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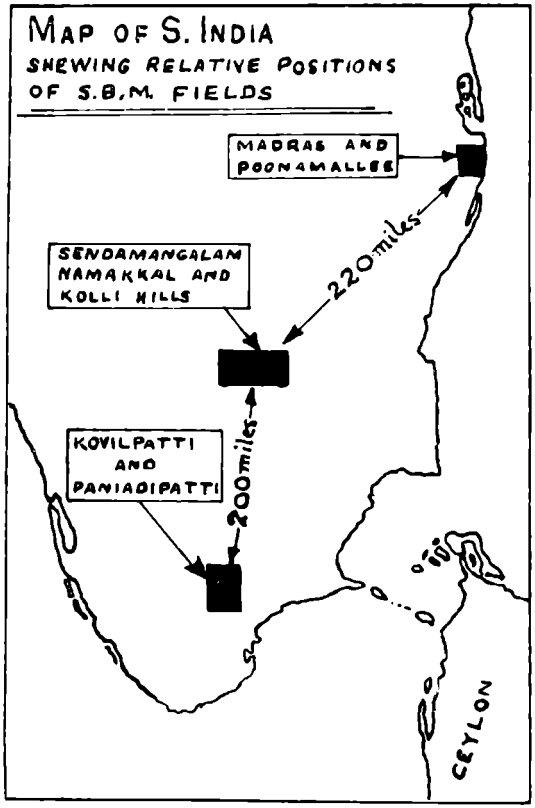
The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD

VOLUME XXXV.—1936



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The Strict Baptist Mission Herald



S.B.M. Chapel, Kovilpatti, Tinnevelly

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.

VALEDICTORY AND NEW YEAR PRAYER MEETING

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

Tuesday, January 7th, 1936, at 6.30 p.m.

Chairman : The President, **Pastor R. ROBINSON**

Farewell Addresses by returning Missionaries: **Mr. L. WATTS and Miss V. GREEN.** Valedictory Address by **Pastor B. J. NORTHFIELD** and Farewell Prayer by **Pastor L. S. HILL**

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The Strict Baptist Mission Herald

The Editor wishes his Readers a joyous New Year

The Changing Year and the Unchanging Lord

THE date of this magazine has changed from 1935 to 1936, and we are reminded of the passing of the years. Not only has the year changed, but we have changed in various ways. The process of change in physical life is constant. As the years pass, our circumstances change, our friends change and our outlook changes.

Comparing the present with the past, we see that changes have taken place within and around. No one is static. All are farther from the day of birth and nearer to the day of death. At the beginning of 1936 we are either advancing or retreating in spiritual experiences. We either hold the Gospel with a firmer grip or with a looser grasp. Our devotion to our Lord is either greater or less than a year ago. Our changeableness is a witness to our frailty. What a contrast between the fleeting year and the permanence of God!

Its Message to Us.

But I wish to consider the title from a particular standpoint. Amid the changing years has our conviction regarding the value of the Gospel weakened or strengthened? In the first flush of their love to their Saviour, how eager many disciples were to make Him known! To tell others about Jesus was a growing and glowing passion of the soul. To send the Gospel to the heathen was an act of obedience to the command of the Lord. To pray earnestly that the Word might be blessed to the saving of souls was a spiritual joy. To-day, in how many souls the fire of devotion burns low. The former zeal has vanished and with it the joy of the Lord. And the whole of life is impoverished.

In the midst of change we are reminded of the unchanging Lord. Jesus is ever the same. It is still true that in none other is there salvation. His own word remains, " No man cometh

unto the Father but by Me." It is the unchanged will of the Lord that His disciples should "Go into all the world and preach the Gospel to every creature." There is still the same human need for the Gospel. It is now widely recognised by seriously-minded men that there is no satisfactory substitute for the Gospel. Other religions have been tried and they have failed in the test. The only alternative to Christianity is Atheism. The everlasting Gospel is the revelation of the eternal purpose of God.

He Will Not Fail Us.

The changes of 1935 have brought both gain and loss. Amongst those who were called home were those who, by their prayers and zeal and gifts, were a constant help to the Mission. We wonder who will arise in their stead. The messengers change but the message is the same. The unchanging Lord in this year of grace will reveal new preciousness and impart new power. He has promised His messengers, "Lo, I am with you alway" [all the days and all day long].

The kingdoms of the earth go by
In purple and in gold:
They rise, they flourish, and they die,
And all their tale is told.
One kingdom only is divine,
One banner triumphs still:
Its king—a servant, and its sign
A cross upon a hill.

Tidings from India

Baptism on Kolli Hills

G. F. CHAMPION.

WE have again had our harvest meetings at Valavanthi. The usual gifts, such as fowls, grain, fruit, vegetables and cloth, were given and sold, but the amount received was somewhat less than last year. Following on the harvest gathering, a series of meetings was held, taking the form of a convention, Mr. and Mrs. Huckett and one of our Namakal teachers coming to the Kollis and addressing us. Addresses on "Giving to the Lord's Work," "Repentance," "Making Known the Good News," etc., were delivered and

much appreciated. Mrs. Huckett conducted two meetings for women in Mrs. Brand's house. We pray that the Lord will bless the messages to the lasting good of us all.

Last month we had the joy of baptizing a Kolli Hills man. This is the first baptism for about eighteen months on the Kollis. May others be led to follow the Lord in His own appointed way.

In some of the stations there are boys in the schools who are taking a real interest in the Scripture lessons, and will admit that Jesus Christ is the one true God. Please pray that these boys may be led to make a definite stand for our Lord and Saviour.

We would appreciate prayer that the preaching of the Word in the Kolli Hills villages may be blessed to the awakening and blessing of many. There has been only one baptism on the hills for over eighteen months.

At Screw Pine Village

D. A. THROWER.

THE S.B.M. has had a school in the Screw Pine village, about six miles from Madras, for a number of years past. As the building had fallen into a state of disrepair, we recently reconditioned it. At the same time several additional windows were put in, as the building was rather dull and gloomy previously. The teachers, man and wife, were very happy when we visited them three or four days ago. Not only their school but also their house had been practically rebuilt and freshly whitewashed. A number of Mission workers stumbled along the cart tract that leads from the spot where we left the motor-van to the village just as it was getting dusk. At the Screw Pine village we met the teachers and also the handful of friends who constitute the Christian community in that place. A brief service was held by the dim light of a paraffin lantern, and afterwards the little company was regaled with tea and buns.

Enheartening.

We were very glad to be able to encourage our co-workers and the members of their tiny flock, for they have been bitterly persecuted by their heathen co-villagers of late. It was indeed a red-letter day in the midst of the drab routine life of an out-of-the-way village in which 90 per cent. of the people are heathen. Though this hamlet is not distant from a great city, yet it is far removed from all roads, and is therefore completely isolated. May the newly rebuilt school at the Screw Pine village be greatly blest, and may God's name be glorified by its use.

The Passing of Kamalam

EVELYN C. BRAND.

OR ever she was aware she had come into the presence of her King. So passed over our dear Kamalam! How little we dreamed, when we bade her goodbye to go to her home for a while, that we should never see her again on this side of Jordan.

Kamalam joined us on these hills years ago as a young girl. She came to help her elder sister in the house. Quietly and steadily her love for her Saviour and for the Kolli Hills folk grew. She was not on the Mission staff then, but was always ready to give voluntary service.

Personal Influence.

When, in 1927, we started our Christian Workers' Band, she was our chief helper. When our Friday evening prayer meeting became a weekly institution, and a few of us went for special prayer to a secluded spot, Kamalam joined us in many petitions there. She lived among us as a spur in all forward movements, a help to the girls and to me also. For a time she slept in my room, and we had prayer together nightly. She wept for souls. Hers were no perfunctory prayers. She ached to bring souls to Him.

Later she became a regular Mission worker, and finally matron of the hostel. Her aim was the same throughout, and although suffering from fever and not strong, she refused to leave the hills because of the love she had for the people. Last year she was married to one of our workers. It was a sweet wedding, and they went to work in Ariyur. I was so glad of her help as several Christian families had settled there, and Kamalam was just the one to help these illiterate women. When later I was in difficulties about the hostel she came back and helped as matron.

A Real Loss.

Then with wistful hopes she went to Tanjore to her mother's home. One day a loving letter came saying that she was quite well and just waiting her Lord's will: "Whichever way it is I am ready." "But I long to come back to my work on the Kollis." Next day, at the prayer meeting, as we were all rising to leave, her brother-in-law, Selvanathan, read out a telegram—Kamalam had gone to be with her Lord.

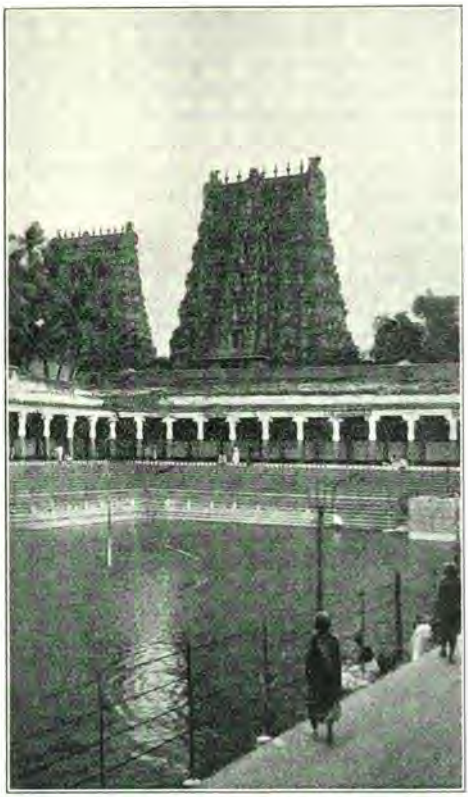
All the hostel children and the women on the compound crowded into her sister's house and with her they wept. Not the loud wailing of the heathen, but the room was full of sobbing, a truly heartbroken crowd, for Kamalam had won everyone's love. In her we have lost our best and most truly spiritual worker. May the Lord raise up one of the Kolli Hills folk to take her place.

A Sanniyasi

A. C. CLAYTON.

SOME years ago, in Ceylon, there was a Tamil gentleman who was the government magistrate in charge of an important court. He was a scholar, well read in English and in Indian philosophy. He had been in Government service for many years, and if he continued a few years longer he would be entitled to a good pension. He was a married man and his wife was alive. One would have said that for him life was arranged and settled, and that, given health, there were many years of cultured leisure ahead of him when he took his pension.

Away in South India, in the many-towered temple at Madura, the goddess Meenakshi, wife of the dread god, Siva the Destroyer, is worshipped by hundreds of thousands of pilgrims every year. Whether the magistrate here mentioned had ever been a pilgrim to Madura, we do not know. But one night, in a dream, he saw the goddess Meenakshi. She appeared surrounded with light. He heard her awful voice say to him, "My son, arise. Renounce work and wife and home. Give up all possessions, even thine own name. Take the beggar's bowl and live on such food as the charitable may put in it. Come and worship me in my temples in India."



TEMPLE AT MADURA, WITH SACRED BATHING POOL.

The magistrate rebelled against the command and continued in his government appointment. The vision came a second time and a third time, but with

hesitation he refused to obey. Yet once more he saw the vision, and the habit of obedience inherited from his ancestors compelled him to leave all he had and all he loved, and come to India and become a speck of dust drifting from one holy place to another, a homeless, nameless, friendless wanderer.

A Hindu Holy Man.

He never bathed or washed. His hair and beard were matted with the dust of the weary years. He wore the few rags that made his dress till they dropped to pieces. He drank the water in the next roadside pool, or went thirsty. He ate when a village housewife gave him food, or he starved. The wants of the body were of no account. His only aim was to forget self in devotion to the goddess who had claimed him, and in absorbed meditation on the Infinite Godhead, of which the goddess was only a transient expression.

Forty or even thirty years ago that devotee was the ideal for the ordinary Hindu. Whether he sought to be like him or not, he felt that that ascetic represented the highest holiness. It seemed *then* that India would never change that ideal of holiness for any other. But where the Gospel message has been heard or read, the ideal has been changed, and to-day Hindus speak of " the peerless Christ."

Used Picture Postcards

L. WATTS.

THE postman brought a packet to the Mission House at Kilpauk a little while ago. It was a book post packet, neatly tied up with a strip of brown paper and string, and the address was correctly written. But there was no name and address of the sender, and the missionary was curious to know ; the postmark was blurred, so that it betrayed no secret. It was one of those " anonymous " packets of postcards that find their way to the Mission Houses in South India. In it were postcards of many descriptions : many were of seaside pictures that had probably been sent by holiday-makers to their friends ; others were birthday cards, but most of them were pictures, some coloured and some plain, of places in various parts of England. It was not possible to know more than this, for on the reverse side to the picture was pasted a Tamil Scripture text, so that no addresses or messages that were written on the postcards could be seen.

In spite of his curiosity, the missionary knew what they were, and so, on the following Sunday afternoon, as he prepared for visiting the Sunday Schools, he put this packet of postcards in his case. Semmenpettah was the first school

visited, and the children were singing when he arrived. A glance round the school quickly ascertained the number of children in the school, and that number of postcards were counted out and laid on the head teacher's table, with the whispered remark that one could be given to each child before they left school that afternoon. The children were occupied with the regular course of the school programme, but the missionary noticed quite a number of meaningful nudges being given in the various classes. There were evidences of a pleasant anticipation.

Nudges and Glances.

Then the missionary quietly left and went on to Vepery School. Here the classes were all arranged around their teachers and were occupied with the memory Scripture passage. Quietly walking round and stopping at each class enabled the missionary to listen to the teaching of the passage, and at the same time lay on each class register just as many postcards as were needed for the class. Glances were made in the direction of the postcards, as meaningful and anticipatory as the nudges.

After this the school at Chintadripet was visited. The classes were at lessons here, and since teachers and scholars have been trained not to disturb the lessons on any account, the missionary was able to enter quietly and wait for the lessons to be finished. Then came the closing lyric and prayer, and the remaining postcards from that packet were taken to the door and the classes called out one by one. Then, as each child passed, a card was given. The little ones were interested in the pictures, their own and their neighbours'. The older ones looked at the picture and then turned them over and read the text. A few minutes after, as the missionary passed along the street, he noticed that an elder brother was reading aloud one of the texts. In the doorway of a house mother, father and others were eagerly looking at another card. On the verandah of another house a dim-eyed old grandfather was sitting while a scholar was telling him of the card. Those old postcards came to life again that day, and carried with them a message from the old Book into many a home.

Will You Send ?

I wonder who sent that packet of postcards! Was it you? If so, please send another. If you did not, will you let your old picture postcards be resurrected in similar fashion? The Tamil text slips that give the cards the right to resurrection can be obtained from Mr. Shipton, or through your local missionary secretary, and postage is at the rate of four ounces a penny direct to the missionaries' address in India. Please send soon.

An Open Door

BEATRICE L. MOWLE.

OFTEN, as I have gone through the streets of Namakal, my heart has ached as I have thought of the many houses in which we have not been able to obtain an entrance. One afternoon we thought we would try visiting in the brahmin quarter. With trepidation we made our first call. The lady of the house at first appeared quite friendly, but after satisfying her curiosity as regards our personal affairs, she made it quite clear that she did not want to hear more. We felt we could not leave her without saying some word for the Master, but we had to go with the door almost shut in our faces.

Worship at Home.

Occasionally I visit the Christians who are living in the town. Some weeks later, when I was visiting two rather elderly Christian people, I had also the opportunity to visit a brahmin family that had recently moved next door. It was evening time. Two small lamps had been lighted and placed before the family god. The god was garlanded and there were offerings placed before it. A bell also stood by its side. The Lord helped me to speak of the Light of the world, who was ever willing and ready to hear our prayers, and needed not any of these things to excite His compassion. I left feeling sad at heart because of their blindness, but happy because I had been graciously given the privilege of witnessing for the Master, and of having the invitation to go again.

Again I am visiting the same people. This time I hear some singing in the brahmin house. I ask, "Is the Amma singing to the baby, and may I see it?" "You may see the baby, but she is not singing to it. To-day is the beginning of an important festival to one of our gods. Would you like to come and see what we do?" I go, and there on a big table are rows and rows of little pieces of china, Indian toys, a few images, and a collection of numerous other things. "Do you worship and sing to these things?" I ask. "We sing about them because they give us delight; we worship the goddess Sarasvati because she is the one who gives to man the intellect to make these things. We celebrate this festival for nine or ten days." It appears this is a festival which is held especially among the brahmins, although I believe other castes observe it for one or two days.

Further Opportunity.

Through this visit I was asked to go to one or two other brahmin houses. Little brahmin girls, with their pretty saries and dainty little ways, were going from house to house with little silver vessels in their hands. In these vessels they had red chalk, of which women and children took a little on the fore-

finger. I was told this was an invitation to go to their houses and see their display, answering very much to our invitation cards at home. Needless to say there is some rivalry amongst the different families. In one house they were very apologetic because they had not more to show me. In another house the father told me this festival was especially pleasing to women and children. Little girls will begin to collect for it from quite an early age. On the last day the things are put away in a box and locked up until next year.

Satan hath blinded their eyes, but, thanks be to God, we know He is able to open them. Dear friends, pray that we may have an entrance into the homes that are as yet closed to us, and that we may know how to use wisely the opportunities God shall give to us.

For Prayer-Partners

H. A. HUCKETT.

IT is not always realised by friends at home that missionary work is not one long thrill from Sunday morning till Saturday night. Like pastors in England, missionaries in India have their disappointments, but it is a glorious truth (though we need faith to appropriate it) that His strength is made perfect in our weakness, and that Christ comes down with us into the plain (Luke 6/17) and stands with us in the conflict. In the Sendamangalam Field we feel that we have been definitely called to enter into the fellowship of His sufferings—we do not use the expression glibly—and during the past months we have had our seasons of sorrow over souls still held in Satan's grasp.

Will You Join ?

May we ask you to share the burden of prayer with us concerning the following matters :—

(1) The caste man, Doraiswamy, whom we baptized last year, has not been to the services for about three months. Domestic trouble has sorely tried him, but our God is able to make him stand. We are on his track. Please follow us with prayer.

(2) The man Muthuswamy, from Buthan Shandy, seems to have lost interest. Disquieting rumours as to his real motive in asking for baptism have reached us. Pray that wisdom may be given to us and soul-hunger to him.

(3) Out of three enquirers in Sendamangalam, whom we hoped soon to baptize, the most promising one has fallen into sin—undoubtedly Satan's work because he saw his prey slipping from his grasp—one has been accused of stealing firewood from

the Government Reserved Forests at the foot of the Kollis—we fear with some measure of justice, though not entirely so—and the third up to the present is keeping straight. It is a comfort to remember that the early church was partly composed of converted convicts, reformed felons, and runaway slaves, and that Christ Jesus came into the world to save sinners. Surround these three lads with prayer, please.

(4) Ramaswamy, of Pottanam, is still in the wilderness when he might be in "Canaan." Pray for this caste man, who is following afar off and secretly for fear of the Hindus.

Delay Causes Heart-search.

(5) Our houseboy and camp factotum, Simon, has been ill with typhoid and bronchial pneumonia for over two months. Instead of his waiting on us, we now have the privilege of waiting on him, but the problem of seemingly unanswered prayer is giving us all some searching of heart. Our Indian friends on the compound are puzzled. May it be a means of strengthening their faith, and of giving them bigger ideas of God. Still, we do want Simon to get better.

(6) Please praise with us that prayer has been answered *re* the Pallar building scheme at the back of the Girls' Hostel. An agreement has been made with the Union Board whereby a strip of land, 50 feet by 160 feet, is to be left vacant, so that the houses may not be right on top of our Girls' Home.

(7) Please pray for guidance in connection with the re-opening of evangelistic work in the Sendamangalam area under the care of the Gospel Extension Society (the Home Mission of the Indian workers). We are trying to enthuse them a little with the joy of giving, and with the responsibility of conducting their own society.

Kovilpatti Young Men's Hostel

W. H. KUHRT.

IT is a pleasure to be able to tell of considerable advance upon the report which Mr. Morling gave in 1934 regarding the hostel. The hopes of Mr. Morling have been partly realised, for the two outhouses have now become one building. The old cow-dung floor has given place to one of cement, capable of being well cleaned ; a new window and a skylight have been put in ; a respectable verandah has been built, and a good Petromax lamp has been bought to enable students to do their evening studies with reasonable ease. The old roof, begrimed with the smoke of ages, still remains, and, as we

found during the recent rains, it leaks a little. However, that does not worry us overmuch, for when monsoon rains really start, it is a very good roof that does not leak a little. And so the twenty young men and boys now residing with us are living fairly comfortable and happy and secure lives during these important years.

How They Manage.

As all but six of them are students in the Teachers' Training School, I must tell you something about them. They each receive from the Government Rs.6, or about 9s. per month. Of this nine shillings our hostel men spend about 6s. 6d., or $2\frac{3}{4}$d. a day on food. With the rest they keep themselves in books and clothing, and, if married, as some are, send a little home to supplement the earnings of their wives. The material advantages of being in the hostel are: (1) The student lodges in healthy and congenial surroundings free of charge. (2) His meals, well cooked, are served at regular hours. The cooking and the service, though not the food, are all free. (3) He may occasionally receive small financial accommodation free of interest. (4) He may avail himself of the few applicances for games and gymnastics which have been installed.

You may ask what is the alternative to residence in the hostel. Unless the student lives or has relatives and friends in the town, the alternative is most likely precarious and cheap lodging on someone's verandah and meals in a club ; no place in which to study properly, and constant exposure to all the evils, ancient and modern, which are rampant in a place like Kovilpatti. Add to all this the fact that he will almost certainly get into debt, and you will realise, at least a little, why we are so profoundly thankful to have twenty lads with us in the sanctuary of the S.B.M. compound.

Their Higher Welfare.

Spiritually they are well provided for. Night and morning they have prayers amongst themselves ; Tuesday and Friday evenings they have a short Bible Class conducted by their warden, and on Wednesday evenings they may take an active part in the public prayer meeting. On Sundays they attend public worship in the morning and also the Young People's meeting. The latter meeting draws most of its speakers from the hostel, and a number of them have made their maiden efforts here. In the afternoon they are either at Mr. Morling's Bible Class or in the villages taking part in open-air work.

(To be continued.)

Home News

The Service of Intercession

PAUL, the great missionary, frequently solicited the prayers of God's people on his own behalf in connection with his work. He believed that such prayer had power. "Ye also helping together by prayer for us," were his words to the Church at Corinth. That our readers may be aware of various occasions in our Mission Field, we invite their co-operation in prayer and praise as in this list we draw their attention monthly to some important phases of our work.

LET us ask God that during 1936 His Name may be glorified through all our missionary service in India and Britain.

LET us praise God for His token of blessing on the Kolli Hills, where a convert has confessed his Lord in baptism.

LET us remember in our prayers all our missionaries and the Indian staff, and ask that spiritual blessing may follow the sowing of the seed.

LET us pray for a safe voyage for Mr. Watts and Miss Green (sailing on January 24th), and for their spiritual usefulness during their new term of service in India.

Notes

LEGACY.

We have received final payment of a legacy of £200 under the will of the late Mr. Joseph Fromow, who for many years was a highly-esteemed member of the Mission Council. His action in making this gift was another instance of the unvarying interest he always showed in the S.B.M.

UNITED PRAYER MEETING.

It has been arranged that the Annual United Prayer Meeting shall be held (D.V.) at Chadwell Street Chapel on Friday, January 17th, at 6.30 p.m. It is hoped that many supporters of the S.B.M. will be present on that occasion to join in the supplication for blessing on the denomination and the whole Church of God. In these critical days united prayer is vitally necessary.

DEPARTURE.

Our missionaries, Mr. L. Watts and Miss V. Green, will sail for India (D.V.) by the P. and O. "Strathnaver" on Friday, January 24th, 1936. Acting on medical advice, Mrs. Watts will remain in England for a further period, and hopes to rejoin her husband in India at a later date.

Reports of Meetings

EAST LONDON MISSIONARY WEEK, Oct. 27th to Nov. 2nd, 1935.

For the fifteenth year this Week of Special Services has been held, and we praise God for blessing received. Eight Churches joined heartily in the effort, and at Leyton a soul was blessed and led to the Lord. The Schools and Young People's Societies gave the week a special place in their work, and the Women's Meetings co-operated with the L.Z.A. in each Church. A

fine company gathered at West Ham on the Saturday afternoon, when Mrs. Watts gave an interesting address. The Children's United Choir, representing eight schools and trained by Mr. Mayes, sang Gospel and missionary hymns, and then rendered a choral piece entitled "Light and Shade in India." After tea some of the young men sounded out the Gospel invitation in the open air. The Evening Rally was well attended, and we had some rousing singing. An address by Mr. E. Orchard, on "Sleep on now and take your rest," made many of us search our hearts, and an address by Mr. L. Watts on "Temples" was listened to with much attention. We pray that the Lord will use the week for His glory.—M.W.R.

DORKING.—The Yearly Missionary Meetings were held in November at the Oddfellows' Hall. Miss P. Nunn presided at the Zenana Meeting in the afternoon. There was a good company present, and they listened with interest to the message of Miss V. Green. Gifts for the L.Z.A. amounted to £8 13s. 1d.

At the evening gathering Pastor S. Saunders occupied the chair, and, after reading the Scriptures, asked Mr. S. W. Anderson to lead in prayer. In expressing his welcome to the friends, Pastor Saunders said: "We are here as supporters of the S.B.M. My heart's desire is that there shall be some realisation of the Spirit of the Lord resting upon us. When the Lord the Spirit visits the soul of a sinner, the sinner wishes to tell to others what a dear Saviour he has found."

Mr. E. A. Booth spoke of some differences between Hinduism and Christianity. Mr. L. Watts outlined the circumstances of the conversion of Munisami of Madras. Mr. Chisnall sought to stir up the prayerful interest of those present. The collection was £8 13s.

Before, between, and after the meetings there was a Sale of Work. Thanks are expressed to those friends who brought articles for sale, and to those from neighbouring churches who, in other ways, very kindly helped. Articles to the value of £40 were sold.

HADLEIGH.—On Tuesday, November 12th, 1935, a meeting was held at the Baptist Chapel which will long be remembered by many. This meeting was presided over by the Rev. H. Bennett, of Aldham Church, who for many years was a missionary in Northern India. A brief report of the work done by the Hadleigh L.Z.A. Branch was read, showing that 71 garments had been made and sent out with the Christmas boxes. Then followed a most inspiring address by our friend, Miss V. D. Green. The word given us was from Romans i. 16: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." After giving us a word of personal testimony and applying the message to all our hearts, Miss Green kept us spellbound as she told of many incidents manifesting the power of God in India. We believe this meeting will be the means of increased interest in the Mission, for the distant scenes were brought very near to us. The collections amounted to £2 9s.—R.L.

Engagements for January, 1936

PASTOR W. CHISNALL.

5th, Epsom; 7th, Chadwell Street; 9th, Courland Grove; 10th, Prittlewell; 12th Manor Park; 17th, Chadwell Street (United Prayer Meeting); 19th, Wandsworth (West Hill); 26th, Wood Green (Dovecote).
Address: 26, Woodgrange Avenue, Ealing, London, W.5.

MISSIONARY E. A. BOOTH.

5th, Tadworth; 7th, Chadwell Street; 12th, Epsom; 17th, Chadwell Street (United Prayer Meeting); 19th, Ramsey; 26th, Nuneaton.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

"That Thine Alms may be in Secret"

Gifts Received during November, 1935

GENERAL FUND.

Rec. No.	£	s.	d.
129	1	0	0
130	4	0	6
131	1	1	0
132	50	0	0
133	13	6	1
134		14	0
135	4	5	8
136		8	0
137	10	0	0
138	5	12	0
139	1	0	0
140	2	9	0
141	1	8	3
142		10	0
143	2	18	9
144	10	9	3
145		12	6
146	2	16	6
147	1	0	0
148	2	2	0
149	1	1	8
150	100	0	0
151		13	0
152	1	10	0
153	1	12	1
154	3	0	3
155	14	14	5
156		5	0
157		5	0
158		10	0
159	2	6	6
160	1	0	0
161	11	14	0
162	1	18	0
163		6	0
164	54	13	3
165	2	4	8
166		8	1
167		13	0
168	1	11	9
169	4	10	0
170		15	6
171	3	2	0
172		3	9
173	8	13	0
174	2	19	0
175	2	0	0
176	23	1	5
177	5	0	0
178P	5	8	9
179E	33	15	1
180	20	0	0
181L	7	0	4
182L	2	5	3
183L		14	5
184	5	0	0
185		10	0
186	1	0	0
187		5	0
188P	50	1	5
189	5	0	0
	£497	5	1

LADIES' ZENANA AUXILIARY.

	£	s.	d.
56		10	0
57	2	1	5
58	5	0	0
59	2	3	2½
60	2	9	0
61	1	16	10½
62	1	4	3½
63	2	5	5
64	3	6	6
65		8	0
66	3	0	0
67		10	0
68		5	0
69	3	15	7
70	2	9	0
71	2	2	8½
72	1	15	0
73		17	0
74	1	0	0
75	8	13	1
76		7	6
77	2	10	0
78		11	2
79	1	1	0
80	4	0	0
81	1	1	10½
82	2	3	10
83		10	6
84	2	2	6
	£60	0	5½

P—Pension. E—Extension. 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.

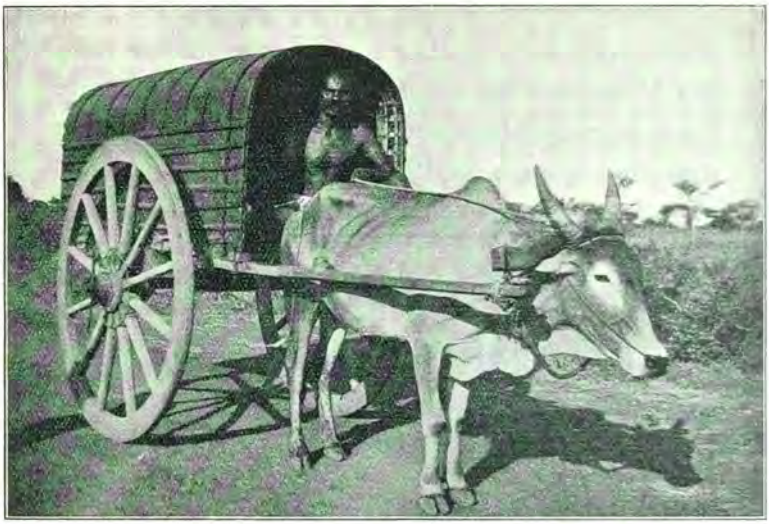
Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

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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The Strict Baptist Mission Herald



SPRINGLESS BULLOCK CART FOR COUNTRY TRAVELLING
The rein is a single rope, one end of which is threaded through the nose of the bull.

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.

MISSIONARY DEPUTATION

Information is the fuel of zeal. Secure the services of a Missionary for a Lord's Day or Week evening. Have arrangements been completed in connection with your Church for 1936 ?

HAS YOUR MISSIONARY BOX BEEN EMPTIED RECENTLY?

We have 22 Missionaries and 241 Indian Christian Workers on the staff of the Mission.

THANKOFFERING ENVELOPES

Unless already sent, the contents of the Thank-offering Envelopes should be forwarded now to the Financial Secretary.

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 King is Dead . . . Long Live the King"

In the closing minutes of Monday, January 20th, 1936, His Majesty King George passed quietly from this earth. He had greatly endeared himself to the people of his widely-scattered empire. During the last few days of his short illness, practically the whole of the civilized world was sympathetically listening for news of his progress by radio. We mourn our loss and we extend our loyal and loving sympathy to Queen Mary.

To King Edward the Eighth we express our loyal homage. He comes to the throne at a very difficult time internationally. We pray that he may seek guidance from God, the King of kings, and may be a means of blessing to the people of this country and of his vast empire overseas. "God save the King."

The Harijans

THE depressed classes of India have been known by different titles at various times, such as "Outcastes," "Pariahs," "Untouchables," "Panchamas," "Adi-Dravidas," etc., and they are now called "Harijans." "Hari" is a name of the Hindu god Vishnu, so Harijan means "people of god," and this is the name now given to the "untouchables." The name has this virtue, that it is not a term of reproach.

Religious Freedom.

The leader of the Harijans is Dr. Ambedkar, and he is a stalwart champion of the community of which he is a member.

For many years he has bitterly resented the treatment of the depressed classes by caste Hindus. The Harijans are denied the right of entry into Hindu temples, and of access to wells or ponds used by caste folk. The children of Harijans are excluded from Hindu schools. Recently, in addressing a conference of several thousands of Harijan people, Dr. Ambedkar declared that, after deeply pondering the problem, he had come to the conclusion that " the best way to gain their end of equality of treatment, was complete severance from the Hindu folk." In a striking utterance from the presidential chair Dr. Ambedkar's advice to Harijans was a change of religion, in the words: " Choose any religion which gives you equality of status and treatment."

We do not know what series of incidents have led up to this startling advice, but it constitutes a challenge to the Harijans and no less a challenge to the caste Hindus.

As a Mission we are deeply interested in the Harijans, for nearly the whole of the members of our churches are connected with that community, as are the great majority of the pupils in our schools. Our work of evangelization is carried on largely among these folk.

Spiritual Guidance.

But we do not subscribe to the idea that a man should change his religion for political or social ends. Religion is too serious a matter for such treatment, and indeed is on a different plane. We welcome the spirit of independence and of the determination of self-help, of which the new movement is a sign. In the end, the only thing which will alter permanently the status of any people is character, and a change of character to a higher level is the outcome of true religion.

There is a real danger that a revolt from one religious system may develop, in many instances, into a revolt against all religion, as in the case of the anti-God movement in India.

Many of the Harijans are at the parting of the ways religiously. Let us pray that God will speak to them and give them guidance at this critical juncture.

Re Furlough Engagements, 1937

It is expected that Mr. A. J. Morling will be on furlough during 1937, and will be available for Deputation work approximately from the middle of May till the end of November (August excepted). Churches are invited to make application for a visit from him on a Sunday or week-day. Every effort will be made by the Secretary to fix the dates asked for, but the demand (especially for Sundays) has always been greater than can be supplied. The final settlement of dates cannot be made before the end of **April, 1936.** It is desirable that, as far as possible, the missionary on furlough should serve the churches in rotation. Applications to be sent to the General Secretary.

Camping During Monsoon

OLIVE M. MORLING.

IT had been a long dry season. With the exception of one or two showers, there had been no rain since April, and we had come to the second week in October. In many parts there had been great distress on account of the drought, and in Kovilpatti many of the wells had entirely dried up. But now the south-west wind, which had been blowing more or less for six months, had dropped ; the air was still and heavy, the days were close and breathless, the nights oppressive, and clouds were beginning to bank up in the north-east.

We knew that the welcome monsoon rains could not be far off, so it was with some misgivings that we started for the arranged camp at Anbinagaram, some twenty miles north, where a conference of deacons in the Paniadipatti circle was to be held. Anbinagaram is a large village standing in the midst of fields, about two miles off a branch road. The fields had been ploughed ready for the anticipated rain. As we plunged through them on that Thursday morning with the well-loaded car on low gear, we wondered how we should get back through that black sticky clay if rain started. Many an anxious glance swept the sky that day and the next. When, on Friday afternoon, black clouds rolled up and distant thunder began to rumble, we thought we should not escape. We could see there was a heavy storm in the direction of Kovilpatti, but a strong wind and light shower was all that reached Anbinagaram.

A Dust-Storm.

On Saturday morning the series of meetings closed, and we packed with speed, for we had to get back to Kovilpatti and on from there another forty miles to Kalingapatti that day to conduct a similar series of meetings for the deacons in that circle. We sent tents and other heavy luggage by bullock cart direct to Kalingapatti, only loading the car with those things we should leave at headquarters or which were too delicate for bullock-cart transit. As we drew near to Kovilpatti we saw that much rain had fallen ; the compound was saturated, and Mr. Kuhrt reported a heavy thunderstorm the previous day.

After a meal we packed a few fresh provisions, loaded up the car and started again. Clouds were again heavy in the north-east, but as we were going to travel south and then west, we thought we would risk it. A mile or two out we looked

back and saw the whole sky a mass of angry lowering clouds. On the horizon it was a dark smoky red, which meant a storm of dust and sand ; above this the blackness of rain. Clouds seemed to be settling down on the earth. We saw we should not be able to race them, so, there being no Belisha beacons to stop us and scarcely anyone about, we put on all the speed possible on a bad road and made for Nalattinputhur, which was a mile or two further. Just as we arrived the dust-storm overtook us. In the midst of a blinding cloud of sand, leaves, twigs and dust, we ran to the house of the preacher-in-charge. In a short time a deluge of rain had overtaken the dust-storm, the water was swirling along in the ditches by the roadside. We watched as the wind carried the rain westward, drenching the thirsty earth in its course.

Refreshing Rain.

It was still drizzling when we started out an hour later. The rain was ahead of us all the rest of the journey, but as we went splashing through deep puddles and miniature rivers we praised God for His goodness in sending such a wondrous gift to cool and refresh the earth and cheer the heart of man. We arrived at Kalingapatti fairly dry, but very weary, and were looking forward to a good cup of tea. Alas! the bullock cart, which should have arrived an hour or two earlier, was minus. We had with us a spirit stove and water, but—no tea, no tinned milk ; there was a loaf of bread, but—no knife ; a tin of butter, but—no tin-opener. Necessity, however, is the mother of invention, and with the assistance of a penknife and a huge iron spoon, borrowed from an Indian friend, we managed to make ready a meal. Then we sent off two men to look for our cart, thinking it had probably stuck fast in the black clay. But a few minutes later it appeared from the opposite direction, having made a long detour to avoid the black soil. Camp cots and bedding were wet and discoloured, but we were thankful to have them, and managed to get them fairly dry by bedtime.

The rain continued to fall at intervals for three days. On the fourth it was drier, and when, on the fifth day, we started for home, all nature showed forth the glory of its Maker. The dry tank beds of a week ago were broad expanses of shining water, and streams of it were gurgling through culverts and over Irish bridges. The dust-laden trees were clean and green once more, emerald grass bordered the road, while birds sang their songs of happiness, and the frogs, though less tuneful, loudly croaked their gratitude. So the hot days are over for this year, the night winds are cool and the mornings refreshing. We praise God that once more He has fulfilled His promise, " I will give you the rain of your land in his due season."

Resuming the Task

GRACE HUCKETT.

HAVING returned from the hills and set our house in order, we once more look forward to getting out amongst the people and continuing the various classes. We much enjoyed our visit to the Blue Mountains, and found it a refreshing time, both spiritually and physically. The setting of one's house in order on return is a very necessary item. Dust is thick everywhere ; spiders, bats, rats, ants, etc., have had uninterrupted sway, and scorpions, too, have to be turned out of their lodgings. It takes several days to get everything cleaned, pictures and curtains, etc., unpacked and put up, getting the new stores in, and so on. Heat and thirst all add to the unpleasantness, but soon we get back into the old order and things run more smoothly. The hardest and saddest thing that faces missionaries on their return is seeing and hearing of the havoc wrought by Satan and his agents. All the foregoing is nothing to that.

Problems and difficulties, too, rise up like giants in the path, but with us is the Almighty God. You will sorrow with us over news concerning Sarah. We had not been back long when we heard that she had been married. You will say, " Surely it is illegal ! " Yes, so it is, but what can be done? It is another instance of the old customs still binding those who should be living in freedom from them. This is a call to prayer for the breaking off of the chains of custom from the converts. Pray that Christians may have real conviction about these things, and also may have the courage to stand against them.

Good News from Afar.

Most of the hostel girls have returned. Some new ones take the place of those who have left. We hear that one has been engaged or married to a man who already has a wife and several children. Just before the leave, we had the joy of hearing of one girl who had been wrought upon by the Spirit of God and had found rest in Jesus. The class for women on the compound has been started, and happy little gatherings have been held. On our last camp I had some very encouraging news. Some time before furlough a young man in Erumaipatti came to see me, asking to know more of the way of salvation and the way to pray. We had a long talk and sought God in prayer. The next camp there revealed on inquiry that he had lost his reason and was *chained down in his parents' house*. It seemed that Satan had triumphed, and I heard no more until we were camping there this April. Then the teacher told me of a letter received from him, now in Ceylon, telling the joyful news of his faith in Christ and witness by baptism to His saving power. Christ had triumphed. How we rejoiced and praised Him !

A Pressing Problem

H. A. HUCKETT.

THERE is a phrase which is frequently on people's lips and often in the newspapers in India to-day, viz., "Rural Reconstruction." Migration from the country to the town is always taking place to a greater or less extent, because there is usually work to be found in the city, and there are more opportunities for recreation and enjoyment. In India the drift to the towns is not so marked as in England, because there are not many big towns to drift to, but we find continually that once a boy gets away from his own village and lives for a few weeks in a place even as small as Namakal, let alone Salem or Madras, it is almost impossible to persuade him to go back to his native place and settle down there.

A Recurring Difficulty.

This is the problem which is facing practically all missions in India to-day, and politicians also are trying to solve it. At the present time there are twenty boys from the Sendamangalam Field living in our S.B.M. Boys' Hostel at Namakal, and studying in the S.B.M. Higher Elementary School there. All of them, no doubt, hope to pass the eighth standard, eventually, and all of them fervently hope to find favour in the eyes of the missionary and somehow or other secure a teaching post in one of our Mission schools. Next April a number of boys will pass out of the hostel and look longingly and expectantly to the Mission for employment. The first consideration with the missionary must be, "Has this boy been born again, and is he really suitable for teaching work?" But even if we could give a decided "Yes" in every case to both these questions, it would be impossible to find posts for all who leave. "Are you obliged to?" some may ask. Certainly we give no promise of employment to any boy, but it is fairly natural for boys who have been cared for by the Mission for five or six years to think, "Well, surely they won't drop me now!" If India were a Christian country the situation would not be easy, but the tendency by the authorities to discriminate against Christian boys who apply for training makes it very much harder.

What we are trying to do now is to teach the boys some useful trade, such as weaving, which they may be able to follow afterwards in their own villages. They will not find it easy even to do that, for practically all skilled labour is in the hands of the caste people, and the latter are very clever at their various trades. There seems to be a hereditary gift of craftmanship in many caste families which makes them experts at their own particular work. Nevertheless, we are hoping that, with God's blessing, some of the Adi-Dravida boys now studying in our hostel will take to this weaving, and go back to their own villages and work at it, and also to witness to the saving and keeping power of Christ. Please pray for them.

Custom and Prejudice

G. F. CHAMPION.

PREJUDICE can always find an argument, and an unwilling heart a reason, for its refusal to obey the dictates of reason and conscience. Common sense must fly precipitately before ancient custom backed up by public opinion. On the Kollis, prejudice and custom in favour of long-established demon-worship are barriers which the Spirit of our God alone can break down. The sorcerer, who lives by fostering the superstitious dread of the ignorant hill-man, is not easily displaced from his position of power which he exercises to the full.

Current Instance.

At Alathur, a boy who had been attending our Mission school for some little time, one day was seized with a fit. The proper person to consult on such occasions being the sorcerer, his father took him to see that gentleman, who resided nearby. The sorcerer saw at once the cause of the attack. The boy had been attending a Christian school. He must stop immediately, and as soon as possible be taken to a temple near Trichinopoly, about fifty miles away, and be protected by propitiating the deity there.

We ask, have no boys who have never been inside a Christian building had fits? Were fits unknown before the teaching of Christ came to the Kolli Hills a score of years ago? But why ask questions? What hill-man will use his reasoning faculties against the word of a wizard?

Strange Conclusions.

Outcastes eat the flesh of the sacred cow. Most Indian Christians are of outcaste origin. Therefore, all Christians eat cow's flesh. Well argued! But the hill man is satisfied with such an argument. When do the Christians eat cow's flesh? They have never been known to kill a cow. They have never been seen buying cow's flesh. It must, then, be at a secret Christian ceremony when they smuggle in the sacred flesh and eat it. What secret meetings have they? The communion service. As in the early days of the Church, the Love Feast of the Lord's people was said to be the time when Christians ate human flesh, so, on the Kolli Hills, because, when we observe the Lord's Supper, we take the bread and wine and immediately bow in prayer, many of the hill people say that the bread is in reality small pieces of beef fat, or at least has beef fat in it, and the wine is cow's blood, and in order that we shall not be detected in our depravity, we quickly bow and so cover our actions from view.

Kovilpatti Young Men's Hostel (*concluded*)

W. H. KUHRT.

Another word needs to be said. "This boy belongs to the Pariah community, and in our church there is not much opportunity for such lads." This was said regretfully and with shame, but the writer, an Indian missionary, had no alternative but to write it. The plain truth is that when a man becomes a Christian the stranglehold of caste is not always relaxed, and it is a lamentable fact that where Christianity is oldest there caste within the borders of the Christian community is strongest. That does not much apply to the S.B.M., but that is no cause for self-congratulation, as the number of our adherents who are of caste origin is for statistical purposes negligible. The reason for all this preamble is that during the last few months there has been caste admixture in a mild form here in our hostel. Sleeping together and, above all, eating together constitute considerable triumphs over the rigidity of caste distinctions. We have two men of true caste origin, and even they are not very distinguished, coming, as they do, from the Konar and Devan castes. The rest are drawn from two subcastes of the outcastes (strange ironical anomaly this!). Before admitting the new men, we prayed that peace and harmony might prevail, and so far all has been well. As I have played and talked with them, I have good reason to believe that it will continue so.

A Question of Chillies.

One difference of opinion has reached my ears, but that was only as to whether they should have three chillies or four chillies with their morning conjee. This had nothing to do with caste, but a good deal to do with the conflicting emotions of one lad with a healthy appetite and another with a mania for economy. We are not only mixed in respect of caste, but also in respect of creed. We have with us C.M.S. Christians, Brethren Christians, one Roman Catholic and one Salvation Army man. Whether we shall ever be favoured with Hindus and Moslems, remains to be seen.

I conclude with a story of the Konar boy. The story he told us himself with much penitence and grief. His people have gone back into Hinduism, leaving him *alone*. They have made efforts to persuade him back, but it is evident that he is possessed of the joy of the Lord. Last Sunday I watched him trudge three cheerful miles with the open-air harmonium on his head! He told us that he had met his relatives in the town, and they asked him where he was taking his meals. Remember that this is always the crucial point in caste matters. Unfortunately, as he told us, he failed under the pressure, and, afraid to tell them he was eating with Adi-Dravidas, he told them he was eating at a club. It was a half truth and such a very simple way out of a difficulty, and, moreover, truthfulness has never

been a strong point with the Oriental. You cannot eradicate centuries in a decade. Do not be too hasty in your judgment of this lad and his fault, for it will be weighed very lightly in comparison with the traitorous silences of Christians of more favoured lands and circumstances. "*Ye which are spiritual,* restore such an one . . . considering thyself . . ." "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." If Paul did not write those words in scalding tears, my conception of Paul is woefully inaccurate. But I am sure he did, and, oh! may the pity and the pathos of it—nay, the wrong of it—grip our hearts as it gripped Paul's! In the light of this, Paul's words, "Ye which are spiritual," constitute a stinging challenge. As a young man working amongst young men I appeal to young men. Will you face this challenge? I do not say for your own sake, nor yet for the world's sake, but for Christ's sake.

"And Other Sheep . . ."

EVELYN BRAND.

IT was quite dark when the bus stopped and left us in the road surrounded by our baggage. Someone had a match and lighted our hand-lantern. It cast weird shadows but gave little light. It was a still Indian night. A man had gone to find a bullock-cart for our luggage, but no sound of wheels broke the silence. One is not flurried or afraid in such places in India. There are no trains to catch and no one sitting up waiting for you, and, after all, one is serving a sure Captain in whose hands are the plans. Soon the rumbling sound of the coming cart made one feel nearer the end of the journey. Our stuff was hoisted on to the shaky planks of the open cart, and we, with our lamp to our feet, threaded our way by the side of the bullocks over the rough track that led to the village.

"Take us straight to the munsif's house," we said, for had he not planned our way to the hill foot and provided coolies? "The munsif is on a journey," were the encouraging words that greeted us, as we were unloading outside his house. "But what about the arrangements for to-morrow—the men and the bandy?" "We know nothing about it," came from the occupants of the munsif's verandah, and they certainly seemed hard to arouse into anything like concern about our needs. They did unbend, and when they saw us busily fixing up for the night with the camp cot and other necessities unpacked and arranged, they became interested, and before we could retire to rest we were talking long into the night; for there are outposts to tackle often before the intended campaign begins.

Early before dawn could shed any light, the Biblewoman

and I, with a lamp to guide us, crept out of the village to find the river for a wash. The lamp was soon carefully hidden behind a tree to avoid visibility while we felt our way over sand dunes to the cool splash of the water

To tell you how we sought our men, how we found our bandy, and how at last we did make a start, would be a waste of time ; but, through God's good hand upon us, we did obtain the help we needed, and were jogging over the rough track that leads to the hill foot.

The Silent Challenge.

There in a dreamy blue haze stood the hills. Silent, but eloquent in their silence. For are they not always calling us whether we see them or not? The climb up, the life in the shed, and other seeming difficulties worried us not at all. The marvel of it was so great that we should be allowed to come again as ambassadors of the King to a people who are away from all Christian influence and to whom the Gospel is unknown. The responsibility would be overwhelming were one not sure of the call and of His almighty power to save. " The battle is not yours, but God's," still stands true for us to-day.

We had been speaking to a crowd for some time till the men arose to go to work. We too got up to go, but the women detained us. " Let them go," they said, " you can stay and talk to us." This was the sort of open door we found about us, as also when a woman came on the last day for medicine. " We thought you would come to our village," she said. "You came so near to the next village the other day, why did you not come to us? " " There was no time. We would love to come, but we go to-morrow back to our hills." We attended to her needs, and for a moment I was busy elsewhere. When I turned round she had gone, and I had not (as we always endeavoured to do) spoken to her of our Lord who came to save. I ran off down the bank and across several fields, but could see no trace of her. It was no good ; I stopped and, looking all round, realised how inadequate I was for it all. How short a time we were giving them, how impossible to touch them all in so few days! Why should I leave them when they were willing and ready to hear—why?

There were just three of us—Samuel, Alice and myself—a small company, but easier to manipulate on such a journey. The hill people, however, were not satisfied. " Where are the hill girls and men you brought last time? " they said. " If James were here," said the headman's son, " I would come more often and sit and talk." I was glad to hear this, for it confirmed my conviction that hill people must evangelize their own tribe.

Home News

The Service of Intercession

LET us praise God for His continual goodness in sustaining our missionaries and their Indian associates ("His mercies are new every morning").

LET us pray for spiritual blessing on the teaching given to the Indian girls and boys in our boarding schools.

LET us earnestly ask for God's provision and direction in connection with the Tamil churches which are pastorless.

LET us remember in prayer Mr. Watts as he goes to take charge of the work in the Tinnevelly Field, and Miss Green as she resumes charge of her work in Paniadipatti.

Valedictory Service

Our missionaries, Miss V. Green and Mr. L. Watts, sailed for India on January 24th, and a farewell meeting was held in Chadwell Street Chapel on Tuesday, January 7th, 1936. The area of the building was well filled for the devotional service, conducted by the Vice-President, Mr. S. W. Anderson. The Chairman read a passage from John 14, and a number of brethren led us in praise and prayer.

For the Valedictory meeting, the President, Pastor R. Robinson, occupied the chair, and a representative congregation filled the chapel. Mr. S. W. Anderson led the devotions. In his address of welcome, Mr. Robinson said: "We are gathered to bid God-speed to our returning missionaries, who are anxious to get back to India to resume their service."



MISSIONARY L. WATTS

MISS V. GREEN.

In her farewell message Miss Green said: "I wish to express my gratitude to God for all His goodness to me during my furlough. The majestic words at the opening of Psalm 97, 'The LORD reigneth,' are the keynote of my address. The phrase rings out in the midst of a world of chaos, and comes with a steadying and bracing effect. There has been recently an outburst of hellish power in one of our Mission stations in Tinnevelly, which has had a staggering effect upon some of us. But the last word is not with Satan, and God will yet vindicate His power there. The Lord reigns over each one individually, although it often seems that SELF is reigning. When the adversary tries to draw us into compromise, let us answer Satan with this final fact, 'The Lord reigneth,' and in His name let us claim the victory."

Valedictory Service

MISSIONARY L. WATTS.

In the course of his well-planned and stirring address, Mr. Watts said : "In his farewell letter the Apostle Paul exhorts Timothy to do 'the work of an evangelist,' and that phrase has come to me as God's charge to me in relation to my service in India. I believe that it is also God's message to the supporters of the Mission. The work in India can only be carried on as long as similar work is carried on here at home. Quite a large number of Mission supporters have passed into the glory-land during this furlough, and we need others to take the places left vacant. For this, among other reasons, the work of evangelism must go on at home. Occasional evangelism does not meet the need of these days; the normal life of the Church of God must be evangelistic, and must be the first work of those who send missionaries to other countries. We must evangelise amongst the young people in our midst and amongst the masses around our chapels. Shall we not pray that there shall not be a single church without its open-air Gospel witnesses? We have the evangel, and we are to carry it to those who so sorely need it at home and in India."

At this point the thankofferings were received, amounting to £18 11s. 3d.

PASTOR B. J. NORTHFIELD.

As the pastor of Mr. and Mrs. L. Watts, Mr. Northfield was asked to give a valedictory message. He said : "My interest in the S.B.M. goes back for more than fifty years, and I have rejoiced in seeing it go from strength to strength. My message to our returning missionaries is based upon the words of Peter, 'Casting all your care upon Him, for He careth for you.' I ask you to notice : (1) The Implication—there will be care. We are to exercise a reasonable care, but not an anxious care. (2) The Recommendation—casting by way of confidence. Prayer leads to trustfulness in God. Casting by way of reflection. God's past help is a guarantee of His future help. (3) The Explanation—because He cares for you, and He has shown it in many ways. Go forth, dear friends, with a firm confidence in the promises of God's Word."

THE PRESIDENT.

In giving his official farewell on behalf of the Mission, Pastor Robinson gave to Miss Green the words, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

In saying farewell to Mr. Watts, the President expressed deep sympathy in the circumstance that, owing to ill-health, Mrs. Watts is not able to accompany her husband. The parting text was : "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

After a word of farewell to Samuel, as a representative of the Tamil Christians, by the President, Pastor L. Hill commended our returning missionaries to the Lord in their experience of parting, also during the voyage and in future service.

Notes

EXAMINATIONS.—News has been received that Miss Grace Hazel and Mr. W. H. Kuhrt have each passed the First Tamil Examination, and Mr. A. J. Morling has passed the Third Tamil Examination. We offer our warmest congratulations to each of these our missionaries.

ARRIVAL.—Although the ship was delayed by storms, fog and fire for some days, Miss Miriam Wilkins safely arrived at Madras on December 13th, 1935, and has begun the study of Tamil.

BIRTH.—To Mr. and Mrs. H. A. Huckett, a daughter, Joyce Anne, born at Madras on December 31st, 1935.

Report of Meeting

WALTHAMSTOW.—A very happy hour was spent on Thursday afternoon, December 5th, 1935, at the Women's Gospel Meeting, when Miss Green gave a very interesting address. There were 140 sisters present, and all thoroughly enjoyed hearing some of Miss Green's experiences while working among the women in India. At the close of the meeting a collection was taken on behalf of the Mission, which amounted to £1.—G. R.

Ladies' Zenana Auxiliary

The L.Z.A. Quarterly Prayer Meeting will (D.V.) be held on **Tuesday, February 25th,** at 7.45 p.m., at Eldon Road, Wood Green. Mrs. W. H. Rose will preside, and we shall look forward to a large number of lady friends to gather for prayer.

It will be helpful if requests for L.Z.A. DEPUTATION MEETINGS for Mrs. Brand and Miss Putnam (beginning about May 11th) can be sent in as soon as possible to Miss P. P. Nunn, 58, Myddelton Square, E.C.1, in order to facilitate the planning.

POSTAL.—The address of Mr. L. Watts will be Kovilpatti, Tinnevelly District, South India, and Miss V. Green will be stationed at Paniadipatti, Ellarampanni, Satur, South India.

Engagements for February, 1936

PASTOR W. CHISNALL.

2nd, Mayford; 9th, Tadworth; 16th, Watford (Beulah); 23rd, Bromley.
Address : 26, Woodgrange Avenue, Ealing, London, W.5.

MISSIONARY E. A. BOOTH.

9th, Rushden; 16th, Notting Hill; 23rd, St. Neots; 24th, Biggleswade.
Address : 30, St. Margaret's Avenue, Whetstone, London, N.20.

"That Thine Alms may be in Secret"

Gifts Received during December, 1935

Cheques, etc., should be made payable to "THE STRICT BAPTIST MISSION" and crossed.

GENERAL FUND.

Rec. No.	£	s.	d.
190	2	11	6
191	1	0	0
192	1	0	0
193		1	0
194		10	0
195		2	6
196		1	0
197	1	0	0
198P		10	0
199		5	0
200		9	0
201		2	6
202	5	0	0
203	5	0	0
204		6	2
205		6	6
206		12	0
207			6
208		10	0
209	125	0	0
210	100	0	0
211		4	7
212		2	6
213		6	2
214		13	0
215	18	0	0
216		5	1
217	2	11	9
218	2	0	0
219		10	0
220		6	0
221		3	0
222	4	8	5
223	1	0	0
224		7	7½
225	1	7	9½
226	1	5	9
227	3	10	6
228	3	0	0
229	1	0	0
230		15	0
231		9	0
232		5	0
233		5	0
234		10	9
235	1	10	0
236		9	5
237		5	0
238		10	0
239		8	6

"That Thine Alms may be in Secret" — *continued*

Rec. No.	£	s.	d.
240		15	2
241		4	0
242		5	8
243	1	0	0
244	5	7	9
245		5	0
246	1	0	0
247	2	16	2
248	1	0	0
249	2	5	0
250	1	1	9
251		5	0
252	4	3	1
253	3	12	0½
254	2	13	7½
255	10	0	0
256		5	0
257		10	7
258		2	0
259	52	0	1
260		3	6
261	1	0	0
262		2	0
263	3	1	11
264		5	0
265	3	0	0
266		2	0
267		2	6
268		4	0
269	1	6	0
270		2	6
271		2	6
272		1	0
273	2	0	0
274		8	4
275		12	6
276		10	0
277		17	6
278	1	0	0
279	1	2	3
280	2	0	0
281		14	2
282		2	6
283		6	0
284		7	6
285		2	6
286	2	5	0
287		10	0
288		10	0
289		2	6
290	5	5	0
291	3	14	5
292L	3	0	5
293L	20	7	2
294L	1	0	7
295L	4	17	6
296	1	2	6
297		4	2
298		5	0
299		13	0
300		10	0
301		2	0
	£445	4	10

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
85		8	6
86		10	0
87		5	0
88	21	0	0
89	2	0	0
90		6	6
91	3	7	6
92		14	0
93	8	10	6
94	1	17	0
95		2	6
96L	6	10	0
97	1	1	6
98		5	0
99	2	7	9
100	1	0	0
101		13	7
102	3	8	7
103	1	0	0
104		10	0
105L	1	0	0
106		10	0
107	1	0	0
108	5	5	0
	£63	12	11

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.—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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The Strict Baptist Mission Herald



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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

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ANNUAL GIFT WEEK

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HALF-YEARLY & WELCOME MEETINGS

TUESDAY, MAY 5th, 1936

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

Please Reserve the Date and Bring Some Friends

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

"Oil for the Light"

WINIFRED BOOTH.

A HINDU woman sat in her courtyard filling dozens of little earthen lamps with oil. It was during the Hindu "festival of lamps." She had swept the entrance to her home and drawn intricate designs in coloured chalk in her courtyard, and was now preparing the lamps that were to be arranged in rows both inside and outside the house and lighted as darkness fell. When she had finished her task of filling the tiny lamps and placing a wick in the cup of each, she produced about eight or ten other small earthen vessels which she proceeded to fill with vegetable oil.

We watched her with admiration, (so pretty and graceful was she, and so intent on her task), and we asked her what she intended to do with the small pots of oil. She told us willingly, and there was some pride in her voice as she explained that these were for the swami.

Her Motive.

"On yonder hill where the temple stands there will be a great light kept burning to-night," she said. "I, and each member of my household, will take a pot of oil and climb the hill to make this offering of oil to keep the light burning. Every worshipper will bring an offering of oil or ghee or butter, each one according to her means, but everyone *must* take an offering."

"How long will the light keep burning?" we asked. "It may be for two or three days, or it may be only for a few hours," she said. "When a heavy shower of rain comes and extinguishes the light, it will be a sign that the gods have accepted the offerings and we shall have a prosperous year."

When nightfall arrived we pictured that Indian woman, and many more like her, climbing the dark hillside, treading where sharp thorns, and stones, and hidden reptiles lay, taking oil for a light that can never lighten their darkness.

* * * * * *

On another mountain long ago God said to Moses, "Thou shalt command the children of Israel that they bring thee pure oil for the light, to cause the lamp to burn always" (*Exodus* 27/20).

"Oil for the Light"

To us has been entrusted the task of keeping a great light burning. Our missionaries are carrying out His command by tending "the light of the glorious Gospel of Christ" (2 Cor. 4/4), but the task is not theirs alone, for to each one of His disciples Jesus says, "Preach the Gospel to every creature."

"What wilt Thou have *me* to do, Lord?" is the response of every obedient child of God. "Shall I go, or give, or pray?" and the question is never asked in vain.

Our Reason.

"Each one according to her means," a Hindu woman said, and how shall a Christian woman's obedience be on a lower plane? Nay, let our gifts be made not merely as an *offering*, but as a *sacrifice*, with our eyes looking up to another hill where Jesus died to save sinners, with the amazing thought uppermost—He died to save me.

"Oil for the light." Will you give it, Christian sister, during the L.Z.A. Gift Week, March 15th to 22nd? Also let your prayers ascend to God that He will accept your gift of oil for the light, and He will use it to cause that light to burn always.

Tidings from India

Deacons' Conferences (1)

D. MORLING.

IN that excellent little book, "Behind Mud Walls," the authors rightly insist that, if one would achieve anything among the villagers of India, he must work through their own leaders. In the Tinnevelly Field we have now about fifty congregations, big and small, and naturally we are desirous to make a real impression on the rank and file of those assemblies. How is it to be done? Every available Sunday in a whole year would be insufficient to give one Sunday to each village.

We have been doing our best in teaching and training the pastors, but it is evident we must come down lower and get into closer touch with representatives of the church members. Hence, a few weeks ago, we decided to hold conferences with our deacons. In New Testament times the office of deacons was a real office. Passages like Acts 6, 7 and 8 show that deacons were men to be reckoned with—men who were given a definite work to do, and who did it. The example of those days does not give us the slightest authority for the "one man ministry" we find in many places to-day.

Our churches cover an area of many square miles, so we divided the field into three circles and arranged to have a series of discussions with our deacons in each circle. We wanted to talk with them about many things—about Christian Marriage, Christian Giving and Christian Testimony. So our method in each meeting was for the missionary to give an informal but well-prepared address on the subject chosen, afterwards to invite discussion, but not to discourage criticisms during the address. I might add that none of our deacons is in Mission employ—a very important fact.

In our meetings the first thing to do was to show that we really did expect deacons to do something. They held an office and we wished them to adorn it, whereas most of them had little idea of what that office required of them. (Perhaps Tinnevelly is not the only place where this serious defect is seen.) Stephen and Philip were evidently told what was expected of them, and they certainly got busy about the matter.

Their Duties.

One of the duties enjoined on our deacons was helping to maintain order during public worship. The Hindu has little idea of corporate worship and still less of public worship that is reverent and orderly ; and what the Englishman would regard in chapel as an insufferable distraction, the Indian regards, if he regards it at all, with perfect complacence. Moreover, here the doors and windows are always open, and there are no pews to help encourage the worshipper to keep his place. Then, besides taking and counting the collection, the deacon must sign the book to show the amount collected. (Alas ! 30 per cent. of the deacons are unable to sign their own name). Again, the disposal of small quantities of grain offered in the collection often creates a difficulty. Hereafter we shall encourage the freer giving of grain and make the deacon responsible for presenting the cash.

It was necessary to say some plain things about the duties of the deacon at the Lord's Supper, but we came to a higher level when we asked those who could read to develop their gift, so that they might on occasion take the reading of Scripture on a Sunday morning, and also be ready to engage in prayer on similar occasions. In some places our church members have made commendable advance in the matter of public prayer, but in others we have been unable to persuade even deacons of experience to open their mouths publicly in worship.

Perhaps the highest requirement made was that, as occasion demanded, the deacon should be ready to conduct evening prayers in chapel and also the service on Sunday. Doubtless

some regard this as being outside the sphere of probability or possibility ; others will be ready to take their place.

We wish our churches to become truly indigenous, no longer looking to the Mission either for financial support or for spiritual direction. Though still distant, may the goal be kept before us clear and well defined.

Light and Darkness

BEATRICE L. MOWLE.

KOTTAMANGALAM and Solasiramani are on the banks of the Cauvery. One week of the month has to be spent in these two places. After a twenty-mile bus ride we have three-quarters of an hour's walk across a sandy pathway to Kottamangalam. The next day we generally travel on to Solasiramani, which is a two-hour bullock-cart ride. At each camp I have spent in either of these places I have heard of some horrible crime committed through drink, envy or jealousy. As these two villages are so near to the river, it is easy to commit the murder, cut up the body and throw it into the river, which carries the remains miles away before the crime is discovered. If someone is suspected, the crime is often covered by another sin of bribery. Police visit these villages occasionally.

Sometimes, when visiting the higher caste women of these villages, they will ask, "Amma, how is it you have no jewels in your nose, in your ears, or even upon your hand?" If I speak of the care and anxiety which comes through wearing such things, they understand so well. "Where thieves break through and steal." "Yes, Amma, it is true indeed." I wonder sometimes if they understand so well when I have tried to speak of the treasures which are laid up in heaven for all who believe in the Lord Jesus.

As we entered the village of Solasiramani on one occasion we met a grand procession. It was the funeral of some rich man. They were taking him to be cremated on the banks of the Cauvery. After the cremation his ashes were thrown into the river, with the hope and prayer that they will be borne on their way to heaven. We had the opportunity of watching some of the ceremonies which they did before cremation. They were very careful to remove his jewels. A vessel full of toddy was poured over his head. He had been a drunkard, and they did this to appease his spirit.

In the outcaste quarter of this village we have a few baptized Christians. They have laid the foundation for building a Christian house of prayer. At Kottamangalam we have a few Christians and a Christian place of worship.

A Wedding

MARTENA THROWER.

NOT very long ago it was my pleasure, together with Miss Putnam, to attend the wedding of one of our Sewing Class girls. She was one of our best girls, always quiet, industrious and well behaved. On that account I knew very little of her until the wedding day was approaching, when I took her aside for a special little private talk. She is the daughter of a man who has left his family and gone to some distant place. He left his wife with a girl and a boy to support. The woman has earned a scanty living by making rice-cakes for sale, and she was extremely grateful that her daughter was able to earn sufficient to pay the rent and buy a few clothes. The sewing mistress told me that the mother and daughter had been saving for years, putting aside a little each month in order to buy brass pots and other household utensils which it is the duty of the bride's people to provide on the occasion of the wedding. During our little talk I learned that the Lord had led her along gently without any striking experience which formed a turning-point in her life, but she knew the Lord and had dealings with Him in prayer. Her only literary possession was the Bible.

Her Great Day.

The wedding was grand. Such a mixture of East and West! The bride was dressed in very bright colours, with wreaths of roses round her and flowers in her hair. One of our other sewing girls was bridesmaid. After the ceremony the bridal pair and two or three friends drove home in a car. The car was preceded by a band and the crowd of friends walked at the rear. Although the procession had to pass along the busiest part of the town, and the distance from the church to the house was only three-quarters of a mile, they found it necessary to call a halt several times and hand round soda water and coloured mineral water drinks. When they arrived at their own street, each householder stopped the car, garlanded the happy pair and gave them limes, and then let them pass. By the time they arrived home they were simply laden with flowers.

Having arrived home, they were conducted to the seat of honour prepared for them in what might be called the hall. It was a place with three walls and one side open to the courtyard. A bench had been decorated with cushions and hung around with white and silver paper cut in all sorts of pretty patterns to represent curtains. Around the top of these decorations were little silver bells. Here they sat in readiness to receive their guests, but there were so many guests that everybody ran a risk of suffocation—we were so tightly packed. However, our girls

rendered a special song as the first item on the programme, and for that purpose they requested the people to be quiet.

Not His Day.

A man with a lusty voice and large limbs tried his utmost to reduce the folk to order, but he only added to the confusion. But our Biblewoman and sewing mistress just made a mighty effort to start the girls, and as soon as their voices rose above the din, the confusion gave way to order and everybody enjoyed the song. While they were singing the girls threw flower petals over the bride and bridegroom. We were not able to stay for the feast and bajana, but came away after our girls had done their part and presented their gifts.

We do hope and pray that the years which she spent in the Sewing Class may bear fruit in the life of this young bride, and that she may be a better wife and mother because of them.

A Moonlight Sonata

D. A. THROWER.

ON a day arranged several men went to the village of Mogapper for open-air evangelism. We left the city of Madras at about 6 p.m. in the motor-van. Two miles out we picked up Pastor Y. M. Solomon, and then headed for Mannur. Although this village is only about five miles from a great city, the last two miles of road to this place are bad. We are compelled to take them on second gear at four or five miles an hour at the most. We reached Mannur at nightfall, and then set off on foot across the fallow fields. It was most pleasant walking, first in the fading light of day and later under a brilliant moon. On the way we stopped to peep into a large farm-irrigation well, and there, by the light of an electric torch, we saw two large snakes resting on a stone just above water-level.

Preparations.

On our arrival at Mogapper we found that several brethren from Korattur had preceded us and prepared the villagers for our visit. At a suitable corner site, in the middle of one of the hamlets that constitute the village, they had erected a seven-foot post by the side of the road, and from this they had suspended a paraffin lamp. Around this light-bearer a large crowd of men, women and children was met together. The Korattur teachers had already started the children shouting lyrics (I say " shouting " with reason !). We asked the people to be seated, so that they might listen with comfort ! So they promptly squatted down in the deep dust of the street, men on one side of the lamp and women on the other.

Delivery.

After the missionary had introduced the speaker, Pastor Solomon commenced his lyrical sermon. The moon steadily rose towards the zenith as he discoursed—singing and translating his stanzas alternately. He held the people's attention as he preached the true evangel of the Cross of Christ. After Pastor Solomon had finished, the missionary gave a short address. By that time several of the children had fallen asleep in the dust, and their elders were leaving us and going home to bed. We therefore bade the friends good-bye and repaired to a small shed nearby for prayer. This shed is the home of a Sunday School voluntarily conducted by one of our young men. After committing this effort into the Lord's hands, we wended our way back to Mannur. There we ate the meal that we had taken with us, jumped into the van, and so home to the city and to bed.

We "Happened" to be There

RUTH M. HARRIS.

GREAT excitement, much noise and commotion, much running hither and thither ; a child down a well, a dry well, thirty feet deep—and we "happened" to be there. We might not have been there, for it was sunset-time, and we were tired and very thirsty, at the end of a full day's roadside work. But a visit had been promised here, and in fulfilling it we realised the guidance of the Lord.

Prompt Treatment.

Poor little Mutthai, she was in a sorry state when we saw her—badly bruised, fluid in her chest, probably a hæmorrhage, and deep wounds down to bone on her forehead—but she was alive. Needless to say, a big crowd had gathered, and had it not been for the help of the village accountant, a quiet, benevolent and friendly brahmin, there would have been at least fifty people instead of only about twelve in the house, whilst treatment was being given. It was this good gentleman who persuaded the parents to allow us to stitch the wounds up. We had prayer with the weeping parents and the others who had gathered round before we left for Sendamangalam that evening.

Careful Nursing.

We were delighted to find the child still alive the next day, though she was suffering much pain. The second day, however, it was evident that pus was in the wounds, and that the patient was going to need constant attention. What was to be

done? They were insistent that we should look after her, so, although at the time we could only offer the dispensary verandah, they consented to let us take her back in the dispensary car. Her poor parents wept as preparations were made to take her, and there was a huge crowd to see us off. Father, mother and little brother came too.



MUTTHAI (on the cot) with her family on the Dispensary Verandah.

This little patient, aged about eleven years, gave us an anxious time for two or three days, with pus in her wounds, a face so swollen that she could scarcely see out of her eyes, into one of which she had had a hæmorrhage; she also had much pain on breathing as well as severe pain in her back. She was very sorry for herself, and we were sorry for her. This woeful state of affairs, however, soon changed for a brighter one, and during the days of recovery we all grew very attached to one another. They listened attentively to Bible stories, and would turn up to chapel services, Sunday School and sometimes morning prayers. It was a great day when the family, complete with patient, came to chapel service; great were the preparations made that morning so as to turn up looking at their best.

Now, when we visit in Mutthai's village, we have a friendly reception, and one or two members of the family always turn up to greet us. They are not ashamed to talk of the true God, who so graciously saved Mutthai's life. We have another patient in from that village now, but more of her another time. Please pray for this family.

Testing and Triumph

GRACE HAZEL.

ONE does not need to be in India very long before realising how desperately real is the power of the enemy in this land, and also how great the testings of those who would be true to their Lord and Master.

You will have read in a previous HERALD of some new caste converts who have been recently formed into a church. It has been good to watch the progress of these people, who, though so small a company, in spite of opposition, are giving a real witness in the midst of heathendom.

Testing.

When Miss Poole was away on camp I received a message early one Sunday morning, requesting me to go to that village, as one of our people had died the previous evening. She was only seventeen, and left an infant of ten days. Although at first I almost feared to go, knowing just a little of Indian grief, yet, when a further message came, I decided to visit them, if only to try and say just a word or two of comfort and to assure them of our prayers.

Triumph.

On reaching the house I was surprised to find that there was no loud wailing, as one is accustomed to hear on such an occasion. The Hindus were gathered round watching the behaviour of the Christians, and perfect quietude prevailed as I wended my way through the crowd and entered that home.

I should think there were fifty or more people in that small room, and among them some Hindus, whose very expression seemed to say, "Didn't we tell you?" "That's because you've become Christians," and yet, in the midst of it all, the girl's relations were kept calm and quiet. It was indeed a triumph—such babes in Christ—and yet manifesting HIS victory during this time of great testing.

Later the young woman's aunt took me to her house, where she told me her niece had been teaching some of the children of the village, who sang to me one of the lyrics which they had learned. I was then taken to see the new baby, rather a frail little mite, but when I told the woman she must look after it—well, she promised that she would. It has been her great trial that God has not given her a little one of her own, but now it seems that He has answered prayer by entrusting her with this little one.

But what will be the result? Surely the enemy of souls will not allow this to pass without seeking to shatter their faith? Shall we not pray that it may *end* in triumph, and that they may continue to manifest *His* victory in the midst of this test?

Home News

The Service of Intercession

LET us praise God for His continual goodness to those on the Mission Field as revealed in the articles published in this magazine.

LET us especially ask for the blessing of God upon all the departments of our Zenana work in India and its Auxiliary at home.

LET us pray that, as opportunities and problems arise in our Indian fields, those in charge may be guided in dealing with them.

LET us ask that we may be delivered from resting content with our service, either at home or in India, in view of our Lord's current command and the challenge of the age.

Looking Back on Furlough

L. WATTS.

Furlough months fly all too quickly, and as I write from the cabin of the s.s. "Strathnaver," travelling again towards India, and think of the eighty-eight engagements in almost as many places that were fulfilled during the time of furlough, it is a matter for some wonder that they all became possible. But the diary confirms the number, and also shows that on fifty-five occasions sermons were preached, sixty-five addresses were given on Mission subjects, and twenty-four other occasions were opportunities of specially speaking to children. All of these occasions, I trust, the Lord was able to make use of to His glory. But they also were opportunities for the missionary to become acquainted again with the condition of things in the Home Churches.

The deepest impression that I have received is that of the valiant maintenance of the cause of God in so many places in spite of almost overwhelming difficulties. Where once a pastor had an eager and expectant church and congregation, there now exists a few faithful souls who meet with little encouragement from one year's end to another. Yet they still hold on; and that in itself is the encouragement. When the missionary pays a visit, there is the warm welcome and, may I say it, the justifiable pride in setting forth what the Lord has enabled them to do for the Mission during the year.

There has been very great interest shown in these places in the work of the Mission abroad, and especially in the methods adopted in the preaching of the Word. This is indeed an encouragement to the missionary, and it is because of this that I venture to emphasise again what I have expressed on some occasions in meetings. Are the methods which have met with so signal approval of the Lord in India not equally available to the Lord's people in England? It is only by means of widespread evangelism that those who are outside the churches can be reached. In many places in England those who are able to proclaim the Gospel in the open are very few, but most of our evangelists and Biblewomen in India stand in the streets and homes alone. Yet not alone, because for them, and for us, the promise is true, "Lo, I am with you all the days."

The ANNUAL VOLUME of the MISSION HERALD, containing also RAYS FROM THE EAST and the Annual Report for 1935, bound in cloth boards, is published at two shillings. Copies can be obtained from Pastor W. Chisnall, 26, Woodgrange Avenue, Ealing Common, London, W.5.

Furlough Reflections

VIOLET D. GREEN.

It is a great joy to be able to send this word of very hearty greeting to you from the Mediterranean, and my testimony is adequately expressed in the grand word "Ebenezer." Gratitude fills my heart for the generous welcome and reception afforded me by dear friends, old and new; for the many very practical expressions of esteem; for all the letters received, and for all the prayer remembrance of friends far and near.

As I recall the Deputation ministry, I thank God for every opportunity afforded me of service in this connection. I am bound to make this public acknowledgment of all the extreme consideration and kindness which was shown to me everywhere and by all. Will you all please accept this acknowledgment from me? My fervent prayer is that the keen interest with which messages were listened to may prove to be of an abiding quality, for we all recognise the possibility of interest flagging. God forbid that this should be! May each dear friend recognise the responsibility to KEEP ALIVE AND KEEN the interest which has been aroused, by all possible means. These are many, and for the most part within the reach of all, such as attending missionary prayer meetings in your own chapel, regularly contributing to the financial needs of the Mission, reading the MISSION HERALD and so keeping in touch with matters Indian for your use in prayer. These things will keep alive and increase keen interest in this great ministry. May God bless you all.

Now I am on my way back once more, and a great wonder feels my heart that one so unworthy should be permitted to return again. I seek to be anointed and commissioned afresh and given a new vision . . . a vessel sanctified and meet for the Master's use. I know I may depend upon your upholding for this too. . . . I need your prayers so much. The recollections of the farewell gatherings will ever be an inspiration to me, and to all I offer my sincere appreciation.

Thus far the voyage has been attended with fair weather conditions, saving for one day in the Gulf of Lyons, when a somewhat heavy gale prevailed all day. I have been kept in the same measure of abundant health which has marked the entire furlough period. To His Name be all the praise. The Lord is very near these days, and fellowship with Him is precious. Much of the time is being devoted to preparation for the coming Bible School or Continuation School for Biblewomen, about which I have spoken to so many of you. We are favoured in having several missionaries on board, among whom are a splendid group of young friends going to India for the first time. With these in particular we are able to have some very happy seasons. A Bible reading on deck each morning, conducted by Mr. Watts, is being greatly appreciated.

We have the pleasure of calling at several ports on this voyage, i.e., Tangier, Gibraltar, Marseilles, Malta, Port Said, Aden, Bombay, and then finally Colombo. Again thanking you all for all your generous affection and remembrance.

[Our missionaries arrived at Colombo on February 16th.—EDITOR.]

Re Furlough Engagements, 1937

It is expected that Mr. A. J. Morling will be on furlough during 1937, and will be available for Deputation work approximately from the middle of May till the end of November (August excepted). Churches are invited to make application for a visit from him on a Sunday or week-day. Every effort will be made by the Secretary to fix the dates asked for, but the demand (especially for Sundays) has always been greater than can be supplied. The final settlement of dates cannot be made before the end of **April, 1936.** It is desirable that, as far as possible, the missionary on furlough should serve the churches in rotation. Applications to be sent to the General Secretary.

Missionaries' Addresses

Mr. L. Watts and Mr. W. H. Kuhrt,
Kovilpatti, Tinnevelly, South India.

Mr. and Mrs. D. A. Thrower and Miss A. M. Poole,
Mission House, Kilpauk, Madras, India.

Mr. and Mrs. A. J. Morling and Miss B. L. Mowle,
Namakal, South India.

Mr. and Mrs. G. Champion and Miss L. S. Hazel,
Kolli Hills, Namakal, South India.

Mr. and Mrs. H. A. Huckett, Dr. R. M. Harris and Miss M. E. Wilkins,
Sendamangalam, Namakal, South India.

Miss V. D. Green and Miss G. Hazel,
Paniadipatti, Ellarampanni, Satur, South India.

(Mr. and Mrs. D. Morling, Mrs. J. Brand and Miss E. C. Putnam are expected home on furlough. They are sailing from India in March).

Tamil Text Slips

Tamil Text Slips for pasting on cards are now available, and can be obtained from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey. The price is one shilling per packet of one hundred slips, post free.

When the slips have been pasted on suitable picture cards and so cover up the addresses, the cards become Scripture messengers. They should be sent direct to any of our missionaries in India, whose addresses are given above. The packets of cards should be securely tied with string, with the ends of the wrapper left open, and the postage on such packets is one halfpenny for every two ounces.

A Former Secretary

Pastor S. T. Belcher, my friend for upwards of forty years, entered his eternal rest on January 8th, 1936, at the advanced age of 92 years. When pastor of the church at Homerton Row, where his greatest work was done, he became Secretary of the Strict Baptist Mission in May, 1903, and resigned this post at the close of 1904 on leaving London for the pastorate of Wellingborough Tabernacle. During the later years of his long life he lived in retirement at Bexley. He longed to be taken home, and passed away in his sleep, to be for ever with the Lord. E.A.B.

Ladies' Zenana Auxiliary

The **L.Z.A. GIFT WEEK** will be observed from March 15th to 22nd, 1936, 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 friends, and our Secretaries are asked to send the contents of the envelopes to Mrs. S. W. Anderson, "Wayside," Walton-on-the Hill, Tadworth, Surrey.

Mrs. Brand and Miss Putnam expect to be sailing home from Colombo on March 18th by s.s. "Orontes," 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, 16, Claremont Close, N.1.

Report of Meeting

RAMSEY.—The Quarterly Prayer Meeting of the L.Z.A. Branches in the Cambs and Hunts Churches was held at Ramsey on Thursday afternoon, January 9th. Despite the very inclement weather, a goodly number gathered. A real spirit of intercession was manifested. Mrs. Watts gave us a devotional address which was much blessed. The next Quarterly Prayer Meeting will be held at "Eden," Cambridge, on Thursday, April 2nd.—A.E.R.

Engagements for March, 1936

PASTOR W. CHISNALL.

1st, West Hill; 5th, Courland Grove; 8th, Bedmond; 15th, Tollington Park; 22nd, Billericay; 24th, Greenwich; 28th, Highbury; 29th, High Wycombe.

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

MISSIONARY E. A. BOOTH.

1st, Bexley Heath; 2nd, Erith; 8th, Croydon (Windmill Road); 15th, Swindon; 17th, Eastbourne; 22nd, Potton; 23rd, Great Gransden; 29th, Chesham.

Address: 30, St. Margaret's Avenue, Whetstone, London, N.10.

BIRTH.—To Mr. and Mrs. A. J. Morling, a son, Alec Graham, born February 14th, 1936.

"That Thine Alms may be in Secret"

Gifts Received during January, 1936

GENERAL FUND.

Rec. No.	£	s.	d.
302	2	6	2
303		10	0
304		11	6
305		10	0
306		7	6
307	5	0	0
308		5	4
309	2	10	0
310	1	14	7
311		7	6
312		1	6
313		10	0
314		12	2
315	2	0	0
316	2	17	6
317		2	6
318		11	11
319	1	1	0
320L	15	3	9
321		5	0
322	1	0	0
323		2	6
324	1	17	0
325		2	6
326		2	6
327	2	12	5
328	2	17	2
329P	6	13	5
330P	17	10	0
331	1	13	0
332	1	10	6
333	18	11	3
334	2	10	0
335	1	4	0
336	1	12	7
337	1	0	0
338	2	1	3
339		15	0
340	1	4	6
341		10	0
342	1	17	6
343	1	2	5
344	1	4	0
345		6	10
346		6	0
347		7	4
348	7	0	0
349		10	0
350		5	0
351	1	14	0
352		17	6
353		10	6
354		1	6
355		17	3
356		10	4
357	1	8	7
358	6	12	6
359		10	0
360		10	0
361		10	0
362	7	4	0
363		10	0
364		8	6
365		10	0
366		2	0
367		8	0
368		6	0
369		16	0
370	1	10	0
371	1	17	10
372	17	4	5
373	1	11	0
374		8	0
375	2	0	0
376	1	10	0
377		9	6
378	1	7	6
379		5	0
380	1	0	0
381	1	5	10
382		10	2
383		10	0
384		10	0
385	1	10	0
386	5	0	0
387	8	11	2
388	1	2	9
389		10	0
390		14	0
391		5	0
392	8	15	0
393		7	0
394	4	0	0
395	2	0	0
396	1	5	0
397	4	16	6
398	9	11	0
399	3	7	6
400		10	0
401	1	0	0
402	1	16	0
403	2	0	0
404	1	19	0
405	1	6	11
406	1	6	6
407		12	6
408	1	16	6
409		10	0
410		5	0
411	7	13	5

"That Thine Alms may be in Secret"—*continued*

Rec. No.	£	s.	d.
412	2	14	11
413		12	6
414		5	0
415	1	2	0
416	4	1	8
417	9	5	2
418	10	4	8
419		17	6
420		3	8
421	3	0	0
422		5	0
423	1	1	0
424	2	7	1
425	1	6	0
426		5	0
427	1	12	10
428	1	5	0
429	100	0	0
430	4	8	6
431	4	2	10
432		16	6
433	6	6	1
434		3	6
435	1	12	10
436	1	10	0
437		2	3
438	5	2	9
439	1	18	7
440		6	0
441	3	2	10
442		5	0
443	1	1	0
444		10	0
445	1	10	0
446		10	0
447	1	8	0
448	2	13	9
449	9	13	2
450		5	0
451		10	6
452		4	6
453	1	1	9
454	4	10	0
455	8	6	5
456L	8	15	4
457L	29	16	4
458L	2	12	11
459	1	4	6
460	3	17	6
461	1	4	6
462	25	7	6
463		10	0
464		7	6
465		10	0
466	3	6	3
	£524	16	4

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
109		5	0
110		5	0
111	6	7	6
112	1	5	0
113	50	0	0
114	1	11	0½
115		8	3½
116	50	0	0
117		5	0
118	1	9	0
119	1	5	0
120		6	3
121	2	16	9
122	1	13	0
123		3	6
124	1	14	0
125	1	17	0
126		10	0
127		5	0
128		9	4½
129		7	0
130		2	0
131	7	4	0
132		16	0
133L	45	8	0
134	10	10	0
135	10	0	3
136	2	13	0
	£199	15	11½

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.—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, Monthretias, 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.** Cheques, etc., should be made payable to THE STRICT BAPTIST MISSION and crossed.

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



THE MYSTERY SHIP "CHRISTMAS." *See page* 56

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.

We heartily invite you to attend the

HALF-YEARLY MEETINGS

to be held (D.V.) on

TUESDAY, MAY 5th, 1936

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

DEVOTIONAL SERVICE at 3.30 p.m.

Chairman: Mr. S. W. ANDERSON (Vice-President)

Missionary Sermon by Pastor J. W. RANDALL, of Otley

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: Pastor R. ROBINSON (President)

Welcome Home from India to our Missionaries :

Mr. and Mrs. D. MORLING, Mrs. BRAND, and Miss PUTNAM

Addresses by

Mrs. BRAND, Miss PUTNAM, Mr. E. A. BOOTH and Mr. D. MORLING

Thankofferings *Doxology at 8.30 p.m.*

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

The Strict Baptist Mission Herald

The Viceroyalty

ALL that regards India is of interest to those who are concerned about the progress of the Gospel in India. A change in the Viceroyalty is an opportune time for us to remind ourselves of the need of prayer for those in authority and under whose rule our missionaries and Indian staff carry on their work.

In April the Marquis of Linlithgow succeeds the Earl of Willingdon, when the latter retires at the expiration of his term from the high office of Governor-General of India.

The Retiring Viceroy.

Lord Willingdon has served as Viceroy from December, 1930. He previously filled the offices of Governor of Bombay and Governor of Madras. The concensus of informed opinion is that Lord Willingdon has done well during a period when India was in a state of transition. He has held the balance even between the rival claims of various factions.

Viceregal Greetings.

At the Centennial Celebrations of the American Baptist Telegu Mission, in January, 1936, the following message was received from Lord Willingdon:—

> "I send my warmest greetings to all the members of the Baptist World Alliance, and gratefully thank them for the great service their organizations have given to the people of this country for the past 150 years.—WILLINGDON."

The office of Viceroy is no sinecure. The Governor-General is not only the representative of the King-Emperor on all occasions in India, but the actual and active head of the Government. The appointment is for five years, during which period the Viceroy may take furlough to Britain once for an absence of four months.

The relations between British India and the Indian States are the special concern of the Viceroy. He is the link between British India and the Indian Princes. The Viceroy is subject to the Secretary of State for India, and in this way the super-

vision of the British Parliament over Indian affairs is secured.

Lord Linlithgow enters upon his responsible and difficult office with a practical insight into Indian affairs. He has spent some time in India on two occasions: as Chairman of the Royal Commission on Agriculture, and later as Chairman of the Joint Parliamentary Committee on Indian Constitutional Reforms.

Translating Theory into Practice.

After lengthy and keen debates in Parliament, the Reforms have been embodied in the "Government of India Act, 1935," and Lord Linlithgow is faced with the stupendous task of putting this Act into practical working order throughout India.

Lord Linlithgow is a Scot, and an Elder in the Church of Scotland. As with all in high office, the extent and intensity of his influence will depend upon his personal character. His past public service warrants the expectation that the highest traditions of the Viceroyalty will be worthily upheld. As he takes up the burden of the administration of India, we wish him God-speed and commend him to the prayers of all who wish India well.

Tidings from India

Christmas at Sendamangalam

H. A. HUCKETT.

OWING to the arrival of our little daughter on December 31st, 1935, the Annual Workers' Treat at Sendamangalam had to be postponed until the first week in February. However, good wine does not spoil by keeping, and we are happy to report that the Christmas and New Year celebrations lost nothing of heartiness and good cheer when, on February 5th and 6th, we gathered together for a social cup of tea with our Indian workers. All our workers and their families were invited, but owing to sickness one or two were unable to come. The meetings began on Wednesday with the usual Monthly Class for Junior Workers, when a further section of the "*Life of Christ*" series of lessons was studied under the leadership of the missionary. In the evening the Elur preacher, C. D. Dawson, gave a *Kalakshebum* (a kind of oratorio sung by one man) entitled, "The Rich Man who lost his Opportunity"—in other words, the story of Dives and Lazarus sung to Indian

music. A good crowd, which included many Hindus, gathered in the Girls' School to hear this very effective rendering. It was an opportunity to preach the Gospel, and to point out the solemnity of being unprepared for the world to come.

The next day, at 8 a.m., we had a General Meeting of the Gospel Extension Society, when an account was given of the work being done by Colporteur Isaac in the Buffalo Village area, and prayer was offered and a collection taken on behalf of this home missionary enterprise. English mail having been squeezed in between the meetings, we gathered again at 10 a.m. for the Senior Workers' Class, while at the same time the women teachers were having their Monthly Bible Class at the bungalow.

Link of Love.

In the afternoon it was " all hands to the pump " in the Mission House, where we were making ready to entertain about 50 adults and 25 children to afternoon tea. This social gathering began with a lyric, reading and prayer, and after a few words of welcome, tea was served by the ladies, while Tamil records were played on the gramophone for the entertainment of the company. Later on, the gifts from the Christmas Boxes sent by English and Australian friends were handed to the workers, and the meeting concluded with a song of welcome to our new missionary, Miss Wilkins, and some words of appreciation of Miss Stella Hazel's work on behalf of the women and girls in Sendamangalam, spoken by one of our senior workers, who also expressed the hope that the new little " Miss Huckett " would one day become a missionary of the S.B.M. in India.

Seeing and Hearing.

At 8.30 p.m. we again gathered on the Eastern Compound for a lantern lecture, when numerous slides of general interest and Bible pictures were shown. Preacher Dawson preached the Gospel to all who were present. In addition to a number of local Hindus, several bullock-vandy drivers, attracted by the pictures (and never in a hurry at the best of times !), temporarily suspended their nocturnal perambulations, and stopped to look and listen. At 10.30 we retired to bed.

The next morning we had our usual Preachers' Class from 8 till 9, and then paid the workers their salaries and sent them on their way rejoicing. Thus ended a season of happy and helpful fellowship with our Indian colleagues in the Sendamangalam Field.

"Thank You"

A. J. MORLING.

MONDAY evening—two days after the opening of the summer term—had been decided upon for the distribution of the Christmas gifts in the Boys' Hostel, Namakal. Such occasions are, as in the West, marked with much eagerness and excitement. At noon a big boy—one who should have known better—came across and asked if leave had been granted to the whole Hostel that afternoon! It was obvious that he did not belong to that week's cooking team; our boys are divided into four houses and do all their own cooking, each house taking its turn in the kitchen. Those who were on duty that week had been given permission to get ahead with their work in the afternoon because they were to have a few "extras" that evening.

None Late.

Just before the bell struck for prayer, I went over to the Hostel and found the majority of the lads seated in the dining-hall ready for evening worship. I felt confident that all wished me to be exceptionally brief that night, because the feast followed prayer, and gifts the feast! A lyric, roll call, an address and few prayers by the boys formed our devotional period.

Tokens of Gratitude.

Soon, with the exception of the cooking team, all were seated round the dining hall, and each had before him a plantain leaf, on which he expected to have placed his rice, meat, gravy, potatoes and sweetmeat. Leaves had substituted plates because of the important occasion! When all was ready, we too squatted on the ground—a most unfortunate position, which often utterly incapacitates one! For knives, spoons and forks, we used our fingers, but only those of the right hand, otherwise Indian etiquette would be violated. However, we succeeded in maintaining our prestige, and when all were well satisfied, preparations to distribute the presents were commenced. The leaves were removed, the hall swept, and each boy took his respective place. Mrs. Morling then presented the gifts and as this pleasant task approached completion, the lads had great difficulty in abstaining from testing their freshly acquired mouth-organs, and expressing their delight regarding their new possessions. Two short speeches were delivered, and we were asked to convey to you at home their thanks and appreciation of what you had done and sent. Had you heard the noise, chattering and excitement which immediately followed, you would, we are sure, have received adequate recompense, and agreed that it testified to their sincerity and gratitude.

Presents and Preferences

ELEANOR CHAMPION.

ONCE more it is with real pleasure that we write and thank everyone for the gifts sent in the Xmas boxes. Each year we look forward to them, and each year we have cause to praise the Lord for inclining your hearts to send such acceptable things for the friends out here. Up here on the Kolli Hills, amongst the things that rejoice our hearts are the little vests, and this year the woolly wraps (so beautifully knitted) as well. When I showed the women in our weekly meeting the lovely wool that had been sent for them to knit up, there were exclamations of real delight, and they, as well as myself, are very grateful for it. With all our big family of little ones to clothe, the skirts and dresses for the girls, and the coats and shirts (especially the shirts, from the boys' standpoint) are all received with much gratitude.

It is amusing to note the run on certain toys. The boys in the upper classes, and especially those who have been most regular in coming to school, are allowed a choice, and certain schools this year all chose mouth-organs, until suddenly one boy chose a ball, and then there was a run on balls; but mouth-organs soon returned to favour again, and the boys with balls would have liked to have changed. The chief reason for this choice is that the mouth-organs are grand companions when the boys are out minding the cows. But whatever else anyone else has, every mother (and father too!) wants a doll for the baby. It does not matter so much what kind, they are not so critical as the children, it must be a doll, and they always say, "The baby wants it," but many times I have suspected that if they said "We want it," it would be nearer the truth, for they do enjoy it so!

The most joyful part is that there was enough, and for this we again say "Thank you all very much indeed."

Christmas Distributions

STELLA HAZEL.

CHRISTMAS, and its joy of giving and receiving is usually over with us on Christmas Day, but not so with our Sendamangalam Hostel girls. They look forward to the receiving of their gifts after returning from leave. Sometimes it is very difficult to get them back on the day named, so this year they were warned that if they did not return on the right day, they would have to forego something of their Xmas gifts. Even although some left it to the last minute, everyone came back to the Hostel on the day named.

Distributions

The week following their return, there was great excitement, as preparations were being made for the treat which was to be held the next Saturday. The sick-room, which we are glad to say was not being occupied by any sick girls, had smuggled into it some five or six long bamboo sticks. Mr. Vethamoney, our writer, was entrusted with the key, and he only was allowed inside. This was all kept very secret, and Mr. Vethamoney, in his spare time, was seen to go in at various times, where he worked on those bamboos and transformed them into a wonderful ship (*see frontispiece*).

Lading the Ship.

At last the great day, Saturday, came. After the usual weekly cleaning was finished, the girls were shut into the Hostel while necklaces of beads were hidden in various parts of the Compound. The ship, too, was brought out, and the gifts placed in. To each gift was attached a long piece of string with the girls' names, and at a given signal all pulled their own parcel.

They all enjoyed a good feed of sweetmeats, fruit and coffee, after which games were played, and there was the hunt for the hidden treasure of beads.

As I watched them seeking and hunting for the hidden treasure, my thoughts turned to the words, "Lay up for yourselves treasure in heaven." How diligently each girl sought for the beads containing the corresponding number to the one which was in her possession. Some of these girls have sought the Lord and found Him; there are yet others for whom we are still praying that they too may possess that heavenly treasure which nothing can take from us.

May I take the opportunity of thanking all kind friends who helped in bringing joy to our girls. It is so nice to see them all in uniform in their bright red skirts and flowered jackets.

"Go quickly, for the sons of time
Are journeying to a hopeless grave;
And tell to earth's remotest clime
Of Him who came to seek and save.

Go quickly with the living Word
Sent to the nations from above,
Till every heart on earth has heard
The tidings of redeeming love."

WILLIAM WILEMAN.

More about the Jewels

ELEANOR C. PUTNAM.

IN the MISSION HERALD for November, 1935, there appeared part of the story of " A Living Gem." Some who read it are wanting to hear the end of the story. We have not come to the end yet, we are only at the beginning. Jeevamoni, two days later, entered that " everlasting happiness," and so began her new life.

Her younger sister, a girl of eleven years, has chosen the name of Jeevaratnam (*see photograph*). This too means " A Living Gem," and now she is learning to shine for the Lord in our Boarding School in Paniadipatti.

After the mother was taken to glory, the elder girl became very ill again and went into hospital, but they were unable to do anything for her, and she returned to her village. In three weeks she joined her mother in the land of " everlasting happiness."

Before she went she too testified, and confessed her faith in the Lord Jesus Christ.



JEEVARATNAM
(Kilpauk Hostel in background)

We are unable at present to do anything for Kundaswami. He is living with his Hindu relations, but avows himself a Christian. His mother had only been gone a short time when one of the bulls he was tending gored his leg, and he spent some time in hospital. Since his return, he has come to chapel twice, limping his way along the two and a half miles there and the same distance back. But the man whose cattle he grazes is a Hindu, and now refuses to let the boy have time to come to the services. Kudaswami is getting desperate. He says he *must* show he is a Christian, and is talking about leaving his work, so that he may have more time to attend the means of grace. But if he does this, how will he live? At present he receives his food and one rupee (1/6) per month.

My First Indian Meal

MIRIAM E. WILKINS.

I HAD been in India just a fortnight when I had an invitation to spend half a day with a Biblewoman in her home. Miss Putnam and I set out in a rickshaw, which is similar to a high trap, but instead of being pulled by a horse it is pulled by a man. We arrived at a clean little house, whitewashed inside and out, and after seeing round the house consisting of three rooms, with stone floors and very little furniture, the meal commenced.

First we took off our shoes and sat on a carpet. The Biblewoman brought a bowl with a tin of water to pour over our hands to make sure they were quite clean. Banana leaves were placed on the floor to serve as plates, then she brought a brass pot filled with rice, and gave us such a large helping, about six or seven tablespoonfuls, saying at the same time, "There is plenty of rubbish as well," meaning there were leaves and spices not to be eaten. Then she helped me to chicken curry, rather brown-looking cabbage chopped very small, and white sauce containing some green and pink pieces of—something!

I started to eat in Indian fashion, with the tips of my fingers, and managed to get through it fairly well, then the Biblewoman said, "You must have white rice and pepper water." Assuring her I had eaten enough, she answered, "You have a very small appetite."

This was not all: our hands were washed again, and we were given cups made of leaves. I wondered what this was for, when she told me, "You must have some pudding," and poured it in. To look at, it appeared like dirty milk, but I tasted it and it was very sweet. I dare not leave it, as I thought she would be offended. Guests always eat first, so the family waited and watched the whole of the procedure, and all of them could speak English well. After singing several hymns and reading the Word, and prayer, we returned to the bungalow.

Deacons' Conferences (2)

D. MORLING.

THE second meeting of our Conferences was held on a subject that gained and held the attention of all present. I do not remember ever hearing a sermon in English on the exceedingly important question of choosing a wife. Perhaps ministers feel that there is so much romance and depth

of passion involved in that choice that they are precluded from touching the subject. Here in India, generally speaking, there is neither courtship nor romance about choosing a bride, for " father arranges it all." Whether Abraham's planning for his son Isaac, or whether Isaac's telling Jacob to arrange for himself, is the better, we shall not here decide. Well we know that teaching, straight and kindly teaching, must be given to church members, both educated and uneducated.

As in Primitive Times.

The following rules were discussed and accepted by our Deacons :

(1) One husband, one wife. Is this too elementary for Christians in 1935? The distribution of the sexes teaches it plainly enough, and domestic quarrels should bring it home even to the most unobservant; still, Hinduism and Mohammedanism recognise polygamy. In the East the Mohammedan is the chief offender, and among backward Christians from certain communities there is the tendency to break this fundamental law of monogamy. The question has arisen twice in recent years, even in our Kovilpatti church; but it is only right to add that it arises chiefly when the first wife is childless.

(2) Both bride and bridegroom must be adherents of the Christian religion. Here we meet with the first widespread obstacle. When a man leaves the religion of his fathers, he leaves also relatives and connections of all kinds. The imperious demand of caste through all the ages has been that a man MUST marry in his caste, and the same law is strictly followed by the outcastes. Moreover, immemorial custom demands that he must marry in a certain circle of that caste. Such ancient customs are not thrown over in a day, and even after sound conversion, the tendency of the father, when looking out for a bride for his son, is to cast his eyes to the old circle.

Need for N.T. Standards.

I am sorry to say that some Missions do not set up any rule against their church members marrying heathen women. Indeed some boast that they increase their numbers by disregarding this sacred duty. It is hardly necessary to say that nothing can more effectually blast the spiritual life of a young man than for him to marry a heathen woman, though he may determine ever so ardently that he will bring his wife into the Christian fold.

(3) But Nos. 1 and 2 are insufficient. When Paul commanded the Corinthian Christians not to be unequally yoked with unbelievers, he was thinking not only of entanglements with the heathen. We endeavour to impress upon our church

members the necessity of regenerated men marrying regenerated women. Let nominal Christians marry nominal Christians; those who wish to set before the world the high example and witness of a *Christian home*, must cast in their lot with those of similar mind.

A dilemma arises if one of our young men is expected to marry a girl of the Anglican community. If he has not been baptised, perhaps the Anglican Pastor will decline (he should decline) to give his approval, which again may lead to certain people seeking baptism with a view to getting brides from a certain circle outside our community. Again, as all wish to be married, then, if baptism is necessary to marriage in a Christian church, we all must be baptised! This has led to a most interesting correspondence between Kovilpatti and the Bishop of Tinnevelly.

Minimum Marriage Ages.

Much patience is needed in giving instruction concerning the fitting age of the bride and bridegroom. The Sarda Act makes the minimum as 14 and 18; in our Deacons' Conferences we accepted 16 and 18; but we earnestly hope that the comparatively high age for the bride will not lead to wrong entries in registers. Social legislation of this kind, whether in Church or State, needs to be preceded and accompanied by much sympathetic instruction for many years.

As our Christian community advances in ideals, some of our young men look for brides with a little schooling, and a few demand girls with an education equal to their own. For the last three years we have refused to engage any mission worker whose wife cannot read the Bible. But it is only in recent years that we have offered any special facilities for the education of our girls, so that perfectly legitimate desires in the choice of a wife have sometimes led to dilemmas. As our Paniadipatti Girls' School advances this difficulty decreases.

Not only must we build up New Testament Churches, we must set before Hindu India the glorious testimony of the *Christian home*.

Opportunities

G. F. CHAMPION.

RECENTLY one of the young men attending our chapel services at Puliampatti asked us if we could help him to persuade his wife to return to him. As he had been turned out of caste because he had become connected with us, we promised him that we would do our best for him. Con-

sequently a bright morning saw us plodding up a forest path to see the parents of the girl and the head man of the village, in an attempt to help the young man in his difficulty. The Mission teacher was walking in front of me, and I noticed that under his arm he carried his Bible. It would have been surprising if I had not noticed, for it measured ten inches by seven. Small neat Bibles, which can be carried in the hip pocket unbeknown to the other travellers in the crowded train or 'bus, are not possessed by the Tamil Christian. The small print needed to produce such a Bible would be unreadable by the average person. It occurred to me that the teacher was intending to do more than talk about domestic bliss and the lone condition of the one whose cause we had espoused, and I thought that possibly he hoped to have an open-air meeting after the matter in hand had been disposed of. But he knew more about these little discussions than I did.

A Public Discussion.

We had arranged for the chief man of the village to be present when we arrived, but when we reached the house where the young woman was staying, neither the supposed guardian of the young wife nor the chief man was present. The guardian, we were told, was in the fields, so we sent someone to call him, and waited for the chief to appear. We then sent someone for the chief, who was waiting in the field below. Later, after we had sent someone else for him, he arrived on the scene, and said that he was expecting that we would have come to the village by another route. He suggested that we should go to a large stone platform at the top of the village, where matters of public interest are generally considered, so, sending another person for the guardian, we ascended to the platform, and found ourselves raised high above most of the country around, with a beautiful view of the plains in the distance, several miles to the north.

Redeeming the Time.

I was looking round on the scenery while we were waiting for the guardian to come along, when the teacher began to talk to the chief and the others who were standing about him. He asked why they were repairing the dholi used for carrying the idols round the village. They told him that the dholi had broken down at the last festival, and consequently new poles were needed. The teacher gradually drew the talk round to the inability of the idol to take itself round the village, to speak, eat, etc., and then asked the chief man if he would read a few words from the Book which he had brought with him. Opening the Bible at a passage which is familiar to us, but which must come with surprising freshness and applicability to

an idolater who has not read the words before, he asked the man to read. Slowly, with a little hesitation which gave to the reading a deliberate touch, he read, " They have mouths, but they speak not." A general smile greeted the statement, and the reader gave an embarrassed laugh. The teacher said a little to emphasise the truth, and asked the chief to continue. " Eyes have they, but they see not." Here again a laugh broke from those nearby. After a short pause, " They have ears, but they hear not." Later, " Noses have they, but they smell not." So, with a pause between each sentence, the words were read out in the presence of all : " They have hands, but they handle not : feet have they, but they walk not : neither speak they through their throat. They that make them are like unto them ; so is every one that trusteth in them."

No Hurry !

Even after the guardian had arrived, the matter of the young man's wife had to wait while the Gospel was presented to all who were within earshot. After we had reverted to the subject for which we had come, the guardian rose and said, " I will just go and fetch the parents of the woman." I thought that they were just round the corner, so asked where they were. He told me, mentioning the name of a village which was five miles away. Apparently he expected us to wait until he had been there and returned. Probably I would have done had I been a hill man, even if he had been gone for a day or two. But I am not a hill man.

Home News

The Service of Intercession

LET us ask God for His blessing upon Lord Linlithgow as he takes up the tremendous burden of the Viceroyalty of India at a time of transition.

LET us pray for our missionaries in all their relations with the staff of Indian workers. There are many occasions when patience, tact, and gentleness are mutually necessary.

LET us pray for those who are working in Indian stations where the soil is " wayside," or " rocky," or " thorny " in character.

LET us praise God for the privilege of service and of intercession, and ask Him that we each may be faithful in buying up the opportunity.

A Note of Warning

A few months ago the officers of one of our Sunday Schools had a regrettable experience. The school building was entered during the week and the Mission Boxes were rifled. It is estimated that they contained between five and six pounds. When the loss was discovered, the teachers, the members of the Bible classes, and the pupils of the Sunday School set to work to make good the loss. By dint of their praiseworthy efforts, nearly the whole amount was made good. We are grateful to them for their splendid help.

Reviewing the situation, the officers decided that the gifts should be collected weekly in each class as usual, and should be counted and entered to the credit of each class, and the money be taken away by the Treasurer.

In the light of this experience, which is by no means an isolated case, there may be others who would change their method, and so obviate the risk of loss.

Re Furlough Engagements, 1937

It is expected that Mr. A. J. Morling will be on furlough during 1937, and will be available for Deputation work approximately from the middle of May till the end of November (August excepted). Churches are invited to make application for a visit from him on a Sunday or week-day. Every effort will be made by the Secretary to fix the dates asked for, but the demand (especially for Sundays) has always been greater than can be supplied. The final settlement of dates cannot be made before the end of **April, 1936.** It is desirable that, as far as possible, the missionary on furlough should serve the churches in rotation. Applications to be sent to the General Secretary.

Engagements for April, 1936

MISSIONARY E. A. BOOTH.

1st, Hadlow; 5th and 6th, Devizes; 12th, Epsom; 19th and 20th, Deeping; 26th, Ipswich (Bethesda); 27th, Rattlesden.

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

PASTOR W. CHISNALL.

5th, Poynings; 12th, Margate; 19th, Tadworth; 22nd, Brighton; 26th, Potten End.

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

"That Thine Alms may be in Secret"

Gifts Received during February, 1936

GENERAL FUND.

Rec.	No.	£	s.	d.
467	.....		5	6
468	.....		3	0
469	.....		16	6
470	.....		10	0
471	.....		2	6
472	.....		5	0
473	.....		2	0
474	.....	6	9	0
475	.....		1	6
476	.....	1	0	0
477	.....		10	0
478	.....		5	1
479	.....	3	1	6
480	.....	1	0	0
481	.....	4	5	1
482	.....	1	0	8½
483	.....		11	2½
484	.....	1	1	0
485	.....	1	12	6
486	.....		1	0
487		2	2	0
488	.....		5	0
489	.....		7	3
490	.....	1	0	0
491	.....	1	0	0
492	.....	1	17	6
493	.....		4	6
494	.....	3	0	0
495	.....		1	0
496	.....	1	11	6
497	.....		11	8
498	.....	2	2	6½
499	.....		8	7½
500			11	6
501		1	10	0

"That Thine Alms may be in Secret"—*continued*

Rec. No.	£ s. d.	Rec. No.	£ s. d.
502	3 10 0	525	1 18 3
503	4 14 10	526	3 14 4
504	10 0	527	4 12 0
505	1 0 0	528	3 3 0
506	1 0 0	529	1 7 3
507	16 0 0	530	1 0 0
508	1 15 0	531	21 17 10
509	2 0 5	532	10 0
510	17 9	533	1 4 0
511	1 0 0	534	2 7 6
512	1 16 0	535	1 12 0
513C.....	23 0 0	536	7 6
514	3 3 0	537	12 6
515	14 6	538	11 6 11
516	4 0	539	4 0 0
517	4 1 5	540	10 0
518	3 0 3	541	8 0
519	4 0 0	542	7 0
520	3 15 0	543	2 18 10
521	1 7 2	544	1 1 0
522	6 15 0	545	3 14 6
523	4 15 6	546	12 6
524	2 3 0	547	2 8 0

Rec. No.	£ s. d.
548	7 0 0
549	5 3
550	1 0 0
551	3 7 1
552	14 0
553	19 6 10
554	1 6 5
555	2 2 0
556L.....	5 1 10
557L.....	5 11 8
558L.....	3 2
559	15 6
560L.....	3 4 6
561	10 6
	£253 0 8

LADIES' ZENANA AUXILIARY.

Rec. No.	£ s. d.
137	3 15 0
138	1 10 0
139	2 6

Rec. No.	£ s. d.
140	10 0½
141	6 5½
142	100 0 0
143	2 0 0
144	5 9 0
145	4 0
146	7 6
147	2 10 1
148	5 14 7
149	1 18 2
150	1 0 0
151	10 0 0
152	13 0
153	13 6
154	2 10 0
155	13 6
156	4 7½
	£140 1 11½

C.—Readers of 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.

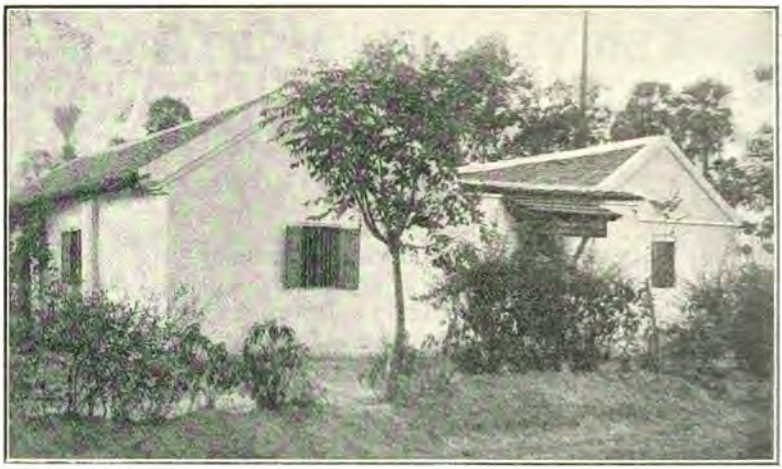
Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.** Cheques, etc., should be made payable to THE STRICT BAPTIST MISSION and crossed.

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary. **Miss P. P. Nunn, 16, Claremont Close, N.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



CHAPEL AT AYANAPURAM (Madras Field)

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.

AT THE APRIL COUNCIL THE TREASURER REPORTED THAT THE DEFICIT IN THE GENERAL FUND EXCEEDED **£500**

We heartily invite you to attend the

HALF-YEARLY MEETINGS

to be held (D.V.) on

TUESDAY, MAY 5th, 1936

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

DEVOTIONAL SERVICE at 3.30 p.m.

Chairman: Mr. S. W. ANDERSON (Vice-President)
Missionary Sermon by Pastor J. W. RANDALL, of Otley

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: Pastor R. ROBINSON (President)

Welcome Home from India to our Missionaries :
Mr. and Mrs. D. MORLING, Mrs. BRAND, and Miss PUTNAM

Addresses by
Mrs. BRAND, Miss PUTNAM, Mr. E. A. BOOTH and Mr. D. MORLING

Thankofferings *Doxology at 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

Renewing Strength

LIFE is a pilgrimage, a conflict, a service, which requires the constant expenditure of physical, mental and spiritual strength. We all are liable to fatigue and exhaustion.

Those who in one way or another seek to serve the Lord are conscious of a need for strength to be renewed. This is the common experience of all His servants, for all are human and mutable. Even King David said, "I am weak." The mighty Elijah, in a fit of dejection, prayed that he might die. The great apostle Paul spoke of "my weaknesses."

There comes to each of us a time when zeal flags, and expectation fails, and resolution wanes, and joy vanishes, and then service becomes drudgery. Not one should be content to continue in that experience. The promise is that fainting, flagging, weary spirits, by waiting upon God shall renew their strength. Isaiah has brought into conjunction man with his constantly diminishing strength and God with His inexhaustible omnipotence. By an act of faith the human weakness is linked to Divine strength, and the result is wonderful.

Dependence and Expectation.

The only means of gaining new spiritual strength is by waiting upon the Lord. There are at least three ingredients in the experience of waiting. The first is Dependence upon God. He is the sole source of our strength, and He Himself is our strength. Our power does not lie in numbers, or in organization, or in income, but in God. It is only in reliance upon Him that our strength is renewed.

In waiting upon God, to dependence we must add Expectation, for renewal is promised to those who wait. God's promises are our precepts. What God promises to give, the trusting soul should expect. Is our expectation worthy of the God upon whom we wait? He has said: "Open thy mouth wide and I will fill it." Like William Carey, we should "Expect great things from God." In prayer, by laying hold of the power of God we shall gain strength for service.

In our waiting we must also exercise Patience. In the service of God we must wait the Lord's time and the Lord's will. We shall need patience to endure trial and disappointment, to

persevere when the outlook is dark, and to continue in hope when we seem to have failed. The husbandman waiteth for fruit and hath long patience for it.

Daily Renewal.

This waiting on the Lord is to be the constant attitude of the soul, and not an occasional act. Communion with God is the supreme privilege of life and the loftiest experience within the reach of any soul. Spiritual strength is the entrance into our souls of Divine life, imparted by Christ and kindred with His own. The strength is renewed for the purpose of service. In communion with God we shall rise on the wings of faith above earthly cares, we shall run and master the crises of life, and we shall walk persistently along life's dusty road unwearied by its monotony.

Tidings from India

Kalingapatti Camp

W. H. KUHRT.

KALINGAPATTI is on the extreme western boundary of our field, and is less than twenty-five miles from the Western Ghats, that splendid line of hills that runs down the western side of India and which is always the most prominent feature in our Tinnevelly scenery. At some places they run up to more than 4,000 feet, and on their slopes may be found a variety of wild animals, including the formidable tiger.

Although Kalingapatti is not more than twenty miles as the crow flies, it is more than twice that distance by road, and travelling there (by two buses and bicycle) occupied no less than six and a half hours. When I arrived the school was in session. The poor teacher, being somewhat confused by my unexpected arrival, and seeming acutely conscious of the dirtiness of the floor, quickly hustled out the children and smartened up the place in India's ancient way—that is to say, by an application of dried cow dung and water. Within a few minutes all was smelling sweet and clean, and I was sitting down to a cup of black and treacly coffee.

Three hours after my arrival the camp-boy came with the baggage, and we set to work putting up a tent, putting together

my camp cot, and preparing some dinner. I went for a short stroll along the edge of the tank. Stretching away to the left are endless fields of beautifully green rice, varied here and there by a patch of sugar cane. Stretching away to the right is a delightful expanse of water, and beyond in the distance are the hills. Running along the bank of the tank is a line of gnarled trees; a man is standing in the water fishing; nearby are a few rough hewn stones soaked with cocoa nut milk and bedecked with withered garlands; the sun is setting behind the hills in a magnificent blaze of glory.

Penalty of Curiosity.

I returned to the chapel, and met nature in another mood, for mosquitoes were rising in a dense cloud from the swampy rice fields, and were as hungry as I was. Rather recklessly, I allowed my hunger to over-rule my judgment, and I poked my head into the kitchen to see how things were getting along. I beat a hasty retreat, with smarting eyes. Somewhere in the midst of the smoke there was a boy and some dinner. Eventually it was ready, and apparently none the worse for the smoke, and I marvelled afresh at the feats which are achieved by Indian cooks, with only a couple of bricks by way of hearth and a kerosene tin by way of oven.

Scripture Examination.

The next morning, with two Indian companions, I cycled to a place named Sevalkulam, where we conducted the examination of that school and its near neighbour, Alagapuri. The procedue is this:—All the Candidates are divided into Seniors and Juniors, and are sent to sit down outside before coming in one by one to be asked the questions. All these examinations are *viva voce*, and the questions are selected from the Bible lessons and from the Catechism. Ten questions are asked, and ten marks are allotted to each. While this is going on, the missionary takes possession of some strategic position on the threshold, from which he may survey the whole of the battle-field. He must control the flow of examinees; he must keep segregated those who have been examined, in order that no leakage of information shall take place; he must give an occasional ear to the examiners, to see that their methods and manner are reasonable and fair, and finally, he must examine the registers, to decide who shall receive the maximum prize, who shall receive half, and who shall receive nothing. When the examination is over, the children are once again sent outside, and again called in, only this time class by class, to receive their Christmas gifts—the bounty of many friends in England.

(To be continued)

Camp Cameos

H. A. HUCKETT.

IT is about 5 o'clock on a Saturday evening in December as we mount our iron steed and set out on our ten-mile trip to Erumaipatti, where we are to camp for a few days. As we pedal along the dusty highway the shadows are beginning to lengthen, and soon the sun will dip down below the distant hills in a blaze of golden glory. The road is tolerably good for the first three miles ; after that it degenerates into a mere cart track, full of pot-holes, perched up on the bund of a large tank or lake entirely devoid of water. So narrow is the track that in places we have to "tie up" like ships in the Suez Canal to let a bullock cart get past. We pass three large villages on our way, in which evangelistic work is done, and just within a mile of the Buffalo Village we meet the jutka in which camp cot, bedding, lanterns, food, etc., have been sent on before.

Agricultural Customs.

The moon is up by the time we reach the S.B.M. School-chapel at Erumaipatti. The next job is unpacking, in which we are assisted by our camp boy, John, and Isaac, the new G.E.S. representative, who has come with us to explore the land, with a view to an evangelistic effort. When all is straight we eat, and then conduct family prayers with Teacher Aaron and his wife, Paripuranam, who are stationed at this village. We retire early because we know that at 3 a.m. the waterman will begin irrigating the paddy fields close by, and what with the noise of the water swishing through the sluices, the creaking of the pulley, and the raucous chanting of the tally, we shall get no more sleep till the following night, or perhaps mid-day, if we are not too busy. Sure enough, he does begin his " matinal hydraulics," and will not be quieted.

Scripture Teaching.

The next morning, as soon as we have finished chota-hazri, the children arrive for Sunday School, which is conducted by Teacher Aaron, with a certain amount of help from the missionary. The lesson is on Jacob's flight to his Uncle Laban after deceiving his father Isaac and stealing the blessing. It is very obvious that the Adi-Dravida boys know much more about the subject than the caste boys, though all receive the same instruction. At the end, as a special treat, each boy is given a Tamil Postcard Tract, kindly supplied by friends in England.

The morning service begins about 9 a.m. ; eleven men and five women are present. The message given is from 2 Cor. 7/6—four ways in which God comforts us : (a) By the Holy Spirit, (b) By prayer, (c) By His Word, (d) By the sending of some " Titus." After the communion service we have a number of interviews : (1) Preacher " Weapon of Wisdom " wants the

missionary to marry his daughter on Christmas Day ; (2) Doraiswamy has turned his daughter out of the house for stealing : reconciliation needed ; (3) A young fellow, who has started a school in a Mission building without permission, has to be reprimanded.

We Gather as We Go.

At about 4 p.m. we set off for Boddireddipatti, two miles distant, where the evening service will be held. Although we could cycle in less than half the time, we decide to walk, and thereby collect our congregation en route, so that, on arrival at Boddireddipatti, we have quite a good crowd. After a talk to the children we send them off with a Tamil Postcard, and get to grips with the adults. At the close of the service there is opportunity for a personal talk with two Hindus, to whom the way of salvation is made plain.

The walk back by moonlight is very pleasant, and as we near our camp headquarters little lights are twinkling all over the village, for it is Kartikai Teebum, a sort of Hindu equivalent to the " Feast of Lights."

(To be continued)

Visitors

GRACE HAZEL.

IT is quite usual in India to have visitors to the bungalow, and so one is not surprised to hear an occasional " Salaam, Amma," whilst in the midst of one's work.

The reason of the visit is seldom stated at once, but on questioning the newcomer we usually receive the answer. " Oh, I've just *come*,"—" I've come to see the bungalow,"—" I've come just to *look*," or something equally indefinite.

After ten or fifteen minutes the real cause of the visit will be announced. Perhaps a child is ill, or someone is asking for work, or wanting financial help, or it may be a parent is seeking leave for her girl to attend the wedding of some twice or third-removed relation.

An Old Story.

It is amazing the number of weddings which can occur in one household within a few weeks, although they may only be *suggested* happenings—merely to tempt the missionary into granting leave for the child. Needless to say, she very seldom yields to the temptation, and more often than not such a request is *not* granted.

On a recent occasion I was aroused from Tamil study by a crowd of Hindu boys from a neighbouring village, all peering eagerly through the bars of the window. Having practised



A Tamil Boy

Tamil on them for about half an hour, they still showed no signs of retiring, so I thought it would be a good opportunity for rehearsing my freshly prepared Sunday school lesson, which I proceeded to tell. They listened well to the Parable of the Vineyard. Having been told that they could come in a week's time, they were sent away, each bearing joyfully a Tamil text which they promised to learn.

Although it is obvious that in a small village home a calendar is unknown, I was surprised at the shortness of their week, for the very next morning they again appeared, ready for another story. In such early days of Tamil it was difficult to entertain the same visitors on two successive days and with different material, so they were once more sent away (after having answered questions on the previous lesson) until next week's Sunday school lesson should be ready to tell.

A couple of days later, while having *chota* on the verandah, I was surprised to see four boys beaming at me from a few yards away, all looking very expectant. This was not all, however, for in a very few minutes I was still more amazed to discover another six lads had appeared from apparently nowhere, and were greatly enjoying watching my every movement.

As it was Sunday, there was no time to attend to them, but since that day some of them have re-visited me, and have given intelligent answers to the questions asked, and listened well to other Bible incidents. May the Lord—who is the Great Teacher—continue to work until the head knowledge becomes real heart experience in the lives of each of these lads.

"Not Grudgingly"

MARTENA THROWER.

BIG brother "V." (aged six years) accompanied mother to the Sunday morning service at Ayanapuram, to return thanks to Jesus for giving them (V. and his younger brother) a baby sister. When the bag was brought round for the collection V. found that he had inadvertently left his offering at home. However, being a resourceful person, he hastily borrowed the necessary money from mother, promising to reimburse her on their return home. A coin was duly dropped into the bag. (See photograph of chapel on front page).

Settling Account.

As soon as the Raleigh pulled up at the door of the house, big brother rushed in to get his cash-box and settle the loan with mother. On making a careful inspection of the contents of the box, V. found that he had just eight pies to keep him going for the rest of the week, until pocket-money day came round again. So he trotted off to mother with three pies (worth about a farthing in all). He was somewhat rebuffed when mother queried the amount, saying that three pies is what he usually gives for ordinary collections. Did he not think that double that sum would be a more suitable offering on *such* an occasion? "But, mummy," he demurs, "if I give six, I shall only have two left!" The three pies are slowly placed on a table beside mother, who by this time has sat down and started the ritual of bathing baby. "Well," replies mother, "if three pies expresses all the thankfulness that you have to Jesus for giving us a little sister, then that is enough.

Afterthoughts.

"But I thought that you would want to thank Him more than that. Did you not ask Him for ever such a long time to give you a baby sister, and did He not give her to us?" Master six-year-old halted, slowly withdrew his hand from the three tiny coins on the table, and once again referring to the hard fact that "If I give six, I shall only have two left," he turned away with tears in his eyes. Nothing more was said on the subject, until presently the one who had gone away sorrowful, softly crept back to mother's side, and put another three pies with those already on the table. This action was performed rather dolefully. So mother's comment was: "You need not give six unless you like; Jesus loves a cheerful giver, and if you could give three cheerfully, it would be better than six given grudgingly." "Dear mummy, I am so glad that Jesus gave us a dear baby sister, and I am ever so thankful."

Deacons' Conferences (3)

D. MORLING.

WHAT missionary working among the outcastes of South India in these days would feel happy about speaking to them on "Christian Giving"? Little wonder that I decided to bring forward the matter on a morning, before the heat of the day; and not on the first, but the second morning of our deliberations!

The first question I asked was "Who should give?" Many say, "The rich," or "Those in comfortable circumstances, and they only." The Word says, "Every one of you" (I Cor. xvi. 2), rich or poor. One of the fundamental problems of the Indian Government is, "Whom and how can we tax?" The houses of many thousand of Indians are mere huts, with neither door nor window. Household furniture may consist of sixpenny-worth of mud pots. Personal adornments? The children have only their birthday clothes. The men often wear even less than the universal loincloth. What *can* they tax?

The Standard of Appeal.

Yet the Word says, "Every one of you." If you cannot offer a lamb, at least you can give a pigeon. The widow was poor, terribly poor; but she gave her two mites, and was praised for giving.

A question that came still closer to the heart was, "How much?" A tithe. I think you will agree that to insist on a tenth with folk whose able-bodied men receive only three annas (pence) a day, and perhaps for only two or three weeks of the month, would be unfair. We are perfectly safe, even with people so indigent, in saying, "according to his ability." But even then one looks for a clearer guide. How much? Whatever may be said of the failings in the ancient Church, most historians unite in giving unstinted praise for the most surprising liberality. The Church in Rome at one time supported no less than 1,500 widows and other poor! Even in later centuries the Christian Church amazed the heathen by its generosity to both believers and unbelievers.

Again, How much? What proportion? With many Christians we can get a guide from the money spent on things not necessary. Our deacons acknowledged that in most homes the family would spend about three annas a week in betel and nut. Now the practice of using betel and nut is far less open to criticism than certain habits among Christians in the West, but the argument used in our Conferences was this: The family that spends three annas a week on betel and nut, and then gives a total of a quarter of an anna to the collection on Sunday morning, is "robbing God." Let us carry the argument a little further. The young man that spends five shillings a week on cigarettes,

or the young woman that spends half a crown a week on chocolates, and then on Sunday puts sixpence in the collection plate, will be called one day by God to judgment. "Will a man rob God? . . . Yet ye have robbed Me in tithes and offerings." How many thousands of self-complacent Christians rob God every Sunday?

Open-Air Consultation.

At this point our deacons left the discussion in the chapel to carry it on more freely under a banyan tree close by. When they returned they told us their decision was that every Christian man present at public service should give at least a quarter of an anna to each collection, each child a pie (a twelfth of a penny), and each woman should give at least what amounted to a handful every day of whatever grain her family was eating. The latter custom is common in many parts of India, and as the quality of the grain generally depends on the income of the family, it works out very fairly.

Beyond the weekly offerings there are always special gifts to be made at Christmas and Easter, and a still larger gift to be made at the Harvest Festival. I am sure God desires that our offerings to Him should be free-will offerings, but we must remember that He gave very definite commands concerning the Temple tax and many other oblations.

There were other points to be considered with our Church representatives; but in it all I am sure that, with Indian and English alike, the fundamental principle to be observed is that of stewardship. We do not *own* the money we earn and receive. It is given to us to hold and to use on behalf of the Owner. We unthinkingly and foolishly say, "This money, this property is mine. I laboured for it." Whereas we should say, "This is handed to me in trust. I, as steward, must give account of it to my Lord, the true Proprietor."

A Sad Case

D. A. THROWER.

TWO days ago two of the deacons of the Ayanapuram Church and I met at Screw Pine Village, to plead with a backslider named James. This man came out of Hinduism about five years ago, and professed faith in the Lord Jesus Christ. He was baptized and received as a member by the Church at Ayanapuram. Soon after he made a public profession, he started to experience trouble. First, he had an accident in which his left eye was injured, and this afterwards completely lost its sight. He had other sickness also, and lost

his employment in the railway workshops at Perambur. Several other members of James' family also became Christians, and they were bitterly persecuted by their Hindu relatives. Their house was taken away from them by false litigation. So hot did the village become for them that the whole family was broken up, one member settling in Kolattur, and others in other hamlets.

He Turned Back.

James, however, did not run away from his home village. He held out for a time, but recently, as a result of his previous trials and the inveterate hatred and scoffing of the enemies of the cross of Christ, he gave way and started to try the consolation of his old heathen deities. As James absented himself from services, the deacons of the church visited him and pleaded with him to come to the House of God, and to return to the Lord whom he was forsaking. His reply was that if he entered a Christian place of worship again the devil would come upon him.

When we reached the village on Tuesday evening last (the day of King George's funeral), the few Christians of the place had met together to thank God for King George, and to pray for God's richest blessing to rest on King Edward and on the other royal mourners. We sent for James and he came to the school-chapel. Then we pleaded with this young man to seek the Lord, and cleave to Him in spite of all trials and troubles that might come upon him. It was sad indeed to listen to his replies. He admitted that he had wandered from God, and had denied Him. It *was* true that he had said that if he went into a Christian temple, the devil would come into him. He deliberately and repeatedly stated that he preferred the Hindu deity of his village rather than the Lord Jesus Christ. The former was of more service to him in his troubles.

Pray for Such.

All he could say regarding the future was that he would come back to the Christian fold " after a while," when his present troubles had abated somewhat!! We tried to find a tender spot in his hard heart, but in vain. Finally, we gave James a very solemn warning, and then conducted a brief service. Mr. A. Morling (who was with us) read verses from the Scriptures, about the disciples who were at one time in trouble on the lake of Galilee, but who trusted and clung to Jesus in spite of all the storm. Earnest and touching prayers were offered by the Christians of Screw Pine Village for their friend James. Please pray for James.

"Things as They Are"

A. J. MORLING.

BRUR-R-R-R-R, the alarm clock stirs us and communicates the sad news that it is 4 a.m., and time we were up and doing. The week-end has been spent in a Travellers' Bungalow at the terminus of a bus route. A small bus had been chartered because we were returning from an extensive camp, and the week before us was salary meeting week, with all its rush and bustle. Further, of the three buses that run between Namakal and Jederpalayam, two had broken down and the remaining one was quickly approaching a similar condition.

Preliminaries.

The first duty, after attiring ourselves, is to call the "watcher" of the bungalow and instruct him to bring the driver, otherwise our departure would be delayed and our plans rendered futile. The "watcher" speedily produces the required person from an adjoining room; he staggers forward very sleepily and, ruffling his hair, enquires the reason of his being roused. We ask for the conductor, otherwise known as car-mechanic, a youth generally garbed in a filthy oily attire and renowned for his vocal attainments! The driver assures us that all will be ready by the time arranged for, and immediately leaves in search of his assistant, who is sleeping in the village. Chota is quickly consumed, and the various samans packed away, when the driver and conductor present themselves, shrouded in what were once white clothes!

"Right Away."

All the paraphernalia is loaded on the bus and the conductor, beautifully rolling his "r's," shouts "R-r-right." Now is the time, according to Indian custom, for the mechanic to inspect the tyres, ascertain whether the radiator contains sufficient water, count the tools, and proceed to his house for the morning meal! After these things have received due attention, the driver again assumes his position at the wheel, and the conductor cranks the engine in vain. All are now exhorted to push, and as we leave the compound the bus starts with a roar. However, it is not without repeated objections that the well-worn Chevrolet struggles to answer the demands of the driver. We had proceeded nearly three-quarters of a mile when it became apparent that the petrol was anything but pure, this resulted in a halt for at least fifteen minutes. Those in charge of operations were not in the least perturbed, and seemed elated that an opportunity had been afforded them of exhibiting their knowledge of mechanics. Choking smoke rises from under the dash-board, and we resume our journey as far as Paramatti, where the conductor assures us that petrol is obtainable.

(To be continued)

Home News

The Service of Intercession

"Ye also helping together by prayer for us"

LET us praise God for the safe arrival on furlough of our missionaries, and ask that their deputation service may be the means of arousing additional missionary interest.

LET us ask God for His blessing upon the Half-Yearly Meetings, and especially that speakers and hearers may be conscious of His presence and power.

LET us earnestly pray that the Council may be divinely guided as it considers problems relating to our work in India.

LET us pray for Indian converts who are subject to persecution and the temptation to revert to heathen practices.

Reports of Meetings

The second Anniversary of the Students' Fellowship of the Missionary School of Medicine was held on March 17th, 1936, at the London Homœopathic Hospital. The visitors were conducted round the Missionary School and the Tropical Museum with its many and varied exhibits. At 6.30 p.m. a devotional meeting was held, when the Rev. W. H. Aldis, President of the School, took the chair. Pastor W. Chisnall, Secretary of the Strict Baptist Mission, gave an encouraging address on Daniel's God, taking as headings : His God; Thy God; My God; The Living God. The address was preceded by three stirring testimonies from present students of the School, who told of the faithfulness of God in salvation, supplies and answered prayer. The students also gave a contribution in song. Miss E. Saunders, Hon. Treasurer of the Fellowship, gave a brief report of the work and told of the Master's signal blessing in the supply of every financial need in answer to prayer. There are already 90 members of the Students' Fellowship working in nearly every country of the world. E. O.

Cambridge.

On Thursday, April 2nd, the Quarterly Prayer Meeting of the Branches in Cambs. and Hunts. was held at Eden Chapel, Cambridge. Fifty-four were present, representing the Churches at Cambridge, Over, Warboys, St. Neots and Ramsey. We were privileged to have our Secretary, Miss Nunn, with us. Mrs. Whayman presided. A real spirit of intercession was realised; the needs of our sisters in India, and the work in its various phases, being definitely laid before the Lord. Miss Nunn gave us a searching address on the need and value of intercession. After the meeting, tea provided by the Eden friends was much enjoyed, and proved a splendid opportunity of making contacts with other friends. A. E. R.

SUFFOLK MISSIONARY RALLY

BETHESDA CHAPEL, IPSWICH, WEDNESDAY, MAY 20TH, 1936.

Afternoon Service : Preacher, Missionary D. MORLING.

Evening Meeting : Chairman, Pastor R. ROBINSON (S.B.M. President). Speakers : Missionary D. Morling, Pastor R. French, Pastor W. Chisnall, and others.

Engagements for May, 1936

MISSIONARY D. MORLING.

5th, Leysian Mission; 10th, Chadwell St.; 12th, Gurney Road (East End Rally); 13th, Croydon (Derby Rd.), District Meeting; 17th, Chelmsford; 20th, Ipswich (Bethesda), District Meeting; 24th, Fulham; 31st, Leigh-on-Sea.

Address : 161, Highbury New Park, London, N.5.

PASTOR W. CHISNALL.

3rd, Walsall; 5th, Leysian Mission (Half-Yearly); 10th, Lode; 12th, Gurney Rd. (East End Rally); 17th, Leyton; 20th, Ipswich (Bethesda); 24th, Royton; 31st, Haslemere.

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

MISSIONARY E. A. BOOTH.

3rd, Lee Common; 5th, Leysian Mission; 6th, Hackney (Loddiges Rd.; 10th, Newick; 13th, Wandsworth (Chatham Rd.); 17th, Greenwich; 24th, Brentford; 26th, Handcross; 31st, Downham.

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

Ladies' Zenana Auxiliary

MRS. BRAND.

May 5th, Leysian Hall; 13th, Croydon, Derby Road; 19th, Watford; 20th, Tring and Potten End; 21st, Stockley Mission; 26th, Greenwich; 27th, Tunbridge Wells.

Address : 3, Cavendish Road, N.W.8.

MISS PUTNAM.

May 5th, Leysian Hall; 13th, Stratford (Gurney Rd.); 14th, Leigh-on-Sea; 20th, Swindon; 21st, Bradenstoke; 28th, Leyton.

Address : 11, Compton Terrace, N.1.

The L.Z.A. HALF-YEARLY MEETING will be held (D.V.) at Chadwell Street Chapel, at 2 p.m. on Tuesday, May 5th. **The Meeting will be open to all lady friends,** and will be addressed by Mrs. Brand, Miss Putnam and Mrs. Morling. We hope there will be a full attendance to welcome our missionaries from India.

The L.Z.A QUARTERLY PRAYER MEETING will be held (D.V.) at Lillie Road, Fulham, on **Tuesday, May 26th,** at 7 p.m., when Mrs. Morling will give a short address. Please unite with us for prayer.

"That Thine Alms may be in Secret"

Gifts Received during March, 1936

GENERAL FUND.				Rec. No.				Rec. No.				Rec. No.			
Rec. No.	£	s.	d.	566	3	5	5	571		16	0	576		5	0
562S.....	17	8	9	567	3	0	0	572		5	0	577		17	0
563P.....	5	8	9	568	12	0	0	573	125	0	0	578	1	15	0
564		8	6	569		10	6	574	60	0	0	579		**9**	**6**
565		10	0	570		4	0	575	2	0	3	580	2	1	9

"That Thine Alms may be in Secret"—*continued*

Rec. No.	£	s.	d.
581	1	10	0
582	1	8	10
583	2	10	2
584	1	1	0
585	7	0	8
586	1	19	7
587	8	7	0
588	3	0	0
589		12	0
590	4	6	9
591		10	0
592		1	9
593		2	6
594		4	1
595	3	6	0
596		3	0
597		2	0
598	1	14	9
599	1	4	8
600	1	0	0
601	3	18	3
602		14	0
603	5	0	0
604		10	0
605		11	6
606	6	5	0
607	1	13	9
608	2	12	0
609		10	0
610		5	0
611	4	4	2
612	1	0	0
613			9
614		11	6
615	3	0	0
616	2	0	6
617	3	14	0
618		17	0
619	1	10	8
620	2	6	6
621		3	4
622	5	8	6
623		4	0
624	11	5	6
625		13	4
626	8	4	6
627	3	10	6
628	2	11	0
629	9	14	9
630		9	5
631		8	10
632		4	0
633	4	0	0
634	2	0	0
635	2	14	0
636	2	12	0
637	3	12	9
638	6	0	8
639	2	10	0
640	1	8	0
641	2	11	10
642	17	15	0
643L.....	2	18	3
644L.....	16	3	10
645L.....		12	10
646P.....	38	9	10
647P.....	34	9	11
648		7	8
	£498	19	0

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
157	1	0	0
158		3	0
159	3	5	7
160	1	10	5
161	2	2	0
162		10	0
163	1	0	0
164		7	0
165		2	6
166	1	17	9
167		6	0
168	1	0	0
169	2	5	8
170		4	0
171		5	0
172		10	0
173		2	6
174		2	6
175		10	0
176		5	0
177	5	5	0
178		10	0
179		10	0
180	1	1	0
181		13	1½
182	1	0	0
183		2	6
184	5	13	0
185	1	8	6
186	1	0	0
187		10	0
188		5	0
189		16	0
190		1	6
191		5	0
192		2	1
193	1	10	0
194		2	0
195	2	15	6
196		2	6
197	3	0	0
198		17	0
199	1	18	0
200	4	6	6
201	7	5	0
202	5	0	0
203	3	2	0
204	2	0	0
205		7	0
206	3	3	6
207	3	0	0
208		5	0
209		18	0
210		9	0
211		8	0
	£77	0	7½

L.—Literature. P.—Pension S.—Sustentation

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.

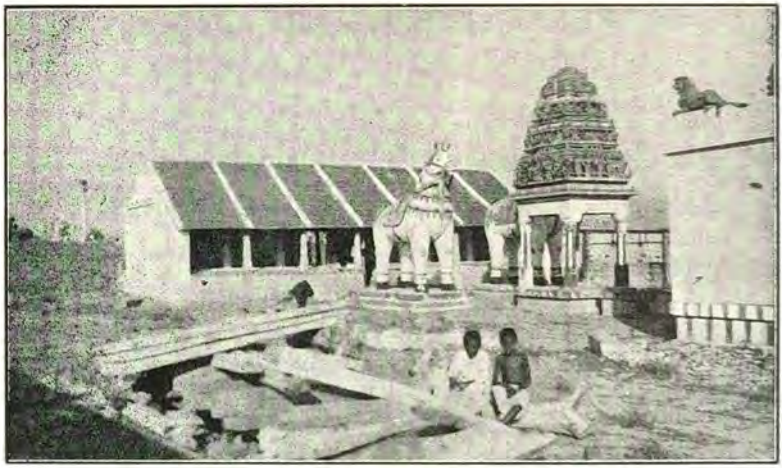
Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.** Cheques, etc., should be made payable to THE STRICT BAPTIST MISSION and crossed.

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 16, Claremont Close, N.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



COURTYARD OF ELUR TEMPLE (Sendamangalam Field)

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 STEWARDSHIP

AT THE MAY SESSION OF THE COUNCIL THE TREASURER REPORTED A DEFICIT OF **£850** IN THE GENERAL FUND.

THE FINANCIAL SECRETARY STATED THAT HE HAD RECEIVED **£700** LESS THIS YEAR THAN DURING THE CORRESPONDING PERIOD LAST YEAR.

✦ ✦ ✦ ✦

MISSIONARY DEPUTATION SERVICE

THERE ARE STILL SOME WEEKDAYS AVAILABLE, FOR WHICH FRIENDS ARE ASKED TO MAKE EARLY APPLICATION.

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 HALF-YEARLY MEETINGS

"What Hath God Wrought?"

H. H. GLADSTONE.

SUCH words must have been upon the minds of many who were privileged to attend the Half-Yearly Meetings of the Strict Baptist Mission, held at the Leysian Hall, on Tuesday, May 5th. No one could have left that building at the close of such a happy day without feelings of humble gratitude to God, "Who hath done great things for us" as a Missionary Society. That feeling must have been prompted, not only by the large gatherings afternoon and evening, but also by the stirring accounts of the work given by our missionaries just home from the field. We are highly favoured in having such gifted and consecrated men and women who so faithfully serve us in India.

THE DEVOTIONAL GATHERING.

The Devotional Service in the afternoon was conducted by our genial Vice-President, Mr. S. W. Anderson, who reminded us in a few well chosen words that we were present in the interests of the Mission we all loved. Pastor H. H. Gladstone, of Chesham, read the Scriptures, and Pastors C. J. Welsford, G. Smith and T. Reynolds supplicated the Throne of Grace. The Vice-President then gave a very warm welcome to Pastor J. W. Randall, of Otley, who was to preach the sermon. Announcing his text to be Acts xvi. 9-10, Pastor Randall then delivered a carefully prepared and earnest message on the Macedonian Vision. We were reminded that such visions were always revelations of divine grace unto the soul, and that the Macedonian call echoed down the ages as Christ's great missionary call to the Church. The interpretation of the call was to be found in Christ's own words: "All power is given unto Me," etc. It is God's prerogative to choose the sphere of

His servants' witness. It is the Holy Spirit's high office to direct the steps of God's chosen. Our brother impressed upon us the need of grace to await the time of the Lord, and concluded his well thought out message by a comparison between the vision of Damascus and that of Macedonia: one being the vision of the Cross, and the other of a man. A time of blessing was brought to a close by Brother Chisnall very tenderly commending the word delivered unto the power of God.

THE EVENING MEETING.

The Public Welcome in the evening was under the Chairmanship of the President of the Mission, Pastor R. Robinson, of Clerkenwell. Pastor F. A. Prime, of Grundisburgh, read the Scriptures and led in prayer. The President, in a brief address, reminded the large congregation that almost filled the building, that since our last meeting there had been great changes, not only in national affairs, but also in our more immediate circle. But God remains, and the Lord Jesus Christ is the same yesterday, to-day, and for ever. He referred to the four Missionaries present, and on behalf of those in the gathering and all friends of the Mission, gave a very hearty welcome home to Mrs. J. M. Brand, Miss Putnam, and Mr. and Mrs. D. Morling, assuring them of our good wishes, and prayers for every blessing to rest upon them during their time of furlough.

Mrs. J. M. Brand.

Mrs. J. M. BRAND was the first speaker, and her thrilling message must have touched the hearts of all. She began by saying that on the Kolli Hills she had often watched the rising of the morning star, which told her that dawn was coming. She felt that, after 22 years on the Kolli Hills, she could now see the morning star which encouraged her to believe the dawn was near. She thought of their work under three periods. There was, first of all, the very dark years at the beginning. Then there came the time when, with fear and trembling, one by one confessed Christ. Now, there was the wonderful development, when these converts had gone again to live among their own people and bear their witness for Christ. Recently there came to her the words of Psalm lxviii. 16, and this she took to be God's message for us this evening. No missionary would dare labour on the Kolli Hills who did not believe in the sovereignty of God. We who labour there know that God reigns, and that He has said to the S.B.M.: "This is the hill which God desireth to dwell in." She was convinced that the Lord was taking out a people for Himself on the Kolli Hills. Caste work was slow, but sure, and just before she came home there were several asking for baptism. The Christians were gathering together in groups to worship and testify. In one

village recently, she was deeply impressed when one convert read from Jeremiah the story of the Potter, and then commenced to comment, reminding those listening that they were but clay in the hands of the Lord Jesus Christ. This able and moving address was brought to a conclusion by Mrs. Brand assuring us with confidence that the time would come when many shall rise on the Kolli Hills to say: "This and that man was born in her, and the Highest Himself shall establish her."

Miss E. C. Putnam.

Miss PUTNAM was next called upon to speak. She drew our attention to Exodus xxxiii., particularly stressing the prayer of Moses: "I beseech Thee show me Thy glory." Then, in a very quiet, but convincing way, our sister proceeded to tell us of the way in which she had seen the glory of God during her 10½ years in India. Briefly, she led us in thought to Sendamangalam, touching our hearts by the story of the little girl at the Boarding School who, after conversion, requested prayer for her father's conversion. Then we were transferred to Madras, and were able to visualise groups of Christian women meeting together for the purpose of bearing their witness to the Christian faith. Miss Putnam paid a tribute to the MISSION HERALD, and referred her hearers to the pages of the November issue, for the story of "A Living Gem," of which she gave further developments. She added, I am not asking how many of you *take* the MISSION HERALD, but I am asking "How many of you *read* it?"

Mr. D. Morling.

Mr. MORLING commenced his powerful and informative message by retracing the steps that led to the formation of Strict Baptist Mission Work in India. In giving a report of the work in the Tinnevelly Field, our brother said that for 3½ years he had been residing at Kovilpatti, and he was now anxious to give an account of his stewardship. He paid a most generous tribute to the work of those who had preceded him in that sphere, and particularly mentioned Miss Green, who, at the transitional period, displayed an ability that was exceptional. The task that lay before him at the commencement was not a small one, for it was necessarily both organisation and reorganisation, but the staff took it all in good part. The Tinnevelly area is the biggest field in the S.B.M., and extends over four counties. It is in sharp contrast to the sphere he left, and indeed, to all the other fields of the Mission. The area in our charge has been largely evangelised, there being at least one or two Christians in every village and hamlet. It is a field of Church problems, and our task consists mainly in raising a superstructure. Dealing firstly with the Schools, Mr. Morling

pointed out that it had been necessary to raise the standard of teaching. For many years it had been difficult to persuade parents to allow their girls to attend, but during the last 3½ years there had been 50% increase in the attendance of girls. The first lesson of the day was always Scriptural. They had had the joy of baptising one boy who had studied in the School, and he in turn took the Word home, with gratifying results. In speaking of the preaching work, a warm tribute was paid to his young colleague, Mr. W. H. Kuhrt, whose enthusiastic leadership of open-air work had been invaluable. After a brief mention of another new department, the Colportage work, Mr. Morling went on to speak of the excellent work done in the Students' Hostel, and then passed to the Churches. There are 50 congregations in the Tinnevelly area, with over 900 members, in addition to a large number of adherents. He appealed to those present to pray for those congregations every Sunday. Seven School-Chapels had been erected during the past 3½ years, five extended or reconditioned. They had opened six new and revived three old congregations. There were several Chapels where the accommodation was insufficient. There were a number of baptisms last year, and one very encouraging thing was the attendance on Sunday mornings. The concluding portion of this very comprehensive account was devoted to emphasising the need for more Indian pastors, and particularly for the means whereby they could receive adequate training for their work.

The Closing Message.

Mr. E. A. BOOTH gave the closing address of the evening. His persuasive message was the crowning point of these wonderful gatherings. From beginning to end it gripped the hearts of all present, and it will not be easy to forget the incident of an Indian storm, the cry of the woman lost upon the mountain, and the response of the man guiding her to safety. Those who know our beloved brother, will realise the very apt way in which he applied the incident to the work of the missionary. It was a triumphant conclusion to a splendid meeting. The collections amounted to £270 18s. 5½d.

LADIES' ZENANA AUXILIARY.

JANE KEVAN.

The area of Chadwell St. Chapel was well filled with ladies who met to express their welcome to Mrs. Morling, Mrs. Brand and Miss Putnam, on their return from service in India.

Our President, Mrs. Silvester, was in the Chair, and in the very regretted absence of Mrs. Booth through illness, Mrs. Anderson read the Scripture, and Mrs. Rose led us in prayer.

The President then welcomed our returned missionaries, and asked Mrs. Brand to address the meeting. In the limited time at her disposal, Mrs. Brand told us of the work among the Hostel girls, and of the camping and out-station work. We were particularly glad to hear of her hope that the first baby brought to them so many years ago would very soon be training to be a Biblewoman.

It was a special pleasure to listen to Mrs. Morling—our first L.Z.A. missionary. We were greatly encouraged in prayer as she told us of very definite answers which had been granted.

Miss Putnam came with thanksgiving, in which we all joined, for restoration to health after a very serious illness. Our hearts were stirred as she told us of the work of the Biblewomen, and of the devotion and sacrifice of one of these sisters, in an effort to help a group of girls.

We left the meeting with praise for all the wonders God has wrought, and the prayer that this work may still be crowned with His blessing. Thankofferings amounted to £96 13s. 8d.

Tidings from India

Steady Progress

VIOLET D. GREEN.

ONCE more it is my privilege to write from Paniadipatti. I do so with deep gratitude to God that I have been permitted to take up the work again.

I arrived back in India on February 18th, and was received by fellow-missionaries and Indian friends very heartily. Just a few days sufficed to get settled in and ready for work. It is just seven weeks since I landed, and they have been most pleasantly occupied. Almost the very first task I had was that of hearing two sisters give their testimony. That was surely a glad beginning! They, with another candidate for baptism, were baptized here during my second week-end.

Another special feature has been the re-opening of our Paniadipatti Chapel, which has been renovated and enlarged. That was a joyous occasion, and we are glad to have a much more commodious and airy sanctuary. Just at this time of the year, there are Anniversary Services being conducted in most of our Churches. I have been present at some of these, and they have been well attended by Christians and Hindus. Ser-

vices have been very enthusiastic and messages of a good tone. We believe that we shall hear later on of definite results from these special efforts.

Readiness to Learn.

A good proportion of my time has been spent away from headquarters, camping in the villages where the Biblewomen are stationed, and there I have found constant cause for rejoicing. During the year I have been at home, the Biblewomen have carried on their work admirably, and the Lord has greatly blessed their patient labour. There is very steady progress in most places, and the village Christian women are now at last sincerely desirous to learn. To awaken a sense of *need*, to bring home to them the *shame* and *degradation* of their condition of ignorance and illiteracy, and to make them realise the loss it involves themselves and others in, has been our first task; and to have secured a recognition of that is to have made very real headway. This, in many cases, has been accomplished, and it is most heartening to see the women now *thoroughly awake* to their need, and striving in praiseworthy manner to remove the stigma. Only those who live among them and know their circumstances, can appreciate the struggle it is for them. What changes I have seen in some of them! Praise be to God Who only doeth excellent things.

Dear friends, your earnest prayers are sought for these dear sisters, that they may not get discouraged in the uphill task, but may know increasingly the joy and privilege and honour of being *the King's daughters*.

Praise God for the dear Biblewomen, and continue to pray for them, and for me that I may be for Him *a candlestick of pure gold*.

Anniversaries.—The months of March and April are the best ones for holding the anniversaries of the Churches in the Tinnevelly area, and each week-end of these months has been occupied with special anniversary services. The people have gathered in the main centres where the services have been held, and these meetings have indicated a grouping of the little surrounding Churches that should lead to more effective cultivation of the Church-sense amongst the village-minded members.

L. WATTS.

"Things as They Are"— *(concluded)*.

A. J. MORLING.

Queries filled our minds, as this was new information and we were sure that petrol could only be purchased in Namakal, twelve miles distant. Suspicions increased when the required liquid was brought in bottles, and our doubts confirmed when it was poured into the tank, from which rose the odious smell of kerosene oil. This merely connoted further trouble, and our apprehensions soon materialised. Smoke, explosions and dust marked our departure from this village, but the first rising necessitated the sudden application of the brakes to avoid our rushing backwards down the hill. This was twice repeated, when the back of the car was felt to sway, and with a crash and the sound of grinding we came to a stop, and lurched over to one side. We saw the back left tyre, with its rim, chase



STRANDED! Rear of Motor Bus on left.

past us and complete its journey in the low hedge! Climbing down, we found the wooden wheel in pieces and spokes scattered on the roadside. Had we been proceeding at break-neck speed, characteristic of all Indian drivers, one hesitates to surmise the inevitable result. Our hearts rose in gratitude to Him who unfailingly watches over His own.

In such circumstances we could only ask for boxes to sit on and prepare for a long wait in the shade of the tilted vehicle. The accompanying snap depicts how part of the time was employed. Three hours we read, talked and sewed. We conversed with the two old Gowndans seen in the picture, but both were unwilling to hear of the New Way. Later the conductor returned from Namakal with a disc wheel which obviously had been picked up on a scrap heap. Two tyre

rims had to be changed ere one could be found to fit the new wheel—this suggests that all four were of varying sizes! Within half an hour the bus was once again resting on all wheels, and the exhausted conductor spending his strength in futile attempts to start the engine. Pushing was soon resorted to, but in vain. Alas, when the petrol—now kerosene—tank was examined, it apeared that all had leaked out during the four and a half hours halt!

"A Friend in Need."

There was nothing to do but to wait for a bus that might come from Paramatti, but sewing and reading were intolerable owing to the glare of the sun; all sought the shady spots. Nearly an hour had elapsed when a bus proceeding to Namakal drew up alongside our dilapidated car. Our driver and his assistant, now greatly distracted by repeated misfortune, intreated their associates to grant them some gasolene, not kerosene! When their petitions threatened to prove futile, we glanced down the bus that had just arrived and remarked that it was heavily overloaded—having roughly twice the number of passengers on as were permitted—and added that our calling at the Police Station would result in a heavy fine. To add gravity to the warning, the fact that the proprietors of our conveyance had only recently been fined Rs.80 was mentioned. This had the desired effect, and those in distress were invited to draw off as much petrol as they required. When the other vehicle was about to leave, its driver came to us and remarked that merely three bottles of petrol had been taken, and that he was dubious whether such a small quantity would suffice! We thanked him, and gave a faithful word to our people to refund that which had been received.

Home at Last.

Extreme caution had to be exercised as we resumed our journey, and the driver at frequent intervals anxiously enquired regarding the condition of the front tyre, which by reason of a huge tear, caused the mudguard above it to rattle as it thudded along. When the thuds grew too violent, the mechanic was told to deflate the tube a little, during the process of which the valve jammed, and caused considerable nervous tension. Shortly after this being corrected we arrived home, having completed an hour and a half's run in a little over seven and a half hours!

Kalingapatti Camp—(*concluded*).

W. H. KUHRT.

The next day was Sunday, and in the morning Mr. Morling and I went by bandy to a place named Valaiyapatti. It was necessary to cross a river, and it was with some apprehension that we saw the water rise to within a few inches of where we were sitting. However, we got across without a wetting, and were able to hold a well-attended meeting. Mr. Morling spent some time in speaking to the people of the blessings experienced by the Empire at large, and by India in particular, during the reign of the late King-Emperor, of whose sad death we had just heard. In the evening of the same day, Mr. Morling went to another station, and I accompanied some of our Indian brethren for an open-air meeting in a Pallar street, where there were said to be some enquirers. Unfortunately, while we were there the spirit of enquiry seemed to be dead, and instead, the spirit of strife had arisen, embodied in two aged and withered ladies with surprisingly powerful lungs. The devil will never be far away where there are enquirers.

Proficiency in Scripture.

On Monday morning the examinations were continued for three more schools, and one boy distinguished himself by gaining a hundred marks. He was the second child to do so, for the previous week one of the Paniadipatti boarding school girls had similarly distinguished herself. In the afternoon we were engaged in the happy task of conducting the opening service of the new chapel at Narrikulum. A large number of people came for the occasion, and a pleasant little service was held. Unfortunately, when Adi-Dravidas become Christians their manners do not suddenly change from those of the Indian village to those of Mayfair.

Challenging Opportunities.

There are a number of villages like this one, in which people are seeking to join the Christian way and where the people are willing to make fairly liberal contributions towards the building of a chapel. At Narrikulam they put in the foundations and built the walls. At Kammasurankudi they are offering to provide the land at a cost of Rs.100. At Reddiyapatti they are offering fifty rupees towards the expense of a building. At Vada-Konarkottai they are willing to build a place of their own on land of their own if we will give them a teacher. These things are very encouraging, and we hope to be able to do something in each place. These new congregations are very crude in their knowledge and in their methods and, like young and tender plants, they need great care and prayer. If the missionaries do the caring, and if we all do the praying, there is no doubt that one day God will give the increase.

Camp Cameos—(*concluded*).

H. A. HUCKETT.

On Monday we set off for Muttanchetti with Colporteur Isaac, and enjoy some profitable conversation with him on the way. This man had a remarkable conversion, and seems really keen on soul-winning. As a child he was taken to Ceylon, where a European took an interest in him, sent him to school, and later got him some work on the plantations. He began to realise that the Christian way is the right way, and when he returned to his native place, Pavittram, he began to tell his relatives about Christ. Apart from his old grandfather, Abraham, all his people are Hindus, and they told him that if he embraced Christianity they would take his land. He said that he did not mind, received baptism and lost property worth Rs.5,000. For two years he did coolie work and was much persecuted by his people, who taunted him because he was so poor and had no proper clothes either for himself or his wife.

A New Start

Later on Mr. Champion took him on as compound man at Sendamangalam, where he has been working for the past three years, drawing water, weeding, running errands, etc. In spite of his humble origin and the rather menial tasks he has been doing, he has maintained a remarkably high standard of spiritual life, and has been a tower of strength to the young fellows in the cheri and to others on the compound. He and his wife, Rebekah, have not been exempt from trial even here, for they have lost two children, and have also been very ill themselves on more than one occasion. Nevertheless, the Lord has given them the faith to trust Him even in the dark valley, and undoubtedly the experiences Isaac has passed through have been used to mould him into a choice vessel, meet for the Master's use. Just recently, when the question of re-opening evangelistic work in the Sendamangalam area, under the ægis of the Gospel Extension Society, was mooted, he was unanimously chosen to be the Society's representative.

Something for Nothing.

On arrival at Muttanchetti we visited the village munsif, who is friendly, and had a long talk to a group of people on the verandah of his house. Isaac gave his testimony very earnestly, and some of the caste men seemed obviously impressed. One man asked for a Bible (presentation copy), but we told him our terms were strictly cash, or words to that effect. Experience teaches us that in India people value a thing according to the price they pay for it. Proceeding to the outcaste quarter, we inspected the school-chapel, and made arrangements for certain repairs to be done. God willing, this will be Isaac's headquarters now, the idea being that he will preach the Gospel, sell books, and hold an evening Bible Class in

Muttanchetti as often as possible. After doing some more visiting in Muttanchetti we returned to Erumaipatti, where our midday meal was waiting.

Festival of Noise.

In the afternoon we examined the school there in Scripture, did some personal work in the village, and retired about 9.15 p.m. The night was very noisy, as it was the last night of the Hindu Festival above mentioned. Musicians blew a great blast on their horns outside the temple, where the greasy black image of the Hindu swami stands, the people crowded round, and the priests did puja. Then huge bonfires were lit, and the people rushed around waving firebrands and branches of trees all alight. Children shouted and screamed with excitement. It was just like Guy Fawkes night, only more so. At last we succumbed to the wooing influence of sleep—and then came the waterman, punctually at 3 a.m. Next morning we were up betimes, and having packed our saman and despatched same by jutka, we set out for Boddireddipatti to visit the school there and to interview Doraiswamy. It was cheering to find that he had admitted his prodigal daughter back home again. She looks a tough proposition. Please pray for him and her. His wife showed us her new baby, which we were asked to name. Our last port of call was Namakal, where we had some business to discuss with the missionary stationed there.

This is the kind of life we live in India. Please continue in prayer for us, and watch in the same with thanksgiving.

Madras Notes

D. THROWER.

ON the first Sunday in the New Year two believers, a man converted first from Hinduism and then from Roman Catholicism, and a girl who is the daughter of one of the Biblewomen, were baptized at the Vepery Chapel. The following week four young believers were immersed at Poonamallee. In February, the mother of one of the Mannur Church members was baptised and added to the Church there. Our friends will be grieved to hear that this has resulted in the family concerned being persecuted, and even assaulted, by their Hindu co-villagers. We rejoice in God's blessing thus seen resting on the Churches, but we need to pray for those who have newly put on Christ, that they may stand firm in the face of persecution and temptation. The Mannur Church Anniversary has been held, and the little body of believers there was encouraged by an enthusiastic gathering. This little Church has sprung from the labours of the Volunteer Fellowship, and it gave us special pleasure to encourage this indigenous Gospel work.

Home News

The Service of Intercession

"Ye also helping together by prayer for us"

LET us praise God for the blessing received at the Half-Yearly Meetings, and for the help afforded to all who took part.

LET us bring before the Lord the financial position as noted on page 82, and let us ask Him to move hearts to lift the burden.

LET us ask for the help of God on behalf of those engaged in Deputation service (page 95).

LET us remember in prayer our Indian staff, and ask that each may be spiritually fitted for the entrusted task.

Reports of Meetings

Australia : Sydney.—On Wednesday, March 25th, a very enjoyable evening was spent in the School Hall, at Belvoir Street, when a Lantern Lecture was given on "Mission Life and Work in India." There was a very fair attendance of Church friends and people living in the neighbourhood. The pictures were unanimously appreciated, depicting as they did the various branches of Mission work in India. A few of the last consignment of slides were shown (the remainder were held over for another meeting) and it was interesting to hear the comments made on each branch of work. We hope that the increased interest in Missionary work, occasioned by Miss Green's personal testimony, may grow and bear fruit. The pictures were interspersed with singing of well-known hymns, shown on the sheet. A pleasing interruption occurred during the evening, when our Pastor, Bro. J. D. Murgatroyd, announced that he had, in Colombo, ridden in a similar "Rickshaw" to that pictured before us, and a little voice from the rear of the hall said, "And so have I." This came from the Pastor's little daughter, Dorothy.

A collection was taken for S.B.M. Funds. This was quite gratifying, considering the fewness of the Church friends. After refreshments had been distributed, a happy meeting was brought to a close, with the pleasant anticipation of another in the future.

L. R. Goss.

Woolwich (Enon).—The Annual Missionary Service of Song, held under the auspices of the "Enon Young People's Circle," took place on Thursday evening, March 19th, 1936. A good gathering—including many friends from other Churches—were present in the School-room when the meeting, presided over by Mr. J. Dolbey, commenced. Pastor S. G. Purkiss read a portion of God's Word and engaged in prayer. After a few brief remarks by the Chairman, the members of the "Young People's Circle" rendered the Service of Song entitled "The Pilgrim's Progress," which was much appreciated by all present. Thankoffering, for S.B.M., amounted to £1 8s. The meeting was brought to a close with the Benediction and singing of the Doxology.

Engagements for June, 1936

PASTOR W. CHISNALL.

June 7th, Billericay; 10th—11th, Hadleigh (S. & N. Assoc. Meeting); 14th, Yarmouth; 21st, St. Albans; 27th, Walton-on-the-Hill; 28th, Tadworth.
Address: 26, Woodgrange Avenue, Ealing Common, London, W.5.

MISSIONARY D. MORLING.

June 4th, Hastings; 10th—11th, Hadleigh (S. & N. Assoc. Meeting); 14th, Bierton; 15th, Potten End; 18th, Woolwich; 21st, Richmond; 24th, Tottenham; 27th, Walton-on-the-Hill; 28th, St. John's Wood.
Address: 161, Highbury New Park, London, N.5.

MISSIONARY E. A. BOOTH.

7th—8th, Pemberton; 10th—11th, Hadleigh (S. & N. Assoc. Meeting); 14th, Sudbourne; 15th, Aldringham (Leiston Hall); 21st, Bradfield St. George; 27th, Walton-on-the-Hill; 28th, Epsom.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

Ladies' Zenana Auxiliary

MRS. BRAND.

June 3rd, Stratford (Gurney Rd.); 4th, Chesham; 10th, High Wycombe; 16th, Haworth; 17th, Bradford; 18th, Warrington; 19th, Manchester; 24th, Rushden; 25th, Bedford; 27th, Walton-on-the-Hill; 30th, Brentford.
Address: 3, Cavendish Road, London, N.W.8.

MISS PUTNAM.

3rd, Highbury; 4th, Notting Hill Gate; 10th—11th, Hadleigh (S. & N. Assoc. Meeting); 13th, New Cross; 14th, West Ham; 16th, Ponders End; 27th, Walton-on-the-Hill.
Address: 11, Compton Terrace, London, N.1.

MRS. MORLING will be speaking at Lewisham on Wednesday afternoon, June 10th.

Notices

LEFT AND LOST. On the occasion of Half-Yearly Meetings at Leysian Hall a pocket Bible was found on the platform, also lady's gauntlet glove. A friend reports the loss of a gold half-hoop ring.
Please communicate with Secretary, Pastor W. Chisnall.

FELLOWSHIP OF YOUTH. House Party at Broadstairs, August 1st to 8th, particulars of Miss MARVEL, 18 Denner Road, Chingford, E 4. Camp for young men at Swanage, August 8th to 2nd, details from Mr. PICKERING, 51 Lightfoot Road, Hornsey, N.8. Young People's House Party at Swanage, August 8th to September 5th, particulars from Miss CHILVERS, 4 Vicarage Road, Leyton, E.10.

"That Thine Alms may be in Secret"

Gifts Received during April, 1936

GENERAL FUND.

Rec. No.	£ s. d.
649	10 0
650	1 0 0
651	12 1 0
652	3 13 2
653	7 1
654	2 0 3
655	2 11 10
656	4 0
657	8 10
658	17 0
659	4 0
660	1 1 0
661P.....	17 10 0
662P.....	6 13 5
663S.....	34 17 6
664	10 0
665	11 3
666	7 0 8
667	2 2 0
668	2 0 0
669	3 5 11
670	2 17 0

"That Thine Alms may be in Secret" – *continued*

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
671	25 0 0	703	18 0	216	2 3 0	248	1 5 0
672	3 9 2	704	2 0	217	1 5 0	249	1 6 0
673	1 2 0	705L.....	45 19 4	218	1 13 0	250	3 1 10
674	4 0	706	18 7	219	1 5 0	251	5 0
675	1 17 3	707P.....	11 12 2	220	1 5 0	252	5 2 0
676	10 3 10	708P.....	50 0 0	221	1 4 6	253	18 0
677	14 4	709P.....	4 4 5	222	2 0 0	254	1 0 0
678	2 14 8	710	8 0	223	26 10 0	255	3 6
679	1 11 9	711	1 6 7	224	10 0	256	5 1 6
680	3 15 6	712	5 4	225	4 3 3	257	2 17 8
681	4 16 6	713	2 2 0	226	1 3 9	258	5 10 0
682	3 7 7	714L.....	3 14 1	227	5 0	259	32 10 0
683	2 0	715L.....	9 5 11	228	1 10 0	260	12 15 0½
684	1 6 6	716L.....	1 10	229	1 16 0	261	2 0
685	11 5	717L.....	2 11 10	230	3 9 0	262	16 6
686	3 16 8	718	1 0	231	1 4 0	263	2 6
687	5 19 0	719	3 6 8	232	4 16 0	264	10 0
688	9 7 2	720	1 5 7	233	9 0	265	3 0 0
689	6 0	721	3 18 0	234	10 0	266	10 0
690	6 0	722	10 0	235	5 0 0	267	2 1 1
691	2 18 6	723	7 16 6	236	25 0 0	268	10 0
692	6 11 6	724	5 0	237	10 0	269	16 6
693	5 0			238	10 0	270	4 7 10
694	2 12 0		£378 8 5	239	9 11 0	271	1 2 6
695	2 6			240	5 0	272	16 9
696	1 12 6			241	1 2 6	273	1 10 0
697	2 8 6	**LADIES' ZENANA AUXILIARY.**		242	1 10 0	274	5 8 0
698	10 0			243	5 18 7	275	3 4 0
699	10 0	212	1 8 0	244	14 3	276	1 17 0
700	2 5 10	213	1 0 0	245	4 5 8		£221 0 9½
701	5 0	214	4 0	246	1 9 0		
702	24 18 0	215	6 1 1	247	1 0 0		

L.—Literature. P.—Pension S.—Sustentation.

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.** Cheques, etc., should be made payable to THE STRICT BAPTIST MISSION, and crossed.

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 16, Claremont Close, N.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



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

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

MISSIONARY DEPUTATION

THE FUEL OF MISSIONARY ZEAL IS KNOWLEDGE OF THE FACTS RELATING TO THE WORK. THERE ARE STILL SOME WEEKDAYS AVAILABLE FOR MISSIONARY MEETINGS IN THE AUTUMN. PLEASE MAKE EARLY APPLICATION.

✦ ✦ ✦ ✦

OUR INTEREST IN MISSIONARY ACTIVITIES IS IN PROPORTION TO THE CAPITAL OF PRAYER, EFFORT AND GIFT, WHICH WE HAVE INVESTED IN THEM. IF WE INCREASE OUR CAPITAL, OUR INTEREST WILL INCREASE

Gifts will be gratefully received by the Financial Secretary:

Pastor A. E. BROWN

48 BASILDENE ROAD, HOUNSLOW, MIDDLESEX

General Sec.: Pastor W. CHISNALL, 26. Woodgrange Avenue, Ealing, W.5.

The Strict Baptist Mission Herald

Persistence

ALL engaged in Christian service are liable to weariness. Even the dauntless Paul included himself in such a category. As the days go by we are in danger of losing heart and becoming slack. If we resolutely face this problem, we have taken a good step towards overcoming it.

Without question, service for our Lord in connection with the missionary enterprise comes under the heading of "well-doing," for the bulk of the New Testament is concerned with such service. "Well-doing" consists of right action based on a right motive, and issuing in helpful service. The principles of grace were never intended to render Christian service needless.

Causes of Weariness.

Amongst some of those who took part with him in the service of Christ, Paul recognised the symptoms of weariness, and issued his earnest plea that none should give way to the temptation. Resolute persistence is necessary in Christian service. In that sphere we often meet with difficulty and discouragement, and weariness is a real danger. Frequently one sees folk take up a sphere of service for a time, and are enthusiastic about it. Presently a cooling process begins, zeal vanishes, and the whole business is soon dropped. Amongst causes which tend to produce such a result are those of the apathy of others, their lack of appreciation and of co-operation, together with a lack of visible success in the service.

We may discern in ourselves the signs of weariness, because weariness in spirit always precedes weariness in action, "Lest ye be wearied in your minds." Possibly the earliest symptom of weariness is to be found in our private prayers, when intercession for others and their service begins to wane, when formal phrases take the place of spiritual wrestling and aspiration. Following this, Christian service will become a drudgery instead of a joy. We shall faint in our minds, and become the victims instead of being the victors of circumstances.

Persistence

Does the serious decrease in the current income reveal a slackening of interest compared with last year? "Ye were running well; who did hinder you?" And this at a time when the door of opportunity stands wide open, and the challenge of the hour is clamant, and the blessing of the Lord is resting on our testimony in India.

Cure of Weariness.

The infallible cure for weariness is to be found in Christ Jesus. We are bidden to consider Him, lest we be weary. If we are facing the danger of spiritual exhaustion and are tempted to relax our efforts, let us remember what our Lord had to endure and how He overcame. Let us refresh our minds regarding our personal debt to Him, and remember that our service is rendered to HIM. Let us renew our strength by daily communion with Him in the Word and in prayer. Whatever point we may have reached in our experience, let us remind ourselves that we have not reached the end of our resources in God. Let us tap those resources afresh and persevere in our service for the Master. The task which costs is the service which counts. Perseverance is one of the great lessons of life. Let us keep on persistently, for he that puts his hand to the plough and then looks back, is not fitted for service in the Kingdom of God.

Tidings from India

Pastor S. Samuel

L. WATTS.

IN his younger days Samuel had been an active teacher and preacher, and this led to his being chosen, fifteen years ago, as a pastor to a group of the very scattered Churches in the Tinnevelly Field. This office was maintained until Pastor Samuel became old and unable effectively to make the round of the Churches. The isolated little company of Christians in Veerapandiapuram needed a shepherd, and the old Pastor was able to make his home amongst them and minister to them more regularly than they had had anyone to minister at any time previously. Although greatly increased in bodily weight, he did not like to feel that he was quite outstripped by his younger brethren, and the tale is told of a visit to the Rock at Trichi-

nopoly a year or two back, when, after the Pastors' Conference, they enjoyed a day's sightseeing. One Pastor, who is certainly not a light weight, definitely put aside the suggestion, but Pastor Samuel bravely joined the party and commenced the climb. He did not finish, but he did better than the one who did not make the attempt.

With increasing years, he also found study a burden, and questions put by the missionary in the Pastors' Study Classes often found his mind wandering. But his message to his people was a simple one, and he spoke out of his long experience of service for his Master.

Stepped into Eternity.

He was not feeling equal to the long twenty-six miles journey into Kovilpatti for the monthly meetings at the beginning of April, and sent a note asking that his salary be sent by a brother worker. He was not ill, but just unable to face the journey in the 100 degrees shade temperature that we were having that week. The Lord's Day services were conducted by him in the usual way, and also the daily evening meetings for reading of the Word and prayer. On Tuesday evening, April 7th, Pastor Samuel took his place in the chapel and conducted the evening worship; then carried his lantern as he went home. He appears to have stumbled as he ascended the step into his house, and when friends went to his assistance, he was found to have passed into the presence of the Lord.

Early next morning messengers arrived at Kovilpatti with the news, and that afternoon found Pastors Asirvatham and Devairakkam, and the missionary, making their way across the baking sand to the village of Veerapandiapuram. A rough coffin had already been made, and the body was laid in it. It may seem irreverent to Western minds to read that all this was done in the narrow roadway outside the house, but Indian village houses do not permit of anything else, and it was a very quiet and reverent crowd that listened as the grand words of the Gospel were read, and praise was offered to the Lord for the long life of service rendered.

The coffin was carried, and the school-children with the church members sang along the way to the grave. The old hymn and its old tune does not appear in many modern books, but the translation into Tamil of " We speak of the realms of the blest," is still a favourite with Tamil Christians, and sounded out across the fields as we approached the lakeside grave. There we laid the body of the old soldier to rest, to await the glad resurrection morn, while our own souls wistfully echoed : " Oh, what must it be to be there ! "

The Mavili Festival

MIRIAM E. WILKINS.

IT was a lovely moonlight night, drums and bells could be heard in the distance; gradually the sound became more distinct, and we could see a crowd of people approaching. They were carrying torches made of sticks, with a piece of cloth on the end, the cloth is dipped into oil and then lit. What can it all mean? It is the Mavili Festival.

This is a yearly festival, held during the last full moon period of the Tamil year, which ends about the middle of April. Some time before this festival great preparations are made: houses are cleaned and whitewashed, new clothes are bought, daily worship is in force, and three days prior to the occurrence the people begin decorating the front of the temple in the village.

The festival lasts for three days. The first day offerings, such as fruits, cocoanuts, camphor, etc., are presented to a huge idol in the shape of a horse, which stands outside the temple. After this, they take other offerings in a procession, with tom-toms and fireworks, to their other temple which is just outside the village; here they are presented to the gods. When this is finished, they return to the temple and spend the whole night playing drums, etc., and singing their religious choruses to the deity.

The procedure the second day is very similar to the first. It is thought, during the night, one of the gods will ride on the horse round their houses, guarding and keeping them from all danger.

"Vain Oblations."

On the third day not less than seven goats are taken to this horse, and there they are beheaded and offered as a sacrifice to the gods. It is believed the horse will appreciate the sacrifice of blood. Then again they visit the temple outside the village, carrying with them offerings and a model of the horse; there other goats are slain and offered. They return, making a tremendous noise, which is kept up until 3 a.m. This ends the event of the year.

The animals sacrificed to the gods are taken away later, and a great feast is held. The guilty conscience has no peace, and the stain is not washed away.

The horror of it fills our hearts with sadness, as we see such things at our doors, and our hearts are turned to the one Great Sacrifice for sin—Christ, the Heavenly Lamb, who takes all our sin away. We pray they may hear of Him, and trust in His shed blood for the remission of their sin.

Mayan

RUTH HARRIS.

IT was the end of the day, we had had supper and I had gone over to the dispensary to take the night temperature of our typhoid patient and see him settled for the night. I was about to return, when out of the darkness, for it was a dark moonless night, a youth with a troubled face turned up and started to tell a tale about somebody who had had an injury. He was soon followed by a mixed crowd of men, women and children, in the midst of whom, by the dim light of a hurricane lantern, we spotted the patient nursing one of his hands, round which we could see blood-stained rags. His name was Mayan.

His story was this. He had gone to the Kolli Hills for a log of wood; on his return the log had fallen, crushing his hand on a stone, and thus injuring two of the fingers severely.

It was Monday night—how often things happen Monday night—many of the instruments had been packed into the car ready for Tuesday's "run" [*see picture on front page*], so these had to be fetched, and all the preparations for a minor operation made. In the meantime we sent over to the bungalow for a power lamp, and a request for Miss Wilkins to come over and help us. When all was ready, we prayed the Great Physician that He would be present to help, and that He would use this accident to teach the patient of Himself.

"In the Name."

The patient had the reputation of being an occasional, if not a heavy drinker, so that we were fortunately prepared for rather a turbulent time in getting him under the anæsthetic. But once well under, we handed him over to Miss Wilkins as her first "anæsthetic." We removed the dirty rags which bound up the first two fingers of the right hand, and found that a bone had been fractured and both fingers badly wounded; after much cleaning up and some stitching up, the patient was put to bed. We told the relatives that, although we had not had to amputate the forefinger, we might have to in the future. But they were relieved to hear that, so far, this was not necessary, for the man was poor and they were afraid that he was going to be incapacitated for life.

Mayan stayed with us for a week, during which time we were able to pray with him. At one time he was enquiring, but had fallen back. He realised that God meant this as a warning. He came to service, and has been doing so on and off since. He asked that prayers might be held in his home one night, a request to which Mr. Huckett readily responded.

He came regularly for treatment, and now has a fair use of both fingers. There is nothing extraordinary in this case, only, because we are in a small place, such in-patients as we have are

able to have much personal attention, and we are able to get into close contact with them. There is no doubt that one is able to get to know in-patients best; there is time for quiet talks when the day's work is done and out-patients are not worrying to receive treatment and get back to some baby (who is sure to be crying), or to go to the fields.

In Parenthesis.

We are sometimes a little afraid to write about individuals, as so often they seem to be subject to special temptation afterwards. On the other hand, you, as fellow-workers, should know about individuals, in order to pray for them, and we ourselves do not want to be bound by any superstition. Do *you* pray for them *by name*? Are you praying about Mutthai, about whom you heard a month or two ago? She has just been taking part in a festival to the goddess Mari, are you not sorry?

Freely Receiving

G. F. CHAMPION.

WHAT England would be without the direct and indirect influence of the teaching of our Lord, it is difficult, or rather impossible, to imagine. The country is not perfect, there is room for improvement, but were public opinion of the same character as in India, life would place a greater strain on our faith and morals, and many who now live fairly respectable lives would, without doubt, be revealed in very different colours.

There are some difficulties frequently encountered by Indian Christians of which they tell us little, partly, no doubt, because of our vigorous views on such matters, and partly because they would have to tell of their participation in practices of which the missionary would not hear with pleasure. It is only when the temptation has been overcome that they will mention it; and not always then, if their friends have not been so brave as they.

Bribery.

The practice to which I refer at the moment is that of receiving bribes. A government official, in one of his books, mentions that his munshi condemned dishonesty and love of gold, but in his opinion an entirely " honest " magistrate in the space of four years could " save " twice the total sum of his salary. Some Government servants are moved round from place to place with great frequency, not because they have drained successfully the resources of all those under them, and in order

to give them fresh people on whom to commence, but in order to prevent their establishing a regular clientele. It is customary in many places for a man applying for a humble post to be forced to give his first month's salary to the one who has the office of appointing him to the position. Two cases of attempted bribery came to our notice recently.

Some time ago, the head Educational Officer for the District thought he would pay a holiday trip to the Kolli Hills. He was not on business, but had a talk with a young man who was a teacher in one of our Mission Schools. The Officer's salary would be, at the very least, twenty times as large as that of the teacher, in the conversation the officer said something to the following effect: "If you give me so much (naming a sum equal to the teacher's monthly salary), I will recommend you to the missionary as a good man, and doubtless he will give you a better position!" The teacher's reply was that he was only a poor man, in a humble position, and could not afford the bribe requested. The officer therefore went on his way, but left his 60 coolies for the teacher to pay! The teacher could not afford to pay them a just wage, so gave them a little each, the coolies thus suffering, and the teacher having to spend about one-third of his monthly salary.



ROYAL MAIL SERVICE
KOLLI HILL POST RUNNER. (Goes down and up the steep hill track thrice weekly)

Temptation.

The other incident occurred when the annual inspections with reference to the Government grants to recognised schools took place last week. A young Christian lad was conducting a school under a local board. The school had been recommended for closure, owing to its poor work, when the young

man took it over. The Government Inspector came and, on looking at the register, said, " Why ! This is very poor. If you have a register like this, I cannot possibly recommend that the school be continued. But, if you give me a consideration, you may scrap this register, write a new one with better attendances, and I will get you the Government grant, and recommend that the school be continued." The young man said that, as he was a Christian, he could not act on this advice. The school was admittedly poor, but he hoped, by working hard, to improve it. " Why ! " said the Government Inspector, doubtless with truth, unfortunately, " There are plenty of Christians who do this kind of thing." " There may be," replied the young man, " but I am not one of them. I cannot do it." Consequently there is little hope of his getting a favourable report The people referred to above are all Indians, I am glad to say. Our countrymen probably indulge in this vice as in others, but generally we are accused of other faults rather than faults of this kind. When one of our Mission teachers was speaking of the last-mentioned Inspector, he said of him, with the usual Tamil avoidance of unnecessarily harsh words, " He receives freely."

The Pongal Festival

H. A. HUCKETT.

EVERY year, about the middle of January, Hindus hold an important festival known as Pongal. The celebrations last three days, the first day being known as *Bhogi Pongal,* the second, *Pongal* proper, and the third, *Mattu Pongal.* Bhogi Pongal is celebrated on the last day of the Tamil month, *Margazhi* (Dec.15—Jan. 15), an inauspicious month, during which small-pox, cholera and other epidemics are prevalent. Hence, to those whose lives are hemmed in by superstitions of every sort, the last day of *Margazhi* is hailed with delight, and Bhogi Pongal is a sort of annual " spring-clean," to get rid of all the dirt, dust and disease germs that have accumulated during the year. The houses are thoroughly cleansed both inside and out, the walls are whitewashed, and the old earthenware cooking-pots are discarded and new ones bought in their place. Potters do a roaring trade at Pongal-time.

The houses are also decorated at this season, and it is the duty of the women and girls of the household to draw an intricate design in rice flour, known as the *Kolam,* outside the doorways and verandahs, and sometimes to ornament the design with flowers. This is a pretty custom, but there is in it the underlying idea of averting the evil-eye, the notion being

that evil spirits will be attracted by the kolam, and thus keep out of the house.

Joy of Harvest.

The second day of the Pongal Festival, which is the first of the month *Thai*, is a day of feasting and rejoicing. The rice harvest has been gathered in, and now special offerings must be made to the gods, to secure a prosperous year. In the centre of the inner courtyard a new oven is built, smeared with cow-dung, and decorated with the sacred kolam. The family idols are then placed near by, and all the eatables, including plantains, vegetables and grain are arranged in a circle around the oven. Then the cooking begins, in a specially prepared and beautifully decorated pot. As the rice gets near to boiling, all are intently watching the pot, and presently there is a great shout as the rice boils over and comes flowing down the sides of the vessel. If it overflows well, it is a sign that prosperity will attend the family during the ensuing year. When a portion of the cooked food has been offered to the gods, the family sit down to eat, the men, of course, being served first.

Simple Fun.

The last day, known as *Mattu Pongal*, is a day of amusement with the cattle. All the bulls are taken to a near-by pond and given a bath. Then their horns are painted in various colours and decorated with flowers, while in some villages money is tied in a cloth to the horns of the animals, after which they are let loose, and whoever can catch them by the horns and hold them gets the cash. There is plenty of fun and laughter during the performance, but it is also dangerous, and folks frequently get hurt in the fray.

Pongal is not a good time for Biblewomen's work, as the womenfolk are busy cleaning and cooking, but the men are usually home, and doing nothing in particular (a favourite occupation in India!). We had some big open-air meetings in the Buffalo Village area during Pongal, and the Word of God was faithfully preached to the people.

Recent News

Just as this issue of the MISSION HERALD is going to press, news has been received, by Air Mail from India, that Mr. H. A. Huckett is suffering from diphtheria. Mrs. Huckett sends the news, and adds that her husband is making satisfactory progress.

Let us all remember them in our prayers.—(Editor).

Anniversary Services

GRACE HAZEL.

THE day dawned warm and bright, and our hopes were high as we made our way to the chapel on the morning of the Anniversary and Dedication Services. During many years sleepy boys had leaned against the many pillars which previously adorned the middle of the building. Those days are over, the posts have been removed, the chapel itself enlarged, and it is certainly a joy to meet together there now to worship our God. Truly He is working in our midst, and the place was filled to overflowing on that memorable morning when we met to praise for the past and pray that soon we might see " greater things," and to dedicate ourselves afresh to His service.

Mr. D. Morling was with us, a few days before leaving for England, and there was eager and rapt attention as he gave forth God's message. An interesting item was the taking of the special Thankoffering, in the giving of which all the members of the Church and congregation participated.

The afternoon meeting was also well attended. A short address and review of the Church's history was given by the Pastor, and concluded with various items by the boys and girls of neighbouring schools and also from our own village. It was encouraging to see many people who do not usually attend the services. Also a few caste people have started coming regularly and are now asking for baptism.

Some Indian Christians have a real gift for telling the Gospel message in cantata form, and in a way which appeals to their own brothers and sisters, and thus many are attracted who do not habitually attend God's House on Sundays. In this way, an evening meeting brought to a close a very happy and profitable day, as one of our number gave the story of Zacchæus in a very striking manner.

Caste Animosity

A. J. MORLING.

I HAD concluded a camp on the western side of this field, and was waiting for the bus to leave for Namakal, when Moses, one of our deacons at Solaipalayam, came along, presented me with a letter, and prostrated himself on the ground, begging me to assist him in his difficulty.

His story is as follows:—The government accountant of Solaipalayam told Moses, who works for the government in its lowest capacity, to go to a certain Gowndan [agriculturist of caste origin] and collect Rs.6—8—0, which he owed as land tax. Moses succeeded in securing Rs.6—2—0, roughly sixpence less

than the sum required, and brought it to the accountant, but he refused to accept it, and instructed him to produce the balance. The Pongal Festival was in progress, consequently Moses, for the sake of safety, gave half of the sum to a friend and asked him to keep it until he could get the remainder of the money. In the meantime, the accountant, who is averse to our Christians and, like the majority of his equals, rules his subordinates with rigid austerity, sent another man to the one who owed the amount, secured the full sum of Rs.6—8—0, and reported Moses to his superiors, accusing him of usurping the money! Moses immediately returned that which he had received, and reported his case.

It may appear that the above was the result of dilatoriness, but it is obvious that the accountant was waiting for a suitable occasion of indicting Moses, and that the aforesaid supplied the opportunity. The deacon has now been given notice and is without employment. He has solicited our aid, and unless we evince interest in his case, he will be shamefully treated. Such unenviable tasks are not uncommon. Like incidents of victimisation are abundant, and many might be taken from that village.

Moses and others of his hamlet have often been straitened and perplexed, and we must pray that they may be able to put themselves entirely into the hands of Him who is their Master. The Solaipalayam Christians are extremely poor and have repeatedly suffered set-backs. One prime need of this time is that they may learn the meaning of the present situation, and realise that God is with them in this darkness—"and Moses drew near unto the thick darkness where God was."

Ayapakkam Sunday School

D. A. Thrower.

Recently I had the pleasure of opening a new voluntary Sunday School in the village of Ayapakkam, which is tucked away, far from any road, in the area that lies between Poonamallee and Mannur. This makes the number of Sunday Schools conducted under the auspices of the Baptist Volunteer Fellowship up to six, and we hope that others will be started in other villages of this large, needy district by brethren who have the time, the talent, and the heart to undertake this splendid form of voluntary effort in the Lord's Name. The following is a brief account of the opening of the School at Ayapakkam, written by one of the Indian brethren who accompanied us on that occasion.

"Under the auspices of the B.V.F., a Sunday School was opened at Ayapakkam. The person requested to open the aforesaid School was Mr. D. A. Thrower, who was camping in Poonamallee with some workers and members connected with the B.V.F. and the Mission.

The meeting on behalf of the newly opened Sunday School was conducted in the Labour School of the village, as the Sunday School was then housed in it, under the presidency of Mr. Thrower. As the first item of the pro-

gramme, a hymn was sung, and after a Bible reading by Mr. L. D. Benjamin, Pastor Zechariah, of Poonamallee, led a prayer. Then the President, in his address, spoke about the value of imparting Bible knowledge to the youngsters, and said that the knowledge thus got would go a great way in moulding their character. He also expressed his delight to be in the midst of 72 Sunday school children, and adults a dozen. The two Labour School Christian teachers, who cheerfully volunteered to run the school, and who played their part of bringing the function of opening the School to a success, were heartily congratulated. After declaring the Sunday School open, the President asked the two energetic Secretaries of the B.V.F., Messrs. Paulraj and Sundararaj, to speak. The Secretaries said that the object of running Sunday schools was another means of spreading the Lord's Kingdom, and after some instructions, both to the teachers and the taught, with regard to their responsibilities, they occupied their seats.

Lastly, after a hymn and a prayer, the meeting came to a close with a benediction. After the meeting, all went in a procession into the interior part of the village, where a series of Gospel addresses were delivered to the villagers, who within a few minutes were increasing in numbers to the spot. After this piece of work, all were as before able to reach the camp at 8.30 p.m."

Home News

The Service of Intercession

"Ye also helping together by prayer for us"

LET us remember in prayer all in authority in India, and ask that they may be guided as the new Constitution is brought into effect. The Viceroy is facing a tremendous task.

LET us pray that the new converts who have been baptized recently may be as "lights shining in a dark place."

LET us earnestly ask that the Holy Spirit will guide the Council as it deals with the big problems connected with the work at home and in India.

LET us heartily praise God for the way in which He has blessed the witness given for Him in India.

Notes

The Secretary begs to acknowledge with very grateful thanks, from 9436, for Kundaswami, 10s. for each of the months of April, May and June. May the Lord graciously bless this kind friend.

FELLOWSHIP OF YOUTH. House Party at Broadstairs, August 1st to 8th, particulars of Miss MARVEL, 18, Denner Road, Chingford, E.4. Camp for young men at Swanage, August 8th to 22nd, details from Mr. PICKERING, 51, Lightfoot Road, Hornsey, N.8. Young People's House Party at Swanage, August 8th to September 5th, particulars from Miss CHILVERS, 4, Vicarage Road, Leyton, E.10.

Report of Meeting

BRENTFORD.—Our Annual Missionary Sunday was observed on May 24th, 1936, when Mr. E. A. Booth, the Deputation Missionary of the Strict Baptist Mission, conducted the services. We had a really good day, and we trust that spiritual results will follow the faithful testimony. The discourses were fired with missionary zeal. In the morning, an incident of Old Testament History was made the basis of a sermon on Christian warfare. The campaign against the powers of darkness is the business of the whole Church. Workers at the Home base and those at the battle front are alike serving the same Lord. The message of the evening was taken from the New Testament, and dealt with the truth that, through circumstances brought about by the providence of God, the message of the Gospel was taken into heathendom. It was emphasized that the same principles are at work to-day, and that we are as dependent now as the early disciples for spiritual blessing.

The services were much appreciated, and we trust that the Holy Spirit will seal home the messages with power to many hearts, and that another day will reveal that they were blessed to the conversion of some who were present. The collections amounted to £12 12s. 11d.—A.M.J.

Engagements for July, 1936

MISSIONARY D. MORLING.

1st, Horsham; 9th, Lessness Heath; 11th, Hounslow; 12th, Courland Grove; 15th, Bromley; 19th, Guildford; 22nd, Hartley Wintney; 26th, Ipswich, Zoar; 27th, Ipswich, Bethesda (United Meeting); 29th, Wimbledon.

Address: 161, Highbury New Park, London, N.5.

PASTOR W. CHISNALL.

5th, West Hill; 26th, Gurney Road; 29th, Wimbledon.

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

MISSIONARY ERNEST A. BOOTH.

5th, Walsall; 12th, Smarden; 16th, Gaddesden Row; 19th, Stoke Ash; 20th, Hoxne; 26th, Walton-on-Naze.

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

Ladies' Zenana Auxiliary

MRS. BRAND.

1st, Yateley; 7th, March; 9th, Ramsey; 14th, St. John's Wood; 16th, Potton; 22nd, Hastings.

Address: 3, Cavendish Road, London, N.W.8.

MISS PUTNAM.

7th, Tollington Park; 9th, Chadwell Street (Mt. Zion Hall); 14th, Erith; 22nd, Bexley Heath; 28th, Broadstairs; 30th, Ramsgate.

Address: 11, Compton Terrace, London, N. 1.

MRS. MORLING.

1st, Prittlewell; 15th, Bromley; 29th, Wimbledon.

Address: 161, Highbury New Park, London, N.5.

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 during the year. Let us give liberally that the work be not hindered.

"That Thine Alms may be in Secret"

Gifts Received during May, 1936

GENERAL FUND.

Rec. No.	£	s.	d.
725	272	14	3
726	1	0	0
727		10	0
728		10	0
729		10	0
730	1	0	0
731		10	0
732		10	0
733		17	0
734	2	2	0
735		16	0
736		5	0
737			9
738	1	0	0
739	30	4	0
740	1	2	3
741	4	6	0
742	2	9	5
743	12	0	0
744	4	8	8
745	3	5	3
746	2	0	2
747	1	16	5
748C	12	7	6
749	2	0	0
750	2	12	3
751		16	0
752	10	0	0
753		16	6
754		13	0
755	1	0	0
756	1	10	0
757		11	0
758	2	18	6
759	4	15	6
760	5	12	8
761S	3	8	8
762	1	2	0
763		8	0
764	24	15	8
765		10	0
766	4	4	0
767		7	2
768	133	13	4
769	50	0	0
770	1	1	0
771	13	1	0
772	2	9	6
773	3	1	1
774	3	16	2
775		4	0
776	1	0	0
777	12	12	11
778	54	10	0
779	7	15	5
780	2	13	7
781	5	5	0
782		5	0
783		16	0
784L		2	0
785L	5	16	8
786L		5	0
787	3	0	0
788		10	0
789E	33	15	1
790P	50	1	5
791		2	6
792P	5	7	0
793	10	7	8
	£825	16	11

LADIES' ZENANA AUXILIARY.

277	1	7	0
278	2	0	0
279	1	16	0
280		2	6
281		13	0
282	96	13	8
283	3	0	0
284	25	0	0
285	2	10	0
286		17	2
287		10	0
288		10	0
289	1	0	0
290	1	0	0
291	9	5	3
292	1	0	0
293	20	0	0
294	1	10	0
295		5	0
296	5	0	0
297	1	15	9
298	1	7	9½
299	2	0	0
300	2	8	6
301	15	15	0
302	1	8	0
303	2	0	0
304	3	1	7
305	6	10	0
306		14	6½
307	1	10	0
308	1	15	6
309	1	0	0
310	1	0	0
311	3	12	2
312	1	1	0
313		4	0
314	2	3	3
315	5	0	0
316		5	0
	£228	11	8

C.—Readers of "Christian." E.—Extension. L.—Literature.
P.—Pension. S.—Sustentation.

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.** Cheques, etc., should be made payable to THE STRICT BAPTIST MISSION and crossed.

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 16, Claremont Close, N.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



SENDAMANGALAM HOSTEL GIRLS GRINDING GRAIN.

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Price One Penny

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THE STRICT BAPTIST MISSION

Incorporating South Indian Strict Baptist Missionary Society.

Will you kindly arrange for your young people to see our LANTERN PICTURES of INDIAN MISSIONARY SCENES?

THE ANNUAL MEETINGS

will be held D.V. on

TUESDAY, OCTOBER 27th, 1936

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

✦ ✦ ✦ ✦

MISSIONARY SERMON at 3.30 p.m.
Pastor B. WARBURTON (Preston).
VALEDICTION to Mr. E. ORCHARD
(Missionary-designate)
at 6.15 p.m.

Please reserve the date and arrange to bring a friend.

Our Financial Year closes on September 20th.

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

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

Appeal and Response

AFTER years of strenuous missionary toil in Asia, Paul was led to Troas. There he was divinely prevented from preaching in places he endeavoured to reach. In that hour of perplexity, Paul saw a vision of a Macedonian entreating him: "Come over into Macedonia and help us."

To Paul the vision was a vehicle of divine revelation. The calls of God generally reach us through human agencies. The man of Macedon was a representative of heathendom, but a heathendom conscious of its need, and its inability to supply that need; also desirous of receiving guidance and help from outside heathendom.

The appeal of the heathen is not always vocal. The silent yearning, the aspiration, the recognition of need and impotence, also the unrest which is both moral and religious, are themselves powerful appeals, and strongly "call us to deliver."

The Supreme Need.

Paul recognized that the deepest need of Macedonia was spiritual, and that she was not able to meet that deficiency from her own resources. The deepest need of India to-day is spiritual life and guidance, in spite of the fact that many Indian leaders regard religion as "a dangerous nuisance." There are many in India who are groping after something higher and better than their own religion affords, and our knowledge of their darkness and need, is in itself an appeal to give them the light of the Gospel. India is our Macedonia and from many caste and non-caste folk there sounds the appeal, "Come and help us."

Paul concluded that the entreaty of the Macedonian was the call of God, and his response was immediate and active. Paul sailed by the first boat which left Troas for Europe. This action marked one of the supreme turning points of history. The arrival of the Gospel was the most momentous event in the history of Europe. The Gospel was brought to the Western

world when it would more naturally and easily have been taken to the East, for its origin was in Asia. Behind the passage of the Gospel from Asia to Europe there was the hand of God, and Paul was the human instrument.

Having heard the call of God in the voice of the Macedonian, Paul set forth at once, irrespective of all risks and cost, and gave himself to the work of propagating the Gospel with an abandonment which has never been surpassed. The history of the Christian Church in Europe has clearly shown that God guided and sustained Paul in his response to the appeal for help.

The Constraining Motive.

What is the explanation of this response of Paul? It is found only in the cross, where Christ sacrificed Himself for Paul, and the love which Jesus manifested at Calvary was the power which constrained Paul to live solely unto Him who died for him.

The motive which constrained Paul to such service should be operative in the life of each believer. What Christ did for Paul He has done for each believer. He has placed us under the obligation of an infinite debt.

What is our personal response to the call of the heathen and the command of Christ to take the Gospel to all the world. What does our response cost us in the way of prayer and service and gift?

Tidings from India

Itinerating Around Poonamallee

D. A. THROWER.

WE were out for seventeen days, and a very happy and encouraging time it was. The weather was warm, and one week-end the thermometer soared around 104° and 105°, so that we doffed all the clothes we dare in a vain endeavour to keep our physical engine from over-heating!

A variety of activities occupied these days. As a rule we rose (after a semi-sleepless, tossing night) at five, loaded a preaching band into the motor van, and set off for open-air evangelism. We spoke, sang, and read the Gospel to gatherings large and small, in fifteen widely scattered villages and

hamlets. Many hundreds of people were reached with the message; Gospels and other Scripture portions were sold, and large numbers of tracts were given away to those who professed literacy. Well over a hundred miles were traversed in the van in this way, and we also walked a good deal, as a number of the villages were off the road. Almost certainly many persons then heard the Gospel for the first time. Some gave us a hearty reception, and listened attentively to the addresses. Others were indifferent and listless, and still others were openly hostile, as will be seen from the last paragraph of this article.

Pastoral Evangelism.

The evenings were occupied with cottage meetings for Scripture reading and prayer, at the homes of the members of the Poonamallee Church. As this Church has a scatterd membership, we had to make excursions in every direction to reach our friends. In many instances these cottage meetings really resolved into open-air evangelism, because the friends preferred (we did not demur) to entertain us outside rather than inside their cramped, airless, dark and smoky huts. In these places the residents of the other houses of the " street " literally thronged around us, and we were thus afforded a " door of utterance " for the Gospel. Almost every night we visited three houses, and on our return to camp we were grateful for the light of the friendly moon; otherwise we should have had considerable difficulty in stumbling along paddy-field paths, through dry river beds, and over " impossible " roads. Six villages and towns were visited in this connection—St. Thomas' Mount, Poonamallee. Kelcheri, Mangadu, Koladi, and Tiruverkadu. In the last-mentioned place one of our friends had just built a new house for himself. It was a happy little " housewarming "—warm both spiritually and physically! Pastor and people seemed to appreciate our visits (and our friend the Poonamallee Biblewoman was also present at almost every house). A special effort was made to cheer the sick and aged, and one day we made a trip to a large town nearly 60 miles away, to see one of our members who is in hospital there. Our brother (who is making a good recovery after an operation) was delighted, though surprised, to see us.

In addition to the above, a number of urgent calls that took us into the city, thirteen miles away, helped to fill in our time. The funeral of an aged Indian co-worker, a Church meeting, a deacons' meeting, and Sunday services in various centres, are some of the functions which thus punctuated our itinerary.

I must, in closing, refer to the last preaching excursion that we made from this camp. Our party started early for a large village some three or four miles to the west. First, two ad-

dresses were given in a large outcaste " street " or hamlet. A few people gathered and listened to the Word.

Testimony Stirs Opposition.

Then we moved on to a still larger caste quarter. There, at the corner of an alley that abuts on the bazaars or " shopping centre," we had an enthusiastic hearing. A truly huge crowd (for a country village) pressed around us, and listened eagerly to the brethren who spoke in the Lord's name. But a fat member of the merchant class, who apparently runs a "general shop" at that corner, felt very bad in our presence. As the Christian preachers waxed warm at their subject, his temper waxed warm within him until, presently, he could bear it no longer. He interrupted us and ordered the people to " Be off. What business have you standing here? Be off. Be off, all of you! " Several of the hearers told him to mind his own affaris, as they, for their part, wished to hear what was being said. Our friend (?) eventually managed to disperse the audience, but not until we had given three addresses, distributed a quantity of tracts, and sold one copy of the book of Jonah (for a third of a farthing!). Finally, we treated the village to the singing of Christian lyrics, and drove slowly down the " High Street " singing, " I will praise the Saviour," and feeling that there were many people in the village of Thirumishi who would ponder what they had heard of the way of salvation.

"I Agree With You"

G. F. CHAMPION.

ONLY another half an hour's walk! I had been tramping over the hills and through the valleys for a little more than two and a half hours, when I came out of the forest on to a path which crossed a meadow and then gently descended to Puliampatti. A bean-pod, newly picked, lay by the side of the way. Someone must have dropped it as they passed along, I thought, then, looking a little way ahead, I saw in the middle of the track a clay pot and a basket of ripe beans. No one was in sight. " Over a quart of milk in that pot," I mused, " and no one here." As I came to the stile out of the meadow, I looked back and saw a young man come up from the left, bend down and resume his burdens; later he recognised me and I him. He was the odd-job man employed by our Puliampatti teacher, so our journey would be to the same village.

Not wishing to pass the time idly, I began to ask him about the beans and the milk, and then turned the conversation to more important things. " Do you take notice of what the teacher tries to teach you? " I asked. " Yes, I do! I draw the

water, collect the firewood, sweep the house, take his messages to other villages, and do everything else. And for all that he gives me so many rupees. Not nearly enough," came the ready response.

Talkative's Discourse.

Apparently I had not made myself quite clear. On a previous occasion, when talking to another Puliampatti man, I told him that he was serving the evil one. He heartily agreed with me, thinking that I was talking about his employer. I now tried to make my meaning understood. "What I meant to say," I continued, "is, do you take notice of what the teacher says about worshipping demons, and so on?" "Oh, yes!" he returned, and went on to explain the foolishness of worshipping idols, which are merely stones collected from the hillside and anointed by the priest on being erected in some small shrine. He continued fluently to discuss the uselessness of committing themselves to the power of demons, and said, "What we must do is think of the true God; all other worship is useless." "That's well enough said," I managed to reply at last, "but do you do it? Have you left idols and demons?" "We must," he plunged on, "that's just what we must do," etc., etc. As we dropped down into the valley, another man going in the same direction, a thin little fellow, with a simple but pleasing expression, joined us. "What's all this talk about?" he queried. "Why, the Englishman is just telling me that we ought to leave our idols and serve the true God," my companion explained, and then commenced a conversation in which the two of them vied with each other in saying something "one better" on the subject.

Little Man: "Well! What's wrong with that?"

Companion: "Nothing at all. The English gentleman's advice is very good."

L.M.: "Very good, indeed. Would he give bad advice? Of course not."

C.: "We are the senseless ones. All he says is to our advantage."

L.M.: "It is, it is. We should pay careful attention to it." Etc., etc.

Silence fell between them, and I concluded that one of them had left the party—they had been walking behind me all the time: we always walk in single file because of the narrow paths across the fields. "Well," I said to the little man, who continued with me, "why is it that you have not left idolatry?" "I must, I must," he replied, "What's the good of it all? We are getting into debt all the time by our foolish worship. A gift for this idol, and one for that. Debt here and debt there." "You should leave it, then," I persisted. "Yes!" he said,

"I Agree"

" That's just what the Englishman who was here some time ago said to me. ' You must leave these idols. They are useless. No good comes of them,' he would say to me. Just like you are saying. Very good advice! I agree with you. Very good indeed! " And so on, and so on. What is one to say to them?

A Lending Library

W. H. KURHT.

NOT many years ago circulating libraries sprang up like mushrooms in London, and everywhere people were reading fifty-two novels per year at the rate of twopence per week. For many years before circulating libraries were thought of, public libraries were supplying all kinds of books—fiction and non-fiction—at the nominal charge of about 2d. per year. India, or at least this part of India, is blessed or cursed with neither of these two kinds or libraries.

Book Borrowers.

I have a list of thirteen people who, at various times during the last eight or nine months, have been borrowing books from me. The only stipulation made is that while the book is in their possession they shall keep it covered with a piece of newspaper. The thing was started because we were anxious to encourage two young teachers of ours to persevere with the English they had acquired while studying and passing their Secondary School Leaving Examination. Between them they have now read some fifteen books of different kinds. On Friday, when they were here for the monthly meeting, they took Bunyan's " Grace Abounding," and F. B. Meyer's " Israel." At the same time they complained of the scarcity of good Tamil books, especially of Tamil books about the Bible, and wished me to obtain for them a list of good and reliable Tamil commentaries. They also wished to know how they should set about studying the Bible, and so I gave them copies of a useful little Tamil booklet which sets out to show the principles upon which Bible Study may be conducted. It is to be hoped that in this way they may be rendered in a measure independent of books about the Bible, of which there are so few.

To another teacher I lent a book about David. Next month he brought it back, and complained that he could not understand and would I give him something simpler. On enquiry, I found that it was six years ago that he sat for his Matriculation, and then he failed, and so it was not a very surprising thing that his English was poor. I sent him off with a little book of English Historical Tales written for children. This month he

said he was getting on with that alright, and so I lent him " Pilgrim's Progress," telling him to use his dictionary and so increase his vocabulary. This teacher had allowed his mind to stagnate; it is our hope that, in the case of the younger men, we may prevent this stagnation.

A Widening Circle.

One day my *munshi* introduced me to a young man who is preparing to take up pastoral work. He had heard me preach in English, and wished to speak to me. I had quite a long and interesting talk with him, and in the end he expressed a wish to borrow some books. I gave him first " A Life of Paul," and then a book on the subject of Inspiration which I myself had studied in connection with the Strict Baptist Bible Institute. And so my book-lending activities spread beyond the borders of our own Misssion. Some time after, another young man came. He was a graduate of the Madras University, had been employed in the local High School, but at the time of his visit was without work of any sort. He explained all these things to me, and informed me that he was willing to do clerical work, and asked whether I could give him a recommendation to some mill manager or other. When I told him that I could not, he was a little crestfallen, but, cheering up, asked whether he might borrow some books. He has taken " Speeches by John Bright," and " A Life of Joseph." Apparently my fame spread, for a third young man came from the same place. I told him that he was at liberty to borrow any of the devotional books that I possessed. He took two.

A Brahman lawyer frequently visits us in order to borrow newspapers, and a few weeks ago he asked me for a short History of England which would give him an outline of the growth of the English constitution. I lent him the only English History I had, and each week now he takes my *Manchester Guardian* when I have finished with it, and sometimes before I have finished with it! The Kovilpatti writer borrowed a commentary, with a view to preparing for the workers' examination, and at the same time made a rash promise that he would read all the books I had got. My *munshi* is an omnivorous reader, and quotes from numerous English authors. He, too, indulges in periodical dips into my pile of books. One of our young preachers is studying the Tabernacle with the help of a book of Mr. Morling's, and the art of preaching with the help of Spurgeon's Lectures.

In England the lending of books is often regarded as folly. Here it may be a ministry. Perhaps only a small ministry, but still not unworthy, I believe, of a place in our prayers. When we thank God for the benison of good books, then let us remember these young men.

"Variety the Spice of Life"

A. J. MORLING.

IMMEDIATELY after *chota* yesterday morning, a preacher and I commenced our journey to Kunnamalai. Under the double-bullock bundy a large long beam had been slung, because it was required in the repairing of the school building which was our objective. On the way to Kunnamalai we have to pass Tidumal, which is about four and a half miles distant, consequently we agreed to walk to our school in that village and send the bullock cart ahead. Incidentally we were the first to arrive. After inspecting the school, we went into the "cheri," the non-caste quarter of a village, to see the house of one, Peter, who had received financial help from the Church at Namakal when his dwelling had been burnt down. Peter is an elderly man, and very poor. His wife died many years ago, but he and his only son regularly attend the services in the Tidumal prayer-house. We had prayer with him and returned to the school, where the cart was waiting for us and, climbing in, we resumed our journey. This double bullock bundy is sometimes ironically called our "Camping Coach." Readers of the HERALD must be familiar with this type of conveyance, however, it may interest some to note that it is sans doors, sans seats, sans steps, sans springs. Its speed is determined by the temper of the bulls and the driver's ingenuity, or otherwise, in conceiving methods that actuate these inert and docile animals.



"THE CAMPING COACH"

As we left Tidumal, there stood under a large banyan tree a lad who was in our Hostel, but now he wears on his head the sacred ashes. He expected the Mission to supply him with a teacher's post when he gained his 8th Standard Certificate. His character, we regret, did not warrant this, so he returned to Hinduism. We spoke of him as we proceeded to Kunnamalai, and wondered what could be done to help him.

It was nearly 11 a.m. when we reached Kunnamalai, and

as we passed the caste quarter we saw the school being conducted under a spreading banyan tree, with its colonnades of hanging roots. Close by stood the village rest-house, dedicated to Mariyaman, the evil goddess supposed to inflict small-pox. The teacher intimated that in this temple-rest-house, behind the tall pedestal and swing and grotesque idols, the school was conducted in the event of rain. After examining the children in the Scripture lesson, memory text and catechism prescribed for the week, we proceeded to the school building which stood a few hundred yards away. It became obvious, as we approached it, that strong winds had lifted the roof and left in a precarious position. Naina, our bundy driver, with the assistance of others, lowered the beam from under the cart and then took his animals to an adjacent well for water. Arrangements for the repairs had then to be attended to, and the village carpenter, a sly old man and wrinkled with age, was interviewed. Prices of various procurable woods were discussed, rates fixed, and the contract completed. Hunger hastened the proceedings, and soon we were retracing our steps towards Tidumal, from whence we went to Olaiyapalayam, where another school was examined. It was about 1.30 p.m. ere the preacher and I squatted on the floor for our midday meal and broke our fast after seven hours' travelling. The Olaiyapalayam preacher's wife had prepared a palatable Indian meal of curry and rice, fried potatoes, beans and chicken!

Grievance and Petition.

Immediately the door was opened, a broad, sinewy, hard man from Tidumal came in, and instantly, without any preliminary remarks, expressed his grievance. "My boy should have been re-admitted to the Hostel. Why has the *thorai* thus neglected me and my village?" he asked. I referred to the condition of our school in Tidumal, asked why he was not at chapel last Sunday morning, and added that in a Hostel of over 70 boys I was not prepared to undertake to care for a lad addicted to fits. "Fits!" the father exclaimed, "He has not had one since his return." Generously attributing this to his defective memory, I expressed my doubts and emphasised my reasons for declining to take the boy back, prayed with him, and prepared to leave for Sirunellikoil, our camping headquarters. Ere I was permitted to proceed, the repair of the school roof which, due to the assiduous activities of white ants, was in a dilapidated condition, the deepening of the Mission well, and other miscellaneous matters had to be considered. Finally, we departed, but not without the company of two who seemed loath to part! One was satisfied with comparative ease, the other, a grey-haired old man, had been sent to his village because of malaria. His house, he maintained, was uninhabit-

able. Unlike many of his hamlet, he was of a very quiet disposition! Soon the bundy overtook us and, promising our importunate friend that help would be rendered, we climbed up, wedged a pillow between the bamboo sides of the cart and our backs, and prepared for bumps and jolts which characterized the remainder of our journey.

A brief rest, and the men-folk of Sirunellikoil presented themselves, and asked to discuss the further deepening of their well. All pleaded poverty, and declared their inability to continue operations, and explained how the Gowndans—agriculturists of caste origin—were opposed to them, sometimes breaking their pots when they attempted to draw water from the small irrigation canals conveying the precious liquid from the wells to the fields. I assured them of my sympathy, and endeavoured to convince them that the Mission could not be expected to grant financial assistance.

"Convincing Talkers Wanted"

D. A. THROWER.

A FEW days ago an advertisement appeared in one of the leading Madras dailies, with the above heading. The advertisement assured us that a good living could be made by convincing talkers who should prove themselves apt salesmen of a new tabloid.

It made me ponder the great need that still exists in India for " convincing talkers," and still more for convincing workers to deal with individuals regarding the Gospel of the grace of God. There is indeed a good spiritual prospect for such at any time and in any land. Their labour will not be in vain.

This led me to reflect upon the Committee meeting held here one evening this week. A great deal was said in the space of two and a half hours. But a Committee member will often vociferate loudly about the work to be done, and show his keen interest by his voluminous talk. But, for six such members, it is often difficult to find more than one man who steadily and faithfully gets on with the work itself. This state of things often causes us discouragement, and we long for our friends to be stedfast, immovable, always abounding in the work of the Lord. On the other hand, we are encouraged by the fact that so many of our people have sufficient interest in the work to study its problems and to attend meetings for their solution.

Home News

The Service of Intercession

"Ye also helping together by prayer for us"

LET us remember in prayer our brother, Mr. H. Huckett, and ask that he may be restored to complete health.

LET us pray that our own service on behalf of the Mission may be inspired with true and unselfish motive.

IN view of the urgency of the need for Indian pastors, let us plead with God that He will fulfil His own promise, "I will give you pastors."

LET us praise God for the way in which He has appeared for our help, in that the way has been cleared for sending Mr. E. Orchard to India in the autumn.

Mr. Huckett.—Readers will remember that in our last issue we gave the news that Mr. H. A. Huckett had contracted diphtheria whilst on the hills. The most recent word is that he is making good progress towards recovery.

Midsummer at "Wayside"

B. Leete.

On Saturday, July 27th last, more than three hundred friends gathered together in the lovely garden of "Wayside," the charming home of Mr. and Mrs. Anderson, at Walton-on-the-Hill. The spirit of happy fellowship was very manifest from first to last, and it is no formality on our part when we say, "Thank you, Mr. and Mrs. Anderson for the happy time you gave us, and for the refreshing tea provided!" During the afternoon we just meandered through the gardens, chatting to one and another, forging new and strengthening old links of friendship. Tea, served on the lawn under ideal summer conditions, was much enjoyed, following which, an evening Missionary Rally was held.

The President, Pastor R. Robinson, took the Chair, and after the singing of the hymn, "Breathe Thou upon us, Holy Ghost," Pastor H. Bull read Isaiah lv., and Pastor W. S. Baker led the gathering in prayer. The Chairman, after expressing warm thanks to Mr. and Mrs. Anderson, for their kindness in entertaining us thus, gave us all a welcome on behalf of the Mission.

Miss Putnam fittingly introduced her subject by speaking of "Gardens," reminding us that a garden is a cultivated field, that the field is the world—and that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," thus turning the rough field of our human nature into a garden of the Lord. Miss Putnam asked all present to make a personal endeavour to lead at least one soul to the Master.

Mrs. Brand spoke feelingly from the words: "Ask Me concerning My sons," and told of one and another of the little "not wanted" children, who have been snatched from the darkness of Hinduism and nurtured in the light and love of Jesus. We felt we could visualise the Indian scenes, so

vividly portrayed, and that we could enter more fully into the work our Missionaries are doing amongst the children, through the vision presented.

Mr. BOOTH, in his address, spoke of "Missionary work in relation to the Holy Spirit," and pointed out that the New Testament commission is linked with Pentecost: "Ye shall receive power"—"Ye shall be witnesses unto Me"—and until we receive the ability from above, we cannot be true witnesses of Him. This power comes only through faith in the living Christ. There must be, said Mr. Booth, a detachment from the world and an attachment to Christ. We need God's power for God's work. The address was brought to a close with a telling illustration.

Mr. MORLING bid us think, not so much of the Church as it is in India to-day, but rather of the Church that is to be. It must, he said, aim at being self-supporting, self-governing, self-propagating. But above all else, it must be a Bible reading, a Bible studying, and a Bible loving Church. He stressed the difficulty of illiteracy, and the consequent need for schools, and we were compelled by his forceful argument to recognise the need. May God help us to meet it.

Mr. ANDERSON, in his modest way, said how pleased he was to entertain such a gathering, and took the opportunity of reminding us of the fact that we are but stewards of that which God has bestowed upon us, and that we must not forget the responsibility of stewardship.

Pastor W. CHISNALL, the genial Mission Secretary, announced that the thankoffering for the Strict Baptist Mission amounted to £69 10s. 0d. To this sum two friends have now generously added a similar sum for the L.Z.A. To God be the glory!

The meeting closed with the Benediction and the singing of the Doxology. We feel confident that memories of the happy time spent together will remain with us for many a day. May God's richest blessing continue to rest upon the work of the Strict Baptist Mission.

Reports of Meetings

Woolwich.—The Annual Missionary Meeting of the Young People's Circle was held at "Enon" on June 18th, under the Presidency of Mr. Leete. After devotional exercises, the Chairman told of his personal experiences in connection with our work in Madras. Missionary D. Morling, in the course of an inspiring address, spoke of problems in missionary work, and gave instances of the way in which the witness of the Gospel is being used by God in bringing sinners to the Saviour. Mr. E. Orchard, who hopes to sail for India this year, gave his testimony concerning the King. Pastor S. G. Purkiss expressed thanks to all who had helped in any way. Thankoffering, £2 3s. 9d H.W.H.

Australia.—At Sydney, in May, we had a Missionary Lantern Lecture. As we looked at the pictures of the various Mission stations, we realised that those who are not on the foreign field have a solemn responsibility to seek to uphold the hands of those who have gone at the call of God to minister in His name among the heathen. Pastor J. D. Murgatroyd presided at the meeting, and the lecture was interspersed with the singing of hymns shown on the sheet. We are hoping that it will be possible to hold a Combined Meeting in the interests of the Mission, which may prove the means of promoting fellowship between the Churches in N.S.W. of Smithfield, Ryde and Sydney. L. R. Goss.

Bedford.—On Thursday, June 25th, two meetings were held in Providence Baptist Chapel on behalf of the L.Z.A. Branch of the Society. The afternoon gathering was for ladies, to whom Mrs. Brand spoke of her work among the women and girls of India, relating some touching incidents of the sufferings and hardships endured by them in that heathen land. Tea was then served, and at 6 p.m. a larger and public meeting was held, when

Mrs. Brand told how Christian work was first started by her late husband on the Kolli Hills. After long and patient sowing of the seed, amid much discouragement, the Lord was giving tokens of blessing, and was gathering out a people from heathen darkness to know and follow Him, and to become witnesses for Him to those around them. Mrs. Brand pleaded earnestly for prayer for the converts, who are surrounded with many difficulties and subject to much persecution. Collections amounted to £6 11s. 5½d. S.E.

High Wycombe.—A very happy time was spent on June 10th, at "Zion." Mrs. Brand addressed the meeting of lady friends, and told us of the wonderful work upon the Kolli Hills. At the close of the meeting, at tea-time, Mrs. Brand passed round snaps of the various scenes and people of the Kolli Hills. She also sang to us in Tamil. We praise God for our sisters, and continue in prayer for them and all connected with the S.B.M. E.M.F.

Fulham.—The L.Z.A. Quarterly Prayer Meeting was held on Tuesday, May 26th. A large number gathered for prayer, many friends coming from neighbouring Churches. Miss Putnam read the Scriptures. Miss Nunn gave special subjects for definite prayer. Mrs. Morling addressed the meeting, giving an outline of the work in the Tinnevelly Field, and showing how the Lord was blessing the Word among both young and old. The address was much appreciated by all. Collection taken for the L.Z.A. amounted to £1 15s. 6d.

The Christmas Boxes

HOPE V. HARRIS.

Will friends contributing to this year's Christmas Boxes please pay attention to 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 stamped and addressed postcard (for acknowledgment of receipt) enclosed, together with a card bearing the name of contributing Church, School, Working Band or individual, for the HERALD list.

2.—All parcels should arrive between September 7th and 12th. If for any unavoidable reason parcels have to be sent earlier than this, no acknowledgment must be expected until after September 7th, as no parcels can be opened before that date.

3.—**Things to send.**—FOR BOYS: Mouth organs; whistles; balls (none larger than tennis size, and Sorbo if possible); peg (not whip) tops; marbles.

FOR GIRLS: Small dolls (about 10 inches), with soft bodies, home-dressed; coloured and white cottons; work-bags and all sewing requisites, such as needle-books, pin-cushions (flat, not stuffed ones, please). We have a lot of necklaces over from last year, but we could do with a few more, only **small-bead** ones are liked by the women and girls.

FOR BOYS AND GIRLS: Pencils and rubbers.

4.—What **not** to send: Anything fragile and so, breakable; old Christmas cards; Tamil text P.P.C's. (these must be sent out separately, please); games of chance; golliwogs; anything made of celluloid (combs, thimbles, knitting-needles, toys); **loose beads;** or anything **large** in the toy line.

5.—Please **send in** amounts collected for medical supplies and materials, instead of spending them in the purchase of these things. Any money received for these objects will be divided up and posted out to our five fields, where it will be spent according to the requirements of each field.

We shall be glad to receive contributions for these special purposes by post or enclosed in the parcels sent.

6.—Any contributors who would be interested to see the collection of things to be sent out, are welcome to call at "Nethania" between September 21st and October 1st. It is well worth a visit.

"That Thine Alms may be in Secret"

OUR FINANCIAL YEAR CLOSES ON SEPTEMBER 20th

Gifts Received during June, 1936

GENERAL FUND.

Rec. No.	£	s.	d.
794	11	0	0
795		2	6
796	1	0	0
797	100	0	0
798	2	3	9
799		1	6
800	5	0	0
801		10	0
802	4	11	6
803	1	8	6
804	125	0	0
805	250	0	0
806		2	6
807		5	0
808	6	6	2
809	3	1	6
810	4	1	9
811		2	6
812		14	6
813	4	4	0
814	1	6	7
815	5	0	0
816		10	0
817		9	0
818	1	6	0
819	1	11	0
820	4	15	2
821	1	10	0
822		14	0
823	1	6	0
824	7	2	6
825	60	0	0
826	1	0	0
827	1	0	0
828		17	0
829		8	0
830	1	19	7
831	1	15	2
832	11	5	2
833	1	6	6
834	1	5	10
835	1	17	0
836		5	0
837		11	6
838		10	0
839	1	0	0
840	2	3	9
841		16	9
842	2	10	6
843	1	13	5
844	2	14	6
845		10	0
846	13	4	6
847	1	0	0
848		5	0
849	69	2	6
850	1	0	0
851		4	0
852L	3	1	7
853L	5	9	0
854		5	6
	£734	7	8

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
317	1	0	0
318		1	0
319		5	10
320	1	11	10½
321	2	0	0
322		5	0
323	3	15	0
324		4	6
325		8	0
326	3	0	0
327	1	10	0
328	1	5	6
329	1	7	0
330		11	0
331		3	1½
332		8	6
333	5	0	0
334		7	6
335		16	0
336	2	15	0
337	7	5	0
338	2	2	5
339	1	10	0
340		10	0
341	2	11	0
342		10	6
343	3	16	3
344	3	2	3
345	1	16	6½
346	2	2	7½
347		10	0
348	2	0	0
349	1	0	0
350	6	11	5½
351	25	0	0
352	3	0	0
353	9	9	0
354	69	10	0
355		12	6
356	1	2	4
357	3	13	8
	£174	10	4½

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 Postcards, &c., may be obtained.

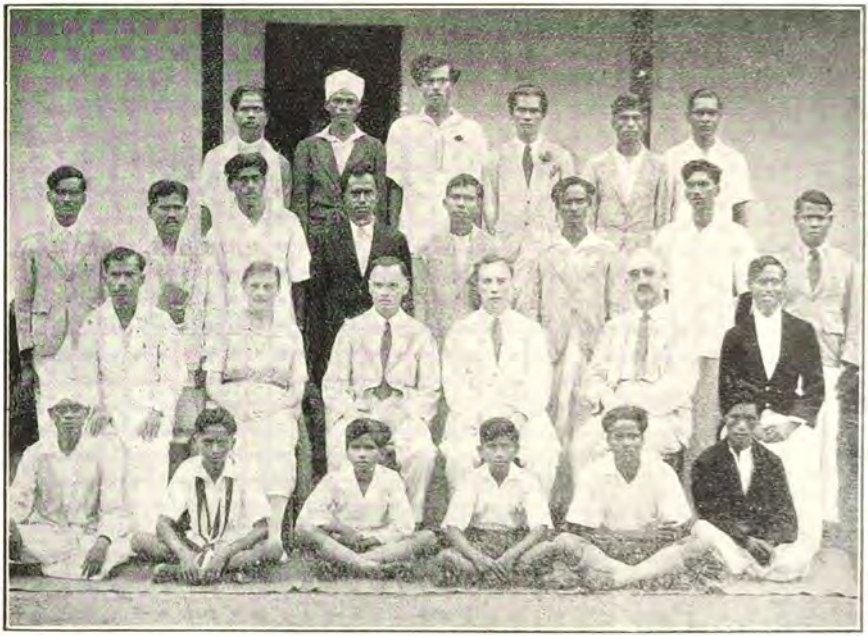
Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.** Cheques, etc., should be made payable to THE STRICT BAPTIST MISSION and crossed.

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 16, Claremont Close, N.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. XXXV. *New Series, No. 356.* September, 1936

The Strict Baptist Mission Herald



HOSTEL INMATES (See page 132)

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 September 20th.

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

PLEASE HELP US TO BALANCE THE GENERAL FUND

THE ANNUAL MEETINGS

will be held (D.V.) on

TUESDAY, OCTOBER 27th, 1936

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

DEVOTIONAL SERVICE at 3.30 p.m.

Missionary Sermon by Pastor B. A. Warburton (Preston)

PUBLIC MEETING at 6.15 p.m.

Addresses by Missionaries from India.

Valediction to Mr. E. Orchard.

Please reserve the date and arrange to bring a friend.

S.E. London United Missionary Rally, Zion Chapel, New Cross Road, Tuesday, September 22nd. Addresses by Messrs. D. Morling and E. F. Kevan. Chair will be taken by Pastor R. Robinson at 7 p.m.

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

The Strict Baptist Mission Herald

The Holy Spirit and Missionary Service

LET us go back to the beginning of the Church of Jesus Christ, for in the root principles revealed there we shall find the unchanging law of the service and the triumph of the Christian Church of all time.

The great missionary commission was given in connection with Pentecost. It is well that we recall the actual words of our Lord: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." The disciples to whom these words were spoken were also to "Tarry . . . until ye be endued with power from on high." The plain teaching is that the Pentecostal commission can only be truly carried out in the power of Pentecost.

The Task.

It is well that we should frankly acknowledge that it is impossible for us to fulfil the missionary service of the Church apart from the reception of Divine power. As we face the missionary task of the Church as laid down in the New Testament for all time, let us constantly remind ourselves that He who first set the task gave the promise of the gift of spiritual ability.

The task was committed to a band of believers. They already were saved souls. To them Jesus was God the Saviour, and the power for which they were told to wait was other than the initial gift of the Holy Spirit in regeneration. The gift for which these children of God were to pray and to wait was the power of the Spirit for acceptable service.

This a power which the most profound and cultured believer cannot generate, nor can it be attained by a process of self-denial or generous giving. None can buy it at any price whatever, nor can it be transferred from one disciple to another. Faith is ever the only means for the reception of the power of the Spirit. Ability for effective witness for Jesus Christ is to be received by faith alone. For the service of God we need nothing less and nothing other than the power of God.

The secret of receiving the power of the Spirit is attachment to Jesus Christ, and detachment from the world in an

ever increasing volume. Have we given the careful attention we should to this aspect of the question of spiritual power? The folk to whom this promise was given were not the apostles only, but all the disciples, " the eleven and they that were with them." The way which was open to them is open also to us. It was as the disciples continued in prayer that the power came to their expectant hearts on the tenth day.

The Key.

Prayer is still the key which opens the treasures of heaven. If we continue in prayer as the expression of our utter dependence, and burning desire, and confidence of faith, we too shall receive power from God. The spiritual results which followed the gift of the power of the Holy Ghost were not the product of clever organisation, or original thinking, or deep culture, or ready money. The results were the outcome of the ability given by God being used for His glory in the service of others. Through our witness, hearts are only reached by the power of the Spirit, and prayer brings to disciples a power which is not a human achievement but a Divine bestowal.

Tidings from India

Hostel Inmates

W. H. KUHRT.

(See photograph on front cover).

Extreme left of back row.—PONNUSWAMY, the cook. None of us ever pretended that he didn't look a rogue, but he seemed honest and he cooked well, and so for more than two years he has been working here. Even now we have no real proof that he is a rogue, but last week he showed himself to be so exceedingly foolish that we had no alternative but to dismiss him. Another man, who is never far from starvation, was on the spot anticipating the dismissal, and for the time being he fills the position.

DEVADASAN, of the Konan or Shepherd caste. He is the boy of whom I wrote recently in an article about the Hostel. He was baptised by Mr. Morling a few weeks ago. Somewhat to my disappointment, he left us almost immediately after, in order to live with his wife and children in Nalattinputhur. That a student should have a wife and family will no doubt seem strange to you, but it is by no means uncommon.

RAJ is of the Pullar community and, like others of the same caste, has physique considerably above the average for South India. He is a very amiable man, though possessed of a disconcerting sense of humour. In the

Open Air he speaks in a low conversational voice, with a smile never far from his mouth and a twinkle never far from his eye. He once told us that he was married; it appeared that when a boy of about ten, he was betrothed to a girl of about five. The father of the girl subsequently became angry about something, and gave his daughter to another. But although Raj has never been truly married, he quite cheerfully says that he has been married. This demonstrates well the need of care in really finding out what an Indian means when he says a thing. It is probable that he means something vastly different from what you think he means. He comes from the Brethren, is baptised, and possesses a very well marked Bible.

THANGIAH was with us quite a short time, and there is nothing striking about him to report.

PETER is one of our own men, and will in all probability be employed in our schools. He had a reputation for being the most hard-fisted one of them all. It is confidently reported, by those who should know, that he actually saved money out of his princely income of 9s. per month. He nearly always looked the picture of misery, and yet, strangely enough, whenever he spoke in the open air, it was always to the children and it was always in happy vein. To a man who can speak thus to children, I am prepared to forgive a lot.

DAVID, the last man in the row, is a very quiet and unassuming boy. He comes from the Thevar caste, and is now the only caste boy in residence.

Second Row.—RAJANAYAGAM came here as a Roman Catholic. I cannot quite say what he was when he went away, but that the Catholics had virtually disowned him is certain. The reason was his residing in our Hostel and his continued abstinence from Catholic services. He was under no sort of compulsion from us, but apparently he was quite contented to confine himself to our services. The local priest reported the matter to Rajanayagam's own priest, and all hope of his obtaining work in a Roman Catholic school is gone. He made application for work to us, but as we were so very doubtful as to his motives, we would not even consider it.

AROKKIASWAMY was here for two years, and as he was always a potential storm centre, we were not altogether sorry when he left. He was our leading songster, and Sunday evenings used to be anything but peaceful in the days when he edified his companions with Kalakshebums.

IYAHPILLAI is the elder son of Pastor Devairakkam. He studied up to the 8th Standard in our Namakal boarding school, and is now serving for a short time in one of our schools, preparatory to taking teacher's training. He was baptised while at Namakal. He is a young man who needs steadying, and it is our hope that during his two years in the Hostel he may be moulded into a strong and useful Christian.

ISRAEL is now the Hostel Secretary and, with Raj, is the acknowledged leader of the establishment. He has shown remarkable aptitude for open air work.

JOSEPH is another of our own men, and it is expected that he will ere long find a place in one of our schools. Although far from brilliant, in appearance or accomplishment, he is a sincere, reliable and trustworthy Christian lad. His wife is working as a Biblewoman for Miss Green, and in fact it is her Bible which he holds so proudly under his arm. Miss Green presented this Bible as first prize to the wife, and the husband, naturally enough, from India's point of view, took possession of it.

SUNDARAM is a nice lad, but a typical example of dull, uninspiring, unprogressive, backward South Indian Adi-Dravidas.

RATNAM has for about six years been working for missionaries. He is house boy, camp boy and general factotum, but most missionaries who know him will agree that his most conspicuous successes have been gained in the arms of care-charming Morpheus. Rumour has it that he was once aroused only by a well-aimed brick. He is still making spasmodic attempts at learning to read.

Hostel Inmates

ARASAPPAN is noteworthy as the only Hindu who has been with us for any length of time. He seemed quite happy here, attended the services, and accompanied us on open air work. We are, however, unable to say that he is no longer a Hindu.

Third Row.—JAMES is Mission Writer and Hostel Warden.

Mrs. MORLING. Mr. MORLING. Mr. W. H. KUHRT. Mr. WATTS.

MUTTUSAMY was Secretary at the time of the photograph being taken. He showed himself peaceable and capable in that capacity.

Front Row.—SAMUEL is a quiet, studious lad, who unfortunately possesses certain characteristics and mannerisms, to say nothing of a pair of spectacles, which provoke mirth and joking. He takes it all in good part, and no doubt makes some capital out of the fact that he is the most travelled of them all. He comes from Burma, and amongst men who mostly have never been outside their own district this is a great thing.

The next three boys are of peculiar interest to me. They are all round about twelve years of age, and they are all studying in the local High School. Two of them were here before the Hostel proper was commenced, and all three are now old-established members. Unless their fathers withdraw them, there is no reason why they shouldn't be here for another six years, and our hearts bound at the prospect of having such lads for this long period.

MUTIAH is the eldest, and intellectually the brightest of the three.

KOIL PILLAI is the younger son of Pastor Devairakkam. He is a gay, chattering, irresponsible boy, possessed of irresistible charm of manner. He has a voice that pierces through one's ears like the shriek of an engine emerging from a long tunnel. He has a bubbling sort of laugh that reminds one of a brook babbling over stones.

DEVA KIRUBAI is another gay youngster. Unfortunately, he is not altogether above suspicion of being guilty of small offences, and he is very backward in his studies. It is possible that if he fails in the approaching examinations, I shall have to advise his father to remove him from school.

SRI RANGAM or, as he now prefers to be called, EZEKIEL. He told me that he disliked being known by the name of one of India's most famous temples. Whether the change of name indicates anything more, I cannot yet tell. I have told him several times that a mere change of name is useless in God's sight. He comes from the Kolli Hills, and is studying in our Mission School.

RAJ RATNAM was working for Mr. Morling before he went on furlough.

Aspects of Visiting

BEATRICE MOWLE.

BRAHMINS, in their hearts, think themselves vastly superior to any European. They believe they have reached the highest form of religious life, therefore work amongst them is very difficult.

A government official in India, whilst speaking with a Brahmin about his religion, asked this question: "If I am very good in this life, what may I become in the next incarnation?" The Brahmin replied: "If you are good in this present life, you may

be born as a Maharaja, a great king." The government official then enquired: "If I am good as a Maharaja, what may I hope to become in another incarnation?" The Brahmin unabashedly replied: "A Brahmin like myself."

With a certain amount of fear and trembling, on a hot, sunny day, we made our way to the Brahmin street. It is not the first time we have visited these quarters, but our minds go back to the first time we tried to do house-to-house visiting there. At that time the first house we visited received us kindly and listened to us while we spoke of general things, but after we had satisfied their curiosity, we tried to tell them our real reason for coming to see them. The door was almost shut in our faces when we mentioned the Lord's name, and as we went down the street every door was closed and not a single person visible on the verandahs, a thing most unusual in India, but we were conscious that we were being watched.

This time we go first to the house where previously they received us so kindly. We know that the gentleman of the house is a very religious Brahmin. He is a lawyer and understands and speaks English well. He receives us with true Indian courtesy. While we speak of general topics, we pray that the Lord would give us some word to speak in His name. The opportunity is given. As portions of Scripture are read, we feel there is a wistfulness and a yearning to possess the same peace and joy we possess, but we leave feeling very sad and saying to ourselves how hardly shall they that pride themselves on their caste privileges enter the Kingdom of God, "How hardly shall they that have riches enter into the kingdom of heaven."

"What Shall it Profit?"

I am on camp, staying with one of my Biblewomen. She suggests that early in the morning we should visit a village which is about three and a half miles away. We arrive at the village before the sun has risen. She takes me first of all to the most important house. This belongs to a big landowner, a Mittadar. Although this village is in a very remote place, yet this house is fitted up with electric light and luxury abounds. A young man is sitting on the verandah, before him, on a table covered with a rich cloth, is a gramophone. The table-cloth is all covered with ink and other stains, and the gramophone is in a like condition. Without rising, he asks me to sit down, leaving my Biblewoman to stand. He lacks all the grace, dignity and courtesy of the Brahmin. He has all the comforts this world can give. As we think of him, we think of the rich fool and of Dives, mentioned in Luke. The latter is a favourite story with the poor people. The poor people are at his side, they are the outcastes. They live just at the back of his house, but a high wall covered with pieces of glass separates him from them.



TAMIL CHRISTIAN
Bridegroom and Bride.

After talking with him for a little while, we ask if we may see the womenfolk of the household. He calls a servant, and we go in. A young girl of about eighteen years comes forward to greet us. She is the Mittadar's wife. She hardly expects visitors at this early hour, so is not dressed up for the occasion, but she seemed very pleased to see us. Our hearts went out to her, she is so young, and has such a lonely life. She was anxious to show us everything which she thought would interest us. She took us all over the house, which was typical of the table-cloth and gramophone we saw on the verandah. She then ordered coffee for us, and tried in every way to detain us a little longer. Remembering we were on the King's business, we asked if we might sing, and talk to her about God, but her husband objected. We left with her a copy of John's Gospel and some tracts. After holding a meeting in the village, we went to the outcaste quarter, where the people listened well.

Indian Church Anniversary

L. WATTS.

ANNIVERSARY Services take a well-known form in the Churches of the West, and to those who are so familiar with the usual preaching service in the afternoon, followed by a tea, and a public meeting in the evening, it may be interesting to read of an anniversary service in South India.

First of all, picture the missonary jogging along in a bullock cart over some miles of track to arrive at the place of meeting at 9 o'clock in the morning. The chapel front has been decorated by the erection of a temporary porch, in which the pillars

are plantain trees and the covering a white sheet and paper chains. The chapel is quite clean, and the missionary's arrival indicates the time for ringing the bell.

The congregation gathers, men on one side and women on the other, with children in front. There is not that reverent quietness such as we are used to in chapel, it is more like a Sunday School that hasn't been brought to order. But one or two quiet directions from the Chair produces quietness, and the service commences by reading a few verses of praise to God from the Psalms and a prayer for His Presence; then a lyric, in which all join.

A Useful Feature.

Before the Scripture is read a few questions are asked. To the first—" How many of you can read? "—quite a number of hands go up. To the second—" How many have Bibles or Testaments? "—considerably fewer hands are raised. But to the third—" How many of you read your Bible daily? "—only two or three hands are shown. So, with a few words urging the practice of daily Bible reading, one of the Bible readers is asked to read the portion chosen for this service. Then follows another lyric.

We turn to prayer, but what shall we pray for? The Church was formed forty years ago, and the present Church Roll contains twenty names. Another show of hands indicates that twelve of those members are present, and enquiry elicits the information that the others are away in distant places for employment. On this anniversary day, therefore, we must pray for these absent ones, and also that the Lord will look down in grace upon others, that they may join this little company of His people. Three members laid these matters before the Lord.

A Variety of Offerings.

The collection was taken at this juncture. Although there were no orderly rows along which the bag could be passed, the deacon found no difficulty in reaching everyone with the bag tied on to the end of a fairly long stick, as the congregation was sitting on the floor and he was standing. His main difficulty was to find room to place his feet as he progressed from the back of the chapel to the front. The bag was placed on the table when all had made their gifts to the Lord, but underneath the table another collection had by this time been passed up and stacked. Small baskets containing quantities of rice, ragi, cholam, and other grains, and also a few handfuls of cotton as collected from the pod. These also are the freewill offerings of the Lord's people, and are acceptable in His sight.

The sermon was based on John i. 12, and the preacher's notes were very orderly; but no anniversary minister in England would dare to be so intimate with his hearers as this preacher

with his audience. For half an hour, perhaps more, there seemed to be a constant fire of question and answer, first amongst the men, then amongst the women, and the children also received their share. But as this fire went on, there was the feeling that some thought was being aroused, that experiences were being brought to light, and that the meaning of the Name of Jesus Christ and the position of the children of God were being understood.

So another anniversary came to an end with the hearty singing of a chorus that was taught them that morning, and as the congregation dispersed, each one left with the greeting of "Peace," or "Praise."

Kalpalayam

AMY M. POOLE.

KALPALAYAM is a village reached via Kolathur. On a previous visit to that village, I went during the mid-day, and found it so hot travelling that I decided to make an earlier start. So on a certain day I packed up my food and set out in the rickshaw. I arrived at Kolathur very hot, and ready for a meal. School was over, so I was able to get into the building, and after removing the dust from face, hands and feet, I had my breakfast. The teacher boiled water for the ever-welcome cup of tea; I had taken my own tea and milk, for I do not like tea as made by our Indian friends!

Description.

I had a brief rest, and then it was time to start out again. The teacher came along and, saying that it was very hot, suggested that we should go part of the way in his bullock-cart. As the temperature was 104 in the shade, it certainly was hot, and I accepted the offer most gratefully. We went a little further on our journey, until we reached a spot where the cart could go no farther. Then we got out and covered the remainder of the distance by walking. As the way was somewhat hilly, I looked in vain for the village of Kalpalayam, for which we were bound. It came into view quite suddenly, and proved to be a small village of about thirty-six mud houses roofed with palmyra leaves. Most of the houses were built separately, and not in the usual rows, giving one the impression that the people had gone there and built their houses a few at a time. The place seemed very clean and had a fairly tidy appearance. I noted that all the roofs were whole, and each house had a door. The occupations of the people are varied, and comprise agriculture, fishing, toddy-drawing, and brick-making. Some of

the men work in a distant railway workshop. I gathered that the people were not too poor, as they use rice as their chief grain, and are able to have three meals a day.

Reception.

Our first reception was rather discouraging, we went to three houses and found each door locked, but not on the inside, and enquiry elicited the fact that the women had gone to work. Eventually we found a house where the people were ready to listen; they brought out a string cot for me to sit on. I would prefer to sit on the ground, rather than on these cots, for usually they are infested—this one was no exception, as I found to my discomfort afterwards. Our audience listened most attentively, as shown by the questions asked. After we had talked to this group for quite a long time, and distributed tracts to those who could read, we went along to another house, where we talked with three women. Before that, however, one of the six children present, a boy of ten, read from a tract, entitled " The Way of Salvation," that he had received on a previous visit. He read quite well, and the attention of the women while he read was most marked. While the Biblewoman was talking, however, there were several interruptions: a baby woke up and cried, children got restless and talkative, and even the chickens came bothering and trying to steal the grain that was spread on the ground to dry. Then a woman came to visit, she was evidently a relative, and one of the women who had been listening most keenly before her arrival, now became restless, and finally got up and went and sat behind the Biblewoman, next to the person who had just arrived. At the close of the message, the boy read a prayer, brief but comprehensive. He had been taught it by the Biblewoman, and had written it out. Remember this lad, his name is Amavasi.

Request.

We visited several other people, all of whom exclaimed at our being out in the heat. By this time, however, it was getting cooler, and we were able to take a short cut across the tank and walk back to Kolathur. We met the men returning from the workshops, in quite a hurry to get back to their respective villages. Some were even running and, upon enquiry, I found that some of them lived in villages beyond the one from which we had come, and they wanted to get home before dark. After prayer in the teacher's house, I again got into the rickshaw, finally arriving at the bungalow to a belated tea.

These people have apparently been asking for a teacher for quite a long time; the Biblewoman is only able to visit once a month, and there seems no prospect at present of acceding to their request.

The Power of the Pit

G. F. CHAMPION.

"I CHOOSE the devil. . . ." "What did you say?" . . . "I choose the devil."

These terrible words, spoken without excitement, but with apparent deliberation, made me think that I had mis-heard the reply of the young man before me, and caused me to ask him to repeat his answer. He chose the devil. The young man had attended our Dispensary at Valavanthi, and his rapid restoration to health caused him to declare at the time that Christ Jesus alone had been the cause of his exceptionally quick recovery. He and his wife and mother had accordingly broken caste, and have been attending our chapel services since. Several times we have had prayer meetings in his house, and he has always been very friendly. His illness occurred nearly two years ago, and doubtless he has had to bear an amount of quiet persecution and ostracism as a result of his connection with us. 'But until recently he continued to affirm that Jesus Christ gave him back his health, and therefore should be served. That He indeed is the true God.

"**His servants ye are whom ye obey.**"

It seems that, within the last month or two, some of his relations have been making him as uncomfortable as possible, with the object of enticing him back again to caste. Their persistence has had its reward, and now he is again a caste man, having borrowed enough money to make him poor for years, and possibly cause him to sell up finally to liquidate his debts. A man of the same village who went back to caste after having been associated with us for some time, endeavoured to dissuade him, but he was adamant. Before he went through the ceremonies necessary for his re-admission into caste, I spoke to him and pointed out that he was definitely setting his face towards that which he knew to be evil and sinful. He agreed that Christ alone is the Saviour of men, and that if he took the step he contemplated and returned to the religion of his forbears, he would be throwing himself into the power of demons. He admitted that there was no wisdom at all in his action. I then showed him that if he, with the knowledge of truth, if only head-knowledge, persisted in a course which he knew to be evil, he must expect disaster. I placed before him the alternative, with the result that he gave the fearful answer recorded above.

More foolish than the moth, which really does think that there is something desirable in the burning light, how many, like this young man, are convinced that ruin and death lie at the end of their path, and yet have neither the power nor the will to tread the way of life?

The Irretrievable Past

G. F. CHAMPION.

ABOUT twenty years ago, a young man, a teacher in a Strict Baptist Mission School on the Kolli Hills, married a young lady who had been brought up as a Church-woman. The teacher, a church member with us, probably thought, as many another young man has thought, that soon his wife would be led to see the truth of believer's baptism, and would be glad to follow her Lord in His appointed way. The young man was a faithful teacher, and as the years passed showed himself to be a reliable co-worker in the Lord's service. He was blessed with a family of five girls and a boy, all of whom are growing up to be well-mannered and pleasing children. In course of time the teacher became a deacon in the Valavanthi Church, and, later on, the preacher-in-charge of the congregation there. But still his wife was not baptised. She has always been of a very good disposition, and has been an example to those around her, but until recently has not given us reason to believe that she had been convicted by the Scriptures concerning baptism. However, we are thankful to be able to say that during the last month she was one of three who were baptised in our Mission compound at Valavanthi. This is a great joy to the husband, but cannot wipe out twenty years of sorrow over her difference of opinion on the matter of baptism.

She told us that she had been led, at last, to see that, not only has her disobedience to the teaching of the Word of God been a personal loss, but it has been a hinderance to others, as she has not been able to effectively help those young women who have come to her for guidance and help in this very matter. She has also expressed her desire that her children also receive the instruction about baptism which she in her early days failed to receive.

Home News

The Service of Intercession

"*Ye also helping together by prayer for us*"

LET us praise God for the health of our missionaries, and especially for the restoration of Mr. H. Huckett.

LET us pray for the inmates of our Indian Hostels in Kovilpatti and Sendamangalam, and ask that many may be brought to know the Lord Jesus as their Saviour.

LET us pray that whatever may be the sphere in which we seek to serve, we may do so in the power of the Holy Ghost.

LET us pray for the blessing of God upon the testimony of the preachers and Biblewomen, and ask that they may be guided and helped in their service.

Report of Meeting

Ipswich, "BETHESDA."—We were favoured by a visit from Missionary D. Morling on Monday evening. Quite a large company gathered to welcome him. Basing his remarks on the text in 1 Cor. xvi. 9, "A great door and effectual is opened unto me, and there are many adversaries," Mr. Morling said that this was true in the life of Paul. The text can also be applied to India generally at the present time. Western education and civilization having permeated the whole country, there is an upheaval, and the outcastes are realising that the soul of the outcaste and the soul of the Brahmin are very much the same. But the text can be applied to the Strict Baptist Mission particularly. The districts where we are working constantly present an open door and a challenge. The people are sick of their ancient religion—Hinduism—and yet they have not whole-heartedly broken away and embraced Christianity—but the door is open.

There is a great opportunity amongst the young men, many of whom are studying, under the Government scheme, to be school-teachers. Our Mission has built a Hostel for twenty or thirty young men, where they can eat and sleep and do their "homework." Also on Sunday afternoons and on week evenings a Bible Class is held. Also, they go out with the Missionary to a village, and help in open-air work and witness. Some of these young men have been baptised and have joined the Church. All of them, when proficient in their studies, will be sent out as teachers, and will take their religious influence to places impossible for the missionary to reach. Then a great door is opened with literature. Many of the people nowadays can read, and all sorts of trash is being printed; but the missionary is being helped to send the Word of God, and also a history of Baptists in India, by their Colporteurs, to remote villages, so that when the missionary does visit, the ground has been prepared.

In these and other ways the "door is open," and presents a challenge. The door that Paul speaks about was very soon shut against him at Ephesus. Who knows how soon this door in India may close against us? Let us pray and help others to enter now. Offerings for the General Fund, £3 13s. 6d. —E.W.B.

The Christmas Boxes

Contributors to the Christmas Boxes will find all details as to WHEN and WHERE and WHAT to send in the MISSION HERALD for August, on page 127.

I would remind friends that all parcels must be sent carriage paid, between September 7th and 12th, to Miss H. V. Harris, 3, Cavendish Road, St. John's Wood, London, N.W.8.

Engagements for September, 1936

MISSIONARY D. MORLING.

2nd, Halstead; 8th, Chadwell Street; 9th, Poynings; 10th, Brentford; 13th, Wellingborough; 15th, Courland Grove; 16th, Tunbridge Wells; 17th, Leyton; 20th, Cambridge (Eden); 22nd, New Cross (S.E. Rally); 23rd, Yateley; 24th, Cambridge (Eden); 27th, Lynton Road; 30th, Prittlewell.

Address: 161, Highbury New Park, London, N.5.

PASTOR W. CHISNALL.

6th, Laxfield; 9th, Poynings; 10th, Brentford; 13th, Kings Langley; 15th, Courland Grove; 20th, Thame; 22nd, New Cross (S.E. Rally); 27th, Prittlewell; 30th, Prittlewell.

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

MISSIONARY E. A. BOOTH.

3rd, Streatham; 6th, Middlesborough; 7th, West Hartlepool; 8th, Sunderland; 9th, Newcastle; 13th, Haworth; 14th, Accrington (Zion); 15th, Clayton West; 20th—21st, Stamford; 22nd, Wandsworth (West Hill); 27th, Gravesend.

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

Ladies' Zenana Auxiliary

MRS. BRAND.

2nd, Gravesend; 8th, Ilford; 9th, Wandsworth (West Hill); 13th—14th, Ipswich (Bethesda); 15th, Kesgrave; 23rd, Walthamstow (Church Hill); 24th, Walsall; 29th, Richmond.

Address : 3, Cavendish Road, London, N.W.8.

MISS PUTNAM.

3rd, West Ham; 9th, Wood Green (Park Ridings); 10th, Nunhead (Evelina Hall); 11th, White Lion Street; 15th, Stoke Ash; 17th, Bradfield St. George; 21st, New Cross; 23rd, Tring & Potten End; 28th, Lynton Road; 29th, Watford.

Address : 11, Compton Terrace, London, N.1.

MRS. MORLING.

2nd, Stratford (Gurney Road); 3rd, Chelmsford; 9th, Hounslow; 15th, Tottenham.

Address : 161, Highbury New Park, N.5.

* * * * *

The L. Z. A. Quarterly Prayer Meeting will (D.V.) be held at Gurney Road, Stratford, on **Tuesday, September 2nd,** at 7.30 p.m. Mrs. C. Webb will preside, and a short address will be given by Mrs. Morling. Please make an effort to be present.

"That Thine Alms may be in Secret"

OUR FINANCIAL YEAR CLOSES ON SEPTEMBER 20th

Gifts Received during July, 1936

GENERAL FUND.

Rec. No.	£	s.	d.
855	1	8	6
856	2	10	0
857	1	9	6
858P	17	10	0
859P	6	13	5
860S	5	14	5
861		4	0
862	7	6	5
863		2	6
864		2	6
865			9
866	5	0	0
867		6	6
868		8	0
869	8	17	0
870		15	0
871	1	15	0
872	5	10	0
873		3	0
874	12	0	0
875	1	4	0
876		8	0
877	1	0	0
878		10	0
879	2	6	2
880		5	0
881	2	0	0
882	4	19	7
883	1	14	0
884	7	19	10
885	2	0	0
886	2	2	0
887	2	4	6
888	2	0	10
889	1	0	6
890	4	0	0
891	1	19	0
892	1	9	6
893		11	3
894	1	6	4
895	25	18	0
896	1	0	0
897		10	0
898	4	11	4
899	5	0	0
900		10	0
901		13	0
902		13	0
903	145	2	0
904		7	0
905	2	2	2
906	7	2	6
907	4	14	10
908	4	7	0
909	5	0	0
910	2	2	0
911		5	0
912		15	3
913	3	0	0
914	1	14	1
915	3	14	0
916	5	0	0
917	1	17	0
918		4	9
919	4	4	0
920	1	0	0
921	2	17	4
922	2	0	0
923	2	10	0
924		8	6
925	3	17	0
926		5	0
927		2	1
928	18	0	0
929	12	0	0
930	1	10	0
931	32	11	1
932	2	15	0
933	13	16	7
934	1	0	0
935	1	5	9
936	4	5	3
937L	1	0	0

"That Thine Alms may be in Secret"—*continued*

Rec. No.	£	s.	d.
938L	6	2	11
939	1	4	0
940L	2	10	0
941L		1	4
942	4	11	6
943	1	7	9
	£466	6	0

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
358		5	6
359	3	18	6
360		5	0
361	2	0	0
362	12	4	0
363	1	1	10
364		10	0
365		5	0
366	1	10	4
367	5	12	0
368		15	0
369	26	10	0
370		2	6
371	4	14	2
372	7	10	6
373		11	0
374		11	9
375	6	8	0
376	1	13	3
377	2	0	0
378	1	5	0
379	1	10	0
380	1	10	8
381	6	7	0
382		5	0
383	1	0	0
384		17	3
385	1	0	0
386		5	0
387	3	12	4
388		10	0
389	10	0	0
390	1	0	0
391	3	14	9½
392	1	2	0
393		14	4½
394	1	10	0
395	50	0	0
396		10	0
397		5	0
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399	4	2	0
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401	54	18	10
402	2	16	8
403	5	3	0
404		14	0
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406		11	0
407		14	0
408		7	6
409		2	6
410		6	0
411		2	6
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413		5	0
414		16	0
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417	4	4	6
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419		13	0
420	1	0	0
421	2	0	0
422	18	0	0
423	10	2	8½
424	2	11	6
425	2	16	0
426	2	10	0
427	3	2	0
428		11	10½
429	6	10	0
430	1	11	6
431	5	2	1
432	2	7	6
433	1	0	0
434	1	10	6
435		10	0
436	10	15	2
437		2	6
438	4	19	6
439	12	8	3
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441		10	0
442	2	7	0
443	20	0	0
444	9	18	10
445		10	6
446	5	16	6
447	6	18	6
448	12	0	0
449	1	13	6
450	6	4	3
451		14	7
452	1	2	0
453	8	7	6
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455	10	9	6
456	4	10	6
457	4	0	0
458	1	16	6
459		16	0
460	3	15	0
461	18	0	0
462	52	10	0
463	1	4	11
464	12	18	2
465	1	10	0
466		10	0
467	4	8	8
468		10	0
469	100	0	0
470		9	0
	£711	9	9

P.—Pension. S.—Sustentation. 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 Postcards, &c., may be obtained.

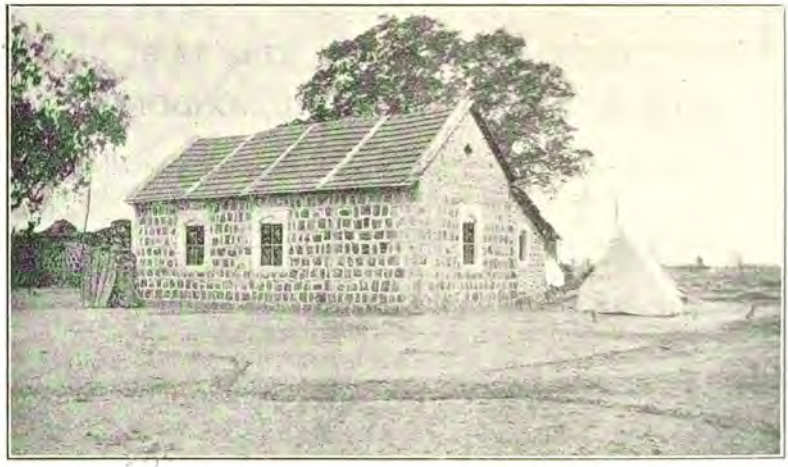
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The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 16, Claremont Close, N.1,** who will be glad to receive the names of ladies willing to act as Zenana Secretaries. 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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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.

ANNUAL and VALEDICTORY MEETINGS

will be held (D.V.) on

TUESDAY, OCTOBER 27th, 1936

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

2 p.m. S.B.M. Delegates' Association Meeting at Leysian Mission
L.Z.A. Committee Meeting at Chadwell Street Chapel

3.30 p.m. DEVOTIONAL SERVICE

Conducted by the Vice-President, Mr. S. W. ANDERSON
Missionary Sermon by Pastor B. A. WARBURTON (Preston)

5 p.m. *Tea in Leysian Hall. Sixpence. For 500 Ticket-holders only. Tickets admitting to Tea Rooms available at the Hall.*

6.15 p.m. VALEDICTORY MEETING

Chairman : The President, Pastor R. ROBINSON
Annual Statements by the SECRETARY and the TREASURER
Addresses by Missionary D. MORLING
Mr. E. ORCHARD (Missionary-Designate)
Valedictory Charge by Principal J. WILLOUGHBY, M.A.
Valedictory Prayer by Pastor G. W. CLARK (Wetherden)

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

Idolatry

IDOLATRY is a mode of worship, and we are too ready to assume that idolatry is confined to the heathen. The seat of idolatry is the human heart, and not a material image. Worship is an attitude of the soul, an adoring posture of the mind.

In Christian doctrine, idolatry has a wider signification than image worship. Idolatry is the enthroning in the heart of anything in the place of God. Concerning some who professed to be worshippers of Jehovah, the Lord said to Ezekiel: "These men have set up their idols in their heart." Anything that intervenes between God and the soul is an idol.

Anyone or anything other than the Lord that occupies the premier place in my heart is an idol. We all are liable to indulge in spiritual idolatry. That person or thing which I desire above God, is my idol. Fame, pleasure, gain, culture, love, friendship and self are common idols among many who call themselves Christians.

John, in his first epistle, which deals so largely regarding fellowship with God, and with Christ as the Revealer of God, ends with a note of affectionate warning: "Guard yourselves from idols."

The way to guard ourselves from inward idolatry is to maintain constant communion with the One whom John speaks of as the genuine God, who is life and light and love. We need to beware of yielding to things which are always seeking to usurp the throne of our hearts. Let us repeatedly remind ourselves that the living God alone is able to satisfy our deepest needs and our highest aspirations. "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee." There can be no true fellowship with God if the heart is divided in its devotions. The devout Christian believer finds in the Lord alone perfect spiritual satisfaction.

It is a strange fact that some folk in England, while strongly protesting against material idolatry in heathendom, foster inward idolatry in their hearts.

Tidings from India

"What Shall I Render?"

A. J. MORLING.

HINDUISM is a religion full of rites and ceremonies, and one practice which is strictly adhered to is that of making and paying vows. A man who has contracted some contagious or serious ailment will make a vow at a temple to the effect that in the event of the deity of that temple curing him, he will pay a fixed sum of money, or its equivalent. A woman with shaven head is immediately known as one who has recently performed some such oath. Occasionally the more earnest and devout will travel as far as the Ganges on similar errands. Some Christians observe this custom, and after making their vows in a certain church, will return to it to fulfil their promise, no matter how far away their work or business may have removed them during the interval.

Some weeks ago I received a message from one, Mr. Kovilpillai, who was once the magistrate in Namakal, and now engaged in the same task in Salem, thirty-two miles away. He intimated that his wife wished to present to the Namakal Church a lamp, in recognition of God's faithfulness and goodness in granting her a child after many years of married life. Her boy was born ere she left this town, but owing to a serious and protracted illness, she had been unable to fulfil her word. Now she was strong enough to come to the Church where she had made her promise, and wished openly to testify to the Lord's kindness.

The service was held in our Chapel, and the missionary presided. The lamp was a fine type of table Petromax, and had been placed on the desk. Mr. Kovilpillai, who, I understand, had been broken down by God's dealings with him and his wife, gave a very thoughtful address, basing his remarks on, "As for me and my house, we will serve the Lord." Those who heard his message and had known him when he was in Namakal, were impressed with his words and convinced that he had gone through a deep spiritual experience. Husband and wife were jubilant, and constantly referred to their Father's love in blessing them.

Perhaps one of the hardest struggles of the Christian life is that of learning to say: "Not unto us, not unto us, but unto Thy Name be glory." It is a lesson which God is ever teaching us, and teaching us sometimes by most painful discipline. "Give unto the Lord the glory due unto His name."

The Depressed Classes' Movement

L. WATTS.

THE pronouncements of Dr. Ambedkar, one of the leaders of what are called the Depressed Classes, in which he advises members of those classes to seek refuge in some other religion than Hinduism, have created no small stir amongst the community in India, and no little interest throughout the world. Dr. Ambedkar is a well-educated and well-travelled Indian, but still a member of the so-called depressed, or untouchable classes. These have been known as out-castes, non-castes, pariahs, and so on, but comprise many different communities throughout India. While the prevailing religion amongst them is Animism, in order to include them in the Hindu fold they have been encouraged to believe that their gods also belong to the Hindu pantheon. They are, however, excluded from strictly Hindu temples, and it is undoubtedly orthodox Hinduism that calls them and treats them as untouchables.

Dr. Ambedkar's Advice.

The failure of the movement associated with the Temple Entry Bills (which sought to remove restrictions against any section of Hindus using the temples) to relieve some of the disabilities of the Depressed Classes, amongst other things, brought Dr. Ambedkar to the decision that in Hinduism there is no hope of their ever improving their social position. He therefore advised all members of those classes to seek admission into any other religion that would give them equal social standing with the other peoples and castes of India.

Naturally, such advice aroused very considerable feeling, and meetings have been held all over India, in which the comparative merits and demerits of the various religions have been discussed. One of the most important of these meetings, and one regarding which much prayer was made by Christians in India, was a Conference convened by the Depressed Classes' Association and held in Lucknow from 22nd to 24th May. The first day was reserved for a conference of all religions, at which representatives of various faiths presented their statements. Buddhists, Bahais, Moslems, and Sikhs, all spoke of their religions, special emphasis being laid on the offer of social equality, including inter-marriage. The Sikhs came with their swords, and many of the Moslems armed themselves with lathis, or stout poles. Police had to be posted within and without the Conference hall. The Christian representatives were asked to speak after those mentioned above, but the Moslems made a continuous uproar throughout the time the Christians were speaking.

No decision was made at the Conference recommending any one religion that the members of the depressed classes should join. It was wisely felt that further time for consideration was

needed; but it is reported that, at the close of the Conference, the Christians were singled out for gratitude for the unostentatious way in which they had helped throughout

The Real Motive.

It must be clearly understood that this movement of the depressed classes does not arise from a dissatisfaction with their religion as such. The origin and motive of the movement is social and economic, and they argue that if it is the association of their religion that is keeping them down, then that religion is not of such value that it cannot give place to another. The movement is not spiritual, but social, and we must not lose sight of this fact, however much we may sympathise with the depressed classes in their desire for freedom from caste servitude. Comparison has been drawn between this movement and that of the Israelites from Egyptian bondage and, later, from the Babylonian captivity; but while there may be certain points of similarity, the Scriptures show that those were essentially religious movements. In the case of the Israelites, it was a movement towards the worship of Jehovah, the Eternal God, in the land which was His gift to them. In the case of the Depressed Classes of India, it is a turning away from their gods as being incapable of giving them the privileges which they rightly feel belong to all men; and they know not to whom to turn.

The Great Need.

Without doubt, the opportunity before the Christian Church is a great one, and much prayer needs to be made that a clear, unequivocal presentation of the Gospel of Jesus Christ shall be given. That presentation needs to make so clear the demands that Christ makes of those who would follow Him, that, as one well-known teacher has said, there shall not be an " inoculation of a large number of people with small doses of Christianity, so that they become immune to the real thing."

An Indian Official

G. F. CHAMPION.

ONE'S impressions of a country and her people are largely formed by the places which one visits, or in which one lives, and the people with whom one comes most in contact. It is often, not merely a surprise, but a pleasure to come across somebody whose very presence reminds one of

the fact that there are in existence people of a different kind from those most often in one's presence. The sight of an American Indian, in his traditonal dress, walking down Ludgate Hill, would impress upon many a self-centred person that the world contains others besides Englishmen. Even the inhabitants of one country are far from being alike. The Englishman who drives a pen in one of the " bee-hives " of Holborn may be of a very different stamp from the one who drives his sheep to market in a North Devon town. A man or woman who comes to India, never learns a vernacular, but spends his or her life entirely among English-speaking Indians, is apt to forget that all Indians do not speak English, nor do all Indians look at problems through the same eyes.

Recently I have met on several occasions an Indian gentleman, about whom I write in the hope that it may be of interest to some readers of our magazine. But it should be remembered that, whereas there must be a number of such gentlemen in this country, they are very few compared with the population (350,000,000), the large majority of whom are illiterate.



MR. RAO
INDIAN FOREST SERVICE

Mr. Rao is the son of a late Indian judge, who belonged to a Kanarese family many years ago settled in the Tamil country. His brother lived in England and Ireland for several years, and Mr. Rao, after passing his intermediate examination in India, went to England to continue his education. As his father was a judge, he had a desire to study law, and consequently was registered at the Inner Temple, but feeling that he should equip himself for some other means of livelihood in case an opening in the legal profession did not present itself, he entered Oriel College, Oxford. Within three years of arriving in England, he had taken his B.A., in-

cluding Botany and Agriculture in his subjects, and had also been called to the Bar. He told me that for the first six months of his stay in England, he suffered much from his dislike of English food, but later came to appreciate our diet so much that, with a few modifications, he has continued with it after his return to his own land.

Wide Travel.

After he left college, he was accepted by the Imperial Forest Service (of India), and commenced a two years' course of preparation which carried him to many European countries in a study of forestry, and on his return to India he was given a post of responsibility in the Imperial Forest Service, in which he has been working since. His present post places him in charge of a branch of a Government department which has an annual turnover of about £13,000, of which about £3,000 is profit after all expenses are met. Each month he is required to spend fifteen days away from headquarters, supervising those under him and inspecting forests often in very remote parts of mountain ranges, such as the Kollis. He has married a cultured and broad-minded Indian lady, who makes him a suitable helpmeet and companion.

As I mentioned above, the language of his forefathers was Kanarese, and of course he speaks that language, but does not read it. As he was born in the Tamil country, he can read and write Tamil, but not with the ease that he reads and writes English, which he has heard in his home from his earliest days, and which is almost his family language now. He corresponds with his wife when away from home, and with other relations, in English, and all his work is conducted through that medium. He also speaks several other languages, and knows Sanskrit. When I asked him how he learned Urdu, he told me that his father had given him an Urdu-speaking servant when he was a child. Thus he has spoken English, Kanarese, Urdu and Tamil from his childhod, and has acquired other languages as need has arisen.

"One thing thou lackest."

No doubt his varied experiences and reading in Europe and India have had a modifying influence on his religious outlook, he being a devoutly religious man, but he has not yet found the joy and peace which comes from a trust in the Lord Jesus, and a committing of all one's trials and troubles to Him who alone can help us in all times and in all the circumstances of our lives.

England Through Indian Eyes

H. A. HUCKETT.

NOT many readers of the S.B.M. HERALD have had the privilege of visiting India, and of seeing at first hand the work that God is doing through our Mission in this land. Last year, however, a good many friends had an opportunity of meeting Samuel, the boy whom Mr. Watts took to England, and doubtless many of you heard him speak at some meeting or other. Samuel is now back in India again, and just recently he came to Sendamangalam and spent a week-end on the compound. On the Sunday evening he gave us a little talk in Tamil concerning his voyage experiences, and his impressions of the country he had visited. An Indian who has been to England is a very big man on his return, and so we were not surprised to see a large gathering of folk come to hear him.

Impressions.

He was evidently much impressed on the voyage home, by the fact of passing through the Red Sea, and of seeing in the distance Mt. Sinai. He also remarked on the discolouration of the sea five miles out from the mouth of the Nile, which is caused by the huge quantites of silt brought down in the bed of the river. Mt. Vesuvius was another wonder, while his first contact with Europe, at Marseilles, provided a number of thrills. In England, the things that seem to have impressed him most are the courtesy and efficiency of the London policeman, the fact that he is a friend to little children and old people; the hospitality and generosity of the friends he stayed with, and the constant use of such expressions as, "Excuse me," "Please," and "Thank you," which are all too rare in India. He liked the invigorating climate of England, which he said made one want to "do things," and he was impressed by the busy-ness of the folks at home, every moment of every day being filled with work of some kind or other. As soon as a working-man got home and had finished his evening meal, he would look around for something that needed doing in the house or in the garden.

The Emperor of India.

He saw our late King on one occasion, and also "listened in" when the news of his passing came over the radio. It gave us "exiles" a bit of a thrill to hear Samuel speak so appreciatively of England and English people. We regard it as an answer to prayer that Samuel does not seem to have been spoiled by the visit. Rightly used, it may prove to be a great blessing to him in his contacts with others in India, where many folk have got a very wrong idea of missonaries and of Europeans in general. His great desire now is that the Hindu temple may be replaced by the Christian Prayer-house in every village, and

that the peoples of India may come to a true knowledge of Christ and His salvation.

Just after coming to Sendamangalam, Samuel went down with typhoid, but we are glad to report that he is now on the mend, and hopes soon to get a little business started in Madras, whereby he will not only be able to support himself, but possibly provide employment for one or two other lads who are at present "on the rocks." Please pray for him.

A Sudden Call

VIOLET D. GREEN.

IT was but yesterday that he was in our Mission School, a bright and promising boy of about 12—14, the type of boy it is a joy to teach, for he was so responsive and quick. Particularly in the Scripture class had this eagerness been manifested. Much of the Word of God had been learned by this youthful Hindu pupil. Indeed, he very frequently outshone the boys who came from professedly Christian homes in this respect. And now?

Oriental Mourning.

As I arrived in the village, there was a sound of great mourning, for this lad who but yesterday was in school, had died. He must have contracted a chill, for during the afternoon high fever suddenly seized him, and he went to his home. With startling rapidity he grew worse, symptoms were very alarming. Native medical help was called, but nothing could be done to relieve the boy. He was in the grip of pneumonia, and after a few hours of desperate struggle he breathed his last during the night. Oh, the anguish of it all; the terrible wail that burst from the heart of his mother and father and continued for hours, as they abandoned themselves to grief in typical Eastern fashion. The news spread in the most amazing manner, and shortly after dawn friends and relatives began to come, and with each fresh group the wailing was renewed.

It was a busy time for the villagers in the immediate vicinity, for it is customary for neighbours to undertake the catering for all the visitors on the actual day save the immediate relatives of the bereaved family. Hence my programme of visiting was effectively ruled out that sad day. It was all the more tragic because he was the firstborn son, whose survival of his father is so earnestly desired. Does not his father's future tranquility depend in large measure upon the faithful performance of certain rites at the death of the father by his eldest son?

Other considerations also added to the sorrow and pathos of the event. They could not bear the thought of anything

happening to the dead body of their son, yet if they buried him in the usual burying-place, they knew that it was highly probable that in the dead of night Hindu sorcerers or medicine men might come and mutilate the body, removing the skull, etc., for medical and other purposes. There is supposed to be a peculiar value attaching to the skull of a firstborn child. So in the midst of their sorrows the men-folk held a council to consider these gruesome possibilities, and decided that the child must be buried in a place where strict watch could be kept. The place of their choice was none other than the corner of their own tiny court-yard, right by the roadside, but a few yards away from our school-chapel, and almost on top of their house ! ! There a pit was dug (by no means a deep one either), and into it the body was lowered and the pit duly closed. No one questioned for a moment the wisdom of this, and the horror which evidently appeared in my voice and looks was something they were quite unable to appreciate. This, I was told, is the usual procedure in such circumstances. Such is poor, ignorant, benighted India.

Our Opportunity.

We cannot tell how far the lad had been influenced by the Christian teaching he had received, and whether he died trusting in the Lord. We know that all he could have known of the way of salvation was taught him in the Mission School. How great is the honour and privilege granted to us, to point boys and girls who come from Hindu homes to HIM, the Lamb of God who taketh away the sin of the world. "And there is no respect of persons with Him."

Private Devotions

W. H. KUHRT.

OF all the problems that beset Christians, probably none is so great and so thickly beset with snares as that of daily private devotions. How to secure the time, in the first place, then how to preserve it from the amazingly ingenious excuses that Satan suggests, and from the amazing variety of interruptions which he contrives to bring about, are questions familiar to us all. It is all very well to say that prayer is communion between friends, and therefore should be a natural concomittant of the Christian life, just as breathing is of the animal life. It is very easy to say that, but those of us who are candid with ourselves will agree that as a rule it doesn't happen that way. Rather, if our prayer life is worth anything, it is something we have fought battles over, and something which has demanded self-discipline.

Private Devotions

The reason for this preamble is a small change in the daily time-table of the Hostel. Hitherto it has been customary to have morning and evening prayers conducted by some one or another of the Hostel inmates. Now, leaving aside altogether the probable degeneration of such prayers to what I may call morning and evening gabble, or (to give an example of reversion to type) morning and evening mantrams, there is to such an arrangement an almost inevitable reaction, which finds expression in words such as, " Oh well, we have had prayers together, and so we need not trouble any further." I taxed the men with this, and they made no attempt to deny the truth of my supposition. I should not have believed them if they had. Now, supposing, for the sake of argument, that public morning and evening prayer did render private devotions superfluous, I am still faced with a difficulty. When these men return to their villages, where daily public prayer is unknown, how will their prayer-life fare? I don't think I shall be too pessimistic if I suggest that in nine cases out of ten it will collapse, and give way to weekly prayer or, still worse, to spasmodic prayer in time of stress. Thinking these things out a week or two back, I came to the conclusion that public prayer alone does not, and cannot, provide the background that these men need for the days when they must go and face lonely work in an environment which is not only spiritually dead, but deadening. And so we have changed our practice.

Quiet Devotions.

We all gather in the chapel at six o'clock each morning and, without even saying " Good morning " to one another, we sit down, open our Bibles, and occupy half an hour in quiet reading, meditation and prayer. Although I know many people hate the word " habit," in this connection I confess unashamedly that my purpose in this change is to encourage the cultivation of a habit, to provide them with a background for the lonely days ahead, and to do something towards breaking down the hateful parasitism which is damaging the witness of the Christian Church.

It has been interesting to look around and try to analyse the reactions of the men to the new arrangement. One or two, after a few moments, looked lost, and were obviously not used even to five minutes' quiet time. One small boy, though not so bad as this, read the I.B.R.A. portion and the notes, made his prayer and walked out. My sympathies are with that boy. He will stay of his own accord sooner or later, and in the meantime he is at least avoiding vain repetition. Another thing I have noticed is a tendency to spend by far the major portion of the time reading the Bible, and to squeeze the prayer into a corner. It is a tendency I have often noticed before. The Bible

is interesting—more interesting than prayer, and (to come to the real explanation) reading the Bible is easier than praying. Again, there are those, for whom I thank God, who seem to have taken easily and happily to the new idea. I do not know that they were in the habit of such regular quiet time before. I am more inclined to think that the alteration has been the small thing necessary to bring them into the joy of daily meeting with God.

On the morning that we started, I was reading the third chapter of Exodus and, in the fourth verse, the words, "And when the Lord saw that he turned aside to see, God called . . ." I wonder if the reason why the Lord does not call us is that we are not sufficiently interested in Him to turn aside. If the Hostel men and I—if we all could form the habit of turning aside, then that the Lord should fail to call is to me inconceivable.

Has Untouchability Gone?

H. A. HUCKETT.

IN spite of the intensive propaganda organised by Mr. Gandhi, with a view to the throwing open of Hindu temples to Harijans (members of the Depressed Classes), it is very evident, from a recent debate on the Temple-Entry Question in the Mysore Legislative Council, that even in that enlightened and progressive State caste Hindus are not prepared to make any move in the matter.

In opposing the idea that a great change had come over the general public in their attitude to " untouchability," one of the speakers stated that after some Harijans had been admitted into a Hindu temple in Bangalore City, he, as Deputy Commissioner, received a bill from the priest of the temple towards the cost of purification. He also said that " on one occasion he saw a person sitting on a chair on the roadside, facing the entrance to a school building. Upon enquiry, he learned that this individual was a teacher, belonging to a caste which was not admitted into the school building. The pupils sat inside the school, while the teacher sat in the road facing the students in the building, and taught them ! "

We ourselves have visited a Panchayat Board School near Elur, where the Chairman of the Board (virtually the manager of the school) refused to enter the building, but remained standing at the door to address the children, lest his caste should be defiled. We went in, gave away Gospel tracts, and spoke to the children on the claims of Jesus Christ. Praise God for the glorious liberty wherewith Christ has made us free !

Home News

The Service of Intercession

"Ye also helping together by prayer for us"

LET us praise God for help given in guiding the Council through various problems.

LET us offer prayer daily regarding the forthcoming Annual Meetings (October 27th) and ask that the blessing of God may abide upon all who take part.

LET us ask for God's blessing to rest on the instruction in Bible teaching given to our Indian workers in Training Classes.

LET us pray for the senior pupils who are passing out of our Mission Schools, and ask that the Gospel seed sown may yield an abundant harvest.

Reports of Meetings

March.—By the kindness of Mr. and Mrs. A. Green, a Missionary Garden Meeting was held at "The Orchard" on July 7th. Mrs. L. Watts and Mrs. Brand gave interesting addresses, dealing with work among the women of India. Tea was interrupted by a thunderstorm, but ample shelter was provided. By means of a sale of work and a collection, the proceeds for the L.Z.A. amounted to £6 8s.

E.B.

Ramsey.—RAIN! RAIN! RAIN! We had been hoping and praying for a fine day for the Annual Garden Meeting at "Home Close" on July 9th, but it was not to be. Faith was severely tested, but triumphed. If not in the open-air, then in the house. Willing helpers removed furniture, etc., and comfortable accommodation was provided for the eighty friends who came for tea and the meeting.

A very hearty welcome was afforded to Mrs. Brand, who gave a very inspiring message, based upon the Kolli Hill work. It was good, also, to have the pleasure of Mrs. Watts' company, and she gave an interesting talk.

It was most encouraging to have so many friends come from Over, Warboys, Woodhurst, and Ramsey, among them being Mrs. Rees, at present home on furlough from China. Pastor L. C. Fensome presided over the gathering, and Mr. F. Kirby, J.P., of Over, also took part. Hearty thanks were accorded to the speakers, and to Miss Rowell for her kind hospitality.

The proceeds, for the L.Z.A. funds, amounted to £7 10s. 6d.

Cardiff.—On Saturday, August 22nd, by the very kind invitation of Mr. and Mrs. W. W. Peck, a number of friends connected with "Zoar" Chapel, Cardiff, met, in the interests of the S.B.M., in the garden of "Shirley Cottage," St. Mellons. We were favoured with a warm and sunny afternoon, and in ideal surroundings twenty-six friends partook of tea at 4.15. This was preceded and followed by personal conversations about the work of the Mission and of the L.Z.A. in particular. At the meeting, which began at 5.30, we were privileged to have Mr. J. B. Collin as Chairman. Mr. E. Mortimer read the Scriptures, and Mr. Peck asked the Lord's blessing. Miss E. C. Putnam addressed the meeting, and spoke of the way in which the closed doors of ignorance, fear, superstition and idolatry are being opened

to the Gospel. The L.Z.A. Secretary acknowledged God's goodness in bringing the meeting into being, and expressed the thanks of the L.Z.A. to Mr. and Mrs. Peck for their kindness. Further particulars of the work were given. The collection, which was divided between the S.B.M. General Fund and the L.Z.A., amounted to £9 2s. 9d. An L.Z.A. Branch was formed, with Mrs. Mortimer as Secretary. We felt the occasion to be a valuable one, and we wish our friends well in this their new endeavour.

P.P.N.

Notes

The Holy Land.—On Thursday, October 1st, at 7 p.m., in Chadwell Street Chapel, Mr. D. MORLING will lecture on his recent visit to Palestine. All heartily invited.

" Kundaswami."—The Secretary begs to acknowledge, with many thanks, from 9436 the sum of 10s. for each of the months of July, August and September.

Tamil Postcard Slips.—Scripture texts in Tamil for pasting on the address side of picture cards are now available. Price one shilling per hundred. Apply : Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Engagements for October, 1936

PASTOR W. CHISNALL.

4th, Epsom; 7th, Tadworth; 11th, Ramsgate; 13th, Watford; 18th, Wandsworth (West Hill); 25th, Elthorne Road; 27th, Leysian Mission; 28th, Brighton.

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

MISSIONARY E. A. BOOTH.

4th, Crawley; 7th, Tadworth; 11th, Southport; 18th, Homerton Row; 25th, Staines; 27th, Leysian Mission.

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

MISSIONARY D. MORLING.

1st, Chadwell Street; 3rd, Hastings Tabernacle; 6th, Greenwich (Devonshire Road); 7th, Tadworth; 11th, Highbury (Providence); 13th, St. Neots; 14th, Raunds (District Meeting); 15th, Great Gransden; 16th, White Lion Street; 18th, Finchley; 20th, Richmond; 21st, Mayford; 25th, Tring; 27th, Leysian Mission; 28th, Brighton (Richmond Street).

Address : 161, Highbury New Park, London, N.5.

Ladies' Zenana Auxiliary

MRS. BRAND.

1st, Guildford; 5th, Belvedere; 8th, East Ham; 13th, Wood Green (Eldon Road); 15th, Woolwich; 19th, Ipswich (Zoar); 20th, Hadleigh; 21st, Otley; 28th, Horsham.

MISS PUTNAM.

1st, Guildford; 2nd, Highbury; 5th, Leicester (Zion); 6th, Wellingborough; 12th, March; 13th, Little Downham; 14th, Over; 15th, Warboys; 28th, Croydon (Salem).

MRS. MORLING.

7th, King's Langley; 13th, Ponders End; 28th, Brighton.

The L.Z.A. Annual General Committee Meeting (for Branch Delegates only) will be held at Chadwell Street Chapel on TUESDAY, OCTOBER 27TH, at 2 p.m. Kindly bring the Cards of Admission (for keeping the Register) and wear Name Badges.

"That Thine Alms may be in Secret"

Gifts Received during August, 1936

GENERAL FUND.

Rec. No.	£	s.	d.
944	10	14	7
945	9	14	4
946	3	13	6
947	1	0	0
948	2	2	0
949	1	0	0
950	1	13	0
951	19	15	6
952		12	2
953	2	0	0
954		13	8
955	1	16	0
956		10	0
957	4	18	3
958	2	10	7
959		10	0
960	2	2	0
961		10	0
962		3	0
963		15	5
964	2	0	0
965		11	8
966	3	0	0
967	4	5	11
968	1	4	0
969		5	6
970	1	7	0
971	1	1	0
972	4	13	6
973		7	6
974		2	15	0
975		4	7	6
976		3	3	0
977			11	6
978		4	4	6
979		2	10	0
980			5	0
981		1	15	0
982			10	0
983			3	6
984		5	0	0
985L.....		1	12	7
986L.....		4	18	11
987L.....			1	4
988S.....		17	3	2
989P.....		5	7	0
990		1	10	6
991		4	4	6
992		15	0	0
993		1	0	0
994		1	10	7
995			12	1
996		3	11	0
	£167	6	9

LADIES' ZENANA AUXILIARY.

Rec. No.	£	s.	d.
471	1	15	0
472	2	2	0
473	7	10	2
474	1	3	6
475	2	2	0
476	1	8	10
477	1	0	0
478	15	6	0
479		10	0
480	7	0	0
481	3	17	3
482		10	6
483		10	0
484	2	19	0
485	6	5	0
486	20	0	0
487	2	15	4
488	21	3	2
489		8	0
490	2	2	0
491		4	0
492		3	7
493	8	14	0
494L.....	4	0	0
495	9	2	9
496	2	4	0
497		7	0
498	3	10	6
499	3	0	6
500		6	0
501	3	0	0
502	11	6	0
503	19	4	3
504	4	2	10
505	20	0	0
506		10	0
507	3	5	6
508	4	18	0
509	35	3	4
510		7	6
511		4	0
512	6	0	0
513	7	0	0
514	6	15	7
515	4	7	9
516	1	3	3
517	6	1	0
518	4	2	0
519	1	14	6
520		14	0
521	2	0	5
522	2	10	0
523	2	15	6
524		1	0
525		7	6
526	2	0	0
527	3	3	6
528		10	0
529	2	14	0
530		10	0
	£288	11	6

L.—Literature. S.—Sustentation. P.—Pension.

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.

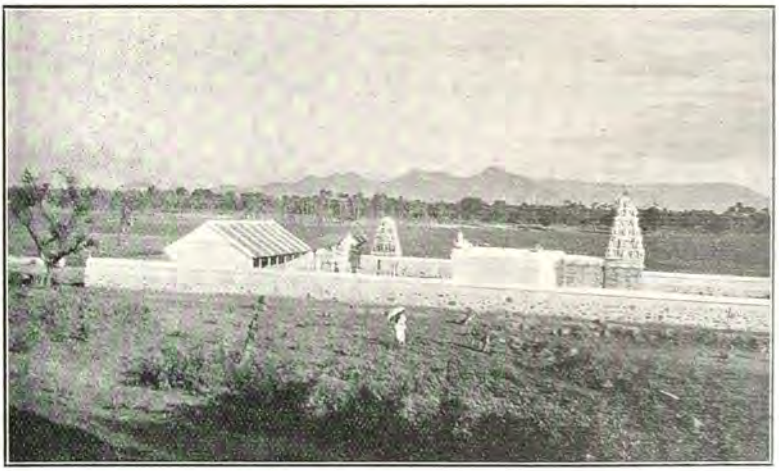
Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.** Cheques, etc., should be made payable to THE STRICT BAPTIST MISSION and crossed.

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 16, Claremont Close, N.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. XXXV. *New Series, No. 358.* November, 1936

The Strict Baptist Mission Herald



HINDU TEMPLE AT ELUR RECENTLY RENOVATED
(Kolli Hills in the distance).

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.

S.B.M. CALENDAR for 1937

Scripture Texts. Indian Photographs.

Price Sixpence, postage 1½d. Six or more copies post free.

Orders with remittance to be sent to :—

Mr. W. K. Puttnam,
388, St. John Street, London, E.C.1.

VALEDICTORY MEETING

Farewell to our outgoing missionaries :—

Mr. and Mrs. D. Morling, Mrs. Brand, Miss Putnam.

TUESDAY, JANUARY 5th, 1937.

Mount Zion Chapel,
St. John's Wood Road, London, N.W.8

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

Balanced!

AT the Council Meeting in October, the Treasurer presented the Annual Accounts, which showed that the General Fund of the Mission had closed without a deficit. Income and expenditure were practically identical.

Again we have cause for thanksgiving, for this result is in answer to prayer. Let us praise God, and take fresh courage.

To all who have helped to this satisfactory conclusion, we extend our heartiest gratitude.

A Letter to the Council

From THE GENERAL SECRETARY.

October 2nd, 1936.

MY DEAR BRETHREN,

This year completes my 32nd year of service as Secretary, and as it has been borne in upon me that the best interests of the Mission would be served by the appointment of younger men to the more responsible positions, I think that the time has come for the Council seriously to consider the question of appointing a successor to fill my place as General Secretary.

May I, therefore, suggest that we all make it a matter of earnest prayer, seeking guidance from the Lord in this mattter.

Of course, as you all know, the Strict Baptist Mission has been my life's work, and I shall deeply feel retiring, but I am only desirous of doing the Lord's will, and shall do all in my power to help in every way the one the Lord shall send in my place.

W. CHISNALL.

Retirement of Secretary

AFTER a service extending for nearly 32 years, our genial friend and brother, Pastor William Chisnall, has expressed to the Council his wish to retire from the office of General Secretary of the Strict Baptist Mission.

In many minds the names of the Strict Baptist Mission and Mr. Chisnall are inseparable. He has rendered splendid service, and during his term of office the Mission has made great progress. A comparison between the extent of the work of the Mission when Mr. Chisnall took up the Secretarial duties, and the extent of the work to-day, both at home and abroad, will show how the work has developed during that period, and we know that the duties of the Secretary have correspondingly increased.

I venture to say that there is no one who knows the whole denomination as well as Mr. Chisnall, for he has travelled throughout its length and breadth for many years in the interest of the Mission, and he has won very many friends. Testimony has been given repeatedly of spiritual blessing received on these occasions. Our friend has sown seed which has yielded, and will yet yield, a rich harvest. No one has served the Mission more wholeheartedly. He was exceptionally well-fitted for the post of Secretary, and in his retirement he will carry the hearty appreciation and best wishes of the supporters of the Mission.

Since Mr. Chisnall gave up the pastorate of the Church at Guildford, the Mission has been his life-work, and he has given himself to its interests without stint. We rejoice to know that his ripe experience and wide knowledge will be still available to the Council of the Mission.

Tidings from India

The Arm of the Lord

G. F. CHAMPION.

WE have an evangelist on the Kolli Hills who previously preached the Gospel on the plains. When he returned from his camp in the north of the Kollis last month, he brought with him a Hill man and a girl. We subsequently learned that this man, unbeknown to the evangelist, heard him preaching the Gospel, and had been influenced by what he heard. Later he sought out the preacher, and discussed with him the sending of his boy to a school conducted by

Christians, that the lad might have a Christian upbringing. After that, the two lost sight of each other, until the evangelist toured Bailnadu, on the Kolli Hills, when the Hill man recognised the preacher immediately he saw him, came to him, and said that he would be baptized straightway. Hence the evangelist had brought him and his sister's daughter to Valavanthi.

As they knew very little about Christ, we pointed out to them that baptism at that time would be meaningless to them, but said that we were prepared to help them break away from caste and, if the whole family were willing, we would go home with them on the following day and invite them to eat a common meal with us as a sign that they were prepared to leave Hinduism and follow Christ.

Breaking Caste.

Next afternoon, at about one o'clock, we set out, stayed the night at Kurungunadi, and reached the village the next day morning. The first thing we did was to go to the house and call all the family together. Each adult was asked in turn if he or she was quite happy about our entering the house, and they all replied in the affirmative, though the wife of the man himself was almost in tears with sorrow at the thought of possible consequences. We then explained, as far as we could, what it meant to follow the Lord Jesus Christ, and suggested that, if they truly desired to serve Him, they could make their intentions known to the whole country-side by eating a meal with us that evening. They agreed to this, and after prayer had been offered by several present, the gathering broke up. That afternoon everyone helped in the preparation of the evening meal, and all sat down to partake of it. The new enquirers consisted of the man, his wife, his mother, his two small sons and a daughter, his sister, her husband, and their three children, all girls.



Boy and Girl from Bailnadu. Now in S.B.M Hostels.

Eleven in all. From among these children, two girls and a boy have entered our Hostels at Valavanthi. We left the evangelist in the valley, to further instruct these people, and give to them the spiritual help that they need.

Within a few hours of their having broken caste, a meeting of all the important caste people in the valley was convened by their leaders, and the action of the family discussed. They decided that none should have any dealings with the family, but were to live in open hostility to them. If they needed help, no one should give it. Soon after this, three of the man's cattle were stolen, and although he has managed to recover one of them and can, I understand, obtain the others if two witnesses will speak for him, no witnesses are forthcoming.

We thank the Lord that He has kept this man thus far, and pray that He will save him and his household, and defend them in their time of need.

The Depressed Classes' Movement

L. WATTS.

THE Movement, accelerated by Dr. Ambedkar's notable advice to the Depressed Classes, it one that has been growing in India for some years. It is but natural that with the opening of schools for the so-called outcastes, and the insistence of the British Government that representatives from these classes shall have a place on all union, taluk, district and provincial Boards, these people should feel that they are still deprived by Hindus of the full rights of manhood, and that they have been kept back from what is the right of every man in a free country. Readers of the HERALD will remember that, during the past twenty years, there has been considerable movement amongst the outcaste peoples in the areas of our mission work, and that all of our Churches are practically composed of converts from the depressed classes.

Spiritual Motive Necessary.

It must be clearly stated that, humanly speaking, the predisposing cause that led many to leave their fathers' religion was the desire to obtain release from the social degradation of what is known as " untouchability." One of the most difficult tasks of the missionary is to make sure that, whatever the apparent originating motive in the profession of conversion was, the applicant for baptism has a true experience of salvation by the blood and merit of the Lord Jesus Christ. It has been a joy to us to report the blessing seen in various fields, but it would be almost impossible to report the numbers of those who apply for baptism and whose motives are found to be short of the power of God in salvation.

About two months ago, I was visiting a village in the Tinnevelly field, where a number of people had asked that we open a school and provide them with a place of worship. They had given up the worship of their idols, and were seeking after a true God whom they might worship. I found that the little group could comfortably meet in the house of one of their number, and also that one, at least, of the group was quite a good reader. Consequently I urged that they continue to meet in the house day by day, and read through the Gospel that was left with them; also that they should attend the Christian worship in our school-chapel, about one mile distant. Although they promised to do this, a request has again been sent that a little prayer-house be erected in their village. The possession of this prayer-house, and the acknowledgment of their existence as a separate group, would give them social standing which allegiance to another village would not. While their aspirations after this social standing may not be wrong, it can stand in the way of a true understanding of their need of Christ as a Saviour from sin.

Self-support Encouraged.

Last week five men came from another village east of Kovilpatti, and about seven miles distant from our easternmost station. One of them, though not able to read himself, had been instrumental in the opening of a school and the support of a teacher in their village. The school was of such efficiency as to obtain Government recognition. But now they are feeling that Christianity is the way into fuller freedom, and they asked that a Christian teacher be sent them. While welcoming their enquiry and seeking to give every encouragement, we could not but feel that to allow them to recede from self-support to mission support for their school would be a retrograde step. One of our preachers will now regularly visit the place, and the manager of the school has employed a Christian teacher in place of the non-Christian. The aim that we have to keep before us seems to be that we must be ready to accede to any request for spiritual instruction, so far as we are able, and to give advice on anything regarding social betterment, but to avoid making expenditure of money on the latter. Where to draw the line is a difficult problem, especially where schools are concerned. Education itself is so potent a force for social betterment, and at the same time has been of such evangelistic value, that it stands out, as it were, on the borderline.

As with the movement of the Israelites from Egypt, the multitude, with its mixed motives, creates serious problems for the spiritual leaders of the Church of Christ in India. The grand fact that we are not under law, but under grace, is of solid comfort to these leaders, who have every sympathy with Moses and are often tempted like he was, when temporal matters aroused so much murmuring amongst the people he was leading.

An Unexpected Opportunity

STELLA HAZEL.

CAMPING on the Kolli Hills is quite different in many respects to that on the plains. First and foremost, there are no roads, not even bullock cart tracks, just narrow paths which in some places are hardly wide enough for two coolies to walk abreast. All baggage has to be carried on coolies' heads, and the missionary carried by four men in what is called a dholie, a piece of canvas to which at either end is tied a small piece of wood, and this again tied to two long poles. In this way one is carried up hill-sides, across paddy-land, over running streams, across rivers, where sometimes the men are knee-deep in water, to the various hamlets and villages dotted all over these hills. Sometimes riding in a dholie can be very pleasant, but if the men decide to run, the uneven jolt is rather disturbing to one's nerves; also if one end is not securely tied and it slips. They have a marvellous way of changing men: the relief man steps in and takes his place, and the dholie and passenger are still being carried on, without hardly knowing that the exchange has taken place.

My journey to Shulavanthi had to be taken on foot a good part of the way, as the paths are so narrow and thickly overgrown with a prickly plant known as "lantana," which is a real curse to the farmer and agriculturist all over these hills. How like India's people—so deeply steeped in idolatry in all its forms, and so difficult to cut down. This can only be done by the One who has the universe in His hands.

A Malarial Spot.

After visiting with the Biblewoman in a small hamlet, where nearly the whole of the inhabitants were soaked in fever, I returned for a meal. I had hardly entered and removed my topi, when a mother brought her baby for fever medicine. She said how that ten days ago the child was taken ill, and as she had no medicine, she did what she could, and asked the "Jesus Swami" to heal him. He had partly healed, and the baby was much better now. How simple their faith, and yet in some cases how real!

Yet another came, and after attending to him, two men stood in the doorway, whom I knew were not hill men. Asking them what they wanted, the answer (which is often given) was, "Oh, just to see you we came." The usual questions as to village, children, etc., were asked. I learned that they were plains men, who had come from the village of Vallampatti, about seven to ten miles away, and had come to visit a friend of farmer caste whom one of them knew.

As the conversation proceeded, I asked them if they had heard of "Jesus Swami." Their reply was, that two years ago two ladies had visited their village and they had just heard.

A Welcome Request.

They were eager to hear more, and said, "Ammah, tell us about Him, who He is and where He is, we want to know." A prayer went up from my heart that I might be guided in saying what was most needed for them at that moment . I spoke for a little, while still they sat and lingered. I then called the teacher, and he very clearly showed them the way of salvation. At the finish, one of the men who seemed the most eager, said, " Can't you come to our village; we can't read, we've no one to teach us, and we do want to know more."

As this village is beyond our sphere, it may not be possible for us to visit there, but he has promised to come again and to hear more. Please follow these two men with your prayers, that they may have the desire awakened in their hearts to come again, and that we may be used to bring them to the Lord.

Sunday School Work

MARTENA THROWER.

SUNDAY afternoon is a very busy time for many Christian people, and we at Kilpauk are no exception to that rule. Would you like a peep at us to-day? As you enter the compound, the young men's Hostel is on your right. The young men, for the most part, are conspicuous by their absence, but their places are taken by very young children who meet each Sunday for Sunday school (the older children meeting at the same time at Semmen St. School). This school is conducted by the warden of the Hostel, assisted by some of the young men.

Varied Activities.

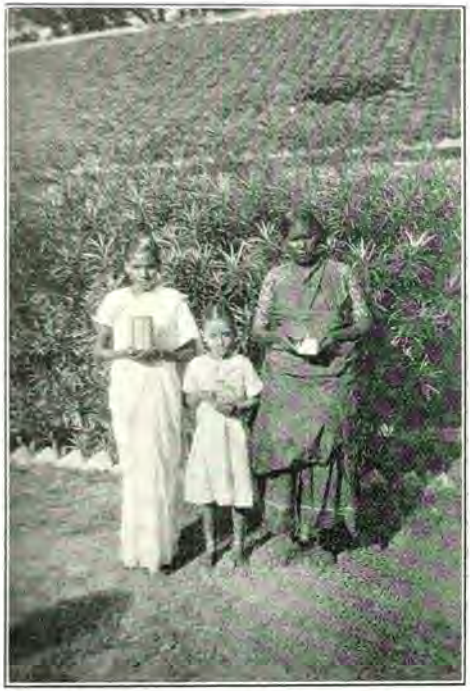
If you continue along the path, and pass our house, you come to a spacious room, used on weekdays as a work-room by the Sewing Class girls. They meet on Sundays for a Bible Class led by Biblewoman Annammal. Having seen this class, you continue round the back of the house, and you hear strains of singing coming from the Zenana department! The Zenana missionary gathers up odd people—people who cannot or will not go to ordinary services, and folk who need individual teaching—and conducts a class for them.

Then, if you continue your circuitous walk until you reach the other end of the house, you will see a class of two small boys having a lesson from their mother. You will also hear the vocal efforts of each of the other classes in the compound,

and realise the difficulty we have in trying to sandwich our pieces of singing in between the others, so that we do not get put out of tune. But, no matter how we differ in order of service, we all have a collection, and we always know when the collection is being taken by the hymn they sing. Sometimes our boys insist on singing it with the other classes in Tamil.

The accompanying picture shows one member of each of three classes holding their respective collecting boxes. Not so very long ago, the young people from the Hostel brought their collecting box (which happened to be a Gloy bottle) to be emptied, as it had become quite full.

The young people file orderly into the Hostel for Sunday School. If you had seen them five minutes previously, the scene would have been considerably more animated. I think the children like to come early because the space in front of the Hostel provides them with a spacious playground.



HOLDING THE COLLECTING BOXES

A Work of Faith.

What is accomplished by these Sunday Schools in the space of one hour weekly? It is such a short time—just a drop in the ocean of the world's week. But the Lord takes account of small things, and values faithfulness in small things. Let us therefore press forward in this good work, in the confidence that He will take note of these humble efforts, and take care of the small seeds sown, so that they may grow and bear fruit.

School Anniversary

GRACE HAZEL.

IT was a great day at Paniadipatti when we celebrated the 9th Anniversary of the opening of our school. It has always been the custom to give the girls a half-holiday on the occasion, and to invite their parents to share with us in praising our Heavenly Father; and to give them also an opportunity of seeing and hearing some of the things learnt by the children during the previous months.

This time, an invitation was sent round to parents living in neighbouring villages, and when at the appointed hour of arrival only five had appeared, we began to wonder if there would be any further response. However, in spite of the fact that our Indian friends are not noted for promptness, and there was a possibility of many arriving within the next hour, yet it was not felt wise to postpone the meeting, and so we commenced by all joining heartily in a hymn of praise. This was followed by prayer, and recitation of verses by various girls, and then a most interesting programme of items by the different classes. By this time a large number of parents had gathered, and a few words of welcome and a very brief outline of the Lord's goodness to us in the school, was given by the Chairman.

For the next couple of hours the compound was ringing with the happy laughter of children, applause from parents, and apparent satisfaction from old and young alike, as the interesting item of races and sports was entered into with real enthusiasm.

A Bond of Union.

I'm sure you would have enjoyed watching some of the big girls running and carrying on their heads *semboos* filled with water, and managing to reach the winning post without even spilling a drop. Many other races were equally appreciated, and then, with a certain amount of doubt as to what would be the response, I announced a slow-walking race for parents. After a few moments' hesitancy, and a little coaxing, four women came bravely forward, much to the delight of all present, and caste and non-caste took part together. It is rather a noticeable fact—the slow walk of India's women—but on this occasion it was not so, and I was rather amused at the speed with which they covered the ground, in spite of the fact that the prize was for the *last* one to reach the winning post.

Following this, a similar invitation was extended to the men, and they also courageously took their share. After the distribution of prizes and sweetmeats to the children, about 100 Tamil texts were given away, and a very happy afternoon was brought to a close with the singing of the National Anthem. Those who could read began quickly to read to those who were unable to do so, and in that way God's Word was heard by many to whom it was previously strange and unknown.

School Anniversary

We rejoice that some 40 or more parents joined with us on that happy occasion, many of them Hindus of various castes (parents of the day scholars), and we pray that as they gathered there to participate in our praise and in our joys, they may have somehow been brought into touch with Him who is the source of joy, and worthy of all our praise.

Wanted—Another Language

H. A. HUCKETT.

WHILST convalescing after a mild attack of diphtheria, I had an unexpected opportunity of witnessing to the power and preciousness of our wonderful Saviour. In this country there are a number of Chinese pedlars, men who have left their native land in order to get a living by selling Chinese fancy goods, embroidery, dress material, etc., in India. These men usually have a smattering of pidgin English, sufficient for their trade requirements. In Madras, "John Chinaman" is a well-known figure, and may often be seen trudging along the road with a big bundle on his back, followed by a cooly carrying a bigger one. He will visit the European bungalows trying to sell his goods, with a patience and pertinacity worthy of emulation by those who are ambassadors for Christ.

When the hot weather comes, and the missionaries migrate to the Hills, the Chinese pedlars follow them, and during the season, almost every day they may be seen sitting on the grass outside the Missionary Rest Homes, waiting for folk to inspect their goods and hoping for a brisk trade. They are always very friendly, and will come back day after day with their wares, knowing that if they only wait long enough, "the fish will bite," and they will succeed in getting a sale. The other day we found two of them waiting on the verandah, sheltering from the rain, and very soon they had opened their packs and were displaying tray-cloths, fancy slippers, dressing gowns, sleeping suits, rugs, and other goods in rich profusion. Nobody bought anything, so they packed up again, and stood waiting for the rain to stop a little. This was our opportunity.

Redeeming the Opportunity.

One or two of us began to talk to them. "Are you bad man or good man, John?" "Oh, velly good man," was the answer. "You velly bad man; me velly bad man; all of us bad. *Only* Jesus good Man. What God do bad man? He hit bad man. What Jesus do He say, 'Don't hit bad man. Hit Me instead of bad man.' Jesus die on Cross for bad man." Oh, how we longed for another language just then! Tamil

was useless, and English was so inadequate. However, something seemed to penetrate, and then a happy idea occurred to one of us. What about "China's Millions"? The pictures of their own land, at any rate, would interest them. This was an inspired thought, for no sooner had we placed a copy of the magazine before them, then they began to read the Chinese characters on the cover, which mean "Ebenezer" and "Jehovah-Jireh." They were also able to recognise some place Picture Scroll, which consisted of four sheets illustrating the story of the lost sheep, and had Chinese characters on it, which both the pedlars were able to read. We got them to read the four sections right through, and one of them explained in broken English what the words meant. We then had prayer with them, praying for them by name, and asking the Lord to bless the witness borne, to His glory and their salvation. China, in her great need, was also remembered at the Throne of Grace. The pedlars thanked us afterwards, and went off in the rain. Perhaps some who read this would like to pray very definitely for these two men, and for others like them, who are roaming around on the plains and hills of India, without any knowledge of JESUS, the sinner's Friend.

Home News

The Service of Intercession

"*Ye also helping together by prayer for us*"

LET us give heartfelt thanks to God for supplying our needs during the financial year which has just closed.

LET us pray for Divine guidance in the various problems which arise in connection with our work in India.

LET us thank God for converts in various fields who have recently been baptized upon a profession of their faith in Christ Jesus.

LET us pray for God's blessing and a safe voyage for Mrs. Watts and Mr. E. Orchard, who are sailing for India on November 7th.

Farewell

MRS. WATTS.—Friends will be pleased to know that Mrs. Watts has so far recovered her health that she is able to rejoin her husband in India. All being well, Mrs. Watts will sail from London on November 7th, 1936. We appreciate the help which Mrs. Watts has rendered to the Mission during her extended furlough, and we trust that she will have a restful voyage and a happy period of service in India. Friends at the Annual Meeting will have an opportunity of wishing Mrs. Watts Godspeed.

Mrs. L. Watts and Mr. E. Orchard, who are proceeding to India by S.S. ORFORD, will leave St. Pancras by the 9.5 a.m. train for Tilbury, on November 7th, 1936. Letters for them should be addressed to Kovilpatti, Tinnevelly District, South India.

Reports of Meetings

Brentford.—Our Annual Missionary Meeting was held on 10th September. The Scriptures were read by Mr. Carr, and prayer was offered by Mr. W. Dykes, after which Pastor R. Mutimer who was in the chair, gave a cordial welcome to Missionary D. Morling, reminding him of the happy time spent together in the Bible Class here, before he went to India. Mr. Morling prefaced his address by showing how we are " put in trust with the Gospel." He also spoke very ably on the difference between preaching and teaching, and gave several interesting incidents from the Mission Field. His testimony was much enjoyed, and the Doxology brought a very happy meeting to an end. A.J.

Bradfield St. George.—On Thursday, September 17th, a most enjoyable time was spent, when Miss E. C. Putnam gave us some interesting details of the work in India. By invitation of our Women's Meeting, friends from Rattlesden joined us for meeting and social tea. Other friends also joined us and all expressed pleasure at being able to be with us, this being the first L.Z.A. meeting here. The collection amounted to £1 3s. 6d., to which 8s. was added from the Women's meeting box. A.V.L.

Engagements for November, 1936

PASTOR W. CHISNALL.

1st, Epsom; 3rd, Chiswick; 5th, Wandsworth (West Hill); 8th, Broadstairs; 12th, Chingford; 14th, West Ham; 15th, Ilford; 17th, Dorking; 22nd and 23rd, Boro Green.

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

MISSIONARY D. MORLING.

1st, Chadwell Street (United Bible Classes); 4th, Reading, Providence; 8th, Horham and Rishangles; 9th, Horham; 10th, Occold; 12th, Courland Grove: 14th, West Ham Tabernacle, East End Rally; 15th, Watford; 17th, Dorking; 18th, Warbleton; 19th, Hailsham; 22nd, Woolwich; 23rd, Borough Green; 25th, Redbourne; 28th, Highbury Bible Fellowship: 29th, High Wycombe.

Address : 161, Highbury New Park, London, N.5.

MISSIONARY E. A. BOOTH.

8th, Croydon (Derby Road); 12th, Bath (Bethel); 15th, Walthamstow; 17th, Dorking; 22nd, Preston; 27th, Bromley, Kent; 29th, Leicester Newarke Street).

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

Ladies' Zenana Auxiliary

MRS. BRAND.

2nd, Aylesbury; 3rd, Chadwell Street (Quarterly P.M.); 4th, Hounslow; 9th, West Ham; 10th, Gurney Road; 12th Leyton; 17th, Dorking; 19th, Whittlesey; 20th, White Lion Street; 24th Cransford; 25th, Walton-on-Naze.

Address: 3, Cavendish Road, London, N.W.8.

MISS PUTNAM.

3rd, Stowmarket; 4th, Blakenham; 5th, Wetherden; 10th, Deeping; 11th, Chingford; 12th, Walthamstow; 17th, Royton; 18th, Accrington; 19th, Bury; 24th, West Ham; 25th, Cambridge; 26th, Clapham Junction; 30th, Ipswich, Mt. Zion; Dec. 1st, Leiston.

Address: 11, Compton Terrace, London, N.1.

MRS. MORLING.

12th, East Ham; 14th, West Ham (E.L.A. Rally); 17th, Dorking; 18th, Tring.

Address: 161, Highbury New Park, N.5.

The L.Z.A. Quarterly Prayer Meeting will (D.V.) be held in Chadwell Street Chapel Classroom (entrance Arlington Street), on **Tuesday, November 3rd,** at 7.15 p.m. Mrs. Silvester will preside, and Mrs. Brand will give a short address. Will neighbouring L.Z.A. Branches support this Prayer Meeting as much as possible.

"That Thine Alms may be in Secret"

Gifts Received from September 1st to 20th, 1936

GENERAL FUND.

Rec. No.	£	s.	d.
997 ...	62	11	0
998 ...		7	0
999 ...		19	4
1000 ...	7	0	0
1001 ...		5	4
1002 ...		5	8
1003 ...		4	9
1004 ...	2	0	6
1005 ...	50	0	0
1006 ...		5	0
1007 ...	12	5	4
1008 ...	2	10	0
1009 ...	45	9	5
1010 ...		15	0
1011 ...	6	12	0
1012 ...	1	0	0
1013 ...	2	8	0
1014 ...		5	0
1015 ...	1	0	0
1016 ...		10	0
1017 ...	2	2	0
1018 ...	125	0	0
1019 ...	2	2	0
1020 ...	8	11	6
1021 ...	2	14	2
1022 ...		10	0
1023 ...	2	0	0
1024 ...		2	0
1025 ...		2	6
1026 ...	19	9	0
1027 ...		12	6
1028 ...	1	0	0
1029 ...		5	0
1030 ...	1	5	0
1031 ...	7	4	9
1032 ...	2	12	3
1033 ...		11	2
1034 ...	4	16	2
1035 ...	6	15	0
1036 ...	2	4	0
1037 ...	10	11	6
1038 ...	1	10	0
1039 ...	1	0	0
1040 ...		10	0
1041 ...	5	0	0
1042 ...	1	1	0
1043 ...	5	10	0
1044 ...	29	14	8
1045 ...	7	6	6
1046 ...		18	0
1047 ...	1	15	11
1048 ...	20	10	0
1049 ...		7	10
1050 ...		18	7
1051 ...		6	5
1052 ...	50	0	0
1053 ...		10	0
1054 ...		2	6
1055 ...	1	13	6
1056 ...	1	10	0
1057 ...	6	18	6
1058 ...	16	17	5
1059 ...		10	0
1060 ...	12	3	9
1061 ...		7	6
1062 ...	4	13	2
1063 ...		16	8
1064 ...	10	10	0
1065 ...		3	7
1066 ...	1	7	8
1067 ...	2	8	6
1068 ...	8	4	6
1069 ...	3	4	4
1070 ...	9	17	1

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
1071	11	4	11	1102 ...		10	6	1133 ...		10	0	542 ...	2	2	6
1072 ...	5	16	5	1103 ...	1	5	0	1134 ...	1	16	11	543 ...	2	2	6
1073 ...	6	12	5	1104 ...	3	14	6	1135 ...	6	7	0	544 ...		10	0
1074 ...	5	11	4	1105 ...	7	11	0	1136 ...		10	0	545 ...		19	2½
1075 ...	8	4	7	1106 ...	3	13	4	1137 ...	1	4	6	546 ...	1	5	0
1076 ...		6	0	1107 ...	3	6	6	1138 ...	3	10	8	547 ...		10	0
1077 ...	4	10	0	1108 ...	30	15	8	1139 ...	1	0	0	548 ...	1	9	3
1078 ...	3	12	3	1109 ...		6	0	1140 ...			9	549 ...	1	10	0
1079 ...	2	11	0	1110 ...	3	0	2	1141 ...	6	10	1	550 ...		12	0
1080 ...	7	4	10	1111 ...	4	14	8	1142 ...		12	0	551 ...	1	0	0
1081 ...	5	15	2	1112L	3	6	0	1143 ...	5	0	0	552 ...	3	19	6
1082 ...	16	17	0	1113L	24	13	3	1144 ...		12	0	553 ...		11	9
1083 ...	6	18	0	1114L		5	0	1145P	12	11	6	554 ...	1	0	8
1084 ...	1	0	0	1115 ...	16	13	0					555 ...		10	0
1085 ...	3	18	3	1116 ...	13	19	3		£1163	14	6	556 ...		5	0
1086 ...	1	17	7	1117 ...	4	0	0					557 ...	1	0	10
1087 ...	1	0	1	1118 ...	10	8	9					558 ...	1	19	0
1088 ...	2	10	0	1119 ...	2	16	6	**LADIES' ZENANA**				559 ...	7	12	3
1089 ...	3	13	6	1120 ...		10	0	**AUXILIARY.**				560 ...		5	1½
1090 ...	17	11	0	1121 ...		10	0					561 ...	1	2	3
1091 ...	17	7	0	1122 ...		11	6	531 ...	2	17	6	562 ...	1	4	8½
1092 ...	14	8	0	1123 ...		10	0	532 ...	1	15	6	563 ...		8	3
1093 ...	48	2	10	1124 ...		5	0	533 ...		13	6	564 ...	1	11	6
1094 ...	3	10	9	1125 ...	84	0	8	534 ...	6	1	6	565 ...	1	0	0
1095 ...		7	1	1126 ...	16	6	8	535 ...	2	5	3	566 ...		10	0
1096 ...	1	5	0	1127 ...	12	2	10	536 ...		2	0	567 ...	3	16	5
1097 ...		3	0	1128 ...	1	1	0	537 ...	2	6	0	568 ...		16	6
1098 ...		8	0	1129 ...	31	6	4	538 ...	2	0	0	569 ...	1	2	6½
1099 ...		8	4½	1130 ...	27	5	2½	539 ...	4	11	6				
1100 ...		7	6½	1131 ...	4	10	4½	540 ...	1	10	0		£65	10	6
1101 ...		10	0	1132 ...		7	0	541 ...		11	0				

L.—Literature. P.—Pension.

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.** Cheques, etc., should be made payable to THE STRICT BAPTIST MISSION and crossed.

The Ladies' Zenana Auxiliary.—All inquiries concerning L.Z.A. Deputation Work should be addressed to the Organising Secretary, **Miss P. P. Nunn, 16, Claremont Close, N.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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(Tinnevelly Field)

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NEW YEAR'S PRAYER
AND
VALEDICTORY MEETINGS

TUESDAY, JANUARY 5th, 1937
From 6 till 7 p.m. Praise and Prayer Assembly
From 7 till 8.30 p.m. Valedictory Service

Addresses by our outgoing Missionaries :—
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The Strict Baptist Mission Herald

The Annual Meetings

L. C. FENSOME.

ONE need not be surprised at the closing words of the Secretary's Report, expressed so fervently by Pastor W. Chisnall on October 27th—" WHAT HAS GOD WROUGHT ? " Truly the magnificent gatherings at the Leysian Hall spoke volumes to the blessing of God that has attended the work of the Mission. The whole of the meetings testified to the interest taken in the Mission's activities, and it would, we feel sure, have filled the hearts of the workers in India with gladness to have seen the great assembly, and to sense the spirit of optimism that prevailed. It was infectious. Yet there was no foolish excitement, only a quiet confidence, born of waiting upon God. A belief that He will not go back upon His Word, and that it shall not return unto Him void, and that, as His command was being heeded, so would His blessing come.

Were we not gathered in response to His command, " Go ye into all the world and preach the Gospel to every creature "; because we believed and were sure that, if we were personally unable to go forth to distant lands with the Gospel, we should further the work by supporting those who have gone forth.

The Delegates' Conference

The President, Pastor R. Robinson, occupied the Chair at the Delegates' gathering, which commenced the Seventy-fifth Annual Meetings. A larger number of brethren than ever met to conduct the business, and these were cordially welcomed in the name of the Lord by the Chairman. Pastor H. R. Moss read Psalm xlvi., after which the Divine blessing was sought by Pastor S. E. Garrard. This, we believe, was graciously granted, the spirit of unity and goodwill that was manifest betokening the presence of the Lord.

Letters of regret at non-attendance were received from various brethren, after which the election of officers for the ensuing year was proceeded with. The re-election of Pastor R. Robinson as President was proposed in fitting terms by Mr.

J. B. Collin, and seconded by Mr. H. Adams, and this was carried unanimously. It was good to see and hear our former esteemed President, and to know that his interest in the Mission remains as deep as ever. Appreciation of the work performed by all the officers of the Mission was shown in the re-election of each to their various offices.

The ballot for the Council was then taken, and regret was expressed at the inability of Mr. M. W. Reed to continue to serve as a member. Appreciation and thanks for the loyal and loving service rendered by Mr. Reed in connection with the East London Auxiliary were suitably expressed.

Retirement of Secretary.

The Delegates then listened, with great sympathy and regret, to a statement read by the Secretary—Pastor W. Chisnall—to the effect that he felt the time had come for him to relinquish his office in favour of a younger man. The President, in a very gracious manner, paid tribute to the remarkable way in which our beloved Secretary had carried out his multifarious duties during the past 32 years. Mr. Chisnall is, perhaps, the best known and beloved man in the denomination, and his activity and energy have made him "a wonder to many." The Vice-President and several old colleagues and friends also paid warm tribute to his work and worth, to which Mr. Chisnall suitably responded. A very interesting Delegates' Meeting closed with prayer, offered by Pastor J. K. Thorpe.

The Devotional Service

Promptly at 3.30 p.m. the Vice-President, Mr. S. W. Anderson, announced the opening hymn, which was heartily sung by the splendid congregation assembled. After the reading of Scripture by Pastor J. Payne, the Lord's blessing upon the Mission, at home and abroad, was earnestly sought by Missionary E. A. Booth.

A very cordial welcome was then extended in the name of the Council to the many friends of the Mission, who had literally come from all quarters, the Chairman expressing his pleasure at the goodly company. Prayer was offered by Pastors C. J. Welsford and W. S. Baker.

After the singing of the hymn—"I lift my heart to Thee, Saviour Divine," we were favoured to listen to a thoughtful, searching and eloquent Gospel sermon delivered by Pastor B. A. Warburton, of Preston. It was a joy to welcome on the platform of the Mission the esteemed Editor of *The Christian's Pathway*, and again to have a Pastor of one of the Northern Union Churches to preach the missionary sermon.

OUTLINE OF SERMON BY PASTOR B. A. WARBURTON.

PSALM LXVII. 1-2: *"God be merciful unto us, and bless us; and cause His face to shine upon us; That Thy way may be known upon earth, Thy saving health among all nations."*

Perhaps the text is unusual in thinking of missionary work. We generally think of the marching orders of the Lord Jesus: "Go ye into all the world, and preach the Gospel to every creature," and of the obedience of His servants in the early Church, as they went forth preaching the glorious Gospel of Christ. I desire to set before you the picture I see.

I see a people brought right to the footstool of Almighty God, standing with bowed hearts before the Throne of Grace. These stand before God, willing to bear suffering, if only there be one glorious result—"Thy name known upon earth." These are the people I see at the Throne of Grace.

How do they come? Here this people stand; they look up and they call. The Spirit of God uses different names to convey different revelations of God. Sometimes it speaks of drawing near to a **Covenant God.** Such is not the case here. Another name—a name which reveals a **Triune God**—as a God of **almighty power—Elohim.** Is not that what we need in our studies, in our Council, on the Mission Field, and in the Church of God, to realise that He is a God of Almighty Power. **Do you believe it?** With Him "ALL things are possible." No power on earth can stay His hand, no opposition of man withstand Him. Our God is able to break all opposition down. As a Denomination we **have not learned it.** Had we learned it, would not our supplications be increased? In the text there is a people who come to His footstool. They **ask for three blessings.**

1st.—THEY ASK FOR THE DIVINE FAVOUR.

I was troubled with the wording of the text. The opening word "merciful" seemed out of place. I know He is merciful every day, and the prayer is needful every day. But when we have proved mercy, then we seek salvation for others. When we have tasted His grace, then we can bring in all the isles of the earth and all the nations. It is a people who have proved it. They want Him to be very near to them. They want the stooping down of the Monarch from His throne. O God of power—be gracious unto us, lead, guide, strengthen, upbuild us.

This people want the Father's favour upon them. They are His children, not selfishly hugging blessings for themselves, but with real heavenly grace pleading for others. When did you last pray for souls to be quickened into life? It is that burning love for souls that is so sadly lacking to-day. Our religion is self-centred and selfish. How different the attitude of this people. They realise they are insufficient in themselves; but knowing something of the love of God, desire to know more, and also that those who have never known the love of God in their own souls, might know.

2nd.—THEY ASK TO BE ENDOWED WITH GIFTS.

The order seems to be reversed, but there is a reason for it. God makes no mistakes. The **fitting** of the preacher is here. "How can they preach except they be sent?" Do we not need the endowing of the Holy Ghost in our studies? Preaching is worthless apart from the blessing of the Holy Ghost. We need the sanctifying power of the Holy Ghost upon our ministry—here and abroad.

The fitting and filling of the Spirit of God is most needed. This people knew it. You can have sound doctrine without the love of souls: an experimental ministry; but we need more, the pouring out of the Spirit.

3rd.—THEY ASK TO HAVE FELLOWSHIP WITH GOD.

The glory of the text lies here. "Cause Thy face to shine upon us." You want the New Testament commentary: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Missionary Sermon

There is close relationship of thought and work here, with the High Priest's blessing: "The Lord lift up His countenance upon you." This people learned something more, a fellowship sweeter, richer. "God cause His face to shine **with** us." **God the Eternal Son in fellowship with His people.** How can we preach with power unless with the glorious vision of the Son of God? "Determined to know nothing save Jesus Christ and Him crucified." What a glorious people this would make. What a witnessing people they would be. "They had been with Jesus." Gathered from every kindred, tongue and tribe. Come Thou Incarnate Son of God, stand by our side. Reveal Thy victory over death and hell. Come and be with us.

You want those blessings. What for? "That Thy way may be known on earth, Thy saving health among all nations." I speak on behalf of home missions as well. We can't all go to the ends of the earth with the message, but we can witness in this land. "Thy saving health." I like that word. Salvation—healing power. Are you yourselves subjects of the glorious saving power of Jesus. Then remember the lands afar off, and the glorious company to be gathered by the power of grace from among all nations.

The message of our brother surely brought us face to face, not only with our privileges, but also with our glorious calling, to be "workers together with God." May He give us all grace to respond to the call.

Interval.

During the interval tea was excellently served in the lower halls, and the opportunity was then afforded for the renewal of friendships and exchange of experiences.

The Valedictory Meeting

A sea of faces was before the President, Pastor R. Robinson, when he took the Chair and announced the opening hymn—"Head of the Church and Lord of all." Psalm xcvii. was read by Pastor G. Smith, after which Pastor R. French led us to the Throne of Grace in an uplifting prayer.

Presidential Welcome.

The Chairman gave a very hearty welcome to the great company, especially expressing his gratification at the presence of a large number from the provinces and the far north of England. He said there was clear evidence that interest in the work of the Strict Baptist Mission was increasing in all parts of the Kingdom. He asked, "Why are we here? What reason can we give? We are here because we have been saved by free and sovereign grace. Is there an unsaved soul here to-night? May the Holy Spirit make this your birthday. We are here because *everybody should know*. The older folk used to sing, 'Then will I tell to sinners round, what a dear Saviour I have found.' Because that includes South India. We are here in order to recapture the heavenly vision; that our vision of the Lord Jesus Christ may be quickened. If so, this meeting will be a power, will be of real value. To-night we catch a new glimpse of HIM."

Report and Accounts.

Our veteran and esteemed Secretary—Pastor W. Chisnall—who seems to have found the secret of perennial youth, then presented his Annual Report. It was exceedingly gratifying to learn of the continued blessing of the Lord upon the work. The fact that over 100 persons have been led to testify their faith in the Lord Jesus, and publicly confess Him in the ordinance of Believers' Baptism, in South India, during the year, is one that calls for great praise.

The Financial Secretary, Pastor A. E. Brown, presented the Statement of Accounts. It was a matter for great regret that the worthy Treasurer, Mr. Robbins, was again unable to be present, owing to ill-health. We pray that he may have a speedy recovery. The Accounts revealed a very minute balance in hand, but the needs of the Mission are as great as ever, and, indeed, are increasing as the work develops. Pastor W. Chisnall read a statement respecting his retirement as Secretary, and the news was received with general sympathetic regret.

THE SENIOR MISSIONARY'S STIRRING MESSAGE.

Missionary D. Morling, who (D.V.) will soon be returning to the field of service, then gave a most telling address concerning the depressed classes in India. The address, clearly delivered and full of missionary zeal, was listened to with rapt attention, and very few could go away from the meeting without having a new understanding of the vast opportunities for Christian service in South India.

THE DAWN OF A NEW DAY.

My mind goes back to a scene many times repeated in my Indian experience. I was walking along a country road, when towards me came a group of farm labourers. At a distance of about fifty yards they left the road, went down the embankment, waded through the mud of some rice fields, and then, about fifty yards behind me, climbed to the road and pursued their way. That is called " the courtesy of degradation."

Perhaps you say, " Yes, we have Class here in England, also." But that is not Class; it is Caste. Do you say, " It is the accident of society." It is not the accident of society; it is the interdict of a cruel and powerful religion. The Hindu Vedas, by numerous inhuman inhibitions, consign the Untouchable to permanent debasement, barring the way against his ever rising from that condition. If anyone on God's fair earth is, in the language of Isaiah, crunching the ashes of demonology and social degradation, that one is the Indian Untouchable.

And now the impossible is taking place. After millenniums of cruel ostracism, India's millions of dumb, voiceless Outcastes are becoming vocal! The listless, inert Pariahs are actualling beginning to move! We have heard it on the wireless; we have read it in the leaders of our best dailies; our evangelical weeklies give startling news of this amazing phenomenon, misnamed the Indian Mass Movement.

The Untouchables' Quest

What is the nature of what we shall call the Village Group Movement? Let us say plainly that it is religious, though issues arising from the awakening may be social, economic or political. According to both the old and new constitutions of India, the voter in the legislature elections must vote **according to his religion,** hence some of the symptoms of this religious movement **must** be political. Naturally enough, Gandhi and other **Hindu** political leaders have done their utmost to prevent any secession from the Hindu fold, but the Untouchable knows that there is redemption for him on neither side of the grave unless he renounces his present religion.

Present Opportunity.

What is the attitude of the Christian missionary towards this awakening? A well-known British authority on Christian missions says that we are on the eve of the greatest ingathering into the Christian fold that history has ever witnesed. Another solemnly affirms: "The prayers of a century are being answered." Many assure us, "It is the dawn of a new day for India." Others, realising their spiritual impotence, exclaim: "An embarassing and disconcerting situation!" What is **our** attitude? Let us take a typical instance of Village Group Movement.

A few days before leaving India, while travelling in a bullock bundy between two of our stations, I was waylaid by half a dozen men, who begged me to visit their village. When I arrived at their squalid huts, they said, "Sir, we wish to leave our religion. We are very ignorant, but we see that your Christians are on a higher level than we are. We ask you to teach us a better way." Now let us suppose that I instruct a teacher to visit them once a week, to teach them the Decalogue and the Lord's Prayer, and suppose that after three months I go again to the village and, on eliciting a promise from the leaders that they will not go again to the heathen temple, I sprinkle them all and their families, and bring them into the professing Church. Such a **process** would be unbaptistic and unscriptural. The **result,** if repeated, would be the swamping of the professing Church with baptised heathenism.

Individual Conversion.

But suppose, on the other hand, I send a truly converted teacher to live among them. He teaches them the nature of sin and salvation, and the elements of Christian worship. He details the life of Christ, emphasising His death and resurrection. He reiterates that the renouncing of idols cannot save them, but that the only way of salvation is repentance and faith in Christ, who died for our sins. As the Holy Spirit uses that instruction to the conversion of souls, I examine and baptise such believers, and still further instruct. The result here will be a spiritual, New Testament Church. Let us say, in unmistakable terms, that manifest conversion is the indispensable pre-requisite to baptism. Any other procedure is un-evangelical and un-christian.

Such New Testament Churches, springing from the Village Group Movement, we have in our Mission Fields. Some of them have been tested by the fire and flood of persecution; dozens of Church members' houses have been burnt to the ground during my last term of service, and more than one disciple has given his life for his faith. Of such we can truly say, "Ye **were** without Christ, aliens from the commonwealth of Israel . . . but **now** in Christ Jesus ye who sometime were afar off are made nigh by the blood of Christ."

Danger? There **is** danger—not in the Untouchable's most laudable quest, not in the outcaste movement, but in an unscriptural way of handling the situation.

The Untouchable is calling. We must respond, or be false to our cause and traitors to our Master. We must respond adequately, for the outcastes are illiterate, and hence unable to feed themselves directly from the Word of God. Are you, am I, ready to respond, and to respond ADEQUATELY?

The scene shifts to the northern shore of the Galilean sea. The multitudes, through long waiting, had become hungry and faint. The Lord of love and sympathy was pained in seeing the pinched cheeks and the dull eyes. Just then the disciples came to him and said, "Master, it is very late. True, the people are hungry, but there is no time now. Send them away, and let them fend for themselves." Our gracious Lord replied, "They need not depart. Give ye them to eat." Again the faithless disciples object: "Master, we are poor, and in a desert place. See, this handful of cakes is all we have." Then the Lord of the Church commanded, "BRING THEM HITHER TO ME."

Thankofferings.

The collection was taken at this point. The very generous response was reflected afterwards, when it was announced that the proceeds of the afternoon and evening amounted to £320 13s. 3d. In addition, the sum of £77 2s. 10d. was received for the L.Z.A. at the Ladies' Meeting.

THE MISSIONARY-DESIGNATE.

Mr. E. Orchard, who (D.V.) will be sailing for India for the first time on November 7th, then, in earnest, sincere language, addressed the meeting. He said: "I am greatly cheered by the knowledge that I have your prayers, and that the Lord Jesus Christ is 'the same yesterday, to-day, and for ever.' I have to express my hearty thanks to Principal J. C. Willoughby for his ministry and example, and rejoice that His God is my God. I want to bring before you the great statement of the Apostle Paul: 'I know whom I have believed.' What right have I to claim these words as my own? For the past ten years I have proved them. Difficulties I have met with—difficulties I could not remove—but GOD COULD AND HAS. **I believe that God wanted me here.**

Like most young men, I planned my life in detail: I meant to achieve something. Then came a time when God spoke. My castles tottered, and I was left to face one thing—I had no plan for myself, all had crumbled away. I have proved Him in these last seven years, and I can look back to **One** of whom I can say, 'I know.' A popular slogan is, 'Believe in yourself': a grander one is, 'Believe in **God.**' Only when we are willing to bow to His will can we turn away from ourselves and say, '**I know.**' Our plans may be crossed, but we can look confidently into the face of Jesus, and say in heart, 'I know that, whatever may happen, I have a stay that will never fail.'



Mr. E. Orchard

Reaction and disappointment I experienced when I planned myself. Now I know Him, I can say, 'He is able to help.' Only as we commit our way to Him can we see triumph. As we stand in our own weakness, and commit our plans to Him, shall we know God.

Is there one here recognising his own weakness, and are you ashamed of yourself? I am not ashamed of Jesus Christ; are you ashamed of Him? How much have you committed to Him? How will you stand before God?

[Our prayer is that the faithful message of our dear young friend may bear fruit to the glory of God].

VALEDICTORY CHARGE BY PRINCIPAL J. WILLOUGHBY.

Addressing Mr. Orchard, Mr. Willoughby said: "I am now to lecture you for the last time. We may never meet again. I pass on to you Paul's charge to Timothy: 'Do the work of an evangelist.' Evangelists are God's gift to men. Evangel is a missionary word, meaning 'Gospel.' The work is of vital and vast importance.

"It is necessary to be familiar with the evangelistic message. Give attendance to reading the Word of God. The Word of God is a rainbow—a garden—a constellation. Reading frequently, prayerfully, will do your own soul good. It is necessary to be frequently in prayer. It is necessary to preach the Gospel; to warn the wicked, and encourage the seeker. Never preach without referring to the work of Christ on the tree, and to the work of the Holy Spirit. Emphasise the precious exhortations.

All of Grace.

"Give no glory to men. Those who are willing are made so by God's free grace. Give all the glory to God. It is necessary to realise that 'you are not your own.' **The Lord Jesus Christ gave Himself for you.** He could give no greater price for you. 'He loved . . . and gave Himself.' You are bought. You are sealed. The Holy Spirit—the great Seal—has stamped His own image upon your soul. You are the Lord's bond-servant. This is the highest kind of freedom that humanity experiences. The Lord Jesus treats His bond-servants well—He treats as friends. He has made us joint-heirs with Himself—He will promote to a throne.

Remember, your whole being is His property. Eyes to see, mind to think, ears to hear, tongue to speak, hands to serve, feet to walk. You have no right to use these for all and sundry purposes. You may, you will, be considered eccentric, odd, but your whole being will be in a state of happiness for eternity. Farewell in body, farewell in soul. Endure hardness. Be faithful unto death, and you will hear His words: 'Well done, good and faithful servant.'"

Pastor G. W. Clark, of Wetherden, an uncle of the missionary-elect, then besought the Lord's blessing, seeking grace and health and every needful gift—a prayer which re-echoed in many hearts.

THE PRESIDENT'S FAREWELL.

Pastor Robinson then gave an official farewell to the outgoing missionaries. First to Mrs. Watts, to whom the message was Psalm xxvii. 1: "The Lord is my light and my salvation; whom shall I fear?" Then to Mr. Orchard, the words of Hebrews xii. 1-2: "Run with patience the race that is set before us, looking unto Jesus."

The singing of Isaac Watts' hymn of praise, "From all that dwell below the skies," followed by the Benediction and Doxology, suitably concluded these most successful and God-honouring meetings.

The L.Z.A. Annual Committee Meeting.

WINIFRED BOOTH.

A goodly number of Branch Secretaries and Delegates met at Chadwell Street Chapel on October 27th, at 2 o'clock, when a spirit of warm interest and friendliness was manifest. Mrs. Silvester presided. Mrs. D. Morling read the Scriptures, and Mrs. French led us in prayer.

After the Minutes and Secretary's Report and Financial Statement had been read by Miss Fromow, Miss Nunn and Mrs. Anderson respectively, comments were invited from Branch delegates present. These were readily given by friends from Gurney Rd., Ramsey, Haworth, New Cross and Cardiff.

A pleasing and unusual feature of the meeting were the letters that were read from Branches not represented that afternoon.

After several items of business had been settled, Mrs. Silvester greeted Mrs. L. Watts, and spoke a farewell word on behalf of all who were present. Mrs. Watts gave an earnest and searching message on the words "Sacrifice and Blessing," based on the old Testament incident of Abraham's willing sacrifice of his only son, Isaac. Because he did not withhold, the blessing was his, and so the message was aptly applied to each worker in her own particular sphere of service.

A collection was taken, which realised £77 2s. 10d. Miss Nunn closed the meeting with prayer.

Home News

The Service of Intercession

"Ye also helping together by prayer for us"

LET us all praise the Lord for the wonderful answer to prayer realised at the magnificent Annual Meetings.

LET us pray that our workers in India may be Divinely guided as they come into contact with the movement among the "Untouchables."

LET us pray for God's blessing on our new missionary, Mr. E. Orchard, as he enters upon his service, and begins the study of the Tamil language and people.

LET us pray that the new members who have been elected to the Council may serve to strengthen it, and that the Council may constantly be guided of God.

Christmas Thankoffering

In this issue of the MISSION HERALD there will be found a Thankoffering Envelope. Christmas is a season of family gatherings and other reunions, when the spirit of generosity abounds. The spirit of Christmas is the **giving** spirit. Your joy will be increased if you make a Thankoffering in your gathering, and send the result to the Strict Baptist Mission.

Notes

Mission Herald.—Any alterations regarding supplies of magazines or subscribers' addresses should reach Mr. Shipton before the 15th of each month, in order to take effect for the following month's supply.

"**Inasmuch.**"—The Secretary acknowledges, with many thanks, the receipt of £1 treasury note, on October 27th.

Annual Report.—The 75th Annual Report is now ready, and is a very attractive booklet of 56 pages. It contains a review of the work of each field by the missionaries, illustrated by photographs. There are also new photographs of our President and Vice-President. Several pages are devoted to the detailed accounts for the year. The Report deserves a wide circulation. The price is twopence, and postage one penny. Why not send a copy to a friend who is not at present actively interested, but who may become so by reading the Report.

Engagements for December, 1936

PASTOR W. CHISNALL.

2nd, Manor Park; 6th, Norbiton; 13th and 27th, Margate.
Address: 26, Woodgrange Avenue, Ealing, London, W.5.

MISSIONARY ERNEST A. BOOTH.

6th, Halstead; 13th, Tunbridge Wells; 20th, Aylesbury.
Address: 30, St. Margaret's Avenue, Whetstone, London, N.20.

The Christmas Boxes, 1936

HOPE V. HARRIS

CONTRIBUTING CHURCHES, ETC.:

ABINGDON, per Mrs. E. W. Painter; ATTLEBOROUGH, per Mrs. N. Randle; AYLESBURY, "BUSY BEES," per Miss E. Williamson; ACCRINGTON, "EBENEZER," S.S.; BRADFORD, per Mrs. J. W. Ing; BEDFORD, per Mrs. Wilkins; BRADENSTOKE, per Miss E. Skull; BROCKLEY, per Mrs. Marsh; BRIGHTON, "EBENEZER," per Miss Fisher; BRADFIELD ST. GEORGE, per Mrs. Lynch; BETHERSDEN, per Mrs. R. Olive; BIERTON, Mrs. Gurney; BROMLEY, per Mrs. Thorpe; BATH, "BETHEL," per Mrs. Grivell; BRENTFORD, Miss S. Fromow; BLACKBURN; CROYDON, "SALEM," per Misses Piggott and Smither; CROYDON, Derby Road, per Miss A. May; CHELTENHAM, "PROVIDENCE," per Mrs. Salmon; CHESHAM, per Miss Franklin; CHATTERIS, per Misses Roughton and Meeks; CAMBRIDGE, "EDEN," per Miss M. Songer; CROWBOROUGH, per Mrs. A. Holcombe; CHELMSFORD, per Miss L. Leeks and Mrs. Wybrow; CHORLEY, per Miss B. Critchley; COURLAND GROVE, per Miss Andrew; CHADWELL STREET, per Mrs. J. Symonds; DEVIZES, per Miss Mockford; ELTHORNE ROAD, per Mrs. Waller; EPSOM, per Mrs. S. W. Anderson; FULHAM, per Mrs. N. Purkiss; FOLKESTONE, per Miss E. Button; FINCHLEY, per Mrs. Jarvis; GUILDFORD, per Miss Shellard; GT. YARMOUTH, per Miss Reeder; GRAVESEND, "ZOAR," Friends per Mrs. C. White, S.S., per Misses Short; GREENWICH, per Miss Syms; GRUNDISBURGH, per Mrs. Broom; HORLEY, per Mrs. A. G. Cook, HORSHAM, per Mrs. Boxall; HOMERTON ROW, per Mrs. E. Garnham; HADLEIGH, per Mrs. N. Hopkins; HIGH WYCOMBE, per Mrs. Rogers and Mrs. Pitfield; HAWORTH, per Miss Merritt; HALSTEAD, per Miss G. Laver; HIGHBURY, per Miss Bocking; HOUNSLOW, per Mrs. Randall; ILFORD, per Misses Kilbey, Phillips and Preston; IPSWICH, "BETHESDA," Ladies' Circle, per Mrs. Stead, C.E., per Miss D. Smith, G.P. and W.B., per Miss Cattermole; IPSWICH, "ZOAR," per Mrs. Elmer; KING'S LANGLEY, per Mrs. R. Surridge; KESGRAVE, per Mrs. Wilding; LEIGH-ON-SEA,

Redcliffe Drive, per Mrs. Spratt; LEIGH-ON-SEA, Baptist J.C.E., per Miss Tattersall; LEYTON, per Miss F. Church; LEICESTER, "ZION," per Mrs. S. Champion; LESSNESS HEATH, per Mrs. Gibbs; MIDDLESBOROUGH, per Miss Taylor; MANOR PARK, per Mrs. Baldwin; MARCH, per Mrs. Kimber; NORBITON, per Miss N. Chalcroft; NEW CROSS, per Mrs. Catchpole and Miss Boorne and friends, Mrs. Armstrong and Miss Stiff; NEWCASTLE, per Mrs. Beall; NOTTING HILL GATE, per Mrs. R. B. Hewitt; OTLEY, per Miss C. Davey; PRITTLEWELL, per Mrs. Jeffs; PRESTON, per Mrs. Warburton and Miss E. Jones; POTTEN END, per Miss E. Hodsden; REDBOURNE, per Miss F. M. Piper; RATTLESDEN, per Miss D. Clover; RUSHDEN, per Mrs. H. Bennett; RAMSGATE, per Mrs. Hogwood; READING, per Mrs. Woodham; RICHMOND, Y.P.S., per Misses Shipton and Lithgow, Seniors, per Mrs. Leaver and Miss Goodwin; ROYTON, per Mrs. Stead; STOKE ASH, per Miss K. Hitchcock; SUDBOURNE, Mrs. Cordle; SOMERSHAM, Miss Reeder; STRATFORD, Gurney Road, Friends and Girls, per Miss A. Webb, Sewing Class, per Miss L. Hazel; SWINDON, "PROVIDENCE," per Mrs. W. Lane; STREATHAM; SUCCOTH, per Mrs. H. Bennett; SIDDAL, per Mrs. and Miss Bretton; ST. ALBANS, "BETHEL," per Miss Groom; STAINES, per Miss F. Higgs; ST. JOHN'S WOOD, Ladies, per Miss N. Verdon, J.C.E., per Miss R Taylor; TUNSTALL, per Mrs. Southgate; TROWBRIDGE, "ZION," per Mrs. R. Wiltshire; TRING, per Miss E. Butcher; TUNBRIDGE WELLS, per Misses Pool; TOTTENHAM, Senior Girls, per Misses Bray, Junior Girls, Miss A. Reed; TOLLINGTON PARK, "ZOAR," per Mrs. Mitson; WIMBLEDON, per Miss Askew; WATTISHAM, per Mrs. White; WALTON-ON-NAZE, per Miss Deeley; WEST HAM TABERNACLE, per Mrs. Clark; WOODLEY, Labour Party, Women's Section, per Miss M. Bowen; WETHERDEN, per Mrs. Rushbrooke; WALSALL, per Miss R. Farrington; WALTHAMSTOW, Church Hill, per Mrs. Rhone and Mrs. Raper; WALTHAMSTOW, CENTRAL BAPTIST, per Miss Edwards; WATFORD, per Misses Bell and J. Wright; WOOLWICH, per Mr. H. W. Harmer; WALDRINGFIELD, per Mrs. Staddon; WOOD GREEN, Park Ridings, per Mrs. Sayers; WOOD GREEN, Eldon Road, per Mrs. Kyte; WARBOYS, per Miss R. See; WELLINGBOROUGH TABERNACLE, per Miss Perkins; WHITTLESEY, per Miss V. King; WANDSWORTH, Friends, per Mrs. T. W. Dean, Children, per Mrs. H. Coleman; YATELEY, per Miss Ruth Newman.

INDIVIDUAL CONTRIBUTORS:

Mr. J. Ayliffe; Mr. and Mrs. S. W. Anderson; Miss A. Bird; Misses Bloomfield; Mrs. Barker; Mrs. and Miss Cooper; Mrs. Chaplin and family; Mrs. J. Copping; Miss K. Cook; Miss G. Dye and Family; Misses F. and R. Drake; Miss Davies (aged 83); Mrs. Davies; Miss Falkner; Mrs. G. E. Fromow and Muriel; A Friend; Misses Gardiner; Mrs. Hinkead; Mrs. J. Hudson; Mr. and Mrs. R. Honeysett; Mrs. Humphrey and Daughters; Miss A. Jeffs; Mrs. Kitchener; Mrs. Littleton; Miss Miller; Miss Marshall; Miss Owers; Miss Preston; Miss E. Reeve; Mrs. R. R. Robbins; Miss A. Relfe; Mrs. L. F. Smith and Friends; Messrs. F. J. and P. Stanley Smith; Miss S. Schweitzer; Mrs. and Miss Tattersall; Mr. Albert Vine; A Well-wisher; Mrs. Wheeler.

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 MISSION HERALD.

Again it has taken 24 cases to hold all the gifts of clothing and toys sent in for the Indian Christmas. We congratulate all contributors upon the success of another year's work, and thank those who supply the nice packing-cases, and bear the big cost of the carriage year by year. Again we "thank God and take courage."

WORKERS ARE ASKED TO NOTE THAT:—

1st.—We have enough Stocking-vests over from the large number sent in this year to supply the needs of next year. Also, we have enough *woollen* balls.

2nd.—We thank our workers for taking notice of special requests with regard to the size of toys, dolls, etc. The latter are still difficult to get, as we like them—soft bodies and small—but friends have done their best, and 1,000 have been packed this year, mostly hand dressed—1,000 little Indian mother-hearts to be made glad.

3rd. Some friends still send in *celluloid* combs, thimbles, etc. PLEASE REMEMBER THAT THESE ARE NEVER SENT TO INDIA, not being allowed in freightage.

4th.—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 by some of our workers, with good results.

5th.—We have good news for those who have often expressed a desire for a change from the monotonous Coats! We hear that many boys prefer what they call Badies—a garment much simpler than a coat, and requiring less material. I shall be pleased to send further information regarding this garment to friends intending to make some.

We hope that next year we may be able more nearly to supply the requirements of our 2,647 boys, if we get a good number of these Badies as well as some coats. The boys' clothes were somewhat down in numbers this year.

6th.—I shall be glad to send patterns and information to any Church or individual wishing to start Sewing-meetings or to take any part in this happy service. (Write to Miss H. V. HARRIS, "Nethania," 3, Cavendish Road, N.W.8).

[This list will give to thoughtful folk some faint idea of the great amount of work involved in connection with the packing of the Christmas Boxes. We are deeply indepted to Miss Harris for the splendid way in which she deals with this branch of service.—Editor.]

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1935 to 20th SEPTEMBER, 1936

	£	s.	d.
Abercwmboi—			
General	2	7	1
Abingdon—			
General	4	0	0
Accrington, Ebenezer—			
General	4	8	3
L.Z.A. ...		17	2
Accrington, Zion—			
General ...	5	6	5
Acton Friends—			
General		7	0
L.Z.A. ...	5	18	9½
Aldringham—			
General	1	5	10
Amersham—			
General	6	12	6
Askett—			
General ...	1	7	0
Aston Clinton—			
General ...	1	0	0
Attleborough—			
L.Z.A.	1	0	0
Aylesbury—			
General ...	7	13	0
L.Z.A.		2	6
Baildon St. Mission—			
General ...	1	1	0
Bath, Bethel—			
General	25	18	5
Bath, Providence—			
General ...	9	16	8
Beccles—			
General	6	16	1
L.Z.A.	2	14	0
Bedford—			
General ...	5	14	0
L.Z.A. ...	25	13	7
Bedmond—			
General	4	18	9
L.Z.A.	2	2	6
Bedworth—			
General	5	10	6
Belvedere—			
General	5	17	3
L.Z.A.	1	16	10½
Belvoir St., N.S.W.—			
L.Z.A. ...	7	8	1
Bermondsey—			
General	5	2	6
L.Z.A.	37	19	4½
Bethersden—			
General ...	3	3	0
L.Z.A. ...	1	10	0
Bexleyheath—			
General	7	9	9
L.Z.A.	1	6	10½
Bierton—			
General ...	11	5	0
Biggleswade—			
General	3	8	5
Billinghay—			
General	2	0	0
Billericay—			
General ...	3	16	4
Blakenham—			
General ...	1	10	8
Borough Green—			
General	24	1	5
L.Z.A. ...	1	0	7
Bradenstoke—			
General ...	14	13	2
L.Z.A.	3	7	7
Bradford—			
General	4	4	6
L.Z.A.	38	14	6
Bradfield St. George—			
General	5	2	6
L.Z.A.	2	17	6
Braintree—			
General		3	0
Brentford—			
General	64	6	11
L.Z.A.	48	5	5
Brierley Hill—			
General ...	1	0	0
Brighton Branch—			
General	22	12	10
L.Z.A.	20	7	6
Brighton, Ebenezer—			
General	10	12	4
Brighton Tab.—			
General ...	8	18	6
Brixton—			
L.Z.A. ...	6	16	0
Broadstairs—			
General ...	2	8	0
L.Z.A.	3	13	3
Brockley, Suffolk—			
General ...	3	13	6
Bromley—			
General	11	0	8
L.Z.A.	11	6	0
Bury, Lancs.—			
General ...	1	5	9
L.Z.A. ...	2	7	5
Cambridge, Eden—			
General	36	14	2
L.Z.A.	11	10	3
Cambridge, Tenison Road—			
General	8	0	4
Cardiff—			
General	4	7	6
L.Z.A.	4	15	3
Carlton—			
General ...	4	6	3

	£	s.	d.
Chadwell Street—			
General	202	0	2
L.Z.A.	98	2	11
Charsfield—			
General		5	0
Chatteris—			
General	34	8	9
L.Z.A. ...	1	15	0
Chelmsford—			
General	17	1	0
L.Z.A. ...	3	5	6
Cheltenham—			
General	9	0	0
L.Z.A.		4	6
Chesham—			
General ...	21	3	4
L.Z.A. ...	3	4	7
Chingford—			
General		14	10
Chorley—			
General ...		4	0
L.Z.A. ...		3	0
Clacton-on-Sea—			
General	2	16	0
L.Z.A.	2	14	6
Clapham, Courland Grove—			
General	29	10	8
L.Z.A.	13	1	8
Clapham Junction—			
General	1	1	0
Colchester—			
General ...		2	6
Cottenham—			
General	11	17	6
L.Z.A.	4	0	4
Cradleigh Heath—			
General ...	3	0	0
Cransford—			
General	3	9	3½
L.Z.A.	4	4	6
Crawley—			
General ...	16	2	8
Crowfield—			
General	5	3	11
Croydon, Derby Road—			
General	35	7	0
L.Z.A.	23	3	6
Croydon District—			
General ...	4	11	6
Croydon, Salem			
General	9	12	2½
L.Z.A.	4	7	9½
Croydon, Tamworth Road—			
General	3	0	0
Datchet—			
General ...	11	4	8
L.Z.A. ...	2	0	0
Deeping—			
General	8	15	2
Devizes—			
General ...	22	0	0
L.Z.A. ...	4	4	0

	£	s.	d.
Dorking—			
General	92	6	10
L.Z.A.	17	0	7
Dunstable—			
General ...	1	0	0
L.Z.A.	11	10	0
Eastbourne—			
General	4	19	9
L.Z.A.	2	15	8
East Ham—			
General	8	10	0
L.Z.A.	12	19	1½
East London Auxiliary—			
General ...	13	6	1
L.Z.A. ...	3	6	6
Eltham—			
General	1	6	11
Ely—			
General		10	0
Epping—			
General		11	3
Epsom—			
General ...	24	18	0
L.Z.A. ...	60	17	11
Erith—			
General	7	10	8
L.Z.A.	5	18	8
Finchley—			
General	14	13	2
L.Z.A.	3	0	6
Fressingfield—			
General	3	6	3
Friston—			
General	1	6	6
Fulham—			
General ...	9	15	6
L.Z.A.	16	16	0
Gaddesden Row—			
General ...	1	0	3
Glemsford—			
General ...		12	3
Goodwick, Pem.—			
General ...	1	8	3
Gravesend—			
General	9	18	5
L.Z.A.	4	4	0
Grays—			
General ...		19	0
L.Z.A. ...	3	14	8
Great Gidding—			
General ...	1	7	2
Great Gransden—			
General ...	7	9	5
Greenwich—			
General	18	13	11
L.Z.A.	17	9	11
Grundisburgh—			
General ...		11	6
L.Z.A.	2	7	6
Guildford—			
General ...	35	3	6
L.Z.A. ...	25	1	11

	£	s.	d.
Hackney—			
General	3	5	3
Hadleigh—			
General	4	8	9
L.Z.A.	4	18	3
Hailsham—			
General	10	14	2
L.Z.A.		3	11
Halstead—			
General	7	0	0
Handcross—			
General	3	0	11
Hartley Wintney—			
General	11	10	8
L.Z.A.	4	9	4
Harwich—			
L.Z.A.	1	2	0
Haslemere—			
General	18	16	1
L.Z.A.	6	18	11
Hastings Auxiliary—			
General	21	1	3
L.Z.A.	17	7	9
Haworth—			
General	11	16	11
L.Z.A.	10	15	9
Hebden Bridge—			
General	5	3	0
L.Z.A.	1	9	0
Hedge End—			
General		5	0
Highbury—			
General	57	14	4
L.Z.A.	27	14	10
Highgate Road—			
General	1	0	0
High Wycombe—			
General	10	2	1
L.Z.A.	3	11	0
Hitchin—			
General	4	5	8
L.Z.A.	4	4	3½
Holloway, Elthorne Road—			
General	9	8	9
L.Z.A.	1	9	0
Homerton Row—			
General	22	11	1
Horham—			
General	59	13	3
Horley—			
General	3	19	6
L.Z.A.	1	15	0
Horsham—			
General	6	9	11
L.Z.A.	15	11	6
Hounslow—			
General	23	6	7
L.Z.A.	12	12	7½
Hoxne—			
General	2	14	1
Ilford—			
General	6	10	1
L.Z.A.	6	11	7

	£	s.	d.
Ipswich, Bethesda—			
General	131	9	6
L.Z.A.	53	9	9
Ipswich, Zoar—			
General	13	1	9
L.Z.A.	10	10	7
Irthlingborough—			
General	3	17	6
L.Z.A.	2	0	6½
Ivinghoe—			
General		10	0
Kenninghall—			
General	4	15	8
Kesgrave—			
General	2	2	0
L.Z.A.	2	2	1
Kilburn—			
General	1	2	5
King's Langley—			
General	8	4	6
Kingston-on-Thames—			
General	4	14	8
L.Z.A.	1	8	0
Laxfield—			
General	10	1	6
L.Z.A.	3	16	0
Leatherhead—			
L.Z.A.	2	15	4
Lee Common—			
General	3	16	8
Leicester, Providence—			
General	27	15	0
L.Z.A.	3	11	6
Leicester, Zion—			
General	13	8	6
L.Z.A.	3	9	4½
Leigh-on-Sea—			
General	21	12	0
L.Z.A.	21	2	6
Leiston—			
General		14	0
Lessness Heath—			
General		10	0
Lewes—			
General	11	11	0
Lewisham—			
General	9	19	0
L.Z.A.	10	0	9
Leyton—			
General	30	0	8
L.Z.A.	10	0	0
Little Downham—			
General	6	13	6
Llanelly—			
General	1	2	6
Lockwood—			
L.Z.A.	4	10	0
Lode—			
General	2	12	3
Long Marston—			
General	1	9	6
Loughborough—			
General		5	0

	£	s.	d.
Lymn—			
General	2	0	0
Maenclochog, Horeb—			
General	1	8	6
Manor Park—			
General	9	7	0
Manchester District—			
L.Z.A.	6	18	1
March—			
General ...	17	17	6½
L.Z.A. ...	11	15	0
Margate—			
General	4	15	0
Mayford—			
General	9	7	0
Melbourne, Australia—			
General	10	8	0
L.Z.A.	2	12	6
Meopham—			
L.Z.A. ...		13	6
Middlesbrough—			
General	4	16	2
Morley—			
General ...		12	6
Needingworth—			
General		13	0
Newcastle-on-Tyne—			
General	11	9	0
New Cross—			
General ..	148	8	5½
L.Z.A. ...	18	3	8½
Newick—			
General	5	0	2
L.Z.A.	1	4	0
Newquay—			
General	1	5	6
L.Z.A.	6	14	0
Norbiton—			
General		7	0
L.Z.A.	4	3	6
Norwich—			
General	5	15	5
L.Z.A.	1	0	0
Notting Hill Gate—			
General ...	4	12	0
L.Z.A. ...	9	9	1½
Nuneaton—			
General ...	10	13	2
Nunhead—			
General ...	19	5	1
L.Z.A. ...	7	7	7
Occold—			
General	14	14	5
Old Hill, Staffs.—			
General ...	2	0	0
Otley—			
General	1	17	10
L.Z.A.	4	17	3
Oundle—			
General	1	6	6
Over—			
General ...	11	4	0
L.Z.A. ...	9	7	6
Pemberton—			
General	4	1	9
L.Z.A.	7	9	0
Pembrokeshire, Bethabara—			
General ...	1	12	0
Ponders End—			
General	3	1	6
L.Z.A. ...	6	12	6
Pontypridd—			
General ...	4	4	2
Pontygwaith—			
General ...		15	0
Portsmouth—			
General ...	3	15	6
Potten End—			
General	7	7	10
L.Z.A. ...	14	4	1
Potton, Beds.—			
General ...	10	2	1
L.Z.A.	3	12	4
Poynings—			
General ...	15	18	10
Preston—			
L.Z.A.	4	0	0
Prittlewell—			
General ...	28	11	3
L.Z.A. ...	29	14	6
Ramsey—			
General	5	19	1
L.Z.A. ...	22	7	4
Ramsgate—			
General ...	10	6	6
L.Z.A.	3	18	0
Rattlesden—			
General	6	7	5
Raunds—			
General	2	7	2
L.Z.A.	2	2	7½
Reading—			
General	6	2	0
L.Z.A.	5	10	0
Redbourne—			
General		18	0
Reigate—			
General	3	2	1
Richmond—			
General ...	47	0	0
L.Z.A. ...	18	4	8
Rishangles—			
General	4	15	6
Rotherham—			
General	5	15	2
Royton—			
General ...	11	15	6
L.Z.A. ...		10	6
Rushden—			
General	9	4	1
L.Z.A.	7	3	0
Ryarsh—			
General ...		10	0
Ryde, Australia—			
L.Z.A. ...	2	10	0

	£	s.	d.
Saffron Walden—			
General	1	8	9
Salford—			
General		7	6
Salhouse—			
General ...		2	0
Scleddy, Pem.—			
General	1	6	0
Siddal—			
General	3	11	0
L.Z.A.	4	10	1
Slaithwaite—			
L.Z.A. ...	3	17	11
Sleaford, Lincs.—			
General		6	6
Smarden—			
General	9	18	10
L.Z.A.	3	0	0
Smithfield, N.S.W.—			
General	1	0	0
Snodland—			
General		5	0
Somersham—			
General	1	2	1
L.Z.A.	3	2	0
South Chard—			
General	1	0	3
South-East District—			
General	4	0	0
Southport—			
General	9	13	2
L.Z.A.		15	0
Southsea—			
General ...	1	0	0
South Woodham—			
General	3	13	4
Staines—			
General ...	8	13	2
L.Z.A. ...	3	6	9
Stamford—			
General ...	39	2	9
Stevenage—			
L.Z.A. ...	3	13	2½
Stockley Mission—			
General ...	6	0	6
Stoke Ash—			
General	6	0	0
L.Z.A.	1	10	0
Stoke Golding—			
General ...	2	0	0
Stowmarket—			
General	2	8	6
L.Z.A.	2	16	0
Stratford—			
General ...	25	15	3
L.Z.A. ...	35	12	4
Streatham—			
General ...	13	5	2
L.Z.A. ...	2	12	8
Stretham—			
General	2	10	10
St. Albans—			
General	6	0	5
L.Z.A.	6	1	0
St. Clears—			
General ...		17	0
L.Z.A. ...	5	9	0
Sturry—			
General ...		2	9	0
St. John's Wood—			
General ...	.. 177	8	3
L.Z.A.	72	8	4½
St. Neots—			
General	... 18	11	10
Sudbourne—			
General	... 17	11	5
L.Z.A. ...		17	2
Sudbury—			
L.Z.A. ...		10	6
Sunderland—			
General ...	2	4	0
Sutton-at-Hone—			
General ...	6	12	4½
Swavesey—			
General		2	6
Swindon—			
General	... 17	5	9
L.Z.A.	... 6	18	3½
Tadworth—			
General	... 38	3	6
L.Z.A.	... 7	13	1
Tenterden—			
General		10	0
Thame—			
General ...	... 10	19	8
Tollington Park—			
General ...	... 2	10	3
L.Z.A. ...	... 5	3	6½
Tonbridge—			
General ...		16	0
Tottenham—			
General ...	... 27	19	1
L.Z.A. ...	... 1	0	10
Treherbert—			
General	6	15	0
Tring, Akeman Street—			
General	... 96	3	5
L.Z.A.	.. 137	18	2
Tring, Ebenezer—			
General ...		17	0
Trowbridge—			
General ...	... 10	8	5½
Tunbridge Wells—			
General ...	... 12	0	5½
L.Z.A. ...	... 11	18	6
Tunstall—			
General ...	... 1	19	6
Two Waters—			
General ...	... 2	5	7
Wakes Colne—			
L.Z.A. ...	2	9	0
Waldringfield—			
General ...	... 8	14	1
L.Z.A. ...	...	4	0
Walsall—			
General	... 23	1	10
L.Z.A.	... 6	0	6

	£	s.	d.
Walthamstow—			
General	11	0	4½
L.Z.A.	22	0	0
Walton-on-Naze—			
General	6	19	5
L.Z.A.	5	5	6
Wandsworth, CHATHAM ROAD—			
General	1	16	5
Wandsworth, WEST HILL—			
General	2	9	0
L.Z.A.	9	19	3
Warbleton—			
General	5	4	3
Warboys—			
General	10	10	0
L.Z.A.	9	13	8
Warrington—			
L.Z.A.	7	2	5
Watford, BEULAH—			
General	9	7	6
Watford, TABERNACLE —			
General	29	9	0
L.Z.A.	28	0	0
Wattisham—			
General	3	0	0
L.Z.A.	3	10	6
Wellingborough—			
General	61	8	10
L.Z.A.	5	7	8
West Ham—			
General	53	4	4
L.Z.A.	11	18	0
West Hartlepool—			
General	6	15	0
Wetherden—			
General		6	4
L.Z.A.	2	2	3
Whittlesey—			
General ...	16	7	1
L.Z.A. ...	5	16	6
Willingham—			
L.Z.A. ...	1	1	10½
Wimbledon—			
General	10	11	6
L.Z.A.	4	14	0
Wooburn Green—			
General	1	14	6
Wood Green, ELDON ROAD—			
General	7	5	11
L.Z.A.	8	5	1
Wood Green, PARK RIDINGS—			
General	4	11	11
L.Z.A.	6	4	9½
Woolwich—			
General ...	18	13	1
L.Z.A. ...	2	0	6
Yarmouth—			
General	6	16	0
L.Z.A.	2	0	0
Yateley—			
General	12	8	2
L.Z.A.	7	16	0

"That Thine Alms may be in Secret"

Gifts Received from September 21st to October 31st, 1936

GENERAL FUND.

Rec. No.	£	s.	d.
1C.....	30	12	0
2	9	5	1
3	5	0	2
4	1	0	0
5	4	14	6
6		10	0
7		4	0
8	69	7	0
9	1	11	6
10	1	0	0
11		3	7
12		7	6
13	1	5	0
14	7	19	4
15	5	0	0
16	1	0	0
17	19	10	0
18		14	11
19	2	0	4
20	5	10	0
21		2	9
22	2	11	0
23	1	12	1
24	5	15	0
25		15	0
26	1	4	6
27	7	11	6
28	2	0	0
29	6	0	0
30	2	0	0
31	7	7	0
32	1	0	0
33L.....	2	14	0
34L.....	2	15	6
35	9	10	8
36		3	11
37	5	3	2
38	4	0	0
39	17	6	0
40	2	0	0
41		4	6
42P.....	38	9	10
43P.....	34	9	11
44	2	0	0
45	6	3	0
46	1	9	0
47	1	1	0
48		2	6
49	8	4	0
50		10	0
51		2	6
52	1	1	0
53	2	2	0
54	8	11	3
55	2	2	7
56S.....	34	6	3
57S.....	5	14	5
58P.....	17	10	0
59P.....	6	13	5
60	60	0	0
61	1	0	0
62		2	6
63	18	13	6
64		18	0
65		11	9
66	3	4	10
67		12	9
68		5	0
69		9	0
70		10	0
71	32	6	6
72		7	6
73		4	6
74	20	0	0
75	1	4	1
76	2	16	0
77	3	18	3
78		5	0
79	1	6	3
80	2	2	0
81	1	8	9
82	6	18	3
83	1	8	0
84	8	14	4½
85		4	7½
86	1	17	3
87	5	14	0
88		15	1
89	4	16	8
90	1	7	7
91	6	12	7
92	100	0	0
93		5	0
94	6	0	0
95		10	0
96	1	1	0
97	1	10	0
98		10	0
99		19	6
100		17	8
101	2	2	0
102	3	12	6
103	2	0	0
104	1	0	0
105	4	1	0

Rec. No.	£ s. d.
106	13 6
107	3 0 0
108	2 3 6
109	25 14 9
110	9 0 0
111	320 13 3
112	10 0
113	7 6
114	3 3
115	7 2 0
116	3 14 10½
117	5 15 6½
118	3 0 0
119	5 16 9
120	14 2
121	2 10 6
122	10 0 0
123L.....	5 17 2
124L.....	3 9 3
125L.....	3 10
	£1,144 6 3

LADIES' ZENANA AUXILIARY.

Rec. No.	£ s. d.
1	1 2 6
2	1 14 10½
3	8 6
4	34 13 6
5	2 5 6½
6	5 0
7	15 17 1
8	10 0
9	1 6 5
10	5 0
11	9 0
12	9 1
13	5 0 0
14	8 8 0
15	7 11 0
16	1 5 0
17	2 5 0
18	1 5 0
19	10 0
20	4 4 6
21	1 0 0
22	2 5 6
23	1 17 3½
24	1 15 0
25	1 10 0
26	11 6
27	11 0
28	3 15 0
29	2 10 0
30	3 7 0
31	1 1 0
32	10 0
33	**13 7**
34	1 0 0
35	1 14 6
36	15 0
37	19 4
38	1 4 6
39	1 3 9
40	1 0 0
41	15 3
42	1 15 9
43	10 0
44	10 1
45	3 13 0
46	1 1 0
47	5 0 0
48	13 0
49	2 10 0
50	1 14 2
51	6 0
52	1 19 6
53	5 0 0
54	6 5 0
55	8 11
56	1 7
57	1 0 0
58	2 1 6
59	77 2 10
60	2 10 7
61	1 2 5
62	2 14 6
63	12 0 0
64	2 2 6
	£251 16 6½

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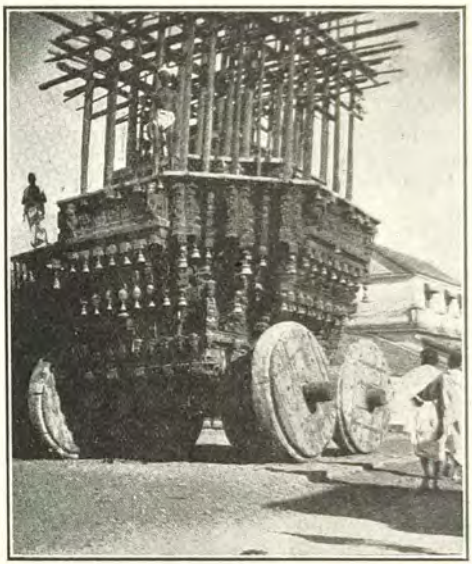
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No. 37. FEBRUARY—MARCH, 1936.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Temple Car at Sendamangalam.

Issued by the
Strict Baptist Mission
incorporating
South Indian Strict Baptist Missionary Society.

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

ON BOARD S.S. DOMALA.

Dear Boys and Girls,

The Psalmist tells us "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." How true the Word of God is! Many of you perhaps know little about the sea, and have never been on a large ship, so I will try and tell you a little about this one I am on, travelling 7,000 miles to India.

First of all the name of the ship is M.V. Domala. M.V. means motor vessel. There are 107 men and women on board, besides children and then we have 10 babies.

I will try to divide the ship into three parts:—

The Fore Part.

This is where the European crew reside, there is also a small hospital attached. Next to this are three large holds, where all the cargo is kept, also many of the cars. The holds are boarded over, and the children play on top. At the side of the holds is a bathing pool for the children, and another for the grown ups.

The Mid-Ship.

This really is the most interesting part of the ship. First of all we will go down the steps from the grating, to the bottom of the ship; on one side is the engine room where we are not allowed inside. For the other side, we must put on a very thick, specially prepared coat, in going to the cold storage rooms; there are nine in all, the doors into each room are nine inches in thickness. In one room, I noticed the temperatures was 9 degrees. Icicles were hanging on the walls, and frost was all round. Another room was filled with ice, one for fish, two for meat, another for vegetables, etc.

Coming up the steps again, above the engine room and the storage rooms, at the fore end is the dining saloon, the chief steward's office, and the purser's room, which is the bank and the post office combined. Level with this, on each side of the ship, are cabins having, 2, 3, and 4 berths, and in the very centre are all the kitchens. Towards the end of the mid-ship is the nursery, here the children spend many happy hours; on the rocking horse, or in the doll's house, which is large enough for me to get into. Next door to the nursery is the barber's shop, this is almost like Woolworths, where we can buy almost everything, but the goods are not so cheap as at Woolworths. One flight of steps higher are all the sleeping cabins, and a deck round the outside. Still higher up is the promenade deck, the music room, smoke room, and lounge. Above these are the officers' quarters, life-boats, the funnel, and the bridge where we are not allowed.

The Stern, or After End of the Ship.

Here there are two holds where cargo is kept in the bottom of the ship. The stable for the horses, houses for the cockerels and hens, and kennels for the dogs. At the far end are the quarters where the crew live. These are Mohammedans, with the exception of two who are Chinese. They have an Annual Fast which lasts for one lunar month (28 days) one new moon to another new moon. Nothing may pass their lips, not even water (and it has been hot) between sunrise and sunset.



S.S. Domala at Port Said.

We have seen the wonders of God since leaving the homeland, the wonders of the great sea, which are held in the hollow of HIS hand, and the wonders of nature and His wonderful deliverances. Only to-day as we were looking out of the dining saloon, we saw volumes of smoke ascending, the next we heard was, "FIRE!" All the port holes were closed, carpets were rolled up off the floor, and the hose pipes were working to extinguish the fire.

I hastened up to the deck to view the proceedings and discovered it was in the hold in the forefront, where the cargo is at the bottom of the ship, we were facing the wind, so the course of the ship had to be changed, and we had to retrace our course for one hour and a half, until the fire was put out, so the wind should not carry the fire to other parts of the ship. His wonders were seen, and not a lot of damage was done.

Will you pray that, as I go forth to labour for Him, I may "see the works of the Lord," "HIS wonders," in souls being brought to know Him.

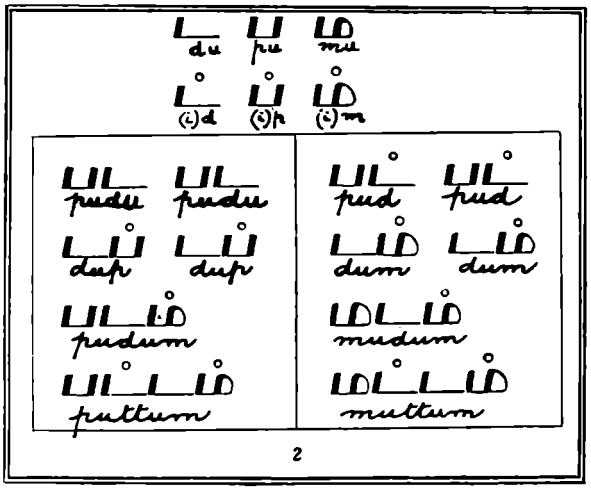
Yours in His happy service, MIRIAM E. WILKINS.

HOW DO YOU PRONOUNCE "PUDUM"?

My Dear Nieces and Nephews,

This will be my last letter to you while I am in England, for by the time you read this, I expect to be on the sea. I hope soon to have been to Tathankuppam again and to be able to tell you something new about your cousins there. Of course you all have tried to practice saying "Tathankuppam," and you would still be able to find your way, by the help of the map from Villivakkam. The chief produce of the land around Tathankuppam is rice. Any clocks that there may be in the village, can be checked by the trains that run so near the school-end of the place.

Now for a new lesson. All boys and girls in Tathankuppam speak Tamil, and below is a copy of the first page of their reading lesson book.



I have inserted the English equivalents so that you can learn this lesson too. I wonder if any of you will come to India as missionaries to learn the second and succeeding lessons. That is quite worth thinking and praying about, isn't it?

This lesson contains just three letters, which you can easily copy. On the first line, the sound that follows the consonant sound is "u" as in "tub." If there is no sound after the consonant, it has a full stop on top of it which means that the sound stops there. When a "stopped" letter precedes an "open" letter, as on the last line, the sound is harder. Read through this lesson aloud until you get used to the sounds.

Don't forget that "u" is like the "u" in "tub," or "but," *not* like the "u" in "put" or "pudding." "*Pudum,*" means

"picture." Now look at your concordance and write down the places where you might expect to find "*pudum*" in the Tamil Bible.

With love to you all,
Your Uncle,
VETHANAYAGAM.

ON THE IMPORTANCE OF WORDS.

By Grace Hazel, Panniadipatti.



AST year, I wrote to you when I was "looking ahead" to the great land of India, but now that time has passed and I have been here more than a year. Perhaps you think our work consists only of "Telling the brown children about Jesus," but before this can be even commenced by us there is the Indian language to be learnt, for it is so very different from our own. After about six hours a day of Tamil study there sometimes comes the delightful opportunity of a game with the Hostel girls. Of course it is great fun for them to play with the new Missie Ammal, and they love to see if she can manage the game of "5 stones" as well as they can. I will take you into my confidence—they beat her every time.

When playing with the little ones there is plenty of opportunity to practise one's Tamil, and I try to talk with them as we play. I wonder if you boys and girls have ever thought of the importance of our words, or are you not always quite careful about the things you say? One has to be most careful in Tamil, for sometimes a change of letter can make a word entirely different. There is a word which means "morning," but if the tongue is put a little further back for the letter "L," which comes in the middle, it means "bullock." Perhaps some of you know that in French the word meaning "go" is pronounced "va," but strange to say the word meaning "come" in Tamil is also pronounced "va." One evening, I was having a game of ball with the girls, and wanting them to make the circle a bit bigger, asked them, as I thought, to "go away a little," but the more I said it, the nearer they came, until we all discovered the mistake, and then, of course, everyone enjoyed the joke.

Do you not see how sad it would be if, one day, I were to tell the poor heathen folk (who perhaps have never heard of HIM before), not that Jesus invites them to come to Him, but that He is continually saying "go away"? How terrible that would be! As you pray for the Missionaries in India, will you ask God to give us the right words to say for Him, and also to keep us **all**, even boys and girls, careful of our words, that, at any and every time, when others hear us speak, they may know we belong to the Lord Jesus.

GREAT THINGS.

On another page, we read of the many sections of a great ship and we are filled with admiration at the cleverness of the engineers that designed her. She is "great" for two reasons; firstly, because of her size, secondly, because of her wonder. In this searcher, we shall discover many "great" things in the Bible which are thus described because of their importance, or their size, or their wonder. Because of its wonder, we describe the Bible as a Great Book, the Greatest Book in the World.

Lower Group, age under 12.

Search very carefully in Matthew's Gospel, chapters 4 to 8 inclusive, and make a list of all the "great" things that are mentioned there, giving the chapters and verses where found. Then choose the verse which you like best and write it out in full.

Upper Group, age 12 and under 16.

Do this part only. Find all the "great" things you can in chapters 19 to 28 of the same Gospel, and follow the instructions given for the Lower Group. But instead of writing out a verse answer these questions—

1. What did the great multitude cry as Jesus rode into Jerusalem?
2. What hindered a young man from following Jesus?
3. What was the message of great joy which the women hastened to tell?
4. What reply did Jesus make to the lawyer's question?

The answers are found in the same chapters, and must be given in the words of Scripture. Write them out in full, giving chapter and verse where 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 June, 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, FEBRUARY 29th, 1936.

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.

There were some very fine entries to this Searcher, as you will see by the large number in each Group who have received Special Mention. We welcome 46 new Searchers—mostly in the Lower Group. We would like to see more elder scholars entering for these Competitions. Here are the names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1 Margaret Clark, Walthamstow.
2 Benjamin Clover, Crowfield.

Special Mention: Victor Taylor, Nora Freeman, David Fowler, Violet Pond, Gertrude Lewis, Iris Whitney, Hazel Seaman, Gwen Parker, Muriel Parker, Kenneth Lane, Kathleen Crowhurst, Freda Carter, John Peter Caton, James Nash.

Highly Commended: Marjorie Jarmin, Eileen Orriss, Jean Gold, Doris Munns, Annie Bromley, Gladys Cheek, E. Westcott, Irene Purton, Merle Barrett, Betty Dyer, Elsie Richardson, Greta Miller, Charlotte Radley, Mary Parker, Olive Hawes, Horace Parker, Joan Jordan, Barbara Rogers, Olive Painter, Phyllis Nash, Gertie Hunt, Robert Carter, James Mann, Grace Phillips, Freda Jackson, Rita Bradnam, Olive Knight, Muriel Cullifford, Florence Youles, Eric Lane, Peggy Hart, J. Rayner, Doris Crow-

nurst, Derrick Boorne, Kenneth Bloomfield, Will Paper, Joshua Jarmin, Faith Barton, Edward Asplin, May Jaegar, Ivy Theobald,, John Christie, Peggy Capewell, David Parker, Violet Smith, Phyllis Coman, Temple Grimwood, Frank Hawes, Katharine Clark, Norman Piper, Irene Cornwell, Elsie Davis, J. Hawkins.

Commended: Joyce Farrer, G. Fowler, Dorothea Goodwin, George Hawes, Ivy Darvill, Maisie Sweetman, Doris Sweetman, Ronald Pearce, Eric Braddy, Ruby Jordan, Eileen Heath, Edna Middlemiss.

The following only answered part of the questions: John Turner, Winifred Strudwick, Phoebe Exall, Nellie Allen, Kathleen McDonnell, Alice Willcox, Kenneth Hilliard, Rhona Robinson, Gladys Gammons.

Lower Group, age under 12.

Prizewinners: 1 Sheila E. S. Walshaw, "Zoar," Bradford.
2 Audrey Etheridge, Fressingfield.

Special Mention: Margaret Hawes, Jean Etheridge, Ruth Champion, Vera Gurney, Dennis Surridge, William Ing, Peter Driver, Miriam Bradnam, Lucy Brownrigg, Connie Miles, Florence Seaman, Ronald Lane, Henry Watson, Violet Culliford, Dorothy Orriss, Ivy Kenton, Mary Clover, Grace Kennard.

Very Highly Commended: Ronald Cherrill, Margaret Hart, Iris Rhone, David Bull, Myrtle Honeysett, Harold Abbott, Albert Driver, Joan Hampshire, Herbert Newland, Herbert Rushforth, David Mann, Fairlie Mills, Ruth Relf, Roderick Tye, Winnie White.

Highly Commended: Joan Jeffs, Gwen Matthieu, Grace Wren, Rose Darvill, Muriel Dovey, Richard Smith, Doris Jermyn, Victor Bugg, Edna Phillips, Hilda Houghton, Violet Frost, Doris Fuller, Donald Whitney, Vera Smith, Arnold Reeve, Donald Miller, Marian Marsh, James Jupp, Wilfred Hart, Olive Grimwood, Elsie Edmondson, John Appleby, D. Watts, Doreen Tufnell, Kathleen Sandell, Mary Relf, Donald Redhead, Marian Parker, Doris Newton, Jean Marsh, George Kenward, Philip Johnson, George Jupp, Mabel Hawes, Philip Hitchcock, Joyce Elstob, Eveline Caton, Peggy Mortlock, Agnes Abbott, Mary Aston, Noel Frost, Charlie Bioletti, Florrie Allen, Violet Hobbs, Gracie Filler, Betty Balchin, Eric Rayner, Victor Palmer, Sylvia Cheek, Joyce Hart, Kathleen Braddy, Donald Watkinson, Elsie Morriss, Anne Leonard, Dorothy Day, Priscilla Carter, Frank Bull, Edward Bowman, Ena Jordan, Rodney Baker, Clive Farrer, Hariot Leonard, Peggy Sweetman, Joyce Butler, Violet Exall, Robert Turner, Gerald Plowright, Jean Purton, David Phillips, Joyce Bass, Joe Bioletti, Beryl Aris, Doris Thurlow, Nellie Le Beau, Betty Kirby, Alan Dineen, Winifred Chapman, Arthur Cull, Daisy Palmer, Nathan Whatling, Joyce Pawley, Sidney Jupp, Marjorie Howlett, Frances Brown, Harold Cull, Doris Mann, Barbara Marjoram, Esther Tinham, Doris Salsbury, Eileen Butler, Iris Pryke, Betty Howard, Joan Bethell, Edith Mitchell, C. Fowler, Peggy Cambers, Victor Butler, Florrie Turner, Margaret Satchell, Owen Hilliard, Mary Gammons, Doris Fincham, L. Chapman, Iris Wornell, Grace Smith, Doreen Luff, Frank Jordan, H. Thrower, Kathleen Salsbury, George Lee, Richard Jordan, Betty Cole, Joyce Sweetman, Doris Green, Hazel Green, Hugh Davis, Joyce Feeney, Mary Lee, Ruby Marjoram, Jean Pearce, Sidney Smith.

Commended: Margery King, Sylvia Cornwell, Clifford Pond, Eric Palmer, Daisy Manser, Eileen Campbell, Lily Moore, Doris Steggles, Kathleen Adams, Gilbert Love (omitted one answer), Dorothy West, Phoebe Keep, Edith Shuttleworth, Frances Dyer, Marion Prince (omitted references), Muriel Pryke. Also tried: Arthur Williams, Evelyn Biggs.

Not for Competition: The Misses Hope Baker, Dorothy Best, Edith Carter, D. Hunt, Grace Parker, Vera Whitney, Mr. Edgar Bull, Mr. Oscar Reeve.

March Sunday School heads the list this time, followed closely by Lynton Road, Bermondsey, West Ham came third.

LETTER FROM UNCLE PETER.

My dear Nieces and Nephews,

In our issue of June last we printed a Jubilee message from King George V to the children of this country. It is with sorrow that we now record the death of our beloved Monarch. Our nation has suffered a loss which is very deep and very real and all children have lost a friend. King George was a great King and a good Father; one who loved his people and was loved by them. He set a noble example to his people by regular attendance at God's House, by daily reading of the Bible and by his constant reference to the value of prayer. Our sympathy goes out to the Queen Mother and each member of the Royal Family. We pray that King Edward VIII may have the wisdom and grace needed for his new duties and that, as King, he may uphold the example of his Father by reverence for the things of God.

I was very pleased to receive a splendid batch of letters from the following boys and girls:—Rodney Baker, Faith Barton, Rita Bradnam, Priscilla Carter, John Caton, Ruth Champion, Peggy Dewsbury, Albert and Peter Driver, Irene Grainger, Peggy Hart, Margaret Hawes, Gertie Hunt, Margery King, Greta Miller, Fairlie Mills, Phyllis Nash (please thank your brother and cousins for me, Phyllis) and Sidney Smith.

Mr. Shipton writes to tell me that he has received contributions to the Envelope Collection from the children at "Salem," Richmond, and from the boys and girls of Otley, Suffolk, through Miss Robinson; also Audrey, Betty and John Balchin sent theirs to me direct. Phyllis and James Nash, with their cousins, sang carols so well that they sent me one guinea for the Sun-Ray School. Thank you each one; may God bless you.

Your loving,

UNCLE PETER.

A Nobleman's Son.

Feb.	3 M	John 4. 46-54
	4 Tu	Luke 7. 1-10
	5 W	Matt. 9, 18-25
	6 Th	James 2. 12-19
	7 F	James 2. 20-26
	8 S	Psalm 62. 1-8
	9 Su	Psalm 70. 1-5

A Lame Man Healed.

Feb.	10 M	John 5, 1-8
	11 Tu	John 5, 9-16
	12 W	John 5. 17-24
	13 Th	John 5. 25-31
	14 F	Psalm 61. 1-8
	15 S	Luke 5, 18-26
	16 Su	Isaiah 35. 3-10

A Wonderful Meal.

Feb.	17 M	John 6, 1-14
	18 Tu	John 6. 22-27
	19 W	John 6. 28-35
	20 Th	John 6. 41-48
	21 F	John 6. 49-55

A Man Born Blind.

Feb.	24 M	John 9. 1-11
	25 Tu	John 9. 12-17
	26 W	John 9, 18-25
	27 Th	John 9. 26-34
	28 F	John 9. 35-41
	29 S	1 John 1. 1-7
Mar.	1 Su	Psalm 113. 1-9

Review.

Mar.	2 M	John 1. 35-42
	3 Tu	John 3. 1-8
	4 W	John 3. 9-17
	5 Th	John 4. 1-8
	6 F	John 4. 9-15
	7 S	John 5. 1-8
	8 Su	John 6. 1-14

The Good Shepherd.

Mar.	9 M	Psalm 23. 1-6
	10 Tu	Ezek. 34. 1-6
	11 W	Ezek. 34. 7-14
	12 Th	Ezek. 34. 15-23
	13 F	Psalm 119. 169-176
	14 S	John 10. 1-8
	15 Su	John 10. 9-18

Lazarus Buried and Raised.

Mar.	16 M	John 11. 1-8
	17 Tu	John 11. 9-15
	18 W	John 11. 16-22
	19 Th	John 11. 23-29
	20 F	John 11. 30-36
	21 S	John 11. 37,46
	22 Su	John 11. 47-54

Jesus at Bethany.

Mar.	23 M	John 12. 1-11
	24 Tu	Luke 6. 41-45
	25 W	1 Cor. 13. 1-7
	26 Th	Psalm 92. 1-8
	27 F	Mark 12. 41-44
	28 S	Luke 10. 38-42
	29 Su	Acts 16. 9-15

Jesus Teaches Humility.

Mar.	30 M	John 13. 1-7
	31 Tu	John 13. 8-17
Apr.	1 W	Phil. 2. 1-8
	2 Th	Phil. 2. 9-15
	3 F	Col. 3. 12-17
	4 S	2 Tim. 2. 11-16
	5 Su	1 Peter 5. 5-11

*. J. LAMB, Northcote Printing Works, S.W.11.

No. 38. APRIL—MAY, 1936.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Varatharajan—a caste boy.

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.

EXAMINATIONS AND PRIZES.

By Wilfred H. Kuhrt, Kovilpatti.

I CANNOT truthfully write that their faces are wreathed in smiles but at least they do look contented. One could hardly expect more for they have only just come through a somewhat tiresome and puzzling examination and, moreover, they are not used to being photographed. The picture gives you some idea of what your Indian brothers and sisters look like within ten minutes of receiving their Christmas gifts. You see how the four little girls in the front row are holding on to their dolls while two of them have already managed to scramble into new clothes. The little fellow in the centre is clutching a bag of marbles and he and the other boys have all donned their new coats.

A cruel custom.

By the way, can you see the ugly lead rings in the ears of the big girl? I must tell you about them. Soon after the birth of a baby girl its ears are pierced so that one day they may carry the jewels that Indian women love so much As the child grows older little wads of cotton wool are pushed into the hole so as to make it gradually larger and larger. Later still leaden weights are inserted and the lobes of the ears are weighed down, until they almost reach the shoulders. You can see that the rings of the girl in the picture are only half an inch off her shoulders. When it is time for her to be married they will fill her ears with jewels of which she will be very proud. Although this custom in itself does no particular harm to the girls, except that, from a western point of view, it makes them very unsightly, it does indirectly place them in very real danger. There are many men in India ready to do all sorts of evil in order to get hold of those jewels and the least that might happen, if robbers come, is that the jewels will be snatched and the girl's ear will be torn. Because of this we try to discourage the wearing of these ear jewels and a number of the Kovilpatti school girls recently had their ears sewn up.

Before the Examiners.

You may like to know how the children are examined and whether their ordeal is anything like the one that you endure each March. As many of the children hardly know how to write, it would be an impossible task to set them a written examination such as you are used to. Instead, four or five of the best of our Indian workers are appointed as examiners and they ask ten questions of each candidate, listen to the answers, and award

marks accordingly. Six or seven of the questions are set from the Scripture portions which they have studied, and the remainder from the small catechism which they all study and learn by heart. While all this is going on, the missionary keeps watch at the door of the school to see that the children go in one by one as they are wanted and also to see that those who have been examined give away no secrets to those still waiting. We must also examine the registers to find out those who by regular attendance have earned the full prize, those who deserve only half and those who deserve nothing. And so there are a few disappointments and a few grumbles but for the most part, despite the picture, smiling is the order of the day.



Holding their Christmas Presents.

If the "dhorai" has time to try out all the new balls before he goes, and if he is willing to try catching six at once and to throw them back as hard as he can, and if in the scramble his hat is knocked off by an extra good shot, so much the better. For in such an atmosphere of flying balls and good-will, the "dhorai" forgets the difficulties of fitting small boys and girls with garments, and the girls and boys forget that their dolls and boys were not quite the same as those given to the person next door. It is good to forget sometimes, and such things as petty jealousies may well be dropped into the pocket which has holes in it.

CHRISTMAS ON THE KOLLI HILLS.

By Eleanor A. Champion.



UR Christmas day commences nearly as early as yours does in England. About four a.m., there is much shuffling and talking outside and then someone starts to bang a drum and all the children sing a few carols. After this is over and they have called out " Merry Christmas " and departed, we try and go to sleep for a little while but even then we are up much earlier than you are in England. We all go to service in the chapel and after that get ready as fast as we can to give out the coats and skirts and toys, etc., to the children as they arrive. All the children who are within walking distance come here to receive their gifts. Now begins the fun.

Misfits and Music.

We commence in a very orderly fashion. Mr. Champion has the register and calls out the various classes in turn and then we start our part. One gives coats, another the toys, a third a few sweets, and so on. Very soon, one boy discovers that his coat is too long and then, fortunately, another one may discover that his is too short, and so we do some changing over. Then someone will have failed to tie his sweets up securely and there will be a general scramble to help him pick them up; and then all the boys who have mouth organs or whistles, in order to show how much better they are than balls, will set up a shrill noise which is answered by the jumping of boys and bouncing of balls.

Going Home Happy.

And so the noise gets louder and the fathers and brothers, who come to look on, help to make a little more. Then, finally, after all have received their gifts, we tell the teacher that he must take them away in order to make room for the next lot. So off they go, singing and laughing and talking. We, too, are happy because there are so many kind folk in England who make it possible for the children to receive these gifts. Thank you all very much indeed, and as you sew and knit or send toys, etc., may the Lord bless you in your own souls and grant to you the knowledge that He died to save you from your sins.

LETTER FROM UNCLE VETHANAYAGAM.

Dear Nephews and Nieces,

The voyage to India on the " Strathnaver " was very enjoyable and we did not have any weather that a seaman would call rough. It was very thrilling to have so many ports to call at, for it broke up the journey into much smaller sections than is sometimes the case. We called at Tangier, Gibraltar (where we heard

the funeral service for King George on the wireless), Marseilles, Malta, Port Said, Port Sudan, Aden, Bombay and Colombo. I am sure you will all be able to find those places on the map.

After landing at Tuticorin, and calling to see Mr. and Mrs. Morling and Mr. Kuhrt at Kovilpatti, we had the long 400-mile journey in the train to Madras, where we were glad to meet Mr. and Mrs. Thrower and Miss Putnam, and all our Indian friends. It was good to get back amongst them all again.

I want to tell you of my visit to Tathankuppam in my next letter but the lesson that impressed me most, just at this time, after travelling so far round the world, was the catechism. Catechisms have rather gone out of fashion in schools nowadays but they still have a great value in India. One of the questions and answers which all the children in Tathankuppam learn is a very simple one, even the very small children learn it quite easily.

Question : WHERE IS GOD?
Answer : GOD IS EVERYWHERE.

It really is a simple question and answer, but often I ask the boys and girls, when they have given me a correct answer, " Is God in this school? " They answer "Yes," because they think that must be the correct answer. " Is God in your house?" and they answer " No." This shows that they have not learned to know that God *is* everywhere even though they give the answer correctly to the question.

It has been beautiful to know that God is everywhere all through that voyage, in all those places we visited, and that He is still with you, and with us, just EVERYWHERE. But sometimes we do have to sit up, like Jacob did that morning when he woke up after sleeping at Bethel, and say, " Surely the Lord is in this place; AND I KNEW IT NOT."

I hope we all believe that GOD IS EVERYWHERE.

With very much love from
UNCLE VETHANAYAGAM.

WHAT TIME IS IT?

So needful is it for public clocks to tell the right time. that the Government employ 28 men to see that London's clocks are wound regularly and tell the truth. Even so, they do not always do the right thing at the right time for the clock on the Law Courts has behaved itself badly and, on the 26th of March. the great clock of St. Paul's Cathedral made a mistake and boomed out the midnight hour at a quarter past twelve! Try as they may, clocks will go either fast or slow, either gain time or lose it, but that cannot alter time, for time is like an ever-moving stream upon which you and I are travelling day by day. We can't stop; we must go on and on with the stream, until we reach the sea of eternity. Blessed are they who seek the Lord, for life is an awful failure when He is left out. God always acts at His own time. He is never too soon and never too late. It was at the fulness of time that He sent forth His Son and in His own good time He will come again to this earth. Will you pray God that He will appoint a time that He may meet with you. so that. by His grace, you may be prepared for eternity?

Lower Group, age under 12.

Read the chapters named very carefully and see if you can find the places where the following "times" are mentioned. When you have found them write out the verses in full, giving the book, chapter and verse where found.

1. The time of the singing of birds.
2. It is time to seek the Lord.
3. Mealtime.
4. Day time.
5. Evening time.

The answers are found in Ruth 2; Song of Solomon 2; Zechariah 14; Hosea 10; Luke 21; 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. They are not the exact words of Scripture but if you study the passages carefully you will have no difficulty in finding the answers. Write them out in the same way as Lower Group.

6. This time to-morrow.
7. A time for every work.
8. The time of gracious acceptance.
9. Time to wake up.
10. The end of time.

The answers are found in Romans 13; Revelation 10; Exodus 9; Ecclesiastes 3; 2 Corinthians 6. They 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 August, 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, APRIL 30th, 1936.

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 sorry to see rather a big drop in the number of entries, but no doubt many of you were busy preparing for the Scripture Examination. The scholars whose names are given below sent in papers but seem to have misunderstood the competition. In one sense the answers were correct for all the things that Jesus did were "great" things, but that was not exactly what we meant you to search for. What you should have done was to find the places where "great multitudes"; "the great King," and so on where mentioned. However, it is better to try even if you do make a mistake and we hope that you will all try again next time. These are the names of those who **tried**—Trevor Bartrip, Joan Bethel, Kathleen Braddy, Frances Brown, Margaret and Katharine Clark, Elsie Edmondson, Olive, Russell and Temple Grimwood, Hilda Houghton, May Jaegar, Henry Jarvis, Betty Kirby, Ida Lightfoot, Edith Mitchell, Donald

Osborn, Daisy, Victor and E. H. Palmer, Kathleen Parish, Joyce Pawley, Gerald Plowright, Clifford Pond, Kenneth Peacock, Violet Stirling, Mollie and Eileen Turner, Esther Tinham, Robert Turner, Geoffrey and John Wood. The rest of the names are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: Iris Whitney, age 14, March.
Violet Pond, age 13, Welwyn Garden City.

Very Highly Commended: Mary Parker, Freda Carter, Gwen Parker, Kathleen Crowhurst.

Highly Commended: Eric Lane, Irene Purton, Muriel Culliford, Barbara Rogers, Phoebe Jeffrey, Peggy Hart, James Nash, Phyllis Nash, Gladys Cheek, Greta Miller, Frank Hawes, Irene Cornwell, Ivy Darvill, Rita Bradnam, Donald Gosnell, Elsie Richardson, Irene Phillips, Jack Page, Phoebe Exall, G. Hawes, Eileen Gosnell, Muriel Parker, Benjamin Clover, D. Parker.

Commended: Olive Hawes (omitted one answer in second part), Ruby Turner, Derrick Boorne, Evelyn Westcott, Grace Phillips, David Rell, Hazel Seaman, Kenneth Bloomfield, Leonard Hopkin, Beryl Bishop, Ivy Theobald, Joan Jordan, Olive Knight, Winnie White, B. Brett, Eileen Orriss, Kenneth Lane, Grace Page. Only answered part of Searcher: Alfred Warnell, Elsie Davis, Horace Parker, Joyce Elstob, Gladys Gammons, Violet Hicks, William Paper. Answered Lower Group: Doris Newton, Winifred Strudwick.

Lower Group, age under 12.

Prizewinners: 1 Iris Rhone, aged 8, Walthamstow.
2 Doris Irene Fuller, aged 9, "Providence" S.S., March.

Special Mention: Mary Clover, Florence Seaman, Vera Gurney, Norman Ing, Marian Parker, Sheila Walshaw, Audrey Etheridge.

Highly Commended: Mabel Hawes, Norman Caplin, Jean Etheridge, Noel Frost, Muriel Dovey, Myrtle Honeysett, Eveline Caton, Harold Abbott, Mollie Bradnam, Ronald Cherrill, Violet Frost, Sylvia Cheek, Miriam Bradnam, Dennis Surridge, Wilfred Hart, Peter Driver, Rodney Baker, John Bloomfield, Margaret Hawes, Albert Driver, Rose Darvill, Phyllis Surridge, Mary Relf, Violet Culliford, Margaret Hart, Teddy Best, Joyce Sweetman, Herbert Newman, Violet Exall, Violet Hobbs, J. Bioletti, Connie Vince, Ellen Le Beau, Stanley Bidwell, Betty Elms, Grace Filler, Charles Bioletti, Ruby Bragg, Eileen Vinnicombe, Doris Jermyn, Maisie Edwards, Stanley Gosnell, Richard Jordan, Joyce Smith, Lily Summers, Lily Phillips, Frank Jordan, Florrie Allen, Vera Law, B. Thomas, Peggy Vince, H. Newland, Lizzie Jeffrey, Joyce Austin, Elise Payne, Rebecca Summers, Olive Whatling, Ronald Lane, Sally King, Betty Balchin, N. Whatling, Donald Whitney.

Commended: E. Botley (omitted verse), Gwladys Edwards, Allen Thrower and Ruth Relf (omitted verse), Olive Summers, Lizzie Plested, Hilda Wren, Pat Lewis, Hariot Leonard (omitted verse), Edna Phillips, Gwenyth Newman, Sylvia Cornwell (omitted verse), Margaret Louder, Ruth Champion, Doreen Luff, Marian Marsh, Beryle Gosnell, Barbara Marjoram, Ruby Marjoram, Sidney White, Fairlie Mills, William Ridgewell, Dorothy Orriss, Victor Butler, Eileen Butler, Beryl Aris, Margaret Howlett, Iris Wornell, Daisy Manser (omitted references), George Smith, Joyce Bass, Sidney Smith, Connie Miles, Peggy Cambers, Mary Lee, Lily Moore, Kenneth Bioletti, Joyce Feeney, Sidney Bioletti, Joyce Marshall, Ruby Page.

Not for Competition: The Misses Hope Baker, Dorothy Best, Edith Carter, Vera Whitney; Mr. Edgar Bull, and one without name, Horham.

Lynton Road, Bermondsey, once again heads the list; with March second, and Horham third.

LETTER FROM UNCLE PETER.

My dear Boys and Girls,

I wonder if any of you know which of the prophets it was who saw a branch of the almond tree. The people of Israel had a beautiful name for the Almond; they called it the "Watcher Tree," because it was the tree which watched through the dull days of winter and awoke when the Spring came, with its wonderful flow of life. It would be a sad world were there no Springtide and no flowers. Have you ever thought that what the Springtide is to the Earth, the Resurrection of our Lord Jesus Christ is to the heart? Spring means the coming of Life to the natural world and, with the coming of Life, the flowers appear and the time of the singing of birds is come. Even so, the rising again of Jesus brings to His children every joy and every grace that possesses them. Only as He brings life can our hearts be quickened to love God. Apart from Him, we remain dead in the cold winter of sin.

Next time you go out, will you look for the blossom on the trees. It may be that the Almond will be over but its message to us will remain, for it tells us that God is watching. He does not forget and He is looking into our hearts day by day by His Spirit. He sees the wrong and the sin that is there but is that all? It is our prayer that the Life, which Jesus can alone give, may touch your heart and that the budding of some good thing toward God may also be seen by the eyes of the Heavenly Watcher, as He looks into your heart. Will you turn up Psalm 139 verses 23 and 24 and read them carefully? May God lead you to use these verses as a prayer.

I was delighted to receive letters from:—Benjamin Clover, Kathleen Crowhurst, Gwladys Edwards, Audrey Etheridge, Mabel Hawes, Violet Hicks, Edith Mitchell, Grace Page, Kathleen Parish, Edith and Ruth Pooley, Sidney Smith and Sheila Walshaw. May God bless you each.

Your loving,

UNCLE PETER.

Jesus Betrayed and Arrested.

Apr.	6	M	**John 18, 1-9**
	7	Tu	**John 18, 10-15**
	8	W	**John 18, 16-23**
	9	Th	**John 18, 24-27**
	10	F	Matt. 26, 1-10
	11	S	Matt. 26, 11-25
	12	Su	Gen. 37, 23-28

Jesus Risen from the Dead.

Apr.	13	M	**John 20, 1-9**
	14	Tu	**John 20, 10-18**
	15	W	Matt. 27, 62-66
	16	Th	Psalm 16, 1-11
	17	F	1 Cor. 15, 3-11
	18	S	1 Cor. 15, 12-20
	19	Su	1 Cor. 15, 52-58

Jesus before Pilate.

Apr.	20	M	**John 18, 28-36**
	21	Tu	**John 18, 37-40**
	22	W	**John 19, 1-7**
	23	Th	**John 19, 8-15**
	24	F	Luke 23, 4-12
	25	S	Matt. 10, 16-24
	26	Su	Psalm 120, 1-7

Jesus Crucified.

Apr.	27	M	**John 19, 16-22**
	28	Tu	**John 19, 23-30**
	29	W	**John 19, 31-37**
	30	Th	John 19, 38-42
May	1	F	Psalm 22, 1-8
	2	S	Romans 8, 1-10
	3	Su	Romans 8, 31-39

Jesus appears to His Disciples.

May	4	M	**John 20, 19-23**
	5	Tu	**John 20, 24-31**
	6	W	Luke 24, 13-21
	7	Th	Luke 24, 22-29
	8	F	Luke 24, 30-35
	9	S	Luke 24, 36-43
	10	Su	Luke 24, 44-53

"It is the Lord."

May	11	M	**John 21, 1-8**
	12	Tu	**John 21, 9-14**
	13	W	**John 21, 15-19**
	14	Th	**John 21, 20-25**
	15	F	Luke 5, 1-11
	16	S	Job 2, 1-10
	17	Su	Psalm 103, 1-8

KINGS AND PROPHETS.

God appears to Solomon.

May	18	M	**I Kings 3, 1-9**
	19	Tu	**I Kings 3, 10-15**
	20	W	**I Kings 4, 29-34**
	21	Th	James 1, 1-8
	22	F	Prov. 2, 1-9
	23	S	2 Chron. 1, 1-6
	24	Su	2 Chron. 1, 7-17

God's Dwelling Place.

May	25	M	**I Kings 6, 1-3 11-14; 38**
	26	Tu	**I Kings 8, 12-21**
	27	W	**I Kings 8, 22-30**
	28	Th	I Kings 8, 54-63
	29	F	Psalm 27, 4-14
	30	S	2 Chron. 6, 1-11
	31	Su	John 2, 13-22

The Queen of Sheba.

June	1	M	**I Kings 10, 1-13**
	2	Tu	Matt. 12, 38-45
	3	W	Prov. 8, 1-12
	4	Th	Prov. 8, 13-25
	5	F	Prov. 8, 26-36
	6	S	2 Chron. 9, 1-6
	7	Su	2 Chron. 9, 7-12

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RAYS FROM THE EAST

FOR YOUNG PEOPLE



Bringing offerings to the idol, Sendamangalam.

Issued by the
Strict Baptist Mission
incorporating
South Indian Strict Baptist Missionary Society.

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

'THE LINER, SHE'S A LADY . . ."

(We regret that this article, received from Miss Green in March, had to be held over owing to lack of space.—Editor).

GREETINGS to you all from the Arabian Sea! For that is where I am as I sit to write this letter to you. It was a great joy to meet many of you during my recent furlough in England, and I think you will be interested to have a letter from the "Strathnaver," which has been my home since Jan. 24th. I wonder how many of you have ever been over a large ship? If you have not, try to get someone to take you, for it will greatly interest and instruct you. The "Strathnaver" is a splendid liner of 22,500 tons, and, since it is a turbo-electric ship, we have none of the dirt and discomfort of coaling at the various ports of call. There are two classes of passengers, first-class and tourist, and the decks, public rooms and cabins are divided off accordingly. The ship is so large and the number of cabins and corridors is so great that it is quite easy to lose one's way. Besides the cabins, there are large rooms used as dining-rooms, reading, writing, and music rooms.

Inside a great ship.

There is a large and beautifully fitted swimming bath for the first-class and a swimming pool for the others. There are shops where almost anything can be purchased, also hairdressers and a large laundry. Then, there is the hospital with doctors and nurses in attendance. Besides all these, there is a Bank and Post Office. For the children, there are delightful nurseries with all manner of amusements. Sports of all kinds are provided for recreation and exercise. It is a very well equipped vessel for the comfort of passengers. Then of course there are the holds, down in the very bottom of the ship, where the great mail bags are stored containing the mails from London to India and Australia. In these also, is the cargo and passenger's baggage. Into these holds goes the lovely lot of Mission-boxes you all help to send out. I must not forget to mention the engine-room, that wonderful room of mystery, nor the Bridge, from which place the greater part of the whole great vessel, with all its machinery, is controlled.

A long trail.

On this magnificent ship, I have travelled thousands of miles, passed through many seas, and seen many countries. I will tell you the ports at which we have called and that will indicate the route which we have followed. I suggest that you get out your atlas and see the way we have travelled, the seas we have crossed, and the countries we have visited. Our first call was Tangiers,

then Gibraltar and thirdly Marseilles. Then followed Malta, Port Said, Port Sudan and Aden. Now, as I write, we are nearing Bombay, and shall be there shortly. We shall then proceed to Colombo, where I shall leave the boat on Feb. 16th. The "Strathnaver," however, will continue her long journey to Freemantle, Adelaide, Melbourne, Sydney and finally Brisbane. Now who will be clever enough to total up the number of miles from London to Brisbane? You will remember that the time is quite different in these countries so that, as we have travelled, we have to put our clocks on, in order to have the correct time when we arrive. Our Indian time is 5½ hours in advance of London time so the ship's clocks have had to go on 20 minutes one day, 30 minutes another day and so on, gradually, till we are now at Indian time. When the ship finally reaches Brisbane the clock will have been put on 10 hours. Of course when the voyage is taken back to London the clock has to be gradually put back again so that we have London time when we arrive. There is tremendous excitement to-day because we are coming to a port and those passengers leaving us are very busy with their packing. Bombay is already in sight!

The tell-tale tube.

We have long since left the lands of snow, ice, frost and fog behind and are now in the warm climate, where only the thinnest clothing is comfortable. The other day, various parts of the ship were open for inspection, and we were allowed to visit the kitchens, where all the food is cooked and served, the Engine-room and the Bridge. The various engines and instruments, together with their uses, were explained to us and were most interesting. One thing I learned, which I want to pass on to you, was this. From the Bridge, there are all manner of connections which communicate with all parts of the ship, so that practically all that goes on in any part of the ship, even down in the holds, is known on the Bridge. Think of it! One of the crew goes down into a hold. Smoking is forbidden there, but he thinks there is no one about and he will not be seen. So he indulges in that which has been forbidden and is therefore wrong. He is greatly alarmed when later he is called up and faced with his sin. How has it become known? There was absolutely no one there. Ah! but there is a tube connecting that hold to the Bridge, and, through that tube, the tell-tale smoke ascended and was registered on the Bridge! What a lesson for us! Let us not deceive ourselves into thinking that we may do wrong with impunity, that no one sees us, none will know. For, away up above, in the place where God dwells, everything is registered, even that which we do in the darkest and lowest hold of secrecy.

RED LETTER DAY AT SENDAMANGALAM.

By Mr. H. A. Huckett, Sendamangalam.



N Wednesday, 26th February, the children and staff of the S.B.M. Higher Elementary School in Sendamangalam gathered to say "Farewell" to Miss Stella Hazel, who was leaving for the Kolli Hills the next day. The ceremony opened with the singing of a Tamil rendering of "Take my life and let it be," after which the little girls did a very pretty action song. This was followed by *Kollattum*, an Indian game played with sticks, and the singing of an Indian Boat Song, in which the children sat on the ground in two rows and pretended to be rowing. Then some older girls did an action song in Hindustani to the accompaniment of flag waving.

Farewell.

When the children had done their part, the Headmistress, on behalf of the staff and children, presented an illuminated framed address to Miss Hazel, written in English, in which were many expressions of appreciation of Miss Hazel's interest in, and affection for, the girls, both of the school and hostel. Mention was made of the swings, badminton, and basket-ball which had been introduced, and also the C.E. meetings and other classes arranged for the spiritual welfare of the girls. In addition to the Farewell Address, Miss Hazel was presented with two brass vases ornamented in green, and a lovely Indian *sari*—tokens of the affection and esteem in which she is held by the teachers and children here.

Welcome.

After Miss Hazel had made a feeling response, one of the senior teachers gave a word of welcome to Dr. Harris and Mrs. Huckett, who have now taken charge of the school and hostel respectively. A closing word from the chairman was followed by the singing of a lyric based on the Traveller's Psalm, and prayer by one of our Indian workers. Miss Hazel is now on the Kolli Hills doing furlough-relief for Mrs. Brand. Please pray that she may be kept in good health, and there also do a mighty work for God.

ON CLEANLINESS.

Kovilpatti, South India.
April, 1936.

My dear Boys and Girls,

I expect you have all heard of that proverb—"Cleanliness is next to Godliness." Some people think it is in the Bible but they cannot find those words there. It is a very good proverb however, and sometimes its meaning becomes clear as we read the Bible. I have recently been reading the book of Leviticus again

and have been struck with the constant exhortations to cleanliness.

Boys and girls are much the same all the world over in regard to brushing their hair, and perhaps washing their necks. But there are points which I think our Tathankuppam brigade would score on. For instance, hardly any Indian boys or girls would think of sitting down to breakfast before they had cleaned their teeth. If you walked along the Tathankuppam street at about six o'clock in the morning you would see them vigorously brushing away at their teeth with small twigs that they had broken off a nearby bush. They have not tooth brushes and toothpaste, but the slightly bitter sap of the twig is a good cleanser and they make their ivory castles shine with the polishing they give them. Then they go to the well, or, if there is enough water in the lake they go there, and pour plenty of water



Their morning dip.

all over themselves. Quite a number of people wash their cloth at the same time, and then hold it up in the morning sun and breeze, for a little while, until it is dry enough to tie round them again. Of course it is so much warmer, and it is delightful to feel the splash of the water.

Then they come running along to school, where they learn something more about cleanliness. It is not very near to Godliness, if only the outside of the body is clean. The inside must be clean also, and so there come the lessons about the clean heart, and tongue and mind. In Tathankuppam they learn the text, "Kadavule, suttha iruthayatthai ennile sirushtiyum." You would say, "Create in me a clean heart, O Lord." That kind of cleanliness is real Godliness; and I pray that you will never be ashamed to be Godly. Loving greetings to you all, from

UNCLE VETHANAYAGAM.

THE HOLY TRINITY.

How many of you know which is St. Patrick's Day and why Irishmen wear a little piece of Shamrock on that day? It was in the year 432 A.D. that St. Patrick came to Ireland bringing with him the good news of the Gospel. The islands of Britain were more heathen in the fifth century than India is to-day and Patrick was the first missionary to the heathen in Great Britain. It is said that, when trying to teach the people the meaning of the Holy Trinity, Patrick stooped to the ground and, plucking a leaf of "trefoil" or "shamrock," explained how that, just as the three lobes of the shamrock leaf were on one stem, so the Godhead was one and yet was composed of Three Persons in One Being. Patrick died in the year 458 on March 17th and this is St. Patrick's Day.

Lower Group, age under 12.

Making a drawing of three leaves all joined together at the bottom and growing from one stem. Then search for the verses in which the following words are found and write them out in full, one in each leaf.

1. God the Father.
2. Jesus Christ, the Son.
3. The Holy Ghost.

They will be found in the 2nd Epistle of John; John 14; Philippians 2; but the chapters are not in the same order as the words. Also write out the verse in Matthew 28 in which all three persons—Father, Son and Holy Ghost—are mentioned.

Upper Group, age 12 and under 16.

First follow the instructions given for the Lower Group. Then make another drawing in the same way and fill in the leaves with verses from the 1st Epistle of John in which are mentioned—1. The Father; 2. His Son; 3. The Spirit; one verse in each leaf. Also write out the verse in the same Epistle in which these words are found **" These three are one."**

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, 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, JUNE 30th, 1936.

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.

The Lower Group did splendidly in this Searcher as you will see by the large number of scholars who are " highly commended." The Upper Group did not do so well as usual as very few succeeded in finding the correct answers to questions 6 and 7. They are found in Exodus 9, 18, and Ecclesiastes 3, 17. We welcome 31 new Searchers, including one from Kingston. Here are the names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1 Derrick Boorne, age 12, "Zion" S.S., New Cross.
2 Muriel Culliford, aged 13, Park Ridings S.S.

Special Mention: Iris Whitney, Marjorie Jarmin, J. Rayner, Gwen Parker, Mary Parker.

Highly Commended: Leslie Hill, Elizabeth Gardiner, Elsie Davis, Kathleen Crowhurst, Daphne Leggett, Donald Field, Nora Freeman, Kenneth Lane, Joyce Crump, Beryl Bishop, Jean Marsh, Rosina Beard, Iris Wornell.

Commended: Olive Knight, Hazel Seaman, James Nash, Rosina Le Beau, Robert Radley, Peggy Hart, Annie Bromley, May Jaegar, Doris Crowhurst, Kenneth Bloomfield, David Fowler, Elsie Richardson, Olive Hawes, Ada Hillier, Kathleen Fountain, Dorothea Goodwin, Ruth Pooley, Violet Wells, Joyce Farrer, Eric Lane, Phyllis Miller, John Wood, Reginald Barham, Jack Page, Freda Carter, Eileen Keath, Violet Pond, Leonard Hopkin, George Jupp, Margaret Clark, Olive Painter, Ivy Darvill, David Relf, Rita Bradnam, Katharine Clark, Phyllis Nash, Barbara Rogers, Irene Purton, Gladys Cheek, Temple Grimwood, Evelyn Reeve, Irene Cornwell. The following only answered 5 questions: Vera Claridge, Grace Page, Nellie Baterip, Rose Rogers, Florence Butler, Audrey Balchin, Sydney Rogers. Answered Lower Group questions only: Doris Thurlow, Amos Portwood.

Lower Group, age under 12.

Prizewinners: Doris Fuller came first, but as she is ineligible the prizes go to—

1 Mary Clover, aged 11, Crowfield.
2 Nellie Le Beau, aged 11, Lynton Road, Bermondsey.
3 Florence Turner, aged 11, North Road, Brentford.

Special Mention: Geoffrey Wood, Florence Seaman, Gerald Plowright, Connie Miles, Iris Keeble, Myrtle Honeysett, Vera Gurney, Audrey Etheridge, Violet Culliford, Albert Driver.

Very Highly Commended: Philip Holder, Gwladys Edwards, Maise Osborn, Doris Allen, Donald Redhead, Mary Relf, Ruth Relf, Harold Bartram, Kathleen Braddy, Victor Palmer, Betty Kirby, Janet Christie, Hilda Houghton, Beryl Aris, Ronald Cherrill.

Highly Commended: Doris Jermyn, Joyce Hart, Agnes Abbott, Rupert Harris, Ruby Marjoram, Ivor Good, Dulcie Plowright, Annie Jupp, Ethel Faulkner, Sheila Walshaw, Sylvia Cheek, Norman Ing, Miriam Bradnam, Harold Abbott, Mollie Turner, Dorothy Orriss, Rosa Millett, Ronald Lane, Evelyn Caton, Frank Jordan, Peggy Sweetman, Joyce Nicholls, David Mann, Peter Driver, Doris Fincham, Eric Rayner, Victor Smith, Mabel Hawes, Philip Hitchcock, Mary Lee, Rose Darvill, Muriel Dovey, Betty Fountain, Herbert Newland, Donald Christie, Joyce Bass, Ronald Radley, Barbara Marjoram, Fairlie Mills, Daisy Palmer, Jean Etheridge, Dennis Surridge, Elsie Edmondson, Clifford Pond. D. Watts, Olive Grimwood, Roderick Tye, Brenda Wallis, Lawrence Wells, Rodney Baker, John Relf, John Balchin, George Payne, Margaret Hawes, Marian Marsh, Margaret Hart, Edith Kirby, Muriel Asplin, Priscilla Carter, Betty Balchin, Joan Bethell, Esther Tinham, Hugh Davis, Stanley Hampton, Richard Jordan, Peggy Cambers, Eileen Thompson, Joyce Feeney, Ronald Mountain, Daisy Manser.

Commended: Alex Ferris, Robert Turner, Stella Backhurst, Sylvia Cornwell, Edith Mitchell, Florence White, J. Bioletti, Florrie Dodge (answered four questions), Leslie Jacques, Edith Shuttleworth, Sidney Jupp, Betty Cole. Answered three questions: Beatrice Newstead, Mary Smith, Louie Fry. Also tried: Beryle Gosnell, Stanley Gosnell, Maisie Edwards, Joyce Smith. Sent references only: Joyce Cooper. Sheila Evans, Peggy Lansdale, Gracie Royffe.

Not for Competition: The Misses Hope Baker, Dorothy Best, Edith Carter, Vera Whitney; Mr. V. Baker, Edgar Bull, G. J. Stevens. March heads the list; Lynton Road, Bermondsey, second; Eastbourne third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Did you ever hear how the month of May got its name? Did you know that the mother of all our European languages, as well as Latin and Greek, was a language spoken in India by the Brahmans over 3000 years ago? The word "May" comes from that old, old language known as Sanskrit and was first spelt "Mah," which means "grow." So then, when we use the word "May" we are uttering a thought first spoken when Moses was alive. Each year, as the flowers appear, and the trees clothe themselves in their loveliest shades of green, the glory of the Lord is seen and, during the "Grow" month, the earth speaks of the glory of God's kingdom and talks of His power, while life is springing up and bursting from every bud. Life is at its best when it is growing. It is the time of opportunity, for time passes quickly. If the apple trees do not flower now, they will not bear fruit in the Autumn.

I want you to hear the message of the trees and the fields. It is this; they tell us that the time when you are young and growing is the best time to praise God: that they owe all their beauty to His marvellous hand; and, most important of all, they want us to realize that the Springtide of life is the time of opportunity to seek the Lord, who "blesseth the springing thereof." "Then shall the earth yield her increase; and God, even our own God, shall bless us."

I did not receive so many letters this month but was pleased to hear from Joyce Cooper (hope that broken leg is healing, Joyce), Florrie Dodge, who also has a bad foot, may it soon get well again; Vera Gurney, Ada Hillier, Daphne Leggett, Edie Mitchell, Violet Pond, Ruth Pooley, and Evelyn Reeve. I was delighted to receive a Postal Order from Mary Johnson and also one from Miss Pickering's class at Wood Green, which I should have acknowledged last month; also a friend gave me a cheque for £2. All of these will go to help the boys and girls at Tathankuppam Sun-Ray School. Goodbye until the next time!

Your loving,
UNCLE PETER.

A Wise King's Folly.

June	8	M	**1 Kings 11, 4-6; 9-13**
	9	Tu	**1 Kings 11, 26-33**
	10	W	1 Kings 11, 34-43
	11	Th	2 Sam. 7, 12-17
	12	F	Luke 1, 26-33
	13	S	Isaiah 11, 1-10
	14	Su	Isaiah 12, 1-6

Rebellion against King and God.

June	15	M	**1 Kings 12, 1-11**
	16	Tu	**1 Kings 12, 12-20**
	17	W	**1 Kings 12, 21-33**
	18	Th	Prov. 15, 1-10
	19	F	Isaiah 44, 1-8
	20	S	Rev. 1, 1-9
	21	Su	Rev. 1, 11-20

A Disobedient Prophet.

June	22	M	**1 Kings 13, 1-10**
	23	Tu	**1 Kings 13, 11-22**
	24	W	**1 Kings 13, 23-34**
	25	Th	Prov. 13, 13-25
	26	F	Jonah 1, 1-7
	27	S	Jonah 1, 8-17
	28	Su	Jonah 2, 1-10

No Dew nor Rain.

June	29	M	**1 Kings 16, 29-34**
	30	Tu	**1 Kings 17, 1-6**
July	1	W	James 5, 10-20
	2	Th	John 7, 32-39
	3	F	Isaiah 55, 1-7
	4	S	John 4, 5-15
	5	Su	Rev. 22, 1-7

The Word and the Widow.

July	6	M	**1 Kings 17, 7-16**
	7	Tu	**1 Kings 17, 17-24**
	8	W	Luke 4, 16-22
	9	Th	Luke 4, 23-32
	10	F	Matt. 6, 24-34
	11	S	Matt. 10, 24-33
	12	Su	2 Kings 4, 29-37

Obadiah the Faithful.

July	13	M	**1 Kings 18, 1-6**
	14	Tu	**1 Kings 18, 7-16**
	15	W	Psalm 34, 1-11
	16	Th	Psalm 111, 1-10
	17	F	Prov. 9, 1-12
	18	S	Deut. 10, 8-15
	19	Su	Luke 12, 1-10

Decision: God or Baal?

July	20	M	**1 Kings 18, 17-24**
	21	Tu	**1 Kings 18, 25-35**
	22	W	**1 Kings 18, 36-46**
	23	Th	Josh. 24, 14-25
	24	F	1 Cor. 10, 14-21
	25	S	Exod. 32, 25-35
	26	Su	1 Chron. 21, 21-30

Elijah's Weakness: God's Strength.

July	27	M	**1 Kings 19, 1-8**
	28	Tu	**1 Kings 19, 9-14**
	29	W	**1 Kings 19, 15-21**
	30	Th	Romans 11, 1-7
	31	F	James 1, 12-17
Aug.	1	S	2 Cor. 12, 1-10
	2	Su	Romans 5, 1-8

Ben-hadad the Boastful.

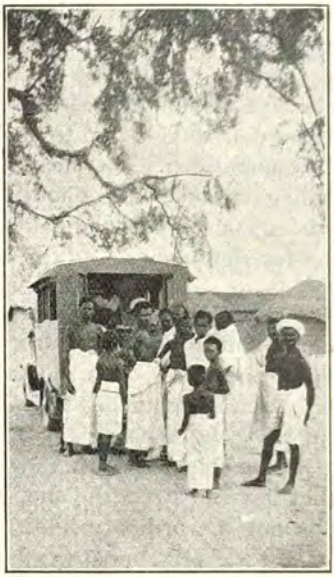
Aug.	3	M	**1 Kings 20, 1-9**
	4	Tu	**1 Kings 20, 10-21**
	5	W	**1 Kings 20, 22-30**
	6	Th	1 Cor. 10, 6-13
	7	F	Psalm 10, 1-10
	8	S	Psalm 10, 11-18
	9	Su	Matt. 23, 1-12

F. J. Lamb, Northcote Printing Works, Clapham Junction, S.W.11.

No. 40. AUGUST—SEPTEMBER, 1936.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Our Motor Dispensary.

Issued by the
Strict Baptist Mission
incorporating
South Indian Strict Baptist Missionary Society.

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

OUR MOTOR-DISPENSARY.

By Dr. R. M. Harris, Sendamangalam.

MOST of you have probably heard something about our Motor-Dispensary. Can you imagine what it is like? It is a car something like an ambulance, with cupboards for medicine, a table for dispensing, and a bucket in the floor for dirty dressings. I have sent a photo, which shows a little group of people standing round the car, while I examine a little girl. Have you ever asked yourself the question, "Why do we have a motor-dispensary?" Read Luke 9 : 2. You will see that Jesus sent His disciples to preach the Kingdom of God and to heal the sick. So then we are fulfilling His commission. Out here in India, the majority of people live in villages, which are a long way from a doctor. Our mission car visits many such and takes a message to sick hearts and medicine for sick bodies.

We preach to the crowd, have talks with boys and girls, and conversation with one and another, as God gives us the opportunity. We also pull out teeth, open abscesses, perform operations in a small way, such as removing a lump from the back of a person's hand; and we give medicine for all sorts of aches and pains. Now some people come, because they have no appetite, or because they feel they have no strength; and, as we question them, we realise that it is not the ordinary kind of medicine they are wanting at all. If you are very unhappy about something which you have done wrong; or, if someone is ill at home do you not find that you lose your appetite? When we meet these cases we try to find out the trouble, and then give them some medicine from God's Word.

When patients are very sick, they will ask us to come to their homes to attend to them at these times, we seek an opportunity to have prayer. I think they will listen more readily to this than they will to any long sermon, or even to a story. Is it not a wonderful thing that we can take all our troubles and lay them at the feet of Our Lord Jesus Christ? Do you tell Him everything? Ask Him to bless the boys and girls who come to hear His Word by means of the Motor-Dispensary, and ask Him to help us heal their sickness.

A BUNDLE OF BANANAS.

By H. A. Huckett (Uncle Arthur), Sendamangalam.

IN India, bananas are called "Plantains," and they are of many different kinds. There are hill plantains, red plantains, green plantains, black plantains, Abyssinian plantains, Rustalis, etc., etc. Some taste like candle-grease and some like soap, but hill plantains are very nice indeed. The other day I tried to buy a bundle of hill plantains on my way home from a camp at Buffalo Village. The man who was selling them had just brought several bundles to the shandy (or market), and I knew that unless I seized the opportunity quickly, it would soon be too late, as hill plantains are "snapped up" soon after they arrive. The man was asking 12 annas, but after a bit of haggling, he accepted As.9 (about 10d.), and I walked home with my bundle of bananas.

The next problem was to get them to Sendamangalam, eight miles distant, on a push-bike. After emptying the bag at the back of the cycle and collecting all the string we could find, we managed to tie them on to the carrier. By this time a little crowd had gathered, and several were trying to give us a bit of advice as to the best way of carrying the burden, so we returned the compliment by seeking to point out some home truths about the burden of sin, and the only way to get rid of it, viz., by faith in the precious blood of Christ. We emphasized that works of merit, long pilgrimages, bathing in sacred rivers such as the Ganges or the Cauvery, feeding beggars, giving money to the poor and similar "works of the flesh" can never take away sin, and that only as we come humbly and penitently in God's appointed way, can we obtain pardon from the guilt and release from the tyranny of sin.

When we began to sing, men came along from all directions, and soon we had quite an open-air meeting—all over a bundle of bananas! One man was a bit argumentative, and asked us to let him see God. We used the famous retort: "Have you ever seen your ears?" to which he replied, "Yes, in a looking-glass!" (Behold modern India!) To this we immediately said, "And God may be seen in the mirror of His Word," at the same time pointing out that just as we know we have ears—looking-glass or NO looking-glass—because we can HEAR, so we can be sure there is a God because we have the witness within, as well as without in the realm of nature. Then he said: "Where did God stand when He made the world, if there was nothing for Him to stand on?" To that we replied, "When a carpenter is making a boat, can he stand in the boat before it is made? He must be OUTSIDE the thing he is making." This line of reasoning seemed to appeal to the crowd, for we had no more questions. After preaching for about half-an-hour we mounted our cycle, and returned to Sendamangalam safely with our bundle of bananas.

ANNIVERSARY DAY AT NAMAKAL.

By Beatrice Mowle, Namakal.

THE children had been looking forward for many weeks to their second Sunday School anniversary and had been asking such questions as, " Amma, which Sunday are we going to have special hymns? Will it be the same as we had last year? " At last the important day arrived. The children were all early at the chapel looking so fresh and clean. A happy procession marched from the bungalow to the chapel singing lyrics, the little children waving red, blue, green and yellow flags. As we went along, some of us prayed that this witness might attract others to our place of worship. We were not disappointed; for several people stood in the porch of the chapel during the service. The service opened with praise and prayer, followed by portions of scripture which the children had learnt during the previous year. Little ones of four and five years joined in singing special hymns and lyrics and one little girl sang very sweetly in English.

The address.

Mr. A. J. Morling told the story of "burying the hatchet" and "smoking the peace pipe," as practised amongst the Red Indians, drawing from it suitable lessons for old and young. May the Lord Jesus help us to bury the weapons which belong to Satan and say, "No" to such sins as speaking unkindly of others, jealousy, anger, and pride. As Mr Morling finished his address we were led to think of that beautiful verse. "Blessed is he whose transgression is forgiven, whose sin is covered." This verse is found in the Psalms, perhaps some of you would like to find the Psalm and verse. Are your sins covered by the precious blood of Jesus? Is He your own personal Saviour and Friend?

In the evening, children and grown-ups came to the bungalow for singing and to hear the gramophone. Thus ended a very happy Sunday. The following Tuesday, the children again came to the bungalow for games, sweets, and prizes. Will those of you who know the Lord Jesus as your own personal Saviour and Friend, pray that many of these Sunday school children may know Him too?

INDIA'S FIRST MISSIONARY.

Kovilpatti, South India,
June, 1936.

Dear Nephews and Nieces,

As you are all Bible Searchers, I believe I shall be right in saying that you will be interested in History. A very great deal of the Bible is history and your interest in that has enabled you to answer many of the questions asked in "Rays." History is taught in Tathankuppam school, though I am afraid it is not a strong point. Not very many of the boys and girls there, know sufficient of their own history to enable them to know their birthdays. Perhaps they can hardly be blamed for that, since their parents did not keep any record. Since you are interested in history, I want to tell you a little of the first beginnings of Christianity in India.

It may surprise you to know that about one-fifth of the entire Christian population of India lives in what seems a very little corner of the country on the map. It is called Travancore, and is right at the extreme south-west of the country. There is no serious reason for disbelieving the tradition that the apostle Thomas was the first missionary to this part of India, and that the Syrian Christian Church of Travancore has existed since that time. At first, there must have been a great deal of preaching the Gospel for a large number were brought into the Christian church, but, gradually, those early Christians of India just settled down in their own land. There is no evidence of their crossing even the hills that form the boundary of the land of Travancore to preach the Gospel to the people on the other side.

It is wonderful that the Syrian church has continued in such numbers till the present time. God must have been very patient with them; for, if they had obeyed the command of the Lord Jesus and preached the Gospel all over India, what a different place India might have been now. What they did not do, the Lord Jesus has called us to do, and it may be that this little bit of early history may help us to see that God wants us as "Sun-Rays" not to get tired of shining.

My love to you all,
UNCLE VETHANAYAGAM.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Most of you will be enjoying your holidays from school during this month. I hope you all enjoy yourselves hugely and make the most of your time. This issue of "Rays" contains a special holiday Searcher and Competition and I am looking forward to a record entry but do not wait till the end of the month before you start, or you may be too late.

Many of you remember the splendid meeting we had last year when Uncle Vethanayagam told us about the Sun-Ray school. We are trying to arrange another meeting in a few weeks time. Look out for the announcement and ask your teacher to bring you along.

Will any of you who have gifts for the Sun-Ray School at Tathankuppam, please send them either to Miss Harris or myself **before Sept. 10th?**

I was ever so pleased to receive letters from Derrick Boorne, Rita Bradnam, Benjamin and Mary Clover, Muriel Culliford, Doris Fuller, Barbara Jordan, Florrie Turner, and Edith Watts. Also an old Bible Searcher at Wood Green, who is now a Sunday School Teacher, wrote telling me that she is finding the Bible Searcher helpful and useful to the children.

May God bless each one of you.

Your loving,
UNCLE PETER.

BIBLE BIRDS.

Of all God's creation perhaps we know less of bird-life than any other form. Their song speaks to us of joy and gladness; their flight tells of a life free from earth's labour; their plumage leads us to marvel at the beauty of God's work and their ways shew a wonderful instinct which is a witness to the wisdom of their Creator. Perhaps it is because of all these things that boys and girls love the birds best of all the animals, and our Lord told us that not one sparrow falls to the ground without the Father in heaven knowing. Here is a Searcher on Bible Birds.

Lower Group, age under 12.

Here is a list of five birds—

The Owl.
The Eagle.
The Hawk.
The Night Hawk.
The Raven.

In the following chapters, you will find references to one or more of these birds. Find as many references as you can. The chapters are not in the above order:—1 Kings ch. 17, Job 39, Leviticus 11, Isaiah 34, Deuteronomy 32.

The capital letters of those five birds when arranged differently give the name of another bird. Find its name.

Upper Group, aged 12 and under 16.

Do the questions for the Lower Group and also find the names of birds which speak to us of:—

1. Peace.
2. Provision.
3. Protection.
4. God's Love.
5. God's Wisdom.

You will find the answers in Matthew 10, Jeremiah 8, Genesis 8, Psalm 105, Luke 13. There may be more than one reference in each chapter. The chapters are not in the right order.

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, 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, AUGUST 31st, 1936.

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.

The number of entries for this Searcher was very disappointing—the lowest we haves had for some years. Don't forget that Certificates are awarded at the end of the year to all those who do the Competitions regularly. Several young friends sent in very neat papers which might easily have won a prize, but for errors in copying out the Scripture. You must always give a capital letter when writing of the Father, Son or Spirit. We welcome 19 new Searchers. Here are the names, all in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: Muriel Culliford came first, but as she received a prize last time the awards go to:—

1 Freda Carter, aged 15, St. Neots, Hunts.
2 Phyllis Nash, aged 13, " Berachah," Bedmond.

Special Mention: Eileen Orriss, Evelyn Westcott, Kathleen Crowhurst.

Highly Commended: Violet Pond, Iris Whitney, Clifford Pond, Audrey Balchin, Doris Crowhurst, Florence Seaman, Jean Marsh, Benjamin Clover, Gladys Cheek, Edith Watts, Gwen Parker, Olive Painter, Hazel Seaman, Sheila Hyde, Beryl Bishop, Faith Barton, Mary Parker, J. Christie, Betty Kirby, W. O. Parker, Greta Miller, Derrick Bocme, May Bevan, I. Cornwell, Bessie Shepperson, David Relf, Mollie Turner, Olive Hawes, Elsie Richardson, Eric Lane, Elsie Davis, Kenneth Lane, Peggy Hart.

Commended: Nellie Baterip, Rosina Le Beau, Ivy Darvill, Doris Sweetman, Doris Newton, Elsie Wren, Winifred Strudwick, Phoebe Exall. The following omitted to write out the verses: Lucy Brownrigg, Florrie Thomas, May Sweetman. Only answered one set of questions: G. Jupp, Helen Nye, Maisie Bioletti, F. Webb, D. Gosnell, Ruby Jordan, Grace Page. If you are over 12 you must answer all the questions.

Lower Group, age under 12.

Prizewinners: 1 W. Norman Ing, "Zoar" S.S., Bradford, Yorks.
2 Muriel Dovey, "Ebenezer" S.S., Ilford, Essex.

Special Mention: Vera Gurney, Eileen Doris Gentle, Mary Clover, Elsie Edmondson, Brenda Wallis, Sheila Walshaw.

Highly Commended: Myrtle Honeysett, Violet Frost, Dennis Surridge, Ruth Relf, Mary Relf, Gwladys Edwards, Peter Driver, Albert Driver, Olive Grimwood, Doris Allen, Sylvia Cheek, Ruby Page, Betty Balchin, Joan Bethell, Victor Palmer, Daisy Palmer, Betty Godfrey, Hilda Houghton, Harold Abbott, Eileen Turner, V. Jarrard, Dulcie Marjoram, Mollie Bradnam, Audrey Etheridge, Ena Neilson, Roderick Tye, Ronald Lane, Mabel Hawes, H. Bartram, Grace Barton, Connie Miles, Doris Fuller, Herbert Newland, Hilda Jones, John Balchin, Miriam Bradnam, Betty Cole, Barbara Marjoram, Jean Etheridge, Marian Parker, Eveline Caton, Margaret Milner, Ruth Nye, David Watts, Noel Frost, Frances Vaughan, Minnie Wren, Joyce Dorothy, B. Bartram, Marjorie Howlett, Margaret Hart, Harold Cull, Margaret Hawes, George Payne, David Turner, Beryl Aris, Peggy Amato, Sylvia Cornwell, Cissie Pearson, Sylvia Godfrey, Beatrice Newstead.

Commended: Geoffrey Wood (omitted verse in Matthew), Betty Gooch, Rose Darvill, Joseph Bioletti, Violet Exall, Doris Jermyn, Robert Turner, Florence Turner, R. Baker (omitted verse in Matthew), Frank Jordan, Nellie Le Beau, Stanley Hampton, Stanley Gosnell, Stanley Hodge (omitted verse in Matthew), Ronald Hampton, Margaret Wren, Edith Shuttleworth. Omitted to write out the verses: Joyce Austin, Hazel Brownrigg, Eileen Brownrigg, Marion Prince, Olive Spaughton.

Not for Competition: The Misses Dorothy Best, Edith Carter, A. V. Whitney; Mr. Edgar Bull.

Once again Lynton Road heads the list; March came second this time.

SPECIAL HOLIDAY COMPETITION.

Here is a special competition which is open to all boys and girls who do the Bible Searcher in this issue of "Rays." Prizes will be awarded in each division according to the number of entries. **Closing date August 31st.** Entries to be sent with your Bible Searcher 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 leaves with the text "Come unto Me" printed plainly in ink on the same face of the card. Extra marks will be given if you add the reference. The text is found in Matthew, ch. 11. 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 your cards is "Behold the Lamb of God." The text may be printed, or painted and outlined in ink. Extra marks will be given if you find the reference in one verse of John, chap. 1, and put it on the card. Other details as in Junior division.

All suitable cards will have a Tamil Text pasted on the back, after they have been sent in, and they will then be sent to the boys and girls of the Sun-Ray School at Tathankuppam; so that, even if you do not win a prize, you will be giving pleasure to some Indian boy or girl.

Ahab Spares Ben-hadad.

Aug.	10 M	1 Kings 20, 31-34
	11 Tu	1 Kings 20, 35-43
	12 W	Prov. 11, 20-31
	13 Th	1 Sam. 15. 1-9
	14 F	1 Sam. 15, 10-19
	15 S	1 Sam. 15, 20-31
	16 Su	1 Sam. 16, 4-13

"Naboth is Stoned and is Dead."

Aug.	17 M	1 Kings 21. 1-10
	18 Tu	1 Kings 21, 11-19
	19 W	Exod. 20, 1-8
	20 Th	Exod. 20, 9-17
	21 F	2 Sam. 12, 1-6
	22 S	2 Sam. 12, 7-14
	23 Su	Psalm 51, 1-12

Micaiah's Message.

Aug.	24 M	1 Kings 22, 1-9
	25 Tu	1 Kings 22, 10-18
	26 W	1 Kings 22, 19-28
	27 Th	1 Kings 22, 29-40
	28 F	Prov. 11, 1-11
	29 S	Matt. 26, 62-68
	30 Su	Acts 23, 1-9

Christ's Farewell and Ascension.

Aug.	31 M	Acts 1, 1-14
Sept.	1 Tu	Matt. 28, 9-20
	2 W	Luke 8 28-35
	3 Th	Heb. 1. 1-14
	4 F	Heb. 9, 19-28
	5 S	Gen. 5, 18-24
	6 Su	John 14, 1-14

The Gift of the Holy Spirit.

Sept.	7 M	Acts 2, 1-13
	8 Tu	Acts 2, 14-21
	9 W	John 14, 15-26
	10 Th	John 16, 7-15
	11 F	1 Cor. 12, 1-11
	12 S	Gal. 5, 17-26
	13 Su	Joel 2, 28-32

The First Christian Church.

Sept.	14 M	Acts 2, 22-36
	15 Tu	Acts 2, 37-47
	16 W	Psalm 84, 1-11
	17 Th	Isaiah 43, 1-7
	18 F	Ezek. 34, 22-31
	19 S	1 Cor. 3, 6-15
	20 Su	Psalm 122, 1-9

The Name of Power.

Sept.	21 M	Acts 3, 1-11
	22 Tu	Acts 3, 12 20
	23 W	Acts 3, 21-26
	24 Th	Luke 9. 37-45
	25 F	Matt. 16, 13-20
	26 S	Luke 10. 17-24
	27 Su	Acts 14. 8-18

Threatened, but not Silenced.

Sept.	28 M	Acts 4, 1-12
	29 Tu	Acts 4, 13-23
	30 W	Acts 4, 24-31
Oct.	1 Th	Luke 10, 1-9
	2 F	Psalm 118,19-29
	3 S	2 Tim. 4, 9-18
	4 Su	Dan. 3, 19-25

F. J. Lamb, Northcote Printing Works, Clapham Junction, S.W.11.

No. 41. OCTOBER—NOVEMBER, 1936.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



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A NATIVE POSTMAN.

(By Miriam E. Wilkins, Sendamangalam.)

HURRAH! here is the Postman, how we welcome him, especially when he brings us good news from a far country, it is like, "Cold waters to a thirsty soul." How eagerly we look to see who the letters are from, and what message they contain. Let me tell you a little about our Postman. As you look at his picture on the cover, you can see that he is not a bit like an English postman. Notice his dress, and the umbrella on his arm which he always carries, wet or fine. This is a good protection from the mid-day sun, although at first it looks very comical; the bag he is carrying is for the letters. There is one post master and one postman for fifteen thousand people.

His daily round.

He usually starts his day at 6 a.m. delivers the letters, which arrived on the previous day to the surrounding villages. He will have his first meal at 9 a.m., and then continue his delivery. About 1 or 2 p.m. he will have his second meal, and at 2.30 p.m. he will be at the post office to receive the mail. First of all, he takes the important letters such as those for the Hospital, schools, etc., mission included, usually arriving here about 5.30 p.m. In India, there seems to be little value of time; the other letters are not important, so he can have a friendly chat with someone, or perhaps a cup of coffee, and these letters can wait until the morning. At the end of the day he will have his third meal at 8 p.m. Fifteen thousand people seems a lot for one postman, but he does not go to every house; many people never have a letter, and some who do have any cannot read, so the postman has to read it for them.

The Most Important Letter.

I expect some of you girls and boys have letters from Uncle Peter, and how pleased you are with them. If you received a letter from the King, I am sure you would be proud of it, and prize it very much; but someone greater than the King has sent you a letter, it is the King of Kings, do you read it? Are you delighted to read daily, what HE has to say to **you** in the letter?

I have told you a little about our postman, I wonder if you have read about a postman in the King's letter. Was he Runner, or did he walk? In the Book of Esther you will see the postmen rode upon mules, camels, horseback, and dromedaries; they were not to loiter by the way, time was precious to them, they must hasten.

CHANNELS FOR JESUS.

(By H. A. Huckett, Sendamangalam.)

IN the year 1933, I made a list of things a missionary ought to know something about. Here are a few subjects: Building, gardening, farming, motor-mechanics, medicine and surgery, printing, accountancy, banking, athletics, carpentry, law, music, cooking, care of animals, etc. The point is, one never knows what one may be called upon to do, so it is just as well to be ready.

A Blocked Pipe.

The other day, we found that the waste pipe that runs down the wall and into the ground, outside the bathroom, was a "solid" pillar of water. The first thing to do was to find out where the pipe ended, so that we could insert a wire rod and remove the obstruction. This involved a bit of speculation, but eventually we hit the trail, and traced the pipe to its end—an underground cavern rut out of the rock to collect the water. The underground pipe was full of earth and weeds, so we had to take it right up, and give it a thorough clean.

An Empty Pipe.

As soon as the obstruction was removed, the water in the upright pipe rushed out in a torrent, and then there was no more trouble in the bathroom. Having deepened the pit, we relaid the pipe in concrete, covered the open end with a large slab of stone and levelled up the whole area with earth.

What a parable, boys and girls, for you and me! Our hearts are like that water-pipe. When the dirt and weeds of sin choke the channel, the Water of Life cannot flow through us. Jesus cannot use us to make known His love and grace. When selfishness, greed, jealousy, pride and such like fill our hearts, there is no way for the Water of Life to get through. We are choked channels, and until we come to the Great Engineer and ask Him to clean us out, we shall not be any use in His service. And how does He cleanse us? In three ways: (a) By His blood—Heb. 13, 12; 1 John 1, 7; Rev. 1, 5. (b) By His Word—John 15, 3; 17, 17; Eph. 5, 26. (c) By His Spirit—1 Peter 1, 2. May our prayer be:

"Make me a channel of blessing to-day,
Make me a channel of blessing I pray,
My life possessing, my service blessing,
Make me a channel of blessing to-day."

LEARNING TO SPEAK.

(By Wilfred H. Kuhrt, Kovilpatti.)

AT Paniadipatti a few weeks ago you might have seen me outside the chapel with a crowd of small boys gazing intently at me. They were chattering away like a lot of little monkeys, but I was dumb until I noticed that some were staring in an entranced way at my belt. I couldn't make out what it was that they found interesting, until I saw that they were looking at their own faces in the buckle. I happened to know the Tamil word for mirror, so taking courage I said it, and added "There you may see your face." As soon as these youngsters heard me say that, they realised that I knew a little, and apparently they considered it their duty and privilege to teach me some more, for they began to fire questions and remarks at me until my head felt something like a top.

I Practise.

I did my best to discuss my watch and my hat, and bulls, crows, and goats, but I sadly confess that the conversations were rather one-sided, and sometimes they broke down altogether. The only real satisfaction that I had, was that of having provided the boys with a great deal of merriment at my own expense. Sometimes we would laugh uproariously, and even the memory of it is delightful, reminding me of cool South Down breezes, which are lovely to remember, when the temperature is about 100 degrees in the shade.

Practice makes Perfect.

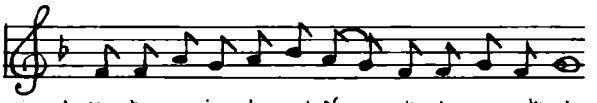
Talking of our laughter, makes me think that newcomers may do a lot of effective speaking out there, just by laughing and smiling. The boys and girls and older folk too, respond most charmingly. I remember a little girl in London who used to sing "If you can't say a word you can smile," and I would like you all to remember that we do not speak only by words. Many florists in London use the advertisement "Say it with Flowers," and it is indeed, a very good idea to send greetings wrapped up in a bouquet. Although you do not know how, or what words to speak, do you wish to let others know of the love, joy, and peace, brought into your heart by the Lord Jesus? You may give to your mother, brothers, sisters and friends, bouquets of kindly deeds intertwined with smiles. Say it with laughter and lovely actions, and later on the Lord Jesus will give you words to speak for Him.

A TAMIL CHORUS.

Kovilpatti, August, 1936.

Dear Nephews and Nieces,

It is almost twelve months since we had that pleasant little meeting at St. John's Wood Road Chapel, and I have been remembering the interest those of you who were there took in the singing of the Tamil chorus that Cousin Samuel and I tried to teach you. Since all of you were not there, I wonder how many of those who were, can remember the tune of that chorus. It is quite a favourite lyric with the boys and girls at Tathankuppam, and generally, for one thing it's easy, and that is why I think you will all be able to learn it. Here is the music, and since so many of you are learning to play, I am sure you will not have any difficulty in playing and learning the tune. But you will not know the Tamil words, and so I have put them into English. The first line is repeated each time.





2. Victory in Jesus' Name, victory we'll sing;
   Obeying God's most Holy Word we'll gain the victory.
3. By courageous hope in God we'll gain the victory.
4. Praying and believing we will gain the victory.
5. Thanking God for ev'rything we'll gain the victory.

When we know the Lord Jesus, we have a battle to fight for Him, and we learn that we can only obtain the victory by those things which are mentioned in the lyric. The boys and girls in India are taught by Hindu parents to believe that victory over the demons can be obtained by repeating *mantrams* and wearing charms, and making sacrifices to the gods. This lyric reminds them that true victory is first of all only possible through the blood of the Lord Jesus Christ, that Great Sacrifice for sin.

Some of you may be able to sing this lyric at your special Sunday school and missionary meetings.

Much love to you all,

UNCLE VETHANAYAGAM.

RESULT OF SPECIAL HOLIDAY COMPETITION.

Although not many entries were sent in, the standard of work was higher than last year.

The prizewinners are:

Upper Group.

1 Sheila Hyde.

Lower Group.

1 Marian Parker.
2 Janet Midmer.

Highly Commended: Jean Marsh, David Fowler, John Wood, Hilda Houghton, Evelyn Caton, Peter Driver, Albert Driver, Agnes Abbott and Robert Turner.

Thank you all for your cards, they will soon be on their way to India.

SIGN-POSTS.

All over the countryside nowadays there are signs and directions so that the motorist or the hiker shall not miss the way. Have you ever thought what would happen if the signposts were turned around and the traveller was deceived? Even if this should happen the mistake could soon be set right but there must be no mistake about Life's great journey from the City of Destruction to the Celestial City. The Bible is God's infallible guide to the Heavenly City and here are some of the Signposts which God has given us that we may not miss our way.

Lower Group, age under 12.

The answers to the following questions will be found in Isaiah 30, Matthew 7, Jeremiah 3, Proverbs 3, Psalm 16, John 14. They are not in the same order as the words.

1. Thou art the guide of my youth.
2. I am the way.
3. Thou wilt shew me the path of life.
4. Enter ye in at the strait gate.
5. This is the way, walk ye in it.
6. He shall direct thy paths.

In answering the first five questions write out the words as given above and say where they are found. For the sixth answer, write out the **whole** verse.

Upper Group, age 12 and under 16.

First of all answer the questions set for the Lower Group. Then find the answers to these questions, but notice particularly that you are to commence at the words given and write on to the end of the verse.

1. Turn not from it to the right hand or to the left.
2. Behold, I set before you the way of life.
3. He will be our guide.
4. Walk in the way of good men.
5. I will lead them in paths that they have not known.
6. I will instruct thee and teach thee in the way.

The answers are found in Isaiah 42, Psalm 32, Proverbs 2, Jeremiah 21, Joshua 1, Psalm 48.

Your searching must be done without the aid of any persan and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until February, 1937, although they are welcome to compete, and their entries will be marked and listed

with other pages. Put your name, age, address and Sunday School on your paper and post in a ½d. envelope (unsealed) to UNCLE PETER, 1, ARLINGTON COTTAGES, CHISWICK, LONDON, W.4. If you send a letter with your entry, you must put on a 1½d. stamp. CLOSING DATE, OCTOBER 31st, 1936.

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 the number of entries was very disappointing. Perhaps you were all too busy thinking about the holidays. The Lower Group papers showed evidence of much more careful searching than the Upper Group, though very few succeeded in finding all the references. We welcome 13 new Seachers, among them are scholars from Henfield and Billinghay. The names are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: Freda Carter comes first with a very exceilent paper; but as she received a prize last time the awards go to:—1 Violet Wells, age 15, Kenninghall; 2 John Christie, age 15, Eastbourne.

Highly Commended: Gwen Parker, Gladys Cheek, Muriel Culliford, Iris Whitney, Olive Hawes, Emily Hodson, Gordon Fowler, Olive Painter, Margaret Hawes, Helen Nye, Temple Grimwood, Clifford Pond, Benjamin Clover, Violet Culliford, Joyce Hodson, David Watts, David Fowler.

Commended: Betty Kirby, Jean Marsh, Greta Miller, Sheila Hyde, Doris Crowhurst, Elsie Richardson, Violet Pond, Audrey Balchin, Mollie Turner, John Wood, Kenneth Lane, Phoebe Exall. Iris Wornell answered Lower Group only.

Lower Group, age under 12.

Prizewinners: Norman Ing came first, but as he received a prize last time the awards go to:—1 Frances Irene Vaughan, age 10, Zoar Bradford; 2 Kathleen Mason, age 9, Walthamstow.

Special mention: Eileen Mason, Ronald Lane, Iris Rhone, Harold Abbott.

Highly Commended: Agnes Abbott, Myrtle Honeysett, Connie Miles, Audrey Etheridge, Mary Relf, Donald Whitney, Doris Fuller, Ruth Relf, Dorothy Orriss, Marjorie Howlett, Victor Palmer, Jean Etheridge, Margaret Satchell, Vera Gurney, Elsie Edmondson, Hilda Houghton, Sheila Walshaw, Dennis Surridge, Betty Balchin, John Balchin, Daisy Palmer, Muriel Dovey, Violet Frost, Ruth Sayers, Ruth Nye, Cissie Pearson, Ronald Cherrill, Eileen Turner, Herbert Newland, Sylvia Cheek, Eveline Caton, Janet Midmer, D. Christie, Janet Christie, Mollie Bradnam, Miriam Bradnam, Marian Parker. Olive Grimwood, Joan Maskell, Roy Blinkhorn, Gwladys Edwards, Eleanor Parker, Florence White, Geoffrey Wood, Mary Clover, Rodney Baker.

Commended: Sidney White, Violet Exall, Beatrice Newstead, Betty Bartram, R. Tye, H. Bartram. Joyce Bass, Robert Turner, Albert Driver, Peter Driver, Irene Johnson, Marsina Girling, Barbara Rutherford, Edith Girling, Desmond James, B. Howard, Arthur Stacey. Gerald Plowright and Harold Cull also tried but evidently did not understand the Competition.

Omitted from last list:—Violet Culliford, Lower Group.

Not for Competition: Misses Hope Baker, Edith Carter, Vera Whitney; Mr. Gordon Stevens and one from Gaul Road, March, without name.

March Sunday School heads the list this time, with Eastbourne second, West Ham third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

We are at present Searching for Bible Searchers. Will you please sparkle up, and will some of those Searchers, who have gone off for a walk, please take a look at Bible Signposts on the inside page and find their way back to us again. There were 110 noble boys and girls who sent in entries to their last Searcher whilst the other 190 went off to the fields to play.

We had a splendid meeting at Mount Zion Chapel, St. John's Wood Road on Saturday last, Sept. 26th. Pastor T. Reynolds took the chair and Missionary D. Morling, dressed in Indian costume, told the story of an Indian boy, who stood firm for the Lord Jesus and led his mother to the Saviour, through what he had been taught at one of our schools in India. Over one hundred children came from thirteen schools. We are most grateful to the teachers and helpers who gave up their Saturday afternoon in order to make this meeting such a success.

The Honours List will be published in our next issue and many of the Bible Searchers will need to enter for this Competition in order to qualify for a certificate.

I was pleased to receive letters this month from:—Freda Carter, Gladys Cheek (only one penny stamps are allowed on the Gift Forms, Gladys), Violet Culliford (so sorry your name did not appear, Violet, many happy returns), Muriel Dovey, W. Norman Ing, Alfred L. Martin, Greta Miller, Miss D. L. Meadows, Phyllis Nash, Ruth Sayers. Thank you each one and may God bless you all.

Your loving,

UNCLE PETER.

True and False Offerings.

Oct.	5 M	**Acts 4. 32-37**
	6 Tu	**Acts 5.** 1-11
	7 W	2 Cor. 9. 1-8
	8 Th	Phil. 4. 10-20
	9 F	Matt. 6. 19-26
	10 S	Mark 12. 28-34
	11 Su	Micah 6. 6-15

Philip in Samaria.

Oct.	26 M	**Acts 8. 1-8**
	27 Tu	**Acts 8.** 9-17
	28 W	**Acts 8. 18-25**
	29 Th	2 Kings 17. 24-32
	30 F	2 Kings 17. 33-41
	31 S	Acts 13. 4-13
Nov.	1 Su	Matt. 5. 13-20

Two Remarkable Miracles.

Nov.	16 M	**Acts 9. 32-43**
	17 Tu	Luke 5. 18-26
	18 W	Mark 5 22-34
	19 Th	Mark 5. 35-49
	20 F	Deut. 15. 7-11
	21 S	1 Tim. 2. 1-10
	22 Su	Acts 20. 1-12

The Apostles put in Prison.

Oct.	12 M	**Acts 5. 12-18**
	13 Tu	**Acts 5. 19-32**
	14 W	**Acts 5. 33-42**
	15 Th	1 Peter 4. 12-19
	16 F	John 12. 23-33
	17 S	John 16. 28-33
	18 Su	Matt. 5. 1-12

Philip in the Desert.

Nov.	2 M	**Acts 8. 26-33**
	3 Tu	**Acts 8. 34-40**
	4 W	Matt. 3. 1-9
	5 Th	Matt. 3. 10-17
	6 F	Rom. 6. 1-11
	7 S	Gal. 3. 21-27
	8 Su	1 Cor. 1. 9-18

Peter's Vision.

Nov.	23 M	**Acts 10. 1-8**
	24 Tu	**Acts 10.** 9-18
	25 W	Lev. 11. 1-12
	26 Th	Gen. 28. 10-22
	27 F	Mark 7. 24-30
	28 S	Rev. 7. 9-17
	29 Su	Acts 16. 9-15

Stephen Dies for Christ.

Oct.	19 M	**Acts 6.** 1-8
	20 Tu	**Acts 6.** 9-15
	21 W	**Acts 7. 54-60**
	22 Th	Psalm 44. 13-26
	23 F	Matt. 23. 30-39
	24 S	Rev. 6. 6-11
	25 Su	Rev. 20. 1-6

Saul and Ananias.

Nov.	9 M	**Acts 9.** 1-9
	10 Tu	**Acts 9.** 10-22
	11 W	Acts 9. 23-31
	12 Th	Psalm 119. 57-64
	13 F	Gal. 6. 1-10
	14 S	Acts 16. 16-24
	15 Su	Acts 16. 25-34

Romans Become Christians.

Nov.	30 M	**Acts 10. 19-29**
Dec.	1 Tu	**Acts 10. 30-41**
	2 W	**Acts 10. 42-48**
	3 Th	Psalm 2. 1-12
	4 F	Isaiah 45. 18-25
	5 S	Isaiah 60. 1-9
	6 Su	Eph. 2. 10-18

F. J. Lamb, Northcote Printing Works, Clapham Junction, S.W.11.

No. 43. DECEMBER, 1936—JANUARY, 1937.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



An Indian Barber (see page 4).

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.

Uncle Peter wishes you each a very Happy Christmas and a Glad New Year.

ONE OF HIS LITTLE ONES.

By Violet D. Green, Paniadipatti.

THIS beautiful story was told a few days ago, by one, of the Bible-women in the Training School, which is now in progress in Paniadipatti. She said. "Two years ago, my little boy, Joseph, who was five years old, became ill and we could not tell what was the matter with him. We gave him several kinds of medicine but they did him no good. We took him to many doctors but he did not improve. One Sunday morning, while he was so very ill, he said to me, "Mother, I want to go to the service to-day, please take me." I called his father and told him the boy's wishes. We talked it over and agreed that, though he was so ill, we would carry him there. So he was gently lifted from his cot, wrapped in a blanket, and we carried him to the chapel and laid him on the floor.

His father, who was the preacher, preached about the little daughter of Jairus that Sunday morning, and little Joseph listened eagerly to every word. When the service was over, we carried him back again and placed him on his cot. Then he said to me, " Mother, please come and sit with me a little, while I talk to you." I sat by his side and he went on, "Mother, daddy talked to us about that little girl to-day. Tell me, what medicine did the Lord give her to make her well?" I told him that the Lord did not give her medicine but He came to her and took her hand and said, "Maiden, I say unto thee arise." He lifted her up and she was well immediately.

Some time after that, I went to give him his medicine and he said, "Mother! I don't want that. you told me that the Lord Jesus did not give that little girl medicine: that He made her quite well without it. Was He only able to do that for her? Cannot He do it for me too? No, I won't have any more medicine. Jesus will make me well. Mother, will you and daddy pray to Jesus and ask Him to make we well like the little girl's daddy

did?" I was very astonished to think that a little boy of 5½ years of age should talk like that. I called his father and told him all that Joseph had told me. We then knelt by the cot and both prayed for him. He refused to take any more medicine, he felt sure Jesus would make him better, and, in a very marvellous way, from that day he began to get better and soon he was quite well and strong again."

Don't you think this is just splendid? The Lord Jesus DOES care for boys and girls. When they seek Him, He always reveals Himself to them no matter whether they are English or Indian, Chinese or African. He is the CHILDREN'S FRIEND.

LITTLE MISS INDIA WRITES A LETTER.

By Amy M. Poole, Kilpauk, Madras.

HOW many of you have received a letter from an Indian boy or girl? Since I left Paniadipatti to live in Madras, I have received most interesting and affectionate letters each week, from different girls, telling me all the news. I think you will all be pleased to see this one. She does not begin as we English folk do, but just in her own style like this:—

"Most honourable Mother,

I, your most obedient child humbly write as follows:—We are all well. We have had very good rain this week. The Bible-women and Teachers have all finished their examinations, but our examination is not yet over, for the Inspectress did not come this week. On Sunday, the Pastor preached from 2 Kings 6, 17. 'Open Thou his eyes,' was the subject he preached, and the meeting was a very good one. On Monday (Prayer-day), the honourable big Missi-Ammal spoke from Genesis 49, verses 14-15; telling us that we must not be lazy like Issachar. She also spoke of verse 19; at first, Gad had defeat, then afterwards he had victory. In the afternoon meeting, Missi-Ammal spoke briefly from John 1, verses 35-47 about one-by-one work. After that, very many prayed, then we concluded the meeting. All the children and Matron send greetings. Next month we go on leave, so please ask the Lord that we may not be lazy in our own villages, but that we may be as shining lights before those people.

May the Lord be with you. This is all the news,

I remain,

Your obedient child,

——— ———."———

The little girl, who wrote this letter, is about 8 or 9 years old, and was in Standard 2, but probably is in Standard 3 this term.

DO YOU SHAVE?

By Wilfred Kuhrt, Kovilpatti.



N our cover is a picture of an Indian barber, and in the brass box, which he is carrying, you would find the instruments of his trade. His scissors and razors are very much the same as scissors and razors anywhere else, and I expect they were made in Sheffield or in Germany. Barbering in India is confined to one caste. A few years ago a barber's son would almost certainly follow in his father's footsteps and, even to-day, except for a few who become clerks or teachers, the same rule is observed. I had wished that this barber had not been wearing his great red turban, for then you could have seen his hair. It is not by any means a good advertisement, for it is long and rather carelessly tied into a roll at the back. This is a usual mode of hair-dressing amongst Hindu men, and it is no uncommon sight to see a man in the street shake down his hair, flick his fingers through it a few times, and, with a skilful twist of his hand, tie it once again into a knot. You might think that if everybody had long hair there was not much need for barbers, but there is always the shaving of the face to be done, for the poorest people would scorn to shave themselves. Also, Hindu men, and sometimes women, have their heads shorn, in order that they may devote their hair to the gods.

A Clean Exterior.

Because people do not shave themselves, they are shaven much less frequently than is usual in England. Missionaries are sometimes not too pleased when they see men coming to the Sunday service with unpleasant, stubbly growths of hair on their faces. Do you remember how Joseph hurriedly shaved himself before going into the presence of Pharaoh? It is important that we should be clean when going to see the kings of this earth, but far more important that we should be properly prepared for the presence of the King of Kings. Joseph was careful that Pharaoh should look upon a clean outside appearance. Do we remember when we go into God's house, that His eyes see inside our very hearts, and know all our secret thoughts? It is, therefore, far more important that our hearts within us should be made clean. No instrument can cleanse our sin; we cannot remove one stain. Only the blood of Jesus can take away our sin and enable us to stand in God's presence cleansed and purified.

HONOURS LIST, 1936.

Here is a list of the names of those who have entered for five or more Bible Searchers during the past year. Each boy or girl named below will receive a Certificate signed by " Uncle Peter." We are hoping that many of you who do not receive a Certificate this year will make up your minds that your name will appear in next year's Honours List and begin by doing the Bible Searcher in this issue right away.

Lynton Road, Bermondsey: Irene and Sylvia Cornwell, Ivy and Rose Darvill, Elsie Davis, Phoebe and Violet Exall, Doris Jermyn. **Crowfield:** Benjamin and Mary Clover, Albert and Peter Driver, Temple and Olive Grimwood, Peggy and Margaret Hart. **March:** Harold Abbott, Joyce Bass, Doris Fuller, Gerald Plowright, Mollie Turner, David Watts, Iris Whitney, Geoffrey Wood. **Acton:** Audrey, Betty and John Balchin, Violet Culliford. **Aldringham:** Marian Parker, Hazel and Florence Seaman, Roderick Tye. **Brockley:** Miriam and Mollie Bradnam, Jean Marsh, Dorothy Orriss. **Eastbourne:** Myrtle Honeysett, Connie Miles, Ruth and Mary Relf. **Horham:** Kenneth Bloomfield, Olive, Margaret and Mabel Hawes. **Ely:** Eveline Caton, Victor and Daisy Palmer. **Leyton:** Gladys and Sylvia Cheek, Elsie Edmondson. **Richmond:** Hilda Houghton, Betty Kirby, Olive Painter. **Swindon:** Eric, Kenneth and Ronald Lane. **Walthamstow:** Joyce Feeney, Beatrice Newstead, Iris Wornell. **Bradford:** Norman Ing, Sheila Walshaw. **Eden, Cambridge:** Gwladys Edwards, Greta Miller. **Fressingfield:** Audrey and Jean Etheridge. **Tring:** Joan Bethell, Vera Gurney. **Welwyn Garden City:** Violet and Clifford Pond. **West Ham:** Ronald Cherrill, Herbert Newland. **Wood Green:** Doris Crowhurst, Muriel Culliford. **Bath:** Gwen Parker. **Bedmond:** Phyllis Nash. **Brentford:** Robert Turner. **North Harrow:** Elsie Richardson. **Ilford:** Muriel Dovey. **King's Langley:** Dennis Surridge. **Rattlesden:** Barbara Marjoram....**St. Neots:** Freda Carter. **Stratford:** Rodney Baker.

HE SHALL COME.

Every boy and girl is looking forward to Christmas and there is only a short time to wait. Have you ever realized how long a time before the coming of Christ He was expected? Moses looked forward 1,450 years to His coming, David 1,000 years and Isaiah 700 years. The coming of the child Jesus was their glorious hope, just as in these days we look forward to His second coming. Our Searcher contains a few of the joyous prophecies concerning His coming to earth as a Child.

Lower Group—age under 12.

The Lord Jesus Christ is referred to in the Old Testament as:—

(1) A Prophet.

(2) A Precious Stone.

(3) A Ruler.

(4) A Little Child.

(5) The Branch.

You will find these five Names mentioned in:—Micah 5, Isaiah 11, Zechariah 3, Deuteronomy 18, Isaiah 28. The Chapters are not in the same order as the Names mentioned.

Write out the given Names, and say where they are found. Where you find the same Name mentioned more than once in the same verse, write out the whole verse.

Upper Group—age 12, and under 16.

(1) A King—To Reign.

(2) A Prince—To Rule.

(3) A Star—To Guide.

(4) A Light—To Shine.

Numbers 24, Isaiah 42, Isaiah 9, Psalm 2. The four Names and chapters are not in order. Find verses to correspond, in the New Testament, where the same Names occur, in the following chapters:—Revelation 22, Luke 2, Acts 5, Matthew 2.

Write out the four Names as given above and give the reference from both Old and New Testaments against each name. You need not write out the verses. Additional marks will be given for extra references.

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, 1937, although they are welcome to compete, and their entries will be marked and listed with others. 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, 1936.

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 delighted to see such a good increase in the number of entries. Some very fine papers were sent in, particularly in the Upper Group. We welcome 24 new Searchers including scholars from Prittlewell and Watford Tabernacle. We were pleased, too, to see the return of several Searchers whose names have been missing for a long time; in some cases three and four years. Here are the names in order of merit.

Upper Group, age 12 and under 16.

Prize-winners: 1 Roy Cotgrove, "Rehoboth," Manor Park.

2 Ruth Relf, Grove Road S.S., Eastbourne.

Special Mention: Joyce Elstob, Gwen Parker, J. Rayner, Mary Clover, Eileen Orriss, Evelyn Westcott, Annie Bromley, Violet Culliford, Dorothy Blowers, Muriel Culliford.

Very Highly Commended: Dorothy Orriss, Ivy Theobald, Helen Nye, Lucy Brownrigg, David Ramell, Denis Funnell, Phyllis Varndell, Mary Relf, Mary Waspe, Kenneth Bloomfield, Joyce Farrer, Edith Cuthbert, E. Gostling.

Highly Commended: Florence Seaman, George Jupp, Gwladys Edwards, Doris Crowhurst, Gladys Cheek, Edith Watts, Hazel Seaman, Vera Whitney, Mabel Hawes, Joyce Hodson, Victor Smith, Sheila Howes,

Ada Carr, Rita Bradnam, Katharine Clark, Jean Marsh, Marian Parker, Margaret Hawes, Benjamin Clover, Alfred Coman, Phyllis Nash, Greta Miller, Grace Smith, I. Cornwell, Doreen Honnor, Temple Grimwood, Kenneth Lane, Emily Hodson, Philip Hitchcock, Mollie Turner, Betty Kirby, Iris Wornell, Elsie Davis, Frederick Webb, Freda Carter, Peggy Hart, Barbara Richardson, Audrey Balchin, Winnie MacDonald, Eric Lane, Edith Farrer, Eileen Thompson, Gordon Fowler, Olive Painter, Elsie Richardson, Beryl Bishop, Gladys Hampshire, David Watts (March), C. Chamberlain, Phyllis Smart, David Relf, Clifford Pond.

Commended: Kathleen Fountain (omitted one answer), Grace Phillips, Ivy Darvill, Alice Corney, Nellie Baterip, Phoebe Exall, Dorothy Mills, William Spaughton, Violet Pond (omitted references in second part), Daisy Peroda, Gladys Gammons, Ruby Marjoram, Grace Parker (answered Upper Group only), Winifred Strudwick (answered Lower Group only).

Lower Group, age under 12.

Prize-winners: 1 Myrtle Honeysett, Grove Road S.S., Eastbourne.
2 Hilda Houghton, "Salem," Richmond.

Special Mention: Albert Driver, Peter Driver, Doris Jermyn, Edna Phillips, Elsie Edmondson, Hilda Jones, W. Norman Ing, Joan Hampshire, Kathleen Mason, G. Plowright, Janet Christie.

Very Highly Commended: Eileen Mason, Eleanor Parker John Balchin, Molly Theobald, Derek Thompson, Brenda Wallis, Gracie Royffe, Frederick Miller, Alan Ramell, Eileen Gentle, Muriel Dovey, Peggy Lansdale, Donald Christie, Sylvia Gentry, Arthur Wallis, Sylvia Cheek, Harold Abbott, Donald Redhead, Dennis Surridge, D. Turner, Donald Whitney, H. Newman, Fairlie Mills, Ruth Sayers, Jean Purton, Geoffrey Wood, Sheila Walshaw, Olive Westcott, Hugh Davis, Cissie Pearson, M. Bailey.

Highly Commended: Ronald Cherrill, S. Cornwell, Peggy Abbott, Gwenyth Newman, Rene Vaughan, Ronald Page, Pamela Harris, Carrie Edney, Ronald Lane, Roy Setchell, Donald Miller, Miriam Bradnam, Harold Cull, Philip Holder, Dulcie Marjoram, Jean Etheridge, Audrey, Etheridge, Eileen Turner, Herbert Newland, Victor Palmer, Doris Fincham, Doris Fuller, Gwen Relf, Vera Gurney, Joyce Hart, Joyce Bass, Douglas Dunn, Edith Matthews, Roderick Tye, Arthur Stacey, Rosa Millett, Eileen Butler, Ivy Clifton, Alan Pilgrem, Ethel Faulkner, Sally King, Priscilla Carter, Mary Aston, Mollie Bradnam, Daisy Palmer, Dorothy Townsend, Marjorie Howlett, Phyllis Harvey, Esther Tinham, Olive Grimwood, Barbara Marjoram, George Payne, Horace Thrower, Brian Webster, Marjorie Walker, Joan Maskell, Iris Pryke, Kathleen Adams, Joyce Feeney, Muriel Asplin, Rose Farrow, Sheila Evans, Joan Bethell, Edith Girling, Doreen Loftin, D. Plowright, Rhoda Relf, Violet Exall, John Smith, Connie Miles, David Watts (East Ham), Joan Hazel, Rose Darvill, Marjorie Hart, Marsina Girling, E. Webb, Robert Turner, Ivy McCoy, Florrie Romaine, E. Rayner, Kathleen Braddy, Hilda Harrison, Isabel Claridage, Betty Balchin, Lily Humphries, Betty Dennis, John Bloomfield, Hilda King, Ruth Nye, Victor Butler, Olive Spaughton, Beatrice Newstead.

Commended: Elsie Bradding, Sidney White, Ronald Smith, Tom Webb, Florence Allen, Doris Sewell (omitted one answer), Gladys Flatman, Elsie Good, Joan Rogers, Joyce Goldsmith, Joyce Wright, Joyce Rogers, James Jupp, Betty Fountain (omitted one answer), Mary Smith.

Also tried: B. Mayne, Joan Fitzjohn, Dinah Goucher, Francis Dyer (sent references only), and Margaret Milner.

Not for Competition: The Misses Dorothy Best, Edith Carter, Vera Whitney; Mr. Edgar Bull and Mr. G. J. Stevens.

March Sunday School heads the list; Lynton Road, Bermondsey, came second, followed closely by West Ham; while several other Schools made a splendid effort to reach the top.

LETTER FROM UNCLE PETER.

My dear Nieces and Nephews,

Christmas is coming! May you each have a very happy time and may a gladness which is very real be yours. May you each receive presents which will bring you joy, but remember God's Love-Gift, so great, that the angels came down to sing His praises. There is no abiding joy apart from the Lord Jesus. Christmas comes and all too soon it has gone, but the Lord Jesus brings to our hearts a joy and a gladness, which grows as the years go by.

Here is a riddle for you:—

Q. What is it that you each receive at Christmas which has a mouth with a flap over it, an inside which is empty and a brown skin?

A. The brown gift envelope which feeds on pennies. P.S.—It also likes sixpences.

I was ever so glad that over 130 of the Bible Searchers who went off to play in the fields last August, came back in time to do their Bible Searchers during October. You will all be glad to hear that 247 boys and girls entered for the last Searcher—try to make it 347 this time! Besides the Searcher entries, you sent me some wonderfully interesting letters and I want to thank:—Annie Bromley, Mary Clover, Ben Clover (glad you have found a recruit), Muriel Dovey, Joyce Elstob, Doreen Honnor and Phyllis Varndell (who sent me a twin letter), Janet Midmer, Greta Miller (Psalm 119 verse 135), Phyllis Nash, Bert Newman (so glad you have won that scholarship), Marian Parker (correctness is more important than good writing but it is best to have both), Grace Phillips, Ruth Sayers, Horace Thrower, Rene Vaughan, Violet Wells and Sidney White. May God bless you each.

Your loving,

UNCLE PETER.

Peter Delivered from Prison.

Dec.	7 M	Acts 11. 1-10
	8 Tu	Acts 11. 11-18
	9 W	Acts 11. 19-30
	10 Th	**Acts 12. 1-10**
	11 F	**Acts 12. 11-19**
	12 S	Heb. 11, 32-40
	13 Su	1 Peter 2. 13-25

Born, a Saviour.

	14 M	Isaiah 42, 1-10
	15 Tu	Isaiah 9. 1-7
	16 W	Jer. 23. 1-8
	17 Th	Psalm 110. 1-10
	18 F	**Luke 2, 1-12**
	10 S	**Luke 2, 13-20**
	20 Su	Luke 2. 25-35

Watch!

Dec.	21 M	**Matt. 25, 1-13**
	22 Tu	Mark 13 28-37
	23 W	Heb. 9 24-28
	24 Th	Micah 5. 1-5
	25 F	Matt. 2. 1-11
	26 S	Luke 12. 29-40
	27 Su	Rev. 3. 1-6

The Fire of The Lord

Dec.	28 M	**2 Kings 1, 1-10**
	29 Tu	**2 Kings 1, 11-18**
	30 W	Exod. 19. 7-13
	31 Th	Exod. 19, 15-25
Jan.	1 F	Deut. 4. 5-13
	2 S	Deut. 4. 14-24
	3 Su	1 Cor. 3, 5-15

Elijah's Departure.

Jan.	4 M	**2 Kings 2, 1-11**
	5 Tu	**2 Kings 2, 12-18**
	6 W	Luke 9. 28-36
	7 Th	2 Tim. 4, 1-8
	8 F	1 Cor. 15, 50-58
	9 S	1 Thess. 4, 9-18
	10 Su	Acts 1, 1-9

Elisha Obtains Water.

Jan.	11 M	**2 Kings 3, 1-8**
	12 Tu	**2 Kings 3, 9-19**
	13 W	**2 Kings 3, 20-22**
	14 Th	Psalm 46. 1-11
	15 F	Psalm 36, 5-12
	16 S	Isaiah 35, 1-10
	17 Su	John 4, 5-15

Elisha Helps a Widow.

Jan.	18 M	**2 Kings 4, 1-7**
	19 Tu	James 1,17-27
	20 W	Isaiah 1, 10-17
	21 Th	Deut. 24,14-22
	22 F	Psalm 146, 1-10
	23 S	Luke 18, 1-8
	24 Su	Matt. 25. 31-40

Elisha and the Shunammite.

Jan.	25 M	**2 Kings 4, 8-17**
	26 Tu	**2 Kings 4, 18-27**
	27 W	**2 Kings 4, 28-37**
	28 Th	John 11. 1-10
	29 F	John 11. 11-18
	30 S	John 11. 19-27
	31 Su	John 11 37-46

Famine and Plenty.

Feb.	1 M	**2 Kings 4, 38-44**
	2 Tu	Psalm 4, 1-8
	3 W	Psalm 72. 10-20
	4 Th	Matt. 6, 24-34
	5 F	Isaiah 55. 1-11
	6 S	Mark 6. 34-44
	7 Su	Exod. 15. 22-27

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THE STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society.

ANNUAL REPORT

1936



PRICE - - - TWOPENCE



Our Missionary Staff in India.

THE

STRICT BAPTIST MISSION

Incorporating

South Indian Strict Baptist Missionary Society

The Seventy-Fifth

Annual Report

1936

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 27th,
1936.



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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-FIFTH REPORT

1936

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."—2 TIM ii. 19.

IT is at the remembrance of this truth that the foundation of God standeth sure, that we press on with the work the Lord has given us to do, in obedience to His command to preach the Gospel to every creature.

In presenting, therefore, the 75th Annual Report of the work of the Mission, we desire to express our deep gratitude to our God for His faithfulness throughout another year, both at home and abroad, in the spiritual results in India, the generous help from the Home Churches, and the guidance of the Holy Spirit in the meetings of Council.

The year has brought its changes. Since our last Report we have been compelled, with reluctance, to accept the resignation of our President, Mr. J. B. Collin, who after a long and severe illness, felt the time had come for him to relinquish the office he had filled so ably. We are deeply grateful to God for all he has been constrained and enabled to do, and are most thankful that his health is sufficiently restored for him to continue an active part in the deliberations of the Council. We shall always value his ripe experience and wise counsel.

Our brethren, Pastor R. Robinson and Mr. S. W. Anderson, were unanimously elected at the Annual Meeting in October, 1935, to the positions of President and Vice-President. We commend them to our God, the Word of His grace, to your prayerful sympathy, and trust that much grace and wisdom may be given them in their responsible positions.

We are glad to say that Mr. E. Orchard, a member of the Church at Erith, having completed his training, both at the Strict Baptist Bible Institute and at the Missionary School of Medicine at the Homœopathic Hospital, will (D.V.) sail for India on November 7th, 1936. We feel sure he will value your prayers and sympathy as he goes forth in the Master's Name to this new sphere of service.

This Report will tell of the various fields where the Gospel message is being proclaimed, though when we think of our workers and the vast extent and dense population of India, the question will force itself upon us: "But what are these amongst so many?"

However, we are only responsible for the work the Lord assigns to us. He has given us a part of that great territory to evangelise, and we must not fail. Let there be no slackness in any sphere. Perils of all kinds surround us, whether at home or in India. We may lose our vision of God's call, of India's need; may leave our first love and settle into formality; or forget how much we owe, and so give but little. But God is able to make all grace to abound. Let us continually "provoke one another unto good works . . . and so much the more as we see the day approaching."

So we continue, amid much encouragement, with faith in God and trust in our subscribers and friends, going forth to the work He is giving us to do—

"Strong in the grace that is in Christ Jesus."

—2 TIM ii. 1.

Madras and Poonamallee Field.

By D. A. THROWER.

WHEN the Apostle Paul visited a certain city, his spirit was stirred within him, for he saw that the place was "wholly given to idolatry." As he mused, the fire burned in his soul, and when he could forbear no longer, he went out and attacked that ancient fortress of heathendom. The Athenians were most religious, for besides the many idols that they had dedicated to the various members of the Greek pantheon, they had actually inscribed one "To the UNKNOWN GOD." Whom, therefore, they worshipped in ignorance. Paul



STREET PREACHING IN KONNUR, MADRAS.

preached to them, namely, the Only True God and Saviour, Jesus Christ. A similar challenge faces us here in Madras. This metropolis of some 600,000 souls is truly "full of idols, temples and shrines." Yet, with the assurance that the Gospel is still "mighty to the pulling down of strongholds," we continue to storm this fort of Hinduism, and to tell its people of the only true God and Saviour, of Whom they are so tragically ignorant. The following may give some indication of the progress of the Holy War in this part of the line.

Evangelism is our watchword. It has been justly said that no one is doing evangelistic work who fails to present Christ to somebody. We, therefore, have to admit that educational, medical, industrial, or other activities can neither be called evangelism nor evangelising agencies unless those engaged in them actually proclaim Christ to the men, women and children

with whom they deal. Hence, in the twelve primary and one higher elementary *day schools*, and the twenty-three *Sunday schools* of this field, the Word of God is taught regularly. The Scripture lesson is supplemented by the children memorising texts of the Bible, singing Christian lyrics, and learning a Scriptural catechism. The total strength of the schools is 1,093 scholars. The Government has assisted us with a grant in aid of Rs.3327 this year. The children, nearly all of whom are extremely poor, have paid Rs.556 in fees.

It gives us much joy to record that four of the scholars of our Poonamallee Higher Elementary School have confessed the Lord Jesus Christ in the waters of baptism this year, but we long to see others come out definitely on the Lord's side.

Services for Divine worship are held in thirteen centres each Lord's Day, and mid-week prayer meetings are conducted regularly in connection with each of the five Churches. The present total membership of these is 344, which is a net increase of 12 during the year. Nineteen persons have received baptism, and five have joined the Churches by testimony. On



BLIND BOY CANING CHAIRS, POONAMALLEE.

the other hand, six members have passed into the presence of the King, while six others have been withdrawn for various reasons. The total income of the five Churches during the year was Rs.1193. We crave the importunate prayers of all our friends on behalf of the Churches. Only two have pastors, and the financial support rendered by the members is in each case inadequate to meet the full expenses of the ministry.

Street preaching and colportage. The Gospel has been preached by the missionary and his co-workers in very many places, and in this way large numbers of people have heard the

Word. Some thousands of tracts have been distributed freely, and in this connection many Scripture portions have been sold.

The Bookstall at the entrance to the Mission compound continues to do good work. Besides a large number of school text books, 883 Bibles and Bible portions, and 844 other Gospel books have been sold by the keeper of the bookstall and the colporteur. Who can tell the power that lies latent in the printed page? We commit this effort to God, asking Him to make its silent messengers a blessing to many a heart.

The Young Men's Hostel is popular, and we feel sure that it provides a healthy Christian atmosphere for those who reside in it. Only two are on the Mission staff, the others being employed in the city as car drivers, teachers, compositors, etc. Morning and evening prayers and Bible classes are conducted regularly in the Hostel, and these show that evangelism is not wholly lost sight of.

The Church Workers' Class continues, with the same three students as previously. In addition to their theological studies, the men accompany the missionary to the villages for street preaching, conduct services on Sundays, and serve the Churches in various other ways.

The Baptist Volunteer Fellowship has a membership of 57, which consists of active and prayer members. The Sunday morning services at Mannur, and seven Sunday schools, in as many villages, are conducted by the brethren. Two of these voluntary Sunday schools have been started during the past year. God-speed and special honour to the voluntary workers!

The Gospel Society, financed by the Indian workers themselves, records an income of Rs.344 for the year under review. This Society makes itself responsible for the school at Korattur, with its two teachers. In addition to the salaries of the teachers and other expenses connected wih the school, the funds of the Society have this year paid for the erection of a house for the headmaster. Thus our Indian co-workers second, in a practical way, our evangelistic efforts.

The Sewing Class has been attended by an average of sixteen girls throughout the past year. These girls receive Biblical instruction from Mrs. Thrower, as well as from their teacher. Those who are illiterate when they first come to us, are also taught to read. The class is a most encouraging form of activity, for it helps to prepare the girls for a useful and happy domestic life. Three of the girls are Church members, and several others are enquirers.

Sendamangalam Field.

By H. A. HUCKETT.

LIFE is a battle, especially life on the Mission Field, and there have been many occasions during the past year when, like Jehoshaphat, we have had to say: "O our God, we have no might against this great company . . . neither know we what to do, but our eyes are upon Thee." The past year has been one of progress in many directions, but we are far from satisfied with the visible results.

Village Evangelism.

Although the S.B.M. has been working in the Sendamangalam area for nearly thirty years, the primary need still is an effective presentation of the Gospel to the village people. According to the last census, 98% of the population of the Salem District worship idols, and certainly we see plenty of it all around us. The Word has been faithfully preached in more than 100 villages, and we have been able to hold 21 camps during the year. The lantern has been frequently in use, and at night-time large crowds have listened attentively to the Gospel message when illustrated by pictures. We have also preached in the various markets week by week, and have had personal talks with many at such times. Our colporteurs have been actively engaged in the dissemination of Christian literature, and during the year they have sold 47 Bibles, 71 New Testaments, 1,363 Bible portions, and 872 tracts and other publications. About 2,000 free tracts have also been distributed.

At the beginning of March, seven open-air meetings were held in Sendamangalam during the Annual Car Festival, when hundreds of people visit the place. Thus the seed has been sown, and though we cannot report any startling conversions, we believe that there will be a harvest and that fruit must follow.

Village Schools.

There are eight elementary day schools in this field, five of which are recognised by Government. The girls' school at Elur was closed in July, 1935, but a new school for boys and girls has been opened in Kalangani. In spite of the prevailing illiteracy amongst the adult population, there is an increasing demand for education, and the authorities are now insisting on a higher standard of efficiency in those schools where Government grant is given. This is to be commended. Bible teaching is given every day in all our schools, and in the recent Scripture Examination the results were very gratifying. The gifts sent out in the Christmas boxes were much appreciated by our scholars.

Sunday schools have been held regularly in nearly all our stations, and some of the children have also attended the services on the Lord's Day—notably at Kakkaveri, where we have a small Christian Church. On March 29th, we held our annual "Children's Sunday" in Sendamangalam, when all local S.B.M. schools took part, either by singing special lyrics or by repeating from memory verses of Scripture. It gave some of us a real thrill to hear the children singing hymns of praise to the Lord Jesus, and reminded us of anniversaries at home. We have received Rs.319—6—0 by way of grant from Government during the year.



MOHAMEDANS AT PRAYER, SENDAMANGALAM.

Village Churches.

The goal we have in view is the development of the indigenous Church, *i.e.*, local Strict Baptist Churches composed of Indian Christians under the leadership of an Indian pastor. We have a Christian Church at Kakkaveri, with a membership of twenty-four. These are all very poor people, but in spite of Roman Catholic influence in the village and the heathen environment in which they live, they remain faithful. At Elur we have a handful of Christians who have left idolatry and who worship Christ, but, here also, poverty is the most prominent characteristic. On the eastern side, in the Erumaipatti district, we have a nucleus of Christians who meet together every Sunday, and in the week for prayer and worship. In this village there are the beginnings of a separate Church, but we need a leader to whom the local Christians may look up for guidance and spiritual help.

Communion is held regularly in the above-mentioned villages, as well as in Sendamangalam. In Sendamangalam itself we have a Church of nearly fifty members. Last December two were added by baptism, and there are others whose applications are now under consideration. One notable step forward has been the fact that the Church in Sendamangalam now finds half the salary of the preacher stationed there. The total of Church collections in this field during the year was Rs.245—6—6. In addition to this amount, the workers have contributed Rs.396—9—9 towards the Gospel Extension Society.

Items of Interest.

The Annual Convention was held at Namakal, for the deepening of spiritual life amongst the workers, and we also had some special meetings at Sendamangalam, when Mr. and Mrs. D. Samuel brought us a living message from the Lord. There has been a slight improvement in the Workers' Scripture Examination this year. Our great need in this field is *men of God*, cleansed and filled with the Holy Spirit, so that they may be able to lead others. In the Mission Bungalow we have had some happy times of fellowship and prayer week by week, and our colleagues at Namakal have joined us on several occasions; we have also visited them for prayer and conference. We would once again thank all in the Homeland who have written to us, or sent us magazines, etc. As we enter upon another year of service our prayer is : " Let Thy work appear unto Thy servants . . . and establish Thou the work of our hands upon us, yea, the work of our hands, establish Thou it."



BAPTIZING AT KALINGAPATTI.

Kolli Hills Field.

By GEORGE F. CHAMPION.

In the North.

The northernmost stations in our field are Kurungunadi, Alathur, and Puliampetti. Actually, at Alathur and Kurungunadi little to mention has happened, but about four miles farther north still than the latter place, we have, in the last few weeks, had the joy of seeing two families leave caste at the same time, and associate themselves with the Name of Christ. This is the first time in the history of the Kolli Hills field that eleven people (including children) have, of their own choice and at one time, renounced caste in order to call themselves Christians. I cannot say that they are converted, but they are anxious to learn about



PREACHING THE GOSPEL TO SHRINE WORSHIPPERS.

Christ, and we trust that soon the Holy Spirit will cause the light of the Gospel to shine into their hearts. These people have already been called upon to suffer for the Name of Christ, as the whole of the Hill people in that valley have bound themselves to oppose them in everything possible.

Puliampetti and its surroundings have been the scene of most changes during the past twelve months. Four families, who had been living at Valavanthi entirely or partly dependent on the Mission, have now settled in this locality. This influx of Christians into the locality has raised the attendance at the ser-

vices in Puliampetti from about a dozen to thirty or more. The preacher there needs our prayers, that he may be helped in his task of expounding the Scriptures to this congregation.

In the South.

Moolaikanni and Chulavanthi have not made much headway. We pray that there may be next year.

In the East.

Valappur and Ariyur present a different picture. A girl, who studied in our school at the former place for some years, is keenly anxious to break away from the worship of her forefathers, but fears her family, who would oppose her. At the annual Hindu festival held near here recently, in addition to public preaching and personal talks with a large number of people, we were able to dispose of a large number of booklets and pamphlets by sale and gift. Many of these will be taken to villages ten or fifteen miles away in every direction.

At Ariyur, a lad asked us for baptism earlier in the year, and he regularly attends our services. The congregation there has increased by the marriage of one of our old Hostel girls to a man living in the locality; also by a lad returning home from our Namakal Hostel, where he has been studying for about six years. One member of this congregation was baptised during the year.

In the West.

Our other station is Valavanthi. This year, one sister and two brothers have been added to the Church, after baptism. One of them had been seeking membership for some long time. Our Valavanthi Church members have made special offerings of grain for Gospel work, and have collected quite a good sum.

Among the Young.

Our Boys' Hostel has had the addition of a boy of about eleven years of age. He has come to us from one of the families which have just left heathenism in the north. For a small community like ours, a surprising number of babies has arrived during the past twelve months. One of these babies, a little girl, had pneumonia, and almost drifted out of the care of her parents, but the Lord graciously restored her in a wonderful way in answer to prayer. Two young women, who had been removed from the Church for moral offences, were received back into fellowship after confession of their sins. Their lives testify to the fact that the Lord has given them repentance, and we praise His holy Name for this.

Among the Old.

The Lord has likewise blessed one of our oldest members with sorrow for sins, and he has been brought back into Church membership.

Among the Others.

We have added to our staff an itinerant preacher, to visit our out-station workers and accompany them to the villages when they go preaching. This preacher is a devoted young man, and we pray that he may be used of the Lord on the Hills to the salvation of souls.

Two of our members went on a preaching tour a few months back, and visited many villages in parts rarely touched by us. Their expenses were met from the fund which is the result of the special grain collections above-mentioned.

We have much cause to thank God for His blessing on the work during the last year. May this coming year likewise bear witness to His grace and power.

Namakal Field.

By A. J. MORLING.

AS we chronicle the events of the year under review, we feel that, although all our cherished hopes have not materialised, and disappointments and failures have been in the path, there is unmistakable evidence that God is in our midst, working in the hearts of men. Our work is on the highest plane, consequently we are confident of ultimate victory. The trend of current events indicates that we must be prepared, as the Government undertakes educational projects, gradually to surrender our schools and concentrate our efforts in purely evangelistic activities.

The Gospel in the Villages.

Three years ago a number of villages on the northern bank of the Cauvery asked us to send them catechists for the purpose of Christian teaching; this month we have had similar invitations from four other villages, Illampalle, Serapalle, Puthupalayam and Kunthalam. We have acceded to two, and hope to supply the other two places with suitable workers in the near future.

The Gospel Extension Society, or Home Mission, has recently changed its sphere of service from Kottamangalam to Selur, one of our stations rather close to the Cauvery. Here they hope shortly to purchase land for the purpose of erecting a school and teacher's house. During the past year this Society has collected the sum of Rs.481—11—1, and has supported a teacher in its old station and effected a number of repairs and extensions. Selur, where they shortly hope to conduct their new school, forms an excellent centre for our work in that vicinity.

To assist and stimulate a deeper earnestness in prayer, we have commenced to issue to our workers a list of subjects, one

for each day, for use in family devotions, and this will, we hope, foster a sympathetic and prayerful interest in the service of others.

The work in our Churches has been well maintained, and Preacher-in-charge A. D. Seenivasaham has ably and patiently executed his work. The people amongst whom he serves are very poor, but despite the continued lack of rain, they have succeeded in giving their share towards his salary.

The Gospel in the Schools.

As we consider this aspect of our work, it is increasingly impressed upon us that the position in India is quickly changing. Government is making the acquisition of grants more difficult. In the Namakal High School, free tuition is given to all boys of outcaste origin, whereas in our school only the very poor families are exempt from fees.



NEW CHAPEL AT SOLAISEERAMONI, NAMAKAL.

In the Higher Elementary School, Namakal, the number of boys who gained leaving certificates has been reduced. The examination results, however, were well maintained, but certificates could not be secured unless the student had continuously studied in a Higher Elementary School in the 6th, 7th and 8th Standards. In this respect, none of our Hostel boys suffered. The Deputy Inspector of Schools conducts this examination each April, and awards the certificates to the successful lads. This

year the top and second places were gained by Hostel boys; the top boy has now returned to the Hostel to continue study in the Namakal Board High School.

The Solaiseeramoni school has made excellent progress, and is now conducted in the centre of that large village, in a new and spacious building. One of the seventy children studying here took the highest marks in the annual Scripture examination held last April.

School fees amounted to Rs.364—1—6 this year, and the Government grant realised Rs.1,520—5—0.



HOSTEL BOYS DRAWING WATER, NAMAKAL.

The Gospel in the Hostel.

This institution is the objective of every intelligent and enterprising village lad in our field. You could entertain no doubt regarding the veracity of this statement, were it possible for you to accompany the missionary on his first three or four camps after the Hill vacation, for during this period applications rush in from every village where the Mission has work, and from several where it has not

Careful supervision of the Hostel is always time well spent, and its wages high. Last year we had the joy of immersing seven lads in the river Cauvery. Two of this number are now assisting Miss Mowle in her afternoon Sunday school, and all,

in their turn, accompany me on my Sunday morning visits to Vesanam, where some attempt to deliver addresses and others read the Scriptures or engage in prayer.

This year we have divided the Hostel into four houses. Foot-ball and volley-ball matches are in progress every Tuesday and Thursday evening, and marks are given to the various houses for cleanliness and industry.

The fact that two of our boys distinguished themselves in the Annual Government Examination has been mentioned under another head. The boy of Chetty extraction, who entered the Hostel in 1934, passed well, and is now helping his father in making various articles for sale in the bazaars. This lad received baptism last year, and we hope that he will be a help to his father, who hitherto has stood alone for Christ in his village. Will you please join us in prayer for our old boys, that they may put into practice their purpose to walk in the light, and commend Christ to those around them.

There are now 53 boys in the Hostel, of whom 18 are from Tinnevelly, 12 from Sendamangalam, 3 from the Kolli Hills, and 2 from Madras. The Government made us a grant of Rs.1,043 towards the expenses.

Tinnevelly Field.

By L. WATTS

WHILE it is impossible for one who has been in a Field for only six months to write an annual report making comparison with previous years, it may be helpful to study the position as shown by the records that are regularly kept of the various departments of the work.

Evangelism.

A staff of four full-time preachers has been in regular touch with 56 villages for the preaching of the Gospel; these villages being other than those in which we have resident members. The pastors have also taken part in this work, as their pastoral duties have allowed, and add 20 villages to the number that we regularly visit. Quite a good deal of voluntary, but unrecorded, evangelistic work has been done by some of the teachers: one teacher used his summer holiday in visiting a village five miles from his home and opening up evangelistic services there. The work needs more frequent supervision and help of the missionary, which can only be given very rarely at present.

In the 33 schools we have 729 children of Hindu parents. The Gospel, as taught through the Scripture lessons daily in the schools, is therefore reaching a large number of homes

through these children. In talking to a little crowd gathered round the doorway of a Christian's home a few weeks back, it was very encouraging to have answers to Scripture questions given by a Hindu man, who in this case was readier with them than the Christians then present. He told me that he had studied in a Christian school. Through listening to the Bible story, memorising Scripture passages, singing and reading, the message of the Lord Jesus Christ is heard. Let us pray that many may be constrained both to hear and obey. There are also 340 children of Christian parents in the schools, making a



HARVEST FESTIVAL IN PALM-LEAF HALL, AT PANIADIPATTI.

total of 1,069. It is interesting to note that whereas of the children of Hindu parentage 171, or 22% are girls, the girls from Christian homes number 115, or 34%. These children are often the only literates in their homes, and their learning of Scripture is of great help to their parents.

We have had two colporteurs during the year, though one has not travelled about on account of age. He is being replaced by a younger man. These two men have taken the Gospel message into 30 villages other than those already mentioned, as

well as making journeys farther afield. During the year, they have sold 82 Bibles and Testaments, 352 Gospel portions, and 3,336 other books. The average price of the books sold is one farthing, but a farthing book has often been the means used by the Holy Spirit to bring a lost sinner to know the priceless Saviour. With the growing number of literates, it should be possible to develop this method of disseminating the Gospel.

The records show that only 1,557 tracts and handbills have been distributed. It is feared that our workers have not yet appreciated the value of tract distribution, and efforts have been and are being made to help them augment the spoken message by giving something to read.

Pastoral Work.

Hinduism is very individualistic in its expression, and it is only at festival times that large numbers gather in any one place for worship; which even then still emphasises the individual rather than the community, so far as the actual worship is concerned. It is not surprising, therefore, that it should take time for the idea of Christian fellowship to become virile and active in the thinking of Indian Christians. This accounts to a considerable extent for the number of small Churches in this field, the members of many of which could, with very real spiritual profit, meet on Lord's Days in a central place and encourage one another in the Lord. During the year a beginning has been made with two villages near to Kovilpatti, and we have also commenced a plan for the exchange of pulpits by preacher-teachers in near-by villages. Fuller opportunities are also being given to the members of the Church Workers' Class for the use of their gifts, so that they can pass on to a wider circle of Churches the benefit of their study. By encouraging literate Church members to possess and read the Word of God, to take part in public prayer and praise, to become members of the I.B.R.A., and in all other possible ways to grow, emphasis is being laid on the spiritual quality of worship as distinct from the formal conducting of services. So long, however, as each pastor has ten or more Churches to shepherd, progress, humanly speaking, must be slow. The Church statistics show that there are 41 Churches, with a total membership of 835. There have been 92 baptisms during the year, these divided amongst 15 Churches. 18 members have been removed by death, and the names of 84 others have been removed for various reasons, chiefly that members have gone to other parts in search of employment. The collections from the Churches amount to Rs.901, which is exactly Rs.100 more than last year, and indicates growth " in this grace also."

By the death of Pastor Samuel, the Churches in this area have now only four pastors, and upon these brethren falls the burden of the very many duties pertaining to the pastoral office. Our

constant prayer is that the Lord may prepare some younger brethren, that they may be ready to answer His and His Church's call to the work of the ministry.

The work of a missionary, singlehanded in an area of this character, has of necessity to be mostly that of Bible training, for the purpose of feeding those who are doing the work described above. Lack of spiritual nourishment leads inevitably to a perfunctory observance of duties, and no more. We seek, therefore, to be the channels through which the Lord may supply the Bread and Water of Life to those who work in the villages and schools of this field. Classes, and the preparation of literature for the workers and members, form a very large part of the missionaries' work. Gradually through the year, also, the work of visiting and teaching in each station is being carried on.

We render praise to the faithfulness of the Lord, Who has sustained the Mission through another year, and go forward confidently expecting the fulfilment of *all* His promises.

STUDY, SERMONS AND STUDENTS.

By W. H. KUHRT.

"YE have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." These are the words which, recurring to my mind more than any others, have brought re-assurance and kindling hope to me in the midst of the alternating light and shade, exaltation and humiliation, which characterise the early years of most missionaries.

Tamil is a grim ogre, who flourishes a fearsome club bristling with 237 knots; a rock upon which most missionaries, at some time or another, fear that they will make shipwreck; an Everest which rears its giant head far, far above us petty men toiling on its lower slopes; and last, but not least, a living language and the only medium for the presentation of Christ to more than twenty million souls. As you will know, I was successful in the first examination, and now I look forward to the second, which is to take place in about three months' time. I look forward to it, not so much because it is an examination and has any merit of its own, but because I hope it may prove the gateway into a period of fuller and more fruitful service.

Apart from any addresses I have given in connection with the Hostel, I have been able to move about the field to some extent, preaching and conducting Sunday and other services. Of the forty-odd villages in which we have regular Church work, I have visited thirty-six, and preached in thirteen at least once and in some places several times. As I have hinted above, these occasions have been now and again very happy indeed, and cause for much thankfulness to the Lord. There have, of

course, been other times, when one has been almost ready to speak hard words to a more than ordinarily wooden audience, and quite ready to speak much harder words to one's self. Although Tinnevelly has been for so long subject to the influences of Christianity, and although there are manifestly good results from such long missionary occupation, I have been strongly impressed with the great opportunities that still abound, and with the parlous state of tiny congregations in isolated villages. They seem so poorly equipped for a fight with any opposing forces that may arise. Tinnevelly has given me an excellent introduction to work in the Mofussil, and to the peculiar difficulties that obtain there.

After Tamil, my chief work and responsibility has been the Young Men's Hostel. I have had charge of this institution for about twelve months now, and I gladly say that, for the most part, it has been a sheer delight to have a part in the helping of the young men who have been staying with us. There have been a few disappointments. I have spoken before of my aim to bring together within the confines of the Hostel life different castes and creeds, and have mentioned the existence of two subsections of the non-caste community. Dissension between these two sections has been the cause of spasmodic trouble for some time, and the other day, when it came to a head, I had to dismiss the man who was chiefly responsible for encouraging the party spirit. The total in residence is eighteen, of whom nine are connected with the S.B.M. Last April, when the annual examinations were held, five of our men passed, one failed in two subjects, and another completely. Two of these have since been brought on to the S.B.M. staff, and we believe will do good work. The arrangements for the spiritual welfare of the students are doubtless familiar to you through the pages of the MISSION HERALD.

Ladies' Zenana Auxiliary.

SECRETARY'S REPORT

By Miss P. P. NUNN.

THE year under review has been a time when it has been proved to be more than ever necessary to wait upon the Lord continually. In times of testing and of perplexity He has proved our Stay. With great thankfulness we record the Lord's goodness in raising up Miss Putnam from a serious illness, also His enablement to all the other members of the L.Z.A. staff. It has been our endeavour to keep our Branches in close touch with the Foreign Field by means of circular letters, as well as by many Deputation Meetings, served by our missionaries on furlough: Mrs. Brand, Miss Putnam and Mrs. Morling. The L.Z.A. again thank all friends who, in various ways, have made the Deputation work such a pleasure; and our Branch Secretaries, on whom so much depends for sustaining local interest. Meetings have been held in connection with seven Churches, either for the first time or after a lapse of many years.

The Executive has been strengthened by the addition of two new members: Miss D. Hall (Fulham) and Mrs. R. B. Hewitt (Notting Hill Gate). A renewal of the Prayer Union Membership, with subsequent additions, indicates that there are over 400 sisters unitedly remembering the work before the Lord, each receiving quarterly a paper giving topics for daily prayer.

Finance.—Again we acknowledge the goodness and faithfulness of God, and thank those who have so well supported the work and have borne in mind that the financial need is a growing one.

MADRAS FIELD.

According to Promise. By Miss E. C. PUTNAM.

GOD has been faithful to His Word. He has been with us "all the days," as He promised. He has guided us with His eye, as He promised. He has given help in time of need, as He promised. He has supplied every need, as He promised. He has been making known His Salvation among the heathen, as He promised. He has been calling out from among them a people for Himself, and thereby honouring His Own Name, as He promised.

Just before coming to England, in March, we visited one of the black places in Madras, black in every sense. Its name is Charcoal Cheri, and the hearts of the people are steeped in

sin. But the Lord has been dispelling the darkness, and this week the news from India is that a brother and sister from Charcoal Cheri have confessed their Lord by baptism and joined the Church at Vepery. Please pray for them, that they may be kept by the power of God. We also heard this week that the meeting for the Christian women of Vepery Church is growing stronger. More than twenty women gather weekly to learn more of the Lord.

In the early part of the year, we asked the Lord for physical strength. He proved to be the Rock of Ages, and gave the promise that He would give perfect peace to the mind stayed on Him. For the months that lie ahead this promise is still available. The work is His, the battle is His, and He *will* give perfect peace concerning every problem if we trust in Him.



SEWING CLASS, KILPAUK.

In City and Village. By Miss A. M. POOLE.

DURING the latter months of last year, I was in charge of the camping work and Hostel at Paniadipatti. After Miss Green's return from furlough I was transferred to Madras, to relieve Miss Putnam.

The work here chiefly consists of house-to-house visitation with the twelve Biblewomen. These women work in and around Madras and Poonamallee in 97 different streets or villages, and some have as many as 180—200 women whom they visit regularly.

There are many counter-attractions in the city, and we seek to warn the Christian women of these, and to further instruct them in the Word of God in the weekly meetings which we conduct for them. These are held in seven different places.

We have meetings for Hindu women each Thursday. The attendance at these varies, but has never been less than twenty-

four. A hymn is sung (sometimes it has to be taught before it can be sung), a Gospel message is given, then the women are refreshed by tea and biscuits, and depart, taking with them tracts and Tamil text post-cards.

I have an adult Bible class for the compound folk each Sunday afternoon, at which an offering is taken for the Volunteer Fellowship. The Dispensary is open one day per week, and there the Kilpauk Biblewoman gives a message while the people are waiting for treatment. Each person is expected to give a small offering (though this is sometimes only 1/12th anna) before receiving medicine. In this way the Gospel message is delivered, enquirers are instructed, and Christians encouraged and helped.

Our reception amongst the women we visit varies. Some are keen, some hindered from giving attention by their husbands, and yet others are indifferent or antagonistic. At times they even refuse us admission to their houses, but the need of all is the same. Oh that these women would give heed to the "Come" of the Lord Jesus Christ.

SENDAMANGALAM FIELD.

In the Valley and on the Mountain. By Miss L. S. HAZEL.

AT the close of another year of service for the Lord, I find myself in the happy position of writing a short report of work in two fields where I have been privileged to labour.

SENDAMANGALAM.—The Girls' School has steadily progressed; especially are we thankful for the gradual increase in the number of day scholars who are children of Hindu parents. By means of daily instruction in the Scriptures, the Word is taken into many heathen homes. Two girls passed the 8th standard this year, and we now have our first one from our school in training for a teacher. Her name is "Swamiadial," which means, "Servant of God." May she indeed be a true servant of the Lord always.

KOLLI HILLS.—In February last, the above, with the other L.Z.A. work, was handed over to Dr. Harris and Mrs. Huckett, on account of my transfer to the Kollis, where I took over charge of the Biblewomen and Hostel supervision from Mrs. Brand, who is now on furlough.

We had no permanent Matron for the Hostel. After some months of waiting before the Lord in prayer, a suitable woman was found. She seems to be a godly, motherly woman, and the children have settled down with her quite happily. We now number twenty-nine, including three women and two babies. I would ask for special prayer for two of these women.

Our Biblewomen's staff is seven. Mary, who previously attended Miss Green's course, has again gone for the continuation course. This should prove of value to her in her witness in Alutur and the hamlets around.

We have quite a Christian community in Tirrupulli, a short distance from Puliampatti, where Biblewoman Alice Ammal is stationed. She is a steady, faithful worker, and a great help to these. I have been enabled to start a consecutive course of Bible study for these women. They are taught by Alice Ammal, and examined by me on the portion given as I visit from time to time. There is a great need for our Christian



Car Festival at Sendamangalam.

women being able to read. By means of easy reading charts with large letters, specially prepared for adults, we are hoping, by prayer, perseverance and faithfulness on the part of teacher and pupil, that this will be accomplished. We know it will be uphill work, and Satan may attempt to overthrow, but He that is for us is greater than he that is against.

We need at this time a suitable woman for the work amongst the compound women. One deep note of joy is in the fact that the preacher's wife, who has been a Christian for many years, this Easter passed through the waters of baptism. As she is a teacher in our school, this should be a great help to her work amongst the children there.

Sendamangalam Girls' Hostel. By Mrs. H. HUCKETT.

FORTY girls! What a large family! Sometimes we are a few more than that. Big girls, little girls, good and naughty, bright and sulky, helpful and selfish, happy and disagreeable, industrious and lazy, clean and dirty, tall and short—all types and all sizes. Some come from good homes, some from wretched places, and some have no folk at all. What a responsibility to have charge of all this young life, and yet what a



AN INTERESTED GROUP OF LISTENERS.

golden opportunity! These girls are in our hands just in their most impressionable years. May the Lord meet with them individually ere they leave us.

The Hostel has continued throughout the year, made possible by the loving thought of the Lord's children, who pray and give, sew and work for this family. Faithful and loyal service has been put in by the Matron, whose task is no easy one. Imagine the love, patience and wisdom needed for such a group. She

is with them all the time, except when they are in school. They attend the caste girls' school daily. All the Hostel work, cooking, cleaning, sewing, etc., is done by the girls themselves. Thus we hope they will learn all the things necessary to make them good housewives and mothers in the future.

I wish I could report many conversions, but just as most of the plant's life is unseen, so the working of the Holy Spirit in the hearts of the children is hidden, but the " afterward " will reveal it, we know. Seed sown now will bear fruit one day. Several girls have left, but we have new ones in their places. Several this term are from Hindu houses. Please pray especially for these. One grown-up girl, Rachel, left us to be married to Samuel, whom many of you met while he was in England. We hear good news of her. One girl has asked for baptism, and several, we feel, are really seeking to serve the Lord.

[*Mrs. Huckett has had charge of the Hostel for some months, and sends these notes.*—ED.].

Medical Work. By Dr. R. M. HARRIS.

THE seed, when sown, seems for a while to be dead, as it lies in the darkness; but it is not so, for as time passes it puts down its root, and sends up its shoot into the light. So it is with the Word, and so, too, it is with the work.

The Word has been sown regularly in the villages and homes which have been visited; in the dispensary to the patients as a group, and to the individual. Many a tale of sorrow, distress and sin has been heard in the inner room of the dispensary. We are thankful to have a message which can meet the needs of mental suffering, as well as medicine which will relieve physical pain.

Recently we have been distributing a large number of tracts, by using them as patients' number slips. These they have to keep, and bring each time they come for medicine, so that the chances of their being kept and read are greater than is usual.

The work, too, is as a seed fallen in a dark place, for gross ignorance and superstition surround us, and this more particularly so with regard to disease and its treatment.

Medical and evangelistic work is being undertaken regularly in seven villages, whilst other villages are visited for evangelistic work alone. Patients come in from surrounding villages, and await our arrival. Frequent and regular visits have helped us to establish a friendly relationship in the places where we go.

Attendance at the dispensary has increased considerably. With a few exceptions, only women and children are treated in the dispensary; but when we go into the villages, where there is no hospital, then we treat men as well. We have had twelve in-patients this year, and though we have no proper accommodation for them, we have had three patients in at a time.

In the Caste Boys' Sunday School Class there are 26 boys on the roll, of varying age and caste. Some of the older boys have left, but we are able to keep in contact with some of them by means of a library, from which they are able to borrow books.

Beginnings. By Miss M. WILKINS.

ANTICIPATION has been turned into realisation now I have been in India several months. The things which I tried to picture last year, I have this year seen in reality.

It is with a heart full of praise I look back over these first happy months. Things have been all so new, and quite different from the Homeland, but His goodness and mercy have followed me.

I have been struck with the friendliness of the people. At sunset, when we take a walk over the rocks to the tank, we can see the women, each with a brass pot balanced on her head, another on her hip, and perhaps a bucket in her hand, wending their way to the well to draw water for the household. They will follow just behind us, and chatter away so freely, asking many questions.

Most of my time has been spent in language study. I have spent many happy times with the Hostel girls; if I am able to tell them a parable or an incident they will readily listen. Occasionally I have assisted Dr. Harris in the dispensary.

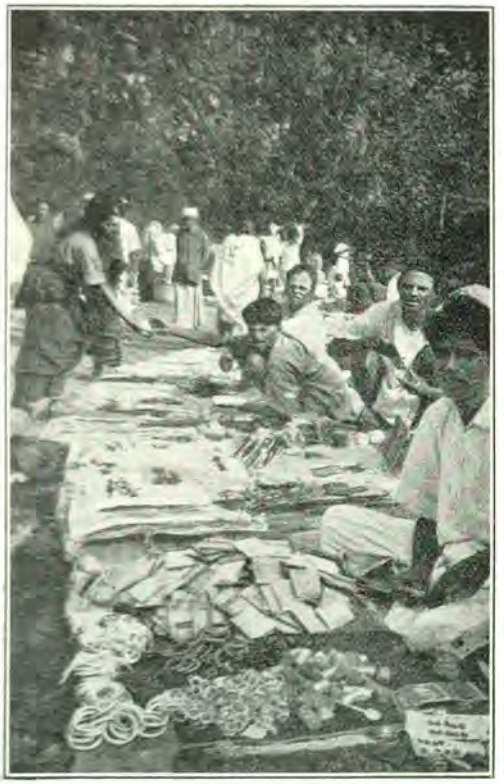
NAMAKAL FIELD.

With the Biblewomen. By Miss B. L. MOWLE.

WE praise the Lord for the joy of service and for the health and strength He has given during the past year. We have nothing great to report. It has been to a certain extent a year of anxiety, but we have had our times of encouragement. For several weeks three of the Biblewomen have been unable to do their regular visiting on account of illness. One is still in hospital. We have had some very happy camps at Sirunellikoil, Kottamangalam and Solasiramony. In these places the women have been coming fairly regularly to the meetings.

In other villages, women as well as men are enquiring more about the Christian religion, and are asking for instruction. Medical work in these out-of-the-way places is greatly appreciated, and the Lord has blessed it. Three new Biblewomen have been added to the staff. For weeks I have been praying for a Biblewoman who would be willing and free to come out on camp with me. The Lord has sent such a woman.

Regular meetings have been started in the Chuckler and Cheri quarters in Namakal. In the Chuckler quarter, there is a building where the women gather; we have no such building in the Cheri quarter, and work there is rather more difficult. Although these places are quite near each other, the people will not mingle.



THE BAZAAR AT THE HINDU FESTIVAL.

Work amongst the children has been very encouraging. Numbers have increased in both the girls' and boys' Sunday schools. Two of our baptized lads from the Hostel are helping us. We pray for wisdom, as we seek to guide them in the Lord's service. We praise the Lord for signs of blessing, and for the precious promises He has given.

KOLLI HILLS FIELD.

There and Here. By Mrs. J. M. BRAND.

I HAVE to tell of the monthly camps on the Kolli Hills, where I was enabled to teach and help the Biblewomen in the outstations, visiting with them in the villages and in the Hill Christian houses. These need much help, being far away from headquarters. Among these is a girl, lately married, from the Hostel. We pray she may be of use to her husband in Ariyur. Ponammal has also been married from the school. We pray each little family thus established may be as a light shining in a dark place.

Three little babies were added last year to our home, one so frail and starved, it only lived a few days. Two still remain —the joy and playthings of the small crowd of little people in the Hostel.



TEACHER AND SCHOLARS AT KURUNGUNADI, KOLLI HILLS.

It was with joy and confidence that we handed over to our dear sister, Miss Stella Hazel, the women's work on the Kollis; into whose capable hands we also entrusted our children of the Hostel.

One thing remains the same on both sides of the ocean—the fellowship of His love. With what shrinking one sets forth on Deputation work, but with what marvellous love and kindness one is everywhere received. The missionary spirit still works in our Churches. In garden, schoolroom, chapel and hall, where we have tried to tell a little concerning God's work in India, the keenest sympathy has been manifest, while hospitality of the most generous and loving nature has been showered upon us. To His Name be the praise!

TINNEVELLY FIELD.

Ebenezer. By Miss V. D. GREEN.

" THEN Samuel took a stone and set it between Mizpeh and Shen, and called the name of it *Ebenezer*, saying . . . Hitherto hath the Lord helped us " (1 Sam. vii. 12). The expression of deep gratitude couched in the above words forms a fitting introduction to the brief report which follows. Six and a half months of the year now under review was taken up with furlough and the return voyage to India, and has been referred to fully in the MISSION HERALD. With feelings of great thankfulness to God for all His goodness to me, I entered upon my third term of service in India, but five and a half months of which has elapsed at the time of writing.



WASHERMAN AND HIS DONKEYS ON THE WAY TO THE RIVER.

This period has been very fully occupied with camping and Bible School work. The work of the Biblewomen has not been without its disappointments, but these have been interspersed with tokens of the blessing of the Lord resting upon their ministry, twenty sisters having confessed the Lord by baptism. A number of other women and girls are now desiring to make public confession of their faith. In my last camp I had the joy of hearing the testimony of seven of these women. There is steady progress everywhere.

July has been occupied with the second Bible School, for a Continuation Course of one month for those who took the Preparation Course of three months in 1934. Nine women have attended this School, and it has proved a time of enrichment

and further preparation. At the time of writing this report, we are in the third week of the School. Next week the women will go forth again, refreshed and with new vision, and we look for great things this year in each of their stations. So we have come another year nearer to the Advent of our Lord, and His message as we enter the new year is: "Occupy till I come."

Hostel Work. By Miss G. HAZEL.

SINCE January God has granted me a share in the work at Paniadipatti, and I have had charge of the school and Hostel. At first it was very difficult for us all, and there was often need for an interpreter, but the Lord's help has been realised in a special way as He has undertaken in many problems.

A Sunday Prayer Meeting is held each week for any girls who care to come, and sometimes twenty have gathered and we have enjoyed a very happy and helpful time together.

Since last June I have had a Sunday school class, and also a weekly class for baptized girls. We do long that these may be occasions when the girls may be brought into real contact with the Lord Himself, and that the feebleness of the words spoken may be lost as they hear *His* voice.

Every Monday evening the Hostel Matron and the teachers of our school join me for a season of prayer, specially for the girls and their needs, and this is proving helpful to those who come and also to those for whom prayer is made.

Tamil study still claims as much attention as I am able to give, and I shall value your prayer help, as (D.V.) I take the second examination in November.

Early this term we had the joy of seeing eight girls who came asking for baptism, and we believe that there is a real work of grace in each heart. May He go on to work, and bring *every* one of our girls to a saving knowledge of Himself.

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	Baptisms	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	344	19	2	11	27	12	11	23	1093	13	50
Sendamangalam ...	3	95	2	—	9	12	9	9	11	420	8	118
Kolli Hills ...	2	50	4	1	7	4	7	9	8	204	4	96
Namakal ...	7	220	7	1	9	17	10	2	12	462	9	92
Tinnevelly ...	41	835	92	4	40	13	11	3	33	1069	44	150
TOTAL	58	1544	124	8	76	73	49	34	87	3248	78	506

Our Work at Home.

We have pleasure in presenting to our subscribers photographs of our present President, Pastor R. Robinson, and our Vice-President, Mr. S. W. Anderson. May the Lord long spare them to the Mission and to these offices.—ED.



PASTOR R. ROBINSON (President).



MR. S. W. ANDERSON (Vice-President).

"THE STRICT BAPTIST MISSION HERALD."

By ERNEST A. BOOTH.

THE MISSION HERALD still proclaims the progress of the Kingdom of God. It deals with various aspects of the work as experienced by our missionaries in India. These are related at first hand by the missionaries themselves, and so form a vital link between the subscribers at home and the workers on the foreign field. This renders the MISSION HERALD "up to date," for the news recorded is that of current fact or experience. In these days of constant changes in all parts of India, it is of importance that our friends should know how such changes are affecting our mission work.

By means of reports from the Churches, readers are kept informed of the progress of the Mission at home, and the Editor welcomes brief, newsy accounts of missionary meetings and activities.

It is a matter of continual concern that there are many Strict Baptist Causes where the MISSION HERALD has no subscribers. This is a defect which we are constantly seeking to repair, but it can only be done by the personal recommendation and sympathetic help of our readers. I appeal to our readers to render help in this matter by giving copies of the magazine to some who do not subscribe to it.

By means of its "Service of Intercession," the MISSION HERALD has been the medium of leading many friends into the avenue of united prayer on behalf of the various branches of the work in India. As the days go by it is more and more clear that prayer is the most effective means of helping the work. It will be remembered how Paul recognised his indebtedness to the intercession of believers on his behalf, "Ye also helping together by prayer for us."

We have continued the practice of acknowledging gifts by means of receipt numbers, for we are satisfied that this is nearer than any other method known to us of carrying out the spirit of our Lord's words—"That thine alms may be in secret."

I wish to express my gratitude to all who have helped by contributing to the cost of the magazine, or in its distribution.

THE CHRISTMAS BOXES.

By HOPE V. HARRIS.

ALTHOUGH there cannot be much variety in the reports given year by year of this branch of the work, yet the fact of its continuance, and that the practical interest of friends in it seems to be on a steady increase, is a cause of gratitude and praise. 3,753 garments were sent out last October—300 more than in 1934. And when we know that nearly all of these were cut out and made at Sewing Meetings, or by friends in their homes, and that a large proportion of the 980 dolls sent out were hand-dressed, one realises how much thought, ingenuity and loving work must be going on throughout the months in between the annual out-going of the boxes.

The toys also should be mentioned, being a very important item in our "Christmas Cheer" (anyway, we are sure the Indian boys think so!). These have again come up to the high standard of the last few years, in quality and suitability, friends.

having kindly complied with our request for the *smaller* variety —balls, mouth-organs, whistles, etc.—so that we were able last year to supply enough for every boy to get something.

Each of our Fields also received a share of the £30 14s. contributed by Churches, Sunday schools, and individual friends for the purchase of material and medical supplies out in India.

So again we take courage to go forward, thanking God that He is willing, not only to use to His glory the devoted lives of our missionaries abroad, but also the money, scissors and needles of their fellow-labourers at home.

"RAYS FROM THE EAST FOR YOUNG PEOPLE."

By W. J. SHIPTON.

MISSIONARY work always appeals to young people. The grand spiritual objective of the work may not be in their thoughts—these probably centre around the great adventure of the missionary in going out into the unknown to make contact with strange peoples—nevertheless, their interest must be deepened and their outlook enlarged. This magazine, therefore, is sent out on its errand of instruction, and it fills an important place in the life of those Sunday schools where it circulates. The children are most anxious to obtain it, sometimes even asking for it in the month when it is not published.

For another year the editorial work has been splendidly carried on by Uncle Peter, whilst Miss Gearing has continued her valuable assistance in connection with the Bible Searcher, and their work is greatly appreciated.

It is felt that this interesting magazine deserves to be more widely known. Some Churches, in which the work of the S.B.M. is well supported, have not so far attempted to cultivate an interest among their scholars by means of this magazine. WHY? To such Churches and Sunday schools an earnest appeal is made, not merely in order to increase the circulation, but that all the young people of every Church should have the advantage of an intimate knowledge of the work of the Mission in an attractive form. Furthermore, it should be pointed out that, by means of the SUN RAY LEAGUE run in connection with the magazine, a vital link has been formed between the children of England and the children of India. Friends, do your utmost *for the sake of the children* to strengthen this link, by introducing the magazine into our Sunday schools.

Any information, and sample copies, will be readily supplied by the writer.

GIVING.

By A. E. BROWN.

"Freely ye have received, freely give."

GOD'S WONDROUS GIFT TO US.

" God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God hath given us eternal life in Jesus Christ our Lord.

WHAT OUR LORD GAVE UP FOR OUR SAKES.

" For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

WHO GIVETH US ALL THINGS RICHLY TO ENJOY.

" He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

HOW SHALL WE GIVE TO GOD?

" Every man, according as he purposeth in his heart, not grudgingly or of necessity, for God loveth a cheerful giver."

SHOULD THERE BE REGULARITY IN GIVING TO THE LORD?

" Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."

A PROMISE TO THE GIVER.

" But this I say, he that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work."

Subscriptions and donations will be thankfully received by the Financial Secretary, Pastor A. E. BROWN, 48, Basildene Road, Hounslow West, Middlesex.

FURLOUGH IMPRESSIONS.

By D. MORLING.

SINCE commencing deputation work in the present furlough, I have been many times asked, " How do you find mission interest in the Churches to-day? " My questioners most evidently have expected a discouraging answer.

When I first sailed for India, there was only one European missionary on the S.B.M. field. The missionary meeting was regarded by many with strange curiosity, while the missionary himself seldom left Church or home except to the strains of, " God be with you till we meet again."

Those days are past, and we cannot expect them ever to return. But with the passing of mere curiosity in the unusual, has come an intelligent interest in the Mission work itself, also an earnest desire to " come to the help of the Lord against the mighty " in the war now being waged with heathenism. Even now, some of the interest is in the unusual, rather than in the telling of the old, old story; it is in the missionary rather than in the great Mission. On the other hand, whereas that side of the motive force is waning, the desire to preach Christ where He is not known is *waxing*, and that is far more important.

May I make here an appeal to our young friends? I always take Mission work, both home and foreign, as representing the virility and enthusiasm of our holy religion—such virility and enthusiasm as we rightly expect of *youth*. Indeed, Christianity has many a time been called " The Religion of Youth." Christ Himself finished His earthly course at the early age of 33. The " Acts of the Apostles " records the courageous deeds of young men who dared to follow their Leader to the utmost Medieval art is absolutely false in representing Christ and His disciples as old grey-bearded men.

Hence we look to you, young men and young women, to rally to the standard of the Strict Baptist Mission, and to the standard of the Strict Baptist denomination, and to carry the Mission story into those Churches which are still, even in these days, Missionless. Also, may God grant that each Strict Baptist Church may become a happy spiritual home of Christian youth, a home where shall be encouraged and promoted consecrated life and aggressive service.

CHRISTMAS AND THE NEW YEAR'S THANKOFFERING ENVELOPES.

By L. C. FENSOME.

CHRISTMAS is essentially the season of goodwill and remembrance of others, when friendships are renewed, when gifts are bestowed and received.

Christmas without a *gift*—how disappointing, what a sense of loss to have no token of affection on this day of days. This, happily, is not the lot of many of our readers, either young or old; but it is to be feared that a multitude of our Indian brothers and sisters know nothing of a gift at Christmastide. This is true even of those who have been taught a Saviour's love, and have learned of that great first Christmas gift, God's greatest *gift* to mankind.

Shall we, who are surrounded with reminders of friendship and love, fail to remember those less favoured. As we anticipate the day of feasting and gladness, shall we not, in advance, make it " a good day of sending portions one to another, and gifts to the poor" (Esther ix. 22); " Sending portions unto them for whom nothing is prepared " (Nehemiah viii. 10).

With these thoughts in mind, we earnestly appeal to all readers to remember the many in India who experience so little of human kindness. The Christmas and New Year Thankoffering Envelopes will be forwarded to the various Churches and subscribers as usual during December. We are thankful for past support, and pray that all may be constrained to use the envelopes. However small the contribution, it will be very welcome, and the Lord does not fail to remember the cheerful giver.

BIRTHDAY BOX.

By H. ADAMS.

SUNDAY SCHOLARS! ARE YOU THERE?
BIRTHDAY BOX CALLING!

My hearty greetings to you all! I hope to be on the table in your schoolroom *every Sunday afternoon*, so that *when you have a birthday* you may give me something to take care of for the kiddies in India. I think you ought to do this, because you only have a birthday once a year and, of course, you generally get some presents. *So please don't forget me.*

Of course, your teachers will do the same when their birthdays come round.

When I get full up, I shall hand over the pennies and other coins entrusted to me to Mr. Brown, of the Strict Baptist Mission, and he will send them out to the missionaries who are teaching your little Indian brothers and sisters about Jesus and His love.

What a happy time you have here in your English Sunday school, with your loving teachers; and you have learned so much about the love of Jesus, your Saviour and Friend that, I am sure, you will want the Indian children to share your happiness.

NOW THEN!

Listen to your Superintendent when he holds me up and calls out: " Has anybody had a Birthday this week? " and then march up and pop your pennies in my pocket. You'll be glad, and so will he; he'll say " Thanks," instead of me.

" It is more blessed to give than to receive " (Acts xx. 35).

OUR CALENDAR

THE S.B.M. CALENDAR for 1936 was evidently much appreciated, for the issue was sold at a profit; although small it went to help the Mission's finances.

The Council have decided to issue a Calendar for 1937, something on the style of last year's edition, and we trust our subscribers and helpers will support the issue by not only obtaining their own copies, but trying to induce others to be purchasers also.

We extend our hearty thanks to all friends who helped in the distribution, especially to our friend, Mr. F. G. M. Greenough, who for the past few years has undertaken this work.

Our best thanks also we convey to our valued friend and co-worker, Mr. J. C. Fromow, who for a number of years has undertaken to see the Calendar through the press.

Owing to pressing business duties, Mr. Greenough is unable this year to attend to the distribution, but our good friend, Mr. W. K. Puttnam, has kindly agreed to do so. In order therefore to prevent disappointment, early application should be made for them to Mr. W. K. Puttnam, 388, St. John Street, E.C.1.

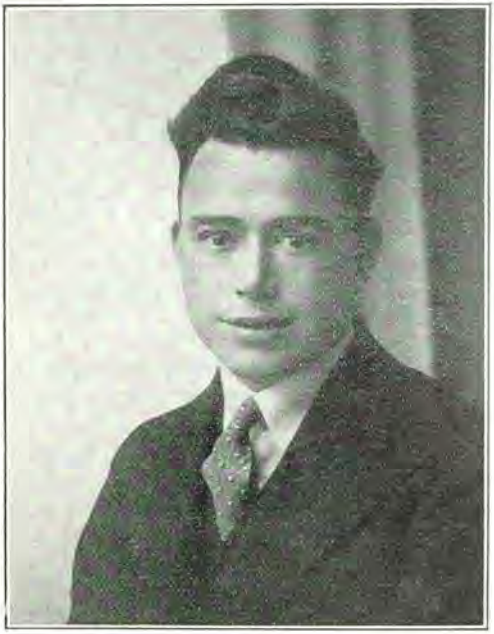
The price of a single Calendar is sixpence, plus three-halfpence postage; six or more Calendars will be sent post free.



MY CALL BY GRACE AND TO THE MISSION FIELD.

By E. ORCHARD.

CONSTANTLY to live under Christian influences is a blessing, the value of which it is hard to compute, and when I look back over my life, I find it difficult to give adequate expression of my thanksgiving to God for the lives of those who lived about me in the formative years of early boyhood. Many people had a part in the formation of my character, and I would leave on record my gratitude for the gift of a godly mother and father; for brothers and sisters; and for a Sunday school teacher who did much to make me want the same Master and joy which



MR. E. ORCHARD (Missionary-elect).

they possessed. Their influence was strong, but not sufficiently strong to keep me in the time of severe temptation; consequently when temptation came, I fell, and Satan had sway in all my thoughts and life. I lost the reverence I had for the things of God, and prayer-time became a dreary monotony and Sunday services mere empty formality, until one day God spoke to me from His Word: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The purpose came into

my heart to do as God had commanded. I determined to shine during the hours of business, and to break the habits that were quickly making me the channel through which the Prince of Darkness touched and ruined the lives of those with whom I came in contact. I tried for one long, dark week—and failed hopelessly. God had yet to teach me the way. Very powerfully came the words: "Fear thou not: for I am with thee; be not dismayed: for I am thy God: I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of My righteousness." The secret of a quiet Christian life became mine with that promise. All striving and conflict ceased; my heart was full of solemn praise, and I felt the uplifting Presence of Christ in my life. Sin was a very real thing, but old things passed away as I sought forgiveness through the Blood of Calvary, and God spoke peace to my heart.

Naturally, the question arose in my mind as to what was God's purpose in calling me from darkness to light. I was not left long in doubt, for an idea, which had been placed in my mind long before I became a Christian, grew into a great desire, and I felt the Holy Spirit prompting me to offer myself for missionary work in India. I loved the work, and my longing became more intense as I heard and read about missionary activities. After much prayer, I applied with great diffidence to the Mission Council. The way was hedged about with difficulties, and I was in despair because of many disappointments; but, when the way was most difficult and I was tempted to think that I had made a mistake, once again God clearly directed me—to do that which appeared impossible—to "Go forward." I went forward, and God made a pathway through the difficulties, so that I stood in amazement at the wonderful way in which He worked.

The last note must be one of praise. My Master has been true to His promise; never has He left me to stand alone in the pathway. He has kept me in every time of trial, has supplied all my needs, both spiritual and temporal, and has blessed me constantly with strength to do His will. During the seven years in which He has allowed me to serve Him, I have had many signs of His approbation, and great joy in each activity taken up for His sake. He provided for five years all the requirements of training and preparation, so that I lacked nothing, and now, as I look back and re-tell the story of His goodness, I can truly say,

"He is not a disappointment! He is all in all to me—
Saviour, Sanctifier, Healer: the Unchanging Christ is He!
He has won my heart's affection, and He meets my every need.
He is not a disappointment, for He satisfies indeed."

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, 16, Claremont Close, N.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.

	£	s.	d.	£	s.	d.
At Bank, Sept. 21st, 1935—						
Home Safe, Deposit A/c	14	17	3			
Current A/c ...	1513	1	7			
Investments—						
£1,929 0s. 10d. 3½% War Stock (Extension Fund) at Cost	1,999	11	0			
Income during the Year—				3,527	9	10
General Fund—						
Subs. and Donations ...	5,532	9	4			
Calendars	45	19	4			
Rebate of Income Tax ...	179	13	4			
Int. on Irthlingboro' Gas Co.	4	7	8			
,, ,, Deposit		17	5			
Legacies: Mr. J. Fromow	50	0	0			
Mrs. E. A. Lemare	7	13	5			
Sustentation Fund—				5,821	0	6
Sale of Stock				400	0	0
Herald Fund	295	11	2			
Rays from the East ...	56	16	8			
Reports	12	13	10			
Pension Fund	503	0	10			
Extension Fund	80	1	8			
Sustentation Fund	222	6	6			
L.Z.A. General A/c—				1,170	10	8
Subs. & Donations ...	2,377	17	10			
Income Tax Refund ...	60	19	3			
Medical A/c	7	5	0			
				2,446	2	1
				£13,365	3	1

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund, India ...	5,071	1	11			
,, ,, Home ...	1,124	7	10			
Heralds, Rays & Report Fund	488	12	0			
Voyage A/c	160	0	0			
Pension Fund	107	16	6			
,, ,, Investment ...	822	16	0			
L.Z.A.—						
General { India ...	2,192	13	0			
General { Home ...	195	14	10			
Medical { India ...	41	10	3			
Medical { Home ..	1	13	5			
Voyage { India	9	3	4			
Voyage { Home	190	1	11			
				10,405	11	0
Cash Balance, Sept. 20th, 1936—						
At Bank—						
Home Safe Deposit A/c	14	17	3			
Current Account... ...	1,145	3	10			
Investments—						
£1,729 0s. 10d. 3½% War Stock (Extension Fund) at Cost	1,799	11	0			
				2,959	12	1
				£13,365	3	1

GENERAL ACCOUNT.—*September 21st, 1935 to September 20th, 1936.*

INCOME.

	£	s.	d.	£	s.	d.
To Balance, Sept. 21st, 1935				61	10	10
,, Subs. and Dons.—						
1935-1936	5,532	9	4			
,, Calendars ...	45	19	4			
,, Refund of Income Tax...	179	13	4			
,, Int. on Irthlingboro' Gas Co.	4	7	8			
,, ,, ,, Deposit		17	5			
,, Legacies:						
Mr. J. Fromow	50	0	0			
Mrs. E. A. Lemare	7	13	5			
				5,821	0	6
,, Sustentation Fund				400	0	0
,, Transferred from:—						
Extension Fund				246	14	0
				£6,529	5	4

EXPENDITURE.

	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	5,071	1	11
,, Calendars	46	6	7
,, Ministerial, General, Deputation, and Committee Room Expenses	205	8	1
,, Missionaries on Furlough, &c.	216	13	4
,, Missionary Boxes, Stationery, Postages, &c.	46	16	1
,, Advertising, &c.	126	10	0
,, Secretary's Salary and Office Expenses	306	0	0
,, Mr. E. A. Booth's Salary ...	100	0	0
,, Missionaries' Children's Allowance	57	11	7
,, Missionaries' Life Insurance	19	2	2
	6,195	9	9
,, Transferred to—			
Voyage Account ... 240 0 0			
HERALD Fund *re* deficit 93 0 4			
	333	0	4
,, Balance		15	3
	£6,529	5	4

BALANCE SHEET.—*As at September 20th, 1936.*

LIABILITIES.

	£	s.	d.
General Fund ...		15	3
Pension Fund	—	-	—
Madras Boarding School ...	83	5	9
Medical and Hospital Fund	10	11	1½
General Voyage Account ...	408	3	9
Extension Fund	1,650	18	5
Sustentation Fund	283	14	3
Ladies' Zenana Auxiliary—			
General ...	321	14	11½
Medical ...	58	18	5
Voyage A/c ...	149	18	8
	£2,968	0	7

ASSETS.

	£	s.	d.
Balance at Bank—			
Home Safe Deposit A/c	14	17	3
Current A/c ...	1,145	3	10
Investments			
£1,729 0s. 10d. 3½% War Stock (Extension Fund) at Cost ...	1,799	11	0
	2,959	12	1
Pension Fund—Due to General A/c	8	8	6
	£2,968	0	7

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, 1936.

28th September, 1936.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

SUNDRY ACCOUNTS

PENSION FUND.

Balance, Sept. 21st, 1935 :—	£	s.	d.
Investments and Cash	12,766	11	8
Interest on Investments ...	487	16	4
Refund of Income Tax	4	14	6
Subs., &c., 1935-36	10	10	0
Due to General A/c ..	8	8	6
	£13,278	1	0

Investments at cost :—						
£	s.	d.	Stock	£	s.	d.
1067	14	5	2½% Consols...	831	0	0
935	1	3	3% L.C.C. Stk.	800	0	0
464	8	4	5% L.C.C. Stk.	470	0	0
211	1	9	4% Fund. Loan	200	0	0
2000	0	0	5% N.Z. Stock	2000	0	0
2000	0	0	3½% Ind. Stk.	1815	0	0
2861	5	9	3½% War Ln.	2821	14	3
2199	10	8	3½% Con. Ln.	1909	14	3
1501	16	7	3½% Con. Loan	1500	0	0
£469	8	9	3½% Con. Loan @ 106¼% ... £498 15 6 Expenses ... £1 4 6—	500	0	0
£300			3½% Con. Loan @ 107¼% ... £321 15 0 Expenses ... £1 1 0—	322	16	0
			E. A. Booth's Pension ...	100	0	0
			Brown, Son & Vardy ...	7	16	6
				£13,278	1	0

HERALD FUND.

Subscriptions, 1935-36 :—			
Heralds	295	11	2
Rays	56	16	8
Reports	12	13	10
Transferred from L.Z.A. :—			
Heralds	10	10	0
Reports	20	0	0
Balance deficit from General Fund	93	0	4
	£488	12	0

Printing—Heralds	348	19	6
Rays ...	86	17	0
Reports	52	15	6
	£488	12	0

GENERAL VOYAGE ACCOUNT.

Balance, Sept. 21st, 1935 ...	328	3	9
Trans. from General Fund	240	0	0
	£568	3	9

Mr. L. Watts, baggage ...	5	0	0
Mr. & Mrs. Morling, passage	130	0	0
Mr. & Mrs. A. J. Morling, passage	25	0	0
Balance ...	408	3	9
	£568	3	9

HOSPITAL AND MEDICAL FUND.

Balance, Sept. 21st, 1935	£10	11	1½

Balance, Sept. 20th, 1936	£10	11	1½

MADRAS BOARDING SCHOOL.

Balance, Sept. 21st, 1935	£83	5	9

Balance, Sept. 20th, 1936...	£83	5	9

EXTENSION FUND.

Balance, Sept. 21st, 1935	1980	2	9
Interest on Investments ...	67	10	2
Profit on Sale of Stock ...	12	11	6
	£2060	4	5

Transferred to Gen. Fund	246	14	0
Transferred to L.Z.A. ...	162	12	0
Balance	1650	18	5
	£2060	4	5

SUSTENTATION FUND.

	£	s.	d.		£	s.	d.
Balance, Sept. 21st, 1935 ...	61	7	9	4½% India Stock	200	0	0
4½% India Stock, 1950/55 ...	600	0	0	4½% New Zealand ...	1000	0	0
4½% New Zealand, 1945/85	1000	0	0	4½% London County Stock	2000	0	0
4½% London County Stock, 1945	2000	0	0	3½% War Stock	1000	0	0
3½% War Stock, 1952 ...	1000	0	0	3% Local Loans	1000	0	0
3% Local Loans, 1912 ...	1000	0	0	Transferred to General Fund	400	0	0
Interest on Investments ...	123	19	3	Balance	283	14	3
Refund of Income Tax ...	33	8	3				
Profit on Sale of 4½% India Stock ...	64	19	0				
	£5883	14	3		£5883	14	3

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT.

Balance, Sept. 21st, 1935		324	3	8½	Indian Expenses	2192	13	0
Donations					Furlough Salaries ...	166	13	4
General ... 2094 8 6					Deputation Expenses ...	19	13	5
Gift Week 238 1 4					Home Expenses ...	9	8	1
	2332	9	10		Transferred to			
Profit on "A Winding Indian Way" ...	45	8	0		S.B.M. Herald A/c ...	10	10	0
Income Tax Refund ...	60	19	3		,, Report A/c ...	20	0	0
Transfer from Extension Fund ...	162	12	0		Transferred to L.Z.A.—			
					Voyage Account ...	150	0	0
					Medical Account ...	35	0	0
					Balance	321	14	11½
	£2925	12	9½			£2925	12	9½

VOYAGE ACCOUNT.

Balance, Sept. 21st, 1935	199	3	11	Miss Wilkins, passage bal.	28	0	0
Transfer from L.Z.A. General Account ...	150	0	0	Passport and baggage	4	5	10
				Miss Green, passage bal. and baggage	9	5	0
				Mrs. Brand, passage ...	63	0	0
				Baggage, etc. ...	2	13	6
				Miss Putnam, passage ...	63	0	0
				Baggage, etc. ...	4	0	11
				Deposit—2 passages ...	25	0	0
				Balance	149	18	8
	£349	3	11		£349	3	11

MEDICAL ACCOUNT.

Balance, Sept. 21st, 1935	59	17	1	Grant to Madras	11	5	0
Donations	7	5	0	Grant to Dr. Harris ...	30	5	3
Transfer from L.Z.A. General Account	35	0	0	Drugs to Kolli Hills ...		12	5
				Donation to M.S.M. ...	1	1	0
				Balance	58	18	5
	£102	2	1		£102	2	1

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1935 to 20th SEPTEMBER, 1936

	£	s.	d.
Abercwmboi—			
General	2	7	1
Abingdon—			
General	4	0	0
Accrington, Ebenezer—			
General ...	4	8	3
L.Z.A. ...		17	2
Accrington, Zion—			
General ...	5	6	5
Acton Friends—			
General ...		7	0
L.Z.A. ...	5	18	9½
Aldringham—			
General	1	5	10
Amersham—			
General	6	12	6
Askett—			
General ...	1	7	0
Aston Clinton—			
General ...	1	0	0
Attleborough—			
L.Z.A.	1	0	0
Aylesbury—			
General	7	13	0
L.Z.A.		2	6
Baildon St. Mission—			
General	1	1	0
Bath, Bethel—			
General	25	18	5
Bath, Providence—			
General ...	9	16	8
Beccles—			
General	6	16	1
L.Z.A.	2	14	0
Bedford—			
General ...	5	14	0
L.Z.A. ...	25	13	7
Bedmond—			
General ...	4	18	9
L.Z.A. ...	2	2	6
Bedworth—			
General	5	10	6
Belvedere—			
General	5	17	3
L.Z.A.	1	16	10½
Belvoir St., N.S.W.—			
L.Z.A.	7	8	1
Bermondsey—			
General	5	2	6
L.Z.A.	37	19	4½
Bethersden—			
General ...	3	3	0
L.Z.A. ...	1	10	0
Bexleyheath—			
General	7	9	9
L.Z.A.	1	6	10½
Bierton—			
General	11	5	0
Biggleswade—			
General	3	8	5
Billinghay—			
General	2	0	0
Billericay—			
General	3	16	4
Blakenham—			
General ...	1	10	8
Borough Green—			
General ...	24	1	5
L.Z.A. ...	1	0	7
Bradenstoke—			
General ...	14	13	2
L.Z.A.	3	7	7
Bradford—			
General	4	4	6
L.Z.A.	38	14	6
Bradfield St. George—			
General	5	2	6
L.Z.A.	2	17	6
Braintree—			
General		3	0
Brentford—			
General	64	6	11
L.Z.A.	48	5	5
Brierley Hill—			
General ...	1	0	0
Brighton Branch—			
General	22	12	10
L.Z.A.	20	7	6
Brighton, Ebenezer—			
General	10	12	4
Brighton Tab.—			
General ...	8	18	6
Brixton—			
L.Z.A. ...	6	16	0
Broadstairs—			
General	2	8	0
L.Z.A.	3	13	3
Brockley, Suffolk—			
General	3	13	6
Bromley—			
General ...	11	0	8
L.Z.A.	11	6	0
Bury, Lancs.—			
General	1	5	9
L.Z.A.	2	7	5
Cambridge, Eden—			
General	36	13	2
L.Z.A.	11	10	3
Cambridge, Tenison Road—			
General	8	0	4

	£	s.	d.
Cardiff—			
General	4	7	6
L.Z.A.	4	15	3
Carlton—			
General ...	4	6	3
Chadwell Street—			
General ..	202	0	2
L.Z.A. ...	98	2	11
Charsfield—			
General		5	0
Chatteris—			
General ...	34	8	9
L.Z.A.	1	15	0
Chelmsford—			
General	17	1	0
L.Z.A. ...	3	5	6
Cheltenham—			
General	9	0	0
L.Z.A.		4	6
Chesham—			
General ...	21	3	4
L.Z.A.	3	4	7
Chingford—			
General		14	10
Chorley—			
General ...	4	0	0
L.Z.A. ...	3	0	0
Clacton-on-Sea—			
General	2	16	0
L.Z.A.	2	14	6
Clapham, Courland Grove—			
General	29	10	8
L.Z.A.	13	1	8
Clapham Junction—			
General	1	1	0
Colchester—			
General ...		2	6
Cottenham—			
General ...	11	17	6
L.Z.A. ...	4	0	4
Cradleigh Heath—			
General ...	3	0	0
Cransford—			
General	3	9	3½
L.Z.A.	4	4	6
Crawley—			
General ...	16	2	8
Crowfield—			
General	5	3	11
Croydon, Derby Road—			
General	35	7	0
L.Z.A.	23	3	6
Croydon District—			
General ...	4	11	6
Croydon, Salem			
General	9	12	2½
L.Z.A.	4	7	9½
Croydon, Tamworth Road—			
General ...	3	0	0
Datchet—			
General ...	11	4	8
L.Z.A.	2	0	0
Deeping—			
General	8	15	2
Devizes—			
General ...	22	0	0
L.Z.A. ...	4	4	0
Dorking—			
General ...	92	6	10
L.Z.A. ...	17	0	7
Dunstable—			
General	1	0	0
L.Z.A.	11	10	0
Eastbourne—			
General	4	19	9
L.Z.A. ...	2	15	8
East Ham—			
General	8	10	0
L.Z.A.	12	19	1½
East London Auxiliary—			
General	13	6	1
L.Z.A.	3	6	6
Eltham—			
General	1	6	11
Ely—			
General		10	0
Epping—			
General		11	3
Epsom—			
General ...	24	18	0
L.Z.A. ...	60	17	11
Erith—			
General	7	10	8
L.Z.A.	5	18	8
Finchley—			
General	14	13	2
L.Z.A.	3	0	6
Fressingfield—			
General	3	6	3
Friston—			
General	1	6	6
Fulham—			
General	9	15	6
L.Z.A.	16	16	0
Gaddesden Row—			
General ...	1	0	3
Glemsford—			
General ...		12	3
Goodwick, Pem.—			
General ...	1	8	3
Gravesend—			
General	9	18	5
L.Z.A.	4	4	0
Grays—			
General ...		19	0
L.Z.A. ...	3	14	8
Great Gidding—			
General ...	1	7	2
Great Gransden—			
General ...	7	9	5
Greenwich—			
General ...	18	13	11
L.Z.A. ...	17	9	11

Grundisburgh—			
General		11	6
L.Z.A.	2	7	6
Guildford—			
General	35	3	6
L.Z.A.	25	1	11
Hackney—			
General	3	5	3
Hadleigh—			
General	4	8	9
L.Z.A.	4	18	3
Hailsham—			
General	10	14	2
L.Z.A.		3	11
Halstead—			
General	7	0	0
Handcross—			
General	3	0	11
Hartley Wintney—			
General	11	10	8
L.Z.A.	4	9	4
Harwich—			
L.Z.A.	1	2	0
Haslemere—			
General	18	16	1
L.Z.A.	6	18	11
Hastings Auxiliary—			
General	21	1	3
L.Z.A.	17	7	9
Haworth—			
General	11	16	11
L.Z.A.	10	15	9
Hebden Bridge—			
General	5	3	0
L.Z.A.	1	9	0
Hedge End—			
General		5	0
Highbury—			
General	57	14	4
L.Z.A.	27	14	10
Highgate Road—			
General	1	0	0
High Wycombe—			
General	10	2	1
L.Z.A.	3	11	0
Hitchin—			
General	4	5	8
L.Z.A.	4	4	3½
Holloway, Elthorne Road—			
General	9	8	9
L.Z.A.	1	9	0
Homerton Row—			
General	22	11	1
Horham—			
General	59	13	3
Horley—			
General	3	19	6
L.Z.A.	1	15	0
Horsham—			
General	6	9	11
L.Z.A.	15	11	6
Hounslow—			
General	23	6	7
L.Z.A.	12	12	7½
Hoxne—			
General	2	14	1
Ilford—			
General	6	10	1
L.Z.A.	6	11	7
Ipswich, Bethesda—			
General	131	9	6
L.Z.A.	53	9	9
Ipswich, Zoar—			
General	13	1	9
L.Z.A.	10	10	7
Irthlingborough—			
General	3	17	6
L.Z.A.	2	0	6½
Ivinghoe—			
General		10	0
Kenninghall—			
General	4	15	8
Kesgrave—			
General	2	2	0
L.Z.A.	2	2	1
Kilburn—			
General	1	2	5
King's Langley—			
General	8	4	6
Kingston-on-Thames—			
General	4	14	8
L.Z.A.	1	8	0
Laxfield—			
General	10	1	6
L.Z.A.	3	16	0
Leatherhead—			
L.Z.A.	2	15	4
Lee Common—			
General	3	16	8
Leicester, Providence—			
General	27	15	0
L.Z.A.	3	11	6
Leicester, Zion—			
General	13	8	6
L.Z.A.	3	9	4½
Leigh-on-Sea—			
General	21	12	0
L.Z.A.	21	2	6
Leiston—			
General		14	0
Lessness Heath—			
General		10	0
Lewes—			
General	11	11	0
Lewisham—			
General	9	19	0
L.Z.A.	10	0	9
Leyton—			
General	30	0	8
L.Z.A.	10	0	0
Little Downham—			
General	6	13	6

	£	s.	d.
Llanelly—			
General	1	2	6
Lockwood—			
L.Z.A.	4	10	0
Lode—			
General ...	2	12	3
Long Marston—			
General ...	1	9	6
Loughborough—			
General		5	0
Lymn—			
General ...	2	0	0
Maenclochog, HOREB—			
General	1	8	6
Manor Park—			
General ...	9	7	0
Manchester District—			
L.Z.A.	6	18	1
March—			
General ...	17	17	6½
L.Z.A. ...	11	15	0
Margate—			
General	4	15	0
Mayford—			
General	9	7	0
Melbourne, Australia—			
General	10	8	0
L.Z.A. ...	2	12	6
Meopham—			
L.Z.A. ...		13	6
Middlesbrough—			
General	4	16	2
Morley—			
General		12	6
Needingworth—			
General ...		13	0
Newcastle-on-Tyne—			
General ...	11	9	0
New Cross—			
General ..	148	8	5½
L.Z.A. ...	18	3	8½
Newick—			
General	5	0	2
L.Z.A.	1	4	0
Newquay—			
General	1	5	6
L.Z.A.	6	14	0
Norbiton—			
General		7	0
L.Z.A.	4	3	6
Norwich—			
General	5	15	5
L.Z.A. ...	1	0	0
Notting Hill Gate—			
General	4	12	0
L.Z.A.	9	9	1½

	£	s.	d.
Nuneaton—			
General ...	10	13	2
Nunhead—			
General ...	19	5	1
L.Z.A. ...	7	7	7
Occold—			
General	14	14	5
Old Hill, Staffs.—			
General	2	0	0
Otley—			
General ...	1	17	10
L.Z.A. ...	4	17	3
Oundle—			
General	1	6	6
Over—			
General ...	11	4	0
L.Z.A. ...	9	7	6
Pemberton—			
General	4	1	9
L.Z.A.	7	9	0
Pembrokeshire, BETHABARA—			
General	1	12	0
Ponders End—			
General ...	3	1	6
L.Z.A. ...	6	12	6
Pontypridd—			
General ...	4	4	2
Pontygwaith—			
General ...		15	0
Portsmouth—			
General ...	3	15	6
Potten End—			
General	7	7	10
L.Z.A.	14	4	1
Potton, Beds.—			
General	10	2	1
L.Z.A.	3	12	4
Poynings—			
General ...	15	18	10
Preston—			
L.Z.A.	4	0	0
Prittlewell—			
General ...	28	11	3
L.Z.A. ...	29	14	6
Ramsey—			
General ...	5	19	1
L.Z.A. ...	22	7	4
Ramsgate—			
General ...	10	6	6
L.Z.A. ...	3	18	0
Rattlesden—			
General	6	7	5
Raunds—			
General	2	7	2
L.Z.A.	2	2	7½
Reading—			
General ...	6	2	0
L.Z.A. ...	5	10	0

	£	s.	d.
Redbourne—			
General		18	0
Reigate—			
General	3	2	1
Richmond—			
General ...	30	7	0
L.Z.A. ...	18	4	8
Rishangles—			
General	4	15	6
Rotherham—			
General	5	15	2
Royton—			
General ...	11	15	6
L.Z.A.		10	6
Rushden—			
General	9	4	1
L.Z.A.	7	3	0
Ryarsh—			
General ...		10	0
Ryde, Australia—			
L.Z.A. ...	2	10	0
Saffron Walden—			
General ...	1	8	9
Salford—			
General		7	6
Salhouse—			
General		2	0
Scleddy, Pem.—			
General ...	1	6	0
Siddal—			
General	3	11	0
L.Z.A.	4	10	1
Slaithwaite—			
L.Z.A. ...	3	17	11
Sleaford, Lincs.—			
General ...		6	6
Smarden—			
General ...	9	18	10
L.Z.A. ...	3	0	0
Smithfield, N.S.W.—			
General ...	1	0	0
Snodland—			
General ...		5	0
Somersham—			
General ...	1	2	1
L.Z.A.	3	2	0
South Chard—			
General	1	0	3
South-East District—			
General	4	0	0
Southport—			
General	9	13	2
L.Z.A.		15	0
Southsea—			
General ...	1	0	0
South Woodham—			
General	3	13	4
Staines—			
General	8	13	2
L.Z.A.	3	6	9
Stamford—			
General	39	2	9
Stevenage—			
L.Z.A. ...	3	13	2½
Stockley Mission—			
General	6	0	6
Stoke Ash—			
General	6	0	0
L.Z.A. ...	1	10	0
Stoke Golding—			
General	2	0	0
Stowmarket—			
General	2	8	6
L.Z.A.	2	16	0
Stratford—			
General	25	15	3
L.Z.A.	35	12	4
Streatham—			
General	13	5	2
L.Z.A.	2	12	8
Stretham—			
General	2	10	10
St. Albans—			
General	6	0	5
L.Z.A.	6	1	0
St. Clears—			
General		17	0
L.Z.A.	5	9	0
Sturry—			
General ...	2	9	0
St. John's Wood—			
General ..	177	8	3
L.Z.A.	72	8	4½
St. Neots—			
General	18	11	10
Sudbourne—			
General	17	11	5
L.Z.A.		17	2
Sudbury—			
L.Z.A.		10	6
Sunderland—			
General ...	2	4	0
Sutton-at-Hone—			
General ...	6	12	4½
Swavesey—			
General		2	6
Swindon—			
General	17	5	9
L.Z.A.	6	18	3½
Tadworth—			
General	38	3	6
L.Z.A.	7	13	1
Tenterden—			
General		10	0

	£	s.	d.
Thame—			
General ...	10	19	8
Tollington Park—			
General	2	10	3
L.Z.A.	5	3	6½
Tonbridge—			
General		16	0
Tottenham—			
General	27	19	1
L.Z.A.	1	0	10
Treherbert—			
General		6	15	0
Tring, Akeman Street—			
General	96	3	5
L.Z.A.	137	18	2
Tring, Ebenezer—			
General		17	0
Trowbridge—			
General ...	10	8	5½
Tunbridge Wells—			
General	12	0	5½
L.Z.A.	11	18	6
Tunstall—			
General	1	19	6
Two Waters—			
General		2	5	7
Wakes Colne—			
L.Z.A. ...		2	9	0
Waldringfield—			
General		8	14	1
L.Z.A.			4	0
Walsall—			
General ...	23	1	10
L.Z.A. ...	6	0	6
Walthamstow—			
General	11	0	4½
L.Z.A. ...	22	0	0
Walton-on-Naze—			
General	6	19	5
L.Z.A.	5	5	6
Wandsworth, Chatham Road—			
General	1	16	5
Wandsworth, West Hill—			
General	2	9	0
L.Z.A.	9	19	3
Warbleton—			
General		5	4	3
Warboys—			
General	10	10	0
L.Z.A.	9	13	8
Warrington—			
L.Z.A. ...		7	2	5
Watford, Beulah—			
General		9	7	6
Watford, Tabernacle—			
General ...	29	9	0
L.Z.A.	28	0	0
Wattisham—			
General ...		3	0	0
L.Z.A. ...		3	10	6
Wellingborough—			
General ...	61	8	10
L.Z.A. ...	5	7	8
West Ham—			
General ...	53	4	4
L.Z.A. ...	11	18	0
West Hartlepool—			
General ...		6	15	0
Wetherden—			
General ...			6	4
L.Z.A. ...		2	2	3
Whittlesey—			
General	16	7	1
L.Z.A. ...	5	16	6
Willingham—			
L.Z.A. ...		1	1	10½
Wimbledon—			
General	10	11	6
L.Z.A.	4	14	0
Wooburn Green—			
General		1	14	6
Wood Green, Eldon Road—			
General	7	5	11
L.Z.A.	8	5	1
Wood Green, Park Ridings—			
General	4	11	11
L.Z.A.	6	4	9½
Woolwich—			
General	18	13	1
L.Z.A.	2	0	6
Yarmouth—			
General		6	16	0
L.Z.A.		2	0	0
Yateley—			
General ...	12	8	2
L.Z.A. ...	7	16	0

	£	s.	d.
L.Z.A.			
Personal	576	1	4½
General	224	4	4
EXTENSION FUND.			
Interest	67	10	2
Profit on Sale of Stock	12	11	6
SUSTENTATION FUND.			
Interest	123	19	3
Profit on Sale of Stock	64	19	0
PUBLICATIONS.			
Heralds	295	11	2
Rays	56	16	8
Reports	12	13	10
PERSONAL.			
General	1,606	18	2
MISCELLANEOUS.			
Special Collections, Refund of Income Tax, Literature, etc. ...	1,213	11	0
PENSION FUND.			
Interest ...	498	6	4

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