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The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD

VOLUME XXXIV.- 1935



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The Strict Baptist Mission Herald



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The Strict Baptist Mission Herald

The Editor Wishes All His Readers a Joyous New Year.

"GO FORWARD"

THIS message of God to His people in old time is His message to us to-day. It is implicit in the words of our Lord, "Go ye into all the world and preach the Gospel." The circumstances in which we find ourselves to-day give fresh emphasis to the command. During the past year God's blessing has rested in signal measure upon our work in India. A goodly number of souls have been brought out of heathen darkness into His marvellous light through the instrumentality of our Mission. These "babes in grace" need teaching and guiding. They are still living in the midst of heathendom and all have relatives who are idolaters.

Abounding Opportunities.

In each of our fields there are a number of earnest enquirers. They have lost faith in the gods of their fathers, and are now drifting without any spiritual anchorage, or chart, or compass. Various attempts are being made to secure their allegiance. The Mohammedans are trying to catch them. The "New India" folk are seeking to entrap them with their new deity of "Mother India." The anti-God propagandists find a point of vantage and say, "You too have proved the utter uselessness of religion. Come with us and have a good time. There is nothing to fear either now or hereafter." Here is a great opportunity for the servants of King Jesus to seek that which is lost.

India is at the cross-roads in more senses than one. How soon new conditions and restrictions will be imposed upon the servants of Christ in that great land, we do not know. But to-day we have the opportunity to take the Gospel message to as many as we can reach. That fact constitutes a tremendous challenge to us.

To buy up this opportunity we need to be spiritually prepared, otherwise we shall not be ready to use aright the "pound" which our Lord has entrusted to us to trade with for Him.

The secret of true progress in the Mission Field is to be found in the spiritual condition of the workers and supporters. It is only as those engaged in the work abide in the Lord that any real spiritual progress is possible. Are we going forward in the matter of intercession? Do we realise that through the ministry of intercession here in Britain we can effectively help the service of the workers in India? The way to lengthen our cords in India is to strengthen our stakes at home.

Tidings from India

A BRIEF REVIEW

D. MORLING.

THE writer of this article has a lurking fear that even now the Tinnevelly S.B.M. work is largely unknown to many of our friends in England. If that is so, perhaps the fault lies chiefly with us on the spot; so I want to give now a brief review of affairs as they have appeared to us during our stay in Kovilpatti.

First, we acknowledge with gratitude to God the response that has been made by our staff to the instruction and supervision that have been given them. On our occasional visits here, three and four years ago, we often felt much discouraged at the educational, intellectual and spiritual backwardness of both the Mission workers and the Church members. Since making Kovilpatti our headquarters, we made a special effort in conducting Bible Classes for various grades of workers and students, and have also encouraged them to hold such classes among themselves. Hence, you may imagine our encouragement when, after the last Annual Workers' Examinations, we found that not only were the top students for the whole Mission in Tinnevelly, but that also the Tinnevelly Field as a whole occupied an enviable position in the S.B.M. There is still much room for improvement, especially among the older members of the staff, whose minds still work in the old deep, unaccommodating grooves.

This advance in the instruction of the staff is having its effect on the schools. Though the number of scholars has not greatly increased, there is no doubt that the quality of the school work has improved, particularly the quality of the Bible Lessons. The last Annual School Examinations showed that plainly. We sincerely hope that we may see the benefit



TINNEVELLY PASTORS AND PREACHERS-IN-CHARGE.

of this after many of these young scholars have, by the grace of God, entered the Churches.

Public Worship.

The improved instruction of the staff has shown itself also in the quality of the Church services. I believe that public worship to-day is far more real and spiritual, and more intelligently followed, than before. Time was when there would be perhaps one Bible and one hymn-book only in the congregation, and those in the hand of the service leader. Now some Church members are buying of us Bibles, hymn-books and catechisms, and taking a real share in the services. We believe that, though responsive reading of the Word in public may not always be very satisfactory to the preacher at the moment (!), yet it is an education and an incentive to further effort on the part of the member. To take his share he must have a Bible, he must learn to find

the chapter announced, and practise a little with his reading, otherwise he is publicly exposed.

One other cause of encouragement is the splendid increase in the Church income. During the past year several new chapels have been erected, and the members have been required to take a share in the expense. In the case of Anbinagaram, the Church bore Rs.200 of the cost; even then the ordinary collections of the Churches increased during the year by Rs.500. You will be glad to hear that from the beginning of August, 1934, the **whole of the salaries** of their pastors and preachers-in-charge is borne by the Tinnevelly Churches. Of course, there are other financial responsibilities as well, but the pastor's salary is the first demand on the income of the Church. As there has been much misapprehension on this score, we hope friends at home will carefully note this item.

Spiritual Blessing.

Above all, God has saved souls. During the past twelve months no fewer than 91 believers were baptized on a profession of their faith in Christ as their Saviour. This has not been due to wholesale accession in any one village, but to the ones and twos here and there; all these were under instruction for months before being received for this Scriptural rite. I was this week greatly encouraged at the report Mrs. Morling gave me of the examination which she and Miss Green made of eleven women at a station about seven miles away. Some of the same women were examined nearly a year ago with a view to baptism.

(To be continued).

ON THE NILGIRI HILLS

E. C. BRAND.

FOURTEEN of us in this beautiful home, and all of us in the same dear service! What happier conditions could one seek for an ideal holiday!

And she who presides and provides for us is a fine pattern for us all to follow. Herself a missionary and with " a heart at leisure from itself," she watches over each guest as if her welfare were her sole concern. " Her sole concern," and I quietly smile as I write these words, for this dear sister is slipping off at all times into the " highways and hedges " of Mohammedan work; the car that should be carrying her being often pressed into the service of her guests, while she is tramping miles to find the lost and lone.

It is Sunday to-day, with all the helpfulness of the meet-

ings at the chapel and the restful atmosphere of this place. When the mid-day meal is over we shall return into the next room, and all quietly kneeling, will seek to bring before our Leader the different problems of our fields of labour. For how different, and yet similar, they are. For what do we pray?

One is asking for guidance in future plans of work. One brings the boys and young men of India before the Lord, that He would make them strong to serve. Another remembers a lad who showed great promise, now tempted back by caste and sin.

Another pleads for a young woman brought out on His side, but who is now looking back and remembering her life of sin, too weak to overcome alone the allurements of the world.

Yet another is remembering our sister's Mohammedan Sunday school about to be conducted in a spare room of the house. Another is asking help for those who left us during the week to take up their work again on the steaming plains. And those of us who now are preparing to go, are committed to the care of our loving, sympathising Master who has called us to this joy of service.

There is a great understanding among us, for all have tasted the bitter disappointments and deep joys of the missionaries' life. Few explanations or details are needed, we read in each other's silences the same deep longing for souls. And He for whom we work is present with us, and is keeping in store for us and all who wait for Him a far more exceeding and eternal weight of glory.

CASTE COMPLEXITIES

H. A. HUCKETT.

IT is said that the caste system was invented by the Brahmins many centuries ago, in order to keep the people divided, and thus maintain their lordship over them. Certain it is that this unnatural classification, with its endless ramifications, both social and religious, is the enemy of all progress, and still constitutes a powerful barrier to missionary work in India. It seemed as if we were getting on a bit in Madras when members of the B.V.F., employed as clerks, typists and teachers in the city, were willing to stand on a ladder and strip old tiles off the roof of the chapel at Mannur for the glory of God and the good of the work. But here in the mofussil, where ignorance and superstition flourish, such a breach of caste etiquette is quite unthink-

able. A friend of mine, who hails from New Zealand, is working for Christ in the Telugu country. When he first came out, he thought it would be good exercise to get a spade and dig up the garden around the bungalow—at any rate, in the cool season! His cook-boy was horrified, and told him that he would soon lose prestige amongst his Indian workers if he stooped to such a menial task—the job of a professional gardener!

In the School.

We encounter the caste spirit on every hand in the villages, and have to deal with the situation in various ways. When starting a school for the first time, we try to put a man in charge whose origin is more or less unknown to the villagers, so that they cannot label him anything else but "Christian Jathi." He must be exceedingly tactful if he is to get hold of any caste children, and will probably have to put up a tatti or straw curtain in the school at first in order to separate them from the outcastes or panchamas, as they are called. The caste children must on no account touch any of the panchamas, or they would become defiled, and this rule is rigidly adhered to. The teacher, being a Christian, can touch them all, but even he must be careful in the early days. Later on the tatti is quietly removed, perhaps through old age, and not replaced. At the Buffalo Village School the caste boys sit on benches, while the panchamas sit on planks on the floor. The panchamas are often smarter at their lessons, and certainly seem to know more about the Bible than the others.

In the Village.

The domestic life of the village teacher is only possible by the Mission providing him with a well and usually a house to live in. In time he gains a certain amount of prestige in the village, and his antecedents and family history are not too closely enquired into. Sending a new man to a village school often presents great difficulties, as we have recently experienced in the village of B——. Because the new teacher has relatives in the village and is known to be a panchama from Sendamangalam, he says that it is impossible for him to work there, because the caste children will all leave the school, nor will his co-worker welcome him for fear that his school will be ruined. Incidentally his co-worker is also a panchama, but comes from a more distant village, and so is not known to the people. This kind of thing makes our work in the villages extremely difficult, and one needs endless tact and patience and much wisdom to know how to handle the situation and keep everyone happy. At first sight one is

tempted to say, "Well, let the caste children go!" But apart from the bad effect on the school, one feels that this would not be the spirit of our Saviour, Who was equally ready to give Himself both to the rich and to the poor—to a Nicodemus and to a Samaritan woman. Please pray that we may be like Jesus in this.

A VARIETY OF EXPERIENCES

L. WATTS.

ON a recent Lord's Day five candidates for Church membership were baptized at Vepery. Their experiences as they were brought to the Lord were varied. One (Lily) has loved the Lord for very many years, and has been used of God in leading many others to know the Lord. She has wanted to follow the Master in obedience for a long time, but her husband has refused permission. Patient, persistent prayer has won, and though the husband makes no move for himself, he has at last removed the ban placed on his wife's obedience to what she believes is the Lord's command.

A. J. Samuel has been in the Young Men's Hostel at Kilpauk for some years, and has lived a fairly consistent life throughout. Being the son of Christian parents, it was difficult for him to see that conversion in his case was necessary. Guarded as he had been from the so-called venal sins, it needed the Spirit of God to break down the pride of heart that blinds such souls from seeing the evil of the human heart in the sight of God. Then the need of a Saviour comes home as a reality.

Rajamanicam was a scholar in the Chintadripet School some years ago, and has continued to come to the Bible Classes. His parents objected to his becoming a Christian, and tried to counter it by arranging a marriage with a heathen girl. He stood out against them, and said that he would only be married as a Christian. Through the experience of sad personal failure, the Lord led Rajamanicam into trust in the power of God to save. The parents saw the change, and consented to their son being married as a Christian. He was afterwards accepted for Church membership after baptism.

Lazarus and his wife of Periamet were nominal Christians, but confessed that they knew nothing of conversion. The testimony of the Aryan Lane group of our members has been used of God to their conversion, and those who gather in their house for prayer testify to the change that has come into their lives, so that the whole street knows about it.

CONFERENCE AT KOVILPATTI, 1934

E. C. BRAND.

EVERY year all our missionaries in India meet in Conference for a few days, but each year Conference has its distinctive features. This time it was good to find the Kovilpatti bungalow so improved and suitable for the work. We L.Z.A. women were all able to be together in the new upstair room and verandahs. After blazing days the relief of the cool breezes at night is worth all the labour expended on the making of these outside apartments. Mrs. Morling had no light task in providing for her fifteen guests during those eight strenuous days, but she did it admirably in her quiet, loving way, forestalling all our needs and making one feel that nice homely feeling, where no fluster or worry are permitted to enter.

Comparing Experiences.

Each day there was the usual time spent in waiting upon God before we started business. A brother or sister would give a few leading thoughts, and then would follow a season of prayer for special and present subjects. The discussions that followed were helpful and enlightening. Other events were a talk by Miss Green on her Australian trip, which stirred us all up to a deep sense of the need of further co-operation with our friends across the water, and a great desire to unite with them in prayer and fellowship in Mission matters. Auditing the Mission books (of which some of us are not too fond), prayer meetings, special sermons, and small committees innumerable. All these filled up our days, and found one rather full up and panting for one's pillow at night. We all came away feeling a better understanding of each other's work and problems connected therewith.

CAMPING WITH A MOTOR-DISPENSARY

R. M. HARRIS.

TUESDAY is the day we usually set off on camp. The previous evening is spent packing all the medicine and medical equipment, which we are likely to need on our four days' camp, into the motor-dispensary. Likewise all other requirements, such as food and camp cot, must be packed up, so that only the minimum is left for the following morning.

After reading and prayer, at about 7 a.m., we set out for camp. It must be confessed that, as we have set our faces toward the work, it has not been without fear and trepidation, especially when the work was undergoing its

initiation. The idea of medical work being done from a motor-dispensary is quite foreign to these parts, and the remarks made about us have been many and various. People, however, have quickly grasped the meaning of things, and the news of our having passed through spreads to the more distant villages, so that on our return we find that patients have gathered in small groups on the roadside, and are awaiting our coming. The Lord has wonderfully led and guided us, and certainly all fear is lack of faith. We need your prayers that our faith be strengthened.

Motoring Joys.

As we pass through our own village of Sendamangalam, we do so with a movement which is most easily described as tank-like, so bad is the road. Various and sundry are the obstacles which we encounter in the way—dogs and pigs which refuse to move; people whose first instinct on hearing the car-horn is to rush to the other side of the road for safety. The bullock-cart, too, is a constant source of worry, for it has only two wheels, and as the frightened bullocks turn to the side of the road, the long protruding back part of the cart swings to the centre of the road.

Our first stop is at a large village, Kalappanayakkanpatti, about five miles from Sendamangalam. We back the car into a small side turning, and then wait awhile until the news of our arrival has spread and people have gathered. We then sing a lyric and tell them the Good News. Following this, those who want medicine have to get a treatment sheet and number chit from the driver, and medical work begins in earnest.

Roadside Operation.

We get a variety of cases for treatment. On our last camp we did an operation in this village on a child's eyes under chloroform, boiling up the instruments and swabs on the verandah of a house close by. We always take a primus stove with us. We do not usually get away from this village until noon, so that we go straight from here to a tope of mango trees, where we have our midday meal picnic fashion. People are beginning to realise that we come here, so that we have been able to hold two small meetings here, sitting under the trees. After doing similar work in another village, we go straight on to Kakkaveri, arriving about 4 p.m. Here we receive a great welcome from the Christians, more especially the children, who are with us from the moment we arrive until the moment we go.

We take up our abode in the school, and on arrival immediately proceed to set things straight, after which there is

a chat with the Biblewoman, and enquiries as to how everybody is and how things are going. Supper, and then English mail must be written.

The morning after we arrive at Kakkaveri, we are up by 5 a.m. The nurse and Biblewoman have as much as they can do to get our midday meal ready to take with us when we leave soon after 7 a.m.

A Quiet Retreat.

A little group of trees, about three minutes' walk from the school, affords a place of quietness for reading and prayer—a real oasis away from the constant noise and hum of life which exists round the school. The vital necessity of keeping one's quiet time at the beginning of the day becomes more and more impressed on one. There is no doubt that this is the key to a life which is victorious in Christ. Perhaps there is nothing which is so constantly an object for the onslaught of the devil. This being so, one has to be on guard not only for oneself, but also that those who work with us have opportunity for quietness.

We usually leave Kakkaveri at about 7 a.m., after we have gathered together on the verandah of the preacher's house for reading and prayer. Sometimes it is necessary to see a few patients before we leave, but, as far as possible, we try to get them to come the following day, as, unless we can start early, we arrive at the first village only to find that most of the people have gone to the fields.

Wednesday's journey is taken through some very pretty country, hills and jungle, but the road is so bad, from the car's point of view, that we have had to write to the authorities about it. We go straight to our journey's end, commencing work in the village most remote from Kakkaveri, a distance of about sixteen miles, and on the return journey make regular stops at two other large villages. These villages are far removed from any medical aid, and in only one of them is any evangelistic work being done, and that only occasionally.

Soul Medicine.

Before commencing any medical work, a lyric is sung and the Good News told. We tell the people that the object of our coming to them is twofold—firstly, to speak of things concerning God, and secondly, to heal the sick, and this according to the Lord's command. We need constantly to remind ourselves that our medical work must be of the very best, as it is done in His name and for His sake, and that it is not just a means to an end.

(To be continued).

Home News

"The Lord's Remembrancers"

LET us praise the Lord for all the way that He has led the Mission, and especially for all the souls that have been brought to know Him through its ministry.

LET us thank God for the continuance of healing mercies to our beloved President, and ask that he may be fully restored to health and service.

LET us ask that the year 1935 may be filled with spiritual blessings for all our helpers in India and Britain.

LET us pray for Mr. and Mrs. Champion and Miss Carter, who are now on their way to India, and ask that all needed guidance may be granted on resuming missionary service.

REPORTS OF MEETINGS

EAST LONDON MISSIONARY WEEK.

Sunday, October 28th, to Saturday, November 3rd, 1934.

This is the fourteenth year that this effort has been organised, and we are grateful to God to be able to report a keen interest in each of the churches, and an encouraging readiness to make the Week a success and a means of blessing. Beside the services at the various chapels, new features this year were Missionary Addresses in the schools on Sunday, October 28th, and in the Y.P. Societies during the Week. Early morning meetings for prayer were held in two of our churches, and they were precious seasons of blessing.

The Week concluded with the Rallies at Gurney Road. Splendid numbers gathered afternoon and evening. In the afternoon Pastor W. S. Baker presided, and after a striking address by Pastor C. Breed, the Children's United Choir, conducted by Mr. David Mayes, rendered a choral piece, entitled "Scattering the Darkness," describing the work in South India. Then Mrs. Webb and her many friends provided a very inviting tea. Before the evening service several other eager hearts went out into the highway to spread the Good News. The Evening Rally was presided over by Pastor Robinson, and with messages from Miss Grace Hazel, Pastor Idris Jones, Pastor W. Chisnall and Missionary G. Champion, and some good singing, it was full of zest. May the Lord in His own way use this effort for His glory and for the extension of His Kingdom among men.—M. W. REED.

PONDERS END.—Wednesday, November 7th, is a day that will live in our memory for some time. Miss P. P. Nunn gave a lantern lecture, entitled "My Visit to the various stations of the S.B.M." She spoke in a very telling manner that held the interest not only of the adults, but also of the children. We trust, as a result of her visit, there will be in our midst a keener interest in missionary work. An offering was taken for the L.Z.A.—H.J.H.

DORKING.—The Annual Missionary Meeting, combined with a Sale of Work, was held at the Dorking Hall on November 20th, 1934. At the Zenana Meeting in the afternoon Mrs. Anderson presided, and Miss Carter spoke of her work in India.

Reports of Meetings

At the evening meeting the chair was taken by Pastor S. T. Saunders. The hall was filled to its capacity by an appreciative audience. After the devotions, Pastor Saunders said : " You who have gathered here believe that it is a right thing to send the Word of God to India by the hands of men and women who have given up so much to go to India and tell out the Gospel of the grace of God. You who know something of the preciousness and power of the Word of God are glad to help those men and women who go out to India."

Missionary addresses were given by Messrs. Champion, Booth and Chisnall. The Chairman appealed to the friends to increase their contributions, and so help to extinguish the deficit in the Mission funds.

EASTBOURNE.—On Tuesday, November 27th, a missionary meeting was held at Grove Road, under the presidency of Pastor H. Popham. After the reading of Scripture and prayer, Mr. Popham earnestly commended the work of the Strict Baptist Mission to the prayerful and practical sympathy of his hearers. Messrs. Booth and Chisnall delivered missionary messages, and Mr. Funnell spoke of his hearty sympathy with the work of the Mission.

Christmas Boxes.—Omitted from List : Mrs. Littleton (Personal), Guildford, per Mrs. Peters. H.V.H.

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DEVOTION.

An Indian Christian of outcaste origin was called to the bedside of his much-loved daughter who was dying. Instead of breaking into a passion of grief, he whispered to her, "Asmat, my daughter, you are going to my Jesus. Asmat, when you see Him, kiss His feet for me. Oh! kiss His dear feet for me too! "

EVANGELISM.

We need to place a higher value on evangelistic effort than on the building of edifices. We need to realise that this work is a divine enterprise with spiritual aims, and not a philanthropic programme of social amelioration.

PROSPECT.

The culture-hunger of primitive and Asiatic peoples is the most significant sign of the times. In spite of all other considerations, the missionaries are always the most welcome teachers. What an opportunity for evangelism!

ARRIVAL.

News has been received of the safe arrival of Mr. W. Kuhrt at Kovilpatti, where he has settled down to the study of Tamil.

ENGAGEMENTS FOR JANUARY, 1935

PASTOR W. CHISNALL.

1st, Chadwell Street; 3rd, Prittlewell; 6th, Epsom; 10th, Courland Grove; 13th, Manor Park; 20th, Bromley; 22nd, Chiswick; 25th, West Ham; 27th, Wood Green (Dovecote).

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

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WAYS OF HELPING

Quite a number of our friends go off the beaten track and find unusual ways of helping the work of the Mission. One makes woollen articles, another makes greeting cards from bus tickets, and another makes various kinds of preserves. Others cultivate plants or flowers, and others make rugs and mats. I met an old saint connected with one of our churches who, by reason of age and infirmity, is frequently debarred from attendance at the house of God. She told me that, whenever she is kept from service, she always puts her usual "collection money" into her missionary box at home.

Recently we received a cheque for £1 11s. 7d., accompanied by a photograph of a Rhode Island red pullet (here reproduced). The connection between the chicken and the cheque is interesting. The friend to whom the chicken belongs decided to reserve its eggs and to sell them for the benefit of the Mission. The first egg was laid on August 20th, 1933, and the total for the year was 245 eggs, the sale of which realised £1 11s. 7d. This bird is still continuing to produce eggs, and these are being sold for the benefit of the Mission.



A Mission Helper

We should like to see the example of our enterprising friend, the owner of the chicken, widely imitated. It will involve some extra work, but that is well worth while when the object is considered. The help of young friends could readily be enlisted in such a project.

"THE LORD LOVETH A CHEERFUL GIVER"

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 during November, 1934

GENERAL FUND.				Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
Rec. No.	£	s.	d.	154		16	6	163	12	0	0	172		15	11
146P	50	0	0	155	1	15	10	164	2	4	9	173	2	10	0
147P	4	4	5	156	10	15	8	165	2	12	0	174	1	0	0
148		8	6	157	20	0	0	166		2	6	175	5	17	8
149	7	18	6	158		5	0	167	235	0	0	176	1	5	0
150	1	1	0	159	2	2	0	168		10	0	177	2	2	0
151	1	1	0	160	5	0	0	169	1	0	0	178		14	7
152		10	10½	161	2	5	0	170		7	6	179	3	4	6
153		10	7½	162		4	0	171		10	0	180		14	5

"The Lord loveth a cheerful giver"—*continued*

Rec. No.	£	s.	d.
181	1	0	0
182	1	0	0
183	2	2	0
184	1	0	0
185	1	16	0
186		7	6
187		18	1
188	1	13	6
189	1	5	0
190	8	9	1
191	1	2	6
192		12	8
193	1	14	3
194	11	13	9
195	14	17	4
196		10	0
197	1	10	0
198	1	18	0
199	1	0	0
200		5	0

Rec. No.	£	s.	d.
201	11	1	0
202	2	4	11
203	47	14	4
204	9	14	5
205		10	0
206		3	6
207	46	4	8
208	1	10	6
209	5	0	0
210	2	18	2
211	25	2	0
212	3	14	4
213	5	0	0
214L	7	16	4
215P	50	1	5
216P	7	0	3
217E	33	15	1
	£695	15	4

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
48		12	6
49		5	0
50		12	0
51	1	0	0
52		10	0
53	2	0	0
54	1	10	0
55	3	5	5
56	6	3	3½
57	7	13	0
58	3	10	0
59	1	7	0
60		6	0
61	2	0	0
62	3	0	2½
63		10	0
64	6	6	1

Rec. No.	£	s.	d.
65		9	0
66		8	0
67	7	17	6
68L	3	10	0
69		8	0
70		2	6
71		4	2
72	2	10	0
73	1	0	0
74		7	6
75		10	0
76		5	0
77		9	0
78	1	1	0
79		11	9
80	3	3	0
	£63	6	11

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.

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 STRICT BAPTIST MISSION 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 obtained.

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 Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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The Strict Baptist Mission Herald



PASTORAL CONFERENCE, KOVILPATTI (*Page* 29)

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The Strict Baptist Mission Herald



PERSEVERANCE

CONTINUANCE in good work is a virtue which is frequently taught in the Word of God. It is a grace which needs cultivation in our day. All Gospel workers are liable to weariness, for all are human. The great ones among the servants of God have had their experiences of fainting. The mighty Samson, after a signal victory, suddenly became exhausted and faint. The doughty Elijah had a fainting turn, and under the juniper tree he wished to give up the service of God. A great tribute is paid to the character of Daniel in that short phrase, "And Daniel continued." He continued his work through all the changes and intrigues and discouragements of an Oriental court in which he, although a foreigner, held high office. Throughout the whole period, which was so critical for his own people, " Daniel continued." May his fine example hearten and stimulate us. May each in his sphere of service—

" Dare to be a Daniel, dare to stand alone."

Beware of Faintheartedness.

As the years roll on there is a distinct danger of those engaged in Christian service becoming tired, and even losing heart. Whatever our sphere of service for the Lord, each one needs to be on guard against this insidious foe, which sometimes suddenly and sometimes gradually takes possession of the spirit. It is always true that weariness in spirit precedes weariness in action. It is a device of Satan to persuade us from serving the Lord by telling us that we have done enough and should now take things easily. He says that sooner or later we shall give up, so why not now? He uses the subtle acid of discouragement to eat the substance out of our high endeavour.

If this mood of slackening in our service for God is now stealing over us, let us face it with courage, and not merely drift along the stream of indifference. Let us ask ourselves what reasonable plea can be put forward for a lessening of our prayerful interest in the work of the Kingdom of God in India.

Perseverance

The Divine Command, which formerly came to us with such force and stirred us to serve, is still current. It has not been withdrawn nor changed. The need of the heathen is as great now as when we were first moved with compassion for them because they were as sheep not having a shepherd. Indeed, the need is vaster, for there are many millions more of them now than there were a few years ago.

Our indebtedness to our Lord is just as abysmal now as ever it was. His grace to His people is as abounding. Our spiritual resources in God are inexhaustible. We simply cannot say that we must withdraw our help because God has failed us!

The Effect of Example.

For us to slacken in our service now would mean that our spiritual temperature has fallen, and that we are in danger of becoming "lukewarm," because our personal interest in the Kingdom of God has become less. To withdraw our help now would be to set a bad example to others in the circle in which we move. We are warned by the Word to beware lest by our conduct we should be the means of disheartening others.

The opportunities which face us, and the forces which challenge us in India to-day, constitute a clarion call to the Christian Church. If we are conscious of any slackening of spiritual concern in relation to the great commission of Jesus Christ our Lord, let us remember the gracious promise, "They that wait upon the Lord shall renew their strength." Building again upon that Divine word, let us persevere in our service in spite of all difficulties. If we are now faced with the fear of exhaustion and are tempted to relax our efforts, let us fix our gaze upon our Lord, and remembering what He bore for us, we shall not wax weary. "Be thou faithful unto death."

NEW YEAR'S PRAYER MEETING.

The New Year's Missionary Prayer Meeting was held at Chadwell St. Chapel on the first day of the year. Pastor R. Robinson presided. A spirit of devotion was manifest from the beginning, when we sang a hymn which was a prayer for the realisation of the presence of the Holy Spirit.

After the reading of Scripture, the chairman conveyed to the meeting a message from the President, of whose continued progress towards recovery we were gratified to hear.

Many metropolitan churches were represented in the assembly. Prayers for each department of the work, and for the workers both abroad and at home, were voiced by several. A devotional address was given by Pastor A. E. Brown, based on the deliverance of Peter from prison in answer to the earnest prayers of the Church (Acts xii. 5).

There was a hopeful and helpful tone throughout the meeting and blessing will come to the Mission in answer to the intercession.

Tidings from India

VOYAGE EXPERIENCES

W. N. H. KUHRT.

ON the whole I had an enjoyable voyage which did me a lot of good physically. I had an immensely interesting time at the various ports of call.

The man who travels for three weeks on a large passenger vessel cannot fail to come into contact with space and people. Towards the end of his voyage he probably becomes tired of both, and turns first from space to people and then from people to space, in a vain search for relief from the monotony of it all.

There is one tremendous advantage that space has over the average passenger, and that is that the one is a far more potent witness to God than the other. It was often my delight, especially on evenings when the decks were crowded with dancing couples, to retire aft, there to gaze upon the shimmering lines of foam trailing in our wake, and to try, with Abraham of old, to comprehend the starry vault of heaven. They must ever have been for him the guarantee of his Friend's faithfulness, and so, surely, to us as well, they may convey the same gladsome and reassuring message. The stars, then, meant to me a confirmation of His promises concerning India and concerning those left behind in the homeland. I am afraid we too often read our Bibles with our eyes open only for promises, shutting them fast to all that savours of rebuke and exhortation. So, too, we may be unbalanced in our reading of the skies. Always, accompanying the consolation, there came to me a question, and that question was, "Will there be any stars in my crown?" Not that we would desire more of personal adornment merely, but, recollecting that our crowns are to be cast before Him who was thorn-crowned for us, it would be fitting surely to cast the best.

In Sight of India.

Another memory that will abide is of the last evening of my voyage. Ten miles east is Travancore, with the Western Ghats standing up behind and tapering right away to Cape Comorin, which is away there in the south-east. The wonderful weather that we have had all the way from Marseilles has broken at last, and after a sharp shower of rain we are now treated to the glorious spectacle of lowering clouds riven constantly by jagged streaks of lightning. There away on the west is a great cloud towering up from sea to sky. Tier upon tier it mounts, reminding me vividly of the pictures I have seen of

great Indian temples. This was a saddening and yet fitting welcome to my new home. It wasn't all sadness, though, for after a time the setting sun burst through. I rather wish I could say that bursting through it suffused the whole with its golden glory, but that wouldn't be true. Neither would it be true to say that India's temples are crumbling. Not yet!

I have hinted that contacts with people on board a boat are not entirely satisfactory. There are many ways of dividing peoples, and one very obvious and very useful one is that of dividing according to religion. During the voyage I came into contact with Roman Catholicism, Modernism, Mohammedanism, Hinduism and Jainism. I was able to speak a little with representatives of the second and third, but not to any very great purpose. The Moslem was an Indian, and I was unable to make much of his English and he was not able to make much more of mine. Besides these, there was the greater number of my fellow-passengers, who were, as far as could be observed, without any religion at all. It was then, as you may imagine, a real relief to be able on my third Sunday to join with others in the conducting of a children's service. Some of my bottled energy found vent in helping the children to sing, and I was able to give them a short address.

I pass on to fellow-disciples a question which presented itself to me as a passenger on the *Corfu*. To what extent is the Spirit carrying on His convincing work through me? May the Holy Spirit work in us all a Divine Energy of Discontent with that to which we have already attained, and, too, a Divine Energy of "Reaching Forward."

CAMPING WITH A MOTOR-DISPENSARY.

R. M. HARRIS. (*Concluded*).

Nurse and I go round visiting the women in their homes. This was not possible at the beginning of things, as the sight of a new type of car attracted great crowds, and it was all that we could do to cope with the demands for medicine. This was made a matter of prayer, and we were able, last camp, to do some house-to-house visiting.

About midday we have our meal of curry and rice, and a short rest under the shade of a big banyan tree; passers-by stop to have a good look.

As we return in the evening there are usually patients waiting in groups at the roadside. As they see us coming

they step out into the road and hold up their hands to stop us. Once a very small gentleman, having perched himself on a mound at the side of the road, held out his hand for us to stop. I admired his courage and independence, so told the driver to stop the car. Inquiry revealed the fact that he had ringworm, and he wanted some medicine for himself.

Intimate Contact.

We arrive back at Kakkaveri any time between 4.30 p.m. and 7.30 p.m. This is the night on which the preacher takes prayers in one of the homes of the Christians, and nurse and I accompany him. After supper we sit out in the open and have a friendly talk with the preacher and his wife. The topics of conversation are many and various, from the gossip of the village to politics. But it is not vain conversation. One learns more, perhaps at this time than at any other, of the customs and way of thinking of those for and with whom we work. One learns more in casual conversation than one does in a formal interview.

Guidance Sought.

We are praying very specially about Thursday's work. It is not quite clear at present what is going to be the best way of spending this day. Up until the present we have done medical work and evangelistic work in Kakkaveri itself, and paid a visit to a Christian nurse, who is living alone in a village about three miles away. There are several villages not very far from Kakkaveri which we are thinking of visiting. As one looks round on the villages and realises that if we do not take the Gospel to them, then it is unlikely that anyone else will.

We set our faces Sendamangalamwards early on Friday morning, visiting in villages on our way.

Our work, except for that in Kakkaveri, is done almost entirely amongst caste people, not that any outcaste is ever refused. The Christian Church in India consists very largely of those of outcaste origin. Do give the caste people a very special place in your prayers, that the Lord would break down their hard hearts and their pride and bring them to Himself. It is an awful and a solemn thing that after all these years of hearing the Gospel, there are only one or two caste converts in the Namakal and Sendamangalam Fields.

A BRIEF REVIEW *(Concluded).*

D. MORLING.

But what of the discouragements? We still find that the unschooled, illiterate female Church member is the greatest hindrance to the progress of the Church. As I often tell our workers, it is she who is stealthily applying the brake to the chariot of advancement. A dangerous fallacy that the father of lies has imposed upon us in this connection is that the woman, even in our Christian Churches, is the slave, the non-entity. Our experience is that in all those things that matter most for the family and for the Church, the woman's word almost invariably carries the day. Hence we feel not a little relieved that at last a lady missionary (Miss Green) is released for work among women, and chiefly women Church members.

Educational Work.

I am aware that some of the effort in this direction must be made by myself as manager of 33 Day Schools. In all 33 schools we have only 136 girls, even including the Paniadipatti Girls' School; and when I add that even in all the schools we have only 22 girls in the fourth and fifth standards, you will see there is much leeway to make up in female education. It is noteworthy that in some of the best seminaries of South India the wife must now study with her husband and take the very same lessons.

Another problem that is causing anxiety is that of the pastors. We are holding for them classes of instruction, specialising in Bible Study, Sermon Preparation and Pulpit Delivery; but in South India men age far more quickly, and the mind becomes set and inelastic far sooner than in many other countries. Again, the annual mean temperature of Tinnevelly is higher than that of any other district in all India, and that soon tells its tale. We hope you will join with us in prayer that God may grant us young men for this high and noble calling, who shall serve Him not only with a warm heart, but also with a trained and vigorous mind.

Pastoral Work.

To put it plainly, the new type of staff needs a new type of pastor. It demands a man who can and will lead the Church upward and forward. Here is THE problem of the Tinnevelly Field. The matter is urgent, and we must make immediate preparation by training the most suitable of the young men whom God has given us. As much time and strength must be given to this important work, it is highly advisable that the one so giving his time should be assisted by a younger man in visiting the very numerous congregations and schools.



A GROUP OF KOVILPATTI HOSTEL STUDENTS.

The venture is by no means a new one. Several years ago we started a class for Church workers, and two of the members were chosen as preachers-in-charge; after that, the material available seemed so poor that the class was closed. So the most acute phase of the problem is "Find the young men!" There is no doubt that one of the best ways of raising the standard of the young men is by the Young Men's Hostel, which we opened specially for students immediately after our arrival here. It is not intended that this should be merely a lodging-house; nor is it for young men who are pursuing ordinary avocations in life, but for those who are studying, and particularly for those who are studying for Mission work. Hence the very great importance of this new development. Our effort in this direction has been so much appreciated that we have been obliged to stop further admissions for lack of suitable accommodation. This small but promising institution forms one of the problems considered at our recent Conference, and now forwarded to the Council.

COMPASSION ON THE MULTITUDE

VIOLET D. GREEN.

DURING the month of September I made the first of what I hope will be a series of regular monthly camps, spending a few days in each camping station. On this visit I acquainted myself with as many facts as possible concerning the station, and the numerical strength and character of our Christians residing there. My visit, of course, was in the interest of the women, and I visited each Christian woman individually in her home.

I would very earnestly ask all friends to remember very specially in their prayers the new effort which is now being made in the interest of our village Christian women. Long have we thought of them, prayed for them, talked about them, but now we are privileged to give ourselves up to this much-anticipated ministry, and, with a small staff of specially prepared Biblewomen, we have really launched out. As I made my first tour, after engaging the women and acquainting myself with all the conditions and the difficulties, it seemed an almost impossible task which we had undertaken. We are setting before us as our aim the uplift of our village Christian women, who, because of illiteracy, dire poverty, and other social conditions, have never understood the practical bearing which faith in our Lord Jesus Christ as Saviour is meant to have. So we are addressing ourselves to this task, in no wise discouraged by the difficulties, since He Who commissioned us is well acquainted with them all and well able to remove them.

Outline of Plan.

In our plan the following are included :—

(1) Regular and systematic teaching of Scripture in each home every week. Setting before the women constantly the practical bearing of Scripture teaching as it relates to their own conduct, home-life and person.

(2) All women are to be urged persistently to learn to read. This constitutes one of the most difficult of our tasks. The Biblewomen will place themselves entirely at the disposal of the women in order to be able to teach them, just when it is most convenient to the women themselves. This campaign is to be steadily and patiently pursued.

(3) Very specially are the women to be instructed in cleanliness in home and personal appearance, and taught to keep their persons neat and clean for His sake, whose daughters by grace they are.

(4) They will be taught to regard the training of their children as a very sacred responsibility, and urged to send their girls as well as boys regularly to the Mission School in their village.

These are some of the features of the new venture, and already the Biblewomen are at work. Weekly Women's Meetings have also been established in each centre.

In many cases this new effort has been most gratefully welcomed by the village women themselves, who for long have been asking for someone to help and instruct them. Others are not so enthusiastic, and will need to be roused, while still others are decidedly opposed to any sort of reform.

Our Biblewomen are all new to the work, and each one is posted in a lonely station and called to engage in this extremely difficult, most exacting, most exhausting task. Therefore we are bound to place around them the cordon of effectual and fervent prayer, to hold aloft our arms to the God in heaven in unceasing prayer that the battle in the plains in which our Biblewomen are engaged may not be lost. In the name of these fellow-workers, as well as in my own behalf, I bespeak your intercessions.

THE HOUSE OF MOURNING

M. THROWER.

"I WILL be with thy mouth and teach thee what thou shalt say." Such was the Lord's message to me on October 15th, 1934, the day the boys and I terminated our voyage and landed in India. My heart was still meditating upon these words when, six days later, we were called to a home in Namakal into which death had entered. A little boy of one and a half years had died of typhoid. We found the women folk crying, but they maintained perfect silence while the Scriptures were read and expounded. The beautiful words at the end of 1 Thess. iv. sounded so grand, and one was glad to be reminded that these sorrowing Indian friends had access to such solid comfort as the words of the Lord afford. Then, in order to obey the Lord's behest, I tremblingly told what the Lord did for us in a somewhat similar circumstance. We then commended the bereaved to the Lord in prayer and left the house of mourning, in the hope that the promise made so sweet to us might become true in their experience. The promise was, "Weeping may endure for a night, but joy cometh in the morning."

Next day my curiosity was aroused by the sound of singing in the roadway opposite the Namakal Mission House. It was the funeral procession. The people were walking along in a most orderly manner, the little coffin being carried on men's shoulders. The parents of the little one did not belong to Namakal, but were on a visit to some of our people, to whom they are related. It afforded me considerable delight, therefore, to see so many of our Namakal Christians manifesting such a spirit of Christian sympathy and love to those who were strangers apart from the "tie that binds." The singing, which sounded really sweet on the evening air, must have helped the sufferers to tread the weary road with more fortitude than would have been otherwise possible.

WITH RENEWED STRENGTH.

E. C. BRAND.

WE bid good-bye to those with whom we have had such loving fellowship on the Nilgiri Hills, and are packed into the motor-car that has taken us for so many nice rides, usually accommodating more of us than it is supposed to carry. Our hostess, who always sees her guests off at the station, undertakes our luggage problems and the dog ticket, for a wee pup is henceforth to accompany me on my camps.

After some hours in the train we arrive somewhere about midnight at Salem, where the dispensary car is waiting, for we are to take back with us the nurse and a little school girl who will soon arrive from Madras. It is a comfort to slip into it and get a few hours' rest before their train arrives.

Later we are driving through dark avenues, our first experience of this car built for Gospel medical work. We spend a happy Sunday in Sendamangalam. It is good to be present, first, at the older boys' class, then at the afternoon class, where a bright crowd of small boys is welcoming Dr. Harris back from her holiday. To hear both the older and younger heathen boys singing heartily the Tamil lyrics is a great incentive to prayer. Will He not soon teach some at least of these who sing so eagerly, the true spirit of the hymns, and lead them by this avenue into His kingdom?

Kolli Hills Again.

There was another leave-taking early on Monday morning, and then the ride up the hill to Valavanthi and the welcome at the top, where I hear the latest news, some cheering, some sad. The promising lad, Seerangan, who was to go back to school, has turned back to his old life. Our only effort for him now can be prayer. But a dear new boy has been added, Joseph's little brother. God grant that he may stay. The compound has been kept in peace ; fever, of course, there has been, but the sufferers have recovered.

One dear sister's face, however (from Kurangunadi), is missing. She and her husband took their holiday in Sendamangalam, and almost before we knew how ill she was we heard the Lord had taken her. She leaves two wee children. They were workers only lately come to us. We pray for the poor stricken husband.

So to work again we go, still praying for the outpouring of His Spirit upon us. The handful of corn is here ; it must fall into the ground and die ere the fruit thereof shall shake as Lebanon. We few Christians that are here must learn to die to self, and arise to live only to His glory as we seek the salvation of souls.

THE THIRD PASTORS' CONFERENCE.

A. J. MORLING.

THE Annual Pastors' Conference was held in Kovilpatti on on August 27th and 28th, 1934. Of the Indian brethren present, five were of Tinnevelly, two from Madras, one from Namakal, and one from the Kolli Hills. The greater interest displayed by the pastors in the various discussions was a source of encouragement.

Devotional exercises, conducted by our Indian friends, opened each session of the Conference. On Monday morning, after Mr. D. Morling had been voted to the chair, Pastor Y. M. Solomon read a paper on the subject of " Strict Communion." After many promptings and persuasions on the part of the Chairman, a helpful discussion ensued. The same afternoon Pastor Jesudasan read an interesting paper, the title of which was " Order and Methods of Worship," but he, like our friend who spoke in the morning, experienced great difficulty in adhering to the subject given him. However, a helpful talk followed, when means and methods of encouraging the members of our congregations, and ways of brightening our services, were considered. We then withdrew to the chapel to hear a very thoughtful sermon delivered by Preacher-in-charge A. D. Seenivasagam.

The Great Stumblingblock.

The next morning, after devotions led by Preacher-in-charge Devairrakkam, the Chairman delivered a very able address on " Caste in the Christian Church," a most important problem demanding much serious consideration. "Jathi-Bathum "—caste difference—was emphasised as being a great hindrance to the Indian Church obeying the Great Commission, the Syrian Christians forming a lucid illustration. The Jerusalem Church was cited as one full of caste distinctions, and that at Antioch as being free from this binding and deadening influence. Means for eradicating this evil were suggested, some of which were : definite opposition to it in the pulpit, avoiding the giving or adopting of names of caste origin, and the arranging of marriages without respect to caste. In the discussion which followed, our friends soon overcame their reticence because questions were asked and answers demanded concerning the very vexed and sensitive problem of caste in marriage.

On Tuesday afternoon reports on church progress were given by the representatives of the various fields, all of which attested to God's blessing in the gathering in of souls. After nightfall Mr. Watts conducted a helpful preaching service, which was followed by the celebration of the Lord's Supper. At its close Pastors' Conference members parted, and the following morning proceeded to their respective stations, exhorted, we trust, by the Spirit of God to a fuller allegiance to our Master.

Home News

"The Lord's Remembrancers"

LET us praise God for His grace in using the instrumentality of the Mission for the bringing to Him of some of the "other sheep."

LET us pray for our missionaries who are learning the Tamil language, that they may so master its difficulties that they shall be able to teach the Gospel clearly.

LET us pray for those in charge of the Government of India, and ask that the impending reforms may make for the extension of the kingdom of God there.

LET us pray that each Indian Church may progressively realise its debt and duty to the surrounding heathen.

VALEDICTORY MEETING.

On Tuesday, December 11th, 1934, a fairly representative gathering assembled at Zion Chapel, New Cross, to bid farewell to Mr. and Mrs. G. F. Champion and Miss G. K. Carter, on their return to India for a further term of missionary service. Vice-President Pastor R. Robinson took the chair. Prayer was offered by Missionary E. A. Booth. Pastor A. E. Brown read Psalm lxxii. The chairman gave a cheering account of the progress of the President, who sent a cordial message to the meeting.

Miss Carter spoke words of appreciation of the welcome which she had received in so many homes, and of the help given her in the course of Deputation work. In recounting her first call to India, Miss Carter said that she was conscious also that she had the leading of God to go there again.

Mrs. Champion related some incidents in connection with her work among the women at Sendamangalam, and spoke of the sad lot of the Hindu widow. In relation to her return to India, Mrs. Champion said that she had received a stimulating word in the text, "Them that honour Me, I will honour."

Mr. G. F. Champion voiced his thanks to all who had so willingly helped him in the course of his Deputation work. He gave instances of missionary service and problems.

The Valedictory Address to the outgoing missionaries was delivered by Pastor E. F. Kevan, who based his speech upon a statement of Paul's, "Ye are not your own." It was a timely, helpful, and spiritually powerful message. Mr. Kevan said :—

"In all things concerning your ministry in India there are others who can give you much wiser counsel than I. My message will place the emphasis on your personal spiritual life. The phrase reminds us of the faithfulness of God and of the fact that we are in His keeping. The emphasis of your special calling keeps you reminded that your commission is to preach the Gospel. I fain would strengthen you with a thought which touches the very springs of conduct and life : 'Ye are not your own.' This is a negative statement which has its positive complement in the words, 'Ye are Christ's.'"

"'Ye are not your own' in the use of your faculties, your health and your strength, these are not for you to do with as you wish. The endowments of character and graces are not to be used for your own ends. In the hour of temptation we must not surrender the citadel to the enemy—it is not ours to deliver up!"

"The arrangement of your programme and plans is in the hands of your Saviour. The place for you to occupy is the place of His choice. Only in the

line of His will is there any peace or joy. What a deliverance from responsibility and strife this constitutes, and what a check on our prayerlessness and prejudice. For where can we learn His will but in prayer? The life that is most utterly surrendered to Christ is the one that lives most fruitfully and abundantly. Go back to India with the abundant blessing of God, but go back that you may be

'Only reserved for Christ who died;
Surrendered to the crucified.'"

"Necessity is laid upon me." The Gospel was committed to us not to keep to ourselves, but to share with others. We shall wish to share it if we really know its power. If we do not know its power ourselves, we shall not trouble to tell others about it. The only people who will be enthusiastic about Missions are the people who have had a great experience of redeeming grace. Cut off from this experience of redemption, Missions will languish and wither and die. What we need at this hour is a new realisation of grace, a fresh sense of the tremendous thing that God has done for us in Christ, a new feeling of the wonder of divine forgiveness, which shall compel personal testimony and service.

ENGAGEMENTS FOR FEBRUARY, 1935

PASTOR W. CHISNALL.

3rd, Finchley; 5th, Courland Grove; 10th, Tadworth; 13th, Stockley Mission; 15th, Chadwell Street; 17th, Mayford; 24th, Leyton.
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY E. A. BOOTH.

10th, Rushden; 12th, Cambridge (Eden); 17th, Notting Hill Gate; 24th, St. Neots; 25th, 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.) at "Bethesda," Notting Hill Gate, on TUESDAY, FEBRUARY 19TH, AT 7.30 P.M. Mrs. R. E. Hewitt will preside. It is hoped that many sisters will gather for prayer on this occasion.

Applications for Deputation Meetings for Miss Green (beginning about the middle of May) should be sent to Miss Nunn as soon as possible. Mrs. Watts will also be able to speak at some meetings.

Miss Grace Hazel arrived at Madras on Tuesday, December 11th, 1934, and proceeded to Paniadipatti.

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during December, 1934

GENERAL FUND.

Rec. No.	£	s.	d.
218		5	0
219	2	15	0
220	2	7	5
221	6	0	1
222		2	6
223	4	10	9
224	1	5	0
225	20	0	0
226	1	0	0
227		5	0
228		10	0
229		7	1
230	2	16	6
232	100	0	0
233	3	0	8
234		10	0
235		4	6
236		12	0
237		10	0
238	5	0	0
239	2	0	0
240		9	9
241		6	6
242	1	0	0
243		7	9
244	10	4	3

"The Lord Loveth a Cheerful Giver"—*continued*

Rec. No.	£	s.	d.
245	125	0	0
246	2	3	9
247		9	0
248		10	0
249		10	0
Anon.		5	0
Anon.		10	0
252		5	0
253	1	0	0
254	1	0	0
255	6	10	0
256		4	0
257		9	0
258L		14	2
259		10	0
260	1	19	6
261	3	0	0
262		7	10
263	3	5	5
Anon.	3	0	0
265	7	1	3
266	3	5	3
267	11	4	6
268		17	0
269		13	6
270	5	0	0
271		10	0
272	1	1	0
273	4	1	2
274		14	5
275		2	0
276		4	0
Anon.		5	0
278	2	0	0
279		18	0
280		10	0
281	2	7	2
282	1	0	0
283	2	12	10
284		1	0
285		4	0
286	4	4	0
287		4	0
288		3	6
289	1	0	0
290	1	10	8
291		2	6
292		15	0
	£370	14	2

LADIES' ZENANA AUXILIARY.

81	4	9	2
82	1	0	0
83		14	6½
84	1	0	0
85	1	1	0
86	20	0	0
87		4	0
88	1	8	0
89		7	0
90		10	0
91	1	7	6
92	1	14	9
93		12	1
94		5	2
95	1	0	0
96	5	0	0
97		10	0
98	2	0	0
99	2	0	0
100	1	19	6
101		10	0
	£47	12	8½

L—Literature.

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.

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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 obtained.

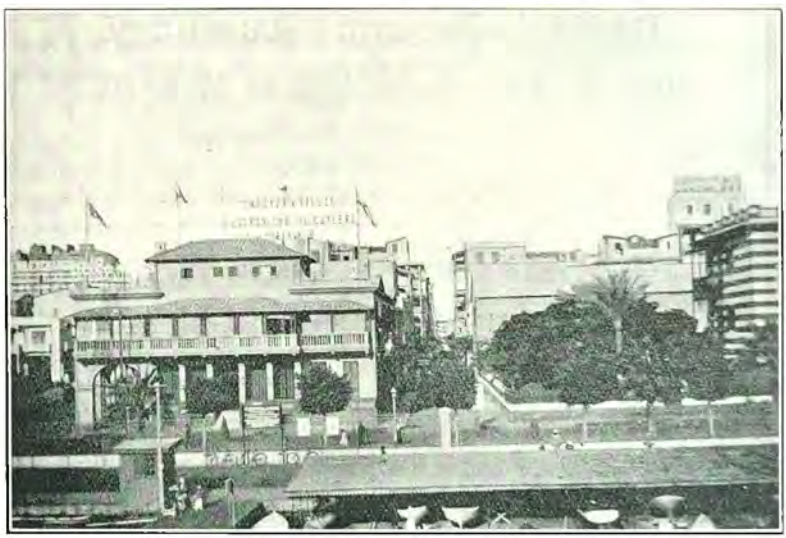
Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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The Strict Baptist Mission Herald



PORT SAID LANDING STAGE. (*Page* 37)

SECRETARY:
PASTOR W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

A DEFICIT OF £576 IN THE GENERAL FUND WAS REPORTED BY OUR TREASURER AT FEBRUARY COUNCIL

Ladies' Zenana Auxiliary

GIFT WEEK—March 10th to 17th, 1935

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Half-Yearly and Welcome Meetings

TUESDAY, MAY 7th, 1935

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

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

"OTHER LITTLE SHIPS"

WINIFRED BOOTH.

IT was at the close of a long and toilsome day. The Master was weary, and yet, when the evening was come, He said to His disciples, " Let us pass over unto the other side." To the disciples, who were experienced fishermen, it meant but a journey across the sea, which they had many times accomplished. But the words of the Lord Jesus implied that there was a call for help from the other side, a cry of souls in need to whom He would go immediately. He who had come to seek and to save must have had continually in His ears this cry from the other side.

We, too, must hear this cry of souls in need when our hearts are in tune with His. Sitting by the fireside, with comforts around us and contentment in our hearts, we hear in the quiet evening a cry that will not cease. Instead of the pleasant crackle of the fire, there is a rustle of palm-trees in a tropical night, the tumult of many voices calling upon heathen gods, the beating of drums and the clanging of cymbals, and the voices of little children rising shrill in devil-worship. We listen, and we hear, clearer than all the orgies of the heathen, the calm, quiet voice of our Lord saying, " Let us pass over unto the other side."

Who Follows ?

" There were also with Him other little ships " (*Mark* 4/36). The seafarers in those ships must have been those who had also heard the voice of Jesus saying, " Let us pass over." They were not able to travel in the small ship with Him and His chosen disciples, but they, too, had heard the cry and the command, and they would go, if it was only to accompany Him across the darkening sea in other little ships.

Now, as in that bygone day, our Master calls us to pass over to the other side. To one it means venturing with Him into the heart of heathendom to seek the lost ones ; to another it is an urge to accompany Him in another little ship Not called

as a missionary, but just a traveller in another ship, known to Him as His loving and obedient child, because you would go with Him to the other side. The L.Z.A. Gift Week, which is observed this year from March 10th to 17th, may well be the season for launching these " other little ships " of service.

The work in India grows year by year, and in the same proportion does the expenditure increase, and how can we who have heard the cry not realise our responsibilities in the matter?

Will You be One ?

If every reader of this appeal would give an *extra* shilling during Gift Week, the funds would benefit greatly, and the hearts of the givers would glow. The Master's call is as clear and insistent as it was on that evening by the sea. " Give, nor count the cost," when you give to the extension of God's work, and give with a loving heart, remembering that He first loved you. And so your little ship will reach the other side with Jesus.

COUNCIL ECHOES

AT the meeting of the Council in February the Treasurer presented the monthly accounts, which showed a DEFICIT of £576 in the General Fund. This reveals a serious position which calls for both prayer and action.

The Chairman, Pastor R. Robinson, reported that the President, Mr. J. B. Collin, continues to make slow progress.

The Council heard with pleasure that Mrs. A. J. Morling had passed " with distinction " the written portion of the first Tamil examination. We congratulate Mrs. Morling.

We were greatly encouraged to hear from Mr. D. Morling that he had recently baptized eighteen converts in the Tinnevelly Field.

It was cheering to hear from Mr. Watts that there were several in the Madras Field who were earnestly enquiring for baptism and church fellowship.

Mr. and Mrs. G. Champion and child have arrived safely in India, and are now on the Kolli Hills.

The Council learned with pleasure that a cable had been received, telling of the marriage of our missionaries, Miss Grace Carter and Mr. Harry Huckett, at Sendamangalam on January 24th, 1935.

Tidings from India

VOYAGE IMPRESSIONS

GRACE HAZEL.

I SAID farewell to so many of my dear friends in the homeland on November 10th, and now, as I sit in my room, in the Paniadipatti bungalow, my heart is overflowing with praise to our Heavenly Father for such answered prayer during these past weeks.

I was favoured with the fellowship of other missionaries on the journey, and enjoyed a very varied voyage in many respects. The boat experienced pitching, rolling, rocking, swaying and smooth sailing on different occasions, and, of course, the passengers went through a similar experience, every one of which *I* thoroughly enjoyed. As one looked out on the vastness of the ocean, especially on the rough days, there came the joyful realisation that the One who was guiding our vessel in the midst of the gale was the One who holds the sea in the hollow of His hand.

Where West Meets East.

Port Said was our first stopping-place, and our boat was met by dozens of folk in small boats, trying to sell their wares. Port Said itself seemed a queer mixture of East and West ; the photo on the front page gives an idea of the massive buildings, with tropical trees in the foreground, but English electric signs above.

The Suez Canal claimed attention for nearly two days. One minute we gazed out on the left of the vessel and watched the Mohammedans going to prayer, and the next we were hurried to the other side of the canal to see a crowd of camels passing by, or a dhobi washing clothes in a tiny stream—both interesting sights to the newcomer.

As we neared the shores of Ceylon we could smell and feel the spicy breezes, but when the boat actually arrived it was very hot. I was just thrilled with Colombo—it is a glorious spot. Many moths, mosquitoes, flies and insects, not previously met, visited the *Dumana* in their dozens, but on leaving Colombo we left them also.

The sunsets have been very wonderful. A view of the sun sinking into the sea on the Ceylon coast, with the tall palms leaning over towards the water, caused one to marvel yet again at the works of our great Creator. As I have watched the sky change so quickly from time to time, and noticed that each moment had its own varied and particular beauty, I have been

reminded of all the fulness there is " In Him," so new, so suitable for all occasions and peoples.

At length, after four and a half weeks on the sea, the shores of Madras came into view, and who can describe the peace of God which filled my being as we sailed slowly into that harbour? I entered upon the new life in India, confident that in Him *is* all that I need for the future days.

It gets dark very early here, and I have been struck by the deep blackness of an Eastern night, surely significant of the gross spiritual darkness of so many of its millions.

After spending a day in Madras I journeyed to Paniadipatti, and there received such a wonderful welcome that I felt at home immediately.

There is such a difference in the faces of our hostel girls and those of the village children. One can see at a glance that in so many of the former the Light of Life has shined in and dispelled the darkness, and they have proved that "Jesus never fails."

My time now will be mostly spent in Tamil study. Please continue to ask that I may have a mind quick to learn, and that in the " dumb days " He may speak silently through me.

THE PALNI BALDHEADS

A. C. CLAYTON.

AT Palni, in South India, there is a very famous shrine of the god of war, Subrahmanya. To this temple, especially in the hot months of the year, there come tens of thousands of pilgrims. They all wear their hair very long. For, some time ago, sometimes many months or even years ago, they took a vow to dedicate their hair at the shrine of Subrahmanya at Palni. This vow was made to secure some blessing. A farmer wanted his cow not to die. A wife wanted to have a son. A father wanted his lad to recover from malaria. Such needy persons promise the god that they will never cut or trim or shave the hair on their heads till they can have it all shaved off by the appointed barbers at Palni, and offer it to the god in his shrine. Sometimes you will see a schoolboy with his hair one rough mat. Or you will meet a man in the road with his hair coiled in a heap on the top of his head, full of dust. It must be very hot and uncomfortable. But it is only strangers like ourselves that notice. From Madras to Tuticorin, everybody else understands. " Rajan is going to have his head shaved at Palni," or, " Ammai is going to have her head shaved at Palni," is all they say. And when at last harvest is over, and the long, dry days of June come, Rajan or Ammai, each with half a

dozen friends and relatives, sometimes on foot, sometimes in the family bullock cart, and sometimes in these days, in a motor bus, makes the pilgrimage all the way to Palni.

A Religious Act.

There the sacred hill is ascended. The appointed temple barbers are seated in a row. The pilgrim bows his head. The swift razor does its work in a few moments. Rajan or Ammai rises up with bald head, a great relief, and the mass of hair is thrown into a temple cellar, whence it will be taken and—so we are told—baled up and sent to Europe.

And, of course, everyone in every village in South India knows that the " bald-heads " have paid their vows at Palni to the War God. No one even smiles at the shiny, bald pates.

But this year the earnest " bald-pates " have had a sad story to tell when they have reached their own homes again.

A Staggering Surprise.

One morning at dawn, when the priests opened the shrine of the War God, and went to wake him up from his slumbers with their chants, they found that someone had been there before them. Plates of gold on the temple roof, over the sacred place where the image of the War God stands, had been removed. The thieves had even got down into the shrine. And, alas, they had tried to wrench some jewels from the image itself, and had dented the sacred face. " There was a great dimple on the face of the god," said our informant.

Not much seems to have been stolen. But the shrine had been profaned. It had to be purified and re-consecrated. The managers of the temple met. They decided to spend fifty thousand rupees, say £3,700, on ceremonies to purify the desecrated idol. And, of course, an appeal was made to the throngs of pilgrims. And, of course, they have responded, and many of them are paying into the temple treasury, out of their poverty, little offerings (like the widow's copper coins) which mean much to them.

The " dimple," or scar, has already been smoothed away. Other scratches and damage have been repaired. The dome on the roof of the temple has also been recovered with sheets of beaten gold. And thousands and thousands of pilgrims will come to the re-consecration of the insulted War God.

The sight of those pilgrims trudging weary miles, sometimes hundreds of miles, to Palni, and—in these days—the motor buses crowded with them, remind one of the intense hold that Hinduism has on the common folk of the villages. And when you see them coming back, with shaven heads, but happy that somehow they have paid their debt to the War God, you may wonder if ever India will break away from the fetters of the past.

NONE BUT CHRIST

GRACE M. MORLING.

IT was 7.30 p.m., and the eastern sky was radiant with myriads of stars. Conference having terminated, my husband and I were waiting the arrival of the night train, which would convey us the first half of our homeward journey. Soon the signal was given, and then, right away in the far distance, the powerful headlight of the engine could be seen. We watched it gradually and surely approaching until the train steamed into the station. Only seven minutes to spare before the vehicle must move on her way!



CHULAVANTHI SCHOOL, KOLLI HILLS
Mrs. A. J. Morling and Pupils

Even at this early hour many were lying fast asleep, and our quest for a compartment seemed futile until the guard appeared and warned us that it was almost time for the train to continue her journey We and our several samans still remained on the platform! The guard, now growing impatient, aroused many of the sleepers, some of whom were quite unwilling that we should accompany them. At last one man very grudgingly consented! As we entered the carriage he greeted us with a scowl, and remained full length on his bed, leaving us just enough room in which to huddle ourselves in the corner! In this way an hour elapsed, and then we heard a voice softly saying, "Would you like a little more room?" We told our friend that we were quite happy, but he persisted, arose from his bed and apologised for having caused us inconvenience. We thanked him and made ourselves more comfortable.

After this he became quite friendly, and asked our name, where we were bound and what was our work. We were only too glad to tell him. Having informed us that he was a Brahmin, he requested us to differentiate between the Hindu and Christian religions. "Surely all spokes in the wheel lead to the hub—therefore it is the same with religions," he said.

Oh! how we silently lifted up our hearts to God that He would direct our speech, and that we might make plain to him the one and only way to our great goal! But he brought forward many arguments, and nothing seemed to convince him. Again we lifted our hearts to the Lord, who is ever faithful and near to help. Realising that theories were inadequate, God enabled us to speak from personal experience.

" Oh, Christ, in Thee my soul hath found,
And found in Thee ALONE."

His arguments were silenced. " I cannot follow this—I know nothing of this experience," he quietly remarked. By this time he had reached his destination, and before leaving the carriage he bade us good-bye, shook hands heartily and thanked us for the helpful conversation, and assured us that if he came to our district he would call and see us.

Your prayers for him might be the means of bringing the light to his benighted mind. " The effectual fervent prayer of a righteous man availeth much."

THINGS SEEN

E. C. PUTNAM.

" God's garden is this world of ours,
The little children are its flowers."

SHE was a lover of little children, and her heart went out to the tiny baby asleep in its mother's arms. Mother had returned from her coolie work in time to welcome this children's lover, and both of them sat down near the door to talk. Nearby was a manure heap, and it was not long before three little children were having a delightful game in the dirt, rolling on the heap and scattering the manure in all directions. " Lover of Little Children " called the mother's attention and pointed out the dangers arising from such a game, and the mother, at once all alert where her children were concerned, got up and gave the baby to the visitor to hold, while she called the other children off the manure heap and washed them.

A Puzzling Question.

" Lover of Little Children " looked at the child in her lap. How frail and how thin it looked, how dirty and uncared-for! Meanwhile the mother poured cold water over the children and wiped them with the sari she was wearing. Then she came and sat down again. "Amma," said the visitor, " those children are not yet clean, they will still smell of the manure heap! Why do you not use a little soap?" " I have no money to buy soap," said the mother. " But it is so very

cheap, you can buy a small piece for ¼ anna."* The mother looked long and earnestly at the "Lover of Little Children." After the long look the words were spoken—words which for many months afterwards pricked the heart. "If *you* worked all day for three annas, and with that had to provide food for yourself and five children, how much would *you* spend on soap?"

My sisters, you too who are lovers of little children, who love the smell of the scented soap and powder when baby comes from the bath, in those circumstances, *how much* would *you* spend on soap?

"Lover of Little Children" went to another village, and sat and talked to the women who gathered around. "Where is *this* woman? Where have they gone from *this* house?" she enquired. "They have gone to pick flowers, malikai pu; they will be back soon, as it is nearly eleven o'clock and the flowers have to be in Madras by 4 p.m." Presently they returned. The women had been out since early morning, and had not time to prepare a meal or to feed the baby before they went.

An Interior View.

Elder sister had tired of trying to keep baby quiet and happy. He was so hungry, poor little man, and mother snatched him from sister's arms and gave him a kiss and a loving hug as he snuggled down to drink his morning milk. As soon as baby finishes, they must cook some food, but meanwhile, for a few minutes, they will talk to their visitor. They knew her, and were soon in friendly conversation. "Plenty of flowers this morning?" she asked. "Yes, most of us managed a puddi measure." "How much cooly do you get for that?" their friend enquired. "These flowers are so small, and it takes a long time to fill a puddi, then we get ¾ anna," was the reply. "But can you not get more than this? How do you live?" "Sometimes in the season we can get other work in the fields, and then we get two or three annas a day, according to the work; but just now it is flowers, and for ¾ anna we have to feed ourselves and our children." "How do you do it? Can you get food?" Sadly came the answer, "Sometimes, and when there is none, of course we go without. Our children are often hungry, but what can we do? We would work, but cannot."

The little ones in the two incidents mentioned above are living on the outskirts of Madras. There are thousands more like them, and it is to these children, and their mothers and fathers, that we tell the old, old story of Jesus, Who loves the children.

* The value of an ANNA is a fraction more than a penny—1⅛d.

TIMES OF REFRESHING

OLIVE M. MORLING.

ONE of the most pleasing of a missionary's duties, though one which also carries with it grave responsibilities, is that of hearing the testimony of those who are seeking baptism. Many of those who come to us are very ignorant, simple villagers, who have not been accustomed to analysing their feelings, and find it difficult to express their spiritual experiences. They cannot trace out or link up the means by which they have been brought to desire to put on the Lord Jesus Christ ; they only know that He has changed their life and their outlook, and drawn them to Himself. Much prayer, tact and patience are needed in dealing with such candidates to put them at their ease, and help them to speak freely of those things which they really have experienced.

Signs Following.

When visiting Ilavarasanenthal one Sunday in September, we were encouraged to hear of a number of men and women who were seeking baptism, so during the following week, while Miss Green was camping there, I went to share with her the pleasure of hearing the testimony of the women candidates. There were several who did not seem to have had sufficient spiritual experience to warrant their taking such a step, but seven women and girls gave good evidence that they truly had passed from death unto life. We have recommended these to the church.

Ponnammal, wife of the deacon's brother, told us that she was brought up in a Christian home of another denomination. But about ten years ago there was a division in the church, which caused great bitterness, and for about nine years she attended no place of worship. About a year ago, when she was on a visit to another village, cholera broke out there, and she was seized by the dread disease. Being brought face to face with death, the memory of her past sins, and her backsliding from even the public worship of God, filled her with terror, and she prayed earnestly that God would spare her life. On her return to health and to Ilavarasanenthal, she began attending our services, which have been blessed to her salvation.

Spirit-taught.

Muthapuranam is only fourteen years old, and the daughter of a member whose lukewarmness and irregular attendance at worship could have been no inspiration to his child. She has been brought to know herself as a sinner and Jesus as her Saviour through the preacher of the station holding little cottage meetings in her home. She gave several instances of answered prayer, which have stimulated her faith and knowledge.

Gnanammal was a heathen woman, but married a nominal Christian, and has been in the habit of attending our services. We were surprised at her Scripture knowledge, seeing that she

is illiterate. We gathered that she has been seeking the Lord for about three years, and this has urged her to grasp every opportunity of learning what is contained in the Word of God.

Sellatai belonged to Anbinagaram, but was married four months ago, and came to live in Ilavarasanenthal. She cannot read, but she says that the change of heart has been wrought in her through her husband reading the Bible to her. When asked what evidence she could give that she had been saved, she said, " Formerly I used to hate going to chapel, and would escape from the ordeal as often as possible, but now, whenever the bell rings, I want to run there."

Rose is only fourteen years old. Her conversion has evidently been a gentle opening of the heart to the things of God. There was nothing outstanding in her testimony, but one realised, as she was speaking, that she has experienced a change of heart, and truly loves the Lord Jesus.

Bakkiam and A. Muthapuranam were the last two. Both of these are women who were brought to the Lord in earlier life, but have belonged to other communions. Both attended Miss Green's Bible School this year, and, while studying our " Faith and Practice," were brought to see that our position regarding immersion is Scriptural, so are seeking membership with us.

May They Shine!

So we thank God for seven more souls who have been brought into Gospel liberty. They are at present waiting for baptism. The streams and pools in the neighbourhood of Ilavarasanenthal have dried up through the long drought, but we believe that He Who has graciously sent the spiritual will also soon send us the natural rain, then these can make an open profession of their faith by baptism, and be added to the visible Church of God.

DEVOTIONS INTERRUPTED

D. A. THROWER.

WHEN we were camping in a certain village about five miles from the River Cauvery recently, we left the thatched, windowless school-chapel, and went to the home of the local teacher to join in evening family worship. This friend, with his wife and four of their children, lives in a rented house in the centre of the caste quarter. Hindus live within a few feet of the teacher's house, and as the house is a small one, and has no window, a thatched shed has been erected alongside, to give a little more sleeping room.

On our arrival we were received into the shed-annexe of the house; grass mats were spread and we sat down. The

shed has mud walls about two feet high, surmounted by closely-worked bamboo screens on three sides, with a wall of the house on the fourth side. As we read and commented on the Scripture portion, we realised that a number of heathen people were peering at us through the chinks in the screen-walls, and listening to what we were saying.

After a few minutes a hideous din began at the entrance of the village, and rapidly drew near to the house. It was the drumming and bugling, banging and clanging connected with a Hindu festival. The people followed their musicians, and shouted at the top of their voices, "Govintha, Govintha!" Govintha is another name for Vishnu. Presently the procession stopped in the alley just outside the house! We could not hear ourselves speak, and perforce had to stop our talk until the noise receded into the distance. At that spot the houses are only about six or eight feet apart!

After the storm had passed we went to prayer, thinking that the worst was over, and that we were not likely to be disturbed again. But, no! In the middle of our prayer we were compelled to stop and wait two or three minutes when the procession returned and once more made its deafening din outside, a few feet from the bamboo screen that separated us from the outer world. This was exceedingly disconcerting, and made us sympathise with our Indian friends who have to live under such conditions, year in and year out, where their private or family devotions are handicapped in this manner.

THE WAYSIDE PULPIT

L. WATTS.

MADDOX STREET, Vepery, is in the midst of a very thickly populated section of the city of Madras. It is also the main thoroughfare from Periamet to Choolai (both crowded districts), so that many hundreds of people pass through each day. It is fitting, therefore, that outside our Tamil Baptist Chapel there should be a board on which the Gospel message may be written plainly. "Write . . . that he may run that readeth it," is an injunction of Scripture.

One of our members has a fine gift for writing very clearly and neatly in chalk, and when the text-board was put up recently he volunteered to write the message in Tamil. John 3/16 was the verse chosen as the first message.

A common misquotation of the injunction is, "Write . . . that he who runs may read." The correct quotation is better, and we need to pray that the message may be so plain that he who reads may run for his life to the feet of the Saviour.

Home News

"The Lord's Remembrancers"

LET us praise God for news of blessing on the Gospel message, also for grace given to a number of converts to confess their Lord in baptism.

LET us ask God that He will send us the men we need who will be able to fill the pastoral office in our Tamil Churches.

LET us plead that the blessing of God may rest abundantly upon all the services of our Zenana Auxiliary, both in India and at home.

LET us continue to pray that God would stir up the spirit of many of His people who at present are unconcerned as to their personal relation to the Missionary Command of Jesus Christ.

LADIES' ZENANA AUXILIARY.

The L.Z.A. GIFT WEEK will be observed from March 10th to 17th, 1935, and its proceeds devoted to the support of our Indian Biblewomen and our Girls' Hostels and Schools. 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 Green expects to be sailing home from Colombo by the S.S. *Mulbera* (D.V.) on 16th March, and will be available for DEPUTATION MEETINGS from the middle of May (excluding August). Applications should be sent in at once to Miss P. P. NUNN, 58, Myddelton Square, E.C.1.

P. P. N.

MISSIONARIES' ADDRESSES.

Mr. and Mrs. D. MORLING and Mr. W. H. KUHRT,
Kovilpatti, Tinnevelly, S. India.

Mr. and Mrs. D. A. THROWER and Miss E. C. PUTNAM,
Mission House, Kilpauk, Madras, India.

Mr. and Mrs. A. J. MORLING and Miss B. L. MOWLE,
Namakal, S. India.

Mr. and Mrs. G. CHAMPION and Mrs. J. BRAND,
Kolli Hills, Namakal, S. India.

Mr. and Mrs. H. A. HUCKETT, Dr. R. M. HARRIS and Miss L. S. HAZEL,
Sendamangalam, Namakal, S. India.

Miss A. M. POOLE and Miss G. HAZEL,
Paniadipatti, Ellarampanni, Satur, S. India.

(Mr. and Mrs. WATTS and Miss V. D. GREEN are expected home on furlough. They are sailing from India in March).

ENGAGEMENTS FOR MARCH, 1935

PASTOR W. CHISNALL.

3rd, Epsom; 5th, St. John's Wood; 7th, Courland Grove; 10th, Norbiton; 17th, Billericay; 24th, St. Albans; 26th, Greenwich; 31st, High Wycombe.

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

MISSIONARY E. A. BOOTH.

3rd, Bexley Heath; 4th, Erith; 10th, Chesham; 17th, Swindon; 24th, Potton; 25th, Gt. Gransden; 30th, Slaithwaite.

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

Floral Easter and Birthday Greeting Cards.—A friend of the Mission is making Floral Easter 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.**

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during January, 1935

GENERAL FUND.

Rec. No.	£	s.	d.
293		17	6
294	2	0	0
295		3	0
296		5	0
297	3	8	5
298	3	0	0
299		5	0
300		2	6
301		7	6
302		4	0
303		5	0
304	1	0	0
305		8	8
306	5	16	8
307		2	6
308	2	6	0
309	2	5	6
310	4	8	6
311		10	0
312	2	10	0
313L	24	14	6
314		7	0
315	1	10	0
316		3	6
317		10	0
318	15	16	5
319		7	6
320		10	0
321		5	0
322		10	0
323	1	0	0
324	2	0	0
325		4	7
326		1	0
327P	6	13	5
328P	13	11	3
329	2	16	5
330		4	10
331		1	6
332	2	10	0
333	1	3	3
334	1	10	3
335		5	0
336		15	6
337		12	0
338		6	6
339		4	10
340		7	6
341		17	0
342		2	0
343	4	15	6
344		10	0
345	1	10	0
346		10	0
347		17	6
348		12	0
349		8	6
350	1	9	0
351		10	0
352	1	1	0
353	4	12	6
354		13	6
355		5	0
356		18	0
357		5	0
358		10	0
359		5	0
360		10	4
361	22	0	0
362		5	0
363	10	4	9
364		8	9
365		5	0
366		2	6
367	3	16	0
368	1	13	0
369	4	0	0
370		10	0
371		10	0
372		2	6
373	1	1	0
374		10	0
375	2	15	0
376		4	0
377	100	0	0
378	1	0	0
379		2	6
380	2	5	3
381		5	0
382	3	6	0
383	1	10	0
384		5	0
385		2	6
386	9	18	1
387		10	0
388		10	0
389		18	0
390		10	0
391		5	0
392		11	0
393	1	10	0
394		6	6
395		2	6
396	5	3	5
397	4	15	0
398	9	5	3
399		8	0
400		7	6
401		3	6
402		10	0
403	2	9	2
404		14	0
405	2	0	0
406		10	0
407		5	1
408		2	4
409	5	18	0
410	2	6	3
411	1	10	6
412		8	4
413	7	0	0
414	1	4	6
415	3	0	0
416	2	12	4
417	1	4	9
418		18	10
419		8	3
420	3	12	6
421		10	0
422			9
423	2	0	0
424	2	5	0
425	1	6	8
426	4	16	0
427		7	1
428		1	0
429		4	6
430	7	14	9
431	4	17	6
432		13	7
433		10	0
434	1	9	6
435	2	1	0
436	1	3	6
437		11	6
438	2	7	7
439		5	0
440		1	6
441	4	1	0
442		16	5
443	3	12	0

"The Lord Loveth a Cheerful Giver"—*continued*

Rec. No.	£	s.	d.
444		10	0
445		1	0
446	1	1	0
447		18	0
448	15	0	9
449		7	0
450		7	0
451		5	0
452		4	0
453		13	0
454	8	13	0
455	1	2	8
456		13	11
457		9	6
458	1	7	6
459	1	7	6
460	5	0	0
461		3	4
462	1	7	6
463		8	0
464	6	13	6
465	2	19	0
466	3	16	0
467	1	2	0
468		10	0
469		10	0
470	25	6	9
471	2	0	0
472		10	6
473		6	0
474	3	3	0
475	3	3	4
476	1	16	7
477	2	11	9
478	2	18	2
479	1	7	6
480		16	10
481	10	10	0
482L.....	35	11	3
483	1	19	6
484	4	1	3
485	2	0	6
486		4	0
487	1	7	0
488		10	0
	£557	1	7

LADIES' ZENANA AUXILIARY.

102L.....	1	0	0
105	1	17	0
104	1	11	6
105	1	5	0
106	6	10	0
107		1	7
108		3	11
109		10	2
110	2	5	1
111M.....	5	5	0
112	2	12	0
113		10	0
114		9	6
115		9	0
116	3	2	9½
117	50	0	0
118	100	0	0
119	5	0	0
120	4	0	6
121	1	3	0
122	1	1	0
123		6	0
124		12	6
125	3	15	0
	£193	10	6½

L—Literature. M—Medical. P—Pension.

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.

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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 obtained.

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 Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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The Strict Baptist Mission Herald



WEDDING AT SENDAMANGALAM. *(See page 55)*

SECRETARY :
PASTOR W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

A DEFICIT OF £797 IN THE GENERAL FUND WAS REPORTED BY OUR TREASURER AT THE MARCH COUNCIL

You are heartily invited to the

Half-Yearly & Welcome Meetings

to be held (D.V.) on

TUESDAY, MAY 7th, 1935

at the

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

DEVOTIONAL SERVICE at 3.30 p.m.

Chairman : Pastor R. ROBINSON (Vice-President).
Addresses by Pastor T. BENSTEAD and Missionary L. WATTS.

ZENANA MEETING FOR LADIES ONLY, at 2 p.m., in Chadwell St. Chapel

Tea at 5 p m. in Leysian Hall for 500 Ticket holders. Sixpence

Public Welcome Meeting at 6.15 p.m.

Chairman (we hope) : Mr. J. B. COLLIN (President).

Welcome Home from India to our Missionaries :—

Mr. and Mrs. L. WATTS and Miss V. D. GREEN.

Addresses by ;

Miss V. D. GREEN, Pastor T. REYNOLDS, Missionary L. WATTS.

Thankofferings. *The Evening Meeting will close at 8.30.*

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 TRUE VIEWPOINT

UNTIL we see the missionary question from the right point of view, we shall not see it as it should be seen. It is remarkably easy to look at it from a wrong angle and to form erroneous conclusions.

Where shall we find the true perspective of missionary enterprise? There are so many current opinions about it. Some regard it as an impertinence, others as a waste of energy, others as a luxury, others as a waste of money, others as a fad, and yet others as "Arminianism."

There are many in our churches who have a false conception of missionary work, because they regard it as being on the same plane as a Tea Meeting, or Sunday School Excursion, or Choir Practice, or a Social Gathering. Each of these may be all right in its place, but to put missionary work on the same level is utterly wrong.

It is the custom in some circles to regard missionary work as just one of many things which may or may not be undertaken according to the state of one's inclination. It is regarded by others as just a useful adjunct to the activities of the church which may be tolerated in moderation.

The Vital Question.

To those who, by the grace of God, know Jesus Christ as their Saviour and Lord, the only imperative and binding guide in this matter must be the New Testament. The words and example of anyone, however venerable or highly placed, must not for one moment be allowed to set aside the plain teaching of the New Testament. The real question is not "What is the advice of our leaders?" or "What is the custom of our churches?" or "What is the practice of our friends?" but "What is the teaching of the New Testament in relation to the spread of the Gospel?"

Those who sincerely and prayerfully seek in the Word of God for guidance in this matter, will not fail to receive it. To some the answer will be, "Go home to thy friends and tell them;" to others, "Go out into the streets and lanes of the city;" to others, "Go out into the highways and hedges;"

to others, " Pray ye the Lord of the harvest that He would send forth labourers ; " to others, " Go ye into all the world and make disciples of all nations." Each disciple is commissioned to tell someone else what the Lord has done.

To the whole Church of Christ has been committed the glorious and stupendous task of taking the Gospel to the whole world. Each individual member of the Church of Christ, in obedience to his Lord, is bound to participate in that task. Not one is exempt.

The Subtle Danger.

So many of us are in danger of seeking exclusively our own spiritual comfort, that we are utterly forgetful of the spiritual ignorance and need both around our doors and in heathendom. Others are so absorbed in constantly taking their own spiritual temperature, that the clamant needs of those in spiritual darkness and danger are entirely unheeded.

There are some solemn words of our Lord which we should all do well to ponder afresh in connection with this subject, " Inasmuch as ye did it NOT " (Matt. 24/45).

Shall we seek to know more fully the teaching of the New Testament regarding missionary work, and personally consider it in relation to our prayers, our service, and our gifts?

OUR FINANCIAL PROBLEM

IT is not a congenial task to write about a financial deficiency. But I have been asked by the Council to draw the attention of our friends to the present serious state of our General Fund. At the meeting of the Council in March the Treasurer reported a deficit of £797.

I do not recall that the Mission has ever been faced with so large a deficit so early in any year. The reason for the deficit is that our work in India continues to grow, and the progress involves increasing expenditure.

The situation is the outcome of the blessing of God in giving to us greater opportunities and a deeper sense of our spiritual indebtedness to the heathen.

Our financial problem is to find a way of bringing our income up to the level of our expenditure. The matter calls for an increase in prayer and effort on the part of each one who has the cause at heart. The Council would greatly value the daily prayers of our readers in relation to this problem.

In regard to this matter, will our Lord say of each of us what He said of Mary, " She hath done what she could "?

Tidings from India

THE "WHY" STAGE

L. WATTS.

PERHAPS the most interesting stage in a child's development is that which is usually called the " why " stage. A hundred and one times a day comes the inquiry, "Why, daddy?" or "Why, mammy?" and often most interesting conversations result. The mind is unfolding, and opinions are being formed, comparisons are being made, and often days afterwards a previous question crops up again, and woe betide mother or father if a different answer is given to that of the previous occasion. It really is a most interesting stage.

A similar stage seems to come to churches also, especially to those in mission lands, where there is no indigenous history of religious development. As one thinks of it, it really must be so. Missionaries preach the Gospel, and, with the blessing of God, souls are converted, but it is humanly impossible to expect that the missionaries will be able to foresee all the implications of the Gospel on the social fabric of the people amongst whom they are called to work. Neither is it possible that the new Christians shall find ready-made rules and customs for every circumstance of their new life. Too often, and I am afraid for far too long, they are satisfied to let the missionary be their conscience in regard to things that must not be done.

An Active Conscience.

It certainly takes some a great time to develop a Christian conscience that works without the urge of the missionary. It may be, too, that sometimes the missionary has not encouraged that conscience to develop except in what he thinks is the stereotyped way. It is interesting when churches begin to exercise the gift of enquiry, and show that they are developing into the " why " stage of their existence.

Such a stage seems to have come to the Madras churches, and many are the questions that come up for solution. Most of them are interesting and helpful ; all need a great deal of patience and tact in answering, and all are best dealt with when the Word of God is appealed to and studied afresh, if possible, quite apart from the Western background of theological discussion.

Some of the questions that have arisen recently in Madras

are these. Some of our members are going to meetings of a body of believers where they speak in tongues, and they say that no one can have received the Holy Spirit unless he can speak in tongues. "Should those members be allowed to preach in our meetings?"

Very often, when a young man is converted and joins the church, he is the only one in his family who is a Christian. When he wants to get married, his parents and relatives arrange a marriage with a Hindu girl. The customs of the country forbid him making his own arrangements for marriage. "Should the church therefore forbid the marriage?"

All the churches of other denominations observe the practice of laying on of hands at the appointment of a pastor; and this is supposed to convey some special authority and grace to the new pastor. Members are asking, "Why should our churches not observe the same practice?"

"Should a pastor be allowed to conduct marriages outside his church members without consulting his deacons?"

The Final Authority.

These questions may not present a great deal of difficulty in Western churches; some of them would not arise. If they did, there is a good deal of precedent to decide by. Here, there is no precedent. It is far better to go straight to the Word of God and seek an answer there. Once the answer is clear, it is rarely disputed, though human frailty may seek to evade it. To seek an answer to the first of the questions mentioned above, we are holding a series of Bible Studies at Semmenpettah on Sunday evenings, when the chapel is filled, and it is refreshing to hear the rustle of leaves as Bibles are searched. With regard to the marriage questions, it seems best to call a joint meeting of the pastors and deacons of all the churches in the field to thrash out the matter. Much as we Westerners hold to the freedom of the individual in the choice of life-partners, the Bible does have a good deal to say about the parents choosing the partner for their son or daughter.

Sometimes the answer to the question raised does not come easily. It cuts right across a custom which has become ingrained into the whole social life of the people. It then has to be decided whether the custom has any religious significance to the Hindu. Such a question was raised at the Pastoral Conference. "Should Christians have the drums beaten at a funeral?" It would be difficult to find a Scripture for this, but it is pertinent to ask what significance the drums have for Hindus, and if Christians are tempted to observe the same ideas, then it must be wrong for them to compromise with heathen customs.

But the Tamil churches must face these things themselves. A decision reached by a church that has had time allowed it to discuss all the points in its own way, will carry more weight than a similar decision that has been accepted simply because the missionary says that such is the practice in other lands.

A MISSIONARY WEDDING

E. C. BRAND.

FROM north and south, from west and east, from highlands and lowlands we came—by steamship and trains, in cars and dholies, on horseback and on foot—we all made for one centre, and that centre was Sendamangalam. Since 1913, when we were but seven in number, we have not all met on such an occasion as an unbroken missionary band. Now, through the goodness of God, the band numbers twenty-one. We had gathered to witness the marriage of Miss Grace Carter to Mr. Harry Huckett.

The chapel had been decorated with palm leaves by our Indian brethren. It was a fitting background for the simple white flowing dress of the bride, her bouquet of lilies and the orange blossom in her hair. The picture was completed by the soft shades of blue and white worn by the three bridesmaids—Miss Green, Dr. Harris and little Helen Watts. They carried flowers of the same colour.

The service, conducted by our senior missionary, Mr. D. Morling, was followed by an Indian celebration in the schoolhouse, where some chief men of the town, hostel boys and girls, and other friends crowded in to do honour to the newly-wed pair. There was singing of special songs composed for the occasion, speeches and garlanding. Little girls sang and tossed flowers over the happy bride and bridegroom, heedless of the effect the wet blossoms might have on the wedding robes. At the wedding breakfast the whole missionary band gathered in hearty fellowship.

Mrs. Watts and others had arranged a charming colour scheme for the table, and a very refreshing repast was crowned and completed by the fine wedding cake. Amid all the merriment and congratulations one felt the assurance that it was a wedding made in heaven, and that our two dear colleagues, Mr. and Mrs. Huckett, have a very happy life of service before them in this very dark land of India. God bless them!

AT NAMAKAL HOSTEL

H. A. HUCKETT.

IT is extraordinarily easy to get used to things in India. This can be distinctly dangerous, both physically and spiritually, for what shocked us once may soon cease to shock us. First impressions, whether good or bad, soon wear off, and the mind becomes like a palimpset, as other things are written over. Hence, without further philosophising, I will describe a day in the life of a hostel boy at Namakal.

He gets up (somewhat reluctantly) about 5.30 a.m., and joins in early morning worship with about 70 other lads of varying shapes and sizes. A lyric is sung by many lusty voices, and then Samuel, the boarding master, reads the I.B.R.A. Portion for the day in Tamil and conducts prayer. After this the boys



BOYS' HOSTEL, NAMAKAL—Off to School!

are detailed off to various duties, some to draw water, some to chop wood, some to weed the garden, and others to prepare the morning meal in the hostel. When their tasks are finished many of the boys spend time in private Bible reading and prayer. At 7.30 the gong is sounded, and, after grace has been said by one of the boys, all partake of cungee—a sort of Indian porridge.

At 8.45 they all march over to the Mission House in orderly file to be inspected before proceeding to school. Hair must be brushed properly, faces must be clean, and clothes tidy ere they leave the compound. On reaching school they mix freely with the other boys, Hindu and Christian, and join their various classes according to age and attainment. School begins with a lyric and prayer; then the Scripture lesson for the day is given, followed by the other lessons according to the time-table. The older boys go to weaving every day, while the younger ones learn to sew and mend their own clothes.

At 12 midday one hears the buzz of merry voices getting nearer and nearer, as the boys march back to the hostel, and soon they are running around " letting off steam " until the gong sounds for food. This consists of Kambu, a grain that is very popular in this district. On Mondays twenty-one young " hopefuls " present themselves at the back of the bungalow for pocket-money—an anna a week—which is given to certain boys who are orphans. On Tuesdays and Fridays the " sick and afflicted " come for medicine, and at other times as well, if they can persuade the dorai to give it to them. One needs discernment in most cases, as some boys " enjoy " very bad (?) health. Any real disorder receives immediate attention.

After School Hours.

Afternoon school begins at 2 and continues until 4.30. One sign that school is nearly over is that about 4.25 there is an indescribable roar, easily heard in the Mission House if the wind happens to be this way. If you are good at phonetics, you will recognise that this strange medley of sounds represents the National Anthem sung in the " King's English," or something like it! We are good patriots in India. Every school has a picture of the King or the King and Queen in it. From now onwards until dusk football is the order of the day, and though they play with bare feet most of the boys can kick very hard, and some play a really good game. Those who do not play football amuse themselves in other ways until the gong goes for evening prayers. The register is then called, and after the singing of a lyric and perhaps a few choruses, questions are asked on the passage read in the morning. This is a good opportunity of finding out how much has gone in, and which boys really study the Scripture portion privately. The evening meal of rice, etc., at 7.30, is as quiet as a Strict Baptist tea-meeting until the plates are empty, and then the boys read or study in the hostel until " lights out." On Sunday evenings we give them a special treat in the way of sweets or fruit, to which they eagerly look forward.

Our Expectation.

The training which these boys receive while in the hostel is extremely valuable. Most of them have no idea of discipline when they first come, but afterwards prove really trustworthy. We look to the hostel to provide us with young men who know the Lord, and who, saved by His grace and called into His service, will become the teachers and preachers of to-morrow. Many of our present Mission workers are men who passed through our hostel years ago. Please pray for the boys, past and present, and for the boarding master and the missionaries who have the oversight of this important piece of service.

TWO PICTURES

STELLA HAZEL.

AT last the so much needed rain fell down in torrents. The earth was parched and dry, and the wells getting very low with water. We had been praying for so many weeks that the Lord would send us rain, and to-day the sky was heavy with watery clouds.

When it had subsided I went over to the Boarding House to meet with faces a bit downcast and sad. Why? Because to-morrow was to be their annual treat and picnic. The children knew that if the monsoon had really come, they must expect rain on the morrow. However, we knew that it was possible for God to give us a fine day, so we prayed about it and continued with our preparations. A half-holiday was given from school so that the girls might make ready. The curry and special sweetmeats had to be prepared. When I went to see the girls after my night meal I found all hands at work, little groups everywhere, some grinding the grain, some busy in the kitchen, others cutting up the fowls, others preparing the vegetables ; for each willing helper there was a work to be done.

When Friday morning dawned, it was very cloudy, and I wondered if we should be able to go. Matron said, " Oh, yes, Amma, if it's cloudy now, it's more likely to keep fine later in the day ; we may go." I am afraid her faith was stronger than mine, as I had very grave doubts.

A Happy Company.

When all the things were packed into one bandy, we put the little girls into another bandy. The bigger girls, teachers, two Biblewomen and Missie Ammals started walking. This year we went to a beautiful garden owned by a rich Mittardar. It was so convenient, as a very substantial pandal was erected, where we could eat and rest, and, if need be, take shelter from the rain. A well of water was close by ; in fact, everything for our comfort. The first thing the girls wanted to do was to explore and examine the different trees and plants. It was a splendid nature-study for them.

After a time we began to feel hungry, and enjoyed a hearty meal of chicken curry. When all had eaten as much as they could and rested for a time, the great event of the day began—the races. These had been planned before, and great was the surprise of all when the candidates were given a small spoon and an orange to balance upon it as they ran at the given signal. There was much laughter as one by one the oranges rolled off. Some managed the art quite well. Many other games were enjoyed by old and young, from teachers and Biblewomen down to the tiny tots. When we were all tired, we gathered round

to partake of coffee, plantains, oranges, sweetmeats, etc. How good God had been, up to now no rain had fallen, but while we were under shelter, enjoying ourselves in this way, a nice shower fell. Afterwards came the distributing of prizes to those who had been successful.

Then came packing up, but there was a great deal lighter load to take back. Before we started we thanked God for His goodness in giving us a fine day and such an ideal spot. Several of the children remarked that they hoped we might be able to come again next year, as they had had such an enjoyable day.

As you read this I want you to compare the above picture with another I will describe.

A Contrastive Scene.

It was Saturday morning, and two Missie Ammals, Bible-women and two of the servants were making their way in jutkas to a very big hill known as Naina Malai, about three and a half miles from Sendamangalam. The road is thronged with people, some on foot carrying a child on the hip, some with loads upon their heads, some just walking, others in bullock bandies and jutkas, and yet others on cycles, all wending their way to this great hill. You may ask whatever for? On the top of this hill is a Hindu temple, and every year, about the middle of September, for four or five weeks on Saturdays, people tramp miles to climb this hill and worship the swami, and to give offerings to the priest who lives there. All the way from bottom to top there are steps cut out in the rock, and the people, rich and poor, old and young, wend their weary way—for what? By doing this they think they will obtain merit and a cure for their diseases. I have climbed to the top, not on a festival day, and I can tell you I had leg-ache for a week.

Only the other day I was out visiting, and a woman came to the house where I was and asked for a little grain. The Amma enquired how her eyes were, and she replied, "Oh, a little better since I went to Naina Malai." What a sad thing to think that there are hundreds, yea, thousands, who are living in this same superstition and darkness!

Good News for Seekers.

When we arrived at the foot of the hill we divided into groups to distribute tracts and Gospels and tell our message. There is a rest-house a little way up the hill, so the Biblewoman and myself climbed up thus far, and were able to talk with the people as they passed up and down. Many, attracted by the singing, stood and listened, and we tried to tell them there was no need for them to do all this weary climbing, as they could not obtain forgiveness and newness of life by this means. The Lord

Jesus on Calvary had suffered " the just for the unjust to bring us to God." Some, as we passed by, were undergoing awful torture—hooks through the mouth, walking through fire, etc.

As you look at the above descriptions, what a great contrast there is! The first under the realm of Jesus Christ, the beauty of His handiwork seen in that garden, the joy and trust of the children, some of whom have already been brought to know His saving love. The second description under the realm of Satan, people under fear and superstition, trying by their own merit and endeavour to win salvation.

As you read the first and study its contents, may your hearts rejoice ; but also may your hearts ache as you review the second picture, and as you ask, " What am I doing for the Lord to make Him known among the heathen? "

DISCIPLESHIP

V. D. GREEN.

IF there is one thing more than another that impresses one in connection with our Lord's teaching concerning discipleship, it is the extreme severity of its terms. Never does He minimise its stern requirements. He never attempted to win adherents by picturing a rose-strewn path. Nay, rather oftentimes, by His persistence on self-renunciation, He discouraged would-be followers. " Blessed is he whosoever shall not be offended in Me." His standard has not been lowered. The conditions of true discipleship remain as He defined them in all their uncompromising severity, and they are still a cause of embarrassment. Let me outline one instance, that you may understand the fierce nature of the conflict as we have it here in India.

The Dawn.

Arluddyammal, recently given the Christian name of Hannah, is a native of Nallattinputhur. Until recently she was a Hindu, but coming under the sound of the Gospel message, she realised that Hinduism is a false religion. She saw with growing apprehension that the Christian faith alone presents the way of truth and salvation. She became concerned, and felt she must seek more perfectly to be instructed, so she invited the Biblewoman to visit and teach her. Then the trial of her new-born faith began—the stern test which is so inexorable was applied. Her heathen neighbours were shocked at her behaviour, and urged her to quit such madness, assuring her that it could only end in calamity. But Hannah remained firm

and even tried to persuade them to come also. How persistent such persecution can be, only those who are called upon to witness the painful scene can know. Well might we learn from the arch enemy a lesson of dogged perseverance. Hannah had a much-loved little two-year-old son, her joy and delight, a bonny, laughing baby boy, and when the test of faith involved this little treasure, then did her courage falter indeed. He became sick, and Hannah, too, became sick with fear, lest, after all, she had been foolish in forsaking the faith of her fathers. The news spread like wildfire. "Hannah's child is sick!" Hindu neighbours and relatives nodded significantly, "Did we not warn her? Did we not entreat her to have nothing to do with the Christian religion? *Aiyoh! Aiyoh!*"

The Crisis.

The little one grew worse, and the anxious mother watched with a most terrible conflict going on in her breast. And when the Lord, in His inscrutable wisdom, took to Himself that little life, the awful battle reached its height. For weeks her Christian friends watched with anxiety the fearful struggle. Heathen relatives had little else but condemnation now for her, telling her it was no more than she deserved, and for a time it seemed as though the enemy had triumphed. Interest in the Word became almost nil, the appearance of the Biblewoman caused alarm, and attendance at the services ceased.

But that soul was not abandoned, neither was her faith allowed to become extinct, for Hannah could not utterly relinquish the new faith, nor could she quite turn back from following Him Who alone could satisfy the deepest need of her heart.

The Revival.

Now, after the great passion of grief has spent itself and her spirit is calm once more, she is tremulously turning again to the way from which she almost turned back because of its severities. Faith appears to be reviving, and she is seeing, though very, very faintly through eyes half blinded with tears, that her baby is safe in the arms of Jesus, to which goal she now desires with renewed courage to press.

Dear friends, will you surround this soul with your prayers, that she may be enabled to withstand all the fiery darts of the adversary? Pray that she may esteem the reproach of Christ greater riches than the treasures of Egypt, and that Divine grace may abound toward her, supporting her through all the trials and tests of the way, making her to rejoice in being called to follow Him without the camp bearing His reproach.

Home News

"The Lord's Remembrancers"

LET us ask God to show us the way to deal with our present financial problem (page 52).

LET us praise God for the progressive restoration to health granted to our President.

LET us pray for an outpouring of blessing upon our Indian preachers, teachers and Biblewomen, and ask that they may be greatly used of God.

LET us pray for many in India who for long have known about Christ, and ask that they may be brought to a saving experience of His grace.

LADIES' ZENANA AUXILIARY.

The L.Z.A. HALF-YEARLY MEETING will be held (D.V.) at Chadwell Street Chapel, at 2 p.m., on Tuesday, May 7th. The meeting will be open to all lady friends, and will be addressed by Miss Green and Mrs. Watts. We are looking forward to a large gathering on this occasion, and pray for much of the Lord's blessing.—P.P.N.

TO CHRISTMAS-BOX HELPERS

H. V. HARRIS.

WHEN sending out the Christmas-boxes we ask our missionaries to write freely any comments which they think would be of use to us in our preparations for the next boxes. Having now received grateful and appreciative letters from each field, I pass on the few hints contained in some of them, which I am sure will be helpful. The toys for boys seem to have given great satisfaction. "Such a lovely lot of balls—the best thing next to mouth-organs." "The little Indian girl does really love a doll which she can undress and dress again," and for this reason the woollen frocks are appreciated. A number of dolls were sent in this last time only **shop**-dressed, and we can understand the disappointment of the "little mother" who finds her baby's dress a fixture, while her neighbour's is removable! Here is a suggestion for would-be knitters, for whom it is always difficult to find work suitable for a hot climate—the dolls do not seem to mind wearing warm clothing!

We also hear from some that large-size coats are not so much required as small and medium. This does not mean that **no** large coats are to be sent, but only a very small proportion, please. "Small beads are much more appreciated than large." "One word more," concerning pin-cushions. Small flat ones are better than large stuffed ones, of which latter we had far too many last time. May God bless and prosper all the workers!

The s.s. "Mulbera," on which our missionaries, Mr. and Mrs. Watts and Miss Green, are travelling, left Madras on March 16th.

KRISHNA PAL

For seven long years Carey had daily preached Christ in Bengali without knowing of a single convert. But on the last Sunday in 1800 Carey had the joy of baptizing Krishna Pal. Krishna Pal was a carpenter. For years he was a seeker after truth. He was oppressed with a sense of the burden of sin. He heard through Carey the Gospel message, "Jesus Christ came into the world to save sinners." He met with an accident, and Carey called at his house and asked him to call at the Mission House for medicine. Shortly after, Krishna said, "You have not only cured my arm, but you have given me the news of salvation." He continued to read the Word and to pray to Christ. He expressed his wish to make public confession of his faith in Christ.

In writing of the baptism, Carey said, "Yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptizing the first Hindu convert, Krishna Pal. The river runs just in front of our house, and is as wide as the Thames at Gravesend. The Governor of Bengal was present. Before administering the ordinance, we sang a translation of the hymn, "Jesus, and shall it ever be?" Krishna Pal was the author of the hymn :— *"Oh thou my soul forget no more"*

[The Baptist witness in India has not ceased since then.]

ENGAGEMENTS FOR APRIL, 1935

PASTOR W. CHISNALL.

7th, Poynings; 10th, Brighton; 12th, Chadwell Street; 14th, Tadworth; 21st, Margate; 28th, Potten End.

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

MISSIONARY E. A. BOOTH.

[March 31st, Royton].

7th, Devizes; 9th, Ryarsh; 10th, Snodland; 11th, Wandsworth (West Hill); 14th and 15th, Deeping; 21st, Epsom; 28th, Ipswich (Bethesda); 29th, Otley.

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

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during February, 1935

GENERAL FUND.

Rec. No.	£	s.	d.
489	2	17	3
490	2	12	11
491		12	6
492	1	13	4
493	4	0	0
494		16	6
495	1	17	6
496	1	0	0
497		11	3
498		9	6
499	1	0	0
500		12	8
501	26	19	6
502		18	8
503		10	0
504		8	0
505		15	0
506	3	0	0
507		4	9
508	2	0	0
509	3	0	0
510		3	0
511	1	17	0
512		14	6
513	2	5	0
514	1	16	6
515		4	0
516	1	5	0
517		5	0
518	2	7	0
519	1	10	0
520	1	0	0
521	1	0	0
522	1	18	0
523	1	6	4
524		9	0
525	1	2	0
526	3	14	6
527	1	4	5
528	1	10	0
529	12	0	0
530	2	6	6
531		13	0
532	1	0	0
533		15	0
534		6	9
535		15	10
536	1	10	1
537	4	4	0
538		10	0
539			9
540	3	8	2
541	5	7	6
542	1	1	1
543	2	1	0
544	4	17	4
545	2	0	0
546	5	5	8
547	1	1	0
548	4	0	0
549		14	0
550	5	0	11
551		10	0
552	3	5	8

"The Lord loveth a cheerful Giver"—*continued*

Rec. No.	£	s.	d.
553		10	0
554	5	0	0
555	11	9	4
556	60	0	0
557	125	0	0
558	1	19	0
559	3	15	0
560	1	2	4
561		10	0
562	1	7	0
563		6	6
564	20	17	0
565	2	2	3
566	1	0	0
567	55	15	11
568P.....	7	0	3

Rec. No.	£	s.	d.
569	2	0	3
570		10	0
571		5	0
572		3	11
573	2	0	0
574	14	6	0
575L.....	4	12	4
576L.....	9	19	8
577L.....		1	6
578	1	1	3
579		13	0
580		5	0
581	1	10	1
	£479	7	5

Rec. No.	£	s.	d.
ERRATUM.			
1162 ...	£10	9	0¾

LADIES' ZENANA AUXILIARY.

126	5	6	3
127		10	0
128		17	6½
129		10	0
130	25	0	0
131	1	7	0
132	40	0	0
133		11	0
134		7	0
135	1	15	10

Rec. No.	£	s.	d.
136	2	8	7
137	1	15	4
138		10	0
139	1	9	6½
140	1	0	0
141		10	1
142	12	0	0
143	1	1	3½
144	1	0	0
145		7	0
Anon. ...	1	0	0
146	1	8	1½
147	3	9	9½
	£104	4	4½

L—Literature. P—Pension.

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.

Floral Easter and Birthday Greeting Cards.—A friend of the Mission is making Floral Easter 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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 obtained.

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 Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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The Strict Baptist Mission Herald



AFTER THE DISTRIBUTION OF CHRISTMAS GIFTS AT VEPERY

SECRETARY :
PASTOR W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

A DEFICIT OF £711 IN THE GENERAL FUND WAS REPORTED BY OUR TREASURER AT THE APRIL COUNCIL

You are heartily invited to the

Half-Yearly and Welcome Meetings

to be held (D.V.) on

TUESDAY, MAY 7th, 1935

at the

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

DEVOTIONAL SERVICE at 3.30 p.m.

Chairman : Pastor R. ROBINSON (Vice-President).
Addresses by Pastor T. BENSTEAD and Missionary L. WATTS.

ZENANA MEETING FOR LADIES ONLY, at 2 p.m., in Chadwell St. Chapel

Tea at 5 p.m. in Leysian Hall for 500 Ticket holders. Sixpence

Public Welcome Meeting at 6.15 p.m.

Chairman (we hope) : Mr. J. B. COLLIN (President).

Welcome Home from India to our Missionaries :—

Mr. and Mrs. L. WATTS and Miss V. D. GREEN.

Addresses by ;

Miss V. D. GREEN, Pastor T. REYNOLDS, Missionary L. WATTS.

Thankofferings. *The Evening Meeting will close at 8.30.*

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 LITTLE CLOUD.

THERE is an incident in the life of Elijah which is pregnant with lessons for us. For what must have seemed a never-ending period of three and a half years, there had been neither rain nor dew throughout the land. Picture the blackness of the earth without any vestige of vegetation, the ground burnt and cracked. For more than three long years not a cloud visible. The skies shining as a brazen shield, the tropical sun pouring down its pitiless heat and glare all day, and the baked earth giving off stifling heat all night.

Timely Prayer.

Amid these conditions Elijah heard the sound of rain which should end the drought and famine. The sound which he heard held the promise of coming rain, and it drove him to his knees to plead with God to send the rain. The sound was not the rain itself, but it was the first sign to the prophet that rain would be sent, and he regarded it as a call to fervent prayer.

We have been receiving news of Divine blessing in this and that village in India, but there are many places still without manifest blessing where the Gospel has been taught for many days. The fact that some places have received blessing should be a great incentive to us to pray that the little cloud of blessing may spread over the entire field.

Elijah had a good case for prayer, for he had the God-given promise to plead, " I will send rain on the earth." We are in similar circumstances, for we have many Divine Gospel promises to plead. Are we pleading them?

Persevering Prayer.

Elijah continued in prayer, and sent his servant to look toward the sea to discern the earliest intimation of an answer to his prayer. It was the prayer of expectant faith. Are our prayers regarding the Mission born of expectant faith? Are we continually watching for answers to our prayers? Or is prayer with us just a bit of ritual, a custom which we should be loth to give up, but which really ends as soon as we have said "Amen," and from which we expect nothing?

The Little Cloud

To expect a direct and definite answer from God to our prayers requires a living and vigorous faith. But that is the prayer of which the Bible speaks.

So often one hears the phrase, " God bless our Mission," and one wonders just how much there is in the prayer. I plead for more definite petitions based on a knowledge of present needs. There was no mistaking the definiteness of Elijah's prayer. He prayed for rain. Let us pray for spiritual rain on the barren fields in India, where the Gospel seed has been sown for years. Let us ask for the conversion of souls who have heard the Gospel from our missionaries and preachers and teachers. Let us also ask for the growth in grace of those who have been brought to a living trust in the Saviour, that they may be filled with a desire to spread the Gospel among their own folk.

When his man brought the disappointing answer, " There is nothing," Elijah did not cease praying. That is where we so often fail. We give up so easily. We so soon faint in prayer. We need to obey the apostolic injunction to "Continue in prayer."

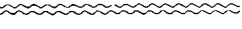
Elijah kept on praying, and he told his man to go and look again and again until he saw something in the way of an answer. That was the speech of strong faith and confident expectation. Elijah was absolutely sure that the answer would come. Have we faith comparable to this in relation to Mission affairs?

Prevailing Prayer.

The answer came at the seventh time of looking, when the man reported, " There ariseth a cloud out of the sea as small as a man's hand." In a short time the whole heaven was black with storm clouds, and there was a great rain. Are we as keen to perceive and to interpret the beginning of God's answers to our prayers?

How are we reacting to this constant deficit in our Mission Funds? The fact that the deficit continues is a proof that prayer for its removal has not been continuous enough, or sufficiently widespread, or expectant enough. The deficit still stands as a challenge to our faith and a spur to our prayers.

If we continue stedfastly in prayer, sooner or later we shall see a tiny cloud of blessing arising, the harbinger of abundant rain, and we shall have great cause for praise.



STRICT BAPTIST PUBLICATIONS.

A new Office and Book Room for Strict Baptist Literature will be opened on May 1st, 1935, at 388, St. John's Street, London, E.C.1, under the charge of Mr. W. K. Puttnam, who will be glad to execute any orders and answer any enquiries relative to S.B. publications.

Tidings from India

THE JOY OF GIVING.

H. A. HUCKETT.

ONE of the most delightful tasks that falls to the lot of a missionary is that of opening the Christmas Boxes, sorting and counting their contents, and then ultimately distributing the toys and garments sent by friends in England to the boys and girls of India. We have just been over to the Boys' Hostel at Namakal to give them their presents, so perhaps you would like to hear about it. First of all, the boys had an extra special " tea " consisting of paper serviettes, on which were placed an assortment of sweetmeats such as buns, biscuits, plantains, etc., washed down with good Indian coffee. After singing a Christmas lyric, the boys bowed their heads in prayer, and then fell to with a vengeance on the eatables.

The Favourite Toys.

When all had eaten and the fragments which remained over had been collected, the distribution proper began. In order to give the boys, as far as possible, just what they wanted, the older boys were allowed to choose from a selection of toys placed on the table. This method was a good way of testing the popularity of the various things displayed. Out of humming tops, balls, cricket bats and mouth organs, practically every big boy chose a mouth organ. One boy took a flute and one a cricket bat, but in the main the mouth organs, until they were exhausted, held the field. After that, we gave balls to all the other boys, as it was quite evident that these were second favourites.

A pencil and a bag of marbles were also given to each boy, and, in addition to these, some received notebooks and others indiarubbers, which will be useful to them in their school work.

Trying-on.

A word should be said about the garments. We spent some time in the morning of the day getting these arranged according to the size of each boy. They all seemed very satisfied with the garment given, and some soon tried them on to see that they fitted well. As soon as the distribution was over, the hostel was filled with a medley of sounds as each boy tried to play his favourite tune on his mouth organ.

Appreciation of the kindness of the donors in England was expressed by the clapping of hands, but most of the hands

were so full of saman—toys, garments, etc.—that they could not clap very much. We now have a strenuous week's work in front of us, getting the gifts round to the many village schools, where the children are doubtless eagerly expecting our coming. We would most heartily thank all those in England and Australia who have so kindly sent Christmas gifts for the boys and girls in India. "God is not unrighteous to forget your work and labour of love."

FIRST IMPRESSIONS

W. H. KUHRT.

MY first sight of India was gained some days before arriving at my final destination. I was fortunate enough to be travelling on a boat calling at Bombay, and so I was able to make a tour of that most wonderful city. It is described as "the richest and most enterprising city in India." Again, it is said "the exclusively Indian portion of Bombay is less densely populated, and is cleaner and better kept than most other Indian cities." You will not, then, be surprised when I say that I was very favourably impressed with the place. In many parts of it, superb hotels, public buildings and railway stations convey a very Western appearance. As soon, however, as one gets into the bazaar area, the whole atmosphere seems changed. It is all Eastern, but at the same time not unpleasantly Eastern. These Bombay bazaars afford a striking contrast with the bazaars here in Kovilpatti. Here there are numerous reasons why we would like to finish our shopping with all possible haste, and why we should chafe at the characteristic leisureliness of the shopkeepers.

What I Missed.

It might be of interest to point out that on my first day in India, during which I travelled more than forty miles by car, I saw no more than two temples, and nothing at all of wayside shrines and idols. One thing that I did see was a band going around Tuticorin announcing a cinema show. I attach little importance to my seeing so few evidences of idolatry, but even if the Indian masses were leaving their idolatry to any very large extent, there are plenty of things other than Christianity waiting to engage their attention.

A Matter of Contrasts.

During the few weeks I have been here I have been able to visit eight of our stations. These visits have involved con-

siderable travel, so that, amongst my first impressions, roads are conspicuous. I have seen no road that would be termed " good " in England, while I have seen many that would not be dignified with the title of road at all. It is not only the state of the road that affords difficulty, but also its other occupants. The car is an interloper apparently, and so bullock carts, cattle, fowls, dogs and even men and women go serenely along the middle of the road, which, by the way, is paid for almost entirely by the motorist.

As the " middle " is usually all of the width of the road, you may imagine the driver's difficulties. If any Minister of Transport tried to stop the blowing of horns here, there would be a serious increase in the death-rate. The horn must be blown nearly all the time you are driving, and even then you have to supplement that with your own voice. A favourite trick of bandy drivers is to go to sleep in their carts, leaving the bulls to go their own way, which they do by invariably choosing the best way, or, in other words, the motorist's way. I have passed a whole line of bandies and seen not one driver with his eyes open.

The Spiritual Problems.

I had not been long in India before I came into contact with more serious problems than those mentioned above. They were not my problems exactly, for in theory a new missionary has no problems with the exception of Tamil. " The care of all the churches " is a very real burden upon the shoulders of our senior missionaries. May I ask your prayers for them, and for the supply of spiritual men suitable to take on the duties of preachers and pastors.

WHAT THE CENSUS TEACHES—(1)

L. Watts.

Census tables are, to most people, simply a mass of figures so prolific in the millions that they are unintelligible. But the preparation of those tables has been reduced to such a fine art in these days that a little study of them is warranted by the most unstatistically minded of us. They certainly have some meaning for those of us who are engaged in the task given to us by our Master, Who said, " Preach the Gospel to every creature."

It may not be easy for us to comprehend the vastness of India's population, even when we do know that the figure is 352,837,778, and that out of that vast number only 3,002,558 are Protestant Christians. There are also 3,294,205 Roman Catholics and Syrian Christians, making a total of 6,296,763. It does help just to take the million figures and say that there are only six people in 352 who are Christians in all India. That would suggest, to say the least, that there is still reason and room to preach the Gospel in India.

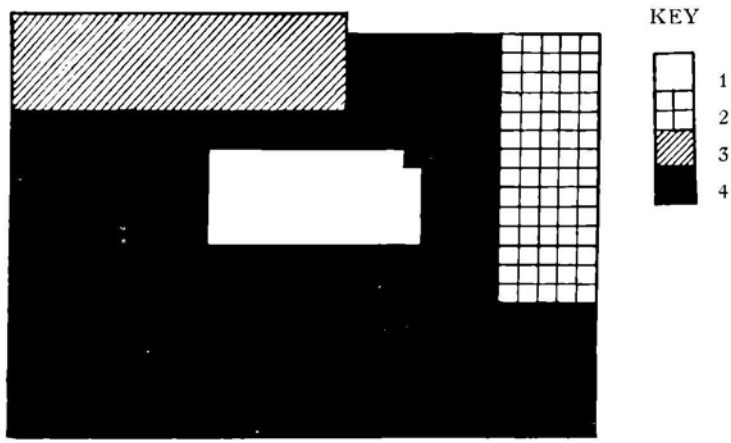
What Census Teaches

But since, as a Mission, we have definite work in localised areas, it may help us in regard to that work to think more particularly of what the Census teaches us of the conditions in those areas.

The city of Madras must be taken separately from the other part of what we call our Madras and Poonamallee Field, on account of the vastly different conditions between city and other districts. The figures are as follows :—

Religion.	Males.	Females.	Total.	Percentage of Total Population.
Hindus ...	231,879	205,684	437,563	68%
Depressed Classes	43,391	41,530	84,921	13%
Muslim	38,341	31,690	70,031	11%
Christians	27,278	26,844	54,122	8%
Miscellaneous	334	259	593	—
Totals	341,223	306,007	647,230	

To make these figures clearer, this diagram shows the relative sizes of the population of the city of Madras as regards religion. The white section in the middle is the Christian section, surrounded by a solid mass of Hinduism. Altogether, counting Europeans, Anglo-Indians and Indians, Protestants, Roman Catholics, converted and unconverted men, women and children, only eight people out of every hundred in the city of Madras count as Christians; and this after three hundred years of some kind or other of Protestant Christian witness. While in no sense do we ascribe failure to the work of the Lord, these figures do provide serious reason for very earnest prayer regarding the situation.



Madras City.

(1) Christians. (2) Muslims. (3) Depressed Classes. (4) Hindus.

Literacy is a subject very closely allied to population in the mind of the Christian worker, for the daily bread of the true Christian is the Word of

God, so graciously given to the Lord's people in their own tongue for them to read. The Census figures show the position thus :—

Religion.	Literate Males.	Percentage of total Males.	Literate Women.	Percentage of total Females.
Christian	16,680	61%	13,075	48%
Hindu	109,264	47%	34,712	17%
Muslim	14,164	37%	2,987	9%
Depressed	7,500	17%	1,090	2%

The average literacy for all India is 8%, and the average literacy for Christians in all India is 28%. The Christians in Madras City are, therefore, well above the average in ABILITY to read the Word of God; no census figures can tell us how many LOVE and OBEY the Word which they are able to read.

In an old survey of missions it is said : "When a section of country has less than one worker to 40,000 people, it is practically unoccupied." This is true, but it is impossible to think of occupation of an area by missionaries and mission workers in the same way as occupation by churches. Even if we reckoned that only one out of every six of the Christians in Madras city was a truly regenerated soul, that makes "occupation" of that area in Christian witness one in a hundred. There is much land yet to be occupied, but with the percentage of literacy what it is in Madras, the burden of witness does lie with the Christians; and our part as a Mission is to urge and teach those Christians to know the Lord and live His life as a testimony.

MOTOR BUS FOLK

B. MOWLE.

ON this particular morning we have an early bus to catch, so we must be up extra early. Sometimes the bus people can be the essence of politeness and friendliness. We have the privilege of travelling in a new bus. We are told the price of the bus, and the driver comes along and polishes the mudguards until one can see one's face in them. We feel this is a good opportunity of giving a little advice not to overcrowd the bus and let people ride on the mudguards, and also not to drive recklessly, as this is not good for the engine. A favourite way with some is to drive at full speed for a little distance, then to see how far the bus will run with the engine shut off; we then go until we nearly stop, and once again at top speed.

Again we have been camping in a village just off the main road. We asked the bus driver to come for us on the morning we were returning. He promised us faithfully to do so, but we know they are not over-conscientious about keeping their word. Being doubtful, we engage coolies to take our luggage to the main roadside, and there wait for the bus. It is well we did, for after about half an hour's wait, the bus comes along loaded with people. We fully believe it was going to be quite convenient to forget all about the Missie Ammal and her luggage, but there she was on the roadside, sitting on her hold-all, surrounded by luggage. As the bus draws nearer, the bus driver

smiles, and with goodwill the luggage is soon packed on top of the bus and room made for us inside.

Once again we are travelling in the bus which was quite new only a few weeks back. We hardly know the bus again. The cooler weather has set in since our last ride in this bus. We had just been thanking and praising the Lord for the coolness and freshness of the early morning, and for health and strength to enjoy it, when the bus came along. The driver was all muffled up in a shawl. His assistant picks a small twig from a neem tree close by, breaks off a piece and hands it to the driver ; the end is chewed until it is something like a brush, and the process of cleaning teeth begins. The ride is full of interest this morning. We have the joy of seeing a beautiful sunrise. Men are wrapped in brightly coloured shawls, and the women folk draw their saries a little closer round them. Babies and little children have their heads wrapped round with a large towel, while their bodies are naked except for a necklace or bracelets. Groups of men stand conversing and cleaning their teeth at the same time.

Bus *versus* **Jutka.**

We arrive at Namakal, and wish it were the end of our journey, but we have another seven miles to go. A bus is at the Sendamangalam bus stand, and our hearts rejoice with hope at the thought that perhaps we shall soon be back at Sendamangalam. We are told that the bus will surely go in half an hour's time, so we get in because we would much rather ride in a bus than have an hour's ride in a shaky jutka over a bumpy road. Nearly an hour has passed and still we sit waiting. We remind the driver of what he has said, and he then says, " But, Amma, we have not enough passengers to pay for our going." As there seems to be no likelihood of more passengers turning up (although we have been all round Namakal calling out " Sendamangalam "), we call the jutka men. The bus driver does not want to lose our custom, so comes and bargains with us. He will take us to Sendamangalam if we will give him about six times the usual fare. We, of course, cannot do this, but we decide to give him something extra.

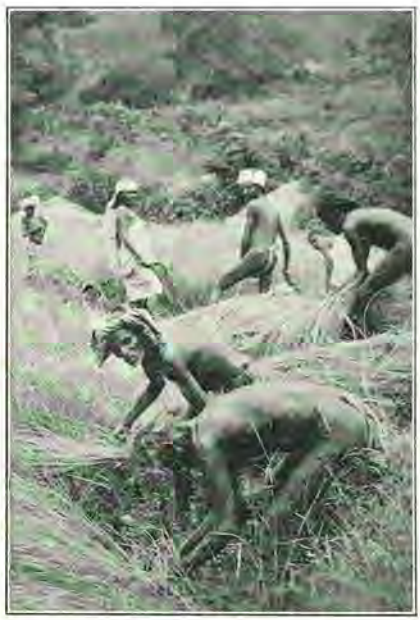
We arrive at Sendamangalam after this last bus ride, feeling rather disappointed with ourselves and one or two of our workers. It has been hard to find people at home as they go from early morning until evening into the fields to work, and when they are in their houses they have food to prepare for themselves and their families.

In quiet communion with our Lord we are reminded that the work is His and the results are His. It is required in His stewards that they be found faithful, and we pray for ourselves and for our workers that we may be always so found.

AMONG HILL VILLAGES.

E. C. BRAND.

I DREW up my horse and scanned the distant slopes. The Biblewoman and I had agreed to meet at a certain spot, but she had been travelling from the south since dawn, and I had come over by the forest path from Valavandi. Now it was noon. It was difficult to gauge our time, but there through the trees I caught a flash of white, and down the steep bank came the dholi men. It was better than I could have expected, and a splendid start for our short camp together. We paid the men, arranged for the return journey the following week, and set off together towards the higher slopes of the hills. Here, in Maikkannikadu, James has been trying from his field-shed to collect a little school. These northern heights have not yet had the advantage of a school, and we have often been asked for one. We pray that the work here may receive God's blessing



REAPING RICE ON KOLLI HILLS.

On the way up we were seeking a path through for the horse — hedges and little stone walls were impassable—when a cheery voice called, "This way! See, I have cut a hole through my hedge for you," and there, sure enough, the thorn bushes had been hacked down. The horse stepped carefully through, and we were led to the man's field-shed, where in the yard we were asked to sit down and talk to them.

"But if this hair is an offence to God, would He not tell me so in my heart?" said the woman with the bunch of filthy matted locks at the back of her head. "I am willing, should He tell me to cut it off, but He made it grow thus. Dare I so offend and cut it away?"

"Oh," said Alice, "do you not think that if we too left our hair uncombed, that it too would not become as horrid and matted as yours?"

They listened and asked numerous questions. For long

they have shown desire, but the pull on the other side is yet strong, and we left feeling that only His Spirit can break the terrible chain that is still binding them hand and foot.

We thanked God together at night that James's little son had been spared to them. The day before, James had heard the falling of timber ; the next shed was being demolished, and a portion had fallen unexpectedly. No sound betrayed the fact that two persons were pinned under the debris, but James ran in and saw the legs of his little Evu protruding from under a great bar of wood. Only when the father had extricated him from its weight could the child cry, and then he saw blood streaming from his mouth and nose. A few feet off a man also had to be freed and restored " Didn't you hear me saying *Gurrrrrrrr, Gurrrrrr,* daddy? " the little chappie afterwards asked. He was badly swollen, but we hope he has no internal injury. In these far-off stations they have to meet their difficulties alone and with prayer.

Teaching the Teachers.

Next morning we were off early, and descended to the lower plateau. Naisamonnie, James's wife, was with us now ; we felt that the help of the older woman would be a great blessing to the hill girls. After seeking around we secured two large field-sheds, and having pitched our wee tent were soon settled. We all ate our rice together each day, and had times of prayer and study. Perhaps the most important part of such camps is the instruction of the Biblewoman, who is left so much to work on her own among the illiterate hill folk.

We tied up our cooked rice and set off early the next morning for Perakadunadi, where we knew a family had long wished for a visit. Two years ago the mother had shyly given me rice to eat, a very unusual thing up here. As we sat waiting for her on her mud verandah and talked to the people, a man was sent to fetch her in from the fields.

The First Steps.

" But, of course, you will let me cook for you," she said ; " that is why I have hurried here." Then she told us how she had left off worshipping swamis, and had even given up the annual Pongal feast, so keen is she for the restoration of her little son, who is subject to malarial fits " I put my hands up like this and just beseech Him to hear me," she told us, as she raised her hands and pressed them together. We told her of Christ and His sufferings. How often in a day are those sacred words on our lips ! Will they ever understand? On to another village and then to a well to have our food.

The next day we were visiting Sitture, from which district our Kolanthi comes. Here there was not the same blank ignorance ; one woman had grasped the story, and could add her

assent as we went on ; so we felt that the little sister from there must have talked to them about the Lord when she has visited them.

The court yard of the sheds was a lively scene all day. It being bean harvest, they had gathered sacks and sacks of them, and now the floors were strewn with the pods, dried and ready for beating out. Women sat opposite to each other, with long sticks beating in rhythm the dried-up beans. In one corner cattle were being driven round in circles, treading them out. In other parts men were shaking in the wind the dried pods, so that the seed fell into baskets. It was most interesting watching the operations, but too lazy an attitude to maintain long, with so many busy people around So I got up and, taking a stick, sat down opposite to a woman, and began the rhythmic swing of the flail, as also did the Biblewoman.

(To be continued)

A MADRAS VILLAGE.

L. WATTS.

THERE is a village adjacent to the railway line about seven miles from Madras, the name of which is exactly translatable as " The village of slaves." By whom this name was given there is no record, but since it is an outcaste village, it is possible that very many years ago it was the slaves' or servants' quarter connected with " The Great Town " of Madras.

Chelludorai is headmaster of the Mission school in " The Village of Slaves." His father has been a school teacher for many years, with training as teacher in the primary grade. That means that he studied up to the fifth standard in an elementary school, and received training in a Government training school for teaching in a primary school. His son, Chelludorai, at first also obtained the same grade of training ; but being a young man with some ambition he pursued his studies after receiving his certificate as a trained primary teacher, and passed the eighth standard in a night school in order to qualify for the Higher Elementary Teachers' Certificate. Chelludorai is, therefore, headmaster, with his father as assistant.

The school building is a shed with mud walls and a palm-leaf roof. It is fairly commodious, and meets the requirements of the Government, in that it provides nine square feet of floor space for each pupil. It is at the end of the village street, so that it gets all the breeze as it comes across the fields. This makes it healthy and airy, but the palm-leaf roof has to bear the buffeting of all the winds that come, so that when it rains

the roof invariably leaks through displaced leaves. These are matters not so serious as they would be in a more advanced circle of society, but they interfere to a certain extent with the regular working of the school.

The school is conducted from eight till eleven each morning, and from two till five each afternoon. There are three classes, the headmaster being responsible for two. Just at present there are twenty-three pupils in the first class, twelve in the second, and ten in the third. Not having had a great deal of parental control, the children think they can more or less choose their own time for doing things, but Chelludorai has so far been able to bring them under discipline, so that an average of thirty-seven is the regular attendance.

Daily Bible Lessons.

The subjects taught in the school are mainly reading, writing and arithmetic, but very simple lessons on history, geography, hygiene, civics, drawing and drill are included in the syllabus. Each session of school also includes a period for Scripture teaching, this being varied with Bible stories, simple catechism, memoriter and singing of Christian lyrics.

Chelludorai is also responsible for the services held in the village. There is a little group of Christians, for whom Sunday afternoon services are held. They are a simple folk, holding fast to what they know, but needing to learn very much more. A week evening Bible Class is also held, when regular studies are conducted. There is also the testimony to the non-Christians around. Each morning Chelludorai goes out from about 6.30 to 7.30 preaching in the villages around, but the main testimony is borne through daily contact and conversation with the people, and especially following up those who have passed through the school, and so have a background of the knowledge of Christian truth through what they have learned in school.

Home News

"The Lord's Remembrancers"

LET us pray for God's blessing upon our King and Queen as they celebrate the Silver Jubilee of their reign (1 Tim. 2/2).

LET us pray for an outpouring of spiritual blessing and uplift at our Half-Yearly Meetings on May 7th.

LET us pray that the Deputation Engagements may be the means of arousing more prayer on behalf of our work in India.

LET us pray for the blessing of God to abide upon the teaching of His Word in our Indian schools, where it is taught daily to three thousand pupils.

ENGAGEMENTS FOR MAY, 1935

PASTOR W. CHISNALL.

5th, Walsall; 7th, Leysian Mission; 12th, Bedmond; 14th, Stratford (Gurney Road); 15th, Ipswich (Bethesda); 19th, Norbiton; 25th, Highbury; 26th, Tollington Park.
Address : 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY E. A. BOOTH.

1st, Old Hill; 5th, Lee Common; 7th, Leysian Mission; 12th, Newick; 15th, Hackney (Loddiges Road); 19th, Greenwich (Devonshire Road); 22nd, Wandsworth (Chatham Road); 26th, Brentford.
Address : 30, St. Margaret's Avenue, Whetstone, London, N.20.

MISSIONARY L. WATTS.

7th, Leysian Mission; 8th, Tunbridge Wells; 12th, March; 14th, Stratford (Gurney Road); 15th, Ipswich (Bethesda); 16th, Grundisburgh; 19th, St. John's Wood; 22nd, Hastings; 26th, Yarmouth; 29th, Croydon (Windmill Road).
Address : 37, Sandmere Road, Clapham, London, S.W.4.

Ladies' Zenana Auxiliary

MISS V. D. GREEN.

7th, Leysian Mission; 14th, Stratford (Gurney Road); 15th, Chesham; 16th, Leyton; 21st, Erith; 22nd, Clapham (Courland Grove), Drawing Room Meeting; 23rd, Leigh-on-Sea; 25th, New Cross; 28th, Devizes; 29th, Swindon; 30th, Bradenstoke.
Address : 24, Hesketh Road, Forest Gate, E.7.

Mrs. Watts will speak (D.V.) at "Bethesda," Ipswich, on May 15th, and at "Salem," Windmill Road, Croydon, on May 29th.

The L.Z.A. HALF-YEARLY MEETING will be held (D.V.) at Chadwell Street Chapel, at 2 p.m., on Tuesday, May 7th. THE MEETING WILL BE OPEN TO ALL LADY FRIENDS, and will be addressed by Miss Green and Mrs. Watts. We are looking forward to a large gathering on this occasion, and pray for much of the Lord's blessing.

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during March, 1935

GENERAL FUND.

Rec. No.	£	s.	d.
582	1	0	0
583		2	6
584		6	3
585		6	0
586	2	2	10
587	8	19	11
588	1	0	0
589	9	14	2
590	1	6	0
591	2	0	0
592		5	0
593	1	10	0
594		15	0
595		10	0
596	3	0	0
597	4	11	0
598		15	1
599	3	17	0
600	3	0	0
601	2	17	8
602	1	1	0
603	7	18	0
604	1	0	0
605	4	11	5
606	4	0	0
607	12	2	6
608	2	0	0
609	6	6	7
610	1	0	0
611	1	6	9
612	1	1	0
613	1	3	0
614	2	15	1
615	2	7	0
616	8	17	6
617	1	12	0
618		5	0
619		10	0
620		18	0
621		12	6
622	1	0	0
623	3	3	6

"The Lord loveth a cheerful Giver"—*continued*

Rec. No.	£	s.	d.
624		10	0
625	2	12	9
626	6	8	11
627	6	0	0
628	1	18	6
629	25	0	0
630		2	3
631	2	16	8
632	3	12	5
633	7	19	11
634	1	7	6
635	1	17	0
636		4	0
637	2	13	0
638		4	0
639		17	5
640	3	18	6
641	5	0	0
642	20	0	0
643	3	14	3
644	8	6	8
645	1	14	0
646		2	6
647	52	8	9
648L.....	3	7	9
649L.....	5	13	8
650L.....		5	6
651L.....	5	7	8
652		16	0
653	3	11	6
654P.....	38	9	10
655P.....	26	5	7
656	50	0	0
	£406	15	9

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
148	2	2	0
149	1	10	0
150	50	0	0
151		2	6
152		5	0
Anon. ...		2	6
Anon. ...	2	0	0
155	9	19	2
156		2	0
157		10	0
158		2	0
159		10	0
160		10	0
161	1	0	0
162		10	0
163		10	0
164		5	0
165		5	0
166		3	6
167		15	0
168		15	0
169		2	0
170		13	6
171	3	15	0
172		1	0
173	1	1	0
174		1	6
Anon. ...	2	0	0
176	1	10	0
177		10	0
178		7	6
179		7	6
180		5	0
181	1	10	0
182	1	0	0
183	2	10	0
184		10	0
185		2	6
186		2	6
187	1	5	0
188	3	2	3
189	2	9	9
190	1	1	6
191	1	11	6
192		13	6
193	2	0	0
194	3	6	0
195	26	10	0
196		1	3
197	1	11	9
198	1	0	0
199		10	0
200	7	1	0
201		14	0
202	6	0	0
203	3	5	8
204	1	0	0
205	3	0	0
206	4	6	0
207		10	0
208	1	0	0
209		13	6
210		4	6
211	1	4	6
212		5	0
213	1	5	0
214	1	2	6
215	1	14	6
216	3	6	3
217	3	10	0
218	6	13	6
219	6	16	9
220		7	0
221		4	6
222	1	10	0
223	5	5	0
224	2	5	0
225		17	6
226	2	16	6
227	6	3	6
228	34	10	0
	£241	1	10

L—Literature. P—Pension Fund.

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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied

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 obtained.

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 Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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Vol. XXXIV. *New Series, No. 341.* **June, 1935**

The Strict Baptist Mission Herald



THE BASKET MARKET AT NINA MALAI

SECRETARY:
PASTOR W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

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The Strict Baptist Mission Herald

THE HALF-YEARLY MEETINGS.

LEYSIAN MISSION, TUESDAY, MAY 7th, 1935.

THE Silver Jubilee of our King was celebrated on the day prior to our Half-Yearly gatherings, and it was not possible to forecast how our meetings would be affected. As the Jubilee day was a public holiday, many of our friends were not able to secure additional time on the day following, and the attendance at our meetings was smaller than usual. But the reason was known, and the fact did not depress those present. Taking the special Jubilee circumstances into account, we did wonderfully well to secure such a fine gathering in London in the midst of a national commemoration.

The special feature of the meeting was the presence of missionaries on furlough from India, Mr. and Mrs. Watts and Miss Green. During the next few months they will be speaking in various parts of the country, and a list of their engagements will be published in this magazine.

The Devotional Gathering.

Our Vice-President, Pastor R. Robinson, took the chair promptly at 3.30, and announced the opening hymn, "Rejoice, the Lord is King." Pastor J. Peters read Romans x. and Pastor G. Smith led us in prayer.

In his genial and hearty way our Chairman extended a very warm welcome "to all who have come to this gathering, which is being held in the midst of an auspicious week." He then read the following message from our President, Mr. J. B. Collin :—

"I much regret being unable to attend the Half-Yearly Meetings on Tuesday, May 7th, but my earnest prayer is that they may be times of special blessing, and that our hearts may be stirred up afresh and stimulated to seek more earnestly God's glory and the extension of the Master's kingdom. While I send warm greetings to all, I would especially extend very hearty greetings to Miss Green and Mr. and Mrs. Watts."

After prayer by Pastor W. F. Waller, a gospel address was

delivered by Pastor T. Benstead, based on the words, "All that the Father giveth Me shall come to Me."

Mr. Benstead said: "Herein is the basic principle of all new covenant blessing. The Father's donation to the Son gives the assurance that the Son will receive them. Every bit of the instrumentality used in the bringing of those given is also of sovereign grace. The Spirit uses various means of bringing the redeemed, but whether through spiritual drawing or driving, the destination is the same. A vital experience of the knowledge of Christ lays upon us a tenfold obligation to spread the Gospel of grace."

MISSIONARY L. WATTS.

At the outset of his address, Mr. Watts, who was looking in very fit condition, brought hearty greetings from the Indian Conference of Missionaries and from the Tamil Churches in the Madras Field.

For his subject in the afternoon Mr. Watts spoke of "The Upbuilding of the Indian Church." He gave as a concrete example the work of the Strict Baptist Mission in Ayanapuram, and said:—

"The work of the Mission at Ayanapuram was begun some forty years ago by Mr. Booth. It was after twenty years of witness that the first convert from the village of Ayanapuram itself publicly confessed faith in Christ Jesus. The church there now numbers eighty members. Young converts have brought into the church the vigour of their new-found faith and love. The chapel building proved too small, and it was decided to enlarge the building. Money which had been placed in reserve in the hope of the appointment of a Tamil pastor was transferred to the new building scheme. By the demolition of two adjacent walls and the joining of the two existing buildings, a commodious place of worship has been formed.

Our Tamil friends at Ayanapuram are sharing with friends at home the task of spreading the Gospel. Many of them are not satisfied with the fact that they themselves have come to Christ, but they make it their business to bring others to hear the Gospel."

The gifts of the congregation amounted to £60 10s. 7d.

After the Chairman had pronounced the Benediction, we joined in singing the National Anthem.

At the tea-tables in the lower halls there was the atmosphere of a happy family gathering. During the interval many acquaintances were renewed.

The Evening Meeting.

The spacious hall of the Leysian Mission presented a fine appearance at the evening meeting, when a representative and keenly interested audience gathered soon after six o'clock. On the roomy platform were assembled the officers of the S.B.M. and L.Z.A., together with the missionaries on furlough. The presence of a Tamil Christian, named P. Samuel, a member of our Church at Vepery, gave a touch of colour to the platform

Pastor R. Robinson took the chair, and gave out as our opening hymn, " Head of the Church and Lord of all." Pastor J. S. Smith read the Scripture in I Kings xviii., and we were led in prayer by Pastor W. Plail.

Our Chairman expressed his regret at the absence of the President and its cause, and then read again the message which Mr. Collin had sent (see page 83).

In giving his warm welcome to all present, Mr. Robinson said : "Readers of the MISSION HERALD will know the missionary history behind each of the missionaries whom we so gladly welcome here to-day, and can picture the work in India with which each one is connected." The Chairman then officially welcomed our returned missionaries in appropriate terms, and assured them of our prayers on their behalf.

At this juncture the audience was asked to stand whilst prayer was offered for the King by Missionary E. A. Booth, after which the National Anthem was heartily sung.

MISS V. GREEN.

Our missionary from Paniadipatti expressed her gratitude to God for all the help given during another five years of service in India. Referring to the Jubilee celebrations of the previous day, Miss Green said :—

" Yesterday we were thrilled as we listened in to the King's voice. To-day we are gathered to listen to the message of the King of Kings. Are we listening in?" Miss Green spoke of the spread of the Gospel in India, and presented her subject in the form of an acrostic.

I. Idol inflamed and idol enslaved. Images inspiring fear.
N. Need of the Gospel message.
D. Darkness. The oppression of mental and spiritual darkness.
I. Ignorance of the way of salvation. Illiterate millions.
A. Adversary. Millions under the power and deceit of Satan.

This address was followed with close attention, and the reality of the darkness and the need of India was impressed on the audience.

PASTOR T. REYNOLDS.

The minister of St. John's Wood had our sympathy when he said that he was in the unenviable position of being sandwiched in between two missionaries.

Our brother set about his task in good earnest, and soon had our attention focussed on the motive which lies behind all true missionary effort. The spiritual power and savour of this address will abide with many.

" We love Him because He first loved us," the speaker said. " Love to God expresses itself in the service of man. As we serve others in His Name, the power of the love of Christ will be manifest in our service. As we again contemplate the love which took our Saviour to the Cross for us, let us ask ourselves what we are giving to Him for such matchless love? "

MISSIONARY L. WATTS.

Mr. Watts has served the Lord in India for more than twenty years. He gave a survey of the work of the Madras Field, of which he has been in charge for the term of service which has just closed. He was able to report definite progress in many directions. He cited Acts xiv. 21-22 as outlining the Scriptural programme of missionary work, and said that we shall find in the teaching of the New Testament the solution to the problems of the Indian Church.

In the course of an informing address, Mr. Watts said :—

"In spite of the many years of Gospel witness given in South India, only 4% of the population in our Madras Field make any sort of profession to Christianity, according to the Census returns.

"We find that our most fruitful service is rendered in the teaching of the Word of God in small gatherings convened in the schoolrooms or the houses of the people, where quiet can be secured. Through such regular weekly meetings many souls have been brought to know Jesus Christ as their Saviour.

"As a sample of the quality of the converts, I will outline the case of a young man at Vepery named Johnson. He is of Roman Catholic parentage. He is a petrol lorry driver, and lives near our Vepery Chapel. Some time ago he married, and his wife persuaded him to observe more definitely some practices connected with the Roman Catholic Church. He came into contact with some of the members of our Church at Vepery and talked things over with them, and they told him what the New Testament taught concerning such things. In this way Johnson began to see things in a new light, and he took to attending our services at Vepery. Through the ministry there and the reading of the New Testament, he was brought to know the Lord, and was baptized and received into Church fellowship.

"He became greatly concerned about the spiritual welfare of his wife and relatives. He constantly requested the prayers of the Church on their behalf, and he has had the joy of seeing some of them brought to the Saviour. Johnson became a Sunday School teacher, and attended the Saturday preparation class at Kilpauk, so that he might be able to teach the lesson on the following day.

"Late one night he came to the Mission House, bringing with him an enquirer whom he had met in a village a hundred miles away. He had brought him in his lorry, so that he might learn from the missionary the way of salvation."

In bringing his instructive address to a close, Mr. Watts asked us to remember the environment of the Indian Christians, and the fact that many are subject to the persistent persecutions of heathen relatives.

The offerings of the congregation having been received, the Chairman pronounced the Benediction, and so a happy and helpful and inspiring meeting was brought to a close with the Doxology. [I learn from the Financial Secretary that the offerings of the afternoon and evening amounted to £359 2s. 2d.]

L.Z.A. HALF-YEARLY MEETING.

THE ladies' meeting, which was held at Chadwell Street Chapel at 2 p.m. on May 7th, was not a large one, but the spirit of love and sympathy was not lacking. Miss Green and Mrs. Watts, who are home on furlough, were cordially welcomed and listened to with keen interest. The meeting opened with the singing of a hymn, followed by the reading of Isaiah xxxv. by Mrs. Booth and prayer by Mrs. Rose.

After being affectionately welcomed by Mrs. Silvester, Miss Green spoke of one of her experiences in India during her last term of service. She told a touching story of spiritual conflict and conquest.

TESTIMONY OF MISS GREEN.

"A village woman, who was a member of one of our churches, was repeatedly possessed by devils, even after she joined the Christian Church. Devil-possession in India is not a myth, but a reality, and this poor victim was worked up into an awful frenzy and knew not what she was doing. Her friends and neighbours repeatedly asked her husband to take her to the Hindu priest, who would exorcise the demon, and he was almost persuaded. Miss Green and her workers prayed over the woman during one of her attacks, and when the Hindu friends again used their persuasions to the husband, the woman was suddenly set at liberty, and cried, 'I will not be taken to the priest, for I am a Christian and I belong to the Lord Jesus.' Her husband is now a baptized believer and a member of the Church, and the whole village has been influenced to enquire about the Christian way."

MESSAGE OF MRS. WATTS.

Mrs. Silvester warmly welcomed Mrs. Watts, who then spoke to the meeting. She brought a message of loving salaams from the Biblewomen in India, and asked for our prayer support for them in their difficult and monotonous task. She described the chains of caste and superstition, which still hold the Indian women and girls, and which can only be severed by the entrance into their lives of the Gospel of Jesus Christ.

Another hymn was followed by the collection, which amounted to £42 7s. 1d.

Our Secretary, Miss Nunn, announced that Gift Week this year yielded a better response than ever before, but the L.Z.A. funds showed a deficit of £142 after the last remittance had been sent to India.

We greatly missed the genial presence of Mrs. Anderson, our Financial Secretary, who, under medical advice, is forced to rest. We pray that she may be speedily restored to health. A message of love and sympathy was sent to her.

Mrs. Benstead closed the meeting with prayer. W.B.

"Put thou no value on the gift,
Give freely that is thine;
Unto the Master leave the rest;
Thine is but water at the best—
God turns it into wine."

Tidings from India

THE RETURN JOURNEY.

E. A. CHAMPION.

OUR chief feeling is one of real gratitude to God for renewed health and strength, and the added joy of a sweet babe to take back with us. The partings are no easier than they were the first time.

The weather was cool and breezy the whole way. We very much appreciated having quite a number of missionaries on board, and we were able to have a prayer meeting each night of New Year's week. The way now seems familiar to us, and instead of looking for fresh sights, we tried to see more of what had been seen before. Port Said, with its crowd of sellers and guides determined to sell something and guide somewhere!

The passage through the Suez Canal is always interesting. It is wonderful to see giant ships making their way through such a narrow space. On one side are occasional bungalows and palm trees, and on the other miles and miles of desert as far as the eye can see. Camels always remind me of Sunday School lessons, as does the Red Sea, from which we can see the range of which Sinai is a part. I think we all of us cast longing eyes towards Palestine, and wonder if a day will come when we shall see it.

Then we pass Perim Island, with its wonderful green waters round the shallower parts, but, alas! no sign of green on the island. We see a village, but not a tree or blade of grass can be seen anywhere. Passing Aden, we steer north again to Bombay, and find it almost cold there, thoroughly enjoying a long walk. Now we commence the last stage of our journey on the sea, and as we go further and further south the weather gradually gets hotter, until late one Sunday evening we leave the boat at Colombo.

THE CLOSING STAGES.

Monday sees us on the train bound for India, and a warm evening it is. We are thankful when on Tuesday midnight we enter the Sendamangalam compound, where we receive a very warm welcome. On Wednesday there was much sorting of luggage, interspersed with quite as much talk! Thursday brought Miss Carter's wedding day. We all had a very happy day, and wish Mr. and Mrs. Huckett many years of happy married life and happy service for the Master.

Early on Friday morning we really started on the last stage of our journey, rattling and shaking along the road in a jutka to the foot of the Kolli Hills. After all the travel, bustle and continual noise, the chief thing that struck me as we started up the forest path was the silence. No motors no buses, no trams, not even the sound of feet—nothing but the twitter of the birds and chatter of the men. True, as the path got steeper, I sometimes wondered which to hold the tighter, the dhoolie or the baby, but I managed to keep in the one and hold the other, and we came safely to journey's end. Everyone was out to greet us, all especially eager to see baby Mark. So once more we arrive on the "Mountains of Death," and our desire is that the Lord may use us to impart to souls the knowledge of everlasting life.

I have started a Mothers' Meeting, to which the mothers can come along and bring their babies, and feel that if they make a noise it does not matter. The first part of the meeting is devoted to Bible reading and a talk on what has been read. After this we are trying to knit. Just before we left England a very kind friend gave us two nice, warm knitted quilts for baby, and on realising what a great comfort they will be during the wet season, when the damp penetrates everywhere, I began to wonder what we could do to help protect the babies here, for many babies die of pneumonia. I found a few balls of wool left over from the Christmas boxes, and we have started knitting strips which will afterwards be sewn together to make cosy coverings. The majority are all thumbs at present, but two girls who Mrs. Thrower taught to knit can help me with the others. If there are any odd balls of wool about in anyone's house to spare, they could be tucked into the Christmas boxes, and would be most welcome to help increase the knitting.

Please pray for these women. Only the Holy Spirit can seal home to their hearts the words spoken, and as we talk about the various mothers of the Bible, we long that a keen desire to train their children in the right way may be theirs.

A LORD'S DAY IN INDIA.

W. H. KUHRT.

THE Sunday in India can be for the new missionary a somewhat dull affair, at least in so far as public worship is concerned. He certainly has an opportunity for cultivating the habit, which might well be cultivated by all of us, of praying, during the service, for the Lord's blessing to rest upon the speaker and hearers.

The Sunday of which I want to speak was in some respects a special one, for it was the first on which I set out to do anything really alone. Mr. Morling was staying in Kovilpatti, and the suggestion was made that I pay a visit to a nearby chapel at Illuppaiyurani. Accordingly I set off, as I thought, in good time to walk the two miles there, but on arriving found the preacher in the middle of his sermon. The congregation consisted mostly of a large crowd of boys, and these were listening spell-bound to a characteristically graphic description of Christ's walking on the water. (The reason for my late arrival was, I think, the Indian habit of guessing the time.)

The usual Indian service is somewhat after the following fashion. The meeting is begun with a lyric, followed by prayer and another lyric. Then the Scripture is read, usually by preacher and congregation (or at least the literate part of the congregation) reading alternate verses. After that come prayer, notices, the collection, and in many instances the calling of the roll. Before the sermon another lyric is sung. These lyrics are

in some places accompanied, or perhaps it would be more accurate to say unaccompanied, with cymbals or drums. In India I prefer to be without music. The sermon is frequently interspersed with questions fired at the children and sometimes at the adults. It is an excellent device for ensuring the wakefulness of your congregation. A Tamil sermon lends itself to abundant gesticulation, and if your hands can speak as well as your tongue, so much the better.

Full House.

At the close of the service I visited the preacher's house, and was asked to pray. If India were like England, and the only people in the house had been the owner and his guest, the request would have been very reasonable, for the preacher understands English. As, however, half the street crowded into the house with me, and the other half stood outside, I failed to see any point in my praying in English with all these Tamils around me. Walking back to Kovilpatti with the preacher, a young man of twenty-five, I talked to him of his work. This consists in visiting a number of villages and witnessing for his Lord to the heathen. It is a lonely and a disappointing task, and I was touched when he referred to Psalm 30/5, " Weeping may endure for a night, but joy cometh in the morning."

Open-air Witness.

In the afternoon, at four o'clock, I set off in company with a crowd of the hostel boys on a somewhat different errand. We were going to another village about two miles off, for an open-air meeting. There has not been much of this sort of corporate witness, but, judging by this particular effort, I see no reason why it should not be developed. Before entering the village we had brief prayer, and then we encircled the place somewhat as Israel of old encircled Jericho. We did not go round in silence, though, but with the noise of many voices and a drum. This was all undoubtedly effective in rousing the people, and on starting the meeting we were faced with quite a large number. It had been pointed out to me earlier in the day that though I should be unable to take an active part, I should serve a useful purpose as an advertisement. The suggestion was not put quite so bluntly as that, but that is what was meant. One of the hostel boys sang a solo, and then the young man of whom I have been writing spoke for over half an hour. We wound up that meeting with prayer and then removed to another street, where a similar meeting was held, only this time a young lad, recently baptized, gave a brief but I believe an effective testimony.

A CAMP REVERIE.

H. A. HUCKETT.

OUR S.B.M. chapels in India are buildings of a very simple order, and in most cases have only a mud floor and walls whitewashed inside. Hence, on special occasions, our Indian friends love to decorate the building in a simple but effective way, and it is surprising what they can do with quite a little money.

Although I did not visit Kakkaveri until nearly three weeks after Christmas, the Christmas spirit was still much in evidence. Wide coloured streamers had been stretched diagonally across the school-chapel, while hand-made paper chains in graceful curves decorated the walls, which had been further embellished with paper roses of various hues. Strings of triangular flags and two large paper bells completed the picture, except that "A Merry Christmas" and "A Happy New Year, 1935," in gilt lettering, greeted one on entering the building. It should also be mentioned that someone had very beautifully written some choice Scripture texts in coloured chalks round the walls of the chapel. On the end wall, facing the congregation, was the exhortation, "O worship the Lord in the beauty of holiness." It was good to be reminded that holiness *is* a beautiful thing, although so many people seem to fight shy of it!

The bright attractive appearance of the building was an encouragement to the missionary in preaching from the words, "Who redeemeth thy life from destruction," and one felt that this text was gloriously true of these Kakkaveri Christians, very poor, very ignorant, and often very hungry, but, nevertheless, precious lives *redeemed* from destruction.

Constant Conflict.

There are still destroying influences at work all around them—drink, immorality, and other evils. It is encouraging to remember that the redemption that is in Christ Jesus is not only something done once for all at Calvary, when we were "bought out of the market" of sin, but is also a process which is constantly going on in the lives of believers. Pray that the feeble attempt in a foreign language to explain this glorious truth to the Christians at Kakkaveri may bear fruit.

Gifts from England.

While camping at this village we had the privilege of handing on your Christmas love-gifts to the boys and girls. On returning from a walk, later in the day, we were met by a bevy of happy youngsters, the girls proudly displaying their new skirts and the boys fiercely blowing their new whistles! If friends in England could see the joy which these things give, they would feel that the sacrifice of time and labour was well worth while.

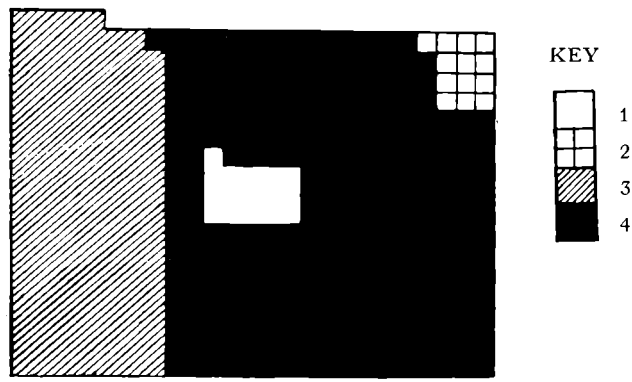
WHAT THE CENSUS TEACHES—(2)

L. WATTS.

THE larger part of the S.B.M. Madras Field lies outside the city of Madras. There are also four churches in this area to one in the city. A study of the Census figures for the two taluks, or counties, of Saidapet and Sriperambudur, elicits some facts of which we should not lose sight.

RELIGION.	MALES.	FEMALES.	TOTAL.	PERCENTAGE OF TOTAL POPULATION.
Hindus	143,316	138,111	281,427	62%
Depressed	72,627	70,148	142,775	32%
Muslims	7,329	6,091	13,420	2%
Christians ...	8,331	7,591	15,922	4%
Miscellaneous	70	59	129	—
Totals	231,675	222,000	453,673	

This diagram shows at a glance the relative size of the various religions. As with Madras city, there is the preponderance of Hindus, but one-third of the population of this area is "Depressed," that is, they belong to what is now called the Adi-dravida community. They are outcastes according to the Hindu religion, which accounts to some extent for their living so numerously outside the city. They have benefitted in a general way from



MADRAS VILLAGES.

(1) Christians. (2) Muslims. (3) Depressed Classes. (4) Hindus.

the influence of Christian ethics, in that they are no longer called pariahs or panchamas, and they are also looked upon as coming within the pale of Hinduism. But the more important reason for them being so numerous is that large numbers of them are employed in the offices, houses, workshops, and factories of the city, and find it much cheaper to live outside the city. Practically every family has some town or village which it looks upon as its "native place," and to which it very frequently turns when a wife is wanted for a young man.

While agricultural pursuits are carried on in this area, it is true to say that the outlook of the people in this area is urban rather than rural.

In spite of the fact that a very large majority of the Christians in the area have come from Adi-dravida stock, there are only four Christians to every hundred, and this includes every shade of nominal and actual Christians: but the average for all India is 1.7%, so that this area has more than twice the average number of Christians.

The literacy table again shows that Christians lead in ability to read :—

Religion.	Literate Males.	Percentage of total in class.	Literate Females.	Percentage of total in class.
Christians	4,131	49%	2,441	32%
Muslims	2,646	36%	364	6%
Hindus	38,091	27%	8,087	7%
Depressed	4,565	6%	345	½%

In this particular area it is noticeable that Muslims are ahead of Hindus in literacy, but the great advantage of the Christians is that they are so far ahead, and should thus be able to read and know the Word of God. Only experimental knowledge of that 'Word' can make them efficient witnesses of its power, and to that end missionary effort needs to be directed.

The majority of Christians in this area having come from the Adi-dravida community, there is the tendency amongst them to look to missions for all kinds of help. We have to foster amongst them the spirit of the Golden Rule. President Theodore Roosevelt made a remark no less applicable to our Christian brethren in India than to his American audience : "We must all learn two lessons—the lesson of self-help and the lesson of giving help to and receiving help from our brother. There is not a man of us who does not sometimes need a helping hand, and woe to him who, when the chance comes, fails to stretch out that helping hand."

There is still very much of preaching the Gospel to be done here, but we must call to active service all those who are truly the Lord's amongst the sixteen thousand people who call themselves Christians in this area.

AMONG HILL VILLAGES—*(concluded)*

E. C. Brand.

ON Sunday we were all out early in the villages, and as James had now joined us we went in two parties, and were able to deliver our message before ten o'clock, the time we had arranged to meet for the morning service. James preached to us as we sat in our shed, from the Temptation and the devil, subjects that we are all too familiar with here. The women working in the courtyard heard our singing, and saw the strange sight of the little circle of bowed heads before the unseen Swami. The afternoon meeting was even yet more unconventional, as each was to bring a text and make remarks thereon, and the little discussions in which we were enabled to engage were most helpful.

As evening drew on and folk kept coming for medicine, I looked up to where the sun was sinking behind the hills, and wished I could get away alone for those last blessed moments of sunset. Then came a little old woman tottering along with a stick, and bringing a small child to have a tooth extracted. All too plainly one could see the signs of leprosy in the shrunken skin and slurred voice. "But you've not been to our village," she said ; "we looked for you and thought at least you would pay us a visit." "But see," said I, "how few days I have had here ; I haven't been able to go to nearly all. It is

too late now." She tottered off and I cleared up, looking once more up to the vanishing light on the hills Then I closed the tent and ran, pushing through the long weeds and thick cultivation, till I saw the poor hopeless figure piloting the small child in front of her. I soon caught them up, and then passed before them through broken-down houses into a very miserable village of only a few houses. It had a strange, forlorn appearance, and I came across the most poor, dirty-looking little family, with the mother sorting out beans, surrounded with neglected-looking children. I longed to pick up one at least of the poor little mites, and run off with it to the health and happiness of the Valavandi Home. I told them of Christ with a longing that fain would see the dull eyes enlightened with His love ; but " too blind to see," " too tired to want anything," seemed written over the mother's face.

As they were asking for medicine and another tooth to be extracted, I came back to the little tent. Was it worth missing the quiet time of prayer for the dirt of the hopeless village? Yes, I think so, for " who knows which shall prosper, this or that, or whether both shall be alike good? "

Home News

"The Lord's Remembrancers"

LET us praise God for all the help and blessing granted at the Half-Yearly Meetings.
LET us continue to commit to God our financial problem, and ask Him to appear for our help.
LET us pray for the Indian Christians who are living in such spiritually difficult surroundings.
LET us pray that the spirit of voluntary service may further spread among our Indian Christians.

REPORT OF MEETING

Old Hill.—On Wednesday, May 1st, a meeting was held at " Ebenezer " in aid of the S.B.M. Mr. S. F. Burns (Walsall) kindly presided, leading the devotional exercises and speaking a helpful word for the Mission. Missionary E. A. Booth then delivered a splendid address. He showed that the basis of all the work of the Mission was the Word of the Lord. He described an Indian village with four places of worship—three where darkness prevailed and the fourth where there were many miracles of grace. In a few words he described the experience of one of these worshippers, and finally appealed for help by prayers and by gifts. The collection amounted to £3 4s. 1d., and the sum taken from the boxes was £13 8s. 2d.—C.H.

ENGAGEMENTS FOR JUNE, 1935

PASTOR W. CHISNALL.

2nd, Billericay; 9th, Haslemere; 16th, Leigh-on-Sea; 19th and 20th, Charsfield (S. and N. Assen.); 21st, Chadwell Street; 23rd, Wellingborough; 29th, Walton-on-Hill; 30th, Tadworth.

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

MISSIONARY L. WATTS.

2nd, Bierton; 5th, Guildford; 6th, Lessness Heath; 12th, Stratford (Gurney Road); 15th, New Cross; 16th, Wandsworth (West Hill); 19th and 20th, Charsfield (S. and N. Assen.); 23rd, Great Gransden; 29th, "Wayside," Walton; 30th, Courland Grove.

Address : "Kilpauk," Westwood Avenue, March, Cambs.

MISSIONARY E. A. BOOTH.

2nd and 3rd, Pemberton; 4th, Baguley; 9th, Datchet; 16th, Sudbourne, 17th and 18th, Suffolk; 19th and 20th, Charsfield (S. and N. Assen.); 23rd, Hastings (Tabernacle); 29th, Walton ("Wayside"); 30th, Epsom.

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

Ladies' Zenana Auxiliary

MISS V. D. GREEN.

3rd, New Cross; 4th, West Ham (Quarterly Prayer Meeting); 5th Yateley; 12th, Highbury; 13th, Woolwich; 14th, Brentford; 15th, New Cross; 20th, Charsfield (S. and N. Assoen.); 25th, St. John's Wood; 26th, Rushden; 27th, Bedford; 29th, Walton-on-the-Hill.

Address : 24, Hesketh Road, Forest Gate, London, E.7.

The L.Z.A. Quarterly Prayer Meeting, for all ladies who can possibly attend, will be held (D.V.) in West Ham Tabernacle Schoolroom, on **Tuesday, June 4th, at 7.30 p.m.** It is expected that Miss Green will be present, and will give a brief message.

Pictures of the King and Queen.—A large number of good photographs of the King and Queen have been published as insets to magazines during the Jubilee season. If friends have any of these to spare, they could be made good use of in our Mission schools. It is most difficult to get good pictures of their Majesties suitable for school use in India, and our missionaries would be grateful for some new ones. These may be sent to Mr. Watts, "Kilpauk," Westwood Avenue, March, Cambs, who will be responsible for sending to the various fields.

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during April, 1935

GENERAL FUND.

Rec. No.	£	s.	d.
657	5	0	0
658	2	1	3
659		10	4
660	7	8	4
661		4	0
662	2	6	6
663	11	8	0
664	2	2	0
665	3	1	3
666	16	10	1
667	3	10	4
668	6	19	7
669		10	0
670		9	6
671		3	0
672P.....	5	3	5
673P.....	13	11	3
674	2	3	9
675		4	10
676		6	0
677	50	0	0
678	1	0	0
679	1	0	0
680		15	0
681	4	2	11
682	5	0	0
683	5	5	7
684		12	6
685	7	2	4
686	7	12	8

"The Lord Loveth a Cheerful Giver"—*continued*

Rec. No.	£	s.	d.
687		5	3
688	2	13	3
689	3	5	1
690	2	8	11
691	5	2	10
692	3	0	0
693		7	6
694	3	0	0
695	1	1	0
696	2	12	0
697		13	0
698		10	0
699	1	5	5
700	4	16	11
701	4	12	10
702	2	2	0
703	2	0	0
704		10	0
705		5	0
706	1	5	0
707	9	2	1
708		9	0
709		11	0
710		2	6
711		4	0
712	4	18	2
713	1	0	0
714	6	0	0
715	17	10	0
716	15	2	10
717	3	0	0

L.—Literature.

Rec. No.	£	s.	d.
718	1	0	0
719	250	0	0
720		16	0
721		10	6
722	1	1	6
723		8	2
724	10	10	0
725	2	12	0
726		5	6
727		10	0
728	10	0	0
729	1	7	0
730	1	0	0
731	1	0	0
732	1	0	0
733	1	0	0
734	3	0	0
735	31	16	10
736	1	9	5
737	24	2	6
738P.....	11	12	2
739P.....	50	0	0
740P.....	4	4	5
741	1	0	0
742L.....	1	4	1
743L.....	5	13	11
744L.....		4	2
745		9	6
	£683	17	8

P.—Pension.

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
229	4	11	3
230	4	3	0
231	2	12	6
232	2	15	0
233		10	6
234	2	0	0
235	1	5	0
236	3	5	4
237	5	9	2
238	1	7	6
239		2	6
240		5	0
241	2	19	1
242	1	18	6
243	1	10	0
244	1	0	0
245	3	11	0
246	2	6	0
247		5	0
248		7	4
249	1	8	4½
250	2	10	0
251		17	6
252		9	0
253		4	3
254	1	2	6
255	1	4	0
256		5	0
257		4	0
258		5	0
259	2	4	6
260	14	1	0
261		13	6
262	2	10	0
263	3	4	6
264		1	6
265	5	10	0
266		10	0
267		3	6
268		4	0
269	3	0	0
270		2	6
271	1	0	9
272M.....	2	2	0
273	3	3	10
274		15	2
275	1	5	2
276		10	0
277	1	16	2
278	1	4	6
279		5	0
280		9	0
281	1	7	6
	£96	17	4½

M.—Medical.

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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 obtained.

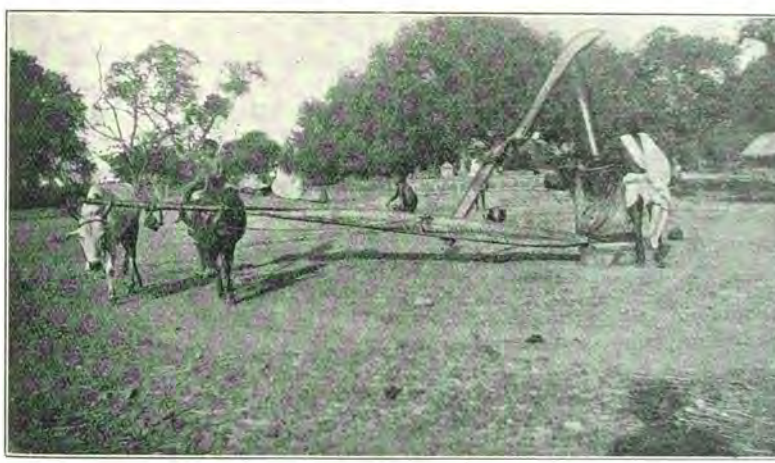
Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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The Strict Baptist Mission Herald



OIL MILL AT VARAKUR, SENDAMANGALAM

SECRETARY :
PASTOR W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

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The Strict Baptist Mission Herald

INDIGENOUS

"INDIGENOUS" is a word which is popular in missionary literature and addresses to-day. It has largely displaced the word "native."

There is general acknowledgment that the goal towards which we are progressing in the Mission Field is the building up of an indigenous Church which will be self-supporting, self-governing and self-propagating.

The Rate of Progress.

This goal cannot be reached at the same time in all fields. To attain such a status involves a process of spiritual education and discipline and growth. For years we have been moving towards this goal in India. Humanly speaking, the pace of progress depends mainly upon the Indian Christian. As a rule, the European missionary is more desirous of progress than the Indian worker is prepared to assume the responsibility of independence.

There are a number of men who, in their own esteem, are fit to fill the pastoral office and who are desirous of such honour, but they are not the men who have gained the confidence of the Indian Church or have proved their fitness by their service. With the general advance in the standard of education and culture, bringing a widening of outlook and interest, the Indian Church is requiring a better stamp of leader and one who can command the respect of the members.

The Deepening Process.

Fundamental changes are proceeding at a rapid pace in India. Although, as yet, it is the minority of the people who are affected, the number is continually increasing. The changes are openly manifest in commerce, industry, education, custom and government. But even more powerful changes are taking place in the minds of men, in their higher standards of value, in their social relations, in their culture, in their conceptions of life and in their religious ideas.

Indigenous

It would be lamentable if, in the midst of such changes, the Christian Church was at a standstill. The members of these churches have been gathered through years of faithful Gospel evangelism. By continuous exposition of the Word they require to be led into the glorious doctrines of the New Testament, so that they may grow in the grace and knowledge of our Lord. Many have yet to be stirred to real spiritual concern for their heathen neighbours, and to partake of the spirit of aggressive evangelism. So far from being content with things as they are, the younger members of the Church desire spiritual progress, and leaders who can both teach and guide.

The Urgent Need.

In our various fields we are in need of men who will be able to take the pastoral charge of churches. The continual task of the missionary is the teaching and practical training of workers for service in the Indian Church. The growth of the Church and the general rise in status of the Indian Christian gives added importance to this department of service. Our senior missionaries should be enabled to devote more of their time to this work. There is need for fostering an increased sense of responsibility, and larger initiative, and stronger leadership, among Indian Christian workers.

There are now some men who are being given a course of study and training by our missionaries, but we require a larger number of suitable Indian Christian candidates. Our Lord has told us that the way to secure Gospel workers is to pray for such to the Lord of the harvest.

OBITUARY

PASTOR L. H. COLLS.

After a lengthy period of weakness and pain patiently borne, Pastor L. H. Colls received the home-call on Friday afternoon, June 7th, 1935. Mr. Colls was pastor of the Churches at Beccles, Tring, St. John's Wood and Chesham, and in each place his ministry was the means of blessing to many souls.

Mr. Colls was for a great number of years a member of the Mission Council, and he was the first editor of the MISSION HERALD. Throughout his ministry he was a whole-hearted supporter and advocate of our missionary enterprise. To the present editor he was a brother beloved and a comrade of many years' fellowship. His genial disposition and cheery outlook won him a wide circle of friends. He had a peaceful passing to the other shore.

Tidings from India

ON AN APRIL AFTERNOON

OLIVE MORLING.

WE had been passing through a season of excessive heat, which culminated in some very welcome thunder showers. The sky was still dark and threatening when I started out one afternoon to visit in Kovilpatti with the Bible-woman. On the way I was twice driven back by sudden sharp showers, so wondered whether, after all, I should be able to reach my destination ; but after awhile the sky cleared, so off I went.

Uninviting.

The usual non-caste house is the acme of discomfort in wet weather. The courtyard, where the cooking vessels are washed and where the buffaloes, goats or pigs are kept, is an insanitary puddle. Inside the house a leaky roof renders everything damp and musty ; ragged grass mats, old rags and filthy pillows, which on a fine day would be outside exposed to the sun, are lying about on the earthen floor. While cooking operations are in progress a blinding smoke envelops everything. One wonders how men and women can exist under such unwholesome conditions.

The advantage of a wet day to the zenana visitor is that she finds the women at home. On fine days most of them are at work in the fields. At the first house we visited there was a middle-aged woman, her two young daughters and a fractious baby. A very questionable sleeping mat was spread for us on a damp verandah. I believe the woman really did want to listen, but the baby was so troublesome, and a dog which resented our presence was so noisy, that both teaching and listening were difficult work. Toward the end of our little talk the child went to sleep, but a rice pot boiled over and needed attention, so we left, hoping to find a better opportunity.

Interested.

At the next house we found two women rather more cleanly both in home and person. One of them was cooking, and gave but divided attention to the message we brought, but the other one, who was a visitor from a village farther south, was at once attracted by a picture we showed of Hannah presenting little Samuel to Eli in Shiloh. She listened intelligently and with real interest, now and then asking a question, and when we

stopped she asked for more. After a prolonged visit we rose to leave, when, to my surprise, she asked us to pray, and told us that she had been brought to a knowledge of the Lord through the agency of a Christian teacher who was living in her village some years ago. But the mission with which he was connected had been obliged to withdraw, so she had no means of obtaining further instruction and spiritual help. She cannot read, but I gave her some little booklets to take back with her.

Reluctant.

As we left this house a young man, who was baptized last year, passed by. We have several times been told that his wife is hindering him in his Christian life. She has become embittered through disappointment at not being given any little ones, has steadily resisted all advances made by the Bible-woman, and not only refuses to attend the house of God herself, but puts hindrances in the way of her husband. I suggested we might try once more to see her. At our approach the open door was quietly closed, with the hope, I suppose, that we should pass on. After we had knocked and called for admission, she reluctantly opened the door, and, with an unwilling salaam, said she was busy with cooking. However, after a few friendly enquiries, we were invited to sit down, and a silent prayer went up that we might be given a message for her. During the little talk she maintained an appearance of entire indifference, but I believe God spoke to her in the prayer that followed. When we rose to leave I gave her an earnest invitation to join the Sunday Bible Class, and, to my surprise, she cordially promised to come, volunteering the confidence that, as all her own people are living at a distance and there is bad feeling between her and her neighbours, she is very lonely.

Cordial.

From the non-caste quarter we passed into the Pullar quarter, where the people are considered to be socially one shade higher. At the first house real preparation had been made for my visit. The house was neat and clean, and the smiling young woman who greeted us had combed her hair and put on a clean cloth. "When the rain came I was so afraid you would not be able to get here," she said. It was a real pleasure to talk to one so evidently eager to hear. She told us that neither she nor her husband were worshipping Hindu deities, and that she believed our God is the true God. But she is still very ignorant of the way of redemption through Jesus Christ. May the message of yesterday be blessed to her soul.

The dhobi arrived at our next house soon after we did.

We tried to struggle through, but missing garments, garments torn or spoiled, disputes concerning unpaid accounts, etc., were more interesting than the Gospel, so we judged it better to pass on further.

Sympathetic.

Turning the corner of the street, we came to a newly-built house, and saw on the verandah a young woman who has been to our women's meeting the last three Sundays. She invited us to sit down, and we found she was a Christian girl belonging to another communion, who, with her husband, has recently come to live in the town. While we were exchanging civilities a group of men and women gathered round, and I began to wonder whether I should address my message to her or to the heathen people standing by. As though she read my thoughts, she quickly said with a wave of her hand, "Please tell them of Christ." So I turned to them, and for half an hour had an attentive audience. By this time darkness was gathering, so we turned homeward with the prayer that the seed sown might spring up and bring forth fruit a hundred fold.

ON THE ROAD

W. H. KUHRT.

ON a journey by road from Kovilpatti to Sendamangalam we passed through Madura and Trichinopoly. In and about Madura, the third city in the Madras Presidency, there are many signs of missionary occupation, especially of Roman Catholic occupation. Madura is a stronghold of Hinduism, and clustered around its tremendous temple are endless streets swarming with priests and temple women. The four towers which surmount the main gates rear their heads high into the air, are covered with the most elaborate and grotesque carvings, and are all kept in a most excellent state of repair. One cannot help being impressed with the splendid workmanship that has been put into this temple, nor, on the other hand, can one help being a little depressed as one realises the enormous resources and powers represented by it.

We were to stay for the night at a place twenty miles beyond Madura, and arriving there we took possession of the travellers' bungalow. Here I made my first acquaintance with the Indian monkey. A boy who is employed about the bungalow was engaged in shooting at them with a catapult, which, by the way, is part of the bungalow impedimenta. The monkeys think nothing of wrenching all the tiles off your roof, and still less of running off with your keys or any other little things.

On the Road

Leaving the following morning, we continued our journey with the lofty Palni Hills on our left, and low, grassy, shrub-covered, fever hills on our right. After passing through Dindigul with its fort and its many Moslems, we came to a place from which I obtained my first view of the Kolli Hills.

The Tomb of Heber.

We reached Trichinopoly, which is the second city of the Presidency, and is the headquarters of the South Indian Railway. After having breakfast in the railway dining-room, we went to see the church in which the famous missionary, Bishop Heber, is buried, and later on to the Trichy fort, where are Clive's house and a school founded by the missionary Schwartz some years before Carey arrived in India. Trichy stands upon the mighty river Cauvery, which is regarded as sacred, and so as the river divides here, the place is looked upon as being especially sacred. On the island formed by the division, Sri Rangam, stands one of India's largest temples, but from the road there was visible only a small part of it. Leaving Trichy behind and turning to the left, we were then heading straight for Namakal along a road the first part of which runs through the exceedingly fertile Cauvery valley. The change when leaving that valley is most marked. Now away on our right there were the Kollis in full view, and before us the temple-crowned Naina Malai.

The Light which Transforms.

We arrived at Namakal in time for the Wednesday evening prayer meeting, which was conducted by Mr. Watts. It was very gratifying to see the hostel boys and their teachers gathered together for that meeting.

That night, before going to bed, I looked out from the verandah to see one of the most lovely sights. The moon was riding high over the Kollis, and those so sombre hills were dressed in silvery sheen. So the love light streaming from the presence of our Lord transforms the difficulty into an opportunity, the menial task into a thing of beauty, and the crushing disappointment into an eternal joy.

I remembered too, at that time, that during the day we had travelled through many miles of country wondrously fertilised by the waters of the Cauvery and basking in the beneficent rays of the sun, but knowing nothing of the streams that flow from the smitten rock and nothing of the Sun of Righteousness. The light illuminating the hills was really the light of the sun finding in the barren moon a suitable vehicle for the spreading of his radiance. So, if the Lord's light is to shine in these dark places it will be as you and I are before Him, willing to be but satellites reflecting His glory.

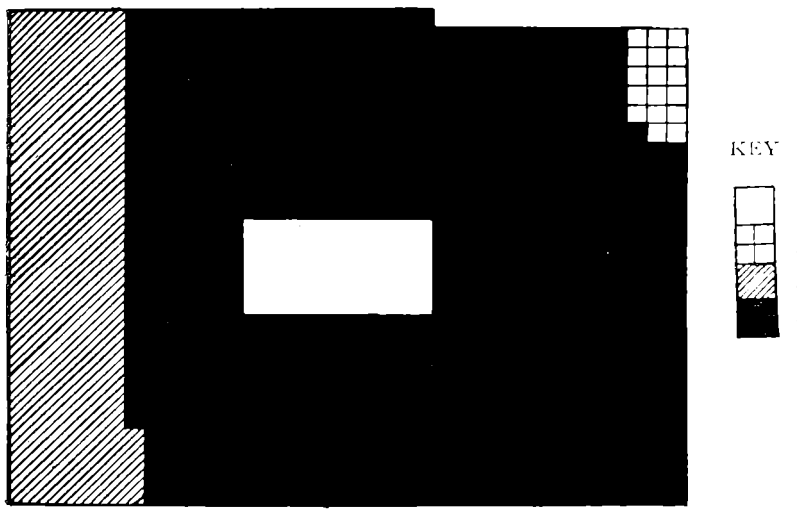
WHAT THE CENSUS TEACHES—(3)

L. WATTS.

THIS is one of the oldest fields of modern Protestant missionary work, and should, therefore, show considerable progress. The following figures, and the diagram which accompanies them, however, arouse some serious thoughts.

The work of the Strict Baptist Mission in Tinnevelly covers part of the Kovilpatti, Sattur and Sankaranayinarkoil Taluks, and the following tables show the population of those taluks only :

RELIGION.	MALES.	FEMALES.	TOTAL.	PERCENTAGE OF TOTAL POPULATION.
Hindus ...	327,307	338,128	665,435	74.5%
Depressed Classes	79,033	81,663	160,696	17.9%
Muslims	8,116	8,857	16,973	1.9%
Christians	24,728	25,344	50,072	5.6%
Totals	438,184	453,992	893,176	



TINNEVELLY.

(1) Christians. (2) Muslims. (3) Depressed Classes. (4) Hindus.

It will be noticed that there is a larger solid block of Hinduism surrounding the Christian community in this area than in the Madras area. Also, in spite of the impact of Christian teaching over a long period, the Hinduism of this area is far less disintegrated than that in the Madras district. It is hard and impervious. The Christian community has hardly maintained the normal increase during the past decade due to natural increase of population; increase through conversion simply does not show.

It is manifestly impossible to believe that the Lord means the comparative handful of missionaries to be the only weapon of attack against this stronghold of Hinduism, while the Church stands still. We need to pray that the Church may yet come to a knowledge of the Lord such as will equip it for living and preaching the Gospel of the grace of God.

What the Census Teaches

Muslims are few in this area, and it will be noticed that women are more in number than men in all communities. These are the figures for literacy in this field :—

Religion.	Literate Males.	Percentage.	Literate Females.	Percentage.
Muslims	2,789	35.5%	82	.9%
Hindus	80,029	24.4%	5,317	1.6%
Christians ...	6,591	22.6%	2,085	8.2%
Depressed Classes	3,825	4.8%	86	.01%

Although the average literacy amongst Christians for all-India is 28%, it gives food for very serious reflection when it is noted that, even after more than 100 years of mission school and college work in Tinnevelly, the percentage of literate Christian males is only 22.6%, that it is less than the literacy of the Muslim and Hindu communities, and that it is only a little more than one-third of the Christian male literacy of Madras. Christian literate females head the list, it is true, but with only 8.2% ; one-sixth of the Madras percentage.

Conditions differ largely, but the comparison shows very clearly the need for the special attention which our lady missionaries in the field feel they must give to the Christian women. With less than a fourth of the Christians able to read the Word of God, growth "in grace and in the knowledge of our Lord and Saviour Jesus Christ" must, humanly speaking, be slow. Sadhu Sundar Singh surely diagnosed rightly when, after visiting South India, he said that Christianity in South India was suffering from elephantiasis; it was restricted in its activity by a swollen mass of useless tissue.

Though we believe in the power of our God to use even the feeblest instrument as a herald of His salvation, and that the consistent Christian lives of illiterate believers constitute a most powerful witness for Christ, we do need to strengthen the hands of those who are endeavouring, under the guidance of the Lord, to arouse the Tinnevelly churches from lethargy.

WIDOWS

E. A. Champion.

ONE morning at Sendamangalam, when I was going over to the dispensary, a procession of men, all dressed in clean cloths and carrying various offerings, passed by. Following them was a group of women. First of all, I saw a bride, dressed in a lovely red silk sari, with her jewels and flowers in her hair. Dressed just as she was when she was married, but this time no happy wife was leading her, but by her side was an old widow with shaven head and plain cloth, and following her another group of widows, who, as they walked, chanted a sad little song. Our minds were filled with pity and sorrow for the girl, as she could not have been much more than sixteen. Her husband had died, and she was left with one child, a girl! And now she was on her way to the burning ground, where the jewels, the flowers and the pretty cloth would be taken off, her head shaved and a coarse cloth put on her. A widow for life!

This is terrible, for no one knows what these poor women

suffer, and yet how much more terrible not only to be condemned to suffer for life, but when death comes to be without hope.

One midday, as the Biblewoman and I were going out visiting, we met a sad-faced girl-woman of perhaps over twenty years of age. As the Biblewoman knew her, we stopped to enquire how she was and where she was going, just to be friendly. I asked why she looked so sad and tired. She replied that she was having such a hard life that she could be no other. She was married when she was seven years old ; her husband died when she was nine, but she had never been to his house. So at nine years old she was a widow for life, and as soon as she was old enough she had earned her living as best she could by making a few sweetmeats and selling them.

This saddened me for my work that day, but we tried to say something about the One who is the Friend of the fatherless and widow to her before we left her.

THE POWER OF SATAN

B. L. MOWLE.

AT a recent camp the first news I heard on arrival was that one of our Christians had lost a little girl of about ten years old. She was taken suddenly only two days previously. My duty was to try and comfort the parents. The following two days were spent in various villages. In one village it was encouraging to hear that one woman remembered that the story which I told, had been told by Mrs. Morling some months ago. She gladly welcomed us and wanted to hear more. She, with two other women, followed us to another village. It was well they did, for we did not receive a very warm welcome.

The Hostile Clutch.

In one village I spent some time with an enquirer who is learning to read, and near by stood one of our Christians and his wife, who is a heathen. They had returned from the hills, where many of them go for work. When I was at liberty he began to tell me some of his troubles, and as I was trying to point him to Christ, without any warning whatever the wife said, " It is coming, it is coming." Her husband merely turned to her and said, " Sit down." I was not left in doubt long as to what she could mean. Soon a twitching of all the muscles took place, and for fully ten minutes this poor woman was in a state which I cannot fully describe, but when she came round she was dazed and weak. She is not able to attend our services at chapel, for it appears that at the name of Christ she has

these fits. Surely she is in the power and grip of the evil one.

We are ever reminded that we are in a heathen country, where Satan has the majority of the people under his sway—by festivals, wayside images, heathen temples, and the beating of tomtoms—but when we come up against it, as I did on that particular afternoon, we realise to a painful degree how great that power is, and how absolutely helpless we are in and of ourselves to combat that power. "For we wrestle not against flesh and blood." Although we realise our utter helplessness, we are also conscious of our Lord's wonderful protection and power to keep. We have not only an angel guard, but a direct audience with our King.

FALLEN IDOLS

G. F. CHAMPION.

A FEW days ago, after school had finished, I went out with one of our teachers for preaching in one of the nearby villages. As several of the boys were going in the same direction, they came along with us. When we came to a certain spot, the teacher drew my attention to a small heap of stones and bricks by the side of the path, and also pointed out a round stone in the middle of the heap. This, he told me, is the nether part of an idol which at one time was worshipped at that place. It was set up in a small temple which has now been thrown down. The idol is said to have fallen into disgrace many years ago when it had the temerity to ask that a human sacrifice should be offered at its shrine. The enraged villagers descended on the temple, razed it to the ground, and, seizing the cause of their wrath, thrust it head foremost into the ground, since when it has, apparently, given them no further trouble.

A similar fate overtook another idol some mile or so to the south, which we turned aside to see later on in our walk. This idol, a piece of carved stone bearing three figures, now rests in an undignified solitude by a mountain stream, which, in the rainy season of the year, must leap gaily over the stone, splashing it with the mud collected in its rapid flight down the hillside. Stones and bricks lie about the fallen idol, telling of the time when it was honoured in a little shrine on the edge of the meadow. Had it not required a human sacrifice, it might still be in favour at this present day.

Turning to the schoolboys, we asked them which was the greater, the stone thrown down or the people who had thrown it down. Their ready answer was that those who destroyed the shrine and displaced the idol must be the greater ; and they went on to say that, if Jesus Christ is their Lord, they need have no fear of idols or demons.

ANSWERED PRAYER.

G. K. HUCKETT.

WELLS are one of India's great blessings. If it were not for them she would be in a terrible condition, especially now when no rain has fallen for months, and the sun beats down mercilessly from a brazen sky. The very breezes are like hot breaths from an oven. The ground glares back at one, so that it hurts the eyes to look and the atmosphere quivers with the heat. Many of the wells dry up, others turn brackish, and many eyes anxiously watch the precious fluid getting less and less and wonder what they will do if no rain comes. Eagerly are the skies searched for signs of rain.

Our Elur well dried up. Water could only be bought from the caste well, where so many customs had to be observed. It was decided to deepen the Mission well, and work was begun. The Biblewoman took hold of the rope and empty pail and showed them to the Lord, spreading them before Him, as it were, beseeching Him to fill that pail with water. They dug, they blasted, but still no water appeared. The Biblewoman retired to a corner each time they blasted, and prayed. At last, when hope was almost gone, suddenly, as a rock was blasted, out came the water. A spring was discovered. Eagerly they tested the water. It was good and quenched thirst, better even than what they had before. With what thankful hearts they praised the Lord.

Meanwhile the villagers had not been unobservant, and many came to see the wonder. "Ah, they worship *one* God. He has given them water," is their testimony. Let us pray that these people in Elur, who hear this story and bear this testimony, will also seek to know the one God and receive His gift of living water.

Fellowship of Youth Holiday Camp

A camp for young men is to be held (D.V.) at Mundesley, near Cromer, from August 3rd to 17th, 1935. Applications are invited from young men of 14 years and upwards. Terms, 35/- per week inclusive. Rail fare 21/6 extra. Secretary, Mr. A. S. Baker, 86a, Capel Road, Forest Gate, London, E.7. We ask our readers to bring this matter to the notice of young men connected with our congregations.

Ladies' Zenana Auxiliary

Secretaries and friends are reminded that the contents of the L.Z.A. boxes and other donations should be sent in **DURING JULY** to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey. It is important that Secretaries should kindly see that **EVERY BOX** is opened. We pray that the financial year may not end with a deficit, and if this is to be so, EXTRA GIFTS will be necessary.

Home News

"The Lord's Remembrancers"

LET us tenderly commend to the Father of all mercies those rendered homeless and destitute, and those bereaved through the earthquake at Quetta, and let us pray that in some way this disaster may serve "the furtherance of the Gospel."

LET us take the burden of our financial position to the Lord in prayer daily.

LET us pray for our missionaries who have charge of the training of Indian workers, that they may be guided as to their studies and service.

LET us pray that there may be poured out upon the churches in India a deep spiritual concern for their heathen kinsmen.

REPORTS OF MEETINGS

IPSWICH.—A United Missionary Rally was held at "Bethesda," Ipswich, on Wednesday, May 15th. It was thought that, as many of our Suffolk friends were unable to attend the Annual or Half-Yearly Meetings in London, it would further the interests of the S.B.M. if a united rally could be held at Ipswich.

In the afternoon Missionary L. Watts preached from 2 Chron. xvii. 1-9. There was a large congregation, many of our country churches responding to the invitation.

During the interval tea was served in the schoolroom. As the provisions were all given by ladies of the Church, all the proceeds went to help the Mission Funds. Several brethren gave short speeches at the tea-tables, at which about 250 were present.

At the evening gathering the Church was nearly full. Pastor R. Robinson (Vice-President) took the chair. Pastor G. W. Clark (Wetherden) led in prayer. The Chairman made a few remarks on Acts xiv. 27, "When they were come (the missionaries) they called together the Church and rehearsed all that the Lord had done with them."

Mrs. Watts, quoting Romans xii. 1, gave instances of how Indian girls and women are presenting their bodies a living sacrifice.

Mr. Chisnall (Secretary) had a few words to say about the "Boxes," and announced the free-will offering. The choir rendered the anthem, "God so loved the world."

Pastor Randall (Otley) said he was reading an old circular letter, in which the writer asked, "Are we, as Strict Baptists, carrying out our Lord's last command?" and in the letter the answer was "No." But he thought if that writer were alive to-day, he would have answered differently.

Mr. Watts reminded us that Madras is a large city, and with the same temptations and difficulties as other cities, our Churches there are trying to become self-supporting and two maintain their own pastors. An important part of the missionary's work is to instruct selected young men in Bible study and fit them for teachers and preachers.

Pastor R. J. French gave a few words of thanks, and said that it was hoped to arrange this rally as an annual event about the middle of May. The proceeds amounted to over £37.

EAST HAM.—"HOPE."—Thursday, May 2nd, was the happy occasion of welcoming our dear sister, Miss V. D. Green. Pastor L. S. Hill presided, and gave Miss Green a hearty welcome. As we listened to a brief summary of our dear sister's five years' service, and heard a little of the wonderful manner in which the Lord has used her, our hearts were filled with wondering praise. Pastor G. W. Clark, who was formerly pastor at "Hope" when Miss Green first went to India, made our gathering reminiscent of former years. He very helpfully spoke from "I go before you into Galilee." The meeting will remain a fragrant memory of the favour of our Lord's presence and smile.—H.W.R.

PEMBERTON.—On Lord's Day, June 2nd, Mr. E. A. Booth occupied the pulpit and preached two Christ-exalting sermons. On Monday evening a missionary meeting was held, at which Pastor B. Warburton presided and expressed his deep sympathy with the missionary cause. Mr. Booth gave an account of some of the work in an Indian village, and of the way in which the blessing of the Lord is resting upon the Gospel witness. Mr. Luther Jarvis, a member of the Council in London, was also present, and earnestly commended the work of the Mission.

BAGULEY.—In this ancient and old-fashioned chapel, where the Gospel of the grace of God has been preached for so many years, a missionary meeting was held on Tuesday, June 4th, under the presidency of Pastor David Howorth. Friends gathered from Manchester as well as nearer places, and the presence of the Lord was realised. Missionary E. A. Booth spoke regarding New Testament missionary principles, and showed from his own personal experience in India the way in which the teaching of the Gospel was bringing forth fruit. Pastor D. Howorth and several friends expressed their sympathy with the work.

BRENTFORD.—Missionary Sunday, May 26th, was much enjoyed, and good congregations gathered at each service. Inspiring and faithful messages were delivered by Mr. E. A. Booth. In the morning the message dealt with the Divine authority of missions and its purpose, "Ye shall be witness unto Me." The Lord always goes before the messenger He sends. In the evening an incident in the life of an Old Testament hero was used to illustrate the way in which God uses human instrumentality to carry out His Divine purposes. Those who go forth in the Lord's service have the great promise. "Lo, I am with you alway."—A.M.J.

ENGAGEMENTS FOR JULY, 1935

MISSIONARY E. A. BOOTH.

7th, Walsall; 10th, Hartley Wintney; 11th, Ponders End; 14th, Smarden; 17th, Leicester (Providence); 21st, Stoke Ash; 25th, Whittlesey; 28th, Walton-on-Naze.

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

MISSIONARY L. WATTS.

7th, Tring; 8th, Potten End; 10th, Fulham; 14th, Chadwell Street; 18th, Woolwich; 25th, Whittlesey; 28th, Ipswich (Zoar); 29th, Crowfield, 31st, Hounslow.

Address: "Kilpauk," Westwood Avenue, March, Cambs.

Ladies' Zenana Auxiliary

MISS V. D. GREEN.

2nd, Ramsey (Garden Meeting); 8th, Ramsgate; 9th, Broadstairs; 10th, Bromley; 16th, Watford; 17th, Tring and Potten End; 18th, East Ham, 22nd, High Wycombe, 25th, Potton; 31st, Hastings.

Address: 24th Hesketh Road, Forest Gate, London, E.7.

Mrs. Watts will be speaking (D.V.) at Stoke Ash on July 4th.

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during May, 1935

GENERAL FUND.

Rec. No.	£	s.	d.
746	1	11	6
747		10	0
748		2	6
749	1	16	7
750	3	17	0
751	1	1	0
752	33	7	8
753		10	0
754	3	0	0
755	1	0	0
756		3	4
757 100		0	0
758 258	2	2	
759	1	0	0
760	1	18	6
761		4	6
762	1	3	0
763		6	0
764			9
765		10	0
766		11	6
767	2	0	0
768		5	0
769		15	6
770	13	8	2
771	3	4	1
772		5	0	4
773		2	0	0
774		1	0	0
775	3	10	10
776	1	3	0
777	52	10	0
778		3	2	6
779	20	0	0
780		2	3	0
781	4	13	0
782		8	0
783 121	11	6
784		1	10	0
785	1	10	6
786	37	7	3
787	5	4	6
788		3	2	0
789	9	12	6
790	1	0	0
791	5	0	0
792	1	0	0
793	16	12	2
794		6	0
795		3	0
796	3	0	0
797	8	6	3
798		8	6
799		2	6
800	1	0	0
801	1	0	0
802	1	11	4
803		18	6
804		14	0
805L.....		18	1
806L.....	5	8	1
807	33	15	1
808	50	1	5
809	7	0	3
	£844	2	10

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
282		12	6
283		5	0
284	1	6	0
285		2	6
286		2	6
287	1	0	0
288	1	2	6
289		14	6
290	3	0	0
291	1	1	6
292	1	1	0
293	8	0	0
294	4	0	0
295		11	4
296	1	0	0
297	7	0	0
298	1	0	0
299	1	7	9
300	1	0	0
301		2	9½
302	5	0	0
303		2	6
304	2	7	6
305		10	0
306	5	0	0
307		7	0
308	1	8	6
309	1	13	9½
310	1	17	3½
311	1	4	1½
312	2	11	1
313	2	0	0
314	7	0	0
315	3	0	0
316	50	0	0
0316	42	7	1
	£160	18	9

L.—Literature.

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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 obtained.

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 Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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The Strict Baptist Mission Herald



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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

Let us Praise God for further Reduction of Deficit

ON JULY 1st THE DEFICIT IN THE GENERAL FUND HAD BEEN REDUCED FROM £743 to £524

Let us still Pray and Work for its Extinction

OUR FINANCIAL YEAR CLOSES ON SEPT. 20th

The Financial Secretary will be pleased to receive YOUR remittance before that date

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THE ANNUAL MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 22nd, 1935

AT

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

Please reserve the date, and arrange to bring a friend

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

ARE MISSIONS WORTH WHILE?

THIS is a question which is asked in connection with Foreign Missions by people who vary greatly in experience and outlook and desire. Many ask it in such tones as to imply that the answer is an emphatic negative. Amongst such are those who begrudge the cost of taking the Gospel to the heathen ; others who deny the need for so doing, and yet others who say the work is useless ; often those who do not contribute to the cost raise the question to justify their selfishness.

In a Different Key.

There are occasions when the query is forced from souls in anguish, and of these we think tenderly. It is sometimes asked wistfully in the hours of darkness and despair by those who for long years have toiled without apparent fruit amid the hardest places of heathendom. There are also times when it is the secret misgiving of a heart lacerated with grief in the dread hour of separation and the years of enforced isolation from one's dearest. But when the storm-tossed boat of the soul is steadied by the consciousness of the presence of the Lord, then it realises that " it is enough for the disciple to be as his Master."

The Usual Meaning.

But in its popular usage the question means, " Are missions worth all that they cost? "

Utility is the test which this question applies to the work of missions. That was the test which Judas sought to apply to the beautiful act of Mary's devotion when she expressed her love in the outpouring of the costly spikenard. The criticism frequently heard to-day is that missions are a sheer waste—a waste of money, a waste of men, and a waste of effort.

We do not seek to hide the plain fact that missions cannot be conducted efficiently and continuously without spiritual and material expenditure. Comparisons sometimes enable us to

obtain a truer perspective, and it may be well that we remind ourselves that for every pound given to Foreign Missions in the United Kingdom, there are one hundred pounds spent on strong drink!

A Deeper Question.

A Christian believer would regard this form of the question as a worldly way of dealing with the subject. Altogether higher and deeper than the question of "worth while," is the question of "right." The disciple of Christ would follow the example of Peter in his magnificent answer to the Council when he was fighting the battle of public witness for Jesus Christ. He laid the whole stress on the question of "Right." "Whether it be right in the sight of God." So the question for a believer to ask regarding sending the Gospel to the heathen is not whether it is "worth while," but whether it is "right." If it is Scriptural, it is right.

The duty of giving the Gospel to the heathen is laid upon all His disciples by our Lord Himself. His last words on earth deal with this very question. Whilst He was telling His disciples that they were to be witnesses unto Him to the uttermost parts of the earth, He was taken up into heaven.

Theory and Practice.

If the task of making the Gospel known to those ignorant of it has been committed to His followers, then each believer must in some way participate in the work. It is simply tragic that many folk in our churches do not question that it is right to take the Gospel to the heathen, and they admit that Christ has commanded His disciples to preach the Gospel to every creature, but they themselves are taking no part in this work. Neither by prayer, or service, or gift, or influence, do they actively support that which they admit is right. Jesus is still asking, "And why call ye Me Lord, Lord, and do not the things which I say?"

An Adequate Reply.

A sufficient answer to the question at the head of this article is the manifest results which have followed the faithful proclamation of the Gospel of Jesus Christ. Whole communities have been morally transformed. There has been a succession of miracles of grace in the conversion of souls to Christ. The reality of the change has been proved by earnest service for the good of their fellows, by persecution patiently endured, and the noble suffering of martyrdom for the sake of Christ. The triumphs of the Cross are as world-wide as Gospel witness. In the light of such triumphs can we question the real value of missionary service?

Tidings from India

IN PALLAR TERAVU

R. M. HARRIS.

THOSE of you who belong to the Prayer Circle may remember a request for prayer being made nearly two years ago for the Pallars of Sendamangalam. At that time medical work was confined to Sendamangalam, and frequent visits were made to this part of the village to sick people. This gave a splendid opportunity of getting to know them personally and, at least some of them, by name.

The Pallars are of a very low caste, but although they regard themselves as being several grades higher than Pariahs, in Sendamangalam, at least, the squalor in which they live exceeds that of those whom they so much despise. This is partly due to the fact that, in order to accommodate a larger number of people in a comparatively small area, their houses are built in very close proximity, and not infrequently a small one-roomed house is occupied by more than one family.

Lamentable Circumstances.

These conditions are not conducive either to a happy home-life or to cleanliness. Unhappy domestic relationships frequently manifest themselves in passionate, uncontrolled railing of one party against another, which, more often than not, terminates in blows. The sound of these quarrels reaches the bungalow, and the results are sometimes seen in the dispensary. It makes one shudder to realise what a terrible and awful thing it is when man's passions are ungoverned, and he gives himself into the hands of the devil.

Needless to say, these people are exceedingly poor, most of them do coolie work when they can get it. These are the men who take luggage, stores and sometimes missionaries up and down the Kolli Hills. As a result, malaria is rife among them. Alas! much of their hard-earned coolie money finds its way to the toddy-shop—the public-house of India.

A Welcome Initiative.

The doctor-ammal was sitting at her desk, about five months ago, when the compound waterman, an earnest Christian, came with a request, Would she go with him to Pallar Teravu for an open-air meeting? The request was most joyfully acceded to. Had we not previously discussed what could be done about the Pallars? The waterman himself was originally a Pallar, though he has no relatives in Sendamangalam.

Now the best time to find people at home and at leisure is

at night, after they have eaten, and when they have nothing else to do but gossip or quarrel. So it was that three of them set off by moonlight at about 8.15 p.m.—the waterman, a teacher who was keen to come, and the doctor-ammal. As they passed through the village friendly greetings were exchanged with the various little groups of people, who were seated outside their houses talking, and an invitation given " to come along and hear." They took up their stand beside a small shrine, and in front of the site for the proposed new temple to Mariamman. This has not yet risen above its foundations, as there are two factions amongst the Pallars. As soon as one faction starts to build, the other comes along with sticks to prevent them. May it never rise ; may the glorious liberty of the knowledge of Christ have set them free and united them to serve Him before they have been united to build this temple. This is a big challenge to us.

Buying Up the Opportunity.

Quite a nice crowd gathered to listen ; many of them were old friends, and that was a help. They listened to the lyrics and the message of Life and Liberty, with varying degrees of attentiveness. Numerous questions were asked and remarks made, some of which were irrelevant and many relevant, showing that there is a spirit of enquiry among them. The meeting was closed with prayer, during which there was almost complete silence. After having said " Go and come," the Tamil equivalent of good-bye, to all and sundry, the three, accompanied part of the way by some of the people, wended their happy way home.

" It is zeal we need ; it is no good going now and again, we must keep on going," said the waterman, on another occasion when we were returning home ; for we have been several times since, but, alas ! the intervals have been weeks rather than days.

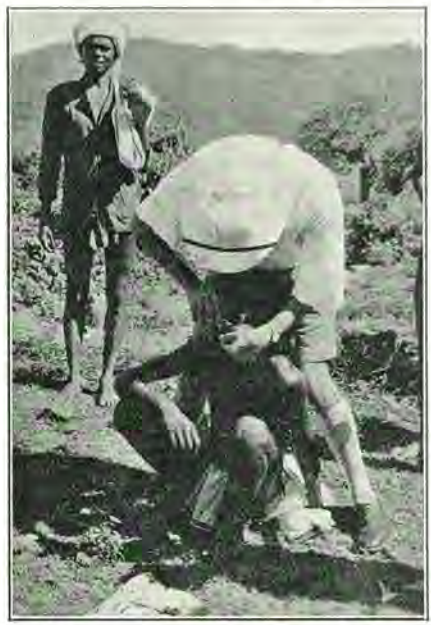
Put the Pallars on your prayer list. Pray, too, that more of our Indian brothers and sisters may be willing to do voluntary work for the Lord in their spare time.

TWO REQUESTS.

G. F. CHAMPION.

THE man in front of me was a gaunt hill man, and the lad behind a boy of shorter stature, as we three entered the lower slopes of the hill near Kurungunadi and began the steep ascent on the way to Kulivalavu. I was not unprepared for the abrupt request of the hill man when he said without any warning, " Sir, I want you to baptize me," for,

as is quite a common thing, the teacher whom we had left behind us had been speaking to me of this man the previous day, thus preparing the way for the present conversation.



WAYSIDE DENTISTRY, KOLLI HILLS

Upon my enquiring why he wanted to be baptized and receiving his answer, he went on to say that he had not received much encouragement in the past when he had asked for baptism. At this I pointed out to him that, on his own acknowledgment, he had asked for baptism before he had received a change of heart some two years since, and consequently he should have expected us to treat his request for baptism with caution, as we are not anxious to have as members of our churches those whose lives do not support their profession of faith in Christ. So, for some time, as we struggled up the hill we talked of the way the Lord had been dealing with him during the last two years.

Then, as we came out of the forest and began to cross the fields above, the lad from behind gave utterance to a request for which I was not prepared; he said, "Can't you open up mission work in Malay?" He had just arrived back from that country. In reply I asked him if there were not missions in that part, and he said that most of the missions were Roman Catholic. Also, he continued, "Although I have been in close touch with Englishmen for years, they have never talked to me about Christ, nor do they seem at all interested in religion."

I, of course, had to point out that we missionaries would be the same as other Englishmen were it not that the Lord had graciously given us the desire to tell others about Him, and, except for His grace, our gods would be money and pleasure, as are the gods of others. I further asked him if there were no Protestant missions in that part of Malay from which he had come. He said that there was one pastor of a Protestant mission, who makes a tour of his pastorate once a month.

ENCOURAGING THE CHURCH SENSE

D. MORLING.

TWO years ago it was suggested in our Pastoral Conference that the pastors hold church anniversaries. Sometimes it seems to us who go on furlough that the life of the Western churches is full of all kinds of anniversaries and other special gatherings. The thing can evidently be overdone ; on the other hand, there is great need, especially with backward Christians, for believers to appoint special seasons of worship for special purposes. The festivals of the Hebrews were given for a truly spiritual purpose, and the moral and spiritual vigour of the nation could often be measured by the observance or non-observance of those sacred seasons.

Definite Progress.

The only apparent result of that suggestion last year was one anniversary, but that, be it noted, was in the church of our youngest pastor! This year we determined to get beyond the suggestion stage and to make an effort, and the result is we have held anniversaries in no less than fourteen centres. Some of our churches are so small and weak that two and even three were encouraged to unite their strength in meeting at one common centre. This generally meant that they were obliged to erect a cocoanut-leaf shed to accommodate the audiences.

Generally speaking, the meetings would extend over a full day and an evening. The first gathering would be for intercession that God's blessing might rest on the coming day. The next morning a pastor from a neighbouring circle, or perhaps the missionary, would conduct a preaching service for the Christians. No preachers were brought in from outside the field, as we wished to utilise local ability and to keep expenses at the minimum. Our definite aim in every place was to win spiritual success, rather than make a financial move, but even then the middle part of every anniversary day was devoted to bringing offerings in kind and to selling the goods offered. Though held at noon, in the hot season and with the very inadequate protection of a cocoanut leaf over our heads, this meeting always attracted even the most careless.

A Surprise Item.

In the afternoon the children had their innings, when, before a crowd of admiring relatives and friends, they would give their songs, recitations and dialogues. In all ages, in all countries, not only the children, but the grown-ups love a bit of lifelike impersonation. But, of course, it is very easy for the dialogue to develop into something that is more than a dialogue, especially if it is based on some parable or Old Testament story. In Kovilpatti the children's service was brought to a surprising and happy close. When the plates were handed round for the collection, they were simply piled up with

envelopes. It came out afterwards that every child in the school had been given an envelope, and that for weeks many of them had been saving up a pie (twelfth of a penny) at a time for the anniversary.

For the Heathen.

In nearly every place the Church decided to have at least one meeting principally for non-Christians, hence, on the evening of the second day, there would be either a magic lantern service or an oratorio. The lantern service, with fine weather, a dark night and a good position, is sure to be a success. It is a real inspiration to see a big crowd of people sitting for an hour, or an hour and a half, listening to straight Gospel talks on the life of our Lord. But I assure you that by the time the missionary has reached home and cleaned out his carbide generator, he is more than ready for bed.

The kalachebam, i.e., musical service or oratorio, is much more difficult to arrange for, though it is decidedly the most popular *Indian* form of presenting the Gospel to non-Christians. The problem is to find a good singer who is a spiritually-minded man, and who has one or two oratorios on Scriptural subjects that will bring the evangel home to the Hindu. A short time ago an excellent kalachebam on the raising of Lazarus was recorded on the gramophone by a good Christian musician. Little thinking of the big opportunity we were "buying up," we privately purchased the records, and soon we received urgent requests from all sides for "Lazarus." Wherever it was rendered, it created a deep impression on all alike, for it is not only a splendid example of pure Indian music, but also a piece of faithful evangelism. Indeed, true Christology, deep Christian experience and a loving presentation of the Gospel characterise our best lyrics and oratorios.

I do not think it will be so hard to persuade our pastors to hold church anniversaries next year.

ITINERATION

G. K. HUCKETT.

SATURDAY found us making preparations for camp. Erumaipatti (buffalo village) and surrounding villages were our objective this time. All our saman, camp cots, bedding, food, cooking utensils, lanterns, water, etc., were loaded on a cart and sent off with the camp boy in charge. We decided to experiment on getting there by bus via Namakal. It saves time and also a few uncomfortable hours over an awful road, ending often in bruised bodies. It is sometimes best to go the longest way round to a place! We got a bus to Namakal quite easily. Here we had to wait for the Erumaipatti bus.

Meanwhile we sat down in front of one of the little shops in the main street, and were a general attraction to the public. It was market day, and we were quite a sight to many a villager visiting the market. We get used to being stared at, and it affords us an opportunity of studying them.

No Beacons !

Once we got fairly started on the bus we seemed to fly along. There are no speed limits here, either fast or slow! Alas ! the bus didn't go all the way, so we had to walk over a mile at the end. Arriving there, we found our boy and the saman had just arrived safe and sound. The water was spilt, and as the Erumaipatti water is horrible to drink, this was unfortunate, especially as the day was so hot and dry.

When the few Christians, mainly workers, had gathered on Sunday morning, we had the usual service, followed by the communion service. After this, while the missionary was talking to some men, I was much interested to hear the testimony of a young girl, daughter of the Varakur preacher and Bible-woman. She is asking for baptism. We had a happy little talk and prayer together. Sunday School was conducted in the afternoon, and then, as soon as it was dark, we had a lantern service in the caste quarter, when quite a number of people came and listened to the Gospel message illustrated by the pictures.

Provision for the Next World.

The next day was a busy one. Pavittram this time claimed our attention. We walked about a mile to the main road, and sat down on the steps of a " chavadi " to await the bus which might come at any time. This building was built by the head man of Erumaipatti as an act of merit. Passers-by can obtain water to drink and weary travellers can rest here. Soon a little crowd of onlookers gathered, and the message was proclaimed to them. Walking leisurely from place to place, stopping here and there, is a good mode of evangelistic work in India. One who hurries everywhere, doesn't get anywhere! When we arrived at Pavittram we visited poor old Abraham, who is now very feeble. He is " rich in faith " and seems quite contented. A caste woman in this village is enquiring. She was visited, and we were pleased to find she had remembered what had previously been told her. While the missionary and preacher went preaching in the market, I sat down in the house of a Christian teacher. Presently a caste woman from next door came in, and after a little talk invited me into her house. I gladly went, and found that she lived with her mother. They are alone and both widows. Quite a number of their men folk have died. There is a little girl who is their pride and joy. We sat on the floor and talked. They listened to the message

of love and mercy. The fact of the resurrection seemed to hold the attention of the elder woman. "Did He really come to life again?" she asked. Oh! how one longed that she might come to know the living God!

At last, after long waiting, we got a conveyance back to Erumaipatti. A lantern meeting was again held in another part of the village. A good crowd came, but was not so attentive. However, we got to know several caste boys, and hope in future to have a class for them, if possible

Varied Receptions.

The next morning Bodireddipatti was visited by the missionary. The Biblewoman and I devoted our attention to the caste houses in Erumaipatti. We went to see the headman's wife. She didn't show much interest in our message, although she did in us. A Biblewoman, who was in this village some years ago, tells me this man's first wife died believing in Jesus, although secretly. In another house we were told very politely but firmly to go by one of the men. The little woman we had come to see was called away, and he seized this opportunity, saying he would convey our salaams. When we came out of the next house she had slipped out of another door to speak to us. "God is one. Krishna and Christ are the same. We only worship in different ways," the man had said. We had tried to point out the holiness of God and His great salvation. Alas! he was blinded by Satan, and thus an instrument of his to hold fast others who are groping after the light. But who can hide the Light when He is pleased to shine? And so we place our hopes on this fact. Our God is able to liberate these souls from darkness and bring them into His light. Thus the searchlight of God's Word is turned in many directions. May it reveal the hopeless condition of many who are now serving Satan and cause them to cry to God.

PROGRESS AT PANIADIPATTI

A. M. POOLE.

ON our last prayer day, instead of the usual missionary prayer meeting, we were privileged to witness a baptizing service. During the morning coolies were busy filling the baptistery, and by 2 p.m. all was ready. There was a brief service in the bungalow, then we all assembled by the baptistery, where our friends were to confess their love for the Lord Jesus Christ.

What a sweetly solemn service it was—one we shall not easily forget. Seven of the hostel girls and three adult friends from a near-by village went through the ordinance. One girl

had been blessed through the text, "Ye who are troubled and burdened, come unto Me, and I will give you rest" (Tamil rendering). Others were the fruit of morning prayers. The two women from Vallampatti were blessed through the women's meeting and the visits of the Biblewoman, and were direct converts from heathenism We thank God for this token, and pray that others may have the needed courage to follow in their steps. If each one of those ten truly witnesses for the Lord, it will have been a missionary meeting indeed.

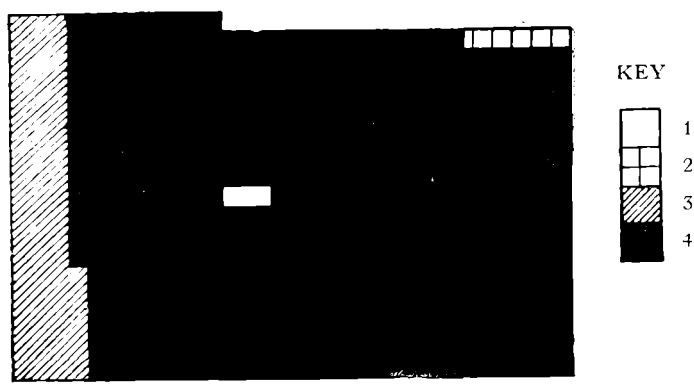
WHAT THE CENSUS TEACHES—(4)

L. WATTS.

THESE three fields are practically all included in the Namakal and Rasipur Taluks of the Salem District. Although the S.B.M. has been working in this area for the past twenty-eight years, it is the youngest of our fields. It will, therefore, not surprise us if conditions are not so advanced as in the other fields. These are the figures :—

RELIGION.	MALES.	FEMALES.	TOTAL.	PERCENTAGE OF TOTAL POPULATION.
Hindus ...	189,437	199,635	389,072	84.2%
Depressed Classes ...	31,391	32,527	63,918	13.7%
Muslims	2,821	2,837	5,658	1.2%
Christians ...	1,279	1,126	2,405	.5%

Here is an overwhelming mass of Hinduism. Counting the depressed classes also as Hindus, there are 98 people out of every 100 in this area who are idolaters. Of the remaining two per cent., only one-half per cent. is registered as Christian. The average for all India is 1.7%, so that this area has less than one-third of the average Christian population. Look at it in the accompanying diagram, and think and pray for the little Christian community surrounded by the tremendous black mass of Hinduism. There is yet much land to be occupied here.



SENDAMANGALAM, NAMAKAL AND KOLLI HILLS.

(1) Christians. (2) Muslims. (3) Depressed Classes. (4) Hindus.

A special responsibility lays upon us here, as in this area the S.B.M. is the only mission working in the whole of the Namakal Taluk and half of the Rasipur Taluk.

A little encouragement comes from the figures showing the literacy in the area :—

Religion.	Literate Males.	Percentage.	Literate Females.	Percentage.
Muslims	1,047	37.1%	89	3.1%
Christians	357	27.5%	138	12.3%
Hindus	25,379	13.3%	2,550	1.6%
Depressed Classes ...	711	2.2%	16	.05%

Though the community is much younger than that in Tinnevelly, the percentage of literacy is much higher both for males and females, and considering the exceedingly low percentage for Hindus, the Christians have done well. Being the only Mission in three-fourths of this area, we may thank God for the ability given to help the Christians in the matter of literacy.

The utter darkness of 98% of the population is, however, made more apparent by these figures. Hardly six people out of a hundred can read, as against eight for all India. This is one of the backward parts of India. and the Lord has laid upon us as a Mission the responsibility of bringing His Gospel to shine in the darkness.

Home News

"The Lord's Remembrancers"

LET us praise God for the further reduction in the deficit, and ask Him for its extinction.

LET us seek God's blessing upon the Medical work, and especially that connected with the motor dispensary.

LET us pray for God's blessing upon the work in the fields where missionaries now on furlough usually labour (Madras and Paniadipatti).

LET us remember in prayer the junior missionaries who are still grappling with the intricacies of the difficult Tamil language.

NOTES

Our readers will be interested to know that Samuel, the Tamil companion of Mr. Watts, is a member of the Strict Baptist Church in Madras. He is not on the Mission staff. He is a motor mechanic, and he has come to England at his own expense.

It is expected that the S.B.M. Calendar for 1936 will be ready in October. The price will be sixpence.

Those who are seeking gift books or Sunday School prizes would do well to write to the Strict Baptist Book Room, 388, St. John St., London, E.C.1. The room is not open daily, but Mr. Puttnam, the Secretary, will meet any one there by appointment.

Walton-on-the-Hill.—Beauty was the keynote to the music of the Garden Meeting held once again at "Wayside," Walton-on-the-Hill, by the gracious invitation of Mr. and Mrs. S. W. Anderson.

The date was June 29th, and a perfect summer day it proved to be. Some 250 friends availed themselves of the privilege afforded, social intercourse being enjoyed before and during tea.

A meeting on the lawn followed, the chairman being Vice-President R. Robinson, who expressed the general appreciation of the kindness of host and hostess, and, whilst rejoicing in the beautiful surroundings, trusted that all present would now experience the *deeper* things, which could alone satisfy the yearning of the heart.

Pastor L. R. Garrard offered prayer, and Isaiah xliv. 9-22 was read by Pastor H. G. Dann.

The words "concise and comprehensive" were true of Miss V. D. Green's address, as she told of the "ordered" way in which the work among the women and girls in Tinnevelly had developed. The making of the plans; the help given in the preparation of the graded lessons; guidance in the choice of the Biblewomen; the facilities granted for the building of the Hostel in Paniadipatti, left no doubt that all was of the Lord. Moreover, His blessing was manifest in many conversions and baptisms of both girls and women who, it should be remembered, were among the outcastes of India.

Missionary E. A. Booth, in the course of a reasoned utterance, answered most conclusively the question, so often put: "Are Missions worth while?" There was a metallic ring in the question, which the speaker did not like. Utility was not the highest test. Missions are right, declared Mr. Booth, because our Lord's last words were words of command to do what we, as a Mission, are doing. We in England have the Gospel, and all its beneficent issues, because foreign missionaries came to our heathen ancestors.

Pastor W. Chisnall followed, with a message based on John x. 10. The design of Satan—death, and that of Jesus—life. In the garden of the soul, as in the natural gardens around, there were deathly powers at work, but there was life in Christ, and from Christ, for those who seek it.

The Chairman expressed the indebtedness of all present to our genial hosts, and asked Mr. Anderson to say a few words. In his very hearty way Mr. Anderson thanked all for their presence, and hoped that the occasion would be the means of deepening their interest in the work of the Mission.

The closing address was by Missionary L. Watts, who thoughtfully spoke upon a phrase from the Scripture reading. "the beauty of a man." This was illustrated by the experience of an American tourist visiting some of the Indian temples, greatly admiring the beauty of the handiwork. Apparently she was not a Christian believer, but she came to realise that "the beauty of *a man*," as seen in India, is not beauty at all. "Despair," she exclaimed, "is written on the face of this people, and if you have any message of hope, oh, let them have it!" Concluded Mr. Watts, in effect, it is only *the Gospel* which proclaims the possibility and power of "*the beauty of holiness*"

The offering taken on this occasion for the propagation of that Gospel amounted to £55 6s. 6d., and this amount was doubled by two friends.

[*Someone left a pair of white gloves at "Wayside." The loser should apply to Mrs. Anderson.*] W. K. P.

Bedford.—On Thursday, June 27th, the friends at Providence Chapel had the pleasure of welcoming Miss Green, after her second term of service in India. A goodly number met in the Schoolroom for fellowship and tea. Their numbers were much augmented for a gathering in the Chapel in the evening, presided over by Pastor D. H. Hale, of Clifton. In his opening address, the Chairman spoke of that pioneer missionary to India, William Carey, and of the wonderful work he, by the grace of God, was enabled to do there. He then called upon our young friend, Miss Miriam Wilkins, who, after a course of training, is hoping to go out to India in November, as our representative there. She gave a clear account of how God had called her to the work,

which touched the hearts of many. Miss Green was then called upon to give her message, which was most stirring and inspiring. She spoke of the low condition of the outcaste population in Tinnevelly, and how she was led to open a boarding-school for girls of that class, and gave instances of the work of grace manifested in the changed lives of some who had come under her training. This was followed by a generous collection, amounting to £16 5s. 6d

S. E.

St. John's Wood.—The members of the Junior Christian Endeavour arranged a missionary evening on Tuesday, June 11th. Miss R. Taylor had composed a poem, " Pictures from the Winding Indian Way "; Miss W. Martin sang a solo, " The Straying Sheep," and a duet was given by Misses Meade and E. Widden. The children rendered a dialogue entitled, " And a Little Child shall Lead Them," composed by Mrs. Brand. The address was given by Miss Brand, her text being Phil. iii. 8-10. She spoke of (1) *The Presence of Christ*; (2) *The Power of Christ*; (3) *Partnership with Christ*. The closing hymn was " How shall I follow Him I serve? "

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 9th and 16th. If, for any unavoidable reason, parcels have to be sent in earlier than this, no acknowledgment must be expected until after September 9th, 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.

(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) Will workers who know the secret of making vests from old stockings send some in, to go out in this year's boxes. We find that our supply of these little garments is very low, and the Kolli Hills badly needs them for its babies. Either woollen or artificial silk wool-lined are the best stockings to use.

(7) Any contributors who would be interested to see the collection of things to be sent out are welcome to call at " Nethania," between Sept. 19th and Oct. 3rd, during the packing.

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during June, 1935

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th

GENERAL FUND.

Rec. No.	£	s.	d.
810	1	6	0
811		16	0
812		1	6
813	1	0	0
814	125	0	0
815	200	0	0
816		10	0
817		5	0
818		18	6
819		2	6
820	1	0	0
821		10	0
822	4	0	0
823	20	0	0
824	2	12	0
825	2	12	0
826	1	0	0
827	1	0	0
828	1	5	11
829	1	18	9
830	5	0	0
831	8	15	5½
832	4	1	5½
833		10	0
834	4	0	0
835	4	11	0
836	6	0	0
837		2	6
838	5	0	0
839	1	0	0
840	2	0	6
841	10	7	0
842	5	0	0
843	1	0	0
844	6	11	2
845	100	0	0
846	1	14	6
847	10	0	0
848		5	0
849	3	5	0
850	2	2	0
851	1	5	0
852		2	6
853*.....	19	17	6
854		12	6
855	100	0	0
856	1	11	2
857	2	0	0
858	1	3	10
859	10	13	0
860	1	2	7
861	1	1	8
862	2	0	0
863	6	1	4
864	1	10	0
865		10	0
866	1	2	4
867	1	7	5
868		4	0
869	2	0	0
870	4	6	1
871	1	13	0
872	1	1	0
873L.....		18	2½
874L.....	7	19	4½
875L.....		1	0
876	2	9	0
877		6	0
878	10	0	0
	£730	2	3

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
317	20	0	0
318		10	0
319	1	13	0
320	3	15	0
321		12	0
322		14	1½
323	4	10	0
324	1	0	0
325	5	0	0
326	2	12	6
327	1	7	0
328	1	4	6
329	1	3	6
330	2	10	10
331	2	0	0
332	2	10	6
333	4	2	6
334		10	0
335	1	5	0
336	2	2	0
337		10	0
338	5	5	0
339		2	8
340	2	2	1
341	3	1	7
342	1	16	0
343	1	4	2½
344	3	3	4½
345	16	5	6
346		5	0
347	4	18	6
348	55	6	6
349	2	14	7
	£155	17	5½

L.—Literature. *Readers of *Christian*.

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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 obtained.

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 Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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The Strict Baptist Mission Herald



HOSTEL CHILDREN LEAVING VALAVANTHI SCHOOL, KOLLI HILLS

SECRETARY :
PASTOR W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

OUR FINANCIAL YEAR CLOSES ON SEPT. 20th

The Financial Secretary will be pleased to receive YOUR remittance before that date.

WILL YOU HELP US TO CLOSE ACCOUNT WITHOUT A DEFICIT ?

THE ANNUAL MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 22nd, 1935

AT

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

DEVOTIONAL SERVICE at 3.30 p.m.
Conducted by Vice-President Pastor R. ROBINSON
Missionary Sermon by Pastor R. MUTIMER (Brentford)

PUBLIC MEETING at 6.15 p.m.
Addresses by Missionaries and Others

Please reserve the date, and arrange to bring a friend

S.E. LONDON UNITED MISSIONARY RALLY, Zion Chapel, New Cross Road, on Tuesday, September 24th, 1935. Addresses by Mr. L. Watts, Miss V. Green and Mr. J. Dolbey.

Chair will be taken at 6.30 p.m. by Pastor R. Robinson.

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

ORTHODOX HINDU WOMEN.

THE status of its women is the unfailing test of the greatness of any people. The treatment of its women is a dark page in the long history of India. For centuries they have been held in contempt and deliberately kept in ignorance. Hinduism, the religion of India, is responsible for the position of women in India. Whilst denying to woman any religious freedom, the religious books of India declare that to be born a woman is a punishment for sin done in a previous birth.

The seclusion of Hindu women dates from the sixth century B.C., but doubtless the coming of the Moslem conquerors into India made the position of women more difficult, and resulted in the adoption of the Zenana system. It seems to have been the custom for women in the south to have a larger degree of freedom than those in the north.

Although Hindu women are taught to regard their husbands as divine, and have a status greatly inferior to men, they have a very deep and powerful influence in the home. They are the main strength of Hinduism and the chief support of the priesthood. They hold to the old ways in religion, and endeavour to hold their men in the same direction. They are rigid in the maintenance of all caste observances. All through history two factors have been prominent in Hindu women—the passion of devotion and the spirit of service To be like Sita, the devoted wife who gave up everything for her husband Rama, is the dearest ambition of the Hindu woman.

Signs of the Times.

Among the changes and developments which have taken place in India during the last twenty years, none is more striking or more far-reaching than the emancipation of woman, and her attitude and action in relation to public questions. The Hindu women themselves are demanding more freedom and claiming rights of their own. They are forming societies among themselves for a variety of objects, such as the education of women, care of children, sanitation, etc. Women's

Institutes are being conducted in many places, and women's newspapers and magazines being published. Through such channels the leaven of new ideas is working. An outstanding feature during the period has been the way in which women have assumed the leadership in causes where women are specially affected.

This progress has been recognised in various ways by the Government. For instance, certain classes of women have been given the right to vote and the right to sit as members of legislative bodies. There are matters in which it would be useless for Government to move too far in advance of general public opinion. But the passing of the Sarda Act in 1929, making fourteen the minimum age for the marriage of girls, was a notable achievement, for it marked the real progress which had been made in public opinion on the question. It is true that this Act is being evaded in various ways, but it stands as the expression of the mind of enlightened India. As the years pass and the emancipation of woman grows, it will be the standard to which a continually increasing number will willingly conform.

By the changes which are still taking place, women are being freed from age-long customs and restrictions. In increasing numbers they are undertaking social and professional services, especially in Teaching, Medicine, Nursing, Politics and Social Reform.

Widening Scope.

Our chief interest in these changes which are taking place among Hindu women is in relation to our Zenana work. It means that our lady missionaries and Indian biblewomen are facing an enlarging opportunity. As the outlook of Hindu women widens through their contact with outside forces, there will come a period when the blind acceptance of Hinduism without question will no longer be the custom. A new spirit of enquiry and challenge will take its place.

It is certain that the old beliefs are slowly crumbling and losing their tenacious hold upon an ever-increasing number of Hindu women, who are essentially religious. The question is, "What is to take the place of these old beliefs?"

Here is the great opportunity for the properly equipped Christian woman messenger. The teaching of the Gospel regarding the spiritual equality of woman with man, and a message which is addressed to them upon identical terms with men, is one which the Hindu woman needs to hear and to heed. It is our privilege to give to the Hindu woman, patient and systematic and sympathetic teaching of the Gospel of Jesus Christ.

Tidings from India

IN THE SOUTH KOLLIS

G. F. CHAMPION.

ONE of the counties on the south of the Kolli Hills goes by the name of Selur, and as no regular mission work is done in this district a camp was arranged a few weeks ago, and missionary and preacher set out with tent and luggage, making the village of Selur their headquarters for the two or three days of their stay in the locality.

Close by the village their tent was pitched, the ropes being tied to the stalks of castor plants. Whether they would hold in the event of heavy wind was the matter of some debate, but the opinion being "We hope so," the tent was anchored to the plants, which did not betray the trust placed in them.

The residents of Selur were very condescending, and actually came out of their houses to hear what the two visitors desired to tell them. In fact, quite a little crowd assembled and showed interest in the addresses given. All the other villages being a mile or more from the tent, walks out to them were taken in the morning and evening. On one occasion a listener began to discuss the teaching given from the Hindu standpoint. It is quite an unusual thing on the Kollis to have the heathen teachings presented against the Christian.

Portrait Recognised.

The path to Urmudi runs over rocks 4,000 feet above sea-level, and the River Cauvery can be seen as it glitters like a silver ribbon across the plains when the sun shines on its waters, or rather, at this time of the year, on its sandy bed. Namakal is visible and also Erumaipatti, in which the S.B.M. has a school and a Biblewoman. Over fifty people left their houses in Urmudi and listened with rapt attention to the story of the prodigal son told by a hill-man, one elder of the village in particular being worthy of notice. The telling of the story caused him to think that the family concerned was a Kolli Hill family, and he heard of the evil life of the son with interest, but with apparently no sense of sorrow that a Kolli Hill young man should be so wicked. But when he heard that the lad went round begging, all the pride of a bantam cock welled up as he leaned forward and half shouted, "What? one of our men!"

Hilltop View.

In the evening of Sunday the missionary stood on a rock high above the tent and looked at the expanse of the plains

3,500 feet below. From west to east a great sweep of country lay at his feet, and, as the sun gradually sank lower in the sky, the prospect of a vivid sunset caused him to linger on the hill-top. A rain-laden cloud coming over from the east attracted his attention from time to time as it spread from the south to the north. It came nearer, and the rolling, heaving mass presented a majestic spectacle. Doubtless, had not rain been unknown for several weeks and had not the cloud seemed too high to cause alarm, the missionary would have hurried back to the tent in the valley below. As it was, he waited admiringly until a solitary spot of water fell on his upturned nose. A short while later another caused him reluctantly to descend into the valley and make his way to the shed where he was to have his evening meal. Hardly had he sheltered his head beneath the thatch when the cloud above, unable to sustain its heavy load another minute, burst, and for an hour thunder, lightning and rain filled the heavens.

After finishing his meal the missionary handed round to the one or two hill-men a prune each, and asked them their opinion of the fruit. They had not tasted this delicacy before, and hence must needs compare it with Indian fruits and keep the stones to see if they would grow.

Two Surprises.

The night draws in and the missionary goes to his tent and camp cot. No rain appears to have entered the tent, except just above the cot, where a few drops have found their way to the top blanket. He lifts the mosquito netting, pulls back the bed clothes and lowers himself into—a puddle. Somehow or other the water has run into the cot at the head end and has soaked most of the clothes How did it get there? He looks up at the tent and pushes his hand between the inner and outer flies. Did he hear it, or did his nerves merely carry the sensation from his fingers? He seemed at any rate to hear the crackle of an electric battery, and simultaneously to feel a sharp sting in two of his fingers. By this time the hand is withdrawn, sucked and rubbed, but not reinserted between the flies of the tent.

Years before he had asked another missionary, "Those centipedes don't sting, do they?" and the reply was, "Don't they just!" He now guesses that one of those centipedes is in the tent, but does not think it worth while to enquire further. Off come the bedclothes from the cot, a canvas holdall is put in their place, two blankets above them and the missionary between. After more thoughts of centipedes, stinging caterpillars and scorpions, with an occasional wonder if anything is in the cot with him, the missionary forgets everything in sleep.

BEGINNINGS

GRACE HAZEL.

THE first few months in a new country are of necessity days of "beginnings," and since my arrival in India mine have been varied and interesting.

The Beginnings of Joy.

What a privilege it was on the January Prayer Day at Paniadipatti to be present at the afternoon testimony meeting! Although I could not understand what was said, I did not need an interpreter to explain the apparent "joy of the Lord" expressed on the faces of those who spoke, and as many told of the way they had been led to Christ during the past year, His presence was indeed felt in our midst.

One Sunday I visited our school when the little ones were having classes, and it gave me a thrill of joy as I watched their eager faces.

On a recent Monday seven hostel girls were baptized in the presence of a large and reverent assembly. It was a sweetly solemn time, and we seemed to catch a glimpse of the "joy in the presence of the angels in heaven" as one by one they made their public confession.

The Beginnings of Sadness.

But there are also some dark threads woven in the canvas of life, and during these short months some have been seen.

One Sunday I accompanied Miss Poole to a house in a neighbouring village, where a little girl was very ill. It was the home of the chief munsif, but how heartbreaking to the newcomer, who saw in it a place little better than a cattle shed. There was nothing bright and helpful to the invalid; her bed tucked away in a dark part of the room, crowds round the door so that she seemed to be given as little air as possible, and her face drawn and wearied, with no ray of hope. Although the people appeared to listen well to the Gospel story, remarks made afterwards led us to believe that they were like many others in the village, even like the Hindu gods themselves, "having ears—but they hear not." We crave your prayers that they may soon be led to see their need, and may turn to Him who alone can bring life and light into their hearts, that in them, too, the sadness may be changed to joy

The Beginnings of Difficulty.

After the first few weeks of Tamil study one finds that surely and certainly there are pitfalls. A whole morning is often spent in learning a set of new rules, and when later the beginner seeks to rehearse them in speech she finds her statement is incorrect, having touched on one of the *exceptions* to

the rule. Tamil abounds in rules, but even more abundant are its unwelcome exceptions.

When summer begins to appear in full force, the missionary is faced with the problem, How to keep cool in a temperature of 106 degrees or over, which question can only be answered in the negative.

Yet, pondering over these first months with its joys, sorrows and difficulties, there is one fact that supersedes all others and which calls for songs of praise—thanks be unto God—which *always* causeth us to triumph in Christ.

Will you please pray that we who are beginners on the Indian battlefield may be taught by Him *how* to possess the land which we believe even to-day *is* " white already to harvest " ?

SIGNS FOLLOWING.

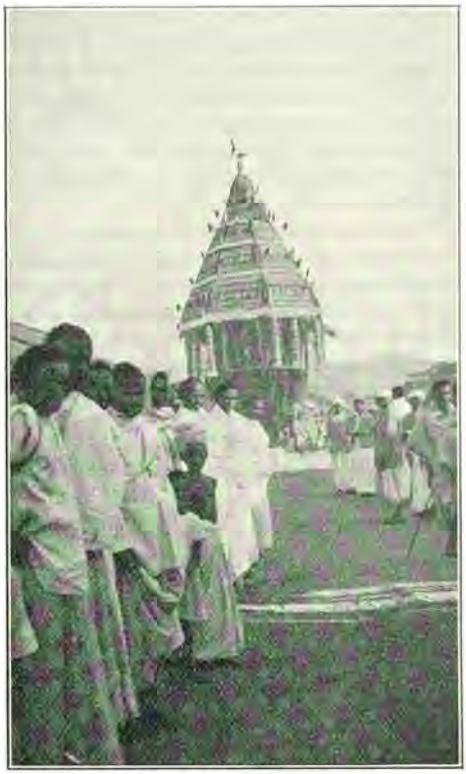
H. A. HUCKETT.

CASTE is the stronghold of Hinduism. The caste system with its endless ramifications presents one of the biggest obstacles to the progress of the Gospel in India. We at Sendamangalam have been praying for a long time past that there may come a " break " amongst the caste people, but as Walker of Tinnevelly once put it, " To get one caste convert is like drawing the eye-tooth of a live tiger." Hence it was a great surprise to me the other day to receive a visit from a caste man living on a plantation some five miles from Senda. He was accompanied by a man named Karuppan, an Adi Dravida (Depressed Class), who has been enquiring for some time, and who just recently refused to take part in a local celebration of the Mari Amman Festival, held in honour of the goddess of small-pox. Karuppan has now lost his job.

Two Seekers.

Muthuswamy, the caste man, had come to the bungalow while we were on the hills, and, finding it locked up, had gone away disappointed. He told me that he first heard about Christ at the Wednesday Shandy, where some of our workers regularly preach and, on questioning him, I found that he knew something of the Way of Salvation. After telling me in detail the story of man's ruin through sin, and God's provision in Christ for his redemption, we had prayer with him and his companion, gave him a copy of Genesis in Tamil, and sent him off.

This morning I had the pleasure of visiting his plantation. Sitting on an Indian cot under the shade of a huge mango tree, we had a heart-to-heart talk with him and with several members of his family who had gathered round. We sang a lyric,



THE TEMPLE CAR FESTIVAL.

"O Jesus, come now and cleanse me," and then went on to explain our need of cleansing, and the fountain that has been opened for sin and uncleanness.

Close by, a bullock which had come from Salem with a load during the night, was being washed—up till that moment quite peacefully — but as soon as we began to talk about the blood of Jesus, of course, it had to career around and cause a disturbance, which temporarily upset the meeting. However, we used it as an illustration of the stubbornness of the natural man, for just as the bullock objected to having its face washed, so crowds of people, both in the East and in the West, object to having their hearts washed.

After explaining the Way of Salvation clearly and plainly, we warned them to expect trouble if they intended to become Christians. Caste is an octopus with a million tentacles, and experience teaches us that it is much better to tell folk right at the start that the way will not be easy. At the same time, we emphasised that the Lord Jesus is gloriously sufficient, and that, come what may, He will never leave or forsake us. Having drunk some boiled milk kindly offered to me, I gave Tamil postcard tracts to those who had been listening.

Please pray for this man and his family. Without our seeking him specially, God has brought him along, but he will need all your most earnest intercession if he is to come right out for Christ. "Shall the prey be taken from the mighty, and the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."

PANIADIPATTI ANNIVERSARY.

W. H. KUHRT.

DURING March there were held for the first time a series of Anniversary Meetings in connection with the Churches in the Tinnevelly Field. The cultivation of Church consciousness is a subject that has been engaging the attention of our missionaries for many years, and these anniversary meetings have been started with a view to helping on the growth of this much to be desired idea.

At Paniadipatti there was arranged a rather long programme occupying two days, but everything was carried through in a most satisfactory manner, and we feel sure that spiritual good will result. On Sunday morning Mr. Morling preached from the text, "It is appointed unto men once to die, but after this the judgment." The chapel was filled to suffocation point, and it was a real relief to have the remaining services in the large and airy pandal that had been erected outside. On Sunday afternoon we had a very good and well-attended prayer meeting in the pandal, and afterwards the six missionaries held a meeting in the bungalow. It is always a joy for us, especially for those of us who are newcomers, to be able to join together for worship in our own tongue, and this occasion was no exception. Amongst other things, we made earnest prayer for the spiritual well-being of our Indian churches.

Various Contributors.

On the following morning Mr. Morling preached once more, and this time his text was, "Ye must be born again." Even with my limited knowledge of the language, I realised that a very powerful sermon had been preached aiming at the fallacy —popular and fatal amongst Indians—that being a Christian is the automatic consequence of being born of Christian parents. In the afternoon we had a very long but interesting meeting mainly for the children. Pastor Jesudasan gave a summary of the church's history, and then the deacon was called upon to give a report. This is quite a new idea, and was apparently altogether too new for the poor deacon, who proceeded to deliver a long address. The chief events of the afternoon were undoubtedly the recitations, dialogues and songs rendered by the girls and boys. They were splendid, and the whole affair reflected considerable credit upon the teachers concerned. To close the meeting there was a short recital of gramophone records. It is delightful to watch our Indian friends listening to their own lyrics in this way, and at all such meetings as these the gramophone is becoming a much appreciated institution.

After all the events of the afternoon there was only sufficient time for a hurried meal, when we had to go back once more, this time for a lantern service. This formed a fitting conclusion to the day's services, and was enjoyed by a very large crowd

of non-Christians as well as by our own people. Sitting some distance away from our pandal was a group of Hindu men smoking and talking in an undertone together. Where they were sitting they were able to see and hear everything, and I am told that an Indian preacher expatiating on the pictures is usually worth hearing. The lantern service seems to be the one unfailing method of drawing Hindus together for the hearing of the Gospel, and I have very much enjoyed a number of such crowded services.

Services similar to these have been, and are being, held all over the field, and we trust soon that we shall have evidences that the Lord was working with us as we see the signs following.

"WHY?"

A. M. POOLE.

Friday, Kovilpatti.—Picture a meal-table in a bungalow where some missionaries are gathered. Suddenly there is a terrific downpour of rain. One of the number is somewhat distressed, for has she not packed up and made all arrangements to go on camp, and left orders for the tent and all other things to be sent along the next morning? Remembering that the way to Umattampatti lies through cotton soil, it is very doubtful whether the journey can be made.

Saturday.—A man arrives from near-by. He has come the way the bandy should travel, and informs us that the journey will be impossible. "Although you take six men, they could not push the bandy through that mud; heavy rain fell there, and you cannot possibly go." "Is there not another way?" "No." The decision for a return to Paniadipatti has to be made. There comes the question, "WHY?" Prayer had been made about that camp, and there would be no other opportunity of going there in the near future, so there crops up that question, "WHY?"

Monday, Paniadipatti.—Several of the girls have been ill with measles, and after prayers another little girl is taken suddenly ill with high fever and delirium, and the missionary's day is occupied in looking after that child. This seems to be the answer to the "WHY?" and all doubt subsides as the needs-be for not going to that distant village is seen. Relatives of the girl are sent for, and they come in the evening. The mother lives far away, and they do not think it is necessary to send for her.

Tuesday.—The little girl is taken worse and is semi-conscious. The doctor and her mother are sent for, and a

screen is put up, so that the other sick girls shall not see her. All that can be done for the little one has been done, but before her near relatives or the doctor arrives, our Arputham is beyond the reach of all earthly aid.

The other girls are taken from the sick-room to the dispensary, and on the way we tell them what has happened. All arrangements for the burial are made and are almost complete before the mother arrived. Other relations had quickly come and started their wailing. Our Indian friends seem to lose all self-control in their utter abandonment to grief.

There was a brief service in the school before taking the child away for burial; that seemed to be a triumph, for all the wailing ceased, and there was not a sound save muffled sobs, as the pastor read and prayed.

Again one asks "WHY?" We feel the Lord is speaking through this to the other girls. We have prayed for revival: is this the manner of its coming?

Everyone has been most impressed. That little one who had been such a happy child, quite well, taking part in the service on the Sunday morning and was at Sunday School in the afternoon, and at morning prayers on the Monday, then dead and buried in less than forty-eight hours. "What I do thou knowest not now, but thou shalt know hereafter."

BLESSING IN TINNEVELLY

D. MORLING.

Attendance at our Sunday Services in the Tinnevelly Field is increasing. We consider that in seven of our stations the chapels are too small to accommodate comfortably the audiences that gather.

We have experienced much blessing in the Church this year. At our Harvest Festivals, Christians gather from many surrounding congregations, so we determined this year to bring together the candidates for baptism to the Harvest Gatherings. This would solve the big problem of finding sufficient water at this time of drought, and save much labour in getting to outlying villages at a very busy time of the year. At the Kovilpatti Harvest Meetings, Mr. W. H. Kuhrt baptized 26 believers gathered from seven different congregations. Ten days afterwards 33 were baptized at Paniadipatti, drawn also from seven congregations. All had been under special instruction for some months. Of those immersed at Paniadipatti, five were people of caste origin, two of whom had been trustees of Hindu temples.

DISCORD

A. J. MORLING.

A JOURNEY of more than thirty miles was before us ; the afternoon seemed unusually oppressive and the seat of the bus unduly hard. A Mohammedan, ere the bus started, came and sat beside us and immediately commenced a conversation regarding religious topics. Anxious to defend his convictions, he attempted to enumerate the weaknesses of Hinduism and Christianity. As the miles passed by, our friend waxed eloquent, and at intervals failed to repress his animosity for certain Hindu and Christian beliefs and rites. Persuaded that he should, for the sake of courtesy at least, please his companions, he declared that there was really little difference in our respective religions, as both were monotheistic.

Diversity of opinion between Hindus and Mohammedans in India usually arises out of the questions of processions before mosques and cow-killing.

Contrasts in Worship.

The Mohammedan regards his mosque as a place for quiet prayer and meditation. The Hindu conducts his worship with music, bells and singing, and in connexion with various festivals and ceremonies takes processions with music through the streets. Naturally, the route by which it is desired to take a Hindu procession inevitably passes a mosque! The Mohammedans insist on music being stopped before their place of worship. The Hindu processionists occasionally desire to assert a claim to continue playing music beyond the point which the Mohammedans regard as right. Feelings running high ensue!

On the other hand, most Hindus are vegetarians, and all regard the cow as sacred. To a Hindu, to kill a cow is one of the most heinous of sins. The Mohammedan eats beef, and on the occasion of certain festivals desires to proclaim the right to sacrifice animals, including cattle. Sometimes one party or the other is inclined to be aggressive, either by playing music in a manner calculated to give offence, or by displaying sacrificial meat in public. Aggression on one side provokes a desire for self-assertion and retaliation on the other.

Evening shadows had cast their dusky gloom before we reached the terminus, where we parted with the one who had evinced such a friendly attitude. While we hastened to proceed on our journey, we just wondered whether the word spoken would result in his experiencing the glorious consciousness of safety and freedom in resting in Jesus, and whether Christ with all His brightness and power would come into his life.

Home News

"The Lord's Remembrancers"

LET us praise God for the spirit of religious enquiry which is now being shown by young men of Sendamangalam, and also by Muthuswamy and Karuppan. (Page 136.)

LET us pray that our missionaries may be guided as they deal with problems connected with the Indian staff.

LET us pray that those who have recently professed faith in the Lord may be kept in close fellowship with Him, and be enabled in all circumstances to bear witness for Him. (Page 140.)

LET us ask that those who are fulfilling deputation engagements may be used of God to arouse more prayerful interest in the work.

OBITUARY

MR. HENRY BRAND.

On July 22nd, 1935, after a painful illness, our friend received the Home-call and entered his eternal rest.

As a member of the Mission Council and of its Finance Committee, Mr. Brand rendered valuable service for many years. We shall greatly miss his sound judgment. We extend our sympathy to Mrs. Brand and family.

REPORTS OF MEETINGS

RAMSEY.—A very hearty welcome was afforded Miss Green on July 2nd at a largely attended Garden Meeting held at "Home Close," Ramsey, by kind invitation of Miss A. E. Rowell. Friends from Over, Ramsey, Warboys, Whittlesey and Woodhurst attended. Nearly a hundred sat down to tea, which was served in the shade of the trees amidst delightful surroundings. The evening meeting was presided over by Pastor L. C. Fensome, and others taking part were Pastors C. A. Freston, P. H. Crees, T. Benstead, and Mr. F. Kirby, J.P. Miss Green gave a very earnest and telling address upon the words, "He was moved with compassion" (Matt. 9/35), drawing a vivid picture of conditions among the women of India. Miss A. E. Rowell spoke of her joy in welcoming friends, and made the suggestion that a Quarterly District Prayer Meeting should be commenced in connection with the L.Z.A. We are glad to know that the suggestion is being acted upon forthwith, arrangements having been made for the first to be held at Whittlesey. The proceeds from the gathering for the L.Z.A. amounted to £8 2s. 6d.—L.C.F.

HIGH WYCOMBE.—On Monday, July 22nd, a very happy time was spent in "Zion" Baptist Schoolroom. A fairly good number gathered together to hear the message of Miss Green from India, and all the news of the work being done there. The collection and proceeds from the tea amounted to £1 15s.—E.M.F.

The L.Z.A. Quarterly Prayer Meeting will (D.V.) be held at Homerton Row on TUESDAY, SEPTEMBER 17th, at 7.30 p.m. We hope to have with us on that occasion both Miss Green and Mrs. Watts. Mrs. Smith will preside, and we shall anticipate a good company of lady friends to gather for prayer.

DEPUTATION ENGAGEMENTS FOR SEPTEMBER, 1935

PASTOR W. CHISNALL.

1st, Dunstable; 3rd, Courland Grove; 8th, Kings Langley; 11th, Poynings; 12th, Henfield; 15th, West Hill; 20th, Chadwell Street; 22nd, Prittlewell; 24th, New Cross; 25th, Prittlewell; 29th, Thame.

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

MISSIONARY E. A. BOOTH.

1st, Middlesbrough; 2nd, West Hartlepool; 3rd, Sunderland; 4th, Newcastle; 8th, Bradenstoke; 12th, Streatham (Hambro Road); 15th, Haworth; 16th, Accrington (Zion); 17th, Clayton West; 22nd, Gravesend; 29th, Southport.

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

MISSIONARY L. WATTS.

1st, Laxfield; 3rd, Clapham (Courland Grove); 4th, Halstead; 8th, Lynton Road; 10th, Beeding; 11th, Poynings; 12th, Brentford; 14th, St. John's Wood Road (Sunray Leaguers). 15th, Yateley; 18th, Horsham; 19th, Chatteris; 22nd, Wellingborough; 23rd, Great Gransden (District Rally); 24th, New Cross (District Rally); 25th, Prittlewell; 29th, High Wycombe.

Address : "Kilpauk," Westwood Avenue, March, Cambs.

Ladies' Zenana Auxiliary

MISS V. D. GREEN.

3rd, Ponders End; 4th, Wandsworth (West Hill); 5th, West Ham; 6th, Highbury; 10th, Hackney; 11th, Yarmouth; 12th, Norwich; 13th, Ipswich (Mount Zion); 15th and 16th, Ipswich (Bethesda); 17th, Homerton (P.M.); 18th, Chelmsford; 20th, White Lion Street; 24th, New Cross (S.E. Aux.); 25th, Croydon (Salem); 26th, Epsom; 30th, Leicester (Zion, afternoon; Providence, evening).

Address : 24, Hesketh Road, Forest Gate, London, E.7.

MRS. WATTS.

4th, Lewisham; 5th, Wimbledon; 17th, Homerton (P.M.); 18th, Ilford; 23rd, Lynton Road; 25th, Prittlewell, 26th, Chadwell Street (Mount Zion).

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during July, 1935

THE FINANCIAL YEAR OF THE MISSION CLOSES ON SEPTEMBER 20th

GENERAL FUND.

Rec. No.	£	s.	d.
879		7	2
880		8	6
881		10	0
882		10	6
883	1	10	0
884	1	0	0
885		5	0
886		8	0
887	3	11	11
888		10	0
889	1	0	0
890		18	0
891	55	6	6
892P.....	17	10	0
893P.....	6	13	5
894	9	8	2
895	2	8	6
896	1	0	0
897	6	1	0
900	23	5	9
898	1	6	2
899	1	16	1
901	62	0	0
902	2	0	6
903	2	18	4
904	1	13	3
905		10	0
906	2	0	0
907	7	2	3
908	4	6	8
909		16	0
1000	2	4	6
1001		10	0
1002	2	0	0
1003	4	1	3
1004	23	0	0
1005		10	5
1006	3	0	0
1007	1	0	0
1008	10	0	0
1009	2	0	0
1010	5	0	3
1011		13	0
1012	7	8	9
1013	5	0	0
1014	3	10	9

"The Lord loveth a cheerful Giver"—*continued*

Rec. No.	£	s.	d.
1015		9	4
1016	2	0	0
1017	5	0	0
1018		2	9
1019	2	11	3
1020	9	15	0
1021	2	15	0
1022	2	2	0
1023	1	11	8
1024		7	2
1025	12	6	10
1026	3	16	0
1027	2	10	0
1028	5	0	0
1029	1	11	0
1030		5	0
1031	3	14	11
1032	5	0	0
1033	5	0	0
1034		3	0
1034a		10	0
1035	1	1	0
1036	7	6	0
1037	4	1	9
1038	1	0	0
1039		10	0
1040L	3	5	1
1041L	14	4	3
1041a		6	0
1042	1	9	6
1043	1	11	6
	£390	6	7

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
350	1	1	0
351		15	0
352	2	0	0
353	2	5	0
354	2	0	0
355	8	2	6
356	2	18	1
357		3	0
358	2	16	7
359	2	11	10
360		4	6
361	1	0	0
362	2	0	0
363		3	0
364		5	0
365	1	5	0
366		10	2½
367	6	10	8
368	1	2	6
369	1	11	10
370	2	0	0
371	2	1	9
372	3	3	0
373		11	0
374		17	9
375	6	11	0
376	1	0	0
377	4	15	0
378	22	16	2½
379		12	6
380	3	11	6

Rec. No.	£	s.	d
381	1	0	0
382		17	6
383		16	3
384		11	3
385	3	10	0
386	4	4	0
387	7	5	7
388	4	2	7
389		10	0
390	3	8	0
391	1	0	0
392		7	0
393	1	0	0
394	4	0	0
395		10	0
396		8	6
397	1	18	0
398		10	0
399		5	0
400	9	10	0
401	10	10	0
402	3	11	0
403		4	6
404	12	9	8
405	3	17	6
406	5	3	1
407	2	0	2
408	1	7	11
409	1	13	7
410	1	15	9
411	17	16	2
412	7	10	0
413	9	8	5
414	10	7	0

Rec. No.	£	s.	d.
415	29	17	0
416	2	6	3
417	11	0	0
418	4	13	6
419		3	0
420	11	5	0
421	12	14	9
422	7	17	0
423	1	0	0
424	5	0	2
425	19	0	0
426	4	6	5
427	3	4	3
428	7	3	2
429	3	8	1
430	5	4	5
431	12	11	4
432		14	6
433	1	12	0
434		2	0
435	6	2	9
436	1	7	6
437	4	17	0
438		1	11
439	2	7	6
440	8	0	0
441	11	6	0
442	4	4	0
443	3	0	0
444	2	0	0
445	2	5	6
	£409	8	1

P.—Pension Fund. L.—Literature.

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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 obtained.

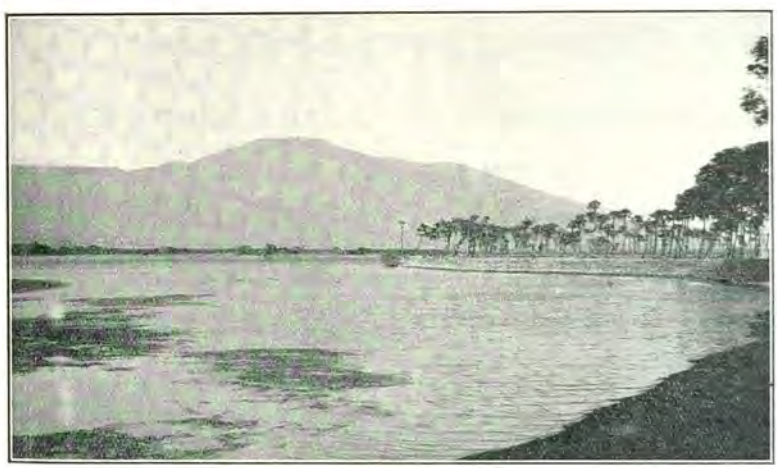
Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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Vol. XXXIV. *New Series, No. 345.* October, 1935

The Strict Baptist Mission Herald



TUSUR LAKE (NAMAKAL) WITH KOLLI HILLS IN BACKGROUND

SECRETARY :
PASTOR W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

The ANNUAL and VALEDICTORY MEETINGS

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 22nd, 1935

AT THE

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

2.0 p.m. **DELEGATES' MEETINGS**

S.B.M. Association in the Leysian Hall.
L.Z.A. Committee in Chadwell Street Chapel,
(2.30 p.m. Ladies' Meeting)

3.30 p.m. **DEVOTIONAL SERVICE**

Conducted by the VICE-PRESIDENT
Missionary Sermon by Pastor R. MUTIMER (Brentford)

5 p.m. Tea in Leysian Hall for 500 ticket holders. Price Sixpence. Tickets admitting to Tea Rooms available at the Hall in afternoon

6.15 p.m. **VALEDICTORY MEETING**

Chairman : THE PRESIDENT
Annual Statements by the Secretary and Treasurer
Addresses by Missionary L. WATTS and
Miss WILKINS (Missionary-designate)
Valedictory Charge by Pastor D. H. HALE (Clifton)
Valedictory Prayer by Pastor J. W. GOSSLING
(Hartley Wintney)

Thankofferings **Doxology, 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



A LETTER FROM THE PRESIDENT

61, Breakspears Road, Brockley, S.E.4.

September 4th, 1935.

DEAR MR. EDITOR,

In view of the approaching Annual Meeting of the Strict Baptist Mission, it may be well to inform our friends and supporters that I have found it necessary to tell the Council that, for health reasons and increasing years, I shall not offer myself for re-election as President.

My interest in the work is as warm as ever, and I shall continue to do my best to further the interests of the Mission as I may be able, especially to pray that our God will be pleased to bless the labours of our brethren and sisters in India to the ingathering of precious souls to the Master's kingdom.

May I be allowed to urge the claims of the Mission upon all who love our Lord Jesus Christ, and believe in the validity of His command, "Go ye into all the world, and preach the Gospel to every creature."

I ask also that all friends will pray that the Lord will direct His servants, so that their choice of a President may be His choice.

I take this opportunity to thank all very heartily for help and sympathy extended to me through the past years, especially the period of my illness.

With hearty Christian greetings,

Yours sincerely,

JAS. B. COLLIN.

AN IMPENDING CHANGE

IN the foregoing letter Mr. Collin has placed before the readers of the MISSION HERALD the fact of his approaching withdrawal from the office of President.

We all regret the circumstances which, in his view, necessitate his resignation We know that he would not have taken

such a step unless he was satisfied that it was the right course. As he himself has felt compelled to withdraw from the Presidency of the Mission, we must regretfully accept his decision. But we earnestly trust that he will continue his membership of the Council, and that there we shall continue to have the benefit of his advice.

Mr. Collin has served the Mission as President from October, 1917, to the present time, a period of eighteen years. By his unselfish devotion to the duties of his office he has won for himself the esteem and trust of all the members of the Council in England and of the missionaries in India. As one who has served under his presidency in both spheres, I speak with absolute confidence.

The period of his presidency has been one of progress both in the home churches and in India. It has witnessed the consolidation of the foreign missionary work of the denomination through the amalgamation of our two societies.

As President of the Council, Mr. Collin has shown a mastery of the details of the business side of the work, combined with a vision of the needs of the foreign field. His motto in regard to the work in India has always been "GO FORWARD," and by his gifts he has made progress practicable.

His approachableness and sympathy have been valued by all, and we praise God for the invaluable service which Mr. Collin has already rendered to the Mission. May he be spared for many days to continue in the good work.

The retirement of Mr. Collin will involve the election of a President and Vice-President by the delegates of the Association. The prayers of all friends are earnestly solicited for Divine guidance in this important business.

Tidings from India

OPPOSITION THROUGH BLACKMAIL

D. MORLING.

READERS of the HERALD will remember that ever since our arrival in Kovilpatti we have realised the need for a new chapel because our present place of worship is inadequate and very badly situated. Friends in England hearing of our need, joined us in prayer both for the land and for the building.

Providentially the money for site and structure was bountifully given, but in our search for land month after month passed, and we seemed to make no advance. One day, as our preacher-in-charge was on a bus, he heard of a site which we at once saw to be ideal for our purpose. Negotiations were commenced, advice was taken from several lawyers concerning the title, and after some weeks of higgling about the price we came to terms and commenced building operations. Before we went to the hills, foundations were up to ground level and a well was being dug.

Several times, in the course of our negotiations, we were warned of the exceedingly litigious character of the people here, hence our special care in making full enquiry about the rights of the land. Alas! as our train stopped at a junction on our way from the hills, we heard that a man laid claim not only to our land, but also to three adjacent plots, and that he would probably file a suit against us. A few days before our return to headquarters a local adventurer had sold all four pieces to him for less than one-tenth of the real value, and executed a sale deed for the same in the Government Registrar's office Business men in England might well wonder how such an astounding piece of impudence was possible under the righteous British Raj. Hence a word of explanation is necessary.

An Interior View.

(1) The town of Kovilpatti (the name means temple-village) was for many generations temple-owned, and is even now largely temple-controlled. Our opponent, be it remembered, is a Brahmin of the Brahmins, belonging to the priestly section of Ayyangars.

(2) As the town is of purely temple origin there is no Government Survey. The temple authorities possess, or should possess, all those records necessary for the identification of land ; but as the temple trustee is a wily man and has a hungry family, this allows abundant scope for disputes and litigation. Be not alarmed when I say that the very land-rent for this bungalow compound (ultimately sent minus commission to Government) is perforce paid to the temple authorities, the original owners.

(3) Everywhere we hear now of the unemployed, and when we read " unemployed " we generally think of the workless artisans ; but what of the unemployed in the professions? We grieve much for the poverty of the unemployed journeyman, and not one whit too much ; but let us remember that the poverty of the destitute university graduate has a poignancy

all its own That is not all. If there are dangers attending the workless masses, there are in Asia *greater dangers* attending the unemployed and hungry intelligentsia. Let me explain.

Though Kovilpatti has a population of only about 6,000 souls, yet it boasts of thirty lawyers, nearly every one of whom holds one or two university degrees, besides a crowd of "law quacks." Most of the 6,000 inhabitants are poor, miserably poor, but the lawyer must live, and many think that the only way for him to live is to engage shameless touts to go about engendering strife on behalf of their unprincipled masters. Only recently this abominable system was publicly denounced by the European judge at our Tinnevelly headquarters, and since my writing the draft of this article he has given a public lecture on the Deflection of the Course of Justice in this District. Many a poor man, goaded and hounded by touts, has completely ruined his family for generations to come by debt in paying Rs.5,000 in court and lawyer fees concerning land not worth Rs.500.

Extortion by Threats.

(4) This is not the worst of it. In Tinnevelly we suffer from the terrible plague of blackmail, called by vakils "Purchased litigation." A man without the slightest right or title institutes civil proceedings against another man on some foolish pretext. If he is successful he will receive a substantial sum to drop the case. If he fails—well, anyhow, he has had the excitement of a good gamble and the glory of a full-blown court case. Our opponent the brahmin has "purchased litigation." He is a man of bad character and well acquainted with the chicane and deviations of civil courts ; if he were well tipped he would disappear at once. Yesterday, in the court, he approached our representative and intimated the terms of his withdrawal from the case!

Again, active opposition to Christians securing land for places of worship is common in India, and it has been by no means uncommon in the Strict Baptist Mission. The resistance we encountered in the early days in the Sendamangalam, Namakal and Kolli Hills Fields was of the violent character, where the opponent was armed with sticks and stones. Our Kovilpatti antagonist fights in a long black coat and an immaculate turban.

May we bespeak your prayers on our behalf in connection with the Kovilpatti land case?

HOSTEL EXPERIENCES.

L. S. HAZEL.

SARAH was an inmate of the Sendamangalam Girls' Hostel from January, 1930, to April, 1935. When we first made her acquaintance, she was about eight or nine years of age. She comes from the village of Sirunellikoil. When she came to us her mother was a Christian, but her father was still in the Hindu way, and wanted nothing to do with Christianity.

Sarah was a rather difficult child to deal with, she was fairly intelligent, but often had to be punished for lying and stealing. On one particular occasion she was found to be guilty of tearing another girl's saris, and when questioned and reproved, deliberately said she had not done so. Even after severe punishment she still refused to speak the truth, and asked the Lord to curse her if she was telling a lie. It seemed as if the Lord did lay His hand upon her, for a few weeks after this she was seriously ill with typhoid fever. Two or three times her life was despaired of, and as she lay there, her hands and lips in the attitude of prayer, she was heard asking the Lord to forgive her sins. Much prayer was offered for her at that time, and after three months of weary illness she was restored.

We had hoped that this would have made a deep impression on her life, and that through this trouble she would truly repent and be brought to the Saviour.

One of Many.

My fears for her were only too true, as I heard, on my return from the hills, that she had been married, left her village and gone to some hills, which are not in our province, with her husband, who hopes to get work there on a tea plantation. Will you please remember Sarah, who can only be about 13 or 14 years of age, in a strange place, suddenly immersed into married life, amongst strangers.

Arokiam is the second girl of a large family, and daughter of one of our Tinnevelly teachers. She first came to the hostel with her two sisters in June, 1931, being a bright intelligent child, and of a very happy disposition. Later she suddenly altered and seemed very dissatisfied, and became the ring-leader in any trouble. Towards the end of her stay in the hostel she completely changed.

One Sunday, about three weeks before leave, she was deeply moved and wept when the writer quoted the words, "How shall we escape if we neglect so great salvation?" (Heb. 2/4). I called her to my room on the day following and asked what was the trouble. She told me how those words just pricked her heart, and that she was unhappy because she had no peace within. We had prayer together, and I made it a special matter of prayer that she might find the peace she was seeking.

The last evening before the leave she came to me for her eighth standard certificate, and told me now she had peace

and joy in her heart. Together we sat on the floor as she told me how on Good Friday, when Mr. Huckett was speaking about the death and sufferings of our Lord, she realised that she was a sinner and that her sins had all been pardoned on Calvary. My heart just overflowed with thanksgiving. I asked her what the next step was for those who love the Lord, and reminded her that, although she was leaving us, there was still the need for a good witness in her own home, and to show openly by her confession by baptism that she was on the Lord's side. I hear from her younger sister that she is going to Kovilpatti High School. She will have the opportunity of attending our place of worship there. May she be kept close to the Lord she loves and led to take that next step



HOSTEL GIRLS

Paranjothi Rajammal Arokiam

Paranjothi, one of the eighth standard girls, and another inmate of the hostel, came to us from Paniadipatti Boarding School in June, 1932. Her parents are Christians, and she is the grand-daughter of the Paniadipatti Boarding School matron. She was rather a difficult child, sulky and untruthful at times. In her early days with us she expressed her desire for baptism, but was advised to wait, as it was felt she was not ready. During June, 1934, leave, she was baptized in Tinnevelly. She seemed to improve from that time, always ready to give a helping hand and with a quiet dignity that commanded respect. She passed through our eighth standard in March, 1935, expecting to enter teachers' training. Great was her disappointment when she heard she had failed in the entrance examination, and also that she was too young by a few months to get into training for nursing.

It seems as if the Lord has closed two doors, perhaps to show some other plan and purpose He has in view. May

Paranjothi be led and guided in the way that He would have her walk if He is calling her to some other line of service.

In the above lines you have some incidents in the lives of three of the girls who have been under our care. It is a difficult problem in India to know what to do with the girls after they have finished school. Our great desire is that they shall come to know the Lord and make good wives and mothers, nurtured and grounded in the things which go to make for happiness in their lives.

The picture shows the three hostel girls who passed the eighth standard this year.

A RIVERSIDE WITNESS

A. J. MORLING.

WEDNESDAY, June 26th, was in many respects a bright day for the folk at Solaiseramoni, our most distant village. It is about five years ago that these people became interested in Christianity, and now, after much temptation, trouble and opposition, they have come out bravely and witnessed by baptism to Christ's saving power.

Last Wednesday morning a large company made its way to the bank of the Cauvery for one of the happiest of services. The rocky nature of the banks caused a problem regarding the site for the pitching of the tent, and the daily rising river created anxiety by its swiftly flowing currents diverted at every projecting crag. Nevertheless, a suitable spot was soon selected by the men about to make this new beginning. Their determination to hold the service on the shore nearer their village greatly gladdened our hearts. A brief and appropriate message was then delivered by one who is probably of longest service in the Mission in the Salem District. Next, the ten candidates, men and women of equal number, of Solaiseramoni, and two other men from Kunamalai were immersed. A number of caste folk present silently watched those whom they victimise and despise so unjustly, testify to what Christ had done for them and to the liberty that is always found in Him.

Leaving the riverside, we proceeded to the school building, where a short meeting was conducted and the responsibilities and privileges of their new life emphasised. This forms a new church in the Namakal Field, and those who constitute it would value your co-operation in prayer, that they may be true to Christ and discharge the debt they owe to Him by passing on to others the same privileges of freedom and friendship and hope that have come to them through Christ's life and death and resurrection.

"FOR MY SAKE AND THE GOSPEL'S."

G. F. CHAMPION.

AFTER our Lord had spoken to the wealthy young man who felt that he could not face the sacrifice necessary if he would follow Christ, our Saviour turned to His disciples, and in reply to Peter's words concerning the sacrifice that they had made, said, "There is no man that hath left house, or brethren or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundredfold." Can we not see the sneer come over the sceptical face of some unbeliever as he frames the contemptuous question, "What could make a man leave all these?" We reply, "Nothing but the love of Jesus Christ."

A young man on the Kollis, a year ago, was faced with the alternative of leaving all to follow Christ or having all and forsaking Christ. His father, one of the many minor priests on the hills, died. The lad, seventeen or eighteen years of age, had seen the inconsistancies of heathen worship, had heard of Christ and the missionaries at Valavanthi, and set out to learn more of Him who died for us. Behind him was the land his father left, enough to keep him in comfort, the social life of caste, which can hold men and women in a grip as strong as death, his house, his wife and his wife's family; also his own mother. What could cause a young man to leave all these with no prospects before him? Nothing but the irresistible, all-conquering love of Christ.

Knowing the Cost.

Later in the same year he was baptized, and has joined our Church at Valavanthi since returning to the Kollis from Kovilpatti. He works in the mornings, and learns to read in the afternoons in order that he may study his Bible.

Three times in the last two months he has been to his wife's home in order to persuade her to come back and live with him. Once he went on his own, once with the teacher and once with another, bur each time he has failed. His lands are held by his father-in-law, whose house he is not allowed to enter. He must have all his meals on the outside of their door. Sometimes tears will come to his eyes as he thinks of the injustices which he has suffered. However, he remains with us and worships with us regularly.

What can keep a lad from despair or from wearying in the fight; from turning back after his hand has been laid upon the plough, or from compromise with those who are treating him so ill? Again, only the love which passes knowledge, whose height and depth, length and breadth are beyond our telling. May all who read these lines remember this lad and others like him in prayer, that he may be kept from sin, and may "go on unto perfection."

HARVEST THANKSGIVING

W. H. KUHRT.

THERE were ten meetings altogether. and, with one or two minor exceptions, there was nothing in any of them to mar the enjoyment of the large crowds that gathered in from the surrounding villages. Special meetings were held for the women and children, who I imagine constituted two-thirds of the large assemblies.

Two meetings on Thursday and one on Friday were conducted by an Indian brother. His three sermons were all interrelated, and were followed with keen interest. By means of a sermon on the text, " We would see Jesus," the speaker endeavoured to eliminate all wrong motives and all motives less than the supreme one of " seeing Jesus."

Vision and Manifestation.

At the next service he spoke of Isaiah, showing us how that, having seen the Lord, we must inevitably see ourselves in such a way as to come to a state of despair. In Isaiah's case this was followed by a fresh realisation of the need of mankind. The position was summarised thus: (1) We must see Christ; (2) We must show Christ. How may I manifest the life of Jesus in my mortal flesh? (2 Cor. 4/10) is a question to be asked whether my home be England, a mission bungalow, or an outcaste hovel. Some of us feel bitterly ashamed of ourselves as we look at the conditions of our humble Indian brethren. With our advantages we ought to have done—we might have done—so much better. And so the preacher tried to answer the question, " I must show Christ. How? " (1) By life and walk; (2) By speech; (3) By gift; (4) By prayer. Everybody knows how hard the first two are, and needless to say they are not any easier in an Indian village than elsewhere. Not everyone, however, sees difficulty in the last two, unless it be the difficulty of formality

This subtle evil of formality, together with other problems, face the Indian convert. His weekly offering rarely amounts to more than a farthing, and frequently is only a third of that amount. It must be said, however, that he makes a very big effort on special occasions, especially if the amount of his contribution is to be made known. " But when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, which is in secret." Those words can mean nearly nothing to the average Indian, for he never does anything behind closed doors. We who know the joy of communion alone with God, must pray for those who, if they are to gain it, must do so only by fierce conflict with the evil one and by real ingenuity and self-denial

Public Confession.

Despite all these difficulties, men and women still come forward to confess Christ. They are not, of course, always aware of these difficulties, but if they wanted excuses to stay away, it would be easy to find them. At ten o'clock on Friday morning I had the great joy of baptizing, on a profession of faith, 13 men and 13 women who had come from seven different congregations. One was a man who, twelve months before, had been unable to walk or to do the least thing for himself. He attributes his recovery to prayer. Another was a woman who, once a heathen, owes almost all she knows to her husband's tuition. Another woman declared with tears that, owing to her not being able to attend school, she knew very little, but she loved the Lord and wanted to obey Him

Now they have gone back to their villages, and have before them the task of manifesting the life of Jesus in their mortal flesh. You and I may help them more than we ever know, and in so doing we shall ourselves be manifesting Him to a world that, more than anything else, needs such a manifestation.

MY FIRST PATIENT

GRACE HAZEL.

IT was early afternoon. My colleague was away on camp, the children happily employed in school, and myself the solitary occupant of Paniadipatti bungalow. Suddenly, on looking up from my Tamil study, I saw three men eagerly seeking to attract attention.

"We want medicine," said the first.

"He has cut his leg while chopping wood," announced the second, and the latter, by signs and various actions, sought to demonstrate as to how it happened.

I managed to understand his vivid illustrations, and also to let him know that the other Missie Ammal was away, and he must go to the doctor in the next village, as it seemed a very serious case. He, however, would not be thwarted, and begged of me to "give medicine."

Importunity Rewarded.

Although it was not dispensary hours, yet—I *couldn't* send him away, and so, with a silent prayer for guidance and help, I decided to render aid to the sufferer. I fetched the necessary requirements, and in the meantime people seemed to appear from all quarters.

Perhaps it was well I couldn't understand all that was said, but the look of pleasure on the faces of the Hindu patient and

his friends afterwards, was at least enough to indicate real gratitude on their part.

I told him it was serious and that he must go to the doctor, as this was only temporary treatment, but he seemed to have no intention of doing this, and said he was returning to-morrow for "more medicine." True to his word, next morning he again appeared, this time unaccompanied, and one could tell at once that the leg was at any rate no worse. He joyfully announced that there was now no pain, but again would not leave until the wound was looked at and more medicine given. On undoing the bandage, it was a real joy to find that even in such a short time the cut was much improved, and my first Indian patient went to his house thoroughly overjoyed.

I longed that very soon I might be able to tell of Him who came not only to heal bodily disease, but, even in as short a time, is "able to save to the uttermost all who come unto God by Him."

ANNIVERSARY SERVICES AT VALAVANTHI

G. F. CHAMPION.

WE have just attended the Anniversary Services of our Valavanthi Church and Preacher-in-charge. It is one year since Preacher Selvanathan was appointed to his position of responsibility, and we consequently arranged for anniversary services to be held on the first birthday of the date of his recognition service. We also thought that, as the Church had never had any anniversary services in remembrance of its formation, it would be a good thing to have them on the same day. This was arranged, and the twelfth anniversary of the formation of the Church and the first anniversary of the coming of the preacher-in-charge were held at the same time

Two Points of View.

The preacher and the missionary took the morning service. The former took for his text Gal. 6/14 and the latter Isa. 51/1. Mention was made of the power of the message of the cross in our lives, and also we were reminded of the goodness of God in hewing out His Church at Valavanthi from the rock of heathenism, and digging it from the pit of wickedness.

In the afternoon four of our brethren, including one hill-man, gave addresses, largely of a reminiscent character, and all expressing praise to our God for His goodness and grace in His dealings with us as a Church on the Kolli Hills. Although during the past year three of our members have had to be disciplined, we feel that, in looking back over the past twelve years, we have much for which to thank our Lord.

Anniversary at Valavanthi

Twelve years since three hill-men were baptized. Soon afterwards, however, two of them were received back again into caste, and the other one has lived a life not too bright in a distant village. The prospects of the Church on the Kollis must have appeared black indeed. But on this anniversary day, besides those of our number who were in Ariyur, Alathur and Puliampatti, or away from the hills altogether, we had in our Valavanthi chapel a gathering of from seventy to eighty souls, nearly all hill people.

The members of our Church are not perfect, but we who have watched them only for the last one or two years feel grateful to God for the changes which we see Him working in their lives, and we crave your prayers that He Who has begun a work in them will go on to complete it.

BIRTH.—To Mr. and Mrs. D. A. Thrower, at Madras, on August 30th, 1935, a daughter.

Home News

"The Lord's Remembrancers"

LET us pray daily that the blessing of the Lord may rest abundantly on all who participate in the Annual Meetings on October 22nd, 1935.

LET us pray that those who have charge of the practical application of the new Government of India Act may be so guided that the outcome shall be for the good of the people of India.

LET us pray that all upon whom the responsibility rests for the conduct of the Mission may be led by the Spirit of God in all their service.

LET us pray for the enquirers in our various fields, and also for those who know the Saviour, but have not yet confessed their faith publicly.

REPORT OF MEETING

HASTINGS.—A pleasant time of Christian union was realised at a meeting on behalf of the L.Z.A. held in the charming garden of Mr. Cavey. About one hundred friends listened with interest to the inspiring address of Miss Green as she told of the great need of the women of India, and endeavoured to press home upon us the responsibility of sending the Gospel to those now sitting in darkness. Mr. Henry Popham kindly presided. The offering amounted to £12 6s. 9d.—A.R.

The **S.B.M. CALENDAR** for 1936 will be on sale at the Annual Meetings. Price 6d. (7d. post paid); six or more copies post free. Orders with remittance to be sent to Mr. F. Greenough, 14, Northcote Road, Twickenham, Middlesex.

DEPUTATION ENGAGEMENTS FOR OCTOBER, 1935

PASTOR W CHISNALL.

2nd, Tadworth; 6th, Wellingborough; 8th, Gurney Road; 13th, Ramsgate; 20th, Elthorne Road, 22nd, Annual Meetings; 27th, Croydon (Derby Road).
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY L. WATTS.

2nd, Tadworth; 4th, 71, White Lion Street; 7th, March; 8th, Cheltenham; 9th, Trowbridge; 10th, Bath; 13th, Irthlingborough; 15th, Richmond; 16th, Mayford; 20th, Finchley; 22nd, Annual Meetings; 27th, Cambridge (Eden); 31st, Bromley
Address: "Kilpauk," Westwood Avenue, March, Cambs.

MISSIONARY E. A. BOOTH.

1st, Nunhead (Evelina Hall), 2nd, Tadworth; 6th, Deeping; 13th—14th, Stamford; 20th, Homerton, 22nd, Leysian Mission; 27th, Staines; 29th, Ryarsh; 30th, Snodland; 31st, Walthamstow.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Ladies' Zenana Auxiliary

MISS V. D. GREEN.

1st, Richmond; 3rd, Guildford; 5th, Wood Green (Dovecote); 7th, White Lion Street; 9th, Fulham; 10th, East Ham; 12th, Haworth; 14th, Bradford; 15th, Halifax, 16th, Warrington; 17th, Preston; 24th, Stevenage; 28th, West Ham; 29th, Stratford (Gurney Road); 30th, Ilford; 31st, Manor Park.
Address: 24, Hesketh Road, Forest Gate, London, E.7.

MRS. WATTS.

2nd, Over; 16th, Tring; 17th, Warboys; 31st, East Ham.

LADIES' ZENANA AUXILIARY

The **L.Z.A. ANNUAL GENERAL COMMITTEE MEETING** (for Delegates only) will be held at Chadwell Street Chapel on TUESDAY, OCTOBER 22nd, from **2—2.30 p.m.** Kindly bring the Cards of Admission and wear Name Badges.

The **L.Z.A. FAREWELL TO MISS MIRIAM WILKINS** will also be held in the Chapel at **2.30 p.m.,** and will be open to ALL LADY FRIENDS. For those arriving earlier than 2.30 the Class Rooms at the rear of the Chapel will be opened.

Miss Wilkins will (D.V.) sail for India on Saturday, November 9th, by s.s. "Domala."

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during August, 1935

GENERAL FUND.

Rec. No.	£	s.	d.
1044	32	0	0
1045	3	0	0
1046	2	10	0
1047		9	0
1048	5	0	0
1049	1	4	0
1050	1	0	0
1051		10	6
1052	3	6	9
1053		14	0
1054		4	0
1055		5	0
1056		2	2
1057		13	0
1058		12	0
1059	1	16	0

"The Lord loveth a cheerful Giver"—*continued*

Rec. No.	£	s.	d.
1060		5	0
1061	1	15	0
1062	1	0	0
1063	5	2	0
1064	7	0	7
1065	2	2	8
1066	3	0	0
1067		6	0
1068	18	0	0
1069		16	11
1070	1	15	1
1071	2	10	6
1072		2	6
1073	2	17	6
1074	6	10	6
1075	2	2	0
1076	2	0	0
1077	1	10	0
1078	13	2	5
1079	3	5	0
1080	3	7	0
1081	1	0	0
1082	1	0	0
1083	3	16	2
1084	1	13	8
1085	2	2	0
1086	1	0	0
1087		15	0
1088	2	0	0
1089			9
1090	4	16	3
1091		10	0
1092		6	0
1093		5	0
1094	1	17	5
1095		10	0
1096	1	11	0
1097	1	4	0
1098	2	0	0
1099	2	0	3
1100	2	12	8
1101		5	0
1102	1	6	6
1103		10	0
1104	1	6	0
1105	1	8	4
1106		10	4
1107	1	14	3
1108	4	10	0
1109	1	19	1
1110		10	0
1111		10	0
1112		10	0
1113P	5	8	9
1114	17	8	9
1115	3	0	0
1116		5	6
1117	11	0	8
1118	2	10	0
1119	4	6	0
1120	2	13	3
1121		5	0
1122	2	10	0
1123		6	0
1124	2	12	0
	£260	12	6

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
446	12	0	9
447	52	10	0
448	18	0	0
449	3	2	6
450	8	0	0
451	1	3	0
452		12	0
453	55	0	0
454	1	15	0
455	4	12	6
456	11	4	0
457		14	0
458		17	6
459	3	4	10
460		2	6
461		7	0
462	8	15	6
463	1	1	0
464		3	6
465		12	0
466	17	10	3
467	1	1	0
468	2	18	0
469	3	0	6
470	19	16	11
471	2	17	0
472	100	0	0
473	7	5	0
474	5	5	0
475	4	15	6
476		8	0
477		10	0

Rec. No.	£	s.	d.
478		10	0
479		15	0
480	2	10	0
481	5	13	
482	12	0	0
483		7	7
484	4	9	0
485	9	3	0
486	5	1	7
487	9	4	0
488	1	0	0
489	1	17	0
490	1	6	0
491		6	4
492	5	10	0
493		3	9
494	1	2	8½
495	1	10	0
496		10	0
497		5	0
498		8	0
499	20	0	0
500	40	0	0
501	2	0	0
502		10	0
503		8	0
504	5	7	5
505		9	0
506	3	18	1
507	2	16	7
508	2	10	0
	£490	16	0½

P—Pension Fund.

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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 obtained.

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 Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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The Strict Baptist Mission Herald



AT MADRAS DISPENSARY (verandah roof on right)
Miss Putnam with Biblewomen (standing); Group of Patients (seated)

SECRETARY:
PASTOR W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

Price One Penny

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Incorporating South Indian Strict Baptist Missionary Society.

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Farewell Meeting to Our Missionaries

Mr. and Mrs. L. WATTS and Miss V. GREEN

Tuesday, January 7th, 1936, at 7 p.m.

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

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A Winding Indian Way

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The Strict Baptist Mission Herald

"FORGET NOT"

IT is with hearts full of gratitude that we record the goodness of the Lord to us. The burden of the deficit in the General Fund of the Mission, which has been haunting us for many months, has been removed, and the accounts for the year have been closed without a deficit. Those who have at heart the welfare of the Kingdom of God on earth will join us in praise to God for His goodness.

The members of the Council of Management, who are charged with the responsibility of maintaining the work, have been oppressed for a long season with the fact that income has not been equal to expenditure. And this in a time of challenging need and opportunity in India! Many friends in the churches have shared the bearing of the burden by prayer and by gift. To all such the news will come as a definite answer to prayer and as a relief of heart. "O magnify the Lord with me, and let us exalt His name together."

"He Faileth Not."

To God we ascribe all the glory. He alone has stirred the hearts of His stewards to give to His cause as represented in the S.B.M. We are to find the explanation of the solving of our financial problems not in ourselves, or in circumstances, but in God.

In the Report dealing with the work in India during the last twelve months there is much cause for praise. From various fields there comes the good news of souls being brought out of heathen darkness into Gospel light, of many making a public baptismal confession of their faith in Christ, and of believers showing evidences of growth in grace.

The Debt We Owe.

God has sent down showers of blessing, and shall we not render to Him the revenue of praise! His goodness to us now should provoke and inspire our gratitude and praise. The signal

answer which God has given to our prayers is yet another assurance that we are moving in the line of His will. This is one of the ways in which He is bidding us to continue the work, and not to become weary in well-doing. God is with us in this work. Still, as of old, His hand is stretched forth to bless, to guard, to guide. "Blessed be the Lord who daily beareth our burden."

But we have not yet finished the course. We have just passed another milestone on the road. There remaineth much land to be possessed. There are still so very many who have not yet heard the good news of the Gospel of the grace of God. As we continue in the service and encounter fresh problems, we shall find that as we look unto Him we shall be lightened and helped.

Let Us Praise Him.

He who has the unceasing praises of the angelic host delights also in the praises of His people on earth. When we consider our poor service and gifts in the light of His gift of gifts in the person of His Son, we cry with the Psalmist:

"Not unto us, O Lord, not unto us,
But unto Thy name give glory."

THE SHORE END OF THE NET

THERE is an old-fashioned method of catching fish which is still practised by some fishermen. It is by means of the seine net. Three or four men push off from the beach in their crab-boat, taking with them one end of the net; the other end is held by their partners on shore. When the oarsmen have pulled the boat out to the full extent allowed by the length of the net, they begin to row parallel with the shore, the other men walking along the beach with them. Between them they drag the net for some little distance; then the boat is rowed inshore again; the net is drawn on to the beach and emptied of the fish which have been caught.

This illustrates a primary factor in the principle of missions to the heathen. Out in the distant parts of the world, across the intervening waters, go the "fishers of men" eager to win souls for their Master in lands of pagan darkness. They carry with them one end of the Gospel net; the other is held by their partners—those who remain at home and help them in their work by prayer and gifts. It is all done by co-operation. The missionary must be sent out over the sea, but he cannot maintain himself or carry on his work without the material help of the friends who undertake to support him in the homeland. They hold the shore end of the net; he and they work together, and both alike will rejoice in the great day when they lay their spoils at the Master's feet.—MCCULLAGH.

Tidings from India

A LIVING GEM

E. C. PUTNAM.

KUNDASWAMI is a fatherless boy of thirteen years. We met him in his mother's "house," which house is just a part of a room in a larger one, and partitioned off by a mud wall half the height of the house. The monthly rental is eight annas, and at the time of our visit the mother was lying on a mat on the floor, dying from starvation, apparently. In the corner sat the youngest child, a girl of twelve years. She was trying to boil some rice which someone had given her. By the side of the dying woman crouched the eldest child, a girl of about seventeen or eighteen years. Hunger looked out from her eyes, she was pitifully thin and weak, and, as she had just recovered from an illness, was unable to stand. Clearly it was a case of malnutrition.

Eager Hearts.

Kundaswami was a complete contrast to his surroundings. He is a fine specimen of healthy boyhood, clean, bright, respectful. We asked if he attended school and the tears came in his eyes as he hesitated, and then said, "I did go to school until I was obliged to go to work." "What work?" "I take cows to graze." "How much do you earn?" we asked. "My food and one rupee a month." "How far did you study in school?" Up went the head, and the tears were blinked back as he proudly answered, "I have passed standard three."

His twelve-year-old sister is so proud of her brother's achievement that she, too, is trying to learn to read, and is on the first book. When we asked why further progress had not been made, we learned that she had been nurse to her sister, and then at the time of our visit she was attending the mother, besides doing the little bit of cooking when there was anything to cook. She longs to go to school, but with home conditions as they are, how can she go?

A Brave Soul.

The reason for all this misery was that the mother had decided that she could not go on living with her heathen relations when she was at heart a Christian. Some months previously she definitely left her relations, and while she was well managed to do a bit of cooly work to support the family. But the money was not sufficient, and, unknown to us, she just went on from day to day doing her best until at last she was

obliged to give in. She had for a long time wanted to be baptized, but her ill-health prevented this, and this night we listened to her expressions of love to her Lord, and her prayer to Him to work out His will for her. We did not expect to see her again on earth, but were sure that we should meet her again in the land where there is no more sorrow.

Much prayer had been offered for her, and the next day she was better. Her condition gradually improved day by day, and she attended the Sunday evening services. Then she went into hospital for some time, but those dreadful months of starvation had done their work, and she did not fully recover. She was certified as consumptive and returned to the little place she called "home." Again she applied for baptism, but she was unable to get as far as the chapel, and we explained to her as best as we could that the Lord would understand all her desires. At last she became peaceful about the matter, but said that she wanted to renounce her old heathen name, which meant "Woman of sorrow," for a Christian name. She chose the name of the woman who had brought her to the Lord.

The New Name.

This Christian sister was our Biblewoman, Jeevamoni, whose name means "Living Gem." So this poor, uneducated village woman, who less than two years ago knew nothing of Christ and His power to save, now wanted to be known as "Living Gem." This name was given her three weeks ago. Yesterday I was near her village and went to see her. She was too weak to raise her head, but her testimony was bright and clear. "Jeevamoni," I asked, "are you sure you are soon going to heaven?" "Amma, I am soon going to everlasting happiness," was her reply. Biblewoman Jeevamoni, standing by, asked, "Are you sure your sins are forgiven?" "Why should they not be? I asked Him, and He has cleansed *all* my sins." No news has been received to-day, so our sister is still on her journey to the land of "everlasting happiness."

PILGRIMAGES

G. F. CHAMPION.

CHAUCER tells us that in his day the sweet showers of April not only brought fresh life into the countryside, but also created in the hearts of folk a longing to go on pilgrimages. In South India the rising of the waters of the sacred Cauvery, which is a sign of plenty during the coming days, causes the faithful Hindu to turn his steps in the direction of some holy place. He may go and bathe in the flooding river, or, on the other hand, he may determine to visit the Kolli Hills,

stand under the thundering waters of the fifty-foot fall on the river Aiyar, and join the thousands of other pilgrims at the temple of Koilur. This year, at the time of the annual festival, several of our Mission workers were present, and spent the best part of two days witnessing for the Master.

At no other time during the year are there so many people from the plains on the Kolli Hills. I suppose that this is the only time during the whole twelve months when there are as many as fifty people from the plains on the hills at one time. But during the festival, on the eighteenth day of the month of Adi, thousands have toiled painfully up the steep sides of the hills for three thousand feet, and walked through the valleys and over the passes to be present at the temple situated in the most pleasant and fruitful valley of the Kollis. Some told me that they had come from Salem, forty miles distant, to see God. When I reminded them that they could not see God with their natural eyes, they modified their statement and said that they had come to see the hills.

Grasping the Opportunity.

We placed our table near the porch of the temple and piled leaflets, booklets and copies of the Gospels upon it ; then, after one or two short addresses, we invited people to inspect the " bookstall." To all who could read we gave a postcard with a Tamil text stuck on the back. At one time there were five or six men standing in a group and reading aloud, as is their custom, John 3/16. I asked them if they knew what the words meant, so they read the verse again, going over the words which mean so much to us half a dozen times. On another occasion, when I had given out a number of leaflets which were headed with the question, " Is It True? " we could hear the words and the contents of the leaflet being read out on every side. We sold nearly fifty copies of the little catechism issued by the Mission, which deals with sin, judgment and salvation, and which opens with the question, " Who is God? " " He who created me." " How many gods are there? " " One true God, the Creator."

On the first day we sold every one of the Gospel portions which we had brought with us, and on the second day we took with us all that we had at the Valavanthi Mission House, and sold them all. One man seemed quite interested, and was distressed that I had disposed of all copies of the Gospels, and made a mental note of one of the villages on the plains where we have a station, and I suggested to him that he might call on our preacher there and learn more about the Lord. As we were returning to Valavanthi on the first evening, one of our preachers remarked how one could often tell in the crowd those lads who had studied at our schools by the very expression on their faces.

One thing that impressed me was the number of village people who can read, and who were ready to buy anything we had, be it what it may, provided it was cheap enough. One can see the danger of their simplicity. Had we been selling atheistic literature, they would probably have bought it just as readily. May we be able to circulate the Word of God wherever there are those who can read.

SIGHTS

W. H. KUHRT.

LEAVING the Mission compound, we walk into the lawyers' street. It hardly reminds one, unless by way of contrast, of the stately lawns and peaceful surroundings of London's Inns of Court. A few of the more prosperous have built handsome bungalows some way off the road, but the majority live in unpretentious dwellings. As the lawyer sits on his verandah he has a most pleasant sight in front of him. Around a large well there is always a crowd of men, in various stages of undress, taking their daily ablutions. These ablutions naturally cause a collection of pools, and when these have acquired the necessary consistency the men are joined by a swarm of the local pigs. A sharp turn to the left and we are confronted by Kovilpatti's largest temple, from which the town derives its name. Two splendidly carved and coloured " gopurams," or temple towers, rise from amongst a huddled group of unattractive buildings. Just within the gate there is a lofty pole, to which are attached a number of bells. These are rung in the mornings to awaken the god. Outside the gate are two temple cars covered with the most magnificent and intricate carving. At festival times they are dragged around the streets by hundreds of men.

Going from the temple land, we enter the bazaar streets. In the West the shops are usually the happy hunting ground of the ladies, but in the East it is not so. Shopping is done almost entirely by men. The bazaar is distinguished not only by its sights, but also by its smells. This is due to the unpleasant fact that just beneath the plank of wood on which you sit when conducting your business transactions, there flows a steady stream of garbage through open drains. No doubt we are privileged in having even open drains. These streets, like all other streets, are infested with pigs and dogs of doubtful health and temper.

Threading our way through some side turnings, we are soon aware by the thickening of the atmosphere, and a further narrowing of the streets, that the Panchama quarter has been reached. The average size of the homes in these quarters is 16′ × 8′, and it is horrible to contemplate the number of persons that may be

huddled together in some of these hovels. The houses that are larger almost invariably have a space allotted to the family cows and fowls. Objectionable insects of various species, objectionable diseases and objectionable habits thrive in such conditions. One of India's most common sights is that of women sitting about carrying on an animated conversation and at the same time conducting an animated hunt through one another's hair.

So far the picture has been mostly of "horrid sights unholy," but there are sights of a more pleasing nature. Even in this same Panchama quarter there are the neat and clean little homes of some of the more progressive and prosperous. We are proud that these are nearly always Christians. In the same quarter, too, there is a little prayer-house, to which every evening a group of these outcaste people will come for prayer, while on Sundays about twenty of the women folk will gather here for instruction from Mrs. Morling or the Biblewoman. On the surface of things there is little beauty about the prayer-house or about most of those who go to it, but in a land which abounds with sights more truly unholy than those I have mentioned, it is sights such as these last that gladden the eyes of God and the missionary.

KOTHANACHYAPURAM

A. M. POOLE.

THE work in Kothanachyapuram is a very real disappointment. It is a village about three and a half miles from the Mission bungalow and takes one and a half hours in the bandy to reach it. There is a small church here, but its condition is practically lifeless, and the witness to the surrounding villages is consequently nil.

Possibly it is a case of reflex action, the home churches have their contribution to make to the churches out here. While there are those at home who forget to pray for the missionary work in India, or again are content with a meagre knowledge of God's Word, is it any wonder that some of the people here—unable to read for themselves—are not keen for the Biblewomen to teach them? Anyhow, the Christian women of Kothanachyapuram are not keen—they are not antagonistic, but so indifferent!

Shall we visit some of the homes together? All the houses are very small, yet children and neighbours endeavour to enter. In the first house a fire is smoking terribly and the result is somewhat suffocating. I talk to the sister, who is proud of the fact that she is "the deacon's wife," but who can tell me nothing at all of what she should have learned. She cannot read or write, and her lack of intelligence is great. By her

side sits the teacher's wife, who could be such an influence for good in this village, but is not. She is tremendously proud of the fact that she has "learning" and is a preacher's daughter. She has a proud smile on her face as she notes how little the other woman knows, and I am very thankful that this is the only house to which she accompanies me. Her pride and conceit are her hindrances. On a previous visit she had prayed the Pharisee's prayer, thanking God that she had learning and was different from the others. She prayed, read her Bible, went to chapel, kept holy the Lord's Day, and, in conclusion, asked that the others might be made like her. I did not add Amen to that prayer, but prayed that they "might *not* be made like her."

Other Problems.

Another woman tries hard to tell me something, but after two months' teaching can only tell me one lesson, and that very badly. She, however, has had a lot of trouble lately. Two of her children died very suddenly, and on the last visit she had two of her other children ill with chicken-pox; and, thinking of my 40 girls at Paniadipatti, I did not visit her then.

In another house I am told, "I am not learning, I do not want the Biblewoman to come to me." This person has learned one lesson only in eight months! Several others know nothing, and in yet another house the woman tells me one lesson. I suggested that for the next *month* she only has one meal, instead of three meals a *day*. She sees my meaning, and instead of being ashamed, merely laughs and says, "Impossible." When questioned as to her spiritual condition, she said, "Oh, yes, I do love the Lord and I do pray, and if He only gives me food and clothing and takes me to heaven when I die, that is all I ask." Alas! what a low standard!

Shall we not all unite in prayer for these Kothanachyapuram women, that their spiritual life may be deepened? Please pray for the Biblewoman, a truly consecrated woman, who yearns over these women, and plods on day after day, seeking to instruct them. She tells me sometimes it is like trying to talk to a rock. The one ray of light amongst them is a girl who has recently married and gone to live there She has come from another village, has been under instruction, and knows the Scripture syllabus lessons.

Sometimes we wonder at our experiences, but the Lord gave us this message: "Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." So we encourage ourselves in the Lord.

HERE AND THERE

D. MORLING.

THIS year the Tinnevelly Field stood well again in the S.B.M. Workers' Examinations, both in the Senior and Junior Divisions. The two top senior examinees for the Mission belonged to Kovilpatti station, the first one having been the first on the examination list last year also. The percentage of marks for the whole Field was good, but the older members of the staff demand much patience.

Gospel Magnet.

Our Harvest Festivals showed to us again how wonderfully the Kalashebam—a kind of cantata-sermon—appeals to the Indian. The one given at Kovilpatti was on the Resurrection of Christ, and that at Kalingapatti, on the Raising of Lazarus. The rendering of the latter occupied about two hours, but though the straight Gospel message was given from beginning to end, it held nearly a thousand people spell-bound. A caste man near me remained on his little slip of wood on the floor for the whole two hours, and whenever the singer repeated a line or stanza the man at once repeated it with him! These are days when the methods of Christian missions are straightly criticised for their supposed Westernism. In the Kalashebam we have a purely Indian method.

Progress amid Difficulty.

The twelve months for which we prepare our annual statistics for 1934-1935 have been months of great distress in the country through drought. Many of our members are away eking out a meagre livelihood as well as they can, but the abject poverty of many is pitiful. Women cannot get more than threehalfpence or twopence for a whole day's work in the fields. Men count themselves fortunate if they get fourpence a day; generally, if they get anything at all, it is threepence or less. Nevertheless, Church finance is still on the rise, the total receipts showing an increase of Rs.160.

Some weeks ago Mrs. Morling and I spent a few hours in a large village nestling among the foothills of the giant Western Ghats, and while there learnt a little more about the fascinating history of Strict Baptist work in South India. Doubtless, some readers of the HERALD know that Strict Baptist work was started here long before the S.B.M. was founded—a point worth remembering. Indeed, that day in the picturesque old farm-house at Watrap, we traced the origin of our work back to 1840. Descendants of the family that took the lead in the good work then are still engaged in the Lord's service and royally entertained us.

SOUNDS

W. H. KUHRT.

IN these modern days sounds have assumed such importance that they are frequently the subject of legislation. To be removed from London, the chief shrine of the great god Noise, is in some respects a relief, and yet even such a truly rural town as Kovilpatti contributes more than its fair share to the world's sum total of tumult. I had not long been here when I badly betrayed my London origin. I heard a most awful noise that I imagined could be nothing less than the cry of an animal in its death throes. When I asked, I was met with an outburst of laughter and the information that it was nothing more than a donkey's braying. This, then, is one of the sounds that soothe one to sleep. Another rather similiar is the cry of the jackal. Not far from our bungalow is a burning ground, and there jackals will congregate for nocturnal orgies, making night hideous with their howls.

All day long there float to our ears more pleasant sounds that betoken some measure of prosperity. There is the squeak of the ropes over the pulleys, and the rush of the water into the irrigation channels as the bulls draw water for the fields, and then, too, there is the noise of the grinding as the bulls go their weary round turning pestle in mortar throughout the livelong day. Always, too, one may hear the lumbering of clumsily-built bullock carts to the dubious tune of the bulls' neck bells, and the still more dubious accompaniment of the driver's urgings. At some times he will give vent to a full-throated roar, and at others will content himself with a peculiar noise made with the lips. At intervals there will be the more lively rattle of a horse-drawn jutka, also to the tune of bells.

The Tamil voice may be beautiful, but, if so, then the people are very successful in hiding the fact. Not only when quarrelling, but in the course of ordinary conversation, you inevitably think of a timber yard or a nutmeg grater. It is sad to have to relate that the Tamil women are in this respect no better than the men ; in fact, they are probably worse. This article would certainly not be complete if I failed to mention the blare of pipes and drums which invariably goes with the temple worship.

So far the story has been mostly of " horrid shrieks," but there are sounds of a really pleasing nature. " The time of the singing of birds " is ever with us ; the rush of the monsoon rains is a most welcome sound to our ears, and finally there is, night and morning, the sweet music of the lyrics sung by the young men of our hostel. When I say " sweet music," I speak in a purely metaphorical sense, for not often could the singing honestly be described literally in those words. But in a land which abounds with sounds and shrieks more truly unholy than those I have mentioned, the sound of morning and evening prayer falls sweetly on our ears, and, if I mistake not, more sweetly still upon the ears of God.

Home News

"The Lord's Remembrancers"

LET us all praise God for the removal of the menacing burden of the deficit.

LET us give thanks for the manifest signs of the work of the Holy Spirit in the lives of Indian church members.

LET us join our missionaries in their prayer for Spirit-filled Indian Christian leaders.

LET us commend to the Lord those who have recently confessed Christ in baptism, and pray that they may be kept from evil and be given grace to witness for Him.

REPORTS OF MEETINGS

DISTRICT RALLY AT GREAT GRANSDEN.

In connection with the Cambs and Hunts Union, the first District Missionary Rally was held on Monday, September 23rd, 1935. The afternoon service was conducted by Pastor R. Robinson. He was greatly helped in the delivery of the message, and many hearts were moved as he preached from the incident on Mount Carmel.

In the interval between the afternoon and evening services Indian articles and curios were shown and their purpose explained. By this means the work of a missionary in India was made more vivid to us.

At the evening meeting there was a good congregation, representatives from eight churches being present. Expressions of goodwill and regrets for unavoidable absence were received from many friends.

Pastor R. Robinson, Vice-President of the Mission, occupied the chair, and he was supported by Pastors Whayman, Banks and Moss, Missionary L. Watts and Missionary-designate Miss M. Wilkins. In the devotional exercises we were led by Mr. S. Wilkins and Pastor G. Banks.

Pastor Whayman gave a thoughtful address on the "Man of Macedonia." Miss Wilkins outlined the way in which she had been led of the Lord to offer for Indian service, and of the wonderful manner in which all her needs had been met. Samuel spoke of his experience of Divine grace. Missionary L. Watts spoke of the voluntary work carried on by the Indian Christians connected with our churches. He told us of opportunities for ministry in districts hitherto unevangelized, made possible through the testimony of those who had been brought to the Light. From the example of Andrew he urged the need for personal testimony.

Responding to the expression of thanks voiced by the Chairman, Pastor H. R. Moss expressed the hope that the District Missionary Rally would become an annual event, the responsibility for the arrangements being undertaken in turn by each church in the Union. H. R. M.

Reports of Meetings

BRENTFORD.—The Annual Missionary Meeting was held on Sept. 12th, 1935. Pastor R. Mutimer presided. Scripture was read by Mr. E. Rose and prayer was offered by Mr. Culliford. In his opening remarks the Chairman stressed the fact that both at home and abroad we have but one aim—the glory of our Lord.

Messages were delivered by Mr. Culliford and Missionary L. Watts and Samuel. The whole meeting was greatly enjoyed, and we trust that it will be the means of increasing prayerful interest in the work. Prayer by Mr. Dykes and the Doxology brought a very happy meeting to a close. Offerings amounted to £7.—A. M. J.

TADWORTH.—The annual gathering was held in the Chapel on October 2nd, Mr. F. T. Newman kindly occupying the chair. We were led in our devotions by Mr. S. W. Anderson. The Chairman, in his opening address, emphasised the Scriptural ground for taking the Gospel message to the heathen. Mr. Watts showed the importance of teaching Indian children to read, so that they are able to read the Scriptures for themselves. Mr. Booth related an incident illustrative of the value of teaching the Bible in schools. Pastor Chisnall thanked the friends for their help, and urged them to continue in prayer.

DEPUTATION ENGAGEMENTS FOR NOVEMBER, 1935

PASTOR W. CHISNALL.

2nd, East London Rally; 3rd, Eltham; 5th, Chiswick; 6th, Brighton; 10th, Courland Grove; 17th, West Hill; 19th, Dorking; 24th, Cambridge (Tenison Road); 25th, Borough Green.

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

MISSIONARY L. WATTS.

2nd, East London Rally; 6th, Brighton; 10th and 11th, Horham; 12th, Occold; 13th, Cransford; 15th, Kew; 16th, Fellowship of Youth; 17th, Watford; 19th, Dorking; 20th, Crawley; 21st, Cambridge; 24th, Chelmsford; 25th, Borough Green.

Address : "Kilpauk," Westwood Avenue, March, Cambs.

MISSIONARY ERNEST A. BOOTH.

3rd, Chatteris; 10th, Whittlesey; 17th, Over; 19th, Dorking; 24th, Borough Green.

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

Ladies' Zenana Auxiliary

MISS. V. D. GREEN.

4th, Belvedere; 5th, Hitchin; 6th, Brighton; 7th, Walton-on-Naze; 11th, Ipswich (Zoar); 12th, Hadleigh; 13th, Otley; 14th, Wetherden; 15th, Stowmarket; 18th, Baildon Street Mission; 19th, Dorking; 20th, Horsham; 25th, Willingham; 26th, Cottenham; 27th, Cambridge.

Address : 24, Hesketh Road, Forest Gate, London, E.7.

MRS. WATTS.—2nd, West Ham.

The **L.Z.A. QUARTERLY PRAYER MEETING** will (D.V.) be held on TUESDAY, November 27th, at 7.30 p.m., at Courland Grove, Clapham. Mrs. Robert Smith will preside. As many lady friends as can come will be welcome to this meeting.

OUR 74th ANNUAL REPORT

We welcome the arrival of this annual booklet. Here one is able to read a concise summary of the work of the Mission. The activities abroad and at home are detailed. The articles contributed by those in actual charge of the work enable one to realise afresh how good God has been to us during the period under review. It is gratifying to learn of baptisms in various fields. It is cheering to read of the activities of the members of the Indian churches.

The Report is a first-class production. The illustrations help one to visualise the conditions amid which the work is being carried on. In the pages devoted to finance we can see how wonderfully our needs have been met. The abstract of receipts shows that our support is drawn from a large number of churches.

Copies of the Report can be obtained from magazine secretaries in the various churches, and also from the Secretary of the Mission, Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing, London, W.5. The price is two-pence.

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during September, 1935

GENERAL FUND.

Rec. No.	£	s.	d.
1125		8	0
1126	2	2	0
1127	2	0	0
1128		17	0
1129	1	7	0
1130		2	6
1131	5	0	0
1132	1	0	0
1133	6	5	9
1134	12	1	9
1135	2	18	5
1136		11	0
1137	2	2	6
1138	1	7	3
1139	3	16	6
1140	7	0	0
1141		12	6
1142	4	18	9
1143	1	0	0
1144	5	0	0
1145		15	6
1146	19	10	0
1147		2	6
1148	12	17	1
1149	8	18	3
1150	4	2	1
1151	5	16	0
1152	1	11	8
1153	7	14	3
1154	1	0	0
1155	3	8	9
1156	10	15	6
1157	8	8	0
1158	1	10	0
1159		10	0
1160		6	0
1161	5	0	0
1162		7	6
1163		8	8
1164	1	1	9
1165		2	6
1166	1	1	0
1167		5	0
1168		12	6
1169	50	0	0
1170	1	1	2
1171		10	0
1172	19	0	6
1173	1	7	6
1174	18	9	2
1175	1	0	0
1176	1	1	0
1177		10	0
1178	3	1	0
1179	18	14	4
1180		2	7
1181	2	1	1
1182	175	0	0
1183	9	13	4
1184	7	3	0
1185		10	0
1186	5	3	0
1187		10	0
1188	1	0	0
1189	1	5	0
1190		6	4
1191		15	9
1192	1	1	0
1193	12	4	10
1194	2	0	0
1195	2	0	0
1196	6	17	0
1197	7	8	2
1198	11	6	2
1199	1	0	0
1200	2	17	2
1201	13	13	3
1202	23	7	0
1203	3	19	0
1204	18	0	0
1205	1	2	0
1206	4	3	5
1207	3	10	6
1208		5	0
1209		11	0
1210	3	10	0
1211	8	17	9
1212	9	1	2
1213	3	4	0
1214	3	4	0
1215	6	15	6
1216	1	13	2
1217		10	0
1218	16	10	10
1219	7	17	8
1220	4	15	10
1221	9	13	5
1222	4	3	0
1223	28	12	7
1224	3	19	9
1225L	13	3	10
1226L	15	9	3
1227L		4	2
1228		2	0
1229	18	16	0
1230	2	0	0
1231	4	17	3
1232	39	2	3
1233	4	0	6
1234	10	0	0
1235	3	10	0
1236	5	16	9
1237	5	0	0
1238	5	0	6
1239	15	12	2
1240	18	3	8
1241		10	0
1242	20	12	5
1243		7	6
1244	1	0	0
1245	9	0	0
1246	20	5	0
1247		12	0
1248	16	16	0
1249		8	7
1250	39	19	7
1251	5	10	0
1252		16	0
1253	93	13	4
1254	9	12	9
1255	4	10	0
1256	1	0	0
1257	5	0	0
1258	2	3	1
1260	2	2	0
1262		10	0
1263	5	0	0
1264		6	0
1265	1	2	0
1266	1	0	0

End of Financial Year.

"The Lord loveth a cheerful Giver"—*continued*

Rec. No.	£	s.	d.
1	6	10	0
2	1	16	0
3		12	0
4	7	7	0
5	3	15	0
6	1	0	0
7	2	1	6
8	4	17	0
9	1	6	0
10	10	10	0
11		10	0
12		16	6
13	1	5	9
14	2	5	0
15	7	6	9
16	1	11	0
17	3	10	0
18		10	0
19		13	0
20	7	6	8
21		4	0
22	7	9	3
23		5	9
24	1	8	2
25	10	3	0

Rec. No.	£	s.	d.
26	5	15	0
27	1	1	0
28	31	0	2
29	3	12	6
30		6	6
31	1	0	0
32	1	0	0
33	1	0	0
34		8	6
35P.....	38	9	10
36P.....	26	5	7
37		10	0
38L.....	4	19	7
39L.....	6	12	8
40L.....		4	0
	£1,312	13	7

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
508	1	11	0
509	1	10	0
510		15	0
511	1	5	10½

Rec. No.	£	s.	d.
512	4	15	6
513	2	10	0
514		4	0
515	1	19	8
516	1	12	6
517		12	6
518	1	1	0
519	1	12	0
520		4	8
521		5	0
522		18	6
523		5	0
524		10	0
525	1	0	0
526	1	0	0
527	2	12	6
528		7	6
529		10	0
530	1	1	0
531	1	16	0
532		16	0
533		13	6
534	2	17	9
535	1	10	0
536*	3	2	2
537		18	8

Rec. No.	£	s.	d.
538	1	0	0
539	5	0	0
540		18	0
541		6	0
542		15	6
543		10	0
544		10	0
545	2	2	2
1	2	15	0
2		5	0
3		11	2
4	1	2	6
5	2	9	9½
6	2	15	5
7	4	0	0
8	7	13	0
9	1	2	6
10	1	16	0
11	2	0	0
12		10	0
13	3	0	0
	£80	19	4

L—Literature. P—Pension Fund. * Christmas Boxes.

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.—Chrysanthemums, Aaron's Rod, Solomon's Seal, Raspberry Canes, Hollyhocks, Foxgloves, Mint, Campanulas, London Pride, 2d. each. Lupins, 3d. Delphiniums, Monkshoods, Phlox, Lavenders, Southernwood, Everlastings, Marguerites, Red Hot Pokers, Veronicas, 6d. each. Small Sunflowers, Michaelmas Daisies, Montbretias, 6d. dozen. Yellow Flowering Broom, Lilacs, Cactus, Crasselas (lovely scent), Scented Geraniums, Agapanthus Lily, Ivy Geraniums, 9d. each, postage extra.

Also **HANDPAINTED TEXTS,** Flat or Scroll (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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 obtained.

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 Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, Wayside, Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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The Strict Baptist Mission Herald



PHOTOGRAPH OF FRONT SHEET OF CALENDAR FOR 1936
Now Ready (see notice on page 178)

SECRETARY :
PASTOR W. CHISNALL, 26 Woodgrange Avenue, Ealing Common, W.5

Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

NEW YEAR'S PRAYER AND VALEDICTORY MEETINGS

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

Tuesday, January 7th, 1936, at 7 p.m.

Farewell Messages by outgoing Missionaries:
Mr. and Mrs. L. WATTS and Miss V. D. GREEN
Valedictory Address by **Pastor B. J. NORTHFIELD**

Christmas Envelope Thankoffering

S.B.M. CALENDAR for 1936

Indian Photographs and Scripture Texts. A choice production

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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 CHALLENGE OF CONTRAST

IN the providence of God we have been guided to India as the sphere of our missionary enterprise.

The differences between Hinduism and Christianity are both fundamental and vital. The two religions neither start from the same point nor lead to the same goal. The broad distinction is that the one is human and the other divine. Hinduism represents man's age-long search after God, whilst Christianity is God's revelation of Himself to man

In their initial conceptions of **God** the two religions are opposed. Hinduism teaches that there are many gods, the declaration of Christianity is that there is only one God. In their teaching concerning **Man** the two religions are at variance. According to Hinduism, man is mere illusion, the plaything of the Absolute, whilst Christianity teaches that man is a son of God (Luke 3/31). Regarding the ultimate goal of man, Hinduism teaches that the individual soul will finally blend with the Absolute as a drop of water returns to and mingles with its mother ocean.

Hinduism has its doctrine of **Sin,** but we must remember that the same word does not always stand for the same thing. The Hindu idea of sin is that of ceremonial defilement or of violation of caste or custom, not of moral evil committed against God, as in Christianity. Finally, regarding **Salvation,** Hinduism knows nothing of a personal Saviour for sinners. Here is the vital distinction between the two religions, and here is the great argument for taking the Gospel of Christ to the Hindus.

The supreme justification for the Christian missionary enterprise is the command of our Lord and Saviour Jesus Christ. To that command of universal evangelism He attached His tremendous personal promise, "Lo, I am with you alway." If we undertake the work in obedience to His behest, we can with utter confidence reckon upon His presence and help.

The Annual Meetings, 1935

L. C. FENSOME.

SITTING at a vantage point on the platform in the huge interior of the Leysian Hall on October 22nd, the writer was filled with a sense of insufficiency. How could one adequately convey to the many readers of the MISSION HERALD a picture of the inspiring scene? Row after row—tier upon tier—of eager anticipatory faces, betokening a deep and keen interest in the work of the Mission. Then the singing—led so ably at the organ—a volume of concerted praise. Nothing mournful or morbid here, but rather an atmosphere charged with joyous assurance, "The Lord of Hosts is with us, the God of Jacob is our refuge." Nothing sanctimonious, but sanctified gladness.

This surely is a feature of the Annual Meetings—*a quiet confidence in God*—a realisation that the work of the Mission is in line with His will, and, therefore, certain of the fulfilment of the promise, "Lo, I am with you all the days."

The enthusiasm attending the meetings for years past is unchanged, but one is reminded of the passing of the years as inevitable changes in other directions take place. A new President and Vice-President. Happily these are not often needed, and it is a matter for thanksgiving that when the need arises, God has His servants at hand ready for the task. The absence of the esteemed Treasurer, Mr. Robbins, through ill-health, and the vacant place of our late brother, Mr. H. Brand, also reminded one that "change and decay in all around we see." But the reminder also calls to memory afresh the abiding character of our God.

THE DELEGATES' CONFERENCE

The Seventy-fourth Annual Meetings commenced, as usual, at 2 p.m., when the Delegates met for the conduct of their business. A large room, but overcrowded, augured well for the success of later meetings.

The chair was occupied by Pastor R. Robinson, and the business was conducted with remarkable celerity and unanimity. After the reading of 1 Thess. 5 by Pastor O. F. Clarke, the Divine blessing was sought by Pastor C. Breed, whose earnest and comprehensive petition found an echo in many hearts.

Important Election.

The outstanding feature of the meeting was the reading of a letter from the President, Mr. J. B. Collin, intimating his inability to continue to serve as President. Though this had been anticipated, it did not lessen the regret felt by all that

the step had become needful, and the Chairman fittingly voiced the general feeling.

Pastor W. S. Baker then, in choice language, feelingly and warmheartedly moved that Pastor R. Robinson be appointed President. This was formally seconded by Mr. E. P. Baldwin and carried with acclamation. Pastor Robinson then moved, from the chair, the election of Mr. S. W. Anderson as Vice-President. This was heartily seconded by Mr. E. A. Booth and carried unanimously. The various other officers were re-elected, and a ballot taken for the membership of the Council for the ensuing year.

The delegates were led in prayer by Pastor R. French, who touched all hearts as he gave thanks for the services of Mr. Collin, and asked that the Spirit of God might rest upon the new President and Vice-President.

The Secretary's Report was presented by the veteran Secretary, Pastor W. Chisnall, and the Financial Statement read by Pastor A. E. Brown, in the absence of the Treasurer. Both of these were very gratifying, and the Delegates were greatly cheered to learn that the serious deficit in the Mission's General Fund had been wiped out.

THE DEVOTIONAL SERVICE

The body of the Leysian Hall was well filled as Pastor R. Robinson took the chair at 3.15 p.m. Friends of the Mission from all parts were to be seen, from quiet country village and busy town, among them being many pastors of churches seeking fresh inspiration for service from the cause which they loyally support by commendation and prayer.

After the singing of the opening hymn, Pastor J. Payne read Acts 1/1-14, and Pastor A. W. Whayman commended the meeting to the Lord.

Induction of Vice-President.

The Chairman then voiced words of welcome, saying that we were met to hear of the great things the Lord is doing, and to pray for the prosperity of the Mission. In genially and graciously introducing Mr. S. W. Anderson, Pastor Robinson said:—

"A special pleasure is assigned me this afternoon, for it is my privilege to introduce to you the new Vice-President of the Strict Baptist Mission. Not that this is really necessary, for so many of you know him personally, and those who do not, know him as a keen supporter of the Mission, who, for many years, has given thought, time and energy to its interests. The long illness of our beloved friend, Mr. J. B. Collin, from which he

has to a very considerable extent recovered, yet not sufficiently to allow him to resume fully his former activities, has led to inevitable changes among the officers of the Mission, and, as a consequence, our Brother, Mr. S. W. Anderson, has been unanimously elected to the Vice-Presidency. We feel sure you all endorse this choice. He is beloved, honoured and trusted by us all, and we pray he may be long spared to serve the Cause so dear to his heart. Therefore, on behalf of all here present, and many absent friends, we welcome you, Mr. Vice-President, assuring you of our sympathetic and prayerful co-operation, and wishing you much joy in this service of love."

The Vice-President then took the chair and expressed his thanks for the confidence reposed in him, and assured the assembly that the position was not anticipated by him. He declared his sense of unworthiness and insufficiency, and his earnest desire for the prayers of all.

Our Veteran Preacher.

Prayer was offered by Pastor L. C. Fensome, and the Chairman then called upon the beloved, gifted and veteran minister of Brentford, Pastor R. Mutimer, to deliver the Lord's message. The discourse was listened to with rapt attention, and proved to be a missionary utterance, an eloquent urge to evangelistic effort, both at home and abroad. Before announcing his text, Pastor Mutimer recalled his first connection with the S.B.M. Committee forty-two years ago, and observed that all the then members of the Committee were now in heaven. He regarded the growth of the work with wonderment, and exclaimed, "What hath God wrought?"

OUTLINE OF SERMON BY PASTOR R. MUTIMER.

MARK XVI. 15-20: "*Go ye into all the world and preach the gospel to every creature . . . . and they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.*"

This chapter presents us with pictures containing the history of two months, of very great importance to us. Right at the background is a sepulchre. It has no tenant. An angel is there, who declares, "He is risen." An empty tomb! In front is the risen Christ, supposed to be a gardener, and talking to Him is a weeping woman. Later also two disciples under the influence of unbelief. Soon their hearts are to burn within them.

A remarkable mountain here—an appointed place—with representative men thereon. There He instructed, enlightened, commanded His disciples. Next His Ascension. In the forefront of the picture is a lively sight of men—all missionaries. They look like Strict Baptists, for true Strict Baptists are all missionaries. The word "Go" is in their hearts—ready to preach the glorious Gospel.

The fact of the picture remains. The men in the forefront have gone,

who is to occupy the front? Who shall stand right in the front? Strict Baptists must be in the front. **Our position is at the front, proclaiming the same glorious Gospel.**

(1) **THE WARRANT TO PREACH AND THE INSPIRATION FOR PREACHING.**—No man has a right to preach without a warrant. What is the warrant? Why preach? The reason is here—the RESURRECTION. Apart from this there is no Gospel to preach. "If Christ be not raised, your faith is vain." "If Christ be not risen, our preaching is in vain." No glad tidings. The glorious Gospel received its vitality from this, "Raised for our justification." The grand basis of the Churches' operation. HE LIVES—the great Redeemer lives. No real proof of His Lordship if He had not risen. But He is risen, and is pledge and pattern of the Church's resurrection. His resurrection is a pledge of ours. Men talk of the present. Is there no outlook? Yes, we are going to be fashioned like unto His glorious body. The bulk must come up to the sample. We have then a warrant to preach.

What is the INSPIRATION for preaching? His ASCENSION. He is a living High Priest. He is there interceding for us. We MUST preach. The resurrection says we MAY, but this says we MUST. **The saints begin their work because He has finished His.** What a mighty inspiration!

(2) **THE MATTER OF THE PREACHING.**—The Gospel. It must be this. The Gospel is the embodiment of God's eternal thoughts revealed in the Word. He thought out a plan. He devised a way to save rebel men. This makes up the Gospel. The power of God unto salvation. Have you found a more comprehensive word than salvation? The Gospel, God's ordained weapon of power. We are to go forth and preach Christ. Christ must be pre-eminent in the Gospel. All and in all. Philip preached Jesus and nothing else. Paul says, "I received my Gospel by revelation." The Gospel of Christ's life, death, burial, resurrection and exaltation.

I object to this phrase that is so often heard: "You don't want anything else than the Father's great love." You **do** want something more—love is not sufficient. CHRIST is **an absolute necessity.** "No man cometh unto the Father but by Me." He is absolutely SUFFICIENT to do all that is required. "Able to save unto the uttermost." He is absolutely SUITABLE—absolutely ACCESSIBLE.

(3) **THE SPHERE OF PREACHING.**—"All the world." "Every creature." Christ's words. Should we not mark off a section? NO. These men went forth everywhere. **All nations.** We cannot get too far. As long as I am in the world, the door is open. Christ, on the ground of His own finished work, says "Go." Christ has acquired a right to rule all nations. His covenant engagements embrace all nations. He is the Representative of all nations. All nations shall call Him blessed. There is no difference naturally, morally, or legally. We are all sinners, but let the grace of God be shed abroad in the heart, and that man is one in Christ with all who love Him.

The whole field is the whole world. The one thing is to **preach the Gospel**—not to convert the world. "Tell the world what I have done." This is the missionaries' work.

Sermon Outline

(4) **THE POWER OF PREACHING.**—The Gospel is not changed—no need to tinker with it. The power is in a PERSON, the Lord working with them. Our deepest need is the power and presence of Christ. The work is hard and difficult, but the Commander-in-Chief is by our side, working with us. We preach—He blesses. Christ is working with us, "All power is given unto Me." "I authorise you, I am with you."

(5) **THE CONFIRMATION OF THE PREACHING.**—When the Lord is with us, He is alongside to confirm. The Lord does not confirm anything that I build up. If the WORD is preached, there will be confirmation. The word of grace, salvation, and life. The word will be a word to "find you out." How does He confirm? By signs following.

At Pentecost, Peter preached the word, "This is that." There were signs. Barnabas was sent to Antioch, and when "he saw the grace of God he was glad." This is one of the signs—you see the effects of grace.

The GRAND RESULT is seen in the 7th of Revelation: "A multitude that no man can number." Whence are these? Who are they? The results of preaching the Gospel. Remember the COMMAND, "GO"—the word of the Commander-in-Chief.

At the conclusion of our brother's discourse one felt that Pastor Mutimer had served the Mission well, and had clearly delivered the Lord's message. The helpful service closed with the Benediction.

The Interval.

As usual, the capacity of the lower halls proved insufficient for tea, a large number of friends being obliged to seek refreshment elsewhere. Those who obtained a seat, enjoyed to the full, not only the meal so well provided, but the opportunity for conversation and the renewal of acquaintances.

THE VALEDICTORY MEETING

A vast assembly faced the platform at 6.15 p.m., when, to the obvious joy of all, Mr. J. B. Collin occupied the chair, supported by the missionaries, officers, and members of the Council. The hymn, "Head of the Church and Lord of all," was sung, after which Mr. S. Wilkins (father of the missionary-elect) appropriately read Isaiah 35, followed by Pastor C. J. Welsford, who, in a gracious utterance, led us to the throne of heavenly grace.

Retiring President's Message.

Mr. J. B. Collin, who spoke remarkably well, said: "I esteem it a great privilege that God, in His mercy, has brought me here once again. I wish to express my heartfelt thanks and

appreciation for the loving and prayerful interest manifested during my illness. I am grateful for the confidence and support afforded me whilst I have had the honour to hold the post of President. I am greatly indebted to Pastor R. Robinson for his great help and sympathy during the last fifteen months, during which time he has really done the work. Changes are inevitable, and the time has come when I must vacate the office of President, as I am no longer equal to the work. It is with great pleasure that I announce that Pastor R. Robinson has been unanimously elected to the Presidency and Mr. S. W. Anderson unanimously elected to the Vice-Presidency. I would assure our new officers, on your behalf as well as my own, that they will have our hearty support. I shall take as much interest in the Mission as ever, and we want your prayerful co-operation and interest to make the work known. While changes have taken place, there is no change in the basis of the Strict Baptist Mission. It stands upon the inspired Word of God and the command of Jesus Christ."

Turning to the newly-elected President, Mr. Collin said, " Brother Robinson, take the chair."

New President's Reply.

Pastor R. Robinson then took the chair, and, rising, said: " Dear Mr. Collin,—It is a very great pleasure to see you here once more after so long an absence. The Lord has graciously answered prayer and given to you a large measure of restored health and strength—greater indeed than some of us even dared to hope this time last year. We earnestly pray that the progress may be maintained and increased, ' according to the good hand of our God upon you.'

" It is a sorrow to us all, however, that you have felt compelled to retire from the Presidency of the S.B.M. after so many years of happy, active service. We shall never forget the great progress and blessing recorded during your leadership. Words fail to express the feelings of our hearts. You have endeared yourself to us all by your kindliness, unfailing courtesy and gracious Christian character, and while we bless God for raising you up for this work (and many others), we offer you the deep gratitude of loving hearts, who warmly appreciate your unstinted devotion during past years.

" We rejoice that your interest in the Mission remains unabated, and that we may still rely upon your experienced and ripe judgment in the many problems we have to face continually, and we shall not be slow to avail ourselves of your valued help in these things. Our ardent united prayer to God is that He may long spare you to serve His cause."



PASTOR R. ROBINSON

Great Days Ahead.

Then, addressing the great assembly, which completely filled the spacious hall, Mr. Robinson said: "Dear Friends,—I thank the delegates from the Churches, as well as my colleagues on the Council, for the honour conferred upon me in calling me to this most important office. The sympathy and patient co-operation of members of Council during the absence of our beloved President have been a great source of strength, and is an assurance of their continued support. I cannot hope to fill the position as efficiently as Mr. Collin, but I will do my best, relying on Him who is able to make all grace to abound. Will you all specially remember us on the first Friday in each month, when Council meets? May God pour out His Spirit and prosper His work."



MR. S. W. ANDERSON

" There are great days before us Strict Baptists and great days before the Mission. ' Thou shalt see greater things than these.' God can do great things, especially through you young folk. May the meeting be a time of solemn consecration."

Report and Accounts.

The Secretary, Pastor W. Chisnall, then presented his Annual Report. This revealed steady progress in the work and abundant cause for praise.

In the regretted absence of the Treasurer, Mr. Robbins, through ill-health, the Financial Statement was read by Pastor A. E. Brown. The accounts showed a small balance in hand in the General Fund, the serious deficit having been wiped out during the closing weeks of the year.

A Message from Front

A MESSAGE FROM THE FRONT.

Missionary L. WATTS, who, together with Mrs. Watts, will (D.V.) be returning to India for further service, then gave an able and interesting address. He said that they would naturally expect to hear from him some information from the front, and this he would endeavour to give.

The work of the Strict Baptist Mission in India falls into three definite areas—Madras, Tinnevelly, and Namakal. The Madras area comprises the Madras city and villages and the Poonamallee field. The Tinnevelly area includes the work of the missionaries at Kovilpatti and Paniadipatti. The Namakal area covers the Sendamangalam, Kolli Hills, and Namakal fields of the Mission. Though the work, with its problems and needs, is similar in all areas, yet each area possesses most clearly a distinct and outstanding problem.

1.—MADRAS AREA.

The population tables for this area show that Christians form 6.4% of the whole, and that these Christians are 52% literate. That means that, except for young children and the aged, the Christian community is practically literate. As Mr. Thrower points out in his report, "Government slowly but surely prepares to take over the secular education of the people." The problem for this area, therefore, becomes increasingly that of the quality of the Christian life, and the vitality of witness of the Christian, rather than that of the multiplication of Mission schools.

The emphasis in this area for our work is **the witness of the Church,** a very definite and personal evangelism for which not only the missionaries but the whole Church is responsible. "The Christian Church is the greatest thing in India. Not the Church as it actually is, but the Church as it is to be. We may close schools and hospitals. We may retrench at innumerable points, or we may expand our lines of service. We do not close the Christian Church. We cannot close a vital Christian Church."

The greatest need in this area is that of Indian Christian men and women to teach the Word. "One of the greatest functions of our missionaries is to provide for the careful recruiting and adequate training of the Indian Christian ministry. We have no more significant task." To this task your missionaries are putting their heart and strength, and seek your upholding.

2.—TINNEVELLY AREA.

The percentage of Christians to population in this area is 5.6%, or less than 1% short of the more thickly populated Madras area; but the literacy of those Christians is 17%, as against 52% in Madras. "Is it necessary to attempt to prove that these illiterates are a dead weight on all progress? We find this illiteracy cutting straight across the path of our objective. When men cannot read their Bibles they must be fed by others; they are babes being fed with a spoon—or else starved."

Mr. Morling states the great problem and need of this area thus: "To increase the standard and proportion of literacy in our Churches." To this end the Boarding School at Paniadipatti, the hostel at Kovilpatti, and the many village schools are playing a most important part. Miss Green's work with her Biblewomen's Training Class is most valuable in attacking illiteracy

amongst the women members of the Churches. Emphasis is called especially to the need of leaders for Bible Study Classes and Bible Reading.

3.—NAMAKAL AREA.

Here another condition is revealed immediately when it is seen that the Christian population of this area is .5%, or ½% of the whole. The literacy of this small company is 21%, better than that of Tinnevelly, but the Christian community is surrounded by the overwhelming mass of Hinduism. This is still one of the backward areas, and the primary call is for widespread evangelism. My own ideal for this work is that of missionaries set apart for regular camping work with bands of earnest Indian evangelists; not planning surprise attacks on villages where practically the only result is to arouse curiosity regarding items of equipment, but regular and repeated camps for definitely teaching the people Jesus Christ. The size of our missionary staff has never yet allowed the releasing of missionaries from station work for such camping.

The village schools are a great asset in this work, but note that Mr. A. J. Morling has to say, "Last year no new schools were opened in this field." The boarding schools at Sendamangalam, Valavanthi and Namakal are of immense value; but still the need, as in the other fields, is for Spirit-filled, trained and equipped men and women to evangelise.

CONSEQUENCE.

In viewing these problems and needs from the **Home Area,** we must remember that the further evangelisation of India is intimately bound up with the continued evangelisation of England. Baptists must evangelise, or they die out. We are absolutely dependent upon the accession of new converts to our Churches. Other denominations can increase numerically simply by the natural growth of families, but not Baptists.

I have heard it said during this time of furlough that we, as a denomination, have as many missionaries as the Churches can well support, and are at the limit of our powers. Is this true? This large audience is an indication that the spirit of the Churches is alive to the need ever and always of persistent progress in evangelism, for which the power and presence of the Lord Jesus Christ is sufficient.

OUR NEW MISSIONARY.

Miss MIRIAM WILKINS, of Bedford, in ringing tones, outlined the leadings of the Lord in regard to missionary service. She said:—

"I love the Lord because He hath heard my voice and my supplications. I had the unspeakable blessing of godly parents. At the age of sixteen sin became a great burden, the words, 'Flee from the wrath to come,' being fastened upon my heart. I made my prayer unto the Lord and He delivered me, and said to me, 'Behold I have graven thee upon the palms of My hands.' I was baptized in January, 1927, and joined the Church at 'Providence,' Bedford. In November, 1927, I attended a mission meeting, and after the meeting the Lord spoke to me and my prayer became, 'Lord, what wilt Thou have me to do?' A great dread came upon me that the Lord meant me to go to the mission field. In November, 1928, the Lord again spoke to me



Miss MIRIAM WILKINS
Sailed for India, November 9th, 1935

through my pastor and answered my plea. The word was, 'Ye have not chosen Me, but I have chosen you.' What for? 'To go and bring forth fruit.' I felt I could not go to the heathen. I did not obey the call, but eventually the Lord, through a letter from a missionary friend, fastened these words on my heart, 'Bind the sacrifice with cords, even unto the horns of the altar.' I eventually applied for service with the S.B.M. At first my application was rejected, and I entered Redcliffe Missionary Training College, staying there for two years.

"I thank God for the days of training. The Missionary College was 'The Potter's House,' and there I was made willing not only for service in India, but ready for all His will. Eventually I was accepted for service by the L.Z.A., and received further training at the Mothers' Hospital, Clapton, and also at Islington Medical Mission. Many difficulties I have had to encounter, but 'He heard my voice and my supplications.'

"To those here who do not know the Lord, let me say, 'Call upon Him while He is near. Let the wicked forsake his way, the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him. I LOVE THE LORD. DO YOU?"

With clarity and decision Miss Wilkins gave her message, and without doubt the audience must have felt the power of the word. As one who has known the missionary from birth, the writer can testify of the positive thrill that stirred his being

at the way in which God has led our sister. May her testimony ring forth in distant India and be mightily blessed.

VALEDICTORY CHARGE BY PASTOR D. H. HALE.

Speaking to Miss Wilkins in quiet, earnest tones, Pastor Hale said: "I am here as a substitute for your own pastor, who is not able to be present. I am glad to hear your testimony. You have made a good start. You have given evidence that you are happy in the service of God. You will meet many difficulties, many hindrances. Let one article of your faith be this, 'With God nothing is impossible.' 'There is no man that hath left house . . . for My sake, and the Gospel's, but he shall receive an hundredfold now . . . with persecutions; and in the world to come life eternal.' Abundant blessings, with persecution.

"A great door is set before you, but there are many adversaries, all emissaries of the one great adversary. You will need great *humility*. God giveth grace to the humble. As your Master, you are not going to India to receive, but to give. 'I am among you as one that serveth.' The charge I desire to give to you is threefold: (1) Have a constant, zealous watch over your own soul; (2) Search the Scriptures. Keep close to the Word of God; (3) Seek to have unbroken communion with the Lord Jesus. I have a motto for you. It consists of one word only—GOD."

FAREWELL MESSAGE AND VALEDICTORY PRAYER.

The President gave an official farewell, giving as a parting message the precept, "Keep thy heart with all diligence; for out of it are the issues of life." With this there would be the promise, "All thy ways shall be ordered aright."

Pastor J. W. Gossling (Hartley Wintney) then, in a very tender manner, besought the Divine blessing upon the new missionary, praying for the Master's presence on the voyage, the Lord's help in the study of the language, and the outpouring of the Spirit upon all the work undertaken.

Before the meeting ended, it was announced that the two collections amounted to £288 9s. 8d. The hearty singing of:—

"Jesus shall reign where'er the sun
Doth his successive journeys run,"

was a fitting climax to a wonderful series of meetings, and the triumphant note of the Psalmist, which closes the Secretary's Annual Report, well sums up the feeling of our hearts, "The Lord of hosts is with us, and the God of Jacob is our refuge."

THE ANNUAL ZENANA MEETING

WINIFRED BOOTH.

Encouragement seemed the motive and the spirit in which such a large number of ladies gathered at Chadwell Street Chapel on Tuesday, October 22nd, to say farewell to Miss Wilkins, who sailed for India on November 9th.

The Branch Secretaries of the L.Z.A. met at 2 o'clock to hear the reports of the General Secretary and Treasurer, and to show their interest in the work of the year. Mrs. Silvester presided in her usual genial way. At 2.30 many other ladies arrived to swell the already well-filled meeting.

The proceedings commenced with prayer by Mrs. Booth and reading from Scripture by Mrs. Rose, followed by a hymn. Mrs. Silvester affectionately greeted Miss Wilkins and asked her to speak to the friends.

Miss Wilkins seemed to sense the spirit of the meeting, and thanked those present for the encouragement they brought her by their presence. She spoke feelingly on the words, " I thank God and take courage." She thanked God because she had been born in a Christian land and home ; also because He had brought her to know Him, and chosen her to take the Gospel message to India. She thanked Him, too, for her training, for friends who had helped her, and, above all, for His faithfulness. Because of all these things she took courage. She was aware of the difficulties she would meet in India of language study, climate and environment, but she was looking forward with hope to the future. Like Paul, she had had her time of testing and trial, and, like him, she thanked God and took courage.

We who heard her thanked God for the courage He had given her, and prayed it may remain undaunted.

Mrs. Robinson commended Miss Wilkins to God in prayer.

Miss Green spoke for a few minutes to those present whom she had visited on deputation work. She pleaded for prayer for those whom she had mentioned at her meetings.

Mrs. Watts followed by thanking the co-workers. The work in India would be an impossibility without their help, she said. The meetings she had attended had been full of the spirit of prayer and of welcome, which she had deeply appreciated.

Miss Nunn offered earnest prayer on behalf of Miss Putnam, who was obliged to undergo an operation in Madras on October 16th. [The latest news is that, although very weak, Miss Putnam is making progress.]

Mrs. Anderson closed the meeting with prayer. The collection amounted to £43 6s. 6d.

Home News

"The Lord's Remembrancers"

LET us all praise God for the signal answer to prayer in the wonderful Annual Meetings.

LET us pray that Miss Wilkins may have a prosperous voyage and be taken safely to her destination in India, where she is due to arrive about December 9th.

LET us pray that our new President and Vice-President may be granted all needed wisdom and spiritual discernment in the discharge of their duties.

LET us pray that God will restore Miss Putnam to health and strength.

CHRISTMAS ENVELOPE COLLECTION.

In this issue of the MISSION HERALD there will be found a Thankoffering Envelope. At this season of the year there are many family and other gatherings. If at some convenient time attention is drawn to the Mission Envelope, it will be found that many will be ready to give a thankoffering. During many months recently we were haunted by a deficit in the General Fund. A generous response through the Thankoffering Envelopes will help us to avoid another deficit. We earnestly ask for your co-operation in this item of service for the Heavenly King.

LEFT BEHIND.

On the occasion of the Annual Meetings various articles were left behind in the Leysian Mission, viz. : 1 lady's umbrella, 1 right-hand brown glove, 1 right-hand fawn suede glove, 1 pocket book marked Hitchcock Williams. Will owners please apply to Pastor W. Chisnall.

The Secretary wishes to acknowledge the receipt of 10s., which has been dealt with as requested.

The Financial Secretary sends the following correction : The amounts for General Fund in Annual Report, page 49, should read—Leicester (Providence), £33 5s. 11d.; Leicester (Zion), 6s. 2d.

ENGAGEMENTS FOR DECEMBER, 1935

PASTOR W. CHISNALL.

1st, Wellingborough; 8th, Woolwich; 10th, Courland Grove; 15th, Margate; 22nd, Margate.
Address : 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY E. A. BOOTH.

1st, Aylesbury; 8th Walthamstow; 15th, Tunbridge Wells; 29th, Beccles.
Address : 30, St. Margaret's Avenue, Whetstone, London, N.20.

Ladies' Zenana Auxiliary

MISS V. D. GREEN.

2nd, Staines; 4th, Greenwich; 5th, Walthamstow; 10th, Tottenham; 11th, Borough Green.
Address : 24, Hesketh Road, Forest Gate, London, E.7.

THE CHRISTMAS BOXES, 1935

Hope V. Harris

CONTRIBUTING CHURCHES:

Abingdon, Abbey Chapel, per Mrs. E. Painter; Aylesbury, per Miss E. Williamson; Accrington, "Ebenezer," per Mrs. Hanson; Bedford, "Providence," per Mrs. Wilkins; Beccles, Martyr's Memorial, per Mrs. R. Osborne; Bradenstoke, per Miss E. Skull; Brentford, per Miss Fromow; Brighton, "Ebenezer," per Mrs. Kemp; Bath, "Bethel," per Mrs. W. Grivell; Bradford, "Zoar," per Mrs. T. Ing; Bromley, per Mrs. Thorpe; Brockley, per Mrs. Marsh; Bethersden, per Mrs. Oliver; Bierton, per Mrs. P. Gurney; Cottenham, "Ebenezer," per Mrs. and Miss Cooper; Courland Grove, per Mrs. E. Andrew; Cheltenham, "Providence," per Mrs. Salmon; Chingford, per Mrs. Hallemans; Croydon, "Salem," per Misses G. Piggott and C. Smither; Croydon, Derby Road, per Miss A. May; Cambridge, "Eden," per Miss M. Songer; Crowborough, "Forest Fold," per Mrs. Holcombe; Chelmsford, per Mrs. Wybrow; Chesham; Chatteris, per Miss J. Dyson; Chadwell Street, "Mt. Zion." per Mrs. J. Symonds and Miss D. Davis; Chorley (Lancs.), per Miss B. Critchley; Devizes, per Mrs. Mockford; Epsom, "Salem," per Mrs. S. W. Anderson; Erith, per Miss G. Orchard; Elthorne Road, per Mrs. G. Waller; Finchley, Soho Memorial, per Mrs. Jarvis; Fulham, "Ebenezer," per Mrs. A. Purkiss; Gt. Yarmouth, per Miss Reeder; Gravesend, "Zoar," per Mrs. Allder; Grundisburgh, per Mrs. Prime; Greenwich, per Miss Syms; Guildford, per Mrs. Peters; Highbury, "Providence," per Miss Bocking; Horsham, per Mrs. Boxall; Horley, "Providence," per Mrs. Cook; Homerton Row, per Mrs. E. Garnham; High Wycombe, per Mrs. Rogers and Mrs. Pitfield; Halstead, "Providence," per Miss G. Laver; Haworth, per Miss Merritt; Hadleigh, per Mrs. Hopkins and Miss Lockwood; Hounslow, per Mrs. J. Randall; Ipswich, "Mt. Zion," per Mrs. Talman; Ipswich, "Bethesda," per Miss Cattermole and Miss H. Ridley; Ipswich, "Zoar," per Miss Morling; Ilford, per Misses Preston and Miss Kilbey; Kesgrave, per Mrs. Staddon; Lessness Heath, Belvedere, per Mrs. E. Gibbs; Leyton, per Miss F. Church; Leigh-on-Sea, per Mrs. Spratt; Manor Park, per Mrs. Baldwin; March, "Providence," Mrs. Kimber; Middlesboro', per Miss Taylor; New Cross, "Zion," per Mrs. Armstrong, Misses G. Boorne and Stiff; Notting Hill. "Bethesda," per Mrs. R. Hewitt; Norbiton, "Zion." per Miss Chalcroft; Newquay. "Ebenezer," per Mrs. A. Pearce; Norwich, Orford Hill, per Miss Cook; Newcastle, per Mrs. Beall; Otley, per Miss C. Davey; Potten End, per Miss Hodsden; Preston, per Mrs. Warburton; Prittlewell, per Mrs. Jeffs; Ponder's End, per Miss L. Tucker; Richmond, "Salem," per Mrs. Leaver and Misses Shipton and Goodwin; Reading "Providence," per Mrs. Woodham; Rushden, per Mrs. H. Bennett; Rattlesden, per Miss D. Clover; Ramsgate, per Mrs. Hogwood; Royton, per Mrs. Milne; Redbourne, per Miss F. Piper; "Rayites" (several groups have contributed); Stoke Ash, per Miss Hitchcock; Streatham, per Mrs. Scott; Sudbourne, per Mrs. J. Cordle; Swindon, "Providence," per Mrs. W. Lane; Sandgate, per Misses Button and Stace; Southport, per Mrs. Hughes; St. Albans, "Bethel," per Miss L. Groom; Siddal, "Zion," per Mr. and Miss Bretton; Stratford, Gurney Road, per Misses A. Webb and L. Hazel; Slaithwaite, per Mrs. W. Booth; St. John's Wood, per Misses Verdon and N. Spencer; Trowbridge, "Zion," per Mrs. R. Wiltshire; Tunstall, per Miss A. Layte; Tring, per Miss E. Butcher; Tottenham, "Ebenezer," per Misses A. Reed and L. Bray; Walsall, per Misses B. and J. Beebee; Wood Green, Park Ridings, per Mrs. Sayers; Wellingboro', per Miss Perkins; Wimbledon, The Broadway, per Mrs. Broughton, Mrs. Parker and Miss Askew; Waldringfield, per Mrs. Staddon; Wetherden, per Mrs. J. Rushbrook; Wandsworth, West Hill, per Mrs. T. W. and Miss E. Dean; Warboys, per Miss R. See; Whittlesey, per Mrs. Benstead and Miss V. King; Wood Green, "Dovecote," per Mrs. Kyte; Walthamstow, Church Hill, per Mrs. Rhone and Miss E. Grimes; Walthamstow Central Baptist Church, per Miss Edwards; Watford, per Miss Ball; West Ham Tabernacle, per Mrs. Clark and Miss E. Cook; Wattisham, per Mrs. White; Woolwich, "Enon," per Mr. H. Harmer; Woodley; Yateley, per Miss Newman.

In many of the above Churches work is not only done by Church members, but by Sunday Schools, Senior and Junior Bands, Women's Meetings, L.Z.A. Sewing Classes, etc., etc.

INDIVIDUAL CONTRIBUTORS:

Mr. and Mrs. S. W. Anderson; Mr. J. Ayliffe; Mrs. M. Berry (aged 86); Miss Brown; Mrs. H. Bewers; Miss M. Bowen; Misses A. and B. Bloomfield; Mrs. E. Collingwood; Miss Chew; Mrs. Chaplin and Family; Mrs. E. Chilvers; Mrs. Chilvers; Mrs. Copping; Miss G. Dye and Family; Misses H. and R. Drake; Mrs. M. A. Dean; Mrs. Frost; "A Friend"; Mrs. A. Falkner; "A Suffolk Friend"; Mrs. A. S. Fromow and Muriel; The Misses Gardener; Mrs. J. Humphrey and Daughters; Mrs. Holloway; Mrs. Hudson; Mrs. and Miss Jeffs and Friends; Mrs. Kirby; Mrs. Kitchener; Miss L. Leeks; Mrs. Littleton; Mrs. L. Morley; Miss Marshall; Miss N. Preston; Misses Pool and Friends; Mrs. Read; Miss M. Rayner; Miss A. Relfe; Messrs. F. J. & P. S. Smith; Mrs. L. F. Smith; Miss Tyndall; Miss Tattersall; Mrs. C. White, Mrs. Brown and Friends; Mrs. Westcott and Daughters.

NOTES.

If by accident any contributor's name has been omitted from the above lists, kindly inform me of the omission, that it may be corrected in next month's HERALD.

All contributors will be glad to know that 24 cases, closely packed with their gifts of love, are now on their way to India. Let us unite to pray that they may arrive safely, and in good time this side of Christmas.

We again thank Mr. A. Vine for the strong and well-made packing cases, and also the kind friend who year by year pays the big "fare" for their passage.

WORKERS ARE ASKED TO NOTE THAT:—

1st.—We have enough *woollen* balls, scrap-albums, and bead necklaces for next year's supplies.

2nd.—As very few woollen garments are needed for India, friends who prefer knitting to sewing are reminded that either the General or L.Z.A. funds can be augmented by the making and selling *among friends at home* of knitted garments—jumpers, baby-sets, etc. This has been tried with successful results.

3rd.—Concerning toys. The balls have been mostly correct size (tennis-size and smaller) this time; *and Sorbo*, which are much the easiest kind for packing. Mouth-organs, whistles and peg-tops have also come in well—always favourites with the boys.

As for dolls—such a good-looking, well-dressed (mostly with take-off clothes) family of 990 has started off for India! But please try to keep the size to within 10 inches, and choose soft bodies. This makes *all* the difference to the packing.

4th.—Still I receive numbers of celluloid combs thimbles and knitting needles, etc. THESE CANNOT BE SENT OUT, SO PLEASE DO NOT SEND THEM IN.

5th.—Another "Please don't." Four parcels of Tamil-text P.P.C's. have had to be posted from here, because they cannot be packed in the cases. *Please don't* send these here in your parcels, but post them separately to India as soon as ready.

6th.—Garments may be either hand or machine-made—it is quite optional. We have sent out about 3,800 garments this time—a record number—but, seeing that there are in our schools *three boys to one girl*, there have been too many girls' clothes in proportion to the boys'. If each Sewing-class leader will remember this proportion, we shall be right next year.

7th. Flat, round pin-cushions are better than stuffed ones. The latter take too much room in sending and, we are told by a missionary, make good food for Indian rats!

8th.—I shall be pleased to send patterns and information to any Church or individual wishing to start Sewing-meetings, or to take part in this happy service. (Write to Miss H. V. HARRIS, "Nethania," 3, Cavendish Road, N.W.8).

In concluding these lists and notes for future work, I would like to thank contributing friends for their kind co-operation, which so greatly helps in this part of "the King's business."

[The Editor appeals to all Contributors to refrain from sending those things mentioned in paragraphs 1, 2, 4 and 5 as not desired.]

This service gives great joy to many in India, and on behalf of all Contributors the Editor expresses to Miss Harris our real gratitude for the capable manner in which she conducts this department.

"THE LORD LOVETH A CHEERFUL GIVER"

Gifts Received during October, 1935

GENERAL FUND.

Rec. No.	£	s.	d.
41		4	7
42	1	0	0
43	2	0	0
44	2	0	0
45S.....	34	17	6
46P.....	17	10	0
47	6	14	0
48	17	9	11
49P.....	6	13	5
50	9	8	0
51	2	16	0
52	3	5	8
53	3	10	0
54	2	3	6
55	2	1	6
56		8	0
57		10	0
58	40	10	0
59	32	3	0
60		3	6
61		9	4
62		5	0
63	20	0	0
64	4	0	0
65	1	0	0
66		18	0
67C.....	25	0	0
68		12	0
69	1	0	0
70	2	10	0
71	9	13	2
72	5	12	6
73	14	7	9
74	4	0	0
75		5	0
76	2	2	0
77	32	8	0
78	27	14	1
79	4	12	2
80	4	8	0
81	1	2	6

"The Lord loveth a cheerful Giver"—*continued*

Rec. No.	£	s.	d.
82	1	0	0
83	288	9	8
84	2	10	0
85	2	1	6
86	2	0	0
87	5	19	6
88	10	11	9
89	4	0	0
90	5	0	0
91	2	19	9
92		7	0
93		11	3
94	2	12	0
95	3	17	6
96	15	0	0
97	2	2	0
98	4	8	0
99		18	11
100		2	6
101	12	2	0
102	1	0	0
103	2	8	3
104	7	7	0
105		2	6
106L	7	13	7
107L	4	4	9
108L		5	0
109	10	0	0
110P	4	4	5
111P	11	12	2
112P	50	0	0
113	10	13	1
114	3	10	5
115		10	0
116		5	0
117	9	5	2
118		10	0
119	2	8	2
120		18	6
121	2	18	1
122	1	2	10½
123	2	12	6
124	1	18	2½
125	2	17	0
126	1	5	0
127	1	8	9
128	1	19	2
	£857	1	0

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
14	1	4	7
15	3	5	4½
16	1	8	0
17		10	0
18	3	1	3½
19	6	13	0
20	3	15	0
21	1	16	0
22	2	2	6
23	2	10	0
24	4	15	9
25		6	0
26		5	0½
27	1	5	0
28	4	4	0
29	1	6	8
30	1	0	0
31	2	7	6
32	5	10	0
33	4	13	0
34	1	18	7
35	12	0	0
36	1	15	0
37	1	0	0
38		10	0
39	1	10	0
40	15	0	2
41		6	0
42		15	6
43	5	0	0
44		5	0
45		10	0
46	10	10	0
47	43	6	6
48	1	0	0
49	1	0	0
50	2	0	0
51	5	0	0
52	2	14	0
53	2	0	0
54	2	5	6
55	1	0	0
	£163	4	11½

S—Sustentation Fund. P—Pension Fund. C—Readers of "The Christian." L—Literature.

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.—Chrysanthemums, Aaron's Rod, Solomon's Seal, Raspberry Canes, Hollyhocks, Foxgloves, Mint, Campanulas, London Pride, 2d. each. Lupins, 3d. Delphiniums, Monkshoods, Phlox, Lavenders, Southernwood, Everlastings, Marguerites, Red Hot Pokers, Veronicas, 6d. each. Small Sunflowers, Michaelmas Daisies, Montbretias, 6d. dozen. Yellow Flowering Broom, Lilacs, Cactus, Crasselas (lovely scent), Scented Geraniums, Agapanthus Lily, Ivy Geraniums, 9d. each, postage extra.

Also **HANDPAINTED TEXTS,** Flat or Scroll (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 STRICT BAPTIST MISSION 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,** who also will be pleased to receive payment for copies supplied.

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 Postcards, &c., may be obtained.

Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

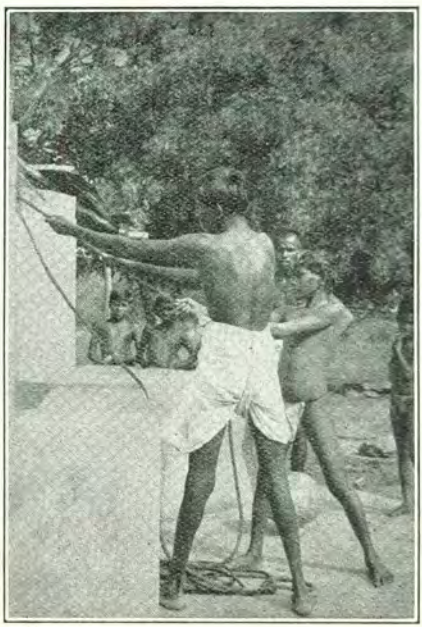
The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 58, Myddelton Square, E.C.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. Gifts for the Zenana Auxiliary should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey,** who will also supply L.Z.A. Collecting Boxes.

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No. 31. FEBRUARY—MARCH, 1935.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Hostel boys drawing water at Namakal.

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.

LETTER FROM THE MISSION TREASURER.

Dear Uncle Peter, *January 16th, 1935.*

I have your welcome remittance from the readers of "Rays from the East" for the school at Tathankuppam in Madras Field. It is a great pleasure to know that so many children are interested in Mission work. I note that 100 children have filled up the Shilling Gift Forms. This means that they have taken a lot of trouble to help on the work and our Committee greatly appreciate their efforts. Then again what a nice amount you have sent, collected by those who went Carol-singing and collecting in envelopes. Please thank very heartily all your young helpers and wish them a very Happy New Year for me.

Yours sincerely,

(Signed) A. J. ROBBINS,
Treasurer, S.B.M.

CHILDREN'S DAY AT VALAVANTHI.

By George S. Champion, Kolli Hills.

SATURDAY, December 22nd, was Children's Day at Valavanthi this year; the Anniversary Meeting of the Sunday School and also the Harvest Thanksgiving Service were both on that day. The church has its Harvest meetings separately, earlier in the year.

On Cabbages and Carrots.

The gifts, brought by the children, were taken to the compound in the early afternoon and put on a table in front of the Mission House for all to see. As usual, pumpkins, oranges and bananas were much in evidence, being the most conspicuous of the gifts offered; but two vegetables deserve special mention, they are the cabbage and the carrot. Until the Missionaries introduced these vegetables to the Kolli Hills some years ago, very few of the hill folk had ever seen them, much less handled them. Even now they are luxuries to our Missionaries in Tinnevelly and Namakal and Sendamangalam for they have to be obtained from hundreds of miles away. The cabbages and carrots given at our Harvest Thanksgiving Meetings however were grown on the Kolli Hills by our Christians in their gardens and presented to be sold on behalf of the Sunday School Funds. The sale of the gifts brought amounted to about twelve shillings.

A Lamp and a Net.

The Anniversary Meeting was held in the Chapel in the afternoon and most of the Sunday School children took part. In place of the Scripture reading, a Psalm was recited, each boy

or girl saying a verse in turn. Some of the smaller ones jumped up and said the verses allotted to them too soon, or were not ready in the proper place, still it was nice to hear them all saying a verse of God's Word, even some of the smallest took part. Following this, the babies of the Girl's Hostel sang and recited verses and some of the older girls held up various objects and quoted Scripture texts in explanation. One girl showed a lamp and said Psalm 119, 105, concerning God's Word being like a lamp. Another held up a net and quoted Matt. 13, vv. 47-8, about the Kingdom of Heaven being a net cast into the sea. A third displayed a string of beads and quoted from Matt. 13, vv.



"Just look at him!"—A picture taken at meal-time in the children's home on the Kolli Hills.

45 and 46, pointing out that the Kingdom of Heaven is like a merchant. Others in the same way quoted various verses and held up different objects by way of illustration. After this, Dr. Harris, who was on the Kollis for Christmas, gave an address to the boys and girls on the necessity of a clean heart and the way in which the heart is cleansed.

The last part of the service consisted in the giving away of the Sunday School prizes for regular attendance, the children who had attended best throughout the year getting the best prizes. Miss Hazel, after saying a few words on her happiness at visiting the Kolli Hills for the first time and being able to meet the school children, and others, on such a happy occasion, gave away the prizes to those who had earned them.

NOT LIKE A ROLLS-ROYCE.

By H. A. Huckett, Namakal.

HAVE you ever been for a ride in a jutka? It's a wonderful experience, and one that you will not easily forget. This marvellous vehicle is a cart on two wheels, something like those toy carts they used to sell at Gamages, only a bit larger. The jutka man sits on the shaft and drives his horse saying, " Hey! Hey! Hey-dey-dey! " and several other things. The roof which is made of straw matting is shaped like the top of a tunnel, and is just low enough to keep you humble every time you go over a bump in the road. There are no seats inside, so the traveller just sprawls on a straw mattress, and tries to find the best way to wedge himself in, so that he gets the minimum of bruises. If you know how to fold yourself up like a telescope, a jutka ride is quite tolerable, and these vehicles are certainly very suitable for up-country work.

The next best thing.

Last Sunday morning, I went with Mr. Thrower to a little village, four miles from Namakal by jutka. Noticing that the driver did not pick his way very carefully but drove right over a big stone, I suggested that he should try to avoid things like that both for the sake of his jutka and his passengers. His reply was: "If there are two stones, on that side one, on this side one, what to do? " I did not give him any more advice. When we got there, a little crowd of people was waiting for us in a prayer-house which they had erected. This was a very simple structure with low walls roofed in by straw matting. Mr. Thrower conducted the service and spoke about the marriage feast at Cana. Outside, a number of women gathered, some feeding their babies, and playing with them in the morning sunshine, while others seemed to be drinking in the message.

Who knows?

After the service, we were asked to provide a school and a teacher in Muroor, but as we have a school in the village of Visanam near by, we told them to send their children there. One boy from Muroor used to walk to Namakal every day to attend our Higher Elementary School there, so we knew they could do it, if they were keen. On our way back we saw the postman carrying the English mail, so we stopped the jutka, collected our letters and eagerly read them when we reached the bungalow. Perhaps someone who is reading this will one day come to India and ride in a jutka—or else in an aeroplane! Who knows?

CONCERNING THE MONSOON.

My Dear Nephews and Nieces,

I wrote to you a few months ago about the great heat, during the holiday month at the Tathankuppam school. This time I can write and tell you a little about the rainy month (October-November) for it is raining heavily as I write this.

You have probably learned in school a little about the monsoons which bring India most of its rain. Some parts of India receive most of their rain from the monsoon that travels up from round the south of Africa, across the Indian Ocean, and up to the Himalayas. Madras, and the east coast receive most of their rain from the monsoon as it travels back from the Himalayas and is called the North-East Monsoon. This usually comes about the 15th October, and, when it starts, the rains keep on, with short intervals of sunshine, for a month or six weeks. The clouds bank up in the north for some days, and at times the air is breathlessly still. Then suddenly the wind rises and blows furiously, and the rain starts, perhaps with some thunder and lightning, and comes down in torrents. A gentle rain would soak into the earth, which has become hard and dry through the long months of dry weather, but this torrent has not time to soak and within a few minutes low-lying ground is flooded.

School is rather difficult during these days. Teachers and scholars have to run to school, just when the rain holds up enough for them to make a dash for it. Palm-leaf roofs and mud walls are quite comfortable as building materials in the dry weather but they do not exactly make palaces in the wet weather, and this kind of rain seems to find out any weakness that there is in roofing of any kind. Very often, therefore, scholars are sleepy because they have had to sit up nearly all night, crouched in some corner where the rain comes in a little less than other places.

But the boys and girls of India are glad when the rain comes. They know that a good monsoon may be uncomfortable for a few weeks but it brings the rain that fills the tanks, and the rice fields, and replenishes the wells; and they are thankful. All boys and girls like paddling, and there is plenty of that during these days. Many of them come to school with the determination that they are going to study and then get some work that will enable them to build better houses that will not let in the rain so much.

Let us help them learn to sing with us Psalm 148 vv. 7 and 8.

Yours affectionately,

UNCLE VETHANAYAGAM.

GOSPEL CALLS AND ECHOES.

"Coo-ee," shouted the boy as he stood with his back to the great rock which towered above him. From across the valley and the side of the opposite hill, the answering echo came swiftly back. "Coo-ee-e," it sounded, with a hollow ring, as the rocks answered the call. By the lips of the prophets and lastly, by His Son, Jesus Christ, God is calling us each day and all day long. Does our heart give back any echo of obedience or are our ears deaf to God, our heart dead and our lips closed.

Lower Group, age under 11.

You will notice that this searcher is arranged in the form of "couplets"; that is, there are two questions to each number. The first question is a "call"; the second question gives the "response" to the "call."

1. Come unto me. Matthew 11.
   They came to him. Mark 1.
2. Seek ye the Lord. Isaiah 55.
   The people sought him. Luke 4.
3. Hearken unto me. Psalm 34.
   We have heard him. John 4.

Write out your answers in the same order as the questions. Commence at the words given and write on to the end of the verse, in each case giving the number of the verse where found.

Upper Group, age 12 and under 16.

In addition to the above questions find the answers to these.

4. Search the scriptures. John 5.
   They searched the scriptures. Acts 17.
5. Follow me. Matthew 4.
   The people . . . followed him. Luke 9.
6. Look unto me. Isaiah 45.
   I will look unto the Lord. Micah 7.

Write out your answers in the same way as the Lower Group.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until June, 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 sent a letter with your entry, you must put on a 1½d. stamp. CLOSING DATE, FEBRUARY 28th, 1935.

TWO SPECIAL PRIZES.

A friend who is very interested in the boys and girls who enter for the "Rays" Bible Searchers has sent to me a Postal Order to enable me to give a prize to two entrants, who have tried hardest to gain a prize and have very nearly, but not quite, won a prize. A copy of Mrs. Booth's book, "A Winding Indian Way" will therefore be sent to each of the following:—

Joan Gray, of "Salem," Croydon, with 31 tries.

Edith Watts, of March, with 24 tries.

RESULT OF SEARCHER ON "CHRISTMAS JOY."

There were not quite so many entries as usual, but some very excellent papers were sent in and it was hard to decide the prizewinners. We welcome 33 new Searchers. Here are the names, in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Edwin Prentice, aged 13, Somersham; 2, Gwen Parker, aged 12, Bath.

Special mention: Muriel Ing, Charlotte Radley, Mary Parker, Muriel Parker, Muriel Westcott, Dorothy Errey, Frederick Meadows, Kathleen Crowhurst, E. Westcott, Elsie Richardson, James Nash.

Highly Commended: Allan Frear, Joan Orriss, Victor Taylor, Freda Carter, Beryl Bishop, Edith Carter, Dorothy Rule, Kathleen Noble, Beryl Adams, Ronald Bloomfield, Barbara Jordan, Muriel Parris, David Fowler, Peggy Hart, Richard Blowers, Margaret Clark, Geoffrey Parris, Norman Piper, Marjorie Jarmin, Barbara Rogers, Irene Jessop, Phyllis Nash, Katharine Clark, Frances Cocklin, Ruth Pooley, Audrey Parris, Doris Wharton, Edith Pooley, Winifred Jordan, Claude Simpson, Mary Summers, Benjamin Clover, Joshua Jarmin, David Geary, Kathleen Skarrett, Kenneth Lane, Hazel Seaman, Violet Pond.

Commended: Dorothy Holt, Edna Middlemiss, Rosina Le Beau, May Jaeger, Henry Lambert, Elsie Dennis, Florence Osborne, — Cook? (Potten End), Ivy Darvill, Phoebe Exall, Grace Pinson, C. Lambert, Violet Waylett, Eileen Gosnell, Ruth Alexander, Winifred Arnold, Doris Hampton, Irene Dickens, Hilda Burns, May Sweetman, Dorothy Best, Irene Cornwell, Leonard Hopkin, John Caton, Doris Sweetman, David Parker, Hilda Byer, Irene Hall, Joan Plowman (sent references only), Dorothy Wright and Irene Purton (incomplete).

Lower Group, age under 12.

Prizewinners: 1, Iris Keeble, aged 9, West Ham Tabernacle; 2, Eileen Orriss, aged 11, Brockley, Suffolk.

Special mention: Myrtle Honeysett, Joyce Emery, W. Norman Ing, Muriel Culliford, Violet Culliford, David L. Watts.

Highly Commended: Douglas Prentice, Vera Gurney, Norman Caplin, Edward Rogers, Olive Lewis, Herbert Newman, Gerald Plowright, Roy Hobbs, Doris Fuller, Olive Kingston, Joan Jordan, Ivy Theobald, Ronald Radley, Dorothy Blowers, Doris Crowhurst, Kenneth Hart, Marian Parker, Dorothy Jones, Jean Crisp, G. Fowler, A. Ransom, Nellie Le Beau, Mary Relf, Gladys Cheek, Dennis Rappitt, John Christie, Joan Hampshire, Marian Marsh, Wilfred Hart, Gladys Gammons, Gwenyth Newman, Connie Miles, Edna Phillips, Allen Thrower, Ronald Lane, Joyce Elstob, Rita Bradman, Peter Bonnett, Kenneth Bloomfield, Iris Wornell, Clifford Fowler, Ernest Simpson, Albert Self, Rosie Darvill, Kenneth Phillips, Harold Abbott, Peggy Mortlock, David Relf, Evelyn Cook, Rita Jordan, Kathleen Bishop, Florence Seaman, Lily Webb, Doris Thurlow, Beryle Gosnell, Betty Cole, Olive Grimwood, Doris Steggles, David Phillips, Esther Tinham, Olive Dyer, Mary Clover, Richard Jordan, Frederick Allum, Clifford Pond, Ena Jordan, Sylvia Cheek, Walter Robinson, Irene Murrell, Janet Christie, Forrest Self, Ruth Relf, Betty Wilson, Ruby Jordan, Ivy Coomber, Olive Brainwood, Maisie Bioletti, Edna Martin, William Fletcher, J. Bioletti, Eveline Caton, Grace Phillips.

Commended: Dolly Day (omitted one answer), Frank Jordan, Frederick Geary, Hilda Dickens, Kathleen Sandell, May Bendall, Stanley Saunders, Peggy Sweetman, Jean Purton, Elvina Wright, Lizzie Gardiner, Marjorie Howlett, Harry Parris, Winnie Strudwick, Charlotte Webb, G. Kirk, Doris Newton and one with no name (Eastbourne) only answered three questions; Ernest Gostling, F. Sturges, Vera Middleton and Rose Cohen sent references only.

Not for Competition: The Misses Ethel Carter and Doris Hunt.

Lynton Road, Bermondsey, are still first, but we are pleased to see a good increase in the number of entries from several Schools. Why not see if **your School** can head the list next time?

LETTER FROM UNCLE PETER.

My Dear Nieces and Nephews,

Now that the excitements of your Christmas are over, I am hoping that many of you will begin to prepare for a Happy Christmas for the boys and girls at our own Sun-Ray school at Tathankuppam next December. Miss H. Harris, writing in the " Mission Herald," says that one of Woolworth's 6d. soft dolls, when dressed, makes a good present for the girls. How many of you will dress a doll for the Mission?—or send me some postcards with Tamil Texts on the back?—or ask your Teacher to let you join a sewing class to make garments? Will you each try, during this year, to help the work of the Mission in India in so far as you are able and, above all, will you ask God to reveal Himself to you and pray Him to lead your steps in His path for you?

I was delighted to be able to send the money for 100 Sun-Ray Gift Forms to our Treasurer, also the sum of £5 3s. 5d. which some of you have sent to me. Some have saved their pennies by walking to school instead of riding, others have been out carol-singing for the Mission. May God bless each of you. There are many who have the Sun-Ray Gift Forms but have not yet filled them up. I shall be delighted to send you the signed text card that is waiting for you when I receive your Gift Form. Look out for the Treasurer's letter on another page.

There was no room last month for the letters but let me thank each of you who have written me both this month and last; namely:—Kenneth Bloomfield, B. J. Brett, Edith and Freda Carter, Gladys Cheek, John Christie, Flora Clover, Muriel Culliford, Peggy Dewsbury, Joyce Elstob, Denis Funnell, Muriel Ing, Dorothy Jones, James and Phyllis Nash (thank you for the carol-money), Ruby Page, Barbara Rogers, Dorothy Rule (thank you too for the carol-money), Florence Seaman, Ernest Simpson, Cissie Thompson, Mary Vaughan and Evelyn Westcott. Also I had several welcome letters from some of the staunch friends who help to interest the boys and girls in " Rays "—may the Lord reward you, I can but say " Thank you."

Praying that God may make 1935 a year of blessing to you each.

Your loving,

UNCLE PETER.

The King Rejected by God.

Feb.	4	M	**1 Sam. 13. 1-10**
	5	Tu	**1 Sam. 13, 11-16**
	6	W	Prov. 8. 13-17; 32-36
	7	Th	1 Sam. 15, 1-11
	8	F	1 Sam. 15. 13-23
	9	S	1 Sam. 15, 24-31
	10	Su	Psalm 89. 38-45

The King of God's Choice.

Feb.	11	M	1 Sam. 15, 34-35 16, 1-5
	12	Tu	**1 Sam. 16, 6-13**
	13	W	1 Sam. 16. 14- 23
	14	Th	Psalm 89, 1-4; 11-18
	15	F	Psalm 89. 19-37
	16	S	Acts 13. 16-23
	17	Su	Isaiah 11, 1-10

David's Trust and Triumph.

Feb.	18	M	**1 Sam. 17, 1-11**
	19	Tu	1 Sam. 17. 12-21
	20	W	1 Sam. 17, 22-32
	21	Th	**1 Sam. 17, 33-40**
	22	F	**1 Sam. 17, 41-51**
	23	S	1 Sam. 17, 52-58
	24	Su	Psalm 44, 1-8

Review.

Feb.	25	M	1 Sam. 3, 1-10
	26	Tu	1 Sam. 8, 4-10; 19-22
	27	W	1 Sam. 9, 1-6; 15-17
	28	Th	1 Sam. 10, 17-25
Mar.	1	F	1 Sam. 13, 5-14
	2	S	1 Sam. 16. 4-13
	3	Su	1 Sam. 17, 41-51

David Loved, Saul Envious.

Mar.	4	M	**1 Sam. 18, 1-7**
	5	Tu	**1 Sam. 18, 8-16**
	6	W	1 Sam. 18, 17-24
	7	Th	Prov. 26. 24-28 27, 1-6
	8	F	Psalm 37, 1-13
	9	S	Psalm 37, 14-26
	10	Su	Psalm 37, 27-40

Saul Becomes David's Enemy.

Mar.	11	M	**1 Sam. 18, 28-30 19, 1-7**
	12	Tu	**1 Sam. 19, 8-17**
	13	W	1 Sam. 19, 18-24
	14	Th	Psalm 31, 1-14
	15	F	Psalm 31, 15-24
	16	S	Psalm 20, 1-9
	17	Su	Psalm 71, 1-5; 12-16

David and Jonathan.

Mar.	18	M	**1 Sam. 20, 1-11**
	19	Tu	**1 Sam. 20, 12-17**
	20	W	**1 Sam. 20, 18-24**
	21	Th	**1 Sam. 20, 25-34**
	22	F	**1 Sam. 20, 35-42**
	23	S	Prov. 27. 8-12; 17-19
	24	Su	John 15, 9-17

David's Escape.

Mar.	25	M	**1 Sam. 21, 1-6**
	26	Tu	**1 Sam. 21, 7-15**
	27	W	Matt. 12, 1-8
	28	Th	Psalm 118, 1-13
	29	F	Psalm 34, 11-22
	30	S	Psalm 27, 1-7
	31	Su	Psalm 27, 8-14

Saul's Cruelty.

Apr.	1	M	**1 Sam. 22, 1-8**
	2	Tu	**1 Sam. 22, 9-17**
	3	W	**1 Sam. 22, 18-23**
	4	Th	Psalm 56, 1-13
	5	F	Psalm 61, 1-8
	6	S	Psalm 11, 1-7
	7	Su	Prov. 24, 15-22

F. J. LAMB, Northcote Printing Works, S.W.11.

No. 32. APRIL—MAY, 1935.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Sendamangalam—Hostel Girls off to School.

Issued by
The Strict Baptist Mission
incorporating
South Indian Strict Baptist
Missionary Society

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

WHY THE GIRLS WORKED OVERTIME!

By O. M. Morling, Kovilpatti.



HERE is a picture of the little girls in our Wednesday afternoon sewing-class with their teacher. Some are pupils in our day school and, for them, the sewing-class is only an ordinary lesson period; others are girls who do not attend school but come for sewing only. For several months after the class started, the girls were just learning hemming, back-stitching, gathering, darning buttonholes and such things. Last June, about the same time, we began to make arrangements for building a new chapel in Kovilpatti. We therefore suggested to the girls that they should make some clothing which could be sold and the money used toward the building of the new chapel.

Helping to build.

They were pleased indeed to do this and started at once. It takes a long time for little girls to make a garment, when they can only work at it for one hour once a week, but they became so interested that they often asked to stay an extra half-hour to get more done. By October we had quite a pile of things ready. There were girls' cotton jackets, with pretty fancy stitching round the neck and sleeves, babies' dresses, boys' vests and a patchwork quilt, made by the little ones.

A surprise for Mother.

Then the girls asked "What can we do next?" I had to think, because I had very little material left for making more

things, so I asked if they would like to make a Christmas present for mother. That was quite a new idea to them. Indian people do not give each other Christmas presents but when I told them what fun it would be to make a pretty bag and give it to mother, as a surprise on Christmas morning, they were all eager to start.

All ready for Christmas.

We made them of pink and green sateen, lined with a different colour and the older girls embroidered flowers on their bags to make them look pretty. The little ones took so long to make them and could not do the embroidery work but some of the older girls gave up two half-holidays to do it for them. All the bags were finished when the Christmas holidays started and I was asked to keep them until Christmas Eve, so that mother would not find them. That afternoon the girls all came here, wrapped their presents carefully in pretty paper, tied them with ribbon and carried them home. They were happy, not because they would not receive a present, but because they would be able to give one on Christmas Day.

The blessedness of giving.

When we received wool and knitting needles in the boxes from England this Christmas, our girls learnt to knit little babies' vests to sell for the new chapel building. Sometimes when I am on the verandah on Wednesday afternoons watching the girls sewing so happily and eagerly for others, I think of some words which our dear Lord Jesus once said. They are in Acts, chapter 20. Look them up and try to do something to prove they are true. And then I want you to find out three more things.

1. What God gave. John, 3rd chapter.
2. What Jesus gave. Galatians, 1st chapter.
3. What you can give.

CHRISTMAS IN INDIA.

By Wilfred H. Kuhrt, Kovilpatti.

MY first Christmas away from home was a little strange since it brought with it not roaring fires and cold weather, but a really good English summer's day. Although things were so vastly different, I can assure you I had a jolly time. Let me tell you just a little about it. On Christmas Eve, at ten and twelve o'clock, our sleep was disturbed by carol singers. The second lot were carol singers de-luxe, for they had hired a 'bus and were going round in it giving recitals at different places. It did not seem very long after these people had left us in peace that it was

time to get up for the early morning service, which commenced at 4.30 a.m. That was certainly the earliest service I have ever attended. After the service we came back to the bungalow for our early meal and our presents. I wonder whether any of you received a dictionary for your Christmas present. A dictionary is always a most useful thing but the one that I received was especially useful for it was a Tamil dictionary. I cannot read all the words in it yet.

Races and Prizes.

There are many children in India who rarely have any joy in their lives, not even at Christmas time. That is one reason why you do your best to send out dolls and balls and many other things in the boxes. Neither are they encouraged to play healthy games and accordingly, on Christmas afternoon, we collected all the school children in the compound and then gave them a really good time, running races. It was great fun; not only for those who were taking part but for the large crowd of onlookers. I wish you could have seen the boys in the Wheelbarrow race, the Sack race, and the Three-legged race. By the time the Sack-race was finished, all the boys were running with their feet through the great holes they had made in the sacks. The girls had their share, too, and provided us with amusement in the egg-and-spoon race and the water-pot race. In the latter, they had to run with a water-pot full of water balanced on their heads. This sounds very difficult to English people but is the usual way of carrying water out here. One girl upset the lot over her head, but I don't think it did her much harm, for she was dry again in a few minutes. After the races were all over, the new Missie Ammal, Miss Grace Hazel, distributed the prizes and every one went home happy.

A race begun and still going on.

On the Sunday after this happy time of racing, another joyful day was spent in the same compound. Three of the boys who had been racing on Christmas Day were baptised, thus letting everybody know that they had begun to run another race. With these three boys, there were three men and three women. I wonder how many of you English boys and girls have started to run the Heavenly Race. You have far more opportunities of enjoyment and of healthy games than your Indian brothers and sisters but all these are of little value unless you have had the real and lasting joy of realising your sins to be put away and the dominion of these sins to be taken away too, through the precious blood of the Lord Jesus. When we have realised this, we shall become the greatest athletes in the world, running " with patience the race that is set before us, looking unto Jesus.

FOUR CREATURES AT AN ANNIVERSARY.

By Beatrice L. Mowle, Sendamangalam.

IN England, we mostly hold our anniversaries in the Spring and Summer months but our Sunday School Anniversary was held this year at Namakal on December 9th. It was like an English summer's day but, owing to the midday heat, we commenced in the early morning when it is cool. We asked the children to gather at 7.45 a.m. but many came at 7.15 a.m. It was a very happy band that marched out from the bungalow, singing hymns and lyrics and the little children waving flags. Passers-by stood watching us and we hope they had the impression that Christian people could indeed be a happy people. All the little girls had flowers in their hair and all the children wore special badges to show that they belonged to our Sunday School.

Four Things—Little but Wise.

The service was conducted by Mr. Thrower and was opened by a lyric (or hymn) inviting all the children to join in the service of the Lord. Boys and girls then recited verses of scripture and sang hymns and lyrics, after which Mr. Thrower spoke from Proverbs 30 verses 25-29. We were first introduced to the class of "**Mr. Ant,**" who, though so small, has lessons to teach us on wisdom, forethought, and industry. Secondly, we considered the class of "**Mr. Coney**" and were reminded of the chorus

"Build on the Rock: the Rock that ever stands.
Build on the Rock: and not upon the sands."

After that, we went into "**Mr. Locust's**" class and were taught to do our work well and properly, even when teacher, or father, or mother were not looking at us, remembering that the eye of God was ever upon us. The fourth class was "**Mr. Spider's**" class. Mr. Thrower explained that, in the English Bible, this animal was called a spider because the little creature mentioned in the original Hebrew is not to be found in England. It is a little creature like a lizard and very common in India, for it likes to climb to the inside walls of our houses. Lady missionaries, on arrival in India, look askance at this little creature when he climbs up the wall of their dining-room, but it is also to be found in all manner of places. Its four little hand-like feet cling as readily to a cattle-shed as to a chapel, to a poor man's hut as well as a king's palace. Although very humble, we may one day dwell within the palace of the King of Kings.

Our happy service was then brought to a close by the singing of a lyric. May the Lord bless our Sunday Schools and grant that we may each be found at the last within the palace of the Great King.

CURIOUS QUESTIONS AND A CONTRAST.

Lower Group, aged under 12.

1. Who gave a party on his birthday? Genesis 40.
2. Who went to sleep and fell out of the window? Acts 20.
3. Who refused to believe what he had not seen? John 20.
4. Who had a furnished bedroom on the wall? 2 Kings 4.
5. Whose nurse was buried under an oak tree? Genesis 35.

Find the answers to these questions and write down the **names only**, giving the numbers of the verses which answer the questions.

The first letter of each name will form the name of a man who lodged in a house by the seaside. The answer to this question is found in Acts 10.

Choose which of the above stories you like the best and write out, in full, one verse in the story where the name of the person is mentioned.

Upper Group (age 12 and under 16).

(a) Do the Lower Group Searcher as directed above.

(b) In addition to the above, do the following:—

Within God's Word, two men are found:
Their names the same; and each renowned,
The first received another heart;
The second played a mad man's part.
The one rejected God's just word;
The other's trembling prayer was heard.
The former fell upon his sword;
His namesake straightway preached the Lord.

Eternal hopes must therefore all depend
Not on life's start but on our Heavenly Friend.
One started well; his glory soon was past;
The other, wrong at first, was found in Christ at last.

In lines 3 to 8 inclusive you will find references to verses in the following chapters:—1 Samuel 10, 15 and 31 and Acts 9 and 26. Find the verses, state the name of the two men and give the six references. You need not write out the 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 August, 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, APRIL 30th, 1935.

RESULT OF LAST BIBLE SEARCHER.

We were delighted to see such a splendid increase in the number of entries. Over 350 papers were sent in, and most of the work reached a very high standard. We welcome 122 new scholars—the highest number we have ever had in any one Searcher. We also welcome entries from Tent Street Mission, Bethnal Green. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners:

1. Olive Painter, aged 12, "Salem," Richmond.
2. Douglas Sandell, aged 13½; Elthorne Road.

Special Mention: Freda Carter, Grace Foster, Joan Orriss, Florence Youles, Mary Johnson, May Jaeger, Iris Whitney, Frances Cocklin, Agnes Francis, Dorothy Rule, M. Westcott, Muriel Ing, Elsie Richardson, Muriel Culliford, James Nash, Evelyn Westcott, Frederick Meadows.

Highly Commended: Beryl Bishop, Irene Dickens, Rosina Le Beau, Joyce Packham, Elsie Phillips, Josie Headland, Laura Alexander, Ruby Barge, Margaret Baldwin, Dorothy Errey, Gwen Parker, Joyce Thompson, D. Fowler, Phyllis Nash, James Mann, Benjamin Clover, Marjorie Jarmin, Frank Noble, Violet Pond, Dorothy Hart, Freda Smith, Ruth Pooley, Kathleen Crowhurst, Olive Hawes, Gladys Badcock, Mary Parker, Muriel Parker, Gertrude Lewis, Frank Hardwick, Edith Carter, Edna Sharpe, Ruby Turner, Kenneth Lane, Edna Francis, Doris Wharton, Edwin Prentice, Leonard Hopkin, Edith Pooley, David Parker, Ivy Darvill, Claude Simpson, Victor Taylor, Margaret Clark, Winnie Allen, Horace Parker, Jean Brickwood, Madge Walker, Elsie Sinfield, Doris Teale, Marjorie Dilloway, Hilda Byer, Dorothy Cross, Rita Bradnam, Ruth Alexander, Norman Piper, Stanley Giddings, Joan Jordan, Jack Hawkins, Stanley Sainsbury, Mabel Birch, John Caton, Phoebe Exall, Harriet Wells, Sophia Bryant, Violet Lepla, Kathleen Noble, Beryl Castle, William Jordan, Doris Filler, Russel Grimwood, Dorothy Holt, Frank Hawes, Austin Smith, Ronald Bloomfield, Faith Barton, Peter Beesley, Barbara Jordan, Joshua Jarmin, Doris Sweetman, Madeline Cook, Barbara Rogers, Edna Russell, Edward Asplin, Henry Millett, Ruby Jordan, David Geary, Peggy Hart, Lionel Green, Denis Robertson, Winifred Jordan, Hazel Brown, Elsie Davis, Irene Cornwall, Elsie Lewis, Kathleen Skarrett, Eric Lane, Eric Bavin, Dorothy Best, Violet Stevens, Robert Carter, Grace Pinson, E. Reeve, Ethel Weaver.

Commended: May Sweetman, Annie Spalding, George Hawes, Katharine Clark, Freda Gull, Ivy Smith, Irene Phillips, Eileen Gosnell, Donald Gosnell, Charles Dorney, One without name or address, Nellie Gray, Frederick Geary. The following only answered six questions: Frederick Baldwin, Gloria Robinson, Queenie Debenham, Milly Jessop, Jack Page, Harry Taylor, Selby Stearne, Joan Rose, Violet Smith, Joyce Stearne, Gwendoline Stearne, Dorothy Wright, Violet Cray, Joyce Popkin, Edith Nash, Ronald Tout, Emily Willis, Annie Britton, William Cherrill, Claude Reeve. Rosemary Harris also tried but sent references only.

Lower Group, age under 12.

Prizewinners:

1. John Christie, aged 11, Eastbourne.
2. Marian Parker, aged 10, Aldringham.

Special Mention: Edith Cuthbert, Olive Kingston, Connie Miles, Myrtle Honeysett, Janet Christie, Gerald Plowright, Vera Gurney, W. Norman Ing, Ivy Theobald, Violet Exall, Ronald Cherrill, Joyce Kingston, Kathleen Baldwin, Elsie Parker, Harold Abbott, Jean Crisp, Iris Keeble, Alma Daniels, Norman Caplin, Herbert Newman, Ronald Lane, Miriam Bradnam, Joyce Nicholls, Joyce Emery, Violet Culliford, Caleb Chapman, Dorothy Orriss, Donald Miller, Gladys Cheek, Eileen Orriss, G. Fowler, Joyce Sharpe, Vera Blaber, Sheila Walshaw, Joyce Hart, Mollie Turner, Joan Packham.

Highly Commended: Peter Weaver, Kathleen Braddy, Gwenyth Newman, Lizzie Gardiner, May Bendall, Dorothy Ker, Mabel Hawes, Mary Clover, Eileen Gentle, Wesley Stearne, Audrey Sainsbury, Albert Driver, Hilda Houghton, Phyllis Bedford, David Turner, Leslie Byer, Hilda Dickens, D. Watts, Gladys Baldwin, Lily Phillips, Margaret Hawes, George Cherrill, E. Braddy, Ena Collingwood, George Kenward, Temple Grimwood, Brian Webster, Joyce Cooper, Doris Fuller, Edna Phillips, Sylvia Cheek, Betty Cole, Marian Marsh, Ruth Champion, Forrest Self, Douglas Prentice, Joan Maskell, Mary Relf, Joan Self, Daphne Jessop, Jean Marsh, Hope Bardrick, Olive Lewis, Albert Self, Doreen Adams, Edward Bowman, Monica Harmer, Frank Jordan, Irene Murrell, Doreen Luff, Gladys Gammons, Kenneth Bloomfield, Joyce Farrer, Betty Balchin, Herbert Newland, Violet Frost, Richard Jordan, Violet Hart, Patricia Renton, Olive Grimwood, Eveline Caton, Hazel Green, Joyce Salisbury, Trevor Collingwood, Joyce Elstob, Gwen Hall, Rita Jordan, Clifford Webster, Clifford Pond, Grace Phillips, Phyllis Meller, Roderick Tye, Leonard Baldwin, Ronald Byer, Kathleen Bishop, Phyllis Parker, Sylvia Casbon, Evelyn Cook, Elvina Wright, Rose Millett, Ruth Relf, Vera Rippen,

Lower Group—Highly Commended—contd.
Doris Crowhurst, Doris Newton, E. Harris, Agnes Abbott, Pat Lock, Donald Sainsbury, Vera Middleton, Winifred Strudwick, Peggy Sweetman, Beryle Gosnell, Rosie Darvill, Peter Driver, A. Ransom, Peggy Carpenter, Nellie Le Beau, Doris Thurlow, David Barton, Doris Fincham, Hilda King, Kenneth Hart, David Phillips, Hugh Davis, Kathleen Sandell, George Jupp, Gwendolyn Austin, Ronald Roach, S. King, Rhona Robinson, Joyce Austin, Frances Brown, Mary Vaughan, Alice Whatling, Ena Jordan, Fred Barnes, Mary Lee, Olive Whatling, Ellen Cooper, Stanley Gosnell, Phyllis Bundy, Donald Christie, Harold Robertson, Ethel Chatfield, Cicely Gliddon, Hilda Chatfield, May Taylor.

Commended: Betty Barnard, Joyce Bass, Esther Tinham, Thelma Wallis, Irene Roach, William Fletcher, Mary Gammons, Joan Sanders, Violet Hicks, Beatrice Cray, Joyce Chaplin, Nathan Whatling, Joe Fletcher, Ralph Sturman, May Johnson, Ota Smith, Basil Smith, Edith Mitchell. The following sent correct references but omitted to write out the verses: Edith Girling, Pamela Harris, Alfred Turk.

Not for Competition: The Misses Hope Baker, Ethel Carter, Doris Hunt, Ida Lepla, Grace Lepla, Agnes Still, Hilda Wilkinson; Mr. Edgar Bull.

The competition for the highest number of entries was very keen this time. **March Sunday School** heads the list, followed very closely by **West Ham** and **Horham**; with **Lynton Road, Bermondsey,** not far behind.

LETTER FROM UNCLE PETER.

My dear Nephews and Nieces,

I was delighted to receive the following remittances from Mr. S. G. Nunn:—Miss R. Nunn's Class 3/-, Mount Zion, Chadwell Street, School, 9/-, Mount Zion Hall 3/-; also letters from the following boys and girls: Winnie Allen, Betty Balchin, Ben Clover, Muriel Culliford, Joyce Elstob, Dorothy Errey, Eileen Orriss, Gwen Parker, Dorothy Rule. May God bless you each abundantly. I should also like to thank the several friends who have written to me for their valued interest.

Your loving,
UNCLE PETER.

David's Adventures.

Apr.	8 M	**1 Sam. 23, 1-5**
	9 Tu	**1 Sam 23, 6-14**
	10 W	**1 Sam. 23, 15-23**
	11 Th	**1 Sam. 23, 24-29**
	12 F	Heb. 11, 32-40
	13 S	Psalm 34, 1-10
	14 Su	Psalm 46 1-11

David Rewards Good for Evil.

Apr.	15 M	**1 Sam. 24, 1-8**
	16 Tu	**1 Sam. 24, 9-15**
	17 W	**1 Sam. 24, 16-22**
	18 Th	Romans 12, 14-21
	19 F	1 Sam. 26, 1-9
	20 S	1 Sam. 26, 10-17
	21 Su	1 Sam. 26, 18-25

David's Lament over Saul and Jonathan.

Apr.	22 M	1 Sam. 30, 1-10
	23 Tu	1 Sam. 30, 11-20
	24 W	1 Sam. 30, 21-26
	25 Th	1 Sam. 31, 1-8
	26 F	**2 Sam. 1, 1-10**
	27 S	**2 Sam. 1, 11-16**
	28 Su	**2 Sam. 1, 17-27**

THE SAVIOUR ON EARTH.

The Crooked Made Straight.

Apr.	29 M	**Luke 13, 10-17**
	30 Tu	Acts 3, 1-8
May	1 W	Acts 3, 9-16
	2 Th	Matt. 12, 10-21
	3 F	Eccles 7, 7-13
	4 S	Isaiah 40, 1-8
	5 Su	John 5, 30-38

How God Gives.

May	6 M	Luke 13, 18-30
	7 Tu	Luke 14, 1-11
	8 W	**Luke 14, 12-24**
	9 Th	Matt. 11, 20-30
	10 F	Psalm 107, 1-9
	11 S	Matt. 7, 1-12
	12 Su	1 Cor. 12 1-11

Finding and Rejoicing.

May	13 M	**Luke 15, 1-10**
	14 Tu	John 10, 1-12
	15 W	John 10, 13-18; 24-30
	16 Th	Isaiah 40, 9-17
	17 F	Psalm 23, 1-6
	18 S	Ezek. 34, 11-16
	19 Su	Rev. 7, 9-17

"Father I Have Sinned."

May	20 M	**Luke 15, 11-19**
	21 Tu	**Luke 15, 20-32**
	22 W	Deut. 4, 25-31
	23 Th	Joel 2, 12-19
	24 F	Isaiah 1, 10-18
	25 S	James 4, 1-10
	26 Su	Hosea 14, 1-9

This World and the Next.

May	27 M	**Luke 16, 19-31**
	28 Tu	Matt. 13, 24-30
	29 W	Matt. 13, 36-43
	30 Th	Psalm 73, 1-12
	31 F	Psalm 73, 13-28
June	1 S	Matt. 6, 27-34
	2 Su	Matt. 25, 1-13

"Were there not Ten?"

June	3 M	Luke 17, 1-10
	4 Tu	**Luke 17, 11-19**
	5 W	Psalm 66, 8-20
	6 Th	Mark 1, 40-45
	7 F	Lev. 14, 1-7
	8 S	Psalm 145, 1-12
	9 Su	Psalm 103, 1-10

*F. J. LAMB, Northcote Printing Works, S.W.*11.

No. 34. JUBILEE NUMBER. JUNE—JULY, 1935.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



H.M. the King

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 King is Speaking to—YOU

Here is a copy of the Jubilee message sent by His Majesty the King to the schools of London. In speaking to them, he speaks to you.

"To the children of London, on the 25th anniversary of my accession, I send you this message.

"You are the heirs of a great past; but the future is yours, and is your high responsibility. Each of you must try to be a good citizen in a good city.

"To this end you must make the best of all your powers. Strive to grow in strength, in knowledge, and in grace.

"If you persist bravely in this endeavour you will work worthily for your family, your city, your country and for mankind.

"So to live, in whatever sphere, must be noble, and may be great.

"My confident trust is in you."

—*GEORGE R.I.*

* * * * * *

We give thanks to God for sparing to our nation for twenty-five years our beloved King and Queen. They have given to their people a noble example of devoted service, of righteousness and of love to the Word of God.

We pray that God may continue to bestow His blessing upon them and upon the people of our land.

God Save The King.

THE PLACE OF PRAYER.

By Grace K. Huckett, Sendamangalam.

IT is Wednesday afternoon. School is over and the children come leisurely back to the Hostel: nobody hurries much in India. Twenty of the younger ones tidy themselves; those who possess them get their Bibles and Hymn books and then, they all come along to the bungalow. It is the evening for their weekly class and they seem quite pleased about it. We have an "upstairs" to the Sendamangalam bungalow. This is still a novelty to these children, for many of them have no better home than a mud-walled house with thatched roof.

The order of the class varies considerably, but usually, after the greetings, we sing a hymn or lyric; choosing one that is well-known, so that all can join in. Often, prayer comes next, sometimes Bible reading. First of all, we talk of the things which God

has given us and what He has done for us since the last class in order in praise and thank Him. Sometimes they suggest things we want to ask Him for.

Ask and ye shall receive.

One little girl " Thanabakiam " (*wealth of blessing*) prayed, " O Lord be gracious and look on my little brother. I have heard that he has fever. Do heal him." Another girl, " Muttammal " (*pearl*) prayed like this—" O Loving Lord have mercy on my mother. She has been seized by a devil. Deliver her and give her grace to know Thee." Another girl, " Shavamonie " (*jewel of piety*) prayed, " O Lord it is so hot: the earth is very dry. Do graciously send rain so that the corn will not dry up. People want food. Be gracious and make the earth green and beautiful." We fear that this girl is gradually losing her sight, so please pray for her. Her brother is blind. One child, amongst other things, asked God to bury His words in their hearts.

God hears our prayers.

Thus the children spoke to God. I am sure He hears them and they know He answers them too. Do *you* speak to God like this? Do you ask Him for things and get answers to your prayers? Most of all, do you ask Him to make you His own child? Have you ever thought that, if the Lord Jesus saves and makes you one of His own family and if He saves and makes one of these brown children His own, you and that brown child are brothers or sisters?

God hears our praises too.

After the time of prayer, we sing again. Sometimes, it is a chorus like " Jesus the Saviour is of boys and girls." Then, we have a talk from God's word, which is so full of wonderful things. Last week, we had this word—"Sing unto Him, sing psalms unto Him." Psa. 105, 2. We thought of people in the Bible who did this and why they did it. Then we too sang unto the Lord and closed by asking Him to accept our praises, answer our prayers and bless us.

Would you like a photograph?

The time had come for them to return to the Hostel but they did not want to leave, " Amma, shew us some photos," they said. I asked them what photos. " Oh, people in England! " they replied. So you see, Indian children are just as curious about you as you are about them. Perhaps some Sunday school or class would like to send a picture of themselves to shew these girls. If so, send it along to me and I will send you a picture of the Indian girls. Then you will all be reminded of each other.

SPEECH DAY.

By Wilfred H. Kuhrt, Kovilpatti.

THE other day, I was invited to attend the Speech Day of one of the Kovilpatti schools. It is a school of about 350 boys and girls and is attended by sons and daughters of the wealthy " Chetty " or merchant community. As the school buildings were not suitable for holding the large number of people expected, they had erected a " pandal " or temporary shelter of mats stretched across upon bamboo posts. I could not help thinking of my last Speech Day in England, when, seven years ago, the Lord Mayor of London came to give away our school prizes.

The chairman was one of the Judges from Tinnevelly and, after being presented with a flattering illuminated address, a garland and a lime, he proceeded to make a speech in English. But, although the people in his audience included nearly all the distinguished folk of Kovilpatti, there was such a constant buzz of talking and such inattention shewn that the Judge suddenly left off speaking. I was sorry for this because I was interested in what he was trying to say. It was not the children who were making the noise this time.

After the chairman's address, one of the senior boys stood up and gave the Annual Report, gabbling through it at a furious rate. He spoke far too fast for anyone to understand what he was saying and the result was that those, who did not want to hear, talked more loudly than before. The chairman then distributed the prizes, which were very amusing to an Englishman who is accustomed to seeing books and certificates given away. There were very few books but the prizes included umbrellas, thermos flasks, mirrors, attache cases, lamps and, most amusing of all, a lemon-squeezer.

When the excitement of the prize-giving had subsided, some of the boys gave a long dialogue in English. The way in which they pronounced their words and the expression given to them impressed me very much and interested all who knew English. The next item interested nobody. It was a speech in Tamil by the Head Tamil Pandit of one of the Tinnevelly colleges. He was speaking for such a long time that the meeting became even more disorderly and the Headmaster had to try to maintain order by walking up and down. He himself was more than once drawn into a little chat with someone or other and I heard one man ask him when the good gentleman on the platform was going to stop speaking.

It was now getting near the time of my evening meal and, after sitting there for more than two hours, I had to leave. The Tamil Pandit was still on his feet, his audience was still talking, and my munshi was peacefully sleeping.

MR. AND MRS. H. A. HUCKETT.



Every reader of " Rays " will join in wishing Uncle Arthur and his wife every happiness.

THE GLORIOUS KING.

During the days that have past, our country has seen something of the glory of her King and Queen. We have realized that the throne of England rests upon the love of the nation and that the glory of the crown is the loyalty of the people. Here is a picture of an even greater king—" there is another king, one Jesus." In order to commemorate the Silver Jubilee, special Testaments will be given bound in " Jubilee blue," as prizes for this Searcher.

Lower Group, age under 12.

Find the references to the following and write out in full the verse which you like the best.

The King's Crown.	The King's Palace.
The King's Sceptre.	The King's Name written.
The King's Throne.	The King's Procession and the people's cry.

You will find the answers to these questions in Revelation, ch. 19; Psalm 45; Hebrews, ch. 2; Matthew 21; Hebrews 1;; and Isaiah 6—the chapters are not in the same order as the questions. Write out your paper in this way:—

1. The King's Crown is found in .....
2. The King's Sceptre is found in .....

and so on; in each case giving book, chapter and verse where found.

Upper Group age 12 and under 16.

Here is a story taken from the Second Book of Chronicles concerning a king who reigned 25 years and a great, national thanksgiving service held in God's house.

The king had just returned from a tour through the land when he was told that three nations had combined to send a huge army against him and that they had crossed the river and were now advancing. On hearing this, the king was afraid but soon made up his mind what to do.

He ordered all the people of the land to keep a solemn fast and to meet

in the Capital City to seek the help of God. All the people came and stood with the king in the house of God—both the boys and girls, their fathers and their mothers with their babies. Then, amidst the great gathering, the king stood up and prayed to God. He pleaded with the Lord to deal with the enemy; " for," he said, " we are helpless against this mighty host; we do not know what to do but we are looking to Thee, O Lord."

Then a wonderful thing happened. The Spirit of God came upon one of the priests, who cried out, " Listen, O king and all ye people. The Lord's word to you is this . . . . . ." Then the king and all the people fell down before God and worshipped Him.

On the next day the king and his people marched out to see how the Lord would deal with the enemy and, when they began to sing and to praise, what did they see?

What to do:—

1. Give the name of the King.
2. Give, in your own words, what was the Lord's message spoken by the priest.
3. Tell briefly what the people saw when they began to sing.
4. Write out in full verses 28 and 29.

Upper Group Searchers need not answer the Lower Group questions in this issue.

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 October, 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, JUNE 30th, 1935.

RESULT OF LAST BIBLE SEARCHER.

Once again we had a fine number of replies to the Searcher. But you will notice that some who usually do very well have not done quite so well this time. In most cases this is due to not reading the instructions carefully. Quite a number omitted to choose and write out a verse; while others chose a verse which did not include one of the names. We welcome 69 new searchers, and two new Schools—Haslemere and Stowmarket. Here are the names, in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1. Kenneth Lane, aged 12, " Providence, Swindon.
2. Edith Pooley, aged 12, Stoke Ash.

Special Mention: Dorothy Rule, Edith M. Carter, Mary Parker, Gwen Parker, Muriel Culliford, Frank Hawes.

Highly Commended: E. Westcott, May Bendall, Ruth Pooley, Ivy Darvill, Wendy Harris, Rosemary Harris, Dolly Sweetman, Rose Leonard, May Sweetman, George Hawes, William Jordan, Olive Painter, Stanley Sainsbury, Olwyn Poleykett, Russel Grimwood, Greta Miller, Muriel Parker, Olive Hawes, Kathleen Champion, Irene Cornwell, Eileen Orriss, R. Harrison, K. Lithgow, Joan Orriss, Douglas Sandell, Allan Frear, Margaret Clark, Winnie Allen, Kathleen Crowhurst, Freda Carter, Frances Cocklin, Winnie Jordan, Norma Mutimer, Frederick Meadows, Mary Johnson, Ruby Jordan, Katharine Clark, B. Brett, Gladys Cheek, Rosina Le Beau, Beryl Bishop, James Nash, Ruby Barge, Eric Lane, Geoffrey Parris.

Commended: Nellie Gray, Denis Funnell, Doreen Pillinger, Peggy Hart, Dorothy Errey, Norman Piper, Richard Blowers, Phoebe Exall, Violet Well, May Jaeger, Barbara Rogers, Hilda Byer, Phyllis Nash, Roy Cotgrove, Barbara Jordan, Temple Grimwood, Muriel Ing, Audrey Parris, Elsie Richardson, Milly Jessop, Mary Greenway, Joan Jordan, Cicely Lambert, Hazel Seaman,

Leonard Hopkin, Benjamin Clover, Florence Youles, Horace Parker, David Parker, Claude Simpson, John Caton, David Relf, Doris Mouqué, J. Russell, Rita Bradnam.

Omitted Verse: Eileen Gosnell, Ronald Bloomfield, John Field, Marjorie Jarmin, Joshua Jarmin, Gladys Jones, Irene Dickens, Dorothy Holt, Lily Stewart, and Jack Hawkins who only answered Lower Group questions.

Lower Group, age under 12.

Prizewinners: 1. Albert Self, aged 11 years, Beccles.
2. Vera Gurney, aged 9 years, Tring.

Special Mention: Ronald Cherrill, Connie Miles, Joyce Farrer, Hope Bardrick, Betty Mulford, Joan Self, Sheila Walshaw, Rosie Darvill, Marian Parker.

Highly Commended: Muriel Dovey, Marion Glass, Doris Horne, Iris Rhone, Joyce Cooper, Beryl Freeman, Harold Abbott, Ruby Page, Iris Keeble, G. Clements, Eric Braddy, Phyllis Bradshaw, Myrtle Honeysett, Sylvia Cheek, Norman Caplin, Joyce Austin, Marjorie Howlett, Miriam Bradnam, Ronald Radley, Annie Leonard, Douglas Prentice, Pamela Harris, Nathan Whatling, Austin Knight, Peggy Sweetman, Ronald Watson, Roderick Tye, Margaret Hawes, Dorothy Mills, Kenneth Bloomfield, Grace Page, Esther Tinham, Mary Clover, Charles Bioletti, Harriot Leonard, Margaret Hart, Ralph Sturman, Edna Phillips, Norman Ing, Alfred Turk, Hilda Houghton, Kathleen Braddy, Nellie Le Beau, Violet Culliford, Dorothy Orriss, Mollie Turner, Margaret Hodsden, A. Ransom, Gwladys Edwards, Alan Dineen, Doris Thurlow, Winifred Wells, Phoebe Jeffrey, Leslie Hill, Lizzie Gardiner, Kathleen Sandall, Geoffrey Wood, Grace Wren, Eva Barnes, Doris Jermyn, Betty Cole, Joan Fitzjohn, Lily Scanlan, D. Watts, Frances Brown, Joan Watts, Richard Jordan, Joseph Bioletti, Ethel Yardy, Fairlie Mills, Annie Lambert, Lizzie Jeffrey, Violet Frost, Louie Fry, Mabel Hawes, Gordon Fowler, Winnie White, Violet Exall, Peter Driver, Jean Crisp, Joyce Emery, Elsie Morriss, Betty Townsend, Daphne Leggett, Ena Batt, Topsy Cole, Forrest Self, Beryl Aris, Dennis Wright, Herbert Newland, George Cherrill, Jean Larkins, Hazel Luck, Margery Burrill, Minnie Wren, George Jupp, Bertha Porter, Grace Filler, Audrey Sainsbury, David Turner, Ernest Simpson, Doris Finchan, Frank Jordan, A. Neighbour, Alice Lambert, Nellie Babbington, Florrie Thomas, Donald Field, Nellie Baterip, Albert Driver, Harry Parris, Margaret Wren, Gwenyth Newman, Gerald Plowright, Ronald Lane, Joyce Sharpe, Ivy Theobald, Betty Jarman, Gladys Fisher, Kathleen Knight, Eileen Gentle, Daisy Manser, Gladys Bradley, Leslie Byer, Joan Markworth, Donald Sainsbury, Elsie Wren, Delia Luck, Muriel Buckwell, Cissie Pearson, Joyce Kingston, Herbert Newman, Olive Kingston, Doreen Adams, Rhona Robinson, Ronald Byer, Doris Steggles, Ivy Coomber, Doreen Luff, Gwen Matthieu, Grace Smith, Horace Thrower.

Commended: Mary Relf, John Christie, Florence Seaman, Grace Phillips, Ruth Champion, Eileen Summers, Gwendoline Hall, Bobbie Turner, Winifred Strudwick, Agnes Abbott, Joyce Spooner, Olive Grimwood, Doris Fuller, Joyce Bass, John Sparrow, Edna Martin, Vida Long, Ruth Relf, Doris Crowhurst, John Relf, F. Barnes, Eileen Campbell, Margaret Louder, Edith Shuttleworth, Mary Lee, Gwen Relf.

Omitted References: Arthur Jordan, Eveline Caton, Florence Butler, John Wood.

Omitted Verse: Beryle Gosnell, Hilda Dickens, Janet Christie, Donald Christie, Cicely Spencer, One without name (West Ham), Patsy French, Margaret Field, Iris Wornell, Gladys Merritt, Peggy Cutting, Mary Banks, Doris Merritt, R. Setchell, Cicely Gliddon, Florence Parker, William Wiseman, Olive Silverton, Freda Jaggs, Ruby Silverton, Edith Mitchell. Also Maggie Bottomley (age not stated).

Not for Competition: The Misses Hope Baker, Dorothy Best, Doris Hunt, Mr. Edgar Bull.

Congratulations to Lynton Road, Bermondsey, on the splendid effort they made to head the list again. March comes second; West Ham, third.

JUBILEE LIGHT.

Dear Boys and Girls,

I wonder how many of you have seen the wonderful floodlighting in London during the Jubilee, which made the most famous buildings stand out in glorious light amidst the darkness of the night. If you did not see this, perhaps you saw the glare of one of the beacon fires that blazed from hill to hill throughout the land. It was thus that the British people, both at home and throughout the Empire, celebrated with a blaze of light their joy and gladness at the jubilee of their King.

All that is now left of the beacon fire is a black patch on the hillside and the great floodlights are now switched off but, amid the darkness of this world, the light of the glorious gospel of Christ shines on in splendour to the day of Jubilee, when Heaven's King shall come again. Christ shines in the Bible; He is the light to lighten the Gentiles; He shines in our hearts. The Gospel light first shone from the Cross; it has shone all down the ages; its gleams travel round the wide world, touching with Heavenly glory the lives of men in all lands.

The Light shines in India to-day, held aloft by missionaries and thus "the people that walked in darkness have seen a great light." Have you caught the Light? Has the Light caught you? The light will reveal to us, as it revealed to Saul of Tarsus, our own dark, sinful hearts but it will also shew us the glory of God in the face of Jesus Christ. We shall then want to shine for Him by bearing the light in our lives and by sending it to the dark places of the earth. Jesus said, "I am the Light of the World, he that followeth Me shall not walk in darkness but shall have the light of life."

I was very pleased with letters received from Ruth Champion, Margaret and Katherine Clark, B. Clover (so glad that you have found two recruits), Dorothy Errey (we shall miss your entries, Dorothy), Grace Page, Olive Painter, Marian Parker, Horace Thrower and Violet Well. A number of friends have also written me letters revealing their interest in the work amongst the young people. May I thank you each.

Your loving,

UNCLE PETER.

"Were there not Ten?"			"Jesus Passes By."			"Blessed Be the King."		
June	3 M	Luke 17, 1-10	June	24 M	**Luke 18, 35-43**	July	15 M	**Luke 19, 28-40**
	4 Tu	**Luke 17, 11-19**		25 Tu	Matt. 9, 27-38		16 Tu	Luke 13, 31-35
	5 W	Psalm 66, 8-20		26 W	Mark 10, 46-52		17 W	Matt. 21, 12-17
	6 Th	Mark 1, 40-45		27 Th	John 9, 1-7		18 Th	Mark 11, 1-11
	7 F	Lev. 14, 1-7		28 F	John 9, 8-16		19 F	Zech. 9, 9-17
	8 S	Psalm 145, 1-12		29 S	Job. 33, 14-26		20 S	John 12, 12-19
	9 Su	Psalm 103, 1-10		30 Su	Psalm 86, 1-12		21 Su	Psalm 118, 19-29
"Me, a Sinner."			**"Make Haste and Come Down."**			**"Let Us Kill Him."**		
June	10 M	Luke 18, 1-8	July	1 M	**Luke 19, 1-10**	July	22 M	Luke 19, 41-48
	11 Tu	**Luke 18, 9-17**		2 Tu	Matt. 18, 7-14		23 Tu	Luke 20, 1-8
	12 W	Psalm 103, 11-22		3 W	Luke 5, 27-32		24 W	**Luke 20, 9-18**
	13 Th	Jer. 3, 19-25		4 Th	Exod. 22, 1-7		25 Th	Luke 20, 19-26
	14 F	Luke 7, 36-40		5 F	Col. 1, 16-23		26 F	John 1, 6-14
	15 S	Luke 7, 41-50		6 S	1 Tim. 1, 8-15		27 S	John 10, 22-33
	16 Su	1 John 3, 1-10		7 Su	Eph. 2, 1-9		28 Su	1 John 4, 1-14
A Camel and the Needle's Eye.			**"Till I Come."**			**Jesus in the Garden.**		
June	17 M	**Luke 18, 18-25**	July	8 M	**Luke 19, 11-19**	July	29 M	Luke 22, 1-13
	18 Tu	**Luke 18, 26-34**		9 Tu	**Luke 19, 20-27**		30 Tu	Luke 22, 14-23
	19 W	Deut. 8, 10-18		10 W	Matt. 25, 14-23		31 W	**Luke 22, 39-46**
	20 Th	Matt. 6, 16-23		11 Th	Matt. 25, 24-30	Aug.	1 Th	**Luke 22, 47-53**
	21 F	James 5, 1-8		12 F	1 Cor. 3, 7-15		2 F	Matt. 26, 36-46
	22 S	1 Tim. 6, 1-12		13 S	Ezek. 7, 1-9		3 S	Matt. 26, 47-56
	23 Su	Prov. 30, 1-9		14 Su	Rev. 20, 7-15		4 Su	Heb. 2, 6-13

F. J. LAMB, Northcote Printing Works, S.W.11.

No. 34. AUGUST—SEPTEMBER, 1935.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Ready for a game.

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.

WOULD YOU LIKE TO SEE AND HEAR UNCLE VETHANAYAGAM?

He will be pleased to see all the boys and girls who can come and hear him at:—

MOUNT ZION CHAPEL,
St. JOHN'S WOOD ROAD

On Saturday, September 14th, at 3 p.m.

PASTOR T. REYNOLDS WILL PRESIDE.

Don't miss this treat. Ask your teacher to take you and bring other boys and girls too. Special Indian costumes and Indian singing.

CREATE IN ME A CLEAN HEART.

By George B. Champion, Kolli Hills.

THE other day, when I was walking to one of the villages on the Kolli Hills where we have several of our Christians, I noticed coming down from the fork of a tree, about thirty feet from the ground, what appeared to be a cord. At first I wondered if anyone had climbed the tree and tied this cord there; but almost at once I realized that, what seemed to be a harmless string, was in reality the root of a banyan tree, and that, although the tree on which it was a foreigner was a beautiful, strong tree, seventy or eighty feet high, and nine or ten feet round at the base, its days were numbered. It might be many years, but certainly the time would come when the banyan tree would crush the other to death.

When walking on the northern heights of the Kollis a month or so ago, the hill lad who was showing me the way pointed out a giant wild mango tree which had been split in two by a banyan that had grown round it and into it. I asked the boy why they

allowed the destructive banyan to grow round such a fine tree and kill it. He replied that, if the banyan tree began to grow up outside the foot of the other tree, it would be an easy matter to cut it down. But it did not commence its work of destruction that way. A banyan seed is often taken by a bird or a monkey right into the very heart of the tree, and there it sprouts and begins to grow. Unseen by anyone, it sends its roots gradually through the heart of the tree, down the trunk and into the earth. Later, branches grow down the outside to the foot of the tree, till the first tree is enveloped in a lattice work of banyan tree and becomes, in time, split to pieces or crushed to death.

As I thought of the sad fate of the tree, which has the misfor-



Mr. Champion gets ready to start.

tune to give shelter to the banyan tree, I thought how like sin this is. When a boy or girl, instead of coming to Sunday school, walks off to the park or meadow, the trouble is not in the feet is it? If it were, it might be easily cured. But the trouble has started in the heart and has worked down to the feet. When a boy or girl takes things which do not belong to him or her, the evil is not in the hand, but in the heart and has worked out to the hand. Thus, in speaking bad words and doing wrong things the seed of the wrong takes root in the heart of the boy or girl, and gradually grows, till it has ruined him or her. What shall we do? Other people cannot cut away the sin. They do not always see it till it is strong in us. We can only do one thing and that is, ask the Lord Jesus Christ to keep our hearts free from all evil and to save our souls.

A VISIT TO THE LEATHER-WORKERS' SCHOOL.

By H. A. Huckett (Uncle Arthur), Sendamangalam.

REGULAR readers of " Rays " will know that, in India, the people are divided up into innumerable castes. For instance, there are Chettiars (merchants), Gounders (cultivators), Waddars (masons), Naidus, Pillais, Brahmins and many others. We have a school in Sendamangalam called the Chucklier School, because it is mainly attended by children from the Chuckliers' or Leather-Workers' caste.

Last Saturday morning, when " Uncle Arthur " paid a visit to the school, only three children were present! In the village near-by, a terrible noise was going on, for someone had died, and the funeral was just setting out from the house. The people always beat drums, and make a big noise, just as they did at the house of Jairus, when Jesus came to raise his little daughter from the dead. In India, too, men will dance in front of the coffin as it proceeds along the road, and will make all kinds of ugly faces in order to frighten away the evil spirits which are believed to pursue a person after death.

Presently the school teacher turned up, and brought with him a number of children who had gone to see the funeral. There were still many absent, and on being asked where they were, he said that they had gone to the burning-ground, where the corpse was to be cremated, because afterwards the relatives of the dead man would give away money in order to gain virtue for the soul of the departed, and to ensure that in the next birth it would have a good time.

Gathering the remaining children round me, I told them how foolish this idea is, and that only those who love the Lord Jesus, and have been saved by His precious blood can enjoy the bliss of Heaven when this life is over. Upon asking them some questions on the Scripture Lesson (The Creation), I was pleased to find that they knew quite a lot about it, and how God made the world, and everything in it. At the end, I gave each boy a Tamil picture post card tract from England. The teacher wanted some for the children who had run off to the burning-ground, but they had to go without, as they ought to have been in school.

Will you please pray for these little Chucklier children, whose lives are so dark and dirty, that they may come to know and love the Lord Jesus, and thus break away from their evil superstitions and practices.

LETTER FROM UNCLE VETHANAYAGAM.

Dear Nephews and Nieces,

I am very sorry not to have written to you in the last two "Rays." The reason is that I have been travelling about from India to England. I have, however, been very glad to meet some of you, and am hoping it may be possible to meet a larger number of you in London some time in September. If you read through the "Rays" carefully I think you will find some other notice about this. Let me just say here that Aunty and I hope you will all try to come, that we may have a very happy party.

This gap in my letters has prevented me telling you before that, just before we left India, we were at a baptizing service when one of the lads of Tathankuppam was baptized. This laddie had learned to read in your school there and for some years now has been Bible Reader in his home. His parents are not able to read since they never went to school and so they have depended on their boy to do all the reading for them. Very largely through this reading both mother and father have been brought to the light of salvation and now the lad himself has been able to tell of his being found by the Lord Jesus.

It is this that makes me so glad that **your** membership of the Sun Ray League is based upon your reading and searching the Bible. What a fine list of names there was in the last Rays! I heaa also that your Australian cousins want a share in the League and are wondering how they can get their answers posted in time to reach England. I am sure we shall be glad to welcome them.

Shine on, Sun Rays, and let your power for shining come from that great power house of light—the **Bible.**

With love to you all,

UNCLE VETHANAYAGAM.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

First of all, I want to wish you all a jolly good holiday, heaps of fun and plenty of rattling good games. Don't miss the treat on September 14th or forget to do the Bible Searcher and Holiday Competition.

Will any who have gifts for the Sun-Ray School at Tathankuppam, please send them either to Miss H. V. Harris or to myself **before September 7th?**

I was delighted to receive letters from Muriel Culliford, Vera Gurney, Peggy Hart (so glad to have your letter Peggy), Leonard Hopkin, Kenneth Lane and Edith Pooley; also many interesting letters from friends and helpers. May God bless you each.

Your loving,

UNCLE PETER.

A SUMMER CRUISE TO INDIA.



IX thousand miles on board ship! Here is a special summer searcher for all who like to travel on a liner but cannot afford it. There is plenty of room on deck: we want 400 boys and girls to join the party. Don't miss the boat!

Having (1) **found a ship and paid the fare,** (2) **we went aboard, and set forth.** (3) **The south wind blew softly** as we sailed over the (4) **great and wide sea.** Passing (5) **the island called Melita** (now known as Malta), we saw (6) **fishermen . . . . washing their nets;** and we were reminded of the words of the Lord Jesus, (7) **"I will make you fishers of men."** Continuing our voyage we (8) **passed through the Red Sea;** and at last, after (9) **a prosperous journey,** we reached the land of (10) **India.**

You will notice that some of the above words are numbered and printed in black type. These words will be found in the following chapters which are given in the same order as the words. Jonah 1; Acts 21; Acts 27; Psalm 104; Acts 28; Luke 5; Matthew 4; Hebrews 11; Romans 1; Esther 8.

Lower Group, age under 12.

Write out your answers in this way—

No. 1 is found in .

No. 2 is found in . . . . .

and so on, in each case giving the Book, chapter and verse where found. Then write out in full the verse which you like the best.

Upper Group, age 12 and under 16.

Follow the instructions given for Lower Group, and, as you search for the references, study the stories very carefully. Then, instead of writing out a verse, turn up Jonah, chapter 1, and state (a) where he was going; (b) why he was doing so; (c) what happened on the journey; (d) for what reasons did all these things come to pass.

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 December, 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, AUGUST 31st, 1935.

RESULT OF LAST BIBLE SEARCHERS.

There was rather a big drop in the number of entries for these Searchers, especially in the Upper Group. But those who did try, and followed the instructions, are to be congratulated on the very fine papers sent in. We welcome 25 new Searchers. The names are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1 Barbara Rogers, aged 13, Potten End.
2 Grace Pinson, aged 15, Bermondsey.

Special mention: Dorothy Rule, Olive Hawes, Greta Miller.

Highly Commended: Joan Orriss, David Parker, Hazel Seaman, E. Westcott, Ronald Pearce, Hope Bardrick, Dorothea Goodwin, David Fowler, Sadie Dreesden, Freda Carter, Winnie Allen, Henry Dukes, Lawrence Webb, Edith Carter, Frederick Meadows, James Nash, H. Brown, J. Hawkins, Marjorie Jarmin, Gladys Cheek, Kenneth Lane, Ruth Pooley, John Caton, Beryl Bishop, Kathleen Crowhurst, Mary Parker, Olive Painter, Bertha Porter, Iris Whitney, Peggy Hart, Sheila Hyde, Marguerite Denton, Eric Lane, Russel Grimwood, Olive Knight, Gwen Parker, Edith Pooley, Phyllis Nash, Florence Youles, Irene Cornwell, Temple Grimwood, Joshua Jarmin, Elsie Richardson, Rosina Le Beau, Maisie Bioletti, Joan Russell, Margaret Clark, Muriel Culliford, Frank Hawes, Katharine Clark, Peggy Capewell, Benjamin Clover, Horace Parker, One without name or address (Ipswich postmark), Phyllis Miller, Ivy Darvill, Connie Isted, George Hawes, May Jaeger.

Commended: Doris Orriss, Olive Evans, Hilda Byer, Dolly Sweetman, Phoebe Exall, William Jordan, Ruby Jordan, May Bendall.

Lower Group, age under 12.

Prizewinners: 1 Ronald Lane, aged 10, "Providence," Swindon.
2 Kathleen M. Sandell, aged 11, Elthorne Road, N.

Special Mention: Rose Darvill, Violet Frost, Florence Seaman, Joyce Hart, Marion Glass, Violet Culliford, Norman Caplin, Harold Abbott.

Highly Commended: Kenneth Bloomfield, Grace Wren, David Cockram, Ruby Page, Mary Relf, Connie Vince, Eileen Rorke, Betty Balchin, Hariot Lennard, Peter Driver, Brian Webster, Ethel Flory, Margaret Hawes, Janet Christie, Connie Miles, Ronald Cherrill, Noel Frost, Margaret Hart, Sheila Walshaw, Vera Gurney, Herbert Newland, Alan Dineen, Mollie Turner, Clifford Webster, Ronald Whatson, Elsie Sherlock, Peggy Noble, Nellie Le Beau, Peggy Sweetman, Richard Jordan, Fairlie Mills, Myrtle Honeysett, Albert Driver, Jean Pearce, Kathleen Braddy, Esther Tinham, Leslie Freeman, E. Braddy, Gwladys Edwards, Ruth Relf, Marian Parker, Joyce Bass, Charlie Bioletti, Minnie Wren, Elsie Wren, Doris Thurlow, Donald Christie, Barbara Marjoram, Derrick Boorne, Allen Thrower, Veronica Burke, Doris Jermyn, Hilda Houghton, Beryle Gosnell, Marjory Wren, Florrie Thomas, Frank Jordan, Winnie White, Ruby Marjoram, Joan Hampshire, Robert Turner, Minnie Mines, Joe Bioletti, Rodney Baker, Joyce Farrer, Ernest Gostling, Sylvia Cheek, David Turner.

Commended: Annie Leonard, Beryl Aris, Renee Mogridge, Daisy Manser, Mabel Hawes, Grace Smith, Dorothy Mills, One without name (Lynton Road). The following omitted to choose and write out a verse—Henry Dreesden, Forrest Self, Doris Fuller, Mary Clover, Eveline Caton, Albert Self, Dorothy Jones, Grace Page, Grace Filler, George Jupp, John Christie, Alice Lambert, Frances Dyer, Dinah Boucher, Olive Grimwood, Donald Whitney, Olive Lewis, Joyce Elstob, Rose Dyer, Jean Markworth, Iris Wornell, Doris Crowhurst, Kitty Knight, Betty Jarman, Donald Osborn, Gladys Fisher, Violet Exall, Ellen Bevington, John Wood, Joan Self, Edith Mitchell.

Not for Competition: The Misses Hope Baker, Dorothy Best, Doris Hunt; Mr. Edgar Bull; and Doreen Pritchard who sent answer to April Searcher.

Lynton Road, Bermondsey, sent in the highest number of entries; March came second; Eastbourne third.

SPECIAL HOLIDAY COMPETITION.

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. Any who are joining the Sun-Ray League and whose August Searcher will be their third consecutive entry are welcome to compete.

Closing date, August 31st. Entries to be sent to Uncle Peter.

Junior Division, aged under 12.

On the back of a plain postcard make a Crayon drawing or Water-colour painting of flowers or foliage with the text " God is Love " printed plainly in ink upon the same face of the card. Extra marks will be given if you add the reference. The text is found in the 1st Epistle of St. John. On the other side of the card write your name, age, address and Sunday School.

Senior Division, aged 12 and under 16.

Follow the instructions given for Junior Division as above but do your work in Water-colour and not in Crayon. Your painting should represent flowers or scenery and the text for the Senior Division is " Seek and ye shall find." The text may be printed, or painted and outlined in ink. Extra marks will be given if you add the reference. The text is found in Luke, chapter 11. Other details as Junior Division.

Prizes will be awarded in each division according to the number of entries.

All suitable cards will have a Tamil text pasted on the back, after they have been sent in, and will be forwarded to Uncle Vethanayagam for use in the Sun-Ray League School at Tathankuppam; so that, even if you don't win a prize, you will be giving pleasure to some Indian boy or girl.

Peter's Denial.

Aug.	5	M	**Luke 22, 31-38**
	6	Tu	**Luke 22, 54-62**
	7	W	Matt. 26, 26-35
	8	Th	Matt. 26, 69-75
	9	F	1 Cor. 10, 1-12
	10	S	1 Peter 3, 10-18
	11	Su	John 21, 15-22

The Place Called Calvary

Aug.	12	M	Luke 23, 1-12
	13	Tu	Luke 23, 13-26
	14	W	Luke 23 27-33
	15	Th	**Luke 23, 34-46**
	16	F	Luke 23, 47-56
	17	S	Psalm 22 1-8
	18	Su	Psalm 22, 11-19

Risen Indeed.

Aug.	19	M	Luke 24, 1-12
	20	Tu	**Luke 24, 13 24**
	21	W	**Luke 24, 25-35**
	22	Th	Luke 24, 36-48
	23	F	John 20, 11-18
	24	S	Acts 13, 30-39
	25	Su	1 Cor. 15, 12-22

David, King of Judah.

Aug.	26	M	**2 Sam. 2, 1-11**
	27	Tu	2 Sam. 3, 31-39
	28	W	Dan. 2, 14-23
	29	Th	Romans 13, 1-8
	30	F	Psalm 72, 1-12
	31	S	Isaiah 32, 1-8
Sept.	1	Su	Rev. 19, 11-18

David, King over all Israel.

Sept.	2	M	**2 Sam 5, 1-12**
	3	Tu	2 Sam. 5, 17-25
	4	W	Psalm 45, 1-11
	5	Th	Isaiah 12, 1-6
	6	F	Micah 4, 1-8
	7	S	Acts 2, 22-28
	8	Su	Acts 2, 29-36

The Ark Brought to Jerusalem.

Sept	9	M	**2. Sam. 6, 1-8**
	10	Tu	**2 Sam. 6, 9-15**
	11	W	1 Chron. 15, 1-4: 12-16
	12	Th	Exod. 25, 10-22
	13	F	1 Kings 8, 1-8
	14	S	Psalm 30 1-8
	15	Su	Ezra 3, 8-13

David's Desire, God's Design.

Sept.	16	M	**2 Sam. 7, 1-7**
	17	Tu	**2 Sam. 7, 8-17**
	18	W	**2 Sam. 7, 18-29**
	19	Th	Mal. 3, 1-10
	20	F	1 Kings 5, 1-10
	21	S	1 Kings 6, 1-4: 37-38
	22	Su	Rev. 21, 22-27

David and Mephibosheth.

Sept.	23	M	2 Sam. 8, 1-8
	24	Tu	2 Sam. 8 9-18
	25	W	**2 Sam. 4, 4, 9, 1-6**
	26	Th	**2 Sam. 9, 7-13**
	27	F	Ruth 2, 1-12
	28	S	Psalm 112, 1-10
	29	Su	Luke 6, 27-36

David Prays for Forgiveness.

Sept.	30	M	**Psalm 51, 1-8**
Oct.	1	Tu	**Psalm 51, 9-19**
	2	W	Ezek. 36, 25-32
	3	Th	Psalm 19, 7-14
	4	F	Neh. 1, 4-11
	5	S	1 John 1, 1-10
	6	Su	2 Cor. 5, 14-21

F. J. LAMB, Northcote Printing Works, S.W.11.

No. 36. OCTOBER—NOVEMBER, 1935.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



"Sarah."

Issued by the
rict Baptist Mission
incorporating
Indian Strict Baptist Missionary Society.

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

LIGHT AND DARKNESS.

By Miriam E. Wilkins.

We are pleased to be able to print this message to the Boys and Girls which Miss Wilkins has so kindly sent us. Miss Wilkins has now completed her training for the Mission Field and will sail for India next month.

WHEN travelling along a country road one sunny day not long ago, I was surprised to see a bright light in the roadway. As we approached nearer, we found that the light came from a plate of tin which reflected the rays of the sun. One dark night recently, we saw the moon, in all its splendour, shining across the sea. Neither the tin nor the moon had any light in themselves but both were reflecting the bright rays of the sun.

Healing.

My last few months of training have been spent at Islington Medical Mission and I want to tell you a little of what we have been doing there. Let me take you inside for a few minutes. Here is a room with shelves on which are rows and rows of medicine bottles, bearing all manner of different labels, jars of ointment and drawers full of bandages are there too, as well as a big chair, in which patients sit, whilst we take their teeth out. Perhaps one little boy is deaf and his ears must be syringed, another little chap has been at play and someone has shot at him and hurt him with a toy pistol, a third has fallen on some barbed wire and cut her leg open. Many and varied are the cases which come for treatment.

Darkness.

It is a great blessing to be able to heal their bodies but often their little hearts are full of darkness. On each of the walls, a text is written such as—"Suffer the little children to come unto Me." One day, a boy of about twelve years of age asked me what this text meant. I told him about the Lord Jesus and how He loved the boys and girls but he had never heard about Jesus and did not know who He was. His little heart was dark: it was not reflecting the Light of the World.

So many boys and girls, even in our own land, do not know about the Light of the World and millions out there in India have never heard the Name of Jesus; they have no light in themselves and darkness reigns.



The Light of Life.

I wonder if any boys and girls, or even grown-ups, who are reading " Rays " have not yet found the " Sun of Righteousness to be the Light of Life to them. If He is your light, the Lord bids you to let your light shine before men. John the Baptist was sent to bear witness of that Light, that all through Jesus might believe. Just as the plate of tin reflected the rays of the sun and as the moon takes its light from the sun, so must we reflect and receive our light from Jesus, who is the Sun of Righteousness, that, in all things, the beauty and light of Jesus may be seen in us. Dear boys and girls, I am shortly going to India: will you pray for me that I may so reflect His light and shine for Him amidst the appalling darkness of heathenism.

RESULT OF SUN-RAY LEAGUE HOLIDAY COMPETITION

Prizewinners: Senior Division: 1 Muriel Parker, Yateley.
2 Peggy Hart, Crowfield.

Junior Division: Forrest Self, Beccles.

Highly Commended:

Cards were also received from:—Herbert Newman, Albert Driver, Peter Driver, Doris Jermyn, Joyce Elstob, Doris Fincham, G. Parris, Cicely Lambert, Audrey Parris, Harry Parris, C. Dudley, Phyllis Nash, James Nash, Evelyn Westcott.

DANGEROUS VISITORS.

By Grace Hasel, Panniadipatti.

IF some of you boys had been at Panniadipatti last week, you would have joined with us in a series of great adventures. You have doubtless seen squirrels at the Zoo and thought how lovely it would be to have one as a pet. Here in India, they run all over the place and, although they are pretty and interesting, they are very destructive and not nearly so popular as in England.

On Saturday, there was a scuffle and a scamper, and it seemed as if something very exciting must be happening outside the bungalow. We rushed to the spot, and a dog, which had only come the previous day, had chased one of these naughty animals and killed him.

A couple of days later there appeared something far worse than a squirrel, not even nice to look at, and much more dangerous. It was a big black scorpion, about 6 inches long, and this meant real cause for alarm. Soon two of our workers arrived on the spot and quickly made an end of this terrible creature, which would probably have killed us had we been bitten. Our thrills were not over however. About two hours later, when it was dark and nearly bedtime, again the dog began to bark. This time quite an army of people appeared, carrying lanterns, sticks and similar weapons which seemed enough to frighten away any uninvited creature, who dared to intrude on a Mission Compound at that hour of the night.

We did not have to wait long, for Toby did his part well and then the victim was discovered to be a large bandicoot, i.e., a very big Indian rat, the size of a small cat, such as never had been seen near our house before.

Two days later, we were again protected by our Heavenly Father. This time, as we were sitting at chota, at about 6.30 in the morning, a boy came to us, bearing triumphantly on a stick, a thin green snake, about 3 feet long, which he had captured from a nearby hedge. Thus, in less than a week, we were wonderfully protected from these enemies, some of which could have been really harmful had they come upon us unawares.

But this is not all. As we go around the villages, even amongst the boys and girls, we see a greater enemy at work. Satan is doing great harm in the lives of those who know not Jesus Christ as their Saviour. Perhaps some of **you** have felt his power in your lives, and he may still be working there. Sometimes, he makes little sins appear attractive, but they, like the squirrel, are just as destructive and need to be got rid of, even as the scorpion, rat and snake. Just as God so miraculously saved us from their evil power, He can keep you, me and these Indian children too, from the power and perils of sin, in whatever form it may come.

ON HUNTING AND ROASTING.

Dear Nieces and Nephews,

It was a real joy to meet those of you who were able to come to the meeting at St. John's Wood Road on 14th September, and I think we shall all remember it for a long time. This is not meant to make those of you, who were unable to come, feel bad about it. Some of you live a very long way off and others found it difficult to get away on a Saturday afternoon. I am going to ask Uncle Peter if he can let us have some of those lessons that we learnt at school that afternoon over again in the " Rays," so that you all may learn them. I expect he will have to ask his printing man about them first, so we will look forward to next time.

I came across a text in the Bible the other day that I do not remember any teacher of mine telling me about; I wonder if your teachers have ever read it to you. It is in Proverbs 12, 27th verse: " The slothful man roasteth not that which he took in hunting." I have to do a little teaching sometimes and thought what a fine lesson that would make for my nieces and nephews in the "Rays." I am so glad that your membership in the Sun-Ray League depends upon your being good Hunters. When I see the number of names in each issue of "Rays," I think what a fine lot of Hunters we have in the League. It is one of the finest games I know. When I was a boy, I learnt the game through the "Cheering Words" and I have never lost the joy of it. It is thrilling to get on the track of the answers to those questions, run them down to the exact chapter and verse, and then bring them home in the letter to Uncle Peter. I am sure you enjoy it immensely.

But how do you think we can *roast* what we have taken in such hunting. We can remember what we have found, after we have written the letter. We can also commit those passages to memory and, especially if there is something in the passage which shows us what God wants us to do, we should pray for His help to do it. Remember you are Sun-Rays, and Sun-Rays bring light and warmth wherever they shine. As you *roast* what you take in *hunting* so you will be able to shine the better.

God bless you all,

Your loving Uncle,

VETHANAYAGAM.

"THIS WRETCHED RAIN!"

It was one morning during the summer holidays that Jim said this, as he looked out of the window for the twenty-fifth time. It had been raining all that morning and all the previous day and Jim was sick and tired of stopping indoors. "Ah," he said, "this wretched rain!" He quite forgot what the rain really is—one of God's best gifts to man. If there were no rain, there would be no food and both ourselves and all the animals would die of famine and thirst. In Bible-lands and in India, rain is more scarce than in this country and men there value rain so much that when they want to speak of the blessing of God, they compare it to the blessing of rain. In this searcher, you will learn a little of what the Bible has to tell us about Rain.

Lower Group, age under 12.

Search for the following words and when you have found them write out the verse in full, giving the book, chapter and verse where found.

1. Clouds full of rain.
2. A plentiful rain.
3. God . . . who prepareth rain.
4. Showers of rain.
5. Rain upon the earth.

The words are found in Zechariah 10; Job 5; Ecclesiastes 11; Psalm 68; Psalm 147; but the chapters are not in the same order as the words.

Upper Group, age 12 and under 16.

In addition to the above questions find the answers to these and write out the verses. These are not the exact words of Scripture.

6. Rain—the gift of God.
7. Rain—compared to God's word.
8. Rain sent in answer to prayer.
9. Rain—a blessing from God.
10. Rain at God's command.

The answers are found in James 5; Hebrews 6; Job 37; Acts 14; Isaiah 55. These are not in the same order as the words.

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 JANUARY, 1936, although they are welcome to compete, and their entries will be marked and listed with other papers. Put your name, age, address and Sunday School on your paper and post in a ½d. envelope (unsealed) to UNCLE PETER, 1, ARLINGTON COTTAGES, CHISWICK, LONDON, W.4. If you send a letter with your entry, you must put on a 1½d. stamp. CLOSING DATE, OCTOBER 31st, 1935.

SUN RAY LEAGUE. If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

RESULT OF LAST BIBLE SEARCHER.

Once again there was a good response from the Lower Group Searchers, but we would have liked to see more entries from the Upper Group. Some very fine papers were sent in in both Groups and it was very difficult to choose the prizewinners. To those who came so close we would say, "Try again, and see if you can win a prize next time." We welcome 57 new Searchers and one new School—Luton. Here are the names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1 Kathleen Crowhurst, age 15, Park Ridings, Wood Green.
2 Joyce Bishop, age 13, Walthamstow.

Special Mention: Hazel Brown, James Nash, Muriel Parker, Gwen Parker, Dorothy Rule.

Highly Commended: Mary Parker, Evelyn Westcott, David Parker, Edith Carter, Freda Carter, Muriel Culliford, Olive Knight, Joan Orriss, Renee

Mogridge, Hazel, Seaman, Bertram Brett, Rosina Le Beau, Ethel Alves, Ivy, Darvill, Phyllis Nash, John Rose, Greta Miller, Ronald Pearce, David Fowler, Olive Painter, John Caton, Grace Pinson, Vera Collins, Peggy Hart, Jack Hawkins, Margaret Clark, Olive Hawes, Doris Sweetman, May Sweetman, Kenneth Lane, Rita Bradman, Beryl Bishop, D. Robertson, Lily Padley, Marguerite Denton, Eric Braddy.

Commended: Maisie Bioletti, Irene Cornwall, Temple Grimwood, Norman Piper, Marjorie Flint, Elsie Richardson, Horace Parker, Grace Phillips, Gladys Cheek, May Jaegar, Victor Taylor, Doris Munns, Eric Lane, Henry Dreesden, Doris Filler, J. Jarmin, Barbara Jordan, Kitty Clark, Ruby Jordan, Joan Jordan, Barbara Rogers, Florence Youles, Leonard Hopkin, Hilda Byer, Dorothy Robertson. The following answered Lower Group questions correctly but failed in Upper Group. **Jonah was going to Tarshish, not Nineveh.** Edith Nash, Dorothea Goodwin, Gordon Fowler, Marjorie Jarmin, Ivy Joyce, Phyllis Bridgestock, Violet Smith answered Upper Group only; Gladys Gammons answered Lower Group only.

Lower Group, age under 12.

Prizewinners: 1 Ronald Cherriil, age 7, West Ham.
2 Gerald Plowright, age 9, March.

Special Mention: Vera Gurney, John Appleby, Harold Abbott, Lucy Brownrigg, Norman Caplin, Violet Cullifford, Audrey Etheridge, Doris Fuller, Marion Glass, Marian Parker, Ruth Relf, Sheila Walshaw.

Highly Commended: Margaret Hart, Violet Frost, Miriam Bradnam, Mary Relf, Austin Knight, Elsie Edmondson, Margaret Hawes, Mabel Hawes, Betty Kirby, Ivy Kenton, Olive Lewis, Daphne Leggett, Albert Self, Grace Wren, Beryl Gosnell, Muriel Dovey, Betty Balchin, Doris Jermyn, Connie Miles, Edna Phillips, Herbert Newland, Emily Thomas, Olive Grimwood, Minnie Wren, Leonard Fish, Doreen Bridgestock, Marian Marsh, Ronald Lane, Mary Gammons, Carrie Edney, Ronald Whatson, Joyce Wilkinson, Kathleen Braddy, Herbert Newman, Philip Hitchcock, Eva Powell, Phyllis Taylor, Jean Marsh, Florence Seaman, Iris Wornell, Winnie White, Esther Tinham, Myrtle Honeysett, Sylvia Cheek, Hilda Houghton, Forrest Self, Eveline Caton, Joyce Bass, Ernest Gostling, Clifford Hopkin, Marjorie Wren, Mollie Turner, David Turner, Dulcie Plowright, John Saunders, Teddy Best, Agnes Abbott, Rodney Baker, Lily Humphries, Barbara Marjoram, Edward Dale, Ethel Flory, Lily Moore, Charles Bioletti, Betty Cole, Ena Jordan, Peggy Noble, Lily Scanlan, Fairlie Mills, Pat Lewis, George Jupp, Mary Aston, Margaret Long, Topsy Cole, Derrick Boorne, Phyllis Mitchell, Gwenyth Newman, Iris Leggett, Margaret Padley, Gladys Bradley, Iris Pryke, R. Herbert, Ruby Marjoram, Donald Sainsbury, Rose Darvill, Thomas Best, Violet Exall, Becca Summers, Audrey Sainsbury, Beryl Freeman, Fred Daisley, Barbara Tipping, Betty Jarman, Joan Fitzjohn, Doris Crowhurst, Nellie Le Beau, Hilda Chatfield, Muriel Pryke, Doris Steggles, Mary Lee, Alfred Gardiner, Vida Long, Hilda Harrison, Walter Robinson, Joyce Wood, Elsie Wren, Peggy Sweetman, Grace Filler, Veronica Burke, Lily Summers, Annie Leonard, John Wood, Winifred Strudwick, Olive Summers, Jean Pearce, Leslie Byer, Joseph Bioletti, Rose Leonard, Frank Jordan, Ronnie Byer, Lily Morton, Stanley Gosnell, Leslie Collins, Joyce Dorothy, Lily Webb, Ruth Hobbs, Barbara Laver, Joyce Chaplin, Gaynor Davies, Thelma Schubert.

Commended: Eileen Rourke, Doris Thurlow, Tom Lambert, Hariot Leonard, Grace Smith, Connie Vince, D. Manser.

Omitted verse: Winnie Mudie, Doris Fincham, Marjorie Ayres, Joyce Elstob, Kenneth Freeman, Victor Butler, Peter Driver, Albert Driver, Marjorie Howlett, Mary Young, Norman Howlett, Horace Thrower, Geoffrey Wood, E. Campbell, Betty Easton, E. Gardiner, Ada Gibbard, Harold Cull, Edith Mitchell.

Not for Competition: The Misses Hope Baker, Dorothy Best, Doris Hunt; Mr. Edgar Bull.

Lynton Road, Bermondsey, still head the list; March came second; Eastbourne and Walthamstow tied for third place.

Absalom's Rebellion.

Oct.	7 M	**2 Sam. 15, 1-9**
	8 Tu	**2 Sam. 15, 10-18**
	9 W	Deut. 4, 1-10
	10 Th	Psalm 140 1-8
	11 F	Jer. 17, 5-14
	12 S	Prov. 8, 6-17
	13 Su	Matt. 27, 15-23

Some Faithful Friends.

Oct.	14 M	**2 Sam. 15, 19-29**
	15 Tu	**2 Sam. 15, 30-37**
	16 W	Matt. 5 1-12
	17 Th	Psalm 3, 1-8
	18 F	Matt. 8, 18-27
	19 S	Psalm 55, 1-14
	20 Su	2 Cor. 12, 1-10

God Intervenes.

Oct.	21 M	2 Sam. 16, 1-6
	22 Tu	2 Sam. 16, 9-19
	23 W	**2 Sam. 17, 1-11**
	24 Th	**2 Sam 17, 12-17**
	25 F	**2 Sam. 17, 18-24**
	26 S	Gen. 45, 1 11
	27 Su	Exod. 14, 10-18

The Death of Absalom.

Oct.	28 M	**2 Sam. 18, 1-8**
	29 Tu	**2 Sam. 18, 9-18**
	30 W	Psalm 121, 1-8
	31 Th	Psalm 37 1-11
Nov.	1 F	Psalm 37, 12-20
	2 S	Matt. 27, 1-10
	3 Su	Isaiah 58, 8 14

David's Grief.

Nov.	4 M	**2 Sam. 18, 19-25**
	5 Tu	**2 Sam. 18, 26-33**
	6 W	John 20, 1-10
	7 Th	Ezek. 33, 1-11
	8 F	Prov. 10, 1-12
	9 S	Isaiah 53, 1-10
	10 Su	Gen. 37 23-36

The King's Return.

Nov.	11 M	**2 Sam. 19, 1-8**
	12 Tu	**2 Sam. 19, 9-15**
	13 W	2 Cor. 4, 6-18
	14 Th	Prov. 16, 1-12
	15 F	Luke 19 28-38
	16 S	Matt 24, 36-44
	17 Su	Rev. 1, 1-8

David's Three Visitors.

Nov.	18 M	**2 Sam. 19, 16-23**
	19 Tu	**2 Sam. 19, 24-30**
	20 W	**2 Sam 19, 31-40**
	21 Th	Matt. 10, 32-42
	22 F	Matt. 25 31-40
	23 S	Matt. 16, 21-28
	24 Su	Josh. 14, 6-15

David's Song.

Nov.	25 M	**2 Sam. 22, 1-4; 17-23**
	26 Tu	**2 Sam. 22, 24-36**
	27 W	Psalm 66, 1-10
	28 Th	Deut. 32, 1-9
	29 F	Psalm 9, 1-11
	30 S	Exod. 15, 1-11
Dec.	1 Su	Luke 1, 46-55

LETTER FROM UNCLE PETER.

My dear boys and girls,

It was splendid to see so many of you at St. John's Wood Road Chapel on Sept. 14th. I would especially thank the teachers who made possible the presence of such a good number of children. Fourteen schools from all parts of London replied when Mr. W. Chisnall conducted the roll-call and the large school hall was nicely filled. Uncle Vethanayagam and Cousin Samuel sang to us the 23rd Psalm in Tamil to an Indian tune and then we all formed one big day-school class whilst Uncle Vethanayagam told us about Tathankuppam: how to find it, what its people are like, how they talk. We are hoping it may be possible to arrange another such meeting next year.

Well done Snodland! Once again they have sent a parcel of toys and other precious things for the Christmas boxes to India, besides a number of Sun-Ray League Gift Forms. I have also received a parcel from Winnie Allen, Walton-on-the-Naze. May the Lord bless and reward all who have helped in this way.

May I thank the following boys and girls for their interesting letters:—Benjamin Clover, Kathleen Crowhurst, Albert and Peter Driver, Ronald Lane, and Barbara Rogers, and may you all receive God's best blessing—the knowledge of Himself through our Lord Jesus Christ.

Your loving,

UNCLE PETER.

F. J. LAMB, Northcote Printing Works, S.W.11.

No. 36. DECEMBER, 1935—JANUARY, 1936.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



"A Little Outcaste."

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 GREAT PIONEER.

EIGHTY-SEVEN years before William Carey sailed for India, Bartholomew Ziegenbalg (pronounced Zee-gen-balg) landed at Tranquebar in South India to begin the work of modern Indian missions, such as our own missionaries are doing to-day. He was born in 1683 at Pulsnitz in Denmark and was trained at Halle in Germany. When twenty-two years of age, he and another young man sailed for India. Modern liners do the voyage in less than 21 days but in 1705 there were only slow sailing vessels and the voyage took no less than eight months.

Opposition.

Although the work of our own missionaries is often made difficult by Hindus, they have not to face opposition from the Government. The same ship that took Bartholomew and his companion to India also carried secret instructions from the Danish East India Company to the governor at Tranquebar, ordering him to block the way of the missionaries by every means and crush their mission with all his power. Not only had they to face this difficulty, there were others too. There was nobody there to welcome them. They were strangers in a strange land without food and shelter. But God, who sent the ravens to feed Elijah, gave these men a friend amongst the staff of the very governor, who was ordered to block their way, and before long a house upon the city wall was found for them.

Discovering a Language.

The next difficulty which Bartholomew had to face was the language. The people of India did not understand a word of his language, neither did he understand a word of Tamil. So God used the boys and girls of India to help teach the first Protestant missionary to South India the first words of the Tamil language which our missionaries use to-day. As the children played and talked in the streets, Bartholomew would join in their games and listen to what they said in order to catch the meaning of their words. When they spoke to him, he would ask them to write it down in the sand with their fingers. In this way, he began to learn the strange letters and the meaning of the strange sounds of that difficult language and, after eight months, he was able to talk in Tamil. Within two years, Bartholomew had begun the first translation of the New Testament into the Tamil language and, before he had been there three years, it was finished. He then began to translate the Old Testament and set up the first printing press in India for printing the Bible.

Although he was only twenty-six years of age, God so used Bartholomew that, within a year, six slaves of Danish masters came to know the Lord Jesus Christ as their Saviour and, four months later, nine Hindu men also came to the light through his teaching. All this time, the governor was doing his best to defeat the missionary and then, the people at home ceased to send out the money which was needed to carry on the work. His companion left him and Bartholomew was taken ill and had to go back home.

In 1715, just ten years after he had felt Denmark, Bartholomew Ziegenbalg suddenly appeared once again in his own country to plead with his people to make it possible for him to bear the light of the Gospel to the dark land of India. Not content with this, he journeyed on into Germany and Holland, preaching to crowds that were so large that no church could hold them. In the following year, he sailed from London with his face once more turned towards India.

Last efforts.

The hand of God was working for Bartholomew and the way began to open for this brave soldier of the Cross. On arriving in India, he found that the governor, who had for so long opposed him, had been taken away and in his place a new governor had come who was glad to do all he could to help the missionary. But Bartholomew's time was short. He had given himself to God, with all his ability and powers, and God was about to call His servant home. He felt that his time was short and he longed that India's millions should come to hear the good news of the love of God in Christ Jesus. For two years more, he worked as hard as he could, preaching and teaching the people that only through the Lord Jesus Christ could their sins be forgiven and only by faith in Him could they be saved.

The Sunrising.

Christmas 1718 came and Bartholomew preached his last sermon. After that, he grew rapidly worse and, a week later, his voice could scarcely be heard. On Sunday morning, February 23rd, 1719, he gathered his native converts around his bedside and prayed them to hold fast the faith. Soon after morning prayer, as he lay dying, he suddenly put his hands to his eyes exclaiming, "How is it so bright as if the sun shone full in my face?" The glory of heaven had already begun to shine upon him. He asked that his favourite hymn "Jesus, my confidence art Thou," should be sung and so he died. He left behind him over 350 native Christians and enquirers, a mission school, a Tamil lexicon and, best of all, the first Tamil Bible. India's first Protestant mis-

sionary had laid down his life for the same Gospel which our missionaries now carry to the Tamil country.

The Word of God was the strength by which this great missionary did his work. When his mother died, she left her Bible to her children. "There," said she, "you will find my great treasure, there is not a page that I have not wet with my tears." Bartholomew was only a boy then but he never forgot the lesson. When he went to India, his greatest aim was to pass on his mother's treasure, the Bible, to the people of India.

HONOURS LIST.

Here are the names of all Bible Searchers who have sent in five or more entries during the past year. To each one of these mentioned below, a special Honours Certificate will be sent. If your name is not on this list, make certain of its being on next year's and start right away on the Bible Searcher on page 5.

Lynton Road, Bermondsey: Joseph and Charles Bioletti, Betty Cole, Irene Cornwell, Ivy and Rose Darvill, Phoebe and Violet Exall, Grace Filler, Beryl Gosnell, Ruby, Frank and Richard Jordan, Rosina and Nellie Le Beau Hariot Leonard, Grace Pinson, Doris and Peggy Sweetman, Doris Thurlow, Grace Wren. **Crowfield:** Benjamin and Mary Clover, Albert and Peter Driver, Olive and Temple Grimwood, Peggy and Margaret Hart. **Eastbourne:** Beryl Bishop, Janet and John Christie, David Fowler, Myrtle Honeysett, Connie Miles, Ruth and Mary Relf. **March:** Harold Abbott, Joyce Bass, Doris Fuller, Leonard Hopkin, May Jaegar, George Jupp, Gerald Plowright, Florence Youles. **Aldringham:** Barbara and Joan Jordan, David, Horace and Marian Parker, Hazel and Florence Seaman. **West Ham:** Hilda Byer, Ronald Cherrill, Edith Mitchell, Herbert Newland, Esther Tinham. **Walthamstow:** Norman Caplin, Margaret and Katharine Clark, Iris Wornell. **Horham:** Violet Frost, Margaret and Mabel Hawes. **St. Neots:** Edith and Freda Carter, Jack Hawkins. **Swindon:** Eric, Kenneth and Ronald Lane. **Park Ridings, Wood Green:** Muriel Culliford, Kathleen and Doris Crowhurst. **Yateley:** Herbert and Gwenyth Newman, Muriel Parker. **Acton:** Betty Balchin, Violet Culliford. **Bath:** Mary and Gwen Parker. **Bedmond:** James and Phyllis Nash. **Beccles:** Albert and Forrest Self. **Brockley:** Rita Bradnam, Joan Orriss. **Salem, Croydon:** Lizzie Gardiner, Winifred Strudwick. **Ely:** John and Eveline Caton. **Highbury:** Eric and Kathleen Braddy. **Upper Holloway:** Marjorie and Joshua Jarmin. **Ilford:** Grace and Edna Phillips. **Leyton:** Gladys and Sylvia Cheek. **Richmond:** Hilda Houghton, Olive Painter. **Bradford:** Sheila Walshaw. **North Harrow:** Elsie Richardson. **Herne Hill:** Evelyn Westcott. **Potten End:** Barbara Rogers. **Ramsey:** Dorothy Rule. **Tring:** Vera Gurney.

THE WAY TO TATHANKUPPAM.

My dear Nieces and Nephews,

Uncle Peter has been very kind and says that we may have some lessons about Tathankuppam, with some illustrations. I want to give you two lessons this time. The first is on the name of our village, so that you can pronounce it right. Say these

syllables aloud as you read TA, just as you would say " ta " to your friend if he had given you something.

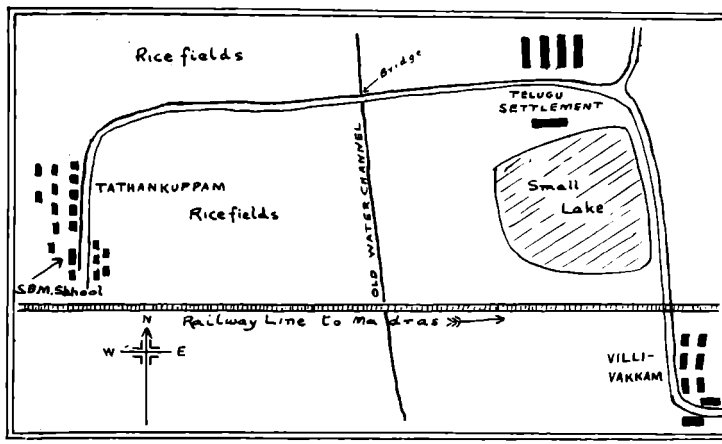
THAN, like *thun* in thunder.

KUP, as cööp, with a short oo sound as in put.

PAM, as pum, with u as in but.

Now try these over several times and then put them together —TATHANKUPPAM. When you meet any other Ray-ites, say it together for practice.

The second lesson is geography, which we will study with this little map of Tathankuppam. Notice first the direction our village is from Madras. To reach Tathankuppam we shall not come by rail although the railway is so near, but by the road which comes through Villivakkam. Turn north over the railway and along the bank of the small lake, which in India is called a



tank. Then turn west, through a settlement of Telugu-speaking people; on, over the little bridge across the old water channel, which used to bring the water supply to Madras, then round the rice fields to Tathankuppam. The S.B.M. school will be found on the right-hand side of the road at the southern end of the village. I think you would be able to find your way now.

Just one or two questions to help you to understand a little more about your village.

1. What is the chief produce of the land around Tathankuppam?

2. How are people of Tathankuppam able to know the time?

Look out for the answers in the next issue of " Rays."

Love to you all,

Your loving Uncle,

VETHANAYAGAM.

THE NAME.

All names have a meaning. Flowers, trees and animals all bear a meaning within their name and it is always interesting to find what that name means; for the meaning of the name so often describes the subject, or something peculiar about it. Your name too has its meaning. It is however unlikely that your name tells me much about you, although it may tell me something about your ancestors. One name, and one only, fully describes its owner because the name was given for that purpose. It is the name of Jesus, which means Saviour, and the purpose was that "He should save His people from their sins." "This is His commandment, that we should believe on the Name of His Son Jesus Christ."

Lower Group, age under 12.

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. **Do not write out the whole verse.** You will find that the missing words from another text which is found in Philippians ch. 2. Write out this text also.

1. He hath . . . obtained ——— more excellent name. Hebrews 1.
2. Thou shalt call his ——— Jesus. Matthew 1.
3. Jesus, ——— was so named of the angel. Luke 2.
4. There ——— none other name. Acts 4.
5. Far ——— . . . . every name that is named. Ephesians 1.
6. That at the name of Jesus ——— knee should bow. Philippians 2.
7. Whosoever shall call upon the ——— of the Lord shall be saved. Romans 10.

Upper Group, age 12 and under 16.

In addition to answering the above questions read the same chapters through again and search for the following words.

1. Unto you is born . . . . a Saviour.
2. He shall save his people.
3. Neither is there salvation in any other.
4. If thou . . . . shalt believe . . . . thou shalt be saved.
5. The gospel of your salvation.
6. Heirs of salvation.

When you have found them write out the verses in full, and say where they are found.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until April, 1936, 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, 1935.

SUN RAY LEAGUE. ...If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

RESULT OF LAST BIBLE SEARCHER.

We were glad to see so many entries for this Searcher, and congratulate those Schools which showed such a good increase in the number of entries, and made such a splendid effort to reach the top. We welcome 45 new Searchers. The names are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1 Irene Purton, "Salem" S.S., Croydon.
2 John Peter Caton, "Zion" S.S., Ely.

Special mention: James G. Nash, Evelyn Westcott, Elsie Richardson Kathleen Champion, Kathleen Crowhurst, Mary Parker, Freda Carter, Dorothy Rule, Gwen Parker.

Highly Commended: David Parker, Gladys Cheek, Hazel Seaman, Margaret Clark, Katharine Clark, Grace Phillips, Phyllis Nash, Peggy Hart, Beryl Bishop, Muriel Parker, Eric Braddy, Olive Knight, Beryl Adams, Greta Miller, Horace Parker, Vera Collins, Edith Watts, David Fowler, Florence Youles, Grace Foster, Kenneth Lane, Alan Bennett, Violet Wells, James Mann, Mary Cook, John Christie, Benjamin Clover, Violet Pond, Olive Painter, Lizzie Gardiner, Jack Hawkins, Violet Smith, Barbara Rogers, Elsie Davis, Russell Wells, Derrick Boorne, Frank Hawes, Muriel Culliford, Winifred Jordan, Irene Cornwell, Rosina Le Beau, Temple Grimwood, Eric Lane, Robert Carter, Grace Pinson.

Commended: Doris Munns, Barbara Jordan, Doris Crowhurst, Albert Self, Hope Bardrick, Joan Jordan, Barbara Wheeler, George Hawes, Leonard Hopkin, Rita Bradnam, C. Lambert, Ruby Jordan, I. Darvill, A. Parris, Doris Sweetman, Hilda Byer, Maisie Bioletti, Phoebe Exall; Lily Missen and Alfred Wornell answered Lower Group only; Dorothea Goodwin, Audrey Wood, and Gladys Gammons answered Upper Group only; Grace Page sent references.

Lower Group, age under 12.

Prizewinners: 1 Harold Abbott, "Providence" S.S., March.
2 Connie Miles, Grove Road S.S., Eastbourne.

Special mention: Kathleen Compton, Ronald Cherrill, Ronald Lane, Florence Seaman.

Very Highly Commended: Hilda Allen, Elsie Edmondson, James Jupp, George Jupp, Lucy Brownrigg, Roderick Tye, David Mann, Philip Holder, Marjorie Wren, Sheila Walshaw, Gerald Plowright, Dennis Surridge, Doris Fuller, Joyce Emery, Vera Gurney, Joyce Hart, Norman Ing, Fairlie Mills, Herbert Newman, Doreen Tufnell, Polly Vaughan, Miriam Bradnam, Joyce Bass, Phyllis Bradshaw, Violet Culliford, Margaret Hawes, Mabel Hawes, Philip Hitchcock, Jessica Meager. Marian Parker, Clifford Pond, Mary Clover, Jean Marsh, D. Watts.

Highly Commended: Edward Tinham, Jean Mutimer, One without name (Lambeth postmark), Violet Frost, Donald Redhead, Joan Fitzjohn, Betty Kirby, Margaret Hart, Muriel Dovey, Marion Glass, Albert Driver, Edna Phillips, Mary Relf, Robert Crawley, Norman Caplin, Wilfred Hart, Donald Miller, Marian Marsh, Harold Cull, Irene Roach, Richard Jordan, Muriel Pryke, Mary Gammons, Louie Fry, Veronica Burke, Agnes Abbott, Myrtle Honeysett, Doris Jermyn, Noel Frost, Edith White, Evan Wells, Ruby Page, Kathleen Braddy, Peter Driver, Ruth Relf, Dorothy Ker, A. Cull, Joan Jeffs, Bobbie Turner, John Appleby, Eileen Campbell, Betty Balchin, Minnie Wren, Kenneth Hart, John Wood, Jean Orchard. Lawrence Wells, Derek Carter, Gwen Relf, Arthur Baker, Iris Wornell, Lily Moore, Frances Brown, Hilda Houghton, Geoffrey Wood, Jean Purton, Ena Neilson, Dorothy Day, Iris Pryke, Nellie Le Beau, Ada Gibbard, Marjorie Howlett, Joyce Mann, Sylvia Cheek, Henry Watson, Eveline Caton, Grace Wren, Forrest Self, Winnie White, Edward Dale, Priscilla Carter, Hilda Harrison, Diana Dorsey, Olive Grimwood, Marie Cleland, G. Lawrence, Esther Tinham, Barbara Marjoram, Evelyn Cook, Rose Darvill, Winifred Strudwick, Frank Jordan, Ethel Yardy, Doris Fincham, Minnie Mines, Violet Exall, Mary Banks, Doris Steggles, Rose Thorne, Rodney Baker, Florrie Thomas, H. Rushforth, Betty Jarman, Grace Smith, Maisie Ludkin, Sylvia Cornwell, Gwenyth Newman, Peggy Amato, Hariot Leonard.

Commended: Edward Bowman, Ronald Whatson, Annie Leonard, Owen Hilliard, Doris Newton, Elsie Morriss, Joyce Wood, Joyce Sweetman, Violet Hobbs, Ruby Marjoram, Daisy Manser, Elsie Wren, Jean Pearce, Rose Leonard, Bessie Cattermole. Frances Dyer, Grace Filler

Victor Butler, Doris Thurlower, Florrie Allen, Dinah Boucher, Elsie Shylock, Gladys Bradley, Charles Bioletti, Daphne Evans (omitted references), Joseph Bioletti, Peggy Sweetman, Stanley Gosnell, Betty Cole, Beryl Gosnell. The following sent references only: William Pinning, Winifred Patient, One from 75, Creek Road, March, Lewis Reeve, Mary Aston, Rose Clark, Herbert Newland, Edith Mitchell, Marie Butcher; B. Garrett also tried.

Not for Competition: The Misses Hope Baker, Dorothy Best, Edith Carter, Grace Parker; Mr. Edgar Bull, Mr. Oscar Reeve. Lynton Road, Bermondsey, again heads the list; March come second; West Ham, third; followed closely by Salem, Croydon.

Omitted from Holiday Competition list Barbara Rogers, highly commended.

LETTER FROM UNCLE PETER.

My dear Boys and Girls,

Once again, I send you the old, old wish—"A Merry Christmas to ye all"—I hope that each of you may enjoy your Christmas and that you may each remember that we owe all our joy to the Lord Jesus, because He came to this poor world as a little babe at Bethlehem. It was for our sakes that He became poor that He might enrich us with His grace and His gladness. If He so loved us, ought we not also to love one another. Christmas gives us a chance to shew our love to God and to each other, not by getting but by giving. A little brown envelope enclosed in "Rays" is your chance to send a gift, no matter how small it be, to the boys and girls of India.

A wise man in Proverbs 17 said that a gift is like a precious stone to him that receives it. Whichever way he looks at the stone it sparkles and shines with the love of the giver. May you receive such gifts—but don't forget to bring a sparkle into some sad little eyes across the seas.

I was ever so pleased to receive an increased Bible Searcher entry and four applications for membership of the Sun-Ray League from West Ham Tabernacle; also letters from Doris Crowhurst, Albert and Peter Driver, Dorothea Goodwin, Vera Gurney, Edith Mitchell, Grace Page and Muriel Parker.

May your prayer for 1936 be found in Psalm 90, verse 14.

Your loving,
UNCLE PETER.

A Costly Gift.

Dec.	2 M	2 Sam. 23, 1-7
	3 Tu	2 Sam. 23, 8-17
	4 W	John 4, 1-10
	5 Th	Isaiah 55, 1-8
	6 F	Luke 11, 5-13
	7 S	Acts 8, 14-24
	8 Su	Rom. 5, 6-10; 19-21

The Vision at the Threshing Floor.

Dec.	9 M	2 Sam. 24, 1-9
	10 Tu	2 Sam. 24, 10-16
	11 W	2 Sam. 24, 17-25
	12 Th	Exod. 34, 1-9
	13 F	Num. 14, 11-21
	14 S	Psalm 86, 8-17
	15 Su	Gen. 8, 15-22

David's Greater Son.

Dec.	16 M	Matt. 2, 1-10
	17 Tu	Matt. 2, 11-23
	18 W	Isaiah 9, 1-7
	19 Th	Jer. 33, 15-22
	20 F	Heb. 1, 1-9
	21 S	John 3, 14-21
	22 Su	Luke 2, 8-20

David Appoints the New King.

Dec.	23 M	John 7, 40-48
	24 Tu	Psalm 2, 1-12
	25 W	Luke 7, 19-23
	26 Th	1 Kings 1, 5-14
	27 F	1 Kings 1, 15-23
	28 S	1 Kings 1, 24-31
	29 Su	1 Kings 1, 32-37

Holy, Holy, Holy!

Dec.	30 M	Isaiah 6, 1-8
	31 Tu	Jer. 1, 1-10
Jan.	1 W	Psalm 24, 1-10
	2 Th	Isaiah 26, 1-8
	3 F	Psalm 72, 1-10
	4 S	Psalm 72, 11-20
	5 Su	Rev. 4, 1-11

The Lamb of God

Jan.	6 M	John 1, 19-28
	7 Tu	John 1, 29-34
	8 W	Gen. 22, 1-8
	9 Th	Exod. 12, 1-6
	10 F	Exod. 12, 7-14
	11 S	Isaiah 53, 1-6
	12 Su	Isaiah 53, 7-12

The First Disciples.

Jan	13 M	John 1, 35-42
	14 Tu	John 1, 43-51
	15 W	Luke 5, 27-32
	16 Th	Mark 5, 13-19
	17 F	John 15, 13-21
	18 S	Mark 6, 7-13
	19 Su	Luke 10, 17-24

"Ye Must Be Born Again."

Jan.	20 M	John 3, 1-8
	21 Tu	John 3, 9-17
	22 W	John 1, 11-18
	23 Th	Eph. 2, 1-8
	24 F	1 Peter 1, 17-25
	25 S	Rom. 8, 14-21
	26 Su	Rom. 5, 5-11

A Woman of Samaria.

Jan.	27 M	John 4, 1-8
	28 Tu	John 4, 9-15
	29 W	John 4, 16-23
	30 Th	John 4, 24-30
	31 F	John 4, 39-42
Feb.	1 S	John 7, 37-43
	2 Su	Exod. 17, 1-7

F. J. LAMB, Northcote Printing Works, S.W.11.

THE

STRICT BAPTIST MISSION

INCORPORATING

South Indian Strict Baptist Missionary Society

ANNUAL REPORT

1935

PRICE - - TWOPENCE

THE

STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society

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The Seventy-Fourth

ANNUAL REPORT

1935

With ABSTRACT OF RECEIPTS AND BALANCE SHEET

Presented at

THE ANNUAL MEETING
held at the Leysian Mission,
City Road, London, E.C.1,
on Tuesday, October 22nd, 1935

—

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Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common,
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DOCTRINAL BASIS

1.—The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, and the unity of the Godhead.

2.—The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3.—The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4.—Eternal and personal election unto salvation.

5.—Particular redemption by the vicarious sacrifice of Christ.

6.—Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7.—Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8.—The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9.—The final perseverance of true believers.

10.—The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11.—The necessity of Baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's Table. The congregational order of the Churches.

12.—The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES

1.—That this Association be called " The Strict Baptist Mission."

2.—The Membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3.—That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4.—That its objects be—The diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5.—That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6.—That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7.—That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8.—That a month's notice be given of any new business intended to be introduced to the Council.

9.—That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year: a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10.—That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11.—That all meetings be commenced and concluded with prayer.

OUR COMMISSION :

"And He said unto them, Go ye into all the world and preach the Gospel to every creature."

THE

Seventy-Fourth Report

1935

"But my God shall supply all your need according to His riches in glory by Christ Jesus."—PHIL. iv. 19.

THE promise of the above truth has been our strength and stay through this eventful year which closes as we present to our Subscribers the 74th Annual Report of the work of our Mission, both at home and abroad.

We rejoice to record that at the present time all our missionaries are enjoying good health, and thereby are enabled to be fully occupied in each of their Fields, and that the Lord is blessing the work in such a manner that month by month they have recorded *His* gracious favour in the salvation of precious souls, the baptism of converts, and their addition to our various Churches.

The expansion reported last year has been maintained, and is still increasing.

It is pleasing to note that there is a keen desire among our Indian workers for increasing their knowledge of the Scriptures by means of Study classes which have been instituted by our missionaries.

Then deeper interest in the work has been manifested by our friends in Australia, through the visit paid them by Miss V. D. Green, and we are hoping, if the Lord wills, that such visits will be repeated by our missionaries when funds permit.

At home there is still the desire for expansion. Miss Wilkins, of Bedford, will be leaving for India soon after this Report is presented at our Annual Meeting—she expects to sail (D.V.) on the 9th November, from London—and Mr. Orchard, of Erith, will be leaving when his training is completed, presumably in 1936.

This year has been a year of anxiety for the Council. Our beloved President, Mr. J. B. Collin, has been unable to attend any of our meetings owing to his long illness, and although he has kept in touch with the work through the visits of our Vice-President, Pastor R. Robinson, yet his presence and his wise counsel have been greatly missed. We commend him to the prayerful sympathy of all our friends.

During the year, also, we have lost by death various friends, including our beloved brother, Mr. H. Brand, of Guildford, for many years a very active worker and a wise counsellor. He was called to his eternal reward last July; at his funeral several members of the Mission Council were present, and our Secretary, Mr. W. Chisnall, with Pastor J. T. Peters, officiated both in the chapel at Guildford and at the cemetery.

May the Lord be pleased to raise up other friends to fill these gaps that have been made in our ranks.

We commend to our subscribers THE MISSION HERALD and RAYS FROM THE EAST, in which there is recorded the spiritual blessing that the Lord is granting to us, so that in the midst of much anxiety there is a ray of bright hope that

"The Lord of Hosts is with us and the God of Jacob is our refuge."

Madras and Poonamallee Field.

By D. A. THROWER.

THE writer finds himself in the City again, and this is his fourth period spent in this field during his brief career. Vast changes in the Christian work here have taken place since our previous 'turn' in 1927-8. The rapid strides that have been made in educational and other matters by the Madras Corporation and the Taluk Boards of the adjacent districts, have had considerable reactions on the work of Missions. In some quarters our school activities have had to be curtailed, and in others suspended. On the other hand, in other places our schools have benefited by the changes. The net result is that more and more emphasis is being put on religious teaching—for adults as well as children—while Government slowly but surely prepares to take over the secular education of the people.

The thirteen day schools and twenty-one Sunday schools at present being conducted have a total strength of 937 scholars. In these centres the children learn the Scripture narratives, sing Gospel lyrics, and memorise a simple catechism dealing with the fundamental truths of our faith. Rs.518 have been received from the children in fees; this money is a help when repairs to the buildings become necessary. Rs.44 is the total sum given in Sunday school collections during the year. Government has given us Rs.3156 as a teaching grant.

Church Progress.

The five Churches now have a total membership of 332. This is an increase of 17 over last year's figure. Twenty-five persons have been baptized on profession of faith in the Lord Jesus Christ, during the year. These figures do not show the rate of spiritual progress in the Churches, and this is the all-important matter. We are not able to assess this with certainty, much less to reduce it to statistics! But regular instruction in the Word of God in Sunday morning and evening services and week-evening prayer meetings, and personal words of comfort, teaching, warning, rebuke or advice in pastoral visitation of the members in their homes, are sure to bear fruit, though we must leave the tabulation of this in the Lord's hands. The missionary is able to visit members between 7 and 8 in the morning, before the men go to their work; the deacons have a regular program of cottage meetings in the homes of the members, and these are held on two evenings each week. Vepery and Ayanapuram are still pastorless. Will our prayer-supporters pray specially for these Churches, that God may send them pastors?

The Baptist Volunteer Fellowship continues its activities in and around Mannur. The brethren who give up their leisure hours (after working hard in office or workshop) to cycle out to the villages to preach, or hold Sunday schools, need all the support and encouragement we can give them.

Our friends have contributed Rs.1115 to Church funds through collections, subscriptions, etc., this year. Each member of the Mission staff contributes regularly to the Gospel Society. This year these subscriptions have amounted to Rs.286. The work of the school at Korattur is financed by this fund.



Camp Touring Van of Mr. D. A. Thrower.

The three young men studying in the Church workers' class are now in their second year of study. They also take a share in the Sunday preaching program at the various centres, visit the sick, conduct cottage prayer meetings, and carry out numerous minor duties connected with the Churches. The course of study followed is that prepared by a committee of Conference last year for study by preachers-in-charge and prospective preachers-in-charge of Churches in all fields. We feel very strongly that such helpers need training in matters of Christian principle, as well as in the scheme of theological and Biblical studies that has been prepared for them. We shall value special prayer regarding this class, whose potentialities are so great, yet also so difficult to develop.

Christian Environment.

The Young Men's Hostel continues to supply a real need in this great city. The brother in charge of the institution is a Christian man of deep and strong principles. His task is

not an easy one, but he cares for the physical and spiritual needs of the men to the best of his ability. The missionary conducts a weekly Bible class for the men, and once a month they and all the other residents in the Mission compound meet together for an evening meal. The average strength of the Hostel throughout the year 1934-5 was 21. The recent addition of an annexe in the form of a reading room has greatly enhanced the usefulness of our Hostel premises.

The bookstall at the entrance to the compound has been the means whereby a large quantity of Gospel literature, as well as of school books, has been disseminated. 450 Bibles and Scripture portions, and 1,904 other Gospel books and booklets have been sold during the year under review. We pray that the Word, which by this agency enters Eye Gate and Ear Gate, may storm the fort in many a heart.

The Sewing Mistress continues to exert a good influence over the girls who meet daily at the Mission compound for needlework. This effort provides the girls with a congenial occupation, Christian instruction, and a means of livelihood.



Sendamangalam Field.

By H. A. HUCKETT.

THE situation in the Sendamangalam Field is a challenge to prayer. For many years the Gospel has been faithfully preached in this area, with apparently very little response either from caste or non-caste people. Nevertheless, the work has gone on, and to-day we are beginning to reap something from the sowing of previous years. We did not have full charge of the work at Sendamangalam until 10th January, 1935, although we assisted in its supervision last year when living at Namakal. Sendamangalam is a hard field, and the work here has suffered many set-backs, but we praise the Lord for His sustaining grace and for evidences of the Holy Spirit's working in our midst. "*I will work and who shall let it?*"

Preaching Christ in the Schools.

Although it is becoming increasingly difficult to comply with all the requirements of Government in regard to educational work, we have maintained eight village schools during the past year. Four of these are attended by Adi Dravida children only, and the other four have both caste and non-caste scholars. Christian teaching is given every day in the form of a Bible lesson, Christian lyrics, Catechism and prayer. Just recently we have drawn up a new syllabus for Scripture, so that Old Testament narratives may be studied in the higher classes. The Annual Scripture Examination last April showed that a large percentage of children were able to answer questions on the Life of Christ. Direct results by way of conversion are rare, but some of the more promising boys in these village schools later on join our Namakal Hostel, where they enjoy the benefits of a good home, Christian training and sound discipline. It is there, very often, that some of them really meet with Christ and confess Him in the waters of baptism.

Please pray for the teachers in these village schools, that they may be honest and hard-working, and that they may give a clear testimony for Christ. The spiritual value of the Mission School depends very largely on their character and growth in grace. During the year we have received Rs.689-14-0 from Government by way of grant for these schools.

Preaching Christ in the Villages.

Village evangelism is a prominent feature of the Strict Baptist Mission work in India. In the Sendamangalam Field we have five preachers, who proclaim the Gospel regularly in the large weekly markets that are held, and in the numerous villages around here. A caste man heard of Christ for the

first time through a message given by one of these men, and has since become an earnest enquirer. In another village a man refused to take part in the Festival of Mari Amman (goddess of small-pox) because he had become a Christian. The caste man who employed him now refuses to give him any work. By open-air preaching and by personal work, our preachers seek to make Christ known. In this they are assisted by two colporteurs who sell Bibles and Gospel booklets to all sorts and conditions of men. During the year, approximately 4,500 Bibles and booklets have been sold, and large quantities of tracts given away. Pray that this broadcasting of the message may be richly blessed.



CHRISTMAS CAROLS BY SCHOOLBOYS.

It has been our privilege to take part in village preaching on a large number of occasions. The presence of the missionary is an encouragement to the preachers, and sometimes helps to draw a crowd. We have conducted 23 camps during the year, and by means of lantern slides have proclaimed Christ to hundreds of people. During the Annual Car Festival in Sendamangalam a large number of open-air meetings were held. About 250 Gospel booklets were sold, and 500 free tracts given away. We do not know all the results, but we know of several secret disciples among the caste people, who fear to confess Christ openly because of persecution.

Preaching Christ in the Churches.

It has often been stated that the aim of our Mission in India is the establishment of self-supporting and self-propagating Churches. In the Sendamangalam area it must be admitted that the realisation of that aim is still a long way

off. The poverty of the people is a great hindrance, but by the grace of God some progress has been made, and we are constantly trying to inculcate the principle of self-help amongst the Christians who are members of our churches. There are three Churces in this field, viz., Sendamangalam, Kakkaveri, and Elur, having a membership of 45, 26, and 19 respectively. The Christians at Kakkaveri and Elur are exceedingly poor, and are not able to give much in the way of financial support. The Sendamangalam Church is composed mainly of Mission workers and their families, but it is cheering to report that we have in addition a small nucleus of Christians not directly supported by the Mission. During the year there have been 11 additions by baptism, 8 by transfer, and 1 by testimony. The total offerings amounted to Rs.250-9-2. To this must be added the sum of Rs.387-1-11 raised by the Gospel Extension Society—the Home Mission of the workers—towards the support of a preacher and a teacher on the Namakal side.

Items of Interest.

All our Indian workers are required to study a set lesson every month in their own homes. Carefully prepared notes are provided, containing questions that must be answered in writing before the next Monthly Meetings. The junior men are now taking a series of lessons on the Life of Christ, and the seniors have just completed a series on " New Testament Biographies." Monthly classes are held for each section, when difficult passages are dealt with, and further instruction given. There is also a special class for preachers, conducted by the missionary.

Amongst seven converts baptised last November was a caste man named Doraiswamy. This man has suffered much since he passed through the waters. Prayer is asked for him.

A weekly meeting for young men has been started in Sendamangalam, and there are some who are asking for baptism.

Our biggest need in this field is Spirit-filled leaders. We have no one at present who is really suitable for the pastoral office. Will you please join us in prayer about this? Our grateful thanks are extended to all who have written during the year, and to those who have sent books and magazines.

Praise and Blessing. By GRACE K. HUCKETT.

AS one reviews the past year, one is filled with praise. " The blessing of the Lord it maketh rich " is verily true. The year contained furlough joys and the privilege of further service in India, with the voyage and wedding festivities sandwiched in between.

It has been good to camp again amongst the people, and to visit the women in their houses, proclaiming the message of salvation to them. Although the Hostel is not now in my

charge, I am glad to have the privilege of conducting a weekly class for the smaller children, and we have some happy times together. A little meeting for Christian women has been started, and I would ask special prayer for this, that it may mean for them a growing in grace and in *knowledge* of our Lord Jesus.

" Be thou partaker of the afflictions of the Gospel according to the power of God " is the word with which the Lord sent me back to India. Please pray that we may be ready to share with our people in their afflictions for the Gospel's sake, and be ready ourselves, if needs be, to suffer for HIM, reckoning it a joy to be counted worthy of such an honour

Kolli Hills Field.

By G. F. CHAMPION.

WHICHEVER we consider the more important branch of missionary activity, the adding of new members to the Church, or the building up in the faith of those who are already members, it must be confessed that the past year on the Kolli Hills has been somewhat disappointing.

One or two members of the Valavanthi Church during 1934 had to be disciplined. The inheritance of the hill man and woman is not in their favour. Whereas on the plains, even among the heathen, conjugal faithlessness, on the part of the woman, at least, is considered a rather serious offence, on the Kolli Hills it is hardly looked upon as an offence at all among unbelievers. This bad inheritance of the Kolli Hills Christian cannot be presented as a reason for a low state of life in the Church, but must cause us to think of our Lord's words that the faultless should be the first to cast a stone. However, we do see with profound gratitude unmistakable signs of the work of the Holy Spirit in the lives of many of our Church members, and our confidence is that the Lord Jesus Christ will do great things yet for His people on the Hills.

Gospel Witness.

Evangelism has engaged our attention this year, as in previous years, although there have been no baptisms on the Kolli Hills during the twelve months under review. One of our hill lads was baptised at Kovilpatti, where he had been sent to study. There are signs in various parts of the Hills which lead us to believe that our God will not leave us long without adding to our numbers.. One young man has asked for baptism, and we hope soon to bring him before the Valavanthi Church.

Our **Schools,** eight in number, are all working, though the staff has slightly changed. One of the hill men has taken over charge of a Government school on the Kollis, and we pray that his witness in the school will be used of the Lord to His glory. The teacher continues to come to our monthly teachers' meetings and study class, and will also be a supply preacher in our chapels. Some of the scholars in our schools are well acquainted with the teaching of the Word of God, and we pray that this knowledge may be wrought into experience by the Spirit of the Lord.



A Group of our Kolli Hills Workers.
The Doctor is seated in centre row in a dark suit.

Practical Help.

The **Dispensary** continues to meet a need on the Hills, and daily the Gospel message is given to those who attend. Nearly 7,000 patients were treated last year.

We have now reached the time when we must make some definite arrangement for our **Compound boys' Hostel.** A number of very small boys has been cared for in our Girls' Home for several years. Some of the little ones have been there since they were two or three days old. As they are now growing up, we feel that we must provide a Home specially for them. This matter has been engaging our attention for a month or two, and we hope that soon a Boys' Home at Valavanthi will be an established fact.

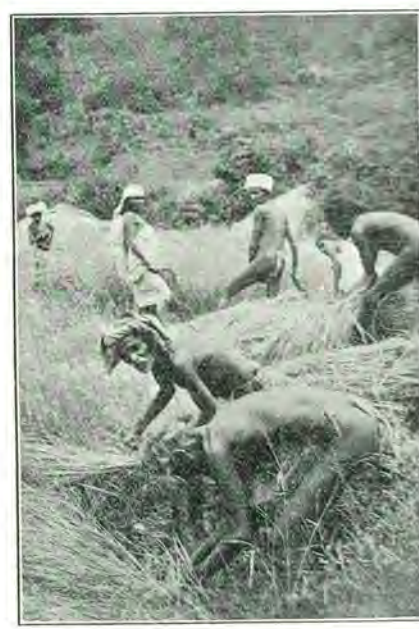
PRAISING AND PRAYING

By Mrs. CHAMPION.

WE praise the Lord for the time of rest given us while we were on furlough in England and also for safely bringing us back once more to work for Him on the Kolli Hills.

We pray for the work which He has given us to do, that His blessing may rest upon it. We especially remember our Women's Meeting, held at Valavanthi every Wednesday afternoon. All the mothers on the compound come, and appear to enjoy the time spent together. Many of these women have fallen into sin in the past; may they be given power to withstand in the times of temptation in the days to come. How thankful we are that they themselves pray so earnestly.

Praise and prayer are also offered for our boys. We hope soon to be taking over from the Girls' Home a number of them who have been brought up there from babyhood. They are now at school age, and too old for the Girls' Home. The Lord is thus enlarging His work.



REAPING RICE ON KOLLI HILLS.

Namakal Field.

By A. J. MORLING.

EARLY in February, on the departure of Mr. D. A. Thrower for Madras, we resumed charge of this field after an absence of nearly twelve months. Perhaps that which impressed us most on our return was the change in attitude towards the Christians that was being evinced by the public and administrative authorities. The adage, "the never changing East," is now utterly untrue, for change is seen everywhere.

Church Witness.

At the close of last month we had the pleasure of baptising ten candidates, men and women of equal number, of Solaisiramani, thus forming a new Church in our most distant station. More than five years have elapsed since these people came to us for Christian instruction, and now at long last they have taken the step commanded by their Master. The determination of these folk, although contrary to the wishes of the preacher, who feared caste opposition, to have the service on the bank of the Cauvery nearer their village greatly rejoiced our hearts.

We regret that services have not been held in the prayer-house of Marurpatti, near Namakal, for the period of about a year. That which once seemed so promising and hopeful is now void of life, and the prayer-house that was once filled with eager souls is being utilised as a cattle-shed.

Regular chapel services continue to be conducted at Selur, where a number are asking for baptism. The interest of these folk, like those of Kunathur and Vadakaraiyattur—villages in close proximity to Selur, and situated on the southern bank of the Cauvery—was first kindled by that of their kith and kin resident on the other shore of the river. The preacher stationed in Kunathur holds meetings every Sunday morning and evening in Selur and Vadakaraiyattur respectively, and is recommending several for immersion.

School Witness.

Our Higher Elementary School still continues its great service of witnessing in this town, and of the 40 boys in the 8th standard, 28 passed the Annual Government Examination in June. Eight of our Hostel boys are included in this number. We have recognised Hindu boys that have studied in this school and afterwards been engaged as teachers in out of the way villages by their neat appearance and friendly manner.

Last year no new schools were opened in this field. The 530 pupils studying in our 13 schools receive regular and systematic Scriptural instruction, and the last Annual Scripture Examination showed a very commendable result, even in the small villages. Schools render invaluable assistance in our

great task of making well understood the glorious good news of the Grace of God, and your prayers for the teachers would be extremely appreciated, that they may deliver these daily lessons conscious of their living and creative power which brings life and liberty.

This year school fees amounted to Rs.337-15-0, and the Government made us a grant of Rs.1660-15-0.



BOYS' HOSTEL, NAMAKAL.

Hostel Witness.

This is a most interesting and encouraging aspect of our work, and its responsibility is equal to its lure. Young life is always attractive, and in a Boys' Hostel there verily is life, not stagnation. This institution now contains among its 70 inmates 8 baptised youths, and a like number requesting immersion. When we are not on camp, three evenings a week are devoted to the instruction of these lads, and seldom can the daily invitation to join them in a game of football be resisted! This forms a personal contact invaluable. It is regrettable that no boys received baptism during the year under review. Our lads obtain a thorough grounding in God's Word, and when conducting evening prayers the missionary often finds that if his Tamil falters, the answer is thundered out by seventy voices before he succeeds in finishing his question! A disconcerting experience unless one is well accustomed to their vocal efforts.

The boys continue to prepare all their own food, and are trained in various occupations, such as mending clothes, weaving, haircutting, gardening, etc. This helps to suppress that

false and extremely injurious Indian conception that all manual work is low and base.

The problem of supplying our boys with employment is yearly becoming more acute. The parents share and foster the aim of the boys that all who succeed in gaining the Government 8th Standard Certificate should be given a teacher's post under the ægis of the Mission.

This year the Tinnevelly Field has sent to the Hostel 16 boys, the Madras Field 2, the Sendamangalam 22, and the Kolli Hills Field 6. The Government gave us a grant of Rs.1039 towards the expenses.



NAMAKAL FIELD. A CAMPING INCIDENT : A BREAKDOWN.

Literary Witness.

"The entrance of Thy words giveth light." Though each preacher has his sphere of service allotted to him, the colporteur's field is unlimited. He is able to go out far and wide, entering into villages which the preacher can reach only on exceptional occasions. Of the three whole-time colporteurs in the Namakal and Sendamangalam Fields, only one belongs to Namakal. However, steps are being taken to rectify this. The sales in both fields until January, when they were once again divided, and that of Namakal until the end of June, realised 99 Bibles and Testaments, 857 Bible portions, and 3,671 tracts and Christian books.

May we solicit your prayers on behalf of all who serve in this field, that they may see Christ with all His brightness and power come into the lives of those around them; that old things may pass away and all things become new.

Tinnevelly Field.

By D. MORLING.

THIS, the second full year for which we write a Report for the Tinnevelly Field, has been one of light and shade. Severe drought, following the worst monsoon we had ever seen, has driven many of our Church members far away, where they eke out a meagre livelihood; on the other hand, we have received much blessing in many accessions to the Church. We have experienced bitter opposition from wrathful officials whose corruption has been exposed; but we have enjoyed much Christian fellowship with colleagues in the good work. The latter blessing has been much increased by the arrival in Kovilpatti of Mr. W. H. Kuhrt.

Evangelism through the Schools.

The Tinnevelly Field is widely scattered, its stations lying in no less than four counties. The distance from our northernmost station to the southernmost is equal to the distance of Brighton from Charing Cross; and the road journey to our westernmost station from Headquarters is equal to that of a ride from Marble Arch to Reading. If you add to that the fact that we have in these parts the famous "cotton soil," which is almost impossible to traverse in the rainy season, and that we have only three roads (and they at present very sorry ones) running out from Kovilpatti, you may have some idea of the difficulties in reaching our schools.

In examining last week a number of candidates for baptism, we were forced to the conclusion that some of our schools have not been fulfilling the purpose of building up the Churches. Three weeks ago, when I asked a pastor to read Scripture at the morning service, he was unable to take the reading responsively, for there were no members present who could read! Apparently there is still much room for European supervision, the benefit of which that particular station for many years had very little indeed.

Many conditions have gone sadly against us this year; still, in our 34 schools we have a roll of 1,149, or 159 more than last year. Special effort has been made to increase the number of Christian girl students, but of the 170 in our institutions only 23 are in standards four and five. The results in the Annual Scripture Examinations last January and February were encouraging, and in some schools there was a healthy spirit of rivalry. I am glad to report a considerable improvement in the staff, in which we now have six matriculates and several sixth form men, men of good Christian standing.

Government this year gave us assistance for our schools to the extent of Rs.3040, which was an increase of Rs.58 on last year. Seeing that, through financial stringency, Government made a cut of 22½% on their School Grants, this means that there must have been considerable improvement in our work.

The Printed Page.

Regular colportage is still a work nearly new to this field, and hence not easy to expand. We are hoping in the near future to encourage more of our workers to take up bookselling, both for its own sake and for the opportunities it gives for personal work.



A Group of Believers Baptized by Mr. W. H. Kuhrt.

Our two colporteurs are a little handicapped by their having the responsibility of congregations, so that they are not able to remain long at a distance from home. The sale of small Scriptures has somewhat diminished, but that of Bibles and Testaments has increased. We are sure that this department of our work is greatly improving the literacy of our Church members and raising the tone of our Church services. The number of hymn books in the hands of our members has risen from almost nil to several hundreds.

The Gospel in the Streets.

This is a branch of service which has been recommenced with vigour comparatively recently. We have now four Evangelists, three of whom have put in long service as teachers, and one of whom is a young man. It is a branch of work that sadly needs supervision, and the personal encouragement from

example of the missionary himself, at least until the work has reached a much better standard.

For some months past several of our workers have asked for Band Preaching, by which they mean several men from various places camping in one centre and carrying on intensive evangelism. A beginning has been made, with excellent results, in a village where there was a number of men who passed themselves off as Christians but had never come to the place of decision.

Something also of voluntary work has been done during the past year, chiefly in connection with the Young People's Leagues. Since his arrival here, Mr. Kuhrt has taken active interest in that done from the Kovilpatti centre, and has always accompanied the volunteers when they have gone out for active service.

Young Men Students' Hostel.

Though this institution is still in its infancy, excellent work has been done during the year. After the examinations in the Government High School and the Government Teachers' Training School, several of the members came into our staff, so the Mission is already reaping good fruit from the Hostel. The students choose what food they want, and pay for it, as it is worked on co-operative principles. Both physically and morally a clean atmosphere is maintained for the young men, and opportunities are given them for recreation and study. A few days ago the Hostel came under the management of Mr. Kuhrt, who has always evinced great interest in this new venture.

Literature and Bible Classes.

We always view with some sadness a missionary doing his chief work sitting at a desk touching buttons, but we have to acknowledge that much of our time has perforce been spent in the study. Those in the West would hardly credit how handicapped we are for suitable literature. We are Baptists, the only Baptists south of Madras. What literature have we to give to our young men and women on New Testament Baptism, History of Baptists in India, or the qualifications of a member of a New Testament Church? Depend upon it, if we do not write it, it will remain unwritten.

Bible classes also have figured largely in our efforts. Separate classes for Pastors, for Church workers, for senior workers, junior workers, and again for Hostel students, have been conducted with all the frequency possible.

The Church.

The whole of the space available for me might well be occupied under this one heading.

Last year we recorded 35 as the number of Churches in this field; this year it is 38—a Church in this field meaning

an assembly meeting each Lord's Day and having a Church roll of no less than five members. We have good reason to believe that the attendance at our Sunday services has increased. There are now no less than *seven chapels* where the audiences have *insufficient accommodation*. We have four other congregations which have no chapels, but meet in members' houses. During the year we have erected two new chapels, and at present we are purchasing land for the erection of another.

The chief advance in Church work has been the resuscitation of old and defunct congregations. A temporary structure is being erected for such a revived congregation on the west, and we now hear of an old congregation on the south asking to return to us. We are glad to report that there is a little movement among the caste people. A few days ago six of the Nadar community were baptized at Paniadipatti, and two of these had previously been trustees of an important temple in one of our stations.

During the year under review 60 have been baptized on a profession of their faith, and 20 have been removed by death or otherwise, so that our membership then stood at 810 plus 40.

But since the end of the Report year 60 others have been baptised drawn from 14 different congregations. Regular Sunday services for Christians are held in 48 places.

These are days of deep economic depression, and in the S. Indian Churches that depression is among a deeply depressed people, hence the following figures ought to be of encouragement to our readers.

Mission Workers' Monthly Contribution ...	...	Rs.343	2 9
Harvest Donations	...	745	7 0
Harvest and other Sales	...	205	10 6
Sunday Collections	...	644	3 11
Special Collections	...	156	15 1
		Rs.2095	7 3

This represents an all-round increase, for which we are grateful.

Special Tasks and Problems.

To increase the standard and proportion of literacy in our Churches.

To have issuing purely from an abundant life Volunteer Preaching and Testimony Giving in every congregation.

To train godly men for taking over the responsibility of congregations. Our outstanding problem is that of Timothy, as given in the last recorded letter of his noble chief: "All that you have been taught by me in the hearing of many witnesses, *you must hand on to trusty men, who shall themselves in turn, be competent to teach others.*"

Ladies' Zenana Auxiliary.

SECRETARY'S REPORT.

By Miss P. P. NUNN.

WE are glad to acknowledge, with deep gratitude, our Lord's goodness throughout another year of service among the Home Churches. We cannot record any rapid progress in extending the work, and yet we believe, with the help of some Branch Secretaries, things have not been stationary in this respect. We still pray and wait for other doors to be opened. Each month 190 Circular Letters, giving news from the Fields, are posted to Branches, or to interested, but isolated, friends. A large number of Deputation Meetings have been held by Miss Carter (now Mrs. Huckett) and by Miss Green. We are also indebted to Mrs. Watts for speaking at meetings. One has been arrested by reading elsewhere: "The test of a profitable meeting is this: what do we do after it, and how long do we go on doing it?" How do we stand this test?

This autumn, Miss Miriam Wilkins, a member of the Church at Bedford, will (D.V.) sail for India, and we accord to her our prayerful good wishes for long years of fruitful service for the Lord.

Membership of the L.Z.A. Prayer Union gradually grows, and we are grateful for this steady ministry of intercession.

Finance.—While our financial position is not quite so good as it was last year, yet we thank God that we have been able to meet our liabilities, and in faith go forward to meet the responsibilities of the future.

MADRAS FIELD.

Light and Shade. By Miss E. C. PUTNAM.

THE year 1934-1935 has meant much for many of the women in Madras, and we praise God for all He has been doing here. Yesterday we worshipped at Ayanapuram. Two of the hymns sung were, "Onward, Christian soldiers," and "Sound the battle cry." After prayer our thoughts were directed to the passage in Eph. vi. 10-24, and we were reminded that of the six things to be used in the fight, five were for protection against the enemy, and one weapon only was to be used for fighting. The twelve Biblewomen in this field have been using this sword of the Spirit again during the past year, and nearly all of them have had the joy of seeing in their own fields souls being born again. Three have come out from Chintadripet

alone, and this is one of the " hard " spots. Last year we reported the continuance of the medical work in the Dispensary, and we were praising God for a new Biblewoman in Poonamallee. We continue to offer praise for these things. Last year, too, we were able to tell of a weekly meeting for the Christian women, this year we have four. There are also several women asking for baptism. Is it any cause for wonder that the great enemy of souls is astir? We have been realising, as we were reminded yesterday, that we need the protection of the whole armour of God.



WOMEN'S SUNDAY CLASS, KOVILPATTI.

To-day, in a class held for young women enquirers, two of them informed me that their Hindu parents had forbidden them to be baptised. I asked them what they were going to do, and both of them said at once, " Pray, there is no other way." There are also two families, the adults of which have left Hinduism and have real faith in the Lord, but are afraid to come out. Several others have come part of the way and turned back, and two women previously baptised have returned to Hinduism.

As I wrote that last word " Hinduism," a Biblewoman came to tell me that earnest prayer is being offered for a woman who is enquiring about believers' baptism. There is the dark, and there is the bright side. " What shall we say to these things? If God be for us, who can be against us? " " Unto Him that is able to do exceeding abundantly above all that we ask or think . . . unto Him be glory."

SENDAMANGALAM FIELD.

Seed Sowing. By Miss L. S. HAZEL.

DURING the year under review we have much cause to praise God for continued health and strength, and signs of blessing in our midst.

Our Biblewomen's staff still remains the same; we now have a Biblewoman stationed at Tuttikulam. We praise God for this, as we have been praying that the way might be opened for one to work in that village.



ZENANA VISITING BY MISS L. S. HAZEL.

In Pavittram, a few miles from Erumaipatti, a Reddiyar widow woman appears very interested in the Gospel message as it is given. She says she does not worship idols any more, but prays to the true God. As I have visited her home with the Biblewoman from time to time, she sits and just drinks in the message. Pray that she may be given the courage to face the testing, and come out and make a stand for the Lord.

God has graciously heard and answered prayer for the school and Hostel. We now have 42 girls in the Boarding School and 68 day scholars attending the school. Since the higher standards have been recognised by Government, our numbers have steadily increased. Hitherto, the older caste girls of Sendamangalam, who attended the Hindu Boys' School, are now coming to us. As they receive daily instruction in the Scriptures, may the true light dawn in their souls. I thank God for answered prayer in sending a godly and capable

Headmistress into our midst. She is a great comfort, and shoulders her responsibilities well.

Sunday school is conducted regularly. We now make a Children's Day each year a special feature, when the scholars all assemble in the chapel, and have a service specially conducted for them.

Three of our Hostel girls have passed through the waters of baptism during the year. Three have left us, having passed their 8th standard; for these I would ask special prayer. One of our girls, too, has been married at a very early age, and for her and her husband I would ask prayer.

The meeting for out-caste women is held each Friday, and one of these women quite frequently attends the Sunday service. We are seeing the droppings, oh, for the showers of blessing.

Medical Work for Christ's Sake. By Dr. R. M. HARRIS.

IN last year's Report we recorded the initiation of medical work in the villages, by means of a Motor Dispensary. This year it is with thanksgiving to God that we are able to report that the work has taken root and is steadily growing. In the villages where we visit regularly, the novelty of the Motor Dispensary is wearing off, and a friendly relationship, not unlike that which exists between the family doctor and his clientele in England, is taking its place.

Regularity is an important feature of the work, as patients, knowing when to expect us, come in from surrounding villages and await our arrival. In this way we are able to reach with the Gospel, villagers who are at present not being approached in any other way.

Evangelism.

The evangelical side of the work is varied. The most usual method is to commence the work with a Bible story or reading, with or without the singing of a lyric. Sometimes it is a story in lyric form, which we explain as we sing. More important is, perhaps, the personal work. So often it is evident that the trouble is not physical, but mental or spiritual; it is an unspeakable joy to point these cases to the Master Physician, and I think now of one case in which there has come a great change.

Medical Work.

Space allows of no more than a brief reference to this side of things. An increasing interest is being taken in itinerary medical missionary work. Some may doubt its scientific value, nevertheless, as time goes on one is more and more impressed by its scope of usefulness.

The cases dealt with are very varied. Medical cases are the most difficult, as one is dependent on the co-operation of

the patient in questions of diet, and patient continuance in treatment. Minor surgery, skin diseases, and ear cases come to us in large numbers, and are on the whole satisfactory in their results.

We have had one or two in-patients lately, and have enjoyed the opportunity it has given for a very close personal contact. Needless to say, the family comes too, and it has been a joy to see the whole family coming to chapel service and then afterwards to Sunday school.

Sunday School.

The boys' classes have been amalgamated into one, although we divide up into two for the lesson. Most of the bigger boys have left, but we have not lost contact with them. They occasionally drop in to see us at the bungalow, and there is opportunity for personal work.

Women's Meeting.

A meeting is held for Christian women in Kakkaveri twice a month, when we seek to lead them into a deeper knowledge of Jesus Christ.

NAMAKAL FIELD.

Signs Following. By Miss B. L. MOWLE.

WE have twelve Biblewomen working in this field. Two of these are working in Namakal Town, and one in a village a few miles away. The others are all living in villages several miles away, which necessitates much camping. One week of the month is spent in headquarters. On the Saturday afternoon during that week a meeting is held for women.

I have tried to visit the Biblewomen living in the out-stations once a month. These women need upholding by prayer, that they may be kept faithful and strong in the Lord. Five of them are living in villages where we have a few baptised Christian women. These women are extremely ignorant. I have encouraged the Biblewomen to have regular women's meetings. At Sirunellikoil and at Kottamangalam these meetings have been encouraging, but at Solaipalayam and Tidumal most discouraging. The women in these two villages have made no progress at all. Illness and poverty have sorely tried some of them.

During the month of June we had the great joy of seeing twelve persons go through the waters of baptism, including five women. The service was conducted on the banks of the Cauvery river at Solasiramani. We have not had a Bible-woman there for some time. I have now transferred Biblewoman

Parapuranum from Vagurampatti to Solasiramani, for the purpose of teaching and leading these women on in the Christian life. Parapuranum is one of our senior workers, having served in the Mission for twenty-five years. We praise and thank God for her faithful service. I shall visit Vagurampatti with one of the Namakal Biblewomen.

Medical work. Packing up for camp is not complete unless the medical chest is included.



A Group of Children, Kolli Hills.

Many are the times when we return from camp wondering just how much has been accomplished for the extension of the Master's kingdom here below. We take encouragement from the fact that we are workers together with God, it is He who will give the increase.

KOLLI HILLS FIELD.

"Praise the Lord." By Mrs. J. M. Brand.

Let us strike the note of praise in our Report this year, thanking God we are conscious of progress and development.

With no very definite figures to give you, and no spectacular events to record, we will mention smaller things, which nevertheless count in the matters of the Kingdom.

After much prayer, a Matron has been given for the Girls' Hostel. Alice, the Shoulavandi Biblewoman filled the gap, and won the children's love by her gentle care. The doctor's wife also helped us for a few months. But now we trust the new sister, being a widow, may be able to devote all her time to loving and tending the little ones.

A dear child has lately been added to our numbers, a poor

little waif who had wandered from house to house seeking shelter. She has now found rest within our walls.

In Mannur, Mary, who has been with us for many years, is now in a small way starting Biblewoman's work. She is to visit three days a week with her husband in the villages, and also to instruct one of our girls who has lately been married.

In Puliampatti and Ariyur our Biblewomen have two or three families added to their teaching list. Open doors which we pray may mean full reception of the Lord Jesus where the devil once reigned.



A Group of Church Members, Kolli Hills.

One or two families from the compound have now set off to start on their own. They too need our loving care and prayers, that they may become true witnesses to their people among whom they settle.

Besides the regular weekly camping, we have been able to arrange some united camps in places not usually visited. Biblewoman Alice helped to instruct the younger hill girls, and show them how to witness in the villages.

From the Home three girls have been married this year. We pray the new couples, thus started in the more exposed life, may be true and earnest in their testimony. One of these, Jebamonnie, now becomes our nurse for the compound, while her husband works as compounder.

Slowly but surely we see those we have loved and tended starting in life on their own, and we commend them to God, thanking Him that He has permitted us to put our hands to rescue, instruct, and bring to Him. To Him be all the glory, for to Him it belongs.

TINNEVELLY FIELD.

Cheering Progress. By Miss V. D. GREEN.

As my Report for last year closed with the completion of the Bible School for the preparation of Biblewomen, this Report follows with the work accomplished by the Biblewomen who passed through that School, having given satisfactory evidence that they were qualified for the work. Of the seven who were accepted, five forthwith came on to my staff. To this number was added one other, Martha, who was drafted to my staff from Miss Poole, her station being more convenient for me to visit than for Miss Poole. These women have specially concentrated upon teaching the *Christian* women in their villages. Their instruction is of a very *individual* character, each woman being taught separately in her home, securing that *personal* contact which counts so much. This work steadily continues, and each inspection convinces us of its value and its tremendous possibilities. Since February it has been under the joint supervision of Miss Poole and Mrs. Morling, senior, whose reports have been very cheering.

A further branch of the work, which has yielded great encouragement, is the Biblewomen's ministry among enquirers, many of whom have been baptised and received into Church fellowship during this year. For this we thank God and take courage, soliciting your praises and prayers on their behalf.

Biblewoman Backiam has been recently obliged to leave, reducing our number to five. Her loss is deeply regretted.

On March 14th I left Paniadipatti for my second furlough, reaching London, April 17th. The months in England pass swiftly, laden with tokens of His lovingkindness. During Deputation Visits one values the opportunities of telling some of the wonders of His grace in India, sharing some of the burdens of the work. These and many other sweet joys and privileges have been mine.

Reaping in Paniadipatti. By Miss A. M. POOLE.

WE have been experiencing some of the reaping in the work of the Biblewomen, of whom there are three, working in eight different villages. Work has been commenced in a new village amongst caste women, some of whom were baptised at the Harvest Festival this year. While we grieve over many things, we rejoiced as a caste woman was baptised, followed soon after by a sweeper-woman—belonging to one of the lowest of castes; so " Thy Word has still its ancient power " is true to-day.

I have not been able to visit the surrounding villages since Miss Green's departure, but that need has been met by a preacher and two colporteurs.

Apart from our own village of Paniadipatti, where numbers have decreased, those attending the women's meetings are maintaining a good attendance and interest is keen. They have again contributed to the Bible and Tract Fund, which is maintained by their offerings and an occasional gift only.

There are now 35 girls in the Hostel; eight girls have passed the 5th standard, and have left the school, but we have new girls in their places. During this year we had an epidemic of measles, when six of the Hostel girls were affected; then one



TINNEVELLY STUDENTS WHO GAINED THE FIRST THREE PLACES IN THE ANNUAL EXAMINATION.

little girl had fever, and died very suddenly: her death has made a great impression on the other girls. Eight have made the grand confession that we love to hear, and have followed their Lord in baptism.

The " Old Girls' League " continues to function, and we had a re-union at the Paniadipatti Anniversary meetings, when

only two of those who were invited did not come. Four of their number have been married, and two baptised.

The Dispensary had to be closed in March, but work has been done in the various camping stations.

Reflections. By Miss G. HAZEL.

IT is a joy to write my first contribution for the Annual Report from India, having been in my new home already several months.

The days have passed quickly, many of them bringing new experiences: some, new joys; others, fresh introductions to India and its people.

I have been struck with the love and devotion of our girls and women at Paniadipatti, their belief in prayer, their confidence that if they ask, it will be given—and they are not disappointed.

It is not easy to describe the feeling of heartache that comes to a new missionary when she first enters a village home and sees the awful conditions under which some of these poor souls live. God forbid that we should ever get so used to their low standard of living as to remain unmoved by it.

Language study has claimed much time and attention, and there have been opportunities of giving out medicine on a few occasions. Recently I have started here a small Sunday school class with four of our Hostel girls. Also, some boys from a nearby village have visited me from time to time. Whether to see how much Tamil is known by the new Missie Ammal, or to admire the dog, or to receive a Tamil text, or to hear the parables—I am not sure which is the attraction, but still, they come, and they hear what I am able to tell, as yet so feebly.

Although one's first year is largely one of " standing by," it is all preparation for the days that lie ahead. In the difficult days, the lonely days, and all the new days, Heb. xiii. 8 has been as real as it ever was, and HE has proved, as the Tamil version puts it: " Jesus Christ, yesterday, to-day and forever, is the UNCHANGEABLE ONE."

Will you join with me in prayer that when He shall send me forth into full-time service, I may be ready for " Whatsoever my Lord the King appoints," and that these preliminary days may be spent " With the King, for His work."

How the Call came. By Miss MIRIAM WILKINS.

WHEN I consider the apparently insurmountable difficulties encountered since I first applied to the L.Z.A. in October, 1929, and then view my present position, truly I must say, " O magnify the Lord with me."

The inestimable privilege of a Christian home and a faithful ministry were mine, and yet I did not know the Lord until I was sixteen. Then I began to be troubled about my soul, and was roused by the words, "Flee from the wrath to come," and realised I was a lost sinner. "I sought the Lord, and He heard me," and on June 19th, 1924, the Lord said to me: "Behold, I have graven thee upon the palms of My hands." I felt the burden had gone. "My chains fell off, my heart was free." On January 13th, 1927, I was baptised and received into Church fellowship at Providence Chapel, Bedford.



Miss M. E. Wilkins.

On November 5th, 1927, I attended a missionary meeting; reference was made to those who were passing into eternity without ever hearing the Gospel. That night God spoke definitely to me; henceforth my prayer was: "Lord, what wilt Thou have me to do?" On November 5th, 1928, the Lord gave me the answer, "Ye have not chosen Me, but I have chosen you." I said, "Lord, what does it mean?" "Surely I have not to go to the heathen, I cannot go there, any thing but this." Seeking to know His will, I went to the service, and my Pastor said in his sermon, "Ye have not chosen Me, but I have chosen you." What for? "To go, and bring forth fruit among the heathen." I trembled and told the Lord, "I had no gifts, and was slow of speech; in fact, I was just the wrong person." But still I could not get away from the call.

Eventually God showed me India was the field, and gave me the promise, " My grace is sufficient for *thee*, My strength is made perfect in weakness." Yet I was unwilling to obey, until the Lord said to me, " Bind the sacrifice with cords, even unto the horns of the altar." Then I yielded, and unspeakable joy filled my very being.

I applied to the L.Z.A. in October, 1929, and again in August, 1931. I was advised to commence training, and the way was opened for me to enter Redcliffe Missionary Training College, where I was privileged to stay for two years. There I learnt to " Be still, and know . . . God," and there God taught me to know Him as *my* Lord and King.

I again applied to the L.Z.A., difficulties and testings arose, but in due course I was accepted for service in India.

I have had a further training of fifteen months at the Mothers' Hospital, Clapton; during that period I had much cause for praise, as God has enabled me to pass my C.M.B. examination. My final training has been spent at Islington Medical Mission.

The time is drawing near for my departure. I am so thankful for all the training. They were days when I had to depend upon Him for every detail.

I would like to take this opportunity of thanking all those who have prayed for me, trusting I may still share in their continued supplications.



HOSTEL CHILDREN LEAVING VALAVANTHI SCHOOL, KOLLI HILLS.

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	Weekday & Sunday Schools	Pupils	Places where regular Chapel services are held	Villages in which the Gospel is regularly preached
Madras ...	5	332	2	11	26	12	10	21	937	14	30
Sendamangalam ...	3	90	—	8	14	10	9	9	376	8	105
Kolli Hills ...	2	47	1	6	3	7	6	8	213	3	96
Namakal ...	8	213	1	11	18	12	1	13	530	9	92
Tinnevelly ...	38	850	5	39	14	9	6	34	1149	48	150
TOTAL	56	1532	9	75	75	50	32	85	3205	82	493

Our Work at Home.

"THE STRICT BAPTIST MISSION HERALD"

It is reasonable to hope that the MISSION HERALD is found in the homes of most of our supporters. Should any reader of this Report not receive a copy of the magazine monthly, a note sent to Mr. Shipton, at 45, Pagoda Avenue, Richmond, Surrey, who is in charge of its circulation, will receive attention.

The editor's work is mainly that of receiving and giving. So far as current news of the progress of the work of the Mission in India is concerned, he can only give what he has received. He is absolutely dependent upon the missionaries in the field for articles dealing with the activities of each field. A glance through the pages of the MISSION HERALD for the past year will show how far the missionaries have availed themselves of the opportunity of bringing their work to the immediate notice of sympathetic and prayerful supporters.

To all the missionaries who have contributed articles, the editor avails himself of this opportunity of expressing his thanks. Without such contributions the magazine would fail of its purpose, and the interest of supporters, and their prayers for the work would undoubtedly decline.

The editor always welcomes items of missionary news from friends in the home Churches. If anyone has found a fresh way of securing prayerful interest or practical help of a larger number on behalf of the Mission. I shall be glad to receive a brief article giving particulars. The publication of the attempt and its effect, may be the means of stirring up the zeal of others.

There is no reasonable question as to the necessity of publishing the MISSION HERALD. It is the only avenue of direct communication between the missionaries and the entire company of our supporters. The single purpose of the magazine is to exalt the Name of our Lord, by rehearsing all that God is doing through the instrumentality of the Mission, and how He is opening the door of faith unto the heathen.

I solicit continued co-operation in connection with the distribution of the magazine. The simplest way to effect this is the appointment of a magazine secretary in connection with each Cause, who will distribute the paper as soon as received, will receive payment for copies, and will secure additional subscribers. The MISSION HERALD is not self-supporting, but every copy paid for is a direct help to the Mission.

There is still plenty of scope for zealous service in the endeavour to circulate the magazine in regions where it is without

subscribers. A personal word of recommendation goes a long way. May I count upon *your* co-operation.

To all who so loyally help in contribution and distribution I express my sincere gratitude.

ERNEST A. BOOTH.

The Calendar.—A brief while before passing to the land of glory, Pastor Leonard Hills, late Vice-President of the S.B.M., paid a visit to Richmond, and gave an address which yet lingers in the memory. His text was, "And they journeyed . . . toward the sun-rising." Each day has its sunrise, and is full of wonders beyond our ken. God only sees the full beauty of the day and all its miracles.

First impressions concerning calendars may be that they are dull and uninteresting, yet if they point merely to the passing of the days, they serve a valuable purpose. The S.B.M. Calendar will count the days for you and be your guide; it also will give you glimpses of life in India's sunny land, and reveal the need of precious souls for whom the Saviour died. See that you obtain your Calendar for 1936, and do not forget the requirements of your friends! The Calendar is obtainable at the small charge of 6d. a copy (1d. extra if sent by post; six or more copies, post free) from Mr. F. G. M. Greenough, 14, Northcote Road, Twickenham, Middlesex.

To all friends who aided in the distribution of the Calendar for 1935, a cordial word of thanks and appreciation is given. It is gratifying to record that that issue was a success, and that it was again possible to allocate a small profit to the general fund of the Mission. We ask for continued support, with the assurance that in this work "Ye serve the Lord Christ."

F. G. M. GREENOUGH.

The Christmas Boxes.—Once again we have to praise God for a repetition of the many mercies which go to make the Annual Christmas Boxes event such a success. Perhaps we do not sufficiently realise, and therefore do not appreciate, *His* part in it all, and how entirely our efforts would be frustrated if He once withheld His watchful care and protection over the large consignment of boxes which leaves our shores each year for India. Year after year He has seen to it that no mishap has occurred to the boat in which it has travelled; has given our Missionary-in-charge at Madras favour at the Customs, so that the boxes have arrived practically undisturbed at their various destinations; and has given wisdom and direction to our workers in the distribution of the gifts.

Also on this side of the sea, we who do "our bit" in the work, whether the collecting, purchasing, sewing, superinten-

dence of working meetings, or packing, can again testify to His help and unfailing faithfulness throughout another year.

Twenty-three boxes went out for last Christmas, containing over 3,600 garments, besides dolls, toys, etc., sufficient to supply each of the children in our schools with something to interest or amuse them. In addition to these, about £40 came in towards the purchase of material and medical supplies, this amount being sent out to our five fields in proportion to the size and needs of each.

While thanking God for His goodness in the past, we pray that again He will work with us in everything to do with the 1935 Christmas Boxes, and that the result of this may be a happy and truly blessed Christmas to all concerned—those who give and those who receive.

HOPE V. HARRIS.

" Rays from the East " for Young People.—The purpose of this little magazine is to foster the interest of our young people in the work of the S.B.M., and with this noble aim it continues its quiet, but effective, work under the Editorship of " Uncle Peter." Unfortunately the circulation has slightly declined, but this is chiefly due to the decrease in the number of scholars attending Sunday school—a sad sign of the times.

The " Bible Searcher " attracts over 250 entries per issue, which is most encouraging, as it means that these young friends are learning more of the precious Word of God. Our hearty thanks are accorded to Miss Gearing, who has continued to mark the entries.

The members of the Sun Ray League (open to all readers of RAYS) have personal contact with the work in India by helping in the support of the Tathankuppam School.

An appeal is made to those Sunday Schools where the magazine is not taken, to help forward the work by sending in an order for copies. By this means, not only would the circulation be increased, but a larger number of our dear young people would learn about the great need, and the glorious work of preaching the Gospel in India, to those who are yet in the darkness of heathenism.

To those who have helped forward this branch of our work, we accord thanks, and we crave the prayers of all our supporters on behalf of those upon whose shoulders the work lies, and for our youthful readers that the reading of the magazine may be made a spiritual blessing to them.

W. J. SHIPTON.

Sharing the Burden.—We tender the thanks of the Council to all subscribers, donors and collectors who throughout the past year have shared the burden of the work of the Mission. The grace of liberality has shone brightly.

It is a great privilege to share the burden our Lord has laid upon us with each other and with Him, and we get our greatest incentive in these words, " For ye know the grace of our Lord Jesus Christ, who though He was rich, yet for our sakes He became poor." He gave Himself for us. The teeming multitudes of India, the sphere of our work, are calling us to help them. *The burden of India's need* weighs upon us. *The need is so great.* We are thankful the Lord is blessing the work of His servants, and many souls are being brought into the light. If we share the burden of *India's need*, we share also the unspeakable joy of knowing our labour is not in vain.

As the Lord blesses the work our financial burden becomes heavier, and we appeal for new subscribers to take a share of this burden. Subscriptions and donations will be thankfully received by the Financial Secretary. " Freely ye have received, freely give."

A. E. BROWN.

Furlough Impressions.—A very frequent remark heard as one travels about the Churches on deputation is: " Your furlough isn't much of a holiday," and the answer has to be that " furlough " and " holiday " are not synonymous terms. But holiday or not, my wife and I, and Samuel also, are very grateful to the Churches and schools that have made us so welcome in their midst, and to those dear friends who have so lovingly entertained us as we have been wandering around the country.

I think that one of the most deep impressions that I have received during this furlough has been the very evident reflex benefit received by those Churches which have a defined, living interest in some one, or some place, on the Mission Field. Some Churches have members of their own among the missionaries, others have adopted a station, or a particular worker, or a child in India, for their special care. The Lord has so evidently made this living link a blessing to the Churches concerned that I feel constrained to urge other Churches to share.

A message which I have felt led to give on several occasions may make this impression clearer here. The Lord said: " If two of you shall *agree* on earth as touching *anything* that they shall ask, it shall be done for them of My Father which is in heaven." Those Churches that have *agreed* regarding matters for prayer have seen things done by the Father both in India and at home.

May I therefore commend to all Churches that they each seek to make some kind of living link with India. Such a link does not mean a guarantee for the entire financial support of whatever may be the link, but agreement regarding the *anything* that they may ask of the Father. Write to Mr. Chisnall, who will put you in touch with the missionary, then

appoint someone to receive prayer subjects from the missionary concerning the place adopted as the link; then let Pastor, Church and school agree in definite, purposeful prayer. The Lord has promised that it shall be done, and His promises cannot fail.

L. WATTS.

Christmas and New Year's Thankoffering Envelopes.—We again appeal to our friends to make use of these envelopes, which will be forwarded to the Churches, and also to the subscribers to our MISSION HERALD during December.

Christmas and the New Year are occasions when we are grateful to our God. First, to think that the Lord Jesus was born, and so was ushered in the peace on earth and goodwill toward men; and then when the New Year dawns we think of the goodness of the Lord in sparing us to see the beginning of another year, and could there be any better way of expressing our gratitude and thanksgiving to the Lord, than to help forward His cause and work.

This can therefore be done by your placing something in these little envelopes that will express your thanks, and also will help forward the work of the Lord among the heathen in India which is being done by our Mission.

The Lord loveth a cheerful giver, and gifts given at Christmas and the New Year are generally expressions of this spirit of cheerfulness—will you kindly join us in this good work.

The Birthday Box.—This year I am going to address my remarks on the Birthday Box more especially to Officers and Teachers in our Sunday schools, because I think they will be more likely to read the Annual Report than the scholars. It is a capital institution, and I have found that it incites a very keen interest in the school. If there are any of our schools which have not introduced it, let me suggest that they start at once.

I have found it a good plan to have it on the table every Sunday afternoon, and at the time of making the announcements, or at the close of school, hold up the box and call special attention to it, inviting any scholar or teacher who has had a birthday during the week to come forward and put something in. There is generally a cheer from the classes when this happens. Then it is a good thing to present to each one a Scripture Birthday Card.

If I should happen on occasion to forget the box, there is sure to be a shout for it from some part of the room.

Try it in your own school, if you have not already done so.

H. ADAMS.

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.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

Sept. 21st, 1934—		£	s.	d.	£	s.	d.
At Bank—Deposit Account—							
Home Safe ...		14	17	3			
Current A/c		927	1	1			
Investments—							
2½% Consols at Cost ...		21	15	0			
,, ,, ...		340	0	0			
3½% Con. Loan (Ext.)		2,299	11	0			
Income during the Year—					3,603	4	4
General Fund—							
Subs. and Donations ...		6,374	15	8½			
Calendars		52	8	9			
Rebate of Income Tax ...		109	17	9			
Interest 2½% Consols ...		8	11	1			
Int. Irthlingboro' Gas Co.		4	0	6			
Sustentation Fund ...		400	0	0			
Profit on Sale of 2½% Consols		56	0	5			
Herald Fund		270	14	4½			
Rays from the East ...		59	5	8			
Reports		13	1	4			
Pension Fund		489	1	6			
Extension Fund		82	19	2			
Sustentation Fund		61	7	9			
Voyage A/c		69	5	3			
L.Z.A. General A/c—							
Subs. & Donations ...		2,174	14	5			
Income Tax Rebate ...		31	18	8			
Voyage A/c		33	14	6			
Medical A/c		7	7	0			
					10,299	3	10
					£13,902	8	2

EXPENDITURE.

		£	s.	d.	£	s.	d.
Expenditure for the year—							
General Fund, India ...		5,811	15	8			
,, ,, Home		981	18	6			
					6,793	14	2
Heralds, Rays & Report Fund		536	9	3			
Voyage A/c		38	7	6			
Pension Fund		100	0	0			
,, ,, Investment ...		421	1	0			
					1,095	17	9
L.Z.A.—							
General { India ...		2,153	11	1			
General { Home ...		151	2	3			
					2304	13	4
Medical { India		64	2	5			
Medical { Home		4	1	0			
					68	3	5
Voyage { India		64	18	6			
Voyage { Home ...		47	11	2			
					112	9	8
Cash Balance, Sept. 20th, 1935—							
At Bank—							
Home Safe Deposit A/c		14	17	3			
Current Account... ...		1,513	1	7			
Investments—							
3½% Conversion Loan (Extension Fund) ...		1,999	11	0			
					3,527	9	10
					£13,902	8	2

GENERAL ACCOUNT.—*September 21st, 1934 to September 20th, 1935.*

INCOME.

	£	s.	d.	£	s.	d.
To Balance, Sept. 21st, 1934				—	—	—
,, Subs. and Dons.—						
1934-1935	6,218	19	9½			
,, Calendars	52	8	9			
,, Rebate of Income Tax ...	109	17	9			
,, Interest on 2½% Consols	8	11	1			
,, ,, Irthlingboro' Gas Co.	4	0	6			
,, Legacy late Mrs. Johnson Chatteris	100	0	0			
,, Legacy late Mrs. E. A. Limani	55	15	11			
,, Profit on Sale of 2½% Consols	56	0	5			
,, Sustentation Fund ...	400	0	0			
				7,005	14	2½
,, Transferred from :—						
Extension Fund ...	246	14	0			
Boys' Hostel	43	7	6			
Madras Boarding School	171	2	6½			
				461	4	0½
				£7,466	18	3

EXPENDITURE.

	£	s.	d.
By Deficit, September 21st, 1934	228	15	4½
,, Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	5,811	15	8
,, Calendars	50	15	7
,, Ministerial, General, Deputation, and Committee Room Expenses ...	197	17	11
,, Missionaries on Furlough, &c.	192	5	9
,, Missionary Boxes, Stationery, Postages, &c.	29	6	9
,, Advertising, &c.	41	14	0
,, Secretary's Salary and Office Expenses	306	0	0
,, Mr. E. A. Booth's Salary	100	0	0
,, Missionaries' Children Allowance ...	39	4	0
,, Missionaries' Life Insurance ...	24	14	6
,, Transferred to—			
Voyage Account	220	0	0
HERALD Fund *re* deficit	162	17	10½
,, Balance	61	10	10
	£7,466	18	3

BALANCE SHEET.—*As at September 20th, 1935.*

LIABILITIES.

	£	s.	d.
General Fund	61	10	10
Pension Fund ...	419	3	2
Madras Boarding School ...	83	5	9
Medical and Hospital Fund	10	11	1½
General Voyage Account ...	328	3	9
Ladies' Zenana Auxiliary—			
General ...	324	3	8½
Medical ...	59	17	1
Voyage A/c ...	199	3	11
Extension Fund ...	1,980	2	9
Sustentation Fund ...	61	7	9
	£3,527	9	10

ASSETS.

	£	s.	d.
Balance at Bank—			
Home Safe Deposit A/c	14	17	3
Current A/c ...	1,513	1	7
Investments			
3½% Conversion Stock at cost (Extension Fund) ...	1,999	11	0
	£3,527	9	10

A. J. ROBBINS, *Treasurer.*

W. CHISNALL, *Secretary.*

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, Pension and Sustentation Funds 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, 1935.

1st October, 1935.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

SUNDRY ACCOUNTS

PENSION FUND.

Balance, Sept. 21st, 1934 :—	£	s.	d.
Investments and Cash	12,377	10	2
Interest on Investments	464	3	9
Rebate of Income Tax	14	17	9
Subs., &c., 1934-35	10	0	0
	£12,866	11	8

Investments at cost :—	£	s.	d.
3 % L.C.C. Stock	800	0	0
2½ % Consols	831	0	0
3½ % War Loan	716	9	3
3½ % War Loan	2105	5	0
3½ % Conversion Loan	488	5	0
3½ % Conversion Loan	200	0	0
3½ % Conversion Loan	368	0	0
5 % L.C.C. Stock	270	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% Conversion Loan	403	16	0
3½% India Stock	1815	0	0
3½ % Con. Loan bought, £400 @ 105%— £420 0s. 0d. Com. & Stamp, £1 1s. 0d.—	421	1	0
E. A. Booth's Pension	100	0	0
Balance	419	3	2
	£12,866	11	8

EXTENSION FUND.

Balance, Sept. 21st, 1934	£	s.	d.
Interest on Investments	2278	14	5
Profit on Sale of Stock	67	10	2
	15	9	0
	£2361	13	7

Transferred to General Fund	£	s.	d.
	246	14	0
Transferred to L.Z.A.	134	16	10
Balance	1980	2	9
	£2361	13	7

HOSPITAL AND MEDICAL FUND.

Balance, Sept. 21st, 1934	£	s.	d.
	£10	11	1½

Balance, Sept. 20th, 1935	£	s.	d.
	£10	11	1½

HERALD FUND.

Subscriptions, 1934-35 :—	£	s.	d.
HERALDS	270	14	4½
RAYS	59	5	8
REPORTS	13	1	4
Transferred from L.Z.A. :—			
HERALDS	10	10	0
REPORTS	20	0	0
Balance deficit from General Fund	162	17	10½
	£536	9	3

Printing—	£	s.	d.
HERALDS	387	4	0
RAYS	89	10	9
REPORTS	59	14	6
	£536	9	3

GENERAL VOYAGE ACCOUNT.

Balance, Sept. 21st, 1934	£	s.	d.
Trans. from General Fund	77	6	0
Donation re Mr. Kuhrt's Outfit and Passage	220	0	0
Refund Thos. Cook & Son	60	0	0
	9	5	3
	£366	11	3

Mr. Kuhrt's Passage	£	s.	d.
Mr. Kuhrt's Passport	37	10	0
Balance		17	6
	328	3	9
	£366	11	3

*SUSTENTATION FUND.

4½% India Stock, 1950/55	£1000	0	0	4½% India Stock	£600	0	0
4½% New Zealand, 1945 ...	1000	0	0	4½% New Zealand ...	1000	0	0
4½% London County Stock, 1945	2000	0	0	4½% London County Stock	2000	0	0
Interest on New Zealand	17	8	9	Transfer to General Fund	400	0	0
Profit on Sale of 4½% India Stock	43	19	0	Balance	61	7	9
	£4061	7	9		£4061	7	9

* ONLY A LIMITED AMOUNT OF THIS FUND CAN BE SPENT IN ANY ONE YEAR. With the Mission's increasing responsibilities it is essential that the ordinary income be not only maintained, but increased in the future.

BOYS' HOSTEL.

Balance, Sept. 21st, 1934	£43	7	6	Transferred to General A/c	£43	7	6

MADRAS BOARDING SCHOOL.

Balance, Sept. 21st, 1934	254	8	3½	Transferred to General A/c	171	2	6½
				Balance	83	5	9
	£254	8	3½		£254	8	3½

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT.

Balance, Sept. 21st, 1934		437	17	1½	Indian Expenses	2153	11	1
Donations					Furlough Salaries ...	93	15	0
General ... 1912	14 6				Home Expenses ...	10	10	5
Gift Week 261	19 11				Deputation Expenses ...	16	16	10
		2174	14	5	Outfit Allowance, Miss M. Wilkins	30	0	0
Income Tax Rebate ...		31	18	8	Transferred to S.B.M. Herald A/c ...	10	10	0
Transfer from Extension Fund		134	16	10	,, Report A/c ...	20	0	0
					Transferred to L.Z.A.—Voyage Account ...	120	0	0
					Balance	324	3	8½
		£2779	7	0½		£2779	7	0½

VOYAGE ACCOUNT.

Balance, Sept. 21st, 1934	157	19	1	Miss Hazel, passage, etc. ...	32	13	6
Trans. from General A/c.	120	0	0	Miss Wilkins, passage deposit	10	0	0
Miss Carter's Passage Rebate	28	0	6	Miss Green, baggage, etc.	4	17	8
Miss Carter's Ticket Transfer	5	14	0	India—Miss Green, passage	58	3	6
				Miss Hazel, passage	6	15	0
				Balance	199	3	11
	£311	13	7		£311	13	7

MEDICAL ACCOUNT.

Balance, Sept. 21st, 1934	120	13	6	Donation to M.S.M. ...	1	1	1
Donation	7	7	0	Drugs—Kolli Hills ...	3	0	0
				India—Grant to Madras	11	6	2
				Grant to Dr. Harris	30	3	2
				Grant to Paniadipatti	11	6	7
				Grant to Namakal	11	6	6
				Balance	59	17	1
	£128	0	6		£128	0	6

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1934 to 20th SEPTEMBER, 1935.

	£	s.	d.
Abercwmboi—			
General	2	11	9
Abingdon—			
General	5	16	0
Accrington, Ebenezer—			
General	4	0	4
L.Z.A.	3	13	6
Accrington, Zion—			
General	7	11	4
Acton Friends—			
General	2	10	0
Aldringham—			
General	1	14	4
Amersham—			
General ...	7	14	9
Askett—			
General	3	2	6
Aston Clinton—			
L.Z.A ...		6	0
Aylesbury—			
General ...	6	16	9
L.Z.A. ...		3	6
Baguley—			
General	2	0	0
L.Z.A.	2	0	0
Baildon St. Mission—			
General	1	1	0
Bath, Bethel—			
General	29	6	0
Bath, Providence—			
General	10	14	2
Beccles—			
General ...	2	14	1
L.Z.A. ...	3	10	0
Bedford—			
General ...	7	5	2
L.Z.A. ...	37	6	3
Bedmond—			
General	6	17	10
L.Z.A. ...	4	17	11
Bedworth—			
General	3	14	0
Belvoir St., N.S.W.—			
L.Z.A.	7	3	9
Bermondsey—			
General	24	18	3
L.Z.A.	26	5	10
Bethersden—			
General	3	15	0
L.Z.A.	8	0	0
Bexley Heath—			
General	8	15	5
L.Z.A.		17	0
Bierton—			
General ...	6	5	7
Biggleswade—			
General ...	3	2	3
Billinghay—			
General	3	4	0
Billericay—			
General ...	2	0	6
Blakenham—			
General	1	0	0
L.Z.A.		10	1
Bolton—			
General ...	1	0	0
Borough Green—			
General	24	10	4
L.Z.A.		14	0
Bradenstoke—			
General	18	2	7
L.Z.A.	2	5	1½
Bradford—			
General	3	19	0
L.Z.A.	30	17	9
Bradfield St. George—			
General	3	18	6
L.Z.A.		8	0
Braintree—			
General	3	14	7
Brentford—			
General	109	7	3
L.Z.A.	50	18	6
Brighton Branch—			
General	38	15	2
L.Z.A.	22	1	3
Brighton, Ebenezer—			
General	11	9	5
L.Z.A.	4	0	0
Brighton Tab.—			
General ...	1	0	2
Brixton—			
L.Z.A.	8	0	0
Broadstairs—			
General		7	0
L.Z.A.	4	19	3
Brockley, Suffolk—			
General ...	4	16	0
L.Z.A. ...	2	10	6
Bromley—			
General	11	10	8
L.Z.A.	13	3	0
Bury, Lancs.—			
L.Z.A.	5	15	4½
Cambridge, Eden—			
General	31	10	8
L.Z.A.	7	17	4
Cambridge, Tenison Road—			
General	8	6	11
Carlton—			
General	4	10	0

	£	s.	d.
Chadwell Street—			
General ...	...229	7	4
L.Z.A. ...	... 98	2	2
Charsfield—			
General	... 2	4	9
Chatham—			
General	... 1	0	0
Chatteris—			
General ...	... 27	9	1
L.Z.A. ...	... 2	19	4
Chelmsford—			
General ...	... 14	10	1
L.Z.A. ...	... 4	0	7
Cheltenham—			
General	... 8	1	0
Chesham—			
General ...	... 12	13	0
L.Z.A. ...	... 4	17	3½
Chingford—			
General		6	6
Chorley—			
General ...	... 5	0	0
Clacton-on-Sea—			
General	2	3	6
L.Z.A.		9	6
Clapham, Courland Grove—			
General	46	14	8
L.Z.A.	13	13	6
Clapham Junction—			
General	1	14	8
Clayton West—			
General ...	... 8	11	8
Colchester—			
General ...	... 2	2	0
Cottenham—			
General	... 16	15	9
L.Z.A.	... 3	6	0
Cranleigh—			
General		10	0
Cransford—			
L.Z.A.	... 5	3	1
Crawley—			
General ...	... 3	14	4
Crowfield—			
General	8	9	8
Croydon, Derby Road—			
General	... 34	18	6
L.Z.A.	... 17	0	6½
Croydon District—			
General ...	... 4	1	5½
Croydon, Salem			
General	... 10	5	0
L.Z.A.	... 3	17	6
Croydon, Tamworth Road—			
General	2	10	6
Croydon, West St.—			
General		10	0
Datchet—			
General	... 7	3	10
L.Z.A.	... 2	0	0

	£	s.	d.
Deeping—			
General	... 8	7	1
Devizes—			
General	... 24	17	10
L.Z.A.	... 5	14	3½
Dorking—			
General	... 87	3	3
L.Z.A.	... 17	10	0
Downe—			
General		7	6
Dunmow—			
General ...		8	0
Dunstable—			
General ...	... 11	7	9
L.Z.A. ...	... 11	10	0
Eastbourne—			
General ...	... 5	6	6
L.Z.A. ...	... 3	5	4
East Ham—			
General	... 5	17	8
L.Z.A.	... 12	12	9½
East London Auxiliary—			
General	... 14	11	6
L.Z.A.	... 3	15	5
Egham—			
General		7	0
Eltham—			
General		6	0
Ely—			
General		10	0
Epping—			
General		9	6
Epsom—			
General	... 34	5	6
L.Z.A.	... 53	4	8
Erith—			
General	... 7	18	0
L.Z.A.	... 2	17	0
Everton—			
General		12	0
Finchley—			
General	... 15	14	4
L.Z.A.	... 3	8	1
Fishguard, Pem.—			
General	... 7	18	6
Fressingfield—			
General ...	... 9	6	9
Friston—			
General	... 3	6	4
Fulham—			
General	... 10	1	4
L.Z.A.	... 14	17	6
Geelong, Australia—			
L.Z.A.	... 1	1	0
Glemsford—			
General ...		9	0
Gravesend—			
General	... 8	2	3
L.Z.A.	...	3	0

	£	s.	d.
Grays—			
General		17	5
L.Z.A.	3	5	10
Great Gidding—			
General ...		7	9
Great Gransden—			
General ...	7	15	0
Greenwich—			
General	20	12	9
L.Z.A.	9	9	9
Grundisburgh—			
General	1	4	5
Guildford—			
General ...	36	11	0
L.Z.A. ...	22	11	0
Hackney—			
General ...	3	2	0
Hadleigh—			
General	4	4	9
L.Z.A.	2	4	6
Hailsham—			
General ...	5	6	6
L.Z.A. ...		9	9
Halstead—			
General	9	0	0
Handcross—			
General	1	19	0
Hartley Wintney—			
General	10	18	6
L.Z.A.	1	19	6
Harwich—			
L.Z.A.	1	3	0
Haslemere—			
General	16	2	6
L.Z.A.	3	0	0
Hastings Auxiliary—			
General	31	1	0
L.Z.A.	15	15	9
Haworth—			
General	16	17	4
L.Z.A.	9	19	6½
Hebden Bridge—			
General	3	7	0
L.Z.A.	2	7	2
Hedge End—			
General		9	6
Highbury—			
General	66	10	8
L.Z.A.	28	15	2
Highgate Road—			
General	2	0	0
High Wycombe—			
General	9	2	8
L.Z.A.	5	8	6
Hitchin—			
L.Z.A.	4	12	6
Holloway, Elthorne Road—			
General		1	0
L.Z.A.	2	7	0
Homerton Row—			
General	24	11	11
L.Z.A.		18	8
Horham—			
General ...	46	16	10
Horley—			
General	6	13	6
L.Z.A.	2	15	0
Horsham—			
General ...	6	2	4
L.Z.A. ...	16	9	5
Hounslow—			
General ...	34	2	8
L.Z.A. ...	10	12	6
Hoxne—			
General		9	4
Ilford—			
General	6	14	3
L.Z.A.	6	8	6
Ipswich, Bethesda—			
General	183	4	0
L.Z.A.	39	3	7
Ipswich, Mount Zion—			
General	4	0	3
L.Z.A.		13	6
Ipswich, Zoar—			
General	12	11	6
L.Z.A.	9	6	0
Irthlingborough—			
General	4	0	0
L.Z.A.	5	2	1
Ivinghoe—			
General ...		9	0
Kenninghall—			
General ...	6	2	0
Kesgrave—			
General ...		18	6
L.Z.A. ...	1	8	0½
Kilburn—			
General ...	1	18	0
King's Langley—			
General	18	10	0
Kingston-on-Thames—			
General	6	14	9
L.Z.A.	2	11	0
Laxfield—			
General	11	15	4
L.Z.A.	3	13	0
Leatherhead—			
L.Z.A.	3	17	0
Lee Common—			
General	4	8	4
Leicester, Ebenezer—			
L.Z.A.	1	2	6
Leicester, Providence—			
General	26	8	8
L.Z.A.	1	6	6
Leicester, Zion—			
General ...	7	6	5
L.Z.A. ...	3	17	0
Leigh-on-Sea—			
General ...	25	8	6
L.Z.A. ...	19	14	9

	£	s.	d.
Lessness Heath—			
General ...	7	7	6
Lewisham—			
General ...	12	0	9
L.Z.A. ...	12	8	1
Leyton—			
General	30	10	10
L.Z.A.	10	10	0
Little Downham—			
General	4	2	6
Llanelly—			
General	1	2	6
Lockwood—			
L.Z.A. ...	2	15	0
Lode—			
General	2	14	9
L.Z.A.		5	0
Long Marston—			
General	3	7	3
Lymn—			
General	1	15	0
Maenclochog, HOREB—			
General	1	2	4
Manchester District—			
L.Z.A.	4	6	10
Manor Park—			
General	11	2	6
L.Z.A.	1	12	0
March—			
General ...	17	14	2
L.Z.A. ...	5	9	0
Marden—			
General ...	2	0	8
Margate—			
General ...	2	7	0
Mayford—			
General	9	3	2
Melbourne, Australia—			
General	5	3	11
L.Z.A.	2	2	1
Middlesbrough—			
General	3	9	7
Morley—			
General ...		7	6
Needingworth—			
General		13	0
Newcastle-on-Tyne—			
General	9	14	3
New Cross—			
General ...	16	3	8
L.Z.A. ...	23	4	2½
Newick—			
General ...	4	16	8
L.Z.A. ...	1	6	0
Newquay—			
General ...	5	7	10
L.Z.A. ...	5	9	0
Norbiton—			
General ...	4	14	7
L.Z.A. ...	4	5	0
Northampton—			
General	2	10	0
Norwich—			
General	6	8	8
L.Z.A.	1	13	6
Notting Hill Gate—			
General	5	8	8
L.Z.A.	12	6	1½
Nuneaton—			
General ...	13	2	6
Nunhead—			
General ...	17	17	5
L.Z.A. ...	6	11	0
Occold—			
General	14	17	4
Old Hill, ELIM—			
General	17	15	6
Otley—			
General ...	2	5	8
L.Z.A. ...	2	14	3
Oundle—			
General ...	1	5	6
Over—			
General	11	14	11
L.Z.A.	8	9	10
Pemberton—			
General	2	8	2
Pembrokeshire, BETHABARA—			
General	1	6	9
Ponders End—			
General	1	19	11
L.Z.A.	7	0	10½
Pontypridd—			
General		5	0
Pontygwaith—			
General		14	7
Portsmouth—			
General	3	18	0
Potten End—			
General	17	0	11
L.Z.A.	14	12	11
Potton, Beds.—			
General	9	1	6
L.Z.A.	4	6	5
Poynings—			
General ...	20	10	9
Preston—			
General		13	6
L.Z.A	3	8	6
Prittlewell—			
General ...	29	4	6
L.Z.A. ...	24	9	8
Ramsey—			
General	6	19	7
L.Z.A.	11	6	8½
Ramsgate—			
General	6	14	0
L.Z.A.	14	6	3½
Rattlesden—			
General ...	22	4	4
L.Z.A. ...		10	0

	£	s.	d.
Raunds—			
General ...	2	15	6
L.Z.A. ...	1	4	2½
Reading—			
General	8	16	0
L.Z.A.	5	6	6
Redbourne—			
General	1	16	0
L.Z.A.		2	0
Reigate—			
General ...	3	11	6
Rhondda—			
General ...	3	0	0
Richmond—			
General	45	9	9½
L.Z.A.	17	11	2
Rotherham—			
General	6	0	2
Royton—			
General ...	10	8	3
L.Z.A. ...	3	2	0
Rushden—			
General ...	9	11	7
L.Z.A. ...	3	7	4½
Ryarsh—			
General		10	0
Ryde, Australia—			
L.Z.A.	3	15	0
Saffron Walden—			
General	1	9	0
Salford—			
General ...	1	19	8
Salhouse—			
General ...	1	6	0
Sandgate—			
General	1	7	6
Scleddy, Pem.—			
General	1	3	0
Shelfanger—			
General ...		5	7
Sheerness—			
General ...		10	0
Siddal—			
General	6	3	3
L.Z.A.	3	15	0
Slaithwaite—			
General	4	6	6
L.Z.A.	1	0	0
Smarden—			
General	6	15	11
L.Z.A.	5	5	0
Smithfield, N.S.W.—			
General	1	5	0
Snodland—			
General	2	5	6
Somersham—			
General	1	6	9
L.Z.A.	2	5	0
South Chard—			
General	1	6	3
Southport—			
General ...	11	19	6
L.Z.A. ...	1	12	1
Southsea—			
General	1	0	0
South Woodham—			
General ...	8	7	2
Staines—			
General	7	15	5
L.Z.A.	3	7	0
Stamford—			
General	54	0	0
L.Z.A.	4	10	0
Stevenage—			
General	1	14	0
Stockley Mission—			
General	11	0	8
Stoke Ash—			
General	6	12	9
L.Z.A.	1	10	0
Stowmarket—			
General	2	10	6
L.Z.A.	1	17	0
Stratford—			
General	32	0	10
L.Z.A.	31	10	3
Streatham—			
General	13	3	8
L.Z.A.	2	12	6
Stretham—			
General	1	15	6
St. Albans—			
General	8	4	1½
L.Z.A.	6	18	3
St. Clears—			
General ...		15	0
L.Z.A. ...	5	6	3
Sturry—			
General		9 12	0
St. John's Wood—			
General 195	16	11	
L.Z.A. 88	13	3	
St. Neots—			
General	20	2	0
Sudbourne—			
General	27	19	9
L.Z.A.	1	7	6
Sudbury—			
General ...		5	0
L.Z.A. ...		19	0
Sunderland—			
General	1	11	8
Swavesey—			
General		5	0
Swindon—			
General	9	4	3
L.Z.A.	7	2	5½
Tadworth—			
General	52	5	7½
L.Z.A.	8	5	5
Tenterden—			
General		7	6
Thame—			
General	5	3	11
Thornhill—			
General		10	0

	£	s.	d.
Tips End—			
General		10	4
Tollington Park—			
General	2	0	10
L.Z.A.	4	8	1
Tonbridge—			
General	1	15	9
Tottenham—			
General	13	7	11
L.Z.A.	1	2	0
Tring, Akeman Street—			
General	146	7	7
L.Z.A.	121	3	2½
Tring, Ebenezer—			
General	1	6	0
Trowbridge—			
General	5	3	0
Tunbridge Wells—			
General	12	15	0
L.Z.A.	13	15	0
Tunstall—			
General	2	10	4
Two Waters—			
General	1	1	9
Wakes Colne—			
L.Z.A.	3	4	7
Waldringfield—			
General	8	7	0
L.Z.A.	1	7	0
Walsall—			
General	37	19	3
L.Z.A.	6	12	0
Walsham-le-Willows—			
General	3	14	6
Walthamstow—			
General	5	18	4
L.Z.A.	23	3	9
Walton-on-Naze—			
General	10	6	9
L.Z.A.	6	9	8
Wandsworth, Chatham Road—			
General	1	0	0
Wandsworth, West Hill—			
General	6	0	6
L.Z.A.	9	13	11
Warbleton—			
General ...	5	14	10
Warboys—			
General	14	2	0
L.Z.A	9	3	0
Warrington—			
General	2	5	0
Watford, Beulah—			
General	4	10	0
Watford, Tabernacle—			
General	29	3	9
L.Z.A.	28	5	0
Wattisham—			
General	3	15	2
L.Z.A.	5	5	0
Wellingborough—			
General	31	10	2
L.Z.A.	4	13	6
West Ham—			
General	52	8	11
L.Z.A	13	15	10
West Hartlepool—			
General	5	16	0
Wetherden—			
General	6	12	1
L.Z.A.	3	0	1
Whittlesey—			
General	12	5	6
L.Z.A.	5	18	0
Willingham—			
General	3	6	6
L.Z.A.		14	6½
Wimbledon—			
General	6	4	10
L.Z.A.		16	0
Wooburn Green—			
General	3	5	6
L.Z.A.		11	7
Wood Green, Dovecote—			
General	7	11	3
L.Z.A.	8	9	10
Wood Green, Park Ridings—			
General	3	16	0
L.Z.A.	4	10	6
Woolwich—			
General ...	11	5	10
L.Z.A. ...	2	13	6
Wortwell—			
General ...		8	0
Yarmouth—			
General ...	8	2	5½
L.Z.A. ...	4	9	6
Yateley—			
General	17	1	8
L.Z.A.	7	7	0
Ynysybwl, Noddfa—			
General	3	12	5
L.Z.A.			
Personal	571	19	1½
General	177	1	7
EXTENSION FUND.			
Interest on War Loan ...	82	19	2
PUBLICATIONS.			
Heralds	270	14	4½
Rays	59	5	8
Reports	13	1	4
PERSONAL.			
General	2040	10	11
MISCELLANEOUS.			
Special Collections, Rebate on Income Tax, Interest, Legacies, Literature, &c. ...	1416	0	0
PENSION FUND.			
Interest on Consols, &c.	474	3	9
Rebate on Income Tax ...	14	17	9