saviour? Jesus said, "He that believeth on Me hath everlasting life."

SUFFER THE CHILDREN TO COME UNTO ME.

By Beatrice L. Mowle, Sendamangalam.

MANY of you know the hymn—

"I thank the goodness and the grace,
Which on my birth hath smiled,
And made me in these later days,
A happy English child."

When away on camp the other week I thought of those words very especially. Some of you paste Tamil Texts on the back of old post cards and send them out here for distribution. We find them very useful, for our Sunday School work, and also for giving out to the boys and girls in the villages, who can read. I want to tell you about some boys who received some tracts, and also some of your cards. These boys live in a fairly big village, by the main road. I was staying in this village for a few days, and one evening, as I passed through the main street, a number of children folowed me. I became friendly with them and some of them came along to the place where I was staying. I told them a story about our Lord Jesus Christ and gave them these tracts and cards. They promised they would learn the texts and repeat to me when I went the next time. The next time I went, two boys came to the place where I was staying, and, after talking to them for a little while, I handed them cards but after reading the verses thereon they handed the cards back to me. I told them that they could keep them, but they said, "We are afraid." They then told me that their fathers would beat them if they saw the cards in their hands, they had forbidden them to receive them. A little later, as I went for a walk, five or six little boys came with me and asked me to sing to them, "Jesus loves me." They had remembered the rendering of the chorus in Tamil and wanted to hear it again.

"We long for the joy of that glorious time,
The sweetest and brightest and best,
When the dear little children of every clime,
Shall crowd to His arms and be blest."

Pray for these boys, that they may come to the Lord Jesus and believe in Him as their Lord, their Saviour and Friend.

HONOUR AND HONOURS.

Has your name ever topped the list? If so, splendid; if not, may it one day be right at the head. Next issue will contain the Honours List in "Rays" and we want your name to be included. The Bible says much about "Honour" and "Honours" and places them in their right place by ascribing all honour and glory to the Lamb upon His Throne. If you never see your name in a public honours list, may it be written beneath the name of Jesus in the Book of Life to His honour and glory.

Lower Group, age under 12.

Find the answers to the following questions:—

1. What will God do for those who honour Him? 1st Samuel, ch. 2.
2. To whom did God promise wealth and honour? 2nd Chronicles, ch. 1.
3. What is found by those who follow after righteousness? Proverbs 21.
4. The place where Paul received many honours. Acts 28.
5. What should we seek rather than the honour of men? John 5.
6. Who is worthy to receive the highest honour? Revelation 5. **Write out the whole verse.**

Put down the number of the question, then write down the name, or the words which answer the question, and give the number of the verse where the answer is found. You need not write out the verse except where this is stated.

Upper Group, age 12 and under 16.

Answer the above questions and also the following. Write out your answers in the same way as the Lower Group.

7. The king who had great riches and honour. 2nd Chronicles, 17.
8. The reward of humility. Proverbs 20.
9. What was promised to those who interpreted the king's dream? Daniel 2.
10. From Whom do riches and honour come? 1st Chronicles 29.
11. The man who was honoured for his service to the king. Esther 6.
12. The reward of faithful service. John 12. Write out the whole 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 prize winners in the last Searcher are not eligible for another prize until February, 1935, although they are welcome to compete, and their entries will be marked and listed with other pages. 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, 1934.

RESULT OF LAST BIBLE SEARCHER.

We were delighted to see so many entries for this Searcher. The papers were very good indeed; and **everyone** gave the correct answers, though some lost marks through carelessness in copying out the verses. We welcome 25 new Searchers. The names are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, James G. Nash, age 14, "Berachah," Bedmond; 2, Muriel Ing, age 14, "Zoar," Bradford.

Special Mention: Kathleen Crowhurst, Dorothy Rule, Elsie Richardson, Grace M. Parker, Mary Parker.

Highly Commended: Victor Taylor, Muriel Westcott, Beryl Bishop, Dorothy Best, Hazel Seaman, Ruth Pooley, Dora Wright, Charlotte Radley, Eva Southard, Freda Carter, Edith Carter, Edith Jordan, Evelyn Westcott, Norman Piper, Joan Orris, Joyce Lumley, Marjorie Pluck, Marjorie Jarmin, May Jaegar, Edna Painter, Flora Clover, Frederick Meadows, Dorothy Errey, Katharine Clark, Barbara Jordan, Peggy Hart, Olive Knight, Claude Simpson, Muriel Parker, Irene Dickens, B. Castle, Ivy Smith, Vera Jones, Arthur Lawrence, Sidney Rushbrook, Edith Watts, Ruth Morton, Edward Asplin, Beatrice Middlemiss, Grace Pinson, Peggy Dewsbury, Freda Smith, Florence Youles, Horace Parker, A. Kirk, Violet Bethell, Margaret Clark, Ivy Martin, Vera Hare, Doris Southard, Ivy Darvill, Rosina Le Beau, Ronald Bloomfield, Dorothy Clarke, David Fowler, Joyce Bishp, Olive Painter, John Caton, Ruth Jarmin, Agnes Francis, Irene Cornwell, Margaret Dilloway, Joshua Jarmin, E. Brampton, Robert Nelson, Sylvia Bassam, Irene Bloomfield, Barbara Rogers, Hilda Byer, Russel Grimwood, Irene Grainger, David Parker, B. Brett, Elsie Sinfield, Eric Lane, Muriel Parris.

Commended: Winnie Jordan, E. Sawyer, William Jordan, Daisy Reeve, Irene Hall, Edna Middlemiss, Winnie Bickel, R. Kirk, Doris Hampton, Hilda Burns, Matilda Barnard, Audrey Parris, Eileen Gosnell, Elsie Lascock, Sarah Bioletti, Edith Robinson, Biddy Barnes.

The following only answered five questions. If you are over 12 you must answer **all** the questions:—Ivy Avery, Paul Eldridge, Barbara Chambers, Jean Whiting, Sheila Hyde, Cissie Thompson, Florence Osborne, Faith Barton, Mary Gregory, Elsie Neal, Queenie Hill.

Lower Group, age under 12.

Prize-winners: Phyllis Nash came first but as she is ineligible the prizes go to Violet Culliford, age 10, Acton; and Florence Seaman, age 10, Aldringham.

Very Highly Commended: Muriel Culliford, Norman Caplin, Gwladys Edwards, Robert Radley, Richard Jordan, Gwenyth Newman, Connie Miles, Myrtle Honeysett, Marjorie Howlett, Gwen Matthieu, Betty Cole, Janet Christie, Herbert Newman, Marian Parker, Hope Bardrick, Gwen Parker, Joan Jordan, Fred Wickings, Gladys Clements.

Highly Commended: Phyllis Miller, Ronald Lane, Dorothy Jones, Arthur Jordan, Edith Pooley, Harry Parris, David Mann, Doris Fuller, Ronald Radley, Esther Morton, Iris Keeble, Hilda Dickens, Ruth Champion, Eileen Wadds, Wilfred Hart, Edna McNally, Mary Gammons, Sidney Ludlam, Dorothy Mills, Mary Clover, Joyce Elstob, Leslie Bloomfield, Eileen Brammall, Gwen Relf, Ada Carr, Joyce Farrer, G. Plowright, Margaret Field, Olive Grimwood, Horace Thrower, David Watts, Alfred Osborne, Leonard Hopkin, Henry Jarvis, Doris Fincham, Eveline Caton, May Sweetman, Kenneth Bloomfield, Donald Christie, Ellen Le Beau, Joyce Sharpe, David Relf, Irene Phillips, Benjamin Clover, Doreen Adams, Harold Robertson, Olive Brainwood, J. Hampshire, Gladys Gammons, Doris Sweetman, Frank Wallis, Iris Wornell, Mary Relf, Stanley Gosnell, Lily Phillips, Esther Tinham, G. Kirk, Kenneth Lane, Ruth Relf, S. Middlemiss, Ruby Page, Sylvia Cheek, Doris Thurlow, Monica Harmer, Vera Blaber, Temple Grimwood.

Commended: Gwendoline Austin, May Bendall, Ruby Jordan, Alfred Dashwood, Joyce Austin, Doris Crowhurst, Maisie Bioletti, W. Robinson, Albert Biggs, G. Parris, Joseph Bioletti, Joyce Dorothy, Grace Page. Also tried: Olive Pearce.

Not for Competition: The Misses Ethel Carter, Doris Hunt, Gladys Thomas and Gladys Cheek.

Lynton Road, Bermondsey, again head the list.

DAILY READINGS

Oct.	7	Su	Luke 24. 36-49	
			The Death of Moses.	**Memory Text.**
Oct.	8	M	**Deut. 34. 1-12**	Deut.
	9	Tu	John 11. 18-27	34. 10
	10	W	1 Cor. 15. 50-58	
	11	Th	2 Tim. 4. 1-8	
	12	F	Luke 12. 32-40	
	13	S	Luke 9. 28-36	
	14	Su	John 19. 38-20. 2	
			THE LORD JESUS CHRIST.	
			Jesus Cleanses the Leper.	Luke
Oct.	15	M	**Luke 5. 12-16**	5. 13
	16	Tu	Lev 13. 1 8	
	17	W	Lev. 14. 1-10	
	18	Th	2 Kings 5. 1-7	
	19	F	2 Kings 5. 8-14	
	20	S	Mark 1. 40-45	
	21	Su	Luke 17. 11-19	
			Jesus Forgives Sin.	Luke
Oct.	22	M	**Luke 5. 17-26**	5. 20
	23	Tu	Psalm 32. 1-11	
	24	W	Isaiah 1. 11-20	
	25	Th	Isaiah 55. 1-7	
	26	F	Matt. 9. 1-8	
	27		Matt. 18. 23-35	
	28	Su	1 John 2. 1-12	
			Master over Disease.	Luke
Oct.	29	M	**Luke 7. 1-10.**	7. 7b
	30	Tu	Psalm 103. 1-10	
	31	W	Psalm 107. 17-22	
Nov.	1	Th	Psalm 116. 1-9	
	2	F	Matt. 8. 5-13	
	3	S	Acts 3 1-11	
	4	Su	Acts 3. 12-18	
			Victor over Death.	Luke
Nov.	5	M	**Luke 7. 11-17**	7. 15
	6	Tu	1 Kings 17. 17-24	
	7	W	2 Kings 4. 32 37	
	8	Th	2 Kings 13. 14-21	
	9	F	Luke 8. 41. 42; 49-56	
	10	S	John 11. 1-13	
	11	Su	John 11. 38-46	
			Supreme over Demons.	Luke
Nov.	12	M	**Luke 8. 26-32**	8. 39a
	13	Tu	Luke 8. 33-40	
	14	W	Mark 7. 24-30	
	15	Th	Mark 9. 17-27	
	16	F	Acts 16. 16-24	
	17	S	Acts 19. 11-20	
	18	Su	Rev. 12. 7-12	
			Jesus Teaches Prayer.	Luke
Nov.	19	M	**Luke 11. 1-8**	11. 9
	20	Tu	**Luke 11. 9-13**	
	21	W	Matt. 18. 15-22	
	22	Th	John 14. 6-14	
	23	F	John 16. 23-30	
	24	S	Mark 14. 32-42	
	25	Su	Matt. 6. 5-15	
			Jesus Warns against Covetousness.	Luke
Nov.	26	M	**Luke 12. 13-21**	12. 31
	27	Tu	**Luke 12. 22-31**	
	28	W	Job 31. 21-32	
	29	Th	Joshua 7. 19-26	
	30	F	Matt. 6. 19-21; 28-34	
Dec.	1	S	Acts 8. 18-25	
	2	Su	1 Tim. 6. 6-16	

LETTER FROM UNCLE PETER.

My dear Nieces and Nephews,

A little while ago a Rayite wrote to me saying that he was on the Honours List but had not received his Sun-Ray Certificate. That letter made me wonder how many boys and girls, who do the Bible Searchers regularly, want to join the Sun-Ray League but have not yet asked me about it and may be expecting to hear from me. If you would like to join the Sun-Ray League, will you please send me a line? I shall be ever so glad to join you up and tell you all about it.

Secondly, I want to remind all Searchers that the Honours List will be published in next issue and will contain the names of all who have entered for five or more Bible Searchers since this time last year. We are hoping to beat last year's records flat.

The Essay Competition produced some really fine work although I should have liked to have had more entries. Prizes go to:—

Upper Group—Barbara Rogers and James Nash.

Lower Group: Muriel Culliford and Norman Caplin.

Essays were also received in the Upper Group from Audrey Parris, Peggy Dewsbury, Dorothy Errey, Charlotte Radley and Faith Barton; in the Lower Group from Phyllis Nash and Iris Wornell.

I was delighted to receive interesting letters from Kenneth Bloomfield, Edith Carter, Mrs. R. W. Cheek (writing for Gladys, who is I hope better now), Dorothy Errey (thank you for P.O., Dorothy), Daphne Leggett, Phyllis Nash, Elsie W. Neal, Bertie and Gwenyth Newman, Elsie Richardson, Joyce Sharpe and Cissie Thompson, beside kind letters from several friends. Thank you each one.

May God bless you each and shine upon you with this most marvellous light.

Your loving,

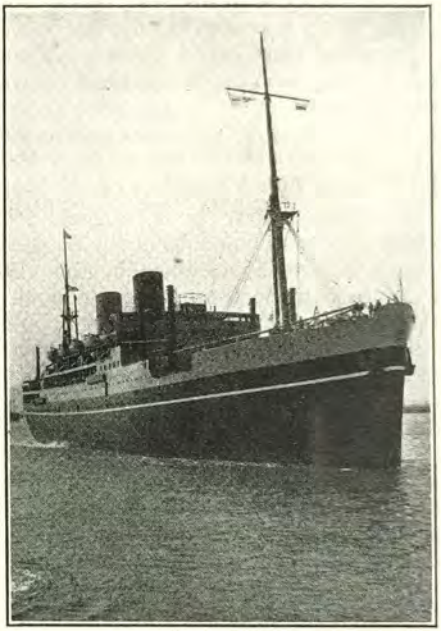
UNCLE PETER.

F. J. LAMB, Northcote Printing Works, S.W.11.

No. 31. DECEMBER, 1934.—JANUARY, 1935.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



S.S. "Corfu" the liner on which Mr. Kuhrt sailed for India.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

A SAD STORY.

By H. A. Huckett, Namakal.



N Monday, June 25th, we walked five miles to the village of Solaisiramony, where I had a very sad experience. Some months before I left Madras, a missionary at Sendamangalam wrote to me asking me to try to find a boy named Solomon, who had run away from his village and was believed to be living not far from Mount Road, Madras. He is a caste boy and has been brought to know and love the Lord Jesus but, owing to the persecution which he received from his own family, he felt it was necessary to leave his home and thus found his way to the city. I found him amongst strangers who did not believe or practise the simple faith which he had been taught by our preacher, Moses, whilst at his old home. Before long, I called on him again and found him quite willing to come with me to our mission station at Kilpauk, Madras, and we found him a home in our Young Men's Hostel.

The Call to Bear Witness.

The problem now was what to do with poor Solomon. He had studied up to the fifth standard in the village school, but really needed to learn more than he knew if he was to get any work. At last we sent him to the Higher Elementary School of our Mission at Poonamallee, where he lived with the headmaster. During the recent holidays, he felt very strongly that he must go back to his own village in order to witness to his own family of his faith in the Lord Jesus Christ and to endeavour to lead them into His Light. This was not the first time that he had wanted to go and we had warned him of the danger. He was so full of the joy of salvation that he said he was quite willing to suffer all the risk and hardship, which it would mean, if only he could witness to his own people.

Suffering for His Name's Sake.

Thus it was, that on Monday, June 25th, we found Solomon, at Solaisiramony. We wondered, at first, whether we should be able to see him at all, and prayerfully waited for him at the school. When he arrived, I suggested that we could talk together as we walked, not away from the village, but towards it. We had not gone ten yards from the school when all his family rushed up. One of his brothers furiously attacked him, hit him about the head and shoulders, and forcibly dragged him away from me and back to the caste quarter of the village. I tried to come between them and the boy and protested at their brutality, but they would not listen to argument, and forcibly prevented me from entering the caste quarter.

Undoubtedly, Solomon's relatives thought that we had come to take the boy away. We know that they are doing their utmost

to get him to recant and go back to Hinduism. He has been sent to a Hindu school at Velur, where his uncle is headmaster, and Solomon is kept under the closest observation. He was able to come to Namakal last Sunday and attended the morning service but two of the women of the family were in the town to take him back again. Mr. Thrower saw him and again warned him of his danger. We hear that his relatives are trying to marry him to a heathen girl but we feel sure that, by the grace of God, he will stand firm. Another report says that the girl to whom they are trying to marry him is herself enquiring concerning the Way of Salvation and wishes to become a Christian but we do not know whether this is true. I do not think that he is in any immediate danger but, as soon as his relatives find that they cannot turn him from his purpose, anything may happen to him.

Uncle Peter Wishes You A Happy Christmas

A little brown envelope is enclosed for your Christmas present to the Mission. Please hand it to your Sunday School Teacher or send it to me.

ON BOARD S.S. "CORFU."

By Wilfred H. Kuhrt.

WHEN last I wrote, I promised that I would write again when there was more to write about and I am keeping that promise from Marseilles. There is now more than enough to say. Bidding good-bye to friends and relatives on Friday was in a way exciting, but I shouldn't like to have to do it often. I am sure I must have been waving my handkerchief long after it was possible for anyone to see me.

Let me tell you a little about the boat. It is quite a large one though it seems small compared with such giants as the "Aquitania," over which I was able to look while we were at Southampton. There are, on my end of the ship, a large dining-room, a smoking room, a music room, a nursery, a swimming bath, cabins, bath rooms and a laundry. Beside all these, there is room on deck for quoits, tennis and walking. When you remember that there are nearly all these things and more, in the part of the ship reserved for first class passengers, you will have some idea of what is crammed in on a 15,000 ton vessel. I believe the new "Queen Mary" is nearly 75,000 tons, that is to say five times as big as the "Corfu." In my cabin there are three beds but for three nights I have had it to myself. To-morrow, I believe, other passengers are coming to join me.

Last Tuesday, we stopped at Tangier and Gibraltar. At Tangier we had a most amusing experience; for there came out from the shore a swarm of little boats whose owners were very anxious to sell us all sorts of leather articles. They wanted as much as £5 for some of these things but nobody seemed willing to pay that much and, just as the ship was about to leave, the Moors were glad to take 10/- or 15/-. I cannot possibly reproduce here all the queer ways they had of bargaining, nor the expressions of disgust at the low prices offered by the English people. At Gibraltar, we were able to go ashore and found a great deal to amuse and interest. There were chestnut vendors and any number of ladies trying to sell lace d'oyleys. We saw, too, little carriages and horses that seem to take the place of taxicabs, a colporteur selling Spanish Bibles, and last but not least, crowds of children playing in the streets.



"Dolls and Smiles."
Christmas happiness brought by Christmas gifts from England.

I have twice seen pilots leave our boat; and to-day, I saw one come aboard. In a bad sea it can be a risky job but it is absolutely necessary to have a pilot. The cleverest captain is not allowed to take his ship up the Thames; he must have a pilot. I wonder how many of you girls and boys have someone to steer your young lives up the great river of life? It is so much more satisfactory than trying to do it for oneself. Even a great many true Christians have not yet learnt to commit their way unto the Lord and the result is that we do not serve Him as we ought. May the Lord Jesus shew you what things He suffered in order that He might pilot us to the glorious destination of being "like Him."

I WILL TRUST AND NOT BE AFRAID.

S.B.M., Kilpauk,
Madras.

DEAR NEPHEWS AND NIECES,

I believe you will know people in your town who are always concerned about what they call "luck." They will not walk under a ladder; they will not receive a knife as a gift; they tie mascots to their motor cars, and put up a horseshoe over their doors. Sometimes they wear some kind of charm to bring them "good luck." If you talk to them about it they just laugh and say it is just a bit of superstition and they do not really believe in it. They do not take the charm away however, since they say that it might change their "luck" if they did.

If you came to Tathankuppam you would see some of the boys there with a little metal cylinder, about an inch long, tied round their arms, or waist; or a string of hair tied round the wrist; or a piece of wire like a bangle round the ankle. All these things are for the same purpose as the mascot, or the charm, to keep away "bad luck," or to be more plain, to scare away evil spirits.

In spite of the fact that a lot of people nowadays try to believe that there are no such things as evil spirits, and that they all belong to fairy tales, the Bible tells us plainly that there are spirits called demons, and that they do afflict men. But the Bible also tells us of God's Holy Spirit, and the power of the Lord Jesus Christ to deliver us from the power of the Evil One.

All these charms and mascots are used because they are thought to please and humour the spirits, so that they shall not work harm. The people live in fear of the spirits who lurk in dark places and are afraid that they will bring disease and trouble of every kind. Some men and women are supposed to have great knowledge of the spirits and pretend to make the charms to drive them away. When the people are in trouble therefore, they go to these men and buy the charms.

When Christian was passing through the Valley of the Shadow of Death, he was troubled by crowds of these evil spirits, but he was relieved from them when he remembered that God was with him. If the people in Tathankuppam, and also those people whom you know in England, could learn to love IMMANUEL they would know that it means "God with us," and they would not need the charms any more. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

With much love,

UNCLE VETHANAYAGAM.

CHRISTMAS JOY.

"A Happy Christmas to you." . . . . Very soon the cheerful old wish will once more ring out and who enjoys Christmas more than boys or girls? We wish all readers of "Rays" a trully Happy Christmas but do not let us forget the many boys and girls who will not enjoy their Christmas. Some are cold and hungry, some have none to care for them; many, too, in India, do not know Christmas joy because they have never heard about the Heavenly Child, who shall save His people from their sins. The truest joy of Christmas is only known by those who worship the Babe of Bethlehem as Immanuel—"God with us." In this Searcher, you will read of a joy that never fails, that changes sorrowing hearts and finds its centre in God.

Lower Group, age under 12.

1. Joy to all people.
2. Joy of the sorrowful.
3. Joy of the wise men.
4. Joy everlasting.
5. Joy in God's Word.
6. Joy as a fruit.

The answers will be found in Jeremiah 15, Galatians 5, Luke 2, Matthew 2, John 16, Isaiah 35, but these chapters are not in the same order as the questions. Copy each verse out neatly, showing where it is found. Look out for extra references to the word "joy" in the chapters and give the reference only.

Upper Group, aged 12 and under 16.

Six causes of rejoicing from the Book of Psalms.

7. God's Salvation.
8. God's mercy.
9. God's presence.
10. God's day.
11. God's help.
12. God's defence.

Do the first six questions set for the Lower Group and then look for the verse which reveals the cause of joy in the following Psalms (which are not here given in the same order as the questions). Psalms 16, 5, 13, 63, 31 and 118. Write out your answers thus:—

7. Because of God's Salvation in Psalm.....

Look out for other texts in the above Psalms which speak of rejoicing or joy and give the references only.

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 prize winners in the last Searcher are not eligible for another prize until April, 1935, although they are welcome to compete, and their entries will be marked and listed with other pages. 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, 1934.

RESULT OF LAST BIBLE SEARCHER.

Some very fine papers were written in answer to this Searcher, but we would have liked to have seen more entries. Question 5 seemed to be the hardest to find; the correct answer is John 5, 44. Several young friends noted an error in the Upper Group questions; Proverbs, ch. 20 should have been ch. 22. But we were glad to see that so many made an attempt to find an answer to the question. We welcome 34 new Searchers and one new School—Tring. The names are all in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Dorothy Rule, aged 14, Ramsey, Hunts.; 2, Evelyn Westcott, aged 12, Herne Hill.

Special Mention: Freda Carter, Muriel Parker, Edith Carter, Muriel Ing, Russel Grimwood, Grace Parker, Mary Parker, Beryl Bishop, Vera Funnell.

Highly Commended: Dorothy Errey, Denis Funnell, Frederick Meadows, Hazel Seaman, John Caton, Eva Southard, Horace Parker, James Nash, Mary Vaughan, May Summers, Marjorie Pluck, Peggy Hart, Rosina Le Beau, Elsie Richardson, Doris Rippin, May Barham, Muriel Westcott, Gwen Parker, Ruth Pooley, Richard Blowers, Florence Osborne, Edith Pooley, Doris Wharton, Walter Carless, Eric Lane, Phyllis Nash, Claude Simpson, Flora Clover, Kathleen Crowhurst, Violet Pond, Grace Pinson, Winnie Bickel, Paul Eldridge, Irene Playford, Dorothy Best, Muriel Parris, B. Brett, Victor Taylor, Norman Piper, Marguerite Denton, Grace Reed, Alice White, Robert Carter, Audrey Parris, Hilda Burns.

Commended: Joyce Bishop (omitted one answer), Violet Waylett, Olive Painter, Gertrude Lewis, Barbara Jordan, Winifred Ball, Katharine Clark, Irene Cornwell, Joshua Jarmin, Jack Hawkins, Marjorie Jarmin, Barbara Rogers, Doris Hampton, Kathleen Noble, Benjamin Clover, Faith Barton, D. Parker, Florence Youles, Irene Hall, Frances Cocklin, Dorothy Holt, Edith Robinson, Elsie Lasscock, Irene Grainger, Olwyn Poleykett, Margaret Clark, Sarah Bioletti, Grace Long, May Jaegar, Marie Rees, Phillip May, Rose Lyon, Iris Coverley ,Dorothy Varney, Matilda Barnard, Eileen Gosnell, Lily Stewart, Ivy Darvill, Cissie Thompson (sent references only), Hilda Byer, Violet Smith, Marjorie Dilloway. Only answered six questions: Russell Wells, Stanley Sainsbury, Irene Dickens, Diana Winder..

Lower Group, age under 12.

Prizewinners: 1, Gladys Cheek, aged 11, Leyton; 2, Wilfred Hart, aged 8, Crowfield.

Special Mention: Gerald Plowright, Violet Culliford, Janet Christie, Marian Parker, Hope Bardrick, Doris Horne, Dorothy Blowers.

Highly commended: Sylvia Cheek, Joan Maskell, Doris Newton, Lucy Brownrigg, Myrtle Honeysett, Connie Miles, Vera Gurney, Norman Caplin, Muriel Culliford, John Lane, Esther Morton, Dorothy Jones, Joyce Farrer, George Kenward, Maisie Bioletti, Alfred Osborne, Joyce Dorothy, Olive Grimwood, Florence Seaman, F. Thomas, Doris Sweetman, Allen Thrower, Doris Fincham, Iris Heath, Gladys Clements, Doris Archambaud, Vera Rippin, Nellie Le Beau, Joan Hampshire, L. Webb, Marjorie Howlett, Kenneth Phillips, Temple Grimwood, Rose Perry, Mary Clover, Joyce Elstob, Daphne Leggett, Lily Stevens, Richard Jordan, Walter Robinson, Lily Phillips, Irene Phillips, Evan Wells, Iris Wornell, Eveline Caton, John Christie, Irene Roach, Beryl Osborne, Doris Fuller, Irene Murrell, Gwenyth Newman, Frank Wallis, David Watts, Gwladys Edwards, Ivy Nevitt, Herbert Newman, Marjorie Ayres, Gwen Matthieu, Joan Jordan, Cicely Gliddon, Douglas Prentice, Elsie Rance, Edith Farrer.

Commended: Leonard Hopkin, Ruby Page, Freda Thompson, Rita Bradnam, Kenneth Bloomfield (omitted one answer), Winnie Strudwick, Joseph Bioletti, Harry Parris, D. Watts, Doris Thurlow, M. Bendall, Keith Bonnett, Clifford Pond, Gladys Barber, Doreen Adams, Ronald Lane, Geoffrey Parris, Ruby Jordan, Doris Crowhurst, Ronald Roach, Mary Gammons, Ruby Marjoram, Beatrice Brown, Grace Page, Kenneth Lane, Doris Steggles, Gordon Fowler, Gladys Gammons, Barbara Marjoram, Stanley Gosnell, Doreen Vincent, Monica Harmer, Donald Gosnell, E. Foster, Alfred Dashwood, Joyce Sharpe, Margaret Field, Muriel Cooper, Gwen Relf, William Wiseman, Mary Relf, R. Relf.

Not for Competition: Miss Ethel Carter, Olive Pearce, Marjorie Rawlins. Lynton Road, Bermondsey, head the list.

HONOURS LIST, 1934.

Here are the names of the regular Searchers who have done five or more Bible Searchers since this time last year. We want to congratulate each one of you and shall be sending you each a Certificate of Honour signed by Uncle Peter. Many of you have entered regularly but have received no prize as yet; to such we would say, "Keep on searching, you may win a prize yet." Whether you have earned a prize or not, may you each find the Word of God to be that which you prize most of all.

Lynton Road, Bermondsey: Winnie Bickel, Maisie, Sarah and Joseph Bioletti, Betty Cole, Irene Cornwell, Ivy Darvill, Eileen Gosnell, Doris Hampton, Ruby and Richard Jordan, Ada and George Kirk, Elsie Lasscock, Rosina and Nellie Le Beau, Edna Middlemiss, Dorothy Mills, Irene Phillips, Grace Pinson, Edith Robinson, Elsie Sinfield, Ivy Smith, Doris Sweetman, Doris Thurlow, Doris Wharton.

Crowfield: Walter Carless, Flora and Mary Clover, Peggy and Wilfred Hart, Russell, Temple and Olive Grimwood.

Aldringham: Richard Blowers, Barbara and Joan Jordan, Marian and David Parker, Hazel and Florence Seaman. **Eastbourne:** Beryl Bishop, John Christie, Joyce Elstob, David and Gordon Fowler, Norman Piper, Victor Taylor. **March:** Dorothy Best, Doris Fuller, Leonard Hopkin, May Jaegar, David Watts, Florence Youles. **St. Neots:** Edith and Freda Carter, Joyce Farrer, Gladys Gammons, Jack Hawkins. **Yateley:** Irene Grainger, Herbert and Gwenyth Newman, Muriel Parker, Allen Thrower. **Walthamstow:** Norman Caplin, Margaret and Katharine Clark, Iris Wornell. **Bath:** Grace, Mary and Gwen Parker. **Ely:** John and Eveline Caton, Frederick Meadows. **Upper Holloway:** Ruth, Marjorie and Joshua Jarmin. **Snodland:** Audrey, Geoffrey and Harry Parris. **Swindon:** Eric, Kenneth and Ronald Lane. **West Ham:** Hilda Byer, Frances Cocklin, Iris Keeble. **Park Ridings, Wood Green:** Kathleen and Doris Crowhurst, Muriel Culliford. **Bedmond:** James and Phyllis Nash. **Herne Hill:** Muriel and Evelyn Westcott. **Leyton:** Gladys and Sylvia Cheek. **Richmond:** Edna and Olive Painter. **Stoke Ash:** Ruth and Edith Pooley. **Acton:** Violet Culliford. **Bradford:** Muriel Ing. **Salem, Croydon:** Gladys Clements. **Cottenham:** Peggy Dewsbury. **Chadwell Heath:** Irene Hall. **Great Gransden:** Esther Morton. **North Harrow:** Elsie Richardson. **Hastings:** Dorothy Errey. **Horsham:** Kenneth Bloomfield. **Ilford:** Eva Southard. **Zoar Ipswich:** Daphne Leggett. **Oxford:** Dorothy Jones. **Ponders End:** Winifred Jordan. **Potten End:** Barbara Rogers. **Ramsey:** Dorothy Rule. **Somersham:** Claude Simpson. **Gurney Road, Stratford:** Hope Bardrick.

WHAT THE PREACHER SAID.

The Poverty of Earthly Riches.

Dec.	3	M	**Eccles. 2, 1-11**
	4	Tu	**Eccles. 2, 12-17**
	5	W	1 Kings 10, 16-25
	6	Th	Matt. 12, 35-42
	7	F	Matt. 19, 16-24
	8	S	Luke 19, 1-10
	9	Su	Col. 3, 1-8

A Time for Everything.

Dec.	10	M	**Eccles. 3, 1-15**
	11	Tu	Eccles. 7, 11-22
	12	W	Prov. 15, 23-33
	13	Th	2 Chron. 33, 9-17
	14	F	Acts 1, 6-14
	15	S	2 Kings 5, 20-27
	16	Su	Matt. 16, 1-12

A Poor Wise Man.

Dec.	17	M	**Eccles 9, 10-18**
	18	Tu	2 Sam. 20, 15-22
	19	W	2 Kings 6, 24-33
	20	Th	Gen. 40, 9-23
	21	F	Zech 11, 3-14
	22	S	Psalm 22, 1-11
	23	Su	Isaiah 53, 1-12

Remember Now.

Dec.	24	M	**Eccles. 12, 1-14**
	25	Tu	1 Kings 3, 5-12
	26	W	2 Chron. 34, 1-13
	27	Th	Gen. 39, 1-6; 21-23
	28	F	1 Sam. 3, 1-10
	29	S	Dan. 1, 8-16
	30	Su	Luke 2, 40-52

A Good Resolution.

Dec.	31	M	**Ruth 1, 1-10**
Jan.	1	Tu	**Ruth 1, 11-22**
	2	W	Ruth 2, 1-12
	3	Th	Ruth 2, 13-23
	4	F	Ruth 3, 1-9
	5	S	Ruth 3, 10-18
	6	Su	Ruth 4, 1-10

SAMUEL, SAUL AND DAVID.

The Call of Samuel.

Jan.	7	M	1 Sam. 1, 1-8
	8	Tu	1 Sam. 1, 9-16
	9	W	1 Sam. 1, 17-20; 24-28
	10	Th	**1 Sam. 3 1-10**
	11	F	**1 Sam. 3, 11-21**
	12	S	1 Sam. 4, 1-9
	13	Su	1 Sam. 4, 10-18

A King Wanted.

Jan.	14	M	1 Sam. 5, 1-7
	15	Tu	1 Sam. 5, 8-12
	16	W	1 Sam. 6, 1-12
	17	Th	1 Sam. 6, 13-21
	18	F	1 Sam. 7, 8-17
	19	S	**1 Sam. 8, 1-10**
	20	Su	**1 Sam. 8, 11-22**

A King Found.

Jan.	21	M	Psalm 146, 1-10
	22	Tu	Deut. 17, 14-20
	23	W	**1 Sam. 9, 1-6**
	24	Th	**1 Sam. 9, 7-13**
	25	F	**1 Sam. 9, 14-21**
	26	S	**1 Sam. 9, 22-27**
	27	Su	1 Sam. 10, 1-9

The King Proclaimed.

Jan.	28	M	1 Sam. 10, 10-16
	29	Tu	**1 Sam. 10, 17-27**
	30	W	1 Sam. 11, 1-7
	31	Th	1 Sam. 11, 8-15
Feb.	1	F	1 Sam. 12, 1-7
	2	S	1 Sam. 12, 8-15
	3	Su	1 Sam. 12, 16-25

F. J. LAMB, Northcote Printing Works, S.W.11.

THE

STRICT BAPTIST MISSION

INCORPORATING

South Indian Strict Baptist Missionary Society

ANNUAL REPORT

1934

PRICE - - - TWOPENCE

THE

STRICT BAPTIST MISSION

Incorporating

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY

✦✦✦✦

The Seventy-Third

ANNUAL REPORT

1934

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 23rd, 1934

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

COUNCIL OF MANAGEMENT

OFFICERS

President:

J. B. COLLIN, Esq., Lynton Road, Bermondsey, S.E.

Vice-President:

Pastor R. ROBINSON, Chadwell Street, E.C.

Treasurer:

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

Secretaries:

General : Pastor W. CHISNALL, 26, Woodgrange Avenue, Ealing Common, W.5.

Hon. Minute : Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Hon. Finance : Pastor A. E. BROWN, 48, Basildene Rd., Hounslow, Middx.

Editor of the Mission Herald:

Mr. ERNEST A. BOOTH, 30, St. Margaret's Avenue, Whetstone, N.20.

Members of Council:

*Mr. H. ADAMS
*Mr. S. W. ANDERSON
*Pastor W. S. BAKER
*Mr. H. BRAND
Mr. A. E. CRISP
Mr. S. E. DENNING
Mr. B. DENNIS
Mr. L. C. FENSOME
Pastor R. FRENCH
Mr. J. C. FROMOW
*Mr. C. W. HARRIS
Mr. H. J. HUCKETT
*Pastor S. HUTCHINSON
Pastor R. KEMP
Pastor J. H. LYNN
Pastor R. MUTIMER
Pastor J. PAYNE
Pastor J. T. PETERS
Pastor W. C. PLAIL
Mr. J. PRATT
Mr. W. K. PUTTNAM
Mr. M. W. REED
Pastor T. REYNOLDS
Mr. R. S. W. SEARS
Mr. G. E. SHEPHERD
Pastor G. SMITH
Pastor J. S. SMITH
Mr. A. W. THROWER
*Pastor W. F. WALLER
Mr. C. WEBB
Pastor C. J. WELSFORD
Pastor A. W. WHAYMAN
Mr. R. G. WRIGHT

* Members of the Finance Committee.

LADIES' ZENANA AUXILIARY

President: Mrs. A. SILVESTER.

Vice-Presidents:

Mrs. E. A. BOOTH. Mrs. S. HUTCHINSON. Mrs. W. H. ROSE.

Secretaries:

Hon. Organising: Miss P. P. NUNN, 58, Myddelton Square, London, E.C.1.

Hon. Minute: Miss M. FROMOW, 23, Alwyn Avenue, Chiswick, W.4.

Hon. Financial: Mrs. S. W. ANDERSON, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.

Executive:

Miss J. A. BOCKING
Miss HARRIS
Mrs. E. F. KEVAN
Mrs. R. ROBINSON
Miss H. RUTTER
Miss SEARS
Mrs. S. SIMPSON

With the Officers.

MISSIONARY STAFF

Madras and Poonamallee Field:

Missionary L. WATTS Mrs. L. WATTS
Miss E. C. PUTNAM

Sendamangalam and Namakal Fields:

Missionary D. A. THROWER Missionary H. A. HUCKETT
Miss B. L. MOWLE Miss L. S. HAZEL
Miss R. M. HARRIS, M.B., B.S. (Lond.)

Kolli Hills Field:

Missionary A. J. MORLING Mrs. A. J. MORLING
Mrs. J. M. BRAND

Tinnevelly Field:

Missionary D. MORLING Mrs. D. MORLING
Miss V. D. GREEN Miss A. M. POOLE

Home on Furlough:

Missionary G. F. CHAMPION Mrs. G. F. CHAMPION
Mrs. D. A. THROWER Miss G. K. CARTER

Missionaries-Elect: Mr. W. H. KUHRT and Miss G. HAZEL

Bankers:

Westminster Bank, Ltd., Hounslow West Branch.

Solicitors:

Messrs. G. Brown, Son and Vardy, 56, Finsbury Pavement, E.C.2.

Auditor:

W. Littleton, Esq., F.C.R.A. F.C.P.A., 5-6, Broad Street House, Old Broad Street, E.C.2.

Registered Office

71, White Lion Street, Islington, London, N.1.

DOCTRINAL BASIS

1.—The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, and the unity of the Godhead.

2.—The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3.—The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4.—Eternal and personal election unto salvation.

5.—Particular redemption by the vicarious sacrifice of Christ.

6.—Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7.—Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8.—The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9.—The final perseverance of true believers.

10.—The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11.—The necessity of Baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's Table. The congregational order of the Churches.

12.—The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES

1.—That this Association be called " The Strict Baptist Mission."

2.—The Membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3.—That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4.—That its objects be—The diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5.—That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6.—That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7.—That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8.—That a month's notice be given of any new business intended to be introduced to the Council.

9.—That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10.—That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11.—That all meetings be commenced and concluded with prayer.

Our Commission:
"And He said unto them, Go ye into all the world and preach the Gospel to every creature."

THE

Seventy-Third Report

1934

"Cast thy bread upon the waters: for thou shalt find it after many days."—ECCLES. xi. 1.

IN the midst of much anxiety and concern we are once more able to present to our subscribers and friends the Annual Report. The 73rd, like all its predecessors, recounts the goodness and mercy of our Covenant God and Father. The predominant note of gratitude and thankfulness is that souls have been saved, and thereby Christ is seeing of the travail of His soul and is satisfied.

Expansion is going on in all the Fields—new stations are being opened up, the Indian churches, awakening to their responsibility, are choosing pastors, and the Indian Christians are engaging in various kinds of voluntary Christian work. Furthermore, there is a desire among our workers for deeper knowledge of the Scriptures; and to meet this need the missionaries are holding study classes. And so the work is going forward.

At home work is advancing. Two new missionaries are leaving for India in the early autumn of this year, and two more have been accepted for service when their training is complete.

Finance has caused us some anxiety, but up to the present all our needs have been supplied.

During the year valued friends and helpers have been called Home to their eternal reward—Mr. J. Fromow, for many years a very active worker and member on our Committee, and a helper in many other ways, besides several pastors of churches and other brethren, whose presence we miss and whose help we lack. May the Lord raise up others to take their places.

We regret to say that for some time past our beloved President, Mr. J. B. Collin, has been laid aside, several weeks undergoing hospital treatment. On arriving home, he was taken considerably worse, and has been very ill since. At the time of our going to press Mr. Collin showed the signs of gradual improvement. We therefore very tenderly and earnestly commend him to the prayerful sympathy of all our friends and subscribers.

We have recorded in our monthly MISSION HERALD the spiritual blessing received in each of the fields, it being a joy to read of the conversions and baptisms that have taken place during the year. So, in reviewing the past, we take courage and go forward, strong in the strength that our God supplies, and our hope and trust are in the Lord, that He may continue to bless the work of our hands; and so **we cast the bread upon the waters, praying that it may be seen after many days,** to the praise and glory of Him who hath done great things for us.



Madras and Poonamallee Field.

By L. WATTS.

IN writing the Annual Report this year, it is increasingly borne in upon us that the position in India is changing. There was a time when missions were in the forefront of all branches of enlightenment to the people that dwell in darkness. Educational, medical, industrial, and agricultural institutions of not very many years ago were mostly controlled by missionaries. So successful have been their efforts and examples, that the people of the land themselves now provide such institutions, and since these mostly come under the supervision of those departments of Government which are "transferred" to an elected legislative council, it follows in the natural course of things that, in the eyes of the "powers that be," the religious side of mission institutions falls to the rear, if not out altogether.

A scheme advocated during the past eighteen months by one of the leading Government officials in education calls for the amalgamation in purpose of all schools, by whatsoever agency they may be run. Under this scheme overlapping of schools is to be reduced to a minimum, and all schools should lead up to the next in grade irrespective of the religion professed by the staff. Religion becomes an optional subject to be provided for by the religionists themselves; not as part of the ordinary school curriculum. As was expressed in a meeting of missionaries this year in discussing the problem, we must be thankful to God for the long period of opportunity we have had for teaching the Lord Jesus Christ to the children of India in our schools, but we must realise now that that opportunity is passing rapidly, and be ready, if necessary, to drop out such branches of work as day schools and concentrate on the more directly evangelistic efforts, such as Sunday Schools, evening institutes and other branches of Christian work that are usual in the West, or may be more adaptable to India.

We feel, therefore, confirmed in the emphasis we have been led to lay, during this term of service, on these adjuncts to the Christian church. Throughout the field there are twenty-two Sunday Schools, in the majority of which the teachers are purely voluntary; that is, they are not mission workers, part of whose duty it is to conduct a Sunday School. One school during the year has been commenced by a member of the Sembiam Church, helped by a member of Vepery Church, in a thickly populated district between those two places. A Hindu schoolmaster lends his schoolroom for the purpose on Sunday afternoons.

Regular weekly Bible Classes are held in seven places, in each of which non-Christians gather with Christians for the study of the Word of God. Sunday afternoon services are held in fourteen different places each week, in which again the non-Christian gathers and hears the message. The burden of the ministry in these places largely falls on the pastors, preachers and missionary, but no fewer than ten other members of the churches are using their gifts in speaking for the Master in these services.



S.B.M. SCHOOL, CHINTADRIPET.

The churches have themselves grown during the year, as the following figures show. The church at Mannur is now added to the list, having been formed in November, 1933. The church at Sembiam has also called the preacher-in-charge, Y. M. Solomon, to be their pastor.

Church.	Membership.		Baptisms.
	July, 1932.	July, 1933.	
Vepery	106	117	12
Ayanapuram	79	92	4
Sembiam (Pastor Y. M. Solomon) ...	52	53	6
Poonamallee (Pastor M. Zechariah)...	49	45	—
Mannur	—	8	4

This year has also seen the entrance of the churches into the responsibility of repairing and renovating their chapels. Both Vepery and Ayanapuram have done so, thus breaking the hitherto constant dependence on the Mission for this expenditure.

The Baptist Volunteer Fellowship is an organisation within the churches binding them together in voluntary Gospel

witness in the villages around Mannur. The avowed aim of the members of the Fellowship is the maintenance of this work by the Indian churches as an acknowledgment of their responsibility to obey the "great commission." Members cycle out from Madras to conduct the services in Mannur and six Sunday Schools, and others go from Poonamallee to the Sunday School in Koladi.

A monthly periodical called the "Baptist Deepikai" is published and circulated to all members of the Strict Baptist Churches. This unites not only the churches in this district, but also those in the Namakal and Tinnevelly districts. The late secretary of the Vepery Church obtained a post in Rangoon, and has joined the Tamil Baptist Church there. This church traces back its history to the time of Judson. It now not only takes the "Baptist Deepikai," but has adopted our hymn-book also. Another member obtained employment in Colombo, and introduced the hymn-book to the Tamil Baptist Church there, where also it is now in use.

The following figures show ways in which our people are supporting their own work:—

Total amount contributed to Church Funds	Rs.1,177-8-11
Sunday School Collections ...	Rs.55-0-5
Gospel Society Subscriptions	Rs.354-10-0

The direction of the work mentioned in the foregoing paragraphs is in the hands of the deacons of the churches, or the committee of the Fellowship, the missionary having membership in each group. Quite a large amount of time is spent each month in advising and guiding the action taken by these brethren, most of whom have no background at all of church government. Truly we are not "already perfect," but we "follow after."

Apart from these, the missionary is directly responsible for the fourteen day schools in city and village. Owing to an increasing insistence on a minimum amount of floor space for each child, and the utter impossibility of enlarging all our buildings, we have to restrict the number admitted to school. So our numbers are not as large as they were. We are glad, however, to have this opportunity of teaching so many as an average of 913 boys and girls the Scripture lessons, catechism, memory lessons and lyrics, which are provided for in the carefully prepared syllabus. The Poonamallee School has been raised to Higher Elementary status at the request of the District Educational Officer, and we have a fine set of older boys here, to whom, we pray, that the Gospel may indeed become the message of salvation. The amount received in school fees from the pupils is Rs.496-6-0, and in Government teaching grant Rs.3,850-11-0.

The Young Men's Hostel and Institute still flourish, and are always full. The year has been one of quiet progress in the training of these young men in Christian outlook on life and thought.

A new development this year has grown out of the conviction that some more definite preparation of men for the work of the oversight of churches is necessary. A small class of three young men is being conducted with this aim



A Salaam from the Coconut Palm.

in view. These three men are receiving training in Bible study and other subjects to enable them to undertake the ministry of the Word amongst the churches.

The bookstall at the gate of the Mission House continues to establish contact with the hundreds that pass by each day.

This table of sales gives in figures a picture of this part of the work:—

Bibles and Testaments	46
Bible Portions	557
Gospel Lyric Books	680
Scripture Catechisms	549
Scripture Memory Passages	400
Other Gospel Books	800

Our preacher-teachers continue to proclaim the Gospel in the villages, and large numbers of tracts and booklets are distributed in various ways. Emphasis is being laid more and more on the greater value of voluntary witness, and the volume of this is increasing. A little group in Vepery, for instance, is constant in season and out of season in seeking to bring others to the knowledge of the Lord, and on several occasions during the year we have had the joy of hearing that such-and-such a church member's testimony was instrumental in bringing another into the light.

Thus, very briefly summarised, the work of the past year reminds us that we have been apprehended of the Lord for His service, and are called to still further devotion to the Gospel.



TINNEVELLY FIELD. NEW CHAPEL AT ANBINAGARAM.

The majority of the cost of this fine building, erected in granite, was borne by local funds.

Sendamangalam & Namakal Fields.

By D. A. THROWER.

IT is a gladsome duty to write a record of the goodness of God to His servants, and of His blessing in the service rendered during another year. After a refreshing furlough, the writer returned to the Indian Field in December last, and since then he has been stationed at Namakal. We wish to return thanks to God for the comradeship of Mr. Huckett, who has been with us since the middle of February. The manifest blessing of God has been upon these fields during the past year. Our predecessor, Mr. A. Morling, had the joy of baptising fifteen persons on profession of their faith in the Lord Jesus Christ. Of this number, nine were boys in the Namakal Boarding Home, and one was a girl in the Sendamangalam Boarding Home. Our report may be conveniently divided into three sections.

1. **Ecclesiastical.**—The number of village congregations has again increased. Marurpetti, near Namakal town, has its prayer-house, erected by the villagers a few months ago. Also at Selur, three miles beyond Pandamangalam, the nucleus of a congregation has been formed by the two new members baptised from that village during this year. On the other hand, the faction hinted at in last year's report, regarding Olaipalayam, near Velur, has resulted in the closing of the prayer-house there, and the cessation of services in that place for the present. We hope that in the near future this obstacle may be overcome and services re-started. Preacher A. D. Seenivasagam has rendered faithful, untiring service in Sirunellikoil and the surrounding village congregations. He needs the special prayers of God's people for tact and courage to be given him in increasing measure for his ministry in a difficult sphere. It is good to see the Christians in his circle respecting him and turning to him for advice. The present number of congregations meeting for worship week by week is 12; there are now 303 baptised believers in membership with the churches in these fields. Church collections for the year were Rs.577. The Gospel Extension Society's total income was Rs.941, and this has been spent in maintaining workers in two stations.

2. **Evangelistic.** — Seventeen preachers and preacher-teachers carry on street evangelism in a total of 175 villages and hamlets, and they also preach in the various weekly markets. At these shandies large crowds hear the Word of God, numbers of Gospel portions and other booklets are sold, and large numbers of tracts are distributed. Although the

people usually give our brethren a respectful hearing, opposition to the Gospel is fierce in many places, and about six months ago one of our colporteurs was assaulted and several rupees' worth of books were snatched from his hand and destroyed by a Hindu fanatic. The villagers always turn out in full force to see the "light pictures" (as they call the lantern slides). Consequently scarcely a month passes without several open-air lantern services being held in some part or other of the fields. I may mention in this connection that, as we have only one magic lantern here, Mr. Huckett and I are compelled to curtail our activities somewhat in order to share the one set of lantern equipment. We conduct evangelistic camps, visiting our schools and preaching stations monthly, and reaching as many villages as possible in the vicinity of these places.



NAMAKAL S.B.M. HIGHER ELEMENTARY SCHOOL.
Eighth Standard Boys with their Teachers.

We also camp as often as possible in parts of the field which are untouched by the Gospel. In such a camp held last month we were able to reach between two and three dozen villages. In order to do so, it was necessary to stay in a palm-leaf shelter, which was a shelter little more than in name. Scores of addresses were given by the preachers, and nearly 150 Gospels and Gospel booklets were sold. More than 1,800 people heard the message of salvation at that time. The three colporteurs continue their itinerations,

selling the Scriptures and other Gospel literature. They travel throughout the Sendamangalam and Namakal fields, and even touch the regions beyond. This year they have sold 138 Bibles and Testaments, 864 Scripture portions, and 3,966 other Gospel booklets. So the Word of God is slowly but surely finding its way to the masses.

3. **Educational.**—As the Renaissance immediately followed the Reformation in Europe, so education is bound to accompany the spread of the Gospel wherever it goes. It is not possible for people to become spiritually enlightened and remain satisfied with ignorance and superstition generally. Consequently education in various forms is always the handmaid of evangelism. Indian villagers who have been awakened to a sense of their degradation and need, at once crave education, spiritual, secular or any other, so long as it holds out some hope of bettering their lot. On the other hand, simple village Christians who have placed their faith for time and eternity in the Lord Jesus Christ, of course want their children educated. This year a new school has been started at Kunnuthur, near the River Cauvery and four miles south of Jedarpalayam; this was done at the request of the villagers, but I regret to say that since the school was started the people have shown no interest in the Christian faith. Let us pray that their former spirit of inquiry and interest may be revived, and that souls may be saved in that village and in the whole neighbourhood, which is a most needy and backward one. The addition of this school now makes a total of 22 schools in these fields.

The Higher Elementary School still continues its great work in Namakal Town, and 27 boys passed out of the eighth standard at the time of the last annual examination. Of these, eight were from the hostel. The Namakal Boys' Hostel, which at present provides a Christian home for 72 boys, constitutes the most encouraging and fruitful feature of our work. A goodly proportion of the boys have put on Christ by baptism, and nine of them have passed through the waters this year. While the lads are in the institution they receive instruction in the Word of God at the day school and also in the daily Bible lesson in the hostel. Mr. Samuel, the boarding master, needs our special prayers, for he has no light task in caring for the spiritual and physical needs of over seventy mischievous (!) boys. Besides the ordinary school curriculum, the boys have lessons in sewing and in weaving. Slowly but surely this splendid institution is (by God's blessing) providing the Mission with Baptist young men suitable for appointment as teachers in our schools. The Tinnevelly Field has sent 18 boys, the Kolli Hills Field 4 boys, and the Madras Field 1 boy to the hostel this year.

Rs.487 has been collected in school fees, and the Government have granted Rs.2,325 towards the upkeep of our schools. Government usually makes a substantial boarding grant to the hostel, but this year we have been severely hit by the loss of this grant.

I take this opportunity of thanking all our prayer-supporters for their prayerful interest in this work throughout the past year, and for letters sent to us from time to time.

WIDER OPPORTUNITIES.

By H. A. HUCKETT.

ONCE again the time has come to give some account of our stewardship of time and opportunities of service during the past year. Last August I was studying Tamil in Madras, and "screwing up my courage" for the second year's work prior to the examination in November. By the goodness of God and the prayers of friends at home, this was successfully negotiated, so that from December, 1933, to February, 1934, I was able to devote myself more completely to the work in the Madras area. The New Year opened with a special week of evangelism, in which our S.B.M. Churches took part. A large number of Tamil and English tracts were distributed and open-air meetings held.

It was a privilege to be able to lend a hand in the selection and early training of the young men whom Mr. Watts is seeking to prepare for a fruitful ministry in the Madras churches. One was also able to help in the organisation of the new Offering Scheme, whereby church members promise to give a regular amount towards the support of the church to which they belong. The churches at Vepery, Ayanapuram and Poonamallee have adopted this scheme very heartily, and it is hoped that Sembiam and Mannur will also follow suit.

On February 14th I left Madras in order to assist Mr. Thrower in the supervision of the work in the Namakal and Sendamangalam Fields. This work is quite different from that in Madras. Almost every week-end one is camping somewhere or other, preaching the Gospel in the villages, visiting the weekly markets which are held, distributing Tamil tracts, and talking to individuals about the way of salvation. The lantern is frequently used, and we usually get a good crowd. When not on camp, it has been a pleasure to have Mr. Thrower's company, when he also has happened to be in, and his experience and advice in regard to the work have been most helpful.

My activities have been mainly in the Sendamangalam area, but the Boys' Hostel at Namakal has also claimed a measure of attention, medical and otherwise. The problems in the moffussil are manifold. Caste feeling is still tremendously strong, and it is only possible to maintain our village schools by great tact in the appointment of teachers, and in the handling of the children. In addition to our school work, we have regular Sunday services at Sendamangalam, Kakkaveri, Elur, Pottanam and Erumaipatti, and just recently a Sunday evening service has been started at Boddireddipatti. In the latter village a caste man is inquiring, and we have reason to believe that a work of grace is going on in his heart. At Kakkaveri we have a little group of indigenous Christians, and many of our younger Mission workers in other places would also come under this category, seeing that they have passed through the Namakal Hostel and are now witnessing faithfully for Christ in various villages.

Our biggest problem, however, is to find some way by which Christian converts may be absorbed into the communal life of India, without the Mission having to provide them with work. The stranglehold of caste on village life is an enormous obstacle to the attainment of this very desirable object. Last Lord's Day I had the privilege of baptising four friends at Sendamangalam. Three were girls from the hostel, and the fourth was the wife of Isaac, a Christian from Pavitram, now employed as compound-man at Sendamangalam.

The work is strenuous, and one is very conscious of the powers of evil in this dark district, but "with us is the LORD our GOD to help us, and to fight our battles." Relying on His promises, and the power of the Risen Christ to work in us and through us His purposes, we press on in the warfare with the Prince of Darkness, counting on the unfailing intercession of friends in the homeland, that "through your prayer and the supply of the Spirit of Jesus Christ," we may together share in the spoils of His victory, and be used to bring many precious trophies in triumph to His feet.

The Lord has favoured me with good health during the past year. I send my grateful salaams to all who have written letters of cheer and help, and to those who have sent books and magazines so regularly.

Kolli Hills Field.

By A. MORLING.

AT the close of February, a few days previous to the departure of Mr. and Mrs. Champion for England, the writer took charge of this field. This review, then, is presented after being resident in Valavanthinadu a little more than three months.

The Government, for administrative purposes, has divided the Kolli Hills into "nadus," which number fourteen. A "nadu" varies considerably in size and contains from twenty to thirty villages or hamlets. These generally consist of about twenty houses. Evangelistic work is being conducted in nine of the fourteen "nadus," the Mission Settlement being situated in that of Valavanthi.



WOMEN FROM THE COMPOUND PROCEEDING TO THE SETILEMENT WELL.

Churches.—The Valavanthi Church has recently made an important advance in church life by making Preacher A. P. Selvanathan preacher-in-charge. Early in the month of April a meeting was convened for the purpose of discussing this very essential step. As the funds of the church warranted this forward movement, and its members expressed their willingness of assuming an increasing financial responsibility,

it was unanimously agreed to invite our brother, a plainsman, to become preacher-in-charge. Accordingly arrangements were made for the inauguration service, and on April 21st, in the presence of all the Kolli Hills Mission workers and the majority of its Christians, Mr. D. Morling gave the charge to our brother. Your prayers are solicited on behalf of the one who has courageously taken up this new responsibility, that his ministry may abound with evidences of Christ's saving power.

As a result of the aforesaid forward movement, Puliampatti is now recognised as a separate church. It may be of interest to state that the total number of indigenous converts on the Kolli Hills is 42, and the present indigenous membership of both churches is 34, of which 20 are in Mission employ. Puliampatti and Ariyur are the only places outside Valavanthi where regular chapel services are conducted. In the latter station the congregation consists of the preacher-teacher's family and a man and his wife who are interested in Christianity.

During the middle of June a class was commenced for illiterate male inquirers and members of the Valavanthi Church. We have not an indigenous member in the settlement who is able to read his Bible freely, whereas the majority experience great difficulty in distinguishing one Tamil letter from another. Attendance at this class is compulsory, and two sessions are held daily—one for an hour during noon and the other for two hours after sunset. It is our aim and desire that each member of the church should learn to read his Bible intelligently and fluently.

Evangelism.—Schools probably form the chief factor for the propagation of the Gospel on these hills. Shortly after our arrival here two lads came from Chulavanthi and stated their desire to become Christians. Within a few days one lad, by reason of reiterated pleadings on the part of his parents, capitulated, and the other was taken by coercion while on camp a few days later. School work is a very perplexing problem here, due to the fact that great difficulty is experienced in persuading the parents to send their children regularly. Systematic Scriptural instruction, probably beyond the possibility of a preacher, can be given in our schools by the teachers if the attendance is regular.

Early in the month of April a family at Therupalli, a village near Puliampatti, declared their intention of joining the "new way," and accordingly placed five children in our care. These folk, although they have had to face opposition, are remaining resolute.

The Sunday after our arrival in Valavanthi a man and his young son presented themselves before the bungalow and

intimated that they wished to join us. The lad is in the school here, and the father, now an inmate of the Boys' Home, attends all services and appears interested.

Boys' Home.—Unlike the impression conveyed by the name of this institution, the majority of its inmates are adults, who are eight in number. The four boys cared for here are studying in the Valavanthi School. Since our arrival two lads have been admitted and four have been sent to the Namakal Boys' Hostel, where they are continuing their studies. In this home regular and systematic Biblical instruction is given every morning and evening.



Preacher A. P. SELVANATHAN, of Valavanthi.

Dispensary.—The Dispensary is a very valuable adjunct to our work. The increasing number of inmates has necessitated our extending the sick-room, resulting in its having one room for men and the other for women. The Way of Life is made known to all who come for medical and surgical treatment, and there are some who can testify to the blessing received through the Word proclaimed here.

Statistics. — The Kolli Hills Home Mission raised Rs.280-1-9 during the year under review, and is financing the work in Chulavanthi.

The Government Grants to the Dispensary and Schools were Rs.1,457-5 and Rs.721-8 respectively. The total number of persons medically and surgically treated last year was 6,928, and indoor patients 25.

In our two churches we have a membership of 59, and the collections during the past year realised Rs.294-13.

EARLY IMPRESSIONS

By Mrs. A. J. MORLING.

IT scarcely seems possible that seven months have elapsed since I left England for India. Time has flown, for varied indeed have been the sights, sounds and experiences! The voyage gradually and very surely introduced me to the East, bringing me face to face with Eastern scenery, customs and smells, some of which are most repulsive to one travelling for the first time. But it is amazing how quickly one becomes accustomed to these things! During my short stay in Namakal I made my acquaintance with camp life, the bullock cart, jutka and parecu (a small saucer-shaped wicker boat and about one foot in depth).

The entry of the New Year brought with it the new and difficult experience of housekeeping in India. But thanks be unto God, since then SOME progress has been made. The study of the vernacular has been somewhat impeded due to a period of ill-health of the munshi when I was in Namakal, and also to the fact that a competent munshi was not available until four months after our arrival here. But it is to HIM that we look, for "faithful is He that calleth you who also will do it." May I solicit your co-operation in prayer, that a good working knowledge of the language may soon be attained.

Kovilpatti Field.

By D. MORLING.

LAST year we wrote our report for Tinnevelly after only six months in Kovilpatti; now, for the first time, we give it after a full twelve months' supervision in this southernmost field of India. Though, on looking back and around, we are sadly conscious of failings, we gladly record our humble gratitude to God that, in the important matter of church financial income and the more important business of the salvation of souls, we have great reason for praise.

Until last New Year our attention was still divided between this field and those of Namakal and Sendamangalam, but with the arrival of Mr. Thrower in Namakal, we were able to devote ourselves more fully to Kovilpatti, and after living here in half-camping style for over twelve months, we moved our furniture to this station in March last.

Evangelism in the Schools.—Last year we mentioned the prevalence of illiteracy in our churches, and the fact that rural conservatism stands firm against us in our combating this great evil. Of the 810 church members, our pastors

estimate that no fewer than 562 are totally illiterate, and I fear that many of the other 248 very seldom read a single page. To the thoroughly unpractised eye the deciphering of Tamil characters is such a burden that reading affords neither joy nor profit. At our last monthly meetings we were obliged to call up the deacon of a distant church and threaten to remove the school from his village if it were not better patronised by our Christians, and this month two others are being given the same faithful word.



PASTORAL CONFERENCE, KOVILPATTI, August, 1934.

Top, left to right—A. J. Morling, Devairrackam, D. A. Thrower, D. Morling, L. Watts, A. D. Seenivasagam, H. A. Huckett.

Middle, left to right—Zechariah, Asirvatham, Selvanathan, Y. M. Solomon, Jesudasen.

Sitting on floor—Samuel and Selvanayagam.

At the end of June, in our 33 schools, we had 990 pupils, who were classified as follows:—Hindu boys, 466; Hindu girls, 140; Christian boys, 248; Christian girls, 136. When I say that, even including those of the Paniadipatti Girls' School, we had only 22 girls in the 4th and 5th standards, you will see there is much leeway to make up in female education.

During the year one new Day School was opened, but at the time of taking our census it had suffered a complete but temporary eclipse. In the 33 Sunday Schools there were 781 pupils. Though the number of scholars has not increased

much, the Annual Examination of last January, on the Life of Christ and S.B.M. Catechism, showed a commendable improvement.

Government gave grants in assistance of our schools to the extent of Rs.2,982-1-0.

Evangelism in the Streets.—For some years Tinnevelly Field had no evangelists on its staff; that is, those devoted entirely to preaching. Last year two of our most experienced teachers were liberated from school duty for this work, and we are needing two or three more for the same service, but it is not easy to find suitable men. We are sure that, with the further encouragement of reading and the reading habit, we shall be able to accomplish something in the way of voluntary Gospel work among the rank and file of the church members. Though in very exceptional cases an illiterate has received such an intellectual awakening and spiritual empowering that he bears his witness to all and sundry and wins many for Christ, this is far from being the rule. The number of places where the Gospel was preached, other than our own Mission stations, was 151.

Evangelism through Books.—For the first time we are able to report a whole year's work in colportage. We have two colporteurs, who travel from place to place selling Bibles, Testaments, Scripture Portions, Hymn Books, etc. As one of them has two small congregations to look after, he is not able to spend the whole of his time in this important service, so much of the selling has been done by one man. There is ample evidence to show that this good work is beginning to tell with our congregations. Time was when there would be a hymn-book in the hand of the service leader only, and necessarily only those few lyrics were sung which had been well memorised by one or two leading members of the congregation. Now some have their own hymn-books, more lyrics are sung, and those used are sung more intelligently. Time was when in many congregations there would be only one Bible, and that in the hand of the preacher. Now at many of our services some of the men will rise with Bibles in their hands and take their part in the responsive readings. Last Sunday morning, on coming away from a village service, I was told that six new Bibles had been recently purchased by our members there. Congregational singing and congregational responsive reading are becoming spiritual educational factors in the churches, and these are becoming possible through the efforts of the colporteurs.

Hundreds of books and booklets are sold to school children and Hindu adults. Much also has been done in encouraging our Mission workers to buy devotional and educational books, Bible dictionaries, etc.

Dire poverty, illiteracy and indifference are the big obstacles to the bookseller; but we make progress. During the past twelve months we disposed of 93 Bibles and Testaments, 294 Scripture Portions, and 3,753 other books.

Evangelism in the Hostel.—Both educationally and industrially Kovilpatti is on the move. With the taking over of the Kovilpatti Cotton Mills by a large Bombay firm and the creation here of Government Divisional Headquarters, the town has increased rapidly. Now two more factors have entered into the situation, namely, the erection by Government of a large High School taking pupils up to the old matriculation, and the building of a substantial structure for the Government Teachers' Training School. Though these



A Group of Kovilpatti Hostel Students.

two institutions serve the need of a large area, nothing has been done in the town for the accommodation of the lads and young men who come in from a distance to study. Seeing the great responsibility and opportunity before us, we promised last year to provide some kind of sleeping accommodation for young men of our Mission studying in town. We find ourselves now with sixteen lads and youths being housed in two poor outhouses. They are certainly worthy of a far better building, and hope says something better will be

provided. A big recommendation for this new venture is that, as the students are being taught self-help, it is of very little expense to the Mission ; the boarders divide the expenses of food among themselves.

Study Classes.—An important duty of the missionary has been conducting study classes. There are separate classes for pastors, preachers-in-charge, senior workers, junior workers and hostel students. Also, a few weeks ago, we asked for voluntary students in a Church Workers' Class, on the entrance to which we have imposed certain conditions.



TINNEVELLY PASTORS AND PREACHERS-IN-CHARGE.
Standing : Preachers-in-Charge Asirvatham and Devairrackam.
Sitting : Pastors Samuel, Jesudasen and Selvanayagam.

A gratifying response was given, and now we are starting lessons for the entrants on Bible Study, Sermon Preparation, Public Reading, our own Church Handbook, etc. We are sadly needing more and better trained pastors, and here we hope the new class will provide a useful training ground.

Churches.—The Young People's Leagues are still doing good work and affording opportunity for members to discuss topics of interest and practical importance. The new congregations started have been strengthened, and in each one believers have been baptised. In the month of March very

successful jubilee meetings were held in Melapudur to celebrate the establishment of the church by the late Mr. Doll, Senr. Harvest gatherings were conducted in three centres, when great numbers came under the sound of the Gospel, and also brought their many offerings in kind and coin. There has been a distinct improvement in many of the weekly services, in which our colportage has enabled the people to take a more intelligent interest.

One result of the above improvement is that we need more commodious chapels. **New places of worship** have been erected at Kalingapatti, Konarkottai, Kovilur and Anbinagaram, the last being the largest in the Mission apart from Vepery. Urgent petitions have been received for enlarging chapels at several other stations. One condition to our building a chapel is that the members take a real share in bearing the cost. The Anbinagaram Church contributed more than Rs.200 towards the cost of their chapel.

We have to confess that still the standard of individual conduct and church life is poor. With some poverty, with others indifference, with others, again, illiteracy is responsible for failure to attend regularly the courts of the Lord. Do you realise the real sacrifice that exceedingly poor people make in giving up one day in seven for public worship? The ignorance of the women also applies a powerful brake to progress in church affairs.

In our 35 churches, some of which are very small, we have a roll of 810 members, 427 of whom are men and 383 are women. We are delighted to say that during the year no less than 83 were baptised on a profession of their faith in Christ.

The income of the churches has increased about 25%, details of which are given below:—

Sunday Collections	...	Rs.572-10-1
Workers' Monthly Contribution	...	336-7-0
Harvest Donations	...	726-4-0
Special Collections		110-4-8
Harvest Sales ...		189-12-11
		Rs.1,935-6-8

The **whole** of the salary of the three pastors and two preachers-in-charge is now met by Church Funds.

Let us rejoice that Christ has been preached, that souls have heard and believed, that disciples have been gathered into churches and taught to observe those things our Lord has commanded us.

Ladies' Zenana Auxiliary.

SECRETARY'S REPORT.

By Miss P. P. NUNN.

IT has been said that "facts are the fuel of the missionary fire," and it has been our aim during another year of home administration, in various ways, to keep facts constantly before our supporters. Hearts have been moved by the Holy Ghost, so that we can again record our praise to the Lord for His goodness in supplying all that has been needful for carrying on His work. "Through your prayer, and the supply of the Spirit of Jesus Christ," has again and again been our experience. While visiting Branch Meetings, it has been noticed how some almost "beyond their power" have given of their substance (in more ways than one), without which the work cannot be carried on. Let us pray that others may be similarly wrought upon, for it has also not been unnoticed that there is much ground that has not yet become fertile for the reception and germination of the missionary seed. We are indebted to all our Branch Secretaries, and to our two furlough missionaries, Miss Mowle (autumn, 1933) and Miss Carter (1934), for their services.

Owing to her approaching marriage with Mr. H. A. Huckett, Miss Carter has resigned from the L.Z.A. Staff. We know Miss Carter will still retain her deep interest in L.Z.A. affairs, and we wish her much of the Lord's blessing on her future way.

Miss Grace Hazel, a member of the Church at Gurney Road, Stratford, has been accepted for foreign service, and will (D.V.) sail for India early in November.

Miss Miriam Wilkins, a member of the Church at Bedford, has also been accepted for foreign service, and will (D.V.) sail for India in the autumn of 1935.

Finance.—One fact should be specially noted, that, during the past two years, we have been obliged to use for current expenditure the sums of £200 and £300 respectively of Mrs. Collin's bequest. There is no further sum to draw upon, and our expenses will not be less. It would be a good thing if in **every** home one of the Red L.Z.A. Boxes received a regular weekly contribution.

MADRAS FIELD.

Familiar Scenes. By Mrs. L. WATTS.

IT was a hot day. The tropical sun seemed to blaze more furiously than ever, and it was with certain misgivings that we wended our way to the usual women's meeting. What a time to gather—1.30! Yet this was the only time we could be sure of an audience. The sound of a horn made the fact known that we were coming, and no sooner had we found ourselves inside the schoolroom than the women filed in. Most of them had been coming for over five years now. Have none of them yet experienced that change that we most earnestly long and pray for? Who can tell? We look over the audience. As the message of the Water of Life is simply told to these cheri women, there is a look of longing and of real interest on many faces. Heads nod in assent as the message is given. The next week finds us in a similar atmosphere in another village. The scene is repeated week by week, prayer is continued, and we dare not say the blessing is withheld. Ours is the command, "Go tell," and the result is with Him who sent us.

We listen, and the sound of the singing of a familiar hymn reminds us that our band of girls has assembled for morning prayers prior to commencing their day's needlework. What are they singing? "Follow, follow, I would follow Jesus." We know many of them mean what they sing. Some have already made a confession of their Lord, and have testified before the world that they have been redeemed by the blood of the Lamb. I should like you to hear the testimony of some of these. It is not easy for a young woman to follow Jesus in an Indian cheri, and it needs real Christian fortitude to carry out in daily life the promise that is so easily sung in the words of a hymn. But they are doing it. A real deep experience is the precious possession of some; others are just waking and only beginning to behold the light. Esther Ammal has the care of these girls, and her quiet witness means much to them. Annamal helps, too, in the Saturday and Sunday Bible Classes. The average attendance is 26. For such an opportunity we thank God, and praise Him that His seal of approval has been manifested these two years since the industrial work started. Please join us every Monday morning at 7 o'clock for the work that is being done in the field.

Advance. By Miss E. C. PUTNAM.

THE title "Progress" could fitly be applied to the work amongst the women in this field during 1933—1934. Some things are different from what they were when we wrote last. We were able then to report four Biblewomen working in

Madras City and eight in the surrounding villages. We still have twelve women, and of the eight in the villages one is now at some distance from the Mission station, at Mannur, and she helps in those villages evangelised by the Baptist Volunteer Fellowship. It has been a great joy to place a Biblewoman in the Poonamallee area. Until now we have been camping at Poonamallee, and the time spent there has been devoted, generally, to the Christians. Our new sister lives there, and visits not only our Christian women in Poonamallee and Tiruvakadu, but the heathen women also.

We praise God for restoring health to two of the Biblewomen. One has had typhoid during the year, and another was obliged to spend several months in a sanatorium.

Women and children continue to come to the dispensary, and there receive help for their souls as well as their bodies. Biblewoman Annamal greets them at the dispensary, and a short service is held each morning on the verandah. Later on she visits the women in their homes, and it is gratifying to know that they are responsive to the Gospel message.

We now have a Christian Women's Meeting in connection with Vepery Church, which several of our sisters regularly attend.

In connection with each one of the churches, Vepery, Poonamallee, Ayanapuram and Sembiam, during the year, souls have been "born again," and we have had the joy of welcoming several sisters into Church fellowship. They are but "babes in Christ," and we ask that you will pray for them as the Apostle Paul did for the Colossian Church.

SENDAMANGALAM FIELD.

Toil and Triumph. By Miss G. K. CARTER.

THE past year has been divided into two parts separated by a sea voyage. The first part was spent at Sendamangalam and the second in the Homeland. In Mark we have a picture of those months at Senda. Toiling in rowing, the test of the storm, and the triumph when the Lord of all appears. The Lord laid Senda more heavily upon our hearts as a prayer burden, and so we toiled in prayer and witness with increased vigour. Then came the test of the storm. All departments of the work seemed to be attacked—the CASTE GIRLS' SCHOOL, the HOSTEL, the WOMEN'S MEETINGS, and the VISITING and CAMPING WORK. The CASTE BOYS' CLASSES, from which we had hoped so much, and over which we had travailed much in prayer, were stopped altogether by the Brahmin schoolmaster of the Government School, and for three weeks no boys came, and we had been getting over thirty to the big boys' class and over twenty to the small boys' class.

"The Lord on high is mightier than the noise of many waters," and thus we were knowing something of the triumphs by the time I left. Things were running more smoothly in the school and hostel. We had additions, and there were indications of the beginnings of the work of grace in some hearts. We had inquirers in several places, especially in Elur, where on my last camp we had the joy of listening to the definite testimony of one woman. The boys' classes were again established and going strong.

The sea voyage home followed, and who shall tell of the joy of re-unions. After a month of happy rest and refreshing amidst the kindness of many, came three months' deputation work. Hearts are touched, and it is a joy to meet with those who show real interest and knowledge of the work—those who are upholding the work in definite prayer.

Medical Missionary Witness. By Dr. R. M. HARRIS.

A YEAR full of new venture is the résumé of the past year's medical missionary work in Sendamangalam. The year started with a grand turn-out, followed by the re-equipment of the dispensary. Tamil study was pursued, and at the same time more definite medical work was commenced. During the first eight months, doctor, nurse and compounder were combined in one person. Local visits were made to patients in their homes, these mostly being situated in the poorer part of the village, and some friendly contacts were made.

Arising from the dispensary work, a Sunday School class was started for small boys, originating with a few very young gentlemen attending the dispensary for treatment. This has gradually grown until there are now over fifty names on the register, with an attendance recently of over forty boys.

On Miss Carter's departure for furlough the charge of the bigger boys' class was handed over to the writer. Amongst these boys there are signs of the Holy Spirit's working. These classes have been the objects of frequent onslaughts of the devil, and more than once it has seemed that they were going to be stopped. Even now, at the time of writing, a serious obstacle has arisen, reducing the attendance considerably. We need your continual prayers for these caste boys.

THE MOTOR DISPENSARY.—The "seed" of the motor dispensary, sown five years ago, has during this year sprung into life and become a living entity. Friends who have this work at heart have generously provided the money. The planning of the body of the car, to meet the needs of touring medical work, was the subject of much thought and

prayer that God would guide in every detail. Time is proving that He did indeed very abundantly answer our prayers, for the car is convenient in every way.

A brief description of its principal points might be of interest. There are three cupboards, a flap table for the dispensing of medicines (also used as a dining table), a rack for wash-basin, and a pail under the floor for dirty dressings. The height is sufficient to allow doctor and nurse (both short of stature) to stand up inside. This is a great boon, especially as not infrequently we are out working all day. The window spaces are fitted on the sides and in front with wire-mesh windows, whilst, behind, the two door-windows are fitted with both glass and a Venetian-blind type of window. All the windows can be opened. A rail on the top of the car enables us to conserve our inside space by putting some of the camp luggage outside.



DR. HARRIS, with Nurse-Compounder.

At present most of the work is being done on the Kakkaveri side, the school at Kakkaveri being made our headquarters. There is a real need for medical work in the villages and a good opportunity for evangelistic work, so that our responsibilities are twofold. We have had some large crowds listening to the evangelistic addresses and afterwards attending for medicine, and we have visited the homes of both rich and poor. In all things we need the wisdom and courage which cometh from above. God has graciously heard prayer in providing workers who have His work at heart.

Amongst the Women and Girls. By Miss L. S. HAZEL.

IN February of this year I returned from Paniadipatti to Sendamangalam and took over charge of the women's work from Miss Carter. Until June part of the time was given to Tamil study. Praise God this milestone has been reached and passed, and I am thankful that I am now able to devote my full time to the work.

BIBLEWOMEN.—We have a staff of ten women in this field—five in the camping areas, two in Sendamangalam, and three in nearby villages. In Pottanam the Biblewoman is teaching some of the younger women to read, and as I visit with her in their houses it is a great joy to hear them read portions of Scripture. While we cannot report any definite conver-



SENDAMANGALAM BIBLEWOMEN. Matron of Girls' Hostel in middle at the back.

sions, we would especially ask your co-operation in prayer that this band of women may see some results of their work. Theirs is not an easy task, treading the same paths month by month, trying to make contacts with the women.

CAMPING.—The three stations in this field have been regularly visited. As I write I am thinking of a woman named Pulnai, in the village of Elur, whose heart the Lord has opened. She used to come regularly each evening to the preacher's house for prayer, and we had the joy of hearing her simple confession of faith in the Lord Jesus. During leave she suddenly left this village, and so far the Biblewoman has been unable to find any trace of her. To one removed away from Christian teaching, how great is the temptation to go back to idol worship!

HOSTEL AND SCHOOL.—We have great cause for praise that three of our girls have confessed their Lord by baptism during the past year, and three more have just recently asked for baptism. Each week a class is held in my room for the girls, and they receive daily Bible lessons in school. Our school is slowly increasing, the numbers now on the roll being 98. By this means we are able to reach the caste homes of the pupils.

WOMEN'S MEETINGS.—The weekly meeting amongst the outcaste (cheri) women is still being continued. The numbers have somewhat decreased but about ten women come regularly and listen well to the Gospel messages, and some are able to repeat the story told the previous week.

What hath God wrought? Eternity will prove, and we shall share in the great harvest.

NAMAKAL FIELD.

With the Biblewomen. By Miss B. L. MOWLE.

SIX months have elapsed since I bade good-bye to a goodly number of friends at Liverpool Street Station, who bade me God-speed as I again set out for India. Memories are still fresh of the happy seasons of fellowship and encouragement I received as I visited the various churches, also of the friends who received me so kindly into their homes. May God richly bless them all. The Lord granted special journeying mercies, and a warm welcome awaited me at Sendamangalam.

A few days after reaching India I took over charge of the Biblewomen's work in Namakal. I visited each of the Biblewomen with Miss Green, and spent a very happy ten days' camp on the western side of Namakal.

Most of my days are spent camping, and are very full. The travelling has to be done in a bullock cart, and sometimes nearly half the day is taken up with travelling. I always take a medicine chest with me, as there is a great call for medical work in these villages. Praise the Lord for His blessing on that work.

The people are extremely poor, many of them living in mere hovels. We praise the Lord that among these there are those who love His precious name. One of the problems which confronts us is how they can best be raised from their exceedingly low condition to one more befitting the name of Christ.

Six of the Biblewomen gather once a month for special prayer and Bible study in the Sirunellikoil Chapel and six in the Namakal Chapel. We have had some happy times of fellowship and prayer.

Returning to the Field. By Mrs. D. A. THROWER.

DURING the year under review the Lord has continued His gracious dealings with His servant, so that we are now in a position to return to India. By the time this report is published we expect to be in Namakal. The fellowship with friends in meetings and private conversations is a pleasant and inspiring memory. It is with confidence in your comradeship that we mention special needs, namely, adaptability to fresh circumstances and ability to regain fluency in the use of Tamil.

KOLLI HILLS FIELD.

Shadow and Sunshine. By Mrs. J. M. BRAND.

TO give a true report, one should surely tell the sad as well as the glad things. Let us begin with the Shadows and go on to the Sunshine. For the first time in our history up here



CHILDREN OF THE KOLLI HILLS HOME.

God has removed two of our sisters (workers) by death. Last year Seenama, from Kurangunadi, passed triumphantly into His presence, and while we were away on holiday Devanaisam has joined her there. This leaves us with but few women workers, only five Biblewomen, one teacher, and

the matron of the Girls' Home. But to pass on to gladder things, several new children have been added to the home. Eight little ones have been brought in. For this we humbly thank God, and ask for wisdom and help to shepherd them for Him.

Four sisters, who have been with us some time, have been immersed in His Name. We feel the great responsibility of instructing the young Christians, and are trying to impress upon our workers that this is their most important duty. Four of our Christians cannot read, and unless they advance in Scripture knowledge they have no means of going on to know the Lord when they are separated from us in more distant stations. We ask for prayer that we may not come short in this respect. The Biblewomen in Puliampetti, Ariyur and Valavanthi are doing this work, besides visiting the villages.

We have had one marriage during the year from the Home. Gnanateebum ("The Lamp of Wisdom") was married to Seerangan, of Puliampetti. We hope he, too, may soon be baptised, as his wife is already in the Church. I ask for prayer that all these young girls, as they leave the Home for marriage, may be a witness to all around.

A good deal of camping was done during the dry season, when we took some of the hostel Christian girls, and some of those who have been married from there, with us to teach them Gospel evangelistic work. We felt it a help to have these young sisters testifying to their own people of the grace of God. We visited places where we women have never camped before, and where no work is being done. May we reap in after years.

Furlough Notes. By Mrs. G. CHAMPION.

THE year has been spent partly in India and partly in England. Mrs. Brand very kindly took charge of the Girls' Home, and I was freed to prepare for furlough. Although there was a very great joy in looking forward once more to seeing home and friends, yet there was a sadness in leaving the work—a longing for the time when, with renewed health and strength, we could return to it again.

The birth of our baby son in July has prevented me from meeting many friends in the homeland yet. I am hoping, if possible, during the autumn months to speak at some meetings and tell of the ways in which the Lord answers our prayers, and often, when we are discouraged by reason of difficulties, He cheers us by giving us unexpected blessings.

TINNEVELLY FIELD.

Among the Kovilpatti Women. By Mrs. D. MORLING.

OUR Zenana activities in the Kovilpatti field are still in their infancy. We have one Biblewoman working in Nalathinputhur, a large village, four miles south of Kovilpatti. Here work is making progress. Several of the Christian women are learning to read, and four women were added to the Church by baptism last October. Zenana visiting among caste and non-caste women is regularly done, and on Sundays a Bible Class is held specially for Christian women. This is the only place in the Kovilpatti field where we are giving regular daily instruction to women.



GIRLS' SEWING CLASS, KOVILPATTI.

The Bible Class for women in Kovilpatti town still continues. When I am not out on camp it is held every Sunday afternoon. We have recently lost by death one who was almost always present—a young woman, the daughter of heathen parents who have recently become Christians. While still heathen they arranged a marriage for their daughter with a heathen man, and felt they must adhere to the compact. The girl, however, left her husband after a month and came back to her parents. She was one of the most promising of the class members, and gave eager attention to the lessons. On the third Sunday in July, when I was visiting her home, Ragammal was well and delighted to wel-

come me. Three days later, after a few short hours of illness, her body was committed to the dust. She never joined the church here, but I have a hope she may be with the redeemed around the throne.

Last September we started a Sewing Class for girls in Kovilpatti. This is held every Wednesday on the verandah of the Mission House. Fifteen girls, most of them of school-going age, are on our roll, and attendance is particularly regular. At present the girls are making valiant efforts to sew little garments, which are to be sold in aid of the Chapel Building Fund. One of these girls was brought to know the Lord at the Convention meetings last year, and has since been baptised and added to the Kovilpatti Church.

Literacy among women in this part of the country is exceedingly low. We are doing what we can to encourage our Christian parents to send their girls to school, so that the next generation may be better equipped.

Our great need at the present is a band of faithful, godly Biblewomen who can give regular Bible teaching to the mothers of our boys and girls, and teach them how to bring up their little ones in the fear of the Lord.

Varied Scenes. By Miss V. D. GREEN.

MY report for the year will deal with service in Namakal, Australia, and Paniadipatti. When at Namakal it was my privilege to visit regularly with the Biblewomen. The monthly camps, spent in the villages where the Biblewomen live and work, afforded excellent opportunities for establishing contacts with Indian friends, and of getting first-hand knowledge of Indian village life with all its difficulties. Such close contact awakens a deep sympathy in the missionary's heart, and is of inestimable value in relation to the work and the workers.

Of the AUSTRALIAN VISIT, friends will have read in the MISSION HERALD, and there is no need for a lengthy reference thereto. Our Australian friends commissioned me to convey to the friends in England their hearty Christian greetings, to assure them of their earnest prayers and deep interest in the work of the Mission in India, and this seems an appropriate occasion to pass on their message. That the greatest advantage was taken of my seven weeks' stay in that attractive country, to secure the maximum amount of first-hand knowledge of the Mission and its activities, is abundantly evidenced by the fact that I had the privilege of conducting thirty-one meetings. The response of our friends was truly noble and generous.

PANIADIPATTI.—On May 18th I returned to Paniadipatti, and exactly one week later "The Biblewomen's Preparation Course of Studies" came into being. It has been my privi-

lege to instruct a group of fourteen selected women, which number has been made up as follows: Eight are specially selected by myself with a view to appointment in this field; one is here entirely at her own expense, also with a view to future service; two are sent by Miss Poole, and three are girls sent from our Namakal Field. The course covers a period of twelve weeks, and includes among its subjects: Studies in the Life of Christ, Outline Studies of Genesis, and a Simple Study of Christian Doctrines. Every morning has been devoted to these studies, while all afternoon work has



THE CLASS ROOM. Biblewomen's Preparation Class.

been entirely practical. Those who will be engaged on the Biblewomen's Staff will go out to witness for their Lord and Master in villages lonely and difficult, and then will commence for them the testing out of those truths which they have learned here.

Hence I would most urgently ask all to pray specially for our Biblewomen in their lonely outpost stations in all our fields, that they may be taught the secret of continuous abiding, and thereby know the life of abounding, triumphing joy, and that their ministry may be a fruitful one.

Paniadipatti. By Miss A. M. POOLE.

BIBLEWOMEN.—The staff remains unchanged. With two of them and the hostel matron, we have been able to visit surrounding villages, going out once a week. In this way we have visited thirty-two different villages. Thirteen of the most distant ones we have only been able to visit **once** in the year, others only **twice,** while some of the nearby ones have had the Gospel message taken to them more frequently by

Miss Green's women who are taking the Preparation Course. In all these villages Gospels and tracts have been distributed to those who could read. We cannot record any baptisms amongst the women, but there are those who are keenly interested and whom we term inquirers.

WOMEN'S MEETINGS.—The Paniadipatti meeting is rather disappointing. Several women attend, but they are mostly workers, and the actual village women have stopped coming or only come very irregularly. We ask special prayer for this.

HOSTEL AND SCHOOL.—There are 41 girls in the hostel and 31 day scholars. One of the girls was baptised on June 14th at Anbinagaram. We have very happy and profitable times in our Baptised Girls' Bible Class.

OLD GIRLS' LEAGUE.—It has not been possible to write to all the girls thus far this year, but we have come into touch with several of them when visiting their villages. Two are now in the Sendamangalam School, one being baptised at the same time as the above-mentioned girl. Both have given very clear testimony by life and lip that they are truly the Lord's, and we rejoice. There is also cause for rejoicing that three of the old girls are taking the Biblewomen's Preparation Course.

DISPENSARY.—Dispensary work has continued, 2,984 attendances being made during the year. Biblewoman Mary delivers the message faithfully each time the dispensary is open. People come from far and near for medicine, but do not seem to care for the medicine for their souls, although, as in the villages, they listen well. The attitude of the people seems to be that expressed to me only yesterday in one of the villages, "I am only a woman, and have no learning and no sense to understand these things," or that of a caste man who said, "I am satisfied I shall get to heaven because of my own acts of goodness."

All around the ground is scorched and barren, and the hot winds destroy that which escapes the sun; it seems a picture of the dry and barren condition of the people. Brethren and sisters, pray for us and for INDIA.

Two Calls. By Miss GRACE HAZEL.



Miss GRACE HAZEL.

MY CALL BY GRACE.—God was indeed seeking me long before I knew my need of His salvation. At the age of fifteen He showed me my lost condition. I tried to make myself worthy, but the singing of the words, "If you tarry till you're better, you will never come at all," were helpful, and I tried to "come," but still lacked assurance, and seemed unable to take His free gift by faith. One evening, in response to my cry, the Lord gave me the verse, "Fear not, for I have redeemed thee: I have called thee by thy name, thou art Mine." After two months of secret discipleship, I was led publicly to confess Him by baptism on Oct. 31, 1921, and joined the Church at Gurney Rd, Stratford.

MY CALL TO THE MISSION FIELD.—I had always been interested in missionary work, but it was at Mrs. Brand's farewell meeting in October, 1930, that God first began to change the interest to something deeper. As Mrs. Brand spoke of the great need among India's women, I heard God's still small voice within, "Whom shall I send, and who will go for us?" and from my heart arose the response, "Here am I, send me." But—the vision faded, and although I knew something had happened, the next year was spent in doubt and much uneasiness of heart.

On November 6th, 1931, I attended the East London Missionary Rally at West Ham Tabernacle, and this time I knew that it was unmistakably God's voice which spoke. Pastor Garrard, speaking of John Mark, the disciple who turned back, said, "There may be a John Mark here this evening." It was a definite word which cut, and I shrank from it, for my heart was not fully yielded to Him. How I praise Him now that He gave me no peace, but continued speaking through many of His messengers and by many texts. Very significant was an address on the words, "Follow Me," and "Peradventure the woman will not be willing to follow." I certainly was not and still doubted, although I had His word so definite and clear. Finally, drawn by the fear of what might happen if I still disobeyed, application was made to the L.Z.A., and the Lord has just led on one step at a time, making known His will in marvellous ways, till now, by His wonderful grace, I can truly say, "The love of Christ constraineth me."

My Call by Grace and to the Mission Field.

By W. H. KUHRT.



W. H. Kuhrt.

Dr. F. B. Meyer wrote, "To make a man, God begins with his mother." The dominant factor in my life has been the prayer that has encircled me from my earliest days. I can say little or nothing about the time or mode of my conversion, but I do remember well the occasion when the fact of that conversion assumed more definite form. Pastor W. S. Baker was preaching at a Wednesday evening service, on Acts xxviii. 15, "Paul . . . thanked God, and took courage." The Lord gave to me courage, and on November 29th, 1925, at the age of thirteen, I was baptized at Gurney Road, Stratford.

I shall never be able to look back upon the five years that followed this event with much satisfaction, except in so far as I can recognise the overruling of the kindly hand of the Lord. It was a chequered pathway that I walked, with the shadow predominating—shadow made up, for the most part, of schoolboy bravado.

Gradually, however, during the winter of 1930-31, there was borne in upon me the conviction that the Lord would have me go to India, and in the spring of 1931 I applied to the S.B.M. The Council saw fit to ask me to wait for twelve months as, at the time, I was but nineteen years of age. Any disappointment that was mine then was quickly dispelled, as during that waiting time Christ unveiled Himself and His purposes to my wondering view. It was therefore with a degree of confidence that I presented myself once more to the Council in June, 1932. On this occasion I was accepted, subject to training. Now the training is completed and I am eagerly awaiting the time of arrival on the new battle-field. Please pray for me that in all things I may be content to see His increase, content to see self submerged in the flood-tide of His glorious pre-eminence.

SUMMARY.

The following statistics of the different Fields may be interesting to our subscribers, and we therefore gladly give them :—

NAME OF 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 ...	5	315	2	13	23	12	9	21	913	14	50
Namakal & Sendamangalam	12	303	1	17	33	23	5	22	806	16	175
Kolli Hills	2	59	1	7	2	5	5	9	196	3	160
Tinnevelly ...	35	810	5	35	14	4	6	33	990	46	96
TOTAL	54	1487	9	72	72	44	25	85	2905	79	481

Our Work at Home.

On Furlough.—Since last addressing you through the pages of the Annual Report, our sphere of activity has altered from India to the home country. We thank God for His care over us during our stay in India, and for His kindness in bringing us back again among our loved ones in England. One of the happy memories of the Kollis, just before leaving, was the baptism of five believers at Valavanthi on the first Lord's Day of February. Others had applied for baptism, but had been asked to wait for a few weeks longer that their Christian walk and witness might be seen. The testimonies of those who passed through the waters were clear and encouraging, and we pray that the Lord will keep them in the days of trial and temptation which will follow.

In England we have many happy memories of the various places in which we have been privileged to minister, and desire to thank all friends who have so kindly and generously welcomed us into their homes and made our deputation work a time of joy. Keenness to hear more of the Lord's work through the Strict Baptist Mission in India has been exhibited on all hands, and we are indeed thankful for the constant, sympathetic and prayerful support of all friends at home.

G. F. CHAMPION.

"The Strict Baptist Mission Herald."—The MISSION HERALD is the link between the subscriber at home and the missionary on the foreign field. Here, month by month, our missionary representatives give details of outstanding facts and features connected with their work.

If we wish to keep abreast of the continual developments of the missionary situation in these days of political and social changes, we need to read the MISSION HERALD to learn how these things affect our work.

One of the most profitable ways of using the MISSION HERALD is to regard it as a book of prayer-suggestions. The missionaries place before the readers facts which call loudly for prayer. We shall find our reading more profitable if we read with the intention of finding subjects for praise and prayer.

With our increasing liabilities in India, we are in need of a greater number of supporters at home. One way of gaining new helpers is by giving a copy of the MISSION HERALD to those among your friends who at present do not subscribe to our funds.

The MISSION HERALD is always published in time for subscribers to receive their copies by the first Sunday in each

month. I take this opportunity of thanking the many friends for their hearty co-operation in the business of distributing the magazine.

There is a definite opening in many of our churches for a young man or young woman, who has the interest of the Mission at heart, to secure new subscribers for the MISSION HERALD. I earnestly appeal for such helpers.

ERNEST A. BOOTH.

" Rays from the East " for Young People.—In every well-ordered State or Society the care of the children is considered of prime importance, as upon their proper development depends the future welfare of the community. Special attention is consequently given to the education and health of the child. Similarly, with an eye to the future of our work in India, we consider that the child-life of our beloved denomination should be carefully nurtured, and with this object in view, " RAYS FROM THE EAST " has again been issued during the year. Its pages are full of interest, the articles well written and instructive, and there are other features of an attractive nature; so, by means of the magazine, we hope that our children will learn to be missionary-minded, grow in spiritual knowledge, and in due season, by the blessing of God, carry on the glorious work initiated by their forefathers.

We wonder whether our friends are fully alive to the importance of child training. If they were, we feel that the circulation of the magazine would be much larger. Our thanks are tendered to those who, in any way, have given their help, and we ask all who have the interest of the S.B.M. at heart, first, to see that the magazine is circulated amongst their own young people, and then to urge other Sunday Schools to take supplies.

The editing of the magazine is in the capable hands of " Uncle Peter," to whom our hearty thanks are accorded; and we also warmly thank Miss Geary for continuing the work of marking the answers to the " Bible Searcher."

It should also be mentioned that members of the SUN-RAY LEAGUE have a special interest in the School at Tathankuppam, and that membership of the League is open to all readers of the magazine.

We appeal to all our friends to PRAY FOR THE CHILDREN, and for this branch of the work.

W. J. SHIPTON.

The Calendar.—" Our hearts are filled with thanksgiving as we think over the past years, each richer and fuller in blessing." Thus spoke one of our ministers recently in prayer in connection with the S.B.M. Is it not fitting that

these days of blessing should be recorded on the S.B.M.'s own calendar?—days of history and days in prospect, to which we look with glorious certainty that still more wonderful things must be done in the name of Jesus. If you are a friend of the Mission, is it not fitting that you should possess "our own Calendar"? We are glad to report that practically the whole of last year's issue was disposed of, and that a slight profit was available for the Mission funds. We heartily thank all friends who gave assistance. The Calendar for 1935 has been designed by Mr. J. C. Fromow on entirely new lines, and embodies special features of practical value. Please send your order now (to cover your friends' requirements as well as your own!) to Mr. F. G. M. Greenough, 14, Northcote Road, Twickenham, Middlesex. The price of one Calendar is 6d., plus 1d. for postage; six or more Calendars will be sent post free.

F. G. M. GREENOUGH.

The Birthday Box.—I wonder if you have a Birthday Box in your Sunday School? If you have, you will know all about it. If you have not, perhaps you would like to know. It's like this, everybody has a birthday some time during the year, and when it comes along, it is generally a time of rejoicing and presents and such like things. When we are young we are very glad when our birthday comes, and we feel we would like to help somebody to be happy; and one way of doing so is to give our money to the Missionary Society to send out missionaries to tell of the love of Jesus to those who have never heard of Him. So a BOX is kept in the Sunday School, and whenever we have a BIRTHDAY—Teacher or Scholar, Superintendent or Secretary—we just put something in that box as a thankoffering to God. It is not very much to do, you know, because it only comes once a year to anybody, but if everybody does it, it will mount up to a nice sum by the end of the year, and our Society does have to spend such a lot of money.

Talking of birthdays, have you ever heard of people having two in one year? Rather curious, isn't it? Well, I am one of those people, and I know a good many more. A time came when Jesus spoke to us and showed us that we were sinners and needed changing altogether, and He said, "Ye must be born again," made all new by Him, and so that was our second birth. We were born into His family. I trust that time will come to all of you, if it has not already come. God bless you and make you His own children.

H. ADAMS.

Christmas and New Year's Thankoffering Envelopes.—One of the very helpful means of income is derived from the Christmas and New Year's Thankoffering Envelopes. The old, old wish, "A Happy Christmas and a Bright New Year," will be well maintained if we remember the poor heathen in their darkness, who do not know anything about the Babe that was born in Bethlehem at Christmas. In our happiness may we think of this and put something in the little envelopes, that the proceeds may be sent to India to teach them of the love of Jesus, that God may bless the message to the men and women unto their salvation, and the boys and girls may know of His concern for little children, of whom He once said, "Of such is the kingdom of heaven."

Finance.—GETTING UP STEAM.—Have you ever stood in a station near an engine which is almost ready to start off, when there is a fierce rush of steam through the funnel? You know how the steam roars and hisses until at last the whistle sounds, the train begins to move, and the hissing dies away, for work has now begun in earnest. We all acknowledge the importance of the work done by the driver of the train, but what about the stoker? Have you ever known a train stop in the station and start off late because there was not enough steam to drive it? I never have, and I have done a fair amount of travelling. Well, that is the stoker's job. He has to see to it that there is enough water in the boiler, enough coal in the tender, and that the furnace is just at the right heat; and he must be absolutely ready with plenty of steam pressure for the moment when the driver starts the engine off on its journey.

Now, the Strict Baptist Mission is in some ways like a big railway engine. It possesses a lot of machinery, and it is necessary that there be plenty of "steam up" if the machinery is to run smoothly. Christian enthusiasm is the steam which works this mighty machinery, and where there is a good supply of this kind of steam, success is assured. There are many graces attached to Christian enthusiasm, but one of the most powerful is the grace of liberality. The Mission work cannot prosper without funds, and so, while we sincerely thank all past subscribers, we pray for their continued support during the coming year.

A. E. BROWN.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

Sept. 21st, 1933— INCOME.	£	s.	d.	£	s.	d.
At Bank—Deposit Account—						
Home Safe ...	10	8	0			
Current A/c & Cash in Hand	1,095	13	2½			
Investments—						
2½% Consols	21	15	0			
,, ,, ...	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			
Income during the Year—				4267	16	2½
General Fund—						
Subs. and Donations ...	5,686	14	6			
Rebate of Income Tax ...	98	0	4			
Interest 2½% Consols ...	12	5	0			
Int. Irtblingboro' Gas Co.	3	19	3			
				5,800	19	1
Home Safe Deposit Interest				4	9	3
Herald Fund	239	10	9½			
Reports	13	7	4			
Rays from the East ...	66	14	8½			
Pension Fund	395	0	6			
Extension Fund	85	0	2			
Dispensary Fund	395	2	0			
L.Z.A. General A/c—				1194	15	6
Subs. & Donations	2,095	15	7½			
Sale of Booklet	17	12	0			
Income Tax Rebate	30	6	4			
Interest on War Loan ...	11	6	0			
,, Sale of War Loan ...	30	10	0			
				2,185	9	11½
Voyage A/c ...				6	3	6
Medical A/c ...				5	5	0
				£13,464	18	6

EXPENDITURE.	£	s.	d.	£	s.	d
Expenditure for the year—						
General Fund	6,060	3	8			
Heralds, Rays & Report Fund	531	17	4			
Voyage A/c	69	11	7			
Pension Fund	100	0	0			
,, ,, Investment ...	403	16	0			
Dispensary Motor	310	0	0			
L.Z.A.—				7,475	8	7
General { India ...	2,065	5	9			
General { Home ...	208	8	7			
Medical { India ...	22	11	11			
Medical { Home ...	11	15	11			
Voyage { India	62	9	3			
Voyage { Home ...	15	14	2			
				2,386	5	7
Cash Balance, Sept. 20th, 1934—						
At Bank—						
Home Safe Deposit A/c	14	17	3			
Current Account... ...	927	1	1			
Investments—						
2½% Consols at cost ...	21	15	0			
2½% Consols at cost ...	340	0	0			
3½% War Loan Ext. Fund ...	2,299	11	0			
				3,603	4	4
				£13,464	18	6

GENERAL ACCOUNT—*September 21st, 1933, to September 20th, 1934.*

INCOME.

	£	s.	d.	£	s.	d.
To Balance, Sept. 21st, 1933				167	7	1½
„ Subs. and Dons.— 1933-1934	5,631	5	6			
„ Calendars	55	9	0			
„ Rebate of Income Tax ...	98	0	4			
„ Interest on 2½% Consols	12	5	0			
„ „ Irthlingboro' Gas Co.	3	19	3			
				5,800	19	1
„ Home Safe Deposit Interest				4	9	3
„ Transferred from Extension Fund				262	10	4
„ Deficit				228	15	4½
				£6,464	1	2

EXPENDITURE.

	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	4,971	11	10
„ Calendars	54	13	5
„ Ministerial, General, Deputation, and Committee Room Expenses ...	179	17	9
„ Missionaries on Furlough, &c.	195	0	0
„ Missionary Boxes, Stationery, Postage, &c.	43	16	5
„ Advertising, &c.	64	15	0
„ Secretary's Salary and Office Expenses	306	0	0
„ Mr. E. A. Booth's Salary ...	100	11	11
„ Missionaries' Children Allowance	87	1	0
„ Missionaries' Life Insurance	31	16	4
„ Mr. Kuhrt's Outfit ...	25	0	0
„ Transferred to—			
Voyage Account	80	0	0
HERALD Fund *re* deficit	181	14	6
Pension Fund	142	3	0
	£6,464	1	2

BALANCE SHEET.—*As at September 20th, 1934.*

LIABILITIES.

	£	s.	d.
General Fund ...	—	—	—
Pension Fund	451	2	8
Madras Boarding School ...	254	8	3½
Boys' Hostel	43	7	6
Medical and Hospital Fund	10	11	1½
General Voyage Account ...	77	6	0
Ladies' Zenana Auxiliary—			
General ...	437	17	1½
Medical ...	120	13	6
Voyage A/c	157	19	1
Extension Fund	2278	14	5
	£3,831	19	8½

ASSETS.

	£	s.	d.
Balance at Bank—			
Home Safe Deposit A/c ...	14	17	3
Current A/c	927	1	1
Investments *re* General Fund			
2½% Consols at cost	21	15	0
,, ,, ...	340	0	0
3½% Conversion Stock at cost (Extension Fund)	2,299	11	0
General Fund—Deficit ...	228	15	4½
	£3,831	19	8½

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, 1934.

1st October, 1934.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

SUNDRY ACCOUNTS

PENSION FUND.

	£	s.	d.		£	s.	d.
Balance, Sept. 21st, 1933 :—				Investments at cost :—			
Investments and Cash	10,078	4	2	3 % L.C.C. Stock ...	800	0	0
Interest on Investments ...	363	12	9	2½ % Consols	831	0	0
Rebate Income Tax ...	30	17	9	3½ % War Loan	716	9	3
Subs., &c., 1933-34 ...		10	0	3½ % War Loan	2105	5	0
Transferred from L.Z.A. General Fund, 1934—				3½ % Conversion Loan ...	488	5	0
2½% on £1885	47	2	6	3½ % Conversion Loan ...	200	0	0
Transferred from General A/c, 1934—				3½ % Conversion Loan ...	368	0	0
2½ % on £5686 0s. 11½d.	142	3	0	5 % L.C.C. Stock ...	270	0	0
Gift, 3½ % India Stock ...	1815	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
				3½ % Conversion Loan ...	500	0	0
				3½% Conversion Loan ...	1000	0	0
				3½ % Con. Loan bought, £400 @ 100 11/16— £402 15s. 0d. Com. & Stamp, £1 1s. 0d.—	403	16	0
				Investment 3½% India Stock, £2000 at cost	1815	0	0
				E. A. Booth's Pension ...	100	0	0
				Balance	451	2	8
	£12,477	10	2		£12,477	10	2

EXTENSION FUND.

Balance, Sept. 21st, 1933	2540	13	4	Transferred to General Fund	262	10	4
Interest on Investments ...	85	0	2	Transferred to L.Z.A. ...	84	8	9
				Balance	2278	14	5
	£2625	13	6		£2625	13	6

HOSPITAL AND MEDICAL FUND.

Balance, Sept. 21st, 1933	£10	11	1½	Balance, Sept. 20th, 1934	£10	11	1½

HERALD FUND.

Subscriptions, 1933-34 :—				Printing—HERALDS ...	377	2	7
HERALDS	239	10	9½	RAYS	88	14	9
RAYS	66	14	8½	REPORTS ...	66	0	0
REPORTS	13	7	4				
Transferred from L.Z.A. :—							
HERALDS	10	10	0				
REPORTS	20	0	0				
Balance deficit from General A/c	181	14	6				
	£531	17	4		£531	17	4

BOYS' HOSTEL.

Balance, Sept. 21st, 1933	£43	7	6	Balance, Sept. 20th, 1934	£43	7	6

MADRAS BOARDING SCHOOL.

Balance, Sept. 21st, 1933	£254	8	3½	Balance, Sept. 20th, 1934	£254	8	3½

GENERAL VOYAGE ACCOUNT.

Balance, Sept. 21st, 1933 ...		66	17	7	Thos. Cook & Son	33	4	0
Transferred from General Fund		80	0	0	Mr. Champion	8	11	5
					Mr. Kuhrt's passage ...	10	0	0
					Mrs. Thrower's passage ...	16	15	9
					,, ,, ,, ...	1	0	5
					Balance	77	6	0
	£	146	17	7	£	146	17	7

DISPENSARY FUND.

Subscriptions, 1933-34 ...	204	2	0	Motor Dispensary	310	0	0
,, per L.Z.A.	191	0	0	Transferred Balance to L.Z.A. Medical A/c ...	85	2	0
£	395	2	0	£	395	2	0

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT.

Balance, Sept. 21st, 1933	339	5	3	Indian Expenses	2065	5	9
Donations				Furlough Salaries ...	114	11	8
General ... 1862 18 1½				Home Expenses ...	15	7	0
Gift Week 232 17 6				Deputation Expenses ...	20	5	7
	2095	15	7½	Printing Booklet	17	8	0
Sale of War Loan	330	10	0	Boxes	10	16	4
Interest on War Loan ...	11	6	0	Outfit Allowance, Miss G. Hazel	30	0	0
Sale of Booklet	17	12	0	Transferred to			
Income Tax Rebate ...	30	6	4	S.B.M. Herald A/c	10	10	0
Transfer from Extension Fund	84	8	9	,, Report A/c	20	0	0
				Pension Fund—			
				2½ % on £1885	47	2	6
				Transferred to L.Z.A.—			
				Voyage Account ...	120	0	0
				Balance	437	17	1½
£	2909	3	11½	£	2909	3	11½

VOYAGE ACCOUNT.

Balance, Sept. 21st, 1933	109	19	0	Baggage, Miss Mowle ...	7	0	3
Refund on passage, Miss Mowle	6	3	6	Passage Balance, Miss Carter	55	9	0
Transferred from L.Z.A. General Account... ...	120	0	0	Baggage ,, ,,	5	14	2
				Passage Deposit, Miss G. Hazel	10	0	0
				Balance	157	19	1
£	236	2	6	£	236	2	6

MEDICAL ACCOUNT.

Balance, Sept. 21st, 1933	64	14	4	Grant to Namakal ...	11	6	2
Donation	5	5	0	,, ,, Sendamangalem	11	5	9
Transferred—				,, ,, Kolli Hills ...	10	14	11
Dispensary Fund Balance	85	2	0	Donation to M.S.M. ...	1	1	0
				Balance	120	13	6
£	155	1	4	£	155	1	4

ABSTRACT OF RECEIPTS.

21st SEPTEMBER, 1933 to 20th SEPTEMBER, 1934.

	£	s.	d.
Aberowmbol—			
General ...	1	12	8
Abingdon—			
General	3	0	0
Accrington, Ebenezer—			
General	7	16	3
L.Z.A.	2	19	11
Accrington, Zion—			
General	6	19	2
Acton Friends—			
General	1	3	0
L.Z.A.	2	17	0
Aldringham—			
General ...		12	0
Amersham—			
General ...	8	6	0
Askett—			
General	1	15	0
Attleborough—			
General	2	12	2
Aylesbury—			
General	8	12	4
L.Z.A.	2	0	3½
Baildon St. Mission—			
General	1	1	0
Balcombe—			
General ...		5	0
Bath, Bethel—			
General	30	5	3
Bath, Providence—			
General	20	12	11
Beccles—			
General ...	10	13	4
L.Z.A. ...	4	0	0
Bedford—			
General ...	10	17	6
L.Z.A. ...	34	4	1
Bedmond—			
General	6	10	10¼
L.Z.A.	3	15	0
Belvoir St., N.S.W.—			
L.Z.A.	8	17	9
Bermondsey—			
General	13	11	11
L.Z.A.	26	16	9
Bethersden—			
General	3	17	0
L.Z.A.	7	15	0
Bethnal Green—			
General ...	2	10	0
Bexley Heath—			
General ...	12	16	1
L.Z.A. ...	1	5	0
Bierton—			
General ...	5	0	0
Biggleswade—			
General	2	2	8
Billinghay—			
General	3	0	0
Billericay—			
General ...	2	1	11
Blakenham—			
General ...	1	11	11
L.Z.A. ...		17	9
Bolton—			
General	2	18	3
Borough Green—			
General	28	9	2
L.Z.A.		12	0
Bradenstoke—			
General ...	19	4	7
L.Z.A. ...	3	0	4
Bradford—			
General	8	7	0
L.Z.A.	28	14	9
Bradfield St. George—			
General	6	8	0
Braintree—			
General ...	1	15	2
Brentford—			
General	49	6	7
L.Z.A.	37	8	10
Brighton Branch—			
General	40	8	4
L.Z.A.	22	12	6
Brighton, Ebenezer—			
General	8	13	11
Brighton, Salem—			
General	5	6	0
Brixton—			
L.Z.A. ...	7	0	6
Broadstairs—			
General	1	3	0
L.Z.A.	3	9	3
Brockley, Suffolk—			
General ...	3	7	6
Bromley—			
General	3	19	9
L.Z.A.	12	15	7
Bury St. Edmunds—			
General		5	0
L.Z.A.		6	0
Bury, Lancs.—			
General ...	4	18	10
Cambridge, Eden—			
General	38	2	4
L.Z.A.	10	12	0
Cambridge, Tenison Road—			
General	9	19	5
Cardigan—			
General		10	0
Carlton—			
General	4	19	6
Chadwell Street—			
General ...	215	8	3
L.Z.A. ...	103	0	2
Charsfield—			
General	6	7	0

	£	s.	d.
Chatham—			
General	4	0	0
Chatteris—			
General	18	16	0
L.Z.A.	1	15	6
Chelmsford—			
General	10	16	3¼
L.Z.A.	4	1	1
Cheltenham—			
General	7	15	0
Chesham—			
General	9	8	2
L.Z.A.	1	0	0
Chingford—			
General		5	0
L.Z.A.	1	11	8
Chorley—			
General	3	0	0
Clacton-on-Sea—			
L.Z.A.		10	0
Clapham, Courland Grove—			
General	44	16	2
L.Z.A.	14	8	9
Clapham Junction—			
General	2	3	6
Clayton West—			
General	10	12	7
Colchester—			
General		3	0
Collingwood, Australia—			
General	17	18	0
L.Z.A.	8	12	0
Cottenham—			
General	24	18	7
L.Z.A.	4	11	0
Cranleigh—			
General		10	0
Cransford—			
General	2	18	9
L.Z.A.	7	3	3
Crawley—			
General	3	9	9
Crowborough—			
General		8	0
Crowfield—			
General	12	11	4
Croydon, Derby Road—			
General	35	17	7
L.Z.A.	24	14	7
Croydon District—			
General	3	6	0
Croydon, Salem			
General	9	12	3
L.Z.A.	4	4	8½
Croydon, Tamworth Road—			
General	2	5	0
Datchet—			
General	16	7	4
Deeping—			
General	9	12	9
Devizes—			
General	16	15	6
L.Z.A.	3	7	2
Dorking—			
General	77	8	1
L.Z.A.	10	18	3
Dunmow—			
General		6	0
Dunstable—			
General	13	2	8
L.Z.A.	12	10	0
Eastbourne—			
General	3	2	3
L.Z.A.	3	1	6
East Ham—			
General	14	10	3
L.Z.A.	13	9	6
East London Auxiliary—			
General	15	5	10
L.Z.A.	3	18	2
Egham—			
General		9	6
Eltham—			
General	1	0	8
Ely—			
General	1	10	0
Epsom—			
General	20	11	9
L.Z.A.	51	3	8
Erith—			
General	6	9	9½
L.Z.A.	1	12	8½
Finchley—			
General	17	2	7
L.Z.A.	3	10	6
Fressingfield—			
General		10	0
Fulham—			
General	15	16	7
L.Z.A.	12	6	0
Geelong, Australia—			
L.Z.A.	4	5	7
Glemsford—			
General		14	0
Gravesend—			
General	9	18	4
L.Z.A.	1	2	6
Grays—			
General		16	0
L.Z.A.	2	19	0
Great Gidding—			
General		12	0
Great Gransden—			
General	8	1	0
Greenwich—			
General	8	11	0
L.Z.A.	11	14	5
Grundisburgh—			
General	3	4	5½
L.Z.A.	2	1	10½
Guildford—			
General	55	3	1
L.Z.A.	23	0	0
Hackney—			
General	3	4	9

	£	s.	d.
Hadleigh—			
General ...	10	6	0½
L.Z.A.	1	3	6
Hailsham—			
General	7	10	7
L.Z.A.		2	0
Halstead—			
General	8	0	0
Handcross—			
General	1	19	3½
Hartley Wintney—			
General	11	11	6
L.Z.A.	3	4	0
Harwich—			
L.Z.A. ...	1	4	0
Haslemere—			
General	22	15	9
L.Z.A.	6	15	0
Hastings Auxiliary—			
General	41	4	7
L.Z.A.	23	5	9
Haworth—			
General	15	1	3
L.Z.A.	3	11	6
Hebden Bridge—			
General ...	3	3	2
L.Z.A. ...	1	11	3
Hedge End—			
General		8	4
Hemel Hempstead—			
General ...		4	0
Henfield—			
General ...	1	13	1
Highbury—			
General	53	13	3½
L.Z.A.	25	4	8½
Highgate Road—			
General	10	0	0
High Wycombe—			
General	13	11	8½
L.Z.A.	5	19	0½
Hitchin—			
General	4	9	4
Holloway—			
General ...	8	0	0
L.Z.A. ...	1	9	6
Homerton Row—			
General	25	10	0
Horham—			
General ...	44	16	0
Horley—			
General ...	9	14	10½
Horsham—			
General	6	12	0
L.Z.A.	14	4	10
Hounslow—			
General	36	17	8½
L.Z.A.	11	19	3½
Huddersfield—			
General ...	2	6	11
Ilford—			
General ...	13	3	9
L.Z.A. ...	4	17	6
Ipswich, Bethesda—			
General	86	7	9
L.Z.A.	48	2	10½
Ipswich, Mount Zion—			
General	8	16	4
L.Z.A.	1	5	8
Ipswich, Zoar—			
General ...	10	9	8
L.Z.A.	11	4	9
Irchester—			
General ...		5	8
Irthlingborough—			
General ...	7	16	0
L.Z.A. ...	1	11	0
Ivinghoe—			
General ...		12	0
Kenninghall—			
General	4	17	0
Kesgrave—			
General	1	14	10
L.Z.A.		5	6
Kilburn—			
General ...		9	8
King's Langley—			
General	9	5	0
Kingston-on-Thames—			
General	11	11	8
L.Z.A.	2	5	0
Laxfield—			
General ...	9	8	4
L.Z.A. ...	3	19	2
Leatherhead—			
L.Z.A. ...	4	6	10
Lee Common—			
General	4	0	0
Leicester, Ebenezer—			
General	1	1	9
L.Z.A.		8	6
Leicester, Providence—			
General	38	4	0
L.Z.A.	1	10	0
Leicester, Zion—			
General ...	7	16	2
L.Z.A. ...		12	6
Leigh-on-Sea—			
General	23	8	6
L.Z.A.	14	8	1
Lessness Heath—			
General ...	7	13	5
Leiston—			
General	1	15	0
Lewes—			
General ...	3	0	0
Lewisham—			
General ...	14	14	6
L.Z.A.	12	3	7
Leyton—			
General ...	37	14	2
L.Z.A.	10	7	0
Lingfield—			
General	1	0	0
Little Downham—			
General	5	13	5

	£	s.	d.
Llanelly—			
General	1	2	6
Lockwood—			
L.Z.A.	3	5	0
Lode—			
General ...	3	6	2
Long Marston—			
General ...		13	0
Loughborough—			
General		10	0
Lymn—			
General	1	10	0
Manchester District—			
L.Z.A.	6	15	10½
Manor Park—			
General	9	19	0
L.Z.A.	2	10	10
March—			
General ...	15	2	2
L.Z.A. ...	15	5	8½
Marden—			
General		1	6
Margate—			
General ...	3	3	9
L.Z.A.	1	1	6
Masborough—			
General	5	10	5
Mayford—			
General	6	3	6
Meopham—			
L.Z.A. ...		9	0
Middlesbrough—			
General	3	6	3½
Morley—			
General ...		6	3
Needingworth—			
General		10	0
Newcastle-on-Tyne—			
General ...	8	19	2½
New Cross—			
General ...	76	16	4
L.Z.A. ...	17	7	4½
Newick—			
General	5	0	4
L.Z.A.	1	16	0
New Quay, Wales—			
General ...		13	1¼
Newquay—			
General ...	2	2	0
L.Z.A. ...	6	17	6
Norbiton—			
General ...		4	4	0
L.Z.A. ...		5	17	6
Northampton—			
General ...		3	3	0
Norwich—			
General	10	12	5½
L.Z.A.	1	5	0
Notting Hill Gate—			
General ...	5	10	6
L.Z.A. ...	11	1	4
Nuneaton—			
General	6	0	0
Nunhead—			
General ...	22	9	4
L.Z.A.	6	12	0
Occold—			
General	9	10	0
Old Hill, Staffs., EBENEZER—			
General	2	18	0
Old Hill, Staffs., SPRING MEADOW—			
General		10	3
Otley—			
General ...	2	8	7½
L.Z.A. ...	5	0	6
Oundle—			
General		4	0
Over—			
General ...	7	5	6
L.Z.A. ...	8	2	3
Pemberton—			
General	2	12	7
L.Z.A.	4	9	0½
Pembrokeshire, BETHABARA—			
General	1	11	0
Pembrokeshire, GEODWIG B.C.—			
General	1	13	1
Pembrokeshire, GOODWICK—			
General	1	5	9
Ponders End—			
General ...		2	4½
L.Z.A. ...	7	9	3
Pontypridd—			
General ...	2	15	6
Pontygwaith—			
General ...		18	1
Potten End—			
General	16	6	10
L.Z.A.	16	3	6
Potton, Bed.—			
General	14	14	4
Poynings—			
General	22	13	2½
Prahran, Australia—			
General	2	18	0
L.Z.A.	11	3	3
Preston, MOUNT ZION—			
General	2	0	3
L.Z.A.	5	5	0
Prittlewell—			
General ...	40	9	7
L.Z.A. ...	31	4	0
Ramsey—			
General ...	6	1	3
L.Z.A. ...	14	5	9
Ramsgate—			
General ...	6	17	10
L.Z.A. ...	7	13	0
Rattlesden—			
General	7	18	9
L.Z.A.		10	0

	£	s.	d.
Raunds—			
General	3	8	7
L.Z.A.		18	2
Reading—			
General	12	13	0
L.Z.A.	9	8	0
Redbourne—			
General	1	13	0
Reigate—			
General	1	9	9
Richmond—			
General	51	15	0
L.Z.A.	18	10	6
Rishangles—			
General	6	0	0
Rochdale—			
General		15	0
Royton—			
General	10	10	3
Rushden—			
General	8	16	3
L.Z.A.	4	16	6
Ryde, Australia—			
L.Z.A.	1	8	0
Saffron Walden—			
General	1	3	6
Salhouse—			
General	1	5	0
Sandgate—			
General	1	11	0
Scleddy, Pem.—			
General	1	17	6
Shelfanger—			
General		2	6
Siddal—			
General	4	16	6
L.Z.A.	5	16	6
Slaithwaite—			
General		7	6
L.Z.A.	1	14	5½
Sleaford, Lincs.			
General		11	10
Smarden—			
General	10	15	1
L.Z.A.	7	10	6
Smithfield, N.S.W.—			
General	2	12	0
Snodland—			
General		10	0
Somersham—			
General	1	2	3
L.Z.A.	3	6	9
South-East Auxiliary—			
General	6	4	6
South Chard—			
General	1	9	0
Southport—			
General	11	0	2
L.Z.A.	1	16	6
Southsea—			
General		10	0
Staines—			
General	7	4	5
L.Z.A.	1	15	0
Stamford—			
General	32	0	2
L.Z.A.	7	18	0
Stevenage—			
General	4	3	6
Stockley Mission—			
General	2	11	7
Stoke Ash—			
General	7	12	4
L.Z.A.	2	4	3
Stowmarket—			
General	2	7	8
L.Z.A.	1	13	4½
Stratford—			
General	26	7	5½
L.Z.A.	29	9	1
Streatham—			
General	16	19	4
L.Z.A.	2	14	6
St. Albans—			
General	2	0	6
L.Z.A.	5	15	0
St. Clears—			
General		18	6
L.Z.A.	5	12	9
Sturry—			
General	2	15	8
St. John's Wood—			
General	174	18	10
L.Z.A.	86	2	5
St. Neots—			
General	20	10	2
Sudbourne—			
General	13	1	7½
L.Z.A.	1	3	6
Sudbury—			
General		19	2
L.Z.A.		14	0
Sunderland—			
General	1	2	4½
Swavesey—			
General		5	0
Swindon—			
General	11	6	0
L.Z.A.	5	16	0
Tadworth—			
General	67	18	0
L.Z.A.	8	0	6
Tenterden—			
General		17	6
Thame—			
General		10	0

	£	s.	d.
Thornhill—			
General	1	3	0
Tips End—			
General ...	3	10	10
Tollington Park—			
General		19	0
L.Z.A.	3	9	1
Tonbridge—			
General	4	9	4
Tottenham—			
General	28	17	6
L.Z.A.	6	2	4½
Treherbut, Glam.—			
General	3	0	0
Tring, Akeman Street—			
General	217	1	10
L.Z.A.	153	4	3
Tring, Ebenezer—			
General ...	1	18	0
Trowbridge—			
General ...	9	2	7
Tunbridge Wells—			
General ...	15	8	5
L.Z.A. ...	12	1	10
Tunstall—			
General ...	2	6	8
Wakes Colne—			
L.Z.A. ...	1	13	4½
Waldringfield—			
General	6	8	7
L.Z.A.		5	0
Walsall—			
General	22	2	3
L.Z.A.	5	12	2
Walsham-le-Willows—			
General	3	1	3
Walthamstow—			
General	4	15	6
L.Z.A.	20	6	6
Walton-on-Naze—			
General	8	19	1
L.Z.A	3	13	4
Wandsworth, West Hill—			
General	18	19	10
L.Z.A.	9	8	5½
Warbleton—			
General	4	16	4½
Warboys—			
General	19	18	11½
L.Z.A.	13	10	2
Watford, Beulah—			
General	4	16	0
Watford, Tabernacle—			
General	24	4	6
L.Z.A.	26	6	9
Wattisham—			
General	4	16	3
L.Z.A.	4	13	6
Wellingborough—			
General	36	10	7
L.Z.A. ...	4	17	0
West Ham—			
General	60	1	9
L.Z.A.	12	14	9
West Hartlepool—			
General ...	6	2	4½
Wetherden—			
General ...	1	7	1½
L.Z.A. ...	5	18	6
Whittlesey—			
General	22	0	2
L.Z.A.	8	5	6
Willingham—			
General	4	11	3
Wimbledon—			
General	4	17	10
Wood Green, Dovecote—			
General	6	10	10
L.Z.A.	4	8	2
Wood Green, Park Ridings—			
General	6	12	7
L.Z.A.	5	18	6
Woolwich—			
General ...	5	0	0
L.Z.A. ...	1	8	0
Wortwell—			
General		4	0
Yarmouth—			
General	8	17	2
L.Z.A.	2	15	0
Yateley—			
General	22	9	4
L.Z.A.	6	10	0

L.Z.A.			
Personal	447	10	4½
General	182	12	11
Interest on War Loan	11	6	0
Motor Dispensary	191	0	0

EXTENSION FUND.			
Interest on War Loan	85	0	2
PUBLICATIONS.			
Heralds ...	239	10	9½
Rays ...	66	14	8½
Reports ...	13	7	4
PERSONAL.			
General	1810	7	2½
MISCELLANEOUS.			
Special Collections, Rebate on Income Tax, Interest, Legacies, Literature, &c.	771	17	6
PENSION FUND.			
Interest on Consols, &c.	363	12	9
Donation		10	0

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.

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.

Orders for the MISSION HERALD; RAYS FROM THE EAST FOR YOUNG PEOPLE, and the Annual Report; also all alterations in Subscribers' addresses, should be sent to **Mr. W. J. Shipton,** 45, Pagoda Avenue, Richmond, Surrey, to whom all remittances for copies supplied should be sent.

Reports of Meetings and other articles for the MISSION HERALD should be sent to the Editor, **Mr. E. A. Booth,** 30, St. Margaret's Avenue, Whetstone, London, N.20.

All inquiries concerning the S.B.M., and all applications for Sermons, Addresses, Lectures, Missionary Boxes, Literature, etc., should be directed to the Secretary, **Pastor W. Chisnall,** 26, Woodgrange Avenue, Ealing Common, London, W.5, who will always gladly assist in the organization of Missionary Meetings in any part of the country.

NOTICE IN REFERENCE TO BEQUESTS

WE believe there are many of our subscribers who would like to continue their subscriptions even after the Lord has taken them home, and although this is a somewhat delicate matter, yet, for the sake of the Lord's cause, we mention how it can be done—viz.: by bequeathing

a Legacy to the Mission.

The following Form of Bequest is therefore recommended to those who may be desirous of thus assisting the Mission:—

Form of Bequest.

"I give and bequeath to the Treasurer for the time being of THE STRICT BAPTIST MISSION, incorporating the South Indian Strict Baptist Missionary Society (**founded in London in the year** 1861), **the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same."**

The capital could then be invested, and the interest would form a permanent memorial by way of subscription.

THE

Strict Baptist Mission Herald

Published Monthly *Price One Penny*

Illustrated and full of Missionary Information.
Special pages being devoted to our Medical and Zenana Work.

"RAYS FROM THE EAST FOR YOUNG PEOPLE."
Published Bi-Monthly. 3/- per 100. Postage extra.

"THE PRESENTATION OF THE GOSPEL AT HOME AND ABROAD."
By S. HUTCHINSON. Price One Penny.

"PICTURES FROM A MISSIONARY'S ALBUM."
By WINIFRED BOOTH.
Stiff Paper Covers, 1/6. Cloth Boards, 2/6.

"A WINDING INDIAN WAY."
By WINIFRED BOOTH. Stiff Boards, 1/-

"PIONEERING ON THE CAUVERY."
By D. MORLING.
Stiff Paper Covers, 1/6. Cloth Boards, 2/6.

"THE GROWTH OF A CHURCH."
By L. WATTS. Price One Penny, or 6s. per 100.

PICTURE POST CARDS, ILLUSTRATING THE MISSION'S WORK IN INDIA. REAL PHOTOGRAPHS.
Price Twopence each.

S.B.M. CALENDAR. Price 6d.

MISSIONARY HYMN BOOKS.
One Penny Each, or 6s. per 100.

The above, with copies of this Report, can be obtained of the Secretary: PASTOR W. CHISNALL, 26, Woodgrange Avenue, Ealing Common, London, W.5